Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



https://www.buymeacoffee.com/theology



https://patreon.com/theologyontheweb

PayPal https://paypal.me/robbradshaw

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

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

The Strict Baptist Mission Herald



THE

STRICT BAPTIST MISSION HERALD

VOLUME XXXVI. — 1937



STREET PREACHING IN KONNUR, MADRAS.

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

INDEX.

PAGE

Abraham of Pavittram ... 92
Abstract of Receipts 189
According to your Faith ... 107
Ambedkar, Dr. 6
"Ananias, a Devout Man" ... 163
Ancestral Worship ... 168
"And John" 147
Anniversaries 150
"As often as ye eat" 173
Athens Up-to-date ... 135

Bible School Reminiscences ... 54

Catechism, The 53
Chelladorai, Preacher-teacher 122
Chisnall, Pastor W. 195
Christ-contrained Holiday Testimony 152
Christ-rejecting 58
Christmas Boxes 109, 125, 186
Christmas Thankoffering ... 187
Clouds and Sunshine 74
Council, 1937-1938 187

Day of Joy and Gladness, A 138
Dwelling in Safety 38

Editor, Our 19, 35, 51, 67, 83, 99, 115, 131, 147, 163, 179

"Far Hence unto the Gentiles" 19
Fellowship of Youth, Holidays, 1937 ... ... 46, 78
Final Court of Appeal 3
First Impressions ... 39
First Things First 93

PAGE

Furlough Engagements, 1938 28, 45, 61

Gems for His Crown ... 59
Give ye Them to Read ... 171
"Go with them, Doubting Nothing" 51

Handfuls of Purpose 41, 62, 72, 94, 104, 118, 140, 157, 169, 185
"Helping Together by Prayer" 13, 29, 45, 62, 75, 94, 108, 124, 141, 158, 174, 185

Inasmuch 44
Indian Bible Institute ... 103
Indian Conference 73
Ingathering Festivals ... 21

"Joses . . . surnamed Barnabas" ... 131
Joys and Fears ... 28

King George VI. 3
Kolli Hills, A Double Wedding 121
Kolli Hills Congragation, A 23

L.Z.A.—
Annual Committeee ... 182
How it Works 75
Notes 31, 47, 63, 79, 110, 127, 143, 159, 174
Resignation of Miss Putnam 95
Welcome Meeting ... 86
Language, On Learning a New 136

"Mark . . . is Profitable" 115
Maruttha Vaichi of Perambur 8

PAGE

Meetings—
Annual 179
Farewell 29
Half-yearly 84
Reports of 13, 30, 110, 126, 142, 188
Meetings for Women 25

Notes 15, 31, 46, 62, 78, 94, 109, 125, 142, 158, 174, 187

Obituaries—
Currie, Mrs. (Haddie) ... 127
Shepherd, G. E. ... 111
Office, Mission 83
On Circuit ... 87, 105, 116
One in Ten Thousand ... 37
Opening Ceremony, An ... 44
Out of the Mouth of Babes ... 156

Pages from a Diary ... 40
Passing Stromboli ... 23
Pastoral Conferences ... 9, 166
Pavittram, A Morning at ... 90
Personal Testimonies 5
Peter, of Puliampatti 119

Quis Separabit ... 69

Reviews of Books 14, 46

Secretaryship, The ... 77, 83
Seen from the Bungalow 43, 71, 139

PAGE

Selur, The Toddy-drawers' Village 170, 183
Sendamangalam—
Bungalow 11
Children's Sunday ... 101
Christmas Day 57
Farewell to Missionaries ... 72
Service on the Village Green 56
Sunday School Teachers' Training Course ... 120

Tell Me the Story Simply ... 134
Temple Entry 149
Testimonies to Saving Grace ... 42
"The Way . . . which is Desert" 67
"They Stoned Stephen" ... 99
Time and Place 132

Under His Wings ... 60

Vepery, Encouragement at ... 70
Village of the Dumb God ... 165
Visiting ... 141

Water, The Quest for ... 154
Watts, L., Resignation of ... 118
Wayside Ministry 7
"Women . . . Willing Hearted" ... 35

Years that the Locust hath Eaten 102

ol. XXXVI No. 360 January, 1937

Strict Baptist Mission Herald



"The people which sat in darkness saw great light."

Secretary :

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

Price ONE PENNY

Contents :

	Page		Page
God Save the King	5	Pastoral Conference ...	9
Final Court of Appeal	5	House in which we Live	11
Personal Testimonies ...	5	Helping by Prayer ...	13
Dr. Ambedkar ...	6	Reports ...	13
Wayside Ministry	7	Review	14
Maruttht Vaichi	8	Notes	15

THE STRICT BAPTIST MISSION

NEW YEAR'S PRAYER AND VALEDICTORY MEETINGS

Mount Zion Chapel, St. John's Wood Road, N.W.8

TUESDAY, JANUARY 5TH, 1937

From 6 till 7 p.m. Praise and Prayer Assembly
Conducted by Vice-President, Mr. S. W. ANDERSON

From 7 till 8.30 p.m. Valedictory Meeting
The President, Pastor R. ROBINSON in the Chair

Addresses by returning Missionaries :—
Mr. and Mrs. D. MORLING, Mrs. BRAND, Miss PUTNAM

Valedictory Messages by Pastors T. REYNOLDS & R. ROBINSON

♦♦♦♦♦♦♦♦

S.B.M CALENDAR for 1937

Indian photographs. Scripture texts. Corded for hanging.
Price Sixpence, 7½d. with postage.
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

REMEMBER NEW YEAR ENVELOPE THANKOFFERING

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

Strict Baptist Mission Herald

Vol. XXXVI January, 1937 No. 360

Wishing you a Glad New Year

God Save the King

In the first issue of our magazine after the accession of their Majesties King George the Sixth and Queen Elizabeth, we express our loyal homage to their gracious Majesties and earnestly wish for them a long and happy reign.

We pray that in the tremendous responsibilities which have so suddenly devolved upon them, they may seek and receive Divine guidance and strength from the King of Kings. May God's richest blessing rest continuously upon their Majesties.

THE FINAL COURT OF APPEAL

MORE than a century ago, the General Assembly of the Kirk of Scotland was in session, and the unusual numbers present showed that a subject of supreme importance and of keenly divisive opinion was being debated. The General Assembly had been requested to consider a scheme of Foreign Missions, put forward by the first purely missionary society ever formed in Scotland. The most influential leaders in that Assembly were opposed to the motion, and one said that he " could not consider the enthusiasm on this subject other than as the effect of illusive views, the more dangerous because the object was plausible."

Then there arose a venerable speaker, who rivetted the attention of his hearers as he spoke with the power of a living conviction. Pointing to the great Bible on the Moderator's table, he said : " MODERATOR ! REACH ME THAT BIBLE ! "

Final Court of Appeal

From the sacred Word he read the message of Jesus Christ in the missionary commission, showing that God's Word gives the Divine warrant to take the Gospel to the ends of the earth. The Word of God is the final court of appeal for all true Christians regarding any question of faith or practice.

Infallible Guidance.

We do not hesitate to appeal to the prophecies and commands and examples given in Scripture, to establish the Divine foundation of the work of taking the Gospel to the heathen.

Our risen Lord, in His last days on earth, gave to His disciples an imperative command: " GO ye into all the world, and preach the Gospel to every creature." It will not be amiss for us to examine and state our own personal attitude and action in relation to that " categorical imperative," for it is the Word of our Lord and Saviour, binding upon all believers till the end of the world. As long as the Gospel is current, this command stands as part of its message.

Those who know the Lord are to make Him known to others. This is the Divine plan for the extension of His Kingdom. How can we join in the prayer which He taught His disciples to pray—" Thy kingdom come. Thy will be done on earth "—unless we are ready to take the part He has assigned us in the realisation of that petition.

It would be well for each believer to ask: " What am I per- It would be well for each believer to ask: " What am I personally doing regarding the express will of my Lord that this Gospel shall be preached in all the world . . . unto all nations? " Am I doing anything in furtherance of that object which is dear to the heart of Him whom I call " Lord "?

Personal Service.

Have I seriously asked myself what I personally should do in regard to this world-wide proclamation of the Gospel, so repeatedly set forth in the Scriptures. This really resolves itself into the question as to what value I put on the Gospel, and what power the expressed will of my Lord exerts in my soul? It might stir me to more earnest self-scrutiny if I remembered His pertinent, practical question: " Why call ye me Lord, Lord, and do not the things which I say? "

Obedience to the command of our Lord, " Go ye," is not restricted to a personal transfer to another place. There are multitudes of believers whose right and Scriptural place is to stay where they are. But this does not debar them from active participation in the obedience to the command. All such can, in some way or another, help others to " Go." Help finds expression in sympathy, in prayer, in effort. Those who serve at the home base, and those who serve on the foreign field, are equally serving the Lord if each is putting the Lord's will first.

The Other Side

PERSONAL TESTIMONIES

D. A. THROWER.

ON a recent Lord's Day, the following five believers were baptized at Vepery Chapel, on profession of faith in the Lord Jesus Christ.

SHUNMUGAM.—This young man was converted from Hinduism, and his testimony to the power and grace of the Lord Jesus was really touching. As is fairly common with people in these circumstances, he related a remarkable dream. He said that he saw the Baptist missionary come to his house, and when I went there he knew that I was the one whom he had seen in his dream, although he had never seen me previously. He spoke of a radical change in his life since Jesus Christ took hold of him. At his baptism he took the names of Moses Solomon.

DORAISWAMY.—This middle-aged man lives, with his wife and family, in a tiny hovel in the slums of Vepery. He is totally blind, having lost his sight in some mysterious way, thought by him to be connected with the climate of Mesopotamia, where he worked for some time soon after the Great War. He was a railway worker, but, since he lost his sight, he and his wife, his son and daughter, have been entirely dependent on the scanty earnings of his wife, who is employed as an *ayah* in the Government General Hospital here. This man bore testimony to the saving and transforming power of the Lord Jesus Christ. His faith and enthusiasm for the Lord are indeed very striking. Though totally blind, Doraiswamy was able, with assistance, to receive the rite of baptism without any difficulty. He took the name of Paul at his baptism.

SINNAMMAL, the wife of Paul Doraiswamy mentioned above. —This sister gave, as the beginning of her Christian experience, an incident which occurred last Christmas Day. As she was leaving the Hospital for a few hours, she was asked by the other *ayahs* whether she was going to church, as it was Christmas Day. That question led her to realise that she had no religion, and while she was concerned about her state, Bible-woman Sarah came into touch with her, and brought her to Jesus. Her testimony was even clearer than that of her husband—a case of Priscilla again, perhaps. Sinnammal chose for herself the name of Sarah.

MERCY.—This woman, who is the wife of one of our Vepery Church members, is a very shy person. When I visited her with one of the deacons, she was unable to say a single word

to me. However, she gave good testimony to the Biblewoman, and to others from time to time. At the Church meeting she bore a simple testimony to the Lord's goodness to her.

KODIAMMAL is also wife of one of the members of the Vepery Church. Antony Jonson, her husband, has been the means of bringing quite a large number of persons to the Lord, and it was a great joy to him when his wife's long, stubborn opposition to the claims of the Gospel was broken down, and she was brought to the Saviour's feet. Kodiammal took the name of Naomi.

Intercession Asked.

Special prayer is solicited on behalf of these believers that they may become stedfast, immovable, always abounding in the work of the Lord.

DR. AMBEDKAR

A. J. MORLING.

TO-DAY, all over India, the name of Dr. Ambedkar is familiar, and, among those who have been victimised, it is respected. He is the author of the powerful movement in India, which is urging the people of the depressed classes to leave Hinduism and embrace a religion which is prepared to grant them equality and freedom from serfdom. Dr. Ambedkar has hitherto expressed no intention of becoming a Christian and is unable to tell the 60 millions of Untouchables which religion they should adopt. Further, he is not prepared to lead them, but has rather evinced his willingness to follow the majority of his people! "Hinduism is a contagious disease, therefore quit it," is his gospel.

Remarkable Career.

It may help us to understand this "Moses in the making," as he has been designated, if we consider some of the factors that have actuated him and estranged him from Hinduism. He was born in the Ratnagiri District. When studying in his village school he was obliged to sit outside with the other boys of his community. Later, his father moved to a town where he was able to gain admittance into the High School, and here he had to sit on a separate bench. Difficulties in this place resulted in his family removing to Bombay, where he gained his Arts degree. Afterwards, partly by means of a scholarship, he studied in America and England for a period of ten years. He was called to the Bar in the Middle Temple. He returned to his country and became the Principal of the Law College, Bombay. Before assuming this office he endeavoured to practise law in Baroda, but caste antagonism prevented his doing so.

Dr. Ambedkar is the leader of the "All-India Depressed Class Conference." This leader needs our prayers, for much will depend upon the attitude he adopts and the opinions he discloses. Let us also solicit our Father's help and guidance for the Christian leaders conducting work in the areas where this movement is stirring the people to thought and action.

WAYSIDE MINISTRY

MIRIAM E. WILKINS.

IT was a hot day when I made my first visit to Kalangani, a village about six miles from Sendamangalam. The motor dispensary was well equipped with the necessary requirements when Dr. Harris, compounder and I started out.

One is struck with the number of pigs, goats and chickens which roam about the countryside; alertness is needed when driving, to avoid these roamers.

Traffic Signal.

When we had proceeded about two miles on our journey, we were brought to a sudden standstill: a young boy stood in the way, bidding us "Stop." When we enquired the reason, he told us a young girl was sick, and requested us to go and see her. We thought it best to go on our return journey, so promising him to come later, we continued on our way. As we neared the village, the roads were narrow and none too good. When the villagers saw the new Missie Ammal, they were rather amused. The first house we entered, the occupants offered us a rush mat, upon which we sat. About thirty persons gathered in that little cottage. After several questions, we sang a lyric, and later, nurse told of the man sick of the palsy. Many seemed interested, and understood; others were whispering, or seeking to keep their infants quiet.

From here we walked around the village, visiting several of the people, hearing their troubles, and seeking to help where possible. One house we arrived at we heard the wailing, and we could see, quite near, a corpse lying on a rope cot; it was a young man: early in the morning he went to his work, and soon after, he died suddenly. We could not but help wondering if he knew the message of salvation, but feared he did not.

Body and Soul.

Later we walked to the *cheri*, where the sick and suffering seemed to come to us from every quarter. Before administering to their bodily needs, we sang to them, and nurse told a Gospel story. Many of these people are unable to read for themselves, their opportunities for hearing the Gospel are limited, but in this short time we pray that they may hear some word which will touch their hearts, and make them long for salvation. After the message had been given, a rush was made to see the doctor first and receive treatment.

As the sun was setting we made our way homeward, stopping on the way to see the sick girl previously mentioned. We were not at a standstill for very long before others came, telling their needs, and receiving treatment.



WAITING ON ROADSIDE FOR THE MOTOR BUS.

THE MARUTTHU VAICHI OF PERAMBUR

RUTH M. HARRIS.

A GRIZZLY-HAIRED, rather stout old widow-woman, with a large indolent sore on her leg. That was how we first met her in the dispensary. We gave her some ointment, the ulcer healed, and she was grateful.

She was a Vellalla by caste, and they were Nayakkas. We were surprised that she should take interest enough to make them bring the little boy to the dispensary. He had all the symptoms of stone; we wanted to operate, but they refused, and the old lady's persuasions were of no avail. We met her a week or two later, and enquired after the child. He had died.

It was mid-day, some weeks later, when they came to fetch us to a midwifery case in Perambur. We jolted those two miles in a jutka, and when we arrived, there she was, in her true capacity as the Marutthu Vaichi (village mid-wife) of Perambur. Her hair was dishevelled, her nails dirty, her white widow's cloth grimy and almost too tattered to be decent, but she was cheerful, patient and co-operative.

It was not easy to do that which was necessary on the verandah of a house, but a bamboo screen and a few saris draped around secured us a moderate degree of privacy. Any efforts at surgical cleanliness were nullified by over-zealous efforts to help on the part of the women-folk.

We had prayer, asking the Great Physician to be present to help. Great was the joy over the birth of a son. We thanked the Lord for help rendered. The old lady cheerfully

set about washing the baby and cleaning up. We gave her some kindly advice as to personal cleanliness, and the necessity of washing the hands, and we left her a piece of soap, with which she was delighted.

We are now fast friends. She frequently comes to see us, but there is a subtle difference in her—she has on a clean white sari, and her hair is combed and tied neatly back. Inquiry has revealed that she does not ask for, neither does she receive, remuneration for the help she renders; a good-hearted soul indeed.

Yesterday she sat on the chapel doorstep and listened to the service. We invited her in, but then it was all so new, she felt she would rather listen from outside, and she did.

THE FIFTH PASTORAL CONFERENCE

W. H. KUHRT.

PROBABLY never before has Paniadipatti seen such a gathering of Missionaries and Pastors as it saw on the occasion of this year's Pastoral Conference, which was held there on August 26th and 27th. The members of Conference came by bus, bullock cart and bicycle, but despite differences of conveyance all were agreed that the approach " roads " to the bungalow were very bad indeed. However, we were soon consoled by the very hospitable surroundings in which we found ourselves. Those present included all the Pastors—four from Tinnevelly, two from Madras, and one each from the Kolli Hills and from Namakal —and all the male Missionaries.

Under the chairmanship of Mr. Watts each of the four sessions was opened with short devotional periods conducted by the Pastors. On Wednesday morning we had the sad task of recalling the loss of one of our number. Mr. Watts described to us briefly the victorious nature of Pastor Samuel's passing, and asked one of the company to give thanks to God for His servant's long and faithful service and for his triumphant entry into the Kingdom. Pastor Zechariah, an old colleague of Pastor Samuel's, complied with this request. Afterwards Pastor Y. M. Solomon, of Sembiam, was called upon to deliver a paper upon the subject of " Festivals in the Indian Church." This proved to be interesting, and aroused considerable discussion concerning the extent to which Christian festivals should be substituted for Hindu festivals, and the character that such Christian festivals should take. It was decided that our

Pastors should take advantage of the generally accepted Christian festivals for the gathering together of their members and for special meetings.

In the afternoon Mr. Huckett read a paper entitled "How can we arouse Church sense in the minds of our Indian Christians?" This question is without doubt one of the greatest problems confronting the Missionaries and Pastors, and the suggestions of the speaker were therefore listened to with interest and attention. Some of the suggestions in connection with the internal affairs of the Church were that the Church Roll should be called over twice a year; that absent members should be prayed for publicly; that members residing at a distance should be communicated with regularly; that the Church, as a united body, should dispense charity to needy persons, and take in hand repairs to its buildings. In connection with things external to the Church, the necessity for corporate witness and for the individual witness of every member were emphasised.

A sermon from Preacher-in-Charge, D. Devairakkam, preached in the chapel, closed the day's proceedings.

A Difficult Problem.

The next morning Preacher-in-Charge, A. D. Seenivasagam, gave us a paper concerning marriage rules for our Church members. He dealt with the subject under three heads, viz., Whom may they marry? Whom may they not marry? and, thirdly, How can satisfactory rules be established and observed? To answer the first two questions was not difficult, but to answer the third seemed beyond the speaker and beyond most of the rest of us too. It is easy to make a rule, but not so easy to implement it, as the Indian Legislatures have found in the case of the Sarda Act. However, it was laid down that by every means in our power we must educate the people in the rules laid down by the Apostle Paul to the effect that marriage should "be in the Lord." Marriages with Roman Catholics and with Hindus must be strenuously opposed. Several Pastors and Missionaries produced instances which illustrated the difficulties that arise and the lightness with which many Indians view the important transaction of marriage, and its obligations. Working here in India affords one an excellent opportunity for reading with understanding the epistles of Paul to the Corinthians. Almost all the well-known problems which he deals with there are to be found here.

In the evening Mr. Thrower preached from Gal. 5, 22 and 23, and the Pastoral Conference was brought to a close with the observance of the Lord's Supper.

THE HOUSE IN WHICH WE LIVE

GRACE K. HUCKETT.

PERHAPS it will interest friends to have a little description of the Sendamangalam Bungalow and its surroundings. Then in later articles I propose to tell of some of the things I see and hear from time to time.

The bungalow stands in its own compound, which is walled around This gives us some amount of privacy, although both animals and people do not find walls a hindrance if they want to get in. They just hop over! The compound is a small one, compared with others, and so we are close to the road and very near everything. On one side we have the Mohammedan praying-ground and wall, and beyond that the Hindu burning-ground. One can recognise the latter at a glance by the bones and skulls lying around—a gruesome sight indeed! One can often smell the burning, too. Most funeral processions pass the bungalow. On the other side we have the Government Dispensary and Leper Clinic. Many sad sights are to be seen there. Opposite, on the other side of the road, is the eastern compound, where the Hostel, Chapel, Girls' School, Dispensary and workers' houses are situated. At the back of the bungalow there is a row of go-downs, which comprise our kitchen and some workers' houses. Behind these is another road into the village.

The bungalow itself has a wide veranda in front. Here we have Tamil prayers in the mornings, when the Hostel girls and workers from both compounds gather before the day's duties commence. Wide doors open into the dining room, which, like all the rooms, has plain whitewashed walls with a red-tiled floor. It is also our sitting room. Doors open at the end on to the back veranda, which is smaller than the front, and where washing-up, cleaning, etc., are done. On the left of the dining room is an office, which could tell many tales of the missionary's interviews with all sorts and conditions of people, who come to him for all kinds of reasons. On the right is another room, which the doctor occupies; and there again, all kinds of people are seen and dealt with. Folk come with ailments of both body and soul.

Upper Storey.

Next to this ascend the stairs—brick and wood steps—that take us to the one room on the next floor. This is occupied by the missionary and his family. It is a nice, light room, rather hot mid-day, for there is nothing between the roof and the sun's scorching rays. Joined to the bungalow, by the store room, but quite separate from it, is the L.Z.A. room, which is very much the same as the others. All the downstair rooms, except the dining room, have flat roofs, of which a portion is covered in for use as a sleeping veranda, so that we are able to sleep on the roof, and thus get the benefit of any breeze there may be, for the nights are not very cool. Each room has its own sleeping veranda and a bath-room, but please don't imagine anything approaching an English bathroom in likeness. It is a tiny room, with one portion of the floor lower than the other, forming a kind of shallow sink with a hole in the wall for the water to run away. The water is kept in a big pot, and one uses a tin to bale it out and pour it over oneself, standing in the sink—a primitive but effective method of bathing. The water is never very cold, and if put out in the sun for an hour will get quite hot. I have seen water tanks on house roofs in Bombay, and people can get hot baths by the afternoon!

As regards garden, it is impossible to do much, but we keep on trying. What the boys don't steal and the goats don't eat is often dried up by the sun, but we manage to have a few plants in pots. Garden-lovers will be interested to know that we can grow cannas, zinnias, balsams, and a few other things. It helps so much in the midst of much ugliness to have a few bright flowers and fresh green things to cheer one. Electricity or gas we have none, so oil lanterns and lamps light us after



SENDAMANGALAM HOSTEL GIRL.

seven o'clock when it gets dark. Our nearest railway station is over 30 miles away, but we are able to reach it by a 'bus, of which you have read descriptions before, and of which you have probably seen pictures. We get our stores from Madras (over 200 miles away), our vegetables we send for to the Nilgris, meat (usually goat), potatoes and Indian vegetables we buy locally. We get good plantains and oranges here, but not much other fruit. Mangoes and pineapples, when in season, are plentiful. Our water supply comes from a well in the corner of the compound, and is all drawn up by rope and bucket. Our milk is buffalo milk, and we get that from the village. Butter we buy in tins from Bombay; we make our own bread, buying the flour from Madras. No coal can be obtained, so all fires are of wood. By the way, we have no fireplaces in the house, for we never need them; neither do we have glass in the windows, for they need to be open always to let in as much air as possible. Iron bars keep out unwelcome intruders; wire netting keeps out rats (which are plentiful) from the store-room. In the kitchen, which is detached, and needs to be! the fireplaces are of clay, and the oven is a kerosene oil-tin with a lid attached. Red-hot charcoal is put on top and underneath to make it hot, and it answers very well, except for cakes, when one has to resort to the Primus stove. There is no chimney, but a hole in the roof lets the smoke out. Such cooking conditions would need some getting used to.

Ants of all kinds are a great pest everywhere, and all legs of food cupboards have to be stood in water. Mosquitoes, and, indeed, many kinds of insects, are a trial, but one gets used to them. Lizards run about the walls, and, after rain, frogs invade the bungalow. Monkeys have been giving us trouble of late, but we are hoping to get them driven away. Killing them is not allowed, as they are considered sacred by the Hindus. Crows are a nuisance and are great thieves. They are also very noisy. Squirrels are mischievous little things, and there are such a lot of them. Although we cannot keep them off the house, they are shy and so quick in their movements that they cannot be caught easily. This is something about the house we live in and its surroundings. The Lord is the Head of it, and from it goes forth the message of life and peace through the precious blood He shed. Pray that our lives may endorse the message we proclaim.

Work at Home

"HELPING TOGETHER BY PRAYER"

LET us thank God for the opportunity of service which lies before us at the opening of the New Year, and let us redeem the time.

LET us pray that the spirit of earnest co-operation may abound between the workers in India and the workers at Home.

LET us pray that all connected with the Mission may dedicate themselves afresh to the service of the Lord.

LET us pray that the returning missionaries may be divinely prepared for the work before them. [Mr. and Mrs. D. Morling, and Mrs. Brand, are to sail for India (D.V.) on January 8th, by P. & O. SS. *Maloja*. The boat train will leave St. Pancras at 2.50 p.m.].

REPORTS OF MEETINGS

East London Missionary Week, 8th-14th November, 1936.—This is the sixteenth year in which this effort on behalf of the Mission has been conducted. Eight Churches co-operated together with Young People's Societies, Sunday Schools, and Women's Services, and some good Meetings were held, many of which were addressed by our missionaries on furlough. Morning Prayer and Praise services were held at Manor Park and West Ham. The Children's United Choir gathered from eight Sunday Schools for singing practice on several Friday evenings. Dr. Ruth Harris had written stories about her work with the Motor-Dispensary in India, and these were woven into a Choral Piece which was rendered by the children. At the Evening Rally, Mr. David Morling struck an interesting note by asking, " What has been my most thrilling experience in India? " Travellers on the ship coming home were talking about their thrills and this led him to ask this question of himself. He said that his most thrilling experience had been to go into a heathen town or village destitute of the Gospel, and preach the Gospel of the Lord Jesus Christ. Many times he had had this experience for which he thanked God. That was an experience that thrilled the heart.

The East London Auxiliary is grateful to all who helped to make the Week such a good week of work and service for the Master and the Mission.

M.W.R.

Dorking.—In the middle of November, the friends at Dorking held their annual missionary gatherings. A sale of work which represented months of co-operation and labour was held at the Oddfellows Hall. In the afternoon, Mrs. Anderson presided at the Zenana meeting, and Mrs. Morling and Mrs. Brand gave addresses. Pastor S. Saunders occupied the chair at the evening meeting hich was attended by a company which filled the hall. The Chairman said that " The New Testament basis of missionary work is that we by grace divine have been brought to know Jesus Christ, and knowing His worth we are concerned that others should know Him also." A financial statement was read which showed that during the past year the friends at Dorking had contributed £109 to the missionary funds. Missionaries D. Morling and E. A. Booth gave addresses based on their Indian experiences.

Reports of Meetings

Bath.—The friends of the S.B.M. at Bath, met in Bethel Chapel on November 12th, for their annual missionary gathering. The chair was taken by Mr. E. S. Robbins, who spoke of the loss which the cause had sustained through the Home-call of Mr. Parker. In the course of an able and stimulating address, the Chairman spoke of the Scriptural justification for missionary work. He stressed the direct, definite and comprehensive command of our Lord. Missionary E. A. Booth spoke of the work of the Mission in relation to the Depressed Classes of India. Collection £2 14s.

Brighton.—Our 38th Annual Missionary Meetings were held on October 28th, in Ebenezer Chapel. Missionary D. Morling preached a sermon in the afternoon, reminding us of the need for a greater passion for souls. After tea, Mrs. Morling addressed the L.Z.A. gathering. In the evening, a Public Meeting was held, with our President, Pastor R. Kemp, as Chairman. Prayer was offered by Pastor W. Chisnall. Following the reading of the Report and Cash Statement, addresses were given by Mr. Morling and Mr. Chisnall. Both addresses were listened to with much attention. A good number of friends were present, and a very happy time was spent. J.D.B.

Over.—The Quarterly Prayer Meeting of the L.Z.A. in the Churches of the Cambs. and Hunts. Union, was held at Over, Cambs., on Wednesday, November 16th. Representatives attended from Cambridge and Ramsey as well as Over. It was a time of real definite petition. Mrs. Thixton, of Over, presided. Miss Putnam gave us an address which helped us all to understand the NEED of our prayers in the Homeland for the work in India, and the EFFECT produced by steady, persistent prayer. Tea was provided by the Over friends, and happy fellowship over the tea-cups was enjoyed.
A.E.R.

Walthamstow.—On November 12th, a very happy and encouraging time was spent on the occasion of the visit of Miss Putnam to the Women's Gospel Meeting. Miss Putnam sang in Tamil part of the Hymn " I heard the voice of Jesus say," and then spoke about " Travelling on the road of Life," explaining the broad and narrow ways. A collection on behalf of the Mission amounted to £1. G.R.

Deeping.—A meeting in connection with the L.Z.A. was held on November 10th, when Miss Putnam gave an interesting account of her work among the women in South India. Pastor S. Wilkins presided and there was an excellent attendance. Collection £4.

REVIEW

" Baptism by Immersion," by R. Bretton.

This is a very useful pamphlet to give to any enquirer who wishes for something other than the New Testament regarding Baptism. It deals with the meaning of the term, the practice of the Apostles, and the testimonies of expositors of various denominations and periods. The author clearly states the Scriptural case for the immersion of DISCIPLES. Copies of the pamphlet of 15 pages from Mr. Bretton, 54, Bramley Lane, Lightcliffe, Halifax, Yorks. Price 2d., post paid 2½d. per copy.

NOTES

UNITED PRAYER MEETING.—The Annual United Prayer Meeting will be held (D.V.) at Chadwell Street Chapel, on Friday, January 15th, 1937 at 6.30 p.m. We hope that many supporters of the S.B.M. will be present to participate in the intercession for blessing upon the denomination and the whole church of God.

* * * * *

Calendar, 1937.—Mr. Puttnam has still a number of these in stock and would be very glad to supply you. The calendar is splendid value and can be effectively used as a New Year's greeting. Price sixpence. Mr. W. K. Puttnam, 388, St. John Street, London, E.C.1.

* * * * *

Bound Volumes of MISSION HERALD, and "Rays from East for 1936" now ready. Full cloth, 2/- net. Apply, Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

* * * * *

"Kundaswami."—The Secretary begs to acknowledge with many thanks from 9346, the sum of ten shillings for each of the three months of October, November and December, 1936.

* * * * *

TAMIL TEXT SLIPS.—At this season of the year many of our friends receive a quantity of picture cards. With a Tamil Scripture slip pasted on the other side, these are greatly welcomed in India. Our missionaries will be pleased to receive packets of these. Tamil text slips can be obtained from Mr. Shipton, 45, Pagoda Avenue, Richmond, Surrey, at 1s. per hundred. (The postage to India for printed papers is ½d. every two ounces).

* * * * * *

MISS PUTNAM.—We regret to learn that a temporary indisposition has necessitated a postponement of Miss Putnam's departure for India. We trust that she will soon be quite well and able to return.

ENGAGEMENTS FOR JANUARY, 1937

PASTOR W. CHISNALL.

3rd, Epsom; 5th, St. John's Wood; 7th, Courland Grove, Clapham; 10th, Manor Park; 17th, Wandsworth (West Hill); 24th, Wood Green (Eldon Road); 31st, Bierton.

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

MISSIONARY E. A. BOOTH.

3rd, Tadworth; 5th, St. John's Wood; 10th, Epsom; 20th, Hackney Wick; 24th, Chesham; 31st, Nuneaton.

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

"THAT THINE ALMS MAY BE IN SECRET . . ."

Gifts received during November, 1936

GENERAL FUND

Rec. No.	£	s.	d.
126P.....	4	4	5
127P.....	50	0	0
128P.....	11	12	2
129	1	0	0
130	2	14	5
131	2	10	6
132	2	2	0
133	3	17	3
134	4	7	6
135	3	11	0
136	3	2	8
137	15	18	6
138		7	4
139	5	0	0
140	4	3	1
141	1	10	6
142	6	11	0
143	1	0	0
144			9
145	3	8	8
146	1	2	6
147	10	0	7

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
148	5	12	6	171	1	1	3	194	1	0	0	177	1	0	0
149	2	14	0	172	1	6	0	195L.....	2	11	9	178	1	0	0
150	1	17	7	173	2	10	0	196L.....		18	4	179		4	1
151	3	6	0	174	1	6	8	197L.....		2	3	180	7	4	9½
152	10	0	0	175		10	0	198L.....	5	1	5	181	4	18	4
153		3	6	176		5	0					182		4	1
154	1	0	0	177	1	8	6		£584	9	5	183	1	17	6
155	1	3	6	178	1	0	0					184	2	5	0
156	60	11	7	179	1	0	5	**LADIES' ZENANA**				185	4	11	2
157	14	15	0	180		5	0	**AUXILIARY.**				186	1	6	6
158	3	12	0	181	2	2	0					187	1	3	2
159	1	4	11	182	3	13	6	65	5	0	0	188... ...		12	6
160	1	15	4	183		6	10	66		14	0	189		12	0
161	14	18	0	184	1	0	0	67	1	2	6	90L.....	7	0	0
162	3	0	0	185	1	8	6	68		10	0	191	2	0	2
163	8	14	9	186	4	9	4	69		16	9	192	14	18	3
164	20	0	0	187		12	0	70		10	0	193		10	0
165		6	0	188P.....	50	1	5	71	1	6	0	194		3	6
166	2	18	0	189P.....	5	7	0	72	2	2	11	195	1	0	0
167	2	14	0	190E.....	30	5	1	73	1	1	5	196		5	0
168		5	0	191S.....	17	10	0	74		5	0				
169	22	5	8	192	125	0	0	75		5	0			£70	9	7
170	1	10	0	193		5	0	76	4	0	0					

P.—Pension E.—Extension. S.—Sustentation. 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:—Aaron's Rod, Solomon's Seal, Raspberry Canes, Mint, London Pride, Hollyhocks, Sweet Williams, 2d. each. Lupins, Delphiniums, Southernwood, Lavenders, Phlox, Large White Marguerites, 6d. each. Pinks, 4d. Montbretias, Forget-me-Nots, Small Sunflowers, Michaelmas Daises, 6d. dozen. Yellow Flowering Broom, Cactus, Hydrangeas, Oak Leaf Geraniums, 2d. each, postage extra.

Also **HANDPAINTED TEXTS.** Flat or Scroll (any text or verse to order), from 2s.

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.

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

Vol. XXXVI No. 361 February, 1937

Strict Baptist Mission Herald



"The people which sat in darkness saw great light."

Secretary :

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

Price ONE PENNY

Contents:

	Page		Page
Our Editor	19	Meetings for Women	25
Hence unto the Gentiles	19	Joys and Fears ...	28
Ingathering Festivals	21	Helping by Prayer	29
Picture Card Slips	21	Farewell ...	29
Passing Stromboli ...	23	Reports ...	30
Kolli Hills Congregation	25	Notes ...	31

THE STRICT BAPTIST MISSION

THE QUEST of the NON-CASTES

The Depressed Classes of India are on the move. Their unrest is partly social and political but definitely partly religious. This is a challenge to the Christian Church, for the Gospel of Jesus Christ is the only adequate answer, "Give ye them to eat."

MISSIONARY DEPUTATION

Churches that have not yet completed their arrangements for Missionary Services and Meetings for 1937 are invited to do so NOW. Have you heard details of the present quest of the Untouchables? And have you considered your response?

The contents of the Xmas and New Year Envelopes should be sent now to the Financial Secretary

IS YOUR HOME FULLY FURNISHED?

Does it contain a Missionary Box In regular use?
Does it receive the Mission Herald monthly?

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

Strict Baptist Mission Herald

Vol. XXXVI February, 1937 No. 361

OUR EDITOR (Missionary E. A. Booth)

IT is with very deep regret that we announce the fact that the Editor of this Magazine, Missionary E. A. Booth, was taken seriously ill on Wednesday, January 6th. At the time of writing these words his condition was still serious. We commend him and his family to the God of all comfort.

His illness has necessitated hurried arrangements being made in connection with the MISSION HERALD. Until further notice, will friends please send all editorial communications to: Pastor L. R. GARRARD, 3, Ardilaun Road, Highbury, N.5.

"FAR HENCE UNTO THE GENTILES"

(Acts. xxii. 21).

FEW Christian people would disagree with the statement that in the Apostle Paul we have the greatest missionary this world has ever known. Amongst the maps placed at the end of our Bibles he has one all his own, and the three lines which cross and re-cross the Mediterranean are a geographical commentary upon his words: "Thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers" (2 Cor. xi. 25).

Even from the point of view of mere journeying and voyaging, we have an amazing record, but when we add to that all his spiritual and temporal anxieties and responsibilities, we have an achievement unparalleled in the history of the Christian Church.

Now Paul would be the first to declare that he received the incentive and inspiration for this ceaseless activity from his Risen Lord and Master. It is true that during His earthly ministry Jesus rarely went beyond the borders of the sacred land, but, for example, His journey into the coasts of Tyre and Sidon was expressive of much, and predicated those "greater works" which were to be done by His followers.

"Far Hence unto the Gentiles"

Moreover, it was from the very words of the risen Christ that Paul received his marching orders. "Far hence unto the Gentiles" was not a catch-phrase invented by a body of enthusiasts, but was the message of the Lord to this noble servant who had through all the earlier years of his life been prepared (all unconsciously, so far as he was concerned) for his great life work.

It is quite evident that Judea was far too small a country to satisfy the yearnings and aspirations of this great-hearted man. Why! it had even been too small for him in his unconverted days. He confesses that he had persecuted the followers of Christ unto strange or foreign cities. When the Divine voice arrested him on the Damascus road, he was already outside the boundaries of Jewish territory. The Lord just took hold of this fiery nature and sent it into channels which have changed the course of all later events.

The Vision Given.

"Far hence unto the Gentiles." These words came to Paul in a vision, and were repeated by him to the people of Jerusalem. Do they not also enshrine the constant burden of his ministry? However far Paul might travel, he always had his attention fixed upon some more distant point. As if Athens and Rome were not far enough, he announced his intention of journeying into Spain. Truly, these words had burned their way into his soul and were ever urging him onward. From the human standpoint, it is impossible to calculate how different would have been the history of the world if Paul had confined his ministry to Judea. If he did not reach Britain, he sent the Gospel in that direction, and its later arrival was indirectly the result of the course which he took.

The Vision Repeated.

Our beloved friends who are serving the Lord in India are just the spiritual successors of the Apostle to the Gentiles. To them the vision has come; in their ears the words have sounded: "Far hence unto the Gentiles." Before their eyes have been spread all the kingdoms of the world and the glory of them, and they recognise that one day these kingdoms are to be the Lord's; yea, are *even now* His in the sovereign purpose of Jehovah. They recognise that the shores of this sea-girt isle are not the furthermost boundaries of the Church's commission. Strange, indeed, would it be if that message of redeeming love had reached its terminus when it reached this favoured land. Let us, then, whatever our place and work, recognise the implications and applications of this unchanging word of the Lord—"Far hence unto the Gentiles."

L. R. G.

The Other Side

INGATHERING FESTIVALS

D. A. THROWER.

THE VEPERY Church held its Harvest Thanksgiving Service on a recent Saturday. In this country the Harvest Festival is more often known as the Ingathering Festival, as on that occasion gifts in cash and in kind are presented by the people for the support of the Church. Prior to this year, the Vepery Church had not held the usual Harvest Festival for several years, but this year it was decided to re-start the custom. A short service of thanksgiving was held, at which the Church members and other friends were exhorted to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, so that their lives might bring forth a good harvest, and they might grow up before the Lord

After this devotional service, a sale of the members' gifts took place. About Rs.20 was given in cash, and about Rs.40 was realised from the sale. No credit was given, and all articles presented were sold. There is no doubt that if credit had been allowed the sale would have been a larger one, but I think all concerned are glad that the deacons had the courage and faith to take the stand that they did in this regard, so that the complications attendant on the credit system were completely avoided.

The Ingathering Festival of the AYANAPURAM Church took place the following Saturday. Seeing the success with which the Vepery meetings were attended, the deacons of this Church also decided to carry through their Harvest gatherings without allowing credit. Unfortunately, however, they were handicapped by their date not coinciding with " pay " day, as was the case with the Vepery meetings. Still, all articles presented by the friends were sold, and only a small proportion of credit was allowed. A total of about Rs. 50 was realised on the sale.

The members of our Churches are mostly very poor, and many of them are unemployed; sickness (especially tuberculosis) is rife among them. Please pray more and more for these Churches, both of which need Indian pastors to lead and feed them.

PICTURE CARD SLIPS

D. A. THROWER.

THE Tamil text slips are becoming popular, and between 30,000 and 40,000 of them have now been issued. Therefore, it may interest our readers if we give a few details of the evolution of these little messengers of the Gospel.

Picture Card Slips

First of all, an order comes out from England for so many thousand copies of the tracts. When we receive this, we go to the filing cupboard in the Mission office, and turn up the file bearing the title " Postcard Tracts." Here we have specimens of all the slips that have been issued up to the present. We examine all the designs, texts and colours that have been used, and decide which of these we shall print again. In order to provide variety, the colours must be changed, and also the texts. This means that we must look for new texts which shall be suitable for this form of evangelism. Then, wherever practicable, we fit the texts to the drawings that we are going to use. Further, a real effort must be made to print each design and text in an appropriate colour. For instance, we should not like to see a lot of white elephants or red crows! After a few issues, the old designs tend to become stale; so, more blocks must be made; and new blocks mean new drawings from which blocks can be cut. In the Young Men's Hostel at Kilpauk, Madras, there lives a friend who is a student at the School of Arts, and he is really clever at drawing small figures such as we need for our postcard tracts. We call this friend into the office, and have a talk about designs. The result is that, after a couple of weeks or so, several drawings, and later still, blocks are produced. Most of the designs used in the tracts during the past year were drawn by this man. Then it is time to approach the printer.

The press that we usually patronise for this type of work is one of numerous " pocket " presses that exist in Madras. It is housed on the first-floor verandah of a small building in the busy thoroughfare of Pursawalkam (see photograph). In a few square feet of floor space are crowded cases of Tamil and English type, piles of paper, and other paraphernalia of the printer's trade. A single hand printing machine occupies the whole of one corner. When I look at the work turned out by this press (every sheet of paper being fed to the machine by hand) I am amazed. Truly, our Indian workman has a genius for doing good work with poor tools. As our friend the printer is in a small way of business, and has little ready cash, we have to give him an " advance " payment to enable him to buy paper and ink. But eventually, after proofs and proofs have been passed to and fro between the Mission House and the press for several days, a fine array of packets of postcard tracts finds its way to the missionary's desk. We then pack them up and despatch them to England. Nearly three weeks later the postman knocks at the door of Mr. Shipton's home at 45, Pagoda Avenue, Richmond, Surrey, and delivers an armful of small parcels. Will our friends in the churches send their orders to him.



PURSAWALKAM BAZAAR
Chandler Printing Press (1st floor)

I can bear my personal testimony to the usefulness of these little heralds, and would encourage our young friends at home to carry on the good work of giving the text slips pictorial backs. Whereas the notorious lad, Bill Stickers, was in danger of being prosecuted, the stickers of postcard text tracts are to be thanked and encouraged in every way possible.

PASSING STROMBOLI

E. ORCHARD.

ON the voyage to India, after leaving Naples, we passed the Lipari Islands, one of which is named Stromboli. It is a partly submerged volcano from whose crater there pour constantly dense clouds of smoke, and occasionally, when the volcano is more active than usual, flames can be seen shooting into the air. The sun had set when we passed the island, and, happily for us, the volcano was more than usually active. From the ship we could see flames leaping from the crater mouth which lit up the surrounding scenery with a vivid scarlet light. It was an awe inspiring sight for us who were some distance away from the island, but I understand that the islanders take no notice whatever of the mighty phenomenon. At any moment the islanders, of whom there are about three thousand, may be caught in an unrelenting flow of lava from that erupting volcano, but they still continue to cultivate the sparse patches of fertile soil and ply their small trade of fishing. They are quite aware of the danger yet they are content to live their lives under the dark cloud which constantly hangs over them, and what is more they have not sought any means of escape. The fact that the volcano is apparently sleeping has given them a sense of security, and has blinded them to the awful possibilities of that towering crater.

Herein is a parable. How many people there are in this world who live in the closest contact with that dangerous power, SIN, and yet do not realise its calamitous possibilities. The warning of God rings out, "The wages of sin is death . . ." Wherever there are people living under that dark cloud it is our great privilege to proclaim the message of Life. ". . . but the gift of God is eternal life through Jesus Christ our Lord." The almighty power of an Omnipotent God has provided the way of escape.

My first contact with India has made me realise afresh that the people of this great land need a Way to escape. The atmosphere of utter hopelessness is everywhere. The people have no way to escape and they appear entirely apathetic to the tremendous consequences of sin. The people of India seem unaware of their dangerous position. Will you pray that the apathy of these darkened lives may be broken, and the desire to escape from sin may be given?

A KOLLI HILLS CONGREGATION

G. F. CHAMPION.

THE following is a description of a congregation frequently visited by our Missionaries on the Kolli Hills, and is not a picture of various hill people who never actually meet together to worship the Lord. There are two congregations on the Kollis larger than the one here mentioned, and one smaller, besides the few places where there are isolated families who have no opportunity for regularly attending Sabbath worship.

Usually, once a month, the Missionary sets out on Sunday morning at about eight o'clock to walk to the village. An hour later the tinned roof of the chapel is seen in the valley below, somewhat less than a mile away. The last part of the journey being soon accomplished, the Missionary stands before a building, the walls of which are of stone, and the floor of earth. Inside, grass mats are spread out round the walls, and a plank in front of them

is placed to accommodate the " rising generation." Most of the dozen or so members of the congregation, in all probability will be either in the building, in the teacher's house attached or standing talking outside. If some have not yet arrived, a boy will run off and call them.

The coming of the Preacher (Missionary, in this case) will cause everyone to gather for worship, each sitting in his or her accustomed place. The Missionary enters the room, which is about twelve feet by fifteen, and takes up his position behind the table where there is a stool placed for him. The service is a simple one, consisting of lyrics, a reading, prayers and the sermon. The lyrics must be simple or the singing will be far from congregational, and the sermon must not be too abstract. Several of the congregation can read with varying degrees of fluency.

The women sit along the wall in front of the table, and the men and boys in front of the wall on the left, and half of the wall in line with the table. The first of the women is the wife of the oldest (in point of time) member of the church. She is a quiet woman, with several children, one of whom is that very pretty little girl, about ten years old, and sitting in front of her minding the baby. Her husband could never have done so well on the farm if he had not had such a careful and helpful wife. The young woman sitting beside her married on leaving the Valavanthi Girls' Home this year. The little boy, whom she is keeping as quiet as she can, is the son of her husband by his first wife, who died last year. This young woman's character was entirely changed by the Lord during her last two years in the Hostel, and now her wild, discontented disposition has changed to one of happy contentment and simple trust in the Lord Jesus Christ. The other occupant of the women's mats is an older woman, who appears to understand little of what is going on, but is quite content to come to the services with her husband.

Now let us look at the boys' form and the men's mats. Three boys sit on the form, a plank about six feet long, one foot wide. Two of these boys are brothers, whose father is sitting nearest the table. They are dressed in clean clothes and are used to attending chapel service, though it seems a little tedious to them. They are both under nine years of age. The other boy, about twelve years old, is paying more attention.

Behind these three boys, on a mat, is a lad of about eighteen years of age. He has attended the day school held in this same room for several years and can read fairly well. Recently he asked us to baptise him, but, although he is a good lad and seems keen on spiritual things, we felt

that he does not yet know the Lord as his Saviour, but appears to think that salvation is exclusively a thing of the future. The lad about the same age, who sits on the mat next to him, is one of the " several children " mentioned above, brother to the two boys on the plank. He spent some time in our Namakal Boarding School, but found the strain of school work too much for his mental comfort. He is now working for his father on the farm, and we know his father well enough to have confidence that the lad will not be idle. The three Kolli Hills men and the teacher from the plains alone remain. The first was baptised in the river near his home last year. The change that we have seen in the life of this man in the last three years is most marked, and we trust that the Lord will use him in His service in the neighbourhood.

The teacher has not been in that school long, and needs our prayers that he may be a help to the members of this congregation. The old man, whose wife we have mentioned as not being very intelligently interested in the service, has been coming to worship with us for some time, and is convinced that faith in the Lord Jesus Christ is the only solution to all the problems of his life. We pray that the Lord will give him such a faith and open his heart to Gospel Truth. His son is the lad who recently asked for baptism.

Lastly, the father of the " several children," a Kolli Hill man who has been a member of the Church for some years. An earnest Christian and fervent, who would be a still greater joy to our hearts if he did not think himself to be the only such Christian on the hills. The Lord is undoubtedly very precious to him, as his prayers clearly show, and he is a faithful witness to every one who lives round about. May the Lord still continue to bless him, and bless the whole congregation to the glory of His name and the salvation of souls.

MEETINGS FOR WOMEN

AMY POOLE.

MEETINGS for Hindu women are held on consecutive Thursdays in sixteen different places at about 1 p.m. Attendance at these meetings varies from twenty-four to over eighty women, according to the locality. Before each meeting the provisions and utensils we need are packed into a basket. We also take lyric books for those who can read. The Bible-woman is informed at the beginning of the month, and on the day of the meeting she goes out in the morning calling the women. Either the Teacher's wife or a

Church member boils the water, so that it is ready for use as soon as we arrive. Mrs. Thrower and I take it in turn to conduct or give the address.

Thus far the meetings have been most successful, the schoolroom has been crowded sometimes almost to suffocation. A description of one meeting will suffice for our readers to get a general idea of each meeting. Some of the incidents in connection with the meetings are humorous, and some most pathetic.

As soon as we arrived at Koyambedu Esther, the ever-ready, cheerful helper has the tea made and is marshalling the women to their seats. (She does this work in her midday rest time, so deserves a special word of praise.)

The first to arrive. First of all comes a very old woman, so thin, and looking as if a good meal would be helpful to her. She toddles up to the front, sits down, and, addressing me, head and finger shaking the meanwhile, says, "Now look here, I want four cups of that tea."

The Missie replies, "All right, Grandma, we'll see; if only twenty people come we may be able to manage it, but if eighty come then you can only have one cup."

In come the other women, some looking very respectable, having tidy hair and even wearing rowkies; one young mother had on a silk saree and did not seem to mind sitting next to those who were in rags, but I did wish she had kept her silk saree for another occasion. Other women were very untidy, their sarees in rags, wearing no rowkies, their hair uncombed, and their every attitude bespeaking desperate poverty and the hopelessness that comes with it.

We had to get in other planks for the women to sit on, and finally mustered fifty-six women, and as the school is a small one we were very crowded. Some of the women came in while we were singing the hymn and reading, but experience has taught us the wisdom of closing the doors as soon as the address begins.

We start the meeting by asking if anyone knows the lyric "Victory through Jesus's Blood." Silence for a bit, then the old Grandma says, "I know it," and starts to sing it in a quavering voice, very much out of tune.

"That's very nice, but we want **all** the women to sing."

One other woman decides she knows it, but that is not enough, so we patiently get the others to say the verse over and over again, then get them to sing it. Eventually they manage to learn and sing three verses.

To those who have a musical ear the effect is somewhat excruciating, but we know the women are doing their best, and give them a word of praise accordingly.

The doors are shut while we engage in prayer, this and the

message have to be very simple and clear, so that the women can follow. Usually there are people at the windows, and these are sometimes noisy, but those inside are mostly quiet while we engage in prayer. A brief reading is followed by the message. It is Mrs. Thrower's turn to speak, and while she is talking I watch the various expressions of the women. One or two unashamedly go to sleep, but on the whole the attention is good, though the address is often interrupted by various remarks. Sometimes the remarks are made merely to the next person, and we don't know what is said; sometimes we hear, "Yes, that is true," or there will be a vigorous nodding of the head, indicating agreement. Occasionally one will get up and change her place, or go to the window to expectorate, another to shout out to a child or relative standing there, nearly all will be chewing areca and betel. These interruptions would perhaps dismay those who conduct meetings amongst the more decorous English folk, but one gets quite used to these smaller interruptions provided the women on the whole listen well. Sometimes we have to stop altogether and get the women to be quiet before we can proceed, but that is not a regular thing. The message is usually interspersed with questions requiring an answer, and this helps to keep the attention. A brief prayer closes the meeting, and then comes the giving out of the tea and biscuits. The women are generally so tightly packed that it is very difficult to avoid treading on their toes, but to do so is a dreadful thing, seeing that for them to be touched with leather is a disgrace. Some who have come very late try to get in just for the cup of tea, but we do not allow that.

I found one woman trying to get out at the front door to give her lot of tea to someone else. I stopped her, but she promptly went out at the back door, and afterwards came and said triumphantly, "You see, I've brought the cup back."

Another woman handed her cup of tea through the window to an elderly man, evidently her husband. He looked so pleased, and poured it into a vessel he had ready for the precious beverage. Some of these women will drink half their tea, then give the rest to their child or to someone outside: a little treat like that comes their way all too infrequently, yet they are willing to share with others.

Their babies are duly admired, some of them nursed, then the women are given a tract, though they cannot read them, but someone in the family can do so, and they depart quite happily. "Grandma" did not get her four cups of tea, but I do believe she got two lots of biscuits!

Pray for these women who hear the Gospel message at these meetings, pray for Esther, who helps so joyfully, and for those who read the tracts.

JOYS AND FEARS

BEATRICE MOWLE.

TEN people were baptised from a village on the banks of the Cauvery. Afterwards a service was held for them, and further instruction given as to the privileges, and responsibilities, of the Christian pathway. They had been worshipping in the day school, which is some distance from their quarter. After a time they began to ask for a place of worship in their own quarter. The Missionary told them he was willing to help if they were willing to help also. Mud walls were erected, and the necessary materials for the roof, windows and doors were given. A place of worship was opened to the glory of God in almost the very place where Satan's seat had been, that is, a Hindu shrine in the middle of the village. The door was decorated with palm and plantain leaves, the missionaries garlanded and the village band came to meet us.

A hymn of praise was sung, and God's blessing sought ere the door was opened.

A service was conducted in the chapel, and one of our Indian brethren spoke, reminding us that we were the temple of God, and that His temple must be holy and clean. This was followed by the ordinance of the Lord's supper.

This little church is now going through a testing time. Many of their friends and relations of other villages are joining the Roman Catholics, and have told them that unless they do likewise, they will have nothing to do with them.

In England, perhaps, this would not be a very big temptation, but out here, where the marriage question is often settled by the right relationship, it is a very big thing.

Truly we can enter into the joys and fears of the Apostle Paul. May we, like him, be able to say of this little church: "We give thanks to God always for you all, making mention of you in our prayers."

RE FURLOUGH ENGAGEMENTS, 1938

It is expected that Mr. H. A. Huckett will be on furlough during 1938, 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, 1937.** 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.

Work at Home

"HELPING TOGETHER BY PRAYER"

LET us praise God for the spiritual blessing which He is giving upon the work of evangelization in our various fields.

LET us ask God to make the Tamil Text Slips which are widely distributed on pictorial cards, a means of blessing to many.

LET us ask God that there may be an enlargement of our borders at home, amongst those who hitherto have not been concerned about the Missionary Commission of Jesus Christ.

LET us remember in prayer our junior missionaries as they learn the Tamil language and seek to make themselves acquainted with the many problems of the work in India.

LET us pray for the Officers and Council of the Mission, upon whom rest so many additional anxieties and responsibilities at this time.

FAREWELL TO RETURNING MISSIONARIES

A large and representative audience gathered within the hospitable walls of Mt. Zion Chapel, St. John's Wood, on Tuesday, January 5th, 1937, to bid farewell to our missionaries, Mr. and Mrs. D. Morling and Mrs. Brand.

Devotional Assembly.

The praise and prayer meeting at 6 o'clock should have been conducted by the Vice-President, Mr. S. W. Anderson, but he was laid aside with a severe attack of influenza, and Pastor T. Reynolds kindly took charge. He asked those present to join in prayer for Mr. Anderson's recovery. For nearly an hour the stream of devotion continued on behalf of various aspects of the work of the Mission abroad and at home.

Valedictory Meeting.

The President of the Mission, Pastor R. Robinson, took the chair at 7 p.m. The Secretary, Pastor W. Chisnall, read Psalm xlvi., and led the gathering in fervent prayer. The Chairman extended a hearty welcome to those present. He stated that owing to ill health, the sailing of Miss Putnam had been postponed, but it was hoped that in a short time she would be able to return to India.

Mrs. J. M. Brand.

In her farewell message, Mrs. Brand said :—" 25 years ago I first set sail for India, and have always remembered an incident connected with the arrival of the steamer in Colombo harbour. The ship was to anchor in mid-harbour, and after she had been steered to the right position, the captain called out ' Let go,' and the men concerned dropped the anchor overside." Mrs. Brand used the incident to illustrate the necessity to " Let go " certain things in order to progress in the Christian life. In conclusion she said, " We must not doubt that the Lord is going to do great things on the Kolli Hills."

Pastor T. Reynolds.

As the Pastor of the Church with which Mrs. Brand has always been connected, Mr. Reynolds gave a very helpful farewell message founded on the words, " As thy days so shall thy strength be." He said, " In the days which lie ahead, days of working, waiting and weeping, God will repeat

His goodness which you have so often proved. He has made provision for the future and will not fail you. The days and the strength will go side by side. The hour of weakness will bring with it the secret of strength."

Mrs. D. Morling.

In a few sentences, Mrs. Morling expressing her appreciation of kindness shown, said that on furlough missionaries obtain a deeper interest in the home churches through the work of deputation.

Mr. D. Morling.

Our senior Indian missionary took for the starting point of his address the incident of Joshua, bidding the sun to stand still, that he might reap the fruit of the victory gained, and consolidate his position in order to a further advance. Mr. Morling drew a parallel between this incident and the position of the S.B.M. in India. He said that he believed that the best way in which to consolidate our position in India was to enable the Indian church to evangelize India. Our objective must be to build up the Church of Jesus Christ in India. In order to obtain this objective, we must train Indian leaders to teach the rank and file of Indian Christians the art of witness-bearing. We have promising material on which to work, within the membership of our Indian churches.

We are seeking your active co-operation in this good work. A Conference of our Missionaries is to be held in Madras, from February 23rd to 26th, when these and other questions will be considered. Your prayers for the guidance of God throughout the Conference are most earnestly desired.

The address was a stirring call to the Church to realize afresh her actual spiritual resources in God.

Pastor R. Robinson.

As Pastor of the church of which Mr. and Mrs. D. Morling are members, Mr. Robinson spoke farewell words of cheer in view of their return to India. He reminded them of the changes wrought in connection with the Mission during the five years since last they said farewell, and of the hand of God in it all. As they faced the work and problems of the future, Mr. Robinson asked them to do so in the light of the words of Exodus xviii. 23, " If God command thee so, then thou shalt be able." The path of obedience always means the power of Divine blessing.

Conclusion.

As colleague of the returning missionaries during the greater part of their Indian service, Missionary E. A. Booth earnestly commended them and their work to the Lord. The singing of the Doxology brought to a close a meeting of good spiritual tone. Collection £24 6s. 9d.

REPORTS OF MEETINGS

Australia, Sydney.—This church now under the pastoral care of Mr. J. D. Murgatroyd, has recently celebrated its 75th anniversary, having been founded during the ministry of John Bunyan McCure.

During November, the annual meeting of the Dorcas Society was held. At its monthly meetings this society spends most of its time and energy in making garments for the children of our Mission schools in India. On this occasion the garments were displayed for inspection together with the gifts of toys to be sent to India.

Pastor J. D. Murgatroyd gave an address, and the young people carried through a programme of music and recitations, and showed great interest in the work of the S.B.M.

May the Lord give us all a truer vision of the need of the unconverted, and may the Gospel as made known by our Mission, be the means of great blessing to the people of India. L. R. Goss.

NOTES

Arrival.—Friends will be pleased to know that Mr. E. Orchard and Mrs. Watts and her daughter Helen, arrived at Colombo on November 28th, where they were met by Mr. L. Watts, and proceeded to Kovilpatti.

Baptisms.—Mr. A. J. Morling reports 13 baptisms in the Namakal field in December.

Deficit.—At the Council Meeting in January, the Treasurer reported a DEFICIT of £540 in the General Fund.

Calendar.—We regret that some friends have been unable to obtain a copy of our 1937 Calendar, but the issue has been sold out.

Conference of Missionaries.—All our missionaries will meet in Madras for their annual conference, during the last week of February, 1937. They will have before them several items of great importance. Friends at home are asked by the Council to pray earnestly that the Conference may have the guidance of God in its deliberations.

St. Pancras Station.—A goodly company of friends gathered on Friday afternoon, January 8th, to bid God-speed to Mr. and Mrs. D. Morling and Mrs. Brand, as they started upon their return journey to India. Our friends went off in good spirits, and we shall follow with interest the news of their voyage, and of their arrival in the land which they love for Christ's sake. We are sure that the Lord has used their visit to the Homeland to stir a deeper and wider interest in the work of the S.B.M.

Mrs. Booth wishes to thank the many friends who have sent her kind messages of sympathy and enquiry. She is sure they will understand that in present circumstances it is quite impossible for her to reply to each one personally.

LADIES' ZENANA AUXILIARY.

The L.Z.A. QUARTERLY PRAYER MEETING will be held (D.V.) on Wednesday, February 24th, at 3 p.m., at College Park, Lewisham. Mrs. Waller will preside, and it is hoped there will be a good number who will gather for prayer.

ENGAGEMENTS FOR FEBRUARY, 1937

PASTOR W. CHISNALL.

7th, Mayford; 14th, Tadworth; 19th, Chadwell Street; 21st, Broadstairs; 28th, Walsall.

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

"THAT THINE ALMS MAY BE IN SECRET . . ."

Gifts received during December, 1936

GENERAL FUND

Rec. No.	£	s.	d.
199	1	0	0
200	20	0	0
201		17	10
202	7	0	0
203		5	0
204		5	0
205	4	8	0
206		5	0
207	2	10	0
208	1	0	0
209	2	16	0
210		10	0
211	5	0	0
212		10	0
213		10	0
214		7	6
215	2	1	4
216		10	0
217	2	0	0
218		12	0
219	2	16	6
220	4	0	0
221		10	0
222		2	6
223	2	0	0
224		6	6
225	100	0	0
226	3	19	6
227	1	0	0
228		5	6
229		4	0
230		16	0
231	1	0	0
232		2	6
233	1	16	0
235		4	6
236		11	9
237	5	0	0
238		17	6
239		10	0
240	4	14	7
241		1	2
242	1	0	0
243	1	6	0
244	1	0	0
245		2	6
246		4	6

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
247	1	18	6	270		2	6	293	1	7	7	100	3	2	0
248	10	0	0	271	1	0	0	294		10	0	101		12	0
249	5	16	0	272		4	4	295		5	0	102		5	0
250	2	1	0	273	2	12	7	296	2	7	7	103	2	0	0
251	2	3	10	274		10	0	297		5	0	104		10	0
252		6	0	275		10	0	298		5	0	105		5	0
253	14	0	0	276	14	5	6	299	8	3	9	106		10	0
254L.....	4	4	3	277		10	4	300		3	6	107	1	5	0
255L.....	17	2	4	278	1	3	0	301	1	0	0	108	1	1	0
256L.....	1	9	2	279		17	0	302	5	0	0	109	1	0	0
257	4	5	0	280	1	12	6	303L.....	1	8	9	110		5	0
258		1	0	281	1	0	0	304L.....	4	0	7	111	8	8	0
259	1	9	2	282	2	10	0	305L.....		2	10	112	1	0	0
260		4	0	283	2	0	0	306		2	6	113		2	6
261		6	6	284	1	0	0					114	7	0	0
262	1	10	0	285	4	10	8		£321	11	11	115	1	0	0
263		10	0	286		13	0					116		10	0
264		5	0	287		2	6					117		11	0
265		6	0	288		5	0	**LADIES' ZENANA AUXILIARY.**				119		10	0
266	1	5	6	289		7	6					120		10	0
267	1	8	2	290		15	0	97	1	13	1½				
268	1	0	0	291	1	1	3	98		14	2		£33	3	6½
269		2	6	292		4	1	99		9	9				

Erratum : Brighton (Salem), 1936. £4 0 0. 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:—Aaron's Rod, Solomon's Seal, Raspberry Canes, Mint, London Pride, Hollyhocks, Sweet Williams, 2d. each. Lupins, Delphiniums, Southernwood, Lavenders, Phlox, Large White Marguerites, 6d. each. Pinks, 4d. Monthretias, Forget-me-Nots, Small Sunflowers, Michaelmas Daises, 6d. dozen. Yellow Flowering Broom, Cactus, Hydrangeas, Oak Leaf Geraniums, 2d. each, postage extra.

Also **HANDPAINTED TEXTS.** Flat or Scroll (any text or verse to order), from 2s.

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 *pro. tem.* to **Pastor L. R. Garrard, 3, Ardilaun Road, Highbury, N.5,** 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.

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

Vol. XXXVI No. 362 March, 1937

Strict Baptist Mission Herald



"The people which sat in darkness saw great light."

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

Price ONE PENNY

Contents :

	Page		Page
Our Editor	35	Testimonies	42
Women, Willing Hearted	35	Seen (and Heard) from the Bungalow ...	43
One in Ten Thousand ...	37	An Opening Ceremony	44
Dwelling in Safety ...	38	Inasmuch	44
First Impressions... ...	39	Notes, &c.	46
Pages from a Diary ...	40		
Handfuls of Purpose ...	41		

THE STRICT BAPTIST MISSION

LADIES' ZENANA AUXILIARY

ANNUAL GIFT WEEK

March 14th to March 21st, 1937

Please send your special gift for Zenana Work to :—

Mrs. S. W. Anderson,
'Wayside,' Walton-on-Hill, Tadworth, Surrey.

MISSIONARY DEPUTATION

If you have not arranged for a Missionary Meeting during 1937 please send in your enquiry or application at once.

HALF-YEARLY and WELCOME MEETINGS

Tuesday, May 4th, 1937

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

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

Strict Baptist Mission Herald

Vol. XXXVI March, 1937 No. 362

OUR EDITOR (Missionary E. A. Booth)

WE are sure that there are many friends who are awaiting with sympathetic interest any news that can be given them concerning our beloved brother. We can say little more at the moment than that he is still seriously ill. We would ask once again that the prayers of God's people may ascend for him and for the members of his family, that the peace of God which passeth all understanding may keep their hearts and minds through Christ Jesus.

"WOMEN . . . WILLING HEARTED . . . BROUGHT AN OFFERING."

(Exodus xxxv. 22).

EDITH ROBINSON.

THE material for the Tabernacle in the wilderness which God commanded Moses to construct, saying, "Make Me a sanctuary that I may dwell among them," provides us with the first recorded example of *giving* for the Lord's work.

Everyone was invited to make a willing contribution. Exodus xxxv. gives the account of their ready response, and it is pleasing to find that the women were not backward in taking their part. "Women . . . willing-hearted . . . brought . . . an offering to the Lord."

"Further the women who were wise-hearted did spin with their hands" (ver. 25), while it is specially recorded that the laver of brass was made of the mirrors presented by the women of the congregation, see Ex. xxxviii. 8. Thus they shared in the wonderful Tabernacle of Witness over which shone the Shekinah Cloud of glory, indicating the presence of the Lord.

The Tabernacle has long since ceased to be, "but 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" (2 Cor. iv. 6), and

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to souls benighted
The Lamp of Life deny?"

No! rather, we pray, "Send out Thy light and Thy truth," and this the Ladies' Auxiliary of the Strict Baptist Mission has been doing year by year, through the gifts of our sisters far and near. "Willing-hearted women" are still with us to-day, and the little BUFF ENVELOPES marked GIFT WEEK, distributed by our energetic Branch Secretaries will remind them of their privilege again to bring "their offering to the Lord."

Some have long made use of this opportunity, others more recently; we are *sure* of *their* continued support. But we would now appeal to those growing up in our midst to put to the test Proverbs iii. 9: "Honour the Lord with thy substance, and with the first-fruits of all thine increase; so . . ." We know true gratitude never says it has done enough, and "Love so amazing, so divine, demands my soul, my life, my all."

May we each feel anew our responsibility to maintain the Evangelistic Medical work of our band of L.Z.A. Missionaries and Biblewomen in South India, for—

"We can all do more than we have done,
And not be one whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse."

We commend the above message to the notice of all our sisters. The working of the L.Z.A. Executive side by side with the General Council of the Mission has much Scriptural warrant. In addition to the example brought before us in the foregoing lines, a number of similar instances are to be found in the pages of Holy Scripture. Did not Miriam lead the women in a song of triumph while Moses was giving praise to God for deliverance from the powers of Egypt?

Neither is this line of thought confined to the Old Testament. Our Lord Jesus gathered around Him a band of disciples whose names are household words, but Luke (whose gospel contains so many extra references to women) reminds us that there were women "which ministered unto Him of their substance."

Luke gives us the names of Mary Magdalene, Joanna and Susanna, and then gives us the suggestive and illuminating information that there were "many others."

May there be "many others" who will respond to the call of the Lord through His servants, and who will by so doing enter into the glorious succession of those who down the centuries have "ministered unto Him."

L. R. G.

The Other Side

ONE IN TEN THOUSAND

W. H. KUHRT.

IT has been pointed out in recent issues of the MISSION HERALD that the literacy of the Tinnevelly Christian community is very low compared with the literacy of the Christian community of Madras, and even lower than that of the Namakal area. It was, therefore, a great surprise and joy to us to discover a man, occupying the lowly position of bandy driver, who not only could read, but who did read; who not only could think, but who did think; who not only could ask intelligent questions, but who actually did ask numerous intelligent questions. We found this amazing phenomenon while camping at Valaiyapatti, the phenomenon in question driving us in his bandy from the station to Valaiyapatti one evening, and from Valaiyapatti to Ramathevanpatti the next morning. While riding in bandies, it is often the habit of missionaries to do a little bit of personal work with their driver, but here, on the other hand, it was the driver who started on the missionary with a string of intelligent and none too easy questions. " Who was he? " " Where did he come from? " and " Where had he learned all that he evidently knew? " were the questions that sprung to our minds. We found that he belonged to our Valaiyapatti Church, having been baptized a number of years ago, and that he was a married man and an inhabitant of Valaiyapatti. Unfortunately, his wife is a Roman Catholic, and that fact explained the origin of a number of his questions. But he was also interested in the second coming of Christ, and quoted a number of passages, including the one about the Anti-Christ, found in 2 Thess. ii. 4.

And so this most interesting dialogue went on throughout these rather long and tedious journeys. Later on, when talking to the teacher, we asked him whether he could give any clue to our friend's erudition. He made the illuminating reply: " Oh, he studies the Bible in his home." That simple statement was pathetically amazing. Even in England, you couldn't make a statement like that about every Church member, and here in this part of India, to hear it made about even one of the ordinary Church members is a glorious surprise. " These were more noble . . . in that they . . . searched the Scriptures daily, whether those things were so." To this order of nobility in the Kingdom of God, our young bandy driver certainly belongs.

DWELLING IN SAFETY

VIOLET D. GREEN.

A GREAT terror seized upon the inhabitants of Thayilpatti, one of the stations of the Mission in the Ramnad district. Cholera, that dread disease, which for months past has been the scourge of the Madras Presidency, in varying degrees of severity, had now broken out in that village also. At first, for very terror, it was kept a dark secret, but soon had to be known because it spread so rapidly, and it was spoken of in terrified whispers.

During the past twelve months, in that village the Holy Spirit has been working mightily through the two faithful workers there, using their earnest testimony to the calling out of several from the Hindu community. It was my privilege to listen to the testimony of five of these not many weeks back, and in clear and decisive language they told how they had turned to God from idols, to serve the living and true God and to wait for His Son from Heaven. These were eagerly anticipating baptism along with 23 others from other villages, who were baptised here in Paniadipatti in August. Just at that period this fearsome disease suddenly broke out, right in that street where these new converts and indeed our entire Christian community in that village live. Moreover, so far as I can gather, the dread epidemic has been confined to that one street!

No words of mine can describe the consternation which prevailed as one home after another, in the matter of a few hours, became the scene of suffering, quickly followed by death. In many cases, stricken ones were dumb with fright, too terrified to give expression to their distress. What was the cause of this sudden unwelcome visitation of the goddess Kali? What about those Hindu families who had recently turned their back upon the religion of their fathers? Ah! here was a possible explanation of the trouble. Yet here was a mystery indeed, and one absolutely beyond them, though not beyond us. For though the disease raged up and down that street and visited practically all the Hindu homes, to the glory of God be it recorded, not even in one Christian home did it come. These seemed to be safe and secure under some protecting wing.

I shall not soon forget the truly amazing faith displayed by the teacher, when in the early days he came to report to me. I urged various precautions, and said we should remember them in our prayers. He, only a young man, and the father of a family of very small children, but a truly consecrated worker, looked at me and, with such a depth of quiet confidence, said: "Amma, God is not going to allow any of us, His children, to be hurt by this disease. He has given me the faith to believe this." There was such quiet certainty in his voice. Truly, in quietness and in confidence was his strength, and not one of that little flock suffered.

The Hindus could not understand this, and many and frantic were their endeavours to stay the disease. Undoubtedly Kali was terribly set on having her victims. She was in one of her bloodthirsty moods. Well, they must appease and scare her away somehow. So to accomplish the first, rows of Margosa leaves were hung across the streets of Thayilpatti (these are greatly used in the worship of the goddess). Then they offered Pongal (i.e., cooked rice), hoping that she would be appeased and leave them in peace. Lest, however, she should continue her unwelcome attentions, they sought to scare her away by killing dogs and hanging them in trees. The dog was supposed originally to have been a god, who had been reduced to this state on account of some misdemeanour. So the dead dogs hung up would terrify Kali, it was hoped, and she would not seek to proceed any further. But to make things doubly sure, along with the dogs were hung up a leather shoe and an old broom. These last are ever associated with shame and disgrace, and to be beaten with either is to suffer unspeakable humiliation.

So these poor frenzied Hindus sought to warn off this unwelcome deity, but not before 20 victims had been claimed did their efforts appear to succeed! For a whole month the combat continued, during which period the people, who are all coolies, could not go to work, and would have literally starved had not timely assistance been rendered in the matter of food and medicines.

The epidemic has spent itself, and we pray most earnestly that, through this very convincing demonstration of the hideousness of Hinduism, on the one hand, and the love and power of Jehovah our God, on the other hand, many others of these benighted people may seek shelter under the shadow of His wings. Pray for them, dear friends, and join us in deep, adoring praise for His wonderful care for the entire group of believers during those terrible weeks. Truly, "The beloved of the Lord shall dwell in safety by Him, and He shall cover him all the day long."

FIRST IMPRESSIONS.

THE following sentences are taken from a letter received from Missionary E. Orchard. He did not send them with any thought of their being printed in this magazine, but they will doubtless be read with interest by his friends in the Homeland.

"India is much more interesting than I ever imagined it to be. The people, the new customs, and the new language, all make a source of great enjoyment. So far, I have had no dull moments. Christmas was celebrated by an out-of-doors day such as would have cheered the heart of many a Sunday school boy or girl in England. The temperature was in the 70's, but that did not spoil the spirit of Christmas, which apparently is the same the world over, wherever Christians meet.

England seems to have passed through a tremendous crisis of late months, and to have come out of it well. I'm sorry to have missed such an historic occasion, but it has been very interesting to watch from a distance the way in which one's Home Country reacts to sudden changes."



WAITING FOR THE CHRISTMAS TREAT, KOLLI HILLS.

PAGES FROM A DIARY

G. F. CHAMPION.

Mistake through Ignorance.—Luke, who is to be married next Tuesday, went home the other day, and has not been seen since. When I saw his future father-in-law to-day, I said to him: "If Luke does not come back by Saturday, you must go and fetch him." I learnt later in the day that a very rigid hill custom is for the bridegroom to go and call his father-in-law to the wedding, and Kuppan had told Luke beforehand that if Luke did not bring him to the wedding he would not come.

Samuel's Baby.—At mid-day Samuel came crying to the house, saying that his baby was very ill. We went to his house at once, and found the child in the arms of Samuel's brother-in-law. It appeared to be at its last gasp. The mother of the little one was crying out in prayer, and ready to burst out wailing. Most of the compound people were there. The pastor and I each offered a prayer that, if it were His will, the Lord would grant the child life. Our young doctor, George, came, and after the baby was laid on the bed, he began fomenting its chest with bran fomentations. We asked him if he thought there was any hope, and he replied that it was entirely in the hands of God. The trouble was pneumonia, and both lungs were affected. The baby was less than a year old, and many children of this age die of this same complaint on the Kollis. We could see that the judgment of the doctor was correct, and so we stayed some time in the house. Mrs. Champion warned the mother that it seemed to her that the Lord was about to take the little one to Himself, and as I left the room I told both the father and mother that they must pray about

the matter, as only the Lord's intervention could save their baby. I also was urged in my own soul to pray for the recovery of the child if it were the Lord's will, and that His Name might be praised in the matter. As the doctor fomented the chest and gave brandy, the child's pulse grew less ragged and more normal; the breathing also became less laboured, and the little one went to sleep. Prayer was offered in chapel the next morning, and during the day a gradual improvement was seen, and the baby's life was spared.

Hospital Incident.—To-day, just before noon, a young woman of about 18 was brought in to the compound with bad wounds, the result of being mauled by a bear last night. One of our hill men tells the story as follows:—The young woman and a girl were out gathering firewood. She left the girl with one bundle while she went back to get another bundle which had been placed by some thorn shrubs previously. While she was picking it up, a baby bear came along, danced all round her and then scampered away. Immediately afterwards, the mother bear came along, looking for its young. Seeing the woman, it attacked her at once, and then went away in pursuit of its offspring. When the young woman was brought in, her right fore-arm had marks of a bite, where the animal bit her arm raised in defence, and there were four deep cuts on her head, where its claws had ripped her flesh, and one eye seemed badly damaged. She was picked up unconscious.

(LATER).—After several days, it was noticed that the eye was uninjured, though the lower eyelid had been torn. The young woman has made a splendid recovery thus far, and we hope she will be very little scarred even, as the result of her horrible experience.

HANDFULS OF PURPOSE

Madras.—Mr. D. A. Thrower reports the Home-call of Pastor Zachariah. He pays tribute to his genial and helpful disposition. His passing adds to the burden of the missionaries, and the fact that only one of the five Churches in this field now has an Indian pastor, calls for urgent and earnest prayer.

Sendamangalam.—Mr. H. A. Huckett tells of encouraging congregations, largely due to the keen work of the young men of the Church. For Christmas and New Year Services the chapel was filled to its utmost capacity.

Kolli Hills.—Mr. G. F. Champion expresses appreciation of the Christmas gifts (as all the missionaries do), and refers to the happy time spent at the Sunday School Anniversary, when Mr. Kuhrt was the preacher.

Namakal.—Mr. A. J. Morling sends news of a spirit of enquiry which gives real encouragement. Six Sakele quarters, with unpronounceable and almost unspellable names, are asking for Christian instruction.

Tinnevelly.—Mr. Watts conducted a baptismal service at Kovilpatti on the last Sunday of the year, when three young men confessed their Lord.

TESTIMONIES TO SAVING GRACE

L. WATTS.

IT is always a joy to jot down the items of testimony that are given as candidates for baptism are examined. As I transcribe some of these notes for other readers, I pray that they may be used by the Holy Spirit to further the cause of the Kingdom of our God in other hearts.

Eliah (Elijah), of Paniadipatti, was brought up in a Christian home. His father is a very simple-minded Christian, but one who does seek to follow the Lord as he understands the way. Although one could hardly imagine Simon taking part in an open-air meeting, for instance, Eliah's first impression of his need of a personal religion is that of his father speaking to him of that need when his son was about 12 years of age. Eliah is now 18, but the memory of that talk has remained. We pray that all Christian fathers might be led to speak to their sons, and all Christian mothers to their daughters, of this need of a personal Saviour.

During the years of schooling Eliah maintained a more or less regular attendance at chapel services, continued the practice of daily prayer as taught him from childhood, and, as time allowed, read his Bible. He was sent to show me the way to a village station some months ago, before I knew his life story, and as the bullock-cart jogged along the rough track I asked him if he was a Christian, and led him on in conversation. The idea of the necessity of a new birth seemed to come to him as a new thought; but, in the weeks that followed, that thought fitted in with his remembrance of what his father had said about a personal religion. He rejoiced last month in being able to say that he knew what his father meant now, as he had been "born again," and desired to testify to it in baptism.

Mutthiah, of Banduvarpatti, is a lad of 13, and is the son of Hindu parents. He comes to the Mission school in his village, and has learnt to read, as well as to love the stories of the Bible. He remembers well what he has learnt. The Biblewoman from Melaputhar also visits in the homes of his village, and while her work is mainly amongst the women, she has had other hearers also, and Mutthiah has been one who has listened with open ears and heart as she has expounded the way of life. Though his testimony was given with a boyish frankness, it was clearly evident that he knew the Lord as his Saviour, and that this knowledge of Him was his armour against temptations to wrong and evil.

Chelliah, of Paniadipatti, studied in the Mission school until he was about 16 years of age. His family was Hindu, and he also took part in the regular family worship of their gods. The family is occupied with farming on their own lands, and Chelliah takes his share in the work. He is now 27, and for some time he has been convinced that the Lord Jesus Christ,

of whom he learnt in school, is the true God. His parents were rigid Hindus, however, and he was only able to attend an occasional service secretly. He was married to a young woman who had also studied in a mission school, and when he got to know her, he found that she also shared his conviction that the Lord Jesus Christ was the true God. These two, therefore, secretly encouraged one another in the midst of relations who were opposed to any evidence of Christian leanings. They could not attend services openly, but did manage to read the New Testament when they could be alone. About eight months ago they decided that they must make a stand, and that they must attend Christian worship. It became known that they were attending the chapel on Sunday morning, probably because they had to explain why they were dressing in better clothes than for ordinary work. They walked to chapel through the street, while parents, relatives, and fellow caste folk all looked on; and from that day have not turned back. Chelliah's testimony showed him to be a man well taught by the Lord.

Thomas, who is now a teacher in Paniadipatti, was in a Mission boarding school as a boy, and was fully acquainted with the teachings of the Bible. He went afterwards to Sivakasi, and while there left the attendance of the House of God and drifted with worldly companions into a life of carelessness and indifference. A year or two afterwards he was led to attend some special meetings at Sachiapuram, and a sermon on the subject of the " Fruitless Life " made such an impression on him that he was convicted of the sinfulness of his life, and found no peace until he had learned for himself that the Lord had died to cleanse away his sin. He also learnt that the secret of the fruitful life is obedience to the revealed will of God, and that the Word teaches that the baptism of believers is an act of conscious obedience.

These are just a few testimonies from those who were baptised in Paniadipatti.

SEEN AND HEARD FROM THE BUNGALOW (I)

GRACE K. HUCKETT.

NOISES! Sounds! What a lot they convey to us! What scenes are brought to mind by some. What fears may be created by some, horror by others, curiosity by unknown ones and so on. We in India get used to the many noises around us, although totally different often from those in England. Drum beating is common here, mostly connected with heathen rites, weddings and funerals. Some time ago, I heard mingled with the drum beating and conch shell noises, the weeping and wailing of women. Now this is unusual, for women do not attend funeral processions in India. I looked out and saw what might have been a wedding procession, except that there was no bridegroom, and there was that sad lamenting of " Aiyo! Aiyo! " A young girl was being led along by some older women. I couldn't see her face, but she looked hardly more than a girl. She was dressed as a bride, in a beautiful sari with many jewels and flowers in her hair. Her head was bowed as she covered her face with her hands. Doubtless she was weeping bitterly.

An Opening Ceremony.

My heart ached for her, for I knew what it meant. She was a widow, perhaps had never been a wife. She was being taken to perform various ceremonies. She would be stripped of her nice clothes and jewels and given a coarse white cloth. Perhaps her hair would be shaven off. Some castes are not so strict about the last mentioned, but Brahmins are. Henceforth she would be the drudge of the family, cursed by the gods and men. It would be unlucky to meet her, unlucky to have her at any festivities, or at any special event that might take place in the family. Was she not responsible for her husband's death. She might cast an evil eye on anything or anyone. Who can tell what feelings welled up in that stricken heart, so young, yet so hopeless in its outlook. Would that the cry of India's suffering women and girls might touch all hearts, so that many more such might be brought into contact with the Gospel and with HIM Who was moved with compassion as He beheld the multitude as sheep without a shepherd.

AN OPENING CEREMONY

A. J. MORLING.

NAMAKAL is a rapidly growing town, and just recently an extension has been made between the bungalow and the chapel. This has been called Ganasapuram—the town of Ganasan, the elephant-headed god. Houses have been and are springing up one after the other, supplying ample work to the builders. One of the "town Christians," as those who live in Namakal and not connected with the Mission are designated, purchased land and has almost completed the erection of a house estimated at Rs.4,000. I had the pleasure of officiating at the dedication of this building.

The house, in accordance with Eastern custom, was decorated; inside it reminded one of Christmas, and outside, ferns and plantain leaves adorned the entrance. Upon arrival I was introduced by the owner to a number of Government officers and lawyers, and then asked to conduct the brief service. The singing of a lyric by the Christians was followed by a prayer offered by the Mission Writer. After the reading of Scripture, I drew attention to the second verse of Psalm 102, "I will walk within my house with a perfect heart." The message had been prepared for Christians, but had to be slightly adapted because the majority of those present were Hindus. Another short prayer and the benediction closed the meeting. Please pray that those who heard the message may be brought to realize that true piety in the home must be based on a knowledge of Jesus Christ.

INASMUCH

BEATRICE L. MOWLE.

VERAMMAL and Muthuammal, two little orphan girls, ages about ten and seven years, had been wandering about in Namakal three months before they came into touch with the Missie Ammal. They followed her as she went visiting from one place to another; on her return she called at the Police Station to make further inquiries about them. They did not follow her so willingly here. She was able to ascertain that they were really orphans, with no relatives to care for them. They were told that they must live for one or two more days as they had been living. The Biblewoman promised to give them one meal a day. A letter to the Sendamangalam Missionaries must be thought of and written, as it is no small thing to have two more added to an already large family of 40 girls. In the meantime, a Roman Catholic priest visited Namakal, and

came into touch with these little girls. He took their photograph, and told them he would come back in a few days, and take them to a school where they would be well provided for; but they must not go to the Mission Bungalow. Feelings can better be imagined than described. The elder girl obeyed his order for a time; she thought the responsibility of her own and her younger sister's living would be lifted from her young shoulders. The little girl stole along to the Biblewoman's house, and told her what had happened, and said that she wanted to come to the Missie Ammal's school. Special prayer was made, not only by the Missie Ammal, but by the three Biblewomen living in Namakal. Some days later, the Biblewoman and the Missie Ammal were out visiting, and met these little girls again. Questions were asked as to why they had not gone away to that other school. The elder girl answered, " We are still waiting." Mid-day the next day, both girls found their way to the Mission Bungalow. " We want to come to your school," they said. It seemed as if the Lord had truly sent them, for just at that time arrangements were being made for sending a Biblewoman to Sendamangalam. A note of explanation was written to Mrs. Huckett, and they were put in charge of the Biblewoman.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God for continued blessing and encouragement given to His servants in the various fields.

Let us thank Him for success granted to our missionaries in their Tamil studies.

Let us pray for Dr. Ruth Harris and Miss Stella Hazel during their last few days in India, and seek for them a safe and helpful voyage when they sail (D.V.) on March 17th.

Let us continue to bear up before the Throne of Grace the Officers of the Mission and Members of the Council, that vital decisions which have to be made may be in accordance with His will.

Let us pray for our missionaries that they may be able to put into practice the lessons gained from their fellowship in the recent Conference.

RE FURLOUGH ENGAGEMENTS, 1938

It is expected that Mr. H. A. Huckett will be on furlough during 1938, 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, 1937.** 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.

HOLIDAYS, 1937.

Among the readers of the Strict Baptist MISSION HERALD there are doubtless many young men and women who are confronted each Spring with the problem, "Where shall we spend our holiday this year?" To all such, here is something of interest.

The Fellowship of Youth arranges each year a House Party during the month of August, for the young people of the Strict Baptist denomination. This year the House Party will once again be held at Swanage. "Hill Crest" School has been taken from July 31st to August 28th. During the first fortnight Pastor and Mrs. E. F. Kevan will act as host and hostess; during the second fortnight, Pastor and Mrs. R. B. Hewitt.

FEES : 2 guineas per week. 38/- per week for those under 21 years of age.

N.B.—There will be no holiday party similar to that which visited Broadstairs last year, but for those who can come to Swanage for a week only, a number of places are available at 30s. per week, for which special application should be made.

"Hill Crest" is a beautifully built boarding school, standing in its own extensive grounds high up on the cliffs at the Durlston end of Swanage. Bathing at Swanage is pleasant and safe. Picnics, rambles and excursions are arranged each week, but everyone is free to make his or her own plans for spending the time. The expansive grounds of "Hill Crest" offer scope for all who play tennis, podex, cricket, and similar outdoor games. Wet days are never dull days with the F.O.Y. at Swanage!

COME AND HAVE A FELLOWSHIP HOLIDAY THIS AUGUST!

Application forms from :—

LADIES : Miss M. J. Chilvers, 4, Vicarage Road, Leyton, E.10.

GENTLEMEN : Mr. E. P. Pickering, 51, Lightfoot Road, Hornsey, N.8.

BOOK NOW AND AVOID DISAPPOINTMENT.

REVIEW.

Strict Baptist Open-Air Mission Annual Report.

In this magazine, which deals with missionary activity beyond the seas, it is a joy to call attention to similar work which is being done by an enthusiastic band of workers in the Homeland. All through the history of Missions, the latter has led to the former; and few servants of the Lord are working in foreign lands who did not begin their labours in the land of their birth. This is true in the case before us. Several of our younger missionaries in India were closely associated with the Open-Air Mission before they left this country. We would recommend our readers to obtain a copy of the above Report, if they have not already done so. Please apply to the Secretary, Mr. R. E. P. Crisp, 71, Beechfield Road, Bromley, Kent.

NOTES

Examinations.—We offer our congratulations to Mr. W. H. Kuhrt on his having passed his second Tamil examination with a good percentage of marks. The same good news is given on another page regarding Miss Grace Hazel and Miss Wilkins. Miss Hazel has passed her second test, and Miss Wilkins her first.

Finance.—At the February Council Meeting, the Treasurer reported a deficit in the General Fund. The very deficit can become an asset when it drives the Lord's people to more earnest prayer.

Gift Week.—We call attention to the article in this issue which gives full particulars of this activity of the Ladies' Zenana Auxiliary. May the Lord give His servants rich encouragement through the loving response of His people.

Miss Putnam.—We are glad to learn that Miss Putnam left hospital early in February, and has been enjoying a period of convalescence. She still needs the prayers of God's people that there may be granted to her a full restoration of health and strength.

Baptisms.—Thirteen baptisms are reported from the various fields of the Mission.

Pastor W. F. Waller.—Many friends will learn with sympathetic interest that Pastor W. F. Waller, who is a member of the S.B.M. Council, is resigning the pastorate of College Park, Lewisham, after 25 years' service.

LADIES' ZENANA AUXILIARY.

The **L.Z.A. Gift Week** will be observed from March 14th—21st, 1937, and its proceeds devoted to the support of our Biblewomen and our Girls' Hostels and Schools. The 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.

We are glad to report improvement in the health of Miss Putnam. Miss Stella Hazel and Dr. Ruth Harris expect to leave Colombo for furlough on March 17th, per S.S. "Orion." Requests for **L.Z.A. Deputation Meetings,** beginning about the middle of May (excluding August), should be sent in as soon as possible to Miss P. P. Nunn, 16, Claremont Close, N.1, so that these may be arranged to the best advantage as regards districts.

We congratulate Miss Grace Hazel and Miss Wilkins on passing successfully both parts of their Tamil Examinations, the Second and First Examinations respectively. Miss Hazel is now responsible for some of the work at Paniadipatti. Miss Wilkins has been transferred to the Kolli Hills for furlough relief, and continues her Tamil study there.

PASTOR W. CHISNALL.

5th, Chadwell St.; 7th, West Hill; 9th, New Cross; 14th, Norbiton; 21st, Billericay; 28th, Margate.

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

"THAT THINE ALMS MAY BE IN SECRET . . ."

Gifts received during January, 1937

GENERAL FUND

Rec. No.	£	s.	d.
307	1	0	0
308		10	6
309		4	6
310		2	6
311	2	14	10
312		2	0
313		5	6
314	6	13	5
315P	17	10	0
316S	5	14	5
317	1	0	0
318	1	14	6
319	1	10	0
320		2	0
321	24	6	9
322		15	0
323	1	0	0
324	1	0	0
325		2	6
326		2	6
327		10	0
328	50	0	0
329		2	6
330		5	0
331		10	0
332			9
333		2	6
334		9	0
335		10	6
336	50	2	2
337		8	0
338	8	15	10
339		7	5
340	8	5	11
341		17	0
342		8	6
343	2	6	0
344	2	10	0
345	2	12	6
346	1	8	4
347		10	0
348	2	10	0
349	1	15	10
350		7	0
351		7	8
352		19	6
353		2	5
354	1	10	0
355	2	15	0
356	3	11	3
357		10	0
358		10	0
359	2	3	2
360	4	17	10
361		15	0
362		15	9
363		19	0
364	1	10	0
365		10	0
366		10	6
367	2	1	7
368	5	13	8
369	1	17	0
370		6	7
371	1	2	0
372		6	6
373		16	2
374	1	1	0
375		6	6
376	60	0	0

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	LADIES' ZENANA AUXILIARY	£	s.	d.
377		2	0	400		8	0	423	1	0	0	120	2	0	0
378	1	7	0	401	1	0	0	424		1	0	121		5	2
379	2	5	0	402	1	1	11	425		9	0	122		4	10
380	1	5	0	403	1	5	0	426	40	0	0	123	3	10	0
381		12	1	404		14	6	427	7	3	7	124	1	5	0
382		4	6	405	4	1	9	428		12	6	125		10	0
383		1	6	406	1	5	3	429	1	8	6	126	2	10	0
384	10	14	4	407	25	0	0	430	7	10	9	127		10	0
385	2	6	0	408	12	10	8	431		5	0	128	1	0	0
386		2	6	409		11	0	432		2	6	129	1	5	0
387	1	10	0	410		16	0	433	6	0	1	130		15	0
388		10	0	411		10	0	434		15	0	131	1	18	5
389		2	9	412		11	6	435L.....	10	12	0	132	1	16	6
390	2	1	0	413		2	0	436L.....	26	3	11	133		6	2
391		15	6	414		11	0	437L.....	1	9	6	134		6	6½
392	4	14	0	415	1	19	3	438	2	3	10	135	5	0	0
393	1	14	0	416	1	1	0	439		2	0	136		7	0
394	2	7	0	417		12	6	440	3	3	6	137	5	0	0
395		16	4	418	3	6	0	441	2	10	0	138	10	0	0
396	1	10	0	419		3	0					139		10	0
397		5	0	420	1	1	0								
398	5	0	0	421	3	0	0		£519	10	4		£38	19	7½
399		3	0	422	6	13	9								

P.—Pension Fund. S.—Sustentation. 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:—Aaron's Rod, Solomon's Seal, Raspberry Canes, Mint, London Pride, Hollyhocks, Sweet Williams, 2d. each. Lupins, Delphiniums, Southernwood, Lavenders, Phlox, Large White Marguerites, 6d. each. Pinks, 4d. Montbretias, Forget-me-Nots, Small Sunflowers, Michaelmas Daises, 6d. dozen. Yellow Flowering Broom, Cactus, Hydrangeas, Oak Leaf Geraniums, 2d. each, postage extra.

Also **HANDPAINTED TEXTS.** Flat or Scroll (any text or verse to order), from 2s.

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 *pro. tem.* to **Pastor L. R. Garrard, 3, Ardilaun Road, Highbury, N.5,** 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

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

Vol. XXXVI No. 363 April, 1937

Strict Baptist Mission Herald



"The people which sat in darkness saw great light."

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

Price ONE PENNY

Contents :

	Page		Page
Our Editor	51	Christmas Day at Sendamangalam	... 57
Go with Them, Doubting Nothing	... 51	Christ-Rejecting ...	... 58
The Catechism	53	Gems for his Crown	... 59
Bible School Impressions	54	Under His Wings...	... 60
Service on the Village Green	56	Handfuls of Purpose	... 62
		Notes, Etc....	... 62

THE STRICT BAPTIST MISSION

HALF-YEARLY AND WELCOME MEETINGS

will be held (D.V.) at

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

on

Tuesday, May 4th, 1937

3.30 Devotional Service

Chairman : Mr. S. W. ANDERSON (Vice-President)
Missionary Sermon by Pastor O. C. AUSTIN, of Wellingborough

ZENANA MEETING at 2 p.m. at 'Providence' Chapel, Highbury Place, N.5

Open to all Ladies. Note—**NOT** at Chadwell Street

Tea at **5 p.m.** in **Leysian Hall** for **500** Ticket Holders - - - - - - - **6d.**

6.15 PUBLIC MEETING

Chairman : Pastor R. ROBINSON (President)
Speakers : Missionary A. J. MORLING, Dr. R. HARRIS, Miss S. HAZEL and Pastor S. WILKINS (Deeping)

Thankofferings Meeting will close 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.

Strict Baptist Mission Herald

Vol. XXXVI April, 1937 No. 363

OUR EDITOR (Missionary E. A. Booth)

WE have little fresh news to give to our friends concerning our Editor. He is still very seriously ill. We are sure that our friends will remember him and his dear ones in prayer before the Lord.

"GO WITH THEM, DOUBTING NOTHING."

(Acts x. 20).

THE Book of the Acts is very largely the record of the training of two men for the service of Jesus Christ. In the case of Peter it was necessary for the Lord to overcome his natural prejudice; while, of course, Saul of Tarsus had to be radically changed before he could be the Apostle to the Gentiles. It is probable that with most Christians the story of Saul's conversion is better known than that of the Lord's dealings with Peter, but both records are worthy of our study.

Peter and Paul stand as representatives of two classes of people. There are those in the world to-day who have Peter's narrowness of outlook, and there are those who have all the hatred and antagonism that were manifested in the life of Saul of Tarsus.

To confine our present thoughts to Peter—Acts x. is the record, not only of what the Lord did, but of what He is always doing in the lives of His servants. The story is, like all Bible stories, inexhaustible in its fulness, and the following remarks can but be suggestive in their character. The events referred to in the chapter were connected with two towns, and those two towns have a spiritual as well as a geographical significance. The Peter of the one town was an utterly different man from the Peter of the other. The Peter of Joppa was narrow, exclusive, prejudiced: the Peter of Caesarea was a man who had been brought to see the wider purposes of Divine grace.

JOPPA.

It is quite true that the Lord had already dealt with Peter in a gracious way, but who can read the story without seeing that much yet remained to be done! The day had dawned upon which the Lord was going to break down all the barriers which Peter had erected, and flash into his soul the great

truth that in Christ Jesus there is neither Jew nor Greek. And can we not see in every verse of the story the record of God's dealings with ourselves? To the Lord's command to arise and eat of the mixed food provided, Peter replies at once: "Not so, Lord." Have *we* never used these words? Have *we* never adopted this attitude? Three simple words; but words which contain an obvious contradiction. The "Not so" cancels all that is implied in the word "Lord." Let it be noted that the Lord dealt thus with Peter before there came to him the invitation from Caesarea. When that call came, Peter could understand the meaning of the vision, and could see how the Lord had been preparing him for his future service.

It is very helpful and encouraging to see the same process at work in our own lives. In the light of the call of the Lord, we can understand the meaning and purpose of our previous experiences.

CAESAREA.

Geographically, Peter travelled less than 30 miles when he went to this town, but mentally and spiritually he had crossed a continent. His words: "I perceive that God is no respecter of persons," are an astounding admission from such a source. He has broken with the past; he believes now in a Christ who has world-wide purposes of grace and mercy, and (except for one lamentable return to his earlier prejudices) he knows no longer any real distinction between Jew and Gentile.

To come again to ourselves, our one concern must be to discover whether the call that comes to us through men is confirmed in our own soul as the call of the Lord. If we are sure of this, then, wherever that call may take us, we can apply to ourselves the words which form the title to this article:—"Go with them, doubting nothing." God's true servants ever have a Caesarea which is prepared for them, and for which they are being prepared.

It will not be out of place to remind ourselves of the fact that it was from Joppa that Jonah started on his voyage of disobedience. To him, as to Peter, the call of the Lord came to go and preach to the Gentiles, but Jonah's prejudice was more obstinate and wilful than that of the apostle. God's servants are divided into three classes—those who run away from the Lord's call, those who remain at Joppa nursing their prejudice, and those who travel to Caesarea. To which section do we individually belong?

L. R. G.

The Other Side

THE CATECHISM.

G. F. CHAMPION.

AS I approached our out-station in one of the northern parts of the Kollis, I was thinking of several of our Hill lads, who are nearing the age when they will be called men, but who have, so far, made no outward profession of faith in the Lord Jesus Christ. I thought especially of one of these, a lad who had recently lost his father, and who lived in the village to which I was going, and I hoped I would be able to see him on his own during my stay there. It was dusk when I reached the school building, and I stood outside the rough stone structure to gain the benefit of the lingering twilight before settling down to an evening of lamp-light. For a few moments I allowed my eyes to settle on the lessening patch of colour in the western heaven, and then turned my head to see who it was who had stepped over the boulder which serves as a stile to the small garden in which I was standing. It was the lad who had been in my thoughts a few minutes before. What his official age is, according to the school register, I do not know, but I imagine he is about 16 years old. Slim and gracefully built, with an open face, he stood before me, wrapping himself in a blanket, and apparently in no way objecting to engage in the quiet conversation which took place between us. After a few words on topics concerning his family, their health, and so on, the talk developed into a series of questions and answers, the substance of which is given below.



SHY BUT FRIENDLY (Kolli Hills)

The Catechism

Missionary: " Do you love the Lord Jesus Christ? "

Lad: " Yes."

Miss.: " Are you only saying that, or do you really love Him? "

L.: " I really love Him, and always have done, as far back as I can remember."

Miss.: " Are you quite sure that your sins are forgiven, or do you only think that they may be? "

L.: " I am quite sure that they are all forgiven."

Miss.: " How long is it since you became sure of this? "

L.: " I received this assurance when I was in the S.B. Mission Hostel at Namakal."

Miss.: " How was it? By reading the Bible, by someone speaking to you, or by some other means? "

L.: " It was by reading the Bible. One evening, before going to bed, I read the Bible at Psalm cxvii., and then I knew that my sins were forgiven."

Miss.: " What difference did this make to your life, or what difference was there in your heart? "

L.: " I felt very courageous and eager."

Miss.: " Did any special sin leave you then? "

L.: " Yes! The speaking of bad words."

Miss.: " Have you temptations to any particular sin now? "

L.: " No! But when I am tempted, I pray."

Miss.: " Do you know that the Lord hears your prayers? If so, how? "

L.: " I do know that He hears me. When I lost my father recently, He heard my prayers, and comforted me, telling me not to worry about my father."

Miss.: " Are you sure that you would go to be with the Lord if you were to die at this time? "

L.: " Yes, I am quite sure that I would."

Miss.: " If Christ has saved you, are you doing anything for Him, to show your gratitude to Him for all He has done for you? Have you done so to-day? "

L.: " To-day I spoke about Christ to some people who are working on my land."

Miss.: " If a Sunday School is started here, are you prepared to take a class? "

L.: " I am."

BIBLE SCHOOL REMINISCENCES

VIOLET D. GREEN.

THE great day had arrived at last—the day of the assembling of the students, September 4th, 1936. Everything was in readiness and, before 7 a.m., a bus which had been chartered for the purpose pulled up in our compound at Paniadipatti, and nine Biblewomen, plus their children, alighted. They had travelled all night in the train, arriving at Sattur Station about 5.30 a.m., from whence the bus had conveyed them to

Paniadipatti. They were tired, hungry and strange, and the first need was a good meal and some hot coffee. Later on in the day, three others arrived, making up our total of 12. Introductions were soon over, and they settled in their Hostel. Within the first day or two the strangeness wore off, and they looked forward happily to the prospect of three months together here.

At an informal little gathering, the day following their arrival, the three months' Course was briefly outlined to them. Rules and regulations were introduced, and they were acquainted with the programme of events in general. Here is a list of the subjects :—

Old Testament Bible Study.—The Book of Genesis.

New Testament Bible Study.—The Life of Christ (Lessons for current year).

Lessons for Village Christian Women.—Given as a series of Model Lessons.

" Our High Calling," i.e., Lessons on the Christian worker and her work.

" Sword Practice," i.e., How to prepare and teach messages. How to lead and conduct meetings. Discriminative choice of subjects and texts for all. How to meet and answer enquiries and objections.

Practical.—Giving messages in class for criticism; S.S. Classes; Women's Meetings; Village Visitation.

Prayer Meeting every Friday afternoon.

Christian Endeavour each Saturday afternoon. (Run by the Students).

With few variations, our daily routine was as follows : 5 a.m., Rise. 7 a.m., United Worship. 8.30 a.m., First Session. 9.30 a.m., Recess. 9.45 a.m., Second Session. 11 a.m., Morning School closed. 2.30 p.m., Private Study and preparation in Class Room. 4 p.m., Workers' Practical Classes. 5.45 p.m., Evening Prayers and dismissal.

Pandemonium reigned among the children the first time or two when their mothers answered the summons of the bell to Class, and their indignant protests could be heard long distances, as they all (about eight) set up a chorus of howls together; some emphasising their displeasure by rolling over and over on the ground; others with arms and legs flying and tossing in fury, and others stamping and shrieking. However they soon became sweetly reasonable, and afterwards gave the minimum trouble to their nursemaids. True, there was an occasion when one little infant almost choked through getting a small stone lodged in his throat. One or two made frantic but unsuccessful attempts to remove it by thrusting their fingers down his throat. They could not reach it however, and he was gasping in an alarming manner, while his mother wailed helplessly. Then I took the child, turned him upside down, and gave him a couple of vigorous thumps, and out fell the stone! This baby, by the way, was named Helen by a fond father before he was born, and under no circumstances could he be induced to change it for a more suitable name, so Helen he remains!

The Bible School period was a time of very sacred fellowship together, and much profit to us all. The Classroom became hallowed ground indeed, for God the Spirit came into our midst and worked marvellously in hearts and lives. Prayer was answered, for in many cases the School was both **Peniel** and **Pentecost.** Testimonies were rich and precious. None will suppose that we were left alone by the enemy. Indeed **not.** Some entries in my diary would soon prove that, if I had room to give them here. Enemy hostilities and resistance were keen all through, and we were ever conscious of the element of warfare. We knew, however, that this was a good sign, for God was working, and hence the enemy's activities. We ended up triumphantly on the victory level, and full of praise to Him who always leadeth us in the train of His triumph; and on November 27th we bade affectionate farewell to the group, to whom we had now become deeply attached in the Lord, and they left us, again to return to their respective spheres. May their ministry now be enriched, and the blessing of the Lord rest abundantly upon it and them.

SERVICE ON THE VILLAGE GREEN.

D. A. THROWER.

LAST Sunday, the evening service at Koladi (a village in the triangle, Madras—Poonamallee—Avadi) was not held in the village school, nor was it conducted in the home of one of the Koladi Christians, as has been customary of late. No, on this occasion the Christian community of that hamlet met together to worship God on the village green. It was like this. Messrs. Kuhrt and Thrower were camping at Poonamallee, and decided to go over to Koladi and conduct the evening service there. They set out, with three companions, in the motor-van at four in the afternoon, and made for a point three miles down the Avadi road. There they parked the vehicle under a tree, and the party split up. One member tarried " by the stuff " (to keep small boys from tampering with wires and switches); a second padded off on his bare feet to Parathipedu, to hold a Sunday school under the eaves of a mud-and-thatch hut; while the remaining three set their course for Koladi. This agricultural village lies a mile and a half off the road, and is approached either by a crow-flight path across the rice-fields (at present a deep emerald colour), or by an ox-cart track, which is so indistinct in places that these pedestrians completely lost it! A man, who had just refreshed himself at the grog shop, suspected that they were going astray, and asked which place they were bound for. With his help, they soon regained the path, and then noticed a group of people standing on the high bank of the Koladi lake, some distance ahead. A few minutes later they met these folk, and found that they were the Koladi friends come out to look for them. Before they reached the village their " following " had grown to a considerable size. Just outside the hamlet they reached a large patch of level grazing land, and it occurred to them that, as the crowd that had attached itself to them was certainly too large to squeeze into one of the houses (though Indians can *squeeze* into a place!), it would be wise to hold the service right there on the village green (" green " for two or three months of the year). The suggestion was made and, after a little haggling, the concensus of opinion seemed to be in favour of doing so. The visitors squatted on the grass and started to sing a lyric, while several scandalised villagers went post haste to fetch the means of raising the white men at least to the dignity of a grass mat for a seat. Men and boys sat down on one side, and, later, women and girls gradually plucked up courage to seat themselves on the other side of this " green fields Church! " The two foreigners took the service between them. It was indeed a picturesque scene—the group of worshippers, numbering 50 or 60 persons at least: persons of all ages, some wearing bright-hued dress; the coal-black, long-horned water-buffaloes grazing and snorting a

few yards away; the thatched roofs of the village in the background and the paddy fields in the foreground. The sun set and the brief tropical twilight came on as the preacher poured out his message in a torrent of unpolished colloquial speech, which is the only language that touches the illiterate villagers of this land.

After the service several of the men accompanied the visitors more than half-way back to the road. As the " trike " trundled along to Poonamallee, the moon rose as a ball of fire over Koladi, and we stopped more than once to look at the beautiful orb through the palmyra trees.

CHRISTMAS DAY AT SENDAMANGALAM

L. S. HAZEL.

IN the very early hours of the morning, even before the dawn, the writer was awakened by the voice of a woman in strains of song, in the Tamil rendering of, " Oh, come, all ye faithful." Later, the deeper notes of male voices were intermingled on the breeze, as the music was wafted from the Chapel, a little distance away. Here, many of the guests, who had remained after the wedding which had been solemnised the previous day, had spent the night decorating the chapel. The strains of music did not end here, as the Missie Ammals burst forth into song outside the Dhorisani's door, to welcome her with good wishes, this also being her birthday.

After partaking of the morning meal, we were invited to visit the Cheri, or outcastes, and march in procession, escorting them in this way to our Chapel, for the Christmas Service. It was a grand sight, to see such a number of men, women, boys and girls, with banners hoisted, on which were written well-known Gospel texts, as we marched through the caste streets, singing very lustily a Tamil lyric, " We will get victory through the blood of Jesus Christ." We were welcomed at the chapel door by the Dhori and Dhorisani, with little Joyce, where the seating accommodation was rather a difficulty. We managed, however, by sitting very closely together, and by some remaining in the porch, to all get accommodated.

In spite of a few interruptions as, babies crying, one woman jumping through the window, which, because of the tight pressure, was her only way of exit, we had a very happy service. Perhaps these interruptions would not be in keeping with our Western ideas of worship, but when I tell you that this was the first time many of these women had been inside our Chapel (and when the weekly meetings which are held for them were first started, they would laugh at the mention of prayer, and now

were sitting, some with their heads bowed, in the attitude of prayer, with the cloth pulled over the head), I think you will agree that these minor things may be passed over.

At the close of the service a feast was given in the school for the outcaste folk, which was heartily enjoyed by young and old. We afterwards returned to the bungalow, where gifts were exchanged during the course of the mid-day meal.

About four o'clock in the afternoon, we were requested to visit the Cheri; we were escorted in procession, and a very pleasant and profitable meeting was conducted in the open-air. Several gave short Gospel talks, and the meeting closed with the pretty Indian custom of garlanding.

During the evening, we in the Bungalow celebrated Christmas in the good old English way, and when the time for rest came we were very tired, and yet happy in knowing that we had helped, in a small way, to bring to our Indian brothers and sisters the deeper meaning of Christmas.

CHRIST-REJECTING

A. J. MORLING.

ANOTHER Pastors' Conference had concluded, and we were returning to the Salem District. We shared the compartment with an Indian, a Railway Sub-Inspector of Police. Wishing to converse with him, we enquired his destination and vocation, and he informed us that he was proceeding to Trichinopoly, his headquarters, and was patrolling that part of the line. He continued to tell us a number of interesting particulars regarding his work, mentioning that the majority of his cases were among third-class passengers.

Subsequently he intimated that he had been educated in the Madras Christian College, and prior to that in a C.M.S. School in the South. We referred to Dr. Ambedkar, and asked him his opinion regarding this leader. Our friend had little sympathy with him, and replied that he was making religion a means of securing political ends. Not wishing to discuss politics, we asked whether he had come into contact with the Self-Respect Movement, adding that this sect taught atheistic principles. He contradicted us, saying that this Movement was " anti-Brahmin " and not " anti-god." " The Brahmins, you know," he said, "present themselves not merely as the priests of god, but also as persons worthy of worship; it is against the Brahmins, and not God, that they are working."

Earlier in our conversation, he had asserted that he was a Christian, and we now entertained doubts regarding this statement, and endeavoured to ascertain his opinions concerning Christ and salvation. " Of course, God is love," he answered,

" and He expects us to do good to others, helping them whenever an opportunity occurs. Christ was a political leader, and evidently a good man." We attempted to correct him, illustrating that Christ's ministry was pre-eminently spiritual, and mentioned His refusal to be made a king. Our companion now exhibited grave doubts about the veracity of the Bible, and insisted that the Gospels were prejudiced accounts of His life, written for the purpose of religious propaganda, and consequently unreliable. Realising his position, we expressed our utter confidence in Christ as our Saviour and Lord, and explained to him the way of salvation, and pointed to the Cross as the only means of obtaining pardon for sin.

Our friend is a type of those who, though educated and trained in Christian institutions, are rejecting and spurning the Master. It is our glorious vocation to be a light to those who are in darkness, and to carry the Gospel of God's salvation to the ends of the earth; but how great is our responsibility!

GEMS FOR HIS CROWN

R. M. HARRIS.

IT was noon, and they had gathered together, these women of Sendamangalam Cheri, for their weekly meeting. Tousled-headed, of indifferent cleanliness, and several with but a minimum of clothing, and that rags, they squatted in various attitudes on planks on the floor. Most of them had brought either a baby or a child, not necessarily their own, but possibly that of some younger woman, who was away at the hill-foot gathering fire-wood, or in the fields. These infants were an unfailing source of distraction.

On the day of which I write, in addition to the " regulars," and " occasionals," were a host of " never-remember-having-seen-you-befores! " The explanation of this is easily given. In addition to the speakers, there had arrived bags, *kudalai-purai* (baked lentils and puffed rice), and plantains, for distribution.

The congregation having been reduced to some sort of order, the meeting was opened with a hymn and prayer. At the commencement of the meeting, the outlook for getting any attention to the message seemed poor, but as we went through the first part of Psalm ciii., and dwelt on the great love and mercy of God, they quietened down wonderfully, this motley crowd, and the Lord Himself drew nigh.

The meeting having been closed, there followed the distribution of gifts. Those who had attended most regularly received one of those very acceptable bags which some of you send out,

containing a needle-case, some cotton, and a postcard (one of the much coveted birthday sort). They also received some *kudalai-purai* and two plantains. As the number of attendances recorded diminished, there was a corresponding diminution in the amount each one received, until at the end those never-been-seen-befores were dismissed with a little *kudalai-purai*. We clapped each one as she came for her gift, and if there was any delay in doing so, the lady concerned turned to the assembly with a twinkle in her eye, and reminded them.

How different it all was from previous years. There was a time when this event was the occasion of what might be termed a "bear fight," but with the patient work of years, old things have gradually passed away, giving place to the new. The grace of God is at work in the midst of these women. Those, who in the past have been a hindrance, are now themselves asking for baptism. They need your prayers that they may be strengthened to withstand all the onslaughts of the evil one.

UNDER HIS WINGS

GRACE HAZEL.

AGAIN and again one is bound to give thanks to the Lord for His wonderful protection, and below are three more instances of our Heavenly Father's goodness.

It was necessary for one of our teachers to go as an in-patient to the Madura hospital, and, of course, the first seven miles of the journey had to be made in a bullock-bandy, over very rough fields and stony paths. When about hal fthe distance had been covered, a strange grating noise proceeded from beneath the body of the bandy, and, after investigation, it was discovered to be running without a lynch-pin. This must have been the case for some distance, but God had wonderfully granted His protection.

There was no time to lose, however—another pin must be obtained, but how, or where? The nearest village was two or three miles away; it was impossible to go on, but delay was out of the question. Looking to the Lord for help and guidance, the husband decided to hasten to the nearest village, but suddenly, to his amazement, there, right in the pathway a few steps ahead, he spied a lynch-pin. Could it be possible? Yes, surely prayer had been heard, and in a few minutes the bandy was mended, and the two children of the King continued their ride in safety.

* * * * * *

It was a beautiful September morning; there had been heavy rain in the night, and all the plants were green and beautiful, having feasted freely on the welcome showers.

As was his custom, Zechariah, the house-boy, walked up and down between the rows of pots on the verandah, and chose what he considered the best one for the office table, where the Bible school morning session was shortly to commence.

Something brown and scaly stirred between the leaves! Perhaps a frog was finishing his night's rest under the shade of the thick foliage! He lifted the green—and there, coiled round the main stem of the plant, was a snake a good yard long, which had obviously made a big meal of frogs quite recently, was more or less stupefied, and had gone there to let the exertion of over-eating wear off.

He proved to be of a very poisonous type, and had he crawled out in the midst of the class, there would have been no small concern. But God over-ruled; it was His hand that guided the lad to choose that very plant, and because of this the deadly enemy was discovered and soon killed.

* * * * * *

It was but a *baby* scorpion, surely that couldn't do any harm!

Only those who have been bitten by one of these treacherous creatures know anything of the hours of agony that can be suffered through the bite of even a tiny scorpion. During the rainy season, one has to be extra wary of this enemy, so I was not surprised to see one being killed outside the bungalow one fresh autumn morning.

Noting the consternation of the Compound folk, we enquired what was the matter, and then the incident was related. This little scorpion which, though small, *could* do a great deal of damage, had spent the night in the Missie Ammal's bed, and was found wandering under the sheet the next morning.

So, yet again, there arose praise and gratitude to our wonderful Protector, who neither slumbers nor sleeps, and who indeed keeps us as the apple of His eye.

RE FURLOUGH ENGAGEMENTS, 1938

It is expected that Mr. H. A. Huckett will be on furlough during 1938, 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, 1937.** 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.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God for all the encouragements that have come to our missionaries in India.

Let us continue to pray for the Viceroy and for the Government of India in these critical days.

Let us remember our missionaries on furlough, that the Lord will use them mightily in the Homeland.

Let us still ask for special wisdom to be given to the Officers and Members of the Council, in view of important decisions which must soon be made.

Let us make the financial needs of the Mission a matter of earnest prayer unto the Lord.

Let us seek God's blessing upon the forthcoming Half-Yearly Meetings.

HANDFULS OF PURPOSE

Madras.—Mr. D. A. Thrower rejoices in a much better atmosphere in the Vepery Church, which gives real hope for future work. Mr. W. H. Kuhrt baptised five people in connection with the Sembiam Church.

Kolli Hills.—Mr. G. F. Champion speaks of the usual labour difficulties which are so closely associated with missionary service, but these things are balanced by spiritual encouragements.

Miss Wilkins arrived at Valavanthi in January, and is engaged in Tamil study.

Namakal.—Mr. and Mrs. D. Morling have arrived here from England, and have had a busy time getting in touch with the work and the workers. Their son, Mr. A. J. Morling, reports various items of interest, including the encouragement received through the visit of a missioner from the Children's Special Service Mission, for a series of services.

Tinnevelly.—Mr. L. Watts has had a very busy time visiting a number of stations. Mr. E. Orchard is making progress with his Tamil studies.

All the letters express sympathy with Mrs. Booth during this time of trial, and give assurances of earnest prayer, in view of the special problems of the present time.

NOTES

"**Kundaswami.**"—The Secretary again acknowledges, with sincere thanks, the receipt of ten shillings for each of the three months January to March, 1937.

Furlough Engagements for 1938. Special Note by the Secretary.—At the end of the present month (April), the Council will be allotting the Missionary home on furlough in 1938 (Mr. H. A. Huckett) to the various Churches for **Sunday Services.** There are more applications than it is possible to fulfil, but, as stated in the S.B. MISSION HERALD of February and March, viz.: "It is desirable that, as far as possible, the missionary on furlough should serve the Churches in rotation." The Council will do their best to please as far as possible the Churches, although we fear there will be some disappointments, but there are certain week-days still open, and we kindly ask the subscribing Churches who are not able to have the missionary on a Sunday, to invite him for a week evening Missionary Meeting. We trust our friends will forgive us if they are disappointed, for we have tried to do our best.

Miss Putnam.—We are glad to report that our friend is progressing, though somewhat slowly. We would ask for the continued prayers of God's people on her behalf.

Deficit.—We have to use this word again in connection with our General Fund. We would continue to ask for the sympathetic, prayerful and practical help of all our people.

Cambs. and Hunts. Union.—It will probably be of interest to many to learn that the title of this Union is being changed to the **Cambs. and East Midlands Union.** The significance of these words will be apparent to all who read them.

Mr. Booth's Engagements.—Our General Secretary is dealing with this matter as quickly as possible, seeking to provide satisfactory substitutes for our beloved brother. Churches to which Mr. Booth was hoping to go later on in the year, will doubtless be hearing from the Secretary in due course.

LADIES' ZENANA AUXILIARY.

Ladies' Zenana Meeting.—Will lady friends kindly note that it will not be possible to hold the L.Z.A. Half-Yearly Meeting at Chadwell St. Chapel on Tuesday, May 4th. Instead, it will be held at "Providence" Chapel, Highbury Place, N.5. Time: 2 p.m. Speakers: Miss S. Hazel and Dr. Harris. We sincerely hope that the change of place will not keep any friends away. The easiest way for most friends to reach the chapel is to take train, bus or tram to Highbury Station. The Chapel is a short distance up Highbury Place. After the meeting an 11 tram will take friends right to the Leysian Mission. The change of place is necessary, as Chadwell Street Chapel will be in the hands of the decorators.

ENGAGEMENTS FOR APRIL, 1937

PASTOR W. CHISNALL.

2nd, Chadwell Street (Council Meeting); 4th, Poynings; 11th, Bedmond; 18th, Tollington Park; 21st, Brighton; 25th, Potten End; 30th, Quarterly Council Prayer Meeting, Chadwell Street.

"THAT THINE ALMS MAY BE IN SECRET . . ."

Gifts received during February, 1937

GENERAL FUND

Rec. No.	£	s.	d.
442	4	15	0
443	5	0	0
444		6	6
445		10	0
446		5	0
447	1	0	0
448	4	14	10
449		10	0
450		5	6
451		5	0
452	1	1	0
453		5	0
454		8	0
455	25	9	6
456		7	6
457	1	7	2
458	3	0	0
459		4	1
460		10	6
461		5	0
462	2	12	0
463		11	0
464	1	6	2
465		15	0
466		8	0
467		2	0
468		1	6
469		19	0
470		7	10
471	7	18	6
472	1	16	4
473		5	9
474	1	2	5
475	1	15	1
476	1	1	6
477	1	11	6
478	5	0	0
479	1	3	3
480	2	15	6
481		10	0
482		14	6
483		18	7
484		4	0
485	5	18	0
486	3	1	6
487	2	15	4
488	3	7	6
489		10	9
490	1	0	0
491		10	0
492		7	6
493	1	0	0
494		11	9
495		16	0
496		14	0
497		15	0
498		8	0
499	5	0	0
500	4	8	0
501		10	6
502		10	0
503		13	0
504		16	0
505	6	0	0
506		10	0
507	6	0	0
508	5	0	0
509		6	6

Rec. No.	£	s.	d.
510	2	5	0
511	1	10	0
512	2	10	0
513	1	1	0
514	2	18	6
515	7	0	0
516		5	0
517		3	6
518		13	6
519		10	0
520	2	5	6
521		10	0
522	1	0	0
523		10	3
524		6	0
525	9	9	7
526	4	1	0
527	2	1	9
528		10	0
529	2	19	11
530	1	7	6
531	1	4	8

Rec. No.	£	s.	d.
532 Anon.	1	0	0
533	1	7	4
534	4	12	0
535		4	0
536		2	6
537		17	7
538	1	1	0
539	2	11	9
540	1	7	7
541	2	3	0
542		10	0
543		15	6
544			9
545	12	0	0
546	2	10	0
547	7	10	0
548	20	7	2
549		18	0
550	1	16	6
551	100	0	0
552	1	14	0
553		19	0

Rec. No.	£	s.	d.
554		7	0
555		5	0
556P.....	5	7	0
557S.....	17	3	2
558	5	0	0
559	1	0	0
560		2	0
561L.....	7	8	11
562L.....	10	5	11
563L.....		4	4
	£392	12	0

LADIES' ZENANA AUXILIARY

Rec. No.	£	s.	d.
140	4	19	7
141	8	2	6
142	3	15	0
143		10	0
144	1	0	0

Rec. No.	£	s.	d.
145		5	0
146M.....	1	0	0
147	2	10	0
148		7	6
149	5	0	0
150	4	10	0
151	6	15	3
152		10	0
153	5	18	0
154	2	13	10
155	2	15	10
156	11	1	9
157	15	0	0
158	25	0	0
159		14	3½
160	100	0	0
161	1	5	0
162		11	7
163	9	0	0
	£213	5	1½

P.—Pension Fund. S.—Sustentation Fund. L.—Literature. M.—Medical.

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:—Aaron's Rod, Solomon's Seal, Raspberry Canes, Mint, London Pride, Hollyhocks, Sweet Williams, 2d. each. Lupins, Delphiniums, Southernwood, Lavenders, Phlox, Large White Marguerites, 6d. each. Pinks, 4d. Monthretias, Forget-me-Nots, Small Sunflowers, Michaelmas Daises, 6d. dozen. Yellow Flowering Broom, Cactus, Hydrangeas, Oak Leaf Geraniums, 2d. each, postage extra.

Also **HANDPAINTED TEXTS.** Flat or Scroll (any text or verse to order), from 2s.

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 *pro. tem.* to **Pastor L. R. Garrard, 3, Ardilaun Road, Highbury, N.5,** 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.

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

Vol. XXXVI No. 364 May, 1937

Strict Baptist Mission Herald



"The people which sat in darkness saw great light."

Secretary :

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

Price ONE PENNY

Contents :

	Page		Page
Our Editor	67	Farewell at Sendamangalam ...	72
"The Way . . . Which is Desert" ...	67	Indian Conference ...	73
Quis Separabit	69	Clouds and Sunshine ...	74
Encouragement at Vepery	70	Concerning the L. Z. A. ...	75
Seen From the Bungalow	71	The Secretaryship ...	77
Handfuls of Purpose ...	72	Notes, Etc....	78

THE STRICT BAPTIST MISSION

HALF-YEARLY AND WELCOME MEETINGS

will be held (D.V.) at

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

on

Tuesday, May 4th, 1937

3.30 Devotional Service

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

Missionary Sermon by Pastor O. C. AUSTIN, of Wellingborough

ZENANA MEETING at 2 p.m. at 'Providence' Chapel, Highbury Place, N.5

Open to all Ladies. Note—**NOT** at Chadwell Street

Tea at **5 p.m.** in **Leysian Hall** for **500** Ticket Holders - - - - - - - **6d.**

6.15 PUBLIC MEETING

Chairman : Pastor R. ROBINSON (President)

Speakers : Missionary A. J. MORLING, Dr. R. HARRIS, Miss S. HAZEL and Pastor S. WILKINS (Deeping)

Thankofferings Meeting will close 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.

Strict Baptist Mission Herald

Vol. XXXVI May, 1937 No. 364

OUR EDITOR (Missionary E. A. Booth)

WE have little fresh news to give our readers concerning our beloved friend. During the last month his condition has remained practically the same. It is now nearly four months since he was first taken ill.

We would again express our sympathy with, and our prayer for Mrs. Booth and the family in this time of anxiety. May the consciousness of the perfection of the Divine will be their solace and their strength.

"THE WAY . . . WHICH IS DESERT"

(Acts viii. 26.)

THE Acts of the Apostles, like the Book of Genesis, is a Book of Beginnings. Luke tells us, in his introductory words, that he had written his gospel to relate all that *Jesus* had begun to do and teach; and then in this further book, he describes what the *apostles* began to do and teach. It has been pointed out again and again that the abrupt ending of this book suggests that the story is to be continued—yes, and it *has* been continued for nineteen centuries.

In recent issues of this magazine, we have noticed the Lord's call to Paul and Peter. Paul was summoned to go " far hence unto the Gentiles," and Peter was sent with the message of salvation to the house of a Roman centurion.

Let it be noted that these two men travelled in a northerly direction, and they were the forerunners of those who have made the Gospel known in Europe and in Asia.

There was, however, another direction in which the message must go. To the south lay the vast continent of Africa, a continent which is still described as " Dark Africa," though the darkness is happily broken by many a ray of Gospel light. It is, therefore, interesting to note that in this Book of Beginnings we see the commencement of the Lord's work in this direction also.

The command of the Lord came to Philip : " Arise, and go toward the *south* "; and we know that the converted eunuch travelled still further south until he reached the territory of Candace.

"The Way . . . Which is Desert"

"Toward the south"—how expressive is every phrase of God's Word! God's servants are ever travelling *towards* some destination which it must be left to some other to reach.

The Call Received.

To Philip, then, comes the duty and privilege of starting the Gospel off, as it were, in a southerly direction. Perhaps his personal inclinations suggested a journey northward, to the districts of civilization and progress; but such was not God's work for him.

It is interesting to notice in missionary biographies, how many of God's servants were sent to a place different from that of their personal choice. The man who wanted to go to China was sent to Africa, and the man who had decided upon India found himself in America. We may be quite sure of this—that the Lord never sends a man to the wrong place.

What an unpleasant sound there is in Philip's call! "The way . . . which is desert." This message comes to a man who is doing a great work in the city of Samaria; a work which God is blessing. Has not this often been so with the Lord's people, and especially so with those whom we term missionaries? In so many of our missionary magazines Philip seems to be travelling the desert road.

Scholars differ in their opinions as to whether the words "which is desert" belong to the angel's message or Luke's description of the place; but, whichever may be true, Philip found it to be desert.

The Call Obeyed.

"And he arose and went." How simple and how suggestive the phrase! Was there a struggle first? Did he resent the disturbing influence of the angelic message? If *Philip* did not, many another servant of Christ has tried to escape from the call which has meant the desert as its goal. Yes, and it has been so easy to almost convince oneself that the claims of the city of Samaria are a sufficient reason for refusing to go.

Not so with Philip. "He arose and went." He left the city for the desert, the crowds for the loneliness, the evident success for the seeming failure. What did he find? A chariot and a eunuch. Has all this journey to be taken for the sake of one man? Certainly. The Divine estimate of the usefulness or uselessness of our activities often runs counter to our ideas.

Obedience to the Divine call is the sole responsibility of each disciple. He may send us to Caesarea to preach to Cornelius, or to the great cities with their teeming multitudes of needy souls, or to the silence and loneliness of the desert track; but "the wilderness and the solitary place shall be glad for them" who go there in response to His command.

L. R. G.

The Other Side

QUIS SEPARABIT.

OLIVE M. MORLING.

ENGLAND and furlough days seem a long distance away as I sit writing this on a hot March morning, with wide-open doors to catch any little breeze that may pass our way, with the sound of bullock carts slowly trundling down the road, and the hum of life coming over from the Hostel as the boys prepare to line up and march to school.

We had an exceptionally smooth voyage out on the *Maloja*, and very much enjoyed the quiet rest it afforded. A sea voyage on a large vessel is always interesting, even though one is not travelling for the first time. Many things are done for the instruction and entertainment of the passengers. One day we were taken down into the engine rooms by means of a 60-feet lift, and saw the furnaces and the marvellous machinery by which the boat is propelled. Another day, the passengers were invited to the bridge, when the navigation was courteously explained by one of the officers. On another occasion, Lt.-Gen. Lord Baden Powell, who was travelling out to Delhi for the All India Scout Jamboree, gave a most interesting lecture on the Scout movement. The various ports of call also prevent monotony and provide much pleasure. Memory recalls the sunny morning when we reached Tangier, and saw the town like an old Arabian Night's picture spread out before us, and the night at Bombay when we watched about 30 cars being unloaded from our boat.

And then there was the Christian fellowship with those of various nationalities and of various creeds, who were going out to serve their Lord in Egypt, India, Ceylon and Australia. They have all now gone to their own fields, and we may never see them again in this world, but "Quis separabit?" "Who shall separate us?" says the P. & O. Company's motto. How true this is of those who love the Lord Jesus.

Early one Sunday morning we reached Columbo, and were met by a Christian friend who helped us with our baggage and directed us to the Baptist Chapel, where we attended morning service.

Monday afternoon we boarded the Tuticorin steamboat, and arrived the next morning, to find Preacher-in-charge Arseervatham and Deacon Muthuswamy, of Kovilpatti, waiting on the harbour to welcome us. Mr. Watts had kindly sent a car to meet us, so after putting our baggage on the railway we travelled in comfort the 40 miles to Kovilpatti.

Encouragement at Vepery

As we approached the town, a group of Indian women came forward and stopped the car. They were the members of our Bible Class, and our hearts warmed as with beaming faces they welcomed and presented us with limes and garlands. A little farther along, there was a larger group of men and women—workers and church members who had come out to show their love and pleasure at our return. At the Mission House we received a very kind welcome from Mr. and Mrs. Watts, Misses Green and Hazel, and Mr. Orchard. Here we spent a day-and-a-half discussing Mission affairs and collecting a few of our goods. The last part of our journey was then taken, to Namakal, where we expect to be stationed for a few months. It was good to see once more our son and daughter and their dear little one, and to be welcomed back by friends and co-workers in the station where we have laboured for so many years.

"Quis separabit." Miles may stretch between and divide us in a physical sense. But, whether it be dear home friends, Christian friends on board ship, at Columbo, Kovilpatti or Namakal, we are united in that love of Christ from which no power can separate.

ENCOURAGEMENT AT VEPERY.

Early in March, five believers were baptized on profession of faith in the Lord Jesus Christ, and on that occasion the chapel was filled with nearly 200 worshippers. The following particulars regarding the candidates are extracts from a letter sent by Mr. D. A. Thrower.

1.—MARY PERINBAM is a child of Hindu parents. She studied for a time in a Lutheran Mission school, and while there she declared herself a Christian. During her training, her brother often brought to their home a friend of his, who later asked for Mary in marriage. This young man is a keen member of our Sembiam Church, and he taught Mary the necessity for baptism by immersion.

2.—ELIZABETH is an elder sister of the above. She has been a member of the Sewing Class for three or four years, and by her quiet, consistent behaviour she has given evidence of the saving power of God in her life.

3.—HEPZIBAH RAJAMANI is also a daughter of Hindu parents, but she studied in our Semmen Street school as a child, and has since been connected with us in our Sewing Class. She gave testimony to the help received through the weekly meetings for Christian women and girls held at Semmen Street.

4.—LYDIAL MUTHABARANAM has been with us from childhood. She made great efforts to improve herself, but was hindered by poverty and other family troubles. Her people are all ardent Hindus. She says that on a certain day she became really frightened about this, and only found peace by giving up idol-worship and believing in Jesus.

5.—ELUMALAI JOSEPH is a lad who studied in our school at Poonamallee. His parents are Hindus, but of late they have not opposed his desire to become a Christian. The seed of the Word, sown when Elumalai was a boy in school, has thus brought forth fruit.

SEEN AND HEARD FROM THE BUNGALOW (2)

GRACE K. HUCKETT.

IT was Sunday morning. We had just returned from the morning service, when shouts and unearthly shrieks rent the air. The noise came from the road in front, and I looked out to see. I had heard shrieks like that before. Once, when visiting in a village near Madras, I had met a party of men and boys driving a poor woman along. She carried on her head a pot of fire, and ran along shrieking and looking terrible, being driven by those cruel sticks.

I suspected what was the matter this time and, sure enough, as I looked out, I saw men and boys driving along a poor, shrieking woman, who was holding something on her head. I couldn't see what it was. They took her to a tree opposite our compound, and having twisted her hair, nailed it to the tree, and afterwards cut it off, meanwhile beating the devil out of her. At mid-day, another woman was treated in the same way. I am told that they pick up a stone, carry it on their heads, and then place it under a tree. Wherever the stone is placed the devil must be driven out, and thus all the evil spirits of dead relatives are got rid of.



HOSTEL GIRLS POUNDING RICE.

On Monday morning, there was again a great noise, and a whole crowd of people led by a band(?) went by. There were women as well as men this time, and they were dressed in the brightest of saris, and were wearing jewels and flowers in their hair. A bandy, and some men carrying a live pig slung upside down on a pole brought up the rear. Was that for a sacrifice. I wondered? We heard afterwards that one of the women out of whom a devil had been driven on Sunday, had now got a " swami " in her, and they were going to a temple in a village several miles away to do " puja."

Poor deluded creatures! How darkened their minds are! Such is the slavery of sin and Satan. Oh, that they might be delivered and set free by the victorious Lord who cast out demons by His word of power, and vanquished Satan for ever. Sunday afternoon witnessed something of His grace and power, in a procession of an entirely different character. little party of Christian men in clean white clothes, singing heavenly songs, reverently bore out of the Compound and down the Kolli Hill road to our little burying ground, the remains of old Abraham of Pavittram. A dead body, yes; but there is a note of triumph in the singing.

ANOTHER FAREWELL AT SENDAMANGALAM.

H. A. HUCKETT.

"THEY come and go, the seasons fair"—and so do the missionaries at Sendamangalam! We have had several changes on this station lately, Miss Hazel going to the Kollis in 1936, then Miss Wilkins in 1937, and now Dr. Harris and Miss Hazel have left us for furlough. It is a joy to report that, in each case, our Indian colleagues have risen to the occasion and have organised a "Farewell," asking the missionary in charge to preside. On Saturday, March 13th, we gathered in the Girls' School about 9.30 a.m. After the singing of a lyric appropriate to the occasion, one of the teachers led us in prayer. The missionaries present were then garlanded, after which we were entertained to a varied program of action songs, Indian games, nursery rhymes, etc., done by the girls of our H.E. School. One remarkable performance was "The House that Jack Built," in English, said by three girls right through without a mistake.

At the close, eight girls came to the front in turn and formed the word "Farewell," letter by letter, each one quoting a Scripture promise suited to those who were about to leave for England. Two farewell songs in Tamil were sung, and then the Headmistress read a farewell address to each of the departing missionaries and said a word of welcome to the Chairman, who is now manager of the school. Dr. Harris and Miss Hazel were each presented with a brass tray and a little vase of Indian silver. In replying they both emphasised the fact that they had become very attached to their Indian friends, the girls and the teachers, whom they regarded as *sonthum* (i.e., their own), and promised to pray for the girls while in England. The Chairman said a few words on Col. ii. 5, and closed the meeting with prayer.

HANDFULS OF PURPOSE

Madras.—Mr. D. A. Thrower tells of an encouraging baptismal service at Vepery, further details of which will be found on another page.

Namakal.—Mr. A. J. Morling has been introducing his father (Mr. D. Morling) to the work and the workers of this field, and he will (D.V.) have arrived in England before these words are in print. Both missionaries report a spirit of enquiry in numbers of villages. The great problem is to find suitable men to teach the way of salvation.

Sendamangalam.—Mr. H. A. Huckett refers to the great heat now being experienced in his district. This has naturally led to a somewhat serious water shortage, and the friends are daily praying for rain. An outbreak of cholera has interfered with the school work.

Kolli Hills.—Mr. G. F. Champion also tells of cholera, and the delay it causes in Mission work. Still, camps have been held and the Gospel preached in many parts of this field.

Tinnevelly.—Mr. L. Watts has engaged in much evangelistic work, and has also, as an experiment, set apart two young workers to go together to the distant parts of the field.



INSIDE MADRAS HARBOUR

INDIAN CONFERENCE.

G. F. CHAMPION.

WE read in the Mission HERALD that when the missionaries gathered in Madras for Conference in 1932, "The resources of the Kilpauk bungalow were taxed to the utmost." This year we again gathered in Kilpauk, numbering about 30% more than in 1932, over a score in all. We leave the reader to find fitting language to describe the strain put upon those resources this year. Mealtimes witnessed happy, if crowded, gatherings in the dining room, and ministering to the needs of so many must have been a difficult task. The vote of thanks given to Mrs. Thrower and her helpers at the last meeting round the tables was not a mere formal one.

Each session of Conference was opened with the reading of the Word of God, a short exhortation by one of the brethren, and several prayers which, it seemed to the writer, were markedly free and direct. That we might be drawn nearer together and kept one in heart, was a request voiced by many present, a request which did not go unanswered. In the discussions which followed, a unity in diversity, which tells of lack of stagnation and indifference on the one hand, and the manifest operation of the grace of God on the other, was seen, and our hearts were filled with thankfulness to the Giver of this good gift.

We learnt that there is a great shortage of water in the Namakal taluk and, as a consequence, our missionaries in Namakal and Sendamangalam are having an anxious time

wondering how long they will be able to obtain enough water for the hundred and more boys and girls in their charge. But we also learnt, from other items on the agenda, that the size and usefulness of the schools in the two centres mentioned above are growing, and that the school buildings are proving too small to accommodate the number of children who are attending. This matter gives us cause for praise, as the former matter gives us cause for prayer.

Concerning many happenings in each other's Fields, we only learn when we meet together. Many of our co-workers' difficulties we only understand after we have talked with them about those difficulties, hence this opportunity to meet in conference once a year is highly valued, not as a luxury only, but as a necessity. The weekly refreshing conversation with kindred spirits, unthinkingly enjoyed by those in the Homeland when they meet in the Lord's House, is denied us, and we have to make up for it as best we can when we meet each other on rare occasions throughout the year.

CLOUDS AND SUNSHINE.

MRS. G. F. CHAMPION.

CLOUDS, thick clouds, shutting us in. Nasty drizzling rain, accompanied by a really chilly wind! "Whatever made you come here in such weather? For when this wind drops, there will be much rain," said the old cowman who stops to give us a friendly greeting. That is what we also wondered, as we tried to make ourselves comfortable in the little forest hut.

However, we prayed for fine weather, and the Lord sent it. The day spent at Puliampatti, trying to make a day's enjoyment for the people there, was bright and sunny. First of all, we had a curry and rice feed together, the preparation and cooking of which had given everyone a morning's entertainment. Was not all the rice boiled outside? Did not everyone who passed (and all the women must pass that way to fetch water) smell the delicious curry that was to be eaten? Therefore, did they not all know that Christians have feasts as well as everyone else? After all, it gives a little harmless satisfaction to let the other people know that we *do* enjoy ourselves, and that to become a Christian is not all hardship. How we long that they may know why we rejoice, and learn to love our Saviour too.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us continue to praise God that He is encouraging our missionary brethren and sisters with "signs following."

Let us remember in prayer those in England and India who are responsible for the government of that vast country.

Let us ask very definitely that the Officers and Council of our Mission may know the decisions which the Lord wishes them to make in regard to the General Secretaryship, and other pressing problems.

Let us pray unto the Lord that those who deal especially with the financial side of the Mission's work may be kept free from anxiety, and that the response of God's people may prove again the efficacy of prayer.

Let us seek for spiritual power to come upon speakers and hearers at the Half-Yearly Meetings on May 4th.

CONCERNING THE L.Z.A.

IT may interest our friends who have but little contact with those who have the responsibility of the business side of the L.Z.A., to know something of how this part of the work is carried on.

L.Z.A. Executive.

A meeting of the L.Z.A. Executive is held in the evening of the last Friday of each month, the membership of this Committee now being 16. When there are five Fridays in the month, half-an-hour is spent in prayer before the Committee meeting, which coincides with part of the time of the Council Quarterly Prayer Meeting. A letter from each missionary is read at the meeting, and prayer offered for each Field. Any special matter is discussed, and necessary decisions made. Matters of finance follow. Items of expenditure, other than the regular remittance to India, have to be passed by vote; the monthly expenditure approximates £200. All these money matters are submitted to the S.B.M. Council, held on the following Friday, and all payments have to be sanctioned by them. A summary of the L.Z.A. Missionaries' letters is also placed before Council, with any recommendation concerning L.Z.A. work the Committee may think it desirable to bring forward.

Applications for Service.

Applications for missionary service have to be considered, and while these are always dealt with according to the apparent suitability of the applicant, together with the possibility or otherwise of there being an opening for another European missionary,

it may be useful, as a guide, if it is known that the best is required for so great a work, demanding the utmost of spiritual, mental and physical vigour. The demand of to-day is more exacting than ever, and the need of *training* for missionary service needs the more to be emphasised—a good education, in the first place, followed, as a general rule, by two years at a Missionary Bible Training College, and a year's specialised medical training. This training must be undertaken at the candidate's own expense. Some experience in Christian service at home is also essential.

Branch Meetings.

In the week following the Committee, a Circular Letter, giving extracts from the Missionaries' letters, is prepared, and over 200 of these are posted monthly to Branch Secretaries. What becomes of this Letter? It *should* be read at a monthly Branch meeting, convened by the local Secretary, when the members gather for prayer, remembering the special requests. All lady friends should be invited to attend this prayer meeting, and encouraged to take part audibly in prayer. Younger members may prefer a prayer meeting to themselves, at the end of the meeting when they gather to sew for the Mission. But, does your Branch have this regular meeting? When a missionary is on furlough, a "Deputation Meeting" should be applied for by the local Secretary, to hear of the work first-hand—there is nothing like it! An attempt should be made to amalgamate all the Societies in a Church for one large meeting, rather than to have sectional ones. In provincial districts it would save a Missionary's time and strength, as well as expense, if Churches in the same neighbourhood would co-operate, and hold their meetings during the same week.

Some may desire guidance in forming a L.Z.A. Branch. For this, gather together those who are even a little interested in the work, elect a President and a Secretary, and resolve to meet regularly, say, once a month or fortnight. The L.Z.A. Organising Secretary is always ready to help in the forming of a new Branch, if requested, and it can best be done when a Missionary is home and can describe her work. Encourage the young Church Members, and the girls of the Senior Classes, to realise that to participate in this work is part of their privilege and responsibility, and explain to all the use of the Red L.Z.A. Boxes. Useful help is rendered by even one penny a week given regularly for the spread of the Gospel among India's women and girls. On this Box appears the text: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts," and we pray that all the work, both at home and in India, may be carried on in the power of the Holy Spirit.

AN IMPORTANT ANNOUNCEMENT.

We would urge all our friends to read the following message.

THE SECRETARYSHIP.

By THE PRESIDENT.

THE Finance Committee of the Council appointed a small Sub-Committee to discuss the important question of a successor to our beloved General Secretary (Pastor W. Chisnall), and Members of Council were invited to submit to the President any suggestions for its consideration. As the matter was of great importance, a special meeting of Council was called for the purpose of laying the matter before the Lord, when a majority of members attended, and prayer was made for Divine wisdom and guidance. After much prayerful and careful thought, and taking into consideration the varied suggestions which had been kindly submitted by many members of Council, the Sub-Committee felt they were still without definite leading in the matter, and in view of the urgency of the situation, made a recommendation to the Finance Committee that the Minute Secretary (Mr. W. J. Shipton) should be invited to undertake the duties of *Honorary* Secretary, *pro. tem.* This proposal was adopted by the Finance Committee and submitted to a recent meeting of Council, when it was approved.

We are glad to say that our brother, Mr. W. J. Shipton, who has rendered such valuable help as Minute Secretary, has consented to carry on the work until a successor is appointed. We know that he will have the prayers of all the friends and supporters of the Mission. Much grace and strength are needed to carry out the responsible duties of this office.

AFTER JUNE 1ST, *all* correspondence, etc., which hitherto has been sent to Pastor W. Chisnall, should be addressed to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Also we are grateful to announce that Pastor G. E. J. Bird, of Watford Tabernacle, has responded to the Council's invitation to act as Minute Secretary *pro tem.* May the Lord give him much joy in this service.

A further proposal by the Sub-Committee that Pastor W. Chisnall should be retained in the service of the Mission as Deputation Secretary for a period of 12 months from July 1st, was heartily approved by Council, and accepted by our brother. It is gratifying to know that his valuable services will continue to be available in the interests of the Mission.

THE FELLOWSHIP OF YOUTH.

SWANAGE HOUSE PARTY, AUGUST, 1937.

In March, by the courtesy of the Editor of the S.B.M. HERALD, I had the privilege of calling the attention of readers to the above House Party arrangements.

We are very sorry that many young ladies who have been thinking of joining the House Party this year must be disappointed. At our Committee Meeting on April 9th we learned, with somewhat mixed feelings, that no more applications from ladies could be accepted, the accommodation having been entirely taken. It is very gratifying, of course, to know that the holiday is so marvellously popular among our young people. At the same time, we felt sorry for the many who will be disappointed this year.

There is still room for **men,** though we advise them not to delay, or they may be disappointed, too. The bookings on the men's side are six times as great as they were this time last year. So the men must hurry up and make their applications, as the accommodation is limited.

R. B. H.

NOTES

Ladies' Zenana Meeting.—We are anxious that our lady friends shall make no mistake as to the place of meeting on Tuesday, May 4th, or be deterred from coming because of the change. We therefore call special attention to the notice inserted in this issue by the L.Z.A. Secretary.

Finance.—The Officers and Council would urge upon all our Churches and people the duty and privilege of prayer in connection with this aspect of the Mission's work. Prayer is the best key with which to unlock all doors which hinder the advancement of our cause.

Reports of Meetings.—We would call attention to the fact that brief reports of meetings held in connection with the S.B.M. are invited from all our Churches. Such reports will, we are sure, add to the value and interest of the magazine.

Bookstall.—There will be the usual Bookstall at the Leysian Mission for the Half-Yearly Meetings, and we invite all who attend to help the S.B.M. and themselves by making purchases.

The Secretaryship.—We are sure that the information given by our President in this issue will be read sympathetically by all our friends, and that much prayer will be offered for the brethren concerned.

Obituary.—Our sister, Miss Emily Stace, of Sandgate, passed into eternal rest on April 3rd, 1937, aged 81. Many readers will recall the fact that for a considerable time she has helped the Mission by the sale of Floral Easter and Birthday Cards prepared from bus tickets. We understand that these have been very attractive, and have found a ready sale. We are hoping that it will be possible to arrange for someone else to take on this work, in which case, further information will be given in this magazine.

SUFFOLK MISSIONARY RALLY

Wednesday, May 19th, at Bethesda Chapel, Ipswich.

3.30 p.m.—SERMON by Missionary A. J. MORLING.

5.0 p.m.—PUBLIC TEA (with tea-table speeches).

7.0 p.m.—PUBLIC MEETING. Speakers : Missionary A. J. MORLING, Pastors W. CHISNALL, R. J. FRENCH and others.

LADIES' ZENANA AUXILIARY.

The L.Z.A. Half-Yearly Meeting will be held (D.V.) at **Providence Chapel, Highbury Place, N.5 (not** at Chadwell Street), on Tuesday, May 4th, at 2 p.m. "Highbury Corner" is very easily reached from all parts, by a No. 11 car from Moorgate Street, or bus services 43, 30, 19 and 4 from the "Angel," Islington. The Chapel is a short distance up Highbury Place. **The meeting will be open to all lady friends,** and will be addressed by Miss Hazel and Dr. Harris. We hope there will be a full attendance to welcome our Missionaries.

The L.Z.A. Quarterly Prayer Meeting will be held at Mount Zion, St. John's Wood Road, N.W.8, on **Tuesday, May 25th,** at 7.30 p.m., when we hope to have the company of both our Missionaries. Please unite with us for prayer on this occasion.

ENGAGEMENTS FOR MAY, 1937

PASTOR W. CHISNALL.

May 2nd, Walsall; 4th, Leysian Mission (Half-Yearly Meetings); 9th, Tadworth; 16th, Haslemere; 19th, Ipswich Rally; 23rd, Bromley; 30th, Bottisham and Lode.

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

MISSIONARY A. J. MORLING.

May 4th, Leysian Mission; 9th, Watford; 16th, St. Albans; 18th, Streatham; 19th, Ipswich (Bethesda), District Meeting; 23rd—24th, Aylesbury; 26th, Croydon, District Meeting; 30th, High Wycombe.

Address: "Sunnyside," 1a, Highbury New Park, N.5.

MISS HAZEL.

May 19th, Stratford, Gurney Road; 20th, Clapham, Courland Grove; 25th, St. John's Wood (Quarterly Prayer Meeting); 26th, Croydon, Salem (District Meeting).

Address: 16, Cambridge Road, E. 11.

DR. HARRIS.

May 20th, Leigh-on-Sea; 23rd & 24th, Ipswich (Bethesda); 25th, St. John's Wood (Quarterly Prayer Meeting); 26th, Tunbridge Wells.

Address; 18, Marlborough Hill, N.W.8.

"THAT THINE ALMS MAY BE IN SECRET . . ."

Gifts received during March, 1937

GENERAL FUND

Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.
564	Rs.5.00	577	1 1 3	593	5 0 0	609	5 0
565	3 0 0	578	8 0	594	18 7 0	610	2 12 0
566	4 0	579	6 6	595	10 0	611	5 0 0
567	9 12 10	580*	13 4	596	13 6½	612	1 0 0
568	7 8	581*	10 1 2	597	10 0	613	1 10 0
569	19 0	582*	16 0	598	10 0	614	11 6
570	1 11 8	583*	3 2 0	599	7 8½	615	5 0
571	2 7 6	584*	125 0 0	600	11 7	616	2 1 6
572	3 15 5	585*	2 0 0	601	3 6	617	6 0
573	10 7	586*	5 0	602	5 0 0	618	1 14 0
574	15 6	587*	6 4 6	603	7 2 10	619	1 0 9
575	5 1 2	588*	8 0	604	5 0	620	5 0
576	10 10 0	589	3 3 6	605	2 7 6	621	9 1 5
		590	14 6	606	1 0 6	622	3 0 0
		591	12 6	607	10 0	623	4 6 0
		592	11 5 0	608	1 6 1	624	1 14 6

Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.
625	3 14 0	648	7 0 7	175	5 0	198	15 6
626	2 5 0	649	1 9 7	176	2 0 0	199	2 12 2
627	3 0 0	650	1 0 0	177	10 0	200	12 0
628	2 0 0	651	4 10 0	178	2 6	201	2 6
629	15 0			179	10 0	202	5 0
630	10 6		£640 1 0	180	1 0 0	203	1 15 6
631	7 7 8			181	2 0	204	26 5 6
632L.....	2 3 6			182	1 1 0	205	2 12 0
633L.....	6 5 8			183	1 0 0	206	6 16 6
634L.....	5 2	**LADIES' ZENANA AUXILIARY**		184	6 0	207	1 0 0
635	5 6			185	1 0 0	208	2 0 0
636	17 14 0			186	1 0 0	209	10 0
637	5 6	164	2 6	187	5 0	210	1 3 0
638P.....	38 9 10	165	1 0 0	188	5 0	211	6 0
639P.....	39 14 11	166	2 6	189	5 5 0	212	2 7 6
640	4 0	167	10 0	190	10 0	213	1 10 0
641P.....	17 10 0	168	5 0	191	13 6	214	5 0
642P.....	6 13 5	169	8 6	192	5 0	215	3 7 6
643S.....	5 14 5	170	5 0 0	193	3 0	216	2 15 0
644S.....	34 6 3	171	10 0	194	1 0 0	217	1 10 0
645	2 2 0	172	5 0	195	10 6		
646	1 0 0	173	25 0 0	196	2 6 0		£114 3 8
647	150 0 0	174	1 0 0	197	1 10 0		

L.—Literature. P.—Pension Fund. S.—Sustentation Fund.
*Entered in error (780, etc.).

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:—Aaron's Rod, Solomon's Seal, Raspberry Canes, Mint, London Pride, Hollyhocks, Sweet Williams, 2d. each, Lupins, Delphiniums, Southernwood, Lavenders, Phlox, Large White Marguerites, 6d. each. Pinks, 4d. Monthretias, Forget-me-Nots, Small Sunflowers, Michaelmas Daises, 6d. dozen. Yellow Flowering Broom, Cactus, Hydrangeas, Oak Leaf Geraniums, 2d. each, postage extra.

Also **HANDPAINTED TEXTS.** Flat or Scroll (any text or verse to order), from 2s.

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 *pro. tem.* to **Pastor L. R. Garrard, 3, Ardilaun Road, Highbury, N.5,** 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.

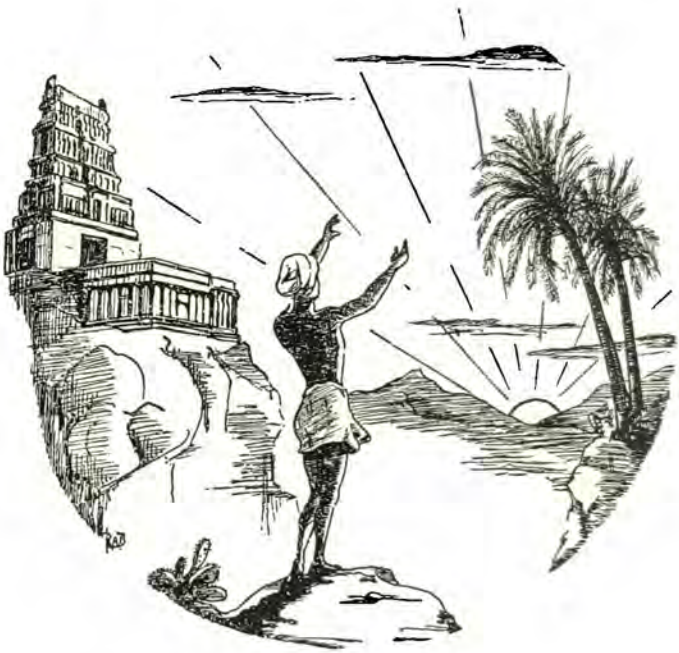
Remittances for the S.B.M. should be sent to the **Financial Secretary, Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.** Cheques, etc., should be made payable to THE STRICT BAPTIST MISSION and crossed.

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.

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

Vol. XXXVI No. 365 June, 1937

Strict Baptist Mission Herald



"The people which sat in darkness saw great light."

Hon. Secretary (pro tem):
WILLIAM J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Price ONE PENNY

Contents:

	Page		Page
Our Editor ...	83	Abraham of Pavittram ...	92
Strict Baptist Mission Office	83	First Things First	93
Half-Yearly Meetings ...	84	Handfuls of Purpose	94
On Circuit	87	Notes, Etc.... ...	94
A Morning at Pavittram	90	Ladies' Zenana Auxiliary	95

THE STRICT BAPTIST MISSION

MISSIONARY DEPUTATION

If you have not done so already, please make immediate application for a week-day visit from one of our missionaries on furlough.

LADIES' ZENANA AUXILIARY

Are you Eager to Hear—

How the Gospel is brought to Indian Villages by Missionary, Doctor, and Biblewoman?

How our Hostel and School Girls are being taught of the Saviour?

See the list of meetings to be held on page 95.

ARE YOU PRAYING DAILY FOR THE WORK?

Write to the L.Z.A. Secretary for particulars of the Prayer Union.

Hon. Financial Secretary:
Pastor A. E. BROWN, 48, Basildene Road, Hounslow, Middlesex.
Hon. General Secretary (pro tem):
Mr. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Strict Baptist Mission Herald

Vol. XXXVI June, 1937 No. 365

OUR EDITOR (Missionary E. A. Booth)

At the moment of writing, we are glad to report that there is a distinct improvement in our brother's mental powers, and he is able to converse more freely with his loved ones; but his bodily condition is still one of extreme weakness. We are sure that our friends will remember him and his in prayer.

THE SECRETARYSHIP.

We are anxious to make it as clear as possible that all correspondence that has previously been sent to Pastor W. Chisnall should now be addressed to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

SPECIAL NOTICE BY THE PRESIDENT.

STRICT BAPTIST MISSION OFFICE.

At a recent meeting of the Council, it was decided that it would be a great advantage to have a small central office where interested friends could meet and discuss missionary topics with the Secretary. Fortunately there was a room available at 388, St. John Street, E.C.1, in which house is the Strict Baptist Book Room, which is becoming increasingly known and used by Strict Baptists. The Strict Baptist Mission Council hopes that its usefulness may be extended, and that friends visiting the Book Room will also visit the Mission Central Office.

The Secretary will be in attendance on Thursdays from 12 noon to 2 p.m. and from 5 p.m. to 7 p.m., and, as far as possible, on the days when special denominational meetings are held at Chadwell Street Chapel. The office is situated quite near to Chadwell Street Chapel, and the Secretary will welcome visits from supporters of the Mission.

Mr. G. E. Shepherd.—We learn that our beloved brother received the Home-call on May 13th. He was a member of the Council, and father of Mrs. A. J. Morling. We will hope to give further particulars next month.

THE HALF-YEARLY MEETINGS.

"GO, AND TELL THIS PEOPLE."

R. B. HEWITT.

THESE words, by which Isaiah received the Divine commission, were the keynote of every message delivered at the Half-Yearly Meetings of the Strict Baptist Mission, in the Leysian Hall, on Tuesday, May 4th. Distances were bridged that day, and the little meeting-places beside the dusty Indian roads seemed very near. All present were able to gain a fresh vision of what had been accomplished, and felt the force of appeals to help expand a work so full of promise.

THE AFTERNOON DEVOTIONAL GATHERING.

Mr. S. W. Anderson, the Vice-President, conducting the Devotional Service in the afternoon, spoke of India to-day as an open door, and reminded us that the Gospel brings Privilege, Stewardship and Responsibility. Mr. S. E. Denning read John xvii., after which Pastors G. E. J. Bird, W. F. Waller, and Mr. H. Franks led the meeting in prayer.

The preacher was Pastor O. C. Austin, of Wellingborough, who took for his text 1 Peter ii. 9. Bidding us notice first the POSITION of Believers through Grace, he dwelt instructively upon their *origin*, a chosen generation; their *anointing*, a royal priesthood; their real *worth* and *beauty*, a holy nation, a peculiar people. The preacher then turned our thoughts to the PURPOSE of salvation. Our business was just to sound abroad the excellences of Christ. We were, in the words of the 20th century New Testament, " entrusted with the proclamation of the goodness of Him who has called us . . ." This was the duty of all believers, and the basis of all missionary endeavour. In a closing word, the point was made that the call was personal, and the need for FULL OBEDIENCE was stressed. Carey had heard the call, and gone to India, Livingstone to Africa, our own missionaries to their posts in South India. We all ought to seek to know and do the will of God.

THE EVENING MEETING.

The President of the Mission, Pastor R. Robinson, took the Chair at the evening gathering, and called upon Pastor A. E. Brown to read the Scripture (Isaiah xl. 1—11), and Pastor W. S. Baker to pray. Welcoming the large congregation, Mr. Robinson referred to the Coronation, so soon to take place, and expressed the loyal sentiments of all present. He then led our thoughts to the King of kings, His glorious Kingdom, and the Coronation that is coming, bidding us prepare for it by the spreading abroad of His Gospel.

It was a joy to welcome four missionaries on their first furlough from South India—Miss Stella Hazel, Dr. Ruth Harris,

and Mr. and Mrs. A. J. Morling. With a cheering word to each, the President warmly welcomed them in the name of all.

Miss Stella Hazel.

Miss Hazel was the first speaker. Basing her message upon the Master's words in John x. 15-16, she spoke with great charm and tenderness of some of the " other sheep " away in Sendamangalam, where she had been serving Christ. From her personal experience during the past five years, Miss Hazel told of incidents that gripped every listener, and introduced characters that immediately made their own appeal to the heart. Especially was this so of the little Hostel girl of nine years, who said, " I do love Jesus, and I know He loves me." In a final word, Miss Hazel called for sacrificial help from all.

Dr. Ruth Harris.

Dr. Ruth Harris followed in a refreshing speech prefaced by a few sentences from Acts xiv. 25-28. The speaker was entirely "at home" with her subject : the Motor Dispensary that occupies such an important place in her work at Sendamangalam. Very graphically she described a day's work with the motor dispensary, and gave incidents both humorous and pathetic from her store of memories. The congregation listened with rapt attention to stories of sick folk healed and restored, sad lives lightened, and sinful hearts forgiven. The time of Missions was not over, Dr. Harris assured us. In Sendamangalam the opportunities were bigger than ever before.

Pastor S. Wilkins.

The next speaker was Pastor S. Wilkins, of Deeping, who made tender references to his daughter, Miss Miriam Wilkins, L.Z.A. missionary on the Kolli Hills, and then addressed the gathering with great earnestness upon the words : " Whatsoever He saith unto you, do it " (John ii. 5). This was a word to *servants*—missionaries, ministers, teachers, all. Christ's commands might be *simple*, as this was, and they might be *strange*, as many others in Scripture were, but we ought to be willing to obey without question. We should set life always in relation to the Kingdom of God. We were not working for eternal life, but because we had obtained it. Moreover, to work for others always brought its own blessing. A missionary Church was always a prosperous Church. The speaker closed a stirring address with a reminder of the joy of the great day of ingathering.

The President, at this point in the meeting, told of some improvement in the health of our beloved brother, Mr. E. A. Booth, and asked for still further prayers for his restoration. Thanks were extended to those Pastors and other brethren who had shared his deputation work. It was announced that Pastor W. Chisnall was continuing for the time being as Deputation Secretary.

Mr. A. J. Morling.

The closing address came from Mr. A. J. Morling, who brought to the gathering the good wishes of the Indian Churches and workers in Namakal, South India. Some people, he felt, looked upon missionary work as a long chain of marvellous coincidences and miraculous conversions. But there was another side. Sometimes the work even became very prosaic. Dwelling first on the *darker side* of their work, Mr. Morling gave three features that, amongst others, increased their difficulties. The *caste tyranny* was prevalent everywhere, being found in the bazaars and the homes, and even in the Churches. *Desperate poverty* existed, and was aggravated often by the failure of the monsoon, by caste oppression and, not infrequently, by persecution for Christ's sake. A third handicap was the *lack of suitable men* as native preachers and teachers.

Then turning to the *brighter side* of the picture, the speaker told of many encouraging signs: an increase in preaching stations; urgent requests by villagers for instruction; whole villages eager for the message of the Gospel; a movement among the workers in leather, the lowest Hindu caste, and many baptisms after evidence of faith in the Lord Jesus Christ. Namakal was indeed an open door; the demands were great, sometimes too great to meet. Mr. Morling felt that the present year was one of great necessity and great opportunity. It was bringing to India a new King, a new Constitution, and a new Religion, for on every hand the people were forsaking their Hindu idols. It was a time for us to act. It presented to us a solemn and supreme challenge to go forward. Who would help? India was coming, was calling to us. In the words of one of her own poets, she was crying out for the light that we possessed—

> "I know nothing—nothing!
> I am in darkness.
> Lord, is there no light for me?"

Light, liberty and life came only through Jesus Christ.

It was a message that will remain long with us and bear fruit. The happy day was brought to a close by the singing of the Doxology, after Pastor Chisnall had pronounced the Benediction. The collections amounted to £291 11s. 1d.

LADIES' ZENANA AUXILIARY.

DORIS M. HEWITT.

IN spite of the difficulties of travelling, owing to the bus strike, the area of Highbury Chapel was nicely filled with ladies who had gathered to welcome Miss Stella Hazel, Dr. Ruth Harris, and Mrs. A. J. Morling, each home from their first term of service in India.

In the absence of our President (Mrs. Silvester), Mrs. Rose took the Chair, and announced the hymn, " Breathe Thou upon us, Holy Ghost." Miss E. C. Putnam then read the Scriptures, and Mrs. W. K. Puttnam, of Highbury, led us in prayer. After singing another hymn, " O Spirit of the Living God," Mrs. Rose welcomed Miss Hazel, Dr. Harris, and Mrs. Morling, speaking a cheery word to each personally. The Organising Secretary, Miss P. P. Nunn, drew special attention to the new L.Z.A. leaflets which were for free distribution, and hoped that many would apply for them.

Miss Hazel then addressed the meeting, bringing vividly before us two pictures : a sad one, depicting the teeming masses wending their way to the mountain temple, seeking in vain for peace for their souls; and, in striking contrast, a Christmas morning scene of the Mission children wending their way to the Cheri quarter singing Christian lyrics.

We were encouraged as we learned from Dr. Harris of the help received from the Prayer Union, and we listened with interest to her description of her work in the Dispensary, her Sunday school class of boys, and her Women's Meeting, at which she endeavoured to teach the women to read.

We did indeed feel that a great work was being accomplished by our sisters in South India, and we pray that God will richly bless all their efforts in His Name. After singing our closing hymn, we were dismissed with prayer by Mrs. Morling. Thankofferings amounted to £65 18s. 3d.

The Other Side

ON CIRCUIT.

L. WATTS.

A VERY diminutive lad of 17 years serves me as a camp boy. When he commenced his duties, he was devoid of any knowledge of English. It took me a few moments therefore to grasp his meaning when last month he asked, " Yeppo circutukku pogireergal? " which means, " When will you be going on circuit? " He had picked up the idea and the word " circuit " somewhere, and as it aptly suits as a title to these articles, I have adopted it.

The distribution of the gifts that come in the " Christmas Boxes " is a task that extends at least two months into the New Year, as it is quite impossible to collect the children from

the far-flung corners of the Kovilpatti missionaries' field into centres for quick distribution. Perhaps it is as well, for it certainly provides a useful basis on which to build a " circuit " program. In thinking out the program, it was decided that the distributions must go along with as much evangelistic and pastoral work as could be put into the time. Sometimes it is well to camp in a central place and go out each day from there to outlying villages. This time it seemed best to make a circuit and go on from place to place, camping a stage further on each day. There was no question of tents, as the school-chapels provided a shelter to stay in.

The equipment, therefore, was reduced to as little as could well be done with : camp cot, tiffin basket containing food and table utensils, kettle and nest of saucepans, a petromax lantern, and a well-worn hand-case of books and clothes. To these had to be added bundles of garments and toys, which reduced in size at each stop. These all piled into one bullock cart which was hired for the period of the " circuit."

I had with me Preacher Asirvatham and the camp-boy mentioned above, named Arul. Our custom on arrival at any station was usually to tie up to the roof-beam a hanging shelf, and immediately remove to it all foodstuff from the tiffin basket; otherwise we should have to destroy generations of ants before we could eat anything. Then we erected the camp cot to provide a place for putting things on instead of the floor. This being done, Arul retired to the teacher's house to find some corner that he could use as a kitchen, and Asirvatham and I proceeded to whatever we had planned to do in the station.

The work of the circuit was many-sided. I have already said that the distribution of the Christmas gifts was the basis; along with this quite naturally went school examinations and inspection. But we also wanted to be of some help to the little churches, and so arranged for some kind of service for the Christians in each place; along with this went a thorough-going check of the church rolls. We also had a duty to the non-Christians around, and so held open-air meetings for them, and distributed tracts along the way. Then there were the workers who needed encouragement, and short times for fellowship and prayer were used quietly with these.

It will help now if I take these items in turn, and describe them with incidents along the way.

School Examinations.

A syllabus of Scripture lessons, memory passages, catechism and lyrics is observed in all the schools of the field. Some teachers enter into the spirit of the work, and although they have any number of classes up to four, they pass on to their children a considerable knowledge of Scripture truth. Others enter rather less into the spirit of things, and find it very difficult

to interest the younger children especially. Children in the third and fourth standards are quicker at memory work, and so learn to repeat things easily; they are stumped, however, when the missionary begins asking awkward questions about meanings. One of the lessons during the past quarter, for instance, was on Nehemiah, and although most of the children who remembered the lesson told me that he was the king's cup-bearer, only a few had any idea of the duties of such a person. In the matter of the Ten Commandments, also, the third commandment was known quite well, but the word " Namum " (name) was a poser. The teacher had not tumbled to the fact that while it was a perfectly familiar word to him, it meant nothing to the child until he understood that it was the same as a more commonly used word, " pair." This examination was not an examination for marks, but just a test to amplify the work of the teacher, and enable the weak points of each to be pointed out and remedied.

Distributions.

After this examination, the children were set out in their classes, and those who had attended not fewer than 80 days in 1936 were marked off for the gifts. Garments were found to be just enough for these children. Each of these, therefore, was fitted out, as near as possible to size, with a garment; then the toys, mouth organs, tops, marbles, balls, " small musics," for the boys, and dolls and necklaces for the girls. Afterwards a pencil and a picture postcard for each. We also had enough dolls and toys to be able to give all children on the register, but who had not made the 80 days' attendances, something. These children live so far away from anything like toy bazaars that the very sight of an array of dolls and toys made them tremble with excitement, and many of the girls had to be reminded of their suddenly acquired parental responsibility for the heads of their dolls. The boys were more stolid, and found quick use for their new pockets; even those whose attempts at getting into a coat betrayed that they had never possessed such a garment before, seemed to know that a pocket was for use. Only one toy was brought back; it was a box of building bricks that neither the boy nor his father could see any use for. On principle, it could not be changed, but we tried to develop the building instinct in the boy by showing him how to build a house.

The gifts were most thankfully received, and I am sure that they will give pleasure as long as they last. It has been a real joy in distributing them. With a hearty " Thank you " to the donors, this article closes, with the promise of further news of " circuit " in the next.

GROUP OF CHERI WOMEN, SENDAMANGALAM.



A MORNING AT PAVITTRAM.

H. A. HUCKETT.

OUR monthly camp at Buffalo Village usually includes a trip to Pavittram, the village where old Abraham lived and laboured. Every Monday a big market is held in this village, which provided us with a good opportunity of preaching the Gospel. We began by visiting the house where Abraham used to live—it seemed strange at first not to see him there as we once did. He always gave us a greeting and helped us in the witness, though towards the end his mind grew weak, and he used to ramble on with parable and prayer somewhat mixed up. His wife and other relatives still give us a welcome, and usually we get a little crowd of folk to listen to the message of salvation. One feels that there is something going on in their hearts, but though we have given them some very straight talks, which we know by their subsequent remarks they have understood, up till now they have made no move in the matter of confessing Christ openly and asking for baptism. They appear to be weighing the pros and cons of the whole matter—" If I become a Christian, who will give me water? The dhoby will not wash my clothes. My relatives will take my land. How can I get a wife for my son? " these and other points were raised in our talk with them to-day.

We felt led to tell them plainly that if they really loved the Lord Jesus with all their hearts, nothing would hold them back from confessing Him, and that if they followed the injunction of our Lord in Matt. vi. 33, He would not forsake them. The love that does not count the cost is a very rare commodity both in the East and in the West. At the same time we must remember

that in caste-ridden India it is a tremendous thing for a man to make a clean break with his family and all his social ties, and enter a despised community in which at first he will be an utter stranger. Those who have been reared in a land of liberty, where individualism has full play and where most people are free to do as they like in matters of religion, can hardly understand what a strangle-hold caste, creed and custom have upon the people of India. The life of the Hindu family, social relationships in the village, the religious significance of the most ordinary duties, and the binding force of custom—all these things constitute an iron door to the prison house, which only the Holy Spirit Himself can open. Thank God we can say, "I believe in the Holy Ghost."

After Colporteur Isaac had spoken a word on "The Lost Piece of Silver," we took leave of the folk there and made our way to the market. In passing, we called on Spotless Gem, who is a teacher in an aided school in Pavittram, and a member of the Church at Sendamangalam. The sun was nearing its zenith as we reached the market-place, and already a brisk trade was in progress between hill-men, plains-men, Hindus, Mohamedans, and one or two Christians. We were glad to stand under the shade of a tamarind tree, and, although at first no one took much notice of us, as soon as we began to sing men and boys came towards us, and soon we had a little meeting. The missionary's sun-glasses provided a point of contact and gave the folk an opportunity of getting used to his Tamil before he launched out on matters theological. They also made a good introduction to the story of blind Bartimaeus, and the way he received his sight.

At the end of this little talk, a Muslim youth tackled us on the point that Mohamed was the *last* prophet, and therefore superseded Jesus. Having recently studied a book on Mohamedanism, and having attended some lectures on the Hills last year by Mr. Sweetman, of the Henry Martyn School of Islamics, Lahore, we were not altogether unprepared for this "assault," which we countered by showing that the moral life of Christ was infinitely superior to that of Mohamed, and that Jesus was without sin. While we were dealing with this man, Enoch, a teacher who had accompanied me from camp, got into conversation with a lad from Dharapuram, who turned out to be a Christian. His father is a native doctor in Pavittram, but the boy has been baptised by the Methodists, and has taken the name of Andrew. We invited him to attend the Good Friday service at Buffalo Village.

After Isaac had spoken we wended our way through the serried ranks of buyers and sellers, made a few purchases ourselves, and then mounted our cycles for the return journey of six miles to Buffalo Village.

ABRAHAM OF PAVITTRAM.

BEATRICE L. MOWLE.

PAVITTRAM is a fairly large village five miles from Erumaipatti, one of our camping stations. Abraham, after his conversion, for many years witnessed a good profession in this village amongst his own people, and also in the villages around.

The first step in Abraham's conversion was through a Bible-woman. For many years he bore bitter persecution, especially from his wife, and, like many another good servant of the Lord, did not live to see the result of his labour. The last two or three years of his life were years of trial and affliction. He could not do much, and at times his faith was sorely tested. He could see no manifest blessing in his wife, but the Lord was working in her heart. During the last four or five months of his life, she looked after him with much patience and tender care,



although sometimes he was very trying. She listens to the Gospel now, and seems to gain comfort from listening. We

believe that, in her simple way, she is putting her trust in the Lord Jesus. His grandson shows signs of interest, and loves to sing the lyrics he so often heard his grandfather sing. At present his father is a stumbling-block to him; he does not like to hear his son singing those lyrics.

The last few visits to Abraham were not easy. He could not understand the Lord's dealings with him. Two or three months before the Lord took him Home, I remember wondering just what words of comfort I could give him. That morning the Lord was very precious to him; he repeated his favourite Psalm, " The Lord is my Shepherd." The next time I went, I knew the Lord would soon call His servant home. We read I Cor. xiii.; he repeated, " Now through a glass darkly. Then face to face." In less than two days Abraham was with his Lord and Saviour.

" Face to face, no glass to darken;
Face to face, no clouds to dim;
Face to face, in all his beauty;
Satisfied at last with Him."

FIRST THINGS FIRST.

GEORGE F. CHAMPION.

WHEN accompanying our preachers or teachers to a village on business, I have often been interested by the way in which they conduct their conversation with the party they have gone to see. Some time ago I mentioned that one of our teachers, who was going to discuss a young man's matrimonial tangles before the village *panchayat*, took with him a large Bible and, during a lull in the proceedings, treated the assembled village headmen to a discourse on the unreasonableness of idolatry. To-day, when it was necessary to negotiate for the purchase of land, the teacher set off with a book of Gospel pictures in his hand.

For two years the landowner has been lying ill in his village, with an illness which could probably be cured in as many months were he to get some friends to carry him in to our dispensary at Valavanthi. We found him stretched out on his cot, warming himself in the sun. The teacher settled himself down beside the sick man, and after the usual preliminaries of conversation, pointed out to him that the original cause of all sickness was sin, and that the commencement of all true health (of soul) is salvation. For over a quarter-of-an-hour the Gospel Message was presented to this sufferer and those nearby, and the way of salvation made plain.

After this the matter of the land was discussed and satisfactorily settled.

HANDFULS OF PURPOSE

Madras.—The letters from Mr. D. A. Thrower and Mr. W. H. Kuhrt tell of a time of blessing which is being experienced in this area. The sales of Gospels and other literature have been encouraging, and healthful peace and active fellowship seem to characterise all the Churches.

Sendamangalam.—Heat and water shortage have added of late to the difficulties of Mr. and Mrs. Huckett and their helpers, but there have been spiritual compensations. Crowded congregations have gathered for Children's Sunday and other special services, and a spirit of prayer has been manifested.

Kolli Hills.—Quiet progress seems to be the note of Mr. G. F. Champion's letter. Young men in the Valavanthi Church have begun to speak in public, and are thus proving the value of the Young Men's Class, which has been running for four years.

Namakal.—Mr. D. Morling is busy with things material and spiritual, and is preparing for new work which will be described in a future issue of the HERALD. He asks for the prayers of God's people.

Tinnevelly.—Enquiries for baptism have cheered the hearts of Mr. L. Watts and Mr. E. Orchard. Anniversaries have made a very busy time.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God that, despite transport and other difficulties, the Half-Yearly Meetings were spiritually and financially encouraging.

Let us, in the spirit of faith, thank the Giver of every good and perfect gift for all that He is **going** to do for us and through us. (2 Chron. 20, 21, 22).

Let us continue to remember before God our missionaries on furlough, that their visits to our Churches may have far-reaching results.

Let us, in our private prayers, seek as far as possible to mention our missionaries **by name,** thus making our prayers more definite, and creating for ourselves a more personal interest.

Let us pray very earnestly for our President, our Vice-President, our General and Deputation Secretaries, and all others upon whom special burdens rest just now.

Let us also offer praise and prayer for the Executive of the L.Z.A.

NOTES

Miss E. C. Putnam.—Our readers will learn with real regret that our sister has been compelled, for health reasons, to resign from the position of L.Z.A. Missionary. The L.Z.A. article gives further particulars. The Council wishes to express sincere sympathy both to Miss Putnam and the L.Z.A. Executive. May they be able to recognise the grand two-fold truth, and rest upon it, that "He openeth and no man shutteth, and shutteth and no man openeth." Love, wisdom and mercy are to be found equally in the bolting and the unbolting of each door.

LADIES' ZENANA AUXILIARY.

The Council, at their meeting on May 7th, 1937, very regretfully accepted the resignation of Miss E. C. Putnam, L.Z.A. Missionary since 1925, owing to ill-health, and not being passed by the doctor for further service in India.

The L.Z.A. Committee received Miss Putnam's resignation with very real sorrow and sympathy, and deeply sympathise with our sister in her great disappointment in not being able to undertake her work in India again. They wish to place on record their very great appreciation of Miss Putnam's devoted and loyal service, which the Lord has been pleased to own in the conversion of souls in India, and the strengthening of some of our Indian women Church members in the Christian life. Her service for the L.Z.A. will be greatly missed.

We pray that the Lord may yet further strengthen our sister, and appoint her another useful sphere of service, and also supply the newly-arisen need of the L.Z.A.

ENGAGEMENTS FOR JUNE, 1937

MISS HAZEL.

2nd, Swindon; 3rd, Bradenstoke; 7th and 8th, Mt. Zion, Ipswich; 10th, Stonham Parva (Suffolk & Norfolk Assoc. Mtg.); 15th, Ponders End; 16th, Stratford, Gurney Road; 17th, Leyton; 23rd, Lewisham; 26th, Walton-on-the-Hill; 29th, Richmond; 30th, Prittlewell.

Address: 16, Cambridge Road, E. 11.

DR. HARRIS.

1st, Brentford; 2nd, Yateley; 9th, Tring; 12th, Haworth; 14th, Bradford; 15th, St. John's Wood; 21st, Deeping; 22nd, Ramsey; 26th, Walton-on-the-Hill; 29th, Greenwich.

Address; 18, Marlborough Hill, N.W.8.

MISSIONARY A. J. MORLING.

1st, East End Rally; 2nd, Crawley; 9th and 10th, Stonham (Suffolk & Norfolk Assoc. Mtg.); 13th, Ponders End; 16th, Tottenham; 19th, New Cross; 20th, Chadwell Street; 24th, Wood Green, Park Ridings; 26th, "Wayside" Rally; 27th, St. John's Wood; 28th, Hastings.

Address: "Sunnyside," 1a, Highbury New Park, N.5.

PASTOR W. CHISNALL.

4th, Council Meeting; 6th and 7th, Pemberton; 9th and 10th, Stonham (Suffolk & Norfolk Assoc. Mtg.); 13th, Sudbourne; 20th, Richmond; 26th, "Wayside," Walton-on-the-Hill; 27th, Tadworth.

Address: 2, Bulwer Road, Silver Street, Edmonton, N.18.

"THAT THINE ALMS MAY BE IN SECRET . . ."

Gifts received during April, 1937

Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.
652	8 0 0	660	2 2 0	668	3 11 2	676	1 0 0
653	10 0	661	5 0	669	$5	677	10 0
654	2 0 0	662	13 1 4	670	5 0	678	20 7 4
655	10 0	663	11 0	671	5 0 0	679	11 10 0
656	11 8 9	664	5 0 0	672	10 0	680	8 0 0
657	13 11	665	1 0 0	673	1 12 0	681	11 0
658	2 12 0	666	3 16 6	674	2 2 10	682	35 14 4
659	2 0	667	12 3	675	2 19 1	683	10 0 0

Rec. No.	£	s.	d.
684		9	2
685		2	0
686		11	0
687	2	0	0
688	1	10	0
689		19	6
690		5	3
691	2	7	6
692		6	0
693P.....	11	12	2
694P	50	0	0
695P.....	4	4	5
696L.....	2	15	0
697L.....	3	9	8
698L.....		3	4
	£236	12	6

LADIES' ZENANA AUXILIARY

Rec. No.	£	s.	d.
218	1	14	0
219	2	10	6
220	4	16	0
221	1	8	0
222		15	0
223		11	0
224	1	5	0
225		17	2
226		7	2
227	6	0	0
228	2	5	0
229	1	7	6
230		10	0
231		17	6
232	5	0	0
233		10	0
234	1	4	0
235	1	5	0
236		3	6
237	3	1	6
238	4	2	9
239	9	2	6
240	2	11	10
241	1	11	1
242	3	5	0
243		7	0
244	1	2	6
245	1	2	0
246	2	10	6
247		16	0
248	1	6	0
249		10	0
250		10	0
251	3	3	0
252	6	8	1
253	1	0	0
254		10	0
255		12	0
256		10	0
257		12	6
258	2	15	6
259		10	0
260	1	14	6
261	6	1	6
262		11	6
263		6	0
264		10	0
265	31	8	0
266		6	0
267	3	0	0
268		17	6
269	2	15	0
270	3	17	8
271	1	5	0
272	1	5	1
273		5	0
274		7	6
275		14	0
276		5	6
277	8	7	8
278		2	6
279	6	0	0
280M.....	2	2	0
281	2	10	0
282		10	0
283	1	12	2
284	3	4	6
285	11	18	0
286		11	9
287		14	6
	£174	8	11

P—Pension Fund. L—Literature. M—Medical.

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:—Aaron's Rod, Solomon's Seal, Raspberry Canes, Mint, London Pride, Hollyhocks, Sweet Williams, 2d. each. Lupins, Delphiniums, Southernwood, Lavenders, Phlox, Large White Marguerites, 6d. each. Pinks, 4d. Montbretias, Forget-me-Nots, Small Sunflowers, Michaelmas Daises, 6d. dozen. Yellow Flowering Broom, Cactus, Hydrangeas, Oak Leaf Geraniums, 2d. each, postage extra.

Also **HANDPAINTED TEXTS.** Flat or Scroll (any text or verse to order), from 2s.

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent *pro. tem.* to **Pastor L. R. Garrard, 3, Ardilaun Road, Highbury, N.5,** not later than the first day of the month prior to the date of publication.

THE STRICT BAPTIST MISSION.—All enquiries relating to the general work of the Mission, including the Deputation work, also all orders for the MISSION HERALD, "Rays from the East for Young People," Annual Report, Tamil Texts, Picture Postcards, and other publications should be sent to the Hon. Secretary *pro. tem.*, **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey,** to whom payments for all publications should be made.

Subscriptions and gifts for the general work of the Mission should be sent to the Hon. Financial Secretary, **Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.**

LADIES' ZENANA AUXILIARY.—All enquiries relating to the L.Z.A., including the 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 Local Secretaries of Branches.

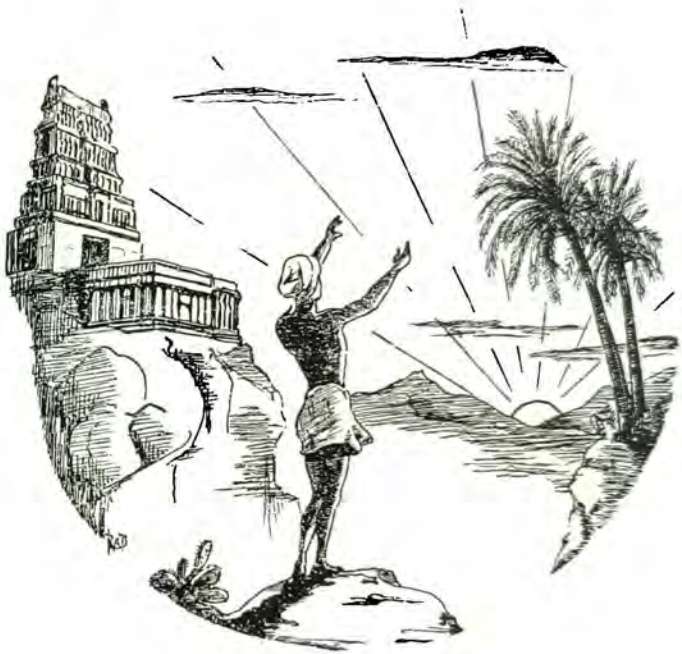
Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey,** who will be pleased to supply L.Z.A. Collecting Boxes.

NOTE.—Cheques, etc., should be made payable to The Strict Baptist Mission, and crossed.

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

ol. XXXVI No. 366 July, 1937

Strict Baptist Mission Herald



"The people which sat in darkness saw great light."

Hon. Secretary (pro tem):
WILLIAM J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Price ONE PENNY

Contents:

	Page		Page
Our Editor	99	Handfuls of Purpose ...	104
"They Stoned Stephen"	99	On Circuit	105
Children's Sunday	101	According to Your Faith	107
Years the Locust hath Eaten ...	102	Christmas Boxes	109
Indian Bible Institute ...	103	Notes, Etc....	109
		Ladies' Zenana Auxiliary	110

THE STRICT BAPTIST MISSION

OUR WORK IN INDIA

Needs Your

PRAYERFUL, SYMPATHETIC and FINANCIAL SUPPORT

Read Our Magazines!

Listen to Our Missionaries!

L.Z.A. Boxes should be emptied during July

FOR YOUR CHILDREN!

"Rays from the East for Young People"

Special Articles from India.

Bible Searching Competition.

Price 3/- per 100. Postage extra. From Mr. W. J. Shipton

Hon. Financial Secretary:

Pastor A. E. BROWN, 48, Basildene Road, Hounslow, Middlesex.

Hon. General Secretary (pro tem):

Mr. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Strict Baptist Mission Herald

Vol. XXXVI July, 1937 No. 366

OUR EDITOR (Missionary E. A. Booth)

We are sorry we cannot report any distinct improvement in our brother's condition. There appears to be comparatively little change from week to week. We continue to ask for the prayers of the Lord's people for those to whom Mr. Booth's illness must be a constant strain.

"THEY STONED STEPHEN" (Acts vii. 59).

ONCE again we will turn to the Acts of the Apostles in order that we may learn further lessons of a missionary character. Undoubtedy this book is the finest missionary book that has ever been written, and all true missionary records are but additional chapters to the Acts. "To be continued" might well be written after chapter 28, and we must leave it to the God "who knoweth the times and the seasons" to show us when we have reached the final page.

In earlier issues of this magazine we have seen Paul travelling far hence to the Gentiles; Peter preaching the Gospel to the Romans; Philip journeying towards the south. Many others await and award our study; men and women of different temperaments, serving the Lord in different places, but each and all teaching us what to do, and what to avoid doing. Amongst this noble-hearted band Stephen occupies no mean position, and is not the least instructive.

Stephen stands as the representative of that innumerable company of God's saints and servants whose activities are cut short by the force of earthly circumstances. If Stephen's life had been spared, he might have made a greater missionary even than Paul. We have but to read the inspired comments upon his brief activities to judge what kind of man he might have become. As Peter's name always comes first in the list of the 12 disciples, so Stephen's name is first in the list of the seven. We read of him that he was "full of faith and and power, and did great wonders and miracles among the people." The hatred and persecution aroused against him was a tribute to his greatness. Yes, indeed, from the human standpoint, if his service had been longer the New Testament might have contained letters from his pen equal in value and importance to those of Paul and Peter.

Such a plan, however, was not in the purpose of God, and we read of this noble servant of Christ: "They stoned Stephen." Stephen! Surely Stephen cannot be spared from the ranks of the Church militant! If blood *must* flow, surely some lesser gifted man can be the appointed victim! Surely the prayers which are soon to bring Peter from his prison will rescue Stephen from the fury of the mob! Ah! we are but echoing the problem of the ages. We bow in silent awe and wonder before the mystery of the Divine government. We may be quite sure of this—that if God had intended the service of Stephen to be of longer duration, there was no mob in Jerusalem or elsewhere strong enough to defeat the purposes of the Almighty.

The Application.

"They stoned Stephen." We must and can be thankful that very rarely are modern missionaries called upon to tread the path of martyrdom, though such books as "John and Betty Stam" (a book which all readers would do well to obtain) show that there are occasions even now when this sacrifice is demanded.

Generally speaking, however, the missionary is free to do his or her service without the fear of physical hurt. Has the stoning of Stephen no message for us in these easier times? It certainly has one. If no stones are hurled at God's servants from the hands of men, there are *circumstances* which appear equally cruel. Ill-health can stop a missionary's career as effectively as the stones or sword. The claims of aged parents, or an invalid relative, have again and again kept Stephen in the Homeland. Failure in an examination may form a stone capable of giving a disabling blow.

What shall we say to these things? Only this—that God is not defeated by our defeats: nay, rather, through them His purposes are accomplished. The fact of His unconquerable sovereignty is a soft pillow for weary heads. We cannot *explain* why a way of escape should be made for Peter and not for Stephen, but there *is* a reason, nevertheless

"Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will."

The *body* of Stephen lay in the dust of Judea, but his *spirit* entered, as it were, into his foremost persecutor. Yes, indeed, it is scarcely untrue to say that *Stephen* undertook those great missionary journeys; *Stephen* wrote the Epistles to the Romans and Corinthians, and all the others that bear Paul's name; *Stephen* carried the Gospel into Europe.

Well done, brave-hearted Stephen! I can almost see you at the last great day, standing at the Judgment Seat of Christ. I can fancy that much of the praise that short-sighted men think is due to *Paul*, will be given to *you*. If that be so, then I am sure that no heart will be so filled with joy, and no voice will so gladly acquiesce in the rightness of the Divine approval, as the heart and voice of your one-time persecutor. Well done, Stephen! thou noble leader of a great army of men and women whose plans were frustrated and whose hopes were unrealized; but through whose defeat and disappointment came the victory of the enthroned Christ.

L. R. G.

The Other Side

CHILDREN'S SUNDAY (Sendamangalam)

H. A. HUCKETT.

"CHILDREN'S Sunday" at Sendamangalam is an annual event which is usually celebrated about the end of March. This year, in order that our home-going missionaries might be present, we held our Annual Children's Rally on Sunday, March 14th. More than 160 boys and girls filled the chapel and vestry, so that many of the grown-ups had to sit outside in the porch. Towards the front of the chapel, the children were packed together so closely that there wasn't even room for the deacon to stand up to take the collection! The Hostel girls and some day scholars from our H.E. School marched along the main road on which the chapel is situated, waving flags and singing lyrics. When all were seated, the service commenced with the hymn, "He will have the victory!" After prayer and responsive reading, the Girls' School sang a song of praise to Christ.

Boys from the Bungalow Bible Class conducted by Dr. Harris, stood up and said various texts. It was rather thrilling to hear Mohamedan and Hindu boys repeating such truths as, "Christ Jesus came into the world to save sinners." Later, these boys sang a lyric about the Second Coming of the Lord Jesus. Boys and girls from the Adi Dravida School, Sendamangalam, sang a Tamil rendering of "Two little eyes to look to God," and also said verses of Scripture. Children who had walked in from Pottanam, about 2½ miles distant, sang two very nice Christian

lyrics. Sendamangalam " tinies " sang the Tamil version of " He loves me, too," while the big girls gave a splendid demonstration based on what is known as the " Heart Book." Four large " Heart Pictures," drawn by an Indian friend on the Kollis and beautifully coloured, illustrated the condition of the human heart by nature—ruled by Satan and full of unclean beasts—and then the change effected by the Holy Spirit through the Gospel, resulting in the possession of the heart completely by Christ. The whole thing was a real message to all present.

After the singing of the lyric, " Come now and cleanse me, O Lord," the missionary gave a little talk on " Flags "—four flags used in the mercantile marine : the Yellow Flag (infectious disease on board), " Pilot wanted," the Blue Peter and the Union Jack. The lyric, " King Jesus, reign over me," was a fitting ending to the service. After the Benediction each child received a postcard Tamil tract and a handful of sweets. Please pray that there may be signs following this wonderful Children's Rally at Sendamangalam.

THE YEARS THAT THE LOCUST HATH EATEN.

VIOLET D. GREEN.

JUST a little more than ten years ago, one of the members of the small Christian Church at Tulukkankuruchi sustained the loss of his wife. In his loneliness the bereaved man fell a prey to the enemy, and in spite of warnings and entreaties he contracted a second marriage, with a heathen woman. Much distress was occasioned by this irregularity, and the offending brother was finally called before the Church and excommunicated. His name was struck off the list, and he went out an outcaste. Whatever he may have felt at the time, it is certain that with the lapse of weeks, months and years he became quite hardened and utterly indifferent; and we can hardly doubt but that his heathen wife's influence greatly accelerated the process. For practically ten years this backslider has run his course, hardened and unrepentant.

But now a very wonderful thing is happening. How beautiful are all God's acts of grace! Just recently I have placed a young Biblewoman in that place (Mariammal, a former boarder in the Paniadipatti Girls' Boarding School). In seeking to make contacts there in Tulukkankuruchi, Mariammal was surely directed by the Holy Spirit to that home, and there she found a hungry heart, a soul awakened to a sense of need, eager to be taught, and that soul none other than the heathen wife of the excommunicated Church member! A great longing, for which she cannot account, has come to her, and she hungrily listens to the message as often as the Biblewoman visits her.

It was my great joy to be taken to that home on a recent camp, and I worshipped God as I saw the evidence of hunger for God, the Living God, which had been created in that woman. Her husband was there, and it was on that occasion I learned from his own lips the facts concerning his former life as related above.

I sought most earnestly to direct him back to the Saviour, endeavouring to show him how gracious and merciful God is, who ever waits to be gracious, and to receive back His erring children when in true repentance and contrition they seek His face. I assured him that the lapse of ten years need make no difference, that He will show Himself plenteous in mercy to the returning prodigal. I pointed out that the very fact of his wife's turning to her husband's God was surely a sign that God was ready to pardon his sin, nay, was even through this means making a way for him to return to his God. I begged him to see in this circumstance the fact that the Shepherd was tenderly seeking His lost sheep, coming where he was to find him and to restore him to the fold. I urged that, with his wife, he would make a new start, putting away the past, that together they might walk in Schiptural union, true yoke-fellows, and glorify God in a humble and consistent walk.

He listened most attentively, and seemed sincerely desirous for such a restoration. Seldom have I felt more deeply stirred and moved than that day when I committed them both to the tender mercy of the God of all grace and compassion.

INDIAN BIBLE INSTITUTE

FOR a considerable time the missionaries on the field and the Officers and Council in the Homeland have felt the desirability of formulating some scheme for the definite and detailed training of those of our Indian brethren *who have felt the Divine call to Christian service and ministry*, with a view to preparing them for positions of responsibility in the Churches. Tentative proposals have been made more than once, and the subject has been discussed seriously in India and in England, but financial and other considerations have prevented anything further being done.

During recent months, however, the problem has been faced afresh, with the hope of arriving at some satisfactory solution. There is no necessity for us to enlarge upon the importance of such training; all readers of our magazine will realise that this is becoming increasingly vital and essential as the days and years go by.

Handfuls of Purpose

Our missionaries have constantly stressed the point that the desideratum of the Indian Churches is an adequate supply of trained native workers, who can be entrusted in an ever-increasing measure with spiritual duties and privileges. Such an aim is as Scriptural as it is desirable.

We are now able to report that a scheme has been approved by the Council, which is likely to bring about the desired result within the course of a few months. If the Lord will, an Indian Bible Institute will come into existence early in the year 1938. The present idea is that this should be under the care of Mr. D. Morling, at Koilpatti. Preliminary enquiries, made by the missionaries on the field, suggest that a sufficient number of suitable students will be available.

It is with very real pleasure and gratitude that we announce the fact that an anonymous friend has most generously offered to cover all expenses connected with this Institute for an experimental period of two years.

The importance of this forward movement can scarcely be exaggerated, and we would ask for the earnest prayers of all our people that God may bless and guide those concerned. Further information will be given to our readers as time goes on.

HANDFULS OF PURPOSE

Madras.—Mr. Thrower tells of the joy received through the baptism of a young girl at Poonamallee. He also reports having addressed four Convention Meetings in connection with the American Arcot Mission. These gatherings were very inspiring

Mr. Kuhrt also has much of interest to report. He conducted a dedication service in the new house of one of the Vepery members. The interest displayed and the enquiries made by various young men call for prayer and praise.

Sendamangalam.—Mr Huckett has been glad of the help of Mr. D. Morling, who went over to Sendamangalam and gave two lantern talks on his visit to Palestine. Mr. Huckett was laid aside by fever for a few days, but at the time of writing his last letter was, like the other missionaries, enjoying the restfulness and coolness of a hill holiday.

Kolli Hills.—Once again much of Mr. Champion's time has been taken up with superintending building, cartage of wood, etc., but opportunities have been used for preaching the Gospel in various parts of the field.

Namakal.—Mr. D. Morling refers to the talks he is giving on Palestine, and points out how these are giving an historical basis to the Christian religion and impressing upon the people the reality of the Gospel story. He is making preliminary enquiries regarding the Institute scheme, reported elsewhere in this issue.

Tinnevelly.—Mr. Watts' letter refers to one of the great difficulties of missionary work : that of getting illiterate people to engage reverently and heartily in a service. He refers in warm terms of goodwill to Pastor Chisnall, as also is the case with other missionaries.



SANDALS OUTSIDE KOVILPATTI CHAPEL

ON CIRCUIT (continued).

L. WATTS.

Gathering the Church.

Many of the Churches in the villages of this field are very small; for that reason, amongst others, the workers who have to minister to these small groups regularly find little cause for inspiration. We felt that it was our duty to try to help both the workers and the people, by gathering together the Christians. Preacher Asirvatham shared this ministry with me, and it was a joy to bring back to the remembrance of many of the Christians the " power of God unto salvation." On each night of our " circuit " you would have found us either inside or outside the chapel, with a crowd of people. The petromax lantern provided more light than was usually present in the village at night, and so any Bibles and hymn-books that were possessed could be read.

We tried to get everyone whose name was on the Church register to be present; some were absent in other places, some had joined the Church triumphant, but as a rule we were able

to gather the Church. After some singing and prayer, a short passage of Scripture was read, and then very simply expounded. In some places we used an old earthen pot, grimed with the smoke and dirt of long use, as an illustration of the utter impossibility, by any means within our power, of renewing like a pot fresh from the potter's yard. The lesson was, of course, the absolute need of the Spirit of Christ to make us again. Preacher Asirvatham has a fine way of illustrating graphically his message, and rarely goes far in a sermon before he gets to the Cross of Christ. It is true that some questions revealed a woeful ignorance, but experiences such as we get on camp show the way whereby our staff of workers can be helped to render more efficient service in the Gospel. Usually we asked the leading men in each village Church to pray, and sometimes had to help them through, but quite often they were helped by their wives and sisters.

Calling the Roll.

I am more and more becoming convinced that the Church Roll should be called in each Church at least twice a year. Last year all the individual Church rolls were checked, as far as possible, by the Pastors, but they were not able to make their own registers agree with the individual registers. We therefore took this opportunity of going through the names on the spot. Much difficulty was experienced from the fact that in very few cases had the Pastors entered the members' initials. In Anbinagaram, for instance, we had a great hunt round for all the Backiams. Backiam means "blessing," and it was good to know that there were so many blessings in Anbinagaram; but the trouble was that we could not trace them all. We could not, however, keep on the register more than actually existed, and the humour of the situation roused a laugh when the Pastor suggested that those blessings we could not find must have died. We have tried to guard against further trouble along this line by inserting the initials against all the names. In quite a large number of cases young ladies have married and had not been transferred to the Church roll of the village where they had gone to live; many others had gone to tea estates in Ceylon and Malay, and in other ways had allowed their membership to lapse. It was only possible with a group of the village members around us to find out who they were; the Pastors and workers had lost sight of them. And one result, which we pray may be fraught with blessing for many, was that the calling of the roll in this way reminded us all of some who had even forgotten themselves that they were Church members. We shall seek, by the Lord's help, to bring them once again into the courts of the Lord's house.

(To be continued).

ACCORDING TO YOUR FAITH.

Miss I. G. Hazel.

IT was Sunday morning, and in the Women's Meeting, held after the usual morning service, the Missionary was led to speak about the raising of the widow's son at Nain, and the women seemed specially interested as the various spiritual lessons were emphasised.

Monday morning arrived, and with it the postman, bringing a telegram for the Matron of our Hostel. It was rather a sad mother who informed me of its contents, and I read the news sent by her grandson concerning her own daughter: "Mother seriously ill — start immediately — no hope." In such an out-of-the-way village such procedure was impossible, however, and it was found that nothing could be done until next day. By leaving at 8 a.m., the destination might be reached by somewhere about 3 or 4 in the afternoon. The telegram was also discovered to have been sent on the Saturday morning, but as the postal authorities here will only deliver a telegram in the same manner as a letter—unless extra coolie has been paid—the delay seemed inevitable.



A Bullock Cart Track.

In spite of this, our dear Matron remained calm, and that same afternoon attended our usual prayer meeting, which I hold for Matron and teachers every Monday. Her peaceful face and quietness seemed so contrary to the usual Indian attitude at such a time, and I just marvelled and praised God for her triumphant faith as she prayed concerning her loved one—that God would perform His will and be glorified in that home which was situated in the midst of a heathen village. She continued—"I praise Thee for what Thou art going to do, for I believe that as Thou didst raise the widow's son Thou canst also do this for my daughter."

"Helping Together by Prayer"

The next morning Paranjothie left for her daughter's village, and nothing further was heard until Friday morning. At about 8 o'clock there was great excitement, as the children ran to tell me that their beloved Amma was to be seen coming in the distance. A few minutes later I was listening to a story that caused us to just worship and praise our God who never fails those who put their trust in Him.

The following is a brief outline of the incident as I heard it: "Amma, my daughter is well, God raised her from the dead. When I came near to her house on Tuesday, several of the children ran to meet me. 'How is your Amma?' I enquired. They said, 'She died, but God brought her to life again.' On reaching the house they told me this story. On Saturday she lay as if dead, and money was paid for the burial. Her body was cold and still, and even the doctor said that from her feet to her chest she was absolutely lifeless. Suddenly there seemed to be a movement, a slight flutter, as if breath was returning, and very very gradually it became apparent that there was new life and hope. Hindus living nearby were just amazed as they watched the recovery, and all in that village were stirred by the fact that, somehow or other, a great miracle had taken place in our Christian home."

Dear friends, may I ask you to join us in praise and worship for such a wonderful answer to prayer, for it was—"Before they call, I will answer."

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God for all the guidance He has given to the Council in relation to the many important decisions they have recently had to make.

Let us render thanks unto Him that the letters from India continue to tell of spiritual benefits received, and of doors being opened in every direction.

Let us pray for the L.Z.A. Committee, that the members may be given wisdom to decide what course to pursue in regard to filling the gap caused by the resignation of Miss Putnam.

Let us continue to plead with the Lord that the financial resources of the Mission may be made equal to the increasing responsibilities which we are undertaking.

Let us pray for Mr. D. Morling that, as he begins to plan for the Indian Bible Institute work, he may be very graciously and definitely guided by the Lord.

IMPORTANT NOTICE

CONCERNING THE 1937 CHRISTMAS BOXES.

As the packing of the Christmas Boxes cannot be done at 3, Cavendish Road this year, will friends kindly note the following alterations in the arrangements for the sending in of their contributions?

All parcels are to be sent addressed to :

Miss H. V. HARRIS,
c/o Messrs. Sutton & Co.,
Golden Lane, London, E.C.1.

(Sutton & Co., Ltd., will collect in the London area on receipt of instructions. Carriage must be paid by senders), with, as usual, enclosed stamped and addressed P.C. for acknowledgment of receipt, together with a card bearing the name of the contributing Church, School, Working Band or individual, for the HERALD list. If these two cards are enclosed in the parcels, there is really no need for friends to write beforehand to say that their parcel is coming. Any queries or notes concerning the garments, toys, etc., sent can be written and enclosed, with the afore-mentioned cards, in the parcels.

All parcels must be sent in between Septmber 6th and 16th. Please take special notice of this, because under the altered conditions, **no parcel sent before or after these dates can be received.**

This information is being given early, so that those wishing to have their work on view at special missionary meetings may not make the mistake of arranging such meetings too late for it to be possible for their parcels to be sent in to Golden Lane before the 16th of September.

What to send, and what not to send.

Suitable Gifts for Boys.—Mouth-organs; whistles; balls (none larger than tennis-size—Sorbo if possible); peg (not whip) tops; marbles; pencils; rubbers.

Suitable Gifts for Girls.—Small dolls (about 10 inches) with **soft bodies,** home-dressed; coloured and white cottons; work-bags; needle-books; pin-cushions (flat, not stuffed ones); bead necklaces—only small beads are liked by the girls in India; pencils and rubbers.

Please do **not** send anything fragile and breakable, games of chance, golliwogs, anything celluloid—combs, thimbles, toys, or knitting-needles; old Christmas cards, Tamil Text P.P.C.'s (these must be posted out separately, please); loose beads, or anything large in the toy line.

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

HOPE V. HARRIS.

NOTES

Our Income.—The news given in our magazine month by month, together with other subjects discussed at the Council Meetings, speak of ever-increasing responsibilities and opportunities in South India. Doors are constantly opening in every direction, and to many of the requests that come it is impossible for us to say "No." We feel it right to mention, however, that our general income is not keeping pace with all the demands that face us. New work means new expenditure, and usually leads to yet further expense later on. We are sincerely grateful to our Churches and people for all that they have done, and are doing; and in the name of the Lord we would plead for all possible financial aid in the future.

Kundaswami.—The Secretary again acknowledges with grateful thanks the receipt from 9436, for Kundaswami, of 10s. for each of the months of April, May and June. Mrs. S. W. Anderson also thanks an anonymous donor for £2 10s. (Receipt No. 321).

"John and Betty Stam."—This book is referred to in this month's leader, and it tells of the way in which these two servants of God laid down their lives for Christ in China only a few years ago. It is more than worth while reading. We understand that the cloth edition is sold out, but paper cover copies can be obtained from the Strict Baptist Book Room, 388, St. John's Street, Clerkenwell, E.C.1. Price 1s., postage extra.

Christmas Boxes.—It is important that all who have to do with these should read the special announcement in this issue.

LADIES' ZENANA AUXILIARY.

Secretaries and friends are reminded that the contents of the **L.Z.A. Boxes,** and other donations, should be sent in **during July** to Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey. It is important that Secretaries should kindly see that **every box** is opened during the year. We are looking for a good response to meet the need before the end of the financial year.

NOTICES OF MEETINGS

Suffolk Rally.—The Annual Rally of the Suffolk Churches on behalf of the Strict Baptist Mission was held at "Bethesda," Ipswich, on Wednesday, May 19th. At the afternoon gathering, an interesting sermon was preached by Pastor J. K. Thorpe, of Leyton, in the unavoidable absence of Missionary Morling. Tea was served in the interval. For the evening service, S. W. Anderson, Esq. (Vice-President), presided. After reading by Pastor Reeder, of Somersham, and prayer by Pastor Staddon, of Waldringfield, the Chairman gave remarks of greeting and thanks.

Dr. Ruth Harris told us of her experiences with the Dispensary Car in medical work. Missionary A. J. Morling then gave an instructive address on, "What it costs an Outcaste to become a Christian." Outlining some of the difficulties which the missionary has to overcome, Mr. Morling also reminded us that we are responsible for that particular field—no other Society is working there.

The choir rendered the anthem, "O Saviour of the World," and Pastor Randall, of Otley, gave a short talk on the difficulties confronting us as Christians in England. An offering for the Mission funds was received, and Pastor French closed with thanks to all helpers and with the Benediction.

Suffolk and Norfolk Association.—Splendid gatherings were held at Stonham Parva on Wednesday and Thursday, June 9th and 10th. The spot was ideal, and good congregations gathered. The incoming Moderator was Pastor G. Reeder, the preachers were Pastors I. L. Jones, L. R. Garrard, G. F. Staddon and S. C. Oxborrow, while Pastor G. E. J. Bird spoke at the Sunday School Branch Meeting. Several officers of the Strict Baptist Mission, together with Missionary A. J. Morling and Miss Hazel, had the privilege of attending the meetings.

Brentford.—May 23rd was our Annual Missionary Sunday, and although we missed our beloved Deputation Secretary, Mr. E. A. Booth, who has ministered to us on that occasion for so many years, we were privileged to have Mr. G. Smith, of Homerton. In the morning he took for his text Acts ii. 11, linking this up with Genesis xi., "All of one speech and language." In the evening his discourse was taken from the words in Isa. ix. 2: "The people that walked in darkness have seen a great light." The fulfilment of this is referred to in Matt. iv. 15 and 16. The services were well attended and the messages appreciated, and we trust that God will bless His Word with signs following. The collections amounted to £9 3s. 0d.

OBITUARY

As we reported in our last issue, our beloved brother, Mr. George Edward Shepherd, received the Home-call on Thursday, May 13th. He had been far from well for some weeks, but his passing came as a great and unexpected blow. He had served the Mission for a considerable time, and was, as most friends will know, the father of Mrs. A. J. Morling. He was loved by everyone who knew him; his genial, quiet, friendly nature won all hearts. Besides which, he was a man of prayer, and lived near the Lord whom he faithfully served. In so many spheres he will be missed. He had been in honourable membership at Mount Zion, Chadwell Street, for 38 years, and occupied various offices in the Church and Sunday School. He also did much work for the Metropolitan Association of Strict Baptist Churches, and was on the Committee of the Strict Baptist Bible Institute.

The funeral service took place on Wednesday, May 19th, at Chadwell Street, being conducted by the Pastor, assisted by Pastors W. S. Baker and C. J. Welsford.

We would express our sincere sympathy with the relatives and friends who in a special way will miss our brother; and we would include amongst this number our beloved President, Pastor R. Robinson, with whom Mr. Shepherd had been so closely associated. The Scripture quoted at the funeral service does indeed describe our friend : " He was a good man."

ENGAGEMENTS FOR JULY, 1937

MISSIONARY A. J. MORLING

7th, Horsham; 11th, Courland Grove; 14th, Fulham; 15th, Belvedere; 18th, Chelmsford; 22nd, Cambs. & East Midlands Assoc., at March; 23rd, Chadwell Street (Y.P. Gospel Mtg.); 25th, Guildford; 27th, Bromley; 28th, Wimbledon; 31st, " St. Mellons," Cardiff.

PASTOR W. CHISNALL

2nd, Council Meeting; 4th, Yarmouth; 11th, Woolwich; 18th, Walton-on-Naze; 25th, Ipswich, Zoar; 28th, Wimbledon; 30th, Quarterly Prayer Meeting.
Address : 2, Bulwer Road, Silver Street, Edmonton, N.18.

MISS HAZEL

6th, March; 7th, Cambridge; 13th, Tollington Park; 14th, Hastings; 20th, Broadstairs; 21st, Ramsgate; 28th, Wimbledon.
Address : 16, Cambridge Road, E.11.

DR. HARRIS

1st, Bedford; 8th, Potton; 10th, Croydon, Windmill Road; 14th, Hastings; 18th, Hounslow; 20th, Watford; 21st, Epsom; 27th, Bromley.
Address : 18, Marlborough Hill, N.W.8.

"THAT THINE ALMS MAY BE IN SECRET . . ."

Gifts received during May, 1937

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
				701	1	5	8	704	4	10	0	707		9	0
699	289	9	11	702	10	1	0	705	1	0	0	708		2	0
700	256	18	6	703	2	7	0	706		13	2	709	3	7	0

Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.
710	10 0	733	10 0 0	756L.....	1 0	303	1 10 0
711	2 0 0	734	3 11 5	757L.....	3 10 1	304	5 6
712	1 14 3	735	2 14 6	758L.....	5 4	305	4 0 0
713	7 6	736	9 4 10			306	1 10 0
714	2 11 7	737	19 3		£1,349 16 8	307	7 0
715	9 16 0	738	5 0 0			308	6 10 0
716	6 2	739	4 15 6	**LADIES' ZENANA**		309	11 10½
717	4 11	740	5 0 0	**AUXILIARY**		310	15 0
718	5 0	741	11 0 9	288	3 0	311	14 6
719	1 12 1	742	1 0 0	289	1 0 0	312	11 3 9
720	3 19 0	743	10 0	290	2 2 6	313M.....	5 0 0
721	2 8 7	744	3 3 0	291	5 0	314	1 0 3
722	10 0	745	4 7 0	292	5 0 0	315	1 15 0
723	3 12 6	746	7 18 6	293	1 0 0	316	1 0 9½
724	5 0 0	747	16 10	294	10 0	317	1 2 6
725	5 9	748	1 0 0	295	1 0 0	318	10 0
726	2 6	749	2 14 10	296	25 0 0	319	10 0
727	49 1 5	750	10 3 0	297	65 18 3	320	2 8 4
728S.....	3 7 6	751	9 3 0	298	1 0 0	321A. ...	2 10 0
729	500 0 0	752	1 4 0	299	1 10 0	322	5 0
730	83 0 0	753	13 0	300	15 0		
731	9	754	1 15 0	301	1 10 0		£150 15 9
732	7 7 0	755	1 0 1	302	12 6		

S.—Sustentation Fund. L.—Literature. M.—Medical. A.—Anon.

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:—Aaron's Rod, Solomon's Seal, Raspberry Canes, Mint, London Pride, Hollyhocks, Sweet Williams, 2d. each. Lupins, Delphiniums, Southernwood, Lavenders, Phlox, Large White Marguerites, 6d. each. Pinks, 4d. Montbretias, Forget-me-Nots, Small Sunflowers, Michaelmas Daises, 6d. dozen. Yellow Flowering Broom, Cactus, Hydrangeas, Oak Leaf Geraniums, 2d. each, postage extra.

Also **HANDPAINTED TEXTS.** Flat or Scroll (any text or verse to order), from 2s.

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent *pro. tem.* to **Pastor L. R. Garrard, 3, Ardilaun Road, Highbury, N.5,** not later than the first day of the month prior to the date of publication.

THE STRICT BAPTIST MISSION.—All enquiries relating to the general work of the Mission, including the Deputation work, also all orders for the MISSION HERALD, "Rays from the East for Young People," Annual Report, Tamil Texts, Picture Postcards, and other publications should be sent to the Hon. Secretary *pro. tem.*, **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey,** to whom payments for all publications should be made.

Subscriptions and gifts for the general work of the Mission should be sent to the Hon. Financial Secretary, **Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.**

LADIES' ZENANA AUXILIARY.—All enquiries relating to the L.Z.A., including the 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 Local Secretaries of Branches.

Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey,** who will be pleased to supply L.Z.A. Collecting Boxes.

NOTE.—Cheques, etc., should be made payable to The Strict Baptist Mission, and crossed.

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

Vol. XXXVI No. 367 August, 1937

Strict Baptist Mission Herald



"The people which sat in darkness saw great light."

Hon. Secretary (*pro tem*) :
WILLIAM J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Price ONE PENNY

Contents :

	Page		Page
Our Editor ...	... 115	Teachers' Training Course ...	120
"Mark . . is Profitable"	115	Wedding on the Kollis...	121
On Circuit ...	... 116	Preacher Chelladorai ...	122
Missionary L. Watts	118	Notes, Etc....	125
Handfuls of Purpose	... 118	Ladies' Zenana Auxiliary	127
Peter of Puliampatti	... 119		

THE STRICT BAPTIST MISSION

The

ANNUAL MEETINGS

will be held (D.v.) on

TUESDAY, OCTOBER 26th, 1937

at

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

PLEASE RESERVE THE DATE

OUR PROSPECT

"The harvest truly is plenteous"

OUR POSITION

"But the labourers are few"

OUR PLEA

"Pray ye therefore"

Hon. Financial Secretary :
Pastor A. E. BROWN, 48, Basildene Road, Hounslow, Middlesex.
Hon. General Secretary (pro tem) :
Mr. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Strict Baptist Mission Herald

Vol. XXXVI August, 1937 No. 367

OUR EDITOR (Missionary E. A. Booth)

Once again there is really no fresh news that we can give in relation to our brother. His physical condition is one of extreme weakness, but there appears to be a slight increase in mental energy. The prayers and sympathetic interest of our people are valued by the members of the family.

"MARK . . . IS PROFITABLE" (2 Tim. iv. 11).

THESE words form the final verdict of the New Testament upon the character and service of Mark. In earlier years very different things had been said about him, and written concerning him. In the Acts of the Apostles we have the sad story of his failure, and the even more sad story of the quarrel between Barnabas and Paul which resulted from that failure. Mark stood before the Church as a man who was not reliable, and the fact that Paul had condemned him must have been a sore addition to his humiliation.

Nevertheless, the years had brought their inevitable changes. Human verdicts, however decisive they may appear to be at the time, are rarely final. The condemned man of yesterday becomes the commended man of to-morrow. Does not our own experience teach us the truth of this? Are we not compelled again and again to revise our opinions of certain people and certain events? True, we are often reluctant to confess our changed opinion, but this reluctance arises from a pride which is unwilling to find itself in the wrong.

Thus it comes about that many years after the quarrel of Barnabas and Paul had indicated a sharp difference of opinion, Paul writes: "Take Mark and bring him with thee: for he is profitable to me for the ministry." Are we justified in suggesting that the passing of time had had a mellowing influence upon Paul? Do these words reveal a greater tenderness towards those less ardent and constant than himself? Paul would probably admit this if he were here, and humbly rejoice that the changed attitude was an evidence of greater likeness to Christ. Unwillingness to break the bruised reed is often an indication of nearness to the Master.

We must not, however, pursue the thought now, and we can only call attention to the title of this message, in order that we

may add yet another to our list of missionaries of the New Testament—a man interesting in himself and typical of many who have both graced and disgraced the record of the Christian Church.

The Man.

Volumes could be written about Mark. These words are intended simply to be provocative of further thought. Mark was doubtless eager, enthusiastic, volatile. Some have suggested that he was the young man who on the betrayal night followed Christ with a linen cloth hastily cast about him, and who ran away with equal speed when laid hold upon by the mob. Whether this is so or not, that otherwise unknown character of the Gospel may well be taken as illustrating Mark's nature. But let us not condemn him too harshly. Mark's failure was but temporary, and was even over-ruled, probably to the deepening of his character and the intensifying of his ardour.

The Message.

There can be few amongst us who cannot see at least some of Mark's weakness in our own lives. We too know something of the eager start; we too know something of the turning back; we too know something of the scathing condemnation of some modern Paul.

Perhaps some reader of these lines is by them reminded of his or her own failure. If this be so, then that one can take from the story of Mark a message of encouragement. The grace of God is so wonderful that he can make our very failures minister to the strengthening of our faith and the deepening of our love. Our very sense of shame will make us cling the more closely to Him. The memory of our sin will spur us on to greater activity. L.R.G.

The Other Side

ON CIRCUIT (continued)

L. WATTS.

Preaching the Gospel.

In as many villages as possible we held open-air meetings in the village street. Usually a group of school children provided the choir for the singing of a lyric. The time we chose was immediately after sunset, when the people had returned home from the fields and the food was not yet cooked for the evening meal. By this means we were able to get quite good

crowds of men. In Veerapandiapuram the people did not gather so readily, until we had gone through and round the village singing and calling them together. In Banduvarpetti, the space at the cross-road in the village was quite filled. There was not so much coming and going as in most open-air meetings, and the people listened in most places for upwards of an hour as Asirvatham and I spoke to them of the Word of the Lord.

After each meeting Gospel tracts were offered to all adults who cared to step forward for one. After the first one or two had made the effort to stand forward, practically all in the audience who could read held out their hands for a tract. We left the crowd broken up into little groups, in the centre of each was someone reading aloud the written Word.

Tract Distribution.

We passed through quite a number of villages on our way from one school station to another, and usually as we passed there would be some people step out into the road behind the bullock cart to see who was inside. We usually asked such folk if they could read and, if they could, handed them a tract. This would be a signal for others to get something to read, and within a few minutes quite a number would have run up behind us asking for a book. The average Indian reads aloud, and so all along the road we left people reading out aloud the Word of God. Each tract was given singly, and usually with an injunction to read carefully. To one or two of the places, not altogether on the " circuit," we were able to go by bus, and by giving out the tracts to fellow passengers, we had a crowd of Hindus around us reading aloud the words of the Christian Gospel. Much more can be done by means of Christian literature than perhaps has been done before in these places.

Encouraging the Worker.

Lastly, we sought to make this " circuit " an opportunity for helping the teachers and other workers, whose isolation through the month is often a cause of much disheartenment. Asirvatham and I frequently made the long jolting rides across the fields in the bullock cart occasions for prayer together; and on the way to Mukkuttumalai the Pastor and another teacher joined us, and we spent the hour in the bullock cart in a Bible study and prayer meeting. But in each station, sometimes early in the morning; at others, just before we left; sometimes before the evening meetings, we got away behind closed doors somewhere for a quiet time of study and prayer with the workers. These were seasons of refreshing and strengthening for service.

The "circuit " was strenuous; we slept in a different place each night, and almost had each meal in a different place. But this method of work is one that can be of great blessing, and we believe it to be in the apostolic succession.

MISSIONARY L. WATTS.

WE are sure that our readers will be sympathetically interested in news which has reached us in a letter from our brother, Missionary L. Watts. He has received a pressing invitation from the India Sunday School Union to become the Administrative Secretary of that Union and Principal of St. Andrew's Teacher Training Institution at Coonoor. After very much prayer and thought he has arrived at the conviction that this is the will of God for him. This means, therefore, that unless something unforeseen occurs, Mr. Watts' service with the Strict Baptist Mission will terminate at the end of this year. He refers to the deep feeling that is in his heart as he makes this decision, and the sorrow that he (together with Mrs. Watts) feels in thus bringing to a close 23 years of happy fellowship. He says that his new work does not involve any change of doctrinal views, neither does it mean separation from our denomination, and he hopes still to be able to serve the S.B.M. in various ways.

The Council have received his resignation with real and deep regret, and have paid tribute to his loving and loyal service. Their desire in this matter is that the will of the Lord may be done, and that God's guidance and blessing may be given to Mr. and Mrs. Watts. We would ask for the earnest prayers of all our people in relation to the many problems aroused by our brother's letter.

HANDFULS OF PURPOSE

This month's letters from India contain comparatively little Mission news, as the missionaries have been on holiday on the hills. The following brief extracts, however, will help to keep the various fields before our readers.

Madras.—Mr. Kuhrt returned from holiday a few days before Mr. and Mrs. Thrower, and was able to see to a number of problems which required attention. The letters from both of these brethren referred to the enjoyable time spent on the Nilgiris.

Sendamangalam.—Mr. Huckett tells of the need of a new teacher for the High Elementary Girls' School. A teacher who is qualified both mentally and spiritually is not easy to secure. Mr. and Mrs. Huckett were planning to reach Sendamangalam again in the middle of June, and they refer to some of the difficulties awaiting them.

Kolli Hills.—No official letters are to hand from this field, but other pages in this magazine give information concerning the work and workers there.

Namakal.—Mr. Morling has had an enjoyable time with his fellow-missionaries on the hills, and much time has been taken up in discussing plans for future work.

Tinnevelly.—We call attention to the important reference to Mr. Watts, which is printed in this issue.



ARRIVING AT VALAVANTHI.

PETER OF PULIAMPATTI.

GEORGE F. CHAMPION.

A LINK which connected the beginnings of the Lord's work through the Strict Baptist Mission on the Kollis has been snapped by the death of Peter, who was among the first three Kolli Hills people baptized by our missionaries. His home was about two miles north of Puliampatti, where there is now a Strict Baptist Church and congregation. But when Peter was a young man, not a single Christian lived on the hills, and when he was baptised, on the 20th September, 1920, he was one of three hill men who professed the name of Christ out of a population of about 20,000. Within a short while he was the only one left. Hence he has been known among us as the first Kolli Hills Protestant Christian. The Roman Catholics had a following on the hills in the middle of last century, but now there is very little known even of the history of that movement.

When Peter left caste for Christ's sake, he was fortunate in having his wife and children on his side, and they left their former customs and practices as a family. This was doubtless a help to him, for if they had remained behind they would have been a continual hindrance to him in his attempt to live a life pleasing to his Master. As time went on and a Church grew up in Puliampatti, the presence of Peter was a cause of strength and encouragement to the younger members. He was respected by both Christians and unbelievers, and, without doubt, his steadiness and experience had a consolidating effect on the young Christian community. The congregations in that chapel now often number as many as 30, including children.

The "ages of man" on the Kolli Hills appear to be but four. First, the helpless infant. Next, the boy, until about 18 or 20 years. Then the middle-aged man, till about 40 or 45

years, and after this the old man. The ravages of disease, evil living, fever, and exposure to the weather make startling changes in a young man, and in a middle-aged man, often in the course of a single year. When the writer first knew Peter, nearly five years ago, he was in the vigour of middle age. When he died, those who knew him said that he must have been 70 years of age. Whatever his years, certainly he was a feeble old man, happily released from the wearying cares of this earthly pilgrimage.

His last years had their sorrows. To pray with him in his house, as missionaries did every time they visited Puliampatti, was a painful yet joyful experience. Confession of sin and petition for forgiveness always formed the main part of his prayer. He regularly attended the services until a few weeks before he passed away, when he was too weak to leave his house. He had been carried to Valavanthi for medical treatment before the end came, so that his mortal remains rest in the compound there, with those of others who wait for that which is mortal to be swallowed up of life.

SUNDAY SCHOOL TEACHERS' TRAINING COURSE.

W. H. KUHRT.

IN order to arouse an interest in Sunday School and Scripture Teaching work, and provide the teachers with better equipment for the carrying out of such work, it was decided to devote a fortnight to a short course of training. A full programme of meetings and lectures was drawn up and carried through by Mr. Watts and Mr. Franklin, the latter being a representative of the Indian Sunday School Union. About 46 teachers and others were here for the fortnight, and problems of commissariat, housing and health were not few, nor always easy of solution. The first two items occupied a great deal of my time, and while handing out stores to the cooks, I was able to increase my scanty knowledge of Indian grains and vegetables. You may be interested to know that in order to feed them for fifteen and a half days, I arranged for a sum the equivalent of 3s. 8d. to be deducted from each man's salary. With this sum we fed them, washed their clothes, did one or two other odd things, and finished up with a balance in hand.

On the first day, which was a Saturday, Mr. Watts and Mr. Franklin gave preliminary talks explaining the objects for which we were gathered together. It was emphasised that the goal of a Sunday school teacher is not merely the teaching of the Bible. Any intelligent Brahman could do that. The goal is the presentation of Christ to the children. On the Sunday morning, Mr. Watts preached to the parents, pointing out that the responsibility of presenting Christ to the children is first of all theirs, and suggesting that if they practiced the habit of praying with them from the time of their birth onwards, it would be a much simpler matter to control them in the chapel services. In the afternoon of the same day, Mr. Watts conducted a model Sunday school, after which we split up into four groups for village open-air preaching.

On Monday, work began in earnest, when we were taught the psychology of teaching by stories, and the methods necessary for the preparation of lessons. On succeeding days, Mr. Watts lectured on Child Psychology, while Mr. Franklin supervised the efforts of various teachers to prepare lessons on the lines already indicated. Every afternoon for the whole of the fortnight, teachers were called upon to teach classes of children the lessons which they had prepared, and afterwards they were subjected to the criticisms of the rest. These classes proved of intense interest to all, and the criticism was taken up seriously and whole-heartedly by many. As a result of this practice and criticism, it is certain that a large number, if not all of them, have made real progress in the preparation and giving of lessons. At six of the evening sessions, Mr. Franklin gave extremely interesting and detailed lectures on Palestine, connecting up places and physical features with Bible stories in a most fascinating way.

It has been interesting to notice the different types that exist in the comparatively small body of our teachers. There are those who have been quite able and willing to take an intelligent part in criticism and debate, and who have contributed much towards the success of the fortnight's work. Others have been just as ready to talk, but with all their talking have succeeded only in revealing the hideous depths of their own ignorance. Yet a third group seemed to be conscious of its deficiencies and, together with the merely lazy, was to be found in modest retirement at the rear of the class-room. A number of the lady teachers have been prominent in making constructive criticism, and Mr. Franklin, himself an Indian, frequently made the gibe that, although the average Indian teacher rarely conceded the first place to the lady in anything, many of our teachers seemed desperately anxious to allow them the first place whenever questions were being asked.

The fortnight, apart altogether from the Training Course, afforded many excellent opportunities for becoming more familiar with the workers. We trust, too, that the time was not without definite results in the realm of spiritual refreshment and re-inspiration for further service. A number of them spent their evenings with us, looking at books and papers which we put at their disposal, while on one occasion we joined them in a meal. And so, talking together, eating together, playing together and working together, we hope that we shall also "grow up" together "into Him in all things, which is the Head, even Christ."

A DOUBLE WEDDING ON THE KOLLIS.

MISS M. E. WILKINS.

Preparations.

Saturday was a very full day for the Hostel girls. After returning from washing their clothes at the river, most of the day was spent in pounding and grinding the foodstuffs, ready for the wedding on the following Monday. Two of the Hostel girls were to be married, and all had to be busy.

At last the day arrived. The girls ransacked the missionaries' garden, and carried off to the Hostel all the roses that were available. There they made garlands for the brides, and with the remainder dressed their hair. The brides were dressed in pretty green sarrees and cream bodices. Their hair was decorated with flowers, and garlands were put around their necks; they carried a posy in their hands.

The Happy Event.

At 11 o'clock the men from the congregation fetched the two bridegrooms; they sang as they walked from their homes to the chapel. Afterwards, the brides (Tyammal and Karumi) were escorted by a band singing Christian lyrics. The chapel was nicely filled, as people came from far and near; whether to see the wedding or to taste the feast, I cannot say. The brides out here do not receive a wedding ring as a marriage token, but a tali. This is tied around the neck of the bride by the bridegroom. The missionary-in-charge conducted the wedding ceremony. After this, four Hostel girls took rose petals and threw them over the two couples, while other girls were singing wedding songs to them.

The Family Gathering.

Then came the *feast*! This had been cooked at the side of the chapel, in mud pots, on fires made of wood. This is not like an English wedding breakfast, but a feast of curry and rice—enjoyed just as much. About 70 grown-ups and children seated themselves on the floor in the chapel, or just outside on the grass, and ate a good meal. Usually it is the custom for the men to eat first, and the women serve, and eat afterwards; but at this feast the men served while the women folk enjoyed the meal.

Tyammal and Karumi.

Tyammal was living in Palampatti, a village about 15 miles from here. When the evangelist, who was making a tour round the hills, came to this village, he found a little community who were anxious to become Christians and hear more about Jesus Christ. Tyammal stood up in her village, saying they must leave their old gods and worship the true God. Since that time she has been with us here.

Karumi has been in the Hostel since 1932; she is now living on the compound, and Tyammal has returned to her village.

Pray for these two girls, that the Word which has been planted in their hearts may bring forth fruit to His glory in the days which are to come.

PREACHER-TEACHER CHELLADORAI.

W. H. KUHRT.

IT has fallen to my lot to work in close co-operation with Preacher-Teacher Chelladorai during the last month or so, and it is a pleasure to give information concerning him to

you who take a special interest in him. I do not know what you have been told before, and so I will begin at the beginning.

He was born in the year 1898, received elementary education up to the 6th standard and Lower Grade Teacher training. He was first brought on to the S.B.M. staff in the year 1920, and has all but completed 17 years' service. During those years he has served in a number of different places. For some time now he has been stationed as Head Master in the school at Koyambedu, a village some few miles out of Madras, on the Madras-Poonamallee High Road. This school has an average attendance of about 60 children, and Chelladorai has two assistant teachers, one of whom is his own father. The charge of this school is Chelladorai's chief work, and occupies him for about six hours every day.

He takes an active part in organising evangelistic work in the neighbourhood of his school. Most of this is done in the early morning between 6.30 and 7.30, before the men folk have gone off to their work. One such occasion is still fresh in my memory. He and I met shortly before 6.30, and taking up our stand in the cheri to the rear of the school, we commenced our preaching. We were in a typical narrow village street with rows of mud-walled, thatch-roofed houses on either side. A knot of men lounged about; some women carrying pots, brooms and other insignia of their office, clustered around during a brief interval in their early morning work; a riotous mob of children threatened to sweep us off our feet. Chelladorai spoke at some length, telling in graphic fashion the need for black hearts to be made white. A few days before, during the Pongal festival, many Hindu homes had been made clean; new clothes had been donned; new pots and other household utensils had been bought. "But you forget," said the preacher, "that the cleansing of your hearts is a much more urgent matter than these outward and ceremonial cleansings." And so he eagerly set before them the ways of life and death. As soon as he had stopped, I carried on with a brief message, and then again Chelladorai took up the burden with a splendid address to the children. He seems to excel in telling Bible stories for children and, of course, it must be remembered that the well-told story for children finds a ready hearing amongst the adults too. When we had finished in this place, I looked enquiringly at my companion and, somewhat to my surprise, he asked that we might carry on in some other place. Accordingly we moved on, and in another place we preached again much as we had done before. On this occasion we were also successful in selling eight Gospels at a trifle more than a farthing apiece.

Preacher Chelladorai's heart is possessed with a keen desire for the spread of the Gospel.



THE VILLAGE BATHING POOL, KOVILPATTI.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God for His changelessness and faithfulness. These attributes become all the more precious in this time of numerous changes in our Mission.

Let us give Him thanks for that spirit of unity which is so evident at home and abroad.

Let us continue to bear up before Him the Officers and Members of the Council, who are compelled to face one problem after another.

Let us still find a place in our prayers for the L.Z.A. Committee, as they too have to solve many new difficulties.

Let us pray for our younger missionaries, who are likely to be called upon to shoulder fresh and heavy responsibilities in the coming months. **Let** us use all that has happened, and is happening, to remind ourselves of our utter dependence upon God for every needful provision.

NOTES

Tamil Texts.—A further supply of these has arrived, and early application for them should be made to Mr. Shipton. The missionaries often tell of their usefulness in getting into contact with the young people of India.

Kundaswami.—Pastor W. Chisnall asks that 9,436 should kindly send all future communications on this subject to Mr. W. J. Shipton, who has now taken on the General Secretaryship of the Mission.

Umbrella.—A lady's umbrella was left at the recent garden meeting at "Wayside." Will the owner please communicate with Miss Nunn, 16, Claremont Close, N.1.

Miss Grace Hazel.—We are sorry to hear that our sister has been unwell, and we hope that she may soon enjoy full restoration to health and strength.

IMPORTANT NOTICE

CONCERNING THE 1937 CHRISTMAS BOXES.

As the packing of the Christmas Boxes cannot be done at 3, Cavendish Road this year, will friends kindly note the following alterations in the arrangements for the sending in of their contributions?

All parcels are to be sent addressed to :

Miss H. V. HARRIS,
c/o Messrs. Sutton & Co.,
Golden Lane, London, E.C.1.

(Sutton & Co., Ltd., will collect in the London area on receipt of instructions. Carriage must be paid by senders), with, as usual, enclosed stamped and addressed P.C. for acknowledgment of receipt, together with a card bearing the name of the contributing Church, School, Working Band or individual, for the HERALD list. If these two cards are enclosed in the parcels, there is really no need for friends to write beforehand to say that their parcel is coming. Any queries or notes concerning the garments, toys, etc., sent can be written and enclosed, with the afore-mentioned cards, in the parcels.

All parcels must be sent in between September 6th and 16th. Please take special notice of this, because under the altered conditions, **no parcel sent before or after these dates can be received.**

This information is being given early, so that those wishing to have their work on view at special missionary meetings may not make the mistake of arranging such meetings too late for it to be possible for their parcels to be sent in to Golden Lane before the 16th of September.

What to send, and what not to send.

Suitable Gifts for Boys.—Mouth-organs; whistles; balls (none larger than tennis-size—Sorbo if possible); peg (not whip) tops; marbles; pencils; rubbers.

Suitable Gifts for Girls.—Small dolls (about 10 inches) with **soft bodies,** home-dressed; coloured and white cottons; work-bags; needle-books; pin-cushions (flat, not stuffed ones); bead necklaces—only small beads are liked by the girls in India; pencils and rubbers.

Please do **not** send anything fragile and breakable, games of chance, golliwogs, anything celluloid—combs, thimbles, toys, or knitting-needles; old Christmas cards, Tamil Text P.P.C.'s (these must be posted out separately, please); loose beads, or anything large in the toy line.

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

After the middle of August all such communications should be addressed to MISS H. V. HARRIS, 7, Carlton Hill, St. John's Wood, N.W.8.

HOPE V. HARRIS.

NOTICES OF MEETINGS

Welton-on-the-Hill.—The " Wayside " Garden Meeting—a stirring annual event—was held on June 26th, by the kindness of Mr. and Mrs. S. W. Anderson, who welcomed some 300 friends of the S.B.M. The evening meeting, ably led by the President of the S.B.M., Pastor R. Robinson, commenced at 6 p.m. After an appropriate Scripture reading, earnest prayer was offered for the work of God in our hearts and for the Mission in India.

That so many persons should gather from various parts of the country in the interests of our Mission, persuades us to believe that there is in our Churches a growing understanding and acceptance of the close relationship of our denomination to its Mission in India, but the need is for every Church in the denomination to respond to the appeal of opportunity presented by the existence of our S.B.M.

Our brother, Missionary E. A. Booth, was greatly missed; and Pastor Robinson voiced our sympathy with Miss Putnam, who is unable to return to the field. Miss S. Hazel portrayed some of the problems of caring for the girlhood of India, and rejoiced that the Holy Spirit had led many of the girls to a saving knowledge of Christ. Dr. Ruth Harris urged the need for definite prayer, and spoke of the medical work in a way that showed that the Lord continued to use medical aid as a definite line of approach to sinners with the message of salvation in Christ.

Missionary A. J. Morling, speaking from Rom. i. 16, " I am not ashamed of the Gospel of Christ," said that these words spoke of temptation and triumph; and he pointed out that, as in England so in India, there is a deplorable lack of love and loyalty to the Lord Jesus Christ, in which there is real enduring for His sake. The collection for the S.B.M. amounted to £68 2s. 10d., and this sum was doubled by a friend.

FRANK A. PRIME.

Crawley.—On Wednesday evening, June 2nd, a good number gathered in Bethel Chapel, Crawley, in the interests of the Strict Baptist Mission. In introducing Mr. Morling, the Chairman (Mr. A. G. Cook; of Horley) spoke warmly in defence of missionary work. Mr. Morling based his remarks on difficulties relating to converts in India, who, on being baptized, immediately become marked men. He said that baptism is a badge, an outward sign of an inward change, and is but the beginning of the Christian life; and there the difficulty lies. When unable to read, these converts miss the comfort of God's promises and exhortations, so the missionary likes to keep in contact with them, to enable them to maintain spiritual power. Another difficulty is the questionable way of earning a living, such as beating a drum at a heathen festival, especially as a converted one finds it difficult to get work, being often in desperately poor circumstances. How could we stand against such odds! A marked impression was made as Mr. Morling repeated the wonderful testimonies given by illiterate folk. Mr. Cook read the local Secretary's Report, which was quite encouraging. The collection taken on this occasion for the S.B.M. was £2 8s. 3d.

Tring.—Two very interesting and inspiring meetings were held at Akeman Street Chapel on Wednesday, June 9th. A Ladies' Meeting in the afternoon, when the Schoolroom was well filled, to hear Dr. Ruth Harris, who gave a splendid address on her Medical Mission work in India, Miss E. Butcher presided. Tea was handed round after the meeting.

In the evening a Public Meeting in the Chapel, which Dr. Harris also addressed. She was wonderfully helped to speak so ably. We pray that as a result of fresh interest aroused, increased support in every way for the Strict Baptist Mission will follow. Collections for the Mission were taken at both meetings.

OBITUARY

Mrs. (Haddie) Curry, of the Church at North Finchley, one of our warmest supporters, was called Home in the early morning of Lord's Day, 30th May last. She knew much of suffering, which was so sanctified that it was a means of grace to visit her sick-room, as the writer can personally testify. Her friendship with Mrs. Booth she counted among her choice blessings, the latter's recent trial drawing them, if possible, more closely together. This friendship, of course, meant a union of hearts in the interests of the Strict Baptist Mission, and she expressed a desire that instead of floral tributes, in the event of her passing, the money that would have been so spent should be contributed to its Funds. The result has been that her Pastor, Mr. G. L. Silverwood-Browne, has had the sacred pleasure of sending to the Financial Secretary a cheque for £16 8s. 0d. This response to their dear one's request has formed no small part of the comfort by which the bereaved husband and family have been sustained during these shadowed days. They need not to be assured of the sympathetic appreciation of the Officers and Council of the Mission. W. K. P.

LADIES' ZENANA AUXILIARY.

The L.Z.A. Executive ask that many friends will join them in earnest and definite petition to the Lord for His will to be revealed with regard to the filling of the vacancy on the L.ZA. Staff caused by the resignation of Miss Putnam, that the sister of His choice may unmistakably hear His call.

Problems concerning the work almost always exist in some form or other, and those who have to deal with them crave for prayerful remembrance. It is acknowledged with thanksgiving, that " having obtained help of God," our missionaries have continued " witnessing." The **cost** of this witness is perhaps not always recognised as it should be, and we ask that the physical health of our representatives in India may be made the subject of frequent prayer.

One-half of the present season for deputation meetings has now passed. Let us continue to pray that it may yield fruit to the Lord, and may lead some to more serious and definite service. For the weeks that lie ahead, may there be the special preparation of the Holy Spirit for the soil where the missionary seed will be sown, so that young believers, as well as others, may be enlightened and moved by the Spirit of God whole-heartedly to render Him that form of service which He asks of them, and liberally support His work in India.

" O Cross, that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

" Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit " (John xii. 24).

ENGAGEMENTS FOR AUGUST, 1937

PASTOR W. CHISNALL.

1st, Tadworth; 8th, Walsall; 15th, St. John's Wood; 22nd, New Cross; 29th, Epsom.

Address : 2, Bulwer Road, Silver Street, Edmonton. London, N.18.

"THAT THINE ALMS MAY BE IN SECRET . . ."

Gifts received during June, 1937

Rec. No.	£	s.	d.
759E	25	2	8
760S	17	10	0
761P	50	1	5
762P	5	5	3
763		2	6
764	5	0	0
765	1	0	0
766	125	0	0
767	250	0	0
768	1	15	3
769	2	12	0
770	2	12	0
771	13	15	0
772		5	0
773		15	3
774	10	15	11
775	9	10	0
776	3	10	0
777	3	15	0
778	60	0	7
779	10	0	0
780	1	16	0
780A	2	4	3½
781	2	12	7½
782	2	13	0
783		10	0
784	1	6	6
785	10	0	0
786	2	0	0
787		5	0
788	2	7	11
789	1	10	0
790	9	16	2
791	1	1	9
792	16	8	0
793	30	0	0
794	3	0	0
795		7	0
796	3	3	10
797		11	6
798		10	0
799		17	3
800		7	9
801		8	0
802	1	4	1
803	8	7	9
804		5	0
805		5	0
806	2	8	3
807	1	6	9
808	1	0	7
809		14	10
810		10	6
811	23	4	11
812	68	2	10
813		8	3
814	2	18	0
815		18	3
816L	3	12	0
817L	5	15	7
818L		2	10
819		3	6
820L	4	14	3
	£818	7	7

LADIES' ZENANA AUXILIARY

Rec. No.	£	s.	d.
323	5	0	0
324		7	6
325		3	0
326	4	18	1½
327		5	0
328	3	1	0
329	1	13	2½
330	1	10	0
331		14	0
332		10	0
333	5	0	0
334	1	10	0
335	2	10	0
336	1	0	0
337		5	0
338	18	4	6
339	3	7	6
340	1	0	0
341	3	10	0
342	1	10	0
343L	4	19	10
344	4	0	6
345	7	5	0
346		10	6
347	1	10	0
348		4	0
349		7	4
350	6	6	6
351	2	2	0
352		5	0
353	4	10	0
354	6	0	0
355	6	7	10
356	3	0	0
357		12	0
358	1	13	3
359	2	0	0
360		11	9
361	1	0	0
362		11	0
363		17	0
364	4	13	7
365	68	2	10
366	9	12	0
367		14	0
368	2	18	9
	£196	13	6

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

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent *pro. tem.* to **Pastor L. R. Garrard, 3, Ardilaun Road, Highbury, N.5,** not later than the first day of the month prior to the date of publication.

THE STRICT BAPTIST MISSION.—All enquiries relating to the general work of the Mission, including the Deputation work, also all orders for the MISSION HERALD, "Rays from the East for Young People," Annual Report. Tamil Texts, Picture Postcards, and other publications should be sent to the Hon. Secretary *pro. tem.*, **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey,** to whom payments for all publications should be made.

Subscriptions and gifts for the general work of the Mission should be sent to the Hon. Financial Secretary, **Pastor A. E. Brown, 48, Basildene Road, Hounslow, Middlesex.**

LADIES' ZENANA AUXILIARY.—All enquiries relating to the L.Z.A., including the 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 Local Secretaries of Branches.

Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey,** who will be pleased to supply L.Z.A. Collecting Boxes.

NOTE.—Cheques, etc., should be made payable to The Strict Baptist Mission, and crossed.

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

Vol. XXXVI No. 368 September, 1937

Strict Baptist Mission Herald



"The people which sat in darkness saw great light."

Hon. Secretary (pro tem):
WILLIAM J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Price ONE PENNY

Contents :

	Page
Our Editor	131
"Joses . . . surnamed Barnabas"	131
Time and Place	132
Tell Me the Story Simply	134
Athens Up-to-Date ...	135
On Learning a New Language	136
A Day of Joy and Gladness	138
Seen, from the Bungalow	139
Handfuls of Purpose ...	140
Visiting	141
Notes, Etc....	142
Ladies' Zenana Auxiliary	143

THE STRICT BAPTIST MISSION

"Rays From The East" for Young People

Annual Meeting at Mount Zion Chapel, St. John's Wood Road. Saturday, September 11th, at 3.30 p.m.

Chairman : Pastor T. Reynolds

Speakers : Missionary A. J. Morling and Dr. Ruth Harris

Children and Young People specially welcomed.

South-East London United Missionary Rally at Zion Chapel, New Cross Road, on Tuesday, September 21st, at 7.30 p.m.

Chairman : Pastor R. Robinson

Speakers : Miss D. A. Goddard, Missionary A. J. Morling and Pastor J. H. Lynn.

THE ANNUAL MEETINGS

will be held (D.V.) on

TUESDAY, OCTOBER 26th

at

Leysian Mission, City Road, E.C.

3.30—Devotional Service

Missionary Sermon by Pastor F. A. Prime

5.0—Tea in Leysian Hall

6.15—Public Meeting

Chairman : Pastor R. Robinson

Speakers : Pastors H. W. Caten, H. H. Gladstone and Missionary A. J. Morling

---

Hon. Financial Secretary :
Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middlesex.

Hon. General Secretary (pro tem) :
Mr. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Strict Baptist Mission Herald

Vol. XXXVI September, 1937 No. 368

OUR EDITOR (Missionary E. A. Booth)

THE news that we have printed for several months now concerning our brother must be repeated. He has remained in practically the same condition since he was taken suddenly ill on January 6th. For all the spiritual support given to Mrs. Booth and the family, we are indeed thankful, and we would urge our readers to yet further prayer.

"JOSES . . . SURNAMED BARNABAS" (Acts iv. 36).

THE Apostles gave him this new name, and we have almost forgotten the old one. Indeed, it is doubtful if the majority of Christians could tell you who Joses was. Happy man, to so live up to his new name that the old was used no more. As a bride loses her old name when she takes that of her husband, so Barnabas lost his when he dedicated his life and property " for better, for worse, for richer, for poorer," to the service of Christ and His Church.

Barnabas might have lived a life of pleasure and ease if Christ had not taken possession of him. Whether his land was in his native isle of Cyprus we do not know, but the possibility of this being true brings before us the picture of what might have been the course of events with him. Such a course, however, he did not take, and the laying down of his money at the apostles' feet was the outward sign of an inward surrender to the will of God.

Barnabas, then, was a man of wealth, and was he not also a man of culture and physical grace? The heathen people of Lystra called him " Jupiter," thus indicating in some measure the impression created by his presence.

We have in this man, therefore, an example of one who, despite his comfortable earthly prospects, became a missionary for Jesus Christ. The Lord trains His servants in different ways: some know much of early struggles with poverty, and those very struggles are part of the preparation; others spend their early days surrounded by every comfort, and then, by their response to Christ's call, they show yet another phase of the constraining power of Divine love.

"Joses . . . surnamed Barnabas"

Barnabas is indeed an interesting character. Broad-minded, large-hearted, generous to a fault, he created a tone that was sadly lacking amidst the bigotry of the infant Church. He could rejoice in God's grace, even when that grace was poured out upon Gentiles in Antioch. He could look with kindly (perhaps too kindly) eyes upon the temporary failure of Mark. He could, when necessary, drop back into second place; for the fact that the Church sent out Barnabas and Saul, and then presently we read of Paul and Barnabas, is significant of much. He could speak sharply, even to Paul, when he (rightly or wrongly) felt that Paul was in the wrong. He could overcome the bitterness caused by the dissolved partnership, and travel forth again on the missionary path.

We have noticed that the other missionaries of the Acts of the Apostles were representative in their character and service, and we can say this of Barnabas. He represents those who surrender earthly prospects and social advantages at the call of Christ. The costliness of their obedience is not always appreciated by others.

It is the greatheartedness of Barnabas, however, that we would emphasise now. Perhaps it would not be good for the Church if *all* its members were like this man. Perhaps we should become too lenient with the faults and failings of others if we had no men of sterner mould in our midst. Generous and indulgent, Barnabas let his spirit of indulgence run away with him when he consented to Peter's dissimulation.

However, the proportion of men of this type is not likely to grow too large; therefore we will thank God afresh for those men and women at home and abroad, who, by their costly sacrifice and generous sympathies show themselves to be the true successors of Joses, surnamed Barnabas.

L. R. G.

The Other Side

TIME AND PLACE

GEORGE F. CHAMPION.

"A PLACE for everything, and everything in its place." "A time for everything, and everything in its time." These two phrases seem to make good mottoes, and yet there are many occasions when rules concerning times and places may, or even must, be disregarded. Paul tells Timothy

to preach the Gospel "out of season" as well as in it, and many times every week the missionary finds that his or her ideas of the suitability or unsuitability of time and place must give way to those of other people. But it is not the seizing of opportunities on the part of our Indian brethren with which we wish to deal, but the choosing of a suitable time and place by the missionary, when he wants to learn the spiritual condition of one who may have applied for baptism, or who possibly soon will do so. If such a person were asked to come to the Mission House, the probability is that he would obtain the assistance of someone to coach him, so that he may have ready acceptable answers to likely questions, and give a carefully worded reason for his asking to join the Church. I believe that this weakness is also known in other countries than India.

On the plains it may be possible to conduct helpful conversation when riding in a bullock-cart, or some other such conveyance. On the Kollis, a person will often talk most freely when walking across the hills, or when engaged in some manual labour. A few weeks since, when I was going down the hillside to Sendamangalam, I had with me a hill man whom I have known for about five years. He was at one time a heavy drinker. I therefore asked him if he still drank. He told me that he did not now do so, as he had become a child of God. When I asked him how long he had been in that condition, he said: "About six months." This agreed with the time that our preacher had rebuked him for his last known relapse into drink; so I next enquired how it was that he had become a Christian. He told me that the preacher had come to his house, read from the Scriptures, and offered prayer; also that he himself had prayed. Further questioning elicited the information that from that time there had been a change in his life, and that he and his wife pray together daily. It was during this talk that he first asked me for baptism, as he wanted to come into the fellowship of the Church. This seemed to me a much more helpful way of interviewing a candidate for baptism than the other way mentioned above, as the request came naturally following on the conversation, and straight from the heart. It is often not possible to be in this close touch with members of the congregation, when there are many churches, in many distant villages, scattered over a large tract of country; hence, when it is possible, such opportunities should be eagerly seized. I have noticed that this particular man seems to witness for Christ according to his ability during his daily work. He will not, of course, be baptized straight away on this confession, but will be interviewed and come before the Church in the usual manner. However, the talk we had together will enable us to understand one another better.

TELL ME THE STORY SIMPLY.

Miss B. M. MOWLE.

WE made an early morning visit to one of the villages on the western side of Namakal. Although we arrived by 7 a.m., we were too late to begin work there. The people were just going out for the day to do coolie work. We were told they would return from their work about 5 p.m., so a second visit was made to them that same day. We were anxious that they should realise that we were interested in them.



NAMAKAL ROCK.

At first we wondered if we were going to be disappointed the second time. The children gathered around us quickly, and told us the women could not come, as they were busy pounding their grain for the evening meal. We found the woman who had expressly told us to come in the evening. She asked us to go and wait a little while. They would come after they had finished their cooking. We went to the shed which had been built for the purpose of gathering the people together for Christian instruction. While waiting for the grown-up people to come, we heard the children sing, "Come now and make us clean," and taught them to sing, "Two little eyes to look to God." Again we sent for the women, and they began to come one by one, but for a long time they would not come inside the building. We tried to make them sit in as orderly a manner as possible. By the time we had partly accomplished this, the children had become restless and unruly; they began to throw dust about, and for a few minutes we felt absolutely helpless.

At last the women sat down and the dirty, unkempt, almost naked children went outside, but only to torment us still further. They went round and round, shouting at the top of their voices, "Come now and make us clean." The ludicrousness struck the Missie Ammal, and thus saved her from giving up in despair. The women and two or three men gathered, were highly amused at their children's performance. Never before had we felt our helplessness so much, and a silent petition went up to the Lord for help. Almost immediately the children stopped their shouting, and we turned our attention again to the men and women.

We found it was best to concentrate our attention on one woman, but we had to do it without her knowledge. We spoke of the commandments, and how we have all failed to keep them, and then we tried to speak of a Saviour's love. We told them they could speak to God through Jesus Christ.

The caste people have threatened that as soon as they become Christians, they will be turned out of their homes. They are in absolute bondage to these caste people. Please pray for them.

ATHENS UP-TO-DATE.

H. A. HUCKETT.

FOR the past three years we have been camping at Erumaipatti fairly frequently, but not until to-day have I ever witnessed in that village the festival of the Goddess of Small-pox. All schools have been closed, and the day has been observed as a public holiday. During the morning, preparations for the festival were in progress, but the big event of the day was staged at the well here, just outside our Mission premises this afternoon. About five o'clock, sundry bangs were heard in the distance, and presently a huge crowd of people began to gather around the well. There must have been considerably more than 1,000 men, women and children. It should be explained that the well is bigger than a swimming bath, and has been blasted in such a way that the people were able to arrange themselves in two or three tiers around the sides of the well above the level of the water. Gradually the noise increased, and soon a procession arrived consisting of the temple officials bearing the idol, and a large number of men rather scantily clad and carrying bouquets of margosa leaves. Each of these men wore a saffron-coloured veshti—the mark of the ascetic—and as soon as they reached the well, they rushed into the water pell-mell, and took a bath. (Beforehand the

water was horribly green, and afterwards it was thicker than ever! Nevertheless, to-morrow all the caste people will draw their water as usual, and drink it without boiling it, I expect). After bathing, the men were smeared with holy ashes—the mark of the Saivites—and had a red spot placed on their foreheads between their eyes. These men were going to do fire-walking as a mark of piety and devotion to their god.

Meanwhile the priests were busy decorating the " swami," which was placed on a white(?) cloth to preserve it from defilement. It was carefully decorated with flower-garlands, and all the devotees (the fire-walkers) were garlanded and handed their bouquets of margosa. Next, I saw a man walking around with lighted camphor in his hand. To my amazement, he put it in his mouth and appeared to swallow it. He made several contortions, but after a minute or two he was given the idol to carry on his head. While all this was going on, fireworks were being let off at intervals, and presently the crowd began to move in the direction of the temple for the fire-walking ceremony. It was a sight one will never forget, and although some of the more youthful onlookers seemed to regard it as a sort of Bank Holiday Circus, the leading actors were obviously in dead earnest, and no doubt considered that their performance was an act of worship to their god. As we watched them move away, we realised once again the truth of Paul's words: " For we wrestle not against flesh and blood . . . but against wicked spirits in heavenly places."

We did not go to see the fire-walking, because we were in the middle of a Bible-Study Class when all this happened. Please pray for these poor deluded people. We had a few words with some of the spectators, but all were too engrossed in the proceedings to pay much attention. This festival takes place every year in Erumaipatti and also in many other villages in South India.

ON LEARNING A NEW LANGUAGE.

E. Orchard.

This title has almost imperatively demanded attention for a short article. The fact that for several months now I have been learning Tamil is certainly not a license for me to adopt the attitude of a professor of languages, and presume to teach on a subject about which I know very little. The knowledge that I am learning a new language is, however, one reason why I feel compelled to impart my thoughts on such a subject! Another reason is that I have found that learning the structure and grammatical laws of a language, is not learning the language—it is but learning the theory of the language. To learn a language, one has to understand the people who speak the language, and to appreciate the reasons why certain phrases and colloquial expressions are idiomatic.

On Learning a New Language

My Munshi, on more than one occasion, has told me that Tamil is difficult because it was made difficult in order that the common people should not learn it. Language is much more than words and phrases written or spoken in grammatical sequence, it is one of the ways in which we express our personalities. The language of the common people is the language of life, consequently when learning a new language one has to learn new attitudes of mind. The expressions which would be tolerated in one language dare not be breathed in another, and vice versa. Perhaps the most obvious fact about learning a new language is that it increases one's knowledge. Now someone will say that is trite, but we hardly realise the truth of a trite saying until we examine it afresh and find new meaning in it. We do not realise how limited our knowledge is until we have opened up to us the vast fields of knowledge contained in the writings and speech of the new language which we learn.

There is a lane which runs along the side of the compound here, and almost every night bullock bandies rumble along it on their way to Mandi-toppu. Sometimes one hears a whistle constantly being blown, at other times one is regaled with an Indian song, rendered none too musically by a loud-voiced bandy driver. On one such night I determined to make an investigation as to reason for such an untoward noise. When morning was come, the Munshi, in answer to my question, said : " Oh, that is to ward off evil spirits, and to keep their courage up." Judging by the standards of the West, we should call this cowardice, but then we have not learnt the language of fear as these people have. We do not know the inward dread which makes a man call his wife the ugliest name of which he can think, so that the evil spirits should think she is not worthy of spiriting away.

When one understands the language of fear—dark, foreboding fear—rather than condemn out of hand, one sympathises with the men and women whose words, actions and outlook on life show that they have learnt the language which darkens and saddens their lives. I say one sympathises, and with such sympathy there naturally must be a widening of one's horizons. Yes, learning a new language certainly does widen the horizons of life. The limited bounds of one language are extended into the still unexplored expressions, words, customs and attitudes of mind which make up the second. If the 26 letters of the English alphabet offer boundless scope, to what must the added knowledge of the 247 letters of the Tamil alphabet eventually lead?

A few weeks ago I was speaking with one of the young fellows in the Hostel. He was afraid to sleep in a tent which had been erected in the compound. After some conversation, he said very slowly, gaining confidence as he spoke : " I will go; for God, who is a strong God, is above. He will not let me be afraid." He had learnt a new language—that of love. No longer were there destructive, fear-provoking agents at work. He had learnt one of the primary lessons in the language of love. In common with the great Apostle John, he had learnt that lesson : " Beloved, let us love one another : for love is of God : and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God : for God is love. In this was manifest the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. . . . There is no fear in love : but perfect love casteth out fear : because fear hath torment. . . ." The very fact that this young man turned trustfully to God, as a child turns trustfully to its father, is evidence enough that he has grasped the underlying principle of all God's actions. Having learnt this first principle of God's glorious language of love, tremendous possibilities are born in his life. The unerring knowledge of a Heavenly Father is contained in this language. The deep, sympathetic, understanding love of a God who spared not His only begotten Son is there. Is it a thing to be wondered at that when the men and women of this great country learn this grand new language of love their whole lives are changed? This must surely happen to all men everywhere when fear gives place to love.

A DAY OF JOY AND GLADNESS.

D. A. THROWER.

"THIS is the day which the Lord hath made: we will rejoice and be glad in it." So sang the Hebrew Psalmist on a day that the Lord filled his cup to the brim. And we, too, are filled with joy on a day which has been made to us a Sun-day indeed, a day which the Lord has graciously made for us. We rejoice with a kind of mirth which is indescribable —unspeakable and full of glory.

We write from Poonamallee Mission House on this Lord's Day, 18th April, 1937 (while the quickly-fading glory is still with us). After an early breakfast at 6.30 a.m., Mrs. Thrower and I completed our preparations and then motored out from Kilpauk (with baby Olive). At our gate we saw a Poonamallee lad who is residing in the Kilpauk Mission Hostel, and invited him to accompany us. He was glad of the opportunity to see his home-town, and therefore jumped into the van. It was a pleasant drive, for last night some heavy showers brought down the thermometer many degrees. Good augury of coming "showers of blessing"!

On our arrival we parked the "bus" under a mango tree. Friends who had already gathered in the chapel (which practically adjoins the Mission House) were singing lyrics. So, as soon as we could, we started the first of a series of meetings. The order was simple—three hymns, a short reading, two brief prayers led by Indian brethren, and a (I trust) not too lengthy sermon. We exhorted the people in the words of Peter: "Repent and be baptized every one of you, in the name of Jesus Christ." This public service was followed by the celebration of the Lord's Supper, that love feast which is peculiar to the Church of God. We held communion with our Lord and with each other, and each member was exhorted to renew his or her vows. It was a time of refreshing from the presence of the Lord. This is the time, this the place, where race, caste, colour, and condition are all obliterated in the glory of the Atonement, and fellowship with Him who wrought it for us.

A short Church meeting followed. The first matter we had to deal with was the hearing of the testimony of a girl who wished to confess her Lord in baptism. She spoke clearly and definitely, telling us that, though a child of Christian parents, she had not, until about two years ago, had any heart-experience of religion. Then a day-school teacher in Madras (where she was studying in one of our schools) taught her the seriousness of sin. From that time she had gradually been "going on to know the Lord." After the Church had heard her testimony, and that of her teacher and the Biblewoman, the members unanimously resolved to welcome her into Church fellowship after she had been baptized. The only other business was the appointment of deacons. Two deacons were appointed several

years ago, and in the interval one has left the Church, and the other has grown feeble through sickness. As the Church is small and not rich in man power, three deacons were deemed sufficient, Three brethren were therefore appointed and briefly exhorted regarding their office and "ministry." A Secretary was selected from among the new deacons.

Later, both Church and congregation gathered round the baptistry in the garden, where our young sister was immersed in the three-fold Name of our God and Saviour.

Friends, remember and pray for this pastorless Church. It is growing, but needs feeding and shepherding.

SEEN AND HEARD FROM THE BUNGALOW—No. 3

GRACE K. HUCKETT.

What a commotion just over the wall! Shrieks, shouts, cries, men, women and children running! Something dreadful has happened, surely. We make a few enquiries and, sure enough (for we have seen such scenes before), we find that murders have been committed. The Senda district is a very wicked place. Quarrels, robbery and murders are frequent. This was a very dreadful affair. Two men dead, and another in a very critical condition had been brought to the Government Dispensary next door. It was dreadful to hear and see the women beating their breasts, slapping their arms, tearing their hair, throwing themselves on the ground, and trying to climb up the trees, presumably to throw themselves down. It was an awful sight—this uncontrolled passion and grief—and one could only cry out to the Lord for them.

A great crowd soon gathered. There were many little children there, and folk carrying babies, too. No one seemed to think that it was an awful sight for little children to witness. There are many tales as to what happened, but it seems that two brothers quarrelled over land and debt. The younger one was a drunkard, and in debt to his elder brother, who claimed his land, and employed some non-caste men (Pallars) to pull up the cotton which his "thumbi" had planted. The younger brother was so enraged that he got drunk and then attacked the coolies, a spear in each hand, just as they were receiving their day's money. He killed one and severely wounded another. The Pallars, partly in self-protection and partly out of revenge, picked up stones and stoned him till he died. So the story runs, and who knows where it will end?

The dead bodies were removed to the mortuary, which is opposite our preacher's house, on the other side of the Kolli Hill Road. The crowd followed, except for the relatives of the injured man, the women shrieking and wailing as they went. Some time later, as I was standing at the compound gate talking to some women, a poor woman came along in a terrible state, her sari nearly off, her hair dishevelled, while she was crying piteously and beating her bare breast. I wondered if she was one of the widows. As she came opposite to us, she put up her arms and cried out, "Swami." Then she threw herself on the ground moaning, "Swami." That cry is in my ears yet. Oh, that it might ring in yours, too! They cry unto gods that cannot hear, that cannot save, and that cannot help them in their extremity. Oh, help us to tell of Him who is full of mercy and compassion, who can save and help them, and who will hear and answer their call.



PLOUGHING AT TATHANKUPPAM.

HANDFULS OF PURPOSE

Madras.—At the moment of preparing these brief notes, we have no official letters from this field. We would, however, just remind our readers of the names of the missionaries who are serving the Lord there: Mr. and Mrs. Thrower, Mr. Kuhrt, and Miss Poole. Miss Grace Hazel has also been in this neighbourhood for a few weeks, so as to be under the doctor's care, but the latest news of her is distinctly encouraging.

Sendamangalam.—Mr. and Mrs. Huckett returned here after their Hill holiday, reaching their home on June 12th. The continued water shortage has caused anxiety and much difficulty. The work of the Schools and Hostel is encouraging, but, needless to say, gives to our friends much clerical and other labour. On Thursday, July 1st, the 28th Anniversary of the Chapel Opening was celebrated, and Mr. D. Morling gave a helpful message based upon Obadiah ii.

Kolli Hills.—Since returning from the hills, Mr. Champion has made a tour of the northern stations, spending a week-end at Alathur. The removal of several of the people to the rubber estates in Malay, and the spiritual declension of several others, give cause for anxiety, but, at the same time, drive to more earnest prayer.

Namakal.—Mr. Morling refers to the natural sadness that arises from changes in the Mission at home and abroad, but also gives a hopeful and encouraging assurance of spiritual movement in all five fields. His letter breathes a fine Christian spirit, as he declares that the missionaries on the field are in hearty sympathy with the Council at home, in view of the special difficulties of the present time.

Tinnevelly.—Mr. Orchard's letter tells of quiet progress in language study. We know enough of this subject to realise what a relief it must be to our brethren and sisters when they are able to begin speaking to the people in the language of that country. Please pray for our brother at this time, as increase of knowledge will bring increase of responsibilities.

VISITING

Miss A. M. POOLE.

I SPEND quite a great deal of my time visiting with the Biblewoman. During the visiting one comes into contact with all types of women. Some days ago I visited a Chettiar woman, who was very eager to know more. Pictures of Hindu gods surrounded the courtyard of her home, and at a small shrine wreaths of flowers had been placed. During the course of conversation, she waved her hand and, pointing to the pictures, said: "You see all these, and the shrine, and the flowers. I don't believe in them: I believe in the Lord Jesus Christ. Externally I worship Perumal, but in my heart the Lord Jesus. We are all of one flesh and one blood, and I believe there is only one true God, and not 333,000,000 as they tell us in the books; but I feel there is something lacking. Please tell me more." I felt led to do what I have never before done in a Hindu home. I told the story of my own conversion, trying to explain to her the difference between a head and heart knowledge. Then I read the last chapter of Joshua, and urged upon her the necessity for a break with the old gods if she truly wished to follow the Christ.

My heart ached for her. It is so easy for us: so hard and difficult for them.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God that the spirit of earnest enquiry is evident in each field of the Mission.

Let us render thanks for the way in which missionaries and members of the Council are united and uniting in prayer for Divine guidance and blessing.

Let us pray for our missionaries, that they may be strengthened and cheered in view of the additional responsibilities that have come, or will come upon them through resignations and other causes.

Let us make the financial position of the Mission a subject for continued supplication.

Let us continue to pray earnestly for the Officers of the S.B.M. and the L.Z.A., that every decision made may be in accordance with His will.

Let us ask the Lord to use this magazine to further missionary interest.

NOTES

"**Rays from the East.**"—We call attention to the advertisement of the Annual Meeting in connection with this magazine. The Editor, Mr. J. C. Fromow, humorously remarks regarding this gathering: "No adults admitted unless accompanied by children." Adults and children, please note.

Financial Year.—This ends on September 20th, and the Officers would urge upon all our friends the importance of sending in all moneys for the General, Magazine, and other funds before that date. The financial position is often one of grave concern. This is caused partly by increasing service on the Mission Field, for which we are thankful, but it is also caused partly by the falling off in contributions from some Churches.

Financial Secretary.—The Mission deeply appreciates the loving and loyal service of Pastor A. E. Brown. Our reason for referring to him now is to mention that on and after September 7th, his new address will be: 303, Bath Road, Hounslow West, Middlesex.

Missionary A. J. Morling.—His address is also altered to 10, Grange Court, Sudbury Hill, Harrow.

Christmas Boxes.—A final reminder of the important notice which appeared in the July and August HERALDS. All parcels must be sent between September 6th & 16th, and addressed to Miss H. V. Harris, c/o Messrs. Sutton & Co., Golden Lane, London, E.C.1.

NOTICES OF MEETINGS

Bury, Hunts., Garden Meeting.—The Annual L.Z.A. Garden Meeting was held at Home Close, Bury, on June 22nd, by kind invitation of Miss Rowell. A very good company assembled for tea, and were just seated when, unhappily, rain began to fall, causing a hasty retreat to the house. Owing to the storm, the evening meeting had to be held in the Church Room, kindly lent by the Rector.

Pastor L. C. Fensome presided over a large gathering, and was supported by Pastors C. A. Freston (Warboys), Hall (Yelling), Peet (St. Neots), and the Rector of Bury. A most excellent and illuminating address was given by Dr. Ruth Harris, respecting the medical work of the Mission. The interest of the friends assembled was greatly stimulated by Dr. Harris' message. Thanks to the speaker, to Miss Rowell, the Rector, and the lady helpers, were admirably voiced by Mr. F. Kirby (Over), and Mr. D. Savage (Whittlesey). The proceeds, for the L.Z.A. funds, amounted to nearly £8.

Bedford.—Our Local Branch of the Ladies' Zenana Auxiliary held their Annual Meeting on Friday, July 1st, when we had the pleasure of a visit from Dr. Ruth Harris, who spoke in the afternoon in the schoolroom, Providence Chapel, to a company of ladies, telling of her work among the women of India; of the degraded condition into which they were sunk, and yet how some among them were asking for teachers and showing a desire to hear the Gospel message. About 33 friends sat down to tea between the meetings.

A Public Meeting was held in the Chapel in the evening, when Dr. Harris gave an account of a day's work with the Medical Van, touring the villages. She told of the difficulties in the work, also of disappointments, yet there were encouragements which helped her to go forward feeling the labour was not altogether in vain, closing with an earnest appeal for continued prayerful support. There was a nice display of garments, made by our Branch, ready to be sent out to India with the Christmas boxes. The amount collected at both meetings including balance from tea, was £5 11s. 4d., which has been sent to the L.Z.A. Branch.

ENGAGEMENTS FOR SEPTEMBER, 1937

PASTOR W. CHISNALL.

8th, Poynings; 9th, Brentford; 12th, Kings Langley; 15th, Clapham, Courland Grove; 19th, Thame; 21st, New Cross (S.E. Rally); 26th, Prittlewell; 29th, Prittlewell.

Address: 2, Bulwer Road, Silver Street, Edmonton, London, N.18.

MISSIONARY A. J. MORLING.

1st, Halstead; 3rd, Council Meeting; 5th, Laxfield; 6th, Crowfield; 8th, Poynings; 9th, Brentford; 11th, St. John's Wood Road (afternoon); Sutton (evening); 12th, Chadwell Street United Bible Classes; 14th, Erith; 15th, Courland Grove; 16th, Leyton; 19th, Haworth; 20th, Clayton West; 21st, New Cross (S.E. Rally); 22nd, Yateley; 26th, Bermondsey; 28th, Eastbourne; 29th, Prittlewell; 30th, Chadwell Street.
Address: 10, Grange Court, Sudbury Hill, Harrow.

MISS HAZEL.

1st, Brentford (Quarterly Prayer Meeting); 2nd, Wood Green, Park Ridings; 7th, Ilford; 8th, Tring and Potten End; 14th, Tottenham; 16th, Leyton; 19th, West Ham; 20th, Staines; 22nd, Highbury; 23rd, Notting Hill Gate; 28th, Leiston; 29th, Stowmarket; 30th, Grundisburgh.
Address: 16, Cambridge Road, E.11.

DR. HARRIS.

1st, Chelmsford; 2nd, West Ham; 3rd, Highbury; 7th, Ponders End; 8th, Wandsworth, West Hill; 9th, Chesham; 11th, St. John's Wood ("Rays'" Meeting); 13th, Ipswich, Zoar; 14th, Kesgrave and Waldringfield; 15th Sudbourne; 16th, Cransford; 22nd, Gravesend; 28th, Ilford; 30th, Walsall.
Address: 18, Marlborough Hill, N.W.8.

LADIES' ZENANA AUXILIARY.

The L.Z.A. Quarterly Prayer Meeting will (D.V.) be held at North Road, Brentford, on Wednesday, September 1st, at 7.30 p.m. Miss Hazel will be present, and it is hoped that a good number from other Churches in the district will also gather for prayer, to seek God's blessing on the work in the coming months, both at home and in India.

"THAT THINE ALMS MAY BE IN SECRET . . ."

Gifts received during July, 1937

(Our Financial Year closes on September 20th).

Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.
		836	5 17 0	852	6 11 3	868	24 6 0
821	2 0 0	837	3 8	853	4 16 10	869	18 6
822	3 13 8	838	2 10 0	854	2 11 10	870	2 2 0
823	4 2 6	839	6 6	855	2 2 0	871	10 0
824	4 6	840	4 6 0	856	4 7 0	872	7 0
825	4 0	841	3 6	857	8 2	873	10 0
826P.....	17 10 0	842	1 4 5	858	2 16 10	874	10 0
827S.....	7 10 0	843	5 3 0	859	14 0	875	2 0 0
828P.....	6 13 5	844	2 15 9	860	5 0	876	1 1 0
829	1 7 6	845	10 3	861	3 0 0	877	4 7 7
830	3 0 0	846	13 0	862	14 3	878	2 10 0
831	19 0	847	2 3 3	863	13 6	879	5 0
832	16 0	848	1 0 0	864	3 16 4	880	3 4 2
833	4 0 0	849	2 4 3	865	2 2 0	881	1 10 0
834	5 0	850	5 16 1½	866	3 18 0	882	1 7 0
835	10 0	851	1 14 4½	867	8 13 0	883	5 7 1

Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.
884	5 7 0	372	1 7 0	406	8 17 0	440	13 2 2
885	15 2	373	14 7 11	407	1 0 0	441	4 3
886	3 18 0	374	5 0	408	10 0	442	7 8 5
887	3 5 0	375	6 6 1	409	6 16 9	443	7 6
888	3 0 0	376	2 0 0	410	1 16 8	444	1 6 0
889	2 13 6	377	12 6	411	7 0 6	445	51 1 7
890	2 12 0	378	10 0	412	5 0	446	18 6
891	4 11 3	379	7 3 11	413	1 0 0	447	1 1 0
892	1 18 6	380	4 12 8	414	25 0 0	448	1 2 0
893	1 10 6	381	1 2 0	415	1 10 0	449	9 12 5
894	2 1 6	382	1 12 6	416	3 9 6	450	8 4
895	1 0	383	3 3 6	417	14 0 6	451	1 14 0
896	11 2 6	384	4 15 7	418	2 0 0	452	6 6
897	2 10 0	385	2 10 6	419	8 5 6	453	3 16 0
898	3 3 3	386	1 3 1	420	12 0 0	454	2 8 6
899	15 6	387	1 5 0	421	1 10 2½	455	1 1 0
900	11 11 4	388	2 13 9	422	2 3 6	456	6 6 6
901	1 10 6	389	5 0	423	3 2 9½	457	5 14 6
902	50 0 0	390	6 8 6	424	4 11 0	458	5 0 0
903L.....	2 7 2	391	15 10	425	1 2 6	459	5 14 6
904L.....	6 10 6	392	2 2 0	426	2 1 6	460	3 16 6
905L.....	8	393	3 4 9	427	5 5 6	461	8 0
906	1 15 0	394	2 0 0	428	4 15 7	462	6 7 8
907	7 6	395	5 0 0	429	1 0 0	463	16 1
		396	27 11 6	430	1 0 0	464	13 5 6
	£310 19 4	397	1 5 0	431	5 3 11	465	2 7 0
		398	4 0	432	3 13 0	466	16 0
		399	2 2 0	433	9 6	467	3 4 5
LADIES' ZENANA AUXILIARY		400	50 0 0	434	7 0	468	19 2 7
		401	1 10 0	435	5 17 4	469	11 0
		402	1 10 0	436	14 0	470	2 2 0½
369	100 0 0	403	16 3½	437	8 17 6		
370	10 0	404	2 10 0	438	7 6		£593 12 10
371	3 9	405	12 0 0	439	1 0 0		

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

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent *pro. tem.* to **Pastor L. R. Garrard, 3, Ardilaun Road, Highbury, N.5,** not later than the first day of the month prior to the date of publication.

THE STRICT BAPTIST MISSION.—All enquiries relating to the general work of the Mission, including the Deputation work, also all orders for the MISSION HERALD, "Rays from the East for Young People," Annual Report, Tamil Texts, Picture Postcards, and other publications should be sent to the Hon. Secretary *pro. tem.*, **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey,** to whom payments for all publications should be made.

Subscriptions and gifts for the general work of the Mission should be sent to the Hon. Financial Secretary, **Pastor A. E. Brown, 303, Bath Road, Hounslow West, Middlesex.**

LADIES' ZENANA AUXILIARY.—All enquiries relating to the L.Z.A., including the 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 Local Secretaries of Branches.

Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey,** who will be pleased to supply L.Z.A. Collecting Boxes.

NOTE.—Cheques, etc., should be made payable to The Strict Baptist Mission, and crossed.

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

Vol. XXXVI No. 369 October, 1937

Strict Baptist Mission Herald



"The people which sat in darkness saw great light."

Hon. Secretary (pro tem):
WILLIAM J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Price ONE PENNY

Contents :

	Page		Page
Our Editor...	147	The Quest for Water	154
"... and John"	147	Out of the Mouth of Babes	156
Temple Entry ...	149	Handfuls of Purpose	157
Anniversaries	150	Notes, Etc.... ...	158
Christ-Constrained Holiday Testimony	152	Ladies' Zenana Auxiliary	159

THE STRICT BAPTIST MISSION

THE ANNUAL MEETINGS

will be held (D.V.) on

TUESDAY, OCTOBER 26th

at

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

2 p.m. **S.B.M. DELEGATES' MEETING at LEYSIAN MISSION**
L.Z.A. Committee Meeting at Chadwell Street.

3.30 p.m. DEVOTIONAL SERVICE

Chairman : The Vice-President Mr. S. W. Anderson
Missionary Sermon by Pastor F. A. Prime (Grundisburgh)

5 p.m. *Tea in Leysian Hall for 500 Ticket Holders.*
Tickets admitting to Tea Rooms available at the Hall.

6.15 p.m. PUBLIC MEETING

Chairman : The President, Pastor R. Robinson.
Speakers : Pastors H. W. Caten and H. H. Gladstone and Missionary A. J. Morling.

Hon. Financial Secretary :
Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middlesex.

Hon. General Secretary (pro tem) :
Mr. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Strict Baptist Mission Herald

Vol. XXXVI October, 1937 No. 369

OUR EDITOR (Missionary E. A. Booth)

AT the time of the publication of this issue, we can but repeat the news of previous months. Mr. Booth's condition has undergone no material change. Our readers themselves doubtless feel a measure of suspense in this matter, and can therefore enter with sympathy and understanding into the feelings of the family. Please pray for them still.

" . . . and JOHN " (Acts iii.)

IN that missionary book which we call the Acts of the Apostles, the Apostle John plays an exceedingly insignificant and inconspicuous part. A comparatively short time before, he had come to Jesus with the request that the positions on the right and left hand of Christ might be assigned to him and his brother James. He had also doubtless taken a prominent part in the discussion between the disciples as to their order of precedence.

In this book, however, except for two references to him in lists of names, his name is never mentioned apart from that of Peter, and Peter's name invariably comes first. " Peter and John went up . . ."; " the lame man held Peter and John . . ."; " they saw the boldness of Peter and John." Moreover, when anything needs to be done, Peter does it; and when anything needs to be said, Peter says it.

What, then, has happened in regard to his request for a high and prominent position? It is being answered already, but it is being answered (as Jesus said it would) through the cup and the baptism. John must learn that authority comes through obedience, exaltation through subjection, life through death. Presently John will write a Gospel, three Epistles, and an Apocalypse, but in the meanwhile he must be little more than the foil to set off the greatness of Peter.

Peter and John were fast friends, but we may at least suggest that it could not always have been easy for John to take what was evidently the second place. A touch of the old nature, which we all possess, must have made him wish that *his* hand had lifted the lame man, and *his* voice spoken the words of defence before the Council.

We may hint at the possibility of all this being, perhaps indirectly, part of the Lord's training for John. Even if, for the more part, John was *willing* that Peter should be first, he was learning patience and humility.

" Content to fill a little space,
If God be glorified."

John has been called a dreamer and a visionary, but a study of the Gospels will reveal that ambition, jealousy and hot temper were not absent from his nature.

A Caution.

And yet, let it not be inferred from all this that John was doing no good. There is room for our imagination to suggest to us what would have happened if John had not been there. Would Peter have been as bold, as kindly, as successful? Perhaps Peter alone would not even have noticed the lame man. True, John is mentioned second, but he *is* mentioned. The lame man asked alms of *both;* the lame man looked hopefully on *both;* the Council saw the boldness of *both.* In a duet, one singer has to take the soprano part, but the contralto is equally necessary and valuable. No! let us leave it as the writer leaves it: " Peter and John went up *together.*"

A Counsel.

With all God's servants, at home and abroad, there is a period during which they have to play the part of John. The significant conjunction "and" is placed before their names, and in front of that in its turn there is some more prominent surname. It is not easy to be simply "—— and John." We are very apt to become jealous of the Peter who is mentioned before us, and who seems to take the precedence in all things. Nevertheless, this position can develop some of the finest qualities of our nature. When the Lord sees we are ready for it, He will give us a work to do in which no Peter occupies the first place; or, if this is not His will, He will give us grace to go all through our days occupying a secondary position.

* * * * * *

These brief monthly studies from the Acts are intended simply to provoke thought, and the fact is at least worthy of consideration that the beloved disciple himself was for a time placed second to another.

" Placed according to Thy will,
Let us all our work fulfil;
Never from our office move;
Needful to each other prove."

L. R. G.

The Other Side

TEMPLE ENTRY

W. H. KUHRT.

RELIGIOUS India was stirred to the depths a few months ago by an historic edict proclaimed by the Maharajah of Travancore. This edict declared State-controlled temples open to all Hindus irrespective of caste origin. That is to say, the Indian Outcaste or Untouchable, who till now has everywhere been strictly precluded from all Brahminical temples, now finds himself in Travancore legally able to take his place beside his more fortunate brethren in the highest sphere of humanity's interests, i.e., the religious. Mr. Gandhi, who has been stretching every nerve for the realisation of this species of toleration, made a special trip to Travancore in order to inaugurate the new era, and while here in Madras on his way back north, he assured those who interviewed him that the edict was a genuine thing, and that the Depressed Classes would, in fact as well as in theory, enjoy the freedom of the temples.



SELLING WARES AT A TEMPLE

It will hardly be supposed that such an epoch-making decree as this has been unchallenged. Ever since its proclamation Orthodox Hindus all over the country have been passing resolutions protesting against this invasion of the rights of the Hindu Santana Dharma (the Hindu Orthodox Religion). "This Travancore Proclamation cuts at the very root of Hindu religious practices. We cannot have it. It has destroyed the basic principles of the Hindu religion, namely, that the holy temples are founded, consecrated and conducted on the sole authority of the Hindu Sastras." From this statement, we clearly see

that the Orthodox Hindu has the authority of his scriptures for his treatment of the Untouchable, and consequently he resents the edict which legalises the intrusion of the outcaste, much as we should resent a Government decree permitting unbaptised believers to sit down at our Communion Tables. The Christian religion places no ban upon anybody so far as ordinary Church worship is concerned, and encourages its followers to win fresh adherents from any and every community. The Hindu scriptures, on the other hand, know nothing of evangelisation and proselytising, and are full of rules for the restriction of religious privileges to those born in caste Hindu families.

How does the new proclamation of Travancore affect Christians? On the whole, we can only welcome this piece of legislation; for it will at least reduce the possibilities of a great influx of unconverted seekers after social and political privilege. One serious disability has been removed, and the more disabilities that can be removed within the pale of Hinduism, the better, humanly speaking, will be the opportunities for building into the temple of the Lord only gold, silver and precious stones.

Meanwhile, in British India the outcaste is still an outcaste, and to him we have the unspeakable privilege of proclaiming: "For through Christ we both have access by one Spirit unto the Father" (Eph. ii. 18).

ANNIVERSARIES.

L. WATTS.

CHURCH Anniversaries are seasons of happy gatherings in the home Churches. A special thrill of excitement comes along when an anniversary can be called a jubilee, or a centenary, and there are many references back to the old minute books, and comparisons of progress made. The historical sense is very backward in India, and when people cannot remember their own ages, it is not surprising that they know little about the age of their Church.

The idea is catching on, however, and the months of March and April have been very busy with anniversaries in the Tinnevelly Field. The missionary has to be the special preacher; we hope that it will not always be so, but at present the missionary has to be ready to fill up each week-end of these months with anniversary services. The Churches mostly want the meetings on Sundays, but a few are ready to meet on a week-day, and so it happens that I have preached at eight anniversary meetings within the last two months.

These meetings are not the conventional afternoon service with evening public meeting, and tea in between. They com-

mence with a preaching service in the evening of one day, followed the next day by preaching services morning and evening, with sometimes a children's service in the afternoon and a *bajanai* at night. The special preacher therefore has three sermons to preach each time. It is an opportunity for providing a good diet, and I trust that the addresses given at these meetings will bear fruit.

As the congregations are expected to be larger than the chapels will hold, in most places a cocoanut leaf *pandal* is erected outside. This is very reminiscent of the Feast of Tabernacles, or Booths, which booths must have been built in similar fashion. The posts are of scaffolding wood, or bamboos, and the roof framework is covered with plaited cocoanut leaves. The people sit on the ground under this shade, and the meetings are a sort of semi-open-air, as passers-by can come and listen for a while, and then pass on if they wish. In one meeting, where the *pandal* was stretched across the road, a bullock-cart had to pass through the *pandal*, and in another a goat walked through the congregation on its way to its master's crib.

At each anniversary we have tried to find out the progress made during the year in numbers, witness, Sunday school, and any other kind of associated work: and then to pass on hints regarding how the testimony of the Church may be strengthened. Then we have tried, as far as possible, to ascertain the contribution of the Church towards the ministry, and to urge them to more definite effort to support the ministry. The ability of Churches varies, of course, but in some of the village Churches it is apparent that they have not the means to do much more than they are doing. I sat down with a group of the leaders of the Church in one place, and asked them what was the average income of the Church members. Most of them were land workers, and they worked for the local caste farmers. Their payment was at the rate of about three measures of unhusked grain per day. Taking an average of working days in the month, the value of a man's earnings came to about four shillings and sixpence a month. With his wife and children working, he might be able to double that amount, and would need to if he was to keep them. When out of this poverty the anniversary collections came to over twenty shillings, as they did in several places, there is thankfulness to God that the Christian Way means so much to them.

To make the messages as clear and as vivid as possible, the three addresses in each place this time have centred round a ladder, upon each step of which has been placed a word telling of the steps in the Christian life out of the horrible pit and the miry clay. We leave these messages with the Holy Spirit to seal home to the hearts of the hearers.

CHRIST-CONSTRAINED HOLIDAY TESTIMONY.

VIOLET D. GREEN.

MAY is vacation month for the Mission workers, as well as for the missionaries. During that time our workers seek rest and refreshing, many of them making use of the opportunity thus afforded them to visit their relatives. A small group of young men (about seven), of whom not more than two at the most were teachers, the rest were young Christian lads, decided that the vacation month offered them unique opportunities for voluntary open-air witness. So just prior to my departure for the Hills, the leader, a very earnest young teacher, who was baptized only last year, came to me for tracts to use during the campaign, and asked for prayer remembrance. While on the Hills, I had a letter from the group, in which they told me their daily programme. Each morning they gathered together for prayer, when all prayed, seeking God's mind as to which place they should go to that day; seeking also cleansing, courage, ability to speak, and His presence to accompany them and to bless their efforts. After this, they decided upon the place, and together studied the Word for messages, prepared their programme and allocated duties. In the evenings, they went forth in the energy of the Holy Spirit. Many villages were visited, and they sought to bear their witness alike among Hindus (caste and non-caste) and Christians (Protestants and Catholics), not omitting the boys and girls. Large quantities of tracts were distributed, and several Gospels were sold. I append some extracts from the young leaders' report, which will provide illuminating glimpses into their experiences.



BAPTISM AT PANIADIPATTI.

My own heart has been deeply stirred and challenged by the perusal of this report. The earnestness of these young men is a great joy and encouragement to me, as they have come to share with me their plans, and asked me to pray with and for

them. The burden of my heart for long has been for REVIVAL: "O Lord, revive Thy work in the midst of the years. In the midst of the years make known" (Hab. iii. 2). Is this the first sign? Albeit it is but a cloud like a man's hand, may this be the first faint sign and sound of abundance of spiritual showers on their way.

"Let it come, O Lord, we pray Thee,
Let the showers of blessing fall;
We are waiting and expecting,
Oh, revive the hearts of all."

Extracts from the Report.

May 10th. KAMMASURUNGUDI (261 people).—We started at 5 p.m. At Paniadipatti we were requested *not* to go. To the question *why*, it was answered that the people of Kammasurungudi are very rough and tough. We didn't pay heed to this voice. We boldly went by His Name. Mid-day we prayed, and begged our Lord to go before us and settle all things. Indeed the prayer was answered. In three places we had meetings, and were warmly received.

May 11th. TUNGAREDDIPATTY.—At about 6.30 p.m., we entered the village. In a spacy place the meeting was held. The people paid calm attention to us. Glory be to Him, it was a blessed meeting.

May 13th. ELEMICHANGARPATTY (73 people).—We started at 5.30 p.m., and went among the caste people. Only a few people were gathered, and to them the way of salvation was explained. Then we were called to another part of the village for a meeting.

May 15th. SIVASANGAPATTY (120 people).—Everywhere the sky was thickly coated with clouds, and we expected a heavy rain. We thought of stopping the work, but the thing was against the desire of our hearts. So we prayed to our Heavenly Father to hold back the rain until we finish our work. Our petition was sanctioned. When we entered into the village, it was bitter dark, but when we came out the sky was clear and not coated, but dotted with tiny twinkling silvery stars. Thank God, His ways are wonderful, smooth and pleasant to walk.

May 16th. OLD AND NEW PARAIPATTY (23 people).—This meeting was arranged by the Pastor, and we were asked to come over there. The people said: "We will soon become Christians." They want our Mission to build a school in their village.

May 17th. VALLAMPATTI.—Held meeting in Weavers' Street.

May 19th. PULLAKKAVANDANPATTY.—Not sufficient space for the people to sit. The children were seated in the front in rows. Charge was given to M. Zechariah to look after them and keep them quiet. After that, we had a meeting in the street of the

Roman Catholics. In both meetings more than 120 people were present.

May 26th. MANJALODIPATTY.—As we were few in number we were disheartened. In a small brook we bent our knees, and prayed to our Heavenly Father to strengthen us. Entering into the village, we went to a spacy place which is in the centre of the village, and began to sing. A crowd of more than 170 came. We asked them to sit down, and they did so. Nearly three hours we spoke. They listened with wide-opened mouths. Indeed, this was the best and most blessed meeting of them all.

June 9th. THAYILPATTI (85 people).—Carrying our night meals, we went there, and first had a common prayer meeting in the chapel. Then proceeded to the Potters' Street. As they were potters, they were told about the Pot-Maker who is above all. They paid great attention. Then we went to our Christian quarters. We had another meeting in front of our chapel. We left Thayilpatti about 11.30. (They would not reach home until about midnight!—V.D.G.).

We concluded our campaign on June 10th, with a prayer and praise meeting.

* * * * * *

May the blessing of God rest in abundant measure upon the earnest and brave witness of these valiant standard bearers. Pray that the result of their testimony may be far-reaching in its effect in the villages, and upon other young people of our Churches, and that the fire which burns in their hearts may spread until the whole Church in this area is ablaze with love and devotion and zeal for God and the Lord Jesus Christ, whose purchased possession she is.

THE QUEST FOR WATER.

GRACE K. HUCKETT.

IT is between three and four o'clock in the morning, and as I lie awake, I hear people going to and from the well some two or three furlongs away. They are drawing water by moonlight, and it is so still and quiet that one can hear the rattle of the pulleys as the buckets go down and come up. Why are they drawing water at that unusual hour? Because the monsoon has failed, and there is such a shortage that people are going at all times of the day and night to get the little water that oozes in at the bottom of the well. Suddenly I hear the bang of a pail, followed by a scream and an ominous thud. A great fear takes possession of me. Someone has fallen in! Sure enough, there bursts forth such a wailing and shouting that it is terrible to hear, and presently, just before dawn (about 5.30 a.m.) a sad little procession wends its way to the hospital next door. A woman, in her eagerness to get water, has stood

on a projecting stone, thrown her pail down, lost her balance and has fallen in. They got her out, but they feared she would die. She did, without recovering consciousness.

They gave her a grand funeral. We saw it; for the burning-ground is just along the road beyond the bungalow. As one watched the procession and heard the noise, one thought of that soul, and wondered if she had heard God's message, and one thought of the little family deprived of the mother. Oh, it was sad indeed! After that, the place where she had fallen in was blocked up, so that no one else should follow her example. Of course, it ought to have been done before, but no one thinks of that in India. For several days no one drew from that well. I suppose some purification ceremonies had to be performed. When people started drawing there again, they seemed to think it a marvellous thing that there was more water, quite overlooking the fact that the water had had time to collect. I think they thought the gods were more favourable to them, and connected it in some way with the accident.

How to get water has been Sendamangalam's problem for many weary weeks and months. The desired rain seems to miss us every time. One cannot wonder at that, when one realises the awful idolatry and wickedness which abound here. Even the Hindus admit that it is because of the iniquity in this place that rain is withheld. Crime is rampant, and people are oppressed. Yet here a little community of the Lord's own dwells, and often we have reminded Him of His promise that our water shall be sure, and that His Word says: "They that seek the Lord shall not want any good thing." He has not failed us, and though we have had to deny ourselves and ration very strictly, we have been supplied. When we sent the children on leave and went away ourselves, we hoped the water would collect in our wells, and also that there would be some rain. To our consternation, when we arrived back, we discovered our wells dry, and the very first thing to be done was to find a source of supply.

A few days before we returned there had been rain, and some had collected in a stone cistern, built to catch rain-water from the roof of the bungalow. The compound folk assured us it was dirty, and it was certainly full of "poochies" (insects), but we strained it and used it, feeling even then that it was cleaner than that which we were able to arrange for people to bring us from the communal well outside. There, people clean their teeth, bathe, wash their clothes and pots, and seem to be insensible to the fact that they are polluting the very water which they draw and take home to drink. Of course, we boiled it all, and tried not to think of the clothes and pots, to say nothing of the teeth and bodies that had been washed in it! Meanwhile, we deepened our compound well.

The only way to do this was to blast the rock with gunpowder. We prayed for two things: first, that the men might have no accident—I've seen dreadful things happen—and, second, that they might strike a new spring and get water. At last a morning came when we were at our wits' end. The people whom we were paying to bring water to us from outside said that the owner of the well from which they had been drawing refused to let us have any more. This was about 6.30 a.m. We looked in our own well—NOTHING! What were we to do? We cried to the Lord. Then we set out to explore. We saw two wells out on the tank, which had nothing more than a dirty puddle at the bottom of them. Later on, we found another well, from which some caste people were drawing, but the water was even dirtier than that which we had been having previously! However, we were glad to put up with even this, and directed the waterman to bring some to the bungalow.

While we were resting (mid-day), the men were blasting in our well, and suddenly two tremendous explosions took place, which shook the house. We ran down to look into the well, and when the smoke had cleared away, we found that water was coming into the well, and soon there was about 2 ft. The men did not know what to do with it, in order to finish their work, but although it was rather dirty, we soon found a use for it. How we rejoiced and praised the Lord! Since then, we have been getting about the same amount each day. The level goes down when we draw, but comes up again in the night. It is rather like the widow's cruse of oil—the daily supply as we need it. The men have now finished the work, and we are now able to have our own water for drinking and cooking purposes. It is not possible yet to dispense with the outside water entirely, but we are hoping that after a good rain we may be able to do so. We number in all 74 souls, so need a large supply. We are still being very careful, and are continually looking with longing eyes at the skies and praying for rain. Owing to the water shortage, the people of Sendamangalam are suffering much hardship. Disease abounds; crops are dying; and field work is at a standstill. Please join us in earnestly pleading for the rain which is so much needed.

OUT OF THE MOUTH OF BABES

OLIVE M. MORLING.

ONE afternoon, the Biblewoman and I were visiting in a high-caste Hindu home, and trying to interest a group of women in the story of salvation. They received us kindly, and sat politely in the large paved courtyard as we talked, but

we felt that the message was having but a very superficial influence, it was not penetrating those stony hearts.

Our talk was suddenly interrupted by the entrance of a little girl, a bright-eyed, graceful little maiden of perhaps eight or nine years, carrying her slate and books home from our Mission school, which is close by. I felt a momentary disappointment as the attention of my hearers immediately turned to the child, of whom they were evidently very fond; the message we had been struggling to give was entirely forgotten.

Then her proud mother began to explain that she was a very clever child, had been at school only a few months, but could already read the whole of the 1st Primer, and she could sing. Would I like to hear her? Of course, I expressed my approval, whereupon the little one sat down in the middle of the group and, with clasped hands, began to sing in a sweet, clear voice our Tamil translation of " Jesus loves me."

How my heart thrilled as the message rang out in that heathen home through the innocent lips of a little child.

" Jesus loves me, He who died
Heaven's gate to open wide."

On she sang to the end, and then came our opportunity. We gave the child a word of commendation, and sent up a prayer for help as, with the child's song for our text, we began to tell the women of this loving Jesus, and how by His death He had opened wide the gate of heaven. With softened hearts and new interest they listened to salvation's story. Truly, " Out of the mouth of babes and sucklings Thou hast perfected praise."

HANDFULS OF PURPOSE

Madras.—Happy services have been held at the Vepery Church, and our friends rejoice in a better spirit that now prevails there. There are several enquirers, both at Vepery and Semmen Street, who will probably receive baptism before long. Mr. Thrower and Mr. Kuhrt have started Monday evening study classes for preachers and others; they are gratified with the response that has been forthcoming.

Sendamangalam.—Fever amongst the Hostel girls causes additional responsibility for Mr. and Mrs. Huckett. One girl, Mary Santhanan, has passed away. Our friends had the joy of knowing that she died trusting in the Saviour. Encouragement has come through several applications for baptism. Welcome rain had fallen at the time the last letter was sent, but much more is sorely needed.

Kolli Hills.—A variety of tasks has filled up the time of our brother, Mr. Champion. Camping, building, bookselling, painting, preaching, are some of the things to which he refers in his letter. A man living in Tiruppuli has been accepted for baptism. Cholera has caused anxiety in the district.

Handfuls of Purpose

Namakal.—Low water-supply and its attendant increase in sickness, are reported by Mr. Morling. His additional duties and responsibilities are very many just now, and he finds his time (as do all the missionaries) very fully occupied. As far as other work permits, he is preparing for the new Bible Institute work, which will be inaugurated in the New Year.

Tinnevelly.—Mr. and Mrs. Watts express thanks for the kind references that have been made to their resignation and change of Christian service. Series of Harvest Services have been held in Paniadipatti and Kovilpatti, and all friends have been greatly cheered by the blessing resting upon them. Mr. Thrower was able to conduct several of them. Congregations have been very encouraging.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God for news of spiritual blessing which still reaches us through the letters from India.

Let us express our thankfulness to Him for the spirit of unity and self-sacrifice, which is so evident amongst our missionaries on the field.

Let us pray for the Annual Meetings, that they may have a present inspiration and a lasting value.

Let us still remember in prayer the financial needs of our work.

Let us ask the Lord to guide the L.Z.A. Committee in their special problems in relation to the placing and re-placing of the members of their staff.

NOTES

"**Kundaswami.**"—Friends will have noticed this name from time to time, as the Secretary has acknowledged the receipt of anonymous gifts for the support of this Indian lad. We would inform the kind donor that Kundaswami is now being given practical training in carpentry in the Madras area. We hope to receive from India in the course of time an article dealing more fully with his story. We acknowledge the receipt of further help for him.

* * * * *

Miss E. C. Putnam.—The news of her resignation from the S.B.M., through reasons of health, has already been given in our magazine. Our friend is not yet restored to full health, and we would ask for prayer in this connection and that guidance may be given her as to her future steps.

* * * * *

Miss Grace Hazel.—In a letter received from India, Miss Grace Hazel asks us to thank all the kind friends who have written to her since June. She is unable to answer them personally. Our friend is still under medical care, and, at the moment, we cannot report any great improvement in her condition. We would ask for the intercession of God's people on her behalf, that the slight progress made may be continued.

The Mission Office.—In the June MISSION HERALD the announcement was made that a room had been secured at 388, St. John Street, E.C.1, for use as an office by the Secretary of the Mission. We would just give our friends a reminder that Mr. W. J. Shipton hopes to be at this office on Thursdays from 12 to 2 p.m. and from 5 to 7 p.m., and he will welcome visits from Mission supporters. He will also endeavour to be there when special services are held at Chadwell Street Chapel, which is close at hand.

ENGAGEMENTS FOR OCTOBER, 1937

PASTOR W. CHISNALL.

6th, Tadworth; 10th, Ramsgate; 17th, West Hill, Wandsworth; 24th, Elthorne Road; 31st, High Wycombe.

Address: 2, Bulwer Road, Silver Street, Edmonton, London, N.18.

MISSIONARY A. J. MORLING.

1st, Council; 6th, Tadworth; 10th, Highbury; 11th, Hounslow; 13th, Mayford; 14th, Hartley Wintney; 17th, Leicester, Newarke St.; 19th, Richmond; 20th, Tunbridge Wells; 21st, Reigate, Mead Vale; 24th, Tring; 26th, Annual Meetings, Leysian Hall; 27th, Sutton-at-Hone; 28th, Willingham; 31st, Cambridge (Eden).

Address: 10, Grange Court, Sudbury Hill, Harrow, Middlesex.

MISS HAZEL.

6th, Woolwich; 7th, Guildford; 11th, Leicester; 12th, Wellingborough; 18th, Accrington; 19th, Bury (afternoon), Royton (evening); 20th, Warrington; 21st, Preston; 25th, Bermondsey, Lynton Road; 27th, Horsham.

Address: 16, Cambridge Road, E.11.

DR. HARRIS.

6th, King's Langley; 7th, Eastbourne; 11th, March; 13th, Over; 14th, Whittlesey; 18th, Accrington; 19th, Bury (afternoon), Royton (evening); 20th, Warrington; 21st, Preston; 25th, Clapham, Courland Grove; 27th, Horsham.

Address: 18, Marlborough Hill, N.W.8.

LADIES' ZENANA AUXILIARY.

The L.Z.A. Annual General Committee Meeting (for Branch Delegates only) will be held at Chadwell Street Chapel on **Tuesday, October 26th, at 2 p.m.** Kindly bring the Cards of Admission (needed for keeping the Register), and wear Name Badges.

"THAT THINE ALMS MAY BE IN SECRET . . ."
Gifts received during August, 1937

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
908	32	16	10	913	2	0	0	919	3	3	0	925	13		
909	18	0	0	914	7	7	0	920	3	8	10	926	15	0	
910	12	0	0	915	2	18	0	921	5	17	8	927	1	15	0
911	5	13	1	916	2	2	0	922	1	0	0	928	19	0	
912	1	17	6	917	200	0	0	923		10	0	929	7	6	
				918	8	4	3	924	2	10	0				

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
930	1	0	0	954P.....	7	0	3	479	4	6	8	503	6	11	11
931		5	0	955S.....	22	10	0	480	14	3	0	504	7	12	11
932		5	4	956	2	2	0	481	6	6	0	505	1	0	0
933		10	0	957	1	18	8	482	20	0	0	506	2	12	0
934	1	0	0	958L.....	3	10	8	483	2	0	0	507	18	15	8
935	1	13	2	959L.....	8	13	6	484	1	5	0	508	1	14	5
936	4	6	6	960L.....		1	4	485	3	4	0	509	5	0	0
937	1	0	0	961		2	0	486	2	18	2	510	2	4	9
938	1	10	0	962	5	0	0	487	3	5	0	511	2	3	5
939	4	10	6					488	2	17	6	512	40	0	0
940	10	0	0		£655	15	8	489	7	10	0	513	15	10	4½
941	2	15	2					490	2	0	0	514	2	10	0
942		10	0					491	1	0	0	515	8	11	11
943	1	10	0	**LADIES' ZENANA AUXILIARY**				492	1	0	0	516	11	6	0
944	1	9	0					493	5	10	5	517	1	1	0
945		5	)					494		10	0	518	1	5	7
946	2	5	3	471		15	6	495	2	3	0	519	28	6	0
947	125	0	0	472	18	0	0	496		10	0	520	25	0	0
948	2	0	0	473	52	10	0	497		13	0	521		12	0
949	1	3	6	474	11	10	0	498	1	5	2	522	6	0	0
950	20	8	1	475	10	6	3	499	15	0	0	523	4	6	0
951	5	8	4	476	2	2	6	500	1	1	0				
952	2	4	8	477	1	0	0	501	9	17	0		£399	18	8½
953	100	0	0	478		5	0	502	3	0	7				

P.—Pension. S.—Sustentation. 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:—Mint, Columbines, Hollyhocks, Sweet Williams, Evening Primroses. Polyanthus. Primroses, London Pride, Striped Grass, 2d. each. Lupins. Lavenders. Delphiniums, Sedem Spectabulus, Red Hot Pokers, Large Marguerites. Saxifrage. 6d. each. Yellow Flowering Brooms, Hydrangeas, Fuchias. Crasselas. Cactus. 9d. each.

Also HANDPAINTED SCROLLS OR FLAT TEXTS (any verse to order), from 2s. each, postage extra.

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent *pro. tem.* to **Pastor L. R. Garrard, 3, Ardilaun Road, Highbury, N.5,** not later than the first day of the month prior to the date of publication.

THE STRICT BAPTIST MISSION.—All enquiries relating to the general work of the Mission, including the Deputation work, also all orders for the MISSION HERALD, "Rays from the East for Young People," Annual Report. Tamil Texts, Picture Postcards, and other publications should be sent to the Hon. Secretary *pro. tem.*, **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey,** to whom payments for all publications should be made.

Subscriptions and gifts for the general work of the Mission should be sent to the Hon. Financial Secretary, **Pastor A. E. Brown, 303, Bath Road, Hounslow West, Middlesex.**

LADIES' ZENANA AUXILIARY.—All enquiries relating to the L.Z.A., including the 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 Local Secretaries of Branches.

Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey,** who will be pleased to supply L.Z.A. Collecting Boxes.

NOTE.—Cheques, etc., should be made payable to The Strict Baptist Mission, and crossed.

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

Vol. XXXVI No. 370 November, 1937

Strict Baptist Mission Herald



"The people which sat in darkness saw great light."

Hon. Secretary (pro tem):
WILLIAM J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Price ONE PENNY

Contents :

	Page
Our Editor ...	165
"Ananias a Devout Man"	165
Village of the Dumb God	165
Pastoral Conference	166
Ancestral Worship	168
Handfuls of Purpose ...	169
Selur, the Toddy-Drawers' Village	170
Give ye them to Read	171
"As Often as ye Eat"	173
Notes, Etc.	174
Ladies' Zenana Auxiliary	174

THE STRICT BAPTIST MISSION

S.B.M. CALENDAR FOR 1938

Scripture Texts. Indian Photographs.

Price Sixpence, postage 1½**d.** *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

A Service of Farewell to

MR. & MRS. A. J. MORLING and MISS L. S. HAZEL

will be held (D.V.) on

TUESDAY, JANUARY 4th, 1938

at

MOUNT ZION CHAPEL, CHADWELL STREET.

Further particulars later.

Hon. Financial Secretary :

Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middlesex.

Hon. General Secretary (pro tem) :

Mr. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Strict Baptist Mission Herald

Vol. XXXVI November, 1937 No. 370

OUR EDITOR (Missionary E. A. Booth)

THE latest news of our brother is that there has been, over the course of the last few weeks, a slight improvement in his condition. Our friends will realise, however, that he is still seriously ill. We can but commend him and his loved ones afresh to the Lord in prayer.

"ANANIAS, A DEVOUT MAN" (Acts xxii. 12)

SAUL of Tarsus is on his way to Damascus. His intention in going there is clear to himself, and clear to others. He is going there to fling into prison the followers of Jesus of Nazareth; to crush underfoot this incipient heresy. This new teaching had caused all too much disturbance in Jerusalem; perhaps a hasty visit to Damascus would destroy it before it had time to take a firm hold. Yes, Saul had quite made up his mind about going to Damascus, and he knew what he was going to do when he arrived. There were many who were interested in his plans: the high priest had given them his official blessing, and the elders had expressed their approval and given him material aid.

Someone else, however, was also interested in Saul's journey, and had made preparation for it. That Someone had stationed in Damascus a disciple who would be ready to deal with Saul after his arrival, and He was now to show His mighty power in overthrowing Saul's plans, but saving his soul. How we love the evidence of sovereign grace, as it is displayed in this story! The Lord had already chosen this man to be His servant, His apostle, and now, with invincible love, was to bring him to Himself. The light flashes from heaven, the voice is heard, and the proud persecutor becomes a humble suppliant for mercy.

Now the scene is shifted to Damascus itself. Saul is there—blind, and refraining from food and drink, just awaiting the further indications of the Divine will. The Lord has His messenger ready. As surely as Saul had been born to carry the Gospel world-wide, so surely had Ananias been raised up for the purpose of speaking to him. The meeting between Saul and Ananias in the Street called Straight was part of an eternal plan. How restful to feel that this principle is as true

as ever! Despite the mystery of it, and the seeming contradictions of it, we believe in a plan for the life of each child of God. We, too, are born in some Divinely-chosen Tarsus, educated in some Jerusalem, led by the hand to some Damascus, brought into the light through the words of an Ananias.

The Man.

But it is of Ananias that we would now write. Whether he was a native of Damascus, we cannot say, but he was there for an appointed purpose at an appointed time. Many years later, Paul paid a fine tribute to him in his defence before the Jerusalem mob. The different features of his noble character would repay our study, but we can refer to one only just now.

The Authorised Version translates his reply to the Lord's call: "Behold, I am here, Lord." It is true that all these words are not in the original, but the *spirit* of them is there. We have, then, a man who was at the place of duty and of danger, so that he could respond immediately to the call of the Master. Jonah could not have said this when down at Joppa, or on his ship; Elijah could not have used these words in their deepest sense when he was lying under the juniper tree; Demas could not have used them in Thessalonica. Ananias is a representative of those who are in the right place when the Lord wants them; doing faithfully His work, and ready to respond to His calls.

The Message.

The Church has ever needed, and it needs still, men and women who are the spiritual successors of Ananias. So far as that man's personal feelings were concerned, perhaps he would rather have been living in Jerusalem, or Jericho, or Capernaum. The Divine will does not always select the place of our preference, though, thank God, it often does. We are all of us at times tempted to turn envious eyes upon some other place of Christian life and service. Let us, however, ask ourselves the question—From the human standpoint, what would have happened to Saul if Ananias had not been at his post of duty?

Let us make quite sure that we are in the Divinely-chosen place, and then, whether it be England or India, a busy town or an isolated village, let us be ready at all times to say: "Behold, I am here, Lord."

"Oh, blessed life—heart, mind and soul
From self-born aims and wishes free,
In all at one with Deity,
And loyal to the Lord's control."—L.R.G.

The Other Side

THE VILLAGE OF THE DUMB GOD

E. ORCHARD.

THE village of the Dumb God! I started a little when I first heard the name, and, as I thought about it, the more impossible the situation seemed. Why, the village was a standing monument to an imperfect god! What calamity or freak of circumstance made the people name their village thus is not recorded, nor yet does it matter. The thing that matters is the name—Umattampatti. Now, a name may tell us many things, and among the things which this name proclaims is one of the imperfections of a god.

It was a glorious moonlight night as the bundy wound its way across deserted countryside. The wind played a harsh tune on the dried palm fronds high above us. The steady grind of the bundy wheels in the soft sand, and the heavy breathing of the bulls, made an atmosphere in which anything might happen. Even the ugly things were made beautiful by the soft light of the moon, but as the bundy lurched suddenly in a more than usually deep rut, I saw just for a moment a huge Ganesha lifting its elephantine head to the sky. The caressing kindness of the moon could not break the repellant ugliness of such a monster. I realised suddenly the compelling fascination of ugliness, for in that one glance, although I was repelled by what I had seen, its very ugliness impressed itself upon my mind. So we came to the Village of the Dumb God, and as we approached I could not help thinking of the Ganesha and the village. Numbed pain and dismay must have been in the hearts of those who cried in a time of distress, and their god never answered; but they clung to him in their hopelessness, marked his failure, and called their village "The Village of the Dumb God."

We were going to the village to take the message of the Living God who speaks to the hearts of men. He had spoken to some hearts there, and on that Saturday night were gathered together some 30 people to whom the Living God was a greater reality than the dumb president of their village. After the meeting, four young men told of the way in which God had spoken to them. The dumb god could not satisfy the deeper needs of these hearts, and they were seeking that satisfaction elsewhere. The few who have found the Living God have yet a long way to go before they fully understand what the implications of the new life are. Please pray for them.

that as the Living God shall speak in His quiet powerful way to their hearts, they may listen attentively, and have grace to follow their new Lord and Master without fear of the consequences.

An imperfect God cannot command respect—cannot impart strength—cannot make anyone long after true godliness in daily living: he can only show his own imperfections re-duplicated in the lives of his followers; but the Living God is able and does speak to men. He reveals the pathway of Life, through His own dear Son, to those who would follow Him. Redemption, forgiveness of sins, confidence, happiness and friendship come through Calvary to those who once worshipped ugliness and imperfection. It is our earnest hope that each one of these dear people, in the spirit of the words, may pray—

"Let the beauty of Jesus be seen in me;
All His wondrous compassion and purity.
O, Thou Spirit Divine, all my nature refine,
Till the beauty of Jesus is seen in me."

S.B.M. PASTORAL CONFERENCE, 1937.

D. A. THROWER.

THE Pastoral Conference is held each year for discussion of Church problems; in August last the sixth meeting took place at Namakal. It was hoped to hold the meetings in Sendamangalam, but the place had to be changed almost at the last moment, owing to serious illness among our friends in that station.

Delegates—missionaries and pastors—from the various fields arrived at the place of meeting on August 17th, and the Conference sessions were conducted in our Namakal chapel on August 18th and 19th. Opening devotional exercises were led by different brethren at each of the four sessions. These were followed by discussion of a variety of subjects connected with the Churches, the discussion being usually opened by a paper written by one of our pastors.

The first session was occupied by consideration of "The Standard Required for Baptism." The paper dealt with the faith and conduct that should be sought in those who wish to receive baptism and become members of our Churches. The writer of the paper emphasised the need for faith, knowledge (heart knowledge as well as head knowledge), a consistent Christian walk, and witness for the Lord. In the course of the discussion much was said of the need for prayer, as where there is no prayer there is no life.

At the second session, statistics showing the progress that the Churches have made during the past year were brought

before us. Mr. Watts, who had collated and summarised information regarding each of the Churches of our Mission, explained the tables that he had drawn up, and drew attention to the ways in which we need to exert special effort in the future. Among other things, we were encouraged to know that 66 persons were baptized during the year, but on the other hand, these believers were connected with less than one-third of the total number of Churches. Although believers have been baptized in all our fields, actually only 17 out of 57 Churches report baptisms. This should give rise to much earnest prayer, and serious thought and effort. A good number of our members are engaged in voluntary Christian work, particularly as Sunday school teachers, and this healthy feature should come more and more to the fore. The fact that some 2,450 children are attending the Sunday schools of our Mission is most encouraging. Church finances are improving, but they have " to make much progress yet to full self-support." It was altogether a really instructive meeting.

A third session dealt with the subject, " Instruction Preparatory to Baptism." It was pointed out that systematic and thorough teaching should be given to all those who are seeking the Way of Salvation. As the Law is our schoolmaster to bring us to Christ, the commands of God should be taught, to show the enquirer his or her need of a Saviour. This should be followed by instruction concerning the life and work of our Lord, His death, resurrection, ascension and return to this earth. Teaching should also be given on matters of Christian life, and the society called the Church, its rites and privileges, and the responsibilities and duties of its members.

At the final meeting we discussed details of public worship, and the need for training our village Christians in matters that pertain to worship. The discussion covered a wide range of topics, and three of the delegates were asked to collaborate in writing up the findings of this session for circulation amongst the members of the Conference.

At noon on the second day of the Conference, Mr. and Mrs. D. Morling entertained the members to a meal of curry and rice on the floor of their dining room. Such times of social intercourse and fellowship between missionaries and pastors are much appreciated by us.

On the three days following the Conference, open-air evangelism was carried out in many of the neighbouring villages, and also in a number of the more distant stations of the Sendamangalam and Namakal Fields. The visiting ministerial brethren also conducted the services on the Sunday morning and evening in numerous centres. On Monday, August 23rd, members returned to their stations.

ANCESTRAL WORSHIP.

GEORGE F. CHAMPION.

IN most countries, and from very early times, the deification and worship of men (and often women) have been practiced. The worship of one's immediate ancestors has also a large following in all parts of the world.

Many of the gods worshipped in this land of Ind were once men and women who lived lives of special note among their own people, in the villages scattered over these vast plains. But it is the more intimate worship of the family fathers with which we on the Kollis are more concerned. As one walks round the hills, one frequently see a flat slab of stone propped up at a convenient height by three small walls also of flat stone stood on edge, the whole structure having the appearance of a stone seat placed under the shade of a fine spreading tree by some thoughtful person, for the accommodation and rest of a chance traveller. But were we to look under the "seat," we should notice one, two, or more small shapeless stones, blackened by the frequent application of crude oil, with which all images used in worship are anointed. Were we to ask the significance of this structure, we would be told that it is a grandfather temple. The ceremony involved in setting up one of these shrines was explained to me recently, when I came across several men preparing for a feast in a field about 25 minutes' walk away from the Mission House. As with most important functions on the hills, the proceedings must include a feast. A little while ago, a man in that locality lost his father, and accordingly made preparations for setting up a shrine. Ten close relatives were invited to be present and partake of a meal. The local priest took charge of the religious part of the ceremonies, and an iron bar with a ring in the end was ordered. The priest, on the determined day,



A Kolli Hills Village.

arrived with the iron bar, and, after certain preliminaries of a mildly wild type, let it be understood that the spirit of the deceased had entered into him. The priest was then dragged to a tree and fastened to its trunk by a nail driven through his hair. It is believed that, at this moment, the spirit of the dead person passes by means of the priest's hair into the tree-trunk, and to prevent it leaving the tree again the hair is quickly cut off. In honour of the spirit, the iron bar is planted at the foot of the tree. It will readily be understood that it is not always easy to buy such trees for timber, but if we do manage to make the purchase of a so-called spirit-possessed tree, we must have our own people cut it down, though afterwards other hill folk may work on it.

The reason for this worship is the belief that if an ancestor is not thus honoured, he will bring disaster to the family, either by causing the fields to be unproductive, or by bringing illness to his descendants. On the other hand, if he is thus honoured, prosperity will smile on the field which he guards from his residence in the tree, and the family will be blessed.

HANDFULS OF PURPOSE

Madras.—Great difficulties and great encouragements have been experienced in this field. The illness of Miss Grace Hazel, and the removal of Miss Poole to Paniadipatti, have thrown additional responsibilities upon the remaining missionaries. They are shouldering these in a fine Christian spirit, and we thank God for them, and for all the members of our staff. Mr. and Mrs. Thrower and Mr. Kuhrt are having a busy time, but they are rejoicing in real spiritual encouragement. A Convention held early in September proved a season of great spiritual blessing.

Sendamangalam.—The epidemic at the Hostel seems now to have passed, but it has been a source of great anxiety to our friends. One more of the inmates (a girl named Lily) passed away, but Mr. and Mrs. Huckett felt sure that she was a true believer in Jesus Christ. Miss Mowle was able to go over from Namakal and render valuable assistance.

Kolli Hills.—Mr. Champion was away from the hills during part of August, attending the Pastors' Conference at Namakal, and preaching there and at Sendamangalam. Miss Wilkins refers to the impressions made upon the minds of her Hostel Girls by the deaths at Sendamangalam, and asks for prayer that these impressions may lead to real change of heart.

Namakal.—Mr. and Mrs. Morling entertained the Pastors' Conference, as this had to be transferred from Sendamangalam owing to the epidemic. The work at Selur (report in this issue) has given our friends great joy. Many applications for baptism, or for Christian instruction, have impressed upon our missionaries the greatness of the harvest and the fewness of the labourers.

Tinnevelly.—The illness of Mr. Watts has naturally disturbed the work in his part of the field, and Mr. Orchard has had his time fully occupied in doing all he possibly could to fill the gap. Miss Green has been glad to welcome Miss Poole back to the scene of former labours.

SELUR, THE TODDY-DRAWERS' VILLAGE.

D. MORLING.

MONDAY, August 16th, was a big day for Selur. When one or two Indian workers and I arrived there in the full heat of day, about 2 p.m., we found preachers and teachers from the adjacent stations had already met, and local folk, both caste and non-caste, were on the tip-toe of excitement and expectation.

Ever since the opening of this station, in December, 1930, an old toddy-shop had been our school-chapel here, and as this was the day on which we were leaving the liquor-shop and going into clean, respectable quarters, we gathered at the place which had had so varied a history and started in procession singing Gospel lyrics. Approaching the new buildings, we made a complete circle round them—the teacher's house, the school-chapel, and the little room at the back where the missionary can stay for a couple of days, for it is hoped that this may be a centre for active evangelism in future years. Then, gathering under the cocoanut-leaf pandal in front, we sang another rousing lyric of praise, offered prayer for the future activities that will be carried on in the school-chapel, and opened the premises to the praise of God



Toddy Drawing.
Note the Bullock Cart Track

Happily, on this occasion the room was not needed by the missionary, for scarcely had we opened the school door, when both chapel and room were filled, the former with non-caste and the latter with caste folk. The building had been erected and the station is being run, not at the expense of the S.B. Mission, but of our Namakal Gospel Society, so that one of the speakers at the meeting was the Secretary of the Home Mission. After the speakers had been heard with evident enjoyment, the schoolchildren pleased all hearers with their

recitations, repeating of Scripture, and singing of lyrics. The meeting broke up with the usual distribution of toasted rice, roast peas, and several large bunches of plantains, when care had to be exercised that even the adults did not come for a second share!

The difficulties we experienced in erecting the building at a distance of 25 miles from headquarters were many. Almost as soon as the last tile was laid on the roof, a torrential rain came and made the walls, which were very exposed and of poor material, really unsafe. This compelled us to put a verandah round the whole structure to protect the walls! (Let me assure the reader that the reasons for verandahs in India are many and valid). Needless to say, here in the Cauvery valley, where weather can become almost intolerably hot, the missionary staying in the little back room, and the teacher in his house under the thin-tiled roof, will be glad of the emergency which compelled us to make that many-cornered verandah.

Before we started in our procession on the day of the Opening Services, I was speaking to some of our more experienced workers about the building, and then said, perhaps a little testingly, "We have erected this rather expensive structure here in a wilderness, in a place where we have a Church membership of only two, which two are nearly always away in the Straits Settlements. We have constructed a fine sheep-fold, but where are the sheep?" The oldest of the group at once replied, "Sir, we have built this place in faith, believing God will give us the blessing. When I arrived here a few minutes ago and saw it all, I said joyfully, 'This is the work of God, not of man.'"

The next article, together with a photograph of the school-chapel, will show how very quickly the word of Preacher Christian came true.

GIVE YE THEM TO READ.

W. H. KUHRT.

"IF you want to know any more about the Way of Life, If you would like to read for yourselves the stories which we have just been telling you, come and buy our books. God Himself has written them. There are some for a farthing, and there are others for a twelfth of a penny; still others are worth two farthings, but we will give them to you for a farthing. Come along, who wants our books? They will be very useful for your boy who is learning to read; they will be useful to you all for this life and the next. Three annas a week on

betel leaf and areca nut! What about a twelfth of an anna for a book that tells you the way to heaven . . ." And so we go down the village street at the conclusion of our preaching, hawking our wares, chaffing those who declare they haven't any money, though in some cases it may be the grim truth; indulging in a great deal of wordy warfare; playfully rebuking parents who have non-school-going children, and doing everything within our power to introduce into their homes the priceless Word of Life.

Since being in Madras, I have taken a direct interest in the selling of books. During the month of January I concentrated on books costing a farthing, and as a result of eight expeditions sold 18. This did not satisfy me, so I ordered a batch of "dumbidi" books, i.e., books worth about a twelfth of a penny. So far this month, as a result of only four expeditions I have disposed of 51, besides seven of the old farthing books, the sale of which we have not discontinued.

Our schools are run with the idea of developing a literate Christian community, and there are movements on foot for teaching adults as well. Having taught them to read, what shall we give them to read? This is a question that arises frequently in the minds of those who are concerned for the future of the Christian community. Anything that we plan to give them must be easy to read. Further, it must be sufficiently interesting to hold the attention of backward people, and therefore should deal largely with topics that appeal to the villager and impinge upon his everyday life and activity. Last, but not by any means least, it must be cheap—dirt cheap. It goes without saying that the Bible or parts of the Bible must be introduced at the earliest possible moment into every literate home.

Over and above this, however, we have little booklets printed in large type at a very cheap cost, which depict the perils and evils of strong drink, the horrible results of the filthy feet of flies fouling food, and various other truths closely related to spiritual and moral uplift. An invaluable publication is a monthly newspaper-cum-magazine consisting of eight pages. This month's copy lies before me. It contains Indian news, World news, Church and Mission news, a Bible Study Corner, an article on "Keeping Milk Goats in India," the story of Jonah, a "Page for All" printed in specially large type, a serial story and a Children's Page. All this for a twelfth of a penny! I have been successful in selling a number of these papers by appealing to the vanity of literate and semi-literate young men. It sounds big to have a newspaper—ask the office-boy going to work in the City for the first time. We are encouraging village teachers to canvass, with a view to getting regular orders for this paper, both amongst the Christian and non-Christian population.

Give Ye Them to Read

Will you glance for a moment at your well-filled bookshelves? What a wealth of food for mind and heart is stored away in those hundreds of books, many of which you have not troubled to read. Few, if any of them, have cost less than a shilling, and for a shilling I can sell 48 copies of Luke's Gospel. The call to the missionaries and Christian Societies of South India is GIVE YE THEM TO READ.

Since writing the above, a short but vigorous campaign in Kollattur village has resulted in the sale of 84 books. Pray for God's blessing upon the reading of them.

"AS OFTEN AS YE EAT THIS BREAD AND DRINK THIS CUP YE DO SHEW FORTH."

L. WATTS.

IT is not in Indian Churches only that, at the close of the preaching service, all or nearly all of those who are not Church members leave the chapel, but perhaps it is more noticeable in Indian chapels that non-Church members are expected to leave. At least they feel that they are expected to do so. I suggested to the pastors in the Tinnevelly field some months ago that there was a distinct value, as a witness, in asking those who wished to stay to witness the ordinance to stay at the back of the chapel. Pastor Asirvatham has taken this advice, and the gracious power of the Lord has set His seal on the witness.

It was my joy a few weeks ago to go to Oomaithevanpatti to examine candidates for baptism. Amongst these were two young fellows of 16 years of age, both sons of Church members. As I interviewed them individually, both quite voluntarily told me that the point at which they had felt the Lord taking hold of them was when the Pastor had asked those who wished to stay to witness the ordinance. They had stayed, I am not sure that it was on the same occasion, but as they witnessed the Church partaking the emblems, and they were reminded of what they meant, the Word came to them that they needed that same Saviour, and that they should remember Him, too. They told me of the exercise of mind and heart since that time, and of the joy they had in knowing that the Lord Jesus Christ, their fathers' God, was their God and Saviour too. These two young converts were baptized in Kovilpatti in April.

The Revised and other Versions translate "shew forth" as "proclaim." The Lord's blessing rests upon every *proclamation* of His death; may our seasons of communion be more and more times of PROCLAMATION.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God that so much spiritual fruit is being ingathered by our friends in the mission field.

Let us rejoice before Him as we think of the way in which our missionaries have been able to respond to additional calls, and have shouldered added responsibilities.

Let us thank Him for financial help received at a time of special need.

Let us pray for our missionaries who are unwell, that the healing of His hand may be experienced.

Let us pray for Miss Goddard as she sails for her new home in India.

NOTES

Tamil Texts.—We would again remind our readers that Mr. W. J. Shipton has a good supply of these, and will be pleased to send them to friends who can use them. Boys, in particular, are interested in pasting these on to the backs of picture postcards. These cards and texts prove most useful out in India in making contacts with young and old. The price is 1s. per 100, post free.

Mr. Watts.—Many friends will have heard by now that Mr. Watts had to undergo a rather serious operation at the beginning of September. He is now back at Namakal, and is progressing favourably, but he must exercise great care for some time to come.

Miss Grace Hazel.—The condition of Miss Hazel shows some improvement. At the time of her September letter she was still at Vellore Hospital. The continued prayers of God's people are desired, that she may be restored fully to health and strength.

Mr. W. H. Kuhrt.—The marriage of Mr. Kuhrt to Miss D. A. Goddard will (D.V.) take place at Paniadipatti on December 8th. We would wish for our friends every true happiness in their future life and service. Miss Goddard expects to sail for India on November 6th on the S.S. *Mashobra*. The boat-train is planned to leave Liverpool Street at 10.40 a.m., for the Royal Albert Docks.

Deficit.—We are sorry that this somewhat uncomfortable word has still to be used in relation to our General Fund. The financial year closed with a deficit of £150. We would nevertheless express our sincere gratitude to Churches and to individuals, whose generous giving so materially reduced an amount that had been unusually and seriously large. The fact remains that in present circumstances, our expenditure exceeds our income.

S.B.M. Calendar.—We have seen a half-finished copy of this Calendar, and it gives promise of real beauty and value. The style is very similar to that of the present year, but a change of colour gives it a new interest. Last year, many friends who applied late were disappointed, the edition was sold out. Further particulars are given on our advertisement page.

LADIES' ZENANA AUXILIARY.

The L.Z.A. Quarterly Prayer Meeting will (D.V.) be held on WEDNESDAY, NOVEMBER 24TH, at 8 p.m., at Park Ridings, Wood Green. Mrs. O. Clarke will preside, and Dr. Harris will give a brief message. All lady friends will be very welcome.

ENGAGEMENTS FOR NOVEMBER, 1937

PASTOR W. CHISNALL.

3rd, Manor Park; 4th, West Ham; 5th Council Meeting; 11th, Watford Tabernacle; 21st, Ilford; 23rd, Dorking.
Address: 2, Bulwer Road, Silver Street, Edmonton, London, N.18.

MISSIONARY A. J. MORLING.

1st, Little Downham; 2nd, Cambridge (afternoon); Cottenham (evening); 3rd, Sutton; 4th, Cambridge; 5th, Council Meeting; 6th, East End Rally, Gurney Road; 7th, Wellingborough; 8th, Hailsham; 9th, Warbleton; 10th, Brighton; 14th—15th, Horham; 16th, Occold; 17th, Stoke Ash; 18th, Wetherden; 21st, Over; 22nd, Stamford; 23rd, Dorking; 24th, Watford; 25th, New Cross; 28th—29th, Borough Green; 30th, Greenwich; December 1st, North Finchley.
Address: 10, Grange Court, Sudbury Hill, Harrow, Middlesex.

MISS HAZEL.

1st, West Ham; 3rd, Ilford (afternoon), Gurney Road (evening); 4th, East Ham; 6th, Gurney Road (E.L.A. Rally); 8th, Belvedere; 10th, Brighton; 13th, at 41, Gleneagle Road, Streatham; 15th, Blakenham; 16th, Hadleigh; 17th, Otley; 18th, Horham; 22nd, New Cross; 23rd, Dorking; 29th, Willingham; 30th, Chatteris; December 2nd, Warboys.
Address: 16, Cambridge Road, E.11.

DR. HARRIS.

2nd, Gurney Road; 4th, Walthamstow; 6th, Gurney Road (E.L.A. Rally); 9th, Devizes; 10th, Fulham; 12th, White Lion Street; 13th, at 41, Gleneagle Road, Streatham; 17th, Stockley Mission; 18th—19th, St. John's Wood; 23rd, Dorking; 24th, Park Ridings, Wood Green (Qtly. P.M.); 30th, Hitchin.
Address: 18, Marlborough Hill, N.W.8.

"THAT THINE ALMS MAY BE IN SECRET . . ."

Gifts received up to September 21st, 1937

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
963	2	2	0	987		10	0	1011	4	15	4	1035	7	0	0
964	1	0	0	988	1	11	6	1012	3	17	9	1036	8	12	0
965			1	989	6	17	8	1013	6	12	0	1037	1	5	8
966		10	0	990	2	0	0	1014	1	10	0	1038	6	5	7
967	2	2	0	991	6	9	0	1015	2	7	10	1039		15	5
968	1	0	0	992		2	6	1016		14	8	1040		6	0
969		10	0	993	5	18	3	1017	25	0	0	1041	20	0	0
970	1	0	0	994	3	18	8	1018	11	3	3	1042	18	0	0
971		16	6	995	2	2	3	1019	4	0	0	1043	12	7	0
972	22	3	5	996	41	13	1	1020	5	0	0	1044		12	0
973	2	10	0	997	36	9	7	1021	4	0	0	1045		12	0
974	15	0	0	998	1	3	0	1022		7	6	1046	15	17	6
975	53	16	0	999		15	0	1023	8	17	2	1047	2	16	5
976	5	1	9	1000	4	13	5½	1024	3	0	0	1048	7	17	4
977		10	0	1001	8	4	5	1025	13	2	0	1049	11	18	7
978	15	16	7	1002	2	4	10½	1026	7	14	6	1050	1	0	0
979		11	8	1003	11	1	10	1027	2	15	0	1051	2	5	0
980	4	14	0	1004	5	11	11	1028	6	8	0	1052		5	0
981		10	0	1005	1	0	0	1029	3	8	0	1053	63	13	4
982	2	0	0	1006	1	0	0	1030	2	2	9	1054	2	18	0
983	3	15	6	1007	1	0	0	1031	1	6	7	1055	16	1	6
984		2	1	1008	7	18	3	1032	5	6	7				
985	1	5	0	1009	10	0	0	1033	5	6	6				
986	19	10	0	1010	2	10	0	1034		18	0				

Rec. No.	£	s.	d.
1056	25	3	3
1057	5	9	10
1058	18	17	10
1059	1	9	6
1060	5	12	2
1061	6	13	6
1062	16	6	5
1063		11	6
1064	1	8	6
1065	1	10	0
1066		7	6
1067		10	0
1068	3	4	0
1069	31	12	0
1070L	17	2	2
1071L	23	15	0
1072L		5	0
1073	16	15	0
1074	3	15	0
1075	4	2	1
1076		5	0
1077	4	0	0
1078	50	0	0
1079		10	6
1080	13	4	10
1081		5	9
1082		13	0
1083	5	5	0
1084	4	2	6
1085	2	6	1
1086	1	10	0
1087		8	6
1088	3	10	0
1089	3	6	0
1090	1	14	0
1091	1	4	4
1092		7	1
1093		11	8
1094		2	5
1095	1	6	7
1096		7	11
1097		12	6½
1098	1	8	0½
1099	3	11	9
1100	1	0	0
1101		8	0
1102		5	0
1103		10	0
1104	3	0	0
1105	5	8	0
	£946	18	4

LADIES' ZENANA AUXILIARY

SEPT. 1st. to 20th.

	£	s.	d.
524		10	0
525		10	0
526	1	18	10
527	1	0	0
528	4	0	0
529	1	0	6
530		10	0
531	7	4	8
532	2	10	0
533	5	14	0½
534	15	5	7
535		4	0
536		10	6
537		10	0
538	1	10	0
539		7	3
540	3	10	9
541		12	0
542		10	0
543	4	13	5
544		11	0
545	11	7	6
546		10	0
547	1	0	0
548	2	0	0
549L	2	10	0
550		14	0
551	1	4	10
552		14	0
553	4	18	6
554	1	19	0
555	5	0	0
556	2	11	9
557	4	4	4
558		10	0
559	1	10	0½
	£93	16	6

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:—Mint, Columbines, Hollyhocks, Sweet Williams, Evening Primroses, Polyanthus, Primroses, London Pride, Striped Grass, 2d. each. Lupins, Lavenders, Delphiniums, Sedem Spectabulus, Red Hot Pokers, Large Marguerites, Saxifrage, 6d. each. Yellow Flowering Brooms, Hydrangeas, Fuchias, Crasselas, Cactus, 9d. each.

Also HANDPAINTED SCROLLS OR FLAT TEXTS (any verse to order), from 2s. each, postage extra.

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent *pro. tem.* to **Pastor L. R. Garrard, 3, Ardilaun Road, Highbury, N.5,** not later than the first day of the month prior to the date of publication.

THE STRICT BAPTIST MISSION.—All enquiries relating to the general work of the Mission, including the Deputation work, also all orders for the MISSION HERALD, "Rays from the East for Young People," Annual Report, Tamil Texts, Picture Postcards, and other publications should be sent to the Hon. Secretary *pro. tem.*, **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey,** to whom payments for all publications should be made.

Subscriptions and gifts for the general work of the Mission should be sent to the Hon. Financial Secretary, **Pastor A. E. Brown, 303, Bath Road, Hounslow West, Middlesex.**

LADIES' ZENANA AUXILIARY.—All enquiries relating to the L.Z.A., including the 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 Local Secretaries of Branches.

Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey,** who will be pleased to supply L.Z.A. Collecting Boxes.

NOTE.—Cheques, etc., should be made payable to The Strict Baptist Mission, and crossed.

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

Vol. XXXVI No. 371 December, 1937

Strict Baptist Mission Herald



"The people which sat in darkness saw great light."

Hon. Secretary (pro tem):
WILLIAM J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Price ONE PENNY

Contents:

	Page		Page
Annual Meetings, The ...	179	Notes by the Secretary	187
Selur, The Toddy-Drawers' Village	183	Members of Council ...	187
Handfuls of Purpose ...	185	Reports of Meetings ...	188
Christmas Boxes, The ...	186	Abstract of Receipts ...	189
		Pastor W. Chisnall ...	195

THE STRICT BAPTIST MISSION

S.B.M. CALENDAR FOR 1938

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.

NEW YEAR'S PRAYER
AND
VALEDICTORY MEETINGS

at

Mount Zion, Chadwell Street, E.C.

on

Tuesday, January 4th, 1938

From 6 till 7 p.m. Prayer and Praise

From 7 till 8.30 p.m. Valedictory Service

to bid God-speed to:—

Mr. & Mrs. A. J. Morling and Miss L. S. Hazel.

Chairman: Pastor R. Robinson

Valedictory Address by Pastor W. S. Baker

Hon. Financial Secretary:

Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middlesex.

Hon. General Secretary (pro tem):

Mr. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.

Strict Baptist Mission Herald

Vol. XXXVI December, 1937 No. 371

OUR EDITOR (Missionary E. A. Booth)

The slight improvement in health reported in last month's magazine seems to have been continued. This is really the only statement we can make.

The feeling that they are surrounded by the prayer and sympathy of God's people will be a continued support to those most closely concerned.

THE ANNUAL MEETINGS

"O send out Thy Light and Thy Truth."

W. H. REEVES.

IT was in bright autumnal sunshine that friends came from near and far to the Annual Meetings of the Strict Baptist Mission, held at the Leysian Hall, on Tuesday, October 26th. There was much rejoicing in re-union with old friends, many hand-clasps and happy greetings, but foremost in every mind was the thought of India in its heathen darkness, with the desire to hear more of the work that God is doing through our mission workers. The theme throughout the day's services resolved itself into that of the responsibility of God's servants in sending forth the Light into the darkness.

THE AFTERNOON DEVOTIONAL GATHERING.

This service was conducted by the Vice-President, Mr. S. W. Anderson, who reminded us that all true missionary work is done through love to Christ. He has commanded us to go forth, and gives the power. Pastor R. French read John ix. 1-25, and prayer was offered by Pastors G. E. J. Bird, W. Chisnall and T. Reynolds. Before the message, Pastor W. S. Baker besought Divine blessing upon both speaker and hearers.

The preacher was Pastor F. A. Prime, of Grundisburgh. He directed our thoughts to the familiar story of the healing of the blind man, recorded in John ix. His first point concerned the Master: "I am the Light of the world." Christ suited His message to the man's need, and revealed Himself as Light. His ancient touch, in anointing with clay, provoked faith. The obedient faith, shown in the washing at the Pool of Siloam, brought the joy of illumination. We were then shown the privilege of Christ's disciples: "Ye are the light of the world." Through us He deigns to manifest the Light of heaven.

This is an honour, but also an astounding responsibility, for the Church must make the light known. Finally, to those enlightened He has said: "Go ye into all the world." The word is "Go." That must be our vision.

THE EVENING MEETING.

Pastor R. Robinson, the President, was Chairman at the evening meeting. After Pastor C. J. Welsford had read Isaiah xxxv., Pastor S. E. Garrard led in prayer. In welcoming the large congregation, the Chairman said that friends had come from all parts, thus revealing their interest in the Mission's work. He remarked that this was the first time for 33 years that Pastor W. Chisnall would not be presenting the Annual Report, owing to his retirement from the office of Secretaryship. In 1930 a presentation was made at the completion of 25 years' service by Mr. Chisnall. Reference was at that time made to his genial personality and loving service. Mr. Robinson felt that he could not improve upon that wording now. At this point the whole congregation arose, as a representative audience, to express their loving regard for Mr. Chisnall's faithful and loyal service.

Pastor W. Chisnall then responded, and spoke of some outstanding impressions of his work during his time of office. Special prayer was offered by Pastor Robinson, and following this, Mr. W. J. Shipton, the acting Secretary, read the Report. We were then privileged with messages from the Lord's servants.

PASTOR H. W. CATEN.

The first speaker was Pastor H. W. Caten, of Irthlingborough. His message was based upon the text, "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" (Luke xiii. 29). Very clearly he revealed the extensive nature of Christ's work. (1) Although the contacts of Christ with non-Jews were few, yet He revealed that His ultimate mission extended to the ends of the earth. "Other sheep I have which are not of this fold (i.e., the national fold), them also I MUST bring." The speaker next stated (2) that of all the triumphs of the early Church, there was none greater than that in her body men of different nationalities were mingled together in a spirit of love and unity. They were conscious of oneness in their Saviour and King. All racial and national barriers were done away in the kingdom He had come to establish. (3) That the kingdom of God is not only concerned with men's relation to one another, but also, and primarily, with men's relation to God. Men are all of one blood, all are sinners, and need one Saviour. It is this VISION that has made our missionaries heroes and sent them forth. It is a promise—THEY SHALL COME!

PASTOR H. H. GLADSTONE.

Pastor H. H. Gladstone, of Chesham, followed with a message that inspired to personal service. His text was Acts ix. 6: "Lord, what wilt Thou have me to do?" Saul's amazing conversion was portrayed in descriptive language, and we were shown a two-fold vision of Christian work: the work already performed, and the work to be done. This prayer strikes at the heart of Christian service. We were directed to notice *personal* effort, "What wilt Thou have *me* to do?" Saul did not ask, "What shall this man do?" but asked for himself. Then was emphasised the need for *practical* effort. Our prayers and our service should cost us much. However successful a Church is, it always has need. To make this text a a prayer is to show ourselves sensitive to the privilege of service. It may also indicate our acknowledgment that we have not hitherto done enough. Such a prayer will surely be answered: "Arise, and go into the city, and it shall be told thee what thou must do."

MISSIONARY A. J. MORLING.

Having thus considered our scope as Homeland workers, we were next given an insight into the missionaries' thought and experience. Missionary A. J. Morling gripped our attention as he very lucidly explained a complicated and involved subject—that of the Indian mass, or group movements. In Namakal, conditions are much like those described in John iv. 30, where a group came from a village to learn more about Christ. There is a new outlook and a new responsibility in India. This responsibility must not be shirked, although dangers may lie in it. Opportunities and dangers often come together, and missionaries must think of those outside and inside the field. In India, contrary to European ideas, everything is done upon group lines. The caste system is responsible for this. Individual action signifies excommunication. Missionary Morling described how all the heads of a village will meet and unanimously decide to send to the Mission asking for guidance and instruction in the Christian faith. That is an Indian group movement. These people must be taught in groups—they can only be saved as individuals coming face to face with Christ. It was interesting to learn, during the course of this address, that there is a test of conduct given to those applying for baptism. Six months are allowed to elapse between the application and the immersion, and a display of the fruit of the Spirit is sought. The *issues* were clearly dealt with by Mr. Morling. These movements will obviate many difficulties, such as that of economic dependence upon the Mission. Then the missionary will be able to move more freely among the people, and this will facilitate evangelism. Further, the members will not

be so scattered. We will be compelled to study more seriously the mind and thought of India, remembering that those who sow sparingly shall reap sparingly. In all these opportunities Christ must be more widely proclaimed as a Saviour from sin.

At this point of the meeting, Pastor R. Robinson made tender reference to the continued illness of Missionary E. A. Booth, A hearty farewell was bade to Miss D. Goddard, of New Cross, who will shortly sail for India. The Chairman, in wishing her God-speed, gave the text: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." Pastor E. F. Kevan earnestly commended her to the protection and care of the Heavenly Father.

Thus ended a season of spiritual uplift and happy fellowship, and after the singing of the Doxology and the pronouncing of the Benediction, we departed with revived enthusiasm for this great work. The collections amounted to £309 17s. 11d.

* * * * *

THE L.Z.A. ANNUAL GENERAL COMMITTEE MEETING was held at Chadwell Street on October 26th, at 2 o'clock, being presided over by Mrs. Rose (Vice-President), in the regretted but unavoidable absence of Mrs. Silvester (President), and of Mrs. Booth (Vice-President). The Secretary was asked to express in a letter to Mrs. Booth the deep sympathy of all with herself, Mr. Booth and family, in their long trial.

The Branches in London and the provinces were well represented, and a happy spirit prevailed. Mrs. Thixton, of Over, opened the meeting with prayer, and Mrs. Shipton, of Richmond, read the Scriptures. After the Minutes, the Secretary read the Report, and Mrs. Anderson the Financial Statement. Representatives of the Branches at Watford, Bradford, St. Neots and Tring, kindly responded to the invitation to comment upon the work, while letters of greeting and messages from others unable to be present were read. Sympathetic reference to the resignation of Miss Putnam was made, and to the illness of Miss Grace Hazel, with whose progress we were glad to know the doctor is satisfied, although it will be some time before Miss Hazel is ready to take up her work again.

After items of business had been dealt with, Mrs. Rose expressed our pleasure at having with us Miss Doris Goddard, so soon sailing for India for her marriage with Mr. W. H. Kuhrt, and, bidding her farewell, voiced our good wishes for her future happiness and service.

Mrs. A. J. Morling then addressed the meeting, basing her message on Isaiah xli. 6, emphasising the necessity of co-operation and fellowship with all engaged in the work, whether at home or in India.

An offering was taken, amounting to £68 8s. 6d. Mrs. Prime, of Grundisburgh, closed the meeting with prayer.

The Other Side



THE SCHOOL-CHAPEL AT SELUR.

SELUR, THE TODDY DRAWERS' VILLAGE

(Continued from last month).

D. MORLING.

ON the day of the opening services, Preacher Christian's word did not seem likely of immediate fulfilment, but not many days passed before a change took place.

During the six and a half years of its history Selur Station has not always had the best of Mission workers. The first was a rather old man, decidedly past his best; after him came several transfers, in which Selur seemed to get very young and inexperienced lads almost straight from the Namakal Hostel. Then, last year, Government gave us a warning that the school should be closed, as there was not room for such a backward institution in Selur, and this stirred up the missionary to make another effort. This time, a teacher-catechist was sent there, when things immediately improved: daily attendance rose, and quite a nice group of non-castes attended worship on the Sunday morning.

Evidently our Gospel Extension Society had faith, for it decided to erect there a school-chapel and teacher's house. The village is nearly 25 miles from headquarters, and in a neighbourhood where active evangelism could be carried on to advantage, hence the decision to add to the building the room at the rear, where the missionary might stay on his visits.

Selur, the Toddy Drawers' Village.

Last month I paid a surprise visit there one Sunday morning, and after the service quite a line of men and big lads asked for baptism. A similar request was made on another visit; so last Saturday Mrs. Morling and I went there and stayed the week-end, to get into closer touch with the people. The enquirers had certainly been well taught, and there were evident signs of the Holy Spirit's work in the hearts of the eight persons whom we examined. Before we could make the examination, one man, who was very desirous to be baptized, was obliged to leave for the Straits Settlements. The last man I examined was unmistakable in his testimony that Christ died for him, and added: "Whether the doorai gives me baptism or not, the Jesus in whom I now put my trust is a great help to me in all my life." As the teacher said, that man had very little acumen, but like the blind man who had been given sight, what he knew, he knew well.

The examination of these candidates strengthened my own faith concerning the efficacy of the Holy Spirit's work. It made me say more than once, "The Bible *is* true." Also, it was good to see how the exceedingly simple, and perhaps inadequate testimony of entirely illiterate and young believers, was blessed to the salvation of others. The man mentioned above was evidently blessed by his own wife, who, though more intelligent than her husband, was herself illiterate and inexperienced. Again, it was encouraging to see how the school has been a centre of light in a dark place—and a toddy drawers' village *is* a dark place. As already mentioned, workers have seemed to be poor and weak, but boys learning their lessons about Christ have gone home and insisted on speaking of it to their folk. The missionary has been disappointed at a flagging attendance; Government Inspectors have threatened withdrawal of Grant, and even insisted on closure; but in it all, and in spite of it all, God's Spirit has been working and effecting changes in the lives of men, women and boys.

One other thing. On the Sunday evening, as the teacher and I returned from a neighbouring village, he suggested that near home we make a little detour, leaving the main road. The reason was soon obvious. Our old school was the local liquor shop, but they have another close by, and in front of it there was the usual (for that time of day) disorderly crowd. Now the custom in these parts is to make the remuneration for certain casual jobs in liquor, and those casual jobs are done chiefly by non-caste men, the very section to which our candidates belong. Let us pray that these believers may be strengthened by God for purity and sobriety of life.

In Selur we erected the "patti," the sheepfold, and now we have the sheep. Let us remember that outside are the wolves.



BUFFALOES TREADING OUT THE RICE.

HANDFULS OF PURPOSE

Madras.—Spiritual encouragement continues to be the experience of Mr. and Mrs. Thrower, and Mr. Kuhrt New Sunday and week-day services have been commenced in various places with pleasing results.

Sendamangalam.—The letter from this place also refers to a brighter outlook. The girls have returned to the Hostel, and there are signs that God is working amongst them. A deluge of rain has brought pleasure and relief of another kind.

Kolli Hills.—The baptism of a brother from Tiruppuli is reported in this month's letter. The Harvest Meeting at Valavanthi was most encouraging, and another one was being arranged at Puliampatti. Mr. D. Morling visited the Hills and gave his lantern lecture on "Palestine."

Namakal.—Mr. D. Morling has had the joy of baptizing seven believers from Selur. Requests for Christian instruction continue to be received from the villages around.

Tinnevelly.—Mr. and Mrs. Watts are grateful for many expressions of sympathy received on account of Mr. Watts' illness. Further recovery has been made by our brother, and he hopes soon to be normal once again. Mr. Orchard's Tamil studies have naturally been somewhat interrupted by these events, and he would value prayer on his behalf.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us rejoice in the fact that the spirit of prayer is very real in the interests of our Mission.

Let us praise God for the inspiration of the Annual Meetings.

Let us pray still for the Council and L.Z.A. Executive, as new problems have to be faced and new decisions made.

Let us remember before the Lord Mr. W. H. Kuhrt and Miss D. A. Goddard, who hope (D.V.) to be married at Paniadipatti on December 8th.

THE CHRISTMAS BOXES, 1937

CONTRIBUTING CHURCHES, ETC.:

ABINGDON, ABBEY ROAD, per Mrs. E. W. Painter; ACCRINGTON, "EBENEZER," per Mrs. Hanson; ATTLEBOROUGH, "JIREH," per Mrs. N. Randell; AYLESBURY, "BUSY BEES," per Miss Williamson; BROCKLEY, per Miss Ward; BRADENSTOKE, per Miss E. Skull; BATH, "BETHEL," per Mrs. W. Grivell; BERKHAMPSTED, POTTEN END, per Mrs. Hodsden BEDFORD, "PROVIDENCE," per Miss Orton; BIERTON, per Mrs. Gurney; BETHESDEN, per Mrs. Oliver; BROMLEY, per Mrs. H. W. Thorpe; BRADFORD, per Mrs. J. W. Ing; BETHNAL GREEN MISSION, TENT STREET, per Miss Grimes; BRENTFORD, per Miss Fromow; BLACKBURN; CAMBRIDGE, "EDEN," per Miss Songer; CHELMSFORD, per Mrs. Wybrow; CHESHAM, per Miss M. Franklin; COTTENHAM, "EBENEZER," per Miss F. Cooper, CROWBOROUGH, FOREST FOLD, per Miss I. Eade; CROYDON, DERBY ROAD, per Mrs. Sleeman and Miss A. May; CROYDON, "SALEM," per Miss Piggott and Miss Smither; CHADWELL STREET, "MT. ZION," per Mrs. Dinham; CHATTERIS, "ZION," per Miss J Hyson; CARDIFF, per Mrs. Mortimer; CLAPHAM, COURLAND GROVE, per Miss V. Watts; CHORLEY, BIBLE CLASS, per Miss B. Critchley; DEVIZES, OLD BAPTIST CHAPEL, per Mrs. Mockford; ELTHORNE ROAD, "EBENEZER," per Mrs. Waller; FULHAM, LILLIE ROAD, per Mrs. Purkiss; FINCHLEY, SOHO MEMORIAL, per Mrs. Jarvis; GRUNDISBURGH, per Mrs. A. Brown; GT. YARMOUTH, per Miss M. Reeder; GRAVESEND, "ZOAR," per Miss Crowhurst and Miss Short; GUILDFORD, per Miss Shellard; GREENWICH, DEVONSHIRE ROAD, per Miss L. Syms; HIGHBURY, "PROVIDENCE," per Miss Bocking, HIGH WYCOMBE, "ZION," per Mrs. Rogers and Mrs. Pitfield; HORLEY, "PROVIDENCE," per Mrs. A. G. Cook; HOUNSLOW, "ZOAR," per Mrs. Randall; HALSTEAD, per Mrs. G. Laver; HAWORTH, per Miss M. Kane; HADLEIGH, per Mrs. Hopkins; HORSHAM, "REHOBOTH," per Mrs. Boxall; HOMERTON ROW, per Mrs. E. Garnham; IPSWICH, "BETHESDA," per Miss D. Smith; IPSWICH, "ZOAR," per Mrs. Elmer; IPSWICH, "MT. ZION," per Mrs. Gardner; ILFORD, per Miss Kilbey and Miss J. Preston; KESGRAVE, per Mrs. W. Wilding; KING'S LANGLEY, WATERSIDE, per Mrs. Surridge; LESSNESS HEATH, OLD BAPTIST CHAPEL, per Mrs. E. Gibbs; LEIGH-ON-SEA, per Mrs. Spratt; LEIGH-ON-SEA, BAPTIST J.C.E., per Miss Joyce Arnott; LEYTON, HAINAULT ROAD, per Miss F. Church; MANOR PARK, "REHOBOTH," per Mrs. Baldwin; MARCH, "PROVIDENCE," per Mrs. Kimber; MIDDLESBOROUGH, "A FEW FRIENDS," per Miss Taylor; NORBITON, "ZION," per Miss N. Chalcraft; NEW CROSS, "ZION," per Mrs. Catchpole, Miss Stiff and Mrs. Armstrong; NORWICH, ORFORD HILL, per Miss K. Cook; NOTTING HILL GATE, "BETHESDA," per Mrs. R. B. Hewitt; NEWCASTLE, per Mrs. Beall; OTLEY, per Miss Davey; PRESTON, per Mrs. Warburton; PRITTLEWELL, per Mrs. Jeffs; RATTLESDEN, per Miss Bragg; READING, "PROVIDENCE," per Mrs. Woodham; RICHMOND, "SALEM," per Mrs. Leaver and Miss Goodwin, Juniors, per Miss Shipton and Miss Lithgow; RAMSGATE, per Mrs. Hogwood; ROYTON, "BETHESDA," per Mrs. F. Butterfield; SUDBOURNE, per Mrs. Cordle; SWINDON, "PROVIDENCE," per Mrs. Lane; STREATHAM, "PROVIDENCE," per Mrs. Fox; STOKE ASH, per Miss K. Hitchcock; SOMERSHAM, C.E., per Miss H. Reeder; SIDDAL, HALIFAX, per Mr. and Miss Bretton; STRATFORD, GURNEY ROAD, per Miss A. Webb and Miss Hazel; ST. ALBANS, "BETHEL," per Mrs. A. Oakley; ST. JOHN'S WOOD, "MT. ZION," per Miss N. Verdon, J.C.E., per Miss R. Taylor; SOUTHPORT, per Mrs. Hughes and Mrs. Walshaw; TRING, per Miss Butcher; TUNBRIDGE WELLS, per Miss L. Pool; TOTTENHAM, "EBENEZER," Seniors, per Miss L. Bray, Juniors, Miss A. Reed; TOLWORTH, "ZION," per Miss Chalcraft; TONBRIDGE, per Mrs. Kitchener; TOLLINGTON PARK, "ZOAR," per Mrs. Mitson; TUNSTALL, per Mrs. Southgate; TROWBRIDGE, "ZION," per Mrs. A. Wiltshire; WATFORD TABERNACLE, C.E. and L.Z.A., per Miss S. Ball, J.C.E., per Miss M. Richardson; WOOD GREEN, ELDON ROAD, per Mrs. Kyte; WOOD GREEN, PARK RIDINGS, per Mrs. Sayers; WALDRINGFIELD, per Mrs. Staddon and Mrs. W. Wilding; WIMBLEDON, per Miss Askew; WARBOYS, per Miss R. See; WETHERDEN, "PROVIDENCE," per Mrs. Rushbrook; WELLINGBOROUGH TABERNACLE, per Miss Perkins; WANDSWORTH, WEST HILL, Seniors, per Mrs. T. Dean, Juniors, per Mrs. H. W. Coleman; WATTISHAM, per Mrs. White; WALTHAMSTOW, CHURCH HILL, per Mrs. Rhone; WALTHAMSTOW, CENTRAL BAPTIST, per Miss Edwards; WEST HAM TABERNACLE, per Mrs. Clark; WALTON-ON-NAZE, per Miss D. Deely; WOOLWICH, "ENON," Senior and Junior, per Miss Dennis; WALSALL, per Joan and Brenda Beebee; YATELEY, per Miss Newman.

INDIVIDUAL CONTRIBUTORS:

Mr. J. Ayliffe; Miss L. Pearce; Mrs. Westcott and Daughters; Mrs. and Miss Falkner; Miss A. Jeffs; Miss Marshall; Miss L. F. Smith; Mrs. I. Pickup; Miss L. Leeks; Miss Miller; Miss J. Chaplin; Mrs. G. Chaplin; Misses Patten; Miss Button; Miss A. Relfe; Miss Gardiner; Miss A. Tattersall; Mrs. Bloomfield; Miss Guest; Mr. and Mrs. S. Anderson; Mrs. H. Read; "Three Friends"; Mrs. T. Reynolds; Mrs. Schwertzer; Messrs. Frederick and P. Stanley Smith; Mrs. R. R. Robbins; Miss Boorne and Friends; Miss B. Lore; Mrs. J. Hudson; Miss M. M. Bowen; Miss Barrow; Mr. A. Vine.

NOTES.

If, by accident, any contributor's name has been omitted from the above lists, kindly send information to me of the omission, that it may be corrected in next month's HERALD.

In the 23 cases which are now on the sea, about the usual number of garments are travelling India-wards. Our warm congratulations to all who have contributed toys, garments or the where-withal for the purchase of Medical stuff and material as required in our 5 Fields.

We also thank very heartily the kind friend who pays the big cost of the carriage, and the one who supplies quite free of charge the fine packing-cases year by year.

Workers are again reminded that the most popular garment of the day for boys is the Bady, patterns of which I am glad to send to anyone who applies. This is a simple and easily made garment, requiring less material than the coats.

The *few* Coats and Shirts now needed are only worn by the bigger boys, and should be made with sleeves only to the elbow.

As very few woollen garments are used in 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 in the homeland, of knitted garments—jumpers, baby-sets, etc. This is being done by some of our workers with good success.

Further notes as to requirements for next year's Boxes will (D.v.) appear in a few months. Please *watch* the HERALDS for these. Information and patterns will be gladly sent to any Church or individual wishing to start Sewing-meetings or to take any part in this branch of service. (Write to Miss H. V. Harris, "Nethania," 7, Carlton Hill, N.W.8).

NOTES BY THE SECRETARY

Deficit.—A country Pastor writes: "I do not like the word deficit in the MISSION HERALD for the month, and enclose 5s. to help with the Fund. Surely there are 600 other friends of the Mission who can do the same, and then the deficit will be wiped out. I hope it may be speedily done." An excellent suggestion; who will respond?

Finances.—It is thought desirable that friends should know that not less than £600 must be remitted to India each month for current expenses. If, therefore, the gifts listed in the HERALD are below this sum, our friends will know that the income is not keeping up with the expenditure, in other words, there must be a *deficit*.

Tamil Texts.—Owing to an unusual demand, the stock is at present exhausted. Will friends kindly suspend sending in their orders until the end of January next?

"Mission Herald."—Friends are reminded that their annual subscriptions are now due, and it would be a real help if subscriptions were forwarded early in the month. New subscribers would be welcomed. The price per copy is 1s. 6d., post free, per annum.

Mr. Booth's Address.—To avoid confusion, our Editor's address has been omitted from the magazine during his illness. As a friend has enquired for it, we insert it here:—Mr. E. A. Booth, 30, St. Margaret's Avenue, Whetstone, London, N.20.

MEMBERS OF COUNCIL

The following brethren (in addition to the Officers) have been elected to serve on the Council for the next twelve months:—

Adams, H. (Highbury); Baker, W. S.; Blott, R.; Collin, J. B.; Denning, S. E.; Dennis, B.; Fensome, L. C.; Franks, H.; French, R. J.; Fromow, J. C.; Garrard, L. R.; Gladstone, H. H.; Hewitt, R. B.; Huckett, H. J.; Kemp, R.; Lynn, J. H.; Nunn, S. G.; Payne, J.; Peters, J. T.; Plail, W. C.; Puttnam, W. K.; Randall, J. W.; Reynolds, T.; Sears, R. S. W.; Smith, G.; Smith, R. C.; Thorpe, J. K.; Thrower, A. W.; Waller, W. F.; Webb, C.; Webb, H. J.; Welsford, C. J.; Whayman, A. W.; Wilkins, S.

CHRISTMAS THANKOFFERING

Once again you will find in your magazine a Thankoffering Envelope. Amidst the many calls and claims of the Christmas season we trust that the work of the Mission will not be forgotten. However, this is a THANKOFFERING, and it is in this spirit that we would leave the matter with you.

REPORTS OF MEETINGS

Strict Baptist Chapel, Clayton West.—The Annual Missionary Meeting was held on Monday, September 20th, when we were favoured with a visit from Mr. A. J. Morling. A good number of friends assembled. Mr. H. Blacklin presided. The Chairman read Rom. x. and engaged in prayer, and spoke in commendation of the work of the Mission. Mr. Morling then related some of the characteristics of the people amongst whom he worked, and the difficulties he had to encounter, but also of the pleasing success of the Gospel of Jesus as it reached the down-trodden people. Mr. Morling's address was greatly enjoyed. The receipts for the Missionary Society were: Home Mission Boxes, £6 10s. 1d.; Sale of MISSION HERALD (year), 18s. 7d.; Collection at Meeting, £2. Total: £9 8s. 8d. We closed the meeting with the hymn, "Fight the good fight," which we hope and pray may go with our friend when he returns to his duties at Namakal in the New Year.—J.B.

Brentford.—On September 9th we held our Fourth Annual Meeting. Mr. W. Dykes led and commended the work in prayer, Mr. Chisnall read Psalm ii., after which our Chairman, Pastor R. Mutimer, spoke on "Mission Work—What is it?" Mark i.: The beginning of the Gospel of Jesus Christ. Our Missionary, Mr. A. J. Morling, then spoke on the care of the converts: what they expect of us, and we expect of them, and gave instances of reasons for many asking for baptism. Many are renamed at baptism. The message must be Christ, and the messenger must reflect the message. Mr. Chisnall then spoke on, "Lord, teach us to pray. Thy kingdom come." How does it affect us? Are we interested in the coming of our Lord Jesus Christ? "How shall they hear without a preacher?" A good company was there, although the weather was so wet; but many spoke of having enjoyed our missionary. After the closing prayer by Mr. A. J. Jeffs, the happy meeting was brought to a close by singing the Doxology. May some who were present yet have to bear testimony of blessing received through the message of our missionary.—A.M.J.

Cambs. and Hunts.—The Quarterly L.Z.A. Prayer Meeting of the Branches in Cambs. and Hunts. was held at Over on October 13th. Mrs. Thixton, of Over, presided. There were representatives from Warboys, Ramsey, St. Neots, and Swavesey, to join with the members of the Over Branch. A time of real intercession on behalf of the work in India was enjoyed. We were privileged to have Dr. Ruth Harris with us, and in her address she urged us on to definite prayer for definite people and objects in India, giving us concrete examples of definite answers being given to definite prayer. A happy time of fellowship was enjoyed as we gathered for tea, provided by the Over friends. The next Quarterly Prayer Meeting will (D.V.) be held at Ramsey.

East London Missionary Week, 31st October to 6th November.—The Lord has given us further cause to praise Him, for our services have been happy and successful once again. At our small Church at Chingford, for example, 46 people were present on the Thursday evening, to listen to Mr. Paul Brand, and at Walthamstow, 130 women were present on the Thursday afternoon to hear Dr. Ruth Harris. But the smaller companies, too, like the Manor Park Bible Class, had the assurance of the Lord's presence. We are grateful for the early morning meetings for prayer held at Manor Park and West Ham. On the Saturday, at Gurney Road, the Rallies were exceptionally well attended. The Children's Choir, drawn from eight Sunday schools, and trained by Mr. Mayes and Mr. Cooper, rendered a choral piece entitled, "Mimosa," which was the story of an Indian woman's prayerfulness and courage. Miss Hazel addressed the Children's United Service in the afternoon, and Mr. Morling and Dr. Ruth Harris addressed the Rally in the evening. A large company (nearly 200) sat down to tea. One result is that we are able, after paying expenses, to send £18 7s. 6d. to the Mission, but we are sure there are other valuable results, namely, deepened interest and increasing prayerfulness.

ABSTRACT OF RECEIPTS

21st SEPTEMBER, 1936 to 21st SEPTEMBER, 1937

	£	s.	d.
Aberowmbol—			
General ...	2	6	0
Abingdon—			
General	3	6	1
Accrington, Ebenezer—			
General	4	8	7
L.Z.A.	3	9	10
Acton Friends—			
L.Z.A. ...	2	2	0½
Aldringham—			
General ...		10	0
Amersham—			
General ...	5	18	0
Aston Clinton—			
General ...		19	0
Attleborough—			
L.Z.A. ...	2	1	0
Aylesbury—			
General	8	13	11
L.Z.A.	1	11	9
Baguley			
General		10	0
L.Z.A.	2	0	0
Baildon St. Mission—			
General	1	1	0
Bath, Bethel—			
General	25	12	9
Bath, Providence—			
General	7	4	8
Beccles—			
General	2	10	3
L.Z.A.	3	4	0
Bedford—			
General	9	16	0
L.Z.A.	27	9	11½
Bedmond—			
General ...	4	7	0
L.Z.A. ...		14	0
Bedworth—			
General ...	3	15	6
Belvedere—			
General		8	0
L.Z.A.		13	7
Belvoir St., N.S.W.—			
L.Z.A.	5	0	0
Bermondsey—			
General	23	17	0
L.Z.A.	48	3	5
Bethersden—			
General ...	2	16	0
Bexleyheath—			
General ..	4	6	4
L.Z.A. ...		16	9
Bierton—			
General	7	5	0
L.Z.A.	5	0	0

	£	s.	d.
Biggleswade—			
General ...		18	3
Billinghay—			
General ...	12	9	6
L.Z.A. ...	1	6	6
Billericay—			
General ...	2	0	6
Blakenham—			
General	2	16	0
L.Z.A.	2	2	11
Borough Green—			
General ...	23	3	8
L.Z.A. ...		6	0
Bradenstoke—			
General ...	12	17	6
L.Z.A. ...	3	14	6
Bradford—			
General	4	10	6
L.Z.A.	30	10	5
Bradfield St. George—			
General	4	13	6
L.Z.A.	1	13	3½
Braintree—			
General ...	1	4	0
Brentford—			
General	46	11	5
L.Z.A.	48	8	0
Brighton Branch—			
General	31	8	8
L.Z.A.	20	11	0
Brighton, Ebenezer—			
General	3	18	3
Brighton, Salem—			
General	7	2	0
Brixton—			
L.Z.A. ...	6	16	0
Broadstairs—			
General	3	11	7
L.Z.A.	3	17	0
Brockley, Suffolk—			
General	4	0	0
Bromley—			
General ...	11	12	1
L.Z.A. ...	13	16	10½
Bury, Lancs.—			
General	1	13	2
L.Z.A.	6	6	2
Cambridge, Eden—			
General	39	10	0
L.Z.A.	9	14	2
Cambridge, Tenison Road—			
General	9	9	2
Cardiff—			
General	9	1	3
L.Z.A.	1	12	0
Carlton—			
General ...	4	6	6
Catworth—			
General		15	0

	£	s.	d.
Chadwell Street—			
General	178	6	11
L.Z.A.	92	12	8
Charsfield—			
General		10	0
Chatham—			
General ...	1	0	0
Chatteris—			
General	30	9	5
L.Z.A.	1	13	0
Chelmsford—			
General	14	17	4
L.Z.A.	4	1	7
Cheltenham—			
General ...	6	5	2
Chesham—			
General	21	4	0
L.Z.A.	2	2	6
Chingford—			
General		18	2
L.Z.A.		4	1
Chorley—			
General ...	3	0	0
L.Z.A. ...	1	10	0
Clacton-on-Sea—			
General		13	6
L.Z.A.	2	10	0
Clapham, Courland Grove—			
General	65	3	3
L.Z.A.	11	9	9
Clapham Junction—			
General		8	2
Clayton West—			
General ...	9	18	8
Colchester—			
General		5	0
Collingwood, Australia			
General	2	7	1
L.Z.A.	3	4	10
Cottenham—			
General ...	1	14	6
Cransford—			
General	1	18	8
L.Z.A.	5	19	9½
Crawley—			
General	10	5	3
Crowborough—			
L.Z.A. ...	1	0	0
Crowfield—			
General	4	8	11
Croydon, Derby Road—			
General	22	3	8
L.Z.A.	27	4	11
Croydon District—			
General	2	12	7½
Croydon, Salem			
General ...	9	1	9
L.Z.A. ...	8	5	11½

	£	s.	d.
Croydon, Tamworth Road—			
General	3	0	0
L.Z.A.	3	2	0
Crymenych, Pem.			
General	1	10	0
Datchet—			
General	2	17	0
L.Z.A.	2	0	0
Deeping—			
General	9	6	0
L.Z.A.	9	10	0
Devizes—			
General ...	20	18	6
L.Z.A. ...	4	5	6
Dorking—			
General	84	13	2
L.Z.A.	25	9	2½
Dunmow—			
General ...		5	0
Dunstable—			
General	18	9	7
L.Z.A.	12	0	0
Eastbourne—			
General ...	2	5	2
L.Z.A. ...	3	0	10
East Ham—			
General	4	12	0
L.Z.A.	13	8	11
East London Auxiliary—			
General	12	12	10
L.Z.A.	4	18	4
Eltham—			
General		14	6
Ely—			
General		10	0
Epsom—			
General	31	0	5
L.Z.A.	63	11	7
Erith—			
General	12	10	1
L.Z.A.	2	0	0
Evington—			
General ...		10	0
Finchley—			
General	27	19	2
L.Z.A.	4	2	0
Fishguard, Pem.—			
General	8	3	9
Fulham—			
General	6	19	7
L.Z.A.	11	15	1
Glemsford—			
General		14	6
Goodwick, Pem.—			
General	1	3	0
Gravesend—			
General ...	8	0	9
L.Z.A. ...	1	18	0

	£	s.	d.
Grays—			
General		16	3
L.Z.A.	3	17	9
Great Granaden—			
General ...	5	11	6
Greenwich—			
General	15	18	1
L.Z.A.	12	19	0
Grundisburgh—			
General ...		13	6
L.Z.A. ...	2	18	0
Guildford—			
General ...	35	14	0
L.Z.A. ...	29	15	8
Hackney—			
General ...	1	5	0
Hadleigh—			
General	3	8	6
L.Z.A.	4	6	0
Hailsham—			
General ...	9	16	10
L.Z.A. ...		8	8
Halstead—			
General ...	9	1	0
Handcross—			
General	2	1	10
Hartley Wintney—			
General	11	0	5
L.Z.A.	3	5	2
Harwich—			
General ...		2	6
L.Z.A. ...	1	1	0
Haslemere—			
General	18	14	5
L.Z.A.	5	2	0
Hastings Auxiliary—			
General	30	7	7
L.Z.A.	18	18	7
Haworth—			
General	1	0	0
L.Z.A.	8	16	7
Hebden Bridge—			
General ...	3	18	6
L.Z.A. ...	1	10	3
Hedge End—			
General ...		6	0
Highbury—			
General	55	5	7
L.Z.A.	25	17	9
Highgate Road—			
General	2	0	0
High Wycombe—			
General ...	11	2	9
L.Z.A. ...	4	2	9
Hitchin—			
General	3	15	0

	£	s.	d.
Holloway, Eltborne Road—			
General	8	2	6
L.Z.A.	1	10	6
Homerton Row—			
General ...	13	6	5
Horham—			
General	58	1	7
Horley—			
General	1	7	6
L.Z.A.	1	10	0
Horsham—			
General ...	9	1	5
L.Z.A. ...	13	13	0
Hounslow—			
General ...	28	2	7
L.Z.A. ...	14	5	7
Hoxne—			
General	1	6	4
Ilford—			
General	8	0	0
L.Z.A.	4	7	0
Ipswich, Bethesda—			
General	152	4	8
L.Z.A.	47	16	2
Ipswich, Mt. Zion—			
General	6	7	9
L.Z.A.		9	9
Ipswich, Zoar—			
General	15	17	5
L.Z.A.	17	4	4
Irthlingborough—			
General ...		7	0
L.Z.A. ...	1	17	2½
Ivinghoe—			
General ...		8	0
Kenninghall—			
General ...	4	17	10
Kesgrave—			
General	1	17	7
L.Z.A.	1	19	6
Kilburn—			
General	1	8	2
King's Langley—			
General	10	0	0
Kingston-on-Thames—			
General	4	0	0
L.Z.A.	2	7	6
Laxfield—			
General ...	9	1	0
L.Z.A. ...	3	18	5
Leatherhead—			
L.Z.A. ...	3	4	5
Lee Common—			
General	3	18	0
Leicester, Providence—			
General	32	4	2
L.Z.A.		18	6

	£	s.	d.
Leicester, Zion—			
General C	12	6	6
L.Z.A.	4	2	9½
Leigh-on-Sea—			
General ...	24	12	0
L.Z.A. ...	19	4	3
Leiston—			
General		17	10
L.Z.A.	1	5	2
Lessness Heath—			
General ...	5	12	8
Lewisham—			
General ...	13	16	3
L.Z.A. ...	8	13	3
Leyton—			
General	24	3	0
L.Z.A.	9	11	9
Little Downham—			
General ...	3	19	6
L.Z.A. ...	1	3	9
Llanelly—			
General ...	1	6	0
Lockwood—			
L.Z.A.	2	16	0
Lode—			
General ...	1	15	3
Long Marston—			
General		5	6
Maenclochog, Horeb—			
General	1	4	1
Manor Park—			
General	9	10	3
L.Z.A.	4	4	6
Manchester District—			
L.Z.A.	4	5	6
March—			
General ...	16	6	5
L.Z.A. ...	8	11	3
Margate—			
General	2	7	7
Mayford—			
General	10	0	10
Merton Park—			
General		11	0
Middlesbrough—			
General ...	4	13	5½
Morley—			
General ...		15	6
Needingworth—			
General		18	6
Newcastle-on-Tyne—			
General	11	1	10
New Cross—			
General ...	89	5	9
L.Z.A. ...	14	9	1
Newick—			
General ...	5	7	2
L.Z.A. ...	1	3	0
Newquay—			
General	3	2	7
L.Z.A.	4	16	0

C.—Correction from Annual Report.

	£	s.	d.
New Quay, Card.—			
General		1	6
Norbiton—			
General ...	3	1	8
L.Z.A. ...	3	14	0
Norwich—			
General	2	11	1
L.Z.A.	1	12	6
Notting Hill Gate—			
General	7	13	10
L.Z.A.	7	18	11
Nuneaton—			
General ...	7	2	7
Nunhead—			
General ...	20	8	6
L.Z.A. ...	7	4	8
Occold—			
General	14	15	0
Old Hill, Staffs.—			
General	1	3	0
Otley—			
General	1	4	4
L.Z.A.	3	8	10
Oundle—			
General	1	0	0
Over—			
General	10	8	7
L.Z.A.	9	2	10
Pemberton—			
General ...	3	14	9
Ponders End—			
General	4	12	0
L.Z.A.	11	16	2
Pontygwaith—			
General ...		7	8
Pontypridd—			
General ...	4	6	0
Portsmouth—			
General ...	7	5	6
Potten End—			
General	20	10	8
L.Z.A.	19	3	0½
Potton, Beds.—			
General ...	8	18	3
L.Z.A. ...	4	12	8
Poynings—			
General	17	17	2
Prahran, Australia—			
L.Z.A.	4	10	0
Preston—			
General ...	3	13	6
L.Z.A. ...	1	16	8
Prittlewell—			
General	23	19	10
L.Z.A.	27	5	3
Ramsey—			
General	6	6	7
L.Z.A.	20	5	0
Ramsgate—			
General	3	13	6
L.Z.A.	7	1	6

	£	s.	d.
Rattlesden—			
General ...	4	13	7
Raunds—			
General	3	10	6
L.Z.A.	2	3	6
Reading—			
General ...	9	10	7
L.Z.A. ...	5	6	6
Redbourne—			
General ...	4	8	0
Richmond—			
General	47	1	0
L.Z.A.	18	15	0
Rishangles—			
General ...	1	10	6
Rochdale—			
General ...	1	3	6
Rotherham—			
General ...	3	16	7
Royton—			
General	12	18	6
L.Z.A.	1	11	0
Rushden—			
General	9	2	0
L.Z.A.	3	2	9½
Ryarsh—			
General		13	6
Ryde, Australia—			
L.Z.A.	1	10	0
Saffron Walden—			
General ...	1	7	0
Salford—			
General ...		12	6
Salhouse—			
General	2	3	0
Scleddy, Pem.—			
General ...	1	4	1
Sheerness—			
General ...		8	6
Siddal—			
General ...	3	13	6
L.Z.A. ...	1	0	0
Slaithwaite—			
General ...	5	0	2
L.Z.A. ...	1	2	6
Smarden—			
General	5	1	9
Smithfield, N.S.W.—			
General	2	10	6
Snodland—			
General ...	1	10	0
Somersham—			
General ...	1	12	9
L.Z.A. ...	2	2	6
South Chard—			
General	1	2	0
South-East District—			
General	5	0	0
Southport—			
General	8	19	0
L.Z.A.		15	0
Southsea—			
General		10	0
South Woodham—			
General ...	3	6	0
Staines—			
General ...	10	10	9
Stamford—			
General ...	43	10	6
Stevenage—			
General	1	11	6
L.Z.A.	3	6	0
Stockley Mission—			
General	6	0	0
Stoke Ash—			
General	4	5	1
L.Z.A.		10	0
Stoke Goldings—			
General ...	2	0	0
Stowmarket—			
General ...	2	15	2
L.Z.A. ...	3	5	11
Stratford—			
General ...	23	16	7
L.Z.A. ...	36	5	4½
Streatham—			
General	15	14	5
L.Z.A.	4	6	9
Stretham, Cambs.—			
General	2	8	0
St. Albans—			
General ...	5	14	3½
St. Clears—			
General		15	0
L.Z.A.	4	19	7
Sturry—			
General	1	19	3
St. John's Wood—			
General	200	16	1
L.Z.A.	99	4	9½
St. Neots—			
General ...	23	3	4
Sudbourne—			
General	13	7	8
L.Z.A.	2	12	6
Sudbury—			
General ...		11	0
L.Z.A. ...		16	6
Sunderland—			
General ...	1	18	7½
Sutton-at-Hone—			
General ...	7	16	11
L.Z.A. ...	1	4	1
Swavesey—			
General		6	6
Swindon—			
General ...	3	3	3
L.Z.A. ...	8	8	8½
Tadworth—			
General ...	37	0	6
L.Z.A. ...	6	19	6

	£	s.	d.
Tenterden—			
General		4	0
Thame—			
General ...	5	11	9
Thornhill—			
General		10	0
Tollington Park—			
General ...	1	16	8
L.Z.A. ...	4	13	10
Tonbridge—			
General ...	2	5	0
Tottenham—			
General ...	7	0	7
L.Z.A. ...	8	4	10½
Treherbert—			
General	2	7	0
Tring, Akeman Street—			
General	122	18	3
L.Z.A.	170	1	5
Tring, Ebenezer—			
General	1	6	6
Trowbridge—			
General	8	3	3
Tunbridge Wells—			
General	7	12	5
L.Z.A.	12	4	1
Tunstall—			
General ...	1	15	1
Two Waters—			
General ...	2	12	6
Wakes Colne—			
L.Z.A. ...	1	12	0
Waldringfield—			
General ...	7	1	0
L.Z.A. ...		19	0
Walsall—			
General	24	3	8
L.Z.A.	3	12	0
Walthamstow—			
General	4	7	0
L.Z.A.	20	2	0
Walton-on-Naze—			
General	11	1	6
L.Z.A.	8	12	5
Wandsworth, West Hill—			
General	4	15	2
L.Z.A.	11	5	8
Warbleton—			
General ...	1	4	11
Warboys—			
General ...	11	10	0
L.Z.A. ...	9	15	9
Warrington—			
L.Z.A.		13	6
Watford, Beulah—			
General	7	9	0
Watford, Tabernacle—			
General	29	4	9
L.Z.A.	29	10	0
Wattisham—			
General	2	17	3
L.Z.A.	3	10	9
Wellingborough—			
General	1	2	5
L.Z.A.	7	12	4
West Ham—			
General	36	12	4
L.Z.A.	4	10	0
West Hartlepool—			
General	8	4	5
Wetherden—			
General ...		18	10
L.Z.A. ...	5	6	6
Whittlesey—			
General	16	9	4
L.Z.A.	7	6	0
Wigston Magna—			
General		8	6
Wimbledon—			
General	12	3	1
L.Z.A.	10	11	6
Wooburn Green—			
General	1	13	6
Wood Green, Eldon Road—			
General	5	13	3
L.Z.A.	6	10	0
Wood Green, Park Ridings—			
General	6	0	7
L.Z.A.	7	5	0
Woolwich—			
General	13	1	0
L.Z.A.	2	8	0
Yarmouth—			
General ...	5	18	0
L.Z.A. ...	2	0	9
Yateley—			
General	C 15	7	9
L.Z.A.	6	7	6

L.Z.A.			
Personal	543	13	1
General	243	4	8
EXTENSION FUND.			
Interest	55	7	9
SUSTENTATION FUND.			
Interest	174	15	1
Profit on Sale of Stock	23	9	0
Refund of Income Tax	41	5	2
PUBLICATIONS.			
Heralds	269	7	4
Rays	74	10	2
Reports	13	14	10
PERSONAL.			
General	1,988	2	5
MISCELLANEOUS.			
Special Collections, Literature, etc.	1,176	12	1
PENSION FUND.			
Interest	502	13	8
Refund of Income Tax	6	13	0
Subscriptions, &c. ...	10	10	0

C.—Correction from Annual Report.

THE ANNUAL REPORT

We would urge upon all our readers the advisability of securing a copy of the Annual Report, if they have not done so already. It is splendidly produced, and well worth reading, and it gives within its 52 pages a clear description of the work at home and abroad. It would not be out of place to congratulate Mr. W. J. Shipton on the successful issue of his first report, especially in view of the unusual difficulties of the present time. Individual readers can obtain a copy from Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey, price 2d., and Magazine Secretaries and others are invited to send for larger quantities.

ENGAGEMENTS FOR DECEMBER, 1937

PASTOR W. CHISNALL.

12th, Margate.

Address: 2, Bulwer Road, Silver Street, Edmonton, N.18.

PASTOR W. CHISNALL

The following resolution was passed at the Annual Delegates' Meeting of the Mission :—

" That this meeting of the Members of the Association of the Strict Baptist Mission desires to place on record its deep appreciation of the devoted services of Pastor W. Chisnall upon his retirement after 33 years as General Secretary, and renders praise to God for all He has enabled His servant to do in the development and progress of the Mission. It rejoices that he has consented for a time to serve the Mission as Deputation among the Churches, and prays that he may be spared for many years to enjoy the blessing of God, and to see the result of his labours."

"THAT THINE ALMS MAY BE IN SECRET . . ."
Gifts received from Sept. 21st to Oct. 31st, 1937

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
1C.....	10	0	0	27	3	4	9	53	1	1	6	79		13	5
2	5	3	6	28	1	0	0	54		10	0	80	3	3	0
3	6	11	7	29		16	0	55		3	6	81	3	3	2
4		4	0	30	2	6	3	56	7	2	4	82		10	6
5	9	12	5	31	62	10	0	57	2	12	6	83	1	2	4
6	1	4	11	32	2	10	2	58	5	4	0	84	5	12	2
7	1	7	6	33		2	6	59	2	0	0	85		5	0
8	1	5	1	34		5	5	60	10	0	0	86	4	10	0
9	1	0	0	35	1	5	0	61	1	6	4	87	1	1	0
10	1	10	0	36L.....	5	11	6	62	1	4	8	88	3	7	6
11		16	0	37L.....	1	16	8	63	4	2	0	89	1	10	0
12	5	0	0	38		11	3	64	4	0	0	90	2	6	6
13	12	6	0	39	5	6	0	65	30	18	0	91	6	2	6
14	9	8	8	40	1	9	0	66		4	7	92	3	12	2
15	1	15	0	41P.....	39	14	11	67	20	0	0	93	2	0	0
16	9	19	0	42P.....	38	9	10	68		9	7	94	50	0	0
17		10	0	43		10	0	69	6	9	9	95		10	0
18	13	1	11	44		5	6	70	1	0	0	96	3	16	0
19	4	1	0	45		4	0	71		4	6	97		5	0
20	1	19	6	46	2	2	0	72	2	2	0	98	2	0	0
21	4	9	0	47	9	11	0	73		4	0	99		10	0
22	5	11	6	48	19	12	5	74	5	0	0	100	25	0	0
23	1	12	0	49P.....	17	10	0	75	7	0	0	101		7	4
24	8	17	6	50P.....	6	13	5	76	1	9	1	102		5	0
25	1	12	0	51S.....	7	10	0	77	1	10	0	103	5	0	0
26		10	0	52S.....	45	0	0	78	3	14	6	104		8	10

Rec. No.	£	s.	d.
105	322	16	9
106	7	1	8
107	2	2	0
108		10	0
109	2	8	2
110	1	12	8
111	3	13	0
112	2	0	2
113	6	17	0
114		16	3
115	4	4	5
116P.....	11	12	2
117P.....	50	0	0
118	20	0	0
119	2	13	0
120L.....	3	18	0
121L.....	4	7	0
122L.....	4	2	10
123L.....		19	0
124	10	0	0
125	8	7	10
126	1	0	0
	£1,113	1	10

LADIES' ZENANA AUXILIARY

Rec. No.	£	s.	d.
1	5	5	0
2	1	5	0
3		17	0
4		12	6
5	2	0	0
6	6	10	0
7	4	13	8
8	1	2	6
9		11	0
10	1	8	2
11	2	15	0
12		4	0
13	1	11	9
14	1	2	6
15M.....	1	0	0
16	1	17	6½
17		14	0
18		15	0
19	1	6	6
20		13	6
21	1	3	2½
22		12	0

Rec. No.	£	s.	d.
23		5	0
24		4	1½
25	1	1	0
26		4	7
27		4	6
28		12	0
29	5	5	0
30	2	15	10
31		5	0
32		3	0
33	1	12	0
34	1	1	0
35	5	4	0
36	3	10	0
37	5	0	0
38	1	6	3
39	2	10	0
40		5	6
41	1	13	6
42	2	5	8
43	2	6	6
44	1	5	0
45	12	0	0
46	10	10	0
47	1	0	0

Rec. No.	£	s.	d.
48	2	10	1
49	4	19	0
50	1	5	0
51	5	0	0
52	1	6	0
53	4	0	0
54	2	10	4
55	3	5	3½
56	2	0	0
57	5	2	0
58	1	5	0
59	1	4	0
60	1	0	0
61L.....	5	10	0
62		10	0
63	3	0	0
64	1	17	6
65	1	0	0
66	1	6	6
67B.....	25	0	0
68	68	8	6
69	3	0	0
	£245	8	6

C.—Readers of *Christian*. P.—Pension Fund. L.—Literature.
M.—Medical. B.—Bequest. S.—Sustentation Fund.

FOR SALE ON BEHALF OF THE STRICT BAPTIST MISSION.

A friend who is interested in our work in India, has again offered to help us by the sale of the following plants, the entire proceeds of which will be given to the Mission. Any friends who wish to assist our work in this way will please send their orders to Mrs. C. GREGG, BRANFOLD, STRENSALL, YORK. *When ordering, please mention Strict Baptist Mission.* PLANTS:—Mint, Columbines, Hollyhocks, Sweet Williams, Evening Primroses, Polyanthus, Primroses, London Pride, Striped Grass, 2d. each. Lupins, Lavenders, Delphiniums, Sedem Spectabulus, Red Hot Pokers, Large Marguerites, Saxifrage. 6d. each. Yellow Flowering Brooms, Hydrangeas, Fuchias, Crasselas, Cactus, 9d. each.

Also HANDPAINTED SCROLLS OR FLAT TEXTS (any verse to order), from 2s. each, postage extra.

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent *pro. tem.* to **Pastor L. R. Gerrard, 3, Ardilaun Road, Highbury, N.5,** not later than the first day of the month prior to the date of publication.

THE STRICT BAPTIST MISSION.—All enquiries relating to the general work of the Mission, including the Deputation work, also all orders for the MISSION HERALD, "Rays from the East for Young People," Annual Report. Tamil Texts, Picture Postcards, and other publications should be sent to the Hon. Secretary *pro. tem.*, **Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey,** to whom payments for all publications should be made.

Subscriptions and gifts for the general work of the Mission should be sent to the Hon. Financial Secretary, **Pastor A. E. Brown, 303, Bath Road, Hounslow West, Middlesex.**

LADIES' ZENANA AUXILIARY.—All enquiries relating to the L.Z.A., including the 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 Local Secretaries of Branches.

Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey,** who will be pleased to supply L.Z.A. Collecting Boxes.

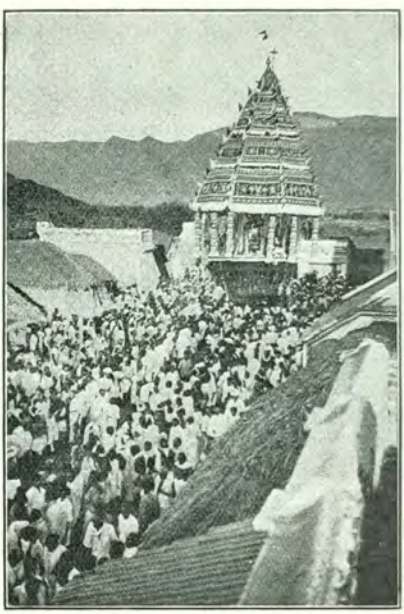
NOTE.—Cheques, etc., should be made payable to The Strict Baptist Mission, and crossed.

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

No. 44. FEBRUARY—MARCH, 1937.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Sendamangalam: Hindus pulling the temple car.

Issued by the

Strict Baptist Mission

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

NIGHT IN AN INDIAN VILLAGE.

By Wilfred H. Kuhrt, Kovilpatti.

WHEN a missionary is on a camping tour it is often a problem where to sleep. One evening, Mr. Watts and I were in a place named Valaiyapatti, where there is a small chapel In front of the building is a small verandah, and I pitched my camp cot there and spent two very comfortable nights in an Indian village street. Camping out is an exciting business anywhere and here it was no exception. Though the job of putting up the cot was no longer a novelty to me, it was a matter of absorbing interest to everyone else in the village. I have often wondered exactly what the Indian villager thinks of the seemingly endless luggage that white people cart around with them. I am afraid that they must think we make a great deal of fuss about nothing when they see us stretch out first the cot, then the mattress and then a couple of sheets. When they see us erect about the cot a framework of sticks, and, upon the sticks, a great big net, they probably come to the conclusion that we are quite mad and that we have got far more time and money than sense.

Whatever they might have thought, they stared with profound interest every time the strange contraption was put together. When the Indian wants to go to bed, he simply stretches a mat upon the floor, lies down upon it and is quite capable of sleeping in the most impossible situations and positions. Of course, you have all heard of the soldier who performed the marvellous feat of "sleeping in his watch," but perhaps you have not heard of the Indian bus conductor who slept on a two feet wide wall built on the edge of a precipice. I saw him doing it. The white man sleeps under a net for a very good reason. In this part of India, there are a great number of unpleasant insects called mosquitoes and, apart from the fact that their bites are painful, they are sometimes the cause of a very dangerous disease called malaria.

A strange stillness.

At about ten o'clock, when most Indians have been asleep for an hour, we lift up one side of the net and tumble in. Before shutting my eyes and going to sleep, I spent some time looking about and thinking. How quiet and eerie everything was, and how different it looked at night. Indian streets and houses look indescribably dingy and dirty in the light, but when night falls they acquire a magic all their own. Through your mosquito net, you can see the stars twinkling, and the dim shapes of mud-built houses and sleeping figures, lying huddled here and there. Within

a few feet, marvellously balanced on the pole of the bullock cart, our cook is sleeping, and, from a short distance away (sometimes an uncomfortably short distance) there is wafted the tinkle of bells and the odour of the bulls. Almost certainly, a dog will awake the echoes with a series of frightful howls and quite possibly someone or another will come along, throw down his mat, slump down beside you and be asleep before you know he is there. When the village is quiet, the stillness of everything is almost frightening to those who come from a place like London. There are no trains, buses, trams or airplanes to shatter the stillness, but there are babies, bulls and dogs. Also the Indian



An Indian Village.

village has absolutely no lights. On a dark night, it is possible to be within a hundred yards of a village and not know that you are near one at all, unless you can sense it by the smell, or by the bark of a dog.

Early morning.

Having had a sound night's rest, we tumble out of our nets by the way in which we got in, and look about to see what is happening. It is still dark but gradually a grey dawn is changing the face of nature, and the dim, weird shapes of the night resume their customary dingy, dirty mantle. Ghostly forms, swathed in white, begin to creep around in aimless fashion. When Indians get up in the morning, especially in what they call the cool season, they don't jump into a bath, duck their heads into a bowl of cold

water, or put their heads under a pump, as the average Englishman does. They drape their bed clothes around them, cover up their heads and moon around for a while. At length, when they have reconciled themselves to another day's work, they clean their teeth and, every morning of the year, wherever you go, you may see people vigorously rubbing their teeth with a twig from the margosa tree.

High time to awake.

The Indian habit of loafing around in the early morning, thinking about getting washed and ready for the day, is characteristic of many of them. An educated Indian young man once said to me, "Sir, when you have leisure time you read, but when we have leisure time we just sit." Many Indians spend their time "just sitting" and, in the Tamil language, there is a word to describe this attitude of "just sitting and doing nothing." Although we may live in England's invigorating climate, we are in danger of getting into the habit of "just sitting" and, if we have got into it, the quicker we get out of it the better. If I tell you what happens to some Indian teachers who have got into the habit of "just sitting," you will understand why it is such a bad habit. When they have passed their exams and have become teachers, they are quite smart and good at their work but, instead of spending some of their leisure time in reading good books and in study, they "just sit" and, within ten, fifteen or twenty years, their brains have become so used to "just sitting" that they positively refuse to do anything else. The poor man is very surprised and indignant when the missionary tells him that he cannot be a teacher any longer.

Power for living.

Everything that is alive must have exercise, if it is to remain alive. If we never used our legs, they would soon become useless. If we never stir up the spiritual gifts, that God has given us, we lose their use, and we, and other people, are the worse off because we have lost them. On the other hand, there are some things that ought to die, and Paul tells us that we must not exercise them. We must put off that part of us that wants to do wrong things and, as time goes on, it will get weaker. The Christian must live for Christ, who is our life. There is no such thing as "just sitting" for, when Jesus bids us "Arise," He also gives us His power to walk with Him.

ENEMIES.

By Ella Champion, Kolli Hills.

KOLLI MALAI means "Mountains of Death," but there are those who live there and who think that they are very beautiful. Even in this beautiful place there are secret dangers that lurk in hiding and make us afraid.

There are Black Bears living on our hills, and during the month of August they often leave the woods, where they live, and go into the villages at night, in order to eat the jack-fruit, which is ripe at that time of the year. On all our doors there are springs to keep them shut against enemies but the bears do not try to come into the house. The springs are not placed to keep these animals out. There is a far more dangerous enemy than the bear, and it is because we want to keep this enemy outside, that we have springs on our doors. The bears are large but this fearful enemy is smaller than a fly. It is the mosquito, which although so small, gives so much trouble.

Secret Attack.

When the mosquito comes flying around, it is often neither seen nor heard. It gives one bite and flies away again. For some days, the person who is bitten does not feel anything at all and then perhaps there comes a tired feeling and a headache, followed by an attack of hill fever. The mosquito is something like a gnat and has a proboscis (or pointed sucking organ) with which it pierces the skin in order to suck blood. In piercing the skin, however, the mosquito injects a poisonous germ into the blood, and the germ multiplies within the blood so quickly that the whole of the blood stream becomes tainted and great harm is done. The poison germs from the mosquito are something like little sins, which creep into our lives unawares, and having got inside, stay inside and multiply until they fill our life with evil, and do us great damage.

Protection against attack.

Most of the houses up here have just one fairly big room and, since the nights are chilly and damp, the people keep a bit of smoky wood-fire burning. When I go into their houses, the smoke makes my eyes water, but the village folk are used to it and it keeps the mosquitoes away. We do not have these fires in our bungalows but we spray "Flit" about the house. This and many other things we use to keep away the mosquitoes because they do us harm. There is a verse in the Bible which tells us that we should be "Praying always . . . and watching thereunto" Ephesians vi: 18. If we do this, we know that the Lord will give us strength to withstand the temptations which come to us secretly and unawares. We cannot of ourselves keep

our souls unharmed by sin. It enters: sometimes without our knowing how or whence it has come. We need the protection of the Lord Jesus, who if we ask Him, will guard and protect our souls, by the Holy Spirit, against the enemies that work in darkness to deceive and corrupt us. This is the reason why the Lord was given the name of Jesus. He is our Saviour and shall save His people from their sins.

WHATSOEVER.

Each boy and girl who does the Bible Searcher, month by month, likes to do it well; and those who receive the prizes, have put their best work into it. Whether we work for a prize or not, we should put our best into all our work, for only then shall we grow to be useful. The more useful we grow, the better we shall be able to do work. You are told in God's Word, that "WHATSOEVER thy hand findeth to do, do it with thy might." This verse will be found in your Searcher. Remember it, and ask the Lord Jesus Christ to help you to carry it out in your life, and He will.

Lower Group, age under 12.

Read through the chapters named and find the following words. When you have found them commence at the word "Whatsoever" and write on to the end of each verse, in each case giving the book, chapter and verse where found.

1. Whatsoever ye do.
2. Whatsoever a man soweth.
3. Whatsoever thy hand findeth to do.
4. Whatsoever ye would.
5. Whatsoever we ask.

The answers are found in Ecclesiastes 9, 1st Epistle of John, Colossians 3, Galatians 6, Matthew 7; but they are not in the same order as the words.

Upper Group, age 12 and under 16.

Answer the questions set for the Lower Group, and in addition find the answers to these, and write out in the same way.

6. Whatsoever good thing.
7. Whatsoever things are true.
8. Whatsoever ye do.
9. Whatsoever ye shall ask.
10. Whatsoever things were written.

The answers are found in Romans 15, 1 Corinthians 10, Ephesians 6, Philippians 4, Matthew 21. These are not in the same order as the words.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Searcher are not eligible for another prize until June, 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, FEBRUARY 28th, 1937.

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 so few entries from the Upper Group. The Lower Group did well, but why did so many of you forget to write out the verse? It may interest some of you to know that the correct answer to Question 1 is Deuteronony 18, verses 15 and 18. Look it up again, and you will see that the prophet referred to in verses 20 and 22 is a false prophet, not the Lord Jesus Christ. The verse which you should have written out is Isaiah 28, 16. We welcome 32 new Searchers; also two new Schools—Tunbridge Wells and Tollington Park. Here are the names, in order of merit.'

Upper Group, age 12 and under 16.

Prizewinner: As there were so few entries only one prize has been awarded. This goes to:—

Lucy Brownrigg; aged 12 years.

Special Mention: Beryl Bishop, Muriel Culliford.

Highly Commended: Mary Clover, Jean Marsh, Benjamin Clover, Freda Carter, Kenneth Bloomfield, Dorothy Blowers, Greta Miller, Gladys Cheek, Roy Cotgrove, Elsie Morris, Evelme Caton, Marian Parker, Violet Culliford, Audrey Balchin, Ruby Marjoram, Kenneth Lane, Joan Jordan, Mollie Turner, Ruth Relf, Annie Bromley, Mabel Simmons, Olive Painter, Gwen Parker, David Fowler, Mabel Hawes, Mary Relf, David Relf.

Commended: Helen Nye, Temple Grimwood, Peggy Hart, David Watts, Kenneth Hart, Iris Wornell, Sheila Howes, Winnie MacDonald, Gladys Gammons, Iris Whitney, Phyllis Varndell, Philip Hitchcock, Doreen Honnor. William Paper answered Lower Group.

Lower Group, age under 12.

Prizewinners: 1 Violet Frost, aged 10, Horham S.S.

2 Doris Jermyn, aged 9, Lynton Rd. S.S., Bermondsey.

Special Mention: Dulcie Marjoram, Muriel Dovey, Ronald Cherrill.

Highly Commended: Doris Fuller, Barbara Marjoram, Janet Christie, Ethel Faulkner, Harold Abbott, Sylvia Cheek, Albert Driver, Gwen Relf, Hilda Jones, Norman Ing, Evelyn Cook, Vera Batchelor, Betty Bartram, Noel Frost, Doris Redknap, Cissie Pearson, Eileen Brownrigg, Esther Tinham, Ronald Mountain, Betty Balchin, Donald Christie, H. Bartram, Marjorie Walker, John Bloomfield, Edith Wadsworth.

Commended: Kathleen Mason, Eileen Mason, Olive Grimwood, Connie Miles, Joyce Gilbey, Rene Vaughan, Laurie Christie, Daphne Staff, Rita Jordan, Kathleen Staff, Muriel Asplin, Ena Jordan, Ruth Sayers, Vera Gurney, Wilfred Hart, Peter Driver, Myrtle Honeysett, Gladys Honnor, William Debenham, Eleanor Parker, Peggy Abbott, Susie Collins, Joyce Mann, Eileen Turner, Leonard Bailey, Daphne Hedges, Vera Burns, Joan Hampshire, Geoffrey Wood, Elsie Green, Elsie Edmondson, Harold Cull, Alma Daniels, Joyce Bass, Jean Purton, G. Plowright, David Turner, Herbert Newland, Florrie White, Sheila Walshaw, Victor Palmer, Iris Pryke, Margaret Hart, Phyllis Burns, Lois Watkins, Ivor Steele, Audrey Steele, Barbara Barker, Violet Exall, Harold Wells, Joan Bethell, Albert Chapman, May Trott, Muriel Pryke, Agnes Abbott, Ronald Lane, Pamela Ansell, Inez Barker, Ruth Nye, Iris Fisher, Mary Gammons, Hugh Green, Gracie Filler, Hazel Green, Peggy Cambers, John Balchin, Louis Ansell, Eileen Mustill, Daisy Palmer, Violet Stirling, Eric Palmer, Stewart Fowler, Mary Smith, Hilda Houghton, Dennis Surridge, Iris Keeble, Kathleen Jarvis, Donald Redhead, Robert Turner, Florence Turner, Raymond Honnor. The following sent references only: Sheila Poole, Sidney White, R. Baker, Edith Mitchell. Grace Parker omitted to state age.

Not for competition: Misses Dorothy Best and E. M. Carter; Mr. Edgar Bull.

March Sunday School heads the list; with West Ham second; Eastbourne, third.

LETTER FROM UNCLE PETER.

My dear Nieces and Nephews,

If you had a sundial, where would you put it? Sundials have gone out of fashion during this wet weather but they are very useful in the right place at the right time. I once heard of a sundial which was placed in the crypt of St. Paul's Cathedral, where the sun never got a chance to shine on it. It stopped there until someone, who knew the value of a sundial, had it brought into the light and placed where it now stands in Amen Court, off Ave Maria Lane, London. A sundial in darkness is something like a boy or a girl who does not know the Lord Jesus. It was made for a purpose but it is of no use in the darkness. I wonder how many "sundials-in-darkness" God has in India. Our missionaries are searching for them and we are praying that God will bring them into the light that they may bear witness of that Light which has come into the world.

Sundials-in-darkness are found in England also, even amongst the boys and girls who read "Rays." Only as Jesus calls us into the sunshine of His marvellous light can our life be really useful and only then can we tell others about the light. I once heard of a Chinaman, who was such a sundial, that people, who looked upon his face, thought of the Lord Jesus Christ. We are praying that as the hours of 1937 go by, God may bring many boys and girls, both in England and in India, into His marvellous light.

I was glad to hear from so many of you this Christmas and wish to thank:—Rodney Baker (the answer to question No. 4 is Isaiah 11 v. 6), A. Bromley, Ben Clover, W. R. Cotgrove, Temple Grimwood, Vera Gurney, Joyce Feeney, Ivy Kenton, Margaret Hawes, Myrtle Honeysett, Greta Miller, Edith Mitchell, Herbert Newland, Cissie Pearson, Audrey and Ivor Steele, and Iris Wornell.

May the year 1937 be a sunny one for you each.

Your loving,

UNCLE PETER.

Elisha, Naaman, Gehazi.			Review.			A Risen Saviour.		
Feb.	8 M	2 Kings 5, 1-7	Mar.	1 M	2 Kings 3, 11-20	Mar.	22 M	Matt. 28, 1-10
	9 Tu	2 Kings 5, 8-19		2 Tu	2 Kings 4, 1-7		23 Tu	Matt. 28, 11-20
	10 W	2 Kings 5, 20-27		3 W	2 Kings 4, 8-20		24 W	Matt. 27, 31-38
	11 Th	Luke 9, 18-27		4 Th	2 Kings 4, 27-37		25 Th	Matt. 27, 39-49
	12 F	Luke 17, 11-19		5 F	2 Kings 5, 1-7		26 F	Matt. 27, 50-56
	13 S	Num. 12, 1-13		6 S	2 Kings 5, 8-14		27 S	Matt. 27, 57-66
	14 Su	Luke 12, 13-21		7 Su	2 Kings 6, 1-7		28 Su	Luke 24, 1-12
The Lost Axe.			**A Day of Good Tidings.**			**Good Deeds and Evil.**		
Feb.	15 M	2 Kings 6, 1-7	Mar.	8 M	2 Kings 6, 24-33	Mar.	29 M	2 Kings 12, 1-10
	16 Tu	2 Sam. 7, 1-9		9 Tu	2 Kings 7, 1-11		30 Tu	2 Kings 12, 11-21
	17 W	2 Sam. 7, 10-17		10 W	2 Kings 7, 12-20		31 W	2 Chron. 24, 15-22
	18 Th	2 Sam. 7, 18-29		11 Th	Psalm 107, 1-9	Apr.	1 Th	Prov. 21, 1-8
	19 F	Prov. 3, 1-10		12 F	John 6, 5-14		2 F	Gal. 6, 1-10
	20 S	Prov. 3, 11-20		13 S	John 6, 27-35		3 S	Eph. 4, 25-32
	21 Su	Psalm 37, 18-27		14 Su	Hosea 2, 14-23		4 Su	Titus 3, 1-8
Open and Closed Eyes.			**A Boy King.**			**The Death of Elisha.**		
Feb.	22 M	2 Kings 6, 8-16	Mar.	15 M	2 Chron. 22, 1-9	Apr.	5 M	2 Kings 13, 14-21
	23 Tu	2 Kings 6, 17-23		16 Tu	2 Kings 11, 1-12		6 Tu	Psalm 90, 1-10
	24 W	Psalm 48, 1-7		17 W	2 Kings 11, 13-21		7 W	Psalm 90, 11-17
	25 Th	Psalm 48, 8-14		18 Th	Psalm 21, 1-8		8 Th	Psalm 91, 1-8
	26 F	Psalm 34, 1-10		19 F	Psalm 24, 1-10		9 F	Psalm 91, 9-16
	27 S	Psalm 34, 11-19		20 S	Eccles. 8, 1-9		10 S	1 Thess. 5, 1-10
	28 Su	Psalm 20, 1-9		21 Su	Psalm 27, 1-10		11 Su	Rev. 7, 9-17

F. J. Lamb, Northcote Printing Works, Clapham Junction, S.W.11.

No. 45. APRIL—MAY, 1937.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



David and Jonathan (see inside).

Issued by the

Strict Baptist Mission

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

A BUSY WEEK-END.

By Violet D. Green, Paniadipatti.

THERE are no buses or trams in Paniadipatti. The only means of travel is by bullock cart. I want to tell you about a week-end journey which I took recently, not for pleasure, but in order to see the women in their homes and to hear them repeat their lessons. There are no roads near us and many of our camps are in places which can only be reached by field tracks. Some of you have doubtless seen pictures of an Indian bullock-cart, so you will know what sort of a conveyance it is. It has no springs, and is mounted on two rough wooden wheels. I scrambled inside and we bumped our way over the fields for nearly two hours.

A VILLAGE SCHOOL.

As we entered the village at which we were to stay, some rude children ran along behind our bandy, or bullock-cart, calling aloud, "White woman! White woman!" These were children who neither attended our school nor came from Christian homes. Our school children gave me a very warm welcome and came running together into the school room, as soon as I arrived; some got there first and all greeted me lustily with their "Salaams."

The boys and girls seemed riveted to the spot. After much difficulty, I persuaded them to go outside, so as to let me get settled and have a meal. Seldom, during the whole period, would they leave the windows for longer than a few minutes. They took up their positions and seemed never to tire of gazing. When the door was shut, there was sure to be some little person outside peeping through a crack or crevice. Then, when I went visiting, these formed a procession behind and followed into every home whither I entered. They were really sorry when the visit was over, and I bumped off in the bandy to return home, although I was decidedly glad to get out of the range of such persistent observation.

Let me close this story with three pictures.

A LITTLE GIRL.

1. Of the crowd of children who thus swarmed about me, one little girl, named Mary, was particularly glad to see me. She is a forlorn little orphan of about six years of age, and is one of our boarding girlies. All through the Christmas leave, she had been very sick and miserable and had not been able to return before. Yet she did so long to come back. Mary looked very neglected as she stood before me. She has only a very poor relative to take care of her during the holidays, and the poor child had probably not had a good meal since she was last at school. How delighted she was to be told that she might return with me in the

bullock-cart. Her dirty ragged garment has been exchanged for a bright skirt and jacket sent out in THE CHRISTMAS BOX, and she is now happy again in our school. Will you remember Mary when you pray?

A CROWD OF BOYS.

2. I wish you could have seen the " Boys " at Sunday morning service. There was such a fine crowd of them. They had made very particular preparation, for they all appeared in the new shirts or coats the Missionary had given them from the Christmas Box. Surely their hair must have received special attention. How it shone ! There was not a hair out of place : it was so well plastered, and the oil streaked down over their foreheads and faces in miniature streams ! It was a close morning : the place was packed, and the atmosphere was very soon laden with the odour of coconut oil. Since the boys were very close to me, I had the full benefit of it ! In spite of the smell, I was delighted to see them and they behaved splendidly. One is always glad to see boys at chapel, whether in India or England. It is just fine when a boy goes regularly to God's House. That boy is setting for himself a straight path, and so long as he walks in it and seeks God, he will become a manly, splendid fellow. Boys ! don't allow the devil to cheat you by means of false friends.

A TINY CHILD.

3. Almost the last home I visited was that of a Hindu family. They were Hindus up to the previous week, and then a wonderthing happened. There came into the heart of that Hindu husband and wife a great desire to hear about the Christian way and to learn about Him who said, " I am the way. Although very poor and ignorant, they know that Hinduism cannot help them, and so sought out the teacher and Biblewoman, asking for instruction. It was not long before they began to teach their two children about the Lord Jesus. Listen to this, after one week's instruction. The mother said to me " Amma ! My little baby boy prays to the Lord Jesus, quite of his own accord. While doing my work, I often hear him saying, ' Lord, I am a very little child, give me good health, Amen.' "

This is the prayer of a toddler of 2½ years of age ! He has somehow grasped, in his baby mind, three very wonderful things :

1. That God is a Loving God and a Living God.
2. That God loves little children.
3. That God hears prayer and listens to a child's prayer.

May every reader of " Y.P. Rays " also learn this, and the still more wonderful truth that Jesus is the Saviour of boys and girls. Please pray for this Hindu family, and especially remember this dear little baby boy.

TWO LITTLE INDIAN BOYS.

By Beatrice Mowle, Namakal.

JONATHAN and David are the two youngest boys in our big family in the Namakal hostel, and came to us as " unwanted children." You will see a picture of them on your cover page. Jonathan is carrying a box on his head, and David carries a suitcase.

Jonathan, the youngest, spent five years in our home on the Kolli Hills, having been brought to us as a baby, just a few days old. David has been with us for a few months only. His parents having died, and his relations not wanting him, he was left homeless to wander about, and to beg for his living when a little boy of eight years old. One of our teachers found him, and brought him in. In his short life he has travelled to many places, since the bus drivers took pity on him and gave him free rides. Jonathan is thrilled to hear about David's experiences and looks forward to the time when he, too, shall see something of the world.

CHRISTMAS DAY.

David learnt many bad things on his travels, but Jonathan could tell him of something good, about which David knew nothing. He could tell of Christmas, and what it means to us. These two little lads were with us for the Christmas leave, and would often find their way to our bungalow to ask many questions about Christmas toys, such as mouth-organs, marbles, and so on. Then they told us what they would like. They were up very early on Christmas morning, and attended the service held in the chapel, in nice new clothes sent from England.

We loved to hear their happy voices and to see their bright little faces when they were pleased with their presents.

THE GREAT GIFT.

All the boys and girls in our village schools and Sunday Schools wish to send a big " THANK YOU," across the sea, for all the good things they have received at Christmas-time. When you read this, you will have almost forgotten about Christmas; but the Indian children will be enjoying their nice presents for many days to come. Let us remember that we can only be happy as we try to make other boys and girls happy; and we can only make others happy when we have the love of Jesus within us, for His love within makes us love others. I wonder whether we have all thanked God for His greatest love-gift to us—the Lord Jesus Christ, who loved us and gave Himself for us.

THE COBBLER.

By Wilfred H. Kuhrt, Madras.

THE man you see in the picture is a cobbler. These men belong to one of the very lowest groups of people in India. As most of you may know, Hindus are divided into a countless number of castes, while there are more than fifty million people who have no caste at all. Even these outcastes have been subdivided into groups, and in our part of the country there are three groups known as Pallars, Pariahs, and Chuklis. Most of our Tinnevelly Christians come from the Pariah class. These Pariahs once beat the drums on Hindu festive occasions. The Chuklis have been condemned by their caste-masters to perform the most unpleasant menial tasks, besides being leather workers and shoemakers. The cobbling occupation is considered to be the very



lowest, because it involves the use of skins of sacred animals, scuh as the cow. Very few Indians will kill a cow however ill or badly injured it may be. When a cow dies, it is the task of the Chuklis to remove the carcase, eat the flesh, and then to use the skin for his leather work. Since Hindu caste people abominate all leather work, and will eat no flesh, one can understand that the poor Chukli is a much despised and thoroughly degraded man.

The man in the picture is sitting on the back verandah of our Kovilpatti bungalow, mending two attaché cases. His work is very roughly done, and almost every stitch needs to be watched. He is an old man, and very stupid, but quite genial. This poor man, together with all other Outcaste or Depressed Class people, has been forced to submit to the harsh and cruel tyranny of the

caste people. Recently, however, large numbers of them are beginning to wonder whether there is not some better way of life open to them. Let us pray for these, the lowest people of India, that they may be brought out of the bondage of depression and poverty, and delivered from the more cruel bondage of Satan.

EARLY IN THE MORNING.

Here is a Searcher which every Sun-Ray member will like, for, in the early morning, the rays of the sun come streaming in the window to awake us from sleep and tell us that a new day has begun. Why not get up and do this very Bible Searcher "early in the morning?"

Lower Group, age under 12.

In the following chapters mention is made of certain persons who **arose early in the morning.** Make a list of the names, giving the book, chapter and verse where they are mentioned Then choose the story that you like the best and write out in full **one** verse, including the words **early in the morning.** The chapters for you to search are—Genesis 22, Exodus 24, 1 Samuel 17, Daniel 6, Mark 16, John 8.

Upper Group, age 12 and under 16.

Follow the instructions given for the Lower Group and in addition search for the names in these chapters—Genesis 28, Joshua 6, Judges 6, 1 Samuel 9, 2 Chronicles 29, Acts 5. In some cases the words are not exactly the same but they have the same meaning. You need only choose **one** story out of the twelve.

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, 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, APRIL 30th. 1937.

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 papers sent in for this Searcher reached an exceptionally high standard as you will see by the list. We were very pleased also to see such a good increase in the number of entries. We welcome 53 new Searchers and one new School—Chase Cross, Romford; and we were pleased to see several Schools represented this time that have been missing from the list for a long time. The names are given in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1 Mary Waspe, aged 13, Wattisham S.S.
2 Freda May Hall, aged 13, Watford Tabernacle S.S.

Special Mention: Rose Barker, Caleb Chapman, Eileen Orriss, Muriel Culliford.

Very Highly Commended: Mollie Turner, Ruth Relf, Mary Relf, Helen Nye, Primrose Austin, J. Christie, Elizabeth Cole, Kenneth Lane, Violet Culliford, Elsie Edmondson, Florence Seaman, Marian Parker, James Usher, Joyce Elstob, Dorothy Jones, Gladys Cheek, Kenneth Bloomfield, Annie Bromley, Olive Knight, Gwen Parker, Violet Pond, Olive Painter, Mabel Simmons, E. Westcott, Iris Whitney, Freda Carter.

Highly Commended: Phyllis Taylor, Kathleen Fountain, Dorothy Orriss, Lucy Brownrigg, Betty Kirby, Donald Redhead, Phyllis Miller, Benjamin Clover, Freda Dade, William Paper, David Relf, Olive Hedges, Edith Watts, Beryl Bishop, David Watts, Cissie Pearson, Evan Wells, R. Tye, Clifford Pond, Margaret Hawes, Ruth Greengrass, Doris Crowhurst, Freda Jackson, Ivy Theobald, Hazel Seaman, Eric Lane, Elsie Davis, Mabel Hawes, Phyllis Varndell, Iris Wornell, Phyllis Yorke, Ruth Sayers, Joyce, Farrer, Phyllis Coman, Ruby Marjoram, Peggy Key, Violet Peck, Mary Clover, Alfred Coman, Rhona Robinson, Doris Sweetman, Evelyn Cook, Mary Cheshire, Sibyl Tiffen, Doreen Honnor, Eileen Gittings, Connie Lithgow, Peggy Mortlock, Joan Playford, Edith Wadsworth, May Sweetman, Lilian Moore, Barbara Green, Hazel Green.

Commended: Hilda Catmull, omitted one answer; George Abbott, Audrey Balchin and Gladys Gammons did not complete the verses; Joyce Bailey and Margaret Long only answered Upper Group questions; Ivy Philpot sent references only.

Lower Group, age under 12.

Prizewinners: 1 Eileen Turner, aged 9, Providence S.S., March.
2 Joan Hampshire, aged 11, West Ham Tabernacle S.S.

Special Mention: Ronald Lane, David Turner, Mollie Bradnam, Vera Gurney, Dennis Surridge, Victor Palmer.

Very Highly Commended: Miriam Bradnam, Hilda Houghton, Daisy Palmer, Peter Wilkinson, Ronald Cherrill, Ronald Mountain, Molly Theobald, Albert Chapman, Peter Driver, Connie Miles, Ivor Steele, Myrtle Honeysett, Sylvia Cheek, Ronald Dyke, Albert Driver, Ruth Key, Harold Abbott, Edna Phillips, Sheila Walshaw, Rene Vaughan, Marion Glass, Doris Fuller, Kate Durrant, Marian Marsh, Gerald Plowright, Norman Ing, Arthur Wallis, Ruth Nye, R. Baker.

Highly Commended: Dulcie Marjoram, Olive Westcott, Marsina Girling, Alec Debenham, Betty Balchin, Eileen Brownrigg, Inez Barker, Lawrence Wells, Vida Long, Barbara Marjoram, Phyllis Harvey, Joyce Hart, William Debenham, Betty Teale, Philip Holder, Muriel Dovey, Oliver Toms, Alan Pilgrem, Jean Etheridge, Joan Bethell, Peggy Hunt, Audrey Etheridge, Joyce Tripp, Kathleen Braddy, Olive Grimwood, Fairlie Mills, Audrey Steele, Irs Keeble, Hilda Jones, Elsie Green, Muriel Pryke, Susie Collins, Robert Turner, Lois Watkins, Rose Cullen, Violet Frost, Leslie Jones, Florence Turner, Jean Pearce, Eleanor Parker, Eric Palmer, Herbert Newland, Joan Fitzjohn, Joyce Key, Donald Whitney, Geoffrey Wood, Doreen Davis, Mary Lee, Marjorie Howlett, Betty Bartram, Edna Barr, John Balchin, Edith Girling, Harry Key, John Bloomfield, Doris Jermyn, Doris Sewell, Eileen Gentle, Margaret Asplin, Eric Ilett, Violet Smith, Joyce Bass, Vera Cook, R. Honnor, Iris Pryke, Iris Fisher, Beatrice Newstead, Doreen Girling, Hugh Green, Rhoda Relf, Ethel Yardy, Doris Fincham, Kathleen Staff, Roy Green, Jessie Eades, Irene Green, Betty Fountain, Kathleen Mayne, Edith Shuttleworth, Winifred Mackrow, Joan Popkin, Noel Frost, Louis Ansell, and Pamela Ansell.

Commended: Phyllis Adams, Dorothy Adams, Harold Cull (omitted one answer), Doris Moore, H. Bartram, Alan Toms, Edith Mitchell (omitted one answer), Sidney Jupp, Joyce Feeney, Joyce and Gladys Honnor (omitted references). The following sent correct references but omitted to complete the verses: Mary Gammons, Alma Daniels, Mabel Gamester, Joan Mustill, Muriel Asplin, Bernard Bawden, Kathleen Jarvis, Eileen Mustill, Eileen Bawden, Stewart Fowler. David Mills was received too late for competition.

Not for Competition: Misses Dorothy Best, Hope Baker, Edith Carter, Agnes Still; Mr. Edgar Bull.

March again heads the list; West Ham second; Horham third.

LETTER FROM UNCLE PETER.

My dear Nieces and Nephews,

On May 12th, the whole world will be represented at the Coronation of George VI, King of England. We pray that God will bless our King and Queen and make their reign both long and peaceful. When the crown is placed upon the head of the King, the homage of the British Empire meets upon him and he becomes the head of a vast dominion, composed of many peoples from every continent of the world.

Whilst it is true that there is no glory upon this earth so great as that which awaits our uncrowned king, his glory cannot be complete. His rule is limited, for there are many countries where his sway is not owned. I want you to think of a yet greater King, whose Coronation day is coming. "He shall be King over all the earth": every knee shall bow before Him and every tongue shall confess Him as Lord. All kings shall fall down before Him, and nations shall serve Him, for the kingdoms of this world shall become the Kingdom of our Lord and of His Christ.

Not alone in India but all over the wide world, His messengers are seeking to extend His Kingdom in the hearts and lives of men. It may be that all things are not yet put under Him. It is true that the Lord Jesus is as yet uncrowned in the lives of many. At His Coronation there will be none that will refuse Him their homage and obedience, for the Father hath given all things into His hands. What a joyful day that will be! How "blessed are all they that put their trust in Him!"

Two Sun-Ray members wrote to tell me that they have followed Christ by baptism. May God bless you each. I also received letters from Phyllis Adams, Edna M. Barr, Lucy Brownrigg, Freda Carter, Muriel Culliford (1 John 3, 23), Violet Frost, Olive Grimwood, Hilda Houghton, Dorothy Jones (glad to hear of the scholarship), Leslie Jones, Edith Mitchell, Ruth Sayers, Evelyn Westcott (Ephesians 3, 20 and 21).

May God be with you all.

Your loving,

UNCLE PETER.

The Death of Elisha.

Apr.	5	M	**2 Kings 13, 14-21**
	6	Tu	Psalm 90. 1-10
	7	W	Psalm 90. 11-17
	8	Th	Psalm 91. 1-8
	9	F	Psalm 91. 9-16
	10	S	1 Thess. 5. 1-10
	11	Su	Rev. 7. 9-17

The Captivity of Israel.

Apr.	12	M	**2 Kings 17, 1-12**
	13	Tu	2 Kings 17, 13-23
	14	W	**2 Kings 17 24-32**
	15	Th	**2 Kings 17, 33-41**
	16	F	Hosea 11. 1-12
	17	S	Psalm 14. 1-7
	18	Su	Rom. 11. 1-8

The King's Forerunner.

Apr.	19	M	**Matt. 3, 1-10**
	20	Tu	**Matt. 3, 11-17**
	21	W	Isaiah 40. 1-11
	22	Th	Isaiah 11. 1-9
	23	F	Psalm 72. 1-8
	24	S	Luke 3. 1-9
	25	Su	Luke 3. 10-18

The King Tempted.

Apr.	26	M	**Matt. 4, 1-11**
	27	Tu	Gen. 22, 1-8
	28	W	Deut. 6. 1-9
	29	Th	Deut. 6. 10-17
	30	F	Deut. 8. 1-10
May	1	S	James 1. 5-14
	2	Su	1 Peter 4. 12-19

Subjects of the Kingdom.

May	3	M	**Matt. 5. 1-10**
	4	Tu	**Matt. 5. 11-16**
	5	W	Gal. 5. 16-26
	6	Th	Isaiah 51. 1-8
	7	F	Prov. 14. 21-31
	8	S	Psalm 15. 1-5
	9	Su	Rom. 14. 16-23

The King Speaks of Prayer.

May	10	M	**Matt. 6. 1-6**
	11	Tu	**Matt. 6. 7-15**
	12	W	1 Sam. 1. 1-10
	13	Th	1 Sam. 1. 11-20
	14	F	1 Sam. 1. 21-28
	15	S	Acts 12. 5-14
	16	Su	James 5. 13-20

Roots and Foundations.

May	17	M	Matt. 7. 7-14
	18	Tu	**Matt. 7. 15-22**
	19	W	**Matt. 7. 23-29**
	20	Th	Prov. 12. 12-20
	21	F	Isaiah 28. 14-22
	22	S	Psalm 11. 1-7
	23	Su	2 Tim. 2. 15-23

The Lord of Power.

May	24	M	**Matt. 8. 1-13**
	25	Tu	Psalm 33. 1-9
	26	W	Job. 38. 1-11
	27	Th	John 4. 46-54
	28	F	Matt. 28. 16-20
	29	S	Luke 4. 33-37
	30	Su	John 14. 8-14

Wind and Waves Obey.

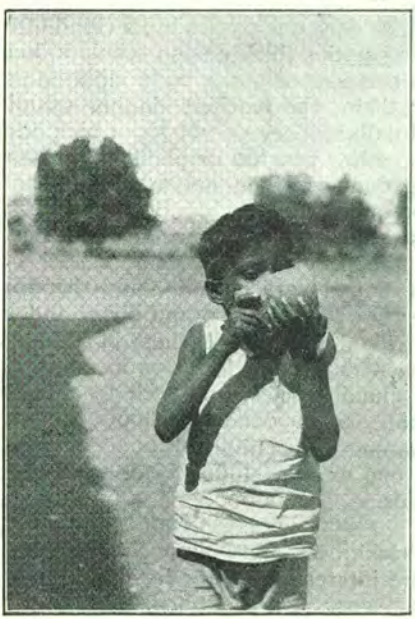
May	31	M	**Matt. 8. 23-27**
June	1	Tu	Psalm 65. 5-13
	2	W	Psalm 148. 1-9
	3	Th	Psalm 77. 11-20
	4	F	Jonah 1. 1-10
	5	S	Job 37. 1-10
	6	Su	Psalm 107. 23-31

F. J. Lamb, Northcote Printing Works, Clapham Junction, S.W.11.

No. 46. JUNE—JULY, 1937.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



"Taking a drink."

Issued by the

Strict Baptist Mission

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

AN INDIAN SCHOOL.

By Wilfred H. Kuhrt, Madras.

HOW often do you thank God for your splendid English school with its fine halls and large airy class rooms; its abundance of good lesson books, its playground and its organised games? If you came with me to the schools where our Indian children study, you would quickly realise how many blessings you enjoy. Let us go to our school at Koyambedu. It is a few miles out of the city, and stands right on the main road which joins Madras, Bangalore, Mysore and Calicut. Lorries thunder past continually, and, as each one passes by, a cloud of dust blows in at the front door and settles thickly upon scholars, books, and everything else. To this school about sixty children come every day. Fortunately for them, the teachers do not examine their faces, hands, hair and nails. They do not sit at nice desks like you do. Instead, they have low benches or planks which raise them about a foot off the ground. When not in use, books and slates are put on the floor under the bench. Books, slates and chalks are not provided as they are in England, but each child must buy his own. Because the people are so poor, school books and most other books are bound very cheaply, and therefore very poorly. In a short time they become torn and dirty, and if your teachers saw them, they would want to pile them in a heap and burn them. Some of our teachers have little tables in which they keep registers and other school articles, and each teacher is provided with a chair or a stool. In the Madras schools, you would also find a book-case containing models and maps. You might see a globe, and sometimes one or two stuffed birds, and the skeletons of a few small animals.

Lesson Time.

At nine o'clock, we start with the Arithmetic lesson. I have spent some interesting times listening to the teachers setting Mental Problems. On this particular day while the teacher was teaching another class, I checked the work of the top class and tried to point out some mistakes. I find that Indian children, like other children, make many of their mistakes through carelessness and not through ignorance.

The second lesson is always Scripture, when the children are kept busy learning passages of the Bible and hymns. Questions are asked—and answers given—about the Lord Jesus and His work. They are told Bible stories too. Geography, Nature Study, Tamil, Poetry, Singing and Civics are also taught. In the Civics lesson, they are taught a great many useful things about the Post Office, the Savings Bank, and Co-operative Societies. The last period in each day is taken up with games and drill.

On keeping awake.

During lesson-time, the teachers nearly always make the children stand up, for while they are standing up, they cannot go to sleep. India is a very sleepy country, and lessons are often very dull. They are also made to do a few physical jerks between lesson periods to keep them alert. The teacher shouts "Sit, stand; sit, stand," about half-a-dozen times, and the girls and boys pop up and down like so many jacks-in-the-box. In the infant classes in England, children are usually taught to count with coloured beads on a frame. Here they use beans and bundles of little sticks. Sometimes, the teachers draw out letters of the alphabet on the floor, and then the children place beans upon the chalk lines, and so learn how to form letters.

It is our chief hope that both the Scripture lessons and the influence of the teacher may be used by the Lord to bring many of these boys and girls to Christ. Many of our scholars, who have been baptized and have joined the Church have told us that they have never forgotten the lessons learnt in early days whilst at school. We would like you to pray that many more of our scholars may be led to Christ.

A THRILLING BOAT TRIP.

By Ella Champion, Kolli Hills.

IN India, we have to go for our holidays earlier than you do in England. The weather begins to get hot by the end of January and by the end of April, it is so hot that everyone is glad to go away, in order to keep well. On the Kolli Hills, the weather does not get as hot as it does on the Plains but, since very bad fever comes in April, May and June, we also go away about that time. After we had made arrangements for our holiday this year, the people wrote asking, "would we like to travel the last eighteen miles in a houseboat?" We replied that we should be very pleased. Seeing that we had to go nearly two hundred miles in an uncomfortable bus, we were glad to think that we could do just a small part of the journey in a little more comfort. It was not until just before we started that we learned that the distance to our destination was sixty miles by river and lake and that, instead of a few hours, it would take five days. We enjoyed it, and I want to tell you a few of the adventures we had.

We arrived late on Saturday evening and could not therefore see our surroundings until Sunday. Everything was beautifully green and there were many flowers, including hundreds of wild mauve Iris. In the distance grand snow-capped mountains appeared on every side.

We tried to be most careful to prevent baby Mark from tumbling over the side, but on the very first day, he went to the end of the boat and fell in the water. You can just imagine how frightened we all were, but he was soon hauled out safely. After that, we were all very careful and Mark seemed to know, for he never ventured on to the end of the boat alone again. Early on Monday morning, we set off. The boatmen used long poles and punted us along, or, at times, walked along the bank, pulling us by long ropes. The air was cool and delightful but soon the wind began to blow and the men were afraid to cross over part of a very large lake. We learnt afterwards that a number of people had lost their lives there a few days before. After a lot of talk and discussion amongst themselves, they started off (singing very loudly to hide their fears), and, after several hours hard work, we came safely to the canal.

But our troubles were not over. As we went into the canal, five or six lots of big logs were coming downstream, and the current was very swift. As as we got to a corner, one tremendous lot of logs came down the canal straight for us and it seemed as though it would break our boat with one blow. All the men shouted: only one lad, son of our boatman, thought what to do. Shouting to the men, he began to push our boat back downstream and soon had it going, so that, when the logs touched us, they only pushed the boat along with them a little way. We praised the Lord that we had been preserved from that danger.

Next morning, we started off again. When the boat was going very slowly, we would walk along the bank. The weather continued windy, and as we were going to tie up, a squall arose, causing our boat to knock against the side and sway badly. Suddenly, there was a tremendous lot of shrieking and shouting outside and we could feel ourselves swaying from side to side. On opening the door, we found a crowd of men hanging on to the end of our boat; they called us out in a great hurry. One of the cables had broken and we were in danger of being swept down the river. Our boat would soon have turned over, as it had a flat bottom. But the men managed to hold it and, when the water got calmer, took it to a safer place in the river and tied it securely. Once more, we praised the Lord for deliverance.

Now you may be sure that after all these adventures we were really glad to see the lock through which we went into calmer waters. We knew then, that if the storms did come, they could not dash us about, as they had done before. How it reminded us of the Lord, who maketh the storm a calm, so that the waves thereof are still. Truly, we may find in Him our Refuge and Strength as He listens to our cry and answers our prayers.

DO YOU KNOW YOUR BIBLE?

By H. A. Huckell (Uncle Arthur), Sendamangalam.

THE members of the Sun-Ray League may wonder why I ask them this question—"Do you know your Bible?" Any boy or girl who thinks of becoming a missionary one day, will need to know the Bible very thoroughly. A Missionary must know his Bible for the following reasons :—

(1) Because his business in life is to tell men and women about the true God; and the Bible is God's WORD. It is the only book in the world in which God's thought, God's utterances, and God's acts are recorded. Ref. Hebrews 1, 1-2.

(2) Because he will seldom attend an English service, or hear an English sermon, or sing an English hymn. Hence, he must know how to dig out nuggets of truth from the Word for himself, so that—

(a) his own spiritual life may be fed. Ref. Psalm 119, 103.

(b) he may be able to minister Christ to others. Ref. John 17, 8.

(3) Because he may not always have an English-Tamil Dictionary, or the one he has may be defective. If he knows his Bible, he will probably be able to find the word he wants every time. Ref. Psalm 119, 99 and 100.

(4) Because he may get captured by bandits and lose his Bible. He cannot lose what is stored in the mind and heart. Ref. Psalm 119, 11.

(5) Because even if he does not get captured by bandits, he will need the comfort of its precious promises in times of depression. Ref. Psalm 119, 49.

(6) Because he will have to deal with very clever men, well-versed in the subtle philosophies of a false religion, and men who will argue strongly against the Gospel message. Ref. Ephesians 6, 17, and Psalm 119. 46.

(7) Because he will have no minister or Christian friend to turn to for advice in moments of difficulty, but will have to make the most important decisions, relying solely on God and His Word. Ref. Psalm 119, 130.

David said, "I will delight myself in Thy Statutes: I will not forget Thy Word." Psalm 119, 16.

A CORONATION SEARCHER.

The great day has come, and has gone into the land of memory. No boy or girl can forget the thrill of the crowning of our King, especially those who listened to the broadcast of the service in the Abbey. But whether in Recognition or Anointing, Investiture or Crowning, all the glory of our earthly king does but remind us of the exceeding and eternal Glory of the Lord Jesus, Heaven's King. This Searcher tells us about His Royal Person.

Lower Group age under 12.

First of all search for the following sentences and write them out in the order in which they are given, giving the book, chapter and verse where found.

1. The Lord is King for ever and ever. Psalm 10.
2. God is the King of all the earth. Psalm 47.
3. All kings shall fall down before him. Psalm 72
4. The living God and an everlasting king. Jeremiah 10.
5. The Lord shall reign for ever and ever. Exodus 15.
6. And of his kingdom there shall be no end. Luke 1.
7. God of gods and Lord of lords. Deuteronomy 10.

Then very carefully underline one word in each sentence which forms a title given to the Lord Jesus Christ, which you will find in Revelation ch. 19.

Upper Group, age 12 and under 16.

Answer the questions set for the Lower Group, then find the answers to these questions. Where do we read of—

1. The crowning of a king.
2. The anointing of a king.
3. The king's throne.
4. The king's sceptre.
5. The king's ring.
6. The king's palace.
7. The king's banquet.

The answers will be found in Daniel 5, Esther 8, Genesis 41, 1 Samuel 16, 2 Kings 11, Esther 1, 1 Kings 10.

These are not in the same order as the words. Write out your answers in this way—

The crowning of a king is found in ——

The anointing of a king is found in ——

and so on, in each case giving the book, chapter and verse where found Then write out in full the verse in one of the above-mentioned chapters in which you find the words "God save the king."

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, 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, JUNE 30th, 1937.

RESULTS OF LAST BIBLE SEARCHER.

Although there were not quite so many entries as last time, we were very pleased with the papers that were sent in, some of which gained very high marks although not quite winning a prize. We welcome 33 new searchers, with a special welcome to George Abbott, Amy Hawes, Roy Leaver and Stephen Toms, who are only six years old. Here are the names in order of merit.

Upper Group, age 12 and under 16.

Prize-winners: 1 Muriel Culliford, aged 14, Park Ridings S.S.
2 Hazel Seaman, aged 14, Aldringham S.S.

Special Mention: Mollie Turner, Florence Seaman.

Very Highly Commended: Victor Boorne, Lucy Brownrigg, Ruth Sayers, Iris Whitney, Violet Culliford, Marian Parker, Gwen Parker, Annie Bromley, Mary Waspe, Frederick Austin.

Highly Commended: Ronald Lane, Peggy Key, Joyce Farrer, Dorothy Jones, Hilda Flack, Jean Marsh, Ivy Theobald, Eileen Orriss, Temple Grimwood, Geoffrey Wood, Kenneth Bloomfield, Dorothy Orriss, Phyllis Varndell, Philip Hitchcock, Olive Painter, Phyllis Miller, Barbara Wheeler, Doreen Honnor, Margaret Hawes, Caleb Chapman, P. Hooper, Benjamin Clover, Ruth Greengrass.

Commended: Most of these were wrong in one answer. Clifford Pond, Iris Keeble, David Relf, Freda Dade, James Usher, Mary Clover, Doris Crowhurst, Iris Wornell, Betty Kirby, Ruby Marjoram, Phyllis Yorke, Violet Pond, Ruth Relf, William Paper, Rose Millett, Mary Relf, Margaret Cook, Primrose Austin ,Joan Etherington, Joyce Elstob. Grace Phillips, Mabel Hawes and D. Watts (omitted verse), Doris D'Archamband, Robert Crawley, Elizabeth Cole. George Jupp, Kenneth Lane, Marjorie Edwards, Grace Parker. Freda Thompson sent answers to Upper group only; Phoebe Jeffrey sent answers to Lower group only.

Lower Group age under 12.

Prizewinners: 1 Vera Gurney, aged 11, Akeman St. S.S., Tring.
2 Hilda Jones, aged 11, Hainault Road S.S., Leyton.

Special Mention: George Abbott, Doris Jermyn, Eileen Turner, Brenda Wallis, Peter Wilkinson, Myrtle Honeysett, Derek Meader, Harold Abbott.

Very Highly Commended: Ray Leaver, Eleanor Parker, Muriel Dovey, Edna Phillips, Ronald Cherrill, Doreen Edwards, Peggy Abbott, Lois Watkins, Joan Fryer, Harry Wallis, Rene Vaughan, Margaret Satchell, Joyce Bass.

Highly Commended: Ronald Key, Daisy Palmer, Jean Etheridge, Marsina Girling, Albert Cuthbert, Doris Braddy, Frederick Coster, Albert Chapman, Roy Green, Arthur Wallis, Ena Neilson, Lizzie Jeffrey, Fairlie Mills, Gwen Relf, Dennis Surridge, May Trott, Joyce Key, Joan Hampshire, Kathleen Braddy, Audrey Etheridge, Betty Bartram, Sheila Walshaw, Victor Palmer, Marjorie Howlett, Heather Allen, Albert Driver, Norman Flack Olive Grimwood, Norman Ing, Harold Bartram, Doris Fincham, Eric Burroughs, Doreen Girling, Hugh Green, Audrey Boorne, Betty Howard, Rose Lovett, Dulcie Marjoram, Rose Cullen, Edith Girling, Barbara Marjoram, Rodney Baker, Margaret Allen, Mollie Theobald, Alan Pilgrem, Connie Miles, Sylvia Cheek, Gerald Plowright, Doris Fuller, Miriam Bradnam, Beatrice Newstead, Eric Palmer, Clifford Fowler, Leslie Jones, Mollie Bradnam, Eileen Brownrigg, Mary Lee. Peter Driver, Hilda Houghton, Herbert Newland, Donald Whitney, Florry Allen, John Dobbs, Muriel Asplin, Joan Fitzjohn, June Edwards, Raymond Honnor, Kathleen Fox, Dulcie Plowright, Susie Collins, Gladys Honnor, Amy Hawes, Janet Greengrass, Peter Jermyn, Audrey Steele, Dinah Goucher, Elsie Botley.

Commended: Robert Turner, Monica Harmer, Marjorie Sayers, Ruth Key, Phyllis Adams, John Bloomfield, Dorothy Adams, Florence Turner, Joyce Honnor, Alan Toms, Harry Key, Mary Etherington, Stephen Toms (omitted verse), Oliver Toms, Rose Dyer, Inez Barker, Stewart Fowler, Rose Hill, Joan Popkin, Gladys Finch, Edith Mitchell.

Not for Competition: Mrs. D. Trowbridge; Misses Dorothy Best and Vera Whitney; Messrs. Edgar Bull, Horace Parker, G. J. Stevens and Oscar Reeve. Also an entry with Hunts postmark. without name, age, or address.

March Sunday School heads the list, with Eastbourne second, West Ham third.

SUN RAY LEAGUE.—If you would like to know all about the Sun Ray League, ask for particulars when you send in your paper.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

A short time since, a very thoughtful Council covered the footpath outside my house with a thick layer of tarred stones, which were very carefully rolled down flat and smooth. One day last week, when walking along this path, I found a number of little humps a little larger than a penny piece. Day by day, the humps grew larger until a crack appeared in their top. The tarred stones were pushed backwards and, through the crack, there appeared the curly green frond of the Bracken Fern. The path, with its layer of hard tarred stones made a very close prison for the little fern, and stones are harder than fern stems. You might have thought that the path was more powerful than the fern, but the path was dead and the fern is alive.

Do you ever wonder how it is that our missionaries can toil on in India without being discouraged? They are facing many difficulties: they have many oppressions to contend against, which are just like hard paths. But they know that they will win through, because the life of the Lord Jesus is made known in their own hearts, in the Word which they preach and in the lives of Indian men and women. The Lord Jesus compared His Word to a seed which grows, and the seed has the future with it. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

I was delighted to receive letters from Annie Bromley, Gladys Finch, Hilda Houghton, Edith Mitchell, James Usher and Mary Waspe. May God bless each one of you and all the boys and girls who read "Rays"; and may His Life stir our souls and strengthen our lives, until He is crowned King within our hearts.

Your loving,

UNCLE PETER.

A Royal Pardon.			The King's Servants.			The Sabbath Day.		
June	7 M	**Matt. 9, 1-8**	June	28 M	**Matt. 10, 1-15**	July	19 M	**Matt. 12, 1-9**
	8 Tu	**Matt. 9, 9-13**		29 Tu	John 1, 35-42		20 Tu	**Matt. 12, 10-21**
	9 W	Micah 7, 14-20		30 W	John 1, 43-51		21 W	Exod. 20, 1-11
	10 Th	Neh. 9, 13-21	July	1 Th	Luke 10, 1-9		22 Th	Exod. 23, 4-13
	11 F	Isaiah 1, 16-20		2 F	2 Tim. 2, 6-15		23 F	Isaiah 58, 6-14
	12 S	Exod. 34, 1-9		3 S	Acts 13, 44-52		24 S	Luke 14, 1-11
	13 Su	Psalm 130, 1-8		4 Su	Luke 12, 41-48		25 Su	Neh. 13, 15-22
The Daughter of Jairus.			**A Message to John.**			**The Sower.**		
June	14 M	**Matt. 9, 18-26**	July	5 M	**Matt. 11, 1-6**	July	26 M	**Matt. 13, 1-9**
	15 Tu	Matt. 17, 14-21		6 Tu	**Matt. 11, 7-15**		27 Tu	**Matt. 13, 10-17**
	16 W	Luke. 8, 41-48		7 W	John 5, 31-39		28 W	**Matt. 13, 18-23**
	17 Th	Luke 8, 49-56		8 Th	James 2, 1-9		29 Th	Haggai 1, 3-11
	18 F	1 Kings 17, 17-24		9 F	Mal. 4, 1-6		30 F	2 Cor. 9, 6-15
	19 S	2 Kings 4, 26-36		10 S	Luke 16, 10-17		31 S	Acts 2, 1-13
	20 Su	Acts 9, 36-43		11 Su	1 Cor. 1, 18-25	Aug.	1 Su	Eccles. 11, 1-8
The Blind and Dumb.			**A Loving Invitation.**					
June	21 M	**Matt. 9, 27-31**	July	12 M	**Matt. 11, 16-24**			
	22 Tu	**Matt. 9, 32-38**		13 Tu	**Matt. 11, 25-30**			
	23 W	Psalm 146, 1-10		14 W	John 7, 31-39			
	24 Th	Isaiah 42, 5-10		15 Th	Amos 5, 1-8			
	25 F	Luke 4, 14-22		16 F	1 Cor. 2, 1-10			
	26 S	John 9, 1-11		17 S	Rev. 22, 13-21			
	27 Su	Luke 11, 14-23		18 Su	Luke 18, 9-16			

F. J. Lamb, Northcote Printing Works, S.W.11.

SEE NOTICE OF MEETING INSIDE.

No. 47. AUGUST—SEPTEMBER, 1937.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Madras boys on the way to School.

Issued by the

Strict Baptist Mission

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

AN IMPORTANT LETTER.

Many members of the Sun-Ray League have been giving to the Mission by means of Gift forms, Christmas gifts and in other ways too. We are sure that you will be most interested to hear from Mr. Kuhrt how your money is to be spent for the boys and girls at Tathankuppam. There may be some of you who have no share in this good work because you have joined the Sun-Ray League but have not used your Gift form. There are others who have not yet joined the Sun-Ray League. Why not ask Uncle Peter to send you particulars?

We are very glad that Mr. W. H. Kuhrt is taking Uncle Vethanayagam's place and that he is writing such interesting articles concerning the work. We pray that God will bless his labours abundantly.

UNCLE PETER

Kilpauk, Madras.

To Members of Sun Ray League.

We wish gratefully to acknowledge on behalf of the Tathankuppam children the generous gift that has been sent by the members of the Sun-Ray League. It may be of interest to the donors if we give some idea of the way in which we propose to spend the money.

Our strip of land in Tathankuppam is not very large being just sufficient for the school building and the teachers' house, leaving a small space between the two, which can be used as a garden. Hitherto this spare space has not been utilised for gardening, because there has been no way of keeping off cattle and other intruders. The inspectors are very anxious that all scholars should be encouraged to take an interest in beautifying their school surroundings, and ultimately their own homes, and of course we are eager to co-operate. But keeping a garden in India is no easy thing, even if it is adequately protected. If it is open to all raiders, animal and human, gardening becomes quite impossible. So the first charge on the money will be the fencing in of the land and the breaking up of the soil, preparatory to making a pleasant garden for the Tathankuppam children.

The next thing is to make the school building fit to withstand the heavy rains, which will be coming along at the close of the year. The school has only a thatched roof and, here and there, are yawning gaps. On the floor beneath those gaps are hollows, where the falling rain has eaten away the mud flooring. We must do something about that; so we are going to get fresh straw for the roof, and bind it on tightly with thin laths of wood.

It would be very nice to have a proper tiled roof, but even if we could afford the tiles we could hardly afford to rebuild the walls in such a way that they would support the weight of the tiled roof. Anyway, the new straw will keep the rain out fairly well and make it possible for Sun-Ray scholars to do their study fairly comfortably. Then we shall also level up the floor, so that the little tots don't tumble over.

Next, we want to provide some new easels, for the old ones are very tottery and have to be put up against the wall. Then, the school has an old book case, with half the panes of glass missing. If we can clean up that book case and put new glass in, the teacher and the children can make a much better show of their museum. Perhaps they will have birds' eggs, stuffed animals, skeletons and all sorts of things stowed away in that case after



it is repaired. If they do, I will write to you to detail about the School Museum.

You will be interested to know that we have just sent a new teacher to your school. His name is Mr. S. Vethamanicam and he with his wife are now living and working here. They have four little girls of their own, and the eldest, who is seven, is soon to be sent to a boarding school.

Thanking you for your kind remembrance of us,

Yours very sincerely,

On behalf of Tathankuppam boys and girls,

(Signed) WILFRED H. KUHRT.

THE STORY OF TUMBIE.

By Violet D. Green, Paniadipatti

MANY of you have heard of Jesudason, who is familiarly known as "Tumbie," and I am sure that you will be interested to hear a little more about him. The first three years of his life were very sad; as his mother was subject to bad attacks of madness and would roam about the fields all night, with her baby. For many hours, neither mother nor baby would have any food or sleep. Sometimes she even tried to kill herself by jumping into a deep well, but was rescued. Because his mother gave such trouble to people, neither she nor Tumbie were treated kindly. Sometimes when he was trying to protect and help his mother. Tumbie was dragged roughly away and flung aside.

Happier days.

In those days, poor little Tumbie was very dirty and rude. How could he be otherwise when he had no one to teach him or to care for him? He was half starved and very terrified of white people. I tried hard to make friends with him and to coax him to the bungalow, but it was hard work. He was more like a little, frightened wild animal than a human child. But gradually, love won him and he would spend happy hours in our bungalow, playing with toys and looking at picture books. Sometimes we gave him fruit and sweets.

School Days.

When he was about 3 years old, Miss Poole and I adopted him, and he has since lost his mother. He very soon became happy and affectionate, and his rude habits disappeared. For quite a long time, he went to the Paniadipatti boys' day school and then, about four years ago, we sent him to the Namakal boarding school. He is now twelve years old, and is studying in the sixth standard. I am afraid that he is neither very industrious nor very clean. When he was asked what he would like to do upon leaving school, he said that he wanted to learn weaving or motor-driving, because neither of these needed much book-learning.

Another Chance.

A few days ago, before he was due to go back to school after the summer holidays, I told him that I should write to the missionary for a report of his behaviour and progress. He was quite willing for me to do this and did not mind when I suggested writing to the Headmaster also. But when I said that I wished to write to the Boarding Master, he burst into tears and implored me not to do so. I wonder if any of you boys and girls know why he was so upset! Anyway, I did not write to the Boarding Master but gave him another chance to do better during this

term. Will you pray for Jesudason that he may become truly converted and follow the Lord Jesus Christ? I pray the same prayer for each one of you.

Come to The

SUN-RAY MEETING

at

Mount Zion Chapel, St. Johns Wood Road, London, N.W.

On SATURDAY, SEPTEMBER 11th, at 3.30 p.m.

Chairman: Pastor T. REYNOLDS

Speakers: Dr. RUTH HARRIS and Missionary A. J. MORLING.

ALL BOYS AND GIRLS ARE WELCOME.

LIGHT OF WISDOM.

By B. L. Mowle, Namakal, S. India.

GNANAVOLIE is the name of a little girl of 14. Her name means "Light of Wisdom." She is an only child, and very dear to her parents; though she grieves them because of her bad temper and her inability to pass the 5th Standard in school. She has tried to pass this standard again and again, but has always failed in arithmetic. Perhaps some little girl reading this can sympathise with her. Although this little girl has several failings, she longs to follow in the footsteps of her mother who is a Bible Woman. She has invited children to her house, and has told them Bible stories, and taught them Christian lyrics for some time. Only recently has she realized that her heart needs to be clean before teaching others.

God has revealed to her His great love and mercy in Jesus Christ, and she is now seeking to witness for Him, because He is her personal Lord and Saviour. I have been to see her once or twice since this great joy came into her life, but she finds that the path is not always easy. We too must realize how impossible it is for us to try and live lives that shall bring Glory to our Lord and Saviour Jesus Christ in our own strength; and we need to pray daily to Him for fresh strength.

Gnanavolie, or "Light of Wisdom," is not clever, but we know that as she seeks to make the Lord Jesus, King of her life, she will grow in wisdom, for "the fear of the Lord is the beginning of wisdom." In Job, chapter 28, we read this question, "Where shall wisdom be found"? If we read the chapter through, we shall find the answer is there also. "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

HOW WILL YOU SPEND YOUR HOLIDAY?

Last August, 110 boys and girls did their Bible Searcher; whilst 190 went out to play because they thought that play was more interesting than Bible Searching. Here is a Bible Searcher which combines more holiday amusement than you will ever get in a week by the sea. Whether going for a walk, or fishing, or swimming, or camping, or climbing, or reading, or playing in the street, say to yourself "I must not forget to do my Bible Searcher!"

Lower Group, age under 12.

Read through the chapters named very carefully and find the verses in which the following recreations and amusements are described.

1. A country walk.
2. Fishing.
3. Reading a book.
4. Swimming.
5. Building on the sand.
6. Playing in the streets.

The answers will be found in Matthew 7, Zechariah 8, Mark 16, John 21, Jeremiah 36, Isaiah 25. But they are not in the same order as the words. When you have found them write out your answers in this way.

A country walk is found in.....

Fishing is found in.....

and so on, in each case giving book, chapter and verse. Then underneath write out IN FULL the verse which tells of something you hope to do during your holiday.

Upper Group, age 12 and under 16.

Follow the instructions given for the Lower Group, and in addition find the answers to these questions.

7. Gardening.
8. Needlework and embroidery.
9. Camping.
10. Exploring ruins.
11. Sailing in a ship.
12. Climbing.

The answers are found in Nehemiah 2, 1 Samuel 14, Luke 8, Exodus 28, Genesis 2, Exodus 15 Write out your answers in the same way as the Lower Group, but you need only write out one verse in full.

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, 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, AUGUST 31st, 1937.

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 papers were, on the whole, very good indeed. Most Searchers gave correct references though several in both Groups forgot to underline the words which formed the title given to the Lord Jesus Christ—King of kings and Lord of lords, and thus lost a few marks. We welcome 16 new Searchers this time—not quite so many as usual. Here are the names, in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: Three scholars tied for the first place with papers of exceptional merit. But as Muriel Culliford and Vera Gurney are ineligible this time the awards go to—

1. Norman Ing, age 12, "Zoar," Bradford.
2. Victor M. Boorne, age 15, "Zion," New Cross.

Special Mention: Florence Seaman, Hazel Seaman, Ronald Lane.

Highly Commended: Violet Culliford, Dorothy Jones, Ruth Sayers, Phyllis Nash, Eveline Caton, Kenneth Bloomfield, Gwladys Edwards, Lucy Brownrigg, Jean Marsh, Olive Painter, Geoffrey Wood, Mary Relf, Margaret Hawes, Evelyn Cole, Kathleen Bullen, Gwen Parker, Iris Whitney, Doris Crowhurst, Betty Kirby, Ena Collingwood, Trevor Collingwood, Helen Nye, Ruth Greengrass. Marian Parker, Annie Bromley, Elizabeth Cole, Joan Etherington, Phyllis Varndell.

Commended: The following sent correct references but omitted verse in second part. Mollie Turner, Mary Young, Hilda Harrison, Caleb Chapman, Joyce Bass, Arnold Reeve, Joyce Farrer, Ruby Marjoram, Ruth Relf, Iris Wornell, Cissie Pearson, Bertha Porter. Also Doreen Honnor (unfinished), Audrey Steele (answered Upper Group only), James Jupp and Doris D'Archamband (answered Lower Group only).

Lower Group, age under 12.

Prizewinners: 1 Edna Phillips, "Ebenezer," Ilford.
2 Albert Driver, Crowfield S.S., near Ipswich.

Special Mention: Janet Greengrass, Peter Driver, Myrtle Honeysett, Ronald Cherrill, George Abbott, Hilda Jones.

Highly Commended: Kenneth Poulding, Phyllis Clark, Betty Clark, David Godden (age 6), Eleanor Parker, Elsie Brooks, Oliver Toms, Violet Edwards, Eileen Brownrigg, Peter Wilkinson Mary Etherington, J. Squirrell, Brenda Wallis, Iris Rhone, Sheila Walshaw, Audrey Etheridge, Doris Jermyn, Sylvia Cheek, Connie Miles, Gwen Relf, Joan Hampshire, Harold Abbott, Hilda Houghton, Doris Fuller, Edna Neilson, Audrey Boorne, Peter Jermyn, Miriam Laker, Albert Chapman, Olive Westcott, Jean Etheridge, Alan Pilgrem, Eileen Turner. Doreen Edwards, Leslie Jones, Desmond James, Rene Vaughan, Marjorie Sayers, Barbara Marjoram, Victor Palmer, Dulcie Marjoram, Roy Leaver, Dulcie Plowright, Iris Raper, Gerald Plowright, Dennis Surridge Rodney Baker, Herbert Newland, Amy Hawes, Alan Toms, Raymond Honnor, Joyce Feeney, Daisy Palmer, Doreen Girling, Rhoda Relf, D. Turner, Dorothy Allchin.

Commended: John Relf, Joyce Honnor, Robert Turner, Joyce Soper, Ruth Nye, Eric Palmer, Ronald Ellicott, Beatrice Newstead, Jean Gall, Marsina Girling, Patricia Harris, Eileen Gentle, Edith Girling, Maureen Kernan, Gladys Honnor (omitted one answer), Edith Shuttleworth, Hugh Green, Kathleen Fox (omitted one answer), Roy Green, Rose Hill, Agnes and Monica Abbott sent references only.

Not for Competition: The Misses Dorothy Best and V. Whitney, Messrs. Edgar Bull, Norman Clark, G. J. Stevens.

March again heads the list. Chadwell Street came second and several Schools tied for the third place.

SPECIAL HOLIDAY COMPETITION.

This Competition is open to all members of the Sun-Ray League who have applied for membership. Entries should be sent, with your Bible Searcher, BEFORE SEPTEMBER 1st to Uncle Peter. Prizes will be given in each division according to the number of entries.

Junior Division, aged under 12.

On the back of a plain white postcard make a Crayon drawing or Water-colour painting of the text "I am the Way." You should outline the text in pencil first, then colour it and afterwards ink in the outline. Then make a border of flowers or any other simple pattern. Find the text in John, chap. 14, and put the reference on the card.

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. The text for your card is "I am the bread of life" (to be found in John, chap. 6). The Reference should be added 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.

My dear Boys and Girls,

There is just space enough for me to thank the following girls and boys for their letters:—

Doris Archamband (so sorry to hear you have been in hospital, Doris; do hope you are going on well); Ena and Trevor Collingwood; Muriel Culliford; Norman F. Clark; Gwladys Edwards; Kathleen Fox (how are you, Kathleen); Phyllis Nash; and Hazel Seaman, Vera Gurney.

So glad to hear from you. May all our boys and girls have a very happy holiday.

Your loving,

UNCLE PETER.

Wheat and Tares.

Aug.	2 M	**Matt. 13, 24-30**
	3 Tu	**Matt. 13, 36-43**
	4 W	2 Peter 2, 1-9
	5 Th	1 Thess. 2, 11-20
	6 F	Jer. 12, 7-13
	7 S	Jer. 8, 13-22
	8 Su	Mark 4, 21-29

Parables of the Kingdom.

Aug.	9 M	**Matt. 13, 44-52**
	10 Tu	**Matt. 13, 53-58**
	11 W	Prov. 2, 1-9
	12 Th	Prov. 3, 1-10
	13 F	Acts 10, 9-16
	14 S	Col. 2, 1-10
	15 Su	Mal. 3, 13-18

The Forerunner Beheaded.

Aug.	16 M	**Matt. 14, 1-13**
	17 Tu	Eph 5, 1-11
	18 W	John 15, 17-27
	19 Th	Rev. 2, 1-10
	20 F	Eccles. 5, 1-7
	21 S	Mark 6, 14-24
	22 Su	Mark 6, 25-32

Walking on the Sea.

Aug.	23 M	**Matt. 14, 15-21**
	24 Tu	**Matt. 14, 22-33**
	25 W	Mark 8, 1-9
	26 Th	Psalm 89, 1-9
	27 F	Acts 27, 18-26
	28 S	Acts 27, 27-36
	29 Su	Acts 27, 37-44

A Troubled Mother.

Aug.	30 M	**Matt. 15, 21-31**
	31 Tu	1 Kings 8, 37-43
Sept.	1 W	Col. 3, 1-11
	2 Th	2 Kings 4, 18-27
	3 F	2 Kings 4, 28-37
	4 S	Isaiah 60, 1-9
	5 Su	2 Cor. 12, 1-9

THE TIMES OF ISAIAH.

A Good King in Trouble.

Sept.	6 M	**2 Kings 18, 1-8**
	7 Tu	**2 Kings 18, 13-22**
	8 W	**2 Kings 18, 28-37**
	9 Th	Isaiah 10, 5-14
	10 F	Isaiah 10, 21-27
	11 S	Psalm 83, 1-5; 13-18
	12 Su	Psalm 86, 6-17

Great Danger, Great Deliverance.

Sept.	13 M	**2 Kings 19, 1-7**
	14 Tu	**2 Kings 19, 8-19**
	15 W	**2 Kings 19, 20-28**
	16 Th	**2 Kings 19, 29-37**
	17 F	1 Kings 20, 1-9
	18 S	1 Kings 20, 10-21
	19 Su	Psalm 64, 1-10

Hezekiah's Sickness.

Sept.	20 M	**2 Kings 20, 1-11**
	21 Tu	2 Kings 20, 12-21
	22 W	Isaiah 38, 1-8
	23 Th	**Isaiah 38, 9-22**
	24 F	Josh. 10, 8-14
	25 S	Psalm 116, 1-8
	26 Su	Psalm 103, 1-13

A Wicked King Changed.

Sept.	27 M	**2 Kings 21, 1-9**
	28 Tu	**2 Kings 21, 10-16**
	29 W	2 Chron. 33, 1-10
	30 Th	**2 Chron. 33, 11-16**
Oct.	1 F	1 Kings 8, 44-50
	2 S	Psalm 25, 1-11
	3 Su	1 John 1, 1-10

F. J. Lamb, Northcote Printing Works, S.W.11.

No. 48. OCTOBER—NOVEMBER, 1937.

FROM THE RAYS EAST

FOR YOUNG PEOPLE



Offerings.

Issued by the

Strict Baptist Mission

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

DID YOU HELP HERE?

We print below an extract from an official letter to the Secretary of the Mission from Mr. Wilfred Kuhrt, ho is especially interested in Tathankuppam and the Sun-Ray League. He tells how the pennies from the members of the League have helped to repair the school. In our last number, we learnt how he proposed to spend the money. In this letter, he is telling the Council of the Mission that thanks to the Sun-Ray League the work has been done.

If you have not helped in this work but would like to begin now, ask Uncle Peter to let you have a share in it, when you send in your Bible Searcher.

"On both Monday and Tuesday, I went to see what progress was being made with repairs and renovations at Tathankuppam. These repairs have been put in hand as the result of remittances sent to us by the Sun-Ray League, and we are grateful to the children who are helping us in this way. We have levelled up the floor, enclosed a piece of Mission ground with fencing, so that it may be utilised as a school garden, made repairs to the walls and put in a proper door. Repairs still have to be done to the roof, and also to the roof of the teacher's house."

ASLEEP IN SUN RAY SCHOOL.

by Wilfred H. Kuhrt, Madras.

ALL Sun-Ray League Members will be envious when I tell them that last night I slept in their school at Tathankuppam. I wonder whether they will object to its use as a bedroom. Tathankuppam is dark and needs so many Sun Rays to lighten the darkness, that the Church deacons and myself thought it was time we paid a visit there. I hope the English Sun Rays were shining in order to help poor Tathankuppam. It is certain that the ten Christians who live there were not doing their shining very well, and so we went to help them. A brightly shining Sun Ray-ite always goes regularly to the Sunday services. Our Tathankuppam folk don't seem to have learned that lesson yet.

Last night, we preached, first of all, in the Open-Air. If you would like to know where we stood, and can turn up the Rays dated Dec. '35—Jan. '36, looking at the little map Uncle Vethanayagam drew, you will be able to see the spot almost exactly. As you walk along the little road to the school, it was just between the second and third black square on the right and just opposite to the "T" in the word "Tathankuppam" on the left. Quite a number of men stopped to listen and some of them squatted on

the little bank that borders the ricefields. Preacher Chelladorai, who used to be the teacher in this village, told the children the wonderful story of the Lost Son, and afterwards I asked them all to run off and get a tiny little coin from their parents so that they could buy a book which had that story in it. When eleven had been successful in getting a "tumbidi" from their fathers and mothers, all the books about the Prodigal Son were sold and fifteen others had to buy other stories.

After the Open-Air Service, we gathered a little crowd of young men and boys into your school, and had a men's meeting. It was very dark and eerie and we had only one oil lantern, but still everyone seemed happy and pleased. One small boy was too happy, for he laughed at all sorts of odd times when he shouldn't have done so. Later still we made a tour of the four houses where Christians live, and had prayer and Bible reading at each one. We finished just at ten o'clock and so it was time to go to bed.

Most of the other folk in Tathankuppam were already in bed for they had to be up early next morning for harvesting. Without losing much time, we spread out our mattresses and sheets, and tried to go to sleep. Before very long, I started to hear noises. From three directions there came the sounds of deep sleep; but there were other sounds too. It seemed to me as though all the rats in Tathankuppam were holding a sports meeting in the Sun-Ray School. I am sure they must have been playing leap-frog over the benches and one of them rounded my pillow at a furious speed. While the sports were in progress the Hamelin choir rendered selections in "fifty different sharps and flats," and a dog outside joined in with staccato barks.

Gradually, all the noises faded into an indistinct humming, grew fainter and fainter, as I too sank into dream land, and we were all asleep in Sun Ray School.

AFTER THE HOLIDAYS.

By Grace K. Huckett, Sendamangalam.

AS soon as we return from the Hills (which are high mountains over 7,000 feet above sea-level), we collect our Hostel family together again. Many of you may know that we have a Girls' Hostel in Sendamangalam. June 14th was the date fixed for the girls to return to us from their villages, also for new girls to come. Quite a number returned to time, but the rest came in ones or twos throughout the rest of the month. The first thing to do when a girl comes, is to see that she has all the outfit required. She must have four saris (if she is a big girl), four skirts, four rowkies (a kind of jacket or jumper), a mat to

sleep on, a plate, a tumbler, a comb, a Bible and hymnbook, and a tin box that locks, to keep everything in. She has also to bring 8 annas (about 9d.) which is put by for breakages, and some money for school books. She can bring some pocket money, too, if she likes.

Playing truant.

Some girls are naughty, and although their parents give them money for their books, they hide it, and pretend that they haven't got it; so we have to turn out their boxes, and also feel their clothes to see whether they have got it on them. One girl, in spite of my vigilance, managed to hide 12 annas, and, with it, she ran away to Namakal. She was taken to the Missie Ammal there, who immediately sent her back. She is now a sadder but wiser girl, having wasted nearly all her pocket-money on nothing.

Sad homes.

Some girls are very glad to come back, for they do not always get enough to eat in their own homes. Some have step-mothers who are cruel to them and neglect them. Some have homes where there are only quarrels and beatings. Some have just a few scraps to eat, and a few rags to wear. Many come from places where the name of JESUS is not heard, and where idols are worshipped and demons feared. Seventeen of the thirty-seven girls we have, are from Hindu families. Now those of you who know the Lord Jesus can ask Him to speak to these, while they are in the Hostel, so that they may believe in Him, and, when they go back to their own people, take the good news. If you do not know the Lord Jesus yourself, you cannot talk to Him about these girls, so you must first seek Him yourself, and when you have found Him, you can help others to do the same.

In His Name.

We have one little girl called Chellammal. She, with three others, was sent home to collect some money owing for books. Three of them brought it alright, but Chellammal came in much fear and trembling, for she and her mother had only been able to get together a rupee. Chellammal has been in the Hostel some time, and, though small, she is clever, and has got into the 5th standard, so her books cost more now. I looked at her, and at her mother, and I could read a sad story. The woman was very thin and half-starved, with just a few dirty rags round her waist, and a hopeless look in her face. The father had died, and there were three more little children to be fed. If she worked hard all day, she could not earn more than 2d., and sometimes only a penny. Sometimes there was no work at all because there had been no rain. Little Chellammal's eyes filled with tears. I could not send her away, so she is still with us. Pray for her and her family, that they all may belong to the family of God.

AN INDIAN PILGRIM'S PROGRESS.

By Miss A. M. Poole, Kilpauk, Madras.

THERE are many different ways and conveyances in which I have travelled in India. The first train journey had a very special joy and I shall never forget it. The carriages of a Indian train are very different from those in England. Many journeys are made at night, and there are berths, so that one can lie down and be fairly comfortable.

Slow but not sure.

Much of my travelling has been done in something far slower than the train; by this, I mean the bullock-cart. The bulls go at about two or two and a half miles per hour. I expect you have seen pictures of the bullock-cart in the "Herald." One day, I had been to Satur and was returning. The driver had stopped the bulls and gone into a village near by, expecting the bulls to stand still until he returned. They waited patiently for quite a while, but then started off on their own. I did not feel at all happy! I made a noise that I thought the bandy-man used when he wanted them to stop, but alas they went faster than usual. To my dismay, I saw that they were leaving the track and making for a well. I can see now that I should have jumped out of the cart, but then I was new to things and very frightened, so I just sat and hung on tightly. Finally the bulls began to go more slowly and suddenly stopped just at the edge of that well, which like a good many more in India was wide, and unprotected by any sort of wall. Just as the bulls stopped, the bandy man came running along and gently turned them back again on to the track.

Six other ways.

I have travelled in a motor-car, even in Paniadipatti; for, on two occasions, we went to a wedding in a car. As we drove across the track that led from the bungalow to the Chapel, the bumps and rollings were many. But I think my most exciting journey was in a dholie going up the Kolli hills. A dholie is a canvas hammock slung on to bamboo poles and borne by four to eight men. Every time the men started to run, I felt sure that I should be tipped out, but we arrived at the Valavanthi bungalow quite safely. On another occasion I travelled in a chair borne by two coolies. I had been in hospital and was not allowed to walk over the railway bridge. After being taken to the station in a car, there followed the awful journey in the chair, first up the steps, when I thought I should tumble over backwards, and then, down the other side, when I felt sure I should fall forwards to the bottom, but the coolies were really very careful. However short, I never want another journey like that one. I have

also travelled in a bus, a jutka, and a rickshaw. The rickshaw is a light single or double-seated two-wheeled vehicle pulled by a man, and in this I now do most of my travelling.

The right road.

The most important thing when travelling is to be sure of the way. One Sunday morning when going to Chapel, I noticed a man walking in front of me. He met someone and asked, "Which is the RIGHT way to Konnur?" The man told him. He met another man and asked "Is this the right way to Konnur?" I was most amused to hear him ask this question of everyone he met. He wanted to be sure! Are you sure of the WAY you are journeying? The Lord Jesus says:—I AM THE WAY. May you all travel that one Way, the only road that leads to God.

THE CROWN OF THE YEAR.

Did you ever hear of valleys that shouted for joy: they also sang? Have you ever stood upon an hillside, as the wind passes over a field of ripe corn? Did you hear the rustle, as the heavy ears bend to each other before the wind? The valleys sing, when the fields are clothed with the ripe brown corn, because of the bounty that God has brought out of the earth. Harvest is God's crown upon man's work in the field. We all join in the song of the valleys as they praise God for His goodness.

Lower Group, age under 12.

Read the chapters through very carefully and write out **in full** the verses which answer the following questions. Where do we read of—

1. God's promise concerning harvest.
2. The beginning of harvest.
3. Reaping the harvest.
4. The end of barley harvest.
5. The feast of harvest.

The answers will be found in Matthew 13, Ruth 2, Exodus 23, Genesis 8 Ruth 1. But the books are not in the same order as the questions.

Upper Group, age 12 and under 16.

Answer the questions set for the Lower Group, and find the answers to these also; writing out each verse in full.

6. Sowing the seed.
7. The growth of the seed, "first the blade, etc."
8. A plentiful harvest.
9. Bringing in the sheaves.
10. Sharing the joy of harvest.

The answers will be found in Luke 10, Psalm 126, Ecclesiastes 11, John 4, Mark 4.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Searcher are not eligible for another prize until February, 1938, 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, OCTOBER 31st, 1937.

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.

Country walks and swimming seemed to be by far the most popular recreations amongst our boys and girls. But we were glad to see that 164 found time to do the Searcher. This was a good increase on last year. The papers were very good indeed though few noticed that there were some extra references to "reading" in Jeremiah 36. Questions 7 and 8 proved the most difficult in the Upper Group. The correct answers are Genesis 2, 15; Exodus 28, 39. We welcome 29 new searchers including entrants from Kesgrave and Southall—new Schools. The names are all given in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1. Violet Culliford, aged 13, Acton Tabernacle.
2. Deirdre Clark, aged 13. Horsham.

Special Mention: Ruth Relf.

Highly Commended: Joyce Key, Muriel Culliford, Peggy Key, Vera Gurney, Lucy Brownrigg, Kenneth Lane, Joyce Bailey, Doreen Dorkins, Ronald Lane, Mabel Hawes. Mary Relf, Iris Whitney, Fairlie Mills, Freda Jackson, Gweneth Stannard, Dorothy Jones, Joyce Elstob, Florence Seaman, Benjamin Clover, Derek Mann, Joyce Hodson, Bertha Porter, Cissie Pearson, David Turner, Mary Clover, Philip Hitchcock, Geoffrey Wood, Marian Marsh, Elizabeth Cole, Kenneth Bloomfield, Violet Pond, Ruby Marjoram, Joyce Bass, Evelyn Cole, Margaret Hawes, Emily Clutterbuck, Peggie Boggie.

Commended: Phyllis Nash, Violet Sherman, Lilian Leach, Harold Cull, Hazel Seaman, Doris Crowhurst, Barbara Marjoram, Vera Stud, Doris Sewell, Jean Marsh, Joan Etherington, Doreen Barber, Ruth Sayers, Audrey Steele, Norman Ing, Clifford Pond, Ruth Greengrass, Ruby Davis, Mollie Turner, Phyllis Varndell. The following omitted to write out the verse: Annie Bromley, Doris D'Archambaud, Elsie Morris, Florence Turner, Joyce Searle. Answered Upper Group only: Jean Davidson, Edith Matthews, Freda Hall. Answered Lower Group only: Doreen Honnor, Iris Wornell.

Lower Group, age under 12.

Prizewinners: 1. Betty Balchin, aged 10, Acton Tabernacle.
2. Beatrice Newstead, aged 9, Walthamstow.

Special Mention: Betty Clark, Phyllis Clark, John Balchin, Audrey Etheridge, Jean Etheridge.

Highly Commended: George Abbott, Kathleen Walshaw, Roy Leaver, Amy Hawes, Stephen Toms, Dulcie Plowright, Peter Driver, Ronald Cherrill, Dorothy Allen, Eileen Turner, Myrtle Honeysett, Sylvia Cheek, Connie Miles, Albert Driver, Gerald Plowright, Dennis Surridge, Doris Fuller, Harold Abbott, Gertrude Newby, Ronald Key, Mary Whittaker, Iris Raper, Margaret Hart, Eileen Brownrigg, Rene Vaughan, Gwen Relf. Ruby Davidson, Florence Meek, Marjorie Sayers, Kenneth Poulding, Janet Greengrass, Doris Jermyn, Rodney Baker, Kathleen Braddy, Hilda Jones, Edna Phillips, Victor Palmer, Ivy Yates, Hazel Brownrigg, Dulcie Marjoram, Dennis Cheek, Sheila Walshaw, Iris Rhone, Roy Blinkhorn, Olive Grimwood, Oliver Toms, Mary Etherington, Albert Chapman, Joan Bethell, Leslie Jones, Marjorie Howlett, Alan Toms, Joyce Feeney, Peter Jermyn, Audrey Boorne, Edith Mitchell, Daisy Palmer, Jean Gall, Eric Palmer, Kathleen Fox, Thelma Crowe.

Commended: The following omitted verse: Dinah Goucher, Kenneth Collins, Muriel Dovey, Herbert Newland, Robert Turner, Amy Grove, Henry D'Archambaud, Marsina Girling, Rose Hill, Edith Girling, Gladys Honnor, Miriam Laker, Florry Allen, Christopher Houssart, Rita D'Archambaud, Doreen Girling, Desmond James, Marjorie Smith, Maureen Keman, Raymond Honnor, Joyce Honnor.

Not for Competition: The Misses Hope Baker, Dorothy Best, V. Whitney; Messrs. Norman Clark, G. J. Stevens.

Once again March heads the list. Chadwell Street came second; Eastbourne third.

RESULT OF HOLIDAY COMPETITION.

Entries were very few indeed but we are awarding the following prizes:—

Upper Group: Dorothy Jones, Kingston Stert.
Lower Group: Albert Driver, Crowfield S.S.

LETTER FROM UNCLE PETER.

My dear Boys and Girls,

We had a grand meeting at St. John's Wood Road on September 11th. Pastor T. Reynolds took the chair and Missionary A. J. Morling talked to us about the "Thrills" of a missionary's life. Dr. Ruth Harris, with the help of several young people in Indian costume, showed us how dispensary work is carried on in the Indian villages. Dr. Harris said that the Indian boys and girls are very fond of English postcards, with the Tamil texts pasted on the back. These are often very useful and Dr. Harris would like more of them. Now who will help? All old picture postcards are useful and the Tamil texts cost 1/- per 100. They can be had of Mr. W. Shipton or myself and, when you have pasted the texts on the cards, I will send them out to India for you.

It was a joy to see members of the Epsom Sun-Ray class at this meeting, wearing their neat S.R.L. badges. We are grateful to Miss Humphreys for the interest which she is taking in this fine piece of work. I want to thank the following boys and girls for their letters:—Joyce Bailey, Mary Clover, Doris Crowhurst, Muriel Culliford, Ruby Davis, Albert Driver, Doreen, Edith and Marsina Girling, Amy Grove, Vera Gurney (thank you so much for Tamil text cards, Vera), Christopher Houssart, Peggy Key, Edith Mitchell, Phyllis Nash, Cissie Pearson, Edna Phillips, Bertha Porter and Gweneth Stannard (hope you had a good holiday, Gweneth). Also I acknowledge with many thanks the sums of four shillings from the Epsom class and a Postal Order for 1/- from Mrs. Nash of Bedmond.

With best wishes to you all,
Your loving,
UNCLE PETER.

Another Young King.

Oct.	4	M	**2 Kings 22, 1-10**
	5	Tu	**2 Kings 22, 11-20**
	6	W	1 Kings 13, 1-10
	7	Th	2 Chron. 34, 1-7
	8	F	2 Chron. 34, 20-28
	9	S	2 Tim. 2, 1-3; 22-26
	10	Su	1 John 2, 12-20

Great Reforms.

Oct.	11	M	**2 Kings 23, 1-8**
	12	Tu	**2 Kings 23, 9-14**
	13	W	**2 Kings 23, 15-23**
	14	Th	**2 Kings 23, 24-30**
	15	F	Exod. 12, 21-28
	16	S	1 Kings 8. 25-32
	17	Su	Eph. 6. 10-18

The Sin of the People.

Oct.	18	M	**Isaiah 4, 1-8**
	19	Tu	**Isaiah 44, 9-20**
	20	W	**Isaiah 44, 21-28**
	21	Th	Psalm 115, 1-8
	22	F	Psalm 115 9-18
	23	S	Acts 17, 22-34
	24	Su	1 Tim. 6, 6-16

Jeremiah Speaks of Babylon.

Oct.	25	M	**Jer 27, 1-11**
	26	Tu	**Jer. 27, 12-22**
	27	W	Psalm 137, 1-9
	28	Th	Daniel 4, 28-37
	29	F	Psalm 118, 1-9
	30	S	Psalm 85, 1-13
	31	Su	Psalm 126, 1-6

Jeremiah and the Rechabites.

Nov.	1	M	**Jer. 35, 1-11**
	2	Tu	**Jer. 35, 12-19**
	3	W	Lev. 10, 8-15
	4	Th	Prov. 23, 29-35
	5	F	Psalm 119, 1-8
	6	S	Psalm 103, 13-22
	7	Su	Matt. 7, 21-29

Jehoiakim Burns God's Word.

Nov.	8	M	**Jer. 36, 1-8**
	9	Tu	**Jer. 36, 9-16**
	10	W	**Jer. 36, 17-26**
	11	Th	**Jer. 36, 27-32**
	12	F	Jer. 22, 24-30
	13	S	Psalm 119, 89-96
	14	Su	Rev. 22, 13-21

Jeremiah Imprisoned.

Nov.	15	M	**Jer. 37, 1-10**
	16	Tu	**Jer. 37, 11-21**
	17	W	2 Chron. 36, 11-21
	18	Th	Acts 4, 1-12
	19	F	Acts 7, 52-60
	20	S	Matt. 5, 1-12
	21	Su	Isaiah 53. 1-12

Jeremiah Rescued.

Nov.	22	M	**Jer. 38, 1-13**
	23	Tu	Jer. 38, 14-20
	24	W	Jer. 38, 21-28
	25	Th	**Jer. 39, 15-18**
	26	F	Acts 16, 25-34
	27	S	Psalm 40, 1-10
	28	Su	Psalm 138. 1-8

The Destruction of Jerusalem.

Nov.	29	M	**Jer. 39, 1-7**
	30	Tu	**Jer. 39, 8-14**
Dec.	1	W	**2 Kings 25, 1-7**
	2	Th	**2 Kings 25, 8-17**
	3	F	Luke 19, 41-48
	4	S	Lament. 1, 1-8
	5	Su	Lament. 3, 23-26

F. J. Lamb, Printer, S.W.11.

No. 49. DECEMBER, 1937—JANUARY, 1938.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Christmas Sports, Mannur.

Issued by the

Strict Baptist Mission

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

THE MESSAGE OF THE STAR.

by H. A. Huckett, Sendamangalam.

Dear Boys and Girls,

Very early one morning while lying awake on an upstairs verandah of the Mission House at Sendamangalam, I noticed a bright star, twinkling away in the East above the Kolli Hills. It reminded me of the Faithfulness of God, and of the fact that He never changes. Then I thought of those words of the Lord Jesus in Rev. 22: 16: "I am the bright and morning Star." The Morning Star is the harbinger of day. It tells us that the night is nearly over and that the dawn is near. In many countries of the world, today, it is "Night-time" so far as the Gospel is concerned, and here in India, in some places it is very dark. But in the darkness, the light of Christ, the Bright and Morning Star, shines out, bringing hope and courage to faint and weary hearts.

Darkness in the soul.

The wise men found their way to Christ by star-light and thousands in India have even less than that to help them in their quest for God. They are groping in the gloom of heathenism, trying to find a way of release from superstition and fear. The other day, while camping at Buffalo Village, I saw a young girl doing "puja" to her heathen swami"—a stone image of Ganesh, the elephant god. She reverently placed a flower garland on the idol, and sprinkled water and flower petals in front of it. Then she walked round the idol several times, bowing her head, and putting her hands together in worship. I felt very sad when I saw this, and longed to tell her the way of peace and joy through Christ.

The True Light.

About three miles from Senda., there is a big hill, about 1,500 feet high called Nina Malai, which means "The hill of Nina." Every year about the month of October, thousands of pilgrims climb this hill to offer coconuts, plantains, camphor etc. to the swami, in whose honour a temple has been built on the top of the hill. Hospitals, schools, railways, motor-buses, electric light, wireless—all these have come to India and yet it is still true that "the heathen in his blindness bows down to wood and stone." But, praise God, the LIGHT has come! Every mission station is like a bright star from which the love of Christ shines out in the surrounding darkness. A star has five points, and there are five qualities that a missionary needs in order to shine for Christ. (1) Faith in a Great God. (2) Love to the people—Love is a fire that needs feeding with the fuel of unselfish deeds. (3) Patience—the ability to suffer, as well as to wait. (4) Persever-

ance—or "Stick-ability." (5) Prayer—a deep-breathing exercise for the soul.

If you want to be a "Shining Christian," you, too, need these gifts of the Holy Spirit. They may be yours for the asking. (Matt. 7 : 7-11). When you eat an apple on Christmas Day, cut it crosswise instead of down through the core, and you will find the star inside.

With love and best wishes for Christmas from,

UNCLE ARTHUR.

AN UNWANTED CHILD

by Miriam E. Wilkins, Kolli Hills.

WHEN I was quite young in the Sunday-School we used to sing :

"I thank the goodness and the grace,
Which on my birth have smiled.
And made me in these Christian days,
A happy English child."

My Sunday School teacher also used to repeat it very often to us. I used to think, Why is it so much happier to be born in a Christian land? I had my doubts as to whether it was true or not. But when one is in a land where, in many places, God is not known and children are taught to pray to blocks of wood and stone, then one realizes more than ever the goodness of the Lord in placing us in a Christian land and still more in a Christian home.

You will see this, if I tell you about our baby girl in the hostel. After she was born, her father became very ill, and the gods told them they must kill the baby ;if they did not do so, the father would die. They feared very much and, not liking to kill the baby, they threw it away and left it to die. It was there several days, then the Grandfather took it and brought it along to us, and asked if we would take it in.

So great is their faith in these gods, that they believe what they say. May our faith be so great to believe what the Living Lord says to us, and to thank Him again and again for the great privilege which is ours, of being a happy English child.

GO HOME TO THY FRIENDS AND TELL.

by Violet D. Green, Paniadipatti.

ONE of the privileges Indian Missionaries have enjoyed up to the present has been that of gathering heathen boys and girls together in day schools and Sunday Schools and teaching them God's Word, that;

Jesus Who lived above the sky
Came down to be a-Man and die.

Many hundreds of men and women in India have been converted, either in Christian Mission schools, or through the teaching they learned there, and many more have repeated their school lessons at home. I wonder how many readers of Young Peoples Rays go home and tell to someone else the lessons they learn in Sunday school. It is an excellent plan for it may be the means of helping someone at home and it also imprints the lessons on one's own mind. Boys sometimes think that it is not manly to talk about religion. That is a great mistake, for the greatest Man, Who ever lived, was constantly talking to all sorts of people about God and Heaven. Let me introduce you to one or two of my Indian friends whose personal witness for the Lord has been greatly blessed by God.

Witnessing at Home.

First, I want to take you to a village called Marathoni. I wish I could introduce you in person to two lads there. They studied in our mission school, about 1½ miles distant. The whole family were heathen but these boys, learning day by day of the Saviour were saved. They went to their home and, with much eagerness, related to father and mother the things they had heard. They sounded strange to the ears of the Hindu parents but the lads were much in earnest. Day by day they spoke of these things, until at last the witness of these two boys was rewarded and both parents were converted. Is not that grand? The whole family now regularly walk the 1½ miles to service and are very earnest Christians. This is the result of two lads who were manly enough and courageous enough to show their colours and bear their testimony in the hardest place of all—the home.

Witnessing in the Village.

About five miles distant from Paniadipatti, there are two young men both of them earnest Christian lads. They have been trying to witness for the Lord in their village and a boy named Chelliah, who is 12 years of age, has been converted through these lads. He told me with such fine frankness that the Lord Jesus saved him when he was out in the fields one day. His young face was full of joy. What a grand thing had happened to Chelliah! Are YOU SAVED? If so tell someone else about your Saviour.

I could give you several more instances but perhaps this is enough for this time. May each Y.P. Rays Reader be a witness for the Lord, a TORCH BEARER, not ashamed to speak to others about the King of kings and Lord of lords.

SINNA NUTHU.

by Ella. A. Champion, Valavanthi, Namakal.

WE stood by the Boys Hostel, watching Ayerswamy and his father go up the narrow path beyond the rice fields; which path, leads to the wonderful outside world containing motors and carts, and many other interesting things which are never seen on our hills. Ayerswamy was going to the Namakal Hostel; having studied for some time up on the Kolli Hills, his father was anxious that his son should become a teacher, and so bought him his books and some of his clothes. When a father can afford to pay for his son's school outfit, he is made to do so, for there are many children in our hostels whose parents cannot pay anything for them.

Things Impossible.

Ayerswamy was very proud and excited when he departed, but there was another boy, who stood watching him with a downcast face. His name was Sinna Nuthu. Sinna's father could have paid to send him to the hostel too but he would not bother, although he owned land and only had two sons, whereas Ayerswamy's father had eight children.

As we all stood together on the verandah, I wondered how we could help Sinna Nuthu, and I had a good idea. The hostel children went out daily to gather and chop firewood to use for cooking purposes, so I asked Sinna if he would like to do the same for me, and he did so gladly. Much wood is needed since there is no coal, and Sinna brought sixty-seven bundles he had chopped.

Things Made Possible.

About this time, the teachers came in for their monthly meetings, and hearing about Sinna Nuthu, they each gave a few Annas, so that the amount needed was soon made up. It was a joyful day when we packed his tin box, and he too started off for Namakal.

Sinna Nuthu believed that he was enabled to go to the hostel because someone was praying for him—will you pray that both Ayerswamy and Sinna Nuthu may be a real blessing and help to all those they meet, in the years which are ahead of them?

LETTER FROM UNCLE PETER.

My dear Boys and Girls,

Once again, a very merry Christmas to you all. May you all thoroughly enjoy your Christmas as only boys and girls can. I had two welcome presents during this last month in the form of Picture Post Cards and Christmas cards with Tamil texts on the back. One splendid lot and also a very welcome parcel for a very young Sun-Ray came from Miss I. Humphrey's class at Epsom and another lot of beautiful cards from Vera Gurney. Thank you so much; they will bring so much joy to the boys and girls of India: that I should like more from other boys and girls. If you would like to do some, ask me about it when you send in your Bible Searcher.

May I thank these boys and girls for their welcome letters:—Betty Balchin, Deirdre M. Clark, Miss Piggott for Doris D'Archamband (God bless you, Doris), Ruby Davis, Albert Driver, Mrs. Farmer for Gordon Farmer (so glad to receive your Searcher), Olive Grimwood, Vera Gurney, Dorothy Jones, Peggy Key, Beatrice Newstead and Vera Steed (so sorry we spelt your name wrongly, Vera).

May God bless you each,

Your loving ,

UNCLE PETER.

WHAT WOULD YOU LIKE?

How would you like to be taken to a big store, where there was a huge Christmas tree loaded with presents, and then told to choose one gift that you would like best? We give gifts at Christmas in remembrance of the gifts which the wise men brought to the child Jesus. But there is a still greater reason why we should think of gifts at Christmas; for on the first Christmas Day God gave His only begotten Son and with Him, He freely gave us all things. As you do this Searcher and choose your gift, remember that God's gifts are the greatest and best.

Lower Group, age under 12.

Make a list of all the "presents and gifts" that are mentioned in the following chapters; in each case giving book, chapter and verse where found. You need not write out all the verses, but when you have made out your list choose the "present or gift" that you would like best for yourself, and write out **in full** the verse where it is found. These are the chapters for you to search—Genesis 43; 2 Chronicles 21; Daniel 5; Matthew 2; Romans 6.

Upper Group, age 12 and under 16.

Follow the instructions given for the Lower Group, and in addition search these chapters also—Genesis 24; Judges 6; Psalm 72; Romans 5; Ephesians 2. Choose **one** "present" from the whole list; write out the verse where it is found; and give in a few words the reason for your choice.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Searcher are not eligible for another prize until April, 1938, 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, 1937.

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 pleased to see an increase in the number of entries, and many scholars gained very high marks. But the prizes have been won by scholars who read the chapters **right through** and discovered that there were two verses which answered question 3. We welcome entries from two new Schools—Greenwich and Leatherhead. We also welcome 40 new Searchers. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1 Annie Bromley, age 14, Zoar, Ipswich.
2 Clifford Pond, age 13, Welwyn Garden City.

Special Mention: Lucy Brownrigg.

Very Highly Commended: Ruth Relf, Gordon Farmer, Vera Long, Dorothy Geall, Fairlie Mills, Norman Caplin, Violet Culliford, Mary Clover, Dorothy Jones, Mollie Turner, Gwladys Edwards, Marian Parker, Muriel Culliford, Elizabeth Cole, Phyllis Nash.

Highly Commended: R. Tye, Christopher Houssart, Joyce Hodson, Evelyn Cole, Margaret Hawes, Joyce Sharpe, Barbara Marjoram, Ruby Marjoram, Gweneth Stannard, Muriel Dungey, Kenneth Bloomfield, Betty Keiley, Gwen Parker, Bertram Brett, Jean Marsh, Hilda Jones, Mabel Hawes, John Christie, Ivy Taylor, Marian Marsh, Olive Grimwood, Joyce Bass, Phyllis Varndell, David Watts, Ruth Greengrass, Ben Clover, Doris Cossey, Doris Crowhurst, Dorothy McCoombe, L. Feltham, Patricia Burdett, Joan Etherington.

Commended: Joyce Elstob, Norman Ing, Elsie Dungey, Doreen Honnor, Olive Painter, Florence Turner, Ruby Davis, Kenneth Lane, Peggy Key, Dinah Goucher, Grace Innes, Ronald Lane Joyce Key, Doris D'Archamband, Arthur Stacey, Doreen Dorkins and Violet Pond (omitted references), David Jones. Answered Lower Group only: Jean Purton, Frances Dyer, Edith White. Answered Upper Group only: Fred Barnes, Dorothy Orange. Also tried: Vera Steed.

Lower Group, age under 12.

Prizewinners: 1 Victor Palmer, age 11, Zion, Ely.
2 Albert Chapman, age 10, Horham.

Very Highly Commended: Eileen Brownrigg, John Balchin, Daisy Palmer, Ronald Cherrill, Derek Meader, Dorothy Allen. Janet Greengrass, Sheila Walshaw, Eileen Turner, Myrtle Honeysett, Connie Miles, Betty Balchin, Ethel Faulkner, Rodney Baker, Sylvia Cheek, Albert Driver, Harold Abbott, Joan Hampshire, Arthur Wallis, Dennis Surridge, Gerald Plowright, Amy Hawes, Peter Wilkinson, Pamela Rivett, John Bryant, Muriel Buckwell.

Highly Commended: Marsina Girling, Joan Jessop, Rene Vaughan, Daphne Parker, George Abbott, Stephen Toms, David Caplin, Kenneth Collins, Susie Collins, Kenneth Poulding, Agnes Abbott, Edna Phillips, Eric Palmer, Beryl Jessop, Doris Wornham, Leslie Jones (Kingston Stert), Jean Etheridge, Peter Driver, Margaret Creswell, Marjorie Sayers, Hilda Houghton, Kathleen Fox, Hazel Brownrigg, Brenda Denman, Ronald Key, Robert Turner, Irene Wray, Kathleen Jarvis, Gladys Honnor, Edith Girling, Roy Leaver, Kathleen Walshaw, Monica Abbott, Olive Garrard, Barbara Collier, Eleanor Parker, Louie Roberts, Doreen Girling, Iris Wiseman, Margaret Mills, Mary Etherington, Alan Toms, Doris Houghton, Audrey Etheridge, George Smith, Rita D'Archamband, Pamela Cresswell, Annie Howell, Gladys Finch, Herbert Newland, Sidney Smith, Clifford Saunders, Kenneth Saunders.

Commended: June Mattocks, Dorothy Allchin, Oliver Toms, Mabel Gammons, Joyce Honnor, Muriel Dovey, Dulcie Marjoram, Olive Westcott, Joyce Gatobe, Betty Teale, Violet Stirling, Rose Hill, Bernard Goucher, Violet Smith, Doris Jermyn, Eva Barnes, Lilian Crawford, Marjorie Barnes, L. Jones (Ponders End), Joyce Tinham, Jean Gall, Rosetta

Thorne. Sent reference only: Beatrice Newstead, Florence Meek, Doris Fuller, Ivy Yates.

Not for Competition: The Misses Dorothy Best, Agnes Still, Vera Wtney, Iris Whitney, Mr. Gordon Stevens.

West Ham Tabernacle heads the list this time. Chadwell Street and March tied for second place.

HONOURS LIST, 1937.

Here is the list of Bible Searchers who have regularly sent in their entries. Each has sent up their work five or six times during the past year and will receive the Honours Certificate. We hope that still more boys and girls will make up their minds that their name will be in the Honours List of December, 1938.

March: Harold and George Abbott, Joyce Bass, Doris Fuller, Gerald Plowright, Mollie and Eileen Turner, Iris Whitney, Peter Wilkinson, Geoffrey Wood. **West Ham Tabernacle:** Ronald Cherrill, Edith, Marsina and Doreen Girling, Joan Hampshire, Herbert Newland. **Chadwell Street:** Doreen, Gladys, Joyce and Raymond Honnor, Phyllis Varndell. **Crowfield:** Benjamin and Mary Clover, Albert and Peter Driver, Olive Grimwood. **Richmond:** Lucy and Eileen Brownrigg, Hilda Houghton, Roy Leaver, Olive Painter. **Eastbourne:** Myrtle Honeysett, Connie Miles, Ruth and Mary Relf. **Horham:** Kenneth Bloomfield, Albert Chapman, Margaret and Amy Hawes. **Bradford:** Norman Ing, Rene Vaughan, Sheila Walshaw. **Ely:** Victor, Eric and Daisy Palmer. **Rattlesden:** Ruby, Barbara and Dulcie Marjoram. **Park Ridings, Wood Green:** Elizabeth Cole, Doris Crowhurst, Muriel Culliford. **Bath:** Gwen and Eleanor Parker. **Brentford:** Florence and Robert Turner. **Fressingfield:** Audrey and Joan Etheridge. **Ilford:** Muriel Dovey, Edna Phillips. **Leyton:** Sylvia Cheek, Hilda Jones. **Kingston Stert, Oxford:** Dorothy and Leslie Jones. **Chase Cross, Romford:** Alan and Oliver Toms. **Swindon:** Kenneth and Ronald Lane. **Walthamstow:** Beatrice Newstead, Iris Wornell **Acton Tabernacle:** Violet Culliford. **Aldringham:** Marian Parker. **Lynton Road, Bermondsey:** Doris Jermyn. **Brockley:** Jean Marsh. **Salem, Croydon:** Doris D'Archambland. **Epsom:** Ruth Greengrass. **Horsham: Ruth** Sayers. **Zoar, Ipswich:** Annie Bromley. **Kings Langley:** Dennis Surridge. **Tring:** Vera Gurney. **Gurney Road, Stratford:** Rodney Baker. **Grove Hill Hall, Tunbridge Wells:** Audrey Steele.

Jeremiah and Those who were Left.

Dec.	6 M	**Jer. 40, 1-6**
	7 Tu	**Jer. 40, 7-12**
	8 W	**Jer. 40, 13-41, 3**
	9 Th	Jer. 41, 4-10
	10 F	Job. 5, 1-11
	11 S	Psalm 23, 1-6
	12 Su	1 Peter 5, 1-11

Fleeing into Egypt.

Dec.	13 M	**Jer. 42, 1-12**
	14 Tu	**Jer. 42, 13-22**
	15 W	**Jer. 43, 1-7**
	16 Th	Jer. 43, 8-13
	17 F	Deut. 28, 58-68
	18 S	Hosea 8, 1-14
	19 Su	Exod. 12 40-51

Jesus the King.

Dec.	20 M	**Matt. 2, 1-8**
	21 Tu	**Matt. 2, 9-12**
	22 W	Matt. 2, 16-23
	23 Th	Deut 18, 15-22
	24 F	Psalm 2, 1-12
	25 S	Luke 2, 8-20
	26 Su	John 1, 1-14

An Old Message for a New Year.

Dec.	27 M	**Acts 10, 34-43**
	28 Tu	**Acts 10, 44-48**
	29 W	Isaiah 40, 3-11
	30 Th	1 Cor. 15, 1-10
	31 F	1 Cor. 2, 18-25
Jan.	1 S	Rev. 1, 1-8
	2 Su	Luke 2, 46-55

JEHOVAH'S PERFECT SERVANT.

The Beginning of the Gospel.

Jan.	3 M	**Mark 1, 1-8**
	4 Tu	**Mark 1, 9-13**
	5 W	**Mark 1, 14-20**
	6 Th	Isaiah 42, 1 7
	7 F	Isaiah 53, 1-6
	8 S	Isaiah 53, 7-12
	9 Su	Heb. 1, 1-9

A Sabbath Day's Work.

Jan.	10 M	**Mark, 1, 21-28**
	11 Tu	**Mark 1, 29-34**
	12 W	Exod. 15, 23-27
	13 Th	Isaiah 35 1-10
	14 F	Psalm 103, 1-12
	15 S	Psalm 103, 13-22
	16 Su	Psalm 40, 1-8

Cleansing the Leper.

Jan.	17 M	**Mark, 1, 35-45**
	18 Tu	Exod. 4, 1-8
	19 W	Lev. 14, 1-7
	20 Th	Psalm 51, 1-10
	21 F	John 13, 1-10
	22 S	1 John 1, 1-10
	23 Su	Rev. 7, 9-17

Calling Sinners to Repentance.

Jan.	24 M	**Mark 2, 1-12**
	25 Tu	**Mark 2, 13-17**
	26 W	Isaiah 1, 10-20
	27 Th	Psalm 130, 1-8
	28 F	Luke 13, 1-9
	29 S	Luke 18 9-14
	30 Su	Psalm 32, 1-11

Parable of the Sower.

Jan.	31 M	**Mark 4, 1-9**
Feb.	1 Tu	**Mark 4, 10-20**
	2 W	**Mark 4, 21-25**
	3 Th	Mark 4, 26-34
	4 F	Psalm 126, 1-6
	5 S	Matt. 13, 24-30
	6 Su	Gal. 6, 1-9

F. J. Lamb, Printer, S.W.11.

THE

Strict Baptist Mission

76th

Annual Report

1937

Price - - - Twopence

THE

STRICT BAPTIST MISSION

The Seventy-Sixth

Annual Report

1937

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 26th,
1937.

Hon. General Secretary (*pro tem*):
Mr. W. J. SHIPTON, 45 PAGODA AVENUE, RICHMOND, SURREY.

COUNCIL OF MANAGEMENT

OFFICERS

President:
PASTOR R. ROBINSON, Chadwell Street, E.C.

Vice-President:
S. W. ANDERSON, ESQ., Epsom, Surrey.

Treasurer:
A. J. ROBBINS, ESQ., Vicarage Farm, Hounslow West, Middlesex.

Secretaries:
Hon. General (*pro tem*): MR. W. J. SHIPTON, 45, Pagoda Avenue, Richmond, Surrey.
Hon. Minute (*pro tem*): PASTOR G. E. J. BIRD, The Manse, Grosvenor Road, Watford, Herts.
Hon. Financial: PASTOR A. E. BROWN, 303, Bath Road, Hounslow West. Middx.

Deputation:
PASTOR W. CHISNALL, 2, Bulwer Road, Edmonton, N.18.

Editor of the Mission Herald:
MR. ERNEST A. BOOTH, 30, St. Margaret's Avenue, Whetstone, N.20.

Acting Editor (*pro tem.*):
PASTOR L. R. GARRARD, 3, Ardilaun Road, Highbury, N.5.

Editor of Rays from the East:
MR. J. C. FROMOW, Oakfield, Guildford Road, Bagshot, Surrey.

Members of Council:

*MR. H. ADAMS
*PASTOR W. S. BAKER
*PASTOR G. E. J. BIRD
MR. R. BLOTT
*MR. J. B. COLLIN
MR. A. E. CRISP
*MR. S. E. DENNING
MR. B. DENNIS
*PASTOR L. C. FENSOME
MR. H. FRANKS
PASTOR R. J. FRENCH
MR. J. C. FROMOW
*PASTOR L. R. GARRARD
PASTOR H. H. GLADSTONE
PASTOR H. J. HUCKETT
PASTOR R. KEMP
PASTOR J. H. LYNN
MR. S. G. NUNN
PASTOR J. PAYNE
PASTOR J. T. PETERS
PASTOR W. C. PLAIL
MR. W. K. PUTTNAM
PASTOR T. REYNOLDS
MR. R. S. W. SEARS
PASTOR G. SMITH
PASTOR R. C. SMITH
PASTOR J. K. THORPE
MR. A. W. THROWER
*PASTOR W. F. WALLER
MR. C. WEBB
PASTOR C. J. WELSFORD
PASTOR A. W. WHAYMAN
MR. S. WILKINS
MR. R. G. WRIGHT

*** Members of the Finance Committee.**

LADIES' ZENANA AUXILIARY

President: Mrs. A. SILVESTER.

Vice-Presidents:

Mrs. E. A. BOOTH. Mrs. S. HUTCHINSON. Mrs. W. H. ROSE.

Secretaries:

Hon. Organising: Miss P. P. NUNN, 16, Claremont Close, London, N.1.
Hon. Minute: Miss M. FROMOW, 23, Alwyn Avenue, Chiswick, W.4.
Hon. Financial: Mrs. S. W. ANDERSON, "Wayside," Walton-on-the-Hill, Tadworth, Surrey.

Executive:

Miss J. A. BOCKING
Miss D. HALL
Miss HARRIS
Mrs. R. B. HEWITT
Mrs. E. F. KEVAN
Mrs. R. ROBINSON
Miss H. RUTTER
Miss SEARS
Mrs. S. SIMPSON

With the Officers.

MISSIONARY STAFF

Madras and Poonamallee Field:

Missionary D. A. THROWER — Mrs. D. A. THROWER
Missionary W. H. KUHRT. — Miss A. M. POOLE

Sendamangalam Field:

Missionary H. A. HUCKETT — Mrs. H. A. HUCKETT.
Mrs. J. M. BRAND

Kolli Hills Field:

Missionary G. F. CHAMPION — Mrs. G. F. CHAMPION
Miss M. E. WILKINS

Namakal Field:

Missionary D. MORLING — Mrs. D. MORLING
Miss B. L. MOWLE

Tinnevelly Field:

Missionary L. WATTS — Mrs. L. WATTS
Missionary E. ORCHARD — Miss V. D. GREEN
Miss I. G. HAZEL

Home on Furlough:

Missionary A. J. MORLING — Mrs. A. J. MORLING
Miss E. C. PUTNAM — Miss L. S. HAZEL
Dr. R. M. HARRIS, M.B., B.S. (Lond.).

Bankers:

Westminster Bank, Ltd., Hounslow West, Branch.

Solicitors:

Messrs. G. Brown, Son and Vardy, 56, Finsbury Pavement, E.C.2.

Auditor:

W. Littleton, Esq., F.C.R.A., F.C.P.A., 611, Salisbury House, E.C.2.

Registered Office:

71, White Lion Street, Islington, London, N.1.

DOCTRINAL BASIS

1.—The eternity, equality, and distinct personality of the Father, the Son, and the Holy Ghost, and the unity of the Godhead.

2.—The plenary and verbal Inspiration of the Old and New Testaments, and their infallible authority in all matters pertaining to faith and worship.

3.—The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were alienated from God, and are unable, in and of themselves, to turn to Him.

4.—Eternal and personal election unto salvation.

5.—Particular redemption by the vicarious sacrifice of Christ.

6.—Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

7.—Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth. Saving faith is not a legal duty, but the sovereign and gracious gift of God.

8.—The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

9.—The final perseverance of true believers.

10.—The preaching of the Gospel to every creature of the fallen race of Adam is a Divine command and a solemn obligation.

11.—The necessity of Baptism by immersion, on a profession of repentance and faith, in order to Church fellowship and admission to the Lord's Table. The congregational order of the Churches.

12.—The resurrection of the dead, and the universal judgment, the everlasting punishment of the wicked, and the everlasting happiness of the righteous.

RULES

1.—That this Association be called " The Strict Baptist Mission."

2.—The Membership of the Association is limited to 200, and is composed of members of Particular and Strict Baptist Churches subscribing to its funds according to the Articles of Association.

3.—That it be conducted by a Council of Management elected annually by the members of the Association according to its Articles.

4.—That its objects be—The diffusion of the Gospel in heathen lands, and the formation of Churches in accordance with the principles of Particular and Strict Communion Baptists.

5.—That its Officers be—a President, a Vice-President, a Treasurer, and not more than three Secretaries; and that the doctrinal basis be taken as representing the principles by which it shall be governed.

6.—That an Annual General Meeting be held once in each year, at such time and place as the Council of Management shall determine, when a report of the past year's proceedings shall be read by one of the Secretaries, and the Council shall be elected for the ensuing year, with power to add to their number according to the Articles of Association.

7.—That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

8.—That a month's notice be given of any new business intended to be introduced to the Council.

9.—That with a view to giving contributing Churches of the faith and order of its doctrinal basis direct participation in the conduct of this Mission, every such Church subscribing—from all sources during the current year—£3 is entitled to nominate one of its members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £30, four members. Such nominations to be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual and General Meetings of the Association.

10.—That in the event of the death or retirement of any of the Officers or Council, any such casual vacancy may be filled up by the other members of the Council.

11.—That all meetings be commenced and concluded with prayer.

OUR COMMISSION :

"And He said unto them, Go ye into all the world and preach the Gospel to every creature."

THE

Seventy-Sixth Report

1937

"We see Jesus . . . . . crowned with glory and honour."—*Hebrews ii. 9.*

THIS year will ever be memorable for the Coronation of King George VI., and we pause to pray that his reign may be long and peaceful.

In this review of the year's work—the 76th Annual Report—our encouragement has been the remembrance that we have a glorious King, even Jesus, and that "He reigns." But for this truth, we might often have been mystified at some of the events which have occurred during the year.

A few days after the Farewell Services to our Missionaries, on the 5th January last—at which he will be remembered for the sweetness of his prayer—our beloved Brother E. A. Booth was suddenly smitten down, and he still lies practically helpless. We commend him and his dear partner to our gracious Lord, praying that His supporting grace may be their portion. The loss of his valuable services has been serious. His wise counsel at the Council meetings has been sadly missed, and the loss of his services as Deputation Missionary, and as Editor of the "Mission Herald," has been keenly felt by the Council and the

Home Churches. God's ways are mysterious, and whilst this sad event has caused the Officers and Council much anxiety, they have realised comfort in the thought that " He reigns."

A number of our ministerial brethren volunteered to take the pulpit engagements of our esteemed brother, and, with the kind co-operation of the Churches concerned, satisfactory arrangements were made, so that none of the Mission Sundays were lost. Pastor L. R. Garrard willingly undertook the Editorial work of the " Mission Herald "—no small task. We warmly thank him and all the friends who have helped in the emergency.

We were at once surprised and sorry to receive the resignation of Missionary L. Watts, which will become effective at the end of December, when he takes up the appointment of Secretary of the India Sunday School Union and President of the Teachers' Training College at Connoor. He assures us that he is responding to a most definite Divine call, and we must therefore acquiesce, although we much regret that his service of 23 years will now end. We bid him and Mrs. Watts farewell in the name of the Lord, and pray that they may realise joy and blessing in the new sphere of service.

Pastor W. Chisnall, after magnifying the office of General Secretary for 33 years, retired from that office on the 30th June. He has always been a " brother beloved " wherever he has served his Master, and his invaluable work for the Mission is so well known that it is only necessary for the Council to place on record their thankfulness to God for enabling our genial brother to labour so long in this important office, and to wish for him many happy years of ministerial service amongst the Churches. We are glad to report that he has consented to serve the Mission as a Deputation.

After prayerful consideration, the Council asked Mr. W. J. Shipton, the Minute Secretary, to carry on the secretarial work *pro tem*, which he gladly consented to do, and Pastor G. E. J. Bird readily responded to an invitation to undertake the duties of Minute Secretary *pro tem.*, for which we thank him.

We have to record the Home-call of Mr. G. E. Shepherd, the beloved Secretary of the Church at Chadwell Street, and the father of Mrs. A. J. Morling. He was a member of Council for many years, and will be remembered for his loving service in the tea arrangements at the Leysian Hall some years back, and for his gracious words at Council meetings.

The year has seen these and other changes, which, with other problems, have caused anxiety and much waiting upon the Lord, but we have rejoiced in the knowledge that "He reigns."

The work in India during the year shows many encouraging features. For these we praise our God and take courage. In many places there is a definite movement towards Christianity, and a desire to know of the teachings of the Lord Jesus. Our colleagues on the Field take advantage of every possible opportunity to answer the call and point out the only way of salvation. The voluntary service rendered by the Indian Christians in carrying the Gospel to their fellow countrymen is encouraging, and we pray that they may have the joy of seeing the Lord's blessing on their labours.

The reports from the different Fields contained in this Report show the progress of the work, and we ask our friends to read them carefully, and to pray more fervently that a copious harvest may soon be reaped.

We praise our God for all the help and guidance that He has given His servants, both in India and in the Homeland, and we look confidently into the future. This is to us all unknown, but " Jesus we know, and He is on the throne."

We have a vision of a wonderful crowning day, far transcending the dignity and honour of the event of this year. " Not yet are all things put under His feet," but our vision is of a day when this shall be seen and He will indeed reign, when the golden crown will be placed on His head, when there will be gathered before Him peoples out of every tribe and nation under heaven, when the trophies of His grace in India will unite with their white brethren in crowning their Jesus, Swami. Until that great day, we will continue faithfully to serve our Lord; we—the missionaries and other workers in India, the Officers, Council, and all workers in the Homeland—will " spend and be spent " for Him, realising that it is our joy to do the Master's will " till He come," when faith's vision will become a reality, and we shall see our " Jesus crowned with glory and honour," for all His people will then " crown Him Lord of all."

Madras and Poonamallee Field.

Steady Progress. By D. A. THROWER.

THE past year has been a period of peace and progress. A spirit of fraternity prevails in the Churches, attendance at Sunday services is better than formerly, and many friends have joined us and our Indian helpers in co-operative effort in the Lord's vineyard. The comradeship of Mr. Kuhrt and the invaluable help rendered by him since November last are greatly appreciated.

The life of the **Churches**—Vepery, Ayanapuram, Sembiam, Poonamallee and Mannur—is, on the whole, healthy, though we are not able to report an actual increase in the total membership. 19 persons have been baptized on profession of faith in the Lord Jesus Christ. Ten of these joined the Vepery Church, three Ayanapuram, five Sembiam, and one Poonamallee. Two baptized believers have joined the Churches by testimony, and two disciplined members have been restored to membership during the year. On the other hand, a number have been removed from the registers; eight members have died, and others have either removed to a distance, or have been withdrawn from for other reasons. The total membership of the Churches is now 339, which number is five less than that reported last year. The death of Pastor Zachariah, of Poonamallee, last December, reduced the number of our pastors to one, and this is a most serious matter. The urgent need of pastors to shepherd and feed the flocks is placed once more before our friends for their earnest prayers. Services for Divine worship on the Lord's Day are held in 12 centres, and mid-week prayer meetings are also conducted regularly. The total income of the Churches from collections, subscriptions, Harvest Festivals and other sources, is Rs.1253.

A leading feature of the activities of this field is the work of the 14 *day schools* and the 27 *Sunday schools* (each of the day schools being also a Sunday school). In addition to the 800 children on the day school registers, a further 659 attend the Sunday schools, making a total of 1,414 scholars, with 74 teachers. 13 of the Sunday schools are conducted voluntarily, and a number of voluntary teachers also conduct classes in the regular Mission schools, in addition to the members of the staff. The Government has assisted us by giving us a teaching grant of Rs.3,992, which is Rs.660 more than that granted last year. Rs.568 have been received from the pupils in fees. Mr. Kuhrt will write in more detail about the schools, as he has been in close touch with them during the past months.

In the course of *street preaching*, several hundreds of addresses have been given by our preachers, and a quantity of

Gospel literature has been disseminated among the people. Thousands of tracts have been freely distributed. In many places the people have listened with evident interest to the Gospel message, but on several occasions we have encountered real and vocal opposition. We have now two *Colporteurs*, but one of these is chiefly engaged in the *Bookstall* at the entrance to the Mission compound at Kilpauk. Through the Bookstall and the work of preaching and colportage, 931 Bibles and Bible portions, and 3,789 other Gospel books and booklets have been sold during the year under review. The average price of these books is exceedingly small. It has been my joy to accompany the preachers on many occasions, and at such times I usually give one of the messages myself. Colportage has received a fillip through the keen salesmanship of Mr. Kuhrt, who has personally sold more than 2,000 booklets in the Madras villages. We specially commend this work to the prayers of our friends. Only God can give the increase.

The Volunteer Movement is fairly well supported by the Churches. In the past, there has been a tendency in some quarters to consider that this work is, and must be, confined to the area around Mannur, where the effort was started several years ago. But we are gradually educating our friends to see that voluntary service for the Lord is called for in every place and in connection with all the Churches. The present membership of the Baptist Volunteer Fellowship is 56, or one less than last year. The members have faithfully carried on the Sunday morning service in the Mannur chapel, and the Sunday schools which are conducted under the auspices of the Fellowship. One new school has been added to the number this year, but one of the old schools has been discontinued for the present, owing to the difficulty experienced in reaching the out-of-the way village in which it was held. We hope, however, that it will be possible to re-open this Sunday school later. At present, therefore, seven of the 13 voluntary Sunday schools are connected with the B.V.F. Several members of the Fellowship have recently started holding open-air services near the Vepery chapel each Sunday, prior to the evening service in the chapel. This new effort is proving a source of encouragement, and we trust that our friends will " keep it up."

The Gospel Society (our Indian workers' Home Mission) is still responsible for the work of the day and Sunday school at Korattur, and for the salaries of its two teachers. Each member of the Mission staff contributes $\frac{1}{32}$nd of his or her salary to the funds of the Gospel Society; during the past year this has resulted in an income of Rs.370.

The Girls' Sewing Class at Kilpauk has 20 members at present. This class provides an occupation for Christian girls from the time they leave the ordinary schools until they get

married. It is extremely encouraging to be able once again to report conversions among the girls. This year five of them have received baptism and joined one or other of the Churches. Throughout the time that the girls are with us, they receive daily Biblical instruction. The Sewing Class Sunday school has recently developed from a one-teacher Bible Class into a four-teacher school. The Sewing Class is conducted solely for the help and blessing of the girls, and it is gratifying to find that, as the funds are well maintained by the sale of work done, we are able to assist indigent and suffering girls in a number of ways.

So we see that the Lord is blessing the work. The prayers of our friends are solicited for an increase of true godliness in the hearts of all our people, and for a steady growth of the Christian community in the matter of numbers also.

Launching Out. By W. H. KUHRT.

ABOUT three months of the past year were spent in Kovilpatti, completing preparation for the second Tamil examination. The study of the language was pleasantly broken up by numerous opportunities for preaching and teaching, in company with Mr. Watts, and at the training school for Sunday school teachers. They were happy months, and it was with mixed feelings that I bade Tinnevelly " good-bye " at the beginning of November.

Once again I found myself in Madras with the prospect of facing the oral examiners, which was to be at once the consummation of Chapter One of my Indian life, and the introduction to Chapter Two. By the Lord's blessing, I passed, and that happy result left me free to bring all my energies to bear upon the work—not the work of the up-country district, but the work of the town. Conditions here are widely different from those obtaining in the Mofussil, and some time passed before I could adapt myself to the new surroundings. The settling down process was greatly facilitated by the helpfulness and wise counsel of Mr. and Mrs. Thrower.

While in recent years the Vepery and Sembiam Churches have been making steady progress, the *Ayanapuram Church* has fallen upon evil days. In a comparatively short period, its membership has dropped from about 100 to only 70. One reason for this is the scattered nature of the Church. It is really a conglomerate of five small village congregations, and the holding together in active church membership of such a heterogeneous company is no light task. The whole Church is expected to assemble together for morning service, while evening services are held in each of the five villages. The attendance in the morning varies considerably, but on the whole is fairly good. The evening services help to supply deficiencies, while every first Sunday Communion and Church meetings are

the occasions of slightly larger gatherings. After eight months' active charge, I am able to report that we are only barely holding our own. Two have been received by testimony, two have been restored to fellowship, and three have been baptized. The net decrease for the year is six, and the present membership 72. Women's meetings, prayer meetings and six vigorous *Sunday Schools* are being carried on, while one of the most hopeful signs during recent months has been the starting and successful maintenance of a *Young Men's Meeting* at Kolathur. The total membership of this meeting is 38, and the average attendance about 30. All are Hindus, but as most of them studied in our own Mission School, they are literate and familiar with the Bible stories.

Although we have only one full-time preacher at work, there are four other men who do *preaching* over and above their ordinary duties as teachers. I have accompanied them on these errands on 34 occasions, when we have visited 16 different villages: about 80 addresses have been delivered. Although, for various reasons, we often leave the actual preaching to our Indian friends, I have been able to take an active part frequently. This is a very satisfying branch of work, and deserves more systematic attention than we have been able to give it. Both on these preaching trips and at other times, the selling of cheap *literature* has been made an important feature, so that in six months' actual work we have disposed of 335 Gospel portions, and no less than 1,800 copies of smaller books and papers.

These figures apply to special efforts, and do not include the results of ordinary colportage work. The deacons of the Ayanapuram Church and I have visited regularly week by week, conducting little meetings in the homes of our members, stirring up the slack, cheering the faint and afflicted, and interviewing the few enquirers that we have had.

It has been my privilege to preach occasionally in all the Madras churches, and also to share in the conduct of the *Church Workers' Class*. Through this latter, we are, so to speak, able to minister to all the Churches at once, and we have been much cheered by an average attendance of 13 men, ten of whom are constantly engaged in preaching and other Church activities.

The *Hostel* has been in my charge during the whole of my time here, and has proved an interesting work. The average number of residents has only been 16, but we hope that things will improve. Prayers are conducted night and morning, and on three evenings a week some kind of special meeting or Bible Class is held. A number of the men occupy their Sunday afternoons with Sunday School Classes and with open-air preaching in and around Mannur, the centre of Baptist Volunteer Fellowship work.

It has fallen to my lot to take some active interest in the *Day Schools*, of which during the past year there have been 14. Of the 800 pupils who have studied regularly in these 14 schools, 110 are in the Poonamallee Higher Elementary School. This school has five teachers, three of whom are fully qualified and Trained Matriculates. Several of the scholars evince more than a passing interest in the Gospel, which they hear daily, while one has been baptised and added to our Church. Government is bringing into force new and stringent regulations regarding the conduct of elementary education, and in accordance with these rules we have closed down two of the schools, reducing the number to 12; we have improved the Lower Elementary Schools' staff with three fully qualified teachers, one of whom is a Matriculate, and are in process of bringing the schools generally into line with the latest educational requirements. Scripture and kindred subjects are taught twice daily.

Sendamangalam Field.

The Beauty of a Garden. By H. A. HUCKETT.

"Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out" (Cant. iv. 16).

THE Sendamangalam Field may be compared to a garden. The soil is not very fertile, and it contains a good many "briars and thorns," but as we look back over the work of the past year, we can and do praise God for some signs of fruitfulness. There are indications that the sowing of the past 30 years is beginning to bear fruit. There are signs that the Holy Spirit is at work in some hearts, and that the Lord is answering the many prayers that have ascended on behalf of the work in this field. "Not unto us, O Lord . . . but unto Thy Name be the glory."

Sowing the Gospel Seed.

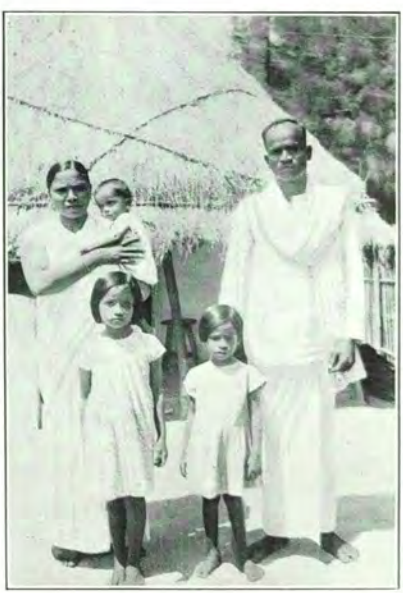
There are five ways in which the good seed of God's Word has been sown: (i) Through preaching. (ii) By Colportage. (iii) Through Schools and Hostels. (iv) By medical work, and (v) by Biblewomen. A report of the work under the two last-mentioned heads appears in the L.Z.A. Section (see p. 29 of this Report).

PREACHING.—The Gospel has been regularly preached in no less than 88 villages. In spite of the political problems which are agitating the minds of men in India to-day, one has often been impressed by the eagerness with which people have listened to the message. There is a hunger in many hearts for a way of deliverance from sin. In some places, such as Elur,



MADRAS.

TATHANKUPPAM SCHOOL.



MADRAS.

TATHANKUPPAM SCHOOL TEACHER AND FAMILY.



MADRAS.

SAMUEL'S CAR SETTING OUT ON B.V.F. WORK.
11 Volunteers, 8 in Car, 3 on Cycles.



MADRAS.

SEMBIAM CHURCH BANNER FOR OPEN-AIR WORK.
Pastor Solomon and two Church Workers, with Mrs. Thrower and Olive.

there is still a very mercenary attitude to the Gospel, expressing itself in such questions as: "Will the missionary give me work if I become a Christian?"; or, "Will your Swami put food into our stomachs if we worship Him?" This attitude does not always go with abject poverty, but is an evidence of the depravity of the human heart and the commercial spirit which abounds in this part of South India. Nevertheless, we have been encouraged at times to notice that people who ask such questions are often rebuked by others standing by, showing that, in some minds at any rate, there has been an intelligent appreciation of the message and its spiritual content.

In Pavittram there seems to be a movement going on amongst the relatives of old Abraham, whom we buried last year. Two of his grandsons are asking for baptism. A caste man who lives near Thuthikulam has also been seeking the Lord, and attends the services regularly. There are enquirers in Kondampatti, a village some two and a half miles from Sendamangalam. Amongst caste people also, we have found several who seem to be sincerely seeking the light. The weekly markets have been visited regularly, and large numbers have heard the message. A new development, for which we praise God, is the formation of an Evangelistic Band in the Erumaipatti area. This is entirely a spontaneous effort along the lines of the B.V.F. in Madras. Four or five young teachers go out on Saturday and Sunday afternoons, preaching the Gospel in the near-by villages. This work has been going on for nearly a year. When camping at Erumaipatti, the missionary is able to join them, but whether he is there or not, the witness goes on.

COLPORTAGE.—Four colporteurs are now on the staff, two being supported by the workers themselves through the Gospel Extension Society. They have reached 133 villages with the Word of God. 41 Bibles, 30 New Testaments, 858 Gospels, 209 Bible portions, and 1,351 tracts, lyric books, Catechisms, etc., have been sold. Two of the colporteurs have cycles; the other two walk from place to place, selling their books and talking to individuals about Christ. A large quantity of free tracts has also been distributed both by preachers and colporteurs.

SCHOOLS AND HOSTELS.—There are seven S.B.M. Day Schools in this Field, situated as follows: Sendamangalam (2), Thuthikulam, Pottanam, Erumaipatti, Boddireddipatti, Kakkaveri. (The school at Kalangani has recently been closed owing to the lack of a suitable worker).

In addition to the above, there is the higher Elementary Girls' School in Sendamangalam, which is officially under the L.Z.A., but which is now being looked after by the writer. Government requirements are making the work of supervising these schools increasingly difficult, but up to the present we have been given freedom to teach Scripture every day, and all

our schools are opened and closed with prayer. In this way, a large number of Hindu children are reached with the Gospel message, and we know that they tell the Bible stories and sing the lyrics even in their own homes. Thus the Gospel is being spread where we might not otherwise gain an entrance for it. Sunday schools are held in most of the villages mentioned above, and it is surprising how fond the children become of their " Sunday Class."

Hostel work, for which my wife is responsible, is dealt with elsewhere in this Report. We regard our Hostel as a nursery-garden from which, with the Divine blessing, we may transplant some healthy seedlings later on. In August, 1936, a Night School was started in the Sendamangalam Cheri, with about 16 young men. The attendance has kept up fairly well. Several have left idolatry, and have begun to pray. Just recently some caste boys joined the class, and we have been asked to open a Night School for caste boys along similar lines.

Watering the Young Plants.

A large part of a gardener's work consists of nurturing the seedlings, planting them out carefully, and seeing that they get sufficient light and moisture. This aspect of the missionary enterprise is sometimes overlooked, or considered to be of secondary importance. But if the results of sowing the seed are to be conserved, there must be follow-up work, and the workers themselves need spiritual help, that they may grow in grace and become more efficient tools in the Master's hand. With this end in view, we have devoted much time and thought to the Monthly Classes which are held for junior and senior workers. On April 2nd, 29 sat for the Scripture Examination: 5 in the Senior Division and 24 in the Junior. In the Senior Section, there was only one failure—a very old worker, who is quite past writing examination papers. Two men gained 83 marks each, one 69, and another 53. In the Junior Section, there were 15 passes and 9 failures. Amongst those who passed, three workers gained Proficiency Certificates, having obtained more than 75% of marks. We are far from satisfied with these results, but we feel glad that there has been some measure of improvement over previous years.

At Kakkaveri, cottage prayer meetings have been held regularly, and the people visited in their homes. Classes for Bible Study have been held in the various camping-stations, and these have proved seasons of profit both to teacher and taught. The Workers' Annual Convention was held at Namakal in August, 1936, and was a time of refreshing to us all. A Tamil Prayer Circular, started by Mr. A. J. Morling in July, 1936, has been maintained, and this, we believe, is a means of grace to the users. Our English Prayer Meeting, held every Sunday evening in the bungalow, should also be mentioned as

a method of watering the " young plants " by prayer. We would thank all those in the Homeland who have shared with us this ministry of intercession.

Plucking a Few Flowers.

It is with a sense of responsibility as well as joy that we record the following: During the year 14 have been baptized, seven being added to the Church at Sendamangalam, and seven at Kakkaveri. Two of the former were brought to the Lord through the work of Colporteur Isaac, at Muttanchetti. They are lads who work on the land, and we are glad that they have not asked for Mission employment, as so many do after baptism. In the Panchama Quarter, Sendamangalam, a woman named Mariyal was baptized in August, 1936. She is a woman of some influence amongst the cheri people, and though by no means young, she is now learning to read. Through her efforts, a number of women are attending the morning service there.

At Kakkaveri, Gabriel and his wife, Bakkiam (Blessing), have been baptized. Their son, Jeremiah, was once in our Boys' Hostel, and is now a trained teacher, working at Thuthikulam. His younger brother, Solomon, was also baptized in October, together with four other lads, who have Christian parents or relatives at Kakkaveri. Thus the Divine Husbandman is fertilizing other plants in the same family and causing them to blossom forth to His praise. There are several people asking for baptism also, but at present our answer is: " First, there must be faith in the heart; and second, there must be water in the well! " The lack of rain is causing great hardship in every way.

Prayer and Praise.

The total of Church collections during the year was Rs.302—2—1, and, in addition, Rs.377—2—2 was contributed by the workers to the Gospel Extension Society. Up till now, we have received only Rs.411—11—0 by way of Government grant for our schools. On Thursday, July 1st, the 28th Anniversary of the opening of the chapel at Sendamangalam was held. The Church at Sendamangalam has continued to provide half the salary of the preacher stationed there. Sunday School Preparation Classes for men and women teachers are conducted. A special Day of Prayer for India, Burma and Ceylon, was held on Sunday, December 6th, 1936. Two lantern lectures on Palestine were given by Mr. D. Morling, in April, 1937.

Once again our closing word must be a request for prayer that the Lord may raise up and equip men for the ministry of the Word. The fields are white unto harvest, but there is a great lack of suitable workers, men filled with the Spirit, men humble enough for God to use, men (and women) who have a passion for souls. " Pray ye therefore the Lord of the harvest, that He will send forth *labourers* into His harvest."

SENDAMANGALAM GIRLS' HOSTEL.

By GRACE K. HUCKETT.

THROUGH God's goodness and your gifts, we have been able to carry on the work of the Hostel for another year. We have been preserved from all serious diseases, such as cholera, small-pox, typhoid, etc., although these have been prevalent in the village. We had several cases of mumps and measles, but by careful isolation we managed to prevent them from spreading. Two little waifs were brought to us last September. These we took in, so now we have five orphans for whom we are entirely responsible. The rest of the girls have parents or relatives to whom they can go in leave time.

The family at present numbers 38. 13 girls left in April, at the end of the School year. When we re-opened, 11 new girls joined us. We have now 17 girls from Hindu families. This is a great challenge, and a great opportunity. We ask the Lord to send us those children to whom He has purposed to manifest His grace. Now we must pray that His work may be made manifest in them, and that they may know Him as their Saviour and Lord. One is already definitely seeking Him. The Matron has carried on faithful service amongst them. It is no easy task, so remember her in prayer, also the weekly classes held for the girls. We are having an anxious time concerning the water supply, and are still having to buy. May the Lord undertake for us.

Kolli Hills Field.

Peaceful Times. By G. F. CHAMPION.

Valavanthi Compound.

In the Valavanthi Compound our work for the Lord is divided into several branches, such as Church work, Hostels, Dispensary, Industrial work, etc.

In the Church, the year under review might well be characterised as a peaceful one. We have known times when quarrels and feuds have tended to divide the few Christians into different parties; when ill-feeling has been ready to show itself at the slightest opportunity. Although this year we have had the joy of baptizing only two young men, we feel that the Lord is with us, working in the hearts of His children.

Boys' Hostel.

A boy from the stone-workers' caste came into the Hostel a few months ago. In this district we know of no Christians from among these people, and our desire is that, if it be the

Lord's will, this boy may some day become a messenger for Jesus to his own people. Two boys from the Home have been forwarded on to Namakal, to continue their schooling in the higher standards of our school there.

Dispensary.

Over 5,400 patients were treated during the year, of whom more than 2,000 were suffering from malaria, hence the continued Government grants of quinine were welcome. The Mission fight against the scourge of this fever is having a beneficial effect on the health of the people in this part of the Hills. Some unusual cases have been dealt with: a young woman who had been mauled by a bear; two men whose hands (one required amputation) had been damaged by fireworks at festivals; a man stabbed by robbers, all of which were treated successfully. Cholera has been more common than usual, and one person died on the compound. Outbreaks were suppressed by extensive injection, which compelled our doctor to visit various parts of the Hills. Patients have come from villages 30 miles distant, and the message of salvation told in the dispensary has thus been widely broadcast.

Industrial Work.

Our lads have helped in work on buildings during the past twelve months, but have also had to concentrate on combatting the alarming encroachments of the luxuriant weed, Lanthana. Since our carpenter left us, these young men have been working under the supervision of a competent man, systematically clearing patches of overgrown land—where mosquitoes thrive—and sowing them with crops new to the hills. Thus, they not only perform the essential work of attacking dangerous weeds, but also improve their knowledge of husbandry, which should be of use to them in later life.

Weekly Meetings.

Each Tuesday evening, the young men living in the compound gather in the chapel for their weekly class. The aim of this meeting is to help them to speak in public. Some who first gave addresses in this class have since spoken in our services at Valavanthi, and also in the open-air. It must be confessed that none of them has made great progress, but we hope that gradually they will become useful servants of God and of the Church. Almost all of these lads are Church members.

Each week the Sunday school teachers (all voluntary workers) meet to consider the Sunday lesson. They are regular, and appear to profit from the discussion and fellowship.

Other meetings are conducted for the girls and boys by our other missionaries, and the preaching services and prayer meetings by our preacher-in-charge.

Out-Stations.

PALAPPATTI.—Since two families in this village left caste and their old worship, we have made arrangements for a Sunday service to be held in a shed erected by their houses. Two other young men have joined them, and all meet at the appointed time for worship. The head of one family sometimes offers prayer, and he tells us that he has family worship in his home each night.

The PULIAMPATTI Church has no additions this year, but one brother has given his testimony and is awaiting baptism. This Church has suffered the loss, by death, of the oldest of its members, who was the first Hill man to be baptized. There is much need for prayer that this cause may progress, and that those who appear to be in danger of backsliding may be revived.

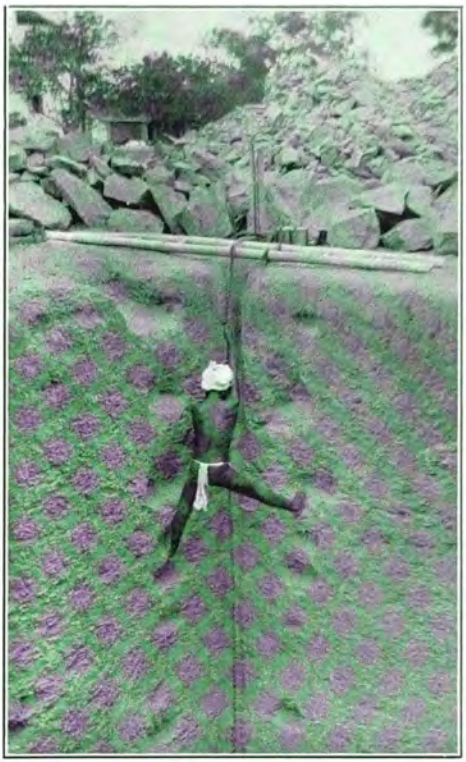
In ALATHUR our teacher has had an amount of opposition, which has taken the form of keeping some of the children from school; but there are a few men who listen to the Gospel gladly, and who have for some time refrained from taking part in heathen worship.

The post of village munsif at VALAPPUR is now temporarily held by a young man who was a teacher on the Mission staff for several years. A munsif is a subordinate Government officer who acts as local registrar, arbitrator in cases referred to him by the parties concerned, and, as chairman of the panchayat, adjudicates in petty disputes. This young Christian, therefore, is in a position of peculiar temptation and difficulty, as well as of special privilege and responsibility, and we pray that, by the grace of the Lord Jesus, he may lead a godly life and make known the way of salvation to his own people.

CHULAVANTHI has at present a Christian Hill man and his wife living in the village, in addition to the teacher and his family, who are Plains' people. The young Hill man ran away to us three years ago, and was sent away from the Hills for a time, in order that he might become established in his new-found faith before he had to meet family and caste opposition. After a year on the Plains and two years living in other parts of the Hills, he has returned to his own village, and has settled on his land, becoming the first Christian Hill man to live anywhere within about two miles of Chulavanthi. We pray that through his witness our Saviour will speak to others in the locality. In each of the above out-stations, except Palappatti, where there is no resident preacher, and from our three other similar stations, the Gospel is daily proclaimed.

Special Camps.

Our usual frequent camps in those villages where we have workers, were supplemented by camps in other parts of the Kollis. We spent nearly two weeks under canvas in the SITTUR valley and on the NAVVAKKADU heights at the beginning of the



NAMAKAL.
WELL DIGGER COMMENCING TO DESCEND WELL.
Rope, 60 feet long, climbed many times a day.



NAMAKAL.
WELL DIGGER AT HOME.



SENDAMANGALAM.

HEARING THE GOSPEL OUTSIDE THE DISPENSARY.



SENDAMANGALAM.

STAFF OF HIGHER ELEMENTARY GIRLS' SCHOOL.

year. We had not been to Sittur for three and a half years, hence we were pleased to preach again in some of those villages, as well as to hold services for the two new families in Palappatti.

The annual Hindu festival at KOILUR gave us another opportunity to pitch our tents in the Master's Name. With our preachers we visited some of the nearby villages, and during the days of the festival had a stall of books near the temple. Here we spoke to many of the love of Jesus and, although the number who came to the Hills with serious intent appeared to be small, we trust that blessing will follow.

Building a camping station in the north of the Kollis has brought us more into touch with the people there, and new opportunities are afforded to give the Gospel message to men from villages to which we have never been.

Namakal Field.

Reviving Old Memories. By D. MORLING.

DURING the year under review the writer has been residing in the Namakal Field only about four months, and during most of this time his thought and strength have been much occupied with affairs outside the Field. Nevertheless, it has been a joy to renew acquaintance with old workers, and it is now a pleasure to write of work in which he was engaged for many years.

Buildings and Wells.

For the past two years and more, Salem, half-way between the Western and the Eastern Ghats, and hence slipping down between the two monsoons, has been passing through another severe period of drought. To have insufficient water in a compound where there are 70 or 80 souls is a serious matter, and the Council has now come to our assistance in making a grant for widening and deepening our already deep well in the bungalow compound. The work has been going on apace for several months, every day blasting through the hard, hard granite. More than once, in our experience, has the Lord literally opened springs in the hard rock. We must pray for that again, and that He may give us this year a good monsoon.

The roof of our little chapel at Solasiramani was recently lifted bodily in a great wind-storm, and thrown on to another building, so that we are now engaged in reconstruction. At Selur, a new station near the Cauvery river, the Gospel Exten-

sion Society is erecting a school-chapel and teacher's house, to which is being added a room where the missionary can stay for a short time. The folk in that neighbourhood seem ignorant of the true methods of building construction, so that supervising the operations at a distance of 23 miles has not been without its disappointments. It is hoped that Selur may become a good centre for active evangelism.

Under Highways and Hedges.

We have five workers whose whole time is devoted to open-air preaching. Their location has been decided almost solely by the requests of the Hindus for the Gospel, so that each man is in close touch, or should be in close touch, with those among whom there is some movement towards Christianity. We need two or three younger men for this important work, that they, with others, may go out two by two, as our Lord sent His disciples. *Daily* preaching is a service in which one sorely needs the correction and encouragement of a fellow-worker.

Two considerations emphasise the present importance of this branch of our work. (1) The greater stringency of Government rules concerning school work leads us to look increasingly to aggressive evangelism in street and market. (2) In many parts surrounding this Field there is a definite movement among the Chakliars, lowest of all non-castes, towards the true Way. The difficult problem of securing and training suitable men for this particular service makes one look wistfully to the coming Bible Institute.

Besides many places rarely and only occasionally visited, our evangelists have regularly preached in 91 villages and towns during the year. But there are *many* places comparatively untouched. Let us ask the Lord: (1) to give us more preachers; (2) to help our evangelists to make and maintain living contact with the people; (3) to enable them to present Christ as the ONE way of salvation.

Among the Young.

There is no doubt that the relentless activities of the All-India Congress (the Nationalist and Home Rule party), and the new Government rules concerning Elementary Education, make school work for us far more difficult. Moreover, some of us feel to-day that we should not conduct schools among people who continue to resist Christian teaching, hence two of our schools have been closed, and the total of pupil attendance is a little lower than it was last year. During recent years, we have engaged more of the lads from our local congregations as teachers, but it is perhaps natural that they should not come quite up to the level of teachers who have a definitely Christian

history and have absorbed Christian traditions. We are glad there is increase in the Government grant, which this year amounted to Rs.1,793—9—0.

Our 21 teachers have taught the Bible daily to the 417 scholars, and Scripture Examinations have given a very fair result. Fees have been received from the Namakal school only, and have realised Rs.233—14—0.

Hostel.

This has occupied much of the time and energy of the missionary, though, since our arrival, this heavy task has been undertaken by Mrs. Morling. Almost daily games make for the moral and physical well-being of the 55 boys, though the labour of bringing water from the chapel compound perhaps curtails the time for play. In the annual Government examination for the 8th standard, our Christian boys again compared well with lads of high caste; again, pupils who a few years ago were in the ditch of pariahdom, came top in the examination conducted by a Brahmin Inspector! The spiritual welfare of the lads receives close attention, in morning prayers, daily evening Bible instruction, weekly Covenanters' Class and Sunday school. The Holy Spirit has blessed this work to the conversion and baptism of some of the lads.

There was again a slight increase in the Government Grant, which amounted to Rs.1,053.

The Printed Page.

With the spread of education Colportage should become increasingly important. We are hoping in the near future to engage a second colporteur, and are now encouraging the preachers also to sell literature. In the town of Namakal, two Wayside Pulpits meet the gaze of thousands of people every day.

In the Church.

It is a wonderful providence that, amidst all our political unrest and anti-Government agitation, we should still find in India a movement towards Christianity; it is still more wonderful that, amidst all this intense Nationalism, this movement is increasing. Last year the Report mentioned the fact that *Pudupalayam* and *Sirapalli* had asked for the Gospel. In both places the enquirers erected little sheds for their weekly services and evening prayers, and for some months Christian worship has been regularly carried on in them. *Solasiramani* is a new Church, and recently when we held a service there under a margosa tree, most of the people in the non-caste quarter attended, and gave intelligent hearing. *Tidumal* has caused much anxiety, and the Lord's Supper has not been observed there for some months, on account of the irregular life of some of its members.

On the other hand, *Solipalayam*, where several of the members had denied their Lord, has recently given much cause for encouragement, and those whose membership had been suspended are again coming regularly for worship. Attendance at *Namakal* is heartening, especially with the young men, and we have a good band of volunteer speakers for Sunday services.

There is an increase of two in the number of Churches, making a total of nine. We have had 15 baptisms, but on account of many transfers to Tinnevelly and other places the total membership is less. Sunday services are now held regularly in 12 places, compared with nine last year.

We hope that our Preacher-in-charge will soon be made a full Pastor; half his salary is being paid by the Churches on the western side of the Field. The total income of the Churches and the Gospel Extension Society was Rs.736—10—0.

Home Mission.

The Gospel Extension Society, financed and directed entirely by local Christians, is still healthy and vigorous. As already mentioned, it has changed the scene of its activities to the southern station of Selur, where it has erected a substantial building as school-chapel and teacher's house. The Society hopes that this place may become the centre of wide and aggressive evangelism.

The River of Life.

" Everything shall live whither the river cometh " are the words that come to our mind whenever we enter the amazing fertility of the Cauvery valley. And they were the words that sprang to my lips a few days ago when, camping amid its splendour and verdure, I received a visit from an old acquaintance—Abraham. When previously I visited Velur, Abraham was not Abraham, but " Black One," and whenever I saw him in those days after 2 p.m., he would be under the influence of drink. For two years now he has been a respectable and respected member of the little Church there, and regularly attends not only the Christian services in his own town, but also those in a neighbouring village.

Tinnevelly Field.

The Glory of the Gospel Message. By L. WATTS.

AMONGST the gods that are worshipped, none is so universally worshipped as Custom, or, as we should say in India, *Mamool*. While "worship" may be considered too strong a term to use in the case of Christians, yet it is very true to say that most Christians also are bound by the dictates of Custom. In Christian service, this can become one of the deadliest enemies of growth and virility. It is so easy to get into ruts; and since most of the work in this field lies along roads and tracks that are deeply rutted by bullock carts, thus making progress by other vehicles somewhat difficult, it is not strange that Christian life and service has tended to follow suit.

The general population of these districts has been slow to advance. Most educated folk migrate to more profitable areas of labour. 30 years ago, the percentage of literacy in the area was 6%, now it is 9%, but there are 600,000 more illiterate people now than there were then. The tendency all round, therefore, is to stagnate, rather than progress.

Our message is the same; praise God that it is. "Jesus Christ is the same yesterday, and to-day, yea and for ever." The heading of this report will be the same as before, for our commission has not changed; but during the year we have set ourselves to seek, by changed methods, largely based on experience in other fields, to arouse new life and interest in the proclamation of the Gospel of Jesus Christ.

Evangelism.

The demand by the Educational Department of Government for the elimination of non-progressive schools, led to the reorganisation of the staff. Several of our teachers, who had shown by their keen interest in the studies of the Church Workers' Class that they were fitted for more definite evangelistic work, have been taken from the schools and given the work of carrying the Gospel to adults in the villages. Instead of concentrating on street preaching, though that still has its value, these evangelists have been encouraged to make a thorough work of visiting each house in the villages allocated to them, continuing in the village until each house had been visited, someone spoken to in each house, and, if anyone can read, either selling them a Gospel book or leaving with them a tract.

When they come back to rehearse what the Lord has done with them, it has been gratifying to learn that they have had the secrets of many hearts revealed to them, and they want to go back to follow up the contacts made in the name of the Lord. Broadcast messages have their own purpose and value,

but the Lord's command to " Preach the Gospel to every creature " calls certainly for a less " hit or miss " method to be followed along with the broadcasting.

The Educational Department is rightly demanding a better grade of teacher, and primary teachers are finding it more and more difficult to obtain employment. They are being replaced by secondary trained teachers, who are bringing more alertness into their work. If this is right in the realm of secular education, it is doubly right in the realm of the teaching of spiritual things. We have been very gratified at the response made to the course of training in study for Scripture teaching in the schools, held last October. Along with this we have prepared a new syllabus of lessons, seeking to correlate the catechism questions for memory work with the best Bible stories illustrating the purpose of the questions and answers. The children have also been encouraged to repeat the memorised passages of Scripture in the chapel services, so that they can have some part in the worship and also show their parents that they are storing the Word of God in their minds.

A larger number of Bibles has been distributed through the Mission office, and the colporteurs have been encouraged to concentrate their sales on the smaller Gospel portions and booklets, in order to get the larger number of people reading. This has resulted in the selling of 3,500 more books than last year, and we believe that very much more can still be done in this way. Uncounted tracts have been distributed; it is a common thing to have the whole of the occupants of a bus, or a railway carriage, reading aloud the Word of God; or to leave a string of people along the road reading the cards and tracts thrown to them from the car or the bullock cart. Hardly any postcard tract thrown out in this way is wasted, more frequently than not, three or four people race after the card as it falls to the ground.

Pastoral Work.

There have been 16 baptisms in this field during the year; there have also been 21 deaths. It has been a year of consolidation, and the total membership stands at 824. As all Church rolls have been checked through very carefully, this number represents an actual membership. I was about to write " live membership," but that would only be strictly true as regards physical life. The following efforts have been made, by the help and guidance of the Lord, in seeking to arouse all to a vigorous spiritual life.

The four pastors have ministered to the 38 Churches under their charge. A really effective ministry by four pastors to 38 scattered Churches is manifestly impossible, and we long for the day when this situation is ended. The plan for the exchange of pulpits by the preacher-teachers has been continued, with profit to preachers and congregations throughout the year. The

members of the Church Workers' Class are given a major portion of this work, and the eagerness evinced by them in the studies set them each month is a matter for grateful praise to the Lord. Of the 12 taking the examination for this Class, nine passed with good marks.

Two of these young men have been (with much blessing) conducting eight-day missions to the Churches, particularly those far removed from the pastor's centre. They have camped in the village chapel, sought out each member for personal conversation, and held meetings each evening for the edification of the members of the church. This work has revealed much that calls for long, earnest prayer, but has confirmed the Lord's people in their faith, and is a call to provide them with the instruction that will enable them " to observe all things whatsoever I have commanded you."

It is the custom in these parts for all the Christians to gather in the village chapel each evening for prayer. This custom arose out of the fact that very few have Bibles and can read; but it can easily lead to a somewhat formal reading of Scripture and prayer by one person. We have tried to break down the formality by encouraging each literate member to take turns at reading, and each member to pray, and some progress has been noted.

It has been possible also, through the teaching given in the Church Workers' Class and the Missionary's own contact with the Churches, to suggest ways and means whereby the Church members and congregation can take a more active part in the worship on Lord's Day. Illiteracy is, of course, the chief reason for this lack, but other reasons can, and are being eliminated, so that those who are the Lord's children may learn to speak with their Father in prayer, and to praise Him with their voices in song. Their total income is small, and the ways in which they receive their income such that giving to the Lord requires a definite intention. The average giving through the year is Rs.2—4—0, or three annas a month per member.

Headquarters' Work.

The Hostel for young men students has been maintained through the year. The average number of students has been 22. These are young men studying in the local Teachers' Training School and the High School. The students are mostly Christians, though not all church members; two are Hindus, and have shown the greatest interest in participation in the morning and evening prayers and Sunday services, attendance at which is part of the life of the Hostel. We pray that these, and others who have not met the Lord as their personal Saviour, may so meet and know Him before they leave the Hostel.

Much time has been spent in the preparation of lessons for the workers, both printed and oral. All the stations have been

visited at least twice during the year, and the Mission House has been the place of call for a great number of people seeking help and guidance in many ways.

. . . A Place of Broad Rivers. By E. ORCHARD.

THESE words, coming as they do from one of the most beautiful chapters of God's holy Word, fully express my feelings about the year which has almost passed. The glorious Lord has been seen working in the sunshine of the days which have gone, and the shadows have intensified the meaning of His ceaseless care. October, 1936, seems very far away in the past now. So much has happened, and so different have been the experiences during these months, that I hardly know where to begin. Of course, looking back down the avenue of the past days, recent events naturally assume greater proportions than those which occurred earlier in the year. The excitement of the voyage, the new contacts and friendships made on board, the unfamiliar but delightful scenery of the ports of call, the full days of work and fellowship in the things of God which marked the days of the voyage—all are but dim memories. The sense of accomplishment which I had on landing in India, and the satisfaction of knowing I was where God wanted me to be, have not been lost, but have become the incentives to constancy in the ordinary routine of daily life.

Tamil has occupied most of the time, but the Lord has brought such wonderful freshness to each day's work that the language has always been interesting, and I have been able to make fair progress. The first attempt at conducting a prayer meeting in this new tongue revealed how much I had learnt of the language—and how much I had not learnt!

Almost daily, also, I have been able to make contact with the people by means of the medicine chest. Minor ailments, small wounds, and even broken bones have been in need of attention.

So the year has sped by—"Day after day filled up with sacred toil, hour after hour still bringing in new spoil." India to me has been a place of broad rivers, for although many new things have been seen and many new experiences realised, yet always the placid flow of the broad rivers have reminded me of the abiding peace of the glorious Lord. There has been nothing harsh or gratingly sudden in the unfolding of the days. It has been like walking along the river bank, and each new experience has been a new vista of placid waters and quiet beauty revealed by the sudden bend in the path as it followed the winding river. In this land of constant heat, it is pleasant to think of the broad rivers and streams, bringing refreshment and peace wherever they flow. The life which is hid in the cleft of the Rock can enjoy that quietness undisturbed.

ON FURLOUGH

The Counter-Challenge. By A. J. MORLING.

THIS is an age of opportunity and opposition, an age of challenge and change. " The unchanging East " is an adage now untrue. In Europe, too, this is a time of transition. Doors are being shut on the continent and thrown wide open in India; in the former the Church is being faced with State-idolatry, in the latter with demands that baffle her.

Things which were once accepted are now being disputed. Christianity is faced with the strident challenge of Communism and Nationalism. In India these are propagated by voluntary enthusiasts who spread them with a vigour that often shames those who seek to serve the Lord Jesus Christ. For many years men and women have been sent to attack Hinduism, Buddhism and animism; we have assailed their strongholds, but now the challenge is flung back upon us. We who were once aggressive, are now upon the defensive, and there is a subtle temptation to be content with this attitude.

We read of advance and progress in every realm. Great efforts are being made concerning rearmament—nations are competing for efficiency, the demands for men and money are immense. Nations respond when the call is for warfare, and can we hesitate before claims infinitely greater and nobler? The most exorbitant demands of the Church militant are nothing to those of the nation militant. The challenge calls us to greater loyalty and fuller dedication—Christ calls us to a sublime and vast enterprise.

We are confronted with the problem that distressed the disciples, but our last word cannot be, " Send the multitude away." News has repeatedly reached us of the tyranny of enforced retrenchment, but now that chilling word is being heard in our midst. The Master repeats the challenge—"Give ye them to eat." We have long declared that Christ is sufficient for every need: let us prove that He can meet the requirements, satisfy the longing, and strengthen the weak. He urges us to make known His wonderful love, proclaiming in every town, village and hamlet the saving power of His Cross. It is not enough that we stand purely on the defensive, it is for us, as Christ's knights, to throw down the gauntlet and become challengers for Him.

Ladies' Zenana Auxiliary.

SECRETARY'S REPORT

By MISS P. P. NUNN.

THE past year has been one of blessing on the Field and at home, also one of difficulty and of testing, yet of realising day by day the grace and sufficiency of God, as further and unexpected problems have arisen. These have been dealt with at the monthly meetings of the L.Z.A. Executive, which have also proved times of happy fellowship in the seeking and obtaining of Divine help.

We greatly regret the resignation from the staff, in May last, of Miss E. C. Putnam, for health reasons, and record our great appreciation of her devoted and loyal service in India. The vacancy thus created awaits the response to the Lord's call of the one to whom He has said: "GO YE."

Steady interest in the work by the Home Churches has been evidenced by the large number of Deputation Meetings held, and by the gifts for the support of the work. Our furlough Missionaries, Miss Stella Hazel and Dr. Ruth Harris, have given good service, while Mrs. A. J. Morling has also helped. Dr. Harris will be remaining in England for a few months after January next, in order to take a post-graduate course in tropical medicine, which will prove invaluable in her work in India.

The Quarterly United Prayer Meetings have been sustained, as well as Branch Prayer Meetings in some Churches. Our thanks are due to all who have served the Lord and come to our aid in the work. Links with five more Churches have been made during the year.

While we gratefully acknowledge the help obtained of God to continue witnessing, the present stage of L.Z.A. history calls forth the prayer of old: "Wilt Thou not revive us again: that Thy people may rejoice in Thee?"

MADRAS FIELD.

By MISS A. M. POOLE.

"*Even though a woman does not worship God, if she worship her husband, she may command the rain and it will fall.*"—(Kural).

THE conception of womankind embodied in this quotation from Tamil literature's most famous poem, was strikingly illustrated by the husband of one of our women, when he remarked: "She is only a woman! What does she need to know about God? Did not God make man head over the woman, and if she worships *me*, she does not need to know or worship God."

Battling against such fundamentally false conceptions, we are, through our women's work in Madras, trying to introduce into the homes and hearts of the people a loftier and nobler idea—the idea of the spiritual dignity of women. The battle is fierce, the aim high, the forces battling for the right are, as the world views things, pitifully inadequate. Briefly, they consist of 12 Biblewomen who, week by week, conduct Bible lessons in the homes of their charges, organise and help at meetings for Hindus, give special help to those seeking baptism and Church membership, and generally try to uplift their sisters. To this may be added the opportunities that arise from contacts in the Dispensary, which is opened one day per week. The Biblewomen are visited regularly, and a monthly camp is held at Poonamallee.

Three women who were under instruction have joined the Church, two have joined by testimony, while one who had been withdrawn from has been restored to membership. There are several enquirers amongst our women. We long to see these truly converted and confessing their Lord publicly.

By drafting off a number of children who were attending our Semmen Street Christian women's meeting, we have been able to form a flourishing gathering for children on Tuesday evenings. The average attendance is 22.

Fortnightly classes are held for the Biblewomen, while, at the beginning of the year, they all, with several others, attended a Convention held at Red Hills, near Madras. Four of the group studied in Miss Green's Bible school for three months, and were greatly helped.

SENDAMANGALAM FIELD.

By MRS. J. M. BRAND.

"GOD hath chosen the weak things of the world . . ." We can thank Him for this as we watch developments in the Sendamangalam field to-day. "Things which are despised hath God chosen . . .," and so, with more and more understanding of His will, we turn our eyes to the low quarters of the villages we visit. The first-fruits have come from the outcaste quarters. Possibly we should have chosen to work from above downwards, but this is evidently not God's will, and we humbly pray that the weak, poor Christians in Elur, Kakkaveri, and in this town may become shining lights to lead the higher castes (by whom they are despised) into the glorious liberty of the Gospel.

I have only been a few months in Sendamangalam this year, and have been privileged to use the Dispensary car in attempt-

ing to maintain the medical side of the work here. Certainly the Lord has helped us to continue, as far as possible, on the same rounds accomplished week by week by Dr. Harris. With our limited knowledge, we have not attempted things too high for us. But one has realised the great opportunities the use of this car opens up for the preaching of the Word in all sorts of places. Besides the usual stopping-places, one receives calls to new villages, and so the medical work becomes the beckoning finger to further and fuller service. Of course, we are asked everywhere when the Doctor is coming back, and a great welcome awaits her on all sides in places where bodies have been healed and hearts won.

We ask your prayers for the Boys' Sunday School Class. They are a wild and mixed crowd, representing a number of the castes in Sendamangalam. We feel awed sometimes at the solemn responsibility laid upon us, with all the possibilities that this entrance into these many heathen families may mean. Oh, that His Spirit might touch the heart of each of these dear lads.

We have been deeply tried by lack of rain, and we again ask prayer for the poor cheri people, who are having to live on very short rations. Famine stares them in the face, and oh, it is hard to face them in meetings and in their homes, seeing them in such need while we have so much.

[The L.Z.A. is indebted to Mrs. H. A. Huckett for her supervision of the *Girls' Hostel* throughout the year. See reference to this on p. 16.—ED.].

KOLLI HILLS FIELD.

By MISS M. E. WILKINS.

God is for Us.

Looking back over the past year, one can say: "God has been for us, and is still for us." Part of the time has been spent at Sendamangalam, helping in the Sunday school, but mostly in Tamil study. Praise is due to the Lord for success in the first examination, and prayer is asked for success in the second, which will take place in November.

He Leadeth On.

In January of this year, the Lord called me to leave the Plains for the Kolli Hills. Since being here, I have been in charge of the Girls' Hostel, each Monday evening conducting a meeting for the girls, who repeat the Scriptures, or read, etc., which they love doing. On Sunday I take a class for them. Each second Sunday in the month we have a prayer meeting for the teachers.

He Hath Need of One.

During the year we have lost one little babe; she had fever and a cold, and soon she was taken. Soon afterwards, her place was filled by a two weeks' old baby. She had been thrown away by her parents for fear of the gods. Two of the older girls have married and left; one is still living on the compound, the other has returned to her village. Pray for these two that they may be kept faithful to Him. We now number 20 girls and two little boys.

Regions Beyond.

This is being written in camp, sitting in a tent looking into the darkness beyond: not only the darkness of the night, but the darkness of those that surround us. This is my first camp on the Kollis, and it has been a time of joy, getting to know the people better. A Hindu festival has taken place during our stay, and we have found the Tamil text-cards very useful amongst the people. I asked some women what they had come for. They replied: "To see the Swami." I asked: "Can he do anything for you?" and they said: "No, he cannot do anything." How useless and vain it all seems; yet we trust, as they leave this festival, that through the hearing of the Word, or by a tract received, the darkness may be removed and the true light shine into their hearts.

Mrs. G. F. Champion (to whom the L.Z.A. is indebted for taking charge of some of the work during the year) sends the following report:

The past year has been fully occupied. Several times we have been out in tents, and thus have met with people who are not touched in the ordinary camps. At Bolapatti, where there are now three families of enquirers, it was good to see the keen desire of the women to know more of the Lord. How we praise His Name that "the poor people heard Him gladly," for we felt, as we listened to these people's prayers, that He is just the same to-day.

The monthly Bible lessons and prayer meetings with the Biblewomen have continued, and some have testified to blessing received in their own souls through them. Week by week the women come to their meeting, and there is great excitement when enough strips of knitting are ready to be sewn together into a nice wrap for the baby. We thank God that their interest is not only in the knitting, but also in the message given. Three other very small meetings have been started in other parts of the Hills, but I am not able to get to them very often.

NAMAKAL FIELD.

By Miss B. L. Mowle.

Again this year we cannot report very much manifest blessing. In some of the villages where the people have asked for Christian instruction, we have placed workers, but many of the people are not showing the same keen desire as they did at first, since they realise that we are not out to give them material gain. Visits to these villages are made regularly, and instruction given. We wait for the Holy Spirit's power to quicken and bless the seed sown.

We have 14 Biblewomen working in this area. 10 of these live in villages some distance from Namakal, many of them in very lonely stations, these especially need our prayers. I visit them each in turn at least once a month. Three of the four Biblewomen living in Namakal visit outside villages every week, as well as in Namakal itself; the other Biblewoman comes out on camp with me.

All spare moments are taken up in medical work when on camp. Four women have received baptism during the year; two of these were added to the little Church at Solasiramani. The camp made each month in this place has been encouraging. Many of the women can repeat portions of Scripture from memory, and two of the women are learning to read. As many members of the Churches at Sirunellikoil, Tidumal and Kottamangalam are on the hills most of the year, it is difficult to see any growth in grace in these places. The members of the Church at Solipalayam do not go to the hills, but we sometimes feel that their extreme poverty is their first care, and thus it becomes a hindrance to their spiritual growth. However, camps made in this place have been encouraging, one woman especially has given joy by her simple faith and eagerness in listening to the messages given. She is learning to read, and can repeat many portions of Scripture from memory. Sunday school work fluctuates; it seems almost impossible to keep in touch with the Hindu children. Work amongst the older Christian girls has been encouraging, some of whom, we feel, love the Lord.

TINNEVELLY FIELD.

PANIADIPATTI.

By Miss V. D. Green.

The year under review certainly leaves nothing to be desired in the realm of variety. My testimony is well expressed in the hymn :

"Through all the changing scenes of life, in trouble and in joy,
The praises of my God shall still my heart and tongue employ."

A full year of service for the Lord in *this* country at *this* time is no small privilege. I would also record my gratitude to Him

for a year of good health maintained. The activities for the 12 months have been, for the major part of the time, in connection with the Biblewomen and the village Christian women. The three months' Bible school for Biblewomen's training was held during the months of September—November, 1936, inclusive. Village camp work through the remaining period of the year has been regularly engaged in, and results are extremely cheering. The work of the Biblewomen in the villages is making a deep impression. The general atmosphere and tone of the Christian community where this specific work is being carried on is definitely purer and higher. The women are responding; their changed attitude and character being very apparent. Missionaries, pastors and visitors, with one accord speak very highly of this special effort and the splendid work of the Biblewomen. God be praised, and let us keep on praying. Night schools for teaching the women to read are maintained in some places, and several women are learning to read, but when meeting with difficulties they need to be urged to persevere. Weekly prayer meetings, or women's meetings, are conducted regularly in the villages where the Biblewomen are stationed. The Paniadipatti women have been induced to commence a women's meeting entirely on their own account. They have formed a small Mothers' Association, of which our Pastor's wife is President; they elect their own speakers and arrange their own programmes.

During the year I have interviewed 20 candidates for baptism from different Churches: 10 were recommended to the Churches for baptism and admission to Church membership. In August, 1936, 23 made public profession of their faith at a baptizing service at Paniadipatti. During the past five weeks, as a result of Miss Hazel's much-regretted sickness, the Boarding School has come under my care *pro tem*. There are 41 boarders at the present time, and a staff of three teachers and the Matron. Since the commencement of the school in July, 1927, 44 girls have been baptized, of whom the greater number are now scattered in various places: one training for teacher's work, some are married and have their own homes and children, others are mission workers or wives of mission workers.

The Lord has maintained the health of this large family through the year. A very mild attack of *mumps* is prevailing in the school as the official year closes, which, however, gives no cause for anxiety. Other activities of the year have been monthly classes for teachers, also for the Biblewomen. Medical work during camps has been much appreciated by the villagers.

While praising God for the privilege of ministry, and craving His forgiveness for all failure, I would also take this opportunity to thank *you all* for your remembrance, both in prayer and practical support throughout the year.

By Miss I. G. Hazel.

During the past year, the Lord has again proved Himself to be the All-sufficient One. With His help, and in answer to your valued prayers, I was enabled to pass the 2nd Tamil examination, and enter into full-time work.

Our Hostel and School have been continued, and we praise God for His working in our midst. Four of the present and two of the old girls have confessed their Lord by baptism, and we believe that others will soon be led to take the same step. The Young Helpers' League has been started, with its motto: "Jesus first, Others next, Yourself last." This is held weekly, and the girls learn such things as will promote consideration for others, even after school is finished, and we seek to show them that, according to their motto, this is the real secret of joy. Affiliated to this is a Prayer Band, and 24 of the bigger girls pray daily for someone in England, who, in her turn, remembers that one also at the Throne of Grace.

Since January, I have been privileged to do visitation work in the near-by villages, and it has been a real joy hearing the Christian women tell the lessons they have learned. One has felt that in the heart of many of the Hindu women also there is the hidden seed which will ultimately bear fruit unto life eternal. The Dispensary has been re-opened, and about 300 people were treated between January and April.

At the time of writing, owing to ill-health, I have had to leave the beloved folk at Paniadipatti and relinquish duties for a time. May the waiting prove to be for His glory and, if His will, result in special equipment for further service.

ON FURLOUGH.

By Dr. R. M. Harris.

Furlough.—It certainly is a stimulating experience to meet personally those who hitherto have been just letter friends, "Herald" readers. We must, however, turn our thoughts back to the last six months spent in India before returning to England for furlough.

The Medical Work.—The demands that other departments of the work made on time and energy did not permit us to carry on this part of the work as we should have liked. Village work was continued, but not extended. Many new contacts were made and old ones established. Villagers were really beginning to understand our aims and methods.

In the dispensary, the average attendance was increasing, minor operations were performed, and, occasionally, in-patients treated. Sickness of mind and spirit, and sickness of body, how closely they are linked together! It is a privilege to be able to tell patients of Him who is able to save and heal both soul



SENDAMANGALAM.

KAKKAVERI SCHOOL, SHOWING CAR PANDAL



KOLLI HILLS.

VAIAVANTHI SUNDAY SCHOOL HONORARY TEACHERS WITH MISS WILKINS.



KOLLI HILLS.
ARIYUR SCHOOL AND TEACHERS



KOLLI HILLS.
HILL CHRISTIANS AT ALATHUR.

and body. There was a severe epidemic of measles on the compound just before Christmas, which kept us busy.

In *Sendamangalam cheri*, we thank God that the hearts of the women have been touched. We rejoiced to see them attending the Sunday services. At the time of leaving for England, six women were under instruction.

In *Kakkaveri*, the attendance at the meeting for Christian women was well maintained, and included some Hindu women enquirers. It was a great triumph when reading-classes for the older women were started in earnest, and we saw them making good progress. But they soon get discouraged, so do pray for them.

Camps were made at intervals to Elur, and Pottanam and Tuttikulam visited. Although we have Biblewomen living in these villages, the work amongst the women makes little progress, and, up to the time of leaving India, efforts to start women's meetings had met with no success.

THE GIRLS' SCHOOL.—It was a real pleasure to work in co-operation with some good Indian Christian women. When Miss L. S. Hazel, for health reasons, was obliged to return to Sendamangalam, she once more undertook the supervision of the school. She had very kindly continued with Government correspondence, the complications of which are legion.

THE CASTE BOYS' SUNDAY SCHOOL CLASS was being well attended. Your earnest prayers are asked for these lads, for certainly some of them take an intelligent interest in what they hear—and think about it.

By MISS L. S. HAZEL.

IN reviewing the past year's work, I look back with deep gratitude to God for the wonderful way in which He has led through many changes. The first months were spent on the Kolli Hills, later, through ill-health, a transfer back to Sendamangalam became necessary, and in March, 1937, furlough was due.

While on the Kollis, I was in charge of the Girls' Home and Biblewomen's work. During that time, I was very desirous of obtaining a suitable Biblewoman for work amongst the Christian women on the Valavanthi compound. The Lord sent us such an one, who devoted a great part of her time to definite consecutive Bible studies with these women, and I believe that some were profited by them. We praise God that a work also amongst the children has been continued and, although conversions cannot be reported, we know that the seed is being sown, and in due season we shall reap if we faint not.

On my return to Sendamangalam for the last three months of my stay in India, I again had the oversight of the Higher Elementary Girls' School, which has been through some testing times, but we thank God for a band of Christian women teachers who, in spite of difficulties and opposition, have faithfully carried on. Our number of scholars has steadily increased. Each teacher

is encouraged to take a personal interest in her class by daily prayer for her own girls by name, and by periodical visits to their homes. By this means, and the daily instruction in the Scriptures, the seed is sown in the hearts of those who will be our future women of South India.

The anticipated furlough drew near. After five years of very happy service for the Lord in India, there came feelings of trepidation as to what would be required in the Homeland. Those words in Jeremiah were then a great help to me: "Whatsoever I command thee, thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." During Deputation I have proved that the Lord has indeed given the message and wonderfully helped in delivering it. I would like to thank those in the various Churches who are supporting and upholding us, especially in prayer. May others also be constrained in this way. *Prayer changes things.*

By MISS E. C. PUTNAM.

IN 1930, when I returned to England on furlough, a message was delivered from an Indian sister who had been brought to the Lord, to the sisters in England. It was this: "Go and tell the Christians in England to hurry and send more people to tell us about Jesus Christ."

In 1936, when I returned a second time, the cry of a Hindu woman was in my ears—"If Jesus Christ *is* such a wonderful Saviour, and you have known it so long, why have we not heard this before?"

As I went around the Churches in England last year, so many told me that the work was dear to them, and that they prayed daily for the women of India. The results of those prayers are manifest, as letters from women I know in India, in the Madras Field, all testify that the Lord is blessing the work, and that souls are being born again. But is the blessing big enough? Are any of us still holding back from the Lord that which we know we should give for India? How much more blessing would He bestow if those of us to whom the Master has spoken would give willingly our time, our service, our money, ourselves.

As many of you know, the doctors will not allow me to return to the plains of India, and I am wondering which sister is going personally to answer the challenge of the two women mentioned above. Is the Master calling *you* to go, or is He calling you to send someone else? Who is willing to say, as did the Hebrew bondslave: "I love my master . . . I will not go out free."

"My Master, lead me to Thy door;
Pierce this now willing ear once more;
Thy bonds are freedom; let me stay
With Thee to toil, endure, obey."

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 & Poonamallee	5	339	19	1	5	35	12	10	27	1414	12	50
Sendamangalam ...	3	123	14	—	6	16	7	8	11	509	8	88
Kolli Hills	2	51	2	1	6	2	7	8	8	186	5	96
Namakal ...	9	203	15	1	5	21	12	2	12	417	12	91
Tinnevelly ...	38	824	16	4	41	13	11	5	34	995	44	150
TOTAL	57	1540	66	7	63	87	49	33	92	3521	81	475

The Home Base.

A MESSAGE FROM THE PRESIDENT, PASTOR R. ROBINSON.

It will have been apparent to all those sympathetic supporters of the Strict Baptist Mission, who follow keenly month by month the news from the Fields, that the year just closed has been full of changes and problems, many of which are not yet solved.

While, on the one hand, we cannot be indifferent to them —they are a call to earnest prayer—the fact that *the work is the Lord's* forbids undue discouragement, seeing that His faithful promise assures us of the ability and the means to carry on all He commands to be done.

Resignations and ill-health (referred to elsewhere in our Annual Report) have made the work of organisation difficult, and thrown an added responsibility upon those who have charge of stations. Besides this, the shortage of water, and the outbreak of fever have caused great anxiety.

There have been changes at home also. After many years of faithful service, during which he has endeared himself to all, and been wonderfully used of God in arousing and maintaining support for the Mission, our beloved brother, Pastor W. Chisnall, has relinquished his office. We should like to place on record the high appreciation of the work he has accomplished and the great esteem in which he is held by the Churches of the denomination. We are glad to say that he has agreed to represent the Mission as a deputation, so that, for the time being, his familiar form and voice will be seen and heard in the many places where he will plead the cause of the Mission so dear to his heart.

Mr. W. J. Shipton, who has for some considerable time filled the office of Minute Secretary, has been appointed Hon. General Secretary *pro tem.* Our brother is rendering valuable and efficient service, and we believe it is of God's ordering. The Council, however, are not unmindful of the need of a full-time Secretary, and we are looking to the Lord, diligently and patiently waiting for His choice to fill this important position. It is a strength to the Officers and Council to know there are so many who recognise the responsibility of those who manage the business of the Mission, and who, especially on the first Friday in the month, remember them in prayer.

The spiritual results which are reported from time to time by our Missionaries, telling of blessing upon the Gospel message, of enquirers, and of converts, are confirming signs that God is with them, and our prayer is for even greater things than these.

The financial position has created some concern. It is a sad, yet true, admission that the state of many of our Home Churches is far from prosperous. This must have an effect upon the material support given to the work of the Mission. "Lord, revive Thy work in the midst of the years," is the constant cry of many. O that we might see it, then there would be increased support for evangelistic work abroad, and greater development of the activities of the Strict Baptist Mission in India would follow. "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" (Psa. xc. 16, 17).

OUR PUBLICATIONS.

"Strict Baptist Mission Herald."

This magazine should be in every Strict Baptist Home. In these days, when so many magazines are published, there is a real danger that some may be squeezed out. The cry is sometimes heard: "I have no time to read the magazine, so why should I buy it?" This must never be said about OUR magazine, if indeed it ought to be said about any of our denominational magazines, which is doubtful.

In order to have an intelligent knowledge of the work of the Mission, it is essential that the magazine should be bought, and read, by everyone who is interested in the spread of the Gospel in India. India is a land of constant change, and the magazine exists to keep its readers in touch with these changes and their effect on the work, as well as to give the general progress of the work. It also forms a link between the workers on the field and those at home, as the reading of the articles, which vividly portray the problems and the encouragements experienced by the workers in India, will enable friends at home to offer praise and prayer, and in this way become partners in the work.

To our esteemed Brother E. A. Booth, who, until his breakdown in health, was the Editor, and to Pastor L. R. Garrard, who so willingly took over the duties in that emergency, we tender our hearty thanks for their excellent work.

"Rays from the East for Young People."

This magazine exists for the children, whose interest in Mission work we desire to foster; and, incidentally, it should be mentioned that quite a number of our adult friends are not ashamed to admit that they read it. Like its elder brother, it provides useful information about the work, written in a readable manner for the young idea, and, in addition, the Bible

Searcher run in connection with the magazine is a definite aid to Bible Study. Young people doing the Searcher have the privilege of joining the "Sun Ray League," the members of which are especially interested in, and contribute to the upkeep of the village school at Tathankuppam, near Madras.

To the Editor, Mr. J. Cecil Fromow, and to Miss Gearing, who marks the Searcher entries, we give our warmest thanks.

Strict Baptist Mission Calendar.

This has now become a hardy annual; its success is assured. A large number of friends desiring to possess a copy of the current issue had to be refused, as all copies were sold. A larger order is being given for the 1938 Calendar, but to avoid disappointment, early application for copies should be made.

To Mr. J. Cecil Fromow, who makes the arrangements for publication, and to Mr. W. K. Puttnam, who undertakes the heavy task of distribution, our best thanks are accorded. Price, 6d. per copy, 7½d. post free; 6 copies are sent post free.

Tamil Text Slips.

These slips are a most useful form of help. Instead of wasting picture postcards, paste one of these slips on the reverse side, and then send them to India, where they will be welcomed by any of the missionaries, who find them useful in many ways.

To the large number of friends who have helped in this way we give our hearty thanks, and there is a wide field of usefulness in this direction for many others to join in this service, but *please send all completed cards direct to India*. Price, 1s. per packet of 100, which includes postage.

CHRISTMAS BOXES.

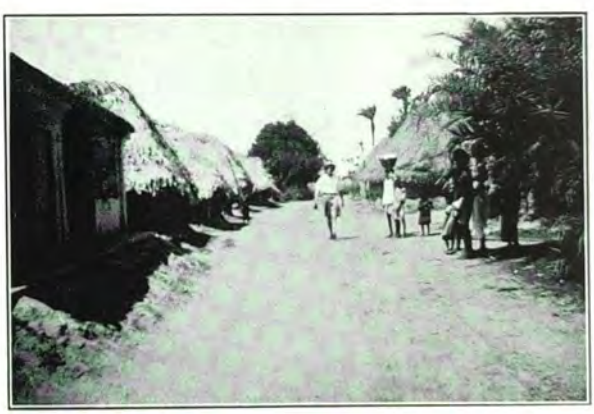
THIS is a most useful branch of service, bringing much joy into the lives of those who do the work throughout the year in the Homeland, and abounding joy into the drab lives of the recipients of the gifts in India.

Miss Hope V. Harris reports as follows: "Once again we have thankfully to record the sending out of 24 boxes bringing Christmas cheer to our Indian fields. These contained over 3,760 garments, made by loving hearts and willing hands; over 900 dolls—mostly home dressed—besides the usual good supply of toys, pencils, etc. Again we praise God and take courage for the future"; and we are very grateful to her for the responsible work of receiving and classifying the parcels and then packing them for despatch to the several Fields, as well as to all our kind friends who have worked so hard to make this form of service so successful.



NAMAKAL.

IRRIGATION CANAL SCENE NEAR S.B.M. STATION AT VELUR.



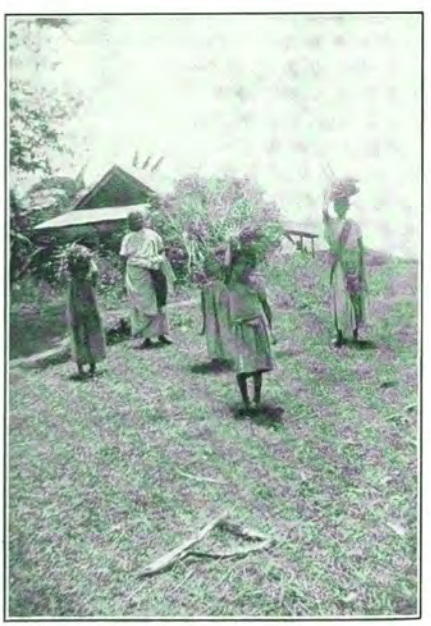
MADRAS.

TATHANKUPPAM VILLAGE STREET.



KOLLI HILLS.
BIBLEWOMAN TALKING TO VILLAGERS.

KOLLI HILLS.
HOSTEL GIRLS WITH THEIR FIREWOOD.



WAYS AND MEANS.

WHILST we do not desire to stress unduly the financial side of the work, our friends will understand that it must be referred to, as it is most important, seeing that the existence and maintenance of the work of the Mission depends upon the financial support received.

Two special efforts are made during the year: (1) GIFT WEEK ENVELOPE collection for the L.Z.A. Branch of the work, made in March, and (2) CHRISTMAS AND NEW YEAR ENVELOPE collection for the general work of the Mission. These have always proved helpful sources of income, and we confidently believe that our friends will continue to show their love to the Lord, and for His work, by these means.

Collecting Boxes.

All homes should be furnished with the little box, and its ever-open mouth will be ready to receive the weekly contribution, or the odd coins, which otherwise might be lost. It is suggested that these boxes should be opened twice a year. This involves a little more labour, but if our Branch Secretaries would kindly undertake this additional work it would be appreciated by the Council.

The boxes, also, are widely used in our Sunday schools, and they give the scholars the opportunity of sharing in the work. That the scholars are ready and willing to do this, there is no doubt, but, occasionally, a little encouragement by the Superintendent or teacher may be necessary, and we feel sure that our friends will do their utmost in this direction, and thus help to keep alive the interest of their scholars.

Birthday Box.

A birthday is always a joyful occasion, and it is an added joy to the children to walk up to the platform and place their offering in this Box. It also forms a point of contact between the school and the family; the birthdays of the relatives, through the medium of the Box, being brought to the knowledge of the school. In the prayer, reference should be made to the particular anniversary, and praise and prayer offered to God for the individual, and this, we believe, is helpful in the school work, as well as being a beneficial adjunct to the Mission work.

Subscriptions and Donations.

For all who are *Annual Subscribers* to our funds, we thank our God. *Donations* are always welcome, but we DO crave for *Annual Subscriptions*.

In closing, we thank all our friends for their liberal support of the work, and pray that many more may be constrained to help in this way. The need is as great as ever; there are millions in India who have not heard the Gospel message, and the more funds we receive, the wider will be the area in which the glorious news of salvation will be proclaimed.

SUMMARY.—INCOME AND EXPENDITURE ACCOUNT.

INCOME.

	£	s.	d.	£	s.	d.
At Bank, Sept. 21st, 1936—						
Home Safe, Deposit A/c ...	14	17	3			
Current A/c	1,145	3	10			
Investments—						
£1,729 0s. 10d. 3½% War Stock at Cost...	1,799	11	0			
				2,959	12	1
Income during the Year—						
General Fund—						
Subs. and Donations ...	5,887	11	0			
Calendars	48	8	0			
Rebate of Income Tax ...	195	18	11			
Int. on Wellingboro' Gas Co.	3	10	4			
Herald Fund	269	7	4			
Rays from the East ...	74	10	2			
Reports	13	14	10			
Pension Fund	519	16	8			
Extension Fund	55	7	9			
Sustentation Fund	239	9	3			
,, ,, Sale of Stock	450	0	0			
Bible Institute Scheme, India	500	0	0			
L.Z.A. General A/c—						
Subs. & Donations ...	2,345	11	10			
Income Tax Refund ...	73	3	7			
Medical A/c	14	17	0			
				10,691	6	8
				£13,650	18	9

EXPENDITURE.

	£	s.	d.	£	s.	d
Expenditure for the year—						
General Fund, India ...	6,143	19	6			
,, ,, Home ...	985	18	0			
Heralds, Rays & Report Fund	494	18	5			
Bible Institute Scheme, India	75	15	8			
Voyage A/c	138	18	9			
Pension Fund ...	100	0	0			
				7,939	10	4
L.Z.A.—						
General { India ...	1,995	17	5			
General { Home ...	337	8	8			
Medical { India ...	41	15	4			
Medical { Home ...	2	19	3			
Voyage { India ...	2	11	5			
Voyage { Home ...	97	18	6			
				2,478	10	7
Cash Balance, Sept. 20th, 1937—						
At Bank—						
Home Safe, Deposit A/c	14	17	3			
Current Account... ...	1,718	9	7			
Investments—						
£1,429 0s. 10d. 3½% War Stock at Cost	1,499	11	0			
				3,232	17	10
				£13,650	18	9

GENERAL ACCOUNT.—*September 21st, 1936 to September 20th, 1937.*

INCOME.

	£	s.	d.	£	s.	d.
To Balance, Sept. 21st, 1936					15	3
,, Subs. and Dons.—						
1936-1937	5,887	11	0			
,, Calendars ...	48	8	0			
,, Refund of Income Tax...	195	18	11			
,, Int. on Wellingboro' Gas Co.	3	10	4			
				6,135	8	3
,, Transferred from :—						
Extension Fund	246	14	0			
Sustentation Fund	900	0	0			
				1,146	14	0
Balance being Deficit				153	16	1
				£7,436	13	7

EXPENDITURE.

	£	s.	d.
By Remittances to India for Missionaries' Preachers', Teachers', &c., Salaries and Mission Account	6,143	19	6
,, Calendars	36	19	11
,, Ministerial, General, Deputation, and Committee Room Expenses	219	4	11
,, Missionaries on Furlough, &c.	195	0	0
,, Missionary Boxes, Stationery, Postages, &c	66	0	3
,, Advertising, &c.	55	2	0
,, Secretary's Salary and Office Expenses	229	10	0
,, Mr. E. A. Booth's Salary ...	100	0	0
,, Missionaries' Children's Allowances	68	19	0
,, Missionaries' Life Insurance	15	1	11
	7,129	17	6
,, Transferred to—			
Voyage Account ... 200 0 0			
HERALD Fund *re* deficit 106 16 1			
	306	16	1
	£7,436	13	7

BALANCE SHEET.—*As at September 20th, 1937.*

LIABILITIES.

	£	s.	d.
General Fund	—	—	—
Pension Fund	411	8	2
Madras Boarding School	83	5	9
Medical and Hospital Fund ...	10	11	1½
General Voyage Account	437	15	0
Extension Fund	1,307	7	2
Sustentation Fund	73	3	6
Bible Institute Scheme, India ...	424	4	4
Ladies' Zenana Auxiliary—			
General	378	19	3½
Medical	79	0	10
Voyage A/c	180	18	9
	£3,386	13	11

ASSETS.

	£	s.	d.
Balance at Bank—			
Home Safe Deposit A/c	14	17	3
Current A/c	1,718	9	7
Investments			
£1,429 0s. 10d. 3½% War Stock at Cost (Extension Fund) ...	1,499	11	0
	3,232	17	10
General Fund—Deficit	153	16	1
	£3,386	13	11

A. J. ROBBINS, *Treasurer.*

W. J. SHIPTON, *Hon. Secretary (pro. tem.)*

In accordance with the provisions of the Companies (Consolidation) Acts, I, William Littleton, 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, 1937.

29th September, 1937.

611, Salisbury House, E.C.2.

WILLIAM LITTLETON, F.C.R.A., F.C.P.A.

SUNDRY ACCOUNTS

PENSION FUND.

	£	s.	d.
Balance, Sept. 21st, 1936 :—			
Investments and Cash	13,170	4	6
Interest on Investments ...	502	13	8
Refund of Income Tax ...	6	13	0
Subs., &c., 1936-37 ...	10	10	0
	£13 690	1	2

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	500	0	0
£300			3½% Con. Loan	322	16	0
			E. A. Booth's Pension ...	100	0	0
			Refunded to General A/c	8	8	6
			Balance	411	8	2
				£13,690	1	2

HERALD FUND.

	£	s.	d.
Subscriptions, 1936-37 :—			
Heralds	269	7	4
Rays	74	10	2
Reports	13	14	10
Transferred from L.Z.A. :—			
Heralds	10	10	0
Reports	20	0	0
Balance deficit from General Account	106	16	1
	£494	18	5

	£	s.	d.
Printing—Heralds	347	13	8
Rays ...	86	6	9
Reports	60	18	0
	£494	18	5

BIBLE INSTITUTE SCHEME, INDIA

	£	s.	d.
Subscriptions, 1936-37	500	0	0
Remittance to India ...	75	15	8
Balance, Sept. 20th, 1937	424	4	4

GENERAL VOYAGE ACCOUNT.

	£	s.	d.
Balance, Sept. 21st, 1937 ...	408	3	9
Trans. from General A/c	200	0	0
	£608	3	9

	£	s.	d.
Thos. Cook & Son	132	17	6
A. Morling... ...	6	1	3
Transfered to L.Z.A.	31	10	0
Balance ...	437	15	0
	£608	3	9

HOSPITAL AND MEDICAL FUND.

	£	s.	d.
Balance, Sept. 21st, 1936	£10	11	1½
Balance, Sept. 20th, 1937	£10	11	1½

MADRAS BOARDING SCHOOL.

	£	s.	d.
Balance, Sept. 21st, 1936	£83	5	9
Balance, Sept. 20th, 1937...	£83	5	9

EXTENSION FUND.

	£	s.	d.
Balance, Sept. 21st, 1936	1650	18	5
Interest on Investments ...	55	7	9
	£1706	6	2

	£	s.	d.
Transferred to Gen. Fund	246	14	0
Transferred to L.Z.A. ...	152	5	0
Balance, Sept. 21st, 1937	1307	7	2
	£1706	6	2

*SUSTENTATION FUND.

	£	s.	d.		£	s.	d.
Balance, Sept. 21st, 1936	283	14	3	4% New Zealand	1000	0	0
4½% India Stock, 1950/55	200	0	0	4½% London County Stock	2000	0	0
4% New Zealand, 1945/85	1000	0	0	3½% War Stock	750	0	0
4½% London County Stock, 1945	2000	0	0	3% Local Loans	1000	0	0
3½% War Stock, 1952	1000	0	0	3½% War Stock	1000	0	0
3% Local Loans, 1912	1000	0	0	Transferred to General Fund	900	0	0
3½% War Stock	1000	0	0	Balance, Sept. 21st, 1937	73	3	6
Interest on Investments	174	15	1				
Profit on Sale of Stock	23	9	0				
Refund of Income Tax	41	5	2				
	£6723	3	6		£6723	3	6

* SPECIAL NOTE—ONLY A LIMITED AMOUNT OF THIS FUND CAN BE USED IN ANY ONE YEAR.

LADIES' ZENANA AUXILIARY

GENERAL ACCOUNT.

Balance, Sept. 21st, 1936		321	14	11½	Indian Expenses	1995	17	5
Donations					Furlough Salaries	291	13	4
General	2098 10 11½				Deputation Expenses	20	5	10
Gift Week	239 11 0½				Home Expenses	14	15	9
		2338	2	0	Boxes	10	13	9
Sales of "A Winding Indian Way"		7	9	10	Transferred to—			
Income Tax Refund		73	3	7	S.B.M. Herald A/c	10	10	0
Extension Fund Transfer		152	5	0	,, Report A/c	20	0	0
					L.Z.A. Vogage A/c	100	0	0
					L.Z.A. Medical A/c	50	0	0
					Balance	378	19	3½
		£2892	15	4½		£2892	15	4½

VOYAGE ACCOUNT.

Balance, Sept. 21st, 1936		149	18	8	Balance of Passages—			
Transferred from L.Z.A. General Account	100	0	0		Mrs. Brand	1	0	0
Transferred from Gen. Voyage A/c for Return Ticket (Miss Putnam's)	31	10	0		Miss Putnam	1	0	0
					Miss S. Hazel, passage	46	10	0
					Dr. R. Harris, passage	46	10	0
					Indian Rail Fares	2	11	5
					Baggage—Miss S. Hazel	1	10	0
					,, Dr. R. Harris	1	8	6
					Balance	180	18	9
		£281	8	8		£281	8	8

MEDICAL ACCOUNT.

Balance, Sept. 21st, 1936		58	18	5	Grant to Sendamangalam	30	8	4
Donations		14	17	0	Drugs to Kolli Hills	1	18	3
Transfer from L.Z.A. General Account		50	0	0	Grant to Namakal	11	7	0
					Donation to M.S.M.	1	1	0
					Balance	79	0	10
		£123	15	5		£123	15	5

ABSTRACT OF RECEIPTS

21st SEPTEMBER, 1936 to 21st SEPTEMBER, 1937

	£	s.	d.
Abercwmboi—			
General ...	2	6	0
Abingdon—			
General	3	6	1
Accrington, Ebenezer—			
General	4	8	7
L.Z.A.	3	9	10
Acton Friends—			
L.Z.A. ...	2	2	0½
Aldringham—			
General ...		10	0
Amersham—			
General ...	5	18	0
Aston Clinton—			
General ...		19	0
Attleborough—			
L.Z.A. ...	2	1	0
Aylesbury—			
General	8	13	11
L.Z.A.	1	11	9
Baguley			
General		10	0
L.Z.A.	2	0	0
Baildon St. Mission—			
General	1	1	0
Bath, Bethel—			
General	25	12	9
Bath, Providence—			
General	7	4	8
Beccles—			
General	2	10	3
L.Z.A.	3	4	0
Bedford—			
General	9	16	0
L.Z.A.	27	9	11½
Bedmond—			
General ...	4	7	0
L.Z.A. ...		14	0
Bedworth—			
General	3	15	6
Belvedere—			
General		8	0
L.Z.A.		13	7
Belvoir St., N.S.W.—			
L.Z.A.	5	0	0
Bermondsey—			
General	23	17	0
L.Z.A.	48	3	5
Bethersden—			
General ...	2	16	0
Bexleyheath—			
General ...	4	6	4
L.Z.A. ...		16	9
Bierton—			
General	7	5	0
L.Z.A.	5	0	0
Biggleswade—			
General ...		18	3
Billinghay—			
General	12	9	0
L.Z.A. ...	1	6	0
Billericay—			
General ...	2	0	0
Blakenham—			
General	2	16	0
L.Z.A.	2	2	11
Borough Green—			
General ...	23	3	8
L.Z.A. ...		6	0
Bradenstoke—			
General	12	17	6
L.Z.A.	3	14	6
Bradford—			
General	4	10	6
L.Z.A.	30	10	5
Bradfield St. George—			
General	4	13	6
L.Z.A.	1	13	3½
Braintree—			
General ...	1	4	0
Brentford—			
General	46	11	5
L.Z.A.	48	8	0
Brighton Branch—			
General	31	8	8
L.Z.A.	20	11	0
Brighton, Ebenezer—			
General	3	18	3
Brighton, Salem—			
General ...	7	2	0
Brixton—			
L.Z.A. ...	6	16	0
Broadstairs—			
General	3	11	7
L.Z.A.	3	17	0
Brockley, Suffolk—			
General ...	4	0	0
Bromley—			
General ...	11	12	1
L.Z.A. ...	13	16	10½
Bury, Lancs.—			
General	1	13	2
L.Z.A.	6	6	2
Cambridge, Eden—			
General	39	10	0
L.Z.A.	9	14	2
Cambridge, Tenison Road—			
General	9	9	2
Cardiff—			
General	9	1	3
L.Z.A.	1	12	0
Carlton—			
General ...	4	6	6
Catworth—			
General		15	0

	£	s.	d.
Chadwell Street—			
General	178	6	11
L.Z.A.	92	12	8
Charsfield—			
General ...	10	0	
Chatham—			
General	1	0	0
Chatteris—			
General	30	9	5
L.Z.A.	1	13	0
Chelmsford—			
General	14	17	4
L.Z.A.	4	1	7
Cheltenham—			
General ...	6	5	2
Chesham—			
General	21	4	0
L.Z.A.	2	2	6
Chingford—			
General	18	2	
L.Z.A.	4	1	
Chorley—			
General ...	3	0	0
L.Z.A. ...	1	10	0
Clacton-on-Sea—			
General	13	6	
L.Z.A.	2	10	0
Clapham, Courland Grove—			
General	65	3	3
L.Z.A.	11	9	0
Clapham Junction—			
General	8	2	
Clayton West—			
General ...	9	18	8
Colchester—			
General	5	0	
Collingwood, Australia			
General	2	7	1
L.Z.A.	3	4	10
Cottenham—			
General ...	1	14	6
Cransford—			
General	1	18	8
L.Z.A.	5	19	9½
Crawley—			
General ...	10	5	3
Crowborough—			
L.Z.A. ...	1	0	0
Crowfield—			
General	4	8	11
Croydon, Derby Road—			
General	22	3	8
L.Z.A.	27	4	11
Croydon District—			
General ...	2	12	7½
Croydon, Salem			
General ...	9	1	9
L.Z.A. ...	8	5	11½

	£	s.	d.
Croydon, Tamworth Road—			
General	3	0	0
L.Z.A.	3	2	0
Crymenych, Pem.			
General	1	10	0
Datchet—			
General	2	17	0
L.Z.A.	2	0	0
Deeping—			
General	9	6	0
L.Z.A.	9	10	0
Devizes—			
General ...	20	18	6
L.Z.A. ...	4	5	6
Dorking—			
General	84	13	2
L.Z.A.	25	9	2½
Dunmow—			
General ...	5	0	
Dunstable—			
General	18	9	7
L.Z.A.	12	0	0
Eastbourne—			
General ...	2	5	2
L.Z.A. ...	3	0	10
East Ham—			
General	4	12	0
L.Z.A.	13	8	11
East London Auxiliary—			
General	12	12	10
L.Z.A.	4	18	4
Eltham—			
General	14	6	
Ely—			
General	10	0	
Epsom—			
General ...	31	0	5
L.Z.A. ...	63	11	7
Erith—			
General	12	10	1
L.Z.A.	2	0	0
Evington—			
General	10	0	
Finchley—			
General	27	19	2
L.Z.A.	4	2	0
Fishguard, Pem.—			
General	8	3	9
Fulham—			
General ...	6	19	7
L.Z.A. ...	11	15	1
Glemsford—			
General	14	6	
Goodwick, Pem.—			
General	1	3	0
Gravesend—			
General	8	0	9
L.Z.A.	1	18	0

	£	s.	d.
Grays—			
General ...		16	3
L.Z.A. ...	3	17	9
Great Gransden—			
General ...	5	11	6
Greenwich—			
General	15	18	1
L.Z.A.	12	19	0
Grundisburgh—			
General ...		13	6
L.Z.A. ...	2	18	0
Guildford—			
General	35	14	0
L.Z.A.	29	15	8
Hackney—			
General	1	5	0
Hadleigh—			
General	3	8	6
L.Z.A.	4	6	0
Hailsham—			
General	9	16	10
L.Z.A.		8	8
Halstead—			
General ...	9	1	0
Handcross—			
General	2	1	10
Hartley Wintney—			
General	11	0	5
L.Z.A.	3	5	2
Harwich—			
General ...		2	6
L.Z.A. ...	1	1	0
Haslemere—			
General	18	14	5
L.Z.A.	5	2	0
Hastings Auxiliary—			
General	30	7	7
L.Z.A.	18	18	7
Haworth—			
General ...	1	0	0
L.Z.A. ...	8	16	7
Hebden Bridge—			
General ...	3	18	6
L.Z.A. ...	1	10	3
Hedge End—			
General ...		6	0
Highbury—			
General	55	5	7
L.Z.A.	25	17	9
Highgate Road—			
General	2	0	0
High Wycombe—			
General	11	2	0
L.Z.A.	4	2	0
Hitchin—			
General	3	15	0

	£	s.	d.
Holloway, Elthorne Road—			
General	8	2	6
L.Z.A.	1	10	6
Homerton Row—			
General ...	13	6	5
Horham—			
General	58	1	7
Horley—			
General	1	7	6
L.Z.A.	1	10	0
Horsham—			
General ...	9	1	6
L.Z.A. ...	13	13	0
Hounslow—			
General ...	28	2	7
L.Z.A. ...	14	5	7
Hoxne—			
General	1	6	4
Ilford—			
General	8	0	0
L.Z.A.	4	7	0
Ipswich, Bethesda—			
General	152	4	8
L.Z.A.	47	16	2
Ipswich, Mt. Zion—			
General	6	7	9
L.Z.A.		9	9
Ipswich, Zoar—			
General	15	17	5
L.Z.A.	17	4	4
Irthlingborough—			
General ...		7	9
L.Z.A. ...	1	17	2½
Ivinghoe—			
General ...		8	0
Kenninghall—			
General ...	4	17	10
Kesgrave—			
General	1	17	7
L.Z.A.	1	19	6
Kilburn—			
General ...	1	8	2
King's Langley—			
General	10	0	0
Kingston-on-Thames—			
General	4	0	0
L.Z.A.	2	7	6
Laxfield—			
General ...	9	1	0
L.Z.A. ...	3	18	6
Leatherhead—			
L.Z.A. ...	3	4	5
Lee Common—			
General	3	18	0
Leicester, Providence—			
General	32	4	2
L.Z.A.		18	6

	£	s.	d.
Leicester, Zion—			
General ...	24	10	1
L.Z.A. ...	4	2	9½
Leigh-on-Sea—			
General ...	24	12	0
L.Z.A. ...	19	4	3
Leiston—			
General		17	10
L.Z.A.	1	5	2
Lessness Heath—			
General ...	5	12	8
Lewisham—			
General	13	16	3
L.Z.A.	8	13	3
Leyton—			
General	24	3	0
L.Z.A.	9	11	0
Little Downham—			
General ...	3	19	6
L.Z.A. ...	1	3	9
Llanelly—			
General ...	1	6	0
Lockwood—			
L.Z.A.	2	16	0
Lode—			
General ...	1	15	3
Long Marston—			
General		5	6
Maenclochog, Horeb—			
General	1	4	1
Manor Park—			
General	9	10	3
L.Z.A.	4	4	6
Manchester District—			
L.Z.A.	4	5	6
March—			
General	16	6	5
L.Z.A.	8	11	3
Margate—			
General	2	7	7
Mayford—			
General	10	0	10
Merton Park—			
General ...		11	0
Middlesbrough—			
General ...	4	13	5½
Morley—			
General ...		15	6
Needingworth—			
General		18	6
Newcastle-on-Tyne—			
General	11	1	10
New Cross—			
General ...	89	5	9
L.Z.A. ...	14	9	1
Newick—			
General	5	7	2
L.Z.A.	1	3	0
Newquay—			
General	3	2	7
L.Z.A.	4	16	0
New Quay, Card.—			
General		1	6
Norbiton—			
General	3	1	8
L.Z.A.	3	14	0
Norwich—			
General	2	11	1
L.Z.A.	1	12	6
Notting Hill Gate—			
General	7	13	10
L.Z.A.	7	18	11
Nuneaton—			
General	7	2	7
Nunhead—			
General ...	20	8	6
L.Z.A. ...	7	4	8
Occold—			
General	14	15	0
Old Hill, Staffs.—			
General	1	3	0
Otley—			
General	1	4	4
L.Z.A.	3	8	10
Oundle—			
General	1	0	0
Over—			
General	10	8	7
L.Z.A.	9	2	10
Pemberton—			
General ...	3	14	9
Ponders End—			
General	4	12	0
L.Z.A.	11	16	2
Pontygwaith—			
General ...		7	8
Pontypridd—			
General ...	4	6	0
Portsmouth—			
General ...	7	5	6
Potten End—			
General	20	10	8
L.Z.A.	19	3	0½
Potton, Beds.—			
General ...	8	18	3
L.Z.A. ...	4	12	8
Poynings—			
General	17	17	2
Prahran, Australia—			
L.Z.A.	4	10	0
Preston—			
General ...	3	13	6
L.Z.A. ...	1	16	8
Prittlewell—			
General	23	19	10
L.Z.A.	27	5	3
Ramsey—			
General	6	6	7
L.Z.A.	20	5	0
Ramsgate—			
General	3	13	6
L.Z.A.	7	1	6

	£	s.	d.
Rattlesden—			
General	4	13	7
Raunds—			
General	3	10	6
L.Z.A.	2	3	6
Reading—			
General	9	10	7
L.Z.A. ...	5	6	6
Redbourne—			
General ...	4	8	0
Richmond—			
General	47	1	0
L.Z.A.	18	15	0
Rishangles—			
General ...	1	10	6
Rochdale—			
General ...	1	3	6
Rotherham—			
General ...	3	16	7
Royton—			
General	12	18	6
L.Z.A.	1	11	0
Rushden—			
General	9	2	0
L.Z.A.	3	2	9½
Ryarsh—			
General		13	6
Ryde, Australia—			
L.Z.A.	1	10	0
Saffron Walden—			
General ...	1	7	0
Salford—			
General ...		12	6
Salhouse—			
General ...	2	3	0
Scieddy, Pem.—			
General ...	1	4	1
Sheerness—			
General ...		8	6
Siddal—			
General ...	3	13	6
L.Z.A. ...	1	0	0
Slaithwaite—			
General ...	5	0	2
L.Z.A. ...	1	2	6
Smarden—			
General	5	1	9
Smithfield, N.S.W.—			
General	2	10	6
Snodland—			
General ...	1	10	0
Somersham—			
General ...	1	12	9
L.Z.A. ...	2	2	6
South Chard—			
General	1	2	0
South-East District—			
General	5	0	0
Southport—			
General	8	19	0
L.Z.A.		15	0

	£	s.	d.
Southsea—			
General		10	0
South Woodham—			
General ...	3	6	0
Staines—			
General ...	10	10	9
Stamford—			
General ...	43	10	6
Stevenage—			
General	1	11	6
L.Z.A.	3	6	0
Stockley Mission—			
General ...	6	0	0
Stoke Ash—			
General	4	5	1
L.Z.A.		10	0
Stoke Goldings—			
General ...	2	0	0
Stowmarket—			
General ...	2	15	2
L.Z.A. ...	3	5	11
Stratford—			
General	23	16	7
L.Z.A.	36	5	4½
Streatham—			
General	15	14	5
L.Z.A.	4	6	9
Stretham, Cambs.—			
General	2	8	0
St. Albans—			
General ...	5	14	3½
St. Clears—			
General		15	0
L.Z.A.	4	19	7
Sturry—			
General	1	19	3
St. John's Wood—			
General	200	16	1
L.Z.A.	99	4	9½
St. Neots—			
General ...	23	3	4
Sudbourne—			
General	13	7	8
L.Z.A.	2	12	6
Sudbury—			
General ...		11	0
L.Z.A. ...		16	6
Sunderland—			
General ...	1	18	7½
Sutton-at-Hone—			
General ...	7	16	11
L.Z.A. ...	1	4	1
Swavesey—			
General		6	6
Swindon—			
General ...	3	3	3
L.Z.A. ...	8	8	8½
Tadworth—			
General	37	0	6
L.Z.A.	6	19	6

	£	s.	d.
Tenterden—			
General		4	0
Thame—			
General ...	5	11	9
Thornhill—			
General		10	0
Tollington Park—			
General ...	1	16	8
L.Z.A. ...	4	13	10
Tonbridge—			
General ...	2	5	0
Tottenham—			
General ...	7	0	7
L.Z.A. ...	8	4	10½
Treherbert—			
General	2	7	0
Tring, Akeman Street—			
General	122	18	3
L.Z.A.	170	1	5
Tring, Ebenezer—			
General	1	6	6
Trowbridge—			
General	8	3	3
Tunbridge Wells—			
General	7	12	5
L.Z.A.	12	4	1
Tunstall—			
General ...	1	15	1
Two Waters—			
General ...	2	12	6
Wakes Colne—			
L.Z.A. ...	1	12	0
Waldringfield—			
General ...	7	1	0
L.Z.A. ...		19	0
Walsall—			
General ...	24	3	8
L.Z.A. ...	3	12	0
Walthamstow—			
General	4	7	0
L.Z.A.	20	2	0
Walton-on-Naze—			
General	11	1	6
L.Z.A.	8	12	5
Wandsworth, West Hill—			
General	4	15	2
L.Z.A.	11	5	8
Warbleton—			
General	1	4	11
Warboys—			
General ...	11	10	0
L.Z.A. ...	9	15	9
Warrington—			
L.Z.A.		13	6
Watford, Beulah—			
General	7	9	0
Watford, Tabernacle—			
General	29	4	9
L.Z.A.	29	10	0
Wattisham—			
General	2	17	3
L.Z.A.	3	10	9
Wellingborough—			
General	1	2	5
L.Z.A.	7	12	4
West Ham—			
General	36	12	4
L.Z.A.	4	10	0
West Hartlepool—			
General ...	8	4	5
Wetherden—			
General ...		18	10
L.Z.A. ...	5	6	6
Whittlesey—			
General	16	9	4
L.Z.A.	7	6	0
Wigston Magna—			
General		8	6
Wimbledon—			
General	12	3	1
L.Z.A.	10	11	6
Wooburn Green—			
General	1	13	6
Wood Green, Eldon Road—			
General	5	13	3
L.Z.A.	6	10	0
Wood Green, Park Ridings—			
General	6	0	7
L.Z.A.	7	5	0
Woolwich—			
General	13	1	0
L.Z.A.	2	8	0
Yarmouth—			
General	5	18	0
L.Z.A.	2	0	0
Yateley—			
General	5	18	0
L.Z.A.	6	7	6
L.Z.A.			
Personal	543	13	1
General	243	4	8
EXTENSION FUND.			
Interest	55	7	9
SUSTENTATION FUND.			
Interest	174	15	1
Profit on Sale of Stock	23	9	0
Refund of Income Tax	41	5	2
PUBLICATIONS.			
Heralds	269	7	4
Rays	74	10	2
Reports	13	14	10
PERSONAL.			
General	1,988	2	5
MISCELLANEOUS.			
Special Collections, Literature, etc.	1,176	12	1
PENSION FUND.			
Interest	502	13	8
Refund of Income Tax	6	13	0
Subscriptions, &c. ...	10	10	0

GENERAL INFORMATION

SUBSCRIPTIONS AND DONATIONS for all Funds (except for L.Z.A.) should be sent to the Hon. Financial Secretary, **Pastor A. E. Brown,** 303, Bath Road, Hounslow West, Middlesex.

ENQUIRIES concerning the general work of the S.B.M., all applications for Sermons, Addresses, Lantern Lectures, Missionary Boxes, Publications, etc., should be addressed to the Hon. General Secretary (*pro tem*), **Mr. W. J. Shipton,** 45, Pagoda Avenue, Richmond, Surrey, who will gladly arrange for a Deputation, and assist in the arrangement of a Missionary meeting in any part of the country.

ORDERS for the "Mission Herald," "Rays from the East for Young People," Annual Report and Tamil Texts to be sent to **Mr. W. J. Shipton,** to whom all payment for copies supplied should be made.

MISSION HERALD.—Reports of Meetings, and articles for publication (written on one side of the paper only) to be sent *pro tem* to **Pastor L. R. Garrard,** 3, Ardilaun Road, Highbury, N.5.

LADIES' ZENANA AUXILIARY.—All enquiries relating to the L.Z.A., including the 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 Local Secretaries of Branches.

Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson,** "Wayside," Walton-on-the-Hill, Tadworth, Surrey, who will be pleased to supply L.Z.A. Collecting Boxes.

NOTE.—Cheques, etc., should be made payable to The Strict Baptist Mission, and crossed.

NOTICE. The S.B.M. now has an office at **388, St. John Street, E.C.1** (near Chadwell Street (hapel) at which the General Secretary can be seen on Thursdays between 12 and 2 and between 5 and 7, or by appointment.

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 (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.

PUBLICATIONS

OF

The Strict Baptist Mission

STRICT BAPTIST MISSION HERALD

Published Monthly. - *Price One Penny.*

Illustrated and full of Missionary Information.
Special pages are devoted to our Medical and Zenana Work.

"RAYS FROM THE EAST FOR YOUNG PEOPLE."

Published Bi-Monthly. 3/- per 100. Postage Extra.

"THE PRESENTATION OF THE GOSPEL AT HOME AND ABROAD."

By S. HUTCHINSON. Price One Penny.

"A WINDING INDIAN WAY."

By WINIFRED BOOTH. Stiff Boards, 1/-

"THE GROWTH OF A CHURCH."

By L. WATTS. Price One Penny, or 5/- per 100.

PICTURE POST CARDS.
PORTRAITS OF MISSIONARIES. PICTURES OF S.B.M. CHAPELS AND SCHOOLS; and INDIAN SCENES.
Real Photographs.

Price Twopence each.

S.B.M. CALENDAR. Price 6d.

TAMIL TEXT SLIPS, for pasting on picture postcards.
Price 1/- per 100, post free.

MISSIONARY HYMN BOOKS.

One Penny each, or 6/- per 100.

The above, with copies of this Report, can be obtained of the Hon. General Secretary (*pro tem*), Mr. W. J. SHIPTON, 45, PAGODA AVENUE, RICHMOND, SURREY.