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The Strict Baptist Mission Herald



THE

STRICT BAPTIST MISSION HERALD

VOLUME XXXVII.—1938



KOLLI HILLS.
BIBLEWOMAN TALKING TO VILLAGERS.

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INDEX.

PAGE

"A Certain Disciple . . . Named Timotheus" ... 51
'A Man's Foes . . . His Own Household" 52
"Ananias . . . kept back part of the Price 19
Annapurani 9

Bible Institute — Commencement of 88, 104
Bondage of Superstition, The 54
But Satan Hindered" ... 69

Camping 36
Care of all the Churches ... 164
Christmas Boxes 93, 110, 143, 186

Deception and Devotion ... 116

Education for India ... 124

Far Reaching Changes ... 37
Finance—
Abstract of Receipts ... 189
Gifts acknowledged by Receipt No. 94
"Found unto Praise" ... 121
Furlough Engagements, 1939 14, 31, 46, 92

Handfuls of Purpose 13, 29, 44, 60, 77, 86, 108, 138, 155, 172, 184
"Helping Together by Prayer." 13, 29, 45, 60, 78, 92, 108, 125, 139, 156, 173, 186
Hive of Industry, A ... 153, 167
Holding Forth the Word of Life 55
Human Sacrifice ... 118

PAGE

Indian Conference 91

"James Answered; saying . . . Hearken unto Me" ... 147
"Joseph Called Barsabas, . . . Surnamed Justus" ... 131

King, The Eternal 163
Kolli Hills Silver Jubilee ... 181
Kundaswami 71

L.Z.A.—
Annual Committee ... 180
Farewell Meeting ... 140
Notes 31, 46, 63, 78, 111, 142, 157, 174
Silvester, Mrs.—
Resignation of ... 156
She planted . . . "But God gave the Increase" ... 159
Welcome Meeting ... 85
Let These Suffice 27, 39
Light and Dark ... 148

Medical Notes 72, 132
Meetings—
Annual 179
Farewell 30, 140
Half-yearly 83
Reports of 14, 78, 93, 109, 126, 141, 175, 188
Mothers, Hints for 5
My First Camp 101

New Attitude, The 58
New Dawning, A 90
New Hobby—Collecting Christian Testimonies 23
Night School amongst the Chukli People 120

PAGE

Notes 14, 15, 31, 46, 62, 63, 79, 93, 111, 126, 142, 158, 174, 187, 195

O Thou that Hearest Prayer " 185

Obituaries—
Huckett, Pastor H. J. ... 30
Newman, Mr. F. T. ... 63
Waller, Pastor W. F. ... 30

Officers—Resignations and New Appointments ... 45, 67

Other Sheep I Have . . ." ... 105

Pastor on His Rounds, The ... 165

" Paul and Silas Prayed and Sang Praises " 115

Poonamallee, A Visit to ... 123

Prodigal Son in the Toddy Shop 11

Pudupaliyam, Worship at ... 135

Railway Journey, A Typical ... 75

Seen from my Window ... 133

Seen from the Bungalow ... 12

PAGE

Sembiam School Chapel—Re-building of 87

Sheaf Gathering 150

" Showing your Heart " ... 35

Spirit is Displeased, The 7

" Teaching them to Observe " 3

Things seen and unseen 170, 183

Twice Born 20

Two Gathered Flowers ... 24

Vakil 22

Valley of the Shadow ... 42

Vepery Church, A Red Letter Day 74

Visiting Two Hindu Homes ... 137

Watts, L.—Appreciations of 4, 61

We have the Message ... 99

Wedding Bells 41

Who Stole the Wheel? ... 57

Worship of? 152, 169

Ye are yet Carnal 8

ol. XXXVII. No. 372 January, 1938

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
Teaching them to Observe	3
An Appreciation	4
Hints for Mothers	5
The Spirit is Displeased	7
Ye are yet Carnal	8
Annapurani	9
Prodigal Son in Toddy Shop	11
Seen and Heard from the Bungalow	12
Handfuls of Purpose	13
Notes by the Secretary	14
Reports of Meetings	14
General Notes ...	15

THE STRICT BAPTIST MISSION

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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. Special prayer for Divine guidance at home and abroad.

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. XXXVII January, 1938 No. 372

"TEACHING THEM TO OBSERVE"

[NOTE.—This leader was prepared by our Editor, Missionary E. A. [illegible], just before the commencement of his serious illness, and was doubtless intended by him for use in the next issue of the magazine. We feel that this fact will give to it special interest and value. Our brother continues to improve slightly and slowly, but his condition is still one of great weakness. Continued prayer for him and his is needed and desired].

"TEACHING them to observe all things whatsoever I have commanded you," is a part of the perpetual missionary commission of the Church of Christ.

The work of the missionary or the evangelist has not ended when, through the blessing of God on the Gospel message, souls have been brought out of the darkness of heathendom to the knowledge of Jesus Christ as their personal Saviour.

Such converts have behind them long years of superstition, false religious notions, and corrupt practices, and they are not altogether free from the clinging garments of the fears and terrors of the past. It is not surprising that they sometimes stumble in their pilgrimage to the better country.

The dominant factor is that they have been changed, and are travelling towards the light and not away from it. In spite of failures, their faces are "thitherward." But they have only learned the most elementary lessons of the Christian faith. They can say, "One thing I know," and because they know the one vital experience, they are ready to learn more. They need, they deeply need, further instruction. One of the marks of a true convert is readiness to learn more about the Person and teaching of Jesus Christ. With many there is more than readiness, there is eagerness.

Our Lord has graciously provided in the great commission for this further stage of progress in the Christian life, that disciples may grow in the grace and knowledge of their Lord. "Teaching them to observe all My commands." He sets a continuous course of instruction. One of the great dangers in receiving into the Christian Church converts from heathenism, is that they shall remain uninstructed in the deeper aspects of Christian truth and ethic. To many of them there are vast areas of truth which form an unexplored territory. They say with the Ethiopian, "How can I understand, except some man shall guide me?"

Here is at once the opportunity and the duty of the Christian worker. Let us remember the limitations set by our Lord Himself—"all things whatsoever I have commanded you." We

are not to invent, or change anything, but to teach baptized believers to observe all that Jesus commanded. It is our concern that they be taught the way of the Lord more perfectly. They live in the midst of those who hold false doctrines and speculative theories. We are to oppose such influences by the continuous teaching of revealed truth.

We must not be content with the fact of mere teaching. The instruction is to be continued until the truth becomes a power in their hearts, and a dominant motive in their conduct. Only in proportion as the Christian worker manifests the character of Christ in his own life and conduct, can he help those whom he instructs to understand his message. This work calls for infinite patience and dogged persistence, as well as for constant prayer and for daily example.

This question has pertinent application to our own life and work. What right have we to expect our missionaries and Indian Christian workers to live on a higher spiritual level than ourselves?

E. A. B.

The Other Side

AN APPRECIATION.

D. MORLING.

BY the time this issue of the MISSION HERALD reaches its readers in the Home Churches, Brother Watts will have left the Strict Baptist Mission and commenced his new duties in the All-India Sunday School Union. His resignation is a loss to the Mission and a loss to the writer—a loss that we all regret.

Mr. Watts first came out to India in the late autumn of 1914. After spending a few days in Madras, he came on to Sendamangalam, where he lived in the little room erected as Mr. Brand's temporary home. I well remember the great interest he took in my sons, and how he attempted (but not with encouraging results) the task of teaching them the tonic sol fa. He had not been with us many weeks when we heard from Madras of Mr. Booth's breakdown in health, and received the request that Mr. Watts go at once to help in the work there. On account of the protracted nature of Mr. Booth's illness, Mr. Watts was unable to return to us, but remained in the city assisting the senior missionary.

Years after, a period was spent by Mr. Watts on the Kolli Hills while Mr. and Mrs. Brand were home on furlough, and another period was spent in Sendamangalam. But most of his years have been given to Kilpauk, where he has seen many souls brought to Christ, and has been the means of starting the Young Men's Hostel.

Mrs. Watts came to India first as Miss Hines, from "Bethesda," Ipswich, a few days before the first sailing of Mr. Watts. She, too, came first to Sendamangalam, but in her second year was obliged for health reasons to return to England, where she was engaged in War Nursing, a work to which she is very devoted. On her return to India after the war, she went to Madras and cast in her lot with Mr. Watts. We shall all well remember her as a generous hostess, doing her utmost for the comfort of her guests. She was responsible for the starting of the Young Women's Sewing Class in Kilpauk, which has been a help in bridging a difficult period in the lives of many young women.

As we see the providence of God in having Mr. Watts in India ready to assist Mr. Booth in the spring of 1915, so we see His goodness in having Mr. Kuhrt here ready now that Mr. Watts is leaving. Indeed, to-day, we believe, Mr. Kuhrt is arriving in Kovilpatti, where he will have the great advantage of Mr. Watts' guidance before the latter leaves that station.

Brother Watts assures us that not only is his heart still with us in the S.B.M., but he will still be in the Strict Baptist denomination, and he still hopes to serve the Mission, as opportunity affords, by speaking in the S.B.M. Fields about the important branch of Christian service among the Indian young. We wish our friends, in their new sphere, all prosperity, every blessing. We shall follow them in their work with great interest, hoping still to co-operate with them in some way for the furtherance of the Redeemer's Kingdom.

HINTS FOR MOTHERS.

MIRIAM E. WILKINS.

Feeding Time.

I was visiting one afternoon and, seeing a wee baby, enquired how often it was being fed. I was told two-hourly—it was then 4 p.m. I asked: "When was it last fed?" and Annammal replied, "At 12.30." Realising it was then 4 o'clock, I said, "You are late, it is three hours and a half since then." Annammal replied, "But she is sleeping, we never feed them if they are asleep; but, you know she cries all the night."

I said, "You do not feed her at night, do you?" and she said, "At 10, 1, 3 and 6 o'clock." No wonder she does not sleep!

Bathing Time.

It was bath-time, and I stayed to see the proceedings. Baby was undressed and carried round here and there, then taken into a small room. Annammal seated herself down on a very tiny stool three inches off the floor, with a pot of warm water, a tin, and a piece of soap by her side on the floor. The baby was placed on her ankles, then she dipped her hands in the water and rubbed them all round the baby, pouring about ten tins of water over the child. Then she took the soap and well rubbed the child with the soap (face included), after which followed about ten more tins of water. She pushed her finger round the child's mouth and in its ears. I began to wonder when the proceedings would end, and the baby receive its feed. After the child was washed—and washed well—Annammal patted it on the back, blew all over it, and threw it in the air three times and caught it. I was horrified; I quite expected to see it land on the floor of stone. I felt I could endure it no longer, and cried out, "Annammal!" At this she stopped. I said, "Dry the child quickly; where is the towel?" She replied, "I haven't one." However, walking round with the wet child in her arms, she found a piece of purple cloth on the floor (part of a saree, I suppose), I doubt if it was clean. With this we dried the child, and together dressed it. It enjoyed its two-hourly feed at 4.30—only two hours late! Pray for the mothers and babes of India.



Finishing her milk. Kolli Hills.

THE SPIRIT IS DISPLEASED.

GEORGE F. CHAMPION.

A SHORT while ago, I wrote with regard to the setting up of a shrine to a deceased ancestor, and mentioned that the reason for thus honouring the dead is the belief that disembodied spirits have the power to injure or bless their relations, and that if worshipped by the setting up of a shrine, they will refrain from harmful interference in the affairs of those members of their families whom they have left when summoned by the angel of death. It appears, however, that the appeasing of the disembodied spirit is not such a simple matter as might at first appear. This was brought to my notice yesterday while returning to Valavanthi from Ariyur, where I had been conducting a service for the small congregation which meets in that place.

As I was ascending the terraced fields towards a pass which runs through the hills between the Valavanthi and Ariyur "counties," I noticed a long line of 20 or 30 men quietly walking along the edge of a field above me. We had had heavy rain within the previous 48 hours and, as a result, most people were on their land, busy ploughing, sowing or weeding. Hence for such a number of men to be idle, signified a matter of grave importance. I speculated in my mind as to what could have kept so many people from their fields when they should have been seizing the opportunity which the rains had afforded. By the time I reached the village to which the men had gone, they were sitting in a group on the ground, evidently waiting for some other persons to arrive, and I was able to enquire of them the nature of their business.

They told me that they had come to move an ancestral shrine from near the village to a field further north. Additional questioning elicited the information that the shrine had only been established about 60 days before, but it had been discovered that the site was objectionable to the spirit. How had it been discovered? The man responsible for the founding of the shrine had suffered from bad fever for the last 30 days (incidentally the usual fever time on the hills), and the sorcerer had traced the cause to the displeasure of the spirit at the situation of his shrine. The sorcerer would soon come along, and the necessary arrangements would be made for the transferring of the little stone structure to a more acceptable situation. More fees and another feast all round would, of course, have to be provided.

I pointed out to these men that, were they worshippers of God in truth, fear of spirits would not torment them. They replied that they do worship God, but that they worship spirits as well. English people, certainly, were not afraid of the

spirits that they feared. To this I answered that our release from such fear was only a result of our trust in the Lord Jesus Christ, and that other Kolli Hills people, who have this faith in Him, have been delivered from fear of demons which once troubled them.

YE ARE YET CARNAL.

V. D. GREEN.

MAY I share with readers of the HERALD one of the many difficulties experienced in connection with our Churches in India?

In the village of Tullukkankuruchi, of which I have recently written, there has been a Church established for many years. During the period of which I have any knowledge of the Church, it has been noted for nothing very startling, but rather a steady progess. My visits have, for the most part, been happy, as I have noted with real gladness of heart the absence of strife. But, alas, three years ago there was a very serious quarrel, which broke up the group for a while. However, within a comparatively short time this was partially remedied, and the aggrieved parties came together and effected reconciliation. I have said *partially* remedied, for one sister, rather more obstinate than the rest, refused all attempts made to heal the breach, and resisted all efforts to persuade her to return. The company finally left her alone, and for three years she has not attended service nor had any communication with the rest of the flock. During this period I have not been visiting Tullukkankuruchi, since the work was taken over by Mr. Morling. My visits in that capacity had ceased. I therefore knew nothing of the quarrel, and subsequent upheaval, nor of the absentee of three years' standing. However, during the past year, I have placed a Biblewoman there, and my visits have been renewed.

While there recently, I missed the absent sister and enquired concerning her, and the teacher and Biblewoman related the whole circumstance to me. They told me of the efforts each and all in turn had made to induce her to return—all of no avail. The workers and I were much disturbed, and I asked if they thought she would see me and talk with me. They were doubtful, but we prayed about it and then they went to find her. She consented to come, and I had a very earnest talk with her, and pleaded with her to put away her obstinacy and to return to the Lord's House. It was *not* easy, but she finally said she would, and I asked her, if she really was sincere, to invite me to her home for prayer with her, as I used to do in former years. To my joy, she did so, and there in that home

the family knelt before the Lord in confession while I prayed. Faithfully she promised to return, and I left, wondering much whether she would overcome her pride when the moment arrived, and would fulfil her promise. She *did*, and the very next service was present, after an absence of three years.

So *might*, and *should* have ended a very painful and long-standing bitterness, *but*, because it was through the Missie Ammal's persuasions, and not through their own endeavours, the whole group have protested, and refused to allow her to return *even to the services*, unless she is ready to comply with certain conditions imposed by them. So the whole position is again one of renewed enmity. Vain have been attempts to show them that her return was an answer to their own prayers, and an occasion for much rejoicing. They were not able to appreciate my insistence that they should all have come together for a *praise* meeting over such a triumph, instead of making it the occasion of a serious dissension. Vain were my pleas for wise and judicious handling of a very delicate matter of church discipline. Rather they swooped down upon her like a pack of wolves and drove her out, because for three years she had refused their overtures, and then had capitulated in the presence of the Missie Ammal! They were incensed!

Pray for these Churches, still in the stages of infancy, and pray particularly for this unhappy position to be put right, to the establishing of the Church and the glory of God.

ANNAPURANI.

MARTENA THROWER.

ANNAPURANI lost her mother early in life, and at the age of 14 years she lost her father. After this, she, with an elder and a younger sister, came to live in Semmen Street, Kilpauk, with their married sister and her husband. Although this was a very sad event in her history, as she became dependent upon a relative who was already poor and in debt, we rejoice that the change brought her into contact with the Lord, so that she became rich toward God.

The subject of this little memoir joined the Sewing Class about three years ago. She was at that time an ill-fed and unkempt village girl, and totally illiterate. With difficulty, she gradually learned the work, but she was so careless that sometimes she spoiled every piece of work that she touched. Right from the beginning she showed signs of hunger for the Bread of Life, so, although she was such an unprofitable and even expensive student, I continued to allow her to attend the class.

Annapurani

At one time we wondered whether another girl was spitefully spoiling Annapurani's work, but after we had decided that this was not the case, we came to realise that the chief cause of her dullness and carelessness was lack of proper nourishment and care at home. However, I had a long, sympathetic talk and some prayer with the girl about her carelessness, with the result that she only spoiled two pieces of work after that time. About six months after this incident, she asked for baptism, but, although there was no doubt about the fact of her second birth, I felt that she needed to make more progress towards literacy. She was therefore asked to wait, while four other class members were baptized and accepted for Church membership. She took this discipline very well, and began to make better progress.

Then we went away for our summer vacation, during which time Annapurani fell ill, and was beaten by the order of the local medicine-man, to exorcise the spirit of her dead parents. When we returned to Madras, we were astonished to see how thin the girl had become, and we found that she had a bad cough. We took her to a good doctor, but it was soon evident that she was not long for this world. Within two months of showing active symptoms of tuberculosis, Annapurani succumbed to that dread disease. About a week before the end, she was in great pain, and told the Lord that she could bear anything but that, and would He please take it away. That night she dreamed that she saw the Lord Jesus and that He spoke to her, and after that she had no more pain, not even at the time of her death. I saw her three days before she passed on. The solitary room, which was the only abiding place for her and four other persons, had no window, nor any means of ventilation apart from the low doorway. It was devoid of the least sign of comfort. Annapurani was lying on the floor, and she smiled as I entered, and thanked me for the milk and other things which I had sent her. We had prayer together, and then I took leave of her for the last time. The final scene took place at night. At one o'clock she asked her sister to remain awake, as she had already heard Jesus Swami calling her. Within an hour her spirit had fled.

Please pray for the heathen relatives of Annapurani, and others who witnessed her good confession. At one time during her illness a friend suggested that she should be baptized; Annapurani replied most emphatically that it made no difference now. She was saved through the precious blood of Jesus. Surely in her we shall see a fulfilment of the word concerning the seed which, dying and remaining alone, brings forth much fruit. Let us plead God's own Word as we pray.

THE PRODIGAL SON IN THE TODDY SHOP.

W. H. KUHRT.

THE most wonderful story in the world (as we have often described it recently) would lead one to suppose that its hero spent many an hour of Bacchanalian excess in the Tyrian equivalent of our Indian toddy shops. The story formed part of the Lord's apology in answer to the mocking charge that He consorted with the licentious of His day. Hence it is not out of place that this poor moral bankrupt's story should be taken to those scenes where his tragic history is being repeated in the lives of others. He haunted such places once for his own pleasure. We take him with us there now that he may witness to the love of the Father.

In the heart of Chintadripet's appalling slum, where human beings swarm like flies, there is a typical town toddy shop. When I went there, dozens of men were squatting about in the narrow street, drinking and gossiping. It was amazingly interesting to go in and out amongst them, bandying words with them here and there, explaining briefly to them the purport of the books they were buying, crying our wares, and especially the Prodigal Son. The Lord's inimitable story, printed in large type on 12 pages, bound in an attractive green cover, and priced at one pie, rapidly established itself as best seller. The word flew around, and soon from all quarters came horny black hands tendering coins, and hoarse uncultured voices demanding the Prodigal Son.



A TREE CLIMBER IN SEARCH OF TODDY.

Why are they so eager for this particular story? All the world loves a story, and especially a story of hearth and home. The Hindu is no exception and, besides, a son is untold wealth to him. It is his religious duty to beget one as soon as possible. His wife fulfils her destiny only if and when she bears a son, and if she fails to bear one may be superseded. A *son*—that

is interesting; *a lost son*—that is still more interesting. And so they sit down to drink, and to read: "and wasted his substance with riotous living . . . and when he came to himself he said, I will arise and go to my father . . .," and having drunk and read, they rise up to——.

Perhaps the conclusion of the sentence depends more than we know upon the prayer that accompanies the selling of the books.

SEEN AND HEARD FROM THE BUNGALOW, No. 4
Noises of the Night.

GRACE K. HUCKETT.

INDIAN nights are never quiet. Nature herself produces a lot of sound, apart from that made by human beings. Those horrible yells, that awful scream that rends the air, as though some human is in terrible distress, those cries of seeming terror are only a pack of jackals hunting round, probably visiting the burning-ground nearby. Although we know the cause of it, the noise is a very eerie one. Then, of course, there are always plenty of dogs barking and howling. They seem to like to get just below our sleeping verandah and crunch their bones! Sometimes there is a very queer noise made. It comes first from one direction and then from another. I guessed that it might be an owl, although the sound is different from that made by our English ones. The folk told me that it was a very strange bird or creature, that it was very unlucky, and its presence always foretold trouble. Not unlike the way in which some superstitious folk in our own country talk! Such superstition is unworthy of Christians, as I was quick to tell them. A few days ago I saw this bird turned out of a tree by some monkeys, and it was an owl, and a large one. Poor thing! Even the crows scorned it, and drove it from place to place.

On moonlight nights, which are often very bright, we can hear the Pallars—a section of the outcaste people—playing and dancing a kind of dance they do with hand-clapping or sticks, chanting meanwhile some of their wild songs. Scroop! Squeak! Scroop! Whatever can that be? Oh, it is only someone drawing water at the well. Night is often turned into day in India. Often one wakes to the sound of drum-beating. That tells of a death. Alas! another soul has passed into eternity, and one wonders: "Did that one hear the message? Has that one heard about the True God, and Jesus, the Saviour of sinners?" About 5 a.m., the strains of "Like a river glorious," or some other hymn, float over from the Eastern Compound. The voice is that of Biblewoman Mary, who is at her morning devotions. It is far from musical, and she likes to dwell on each note! However, we know that she is singing from the heart, and that the words mean something to her. She enjoys it, anyway! We sometimes wish she would not start the singing part quite so early! Presently the Hostel gong sounds, the girls are astir, and so is everybody else. A new day has begun. What is it going to mean for eternity?

Mr. and Mrs. W. H. Kuhrt.—An air-mail letter has just been received from our friends. They wish to thank all who have sent them kind messages on the occasion of their wedding. They fully intend to acknowledge all such greetings, but find it impossible to do so immediately.

HANDFULS OF PURPOSE

Madras.—Baptisms are reported at Sembiam, Vepery and Poonamallee. That of the Headmaster of the Higher Elementary School at Poonamallee, (J. Moses) has given special pleasure and encouragement. The departure of Mr. Kubri for Kovilpatti has caused real sorrow, though all unite in wishing him Divine blessing in his new sphere.

Sendamangalam.—Fever interrupted the work of Mr. and Mrs. Huckett and Mrs. Brand during October, but this has now passed. Five friends were baptized on October 30th, two of them being definitely influenced through the death of Mary Santhanam during the epidemic at the Hostel. Thus the sunshine breaks through the clouds.

Kolli Hills.—The problem of the Government grants for the schools occupies much of the space in Mr. Champion's letter. In fact, several of the missionaries mention this. The heavier demands, both as to standard of education and the school buildings, create real difficulties, especially in the rural areas. Mr. Champion has taken the third part of his Tamil examination.

Namakal.—Mr. and Mrs. Morling will have much travelling backwards and forwards between this place and Kovilpatti during the next few weeks. The return of their son to India will be very welcome to them, even from this point of view. We would ask for special prayer for our missionaries during this unsettled period. Mr. Morling has been making all possible preparation for the inauguration of the Indian Bible Institute.

Tinnevelly.—There were three baptisms at Teetampatti in November. Mr. Watts describes in a very interesting way the details of this service. The journey to the place was an adventure in itself. As the membership of this Church was only four, the addition of three others was very welcome.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise the Lord for still further news of spiritual encouragement granted to our missionaries.

Let us give thanks for another sister who has heard the call to missionary service.

Let us pray for Mr. and Mrs. A. J. Morling and Miss L. S. Hazel, as they set forth on another term of service.

Let us seek that God's guidance may be given to the Council as they make various appointments in regard to the work at home.

Let us pray for Mr. and Mrs. D. Morling, and others associated with them, who will have special difficulties and responsibilities at this time of change.

ENGAGEMENTS FOR JANUARY, 1938

PASTOR W. CHISNALL.

16th, Wood Green (Eldon Road); 30th, Whittlesey.

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

NOTES BY THE SECRETARY.

Furlough Engagements, 1939.—Mr. D. A. Thrower will (D.v.) be home on furlough during 1939, and will be available for deputation work from early in May to the end of November (August excepted). Will Churches desiring his services on a Sunday or week-day, send in their applications before the 31st March, 1938? So far as possible, the dates applied for will be allotted, but it must be remembered that applications for Sunday services greatly exceed the number that can be granted, and therefore there must be some disappointments. In making the allotment of the Sunday dates after the 31st March, 1938, every effort will be made to arrange for the missionary to visit the Churches in rotation. Applications should be made to the Hon. General Secretary (*pro tem*).

Finances.—Our friends are reminded of the note in last month's HERALD and their attention drawn to the fact that the income received this month for the General Fund falls short of the requisite sum of £600 needed to carry on the work in India.

76th Annual Report, 1937.—The Secretary has a considerable number of Annual Reports in stock, and he fears that many friends have not had their copy. Everyone should possess one, as it contains the record of the year's work. Will our Local Secretaries see that all the friends have been supplied, and will any friend who is unable to obtain a copy locally, write to the Secretary, who would be pleased to supply.

REPORTS OF MEETINGS

Walthamstow.—At the Women's Gospel Meeting held on Thursday, November 4th, a very welcome visit was received from Dr. Ruth Harris. During her address she gave instances of her daily experiences among the sick in India, mentioning how opportunities occur to speak a word concerning our Master, and remarking how much they relied upon prayer. A very interesting and encouraging meeting was concluded with a collection for the Mission, which realised £1 7s. 0d.—G.R.

Watford Tabernacle.—Missionary Sunday was celebrated by us on Lord's Day, November 14th, and this day, which is much looked forward to year by year, was anticipated by earnest prayer. Pastor Wm. Chisnall was the preacher, and the messages proved helpful and Christ-exalting to the good congregations that gathered. The offerings for the day were devoted to the funds of the Mission, and amounted to £16 10s. A Young People's Rally was arranged by the Missionary Committee of the Christian Endeavour on November 24th, with our Pastor presiding. Special hymns were sung, and a number of prayers offered for the S.B.M. work, and then Missionary A. Morling gave an address which inspired all.

Hadleigh.—On Tuesday, November 16th, the friends at George Street Baptist Chapel, Hadleigh, were delighted to receive a visit from Miss Stella Hazel. The meeting was presided over by the Rev. H. Bennett, of Aldham, whose interest in India has never waned since his enforced return to England several years ago. The key words of his address were, "The World," "The Church," and "You and I."

A brief report of the year's work of the local L.Z.A. Branch was given by Miss Lockwood, and an invitation for others to join in the fortnightly meetings for prayer and sewing. Miss Hazel spoke from Matthew ix. 2, 37 and 38. She spoke of prayer being the power-house—pray ye, therefore. Then followed a vivid description of some of the conditions and needs of the Indian women. At the close, Miss Hazel pointed out that prayer was within the reach of us all, but if any were present who did not know the Saviour for themselves, how could they help to win others to Christ? We pray that this meeting may bear fruit, and that the interest of all may be deepened in the work of the Mission.—R.L.

GENERAL NOTES.

Miss Putnam.—In view of Miss Putnam's inability to return to India, for health reasons, the Trustees of the Pension Fund of the Strict Baptist Mission have made her a temporary grant from that Fund. Friends will be glad to know she is considerably better, and will be able to fulfil deputation engagements at the discretion of the L.Z.A. Secretary. In addition to this, as far as health will allow, and to supplement the above grant from the Pension Fund, Miss Putnam has accepted the invitation of the Church at Chadwell Street to serve as Deaconess. Her address is: 29, Myddelton Square, E.C.1.

Kundaswami.—The Secretary begs to acknowledge, with many thanks, from 9436, the sum of 10s. for each of the past three months.

Christmas Boxes.—Miss H. V. Harris regrets the accidental omission from last month's list of contributors, of Salem, Epsom, per Mrs. and Miss Humphrey.

United Prayer Meeting.—The various Societies connected with our Denomination will be represented at the Prayer Meeting to be held at Chadwell Street on Friday, January 21st, at 6.30 p.m. We hope that many supporters of the S.B.M. will be present.

Calendars.—We hope it will be possible for Mr. W. K. Puttnam to say that he has sold out all his stocks. Particulars will be found on the advertisement page.

Departure.—Our missionaries, Mr. and Mrs. A. J. Morling, and Miss L. S. Hazel, expect to sail by the "Orontes" on Saturday, January 15th. Further particulars will doubtless be given at the Valedictory Meeting.

Miss Margaret L. Peters.—It is a pleasure to announce that Miss Peters (a daughter of Pastor J. T. Peters, of Guildford) has been accepted for training as a L.Z.A. missionary. We rejoiced to hear her testimony of God's leading, and would pray for her as she prepares, if it is the Lord's will, for future service.

Bound Volumes.—These volumes, which contain the MISSION HERALD, "Rays from the East," and the Annual Report, can be obtained from Mr. W. J. Shipton. Price, 2s. They are certainly more than worth this for present use and future reference.

Our Treasurer.—Our beloved Treasurer, Mr. A. J. Robbins, feels that the time has come for the Council to appoint someone else in his place. The Council accepts the position regretfully, prays for a restoration of our brother to health, and asks friends to gather together at Chadwell Street on Tuesday, January 4th, at 6 p.m., to pray that Divine guidance may be given in this and other important matters.

Addresses.—Letters to Mr. and Mrs. D. Morling and Mr. and Mrs. W. H. Kuhrt should now be addressed to Kovilpatti, Tinnevelly, South India.

Pastor W. F. Waller.—We have just received news of the home call of our beloved brother. We will hope to give further particulars next month.

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

Gifts received during November, 1937

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
127	5	0	0	135	1	16	10	143	1	5	0	151	1	5	6
128	2	11	0	136		10	0	144	9	3	9	152	2	2	0
129	4	1	6	137	13	13	0	145	3	1	4	153	10	0	0
130	2	2	0	138	1	17	6	146		2	6	154	2	0	0
131	7	0	0	139		10	0	147	3	0	0	155		6	0
132	1	5	0	140		11	6	148	1	10	0	156		2	10	0
133		11	3	141	8	6	6	149	4	0	6	157	15	0	0
134	3	14	2	142		5	0	150	1	0	0	158	1	18	0

Rec. No.	£	s.	d.
159		15	1
160	5	7	3
161	16	15	0
162	4	0	0
163	2	7	6
164	5	1	9
165	10	10	0
166	2	16	0
167	3	3	0
168	61	0	0
169	2	11	9½
170	2	14	11½
171	1	5	9
172		16	9
173	1	6	8½
174	34	13	8
175	1	12	10
176	5	0	0½
177	4	10	0
178	1	0	0
179		13	0
180		12	6

Rec. No.	£	s.	d.
181	14	5	6
182	1	14	8
183	8	15	5
184P.....	50	1	5
185P.....	7	0	3
186E.....	25	2	8
187S.....	30	12	6
188	5	0	0
189	5	0	0
190	5	10	2
191	1	16	2
192	1	0	0
193	2	7	8
194L.....	3	4	0
195L.....	1	16	3
196L.....		11	8
197L.....	5	9	6
198		5	0
199	1	0	0
	£451	6	3

LADIES' ZENANA AUXILIARY

Rec. No.	£	s.	d.
70		10	0
71	2	5	0
72		10	0
73	2	0	0
74	1	3	4
75		5	0
76	2	2	6
77		2	6
78	3	3	0
79M.....	5	0	0
80		10	0
81	2	1	2
82	1	0	0
83	9	3	9
84	1	9	1
85	1	5	6
86	1	15	3
87	2	0	0
88	5	5	0
89	1	0	0

Rec. No.	£	s.	d.
90	1	16	9½
91	2	4	2
92		18	6
93	1	6	10½
94	1	0	0
95	2	12	6
96	1	12	10
97		5	0
98	6	8	0
99		17	0
100M.....	1	10	0
101		13	10
102		9	10
103	20	0	0
104	1	0	0
105		16	1
106	1	10	0
107		11	0
108		10	10
	£88	14	4

M.—Medical. P.—Pension Fund. E.—Extension Fund.
S.—Sustentation Fund. 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.

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Vol. XXXVII. No. 373 February, 1938

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	19
Ananias . . Kept Back Part, etc. ...	19
Twice Born	20
Vakil	22
A New Hobby	23
Two Gathered Flowers ...	24
Let These Suffice	27
Handfuls of Purpose	29
Obituaries	30
Farewell Services ...	30
Ladies' Zenana Auxiliary ...	31
Notes by the Secretary ...	31

THE STRICT BAPTIST MISSION

MISSIONARY DEPUTATION SERVICE

There are still some weekdays available ; for which friends are asked to make early application.

THERE IS STILL AN URGENT NEED FOR PRAYERFUL AND FINANCIAL HELP IN VIEW OF THE POSITION AT HOME AND ABROAD.

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

Strict Baptist Mission Herald

Vol. XXXVII February, 1938 No. 373

OUR EDITOR (Missionary E. A. Booth)

The slow progress of our friend seems to be maintained, and conversation with his relatives is easier. Our readers will probably have heard by now that Mrs. Booth met with a serious accident before Christmas, and is suffering from head injuries. This is a further call to earnest prayer for them and the family.

"ANANIAS . . . KEPT BACK PART OF THE PRICE"

WAS Ananias a Christian? Probably some readers would give a negative answer, and some a positive. We need not attempt to solve this problem now. There does not seem anything in the Divine record which makes either answer impossible.

For the purpose of this brief meditation, at all events we will think of him as representing those Christians whose possessions are not entirely at the disposal of the Lord. They may know something of the teaching of Romans i. to xi., but they have not entered experimentally into the message of chapter xii. Their sin may have been dealt with, and salvation may have been experienced, but the yielding of themselves and their gifts unto the Lord is very far from complete.

Explanation.

Before we can understand the story of Ananias, and make the application of that story to ourselves, it is most essential that we should find out what the Scriptures really say about him and his sin. It is sometimes said that his sin consisted of keeping back part of the price, but Peter makes it quite clear that this was not the case. He says to this man: "Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power?" Yes, truly, there was no law of God or man which would compel Ananias to lay his all at the apostles' feet. Let us remember that this is still so. We may feel that the Word of God and the teaching of the Church guide us as to the proportion of our money which should be given unto the Lord and His work, but as soon as we try to make this into a fixed law we are departing from the spirit of freedom which is a feature of the New Testament age.

No! the sin of Ananias did not consist in keeping back part of the price, but in pretending that in giving that part he had given his all.

Application.

In what way can this story be made to convey a message to us? How, and when and where, does the Ananias spirit show itself? When do the words of our lips belie the actions of our hands? Let our own consciences provide the clearest and truest answer. Has there never been an enthusiasm of lip which was not accompanied by a dedication of life? What about our hymn-singing? What sacred words we have used, and what solemn vows we have made—during a service! Yes, indeed, our declaration that we have "performed the commandment of the Lord" has so often been disturbed by the bleating of some non-dedicated sheep (1 Sam. xv. 14). If we wish to avoid the sin of Ananias, there is constant need for us to put our words into one side of the scale and our deeds into the other. Only when the balance is perfect can we say that we are free from this sin.

Sudden death came to this troubler of the early Church. The Lord rarely, if ever, inflicts such punshment to-day; but is not this miracle a parable? The miracles of the Bible are usually the speeding up of the ordinary processes of human life and death. There *is* a death that ever follows upon the heels of hypocrisy—the death of all the finer faculties of the soul. Yes, truly, there was an Ananias who lived in Jerusalem, but there is another one who lurks within each heart.

L. R. G.

The Other Side

TWICE BORN

OLIVE M. MORLING.

SOME years ago, a Brahmin boy was admitted as a pupil in our Namakal school. He was the son of a prominent lawyer in the town, and the father has been inclined to be friendly. Being interested in bee-keeping, but living in a crowded street where bees could not thrive, he asked if he might place his hives in the Mission Compound. This gave opportunity for making contacts with him. He also has invited Miss Mowle into his home, to talk to the women of his household. The son, after a few years, left our school to enter the High School, but the family has continued friendly.

One day in April an invitation came for us to attend a ceremony which all Brahmin boys have to undergo in their early years: the investiture of the Sacred Cord. This rite invests

the lad with all the responsibilities and privileges of Brahmin manhood. Previous to this time, he is considered a child, he eats with his mother, sisters, and other children of the house; he plays with other children regardless of caste, and is not expected to take any part or interest in religious affairs; moreover, he is not able to perform funeral rites for his father, a matter which looms large in the Hindu mind.

By the investiture of the Sacred Cord, the boy is considered to be born again, born into man's estate. He at once begins to read and study the sacred books; he eats with his father and the other men of the house; he must strictly observe all the rules of his caste, and he may take his part in religious ceremonies, including the rites connected with the death of his father or grandfather. This is therefore a most important stage in the life of a Brahmin boy.

The family were very insistent that we should attend, and we thought it would be interesting to see what is done on such occasions. We found the house crowded with relatives and other guests; seats were placed in the open courtyard for us, and a young woman who rejoiced in a little knowledge of English was deputed to entertain me, while the uncle of our late pupil did the same kind office for Mr. Morling.

The ceremony was in progress when we arrived. On the tiled floor, some 15 feet away from us, was seated the lawyer father, with his son, our late pupil, on his right hand. On his left sat three or four Brahmin priests, and on the right of the lad sat the priest who was to perform the ceremony. All were bare to the waist, except for the sacred cord and the beads, and all formed a semi-circle round the sacred fire which was burning on the floor, and fed by ghee which the father poured from time to time from a small brass vessel. Near the lad were trays of fruit and piles of loin cloths, which at certain stages in the proceedings the lad had to present as gifts to the priests.

We could not understand the significance of a good deal that took place, as Sanskrit was the language used, but considerable time was occupied by the teaching of certain formulas which the pupil repeated after the priest. The crux of the ceremony was reached when the father, the son, and the priest crouched together, and were covered entirely by a white cloth. Then, while drummers made a deafening noise to drown all inauspicious sounds, such as a sneeze, or the chirp of a lizard or frog, certain sacred incantations were whispered into the ear of the boy by the performing priest, and the boy became a twice-born Brahman.

Immediately following this, we rose to depart, but the family

begged us to remain to take some coffee, and explained that it was usual for such a ceremony to be performed when the boy was about 10 years old, but they felt it better to wait until he was old enough to have an intelligent knowledge of the meaning of the ceremony, and could recognise the duties and privileges involved. The boy was then 14 years.

Thanking them for their courtesy, we left, sad that a lad who had learned in our school of the one Saviour for sinners, and who was still studying the Bible as a school text-book, should thus be enmeshed in the toils of the deceiver.

May the teaching given in our schools be so used and blessed that many of the lads we have for a few short years shall be brought to know our Lord Jesus, and be born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever.

VAKIL

W. H. KUHRT.

THE Tamil word " vakil " means pleader. How many unpleasant concepts the word conjures up in the minds of India's people it would be difficult to say. Many a pleader has enriched himself at the expense of his deeply involved clients; many another pleader ekes out a frugal existence, simply because there is a limit beyond which litigation cannot be manufactured. The vakils as a class are discontented, and a very large number of them will be representing the Congress Party in the new Provincial Legislatures.

Mr. Thrower and I had to interview one of these gentlemen the other day, in connection with a document which had been filed as a " Court exhibit." When we arrived at the man's house, at about 9.15 a.m., we were informed that he was engaged in his morning " puja," and we were asked to step into his office. This was a very small room, recalling to the mind by its heat and stuffiness stories of the Black Hole of Calcutta. Standing against the walls were two ponderous book-cases lined with forensic tomes and files. Sitting down, we listened to the tinkling of the little bell which indicated the progress of our lawyer's devotions, and silently meditated upon the lives and fortunes of those who had sat before on those same wooden benches.

We had not long to wait. The tinkling bell ceased its alarm-clock duties, and in came the vakil, profusely apologising in delightful English. He was bare to the waist save for the sacred

thread which hung over his left shoulder, while smeared in three-fold lines upon his temples, breast and arms were the sacred ashes of Lord Siva. During the transaction of our business he turned rapidly from us to our Indian companions, and as rapidly twisted his tongue from the most polite and felicitous English to the most uncourteous and colloquial Tamil. As we left, he came bustling out after us, and, going to a large shrine which adjoined his house, he proceeded to complete his devotions by rapid circumambulations, interlarded here and there with a gesture of worship directed heaven-wards.

A few days after he spotted us selling books in the High Street, and coming up to us, examined our stock, remarking somewhat superciliously, " This is one method of propaganda." He took two of Mr. Thrower's sermons without paying for them, volunteered the information that, of all books, he valued most highly Thomas à Kempis's *Imitation of Christ*, and then went his way.

That this vakil does highly esteem such a book need not be questioned any more than that Mr. Gandhi often turns to the New Testament. Whether either the one or the other is any nearer the Kingdom for all their Christian reading is, however, quite another question.

A NEW HOBBY.

H. A. HUCKETT.

I HAVE just discovered a new hobby—collecting testimonies! It is far more thrilling than collecting stamps, or butterflies, or bus tickets, and much more profitable. It began like this. We were having evening prayers at Erumaipatti one Saturday, when it occurred to me to ask those present to say briefly any way in which the Lord had appeared for them during the past week, any temptation He had helped them to conquer, or any special blessing He had conferred upon them. We had just the right atmosphere, born of the Holy Spirit, and no one tried to " make something up " to fit the occasion.

The first testimony was from A——. He had had news of the death of a heathen relative and, as the custom is, he went to her village to show sympathy. When he got there, he found all the women having a good weep, as those were whom Jesus ejected from the house of Jairus, and they wanted him to join in, too. He just sat by the corpse, and when they had exhausted themselves and needed a rest, he told them it was not necessary for them to make all that noise, and that Christians did not do that sort of thing. Then He spoke to them of the joy that Christ gives, even in the midst of sorrow. They marvelled at his

radiant face and calm demeanour, and could not understand why he did not give way to uncontrollable grief, as the heathen do.

The second testimony was from G——, who is employed in a culinary capacity at Sendamangalam. He cannot read, but is an earnest Christian, and has tried to bring up his family in the nurture and admonition of the Lord. Occasionally his wife suffers from headaches and dizziness, and at such times he has often been tempted to try native medicine in order to get her well. Last week this temptation again assailed him, but he said that he was warned in a dream not to have anything to do with Hindu medicine, but to trust in the Lord and pray for her. Soon after this, she recovered.

Testimony number three was from E——, a young teacher employed in the S.B.M. school at Erumaipatti. He said that while reading a life of David Livingstone in Tamil, a certain sentence gripped him and was made a blessing to him. Unfortunately, he could not remember exactly what the sentence was, but he said that the reading of the book had helped him. The next day, whilst taking a preparation class prior to going forth into the open-air to preach the Word, we felt led to try the same method, and once again with very profitable results.

It does us all good to bear witness, and one of the things we are trying to emphasise just now is the value of an up-to-date experience of Christ. While our faith looks back to Calvary, and rests entirely upon His finished work as our Substitute and Saviour, there must also be a going on with Him, and a daily and hourly experience of His saving power and grace. When we can tell the world what Christ did for us last week, or how He saved us from sin yesterday, we have a powerful weapon with which to meet the sceptic, and a living message for the sinner. This element is greatly needed in open-air preaching in India; we need more of it, that the heathen world may know the truth of the message we proclaim.

TWO GATHERED FLOWERS

GRACE K. HUCKETT.

WHEN the Hostel re-opened in June, the five baptized girls who were inmates were encouraged to come over to the bungalow for a special prayer on Monday afternoons, when we could definitely pray that the Lord would bless and speak to the other girls and make them His own, and that He would bless the Bible Classes to this end. It was hoped that this would give these five girls some sense of responsibility concerning their witness before the others. One day

they came with such joy in their faces, and almost before they said anything else, they joyfully told me of a girl who was seeking the Lord, and who had asked them many questions and had requested prayer. We had special prayer for her. Several weeks later, the girl in question, Mary Santhanam by name, came to me and asked for baptism. We had such a happy talk together, and she gave a very clear testimony of her conversion. Her parents and most of her relatives are Hindus, and belong to the out-caste quarter of Sendamangalam. She came to us in January, 1935. Her parents then went to Ceylon to work on the plantations there.



LILY, WITH HER CHRISTMAS DOLL.

It seems that for some months God has been quietly working in her heart, showing her her sinfulness, and the wickedness of worshipping idols, until the climax came last May, when she was among her own people for the leave. Then she refused to worship idols any more, and would not eat the food offered before them, which meant that she either went hungry, or, when she could, she cooked something separately for herself. After returning to the Hostel, she gradually came into fuller light, as she read her Bible and talked with those who knew the Lord, and as she listened to the messages given, until she realised that the Lord Jesus died for *her*, and that He was *her* Saviour. She confidently declared that, come what may, she was determined to follow Him. Then she asked me if I would let her come to the Senior Girls' Class. When I asked her why, she said, " Because I think you will talk more about the Lord to them." Needless to say, she gained permission.

About a fortnight later she was taken ill with fever. Soon after, other girls were ill, too, and we realised that an epidemic had broken out, probably typhoid. She had been ill two or three days when, one mid-day, I was told she specially wanted me, and on my going to her, she said, " Pray." I could see she was very ill. She was very anxious about her parents. We prayed for them and for her, and she seemed satisfied. That was almost her last conscious request. She rapidly got worse, and passed away very peacefully on Saturday, August 7th, about 9 a.m.—only a week after she was taken ill. Her parents had been wired for, but did not reach Sendamangalam until after the funeral. People from the *cheri* came in crowds as soon as they knew she was dying, and it was most difficult to keep them in order. As soon as she was gone, pandemonium reigned. It was truly awful to see that mass of struggling, screaming, wailing people all over the poor body. Women tore their hair, beat their breasts, and flung themselves down on the ground in a frenzy. I spoke to one woman more violent than the rest, and said she must not do it. She stopped, looked up in astonishment, and said " Why? " in very indignant tones. It was not that they loved her, it was not that they were intimate relatives even, but just the *custom*.

Imagine the effect of all this on the other sick girls. We feared for them. The only two in all that crowd who showed any restraint were two Christians, one, Mariammal, a distant relative, and the other, Joseph, a young teacher to whom she was the promised bride, and who had, but a short time before, been so rejoicing over her conversion. He behaved very wonderfully all through, and was a great help. It was glorious to see the change that grace had made in the case of these two people. Joseph helped to arrange for the funeral, which took place in the afternoon. To our relief, no objection was made to a Christian burial. A little service was held in the Hostel Compound. At the commencement, the heathen relatives were still wailing and making a great ado, but when we began to sing they became quieter, and listened reverently to the end. The Hostel girls who were not ill led the way to the Mission burying-ground, while the coffin, borne on the shoulders of relatives, followed behind accompanied by a large concourse of mourners. After the committal, we stood around the grave and sang that sweet children's hymn, " Jesus loves me, this I know." How we longed that all the children there might one day enter the wide-opened gates of Heaven.

As the body was lowered into the grave, I thought of John xii. 24, and remembered that that very verse was commented on in the last class that Mary attended. Oh, if only her parents

for whom she earnestly prayed, and if only the other girls in the Hostel come to know the Lord Jesus through this, what grand fruit that will be! Please pray for it. Thus was one flower gathered by the Heavenly Gardener.

The other was our little Lily, who was taken ill about the same time, but who suffered much more. She was a younger girl, very sweet and gentle, and beloved by everybody. She was the daughter of some Christians, members of our S.B.M. Church in Kakkaveri. She was so patient during her illness, although she suffered so much, for she had pneumonia, too. She seemed to love the prayer times, and though too ill to pray, would put her little hands together in the attitude of prayer. When it became evident that there was not much hope of recovery, the family were called. It was a most pathetic sight to see them round the bed. The parents, the elder brother (who is a teacher in the Mission), the elder sister, Ruth (an inmate of the Hostel)—all of them Christians and Church members—and then the little brother and baby sister. One could see how they loved her, and how heart-broken they were, yet there was not that wild display of unrestrained and perhaps somewhat artificial grief that we had seen when Mary died. There was a quietness, but a deep heart sorrow that touched one deeply. One could see the grace of God manifested.

The Lord took Lily to Himself on August 19th, about 10 p.m. We laid the little form to rest next morning, by the side of Mary. Again we prayed that God would give us much fruit in the Hostel. Two flowers more in the Heavenly Garden, two little seeds in the earth. How much fruit will there be?

LET THESE SUFFICE

GEORGE F. CHAMPION.

ALL the afternoon, men, women and children trail through the Compound in Indian file. Scores mount up to hundreds, and, judging by the numbers which are going from this direction alone, thousands of hill folk must be gathering at some centre nearby. The festival of the goddess of smallpox has arrived. This night will be spent in dancing and revelry; to-morrow morning sacrifice will be made to the goddess, and the festival will have run its accustomed course.

Next morning, a small band of Strict Baptist Mission workers approaches the glade where stands the shrine at which the sacrifice will be made, and several other small buildings. A tree-covered rock towers up above our heads on the north, and at its foot a few thatched roofs help us to locate the hamlet. About a score of silveroak trees, 30 or 40 years old, stand irregularly in the glen, and here and there groups of tired-looking Kolli

Let these Suffice

Hill folk stand or crouch about, rarely speaking to one another, as they have not yet fully roused themselves to the activities of another day. Dozens of sticks, with pieces of rag inserted in a cleft at one end, lie scattered on the ground, having served their purpose as torches during the night, and the heavy odour of burning oil issuing from the shrine floats on the morning air. The shrine, a small building whose three-foot walls enclose a square floor some six feet each way, is thatched low down towards the ground, so that those who desire to enter and offer cocoanut and fruit before the oil-blackened stone which is the medium of their worship, must bend double and shuffle in as best they can.



THE SLEEPING DRUMMER.

The singing of a Gospel lyric near this temple creates little stir. Those present know why the preachers have come, and think they can guess fairly well what they will say. The drummers, who have been strenuously plying their calling during the night hours, have laid their drums in a heap and are sleeping on the ground near-by (see picture). Others turn a heavy head in the direction of the little group of singers, and then let it drop again in very weariness. A number of young people come near and listen to the setting forth of Jesus Christ as the sufficient and only effective sacrifice for sin, and when the short service is finished they drift away to other pursuits. The preachers separate, and begin to speak to groups of people or individuals, and pass on booklets and leaflets to those who can make use of them. *(To be continued).*

HANDFULS OF PURPOSE

Madras.—Mr. Thrower's work has been somewhat interrupted by ill-health during the past month, but the latest news indicates an improvement in his condition. Our friends at Madras are shouldering extra duties, owing to shortage of staff (as, indeed, are all our workers), and we ask afresh for the prayers of our readers.

Sendamangalam.—Mr. Huckett's letter is a very interesting one, and we wish we could give it in full. He tells of the difficulties that beset the native converts, many of whom, up to the time of their conversion, had been living a dishonest life. It is no easy task for them to stand firm when dishonesty seems almost necessary in order to obtain their food. Roman Catholic activities have added to our friend's difficulties, but, nevertheless, there runs through the whole letter a note of praise and confidence. Mr. Huckett refers to the fact of receiving the news of the home-call of his beloved father. Mrs. Brand tells of her work with the dispensary car, and Mrs. Huckett reports great blessing amongst the Hostel girls.

Kolli Hills.—Mr. Champion feels hopeful that he has secured the services of a doctor who will be a suitable successor to Dr. Samuel. He asks for prayer in regard to this matter. The greatest discouragement at the present time seems to be the departure of several of the people for the rubber plantations. The ladies' work is meeting with real signs of blessing.

Namakal.—The very busy time Mr. and Mrs. D. Morling are having just now, doubtless accounts for the absence of an official letter from this field. Mrs. Morling is mainly in charge of this field now, while Mr. Morling is commencing the work of the Indian Bible Institute at Kovilpatti. As mentioned last month, the arrival of Mr. and Mrs. A. J. Morling will be a great relief.

Tinnevelly.—Mr. E. Orchard says that his month's work can be summed up in one word—Tamil. Those of us who have even looked at the alphabet can well believe it. What a relief it must be to our missionaries when the early stages of language study are over! Miss Green and Miss Poole tell of the visitation work, with its accompanying encouragements and disappointments.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God for the spirit of unity which is so evident at home and abroad.

Let us rejoice that He has overruled the sickness amongst the hostel girls at Sendamangalam, to the conversion of souls.

Let us pray for both Mr. and Mrs. Booth, during the present strange dispensations of Divine Providence.

Let us ask for renewed health to be given to those missionaries who are suffering at this time.

Let us remember Mr. and Mrs. A. J. Morling and Miss L. S. Hazel, as they resume their work in India.

OBITUARIES

Our beloved brother, **Pastor W. F. Waller,** was called into the presence of his Saviour on December 17th. We shall greatly miss him on the Finance Committee and Mission Council, where he faithfully served in the work of the Mission for many years. He was always deeply interested in all that concerned the spread of the Gospel in South India. He was rarely absent from Council Meetings, and in all possible ways he manifested a devotion to this work, which he loved.—W. S. BAKER.

Our readers will doubtless have heard before now of the home-call of **Pastor H. J. Huckett,** of Ponders End. An obituary notice of him from the pen of Pastor C. J. Welsford appeared in the January issue of the *Gospel Herald*. Our brother did a noble work at Ponders End, but it is to his connection with the S.B.M. Council that we would now refer. His genial presence and earnest prayers will be greatly missed by us all.

We think of, and pray for, the bereaved family, and we remember in a special way, the son, who is serving the Lord in India. His home-coming this year will be overshadowed for himself and his loved ones. May the reality of the Divine presence be their compensating mercy.

FAREWELL SERVICES AT CHADWELL STREET, January 4th

The prayer gathering which preceded the Valedictory Meeting was conducted by Mr. S. W. Anderson, who asked the friends to specially remember Miss Grace Hazel, Mr. and Mrs. Booth, the Bible Institute, also our need of a General Secretary and Treasurer for the Mission. Earnest prayers were offered for these and many other things which are urgently needed.

After this preparation by prayer, Pastor R. Robinson called on Pastor Chisnall to read the Scriptures and Pastor A. E. Brown to offer prayer.

After welcoming the friends, the Chairman asked Miss Hazel to speak. Our sister called our attention to the Lord's words to His disciples, " Pray ye " and " Go ye." The first was for those at home, the second for those on the mission field. Miss Hazel thanked all the friends who had helped her in the deputation work, and said she looked forward to " going home " to India.

Mrs. Morling spoke from Judges vii. 21 : " They stood, every man in his place." and asked the question, "Are we? "

Mr. Morling gave us a striking address on the needs of the Indian Churches, the contrast between the Christian Prayer hut and the ornate heathen temple, and emphasised the necessity for living the Gospel as well as preaching it. He was going back to preach " Christ and Him crucified."

Pastor Robinson said that as the time was short he would ask Pastor Baker to give the message to all three missionaries.

Mr. Baker spoke from Ephesians vi., and gave a powerful address on the " Armour of God," which we need for the " wrestling against principalities and powers." The Christian's weapons provided were, truth, the Gospel, righteousness, faith, salvation and prayer. Victory is won in the secret place and the inner life.

The President gave our three friends a loving farewell message, and Mr. Anderson offered the closing prayer.—C. W.

ST. PANCRAS STATION.

A goodly and representative company of friends gathered at St. Pancras Station on Saturday, January 15th, to wish our returning missionaries God-speed. They hope to reach Colombo on February 5th. The prayers of our readers will doubtless follow them as they resume their work.

LADIES' ZENANA AUXILIARY

The L.Z.A. Quarterly Prayer Meeting will (D.v.) be held at Cleveland Road, Ilford, on **Tuesday, February 22nd,** at **7.30 p.m.** Mrs. Phillips will preside, and Miss Putnam will give a brief message. Will as many sisters as possible gather for prayer on this occasion?

NOTES BY THE SECRETARY.

Furlough Engagements, 1939.—Mr. D. A. Thrower will (D.v.) be home on furlough during 1939, and will be available for deputation work from early in May to the end of November (August excepted). Will Churches desiring his services on a Sunday or week-day, send in their applications before the 31st March, 1938? So far as possible, the dates applied for will be allotted, but it must be remembered that applications for Sunday services greatly exceed the number that can be granted, and therefore there must be some disappointments. In making the allotment of the Sunday dates after the 31st March, 1938, every effort will be made to arrange for the missionary to visit the Churches in rotation. Applications should be made to the Hon. General Secretary (*pro tem*).

Indian Conference, 1939.—The Annual Conference of Missionaries will be held at Kovilpatti from the 22nd to the 25th of this month. Will all join in prayer that the Lord's blessing may rest upon the Conference, that heavenly wisdom may be given in the decisions made, and that the various sessions may prove "times of refreshing from the presence of the Lord."

Christmas and New Year Envelope Collection.—It will be of great assistance if Churches will send in the contents of the envelopes at an early date.

"Mission Herald."—Many friends have not yet paid their annual subscription. It is hoped that they will respond to this gentle reminder.

Finance.—The attention of all our supporters is called to the fact that the amount received for the General Fund falls far short of the sum required to carry on the work.

ENGAGEMENTS FOR FEBRUARY, 1938

PASTOR W. CHISNALL.

6th, Mayford; 13th, Pemberton.

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

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

Gifts received during December, 1937

Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.
200	3 17 6	210	8 6	220	1 13 0	230	6 0
201	6 6	211	1 10 6	221	3 6	231	1 0 0
202	4 6	212	2 3 6	222	4 7 7	232	10 0 0
203	5 0	213	2 0 0	223	2 6	233	4 6
204	5 0 0	214	10 0	224	10 0	234	5 0
205	9 6	215	125 0 0	225	1 10 0	235	17 7
206	10 0	216	100 0 0	226	1 0 0	236	5 0
207	1 6 0	217	5 0	227	6	237	4 6
208	16 0	218	1 0 0	228	10 0	238	1 14 10
209	10 0	219	6 5	229	1 3 4		

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
239		5	0	259	1	7	0	279	2	0	0	120L.....	4	0	0
240		16	0	260		5	0	280		12	6	121L.....	1	0	0
241	2	2	0	261		8	0	281		11	6	122		2	6
242	1	0	0	262	3	3	0					123	3	5	9
243	1	0	0	263		7	2		£344	10	2	124	1	6	6
244	1	1	0	264		14	3					125	7	0	0
245		17	6	265	1	10	0	**LADIES' ZENANA**				126	1	0	0
246	1	10	7	266		5	0	**AUXILIARY**				127	5	0	0
247		6	6	267		10	0					128	1	0	0
248		6	0	268		3	1	109	9	15	1	129		10	0
249		4	0	269		10	0	110	2	3	3	130	2	5	0
250	18	0	0	270	2	14	1	111		5	0	131		10	0
251L.....	3	2	3	271		4	0	112	1	15	6	132	2	10	0
252L.....		10	8	272		4	6	113		5	6	133	5	5	0
253L.....	13	12	4	273		5	0	114		10	0	134	21	0	0
254L.....	1	1	2	274		10	0	115		5	0	135	5	0	0
255	1	2	6	275	1	0	0	116		5	0	136		7	6
256		11	4	276		10	0	117	2	10	0				
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258 ..		2	0	278		5	0	119M.....	5	5	0				

M.—Medical. L.—Literature.

REPORT CORRECTION :—

Croydon, Tamworth Road (Gen.) £8 Streatham (Gen.) £10 14s. 5d.

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.

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Vol. XXXVII. No. 374 March, 1938

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 ...	35	Valley of the Shadow	42
"Showing Your Heart"	35	Handfuls of Purpose ...	44
Camping ...	36	An Important Announcement	45
Far Reaching Changes	37	Notes, etc.	46
Let These Suffice	39	Ladies' Zenana Auxiliary ...	46
Wedding Bells	41	Missionaries' Addresses	47

THE STRICT BAPTIST MISSION

LADIES' ZENANA AUXILIARY

ANNUAL GIFT WEEK

MARCH 13th to MARCH 20th, 1938.

Please send your special gift for Zenana Work to :—

Mrs. S. W. Anderson,

"Wayside," Walton-on-Hill, Tadworth, Surrey.

THE GENERAL WORK OF THE MISSION ALSO NEEDS YOUR HELP

PLEASE RESERVE

TUESDAY, MAY 3rd, 1938

for the

HALF-YEARLY MEETINGS

to be held at

LEYSIAN MISSION, CITY ROAD, E.C.

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. XXXVII March, 1938 No. 374

OUR EDITOR (Missionary E. A. Booth)

For over a year now this little note has appeared in this place, to inform our friends of the condition of our brother. We can still report a slight improvement in his condition, but, of course, he is by no means completely recovered. At the moment of writing, Mrs. Booth is in the same Nursing Home, slowly, but, we trust, surely recovering from her accident.

"SHOWING YOUR HEART."

A CHINA Inland Missionary who had been preaching in a certain city, was afterwards taken home to dine by an old man. Having had a good dinner and rest, he was departing, when the Chinese friend, who had packed some food in a box, pressed it upon the reluctant missionary, saying: "Do take it, it is just to show you my heart."

When God would show us His heart, He gave His only begotten Son, that believing in Him we might have everlasting life. The Lord Jesus loved us and gave Himself up for us.

What can we render unto the Lord for all His benefits towards us?

Haven't you often envied Mary of Bethany, as she broke the alabaster box of ointment over the feet of her Lord?

She longed to show Him her heart; she couldn't keep the perfume any longer, love broke the box and anointed His feet. How rich her reward! "She hath done what she could," says the Lord to the fault-finders around her, and "Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

How truly that word has been fulfilled, and, maybe, in Southern India to-day our missionaries are telling the story.

To-day we cannot break a box of ointment over our Lord's head or feet, but we may just as really and truly show our love and devotion to Him as we place our offerings of gratitude and thanksgiving in our Gift Week Envelope.

The L.Z.A. is responsible for our women missionaries, Biblewomen, and the hostels and schools for girls. Opportunities for giving the Gospel message abound; there are many "open doors."

"Showing Your Heart"

How good to know that we may have a share in this blessed work by prayer and by giving. So let us welcome "Gift Week," March 13th—20th, as a time when we may "show our heart" to our Lord, then surely it will be said of us as of Mary of old: "She hath done what she could."

"When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinning heart;
Then, Lord, shall I fully know—
Not till then—how much I owe."

J. R.

The Other Side

CAMPING.

MIRIAM E. WILKINS.

THE morning had come, and that day we were off to camp. Life on the hills is very different from life on the plains. When we go to camp, we are not able to get into a jutka or bullock cart outside our door, but the journey must be taken in dholies.

We were having our chota at 6.30 a.m., when outside the bungalow door there was such a noise; it became louder and louder, until it almost seemed there must be a fight. Whatever can it be? Just the coolies who have come to carry us and the luggage. But why all this noise? "Oh," one is saying, "I am going to carry this and not that, that is far too heavy." "Who is the lightest?" "How much coolie shall we get?" "Take this off my load; I am not going to carry it," etc. Poor little Mark, who has been so excited about camp, is so overwhelmed with the noise that he is unable to speak, and refuses to go with such noisy men. When all were ready we sat on our dholie and were hoisted on the shoulders of the coolies, and off we went at last for our two and three-quarter hours' journey, taking good care that the Missie Ammal was in the rear—if not, the coolies would run off at a jog-trot, and no more of her would be seen until she reached the camping station.

When we arrived it was very windy, but with the help of the coolies we were able to erect the tents securely, after one had blown down. Just near to where we camped there was a Hindu temple. Many people walked from far and near to

celebrate the festival. The day before the people arrived, the idols were all brought outside and washed in oil (a yearly occurrence), and carefully placed again in their usual positions. On the next day, people brought their offerings and gave them to the idols. Then the children had their heads shaved, and were bathed in the river. In the same river there were shoals of fish, but they were not to be caught, as they belonged to the temple and were fed from the temple daily. On two days one of the gods from the temple was taken out and carried round the temple several times, with great noise and music. So-called holy men painted themselves, smeared holy ash upon their faces and body, wore curls of hair down to their feet, and sat in the way, begging.

Each day our Biblewomen and workers went amongst the people, talking with them and selling books and Gospels. One day I went with the Biblewomen. We talked with the people, and found the Tamil texts very useful. As I returned to my tent, a few of the women followed. I sat at the tent door, and here 14 women sat on the grass around me, and we talked to them. One of the reasons why these women had come such long distances was that they desired children. Not far from the temple, down a very steep and difficult path over huge rocks, was a very beautiful waterfall. Under the fall was an iron rail, and these women actually believed if they swung on this rail under the fall of water, they would please the goddess, and she would grant children. What a vain hope, yet what belief!

I asked several of the women why they had come. They said, "To see the swami." I asked if he could do anything for them, and they said, "No, he cannot do anything for us," and yet they came to worship they knew not what. How one was reminded, "They have eyes, but they see not." How one longs to see them brought to the light, yet it seems far from them.

We stayed there several days, until the festival was over, then packed up our things and returned, trusting our labour was not in vain in the Lord.

FAR REACHING CHANGES.

D. MORLING.

AT no time in our missionary career have we been able to complain of monotony; certainly there has been no room for it during recent weeks. Immediately after short stays in Paniadipatti and Kovilpatti, we found ourselves in camp on the western side of the Namakal Field, where we had the joy

of baptizing two believers from Solipalayam. We had expected a third, but at the last moment her heathen parents prevented her. Then came on Christmas meetings, monthly gatherings of Mission workers, farewells and, amidst them all, the unenviable task of packing for our shift to Kovilpatti. Though we did manage to keep from actually handling the boxes on Christmas Day, the happiest day of the year found us with cases and trunks lying in all directions. Right glad were we to see them arranged in the lorry for the journey south.

Long before light on the following morning we were astir, and only a few minutes after sunrise we had started for our 220 mile ride to Tinnevelly. Brother Orchard, who had spent Christmas with our friends on the Kollis, accompanied us, and so learned first-hand a little more of S. Indian geography.

Motorists in England, accustomed to wonderful, up-to-date concrete or rubber roads, would be at a loss on our mofussil highways. For the first fifty miles (as is usual on that part of the trip) we could not make more than an average of about 17 m.p.h., and in the whole journey on one patch only would it be safe to run up to 35 or 40 m.p.h. A very narrow road " beam," continuous undulations, sometimes potholes or very broken surface, steep banks on either side running down five or even twenty feet, and, above all, practically speaking, no rule of the road—these and other trifles sadly try the patience of the British driver. Moreover, the route leads through two of the largest cities of S. India, where cattle wandering here and there, and people oblivious to motor traffic, meander at will over the road, make one long for the " by-pass " roads. Breakfast was taken at a railway station restaurant, but tea was *al fresco* on the bund of a small lake, table-cloth spread very properly on the hard-baked clay. Kovilpatti Mission compound was entered at dusk, after about nine running hours.

The Kovilpatti Mission house is neither commodious nor convenient; imagine then, three married couples, and three unmarried folk making themselves quite comfortable there. Happily, one or two small tents were available as bathrooms, and one as a bedroom. One little anxiety was the failure of the lorry to put in an appearance. Next morning the proprietor arrived by train, saying that the police were holding it up 60 miles away!

The next day was full of meetings and in the evening we all gathered under the trees in a combined Christmas—New Year —Gift Distribution—Farewell—Welcome meeting. An appreciative Farewell Address was given by the workers to the departing missionaries, to which Mr. Watts gave a characteristic reply, assuring all present that he would be happy to serve them and the Mission as occasion offered.

As intimated in these pages last month, Mr. W. H. Kuhrt is now in charge of Tinnevelly Station affairs, while Mr. D. Morling will conduct the Bible Institute.

Long before the train arrived at the Kovilpatti railway station, a number of the Mission Indian workers and those missionaries working in the Tinnevelly Field, gathered on the platform, where we bade salaam to those who have been our colleagues for so many years in our loved S.B.M. Our sense of loss at their departure is tempered by the fact that they are still in the Lord's work in India, and certainly still in the Strict Baptist denomination. May God's benediction rest upon them in all their future life and service.

LET THESE SUFFICE (*Concluded*).

GEORGE F. CHAMPION.

A hundred yards away a man pounds gunpowder into a short iron tube which is fastened on to the end of a strong staff. Later, he will forcibly block the end of the tube with a piece of shaped wood, and apply a light to the touch-hole as he firmly holds the staff in a sloping position before him. The explosion of this small mortar flings a report from hill to hill, and a smile of appreciation passes from one to another. A lad picks up a two-penny rocket, lights the fuse, and throws the rocket into the air, where it explodes. People are beginning to wake. There are several goats being led about, and some have been tied up near the temple (see picture). There are three head-men of three villages whose goats must appear before matters can proceed. A little girl is walking round with a large cockerel in her arms, but when her mother sees that there is a danger of her being "snapped," she takes the bird from the girl and hangs it up in a hedge where several fowls are in a similar condition. Everything is now ready, the time of sacrifice has come: goats (whose skins have been bought in advance) are dragged before the shrine; chickens are held by dozens of people, who form a circle round the goats except where the shrine stands. Chickens and goats are now sprinkled with sacred water from before the goddess, and goats are expected to shake themselves and show that the goddess accepts them. Water is often poured into their ears to bring about the desired action. A little man—the priest—issues from the shrine with an air of importance; a goat is held by its hind legs on the one hand, and by a rope tied to its horns on the other; the priest raises his large billhook, poises it, and brings it down with a swing on to the neck of the goat, just behind the horns. The head of the animal rolls in one direction, the kicking carcase is thrown aside. A shout of excitement ascends,

and other goats are rapidly dispatched in the same manner. Another servant of the shrine goes round the ring, and with a sharp sickle-like knife saws off the heads of the fowls, taking about half a second for each one Most people are laughing happily as they begin to disperse to their villages, carrying with them the sacrificed creatures upon which they will soon be feeding.



GOATS FOR SACRIFICE.

But there are one or two anomalies concerning these sacrifices. In the first place, so far as I can judge by enquiries among the people on the hills, there is among them no idea of the necessity of sacrifice because of sin. It is a form of insurance policy. The goddess, Parvathi, in one of her forms, delights in blood, and if she is not humoured, will satisfy her craving by killing many animals during the year. Foot-and-mouth disease has been very prominent this year, and this is ascribed to the displeasure of this goddess. Secondly, although the

animals are killed right opposite the open door of the shrine, apparently so that the goddess may look out and enjoy the spectacle, here, at any rate, no part of the sacrifice or its blood is presented to the idol. This is possibly because the hill people have been isolated from the plains for so many generations that much of the idea of the sacrifice has been lost in the obscurity of the past. Those who bring the animals or fowls take away everything that they bring, except the blood, which flows unheeded on the ground, trampled on by all and sundry. Thirdly, those who are present to witness the sacrifice are but a small proportion of those who are present at the dancing, which lasts from about midnight to about 4 a.m. Most seem to look upon the merriment of the hours of darkness as the greatest feature of the festival, and go home at daybreak, long before the sacrifices are offered.

WEDDING BELLS.

OLIVE M. MORLING.

PANIADIPATTI was the scene of a very pleasing ceremony on December 8th, 1937, when Mr. W. H. Kuhrt and Miss D. A. Goddard were united in marriage. It was probably a unique occasion in Paniadipatti history, as we do not know of any other European wedding having taken place in that village.

The Indian workers in the Tinnevelly Field had been invited, and most of the missionaries were present. So with a full complement of Hostel girls and the usual number of the congregation, the chapel was much more than full, indeed, crowds stood at the door and windows. It was only with difficulty that a narrow passage was maintained, through which the bride and her attendants, Miss Wilkins and Helen Watts, could pass along from the door to the platform. The bride was given away by Mr. Watts, while Mr. Orchard was best man. Mr. D. Morling, assisted by other missionaries, conducted the service; Mrs. Champion presided at the organ.

The knot having been tied and the register signed, the party returned to the Mission compound, where a reception was held by the Indian friends. Later, Miss Green, our gracious hostess, presided over a bountiful " breakfast."

In the afternoon, the bride and bridegroom left for their honeymoon at Kodaikanal. We, their colleagues, rejoice in their happy union, and pray that they may long be spared to each other, and to render fruitful service for our dear Saviour in our beloved Mission.

THE VALLEY OF THE SHADOW.

GRACE K. HUCKETT.

"THOUGH I walk through the valley of the shadow of death . . . THOU ART WITH ME." We can testify to the reality of that experience, for recently, for nearly two months, we walked through that valley. At the end of July, all, on both compounds, were in good health, but before a week was out one Hostel child had died, and others were very ill indeed. Just when everything seemed encouraging, when there was an increased spirit of prayer for the Hostel and one girl had asked for baptism, when the attendance in the Girls' School had increased, and there were enquirers in the out-caste quarter and other indications of coming blessing—just at this time the calamity burst upon us. Was Satan suddenly rising, and seeking to overthrow it all, and us? Perhaps, yes, but he could not touch us, for the *Living God* was with us. Though sorrow and loss seemed to be our portion, though two tender little seeds had to be sown in the earth, two new flowers were in the Heavenly Garden, two more lambs were in the Shepherd's bosom. Not only so, who can tell the greatness of the harvest that shall yet be reaped, even on earth. Already the first-fruits have appeared.

On the last Saturday in July, one girl was taken ill; on Sunday, August 1st, three more; on Monday, three more, and so on, until we had 14 girls lying ill with fever. The dispensary was quickly made into a hospital (the sick room was quite inadequate), and oh, how sad it was to see the little suffering forms. Blood tests taken and sent to Guindy were inconclusive, but all the symptoms indicated typhoid. When we realised this, we knew we were in for weeks of illness, and perhaps worse, and our hearts would have failed us but for the certainty of His presence. On August 7th, Mary Santhanam was with the Lord. Of this we felt sure, for she had previously given a very clear testimony of her conversion and had asked for baptism. Some of the sick girls developed pneumonia. Things seemed to be getting worse. Then the motor dispensary driver's wife took the fever. She also had pneumonia, and in the midst of it all her little baby was born prematurely. For a time, she was very deep down in the valley of the shadow, but God brought her and the dear babe up and out in a miraculous way, and restored her completely.

Two more girls had fever, and there were also many cases in the village, some fatal. The other girls in the Hostel were getting frightened, and couldn't sleep, so we decided to close the Hostel and send all the well children away. This we did. Most went to their villages, and our little set of orphans, for whom we are entirely responsible, were kindly taken by our

colleagues on the Kolli Hills. On August 19th, our little Lily passed from us, after many days and nights of suffering. We looked at the others; a few were almost well, but some were very ill indeed, and the issue seemed doubtful. At last, after many anxious days and nights, these gradually began to creep back to life again. Then came disappointment. The temperatures again went up and up, some to 105 and over. Would the little frames stand it? Would the little minds rally? One little girl we specially feared for, but God had a purpose for these lives, and He gave them all back to us. Now we praise Him for His restoring mercies.

One by one they gradually recovered, until we were able, joyfully, to hand them over to their parents and friends. Poor folk, they, too, had had such an anxious time. Some are so ignorant, and it was difficult to prevent their doing all kinds of stupid things that would not only have done the children no good, but would have been positively dangerous, and might have destroyed all hopes of recovery. Some came and took their children away, in spite of our warnings as to the danger of taking them over miles of rough tracks in the heat of the day while they still had fever upon them, but they did not trust us or our methods. Hardly any understood the need for isolation and disinfection. In spite of all these difficulties in nursing, Mrs. Brand, Miss Mowle (who kindy came over from Namakal and rendered invaluable help), and the nurse went cheerfully on, assisted by Matron and two Biblewomen, who shared the night nursing between them. Fortunately, we had no difficulty in getting food supplies. Neither eggs, milk, nor oranges were scarce, as they are sometimes. Water was a problem, but that difficulty, too, was overcome.

Can you imagine the joy and relief with which we sent the last sick girl away about the middle of September? Then we re-opened the Hostel, but the girls were slow to come back. Some were frightened. Some parents blamed us and the food we gave, though it is very much better and purer than the girls get in their own homes and there is more of it. What did the Hindus think? Some took their children away from the school. Doubtless they wondered why such calamities befell the Christians, and perhaps some have been stumbled. I expect many watched how we stood the test. God grant that our witness may be brighter, purer, and more effective as a result. We now have 32 girls in the Hostel. Please pray that they all may be brought to know the Lord, and then we shall rejoice over fruit indeed, and praise the Lord, who not only was with us in the valley, but brought us out of it.



FERRY BOAT ON THE CAUVERY.

HANDFULS OF PURPOSE

Madras.—Mr. Thrower is, happily, restored to health after a period of ill-health. Much encouragement has come to our friends. Two or three young men have come out on the Lord's side, and a girl belonging to the Sewing Class has been baptized. On the other hand, the members of Sembiam Church have been passing through a period of persecution. Prayer on their behalf will be welcomed.

Sendamangalam.—Mr. Huckett's letter tells once again of great encouragement amongst the Hostel girls. On Sunday, December 5th, they listened to the testimony of eight, who gave the stories of the way in which the Lord had saved them. Christmas passed in its usual busy, but happy fashion, and our friends rejoice in the spiritual eagerness of many of the native Christians.

Kolli Hills.—Mr. Champion's letter tells of the joy caused by the arrival of the Christmas boxes and the distribution of the contents. On December 26th, Sunday School Anniversary Services were held at Valavanthi, the programme being arranged by Miss Wilkins, who is in charge of the school. Mr. Orchard spent a few days on the Kollis at Christmas-time and helped in the activities.

Namakal.—No letter is addressed from this field, but this is only to be understood in the unsettled condition of things. As all our readers will know, the resignation of Mr. & Mrs. Watts, together with other circumstances which cannot now be mentioned in detail, have thrown a good many extra duties upon our staff, at least for the time being. Mr. & Mrs. A. J. Morling will doubtless receive a hearty welcome upon their return to this district.

Tinnevelly.—Much news has reached us from this particular area. Glad and sad events have taken place here during recent weeks. At Kovilpatti, on December 30th, Mr. Watts handed over the charge of the work to Mr. D. Morling. Mr. Watts writes of the loving farewell which was expressed by English and Indian friends as he left for his new work at Coonoor. Mr. Morling has naturally been extra busy, for, in addition to field responsibilities, he is pressing forward the Bible Institute Scheme. Mr. Orchard tells of a busy time, and Mr. Kuhrt also describes his endeavour to pick up the threads of the work in this district. We regret we cannot give more details now.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God for the spiritual encouragement which is being given to nearly all our missionaries, as converts are coming out boldly on the Lord's side.

Let us rejoice once again in the manner in which our friends out in India are facing the additional responsibilities of the present time.

Let us try and get a clearer idea of the positions and movements of our missionaries, so that our prayers shall become increasingly personal and definite.

Let us pray for Mr. and Mrs. Huckett and Miss Poole, as they set forth on furlough, and let us remember Mr. and Mrs. A. J. Morling and Miss L. S. Hazel, as they resume still further their work in India.

Let us pray for the Indian Bible Institute, which Mr. D. Morling hopes to bring into operation on March 7th.

AN IMPORTANT ANNOUNCEMENT.

BY THE PRESIDENT, PASTOR R. ROBINSON.

EVER since the retirement of our beloved General Secretary, Pastor W. Chisnall, the problem of a successor has been given the prayerful and careful consideration of the members of the Council. In particular, a sub-Committee has met on many occasions, to discover by prayer and thought the will of the Lord.

As a result of their deliberations, the Council sent to Pastor J. K. Thorpe, of Leyton, an invitation to become the General Secretary of the Mission. He, in his turn, has felt this to be a call from the Lord, and he has accepted the invitation of the Council, and will probably take up his new duties in about three months' time.

May the Lord make it increasingly clear to him and to us that Divine guidance was given in this matter.

We are more than grateful to Mr. W. J. Shipton for the noble service he has rendered as Secretary (*pro. tem.*) during a difficult period. If the reward for service is yet more service, then that reward is given to our brother. He has been asked to take on the duties of Treasurer when the matter of the Secretaryship is settled. This he has consented to do. We also appreciate most deeply the long service rendered by our Treasurer, Mr. A. J. Robbins. Further reference to him will doubtless be made in due course.

We bring these important decisions to the notice of all who have the interest of the Mission at heart. The past months have brought many additional responsibilities to the Officers, and we rejoice in the way that the Lord has guided us.

GENERAL NOTES

Farewell to Dr. Harris.—It is hoped that a meeting to bid farewell to Dr. Ruth Harris will be held at "Mount Zion," St. John's Wood, on Wednesday, July 20th. Further particulars will be given in due course. In the meanwhile, will friends please book the date.

Miss Grace Hazel.—We are glad to report further progress in Miss Hazel's condition. We are hopeful that the rest and change she is having will still further restore her to health and strength.

The Leader.—This month's leader (in the interests of the L.Z.A. Gift Week) was written by Mrs. W. H. Rose. We are grateful to her for the help she has thus rendered, and trust that it will bring forth a noble response.

Sailings.—It is expected that Mr. and Mrs. Huckett and Miss Poole will leave India for their furlough on March 16th. We desire for them a safe voyage, and we know they will receive a hearty welcome when they arrive.

Examinations.—We would congratulate our brother, Mr. G. F. Champion, upon his passing with a very good percentage of marks his 3rd Tamil examination.

Saturday, October 1st.—The Fellowship of Youth announce a Denominational Rally for this date, particulars of which will be given in due course. It is suggested that friends should endeavour to keep the date clear.

ENGAGEMENTS FOR MARCH, 1938

PASTOR W. CHISNALL.

13th, Tadworth; 20th, Broadstairs; 27th, St. Albans.
Address: 2, Bulwer Road, Silver Street, Edmonton, N.18.

LADIES' ZENANA AUXILIARY

The **L.Z.A. Gift Week** will be observed from March 13th—20th, 1938, 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.

Miss Poole expects to leave Colombo for furlough on March 16th by S.S. "Orion." Requests for **L.Z.A. Deputation Meetings** from about the middle of May (excluding August) should be sent in **without delay** to Miss P. P. Nunn, 16, Claremont Close, N.1, so that meetings can be arranged to the best advantage as regards districts.

We congratulate Miss Wilkins on passing successfully her 2nd Tamil Examination, and Miss Poole on passing the completion of her 3rd Examination.

NOTES BY THE SECRETARY.

Furlough Engagements, 1939.—The attention of our Local Secretaries and Church Officers is called to the special notices in the January and February numbers of this magazine. Some Churches have been disappointed this year, owing to their failure to send in an application for the visit of the missionary home on furlough. It is most important for Churches desiring to have Mr. D. A. Thrower, to send in their applications to the Hon. Secretary (*pro. tem.*) before the end of this month, after which all applications received will be carefully considered, and the Sundays allotted.

Finance.—The amount received for the General Fund is again less than the sum required for the work. This gives cause for anxiety, which we hope our friends will do their utmost to remove. The Secretary would be pleased to receive the names and addresses of any friends to whom he could send information concerning the work of the Mission, in the anticipation that they might become supporters.

How Annual Subscriptions may be increased.—There is a valuable provision in the Finance Acts by which subscribers, who are *Payers of Income Tax*, can materially increase the income of the Mission. By entering into an agreement to pay the annual subscription for seven years (or for the duration of life, if less) the subscription is increased by the amount of the tax paid, as the Mission, not being liable to pay tax, can obtain repayment of the amount. The Secretary will be pleased to give further particulars to present and prospective subscribers, who it is felt would gladly desire to augment the funds, without any additional cost to themselves.

MISSIONARIES' POSTAL ADDRESSSES.

Mr. and Mrs. D. Morling; Mr. and Mrs. W. H. Kuhrt.
Kovilpatti, Tinnevelly District, South India.

Mr. and Mrs. D. A. Thrower.
Strict Baptist Mission, Kilpauk, Madras, India.

Mr. and Mrs. G. F. Champion; Miss Wilkins.
Valavanthi P.O., Kolli Hills, Namakal, South India.

Mr. and Mrs. A. J. Morling; Mr. E. Orchard; Miss B. L. Mowle.
Namakal P.O., South India.

Mrs. E. C. Brand; Miss L. S. Hazel.
Sendamangalam, Namakal, South India.

Miss V. A. Green; Miss G. Hazel.
Paniadipatti, Ellarampanni, P.O., Satur, South India.

The above addresses are given for the information of friends who are so kindly helping by providing Tamil Text Cards for distribution in India.

"THAT THINE ALMS MAY BE IN SECRET . . ."
Gifts received during January, 1938

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
282		17	0	303P.....	17	10	0	324		2	0	345	2	0	9
283		2	6	304S.....	7	10	0	325	6	16	0	346		10	0
284	1	4	3	305	1	9	6	326		2	6	347	2	0	0
285	4	1	6	306	1	6	6	327	3	8	0	348	1	4	0
286	1	3	4	307	2	10	0	328		8	0	349	4	9	4
287	8	2	0	308		10	0	329	1	14	6	350		6	0
288	17	10	5	309		Rs.5		330		2	6	351		5	0
289		2	6	310	39	5	0	331		6	6	352	1	13	0
290	2	1	6	311		6	6	332		16	7	353	8	9	11
291	1	9	6	312	1	0	0	333		10	0	354	1	7	3
292	5	13	10	313	1	4	9	334		10	6	355		10	0
293		3	6	314	1	0	0	335		10	0	356		8	10
294		2	6	315		10	0	336		5	0	357L.....	1	12	5
295		2	6	316	1	0	0	337	2	12	4	358L.....	16	14	10
296		2	6	317		15	0	338		6	0	359L.....	1	0	3
297		11	6	318		2	6	339	1	12	0	360	1	13	8
298		2	6	319		10	6	340	3	3	8	361		12	3
299		7	6	320	9	2	6	341		10	0	362	5	0	0
300		5	0	321		9	8	342		9	6	363	5	4	6
301	1	1	0	322	4	11	3	343	1	8	9				
302P.....	6	13	5	323		10	0	344	2	0	0				

Rec. No.	£	s.	d.
364		17	6
365		11	6
366	1	0	2
367		5	0
368		18	2
369		10	0
370		6	6
371		5	0
372		4	6
373		7	0
374	2	4	4
375		4	6
376		16	0
377	5	0	0
378	1	13	6
379	2	1	2
380		10	0
381	5	0	7
382	1	4	5
383		10	0
384		8	0
385	8	9	5
386		15	0

Rec. No.	£	s.	d.
387			9
388	5	11	9
389	11	1	3
390	15	3	6
391	17	0	0
392	1	9	8
393		8	6
394	10	0	0
395		3	0
396	1	2	0
397		12	9
398		12	6
399	2	2	1
400	3	13	9
401	5	10	0
402	2	5	0
403		10	6
404	1	12	6
405		10	0
406	2	7	9
407		15	6
408		10	6
409		14	0

Rec. No.	£	s.	d.
410	3	13	0
411	10	18	2
412	1	1	2
413	2	10	0
414		12	6
415		1	0
416	9	11	6
417	5	10	6
418	1	10	0
419		13	6
420	1	8	2
421		5	0
422		19	11
	£382	14	2

LADIES' ZENANA AUXILIARY

Rec. No.	£	s.	d.
137	1	17	6
138		10	0
139		3	8
140		6	6

Rec. No.	£	s.	d.
141	6	0	6
142	1	5	0
143		10	0
144		5	2
145		5	0
146	25	0	0
147	10	0	0
148		10	0
149		7	6
150	10	9	0
151	1	5	0
152		10	0
153		7	4½
154	30	0	0
155	30	0	0
156	1	5	0
157	5	13	4
158	1	7	0
159	10	8	0
160	1	0	0
	£139	5	6½

L.—Literature. P.—Pension 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. 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.

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ol. XXXVII. No. 375 April, 1938

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	51	Who Stole the Wheel?	57
"A Certain Disciple—named Timotheus" ...	51	The New Attitude ..	58
"A Man's Foes," etc. ...	52	Handfuls of Purpose	60
The Bondage of Superstition	54	Missionary L. Watts	61
Holding Forth the Word of Life	55	Notes, etc.	62
		Ladies' Zenana Auxiliary ...	63

THE STRICT BAPTIST MISSION

HALF-YEARLY AND WELCOME MEETINGS

will be held (D.V.) at

LEYSIAN MISSION, CITY ROAD, E.C.

on

Tuesday, May 3rd, 1938

ZENANA MEETING

at 2 p.m. at CHADWELL STREET Open to all Ladies

3.30 Devotional Service

Chairman : Mr. S. W. ANDERSON (Vice-President)
Missionary Sermon by Pastor R. ROBINSON.

TEA at **5 p.m.** in **LEYSIAN HALL** for **500** Ticket Holders - - - **6d.**

6.15 PUBLIC MEETING

Chairman : Pastor R. ROBINSON (President)
Speakers : Missionary H. A. HUCKETT, Miss A. M. POOLE and Pastor P. H. CREES (Over)

(NOTE—For the benefit of country friends who may have to leave early the missionaries will speak first.)

Thankofferings. The Meeting will close at 8.30

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. XXXVII April, 1938 No. 375

OUR EDITOR (Missionary E. A. Booth)

It will be an evidence of the slow but steady improvement in Mr. Booth's condition, that he was able to take a few steps, with assistance, on a recent occasion. If, however, it shows improvement, it also shows how serious his illness has been, and how far from well he still is. Mrs. Booth, we understand, is still progressing, and recovering from her accident.

"A CERTAIN DISCIPLE . . . NAMED TIMOTHEUS"

(Acts xvi.1)

FOR over twelve months now it has been the privilege of the writer to prepare a brief leader for this magazine. Of necessity, these simple studies cannot be exhaustive, but by God's help they can be suggestive, and seek to show that the missionary service reported in the later pages is in line with the teaching of the Word of God.

We have glanced at some of the missionary characters mentioned in the Acts of the Apostles, with the idea of noting the differences in their dispositions and service. Paul, Peter, Philip, Stephen, Mark, Barnabas, John, Ananias, were all servants of Jesus Christ, but their temperaments caused them to serve Him in different ways. Some were born leaders, while others were born followers, and in recognising their limitations, as well as their capabilities, they filled their allotted place and did their appointed work.

Is it not interesting to see all these differences in present-day servants of Christ? "I have planted, Apollos watered" is something more than a text of Scripture: it is a description of the way in which unity can still be displayed amidst diversity.

Timotheus (or Timothy, as we more frequently call him) adds yet another to the list of servants of the Master. Timothy, whose every action seemed to be subject to the direction of the Apostle Paul, was no pioneer, but he was a faithful follower. He reaped what Paul had sown, and consolidated what Paul had hastily gathered together.

In this brief message we can but suggest that rather one-sided views of Timothy have been gained by noting what Paul wrote *to* him, and not what Paul wrote *about* him. In fact, may we not say that clearer views of any person are always

gained by collecting the statements *about* him? We all know that Paul wrote to Timothy and referred to his infirmities and his youth, but have we ever collected the striking tributes to this faithful colleague found in Paul's other epistles?

Just one point can be mentioned now—Paul referred more than once to the way that Timothy had *comforted* him and others. Ah! that is it. Timothy may not have been a great pioneer (or, at least, he would not have gone pioneering without Paul), but he gave *comfort* wherever he went.

Thus does he set an example for us all. Comfort is sorely needed in England and India, and happy are we if, by God's help, we can give it.

L. R. G.

The Other Side

"A MAN'S FOES SHALL BE THOSE OF HIS OWN HOUSEHOLD"

VIOLET D. GREEN.

THIS brief article is written with the object of bespeaking the prayers of readers very particularly for the one of whom I write. Rosemony is the daughter of one of the members of our Church at Illavarasenenthal, and is a girl of about 18. She has been on my visiting book for some time, receiving regular instruction from the Biblewoman. Until last year, she did not manifest over much interest in the things of God, and it frequently fell to my lot to speak with her about her unconcern. Early in 1937, however, there seemed to be evidence of a change, and Rosemony's attendance at services was regular, and a real interest in the Word of God showed itself. When, later on, Mr. Watts was presiding over a Church meeting at which some were giving their testimony for baptism and Church membership, Rosemony was among the number, and was accepted and subsequently baptized.

All went well for a time, and then her marriage was arranged, and though the young man to whom she was married was entered as a professing Christian, Rosemony's mother-in-law is certainly not a Christian, but a Hindu. The young wife has to live in her mother-in-law's home, and consequently life does not run smoothly for Rosemony. I want, if I can do

so, to help friends to a sympathetic understanding of the difficulties which face Rosemony, not only for the sake of securing your prayers for her, but because this is—sad to say—a representative case, showing the difficulties of several of our girls and young women, married and unmarried, in homes where relatives are utterly indifferent and callous so far as Christian standards and principles are concerned. All these girls and young women need prayer just as desperately as does Rosemony.

Her husband's village is Nadusurungudi, and in this village Rosemony now lives. There is no Biblewoman stationed there, but a weekly visit is paid and the Christian women are then visited. Rosemony has seldom been there to receive the help and encouragement of that weekly visit. Why? Because she is now under the control of her Hindu mother-in-law, who makes it more or less impossible for her to be present. The first week or two after her marriage Rosemony came to the services in our Nadusurungudi chapel, but of late this, too, has ceased, and her case has occasioned much concern.

A few weeks back I saw her in her own home, whither she had gone on a hasty visit, and took advantage of the opportunity to talk quietly and very seriously with her. How my heart ached for her, and indeed for all girls and young women similarly situated. She explained to me with tears that her mother-in-law drove her off to work in the fields and kept her busy every moment of the day; that even on Sunday, when she tried to come to service, her mother-in-law made such scenes and was so angry and abusive that she just could not help herself. "She drives me to work; what can I do?" asked the poor girl somewhat bitterly, and in an utterly defeated tone. Her husband does not appear to give her any moral support. I fear he is but a nominal professor. This is the unhelpful and definitely hostile atmosphere in which Rosemony, and many another of our girls and young women, is living. Such girls, fresh from Christian homes or boarding school, where things have been so easy for them, where everything is planned to *help*, and nothing to hinder, find the battle too much for them, and after a period of really heroic resistance, they not infrequently suffer, at any rate for a season, ignominious defeat.

Need I press for the earnest and unceasing prayers of readers for these young converts, that they may be strengthened with all might by His Spirit in the inner man, and strong in the grace which is in Christ Jesus may *endure unto the end*. For the Master's Word is as true to-day as when He uttered it: "*A man's foes shall be those of his own household.*"

THE BONDAGE OF SUPERSTITION.

BEATRICE L. MOWLE.

AS one goes in and out amongst the peoples of India, one realises to a certain extent the terrible bondage and fear in which they live, owing to superstitions concerning omens, divination and sorcery. It is only occasionally, however, one realises how great and fearful that bondage is. Knowing something of this makes us more tolerant towards our Christians when we find they are still affected by some of these superstitions, and our hearts rejoice when they show signs that, through the power of the Holy Spirit, some of these old fears and superstitions are losing their hold.

While waiting for the bus early one morning, when returning from camp, I was attracted to the side of the road, by a number of red chillies lying about there. I went nearer to look; not only were there chillies, but an old winnowing fan, a broken pot, an old bucket, and a piece of wood with seven new nails hammered lightly in it. The Christian coolies who had brought my luggage along could tell me what it all meant. In the middle of the night Hindu ceremonies had been performed in the centre of this cross-way. The seven nails in the wood represented the money which had been paid for driving out the sickness or the evil spirit from the one afflicted. This ceremony is conducted in the middle of the night because the works of the evil one will not stand the light. After it is finished, the persons who have taken part will move round and round in a circle, and finally disappear swiftly down one of the paths. This is done with the idea of confusing the evil spirit and preventing it from following them home. As a general rule, people will not touch any of things which have been used for this ceremony, in case the curse they represent falls on them. Muthunayagam, the most courageous of our Christians, said, "Why should these nails be wasted; they are new, and worth $\frac{1}{4}$ of an anna," and he began to take them out. His poor old mother, who is not so free from the superstitions of her past life, feared for her son's safety. This gave us a good opportunity for explaining the Lord's authority over all evil spirits, and His power to keep in safety all those who put their trust in Him.

The power and resistance of the evil one can be felt often as we go visiting. Recently we went to visit a woman who is in the habit of foretelling the future in the name of a god. She received us, and listened while we told her a Scripture narrative, but as soon as we tried to bring home to her its personal application, we realised a spiritual resistance which cannot be explained. Jesus said: "Behold I give unto you power . . . over all the power of the enemy."



WEDDING GROUP, PANIADIPATTI, DECEMBER 8TH, 1937.

HOLDING FORTH THE WORD OF LIFE.

W. H. KUHRT.

A SWIFT drive through the cool air; a rapid swoop upon some unsuspecting village street; a burst of song little less potent than the Pied Piper's; a few short addresses, and the selling of books, made up our early morning programme during the week we spent in Poonamallee and its environs.

On one caste street we despaired of getting a crowd because the hour was late, and so we contented ourselves with trying to sell a few books to the usual knot of loungers. They themselves, however, insisted upon our singing, and assured us that people would come. Sure enough they did come, and so Pastor Y. M. Solomon gave his second address of that morning. The caste men listened intently to his message, especially to the poetry and the song with which it was plentifully interspersed. Pastor Solomon very successfully follows the Pauline method of quoting what " their own poets have said."

The narrow, dusty Poonamallee High Street has become by now thoroughly familiar with thundering lorries and speeding cars, but last Monday morning it rubbed its eyes with surprise, and stared at quite a new apparition. The three-wheeled Gospel Van charged up the street and gently slewed round with its back on to the road just opposite the bus stand. Mr. Thrower and I jumped out, flung open the doors at the back, and revealed to the public view neat rows of little books and papers. We sang verses of a few lyrics and addressed the throng, appealing to them to buy these books, which would

teach them the Way of Life. When the sale became a little less brisk we packed up, travelled a few hundred yards and opened up again.



BOOKSELLING IN A VILLAGE STREET (Mr. W. H. Kuhrt).

While engaged in this way, an imposing Indian strolled along, purchased a book, and enquired who and what we were. He was delighted when he knew, for he had supposed us to be Russellites, and had been arming himself to the fray. Instead of opposing us, this prominent Indian Christian worker (for such he was) gave us invaluable help while waiting for his vehicle.

We continued our way along Poonamallee High Street, while the dust flew all about us, forming weird patterns on the wind-screen. The books that we sell are mostly Tamil, but occasionally we are able to dispose of Telegu and English books also. Urdu tracts for followers of the prophet are given away, while someone from distant Kanara is disappointed that we have nothing in his language.

What a lot of questions there are, too! "What sort of bandy do you call this?" "What are the books about?" "Why don't you give them away?" And then, what a mischievous and saucy lad was he who, tendering a rupee, asked for a book worth 1/192nd of a rupee, and the change. And how the crowd laughed when we discovered that we had given him in change 192 pies instead of 191! How delightful it was to notice one young fellow reading his book aloud there and then, so that the bystanders could hear and understand.

After about three hours we gathered the scattered remains of our literary loaves and fishes, and went home. Dust still

whirled merrily in Poonamallee High Street, but we knew that here and there in the midst of it all were scattered 250 books about Jesus.

WHO STOLE THE WHEEL?

OLIVE M. MORLING.

THERE has been a scarcity of water all through the Salem District this year (1937), and we in Namakal, in common with others, have had many an anxious hour concerning this matter. In April, the work of widening and deepening our compound well began, and has been going on until the time of writing this (September 23rd). Nearly all the work has been that of blasting hard rock by means of gunpowder charges, a tedious and dangerous work. We have now a yawning cavern about 68 feet deep, and still the blasting goes on. The 10 men employed on this work are living with their wives and families in little temporary huts on the compound.

For several weeks we have been losing small things from the verandahs and wood-shed, but have been unable to trace the person guilty of this pilfering. Then one night the wheel belonging to the well in the chapel compound disappeared. Water there being very low, we had detached the wheel from the well the previous evening, and brought it to the hostel for the night, to prevent unauthorised persons drawing during the hours of darkness. Next morning there was great consternation, as no one could draw her day's supply of water. Cooking could not be commenced, and the general housework was held up. Enquiries in various quarters elicited no information, so a new wheel had to be purchased.

In the afternoon of the same day, two or three gunpowder charges had been placed at the bottom of the well and fired. Eager to know the result immediately, one of the men, the contractor's brother, descended the well by a rope while the smoke was still very thick. When about 20 feet from the bottom the rope snapped. There was a shout, a heavy thud, and then silence. The smoke hid everything, and no answer came when the men at the top called. All the people on the compound (happily our boys were in school) rushed over and peered down into the smoke-filled darkness, and the women belonging to the well-workers began to beat their breasts and wail. A man went down as far as he could on the broken rope, but could see or hear nothing. As soon as another rope could be obtained, he went down again, and found the poor

fellow just recovering consciousness. Eventually we lowered a chair by ropes, and pulled him up. To our amazement and great thankfulness no bones were broken, though he was badly bruised and shaken. He managed to stagger over to his hut, but as the numbness wore off the pain increased. Sleep was impossible, so he had time to think.

Now, under such circumstances, the materialistic Westerner would ruminate along these lines: "What an idiot I was. Why didn't I examine that rope before I went down? I knew it was getting worn."; or, "I'll have it out with that brother of mine for not providing a better rope. It would have been his fault if I had been killed," etc. Not so the Oriental. His thoughts run this way: "Now, why did this happen to me? It must have been an unlucky time of the day. Or, perhaps I have offended some Swami. Now, what can it be? Ah, yes, the Christian's Swami. Yes, that must be it. I must set that right, or He may kill me when I go down the well the next time."

Under cover of darkness, late the next night, a poor bruised man crept over to the house of the boarding master, and whispered to him: "I know where that well-wheel is: one of those stupid fellows who sleeps on the verandah has stolen and hidden it. It will be on the hostel threshold to-morrow morning when you open the door." And so it was.

THE NEW ATTITUDE

GEORGE F. CHAMPION.

WHEN normal conditions exist, one is in danger of thinking that all men are much alike, but if a crisis is suddenly thrust upon a community, some men stand out in bold relief against the mass of their fellows. When one looks at a little group of the Lord's people on the Kolli hills, as they go about their daily work, we may, perhaps, wonder how deep is the change in their outlook on life from the time when they were not professing Christians. As the Psalmist, with an impatient sweep of his hand, classified all men as liars, so, in times of despondency, more than one missionary has been heard to complain that there appears to be no difference between Christians and the rock from whence they were hewn. When, however, days of distress and difficulty bring their period of testing, the reaction of the child of God to his troubles proves false the querulous charge.

Probably at no time is the difference between the Lord's

people and believers seen more easily than at the time of death. The frantic gestures, terrifying shrieks and prolonged wailing of those who mourn without hope, are replaced in the Christian home and by the graveside in the cemetery, by tears of genuine sorrow, relieved by words of comfort and trust. A few days since, another evidence of change of mind and attitude in the believer caused us both surprise and happiness.

In a land where fear and uncertainty are all too common, smallpox and cholera are thought of with dread. On the Kollis, if a case of cholera is known to have occurred in a village, the villagers immediately fly from their homes and live in their fields, while people from other parts will not approach within half a mile of the stricken village site. The burial of the dead is a matter of horror, and, if possible, the house will be fired over the body; if impossible, the coarsest and most daring lads will be paid to inter the dead. They will possibly do this while in a state of intoxication.

It was suddenly known at half past five in the evening, in the Valavanthi compound, that a Christian had died of cholera half way down the hillside, on the steep forest path which leads to Sendamangalam. There was scarcely enough time left to reach the body before dark. The prayer meeting was immediately closed in good order, and all the young men on the compound, without being asked, as far as I know, lined up outside the chapel to hear what was expected of them. None of them had eaten since mid-day, and none now could have any prospect of food until the next morning, after eight hours strenuous walking. Lanterns were given out, and within 20 minutes the handful of young men left the settlement.

By the time that the body was reached, it was necessary for them to light the lanterns which they were carrying, in order to see clearly to bring the corpse from the bushes up on to the path. The deceased was a heavy man, and the carrying of him for three hours through the night was a wearying task; but in all that time no word of complaint crossed the lips of the bearers, although some of them were tired out and longed for the work to be over. Their patience was all the more remarkable seeing that the deceased brother was a man who had only been known to them casually for about two months. He was not a hill man, but a gentleman from a distant part of the country.

" Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints " (Eph. vi. 18).

HANDFULS OF PURPOSE

Madras.—The persecution which the Sembiam Church has long suffered at the hands of the Hindus seems to have somewhat abated. Mr. Thrower pays tribute to the fortitude and tact of Pastor Solomon in dealing with a difficult situation. On February 6th Mr. Thrower baptized six at Vepery, and on February 13th two young men were baptized at Ayanapuram by Pastor Solomon. Then, on the 20th, Mr. Thrower had the further pleasure of baptizing two at Poonamallee. Thus the Lord's blessing is realised by our friends.

Sendamangalam.—January was a busy month for Mr. and Mrs. Huckett and their helpers, as they distributed the Christmas gifts to the children, and used the opportunity to speak of spiritual things. It was a great joy to them to welcome back Miss Stella Hazel, who arrived there on February 8th, and she, too, in her letter speaks of the pleasure it gives her to be once more on the mission field.

Kolli Hills.—Mr. Champion tells of his experiences on a four-week's camp. Villages and hamlets have been visited to which our missionaries have not been for four years. Even English readers can imagine something of what this camping must involve. Mrs. Champion and Miss Wilkins also went camping, and gave their aid in medical and other work.

Namakal.—Once again our news of this field cannot be of a very definite character, owing to the unsettled state of affairs just now. We would pay further tribute to the noble manner in which our missionaries have been facing their extra tasks. Mrs. Brand and Miss Mowle have spent a fortnight going round the camping stations.

Tinnevelly.—Mr. Kuhrt has had a month of camping experiences, and he has thus been able to make himself more familiar with his new responsibilities. He will largely have charge of the field work, while Mr. Morling superintends the Bible Institute.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us rejoice before the Lord as we praise Him for the news of further baptisms and other forms of spiritual encouragement.

Let us thank Him for the way in which He has guided the Officers and Council at home, as they have had to make important decisions.

Let us continue to remember the Indian Bible Institute in the early stages of its existence, and Mr. D. Morling, who is in charge.

Let us ask the Lord to still further restore Miss Grace Hazel, and keep our other missionaries in health and strength.

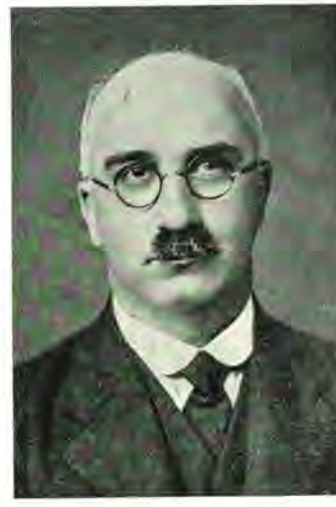
Let us pray for Pastor J. K. Thorpe during these eventful weeks, and let us remember the other brethren who are resigning or exchanging offices.

Let us once more ask the Lord to provide through His servants the needed financial help.

MISSIONARY L. WATTS.

WE little thought, when we met at the Farewell Service on January 7th, 1936, that within two years Mr. Watts' services would be terminated. Such, however, has been the order of God's providence, and our brother is now serving as the Secretary of the All-India Sunday School Union.

A short appreciation of his work has been given in a recent article—see January issue, page 4. Whilst his main service has been rendered in Madras, he has, since his last furlough, been in charge of the Tinnevelly Field, and in his last letter to Council



he expressed great joy in holding a Baptismal Service on Boxing-day afternoon, and said: "Our hearts were full of gratitude that the Lord allowed this to come as the last service we conducted in the Kovilpatti Chapel, and as a seal on the work there."

In this happy way Mr. Watts' long service came to a close, and on the following Thursday a large crowd gathered at the station to bid him farewell as he entrained for Coonoor.

At a recent meeting of Council, the following Resolution was passed:—

> "That the Council of the Strict Baptist Mission place on record their heartfelt and grateful thanks to God for His goodness in preserving our Brother Lincoln Watts to them and to the work of the Mission for 23 years, for the loyal and enthusiastic service rendered by our brother, and for the wonderful health and strength granted to him during this

long period of service; and now that he is leaving the Strict Baptist Mission to undertake other work for the Lord in India, the Council, whilst greatly regretting the loss of his valued services, heartily commend him to the Lord, praying that he may be spared for many years to find rich joy and abundant blessing in the new sphere of service. In all these good wishes the Council desire to include Mrs. Watts, and to thankfully record their deep appreciation of her co-operation during all the past years.

That a copy of this Resolution be sent to our Brother."

W.J.S.

NOTES BY THE SECRETARY.

Secretaryship.—Our New General Secretary will commence his duties on the 1st May next, from which date all letters concerning the general work of the Mission should be addressed to Pastor J. K. Thorpe, 33, Abbott's Park Road, Leyton, E.10.

It appears fitting that he should commence what is hoped will be a long period of happy and useful service on a Lord's Day, and that the Chapel, where a Mission Sunday had been arranged some time ago, but was awaiting a minister to conduct the services, should be "Providence," Newarke Street, Leicester, where Pastor J. K. Thorpe was formerly the Pastor.

Whilst we rejoice that our brother has been led to accept the invitation to this important office, we cannot but sympathetically remember that the Church at Leyton is now without a Pastor. In printing the following Resolution passed at the Church Meeting held on the 10th February, the Council desires to record their grateful appreciation of the goodwill shown by the Church and its Officers, and would pray that the Lord will send them another Pastor in the near future.

Leyton, 10/2/38.—RESOLVED : THAT the Members of this Church, having received with very great regret the resignation of Pastor J. K. Thorpe as Pastor of the Church feel, in view of what appears to be a Divine call received by him to a larger sphere of Christian service and ministry, that they cannot do other than sorrowfully accept such resignation. In so doing, they are actuated by a desire to acquiesce in the will of God in the matter. They desire to express to Pastor Thorpe their loving appreciation of his services, both as Pastor and preacher, during the comparatively short period he has been labouring amongst them, gratefully acknowledging his unsparing devotion to every branch of work carried on. They pray that God's richest blessing may abundantly rest upon him and Mrs. Thorpe, and the Strict Baptist Mission, as in the near future he serves it in the capacity of General Secretary.

Half-Yearly Meeting.—Our provincial friends will be pleased to know that the programme of the evening meeting will be timed for the addresses to be given by the Missionaries to be concluded by 8 o'clock. Tickets admitting to the Tea Roms at the Leysian Hall can be obtained by friends in the country on application to Mr. W. J. Shipton, on and after the 20th April (stamped addressed envelope to be enclosed for reply).

Furlough Engagements, 1938.—Churches desiring a visit from Missionary H. A. Huckett should make early application for the remaining vacant week-days.

Furlough Engagements, 1939.—It is hoped that all Churches which have put in their application for the services of Missionary D. A. Thrower will be informed by the end of April whether it has been possible to arrange for him to visit them.

Finance.—Friends are asked to remember the "Gifts" list before the Lord, pleading that all the needs of the Mission may be met.

GENERAL NOTES

Kundaswami.—We once again thank the kind friend who contributes to the support of this lad. If possible, we are inserting in the next issue an article on him.

Dr. Harris.—We would keep before our readers the date of Dr. Harris's Farewell Meeting—Wednesday, July 20th, at St. John's Wood, and would also mention that she hopes to sail by the S.S. "Ormonde" on August 13th.

OBITUARY

Mr. F. T. Newman.—Many of our friends will have heard of the Home-call of our beloved brother. He will be greatly missed in our denominational life. Although he was never a member of the S.B.M. Council, his interest in the work was very real, and his support was generous. A fuller tribute to him from the pen of Mr. J. E. Flegg is in the current issue of the *Gospel Herald*.

LADIES' ZENANA AUXILIARY

Will lady friends kindly note that the **Half-Yearly Meeting,** and Welcome to our returning missionaries, will be held (D.v.) at Chadwell Street Chapel, on **Tuesday, May 3rd,** at 2 p.m. The meeting will be addressed by Miss Poole and Mrs. Huckett, and will be open to **all ladies.**

ENGAGEMENTS FOR APRIL, 1938

PASTOR W. CHISNALL.

3, Poynings; 10, Norbiton; 24, Potten End.

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

Gifts received during February, 1938

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
423		3	0	432L.....	17	5	1	441	3	0	0	450		10	0
424	6	16	8	433L.....	1	9	4	442		8	6	451		11	9
425		15	5	434	2	6	0	443	2	16	6	452		16	3
426		8	0	435	3	8	2	444	1	0	0	453		9	0
427		5	0	436	7	15	9	445	100	0	0	454	2	19	0
428	2	13	0	437		5	6	446		10	0	455		5	0
429	1	18	0	438		9	0	447	1	5	0	456		10	0
430		10	0	439		16	0	448	26	2	0	457	1	17	6
431L.....	6	13	10	440	1	19	6	449		10	0	458	7	14	6

Rec. No.	£	s.	d.
459		5	0
460		7	0
461	23	0	3
462		5	9
463		16	3
464		10	0
465		2	0
466	2	0	5
467		15	3
468	84	9	11
469	1	8	6
470	2	0	0
471	1	10	0
472		7	8
473		15	4
474		10	0
475	1	4	2
476	1	17	6
477	1	7	6
478	3	1	3½
479		8	7½
480	5	14	0
481	1	1	0

Rec. No.	£	s.	d.
482		12	6
483	2	7	6
484	12	0	0
485	5	7	9
486	1	16	0
487	1	16	7
488	1	1	2
489		2	3
490		5	0
491	7	10	0
492		10	0
493	4	10	0
494	3	12	10
495	2	4	0
496		9	0
497		14	4
498	4	0	0
499		5	1
500	3	5	6
501	2	0	0
502	1	0	0
503	6	12	1
504		3	3

Rec. No.	£	s.	d.
505		13	0
306	7	7	0
507	18	1	2
508	2	8	0
509		5	0
510		4	0
511		10	0
512	1	4	0
513L.....	5	8	6
514L.....	17	0	9
515L.....		16	8
516	1	13	10
517L.....	4	16	9
	£443	13	2

LADIES' ZENANA AUXILIARY

Rec. No.	£	s.	d.
161	4	15	0
162	100	0	0

Rec. No.	£	s.	d.
163	1	0	0
164	4	10	0
165	2	0	0
166	3	4	6
167	1	0	0
168	6	0	0
169	1	0	3½
170		10	0
171		7	0
172	2	10	0
173	1	1	0
174	9	0	0
175	10	8	0
176	3	0	0
177	1	10	0
178	2	9	2
	£154	4	11½

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.

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ol. XXXVII. No. 376 May, 1938

Strict Baptist Mission Herald



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

General Secretary :
PASTOR J. K. THORPE, 33, Abbotts Park Road, Leyton, E.10.

Price ONE PENNY

Contents :

	Page		Page
By the President	67	Red Letter Day for Vepery	74
Our New General Secretary	69	A Typical Railway Journey	75
"But Satan Hindered"	69	Handfuls of Purpose	77
Kundaswami...	71	Ladies' Zenana Auxiliary	78
Medical Notes	72	General Notes...	79

THE STRICT BAPTIST MISSION

HALF-YEARLY AND WELCOME MEETINGS

will be held (D.V.) at

LEYSIAN MISSION, CITY ROAD, E.C.

on

Tuesday, May 3rd, 1938

ZENANA MEETING

at 2 p.m. at CHADWELL STREET Open to all Ladies

3.30 Devotional Service

Chairman : Mr. S. W. ANDERSON (Vice-President)
Missionary Sermon by Pastor R. ROBINSON.

TEA at **5 p.m.** in **LEYSIAN HALL** for
500 Ticket Holders - - - **6d.**

6.15 PUBLIC MEETING

Chairman : Pastor R. ROBINSON (President)
Speakers : Missionary H. A. HUCKETT, Miss A. M. POOLE and Pastor P. H. CREES (Over)

(NOTE—For the benefit of country friends who may have to leave early the missionaries will speak first.)

Thankofferings. The Meeting will close at 8.30

Hon. Financial Secretary :
Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middlesex.

General Secretary :
PASTOR J. K. THORPE, 33, Abbotts Park Road, Leyton, E.10

Strict Baptist Mission Herald

Vol. XXXVII May, 1938 No. 376

BY THE PRESIDENT (Pastor R. Robinson)

READERS of the HERALD must have been struck with the fact that of late many changes have taken place among the officers of the Mission.

First of all, in 1935, our much-esteemed brother, Mr. J. B. Collin, felt he must retire from the presidential chair. Though considerably better after his long and serious illness, he was compelled to take this step. Council reluctantly accepted his resignation, but all are deeply grateful to the Lord that he is able to attend our Finance and Council meetings, where we still appreciate highly his experienced counsel.

Then, in October, 1936, Council received a letter from Pastor W. Chisnall, who had completed 32 years as General Secretary, intimating that he thought the time had come for a younger man to fill this responsible position, and we were faced with the problem of finding a successor. Much prayer and thought were given to this, after which our brother, Mr. W. J. Shipton, agreed to serve in a honorary capacity *pro tem.* He has rendered invaluable service since then, and Council owes him a debt of gratitude which can never be repaid. It was felt, however, that the deputation part of the Secretary's work was of great importance. Mr. Chisnall kindly agreed to help him in this for a time, and various ministers came to our help. We thankfully record the practical assistance rendered by them. Still our eyes were up to the Lord for guidance, and ultimately we were led to invite Pastor J. K. Thorpe, of Leyton, to become General Secretary. After much prayerful consideration, he recognised this as the call of God, and accepted the appointment. He will commence his official duties on May 1st.

Yet another resignation came when, towards the close of 1937, our worthy Treasurer, Mr. A. J. Robbins, intimated that he must relinquish the office, owing to increasing years and indifferent health. He kindly agreed to continue till we could find a successor, and once more we sought the Lord, to know His will. Mr. Robbins has served the Mission for many, many years with faithfulness and deep interest in the work. His presence and personality have added a pleasure to the meetings of the Finance Committee, and words are quite inadequate to express our deep obligation to him. Relieved of the Secretaryship by the appointment of Pastor J. K. Thorpe, it was

unanimously agreed to ask Mr. Shipton to become Treasurer, and we rejoice that he has willingly responded to the invitation of the Council, and will (D.v.) take over the work at a time in the near future mutually agreeable to Mr. Robbins and himself.

Until he became Hon. Secretary *pro tem.*, Mr. Shipton had been Minute Secretary. Then this important post was filled by Pastor G. E. J. Bird, of Watford, who has since been appointed permanently to this office. His enthusiasm and efficiency prove beyond doubt that this was the right choice. May he find much joy in this service.

The serious and prolonged illness of our beloved brother, Mr. Booth, not only deprived us of his deputation work among the churches far and near, but left us without an Editor of the HERALD. Pastor L. R. Garrard temporarily stepped into the breach, and has since graciously acceded to Council's request that he should permanently undertake this responsibility. The MISSION HERALD itself is the best evidence that the Lord is using our brother's gifts.

It will be seen that in less than three years every office in the Mission, except that of Financial Secretary (Pastor A. E. Brown) has changed hands. There is no need for the reminder that with the change of presidents in 1935, Mr. S. W. Anderson was unanimously elected Vice-President, and his whole-hearted interest in the work of the Mission is an incentive to many. We therefore believe that God has guided us, as we have sought to know His will and to promote His glory.

Heavy responsibilities rest upon the Council at all times, and these are not lessened just now, when financial support from the churches is decreasing, and yet the work in India demands that we should expand rather than retrench.

Most earnestly do we commend to all sympathisers our new Secretary and Treasurer. Pray that God may use them mightily in His work. We appeal especially to Pastors and Deacons of our churches, that they will do all they can to facilitate the endeavours of the Mission, by arranging for a visit from the Secretary, thus helping to keep alive the missionary spirit in our churches. Even now, there are some churches where no special missionary meeting is ever held, and from which comes little or no support. Pastor Thorpe is at your service in every way possible, and he is eager to get into touch with our churches. Write to him; his address is on the front page of this magazine.

The Officers and Council thank you all for your continued co-operation, and pray that the Churches may all be greatly blessed, and that at home and abroad we may rejoice in the growth of the kingdom of our Lord and Saviour Jesus Christ.

OUR NEW GENERAL SECRETARY



(Pastor J. K. THORPE).

WE are glad to be able to give in this issue a photograph of our new General Secretary. We would commend him to the prayers of our readers as he takes on his great responsibilities.

The Other Side

"BUT SATAN HINDERED"

AMY M. POOLE.

WOMEN in India age much more quickly than women in England, so that when I first saw M——, although she was not much more than 60, she looked a very old woman. Her hair was grey, her face all wrinkled, and she had a slight stoop.

"But Satan Hindered"

Her son had been educated in one of our Mission schools, and through the teaching there had been converted, and now, as a young man, he was a live member of the Church. For many years he had tried to influence his mother, but she was much opposed to the Christian religion, and did all in her power to discourage her son, who was the only Christian in the whole family.

About two and a half years ago, however, some of M——'s opposition broke down, and through the influence and pleading of her son and the efforts of the Biblewoman, she even began to show some slight interest in the Christian way. The Biblewoman visited her regularly, and then, to her great joy, M—— became really keen, came to the services regularly, and finally said she would leave her Hindu religion. Then came a joyful day when she requested baptism. "But Satan hindered." What happened we do not know, the Biblewoman has never been able to discover the secondary cause, though we may know that the primary cause was that Satan hindered. Suddenly M—— stopped coming to the services, once more commenced the opposition to her son. The Biblewoman was unable to find her at home. It was not that she forbade the Biblewoman to come to her house, but she was never at home, always missing, and although messages were left for her, she did not stay in. Obviously she did not welcome her any longer.

Then came the time for the son's marriage, and he, against all advice of his mother and relatives, chose a Christian girl. She was one of "our girls," and in the usual way, I visited her. Before we went to the house, the Biblewoman told me the history of M——. We hoped to be able to see her, but no, she was not at home. Before leaving, we had prayer with the new daughter-in-law, and sought to encourage her. The next time I went to that house, M—— was again out. She had only gone "to the next street," so I sent a message saying that I should stay until she did come back and see me. Meanwhile, we heard the lessons that had been taught to her daughter-in-law.

Someone came and whispered to the Biblewoman, "M—— is coming!" Oh, how I yearned for that poor soul, and sought for words to speak to her and warn her. I reminded her that she was an old woman, that she needed the Saviour, and finally asked her to come to chapel. She promised to do so.

I went away to the hills, but as soon as possible after my return, I went to visit the Biblewoman. She greeted me in the usual way, then said: "Amma, you remember seeing M——. She was taken suddenly ill, and died during your holiday-time." At once came the question, "What of her spiritual state?" To my joy, the reply was, "Oh, Amma, she died trusting the Lord Jesus." For a few Sundays before she was taken suddenly ill,

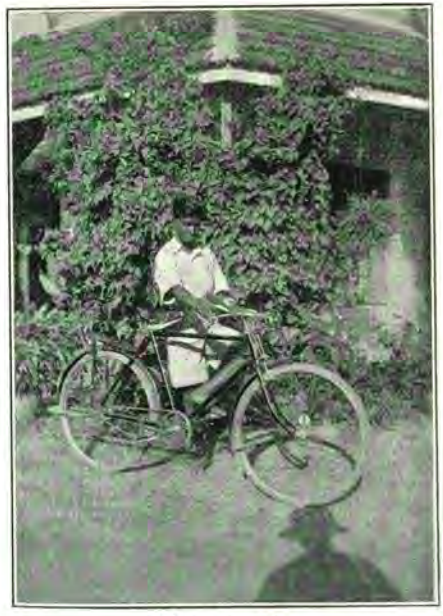
she had come back to the services, thus once more taking a step that many will not take.

"But Satan hindered." Yes! Nevertheless—"All power is given unto *Me*." "Behold, I give unto *you* power . . . over all the power of the enemy." I did not have the privilege of seeing M—— again, I did not have the joy of witnessing her reception into the visible Church, but I believe she has joined the Church triumphant.

KUNDASWAMI.

WE have received further news from Mr. Thrower concerning the lad, Kundaswami. Many of our readers will remember references to him in earlier issues of this magazine.

Mr. Thrower informs us that Kundaswami was in the carpentry industrial school for three months, but did not succeed very well.



KUNDASWAMI

The death of an uncle caused the aunt (who is the boy's nearest living relative) to ask that Kundaswami might do something towards her support, as she was entirely without means.

The boy expressed a wish to learn the Christian way, and said that he would never return to Hinduism. Mr. Thrower has, therefore, given him a small task as an errand boy.

Kundaswami attends the Sunday services, but as his earlier experiences seem to have dulled his intellect, his progress in things mental and spiritual is slow.

Mr. Thrower is hoping to purchase a bicycle for the lad; this should prove useful in his work.

We are glad to be able to publish a photograph of Kundaswami with this brief account of him.



A Ruined Temple

MEDICAL NOTES

Evelyn C. Brand.

SHE was glad to be drawn aside to tell me her complaint in private. It was a sad story. "I am a widow, and cannot be re-married." "But the one in your house?" "No, he cannot tie the Tali; it isn't done." "No, I have no children with me now. There was one, and I married her to a man in Rasipur"; then lowering her voice, "He killed her and threw her into the well. . . . What could I do? She has gone, I am bereft." "The medicine you gave me does me good, I need more," and so on. And so are we let into the dark secrets of those who are without God or hope in the world.

* * * * *

They stood at a distance and called to me (I was on the verandah of the bungalow), "Might they come near and speak to me?" She was just a poor mother, with her widowed daughter and child. She wanted treatment that I did not feel wise to give. But I tried to show how the Lord could come into the darkness of their lives and overcome their trials. "But she must spend time in the temple worshipping, and she wants to be acceptable to the Swami."

Could anything be more pathetic than this trying to atone for their loss; trying to get right with the Swami who has snatched away the loved one for some unknown sin! Poor young widows, one must draw a veil over the temptations and dark hopelessness of their lives. But we can pray for His light to come in.

Others had come and gone; some were better, and some were still suffering. Little children's eyes had been treated, little ears syringed, and little heads bound up. Many pathetic sights one sees in a morning's medical work. Little ones ill from birth; old women hoping for new eyesight and renewed powers of hearing; half-nourished tubercular patients, where one is ashamed to order milk and suitable food when one knows they cannot afford it.

Then came a patient grateful beyond words. "As soon as I took the medicine, I was better," she said, and put her hands together in worshipful thanks (having deposited a bundle on the floor). We helped her to give the praise due to the right One, and gave her more medicine, bidding her good-bye. "But shall I not empty the nuts from my bundle and take the cloth away?" she said. It was her offering. She emptied them out, and then put coppers in the collecting box. She was just a poor woman, and had given what she could. We sold the monkey nuts among ourselves and put the money in the box, wishing all who are benefited would show the same hearty spirit of gratitude.

* * * * *

The room where she lay was so dark that we could not see her. "Bring her out into the light," they said. She stumbled forward as they led her to the door, and sank at my feet. Quite blind from her birth; no real eyes at all.

"It were better for her to die," said the mother. "What use is she, and what a wretched life!" The girl, about 20 years of age, understood all her mother was saying, as she went on to explain the burden she had been all these years. The girl had partly won through, had been able to fetch water from the well and help with the housework and cooking. But now she was suffering badly internally, and could do no more.

We prescribed for her, and told her of Jesus, her only Hope. "Tell me the name of that Swami again," she said, as though some faint hope of something better had sprung up in her poor little heart. We must call again next week. We did speak to her, but it was too hurried a visit. We long for her to understand all He can be to her. With dense blindness of eyes and heart, how far off she seems! But He can make her eyes to see the beauty of the altogether lovely One.

Next week we called again; in fact we made the visit a special one on her account. . . . But it was too late. The poor dark eyes that had never seen were closed in the sleep of death. We felt very sad, because there was a sinister mystery about it all. They wanted her to die, and from all outward appearances there was no need for anxiety about her condition.

only that she was not wanted. I wonder, did she call on that Name that she asked us to repeat to her. He knows! But there is a hurt feeling deep down in my heart.

* * * * *

We were at Puthia Palliam, where there is not only attention to the preaching, but friendliness, and some who are reading our books. I jotted down a few notes last Thursday, as I treated patients.

"As I sit here in the car, two village men are reading, as a duet, about the birth of Christ, from my picture book." And later, " Now with a crowd around him, one of them is turning the leaves over and showing the people the pictures, even trying to explain and tell the stories; just how, I cannot say, as this baby is crying so loudly with fear as we are syringing its ears. Its father ran several furlongs to fetch it here, he was so afraid he would be too late for the treatment."

The man with the pictures has shown interest; he has a Bible and a hymn-book Dr. Harris gave him. He says he reads it, but he keeps himself looking too much like a holy Hindu with the sacred ash smeared on his forehead, and a heathen charm strapped on to his arm. He tries to defend himself by saying: " Yes, your religion is right; but so are others. God is in all." A very favourite saying everywhere just now. But there is in his heart a certain restlessness and desire as he hangs around the car on Thursdays. May we pray that when Dr. Harris once more comes back to them all, he will gain more courage to seek with all his heart We must pray for him and others who are reading the Scriptures thus given to them.

A RED LETTER DAY FOR THE VEPERY CHURCH

D. A. THROWER.

THE 6th of February, 1938, was a busy day, a happy Lord's Day, indeed, a Red Letter Day in the history of the Vepery Strict Baptist Church, Madras.

The morning worship commenced at 8.30 a.m. On this occasion the missionary gave the address and spoke in a well-filled chapel on the subject, " Answers given to Applicants for Baptism and Church Fellowship." We noticed the replies made to various individuals and groups mentioned in the New Testament who desired to be baptized by God's servants, or to throw in their lot with His people. Those answers provided seed for thought, and we trust that at least some of those who were gathered together at that time have since reflected on the same to good purpose.

At the conclusion of the sermon a stanza of the hymn, " I'm not ashamed to own my Lord," was sung by the congregation, after which two men and four women received believer's baptism. A verse of the above-mentioned hymn was sung as each candidate ascended the steps of the baptistery after receiving the rite. It was most encouraging to see the active and suitable manner in which various members of the Church took their part. Sisters came forward and assisted the women candidates, while the deacons cared for the men.

After this, the Church members joined in the celebration of the Lord's Supper. Before, however, commencing this service, the missionary welcomed the new members—seven in all, as one brother had been accepted by the Church on testimony during the previous month. Each was given a printed and illustrated card to keep in memory of the occasion. A text, specially chosen, was also given to each for instruction and help. Another matter attended to at the same time, was that we gave a word of welcome to several newly elected deacons, and also to the Church Secretary, who had been recently re-elected. These brethren were exhorted to serve the Church energetically and wisely in their responsible positions.

At the Lord's Table, a sacred season of fellowship and communion was realised. The tie that binds our hearts in Christian love is very real and very strong, and such seasons are unspeakably precious to us.

At the end of the multiple service our newly baptized friends went on their way rejoicing, and the Church also set out from God's House braced and inspired by the Lord's gracious blessing on the ministry of His Word.

A TYPICAL RAILWAY JOURNEY

MARTENA THROWER.

A THIRD-CLASS compartment on a slow Indian passenger train is usually very uncomfortable, and makes a journey tedious indeed. But on the occasion of which I write, I found that if I travelled by " passenger " I could save half a day, and therefore I was glad to take advantage of the same, discomfort notwithstanding. The train stopped at every station, but this, and the even harder fact that the seats provided were but bare boards, were taken philosophically, for home and a comfortable bed lay at the end of the journey.

The compartment consisted of one long room with seats along the four sides, and also a row of benches placed back

to back down the middle. There were several passengers in the compartment when I boarded the train, but we each had plenty of room until we arrived at a big junction. One man spread himself out on a seat opposite me, and he seemed to be very comfortable, resting with his feet out of the window. I thought the position strange until I remembered grand-dad at home, and his habit of sitting in front of the kitchen fire with his feet on the hob. Both are comfortable attitudes for resting, but the difference lies in the one seeking warmth, while the other tries to keep cool! As the train trundled along, we were on two occasions treated to a vocal musical performance. As soon as the train drew out of a station the singer started his song, and after he had sung three of four stanzas he went round with the "hat," improvised by his hands held together. I considered this a cheap way of travelling—earning one's ticket while going along! Another passenger, with "business as usual" written all over him, came in with a huge basket on his head, and threatened to make himself a nuisance, as the carriage was very full by this time. However, he got settled right in the middle of the carriage, and uncovered the contents of his basket. It was full of strings of flowers, and I think I am right in saying that, with the exception of a widow and the writer, every woman in the compartment (at least a dozen women) wore flowers in her hair by the time the flower-seller moved on to the next carriage. A young husband who was sitting next to me passed a quarter of an anna over to the vendor, and received a string of flowers in exchange. He remarked that it was good value for the money, and tossed it to his wife.

One incident occurred which caused loud weeping. A party of two men, a woman and a child, had failed to get down at their station. The men did not feel very bad about it, and upon enquiry, we found that after travelling on the extra stage, these people would have to walk the longest side of a triangle instead of the shortest, to their destination. I expect the woman was thinking of the necessity of carrying the child the longer distance, especially as night was approaching. A child also caused a little "scene" by getting detached from her party on the platform before joining the train. Just as the whistle was blown, a young man ran from the train, snatched up, and literally threw the frightened child into the carriage, and then boarded it himself just in time.

Space forbids me to tell of the travelling jugglers, who joined the train with all their paraphernalia; of the way in which other people sat or stood at the doors of the carriage, with the doors wide open; and of the reception of the postcard tracts provided by thoughtful friends in England. Suffice it

to say that, although I had a most interesting book, and at times opened and laid it in my lap, the comedies and tragedies of life going on around me proved far more interesting!

HANDFULS OF PURPOSE

Madras.—Mr. Thrower refers to the great sense of relief that has come to Mrs. Thrower and himself through the invaluable help that Miss Mowle is now able to render them in this field. We are glad that it is possible for her to be stationed there. The work in the Sembiam Church is causing our friends much thought just now. Spiritual success has been granted, but the building is in an unsafe condition. The Council at home feels that the erection of a School-chapel is an urgent necessity, and has given instructions for the erection of a new School-chapel. The cost to our Mission funds will be about £200, and the Officers would call the attention of all readers to this matter. It may be said here that the financial problems that beset the missionaries abroad and the Council at home arise very largely from the spiritual possibilities in every field.

Sendamangalem.—Mr. Huckett's last official letter was written a few days before he left for furlough. He had attended four farewells, and others were arranged. By the time these words are in print, Mr. and Mrs. Huckett and Joyce will (D.v.) have arrived in England, together with Miss Poole. For the time being, the work of the Sendamangalem field will be superintended largely by Mr. A. J. Morling, who is living at Namakal. This makes a large area for him to cover, and he will need much grace and strength. Miss Stella Hazel has taken over the Hostel and Camping work here, while Mrs. Brand is now in charge of the work at Namakal, which had been done by Miss Mowle, and is still keeping in touch with the medical work of Dr. Harris.

Kolli Hills.—The work in this field, under the care of Mr. and Mrs. Champion and Miss Wilkin, is progressing steadily. We have no special news at hand just now, but our friends have been busy with the routine work at Valavanthi and elsewhere. Other pages in this magazine will provide further details of what is being done.

Namakal.—As stated above, Mr. and Mrs. A. J. Morling will have many duties to perform in connection with the Sendamangalam field, as well as with that of Namakal. Mr. Morling's letter shows characteristic willingness to do all that is in his power. We cannot speak too highly of the way in which all our missionaries shoulder the additional burdens which of late have come to all of them. "The harvest truly is plenteous, but. . . .". Mr. Orchard is now settled at Namakal, but for some time to come, most of his energies will have to be devoted to the study of Tamil.

Tinnevelly.—Much attention has been focussed on this field of late, because of the changes that have taken place. It will probably be clear now to most of our readers that Mr. D. Morling is now in charge of the Bible Institute, while Mr. Kuhrt superintends the field work. At least, this is the general arrangement, but of course, they will render assistance to each other in many different ways. Much is hoped for from the Bible Institute as time goes on. At the moment there are nine whole-time and two part-time students, drawn from various fields of the Mission. Under the blessing of God, their work will be invaluable when they return to their own districts. Mr. Kuhrt's letter contains graphic and interesting descriptions of various aspects of his work. Amidst all the manifold duties, gladness has come to the hearts of our friends through several applications for baptism. Miss Green has shared in this joy. Miss Grace Hazel has now arrived in Paniadipatti. She still suffers a measure of pain and weakness, but she is progressing, and expresses her joy at God's goodness in answering prayer.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God that so many signs of spiritual blessing are still being given to our missionaries.

Let us give thanks that the Indian Bible Institute has been inaugurated, a work fraught with great possibilities for the years ahead.

Let us pray for Mr. and Mrs. Huckett and Miss Poole as they commence their deputation work.

Let us remember in prayer our new General Secretary (Pastor J. K. Thorpe) as he undertakes his new and responsible duties.

Let us read the article in this issue prepared by our President, and then let us seek God's blessing on each Officer to whom he refers.

Let us again ask the Lord to provide through His servants the necessary financial support.

REPORT OF MEETING

L.Z.A. Quarterly Prayer Meeting of the Cambs. and E.M. Union.—This Meeting was held at Ramsey, Hunts., on Thursday, March 17th, at 3 p.m. Representatives from Warboys, Whittlesea and Over were present. The Meeting was presided over by Miss Rowell. A very happy hour of real intercession was enjoyed. The L.Z.A. work in all its details was prayed for. After the Meeting a very happy time of fellowship was spent over the tea table. It is hoped that the next Quarterly Prayer Meeting will be held at Warboys.

ENGAGEMENTS FOR MAY, 1938

PASTOR W. CHISNALL.

8th, Deeping; 9th, Deeping; 15th, Tollington Park; 22nd, Royton; 29th, Leigh-on-Sea.

MISS POOLE.

11th, Yateley; 21st, New Cross; 24th, Richmond; 25th, Tunbridge Wells; 31st, Watford (Quarterly Prayer Meeting).
Address: 63, Rands Way, Ipswich.

MRS. HUCKETT.

11th, Stratford, Gurney Road; 12th, Leigh-on-Sea.

MISSIONARY H. A. HUCKETT.

3rd, Half-Yearly Meetings; 8th, Fulham; 10th, East London Spring Rally, Gurney Road; 11th, Potten End; 15th, Derby Road, Croydon; 17th, Walton-on-Naze; 18th, Ipswich; 22nd, Ramsey; 24th, Bexleyheath; 25th, Croydon District Meeting; 29th, High Wycombe; 31st, S.B.B.I.

LADIES' ZENANA AUXILIARY

The L.Z.A. Quarterly Prayer Meeting will (D.v.) be held on **Tuesday, May 31st,** at **3 p.m.,** at the Tabernacle, Derby Road, Watford. Mrs. Bird will preside, and Miss Poole will give a short address. It is hoped that lady friends from surrounding Churches may also be able to gather for prayer on this occasion.

GENERAL NOTES

Mr. W. J. Shipton.—At the time of writing these notes, Mr. Shipton is unwell, and the doctor has ordered him to rest. As announced on another page of this issue, he has most kindly promised to take over the Treasurer's duties as soon as this can be arranged.

Pastor J. K. Thorpe.—Although the fact is stated elsewhere we would emphasize it by repetition—all Secretarial communications should now be addressed to Pastor Thorpe at the address shown on the cover. This includes all orders for magazines, etc.

Mr. and Mrs. Huckett and Miss Poole.—Our friends arrived safely from India on Thursday, April 7th, and will soon be engaged in deputation work. We also hope to greet them, of course, at the Half-Yearly Meetings on May 3rd.

The Leader.—Readers will notice that this has been written by the President, Pastor R. Robinson, and in it he has called attention to the many important changes that have taken place amongst the Officers. We would venture to place on record here the great debt that the Mission owes to the President for his untiring labours and wise counsel.

SUFFOLK MISSIONARY RALLY.

Wednesday, May 18th, at "BETHESDA," IPSWICH.

WOMEN'S MEETING : 3 till 4 p.m. Address by Miss A. M. POOLE.

4 p.m.—Sermon by Missionary H. A. HUCKETT. Local brethren to take part.

5.30 p.m.—PUBLIC TEA. Addresses by visiting Ministers.

7.15 p.m.—EVENING MEETING. *Chairman* : Pastor R. ROBINSON (S.B.M. President). *Speakers* : Missionaries H. A. HUCKETT and Miss A. M. POOLE, visiting Ministers and Pastor R. J. FRENCH.

Collections for S.B.M. Funds.

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

Gifts received during March, 1938

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
518	9	14	7	537		4	6	556		5	0	576		10	0
519	125	0	0	538		6	6	557		10	0	577		17	6
520P.....	7	0	3	539	6	17	6	558		10	0	578	1	18	7
521S.....	22	10	0	540		10	0	559	1	2	8	579		5	0
522	5	0	0	541		8	4	560	1	1	0	580		7	3
523	1	5	6	542		10	0	561	1	1	0	581		12	1
524	2	0	0	543	1	0	0	562		3	0	582	7	15	2
525	6	12	0	544	1	1	0	563	5	0	0	583	7	14	2
526		10	0	545	3	0	0	564			9	584		10	0
527		13	9	546	1	1	0	565	1	1	0	585L.....		16	0
528	1	18	8	547		2	6	566	5	0	0	586L.....	8	4	9
529		15	0	548	2	0	0	567	1	16	2	587	3	1	3
530	5	0	0	549	20	0	0	568		13	6	588L.....		5	0
531	3	16	8	550	10	0	0	569	1	12	9	589P.....	38	9	10
532	60	0	0	551	1	6	6	570	1	16	1	590P.....	46	14	11
533		15	0	552	1	0	6	571	50	0	0	591	2	0	0
534	13	16	10	553	10	17	11	572	2	17	10	592	5	6	9
535	1	0	0	554	1	10	0	573	3	10	6	593		10	9
536		6	6	555	4	19	7	574		5	0	594	10	10	0
								575	1	17	0	595		10	0

Rec. No.	£	s.	d.
596	1	0	0
597	1	1	6
598	4	0	0
599	50	0	0
	£607	14	4

LADIES' ZENANA AUXILIARY

179	2	0	
180	10	0	
181	10	0	
182	2	6	
183	5	0	
184	2	0	0
185	10	0	
186	2	2	0
187	1	1	0
188	5	0	
189	2	6	
190	2	0	0

Rec. No.	£	s.	d.
191	2	0	
192	5	0	
193	2	6	
194	5	0	
195	5	5	0
196	15	0	
197	13	6	
198	1	6	
199	18	9	
200	16	3	
201	11	6	
202	5	0	
203	3	0	0
204	2	6	
205	8	9	
206	1	10	0
207	5	1	
208	5	0	
209	1	0	0
210	5	0	
211	17	8	
212	9	0	0

Rec. No.	£	s.	d.
213	7	12	0
214		11	8
215	1	0	1
216		11	6
217	5	5	0
218		15	8½
219		11	6
220	2	10	0
221	2	15	9
222	2	10	4
223		5	1
224	2	18	6
225	11	1	6
226	10	8	0
227	1	7	0
228	1	15	0
229	1	10	0
230		3	6
231		9	2
232		12	0
233	26	0	6
234	1	11	8

Rec. No.	£	s.	d.
235		1	6
236	3	2	6
237	1	0	0
238	5	0	3
239		15	6
240	3	15	9
241	1	7	0
242	33	15	6
243	3	10	6
244	1	6	0
245	1	10	0
246	2	9	0
247	2	15	8
248	1	7	6
249	1	17	6
250	2	5	6
251	1	5	0
252		10	6
253		8	0
	£186	13	7½

L.—Literature. P.—Pension 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 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 General Secretary, **Pastor J. K. Thorpe, 33, Abbotts Park Road, Leyton, E.10,** 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.

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ol. XXXVII. No. 377 June, 1938

Strict Baptist Mission Herald



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

General Secretary :
Pastor J. K. Thorpe, 33, Abbotts Park Road, Leyton, E.10.

Price ONE PENNY

Contents :

	Page		Page
The Half-Yearly Meetings	83	A New Dawning ...	90
Handfuls of Purpose	86	Indian Conference, 1938 ...	91
Sembiam	87	General Notes...	93
A New Chapter	88	The Christmas Boxes	93
		Correspondence	94

THE STRICT BAPTIST MISSION

OUR MISSIONARIES ON FURLOUGH ARE STILL AVAILABLE FOR A FEW WEEK-DAY ENGAGEMENTS.

PLEASE APPLY AT ONCE TO OUR GENERAL SECRETARY OR OUR L.Z.A. SECRETARY.

A SERVICE TO BID FAREWELL TO DR. RUTH HARRIS

WILL BE HELD (D.v.) AT

MOUNT ZION CHAPEL, ST. JOHN'S WOOD,

ON

WEDNESDAY, JULY 20th at 7 p.m.

CHAIRMAN : MR. S. W. ANDERSON (VICE-PRESIDENT).

ADDRESSES WILL BE GIVEN BY DR. HARRIS, MISS A. M. POOLE AND PASTOR T. REYNOLDS.

VALEDICTORY PRAYER BY PASTOR W. CHISNALL.

Hon. Financial Secretary :
Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middlesex.

General Secretary :
PASTOR J. K. THORPE, 33, Abbotts Park Road, Leyton, E.10

Strict Baptist Mission Herald

Vol. XXXVII June, 1938 No. 377

THE HALF-YEARLY MEETINGS

"THE RADIANCE OF THE GOSPEL"

IDRIS L. JONES.

WHEN Missionary Huckett quoted these words in his address one felt that they summed up all the messages of the Half-Yearly Meetings of the Strict Baptist Mission, held at the Leysian Hall on Tuesday, May 3rd. Faith and interest in the work of the Mission were increased as friends gathered from all parts and worshipped together in the spirit of consecration. The Light of the Gospel shone in our midst, and the Hall became a Bethany from which we heard our Lord saying: "Go *ye* into all the world."

THE AFTERNOON GATHERING.

The Devotional Service was conducted by our Vice-President, Mr. S. W. Anderson, who spoke of the responsibility of preaching the Gospel. We were reminded that God the Father sacrificed His Son; that our Lord loved us and gave Himself for us, and that the disciples counted not the cost. God is saying to us: "Who will go for us?" and such service means sacrificial giving.

Pastor G. E. J. Bird read from Acts x., and Pastors Chisnall, Whayman, Tagg and Wilkins led us in prayer, remembering especially our brethren Booth and Shipton. The sermon was delivered by our President, Pastor Robinson, who preached, as he always does, a message full of power and grace. Acts xv. 14 was his text, and in his opening remarks he gave a graphic explanation of the context. We then heard of God's *Purpose* in the present dispensation—that of taking to Himself a selected and separated people. This emphasises the need of *Personal Experience*, which in turn is, with us, a cause of *Profound Gratitude*, out of which arises an urge to *Personal Witness*. Pastor Robinson then suggested that while God includes us in His purposes, we should also include God in *our* purposes. Also, he pointed out that, whilst we may have disappointing lives, God never disappoints, and so there is no need for panic. He then applied these lessons to the work of the Mission.

Our preacher succeeded in confirming our faith in a Sovereign God.

THE EVENING MEETINGS.

The Chair was taken at the evening meeting by our President, Pastor Robinson, and Pastor R. B. Hewitt read Isaiah xxxv., after which Pastor Dann led us to the Throne of Grace. Despite a full programme, our Chairman succeeded in maintaining a spirit of devotion and fellowship throughout the meeting, and the time slipped by all too quickly.

Our attention was called to the changes in the Mission, namely, the resignation of Mr. Robbins from the Treasurership, after many years of faithful service, and the acceptance of that position by Mr. Shipton; also the appointment of Pastor J. K. Thorpe to the office of General Secretary, in the place of Mr. Shipton. Pastor Robinson expressed the Mission's appreciation of the loyal services of both the retiring Treasurer and the Secretary. He then welcomed the new Secretary and gave him the right hand of fellowship on behalf of us all.

Pastor Thorpe then spoke of his call to the work of the Mission, and his sense of responsibility as he viewed the work to be done. He bore testimony to the sacrificial spirit of his late Church at Leyton, and asked that we should follow their example by helping in every possible way, and especially by our prayers. He closed with a touching description of the haunting vision of perplexed India.

MISS AMY POOLE.

After giving an official welcome to the returned missionaries, Mr. and Mrs. H. Huckett, with a special welcome to little Joyce, their daughter, and to Miss Poole, the President called on Miss Poole to speak. She made an earnest appeal for prayer, and to illustrate her message she told us the story of an Indian Christian named Salome, and how her husband became a changed man through prayer.

MR. H. A. HUCKETT.

Then followed a message from Mr. Huckett, which refreshed our memories concerning the darkness of India, pointing out that she is still a country of ignorant and superstitious people. For his text he took 2 Cor. iv. 3 and 4, and spoke of the veil over the eyes, which only the radiance of the Gospel could remove. The missionary's task, he suggested, was to take the radiance of the Gospel to India, and our great task is to pray that God would remove the veil from the Indian's mind. He then spoke of the veils of *Superstition, Caste* and *Pride* which are over the hearts of the people, and which we should ask God to strip aside.

PASTOR P. H. CREES.

The closing message was given by Pastor Crees, of Over,

Cambs., who gave a fresh and stirring call to consecration, based on Joel ii. 25. We heard of the years which God does not count, namely, the years of disobedience and hardness of heart. Then followed the promise of the text. These years will be restored by God when we repent and surrender our wills to our Father's will. We felt the call to a re-dedication of our lives to God's service which only the radiance of the Gospel, preached throughout the day, could achieve.

The meetings came to a close with prayer and the Benediction by Pastor Chisnall, followed by the Doxology. The collections amounted to £291 11s. 7d.

LADIES' ZENANA AUXILIARY

HILDA M. SIMPSON.

The L.Z.A. Meeting at Chadwell Street was presided over by Mrs. W. H. Rose, in the unavoidable absence of Mrs. Silvester. After the singing of a hymn, Dr. Harris sought the Lord's blessing on the gathering, and the Scripture was read by Miss Rowell, of Ramsey. Mrs. Rose then warmly welcomed our returned missionaries, Miss Poole and Mrs. Huckett.

Miss Poole spoke of the need of more prayer, and told the story of a caste woman who was brought to know the Lord, but when trouble came into the home she turned aside, and now will have nothing to do with the missionaries.

In closing her most interesting address, Miss Poole emphasised the need for prayer for that Indian sister, and for the work in the village where she lives.

Mrs. Huckett commenced her address by saying: "The Lord hath done great things." Our sister held the close attention of all as she told the story of the difficult and most trying time experienced in the Girls' Hostel at Sendamangalam last year. A number of girls were stricken with typhoid fever, and two of them were called home to be with their Saviour. As a result of that terrible time, several of the Hostel girls have come to realise their need of a Saviour, and have been brought to love Him, and now desire to follow Him in the appointed way. Mrs. Huckett closed her address by saying the Lord had given victory out of defeat. The offering amounted to £61 14s. 0d.

The Other Side

HANDFULS OF PURPOSE

Madras.—Mr. Thrower tells of an interesting visit to Conjeevaram, at the request of Indian friends connected with the Church of Scotland Mission. This place is one of the seven most sacred cities of ancient Hindustan, and abounds in temples and other historic landmarks. On Sunday, April 3rd, Mr. Thrower was at Sirunellikoil, and had great joy in giving the charge to the Church, as Mr. Seenivasaham was welcomed into the full pastoral office. Another matter that has given Mr. Thrower much joy has been the receiving of Council's authority for the rebuilding of the Sembiam School-Chapel. The same week that this news reached India five more friends were baptized in connection with this Church. We hope to publish in this issue a further article about Sembiam, and would call the attention of our readers to the financial burden resting upon the Mission through the absolute necessity of proceeding with the rebuilding at the earliest possible moment. Miss Mowle is settling down to her work in this new sphere, and has had the joy of talking with several who desire baptism.

Sendamangalam.—As most of our readers will know, Mr. A. J. Morling is largely superintending this field from Namakal, a task which involves much travelling and much responsibility. He refers with great pleasure to the Recognition Service of Pastor A. D. Seenivasaham, at Sirunellikoil. This Church has to face the dual opposition of Hinduism and Roman Catholicism, and prayer on behalf of Pastor and people is earnestly desired. Mr. Morling tells of the great need for gifted Indian workers in these two fields. It is hoped that, in time, the Indian Bible Institute will help to meet this need, but the present time is one of special difficulties, owing to shortage of staff. Whilst our missionaries' letters give great cause for joy, they often tell (as does Mr. Morling's) of the great problems that arise from the low moral tone of some of the Indian Christians.

Kolli Hills.—Mr. Champion's letter tells of some of the difficulties that face our missionaries, of which we know little or nothing in the Homeland. Not infrequently they are involved against their will in Court cases, when a piece of land is in dispute, or when a charge is brought against someone known to them, or even against a missionary himself. Much time is lost when dealing with these matters, but out of most of them there comes at last a happy issue. Two such cases have come to Mr. Champion recently, but they are now left in the past. If our missionaries' official letters could be printed in full, they would show how many and how varied are their duties. Miss Wilkins states that a matron is needed for the Hostel, and she tells of her camping and other duties.

Namakal.—Much that is said above in relation to Sendamangalam belongs also to this field, seeing that Mr. A. J. Morling is in charge of both. Mr. Orchard's letter from here tells of the inescapable Tamil, which still demands most of his time and thought.

Tinnevelly.—Mr. D. Morling tells of progress made in regard to the Indian Bible Institute. Ten full-time and two part-time students are now in residence, together with the wives of the married men. The students are engaged in a course of lessons all through the week, and on Sundays they render practical assistance in the services of the district. Mr. Kuhrt's letter indicates a busy life, filled with an almost infinite variety of duties. Preaching sermons, interviewing candidates, examining schools, etc., occupy much time, and demand wisdom and patience. An article by Mrs. Kuhrt, which will be published this month or next, gives a very interesting description of their camping. Miss Green is still seeing fruit from her labours, and rejoices in several applications for baptism.

SEMBIAM

ABOUT seven years ago a booklet was published by the Mission, written by Missionary L. Watts, entitled "The Growth of a Church." This concerned the Church at Sembiam (one of the Churches of the Madras Field) of which we were reminded last month, since it was then reported that the present School-Chapel is in an unsafe condition, necessitating entire rebuilding. The building is also too small for either of the purposes which it has to serve. When the present School-Chapel was constructed there was no organised Church in Sembiam, but now a growing Church, with 70 members, worships there several times each week. The cost of reconstruction, putting in extra strong foundations, owing to the particularly bad nature of the soil, will approximate £200. The members of the Church are doing their utmost to raise at least a small sum towards the expense of rebuilding. Perhaps some of our readers may feel led also to contribute to this special need, which the Council have agreed *must* be met.



PASTOR Y. M. SOLOMON.

A few notes as to the history of this Church will be of interest. School work was begun in Sembiam (then a most unpromising village, of evil character) in 1903, in a mud-walled house. The first convert of the village, a man, was baptized about seven years later, and received into Church membership at Vepery. In 1924 better accommodation was procured in Sembiam. In process of time, and in a remarkable way, a woman named Annal became interested through the healing of her child. She was subsequently given assurance of salvation through the Lord Jesus Christ, and in spite of bitter persecution by her husband, was baptized. Her faith was strengthened by trial, and it was not very long before five or six other women became interested in the Gospel message through Annal's testimony. These women

likewise were beaten by their husbands. In the mercy of God, Annal's husband afterwards believed, as well as others. All these bore a courageous Christian witness, and became members of Ayanapuram Church, though living in Sembiam.

In 1927 a separate Church of 28 members was formed in Sembiam, and two years later the members were able to contribute sufficient funds (according to the ruling of the Mission) to provide half the expense of maintaining a " preacher-in-charge " in the person of Y. M. Solomon, who was called to the full pastoral office in 1934. Thus, through years of unremitting toil, and by the blessing of God, the Church has developed.

Are days of progress ever without their trials? The Church just now is passing through a time of testing, due to Hindus making a noise outside the chapel at service time, and in other ways disturbing the peace. Also, sad to relate, the above-mentioned woman, Annal, with her daughter, is manifesting a spirit of antagonism, betokening coldness of heart to the Lord. Who can tell how and when the first backward step was taken, as Satan watched his opportunity? God knows. Backsliding in heart in Church members in England, under far more favourable environment, is not unknown, and the Holy Spirit of God is grieved. Who will pray for the complete restoration of these two women, and for a fresh outpouring of the Holy Spirit on the Church at Sembiam at this important juncture of their interesting history?

THE OPENING OF A NEW CHAPTER

D. MORLING.

IN the opening of the Strict Baptist Mission Bible Institute, on March 7th, 1938, we saw the fulfilment of dreams and prayers of a whole generation. Ever since we first came to India, we have heard expressed the fervent desire that God would grant us some institution where those of our Indian brethren who were so called, might be trained for the ministry. But this was a prayer not only with us missionaries; unbeknown to us, it was also the longing of some of God's people in the Homeland.

It is almost three years since the Conference received a letter from the London Finance Committee saying it was the wish of the Committee that we should make a wider use of Indian brethren in the evangelising of Christless villages, and suggesting that we set about the further training of our workers. At that very time we were being burdened with the anxiety of pastorless but otherwise prosperous Churches in the Madras Field, and of several dozens of congregations in the Tinnevelly

Field being most inadequately served by three Pastors! In other Fields also, though to a less degree, we felt the same need. The result was that, at the next Annual Conference, we gave much prayer and thought to the elaboration of a scheme for a Bible Institute in one of the mofussil fields.

From the commencement we were sure that the Institute should be a real *Bible* Institute, that is, for teaching and helping to deliver the Bible message. For this a syllabus consisting of 13 subjects was drawn up, and also a scheme for the inviting of students from each Field and the payment of their stipends. The proposal was favourably received by Council, but they desired further information on the subject, so that when we were on furlough the next year, we were required to elaborate and explain the scheme in person to Council. Again the plan was well received, but to secure the whole project being well sifted, it was arranged to reconsider it in all its details when all the missionaries would be present at the next Annual Conference. This was done in February, 1937, when again it was unanimously passed and forwarded to Council. Instructions were soon sent us for the starting of the Institute in the spring of 1938 for an experimental period of two years.

The next step was to look out for suitable students. We had been told that if we secured four or five we must consider ourselves favoured; still, in our estimates we allowed for a maximum of ten, together with their wives, if any were married. Almost as soon as we made known the scheme to our Christians, each missionary was faced with the problem of weighing the pros and cons of a number of applications for studentship. In order to be sure that no one should be attracted by monetary terms, we deliberately placed the terms low, but even then we received more applications than we expected. It should be known that some of the students have made great financial sacrifice in order to join, one letting go a bonus of Rs.200 which he would have received in a few weeks' time had he continued his old employment. All Fields were represented by the applications, and all but one are represented by the students.

As Tinnevelly Field has the largest number of Christians in the Strict Baptist Mission, it was decided that the Institute should be started there. In December last we laid the foundations in Kovilpatti of four houses for the students, and in February these were completed. As we have the maximum number of ten men, besides wives and two part-time male students, we shall be obliged next term to rent several houses for them. The part-time students are the Preachers-in-charge of the Tinnevelly Field who are expected soon to become Pastors.

(*To be continued.*)



NAMAKAL ROCK AND TANK.

A NEW DAWNING

A. J. MORLING.

LONG before sunrise, preparations were being made in many Christian homes on the western side of the Namakal Field to spend the day at Sirunellikovil. Before 8 o'clock that morning parties of men, women and children were arriving at this centre, many having walked as much as six to seven miles. They were all gathering at Sirunellikovil to attend the Recognition Service of Pastor A. D. Seenivasaham. The previous morning, Mr. D. Morling, from Kovilpatti, and Mr. D. A. Thrower, from Madras, had arrived, both having spent a whole night travelling, in order to take prominent parts in the induction service.

Just before entering the chapel on this happy occasion, the male missionaries present proceeded to the house of the Pastor, to commend our brother to the Lord, and to ask His blessing to rest on him during that and all subsequent days of service. After the senior missionary had engaged in prayer, Mr. Seenivasaham himself asked for strength, grace and wisdom to be granted to him in his new position as Pastor. The Sirunellikovil Chapel was full for this important event, representatives from five local congregations having arrived. The missionaries from Sendamangalam, and the preacher, too, of that town, and the

senior deacon of the Namakal Church graced the occasion.

After the opening hymn and a brief prayer, the latter part of Acts xx. and the former part of John xv. were read. At the conclusion of the next lyric, Mr. D. Morling gave the Charge to the Pastor, and this was immediately followed by another prayer, when Mr. Thrower asked our Father's richest blessing upon our friend and his work. A little later, the Madras missionary gave the Charge to the Church. This joyful yet solemn meeting marked one of the most important steps hitherto made in this area, for Mr. Seenivasaham is the first man to assume this position in the Namakal Fields of the Strict Baptist Mission.

INDIAN CONFERENCE, 1938

E. ORCHARD.

FOR a short while at the end of February many unusual activities were taking place on the Koilpatti Compound. I had been living for a short time in the Town and, of course, could appreciate these activities at their true worth. One hardly realises, unless one watches, how much preparation has to be made for the sudden advent of 20 Europeans to a country town like Koilpatti. As I went daily to the Compound, I saw the various stages of the preparations. First, the clearing of the site for the required tents, then their erection, after that, their equipment. While all this was going on, our hostess was hard at work making all kinds of pleasant things, and creating wonderful changes to cope with all these new requirements. The bungalow, which normally is full to capacity when two families are living in it, was made to accommodate ten people. Then, for the time of Conference, stores had to be prepared and meal arrangements had to be made for 20 people, or more. This, by no means a small task, was accomplished in a way which made a mere onlooker, such as I, marvel.

The first day of Conference drew near, and final touches were given to complete the picture of welcome. Each of the new Bible Institute houses, which were to accommodate those folk who could not find room in the Bungalow, was given a suitable name. Early Tuesday, the first day of Conference, the folk from the north arrived, and soon afterwards the Madras people came in. The remainder of that morning was spent in talking informally and clearing the way for the Conference sessions proper.

Each session of Conference was marked by unity of spirit, and the discussions were lively and full of interest. At the commencement of each session a short time was spent in

devotional worship, and the spirit of quietness which came as we entered into the Presence of God, remained with us throughout the time of Conference. One by one the problems, some old and some new, were talked over. It was, as our Chairman reminded us, a *Conference* where each brought his or her problems and conferred with the other missionaries about them. In this way the united experience of all was brought to bear on individual difficulties, and so after four days of very helpful fellowship, we parted to go back to our various duties and widely differing fields. Separated by distance, but united in a common bond—the work of the Master—we have been strengthened by one another's counsel. We work with the confidence that, whatever problems are facing us, the Lord is on our side. He said to one of old: "I have given . . . *ye* shall compass . . ." With that assurance we can march against the seemingly impregnable walls, and compass them about, for the shout of victory will be ours.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us give thanks unto God for still further tokens of His mercy revealed in many applications for baptism.
Let us praise Him for the way in which the Council at home has been conscious of His guidance as important decisions have been made.
Let us continue to remember in prayer our new General Secretary as, in difficult circumstances, he takes over his responsibilities.
Let us pray for Mr. W. J. Shipton that, if it be the Divine will, full restoration to health may be granted.
Let us still mention in our prayers Mr. E. A. Booth, and others at home and in India who are unwell.
Let us also continue to follow with our prayers our Missionaries on furlough, that their visits to our Churches may create a deeper and wider interest in the work of the Mission.

1939 DEPUTATION ENGAGEMENTS

After very careful consideration of all applications received, Missionary D. A. Thrower's Sunday engagements have now been booked. As applications annually exceed the Sundays available, it has become necessary to ask Churches that have the missionary on a Lord's Day one year, to receive other deputation services the next. We are specially grateful to those Churches that have already graciously accepted this fairer system of allocation.

Will Churches wishing for Missionary D. A. Thrower on week-days from May to November, excluding August, please write at once to the General Secretary.

Also all further applications for Mission Sunday arrangements during 1939 should now be sent in.

GENERAL NOTES

Mr. W. J. Shipton.—We are happy to report a quiet and steady improvement in our brother's condition, and we hope that he will soon be restored to normal health. Mr. A. J. Robbins has kindly promised to continue his duties as Treasurer till Mr. Shipton is able to take them on.

Missionary A. J. Morling.—We are asked to point out that our friend's address is Namakal, South India, and not Namakal Post. Post suggests that he is in a nearby village, and not in Namakal itself.

Christmas Boxes.—We are anxious that all our readers should notice the article in this issue which deals with this subject. These boxes give great pleasure, both in England and India, but their quantity and weight, together with the heavy expenses of carriage and duty, constitute a real problem. We hope that all our friends will do their best to help the Council in this matter.

THE CHRISTMAS BOXES—

An Important Notice.

Owing to the great increase during the course of the years in the number of Christmas Boxes packed and despatched to India, containing the gifts which have been so gratefully received, it is proposed to make a change this year, in regard to some of the articles to be sent. GARMENTS and DOLLS will be sent as heretofore, and contributors are reminded again that **small dolls** (about 10 inches) with **soft bodies** and **home-dressed** are the most suitable, and are the best for packing. We hear from all our Fields that boys' shorts are no longer required. This will give our workers extra materials for shirts and babies. Please note also that woollen balls are not required.

For this year, **as an experiment, all Toys, Marbles, Exercise and Note Books, Writing Materials, Needles and Cottons, Beads and Necklaces, etc., will be purchased in India,** and for this purpose friends are invited to send up the money usually spent on such articles, as well as that given for the purchase in India of MEDICAL SUPPLIES, and for LENGTHS OF MATERIAL, to Miss H. V. HARRIS, at 7, CARLTON HILL, ST. JOHN'S WOOD, N.W.8. All such money will form the CHRISTMAS PRESENT FUND, and will be remitted to India to be used for the purposes named, at the discretion of the missionaries. The cost of duty, freight and cartage charges of the Boxes in India will also be met out of this Fund.

A further announcement will be made as to the date of sending in parcels and gifts of money, etc.

REPORT OF MEETING

East London Spring Rally.—An excellent meeting was held on Tuesday, 10th May, at Gurney Road. Pastor W. S. Baker was the Chairman, and there was a nice spirit and tone in the Meeting. Representatives of all our East London Churches were present, the Church at Grays, too. Pastor W. H. Reeves stirred us up with an address from Ezekiel. "I sat where they sat, and remained there astonished," emphasising that to understand the Hindu and the Pariah, we must endeavour to see, think, and feel as they do. Mr. H. A. Huckett was most interesting as he told us that India was still a land full of idols, a land of disease, a land of illiteracy, a land of advance. The offering was £3 9s. 5d. We trust that real interest was created, which shall lead to more prayer, and giving, and service.

M. W. R.

ENGAGEMENTS FOR JUNE, 1938

MISSIONARY H. A. HUCKETT.

1st, Brighton (Half-Yearly); 8th, Tottenham (Y.P.S.); 11th, New Cross; 12th, Chadwell Street; 15th and 16th, Suffolk and Norfolk Meetings; 19th, Richmond; 21st, Erith; 25th, "Wayside"; 26th, Manor Park; 28th, St. John's Wood; 29th, Gurney Road, Stratford.

Address: 30, Chelmsford Road, South Woodford, Essex.

PASTOR W. CHISNALL.

5th, Haslemere; 19th, Billericay; 25th, "Wayside"; 26th, Tadworth.

PASTOR J. K. THORPE.

12th, Gravesend; 15th and 16th, Suffolk and Norfolk Meetings; 26th, Stoke Ash.

MISS POOLE.

1st, Brighton, 2nd, Leyton; 8th, Swindon; 9th, Bradenstoke; 13th, Ipswich (Mt. Zion); 16th, Wattisham; 22nd, High Wycombe; 23rd, Clapham, Courland Grove; 25th, Walton-on-the-Hill; 28th, Greenwich; 29th, Prittlewell.

Mrs. Huckett will (D.v.) be speaking at a Garden Meeting at the Home Close, Bury, Hunts., on June 9th, and at Brentford Chapel on June 21st.

CORRESPONDENCE

DEAR MR. EDITOR,

I am told that some friends are dissatisfied about the method of acknowledging receipts of gifts for the Strict Baptist Mission. At one time all gifts were acknowledged in the HERALD, and all boxes, however small, but lately a change has been made, by which the number of the receipt has alone been published. The reasons for the change are the large amount of work entailed in publishing each detail, the amount of space required in the HERALD, and the consequent expense. A good deal of discussion was raised before any change was made, and the conclusion come to was that the work of the Mission, and especially of our Financial Secretary, would be very much eased if the change could be brought about. But, more than this, many of us had for a long time felt that to publish the number of the receipt would be a more Scriptural method. Many of our large societies have already followed this method for many years—notably "Geo. Muller's Home" and the "China Inland Mission," and we did not think that our subscribers would be influenced adversely because of a little non-publicity. The name of the poor woman who cast two mites into the treasury, or all her living, is not given anywhere—nor are the individuals of the Church meeting at Jerusalem, who sent gifts by the hands of Barnabas and Saul—nor yet are we told the names of donors who put their money in Josiah's box for the repair of the temple. Still, our Committee quite sympathises with those who think that S.S. Collections, Working Parties', Children's Boxes, etc., should

be acknowledged separately, on the ground of encouragement to the young people, but it was thought impossible to make distinction between one class of givers and another, and even were we to begin to make exceptions now, the confusion would be extreme. If one school, or number of box-holders, were to be acknowledged separately now, others might enquire why, when their gifts were sent up a few weeks ago, their gifts were not treated in the same way. We thought it far better to leave ourselves to the good feelings of our donors, who we felt sure would approve in time the more Scriptural method. As regards S. Schools and Boxes, at Zoar Chapel, Hounslow, we find that by putting up a detailed list in the School, or porch of the Chapel every quarter, everyone is satisfied, and I have never heard the least expression of discontent about the change—indeed, our young people seem to give more readily than before.

Will not our Pastors, deacons and local secretaries explain the position, and prevent any dissatisfaction among our subscribers. We feel sure that our method is right and scriptural, and that only a little kindly education and explanation is needed to bring all to see that the better way is being followed.

We are all giving to the Lord, we desire His glory, and the fact that our names are not quite so much in evidence on the covers of the HERALD should not make any difference in our giving. After all, once a year the totals of each Church or School, and each Zenana collection are printed in the Report, and we look to our dear friends the local secretaries, to whom we already owe so much, to prevent any little feeling against the change of method.

As Treasurer for nearly 40 years, please let me say these few words on behalf of our brother Shipton and of Pastor A. E. Brown, who are giving a great deal of honorary work to the Mission, and to whom this new method brings a good deal of relief. Especially would we beg our country and provincial Churches to see that the Mission does not suffer.

A. J. ROBBINS.

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

Gifts received from April 4th to May 4th, 1938

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
600		2	9	606S.....	7	10	0	612	2	2	0	618	2	15	9
601		4	2	607P.....	6	13	5	613	4	14	2	619	1	4	3
602		1	9	608P.....	17	10	0	614		16	6	620	4	8	0
603		6	4	609		7	6	615	6	13	8	621		10	0
604		5	0	610		15	4	616	1	0	0	622	5	14	0
605S.....	45	0	0	611	2	12	0	617	2	5	10	623	2	10	0

Rec. No.	£	s.	d.
624		2	6
625	2	1	6
626	2	8	8
627	2	17	7
628	14	18	6
629	3	1	0
630	2	10	0
631	34	4	6
632	2	0	4
633		7	6
634		10	0
635	1	3	6
636		6	0
637		18	0
638	6	16	5
639		13	3
640	50	0	0
641	1	4	0
642		7	6
643P.....	11	12	2
644P.....	4	4	5

Rec. No.	£	s.	d.
645P.....	50	0	0
646L.....	4	2	4
647L.....	2	6	11
648L.....		2	0
649		10	0
650	2	3	5
651	1	1	0
652		10	0
653	4	6	11
654	291	11	7
	£615	3	11

LADIES' ZENANA AUXILIARY

Rec. No.	£	s.	d.
254	2	0	0
255		14	0
256	1	5	0
257	6	0	0
258	1	2	6

Rec. No.	£	s.	d.
259	1	12	0
260	2	10	0
261		12	0
262	1	11	6
263	3	15	0
264	5	10	0
265	3	0	6
266	2	10	0
267		10	0
268		6	0
269		2	0
270	1	5	9
271		10	0
272		6	0
273	1	18	0
274	5	18	6
275	4	14	0
276	2	10	2
277	2	1	0
278	3	2	0
279		2	6

Rec. No.	£	s.	d.
280	1	11	2
281	6	9	6
282	4	10	0
283		4	0
284	1	0	0
285		8	0
286	3	8	0
287		5	0
288	1	6	0
289	2	13	0
290	2	7	6
291		10	0
292	10	2	0
293		5	0
294		16	0
295	5	0	0
296	2	2	6
297	2	0	0
	£100	6	1

S.—Sustentation Fund. P.—Pension. 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 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 General Secretary, **Pastor J. K. Thorpe, 33, Abbotts Park Road, Leyton, E.10,** 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.

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ol. XXXVII. No. 378 July, 1938

Strict Baptist Mission Herald



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

General Secretary :
PASTOR J. K. THORPE, 33, Abbotts Park Road, Leyton, E.10.

Price ONE PENNY

Contents :

	Page		Page
We Have the Message ...	99	Handfuls of Purpose	108
My First Camp	101	Reports of Meetings	109
A New Chapter (*concluded*)	104	The Christmas Boxes	110
"Other Sheep I Have ..."	105	Ladies' Zenana Auxiliary	111
		General Notes	111

THE STRICT BAPTIST MISSION

A FINAL REMINDER

A SERVICE TO BID FAREWELL TO DR. RUTH HARRIS

WILL BE HELD (D.v.) AT

MOUNT ZION CHAPEL, ST. JOHN'S WOOD,

ON

WEDNESDAY, JULY 20th at 7 p.m.

CHAIRMAN: MR. S. W. ANDERSON (VICE-PRESIDENT).

ADDRESSES WILL BE GIVEN BY DR. HARRIS, MISS A. M. POOLE AND PASTOR T. REYNOLDS.

VALEDICTORY PRAYER BY PASTOR W. CHISNALL.

Offering for L.Z.A. Funds

A PRELIMINARY NOTICE

THE ANNUAL MEETINGS will be held (D.V.) at the Leysian Mission, City Road, E.C. on TUESDAY, OCTOBER 25th.

Hon. Financial Secretary:

Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middlesex.

General Secretary:

PASTOR J. K. THORPE, 33, Abbotts Park Road, Leyton, E.10

Strict Baptist Mission Herald

Vol. XXXVII July, 1938 No. 378

WE HAVE THE MESSAGE

A STUDY BASED ON 2 SAMUEL XVIII. 19-32.

IN this interesting passage of God's Word we are told of two men, Ahimaaz and Cushi, who were both concerned with the conveying of an important message. Ahimaaz was a good man and very zealous, and because he made tremendous efforts and used every possible means, he was well received and given the first place of hearing. Yet in spite of all his well-earned advantages, he suffered the humiliation of being set aside. This was for the very good reason that he really had no message. His testimony was all so very vague and uncertain. Cushi, however, had *the* message. He ran with the authority of a definite commission, and spoke with the conviction of experience.

Now I would affirm that we, too, have *the* message. We have the truth. It is certainly not our exclusive possession, nor have we by any means grasped it all. Yet, without false superiority or ignorant bigotry, we have a message of truth such as many others have not. We have a definite witness to bear. We have the right to speak because our message is:

1.—DEFINITELY FUNDAMENTAL.

Modernism, thank God, has not robbed us of our message. We are not left stupidly speechless, nor are we hopelessly confused. We have something to say, and that with authority. It is not that we claim to know everything, but what we know is vital.

We stand for the inspired authority of the Word of God, being intellectually convinced of its trustworthiness, and experimentally sure of its power.

We believe in the Sovereignty of God in everything; to be accepted, not with a blind and passive fatalism, but with a spirit of enlightened and active co-operation.

We have to tell of the Lord Jesus. The Son of God. The Atoning Saviour. The Risen Lord, and the Coming King.

We witness to the grace of God in eternal purpose, human history and individual life.

Yes, doctrinally we have *the* message, and there is, more than ever, a need for our distinctive witness.

2.—TRULY EVANGELISTIC.

We may have been somewhat diffident about this in the

past, but maybe it has come to us now with the thrill of a great discovery, to give us all new hope and purpose.

Certainly we have the Gospel for every phase and sphere of human need. We can, and must, take our Gospel everywhere. Our Gospel is consistent with the facts of life, which reveal, as does the Word of God, that man has gone terribly wrong, with dire consequences which leave him in no trifling need.

There is no hope, apart from the free grace of God. That grace may be known by every truly penitent soul—known in a salvation which is perfect and complete, for Christ is not a well-intentioned but disappointed Reformer. He is mighty to save. "Able to save unto the uttermost."

3.—REALLY PRACTICAL.

Here, again, some have been a little muddled in their thinking, but the truth is that there is no message more practical in its implications than that of the doctrines of grace.

This should be manifestly true in individual life and conduct. "We love Him because He first loved us." Our response to the Grace that does everything must surely be that of intense love and devoted service.

Then I wonder if we have really grasped the practical meaning of our distinctive message in relation to collective fellowship and service? The things surely believed among us are the basis of our unity. To the glory of God, fears and mistrust are giving way to a new confidence. We must, and we will, support each other in the great stand for the things of God and truth.

The Strict Baptist Mission, as its title denotes, is essentially a Denominational Mission. It is "our" Mission—the corporate effort of our denomination to obey the great commission of the Lord Jesus.

We know, with joy, that the Lord's work is not limited to the little we are doing in His Name, and the Master's Kingdom is far larger than any denominational boundaries. We have, however, a denominational mission to fulfil, and we should be positively convinced of this, because gloriously sure of our Message and our Master.

May earnest prayer, sacrificial giving, and ardent service be the expression of our deep conviction!

J. K. THORPE.

"What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" (2 Peter iii. 11-12).

The Other Side

MY FIRST CAMP

DORIS A. KUHRT.

WHEN the members of our Kalingapatti Church specially asked me to visit them on the occasion of their Anniversary, we thought it would be a good opportunity for me to be initiated into the mysteries of Indian camp life.

The first thing was to pack. I have packed for Mr. Kuhrt many times by now, but when I first started I thought it was amazing to have to take so much luggage merely for a week-end away. However, now that I have been myself, I realise that unless one takes *all* that one needs, one has to go without. When I was coming from Colombo to S. India last December, I was then very surprised to see people travelling with so much luggage, especially bedding and pillows, but since I have travelled in a few Indian trains, I realise what a boon a couple of pillows can be. So there was packing to do first. I was desirous of keeping it as light as possible, but as it is so necessary to change one's clothing very frequently, it meant taking a lot more than would be deemed essential for a week-end if in England.

We started by bus from Kovilpatti at 8.30 a.m. on Saturday. The buses here are not the luxurious things they are in England. A certain writer on Indian life has likened them to elevated toast racks, and that is quite a good description. The seats are rather hard, and there is not much spare space for long legs, but otherwise one is quite comfortable!

I have said what a lot of luggage there is to take on camp, but in case you do not yet realise how much, I will add that at the back of the bus sat the camp boy, guarding what had been put there, while the heavier stuff was put on top. That is to say, our cycles, a table, a chair, various boxes containing cutlery and cooking utensils; our hold-all and a suit case were on top, while on the seat were put the food box, two oil lamps, and various other necessary treasures. So at last we left the bungalow and, as *I* thought, were well on our way. But no! After going only three-quarters of a mile to Kovilpatti station, the bus stopped for good, and we had to change into another that was, happily, waiting there. In ordinary circumstances, one does not mind changing buses; but think of the transferring of our luggage! As time went on I became well used to this procedure. When, however, *we* were ready to start, the bus, instead of moving off, waited for passengers to fill up. This is

a general thing, and if one is in a terrible hurry one can get the bus driver to start on the journey only if one is prepared to pay the fare that a whole busful of people would pay. This tends to make travelling rather expensive though.

We did start in due course, and then once again I saw stretched before me to the right and to the left field upon field of crops. In most was cotton, some of which the recent heavy and unusual rains have almost ruined. There were men and women in these fields, saving what they could. The bright red, blue, purple and scarlet hues of the women's saries, intermingled with the light and dark greens of crops and trees, made a lovely sight.



S.B.M. Chapel, Kovilpatti.

Three quarters of an hour's run brought us to a place called Kazhugamalai, and here we stopped for a long while. Again, getting enough passengers, we moved on to the next stop, a place with an unpronouncable name—at least, I dare not try to pronounce it—Sankaranayinarkovil. Here we stopped long enough for us to go and inspect the place. We looked at huge, queer carvings, and at elaborately decorated temple cars, which during festival times are drawn through the streets. We also visited the temple, but would not have been allowed to go in had we wished to do so. The roads were in a dreadful condition after the rains, and there was, as usual, a medley of goats, chickens, pigs and cattle picking what they could from refuse heaps. Also, there were half, and completely naked children in the pursuit of their own kinds of enjoyment, which seemed to me to be rather different from those of their Western brothers and sisters.

Our next stop was another place with an unpronounceable name, for which a signpost of special dimensions has been erected. It was Karivalamvandanallur. This was our last bus stop, but not our destination. All the luggage came off once more, and leaving the boy to get it on to a bandy and follow us, we mounted our cycles and rode the seven miles needed to complete our journey to Kalingapatti. We had been going some time when it began to rain, and we were forced to take shelter under a banyan tree.

We arrived at Kalingapatti at about 1.30 p.m., tired and dusty, but as we could not do anything until our luggage arrived, not even wash, we went to sleep in two deck chairs. Yes! *deck chairs*! I was amazed to see the Pastor and teacher produce them, and later, when the boy brought us a cup of tea, I thought life was not so bad, even in a place nearly off the map.

Mr. Kuhrt had a very full and busy week-end with the Anniversary Services. Starting on Saturday evening, he conducted lengthy prayers, with an address. The services on Sunday were very well attended, and the collections were good. In the afternoon Mr. Kuhrt baptized four women and two men in a nearby irrigation well. He told me afterwards that there were many little fishes nibbling at his toes. I had not suspected it, however, as there was no look or action to indicate such goings on under the water. I am glad it was not I who was there.

You can imagine that there was no little stir in the village when it was known that a newly married white lady had arrived, and that from the moment of arrival to the moment of departure there was a crowd outside doors and windows, peering through all available cracks and crevices. It was, therefore, a difficult thing to obtain privacy, and when we had our meals, we had to close the lower halves of the windows, and stand the blackboard on a stool before the crack in the door. We indulged them a little though, and I even tried to speak to the children, but they were either too shy to answer, or my questions were too funnily put. The latter was probably true. There were shoals of children, and I would love to have gathered them together for a story. I hope this may be one day.

So Monday morning came, and we had to pack up and go home. Mr. Kuhrt and I left at about 7 a.m. on our cycles, and reaching Karivalamvandanallur, we enquired at the Police Station if the bus were due. We were invited to sit in the shelter of the Station while we waited for it, and meanwhile a crowd of people gathered outside. I think they thought we were being kept under observation for some misconduct. It was rather humourous being gazed at as though we were criminals. The bus soon came and, except for a puncture, we had an easy journey home. Thus ended my first camp.

THE OPENING OF A NEW CHAPTER

D. MORLING. (*Concluded*).

One difficulty about the course of study is the lack of suitable text-books. Three of the books now in use were prepared and printed by the S.B.M. shortly before our last furlough, which was providential. As an introduction to the Bible we have nothing suitable in Tamil, so we are giving lectures based on the handbook by Angus and revised by Green. For Church History we have nothing in print, though by dint of perseverance we have collected three or four old and dilapidated copies. Such defects entail much more work for the tutor, but we have much to be grateful for in the help granted thus far. The syllabus covers 13 subjects, and includes Topical, Biographical and Analytical Bible Study. Mrs. Morling is giving weekly lectures on the Tabernacle, illustrated by a large model made to scale. This, with the study of the Epistle to the Hebrews, will give a good key to the Old Testament.

Just before the opening of the Bible Institute, an unhappy occurrence, which really took place some months before, led to our disqualifying one of the accepted applicants, a young man whom we had considered well qualified to enter the course. This led to much prayerful self-examination, and though painful at the time, was overruled for our good.

The opening of the Institute was quiet and unostentatious. The first meeting was devoted to prayer and to a consideration of the Glory of the Ministry to which we are called. In the afternoon Mr. Kuhrt took much the same subject, emphasising the necessity for steadily pressing forward. On the next day the meditation was turned upon the qualifications of the ministers called to the glorious ministry, when again there was much pleading for the guidance and teaching of the Holy Spirit in all the activities of the Institute. Very soon after the opening, in response to an urgent message from one of the Fields, another applicant was accepted in the place of the one who had been disqualified, so that now we have the maximum number.

Every morning, from 8 o'clock, is occupied in lectures, while the afternoons are given to " homework." But the whole time of tutor and student is not taken up with book study. Every week-end all are busy in taking services in some of the many congregations of the Tinnevelly Field, or in street preaching to the Hindus. Moreover, it has been arranged that every male student shall be engaged in evangelistic work between the terms, so we hope they will not get far away from the realm of the practical.

Judging by the Apostle Paul's references to the necessity of appointing as elders or pastors only those men who could

teach others, the problem we are now confronted with in our Churches is by no means a new one. History shows that those days were speedily followed by the establishing of institutions for the training of those who were called of the Holy Spirit to the ministry of the Word.

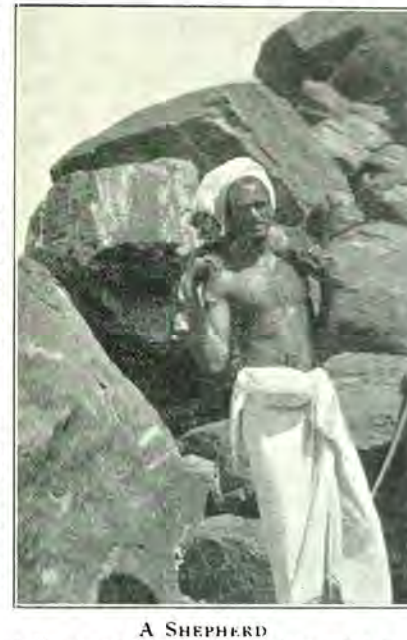
We bespeak the prayers of the reader that tutor and students may be guided by the Spirit of God in this important service

"OTHER SHEEP I HAVE . . . ."

W. H. KUHRT.

LAST night my thoughts winged their way back over the space of about 12 years, to the time when, in circumstances that for quietness, privacy and dignity were almost ideal, I met Pastor and deacons to tell them of my love for the Lord, and of my desire for baptism. Unfortunately, they were not similar, but almost completely antithetical conditions which occasioned last night a half-despairing glance into the past.

Scene the First. — A tiny courtyard, in which were seated two young men, both candidates for baptism, and three deacons. From an Indian point of view, it was very satisfactory, for there were not more than half a dozen peering pairs of eyes at the door. I hadn't been there more than a second when I realised, with a mild shock (these shocks become milder and milder as the years pass), that the deacons proposed that we should examine these candidates together, and in circumstances which I, at least, considered to be unbecomingly public. I demurred, and so we got up and walked away from the houses to—



A SHEPHERD
"He layeth it on His shoulders, rejoicing"

Scene the Second. — A little piece of rising ground where we, and only one of the candidates sat down on the dusty ground, and after a short,

sharp, and not wholly decisive encounter with a troop of ferocious ants, settled down under the cool and fastly darkening sky to the serious business of the evening.

The boy's name is Arumugham. He works as a peon in the Madras Veterinary College, is about 23 years of age, knows how to read, but does not possess a Bible of his own. His parents, who are Hindus, are living, but he has been attending our services for some four or five years. Having gained this preliminary information, we asked him when and how it was that he first had a desire for "joining the Christian way." Sometimes remarkable instances of God's working are met with in the replies to this type of question. On this occasion, however, we heard nothing more remarkable than a plain, simple story of years of attendance at God's house, and of a gradual growth of desire—a desire not always growing steadily and uniformly in intensity, but now greater and now less, until at last, during the last few months, he has been impelled to approach us about baptism and church membership. We asked him why he wished to leave his old gods for a new "swami." He told us that the old gods had done him no good, and that in the Hindu religion there was no flavour (to use their own expressive metaphor). I enquired whether the old gods had ever done him any harm, and was glad to find that he agreed with Paul, that "an idol is nothing in the world." This point is important, because not infrequently Christians of short and little experience are severely tested by the onset of disease, and are tempted to make propitiatory offerings to the particular "swami" said to be responsible. Then we enquire, saying, "If the old way did you no good, and you found no satisfaction in it, how do you know that the new way will be any better?" If possible, we elicit concrete instances of blessing, but one has to guard against eliciting what doesn't exist, or else one may easily get confessions of both sin and blessing that have as little foundation in fact as the glib confessions of poor Topsy. Then, in case they have not mentioned God's unspeakable gift, we ask them whether Jesus Christ has done anything for them, and, if so, what? Most people who get as far as the missionary have already passed through the hands of a number of other folk, and are familiar enough with the reply that is expected, viz., "He came to this earth and suffered great sufferings; He died for . . . us." That is the more vague pronoun, and therefore the one more commonly used. "Me" was the pronoun used on this occasion. And so, lest such a reply should be merely the result of assiduous memory teaching, we proceed to ask why it was necessary for Christ to die, and particularly why it was necessary for Him to die for the candidate, and what would

have happened had Christ not died? Then, if there is any sense of sin it should come to the surface, and the examiner feels that he is on safe ground. The first candidate on this occasion obviously did understand the gravity of his natural state, but the latter, and another recently examined by me, were quite unable to give any satisfactory replies to this question, and were accordingly asked to make this a matter of special prayer, and to wait for a period of at least several months. Very often it helps to gain an idea of the person's view of personal sin if they are questioned about private prayer, and asked to give a resumé of what they pray. And then, finally, when we are fully satisfied with their replies, we ask them with what object they are asking for baptism, and what good they think baptism will do them? Most of our young folk here in Madras seem to be clear that baptism has no connection with regeneration, but that it is an outward witness to a change that has already taken place within. Then because, both in England and India, we have seen so many who have looked upon baptism as the Alpha and Omega of the Christian life, we ask our friends whether they look upon baptism as the beginning or the end of their Christian testimony. We impress upon them that it is but the beginning, and that Christ has bade us " go on unto perfection," and then joyfully assure the satisfactory candidate of our prayerful sympathy with him on the occasion of his testifying before the Church. To this happy conclusion Arumugham came.

It was a different story with Solai Paramanandam. In some ways his circumstances were the same as those of his friend, but his replies lacked the definitiveness and the assurance we were anxious to see, and moreover, as I have said above, he was unable to give satisfactory information concerning Christ's work for him, and concerning sin. We tried from all sorts of different starting-off points, but in the end we told him very gently that we hoped he would not be upset, but that we advised him to search the Scriptures and to pray, with a view to finding out what God thought about sin, and especially what God thought about *his* sin. I gave him a little book, prepared and published by the Mission for enquirers, and assured him that my room in the bungalow was always open to him if he wanted to ask any questions relative to the points in which he had failed to give satisfaction.

By this time night had fallen, and it was by the soft light of the moon that we bowed our heads in prayer and commended to the God of all grace the one whom we had accepted and the one whom we had, for the time being, been compelled to reject.

[NOTE.—This article was written when Mr. Kuhrt was stationed at Madras.—EDITOR.].

HANDFULS OF PURPOSE

The absence of our missionaries from the stations for their hill holidays prevents us from giving the usual feature under the above title. Instead of this, we will give various pieces of news which have reached us concerning some of our brethren and sisters.

Mr. D. Morling.—Our friend is greatly encouraged by the results of the first term of the Bible Institute. An examination of the students in the closing days of the term showed that they had worked well. Mr. Morling is also relieved because a long-continued dispute concerning the chapel land in Kovilpatti seems to have come to an end. A compromise has been reached which, it is hoped, will be satisfactory to all concerned.

Mr. G. F. Champion.—Mr. Champion has had the joy of baptizing the doctor's wife, and also of receiving the doctor himself into fellowship with the Church at Vazhavanthi. Another sister has also joined the Church by testimony. Thus encouragement comes in the midst of much hard and often disappointing work.

Mr. E. Orchard.—Examination time has come once more for this brother. The past months have meant a great deal of time spent in laborious study, and we wish for him increasing success, with its corresponding increase in usefulness.

Mr. W. H. Kuhrt.—A long letter from Mr. Kuhrt gives us many details of his varied ministry in the Kovilpatti area. He has interviewed many candidates for baptism. Some have to be asked to wait for a time, but others have shown real signs of a work of grace in their hearts. Mr. Kuhrt's letter tells of constant travelling, preaching, examining, and helps to show how fully occupied our missionaries must be.

Miss Grace Hazel.—Our sister writes of further progress towards recovery of health, but the pain is still severe at times. Continued prayer for this friend is earnestly requested.

Miss Mowle.—Miss Mowle has been out with the Madras Bible-women, and has witnessed the baptism of five sisters, near to the Sembiam Church.

These brief extracts from the letters of some of our friends will help to keep them and their work before us.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God that the first term of the Indian Bible Institute has been so successful and encouraging.

Let us give thanks unto Him that so many continue to enquire the way of salvation, or seek for baptism.

Let us offer both praise and prayer for our new L.Z.A. missionary, Miss Monica Harris.

Let us not forget in our prayers Miss Margaret L. Peters, who some months ago was accepted for missionary service, and is now having further training in the Homeland.

Let us bring constantly before the Lord the financial needs of our Mission.

Let us pray for a yet wider interest in missionary work to be developed in all our Churches.

REPORTS OF MEETINGS

" Bethesda " Baptist Church, Ipswich.—The Suffolk Rally on behalf of the Strict Baptist Mission was held on Wednesday, 18th May, at Bethesda, Ipswich. In the afternoon, Miss A. Poole gave an address to the ladies in the interests of the L.Z.A. Later, Mr. H. Huckett preached to a good audience. During the interval, tea was served in the Schoolroom, at which several ministerial brethren gave words of greeting. At a large gathering in the evening, Pastor R. Robinson (the President) was in the Chair. He introduced to the meeting the newly appointed Secretary, Pastor J. K. Thorpe, who gave a short address on the words, " Put in trust with the Gospel." That is our responsibility and privilege as believers, to send it out, that the Saviour who means so much to us shall be preached to those who know Him not. Then Miss Poole told us the story of one of the women, " Salome," and how because of her attendance at service and profession of Christianity, she was persecuted and finally turned out of her house by her drunken husband. But, as a result of much prayer, he gave up his evil habits and the drink, and went and fetched her back again, and is attending the services at Vepery Chapel. Truly God does answer prayer to-day. Then Missionary H. Huckett gave a short address on the words in Mark, " borne of four" (the man with the palsy). Concerning salvation, there is (i.) the Father's Love, (ii.) the Son's Death and Resurrection, (iii.) the Spirit's Quickening, (iv.) the Human Instrument, and also concerning the S.B.M., there is, (1) the Home Council—we on the Field value their mature advice and backing, (2) the L.Z.A., where the lady missionary and Biblewomen can get access to the house and so reach those that would not come to a service, (3) the Home Churches, and their gifts and prayer which make such a Mission possible, and (4) the Missionary himself. Each of these has to hold a corner of the bed and carry those who are helpless and hopeless to the Saviour who can heal and cleanse. Of course these men encountered difficulties; they had to uncover the roof, and we have to break the hard crust of prejudice and superstition. The offerings all day were for the Mission funds.

North Road, Brentford.—We held our Missionary Sunday on May 22nd. when Pastor Caten was graciously helped to preach inspiring missionary sermons. In the morning the text was Luke ix. 56. " For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village." In the evening we were directed to Matt. xxviii. 16 : " Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." The Christ who is on ahead. The Christ whose promise is fulfilled. The Christ who needs witnesses. We pray that the Holy Spirit will bless the services to the conversion of some, for the Gospel has still the same power to-day. The services were well attended. —A.M.J.

" Zoar " Chapel, Hounslow.—On Wednesday afternoon, June 8th, Miss Putnam addressed the Women's Meeting on behalf of the L.Z.A. Branch of the Mission. After the usual singing, reading and prayer, our President (Mrs. A. E. Brown) introduced Miss Putnam and spoke of the great value of prayer in the Mission work. This truth was emphasised by the speaker as she told some vivid stories of the native mode of living, with its superstition, caste and poverty, and our hearts were moved as we heard how bravely the natives bear persecution, and how difficult it is for them to live the Christian life. The address was enjoyed by all, and we pray that it may be the means of awakening a greater interest in the Mission, especially in the work among the women and children. Four collecting boxes were distributed, and the offerings amounted to 14s. 9d.

ENGAGEMENTS FOR JULY, 1938

MISSIONARY H. A. HUCKETT.

3rd, Ponders End; 6th, Horsham; 7th, West Ham; 10th, Woolwich; 13th, Crawley; 17th, Notting Hill Gate; 21st, Cambs. & E. Midland's Union; 22nd, Chadwell Street; 24th, New Cross; 27th, Wimbledon.

PASTOR W. CHISNALL.

3rd, West Hill, Wandsworth; 10th, Chesham; 17th, Tunbridge Wells; 20th, St. John's Wood (Dr. Harris's Farewell); 24th, Bedmond; 27th, Wimbledon; 31st, Guildford.

PASTOR J. K. THORPE.

3rd, Walsall; 10th, Courland Grove; 17th, Sutton-at-Hone; 20th, St. John's Wood; 21st, Cambs. & E. Midland's Union; 31st, Ipswich (Zoar).

MISS POOLE.

5th, March (Garden Meeting at The Orchards, St. Peter's Road); 7th, Bedford; 12th, Bromley; 13th, Hastings; 14th, Stoke Ash; 19th, Epsom; 20th, St. John's Wood; 21st, Nunhead; 26th, Ponder's End; 27th, Wimbledon.

DR. HARRIS will (D.v.) be speaking at Ramsgate on July 21st, as well as at her Farewell Meeting at St. John's Wood on July 20th.

MISS PUTNAM will be speaking at Dorking on July 5th, and at Potton on July 14th.

THE CHRISTMAS BOXES—

An Important Notice.

Owing to the great increase during the course of the years in the number of Christmas Boxes packed and despatched to India, containing the gifts which have been so gratefully received, it is proposed to make a change this year in regard to some of the articles to be sent. GARMENTS and DOLLS will be sent as heretofore, and contributors are reminded again that **small dolls** (about 10 inches) with **soft bodies** and **home-dressed** are the most suitable and are the best for packing. We hear from all our Fields that boys' shorts are no longer required. This will give our workers extra materials for shirts and babies. Please note also that woollen balls are not required.

For this year, **as an experiment, all Toys, Marbles, Exercise and Note Books, Writing Materials, Needles and Cottons, Beads and Necklaces, etc., will be purchased in India,** and for this purpose friends are invited to send up the money usually spent on such articles, as well as that given for the purchase in India of MEDICAL SUPPLIES and for LENGTHS OF MATERIAL, to Miss H. V. HARRIS, at 7, CARLTON HILL, ST. JOHN'S WOOD, N.W.8. All such money will form the CHRISTMAS PRESENT FUND, and will be remitted to India to be used for the purposes named, at the discretion of the missionaries. The cost of duty, freight and cartage charges of the Boxes in India will also be met out of this Fund.

The parcels of garments, dolls, etc., should be addressed to :—

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

Messrs. Sutton & Co., Ltd., will collect in the London area on receipt of instructions. Parcels must be sent between SEPTEMBER 5TH and 15TH. This notice will be repeated, and further details added, nearer the time.

LADIES' ZENANA AUXILIARY

The Meeting to bid farewell to Dr. Ruth Harris will be held at "Mount Zion" Chapel, St. John's Wood Road, on **Wednesday, July 20th, at 7 p.m.** We shall look for a large attendance to bid our sister God-speed. Dr. Harris will sail (D.v.) by S.S. "Ormonde" on August 13th.

Secretaries and friends are reminded that the contents of **L.Z.A. Boxes** should be sent in **during July** to Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey. It is important to see that **every box** is opened. Please pray about finance, that every need may be met.

GENERAL NOTES

Mr. W. J. Shipton.—It was a great joy to the members of the Council to see our brother in their midst once again at the June Council Meeting. He is steadily regaining strength after his recent illness, and he hopes, God willing, to be able to take over his new duties as Treasurer in the near future.

The Leader.—Pastor J. K. Thorpe, our new General Secretary, has kindly written the leader for this month's issue, and we commend this to the notice of our readers.

Council Prayer Meetings.—These are usually held on the **fifth** Friday of the month, but we would point out to members of Council that the dates have been altered in two cases, to July 22nd and September 23rd.

Miss Monica Harris.—Our friends will be interested to hear that Miss Monica Harris (a sister of Dr. Ruth Harris) has been accepted for service in India. Under the guidance of God, her training in the Homeland has been such as to fit her, we believe, for the work which lies ahead. It is hoped that she will be able to sail for India before the end of the year. The L.Z.A. Executive, in particular, have been prayerfully associated with this important decision, and they feel Miss Harris to be God's gift to them in a time of special need

Postage Rates.—As letters are probably going out to India under or over-stamped, we would point out that the new rate is 1½d. per half-ounce. Letters now go by Air-mail, but there is no need for the special Air-mail label.

Christmas Boxes.—We shall probably be repeating in this issue the notice that was published last month. As this notice is unusual and important, we do hope that all interested friends will follow its instructions.

Mr. and Mrs. Booth.—We have no special news to report of our beloved friends, but we would mention them here, and ask for continued prayer on their behalf. Mrs. Booth has steadily recovered from her accident. At the time of writing these words, it was expected that Mr. Booth would be brought home from the Nursing Home where he has been so long.

Deficit.—This word has still to be used in connection with our General Fund, and the amount just now is £900. Happily, this is not so high as at this time last year, but a regular increase in income is urgently needed.

A Garden Meeting.—It is a pleasure to inform friends in Suffolk that, through the kindness of Pastor and Mrs. L. C. Fensome, a Garden Meeting in the interests of the Mission will be held at The Manse, Stoke Ash, on Thursday, July 14th. Any friends in that neighbourhood will receive a most hearty welcome. There will be tea at 5 p.m., to be followed by a meeting which will be addressed by Miss P. P. Nunn, and Miss A. M. Poole. There will also be a Gift Stall in aid of the Zenana work. If the weather is inclement, the meeting will be held at Stoke Ash Chapel.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during May, 1938

Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.
655	1 0 0	679	17 3	703L.....	12 0	311	8 12 5
656	3 15 0	680	100 0 0	704L.....	4 14 8	312	2 10 0
657	10 0	681	5 10 1	705L.....	5 0	313	15 11 8
658	10 0	682	1 12 6	706	3 3 9	314	1 12 6
659	4 4 7	683	9	707L.....	15 8	315	6 6
660	2 2 0	684	2 0 0			316	1 0 0
661	1 8 4	685	15 0		£286 12 3	317	5 0
662	9 19 7	686	17 9			318	19 2
663	5 0 0	687	1 2 3			319	1 14 0
664	1 9 6	688	2 0 0	**LADIES' ZENANA AUXILIARY**		320	2 12 6
665	1 5 0	689	4 5 0			321	5 0
666	3 9 5	690	15 0	298	9 0	322	12 0
667	2 12 0	691	12 7 6	299	2 5 0	323	2 5 0
668	11 6	692	7 4	300	5 0 0	324	14 6
669	16 0	693	4 10 0	301	5 0 0	325	10 0
670	50 0 0	694	4 2 8	302	25 0 0	326	5 8 5
671	2 2 0	695	7 3 0	303	61 14 0	327	4 16 0
672	2 6	696	1 1 3	304	12 0	328	2 12 0
673	2 0 6	697	1 1 0	305	1 10 0	329	3 10 0
674	10 0 1	698	5 0 0	306	1 1 10	330	1 14 0
675	1 4 5	699	15 0	307	3 6	331	4 4
676	1 17 0	700	3 12 3	308	6 0 0	332	1 5 0
677	2 14 6	701	7 0 2	309	1 0 0		£168 19 2½
678	1 6 6	702	5 0	310	3 10½		

S.—Sustentation Fund. P.—Pension. 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 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 General Secretary, **Pastor J. K. Thorpe, 33, Abbotts Park Road, Leyton, E.10,** 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.**

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XXXVII. No. 379 August, 1938

Strict Baptist Mission Herald



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

General Secretary :
Pastor J. K. Thorpe, 33, Abbotts Park Road, Leyton, E.10.

Price ONE PENNY

Contents :

	Page		Page
Paul and Silas	115	"Found Unto Praise"	121
Deception and Devotion ...	116	Visit to Poonamallee	123
Human Sacrifice	118	Education for India	124
Night School in India	120	General Notes	126
		Reports of Meetings	126

THE STRICT BAPTIST MISSION

THE ANNUAL MEETINGS

will be held (D.v.) at

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

on

TUESDAY, OCTOBER, 25th.

MISSIONARY SERVICE at 3.30

Preacher : Pastor W. S. Baker

EVENING MEETING at 6.15

Full particulars later

A GREAT WORK

"The work is great and large"

A GREAT DIFFICULTY

"And we are separated ... one far from another"

A GREAT ENCOURAGEMENT

"Our God shall fight for us" (Neh. 4. 19)

Hon. Financial Secretary :

Pastor A E. BROWN, 303, Bath Road, Hounslow West, Middlesex.

General Secretary :

PASTOR J. K. THORPE, 33, Abbotts Park Road, Leyton, E.10

Strict Baptist Mission Herald

Vol. XXXVII August, 1938 No. 379

"PAUL AND SILAS PRAYED AND SANG PRAISES"

Acts xvi, 25.

I WONDER if Paul would have lifted up his voice in song had he been alone? His critics described him as a man whose speech was contemptible, and it is possible that his singing was even more so. No! I cannot imagine that singing was a strong point with the apostle, and it is not unreasonable to suppose that he would have remained silent if Silas had not been there. On the other hand, would Silas have been a singer if Paul had not been his companion? This is even more unlikely, so far as we are able to judge his character. It may be that he possessed a better voice than Paul, but something more than a good voice is needed to enable a man to sing songs of praise when his back is sore and bleeding, and his feet are fast in the stocks.

I think that if the whole story of that night's imprisonment were recorded, we should find that the presence of Silas suggested to Paul's mind the possibility of the singing, and then, having made known his desire, he found in Silas a man able and willing to help him in this exercise.

This simple fact (if it is a fact) brings to our notice the keynote of the ministry of Silas. He was a man who could take second place, and could fill that place with conspicuous ability and success. "Paul and Silas" we read again and again, never "Silas and Paul"; but Paul could never have performed all the work that he did had he not been so ably seconded by his companion.

Silas was not the only man, or the last man, to be born to take second place. The world is ever crying out for great leaders (and they are needed), but it is equally necessary that we should have men in the world and in the Church who can be the successors of Silas. That man best served the Lord Jesus by serving faithfully His chosen apostle.

It may possibly be of suggestive value to Christian workers to point out something that the writer has noticed in studying the life of Silas. The position of this man's name doubtless indicates his temperament and service, and may reveal to us the possibilities of our own lives. Three times we read of Judas and Silas, once of Silas alone, six times of Paul and Silas, and three times of Silas and Timotheus.

Paul and Silas

How much trouble would have been saved in the Christian Church at home and abroad, if only the servants of Christ had been willing at all times to recognise and occupy the places assigned to them by the Lord.

Sometimes we may find a Judas or a Paul mentioned *before* us, and sometimes we may find a Timotheus mentioned *after* us, but the former will not lead to jealousy, or the latter to pride, if we can see within it all the wise and loving purpose of the Lord.

" Placed according to Thy will,
Let us all our work fulfil."

Thus shall we best serve the Lord and His Church, for Judas and Paul and Silas and Timotheus, whatever their order of precedence, are all subject to the sovereign will of God.

L. R. G.

The Other Side

DECEPTION AND DEVOTION

A. J. MORLING.

AFTER hastily taking our evening meal, we gathered the various requisites for giving a lantern lecture, and made our way to the *cheri*. Our path took us through the main street of Sendamangalam. In the dark, men were squatting before their houses busily chatting about the events of the day. A few shops were still open, and as we passed one of these, the preacher drew my attention to the fact that it was an " hotel," adding, with much satisfaction, that Sendamangalam could at last boast of a respectable place where food could be purchased, and that this would greatly facilitate matters for the Mission workers when they assembled there at the close of the month in connection with one of their Harvest Meetings. The large temple car had been passed, and we now approached the small one, where our course left the main thoroughfare and continued down a dirty and dusty road which led direct to the *cheri*.

Before reaching this outcaste section, we came across a group of men, shouting and beating their drums in an open space before a house. In the centre, the prostrated form of a man could be seen, and immediately next to him two Hindu priests. One of these was considered to be the medium through

which a god would speak, and the other was attempting to conduct operations! Two men carried perforated earthen pots in which fires were burning furiously. The priest who was expected to make the announcement carried a rod round which margosa leaves had been tied, and with the aid of this he was going through his genuflections. Matters were evidently progressing too slowly to please his colleague, and he shouted to his companion to precipitate the decision. We arrived as he angrily gave this order. His wishes were promptly fulfilled, and the "divine verdict" was announced in terms unintelligible. His prediction (for we were given to understand that his utterance amounted to this) would be fulfilled on the 7th day of Puratase, the Tamil month commencing in the middle of September. The officiating priest probably thought the date too distant, at least he felt dubious regarding the veracity of the statement, and shouted to him, " Don't lie, don't lie." The medium was considered by all but this priest to be the personification of the deity addressed! We passed on with minds awed and distressed at the flagrant deception of these " holy men "; thankful we were that our message was one of hope, truth and gladness, and that our God was honoured by all who knew Him.

An open space had been swept in anticipation of our visit, and because of the brightness of the moon a small *panthal,* or covering, had been erected to give sufficient shade for the screen. Soon everything had been prepared for our work, and the villagers seated orderly before the projector, or lantern. The children, most of whom were reading in our local school, sang a lyric, the words of which had been thrown on the sheet. The parable of the lost sheep was shown, and the speaker clearly proved that Christ was still the Seeker of the lost. Afterwards, pictures depicting the Good Samaritan and the Prodigal Son were shown. The Gospel was presented with such clarity and conviction that one wondered how hearts could remain cold and indifferent. A short prayer, asking the blessing of God to rest upon the word spoken in His fear and for His glory, terminated the meeting.

The Way of Life has been enunciated in this town for more than 30 years, but only during recent years has there been evidence of souls being converted. These are few indeed, but a real interest is being displayed by two or three more. How great is the need for intercessory prayer! How great has been the call upon faith and spiritual fortitude! A real live Church in this *cheri* would be a great influence for good in Sendamangalam, where one, perhaps more than in any of our stations, is conscious of the activities and contemptibleness of Hinduism.



A KOLLI HILLS CHRISTIAN.

HUMAN SACRIFICE

GEORGE F. CHAMPION.

RECENT atrocities committed in war, both by Europeans and Asiatics, as well as necessary programmes for the defence of our town populations in case of attack by air, prove that cruelty is not confined to India, nor any one country, and show that a living faith in our Lord Jesus Christ is needed to give us true respect for human life and sympathy for those in our power.

Human sacrifice has been widely practised in the past, and Abbe Dubois, writing in India about 100 years ago, revealed that it was far from uncommon in this land at that time. A form of totemism, which practised the eating of children's brains in order to obtain miraculous powers, persisted down to modern times, and may still be practised in secret. The swinging of boys and men in mid-air, suspended by means of hooks thrust through their backs, is not even now entirely stamped out. The burial of a child under the doorway of a newly-built house in order to bring luck, was a custom not only of remote antiquity, but of comparatively recent days. Now, I believe, a goat is often used as a substitute. High caste Hindus are fond of attributing all such brutal customs to the ignorant masses of low caste people, but such an attitude is false to the facts, as will be seen later in this article. Within the last few months, I have read in the daily paper of no fewer than four cases of human sacrifice, some committed by Brahmins, members of the highest caste.

The first such case was one of *Sati*, when a lady threw herself on the funeral pyre of her husband. *Sati*, of course, was practised by high-caste Hindus more than by people of the lower castes; and often, when a wealthy man, such as a prince, was struck down by death, dozens of his wives would be immolated in order to share with him the life beyond. On the subject of *Sati* there is now a public opinion which, I trust and believe, would prevent this form of suicide ever again becoming popular, but it gives one matter for thought that, in these days, a woman, in the presence of a large crowd, could throw herself on the burning body of her husband and be burnt to death without anyone raising a hand to stop her, and with the police only arriving at the spot by the time that the wife's body had shared the fate of that of her husband's.

The second case of human sacrifice which I noticed occurred in the Salem district. It is the belief of many people that if one sacrifices a human being to the goddess of wealth, one will be able to discover the whereabouts of hidden treasure. A man in the district from which I write, believed that treasure was hidden in a certain grove, and in order to obtain the help of the goddess in his search for this treasure, seized a child, carried it to the grove, killed it, and offered it to the goddess.

A third case comes from the Bombay Presidency. At the end of last month a Hindu priest was sentenced to death for the murder of his own daughter, a girl of six years of age. This priest was a Brahmin, who officiated in a temple dedicated to Siva, one of the Hindu Trimurti. He was seized with a desire to offer his little girl " as a flower to God." The murder was discovered when a devotee went to the temple and, finding the door locked, looked through a crack in the door and saw the child lying dead in front of the altar. The body was covered with saffron, cocoanuts, and other such articles customarily offered in Hindu shrines. The judge remarked that the man was " insane in the lay sense of the term, but sane enough to know the consequences of his act." His sentence was later commuted to transportation for life.

The last case to which I want to refer also occurred within the last few weeks. It is singularly interesting because of the openness with which it was performed, although most people present may not at the time have realised the full significance of the ceremony which led up to the sacrifice. Rain had not fallen, and the countryside was threatened with severe famine. Hence the authorities of a certain temple went to a nearby village, laid hold of a man, whom they garlanded and carried back to their own town. This man was carried round the streets in procession, and crowds watched him go by. He was then taken to the temple and beheaded, and the head was taken

into the temple and placed before the idol. Again the police came to the spot only soon enough to remove the body and recover the head. This man was sacrificed to Varna, who is now considered to be the god of rain (or water generally), but who is one of the oldest of the Hindu Vedic gods.

The incidents mentioned above are, without doubt, the isolated acts of fanatically-inclined people, but tend to show that there is still need for the proclamation in this country of the Gospel of Christ Jesus, " one sufficient sacrifice for sin."

A NIGHT SCHOOL IN INDIA AMONGST THE CHUKLI PEOPLE.

BEATRICE L. MOWLE.

WE had our evening meal early, and then went to see this school, which was a mile and a half away from Selur, the village in which we were camping. Darkness comes on early in India, and we had to carry a hurricane lamp to show us the way. Coming back we had the beautiful moonlight.

As we drew near to the village, the children were the first to greet us. We were led to an open space in front of the god these jeople have been in the habit of worshipping. The god is surrounded by little images of horses and men made of clay. Two or three big spears stand in front of the god. As I sat on a large stone, I thought of the words in Jer. x. 5 : " They cannot do evil, neither also is it in them to do good." Praise the Lord, these people are beginning to realise this also. For this reason, they are asking for Christian instruction. A crowd soon gathered round, but one or two of the men had not finished their evening meal, so we had to wait for a little while. In the meantime, the children sang to us the lyrics they had been taught in our school at Selur. Soon the men came along, and room had to be made for them. For some time all was confusion and noise, as they told each other to be quiet and sit down. I wondered if the teacher would ever be able to make his voice heard and command order. However, after two or three of them had received taps on the shoulder from his stick, a certain amount of order and quietness prevailed, and they sat in a circle around him. The poor little hurricane lamp was hung up in the centre from a spear (such as stood before the god) which had been put in the ground for that purpose, but as the chimney had become so blackened by the journey, a new lamp was brought along.

Their own language is a corrupt Telegu, but they understand colloquial Tamil almost as well, and our instruction has to be given in that language. The teacher shouted out the first word

they had been taught; this word had to be repeated again and again, to make them pronounce it properly. They then tried to write it on the sandy ground, using their forefinger with which to write. The man sitting next to me, after much struggling, wrote his word upside down, and although I tried to hide my amusement (not so much at this one man as at the whole general effect), someone must have seen me smile, for one man said, "Amma, we are so ignorant, we do not know anything." I felt duly rebuked. A new word was taught, and to illustrate one letter the teacher called four boys and made them lie down on the ground, forming its shape. This lesson was followed by a little mental arithmetic. A Scripture lesson was then given on Daniel in the lion's den, and a lesson was also drawn from the two lamps.

These people go out to work in the early morning and do not return until late in the afternoon, earning just enough to keep them from starvation. Praise the Lord that, although they are so poor and ignorant, and considered as the lowest of the low amongst the Indians, they are not too poor, or too ignorant, or too low, for His love to reach.

"FOUND UNTO PRAISE" I Peter i, 7.

VIOLET D. GREEN.

TWO or three years ago, in the village of Banduvarpatti, a family of caste people were brought into the light by the regular testimony of the teacher and Biblewoman. Their conversion to the Christian faith was accompanied by a very definite break with all Hindu practices, and they have steadfastly refused all attempts to draw them back again.

About two months ago, this family was subjected to a most trying experience, and the story of faith's courage and conquest is told to the glory of God. The aged mother of the converted man chose to spend her old age with her Christian son and daughter-in-law, though she had many Hindu children and grandchildren with whom she might have lived, and who were quite eager to have her. She herself never openly embraced Christianity, but often asked her son to pray that when she died she might go to the Christian's God and the Christian's heaven. As the end drew near, the thoughts of the storm which they knew would burst in all its pitiless fury upon them at her death, filled the hearts of her son and daughter-in-law with apprehension. They could not anticipate calmly the possible consequences, but they prayed to be sustained through whatever they might be called upon to endure.

The old lady's death brought all the relatives from far and near to the house, everyone of them *Hindus*. The much-dreaded moment had arrived. Truly they were a formidable host, angry at the outset that she had spent her last days and died in a Christian home. Everyone demanded of the Christian son, since he was the eldest son, the performance of the usual Hindu rites and ceremonies which devolve upon the eldest son upon such an occasion. *He refused*, whereupon a terrible storm ensued. They raved, they roared, they threatened, they cursed, but he stood firm and resolute. Then they tried pleading and coaxing; still he continued obdurate. Then they turned to his wife and said that since he refused, she must do the needful, for it was absolutely imperative that it be done. His wife, however, stood as loyal as her husband, and could not be cowed. They said, "We will not do this thing, *we will die first.*" Utterly dismayed, the infuriated mob of Hindu relatives finally demanded that at least their son or daughter should undertake the duties, but both husband and wife, though worn out with the long, protracted trial, refused this also, and, shameful to say, at this point, the sympathy of certain so-called Christian friends was forfeited, for they said, "Oh, why cannot you give way to this, at least; it will not hurt, surely, to go just thus far, and appease their anger. You are carrying things to an extreme," and so saying, with patience exhausted, and bemoaning such obstinacy, they departed!

At this juncture, while the mob continued outside, beside themselves with rage and humiliation at their defeat, and our friends were feeling utterly exhausted with the strain, the wife went into the house and shut herself for a moment in a corner, and there cried out in her distress to Him who is able to succour them that are tempted and to make a way of escape. The following was the substance of her prayer, "Oh God, Thou didst protect Daniel in the lions' den, and shut the lions' mouths and delivered him. We are in a den of lions. Wilt Thou not shut the mouths of these roaring lions, and send them away and deliver us?" Then a wonderful thing happened. The crowd outside suddenly gave way, seeing that any further resistance was useless, and angrily telling their Christian relatives to bury the old lady as they liked, they went off without any further ceremony, suffering unqualified defeat. So our friends were left in peace, to give thanks to God for so speedy a deliverance, and the old lady was given a Christian burial.

Surely these dear ones shall be heirs with Moses of the promise, for like him they have endured as seeing Him who is invisible. Shall we not give thanks for such a testimony, such a conquest of faith, and pray that fruit may abound to His glory!

A VISIT TO POONAMALLEE.

(This article was written by Miss E. Cracknell, who is a member of St. John's Wood Road S.B. Church, working at Kalimpong, N. India. The Madras missionaries recently enjoyed a brief visit from this friend).

COME with me to Poonamallee on this bright Sabbath morning! After a bumpy ten-mile ride from Kilpauk, we alight at a cottage by the roadside, and before long a bell is heard calling to worship. " Let us go into the House of the Lord." We go through the compound and up a dozen stone steps into an enclosed verandah which runs round a small square hall, where the people are gathered.

What is the joyful singing which fills the air? It is an Indian lyric based on Psalm ciii. 1, and although it does not sound exactly musical to a stranger, the earnestness of the singing surely makes it a sweet melody unto God.

Let us look for a moment at the congregation. On the left side of the hall are the women; young girls in gay sarees in the front, and the older women behind; some unable to read, but with eager light in their faces as they hear the hymns and the Word. About 15 men, of varying ages, sit on the right side, and another dozen or so on the back verandah which opens to the hall.

As Mr. Thrower proclaims God's message, from Matthew xiii. 31-32, there is an earnest attention, and one can sense the hunger of these souls for the Bread of Life. When the Lord's Supper is announced, about half the congregation remain to " remember the Lord's death until He come," and with what a sense of unity and joy we join in this sweet service, rejoicing in the sincerity of an Indian brother's prayer, and the earnest singing of " When I survey the wondrous Cross." At the close, the members lingered for a word of greeting, and a blind young man was led to Mr. Thrower for a talk on the way of salvation.

After a mid-day rest in the cottage, Mr. and Mrs. Thrower left to visit the Sunday Schools at Koladi and Ayapakkam. Meanwhile, Miss Mowle joined the Girls' Bible Class and gave them a message, and the men met for prayer in the school Hall, while little Olive and I enjoyed the compound, noticing the teacher's house, and the care which Solomon takes of the garden.

We returned to Kilpauk in the cool of the evening, with praise in our hearts for all God has done at Poonamallee, and praying that He may continue to bless His children there, and that many more may enter His courts and experience the joy of salvation through Christ Jesus our Lord.



PREPARING A MEAL — KOLLI HILLS.

EDUCATION FOR INDIA

THE following are two extracts from an article (by an Indian writer) with the above title in the " Spectator " of March 4th, 1938 :—

" Now that the Indian National Congress is in power in a majority of the provinces, it took into its head and heart to overhaul the present system of primary education. Accordingly, a Committee was called at Wardha to discuss the problem of primary education and to find new remedies. The Committee, which came to be called Wardha Committee, did not suggest any remedies, but, much to the consternation of the intelligentsia, completely revolutionised the entire system. The whole country was shocked, for they knew that if the recommendations set forth by the Wardha Committee were put forth into practice, then children would be nothing better than child-workers. They feared, and rightly too, that if the new primary educational system was adopted, then the intellectual class in India would remain as a rare specimen only, and in a few years, India will be " flooded " with a swarm of petty workers. The entire primary course as laid down by the Wardha Committee is as follows :

" The new course is a 7 years' course, beginning at the age of seven and terminating at the age of fourteen. Following is the list of subjects to be taught :— (1) Basic crafts, *i.e.*, spinning, weaving, gardening, carpentry, etc. (2) Mother tongue. (3) Mathematics. (4) Social studies. (5) General science. (6) Drawing. (7) Music. (8) Hindustani.

" Up to this we find nothing objectionable, but when we come to the proportion according to which the hours are divided between various subjects, we begin to get a little annoyed, because while nearly three and a half hours are devoted to Basic crafts out of five and a half hours of daily study, only two hours are granted for other studies, including ten minutes for rest. Please note the following time table :

Basic crafts—3 hours and 20 minues.
Mother tongue—40 minutes.
Mathematics, Drawing, Music etc.—40 minutes.
Social Studies and General Science—30 minutes.
Physical Training—10 minutes.
Recess—10 minutes.

" It should be noted in this case that the Committee expects that the children will defray their school expenses from the money obtained through some handicraft. Not only that, but the Congress Government, being unable to bestow grants on schools or sometimes to pay the teacher, these expenses will also be met by the money earned by children. The reader will also note that the Wardha Committee, in giving too much importance to the Basic Crafts, has absolutely neglected the intellectual side of education. Perhaps this is due to the fact that they are going to profit themselves by making the students work for three and a half hours at the cost of the latter's health and intellectual education. We beg the readers to look at the amount of time allowed for rest.

" It is not difficult to grasp why the report is called inhuman. We have only to glance at the amount of time to be devoted to basic crafts as against that which is to be used for literary studies, and the whole thing flashes on us. It is our strong belief that no sane man will let his son work for three and a half hours in addition to his daily studies. It is a plain fact—we do not require any psychologist to tell us—that after working for such a long time the students will be practically tired out, and then how are they to concentrate on the rest of their studies, unless they are intellectual giants? It may happen after a time that they may begin to hate the school. But the Wardha experts are not only sure about the success of the scheme but they assure us that the new scheme will actually be beneficial to the students because ' it will relieve the child from the tyranny of a purely academical and theoretical instruction, against which the active nature of the child is always making a healthy protest.' But we have every reason to believe that in a very short time this ' active nature ' of the students will direct a ' healthy protest ' against the basic crafts themselves as they will come to know the monstrosity to which they are and will be subjected."

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us rejoice before the Lord that in every part of our Mission Field doors of opportunity are ever open.

Let us praise Him for the way in which many of the special problems of the past year or two have been solved, and for the confidence we have that His guidance will be continued to us.

Let us remember in prayer, Dr. Ruth Harris as she returns to her work in India.

Let us make the health of our missionaries a subject of petition, that God will graciously strengthen them for their arduous service.

Let us continually pray to the Lord for our President, Secretary and other officers, that all needed wisdom may be granted unto them.

Let us ask the Lord to use this magazine as it circulates amongst our Churches.

ENGAGEMENTS FOR AUGUST, 1938

PASTOR W. CHISNALL.

14th, Swindon; 21st, Chelmsford.

GENERAL NOTES

Christmas Boxes.—We are most anxious to keep before our readers the changes in this year's arrangements. Full particulars were given in July. Garments, dolls, etc. should be sent between September 5th and 15th, and addressed to Miss H. V. Harris, c/o., Messrs Sutton & Co., Ltd., Golden Lane, London, E.C.1. As an experiment this year, all toys, etc., will be purchased in India. We hope that our Churches, Schools and individual helpers will respond as generously as usual. Money should be sent to Miss H. V. Harris, 7, Carlton Hill, St. John's Wood, N.W.8.

September Issue.—It will be a real help to the Editor if friends will kindly send matter for this issue as early as possible, so that holiday arrangements can be made.

Mr. E. A. Booth.—We understand that our friend is now back in his own home after a very long period in the Nursing Home. There is comparatively little change in his physical condition, and we would continue to commend him and Mrs. Booth to the prayers of our people.

Dr. Harris.—As announced last month, Dr. Harris expects to leave for India on the 13th of this month by the S.S. " Ormonde." We would most heartily congratulate her upon gaining the Diploma for Tropical Medicine and Hygiene.

Mr. H. A. Huckett.—Our friend asks us to point out that letters should be addressed to him at 30, Chelmsford Road, South Woodford, E.18. This is often better and quicker than addressing them to Woodford, Essex.

REPORTS OF MEETINGS

L.Z.A. District Rally.—A very successful Garden Meeting was held at " The Home Close," Bury, Huntingdon, on June 9th, under the auspices of the L.Z.A. Branch at " Salem," Ramsey. The Lord gave as a warm sunny day, and a very large company of friends gathered for tea under the cedar trees in Miss Rowell's beautiful garden. More than 150 people assembled for the meeting which followed, consisting of representatives from Ramsey, Whittlesey, Warboys, Market Deeping, Gt. Gransden, Over, St. Neots, March and Chatteris, together with other missionary-hearted friends. We felt honoured to have the presence of no fewer than six Pastors with us.

Miss Rowell, who presided, gave a warm welcome to all, and after Pastor Morton, of Chatteris and Mrs. Thixton, of Over, had commended the meeting to the Lord in prayer, Mrs. Huckett gave a graphic account of the drought in Sendamangalam in 1937, and told how, in answer to prayer, God had supplied the needs of all concerned until rain came. She also referred to the thirst for souls which possessed the hearts of the missionaries in Senda, and shewed how this spiritual drought also had been in some measure relieved by showers of blessing which were the outcome of a season of sore trial. Mr. Huckett followed with a message based on the command of Jesus in Mark v. 19, and stressed the need of believers' bearing witness to the liberating power of Christ from the bondage of sin. A very happy meeting was closed with prayer and the Benediction. Many helpful contacts were made with various friends present, which we believe will bear fruit in a deepening of missionary interest in the Churches in that area. The proceeds of the tea and the offering amounted to £11 6s.

Walton-on-the-Hill.—Amidst beautiful surroundings, a Missionary Meeting was held at "Wayside" on 25th June. This is an annual event, and all who gathered expressed their appreciation at the kindness of Mr. and Mrs. S. W. Anderson in entertaining them so well. There were over 300 friends of the S.B.M. present. By the goodness of God the weather was fine throughout the meeting. A canopy of cloud concealed the scorching rays of the sun whilst the company had tea, which was served on the lawn. At the close of tea, the newly appointed Secretary of the Mission (Pastor J. K. Thorpe), who, owing to unavoidable circumstances was unable to remain to the evening meeting, then spoke. He declared, amongst other things, that "We were burning to tell others of the good news of Salvation." The evening meeting commenced at 6 p.m., and was led by the President of the Mission (Pastor R. Robinson) with his usual ability. Bro. E. Wood (Sutton-at-Hone) read a passage of scripture, and was followed in prayer by Pastor Whayman (Cambridge). The President then gave a brief word, reminding the friends that they were gathered in the interests of the Mission. He then introduced two young ladies who before very long would be ready to go forth to India in their Master's name. The two young ladies were Miss Margaret Peters and Miss Monica Harris, the latter will be sailing for India in the Autumn.

Mrs. H. A. Huckett then spoke from 1 Thess. ii. 4, and said how wonderfully God had answered prayer in connection with the recent shortage of water in India. Miss Poole followed. She described a visit to Kulpalaiyam, and told of the great need of the people there. Dr. Ruth Harris was the next speaker, and she vividly described the voyage to India, and then, she said, came the Challenge. What have you come for? It was "the last command of Christ which sends us out." The last speaker was Missionary H. A. Huckett, who spoke from Haggai ii. 9, "The glory of this latter house shall be greater than of the former . . ." Mr. Huckett gave an extremely interesting and instructive address.

It must be especially noted, however, that there was one note which rang out very clearly in all the messages. It was the urgent need of financial help. Dr. Ruth Harris said, "It is a very serious position. Do you want us to go out?" Missionary Huckett said that there was a "colossal need" to be met in India. There were new problems to be faced owing to Nationalism and Western influence. Special reference was made, also, to the Bible Institute which Mr. Morling had commenced. There are now 10 students. Pray for the Bible Institute in India. One way, went on Mr. Huckett, in which the latter glory of God's spiritual house will be greater than the former is that God will work through those men now training in the Indian Bible Institute. He will work through their talents, their lives, their training. Great expense will be entailed if we are going to plant in India a Church deeply rooted and grounded. Haggai roused the people of Judah to an unfinished task. Let us not grow tired, let us go on; keep on; pray on; help on—then we shall see this glorious work progressing."

Mr. W. J. Shipton, the newly appointed Treasurer, then impressed still further the need of the Mission. "Don't let us hear the word **Deficit,**" he said. Mr. S. W. Anderson then wound up this inspiring meeting by quoting Acts iv. 12, and John vi. 37. The offering amounted to £54. Friends unable to attend sent £16. This sum of £70 has once more been doubled by two anonymous friends to help the L.Z.A. funds.—ERIC W. HIGGS.

L.Z.A.—The Quarterly Prayer Meeting of the L.Z.A. Branches of Churches in the Cambs. and E. M. Union was held at Warboys on Thursday, June 30th. Mrs. Bourne presided, and representatives from Whittlesey, Over, Ramsey and Warboys were present. It was a season of great liberty in prayer. Many were the needs both in India and at home which were laid before the Lord. A time of happy fellowship was spent at the tea which followed, kindly provided by the Warboys' friends. The next Quarterly Meeting will be held at Over on October 5th.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during June, 1938

Rec. No.	£	s.	d.
708P.....	50	1	5
709P.....	7	0	3
710E.....	25	2	8
711S.....	30	12	6
712	5	0	0
713	4	0	6
714	16	13	0
715	2	12	2
716	2	7	0
717	10	9	4
718		6	0
719	125	0	0
720	200	0	0
721		4	0
722	15	4	0
723		14	9
724		10	0
725	9	2	0
726	2	10	0
727	50	7	8
728		6	0
729		8	6
730		7	0
731		2	0
732	12	2	3
733		11	0
734		10	0
735	5	0	0
736	2	8	0
737	3	0	0
738			9
739	2	16	6
740	100	0	0
741	1	11	6
742	1	15	0
743	1	13	6
744	2	10	0
745		3	0
746	1	0	0
747	1	1	5
748	2	10	0
749	4	2	0
750		10	0
751	1	0	0
752	4	11	0
753		6	2
754		5	0
755	3	10	0
756	25	10	2
757		5	11
758L.....		19	3
759L.....	5	0	10
760L.....			10
761	1	0	0
762	1	1	0
763		10	0
764		10	0
764a.....	1	11	1
765	1	17	10
766		5	0
767	2	0	0
768	3	2	10
769	3	0	0
770	53	10	0
771	16	16	0
	£828	18	7

LADIES' ZENANA AUXILIARY

333	1	0	0
334	2	0	0
335	1	0	0
336	2	1	6
337	10	19	0
338		10	0
339	2	10	0
340	3	0	0
341		7	0
342	1	0	0
343	1	16	6
344	1	7	0
345	1	11	4
346		12	5
347		12	6
348		10	0
349	3	0	0
350	31	5	0
351	2	4	6
352	1	1	0
353		12	0
354	6	9	2
355	1	0	0
356	2	5	3
357	1	8	8
358	3	10	0
359		15	0
360		7	6
	£84	15	4

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:—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 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 General Secretary, **Pastor J. K. Thorpe, 33, Abbotts Park Road, Leyton, E.10,** 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.**

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Strict Baptist Mission Herald



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

General Secretary:
PASTOR J. K. THORPE, 33, Abbotts Park Road, Leyton, E.10.

Price ONE PENNY

Contents :

	Page		Page
Joseph called Barsabas ...	131	Handfuls of Purpose	139
Medical Notes ...	132	Reports of Meetings ...	140
Seen from my Window	133	Ladies' Zenana Auxiliary	142
Worship at Pudupaliyam...	135	General Notes	142
Visiting Two Hindu Homes	137	The Christmas Boxes	143

THE STRICT BAPTIST MISSION

"Rays from the East" for Young People

SPECIAL GATHERING TO MEET

UNCLE ARTHUR (Missionary H. A. Huckett)

at

MOUNT ZION CHAPEL, ST. JOHN'S WOOD, N.W.

on

SATURDAY, SEPTEMBER 17th, 1938 at 3.30 p.m.

Pastor Thos. Reynolds will take the Chair.

Boys and Girls especially welcomed.

S.E. London United Missionary Rally

at ZION CHAPEL, NEW CROSS ROAD, S.E., on

TUESDAY, SEPTEMBER 20th at 7.0 p.m.

Chairman : Pastor R. Robinson

Speakers : Missionary H. A. Huckett & Miss Putnam.

THE ANNUAL MEETINGS will be held at the LEYSIAN MISSION on TUESDAY, OCTOBER 25th.

SERVICE at 3.30. Missionary Sermon by Pastor W. S. Baker

EVENING MEETING at 6.15. Full particulars next month

Hon. Financial Secretary :

Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middlesex.

General Secretary :

PASTOR J. K. THORPE, 33, Abbotts Park Road, Leyton, E.10

Strict Baptist Mission Herald

Vol. XXXVII September, 1938 No. 380

"JOSEPH CALLED BARSABAS, WHO WAS SURNAMED JUSTUS" (Acts i. 23)

WE will continue our brief and simple studies in some of the characters who are mentioned in the Acts of the Apostles, with the hope that they will give us further light upon our own life and service.

The story with which the above title is associated is one of perennial interest to the student of God's Word. Was the election of Matthias to the office rendered vacant by the death of Judas Iscariot a God-guided choice, or was it a great mistake? Reverent students have held opposite views, and have brought forward opposite arguments in support of those views. Some have maintained that the wonderful over-ruling of God is seen in every detail of that election, while others declare that here we have another example of Peter's hasty thinking and acting.

To discuss this point further would take up too much time and space. The fact remains that there took place in the early Church something that has been happening ever since—an election to office in Christ's service. Out of the men who belonged to the Church of those days two were chosen, and those two were made the subject of prayer and of the casting of lots. The man whose name (or names, rather) can be seen at the top of this page, was one of the two.

He was not elected! Whatever may have been right or wrong in connection with the choice of Matthias, the fact remains that this other man was not chosen. Must there not have been a feeling of deep disappointment? Even if he were the humblest man in the world, strange feelings must have been aroused within him at the thought of the possibility that he might become a close companion of the great Apostles.

To come to our own day and our own lives—few of God's servants get through life without knowing something of the painful experience of Justus. Sometimes through the actual vote of a Church or a Christian Society, and still more often through our circumstances, we find that some Matthias has secured the position which we had desired for ourselves. Of course, this experience is sometimes the result of our pride and ambition, but there are other times when, with the purest of motives, we have desired some position, only to find another stepping up before us.

"Joseph called Barsabas, who was surnamed Justus"

Perhaps, as you now read this page, you feel yourself to be a Justus. You are at least tempted to feel resentment, and you find it very difficult to avoid being jealous of your Matthias—that missionary who is doing the work you wanted to do; that preacher who is in the pulpit you wanted to occupy; that teacher who has charge of the class you wanted to teach.

Is there any remedy for all this? There is. Whatever views may have been held in the early Church concerning the election of Matthias, of one thing Justus could be sure. No decisions of men, and no casting of lots could keep him fully and finally from his place and work designed for him by the Lord. He could take his non-election as being one of two things—either it was the direct will of God, or at least God would over-rule it for his good.

Disappointed Christian! Beware of poisoning your life by yielding to a foolish and useless envy of the Matthias who is occupying the position you had secretly hoped would be yours; and quietly rest in the fact that no one and no thing can defeat the purposes of God in your life.

L. R. G.

The Other Side

MEDICAL NOTES (Continued)

EVELYN C. BRAND.

WE stopped the jutka on the way home, and made a call upon one of our patients. How wistful she had been, and how full of determination to worship our Swami, if He would but make her better and give her a living babe this time. The others had died.

Now we greeted the mother, with the wee answer to our prayers lying at her side. We stepped forward to enter the room. But there was a nervous refusal of admittance. No, Swami will not permit it. Do you not see? The husband has gone very far to seek the Swami's favour; he will soon be back with certain rites to perform, so you cannot go in and touch her, or all his endeavours will be in vain.

"But I thought you said you were trusting in Jesus? See how much better He has made you."

"Ah, yes, we do believe . . . But this is Swami . . . It must be done," and so on.

"But there is no room for Jesus if you must have the old Swamis."

We came away sad. She wanted to be right, but was carried along in the tide of her family's superstitions. How hardly shall they who trust in many Swamis . . . The little baby died, and the woman is again under treatment. Let us pray for her to be delivered out of the bondage wherein she is held.

* * * * *

The little girl, 10 years old, perhaps 12, stood there with slow tears trickling down her face, while I remonstrated with the woman who had brought her for treatment, and whom I thought was her mother.

She hurried to explain, "You see I have been married so long and have no children, so I gave her to my husband. Please make her better, so that she may have a child." Has it ever crossed their minds that this little one had a soul? I fear the only thought was a selfish one, prompted by the shame and disappointment of having none to carry on the family tradition.

* * * * *

The old woman stood in the road holding up two green cocoanuts to attract our attention, as we neared Vettakadu. We told her to follow us, and we drew up at the place where patients await our coming. She was ready to conduct me across the fields to see our patient in the next village. The cocoanuts were her thankoffering. When we reached the house, we were delighted to see our friend on his feet, with a gracious welcome to give us. As he led the way to a seat, he pointed out the Testament, with his glasses upon it, and he said quietly, "I have been reading and meditating, you see." It was good to hear once more of improved health. But the writing of this article is but to gain your fellowship in prayer that this old patient of ours may have his eyes opened to the beauty that is in Christ, as he reads on and meditates.

SEEN FROM MY WINDOW

GRACE HAZEL.

DURING my rather prolonged stay in Vellore Hospital last year, there was much time for meditation, etc., and, when able to get up, for observing various patients and happenings on the compound.

One morning, when sitting at my window, which overlooked the entrance to the hospital, my attention was attracted by a

crowd of people just below, and I noticed in their midst a professional photographer—a person one rarely sees in an Indian village. Then I saw a young girl seated on a chair, and while some of her relatives supported her (for it was obvious she had not the strength to really sit up), others were taking off the very old cotton sarie she was wearing and proceeded to put around her a more elaborate silk one.

When this was completed, the camera-man took quite a quarter of an hour to get her in the correct position and everything just so, and after taking a photo of the girl alone, another family group, which took even longer to arrange, was finally photographed.

By this time the truth of the matter had dawned on me. Here was a girl—very, very sick, and apparently leaving the hospital in an incurable condition—going home, probably to a house of dirt and degradation, to die, and so with that thought in view, the whole family of relations had come to the hospital, and the camera-man was called, in order that there might be at least one photo of them all before she left them.

It was a sad sight, indeed, and I watched to see the end of the picture. Again, with great difficulty, the saries were changed, and now dressed in the old faded cotton one she was carefully lifted into a waiting bandy, and the others walking behind, the little procession slowly wended its way out of the Compound, the girl with obviously not long to live, and then to go—where?

My heart ached as I watched them. I wondered how long she had been in the hospital, and whether she had come in in a hopelessly incurable state, as so many do, too late for human aid, and whether during her stay there, she had heard and received the Truth which would give her hope of Life, though heading fast for earthly death.

Friends, that picture is still vividly before me, and so I ask your prayers for other similar patients there in that hospital. Some stay four or five months, or even longer, and hear the Word day after day, besides seeing its power in the lives of the doctors and nurses. Surely God will hear prayer for these if we bring them before Him.

Others stay only a short time, and as soon as there is an improvement in their condition, relatives come and take them away. This is, of course, prevented as far as possible.

But the Seed has been sown, and only eternity will show the results of the labours of those doctors and nurses who, with their lives devoted to God, seek to bring comfort of body and soul to the many, many sufferers who are daily put in their care.



WASHING DAY ON THE CAUVERY.

WORSHIP AT PUDUPALIYAM

OLIVE M. MORLING.

ABOUT 17 miles from our Namakal headquarters is a small village called Pudupaliyam. It is close to the river Cauvery, and about a mile beyond Velur, where we have a village Catechist and Biblewoman. The people in the non-caste quarter of this village have for some time been interested in the Gospel message, and have helped to build a little prayer-house, so that they could meet to learn more of the "Christian Way."

Several of the men in this group are employed in Velur as scavengers, or in other such menial work, so are obliged to do Sunday duty. The amount of time they give to this depends on the season of the year, and the vagaries of the village officials who employ them. Sunday morning service, therefore, cannot be held at any fixed hour, but whenever these men are free to attend it.

The second Sunday in October, after visiting another congregation, Mr. Morling and I went to attend the service in this village. We found on arrival at 10.30, that the men had not yet returned from their morning work, so decided to have a meal while waiting for them. About an hour after, they arrived, and the congregation assembled. The prayer-house is built of mud walls, with palmyra leaf thatch, the floor is plastered with cow-dung. A little raised earthen platform at one end has been railed off by some bamboo trellis work, draped by a wonderful red, white and blue covering reminiscent of coronation decorations, this last being a gift from the Velur Biblewoman.

Worship at Pudupaliyam

None of the members of the congregation has been baptized, and we have no evidence yet that any have been born again, but they gather eagerly week by week, which is an evidence that they want to learn the good and the right way.

It would be quite useless to follow the conventional order of service with such a congregation. People of this class, who have developed little brain power, and who work hard all day out in the open-air, generally fall asleep almost immediately they sit down inside a building, unless they are given something to do. Other things which we have to keep in mind are that they are not used to our methods of Christian worship, that they do not know Christian hymns, they do not understand many religious terms which are common to us, and they have a very inadequate knowledge of sin. Therefore, we must adapt our method of worship to their physical, mental and spiritual condition.

On this occasion, after arranging the congregation in orderly rows, and exhorting them not to talk, or run in and out during the service, the missionary began by a simple prayer that they could understand and appreciate. Then he announced a lyric, which was sung verse by verse, after each had been read out and explained. Questions also were asked concerning difficult words, so that the people might really understand what they were attempting to sing.

The lyric over, the missionary asked the people to repeat after him several verses of Scripture which had previously been selected, and after this questions were asked on the Bible lesson given the Sunday before. I was surprised that they remembered so well. One man, who was always ready with an answer, was considered by the others to have an unfair advantage, because he can read. A brief Bible reading followed, and then all the congregation repeated the ten commandments, punctuated by questions and explanations. After another lyric, the offering was made. This is usually the signal for a little whispering and moving about. A child ran across to his father to beg a small coin, and a woman wanted change for a two-anna piece, as she could not afford to put so much in. After a while they settled down, and another prayer was offered. Then came the sermon, which was a paraphrase of the Scripture portion previously read, and simple, suitable comments thereon. Another lyric, a prayer, and the benediction closed this noonday worship.

Thus, by precept upon precept, line upon line, here a little and there a little, we seek to lead these poor, despised people to the feet of our crucified but living Saviour and Lord.



TYPICAL KOLLI HILL MAN.

VISITING TWO HINDU HOMES

MIRIAM E. WILKINS.

ONE day, while my Biblewoman and I were visiting, we spoke to quite a number of people, and went to many homes. We were received gladly, but I felt our words were falling on the rocks, and would not take root. This was a burden to me, and I asked the Lord to give us a special opportunity of witnessing for Him. Before long, I heard wailing from a house which stood high above us. We walked towards the house from which the sounds were coming, and there, sitting on the verandah of a mud house, were two women beating their breasts, wailing, and singing a mournful song. Rather fearfully, I went up to the one who was making the most noise, sat beside her and took her hand, and tried to make her quiet. Then I asked her what the trouble was, and she told me, she and her husband longed for a child of their own; now that great desire had been fulfilled, but soon afterwards the child had fever, and died. Seven weeks had passed since the death of the child, and still she was wailing in such a manner.

I felt that the Lord had indeed heard prayer, and that here was our opportunity of witnessing for Him. We spoke to her of the little ones who were gathered around the throne of God in Heaven, about Heaven, where there are no more tears, no death, no sorrow, no crying, and no more pain. Perfect peace reigned while we spake to them of these vital things. We prayed with them, but our prayers must not stop there, we must continue for them.

Visiting Two Hindu Homes

While we were visiting, we came to another home. There, lying in front of the doorstep, on a mat, was a sick woman. I enquired into her case, and found that nine days previously she had given birth to a baby; the baby had died, and she was very ill. We spoke to her of the Lord Jesus Christ, and sent her some medicine. Later we visited her, and asked if we could have prayer with her; her people gave permission, and we prayed. The next time we visited her, we found her a little better, and able to walk a little. We still continued to give her medicine, and visited her, bringing before her the Gospel. On a later visit, we saw she was not so well, and asking to see the medicine bottle, we were told she had not drunk it, and her husband had poured away the medicine and taken the bottle to the fields with him.

The last time we visited her, people were sitting outside the house on the verandah, and there were several inside the house with the sick woman. We are not allowed to enter the homes of the Hindus on these hills, so we asked them to bring the sick woman to the door so that we might see her. A change had taken place; life had almost gone. We could see that the Hindu priest had visited that home; no doubt he had performed the death ceremonies. So-called holy ash was smeared over her forehead, and over the foreheads of the relatives, and they were just waiting there. This time, Mrs. Champion was with me. She spoke loving words to her, but she was almost too ill to listen, we knew not if she could take it in then. We came away wondering if in our previous visits we had been faithful in giving to her the Gospel simply and clearly. We had to leave camp the next day, feeling sure life was fast ebbing away; so far as we knew, without Christ and without hope.

Our Biblewomen, as they visit in this way day by day, have many discouragements, and the way is not easy. Pray that their vision may ever be fresh, and that before they come in contact with souls, they may spend time with their Lord.

HANDFULS OF PURPOSE

Owing to the holidays of our missionaries, and other circumstances beyond our control, we have been unable to include this item in its usual form for the past two or three months. All being well we hope to resume this in the October issue. This article, compiled from the missionaries' monthly letters to the Council, has enabled us to take a glance at each field, and even the missionaries themselves have learned something of each others work as they have read it in due course. We who live in England probably fail to realise how far some of our missionaries are from each other, and how rarely they are able to meet. Roughly speaking, the Madras and Poonamallee fields are 200 miles from the Sendamangalam, Namakal and Kolli Hill fields, while these in their turn are 200 miles from the

Kovilpatti and Paniadipatti fields. If we think of a few Strict Baptists in London, a few more in Liverpool, and then a few more in Edinburgh, this gives us a little better idea, perhaps, of the positions of those who are representing us on the foreign field.

It will probably be better for us to give what information we have under the names of the missionaries whose letters we have received. Next month we will hope to refer once again to the separate fields of service.

Mr. E. Orchard.—" Tamil " is the most prominent word in our brother's letter. Will you try to imagine the great burden it must be to our friends as they seek to make themselves familiar with those strange sounds and signs? Pray for our brother, and for others whose period of service has been short, that all needed grace and wisdom may be given to them. Mr. Orchard takes a Sunday School class at Namakal, conducts a Wednesday evening Prayer meeting, and by conversation with hostel boys is gaining an increasing knowledge of Indian life and language.

Mr. W. H. Kuhrt.—Our friend refers to the increased stringency of Government inspection in relation to the school grants. A higher standard of education is demanded in all our schools before the grant can be obtained. Whilst from one point of view this is all to the good, it certainly adds to the difficulties and anxieties of our missionaries. Once again one is impressed with the responsibilities which rest upon our staff. Decisions have to be made in relation to Indian pastors, teachers, etc., which are not rendered easier by the lack of education, and even in some cases the lack of moral culture, from which those native workers suffer.

Mr. A. J. Morling.—The subject of the first paragraph of Mr. Morling's letter is—white ants. They had damaged the premises at Sendamangalam, and time had to be spent attending to the repairs. The second paragraph deals with the activities of the Roman Catholics. Perhaps these few words will help to show how varied and how constant are the problems of a missionary's life. Let our prayers be as constant.

Work at Home

" HELPING TOGETHER BY PRAYER "

Let us again offer our thanks unto the Lord that in spite of all the difficulties at home and abroad, all branches of our Mission work have been maintained.

Let us continue to praise Him for the cheerful and willing spirit that is shown by our workers.

Let us make the spiritual, mental and physical health of our missionaries a subject of constant and earnest prayer.

Let us ask God to bless and use Dr. Ruth Harris as she resumes her work in **India.**

"Helping together by Prayer"

Let us still pray for our friends engaged in deputation work, that they may be the means of stirring up a yet greater interest in our Mission.

Let us still bear up before the Lord our friends, Mr. and Mrs. Booth, and let us remember with gratitude their long and faithful service in India.

REPORT OF FAREWELL MEETING TO DR. R M. HARRIS

THERE was a touch of India about the weather on July 20th, when a large and representative gathering met at " Mount Zion " Chapel, St. John's Wood Road, to bid " Godspeed " to Dr. R. M. Harris, L.Z.A. Missionary, on the eve of her return to India. After Scripture reading by Missionary Huckett, and prayer by the General Secretary, Pastor J. K. Thorpe, the Vice-President of the Mission, Mr. S. W. Anderson gave a welcome to all present, and passed on a message from John xvii. 18, " As thou has sent me . . . SO, have I also sent them."

Miss Poole spoke from the words, " STUDY, PRAY, PLAN, GIVE, SERVE," and emphasised that before we can pray intelligently, we must STUDY (a) The Word of God; (b) Missionary books and books on India; (c) The Mission Herald, and (d) Areas where our missionaries are working. Our prayers must be believing yet humble, definite but not dictatorial, persistent yet seeking God's will—and praiseful. The L.Z.A. Prayer Union has proved a help to many in their prayer life. Miss Poole also stressed the need of planning our days, giving of our substance in accordance with the former part of Mal. iii. 10, and serving faithfully.

Dr. Harris thanked all who had welcomed her, whether in their Churches or their homes, and gave a thoughtful address based on Moses' intercession in Exodus xxxiii. She asked prayer (a) That God would send along an Indian nurse to help her in the medical work; (b) That He would reveal His plan for the next term of service—perhaps her work needed to be more intensive than extensive: (c) Give believing faith to enter doors as He opens them.

After the offering, which amounted to £21 8s. 4d., had been received, Pastor T. Reynolds gave the Valedictory Address. He spoke of the wonderful ministry Dr. Harris was engaged in of teaching and healing, and the difficulties involved in getting people to unlearn what they have regarded from childhood as sacred, and as their own religion. He referred to Dr. Harris's gifts and qualifications, and reminded her of Christ's promise : " I will not leave you desolate " (John xiv. 18). He will not fail you. He gives more in return than what we give to Him. There will be times when this promise will be very precious to you. You may get a difficult case, and feel to need advice and help. You will not be able to ring up a specialist, but as you turn to Him in prayer, His hands will be placed on your hands, and He will give you the skill and nerve and tenderness required, and allow you to do it for Him. In times of homesickness He will be alongside to cheer and encourage you. We commend you to One Who will be a PRESENT help in every time of need. This makes it easier for your own loved ones to say " Goodbye." He will be more present than they could be—more present than need itself. " The Lord bless you and keep you, etc." (Num. vi. 24-26).

After the Vice-President, on behalf of the Mission and all present had bidden Dr. Harris " Farewell," giving her Matt. iv. 23 linked with John xvii. 18, Pastor W. Chisnall commended our sister to the Lord in prayer, remembering also those she was leaving behind. A hymn and the benediction brought to a close an impressive and inspiring meeting.—H. A. H.

REPORTS OF MEETINGS

Stoke Ash.—The Garden Meeting held at the Manse, Stoke Ash on July 14th, in connection with the L.Z.A. was a "Venture of Faith." A new departure for this neighbourhood, it was embarked upon with a great deal of trepidation, but the end, we feel, justified the endeavour. We were favoured with a fine day, and a fair company of friends gathered, including some from Occold, Rishangles, Little Stonham and Mendlesham Green. After tea, the evening meeting was addressed by Miss Poole, who gave first hand information of the work in India in a telling way, and then Miss Nunn very lucidly set forth the details of the Home organisation. We feel that new interest has been aroused in the Mission's work, and we trust that blessing may yet be seen as a result of the day's proceedings. The proceeds for the funds of the L.Z.A. amounted to £10 6s.

Crawley.—On Thursday evening, July 14th, an interesting address was given by Mr. Huckett. Referring to a map, he pointed out the different fields occupied by S.B.M. Missionaries, especially mentioning Sendamangalam, to which he and his wife went in 1935, where there is a population of 20,000 in crowded conditions, worse than London slums. Basing his discourse on Mark v. 19, Mr. Huckett referred to the case of a similarly possessed woman in India, who, when spoken to of Jesus Christ became worse, but upon being prayed with became a changed woman by God's mighty power. In the verse mentioned, the man was told to go and tell his friends of what the Lord had done, and Mr. Huckett stated that those who wish to be baptized in India have to bring another convert with them to prove their love for souls. Mr. A. G. Cook, of Horley (as Chairman), urged the need of each, in whatever position, to witness for the Lord. The local Secretary's report showed continued interest in the Mission during the past year. The collection was £2 2s. 6½d.—A. M.

March, Cambs.—We were pleased to welcome Miss Poole (Missionary on furlough from India) at a garden meeting on Tuesday, July 5th, at Providence, March, Cambs., who gave an interesting account of her work. Mrs. W. F. Bates presided. The weather was rather showery up to the time of the service at 3.30, but excellent arrangements were made for the congregation indoors. Votes of thanks were accorded to Miss Poole and Mrs. Bates, also to Mr. and Mrs. Green, who had so kindly and efficiently prepared for the occasion. The proceeds amounted to just over £7, and were for the funds of the Zenana branch of the Mission.

Bedford.—On Thursday, July 7th, we had the pleasure of a visit from Miss Poole, who spoke in the afternoon in the Schoolroom, Providence Chapel, to the Members of the L.Z.A. local branch, telling of her work among the women and girls in the Madras area, and especially of the Bible women working there. After a friendly cup of tea there was a Public Meeting in the Chapel, presided over by Mr. Lansberry, who commended Miss Poole and the work of the Strict Baptist Mission to God in prayer. After the singing of a hymn and the reading of a portion of Scripture (Psalm cxv.) Miss Poole gave a most interesting address to the friends assembled, telling some special cases of women she had visited in different villages, and the effect of her message on them; how some seemed near to the kingdom, yet hesitated to take the decisive step, and boldly come out on the Lord's side, casting aside all idol worship. For these she asked the special prayers of her hearers. The collection at both meetings for the work of the L.Z.A. amounted to £5.

ENGAGEMENTS FOR SEPTEMBER, 1938

MISSIONARY H. A. HUCKETT.

1st, Streatham; 4th, Staines; 5th, Hackney; 6th, Halstead; 7th, Billericay; 8th, Brentford; 11th, Cambridge, Eden; 13th, Courland Grove; 14th, Poynings; 15th, Leyton; 17th, St. John's Wood, Rays Meeting; 20th, S.E. District Rally; 21st, Sutton-at-Hone; 22nd, Belvedere; 25th, Bermondsey; 26th, Tunbridge Wells; 27th, Eastbourne; 28th, Prittlewell.
Address: 30, Chelmsford Road, South Woodford, E.18.

PASTOR W. CHISNALL.

11th and 12th, Yarmouth; 18th, Walton-on-the-Naze; 25th and 28th, Prittlewell.
Address: 2, Bulwer Road, Silver Street, Edmonton, N.18.

PASTOR J. K. THORPE.

4th, Rushden; 13th, Courland Grove; 15th, Leyton; 18th, Haworth; 20th, Clayton West; 25th, St. John's Wood; 27th, Eastbourne.

MISS POOLE.

6th, Erith; 7th, Wandsworth, West Hill; 8th, Wood Green, Park Ridings; 9th, White Lion Street; 13th, Ilford; 14th, Tring and Potten End; 15th, Guildford; 16th, Highbury; 20th, Bury (Lancs.); 21st, Bagulcy; 22nd, Warrington; 26th, Staines; 27th, Aylesbury; 28th, Woolwich.
Address: 63, Rands Way, Ipswich.

MISS PUTNUM.

1st, Chelmsford; 12th, Belvedere; 20th, New Cross.

LADIES' ZENANA AUXILIARY

The L.Z.A. Quarterly Prayer Meeting will (D.v.) be held at West Hill Wandsworth, on **Tuesday, September 7th,** at 7.30 p.m. Miss Poole is expected to give a brief address, and it is hoped many lady friends will gather for prayer on that occasion.

GENERAL NOTES

Mildmay, October 1st.—Most of our readers will have heard of the Rally which is being arranged by the Fellowship of Youth, to take place at Mildmay Conference Hall, Newington Green, N.1., on Saturday, October 1st. The S.B.M. will be represented in various ways, and friends are invited to attend from 2.30 onwards. We cannot give full particulars here, but would say that a programme can be obtained from Pastor R. B. Hewitt, 38, Vyner Road, Acton, W.3. Post free, 4½d.

September Meetings.—In addition to the usual meetings arranged by each Church, there are special gatherings in connection with the S.B.M., particulars of which will be found on the advertisement page. On Saturday, September 17th, there will be the "Rays from the East" Rally at St. John's Wood, and on Tuesday, September 20th, there is the South-East District Rally at New Cross.

Financial Year.—At the moment of writing we do not know the exact date on which the financial year closes, but last year the date was September 20th. At all events, we would venture to call attention to the continued and urgent need of the Mission. That uncomfortable word "Deficit" has to be used all too often in connection with our work.

Please read this—if you have not done so already.

THE CHRISTMAS BOXES—An Important Notice.

Owing to the great increase during the course of the years in the number of Christmas Boxes packed and despatched to India, containing the gifts which have been so gratefully received, it is proposed to make a change this year in regard to some of the articles to be sent. GARMENTS and DOLLS will be sent as heretofore, and contributors are reminded again that **small dolls** (about 10 inches) with **soft bodies** and **home-dressed** are the most suitable and are the best for packing. We hear from all our Fields that boys' shorts are no longer required. This will give our workers extra materials for shirts and babies. Please note also that woollen balls are not required.

For this year, **as an experiment, all Toys, Marbles, Exercise and Note Books, Writing Materials, Needles and Cottons, Beads and Necklaces, etc., will be purchased in India,** and for this purpose friends are invited to send up the money usually spent on such articles, as well as that given for the purchase in India of MEDICAL SUPPLIES and for LENGTHS OF MATERIAL, to Miss H. V. HARRIS, at 7, CARLTON HILL, ST. JOHN'S WOOD, N.W.8. All such money will form the CHRISTMAS PRESENT FUND, and will be remitted to India to be used for the purposes named, at the discretion of the missionaries. The cost of duty, freight and cartage charges of the Boxes in India will also be met out of this Fund.

The parcels of garments, dolls, etc., should be addressed to :—

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

Messrs. Sutton & Co., Ltd., will collect in the London area on receipt of instructions. Parcels must be sent between SEPTEMBER 5TH and 15TH.

"THEY FIRST GAVE THEIR OWN SELVES . . ."
Gifts received during July, 1938

Rec. No.	£	s.	d.
772		2	5
773		5	0
774	1	0	0
775	5	0	0
776	5	14	1
777	3	13	3
778	5	0	0
779	1	0	0
780	2	0	0
781	4	5	6
782		15	0
783	1	1	0
784P.....	6	13	5
785P.....	17	10	0
786S.....	7	10	0
787	5	13	3
788	3	7	6
789		5	0
790	1	1	7
791		5	0
792		10	0
793	2	12	1
794	3	0	0

Rec. No.	£	s.	d.
795		16	0
796		10	0
797	1	11	6
798		19	9
799	13	11	1
800		15	0
801	2	5	6
802		10	4
803	5	11	0
804	6	13	6
805	11	12	0
806		5	0
807	2	1	0
808		10	0
809	2	2	0
810	2	12	0
811	3	2	6
812		8	9
813	1	7	8
814	1	10	0
815	5	13	11
816	2	2	8
817	5	5	0

Rec. No.	£	s.	d.
818	1	7	6
819	1	1	0
820	1	15	3
821	1	13	0
822	1	5	1
823		10	0
824		18	0
825	3	16	4
826		10	0
827	1	9	1
828		11	0
829	1	16	1
830	23	14	0
831		15	0
832	31	17	9
833	3	0	0
834	5	0	0
835	1	5	0
836	3	19	0
837	4	2	6
838	8	14	8
839	5	8	8
840	1	10	0

Rec. No.	£	s.	d.
841	1	19	6
842	2	0	0
843	5	0	0
844	2	0	0
845	20	0	0
846	12	0	0
	£298	18	8

LADIES' ZENANA AUXILIARY

361	3	0	0
362	1	0	6
363	1	17	6
364	15	4	3
365	2	10	0
366		7	9
367	1	6	0
368	1	1	0
369	1	0	0
370	50	0	0

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
371	100	0	0	396		10	0	421	1	0	0	446	3	0	11
372	10	5	8	397		11	0	422	1	18	3	447	1	3	0
373	5	0	0	398	11	14	6	423	49	13	4	448	1	0	0
374	70	6	0	399	21	8	4	424	18	0	0	449	5	2	10
375	7	3	0	400	2	10	2	425	2	3	0	450	10	0	0
376	2	11	0	401	21	2	5	426	4	1	0	451	6	15	8
377	1	5	0	402	1	5	0	427	3	4	2	452	19	8	8
378		10	8	403	1	0	0	428	2	16	2	453	3	4	6
379		7	8	404		4	18	0	429	17	19	7	454	2	14	0
380		12	0	405	27	5	0	430		10	0	455	1	6	0
381		5	0	406	17	9	10	431	5	2	6	456	9	1	9
382		15	5	407		18	0	432	1	5	0	457	5	0	0
383	12	19	9	408		3	0	433	4	12	6	458		6	0
384	1	5	0	409	3	4	0	434		3	6	459	3	0	6
385		17	6	410	3	5	9	435	8	4	0	460	1	3	7
386	3	0	10	411	1	19	0	436		15	0	461	1	11	0
387	4	11	6	412	2	0	0	437		3	0	462	1	12	0
388	7	14	0	413	2	10	0	438		10	0	463	1	12	1½
389	25	0	0	414		3	1	439	1	6	5	464	3	0	9½
390	7	0	0	415	1	5	5	440		10	0	465	3	15	7
391	11	7	6	416		14	6	441		8	2½	466	2	3	3
392		14	0	417		13	7	442	1	0	0	467		14	9½
393	5	15	0	418	8	9	6	443	3	15	0				
394		10	0	419	11	0	0	444	6	6	5		£735	0	2
395		10	0	420	5	13	0	445	2	9	6				

P.—Pension. S.—Sustentation.

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 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 General Secretary, **Pastor J. K. Thorpe, 33, Abbotts Park Road, Leyton, E.10,** 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.**

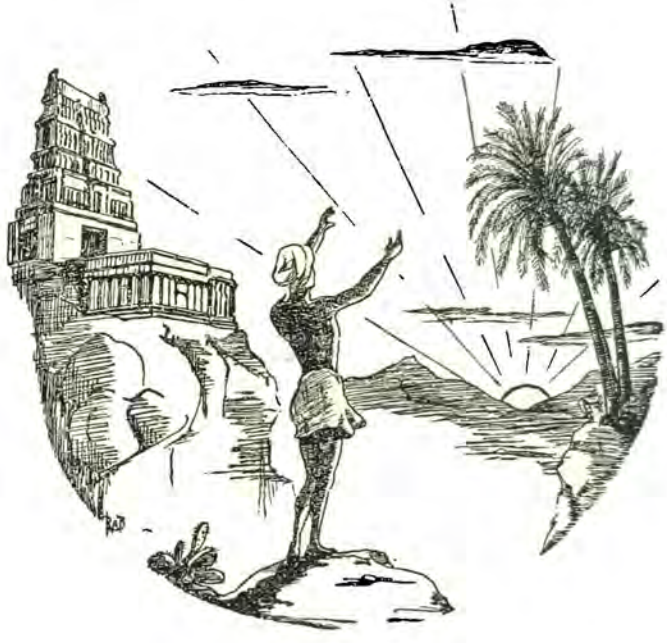
LADIES' ZENANA AUXILIARY.—All enquiries relating to the L.Z.A., including the Deputation work, should be addressed to the Organising Secretary, **Miss P. P. Nunn, 16, Claremont Close, N.1,** who will be glad to receive the names of ladies willing to act as Local Secretaries of Branches

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

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XXVII. No. 381 October, 1938

Strict Baptist Mission Herald



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

General Secretary :
PASTOR J. K. THORPE, 33, Abbotts Park Road, Leyton, E.10.

Price ONE PENNY

Contents :

	Page		Page
"James answered," etc....	147	Handfuls of Purpose	155
Light and Dark	148	Ladies' Zenana Auxiliary	157
Sheaf Gathering ...	150	General Notes	158
The Worship of——?	152	She Planted . . "But God Gave the Increase" ...	159
A Hive of Industry	153		

THE STRICT BAPTIST MISSION

THE ANNUAL MEETINGS

will be held (D.V.) on

TUESDAY, OCTOBER 25th

at

LEYSIAN MISSION, CITY ROAD, E.C.

2 p.m. S.B.M. Delegates' Meeting at Leysian Mission. L.Z.A. Meeting at Chadwell Street. Open to ALL Ladies.

3.30 p.m. DEVOTIONAL SERVICE.
Chairman : Mr S. W. Anderson (Vice-President)
Preacher : Pastor W. S. Baker.

5 p.m. Tea in Leysian Mission for 500 Ticket Holders. Tickets available at the Hall.

6.15 p.m. PUBLIC & VALEDICTORY MEETING.
Chairman : Pastor R. Robinson (President)
Pastor T. Reynolds will give Valedictory Address to Miss Monica Harris (Missionary-designate).
Pastor W. Chisnall will offer Valedictory Prayer.
Missionary H. A. Huckett & Miss Harris will also speak.

Hon. Financial Secretary :

Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middlesex.

General Secretary :

PASTOR J. K. THORPE, 33, Abbotts Park Road, Leyton, E.10

Strict Baptist Mission Herald

Vol. XXXVII October, 1938 No. 381

"JAMES ANSWERED; SAYING . . . . HEARKEN UNTO ME." (Acts 15.13)

IT is not easy to say with absolute certainty how many New Testament characters bear the name of James. Still, this need not concern us or disturb us in our present study.

We all know that it is recorded in Acts 12 that James, the brother of John, was slain with the sword. After his death, however, we read of another James who played a prominent and authoritative part in the life of the Church; and it is to this man that we would now refer.

In Galatians, this James is described as the Lord's brother, and also as one of the pillars of the Church. A study of all the references to him will show what a powerful and influential man he was.

The attitude which he adopted and the words which he spoke, as given to us in Acts xv., should be of special interest to all missionary-minded people.

A painful and important discussion had taken place as to the position of Gentiles in the Christian Church. It is a discussion which, in various forms, is spread throughout the pages of the New Testament. A little earlier in the Church's history, some had seriously questioned the right of the Gentiles to even hear the Gospel. That point having been settled, the problem is now one concerning the terms on which they should be received. So acute did the matter become that Paul, Barnabas and others went up to Jerusalem to discuss the question, and the apostles and elders were called together.

After Peter, Paul and Barnabas had borne their testimony, we read: "James answered, saying, Men and brethren, hearken unto me." The 13th to the 21st verses contain his counsel as to the attitude that should be adopted, first to missionary preaching, and then to the converts of that preaching.

Dr. Scofield's Bible describes this as the most important dispensational passage of the New Testament. Perhaps most of us would hardly care to use these words, but we *do* recognise its value and importance.

May we not print the passage in full on this page? It is the charter of every true Missionary Society, and of every true servant of Jesus Christ.

14. " Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.
15. And to this agree the words of the prophets; as it is written,
16. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up :
17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things.
18. Known unto God are all His works from the beginning of the world.
19. Wherefore my sentence is, that ye trouble not them, which from among the Gentiles are turned to God :
20. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.
21. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day."

Here is our authority, and here is our inspiration, and we thank God once again for those men and women at home and abroad who are the successors of James and Peter and Barnabas and Paul.

L. R. G.

The Other Side

LIGHT AND DARK

WILFRED H. KUHRT.

THE following have been culled from a book entitled " Baptismal Applicants," in which are recorded the histories of those whom I interview for baptism.

" *Get your hair cut* " was a tall order given to a man named V. Gabriel, who was passed for baptism at Reddiyapatti. Many of our Tinnevelly folk still cling to the ancient custom of wearing long hair, and although it is not reckoned a barrier to baptism, we do all we can to discourage its continuance. When, a few weeks later, I went to that village for the baptismal

service, this friend approached me with a broad grin, and asked whether I noticed any difference in his appearance. So great was the difference apparently that I failed to recognise him, until he and his fellows laughingly pointed out that he had obeyed my instructions and had had his hair cut. Several others have done the same, so that in many of our churches long hair is becoming the exception rather than the rule.

"*I pray for my three sons in Singapore,*" was the somewhat touching remark made by an old man belonging to the same village. The Church there is in the infant stage, and it was rather a blow when these three stalwart men, only just baptised, went off to Singapore for work. Now the father is baptized, and is praying for his boys, we may perhaps be justified in feeling happier about them.

"*I have never sinned*" was the startling assertion made by a caste lad to Mr. Watts two years ago. Last March, he told me rather a different story. His persistence over a period of two years was an impressive fact and, moreover, his father and he had recently been responsible for a most outstanding and courageous act of witness in their own village, where they had stood alone against all the members of their Hindu family. Both father and son have now been baptized.

"*Why can't you stop smoking?*" was a question I addressed to a lad whose testimony was eminently satisfactory. The Indian "beedi" is a particularly pernicious member of the cigarette family, and is directly responsible for a great deal of drowsiness amongst our people. This lad reeked of tobacco but, even so, seemed surprised that I had noticed it, and evidently thought I must be rather clever. He promised to relinquish the habit, but it is not easy to do that! Sweated labour in Madras and other places is producing these abominations at a great rate, and selling them at at nine or ten for a farthing! The habit is spreading widely, and represents a moral and economic drain upon the people's resources.

"*Baptism may be given only to those who have received Christ*" was a gratifying statement made by a man who was once a Roman Catholic, and whose wife's name was Lourdes Mariammal. Both man and wife are now members of the Kovilpatti Church.

"*The Bible says that Christ died for me.*" This made my heart bound when I heard it. It came from a big lad, whose father was a deacon in the Kovilpatti Church until he apostatised for worldly gain. The son is now baptized, and a member in the Kovilpatti Church.

"*I have not been saved yet, but I expect to be when I join the Church.*" The local Mission worker was at fault in bringing such a man to me at all. He had forsaken his indifferent mode

of living only three months before, at the urging of his wife, was ignorant of the simplest facts of Christianity, and clearly had no experimental knowledge. We encouraged him to continue his attendance at God's house, but had perforce to tell him he could not be baptized.

"*Christ died for all . . . He did not die for me*" was the untheological and illogical statement of one poor lad. There are narrow limits to the theology that can be taught to illiterate Tamil villagers, but something had to be done, and to be done immediately, to counter such an appalling state of things as was represented by this statement. Never had I felt before so deeply the crime of making careless and inaccurate statements about the work of Christ, for here was a lad trusting in some ephemeral salvation that had no vital relationship to himself. I spoke very seriously to him about the state of those for whom Christ had not died, told him for whom Christ had died, and then prayed with him as I think I have rarely prayed, that his eyes might be opened. When he had gone, I called up all the teachers and preachers who were available, and discussed the whole question with them there on the spot, as well as later on, covering the same ground in the monthly meeting of all the workers. In that solemn hour we discovered what serious difficulties were capable of being created by careless statements, and that the last thing we were to do was to proclaim "Peace, peace . . ." when there was, in actual fact, no peace.

SHEAF GATHERING

VIOLET D. GREEN.

DURING my recent camping tours I have had the very great privilege of hearing several women tell how the Lord met with them and brought them to Himself. I propose to share with you one of these testimonies.

BARKIAM, a woman of about 50 years of age, is the daughter of a C.M.S. Catechist. She was one of the younger members of the family, born when her father was well advanced in years. She was sent to a Mission school for education, and learned to read and write. She was thus privileged to have Christian influences surrounding her childhood and the advantage of education, blessings which are enjoyed by the very minimum of girls in India. These, however, did not issue in her conversion, for childhood passed without any evidence of a work of grace in her. So soon as young womanhood was attained her marriage arrangements were made, in accordance with the custom which prevails in India. The

bridegroom, however, was a Roman Catholic, and this fact was most disagreeable to the girl and to her father. Mother insisted that this could not be helped, as he was the right relation, and the marriage *must* take place, and mother's word prevailed, as her husband was too aged and feeble to actively oppose or to make any alternative plans. The girl set up a steady resistance, but neither was she able to thwart her mother's plans. Nevertheless, she did successfully resist all attempts to get her into the R.C. Church. She refused to enter a Roman Catholic church, and said, if she must be married to a Roman Catholic, she would be married at home! So it came to pass that the marriage was solemnised in the girl's home. She has been married many years, and has reared a family, but she has never once entered a Roman Catholic church, and knows nothing of the teaching, etc., of Roman Catholics. Her husband is not a very zealous adherent of his Church, and, strangely enough, there does not appear to have been any interference in their family affairs from the priests. So Barkiam's life story runs, and an interesting story it is, but the best part is last, for four years ago, to the village where Barkiam lives a Bible-woman was appointed, for the first time in the history of our work there in Oomathevampatti. Biblewoman Mary went to that particular village with my fullest sympathy and deep prayers, for I knew she was going to a hard place, and I felt inwardly, " Well, if the Lord will work in *that* place, there is hope for any place." Such was my estimation, and not without reason, after several visits, when I had acquainted myself with conditions. God *has* worked there, and Barkiam is one of the sheaves Mary will bring in the great harvest-day, one of the stars in her crown. Barkiam said, " Until that time, I regarded myself as a Christian, but I was ignorant of salvation. Since the Missie Amma and Biblewoman have been regularly visiting my home, I have learned my need of salvation, and now am rejoicing in a personal experience of the love of God and *assurance* of salvation through Jesus Christ. My Bible, which had been kept in a trunk, has been taken out, and is read and understood now. We have family prayers in our home, and I want to be baptized. I am confident that the Lord will bring my husband, too, shortly."

So we rejoice in another soul led into a real experience of salvation, and we rejoice, too, in the cheer it must be to the dear Biblewoman, working so faithfully and courageously, and we rejoice most of all because of the " joy in heaven over one sinner that repenteth." " And again they said Alleluia."

THE WORSHIP OF——?

PART I.

GEORGE F. CHAMPION.

"YE worship ye know not what: we know what we worship," said Christ to a woman who was prepared to argue about the methods of worshipping God, but who had not thought of applying her knowledge of God to her daily life. True word of many in that day! And true concerning many in the land of Ind in the 20th century! "What do you know about God?" I have frequently asked, and the polite reply is given, "What do we know?" in order that the questioner may have the opportunity of saying what he wants to say without the feeling that he is repeating what is known already. But, so far as I have seen on the Kolli Hills, when the Hill man, woman, boy and girl go into the temple at Koilur and present the offerings they have brought before one of the images, they worship they know not what.



KOILUR TEMPLE, KOLLI HILLS, from the Entrance Gates.

What is the history of that temple, built, doubtless, many hundreds of years ago, when the Kollis were almost inaccessible, and when a journey to the hills by a plains person must have been a wonderful and dread experience? Worship of nature, I suppose, need not of necessity be wedded to a true appreciation of its beauty, but the man, or men, who chose the site of the Koilur shrine, must have possessed practical abilities as well as a passion for the beauty of the hills and valleys. There the old pile stands, close by the largest perennial stream on the Kollis, just above where the waters leap 50 or 60 feet from their rocky bed into the cavernous tree-filled valley below. On all sides the forest-clad mountains rise from the plateau, but on the eastern side,

right opposite to the massive temple doors, the ridge of the hills breaks asunder and reveals the red plains below and the sister range of purple mountains some ten miles further on.

Yet, although the surroundings of the temple are majestic as well as beautiful, such adjectives would not be wisely used of the temple itself. No doubt the heart of the man who has been a devotee of Hinduism from his earliest years would be stirred within him as he approached the ancient structure, which in these days can no longer hide its age under a youthful appearance, but must confess that the days of its vigour are past. Even the solitary cocoanut palm which rises high inside the crumbling walls, and which must be one of the youngest members of the "Community," has evidently felt the buffetings of many monsoons as they have swept up the valley pouring torrents of cold rain in their course. Even so, most Western eyes would not, I think, easily be attracted by the building, the only temple of its kind on the hills. The massive stone doorway in the front is imposing. The glimpse one obtains over the wall of the brick dome in the centre of the court-yard is interesting. But the broken-down walls, heaped rubbish, and incongruous patching of the various parts of the buidings are, to say the least, unlovely. When the outside wall, made of large, well-prepared stones, fell into disrepair, it was mended with bricks of a poor quality. These bricks in turn have been surmounted in places with small unworked pieces of rock (see picture). In one corner, rubbish has been flung over the wall for so long that the ground outside has gradually risen two-thirds of the height of the wall. At times of festivity, booths and thatched structures are erected, and then left to the molestations of the weather until they have to be crudely repaired for the next holy day. This is the place in which the worship of the Kolli Hills people finds its centre. The worship of what? Of whom? God? The gods? Who knows? Even the custodians of the temple know not the names of all the gods whose images they shelter within its walls.

(To be continued).

A HIVE OF INDUSTRY

DAVID MORLING.

PART I.

IN the olden days it might be said that a large proportion of a missionary's activities was carried on in his own compound. That cannot be said of Kovilpatti, for there are no less than 31 schools, and a dozen or more of other stations, scattered throughout this Field. But in an old and well-developed Field like this, a certain amount of institutional work

A Hive of Industry

must be carried on in the missionary's headquarters, and this compound may be called a veritable hive of industry. Let me take you round, and show you the various buildings and activities grouped about our house.

Immediately to the east of the bungalow we have a line of houses, very unpretentious in appearance. They were erected in the days of the S.I.S.B.M.S., about 1900, and were then called " Zion Cottages." They accommodated the " Orphanage and Boarding School," as well as the Headmaster's family. Four years ago, they were again required to house some of our Christian students, but the lads are not in our own Elementary School, as in Mr. Strickson's time, but in the Government High School and the Government Training School for Teachers. The mere fact that here they are in a clean atmosphere, removed from many of the terrible temptations of their fellow-learners, is a great blessing to them; but here in our Hostel they are also under definite Christian influence, surrounded by daily means of grace. In a few months time, many of these young men will be scattered here and there throughout the District, and now is our golden opportunity of placarding Christ before their eyes through evening prayers, exposition of God's Word, and daily personal contact.

Then joining the long room, which accommodates the students, is the little house of the Hostel Warden, who also is the writer (clerk) in Mr. Kuhrt's office. Next to his room we have the house of one of the Bible Institute students. Each house is built in the simplest fashion possible, consisting generally of one room about 8 ft. by 18ft. and a little lean-to kitchen, say 8 ft. by 5 ft.

Running parallel to, but on the south of these buildings, are the four houses for Bible Institute men. Through the generosity of a good friend of the Mission, these were erected and made ready just in time for the commencement of the Bible Institute work. They form one building about 80 ft. long, with a narrow verandah in front, and each house has a main room and a small kitchen. In the room of each man hangs a programme for the day's work; it closes with " Lights out, 10 p.m." Some might think that early, but in S. India we get up in the morning!

Then, farther to the west, we have another line of buildings, again narrow and low compared with English buildings. Years ago the first room was the kitchen of the bungalow, but now it is utilised as a house for the unmarried Bible student, and for the car boy. The next room is occupied by another Bible Institute student, but being only about 8 ft. square, it is not sufficient for a married man. Then come two go-downs or outhouses to the bungalow.

(To be continued).

Madras.—Miss Grace Hazel has arrived at Madras. We would infer from the letters that her health has improved, but that she has not yet returned to normal conditions. Mr. Thrower speaks of a month overflowing with blessings. His own health is improved and maintained, despite the trying weather recently experienced in that area. He rejoices in the baptism of twelve more candidates. On Sunday, August 14th, Mr. Lincoln Watts, who was staying in the neighbourhood, preached at Vepery and baptized eight friends. At the same time, Mr. Thrower immersed one sister at Ayanapuram. Later in the same month, the Church at Poonamallee had the same joy, when three more converts followed their Lord in the baptismal waters.

Sendamangalam.—As most readers will know, at the present time the work in this field is closely linked with that at Namakal, and it is neither possible nor necessary to keep the details separate. We learn from Mr. A. J. Morling's letter that the wells at this place are filled with a plentiful supply of water.

Kolli Hills.—The letter from Mr. Champion indicates patient, plodding service in the midst of difficulties of all kinds. There is, nevertheless, encouragement as well as discouragement, sunshine as well as shadow. A greater friendliness is being shown in some quarters, and there are enquirers whose questions give new heart and hope to our friends. Some express their intention of leaving caste to become Christians, and though this cannot, of course, be taken as indicating a complete change of heart, it does give the missionaries an entry into their homes and an opportunity for presenting the Gospel to them. Our friends were expecting to celebrate the 25th anniversary of work on the Kolli Hills with special services, in the middle of September. Miss Wilkins, in her letter, refers to the excitement and danger of crossing rivers swollen by the heavy rains.

Namakal.—The work of the Roman Catholics has given anxiety to Mr. A. J. Morling and his co-workers. Financial and other temptations are placed in the path of those who attend our chapels, and it is no easy thing for them to resist. As our readers will know, it is not a case of the greater success of a rival section of the Christian Church. Even the Roman Catholicism is nominal in its character, and, to use the words of Mr. Morling, "its influence is degenerating and demoralising." In one village, for example, a Roman Catholic building has been erected right opposite our chapel, and young men engage in drum-beating and shouting at the time that our services are held. Other examples could be given, but this will show some of the difficulties of our friends, and it also give us a definite subject for prayer. Mr. Orchard's letter speaks once again of Tamil study, and tells us that he takes a Sunday School class and conducts a Wednesday evening prayer meeting.

Tinnevelly.—The new term of the Bible Institute commenced on June 27th. There are nine full-time students, seven students' wives (who study part-time), and two Pastor students who are also part-time men. These brethren are able to render useful service in conducting Sunday services in the neighbourhood, and Mr. D. Morling is much encouraged by their progress. Mr. W. H. Kuhrt writes of encouraging and inspiring Harvest Services at Kovilpatti, Paniadipatti and Kalingapatti. The rest of the month of July was taken up with short camps in the various parts of the field, which give opportunities for preaching the Gospel and also encourage the native workers, many of whom live in lonely places. At the time these words are read, Miss Green will be engaged in the work of her third Summer School for Biblewomen. This lasts from September 17th—October 15th. Miss Green feels deeply the value and importance of this work. Please pray for her now.



RICE FIELDS NEAR SENDAMANGALAM.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us rejoice in the yet further tokens of Divine mercy granted to several of our missionaries, in that further baptisms have taken place.

Let us praise our God that a real spirit of unity marks the work and the workers at home and abroad.

Let us pray for the Annual Meetings on October 25th, that the Lord will make them a time of rich blessing.

Let us seek God's blessing on Miss Monica Harris, who will soon be sailing for India.

Let us pray for our workers in India and England who, through illness or accident, are prevented from carrying out some or all of their duties.

Let us pray for those missionaries whose work is not followed by such evident signs of blessing, that they may rejoice in the fact that faithfulness, and not success, is the true test of all service.

MRS. SILVESTER

The Council of the Strict Baptist Mission learned with real regret that Mrs. Silvester had felt compelled to resign the Presidency of the L.Z.A. The members of Council sympathise with the ladies in the sense of loss that must be theirs. A tribute to Mrs. Silvester from the pen of Mrs. Booth is included in this issue, and we also insert the following notice from the L.Z.A. Secretary :—

Mrs. Silvester

The L.Z.A. Executive, at their meeting on 26th August, 1938, received, with very great regret the resignation of Mrs. Silvester from the office of President of the Ladies' Zenana Auxiliary, S.B.M., which they very reluctantly felt compelled to accept. The following resolution was unanimously passed :

> " That the Executive wish to place on record their high appreciation of Mrs. Silvester's devoted service to the L.Z.A. for a period of 32 years, as Hon. Secretary from the time of the inception of the work in 1906, until 1919, when elected President. For 28 years of this period, Mrs. Silvester undertook the official correspondence with the L.Z.A. missionaries in India."

ENGAGEMENTS FOR OCTOBER, 1938

MISSIONARY H. A. HUCKETT.

1st, F.O.Y. Congress; 2nd and 3rd, Yateley; 5th, Kings Langley; 6th, Leicester, " Zion "; 9th, Highbury; 10th, Leyton; 12th, Tadworth; 13th, Wandsworth, West Hill; 16th, Homerton Row; 17th, Great Gransden; 18th, West Ham; 19th, North Finchley; 20th, Warboys; 23rd, Chatteris; 25th, Annual Meetings; 26th, Gravesend; 27th, Meadvale, Reigate; 30th, Bromley.

Address : 30, Chelmsford Road, South Woodford, E.18.

PASTOR W. CHISNALL.

2nd, Bierton; 9th, Ramsgate; 12th, Tadworth; 16th, Finchley, 23rd, Elthorne Road.

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

PASTOR J. K. THORPE.

1st, F.O.Y. Congress; 2nd, Beccles; 12th, Tadworth; 16th, Croydon, " Salem "; 18th, Richmond; 23rd, Halstead; 25th, Annual Meetings; 26th, Brighton; 30th, Wandsworth, West Hill.

MISS POOLE.

4th, Wellingborough; 5th, Over; 8th, Croydon, Derby Road; 11th, Haworth; 12th, Bradford; 13th, Preston; 17th, Ipswich, " Zoar "; 18th, Hadleigh; 19th, Horham; 20th, Sudbourne; 24th, Bermondsey, Lynton Road; 26th, Brighton (Miss Nunn); 27th, Meyrick Road; 31st, West Ham.

NOTE.—At the time of going to press, Miss Poole has not yet been given permission to resume deputation work. **As far as possible,** the above meetings will be addressed by Miss Putnam.

LADIES' ZENANA AUXILIARY

Annual General Committee Meeting

The **L.Z.A. Annual General Committee Meeting** will (D.v.) be held at Chadwell Street Chapel, on **Tuesday, October 25th,** at 2 p.m. In accordance with the change in the Rule passed at the Half-Yearly Meeting, the October meeting will be open to **all ladies.**

This meeting will also be the L.Z.A. Farewell to Miss Monica Harris, who will address the meeting and will (D.v.) be sailing to India in S.S. " Mashobra " on November 5th. We shall look for a large attendance of lady friends.

GENERAL NOTES

THIS month the General Notes seem to be of sufficient importance to justify us in printing them in larger type than usual. We hope that all our readers will study them closely.

PASTOR A. E. BROWN.—Many will have heard by now that our Financial Secretary met with an accident on Saturday, August 20th. The latest news is that there is a steady improvement in his condition, but we fear it will be some considerable time before he is able to resume all his work. Our Treasurer, Mr. W. J. Shipton, has kindly promised to take on his work for the time being. Until further notice, subscriptions for the general work of the Mission should be addressed to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

MR. E. A. BOOTH.—It is not always easy to give in these pages the latest news of our brother, as sometimes his condition changes from day to day. It is now over eighteen months since he was taken ill. We mention this in order to ask once again for the prayers of our friends.

MISS A. M. POOLE.—We regret that Miss Poole, under medical advice, is unable to resume her deputation work at present. While we share in the disappointment of the friends in the Branches that Miss Poole will not be able to visit them, we are glad that Miss Putnam is able to render service in this respect.

POSTAGE RATES.—We called attention to this matter in the July issue, but it is necessary for us to mention it again. PLEASE MAKE SURE THAT YOUR LETTERS TO INDIA ARE SUFFICIENTLY STAMPED. One letter received recently from one of our missionaries states that he has had to pay 3s. 4d. excess postage, while another letter points out that the writer has just paid out 5s. 6d. for the same purpose. This is very expensive for our friends, as well as very annoying. We cannot, of course, give all the rates here, but we would repeat that letters are 1½d. per HALF-ounce.

CHRISTMAS BOXES.—We would just point out that it is not too late to send in *money* for this object. The change in this year's arrangements has been mentioned several times. Please send your gifts to Miss H. V. Harris, 7, Carlton Hill, St. John's Wood, N.W.8.

NOTICE TO LADIES.—We are pointing out here, and on other pages, that the L.Z.A. Meeting at Chadwell Street on the day of the Annual Meetings, is open to all ladies.

CORRECTION.—Report of meeting at Crawley, July 14th. Line 10 of this report should read: "Mr. Huckett stated that in some churches in *Korea* a convert is not baptized until he or she has brought another soul to Christ."

MR. G. F. CHAMPION.—We learn that our brother has been suffering from a severe attack of malaria, but the latest news is that he is steadily recovering.

SHE PLANTED . . . "BUT GOD GAVE THE INCREASE"

BY WINIFRED BOOTH.

THIRTY-TWO years ago, Mrs. Silvester saw a vision of the need of India's women, and heard a call to service.

Our women's work in Madras was in its infancy, but was growing fast. For six years previously the missionary's wife had done what she could, but was unable to give the work the supervision it needed, and it was felt that a full-time missionary was required. During 1906, therefore, an appeal was made to the Strict Baptist women of England to send forth their own missionary to undertake this work.

Two devoted and prayerful women heard the appeal, and decided to do something about it. Mrs. Hutchinson, as President, and Mrs. Silvester, as Hon. Secretary, worked earnestly to inaugurate the Ladies' Zenana Auxiliary. They appealed for a missionary, and gathered the funds for her equipment and support. At the close of 1908, Miss Elliott was sent to Madras to carry on the women's work there.

God, who gave the vision and made the call, blessed the efforts and answered the prayers of those two devoted workers. The work of the L.Z.A. has continued to increase and prosper during all the following years, and many souls have been gathered into His Kingdom through the work of the Ladies' Zenana Auxiliary.

In 1919, Mrs. Hutchinson felt compelled to give up her position as President, and Mrs. Silvester was elected in her place. Until 1919, Mrs. Silvester also undertook the financial business of the L.Z.A., and continued the correspondence with the missionaries until nearly the end of 1934.

Mrs. Silvester now feels she must retire, chiefly because of family calls. How much we shall miss her it is difficult to express. Her understanding and loving heart, her sane judgment in difficult situations, her wise advice and leadership, have been invaluable to the L.Z.A. In her heart there still remains the vision of India's women and their need, and there still sounds in her ears the call of God to help. This we know she will do to the best of her ability.

All those who have had contact with Mrs. Silvester by correspondence, or otherwise, will realise what the L.Z.A. is losing, and will unite with us in saying "God bless her!"

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during August, 1938

Rec. No.	£	s.	d.
847	2	7	8
848L	1	4	6
849L	3	14	3
850	2	0	6
851		7	1
852		2	4
853	5	0	0
854	5	14	0
855	200	0	0
856	10	4	5
857		10	0
858	1	16	8
859	2	2	0
860	1	12	6
861			9
862		3	0
863		13	4
864	1	5	0
865	1	8	3
866	5	0	0
867		6	6
868		10	0
869	10	0	0
870		10	0
871	3	16	7
872	3	0	0
873		16	9
874	4	8	8
875	3	3	0
876	3	9	7
877	1	0	0
878		4	6
879	3	5	0
880		5	0
881	2	0	10½
881A	20	7	0½
881B		17	8
882	6	1	2
883	14	1	4
884	2	15	4
885		17	3
886		7	9
887	1	5	0
888	2	12	0
889		7	6
890		5	0
891		11	0
892	1	5	0
893	5	5	0
894	1	10	6
895	11	18	10
896	2	2	0
897	100	0	0
	£454	12	1

LADIES' ZENANA AUXILIARY

Rec. No.	£	s.	d.
468	1	8	6
469	52	10	0
470	18	0	0
471		10	0
472		7	0
473	7	10	0
474	1	10	0
475		10	6
476	1	10	0
477		12	3
478	7	6	0
479	4	17	0
480		18	6
481	11	6	0
482	2	0	0
483		15	6
484	3	6	3½
485	1	0	0
486	20	10	0
487		3	6
488	6	10	0
489		12	6
490	2	0	0
491	3	0	0
492	5	0	0
493		12	0
494		5	0
495		10	7½
496	1	8	0
497	8	3	6
498	40	0	0
499L		10	0
500	1	7	0
501		10	0
502	7	1	0
503	5	5	0
504		5	0
505	2	3	0
506	1	8	1
507		15	2½
508	6	0	0
509	7	10	0
510	2	2	0
511	5	0	0
512	1	8	2
513		12	7
514	1	0	0
515	5	9	0
516		7	6
517	3	16	0
518		4	0
519	1	0	0
520	3	8	0
521		17	7
522	5	0	0
523		3	0
524	1	17	6
525	10	0	0
526	4	0	0
527		10	0
528		10	0
529	8	2	2
	£292	14	5½

L.—Literature.

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent 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 General Secretary, **Pastor J. K. Thorpe, 33, Abbotts Park Road, Leyton, E.10,** 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.**

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Vol. XXXVII. No. 382 November, 1938

Strict Baptist Mission Herald



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

General Secretary:
Pastor J. K. Thorpe, 33, Abbotts Park Road, Leyton, E.10.

Price ONE PENNY

Contents :

	Page		Page
The Eternal King ...	163	The Worship of ——?	169
The Care of all the Churches	164	Things Seen and Unseen	170
The Pastor on his Rounds	165	Handfuls of Purpose	172
A Hive of Industry	167	General Notes	174
		Ladies' Zenana Auxiliary	174

THE STRICT BAPTIST MISSION

S.B.M. CALENDAR for 1939

SCRIPTURE TEXTS - INDIAN PHOTOGRAPHS

(A new style has been published this year).

Price 6d. : Postage 1d. Six or more copies post free.

Orders with remittance should be sent to :

Mr. W. K. Puttnam, 388 St. John Street, London, E.C.1.

NEW YEAR'S PRAYER and VALEDICTORY MEETINGS

will (D.V.) be held at

WEST HAM TABERNACLE, (West Ham Lane)

on

TUESDAY, 3rd JANUARY, 1939.

Full particulars next month.

Hon. Financial Secretary :

Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middlesex.

General Secretary :

Pastor J. K. THORPE, 33, Abbotts Park Road, Leyton, E.10

Strict Baptist Mission Herald

Vol. XXXVII November, 1938 No. 382

THE ETERNAL KING (Psalm ii. 6).

BY the time that these words are in print the international crisis which filled our minds and our hearts during the closing days of September will have receded into the background. So quickly have events moved, and so quickly are they moving, that as we look back we are often amazed that so much could have happened in so short a space of time.

Our first emotions upon hearing of the Munich Conference were those of unspeakable relief and gratitude to God—and rightly so. Even now we cannot estimate to the full how great was the tragedy from which we were saved. We have learned as never before that modern warfare is not something which involves a few soldiers in some distant land: it is something which threatens the security of every man, woman and child.

With the passing of the weeks, we can look back upon the crisis with feelings rather different from those which filled us and thrilled us during those tremendous days. We are, I trust, no less grateful to God, but we are beginning to realise afresh that the world is as unsettled as ever, and that suspicion, hatred, greed and love of power still have their place in the hearts of men and in the counsels of nations. Without being pessimistic we can say that all the possibilities of a world-wide conflagration are still in existence.

How many times during these days we have turned to Psalm ii.? We have said to ourselves, and perhaps to others, that the world does not appear to have advanced far beyond the condition of things there described. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed," seems to be as modern a statement as we can hope to find anywhere.

Yes, indeed, we could take each phrase of that Psalm and examine it closely, and we would find that not one is even *beginning* to be out-of-date.

Now right in the middle of that Psalm we have this glorious statement: "Yet have I set my king upon my holy hill of Zion." Thank God *that* is not out-of-date. This throne stands firm when all other thrones are tottering; this King reigns supreme when all other kings lose their power.

Let us, then, lay hold of this sublime fact with new intensity and new confidence. Whatever changes may take place in this stricken world of ours, He reigns as the eternal King.

Yes, and let us also apply this truth to our own lives. We can thank God for trials in national or personal life which throw us back afresh on the Sovereignty of God.

"So be it, Lord, Thy throne shall never
Like earth's proud empires pass away,
Thy kingdom stands and grows for ever,
Till all Thy creatures own Thy sway."

L. R. G.

The Other Side

THE CARE OF ALL THE CHURCHES.

WILFRED H. KUHRT.

A GLANCE at the figures published annually in the reports will convince anyone that The Care of ALL the Churches is a real problem in the Tinnevelly Field, where there are nearly 40 Churches and almost a 1,000 members. A further glance at a map of the area covered will serve to deepen the conviction. Shortly before Mr. Morling came to Tinnevelly, two men who had served the Mission faithfully in minor capacities over a long period of years were chosen to fill the position of preacher-in-charge, thus bringing the number of those directly responsible for the care of the Churches to five. Since those days one of our Pastors, Mr. Samuel, has passed to his reward, leaving us with four men only, two of whom were not recognised as full pastors.

In our last Conference, it was decided to ask a Committee consisting of the Ministerial brethren from fields other than Tinnevelly to interview these two Preachers-in-Charge, P. Asirvatham and D. Devairakkam, with a view to learning of their progress and their suitability or otherwise for the full Pastoral office. Later on in the same Conference, the members of that Committee presented the following report: "After very careful examination of the preachers concerned, on a great variety of subjects, we are of the opinion that they have made progress as preachers-in-charge, and recommend them for appointment to the full Pastoral office."

On Monday and Tuesday, June 27th and 28th, the deacons of the Churches involved were gathered together in Kovilpatti for special study classes, and we took advantage of that occasion to consult with them (they were unanimous in calling Brethren Asirvatham and Devairakkam to take charge of their

Churches) as to the arrangements for the Recognition Service. It was decided to hold one meeting only, and that that meeting should form part of the Kovilpatti Harvest Festival, when it was hoped that a large proportion of all Church members would be present.

In accordance with this arrangement, the Recognition service was held on the afternoon of Tuesday, July 5th. As it was to be a great day in the history of Tinnevelly, we had hoped to have Mr. Thrower with us as special representative of the S.B.M. Missionary Conference. Mr. Thrower was, however, unable by reason of ill-health to travel so far, and the conduct of the meeting was therefore left with Mr. Morling, our veteran Pastor (D. Jesudason), and the writer. The meeting was admirably handled by Pastor Jesudason, who took the Chair. Mr. Morling, who for the last four or five years has had intimate associations with both new Pastors, was well qualified to deliver to them their charge, which he did in a very impressive and interesting manner. The Chairman then prayed a prayer full of fervour and beauty for the newly appointed Pastors and their Churches, and our two brethren were set apart for their sacred ministry. It fell to my lot to speak to the Churches, and having during the last six months enjoyed the loyal co-operation of Pastors Asirvatham and Devairakkam, I sought similar prayerful and intelligent co-operation from the Church members for their Pastors. Before the meeting closed a pleasing ceremony took place, when both men received presentations from the members of their Churches.

As I have said above, the occasion was an historic one for the Field, and yet actually we are little better off. We still have only four men to guide the life and worship of nearly a 1,000 people. Consequently, while giving thanks for the gift which God has given us in the persons of Messrs. Asirvatham and Devairakkam, our hearts look onward eagerly to that time when the Bible Institute students will have proved themselves suitable for the high responsibility and dignity of the Pastoral office.

THE PASTOR ON HIS ROUNDS

D. A. THROWER.

OH how we wish we had the time to visit all the 367 members of our Churches here! There is nothing like meeting the people in their homes (or hovels) to keep the benches filled on Sundays. But our multifarious duties render it impossible for us to do justice to this important branch of our work.

The Pastor on his Rounds

However, six days spent at Poonamallee recently, gave us an opportunity to look up some of the members of the Church which worships there. The 62 members of this assembly are spread over a considerable area. Before describing how we paid a few pastoral calls I must just mention that, during the camp, we had the joy of baptizing three believers on profession of faith in the Lord Jesus Christ. We conducted public worship in Poonamallee and in Tiruvarkadu. Before going farther afield we held cottage meetings in the homes of several of the friends who reside in Poonamallee, and a visit was paid to Koladi, where one member and several enquirers are found.

Early one morning, five of our party set out for Tambaram, in the motor van. The first six miles of road was atrocious, but beyond St. Thomas' Mount we were on the fine Trichinopoly Trunk Road. Tambaram is 15 miles from Poonamallee, and is the terminus of the Madras Suburban electric railway system. We stopped near a group of mud huts, and called on Samuel. A child was despatched to bring him from the Government Tuberculosis Sanatorium near by, where he works as a waterman. While this friend was being fetched, we thought we would fill in time by looking up a member of the Vepery Church, who works at the Christian College, Tambaram. After searching for this man for some time in vain, we returned to Samuel's hut and had a brief season of happy fellowship with him and his family. After we had read the Word and prayed with them, Samuel handed us a sum of money which must have represented his pay for two weeks at least, desiring us to accept it as his subscription to the Church. He added, "I give half a rupee a month to the Lord, but when I get hard up I borrow it from Him and pay Him interest on the loan afterwards." Our hearts were touched by this simple but sincere act of devotion. The return to Poonamallee was without incident.

In the evening of the same day, we went out to Tandalam, which is eight miles beyond Poonamallee, on the Bangalore Road. Here we met two members whom distance prevents from attending the services except on rare occasions. A dilapidated bench was produced, and we sat down and spoke to our friends (and also to the crowd that came to stare at the foreigners). These simple souls seemed glad to see us, and they promised to make a special effort to cover the eight miles and attend the anniversary service next month.

The following morning the three missionaries, two preachers and a Biblewoman made their way to the village of Kolapakkam. This place is not far from St. Thomas' Mount, but it is tucked away from all roads amidst paddy fields. Two of the

party were able to get a lift by bus for part of the way, while the others used the long-suffering van. The latter was parked by the roadside a mile and a half from the village, and we walked across the flats. Heavy rain had fallen a short time previously, so we had to negotiate several dykes en route. Four members of the Poonamallee Church live at Kolapakkam, and, as we had given notice of our visit, we found them all at home. Somehow or other all managed to squeeze into the windowless, low-roofed hut which constitutes the home of one of the families. Oh, how oppressive it was inside! A short service was held, and our friends were given a word of instruction and exhortation from the Scriptures. Many a long day is it since such a number of Christians met for worship in the village of Kolapakkam. May God richly bless such isolated groups of believers.

A HIVE OF INDUSTRY. Part II.

DAVID MORLING.

Continuing farther west, we notice a desperate attempt is being made to start a kitchen garden. Some such effort certainly is desirable, not only as a means of maintaining physical fitness, but as an attempt to secure a few fresh vegetables, which are very difficult to obtain in this place. Close by is the large open well, wisely dug in the highest part of the compound so that when there is sufficient water in the well we can run it by little channels to any part of the grounds. I wonder what you will think when I add that it is here that all the men and boys (Indian) of the compound take their bath! After all, erecting bath-rooms is an expense, and carrying much water to one's room is a labour!

Here on the western side of our compound are two bare and well-trodden patches of ground which mark our very crude badminton courts. One of the rules of the Bible Institute is that all the students take outdoor recreation from 5.30 till 6.30. The most economical outdoor game for us that combines thorough relaxation with the good training of "team work," is badminton. In this simple, unpretentious game the missionary also may renew frayed nerves, re-oxygenise impoverished brain.

It goes without saying that the larger building here is the bungalow. It was built about 1900 by Mr. Strickson for one small family and a single adult, but now two families are accommodated here. Apart from bathrooms it has five ordinary "living rooms." One serves solely as Mr. Kuhrt's office, it being stacked with files or books on every wall; another is

used partly as dining room and partly as class room. In India we do not wish to have many rooms, and we have no objection to their walls being whitewashed; but we do want the rooms to be large, freely ventilated and protected by verandahs. In this latter matter it is well to remember that in Tinnevelly, the southernmost of all the districts in India, we have the highest annual mean temperature in the land. In this dining room Mrs. Morling holds her classes for B. I. students, men and wives. On this fine front verandah, in connection with the Elementary Day School, Mrs. Morling conducts once a week the girls' sewing class, and here on Sunday evenings we hold informal meetings for Hostel and B. I. students. This room on the right serves Mr. and Mrs. Kuhrt many purposes; it is there Mrs. Kuhrt, for many hours a day, wrestles bravely with a vernacular said to be, next to Chinese, the most difficult in the world.

But we must hurry on. This long narrow building on the northern boundary is the Elementary Day School. Boys and girls come in from the town and sometimes from the villages, and are very studious for six hours every day. During the hours of recess at noon, we hear their shouts when at play under the shady margosa trees.

Not long after the children have left the school, and almost before the gathering darkness has closed the evening recreation, the bell is sounded, calling the Hostel students to evening prayer. As the Hostel dormitory in Zion Cottages does not afford sufficient accommodation for some of the activities of a Hostel, we are glad to use the Day School after the small boys and girls have gone. The evening meal over, the students set up their petromax lamp and start home work, till sometimes the Manager, Mr. Kuhrt, is obliged to shout out that the 10 o'clock bell has struck.

Close by the school is the Chapel, the gable date stone of which says, " S.I.S.B.M.S. 1900." It was largely reconditioned three years ago, as the bungalow was too, for which we now are heartily grateful. On every Sunday morning at 8.30, a preaching service is held, when almost invariably the little building is packed. In the afternoon there is a Bible Class, at which you may see from 25 to 35 young men and several women. When I say that nearly all these are either teachers or students in some institution or other, you will understand what a glorious opportunity we have. But tomorrow morning (Monday) all is changed. The little desks and folding chairs of the Bible Institute are brought across from the bungalow, and the whole building with its maps, blackboard, charts and library has the air of a lecture room, which really it has now become. Lectures start at 8 a.m.,

for we must finish our most difficult lessons before the heat of the early afternoon. At 2 p.m. the desks are filled again and work continues till five. After dinner comes the homework, each man sitting on the floor with a semicircle of books around him. Occasionally, not often, the Principal gives a call at 10 o'clock, after which all is quiet till 5.30, except for the cry of a restless babe from one of the students' rooms.

THE WORSHIP OF ——? Part II.

GEORGE F. CHAMPION.

ON two or three occasions I have walked round the inside of the temple with the Brahmin priests who officiate at the various shrines, and with other Hindus. By questioning them I have learnt that, although they can tell the names of many of the images, they cannot tell the names of all. The first shrine on the left is little bigger than a farmhouse cupboard, smaller than many such cupboards are I imagine. The inside is so dark that only when the sun shines brightly on the ground without, or when the little oil lamps are lit within can one see the idol, that of a dancing man, in whose honour the little structure is built and before which, fruit, cocoanuts and money have been offered for generations. Farther in, on the right, a stone image of a woman stands, and if one asks who she is, most of the people questioned will turn and ask someone else until someone will make a few guesses, correcting each guess with another one. A tumble-down thatched building against the end wall houses a few stones blackened by the frequent anointings of crude oil.



KOILUR TEMPLE, from the back.

Carvings of men, women, birds, fishes, reptiles, quadrupeds and symbols decorate the outside walls of the main structure in which dwell the two chief objects of worship. Sivan, one of the Hindu Triad, is represented by an immovable stone image, which I have never clearly seen, in the main shrine. Kali, his fierce wife, is accommodated in a small hall on the right, represented by a brass image gaily dressed in woman's clothes at times of festival.

Just before the eighteenth of the Tamil month of Ardi, last year, I entered the temple and came upon the temple servants giving the brass images their annual cleaning. Nearly a score of idols, some of them of elegant design, were heaped together and being rubbed with a preparation of which tamerind was the main ingredient. A kindly old Brahmin whom I have met several times, came along and tried to tell me which god each image represented and the meaning of some of the symbols, but he could not certainly say the names of all. How much less could the thousands of worshipping hill men and women, boys and girls on the following day had I been able to ask them! When the gods are carried round in procession, I imagine that not one in a hundred could tell the names of those they help to carry, or which they greet with shouts and merriment. They worship. They worship they know not what. They know not why they worship. They are, I am afraid, little better for their worship, though doubtless they are better than if they worshipped not at all.

"We know what we worship," said our Lord. If that is so, let us do our utmost that others too may learn of Him who is worthy of all worship and praise, and whom to know indeed is life eternal.

THINGS SEEN AND UNSEEN

E. ORCHARD.

JUST recently it was my privilege to attend a series of meetings in three different places. Mr. Thrower, who was the special speaker at the first two places, arrived in Kovilpatti on a Saturday afternoon, and soon became part of the family here. It was a joy to have him for a little while, and a busy time of comparing notes and discussing every subject under the sun (metaphorically speaking!) was thoroughly enjoyed. On the next morning we attended the Kovilpatti service, and Mr. Thrower preached to a very interested congregation.

Having prepared for a stay of three days at Paniadipatti, we took some tracts and Gospel portions and commenced our

journey to that place. After a very interesting if somewhat protracted journey, we arrived in the Paniadipatti Compound on foot, having completed the last three miles walking through fields of ripening grain and other crops. The first meeting of this series commenced about two hours after we arrived, and was conducted by Mr. Watts.

When we came to the meeting place, I was instantly reminded of my only visit to the Suffolk and Norfolk meetings. A large shelter, built of woven grasses and leaves, was comfortably filled with people from almost every church in the area. The rustling of the leaves, the bright colours of the ladies' sarees, the dignified colours of the men's coats, made an atmosphere of delightful freedom, which augured well for the success of the meetings. The singing was enjoyed, and the whole service was a lovely introduction, reverently carried through in all its parts. The unseen Presence was there, and liberty of worship was enjoyed.

Monday morning dawned with a glorious sunrise, and we were early astir in preparation for the first meeting of the day, which commenced at 8 o'clock. As early as 6 o'clock the people were gathering in pandal, some indeed having slept there all night! The sound of lyric singing brought together the few who still lingered at the line of shops which had been erected to supply the temporal needs of the people, and lest any of the folk were further away, a peal of handbells was rung, to warn them of the early commencement of the service. When the service commenced a crowd of about 350 people had gathered. In a very happy way everybody was induced to join in the singing of well-known lyrics. Quietness reigned while everyone listened to the clear voices of three of the men, who are now doing evangelistic work, reading in turn the selected Scripture portions. After a brief introduction by Mr. Watts, Mr. Thrower commenced the first of his addresses, taking for his subject Peter's three warnings; three denials; three reinstatements. He was closely followed throughout, and the people responded to his questions quickly. It was interesting to see the changing expressions on the people's faces as they followed point after point in Mr. Thrower's address, and prayer was sent up again and again that the unseen yet powerful Presence of God would work in their hearts. So the service came to a close, Mr. Thrower giving the message in strong, flowing language, which evidently found an echo in many of the lives there. A short interval for a rest, and then we came together again. This time to remember together the dying of our Glorious Master. There was a large attendance of Church members, and as a roll-call was made each group of Church members responded with a verse of Scripture; then, to the accompani-

ment of the quietly rustling leaves, we remembered the Lord who died and rose again, and by that great sacrifice brought life to those who were ready to perish.

(To be continued).



TWO PATIENTS IN KOLLI HILLS DISPENSARY.

HANDFULS OF PURPOSE

AT the time that this article had to be prepared, we had not received the usual monthly letters from all the missionaries, but those which had arrived, give a fairly complete picture of what is going on in the various Fields.

Madras.—The Annual Pastoral Conference was held here on September 8th and 9th, and seems to have been of a very encouraging character. The native Pastors took a great interest in the proceedings, and their contact with each other and with the missionaries was most helpful. A review of the progress made in the various Churches was discussed. Amongst other things, this showed that while many baptisms have taken place in the central Churches, the outlying Churches seem many of them to be dormant. This calls for prayer and effort.

The foundations of the new Sembiam School Chapel have been laid, and are being left to settle under the effects of the October-November monsoon, before the walls are erected.

Miss Mowle reports a long week-end camp at Poonamallee, and visits paid to many outlying places.

Sendamangalam.—Mr. A. Morling writes that a series of meetings for children was being arranged for the early part of October, after which a mission for young people was planned. Miss Stella Hazel asks for prayer for the Girls' Covenanter Class, with 15 names on the roll. Dr. Harris reports her arrival at Sendamangalam, and she is now fully occupied with the problems and responsibilities of her work. Mrs. Brand expresses her pleasure at being able to hand over the medical work to Dr. Harris, the dispensary attendances having been very high. Mrs. Brand hopes to give more time to camp work now that she is released from other tasks.

Kolli Hills.—As reported last month, Mr. G. F. Champion has been somewhat seriously ill, but now appears to have returned to normal health. The great event of recent weeks on the Hills has been the Silver Jubilee of the opening of the work there. Special meetings were held from September 15th to 18th, and several of our missionaries took part. On the first day there was a prayer and praise meeting, and Mr. D. Morling conducted the Lord's Supper. The next day was a full one. The preacher-in-charge, who has been engaged in service on the Kollis for 21 years, told of his experiences; Mrs. Brand spoke of her first years in the same area. Mr. D. Morling gave a vivid account of those early days, when he and Mr. Brand made camps in various parts, and finally bought the piece of land on which the Mission premises now stand. Mr. A. J. Morling and several native workers from different Fields also took part in the meetings. Miss Wilkins' letter refers to this same subject, and tells of a ten days' camp to Palapatti, and other aspects of service. What a busy and varied life our missionary brethren and sisters lead!

Namakal.—During September, Mr. A. J. Morling was away part of the time visiting Madras and the Kolli Hills for various meetings. There is therefore little news to report of the work in the Namakal area, but we know that it calls for much prayer and sanctified activity. We would remind our friends once again of the intense Roman Catholic opposition with which our missionaries in this district have to contend. Still, in the midst of all, grace is given from on high, and sunshine breaks in upon the shadows.

Tinnevelly.—The Bible Institute work at Kovilpatti is still full of encouragement. Hard work is being put in by Mr. D. Morling, and by the students themselves, and our missionaries are looking forward hopefully to the time when these Indian brethren will be able to take up responsible posts in the Churches. Miss Green's letter tells of continued activity. Sorrow and disappointment are her experience in some places, but joy and encouragement are received in others.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God that through another difficult year the financial needs of the Mission have been met.

Let us give thanks that when the need has arisen there has always been a "man to stand in the gap."

Let us pray especially for the L.Z.A. Committee at this time, remembering the special problems caused by the ill-health of various workers in England and India.

Let us pray for Miss Monica Harris, as she makes her first voyage to India.

Let us seek afresh to learn the names and situations of all our missionaries "making mention of them in our prayers."

GENERAL NOTES

Congratulations.—We would offer our hearty congratulations and good wishes to Mr. and Mrs. H. A. Huckett upon the birth of a son—John David. Our friends wish to express their gratitude to the many who have prayed for them at this time. May God bless them abundantly in their family life and missionary activity.

Calendar.—We have seen an advance copy of the Calendar for 1939. The shape and style are quite different from previous years, and Mr. J. C. Fromow and his helpers are to be congratulated on its production. Last year, if we remember rightly, all copies were sold out, and we would advise friends to apply early to Mr. W. K. Puttnam, Strict Baptist Bookroom, 388, St. John Street, E.C.1. The price is sixpence; post free sevenpence.

Pastor A. E. Brown.—We are glad to report that our friend appears to be progressing favourably. He has left hospital now, and after a period of rest and change he hopes to resume his normal activities. Donations and subscriptions for the S.B.M. should still be addressed to Mr. W. J. Shipton, until further notice is given.

Kundaswami.—We give a belated acknowledgement of further gifts from an anonymous donor for this Indian lad. This note should have appeared before, but the change of officers and other special circumstances account for its omission.

Mr. E. A. Booth.—We regret we cannot report any real improvement in our brother's condition just now. We know that the sympathy of our readers will go out to him and his, and their prayers will continue to ascend to the Lord.

Finance.—Most of our friends will have heard by now that the financial year closed with a small balance in the General Fund. For this we are grateful to God, and we would express our thanks to His people. It is only right to point out, however, that there is little, if any advance in general subscriptions to the Mission. The present favourable position is owing partly to a temporary reduction of expenditure in India and partly to the legacy received from the Executors of the late Mr. F. T. Newman.

Missionary D. A. Thrower.—The Secretary of the Mission (Pastor J. K. Thorpe) would be glad to arrange further *weekday* meetings for Mr. Thrower during 1939, if Church officers and others will communicate with him.

LADIES' ZENANA AUXILIARY

The **L.Z.A. Quarterly Prayer Meeting** will (D.v.) be held at Providence Chapel, Highbury Place, N.1, on **Wednesday, November 30th,** at 3 p.m. Mrs. Rose will preside, and it is hoped that lady friends from the North London Churches especially, will make an effort to be present. Miss Putnam will give a brief address, if Miss Poole is unable to be present.

Mrs. W. H. Rose.—The L.Z.A. Executive at their meeting on September 30th, unanimously elected Mrs. Rose as Acting President, which temporary office she was willing to accept. The vacancy caused by the resignation of Mrs. Silvester is thus met for the time being. Mrs. Silvester has consented to become a Vice-President of the L.Z.A., thus we shall still have the benefit of her advice, and also of her attendance at Committee meetings when possible.

Miss I. G. Hazel.—It was thought advisable for health reasons that our sister should return to England for early furlough. She sailed on SS. Mulbera, and should arrive in England (D.v.) on November 4th. We ask the prayers of God's people that Miss Hazel's health may be speedily established.

Miss A. M. Poole.—We regret that Miss Poole is still unable to undertake deputation work. Let us pray that the medical advice and rest she is having may be blessed of God to her improvement in health.

REPORT OF MEETING

THE Quarterly Prayer Meeting of the L.Z.A. Branches of the Cambs. and East Midlands Union, was held at Over, on October 5th. There were those present from Warboys, Cottenham, Great Gransden, Willingham and Ramsey, to unite with the Over L.Z.A. Branch.

Mrs. Thixton presided, and after a season of earnest prayer, Miss Putnam, who was with us, gave us a very searching message on Prayer Warfare (Eph. vi. 12) and its effect on the work in India, recording instances of setback and encouragement, which could be traced back to lack of prayer or definite prayer in the home Churches. May there be real results from that message, and a quickening in our prayer life for India.

A happy time was spent at the tea tables, and a hearty vote of thanks given to our Over friends for their gracious hospitality.

We thank God that our Quarterly Meetings grow in interest and numbers.

Alteration of Address.—We are asked to point out that, owing to the renaming of the road, PASTOR R. ROBINSON'S address is now 139a, Grosvenor Avenue, Highbury, N.5.

ENGAGEMENTS FOR NOVEMBER, 1938

MISSIONARY H. A. HUCKETT.

1st, Greenwich; 2nd, Redbourn; 3rd, East Ham; 5th, E. L. Rally; 9th and 10th, Guildford and Mayford; 13th, Horham and Rishangles; 14th, Horham; 15th, Occold; 16th, Crowfield; 17th, Grundisburgh; 20th, Watford; 21st, Boro' Green; 22nd, Dorking; 23rd, Hounslow; 25th, Homerton Row; 27th and 28th, Aylesbury; 30th, Walthamstow.

Address: 30, Chelmsford Road, South Woodford, E.18.

PASTOR W. CHISNALL.

3rd, Ilford, 6th, Hastings; 20th, Over; 22nd, Dorking; 27th, Thame.

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

PASTOR J. K. THORPE.

2nd, Manor Park; 5th, E. L. Rally; 6th, Leyton; 13th, Walthamstow; 20th, Boro' Green; 22nd, Dorking; 23rd, West Ham; 27th, Bexley Heath.

L.Z.A. DEPUTATION ENGAGEMENTS for November.

MISS PUTNAM (or other ladies).

E. London Auxiliary week; 1st, Gurney Road; 2nd, Ilford, Chingford; 3rd, Manor Park, Leyton, Walthamstow; 5th, Rally at Gurney Road (afternoon) Miss Putnam; 19th, at 41, Gleneagle Road, Streatham; 22nd, Dorking; 23rd, Cambridge; 30th, Highbury (Quarterly Prayer Meeting); December 1st, Walsall.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received down to September 21st, 1938

Rec. No.	£	s.	d	Rec. No.	£	s.	d	Rec. No.	£	s.	d	Rec. No.	£	s.	d
898	25	0	0	907	2	2	0	916	1	18	9	925		13	6
899S.....	22	10	0	908	1	17	5	917	2	5	9	926	2	6	11
900P.....	7	0	3	909	3	2	5	918		14	0	927	2	14	6
901A.....		10	0	910	2	2	0	919	4	7	0	928	2	6	6
902	285	16	8	911	1	10	0	920	13	14	6	929		10	0
903L.....	7	13	8	912	1	0	0	921	21	9	7	930	2	10	0
904L.....		15	1	913A.....		10	0	922	15	0	0	931	2	4	6
905L.....		1	8	914	2	0	0	923	4	4	0	932	22	10	0
906		11	1	915	2	0	0	924		13	6	933	125	0	0

Rec. No.	£	s.	d.
934L.....	50	0	0
935		10	0
936	2	4	0
937A.....		5	0
938	4	10	0
939	2	0	0
940		10	0
941	3	7	7
942	5	4	0
943	5	3	0
944	5	6	0
945	2	15	8
946	1	8	7
947	4	11	5
948	3	10	0
949	6	7	5½
950		7	11
951		15	10½
952	10	3	3
953	2	12	0
954	4	0	0
955	17	11	8
956	10	2	4½
957	3	3	0
958	2	10	0
959	5	15	8
960	7	3	5
961	15	0	0
962	6	19	4
963	2	2	0
964	20	11	4
965	6	0	0
966	11	7	0
967	9	4	0
968	2	2	0
969	1	9	2
970A.....		5	0
971		5	0
972		7	6
973	5	9	6
974		14	0
975		4	2
976	7	10	10
977	2	15	0
978	7	10	0
979	21	9	0
980	4	14	9½
981	3	15	10
982	1	1	0
983	7	18	0
984		10	0
985	58	15	9
986	5	5	0
987	6	0	0
988	38	15	3
989	19	18	8
990		7	5
991L.....	20	3	11
992L.....	3	12	6
993L.....		1	6
994	1	5	8
995	23	8	1
996	1	18	6
997	11	10	0
998	16	12	7
999		6	0
1000	41	1	7
1001	44	4	2
1002	8	10	7
1003		11	6
1004	18	10	0
1005		8	4
1006		5	2
1007	1	6	0
1008		10	0
1009		15	0
1010		2	6
	£1,217	3	3

LADIES' ZENANA AUXILIARY

Rec. No.	£	s.	d.
530		4	5
531		12	0
532	2	0	0
533		10	0
534	9	12	3
535	2	1	0
536	5	11	0
537	29	0	7
538		10	0
539	1	17	6
540	1	5	6
541		9	0
542	1	0	0
543	1	0	0
544		10	0
545		18	3
546		12	6
547	1	8	0
548		10	0
549	1	1	10½
550	1	11	0
551	3	0	0
552		7	0
553	2	4	4
554	1	17	7
555	2	6	1
556	1	0	0
557	4	18	0
558	2	17	7
559	1	4	6
560	1	0	0
561	5	10	4
562		3	7
563	1	10	0
564		7	9
565		16	0
	£91	7	7½

S.—Sustentation Fund. P.—Pension Fund. A.—Anonymous. L.—Literature.

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent 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 General Secretary, **Pastor J. K. Thorpe, 33, Abbotts Park Road, Leyton, E.10,** 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.**

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Vol. XXXVII. No. 383 December, 1938

Strict Baptist Mission Herald



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

General Secretary :
PASTOR J. K. THORPE, 33, Abbotts Park Road, Leyton, E.10.

Price ONE PENNY

Contents :

	Page		Page
The Annual Meetings	179	Helping together by Prayer	186
Kolli Hills Silver Jubilee ...	181	Christmas Boxes	186
Things Seen and Unseen	183	General Notes	187
Handfuls of Purpose ...	184	Reports of Meetings	188
O Thou That Hearest Prayer ...	185	Abstract of Receipts	189

THE STRICT BAPTIST MISSION

A New Calendar for 1939

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NEW YEAR'S PRAYER and VALEDICTORY MEETINGS

will be held (D.V.) at

WEST HAM TABERNACLE, (West Ham Lane)

on

TUESDAY, 3rd JANUARY, 1939.

6 p.m. PRAISE AND PRAYER conducted by the Vice-President, Mr. S. W. Anderson

7 p.m. VALEDICTORY SERVICE to bid farewell to Mr. & Mrs. H. A. HUCKETT & Miss A. M. POOLE

Chairman: Pastor R. Robinson

Speakers: Pastors R. J. French and C. J. Welsford

Valedictory Prayer by Pastor C. B. Morton

Hon. Financial Secretary:

Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middlesex.

General Secretary:

Pastor J. K. THORPE, 33, Abbotts Park Road, Leyton, E.10

Strict Baptist Mission Herald

Vol. XXXVII December, 1938 No. 383

THE ANNUAL MEETINGS

OLIVER F. CLARKE.

OUTSIDE the Leysian Mission there was fog, even within there was a blue haze, but the spiritual atmosphere of the Strict Baptist Mission Annual Meetings on October 25th was both warm and clear. With such unpropitious conditions obtaining, it was gratifying to see such good gatherings. Perhaps the secret of all is found in the word upon which the Secretary founded his report: "Our sufficiency is of God." At all events, that was the key-note of the meetings.

THE AFTERNOON MEETING.

Conducted by the Vice-President, Mr. S. W. Anderson, the Devotional Service began with the singing of that soul-stirring hymn, "Rejoice, the Lord is King." With prayer by Pastor R. J. French, and the reading of Romans x. by Pastor C. Breed, the theme of the opening hymn was definitely emphasized. In his welcome, the Chairman spoke of the extent of the Mission's influence in India (this was shown on a map of India hanging in front of the platform), together with its possibilities and responsibilities. Pastor Bourne and Mr. H. Adams then commended the work to God.

Taking Rev. iii. 8 for his text, Pastor W. S. Baker, in a very stirring and helpful sermon, spoke of the possibility of real progress in the future through God's act in opening the door. He first struck the note of thankfulness for peace, financial aid, souls saved, the Indian Bible Institute, and another lady missionary. He then outlined the Church at Philadelphia as an indigenous, yet small Church, having been led through the door of conversion and sanctification, it was operating "where Satan's seat is." This Church had opened before it by God the door of service. Faithful in that which was least, she was being led to the accomplishment of that which was greater. It was a masterly portrayal of the state and opportunity of our Mission. Well did the preacher call for enthusiasm at home, for thus would the Mission abroad be fired for God.

THE EVENING MEETING.

With the President, Pastor R. Robinson, in the Chair, what was a most interesting meeting began with singing the hymn, "Let the song go round the earth, Jesus Christ is Lord!" Pastor O. F. Clarke read 2 Peter iii., and Pastor L. C. Fensome led in prayer. Having welcomed the friends, the President referred to the changes which had taken place during the year, especially that of the treasurership. Very moving indeed was the scene when Mr. A. J. Robbins, who had served faithfully as Treasurer for 31 years, was presented with an illuminated address and a Bible as a slight token of appreciation. Responding in characteristic terms, Bro. Robbins summed up his feelings as he quoted, "We know that we have passed from death unto life because we love the brethren."

Warmly introduced by the Chairman, Pastor J. K. Thorpe presented the 77th, but his first, Annual Report. Showing progress in both Churches and Schools, it is hoped it may be but the beginning of greater things.

Mr. W. J. Shipton, the new Treasurer, being but lately restored to health, was introduced in a very gracious way, and having suitably responded, gave a concise, yet clear, resumé of the Accounts. With a small balance in hand he had a good story to tell.

Very feeling reference was made to Pastor A. E. Brown, who is now well on the way to recovery. Also to Miss Poole, Mrs. Huckett and Miss E.

Hazel, of whom good news was given. It was with regret we heard that Mr. E. A. Booth was not quite so well. It was a very clear and challenging message that we heard from Missionary H. A. Huckett, on the theme "Ambassadors for Christ." Dealing with it from the angle of the missionary on the field, the native workers, and the Church member at home, he showed the responsibilities and the opportunities, together with the trials of Mission life.

Miss Monica Harris also held all captivated as she told of her call to take up missionary work. Basing her remarks on Romans viii. 28, she spoke of the fight within her soul, of the surrender made to God, and of the consequent peace. She told how the call to the mission field came, and how, as she yielded her all, the joy of the Lord filled her soul. In his valedictory address, her Pastor, Mr. T. Reynolds, spoke to her from his heart. From the words, "Casting all your care upon Him, for He careth for you," he bade her really do this with the everyday things of life. Also he advised her to live a day at a time. The new missionary was then very tenderly commended into the care of her Lord by Pastor W. Chisnall.

With the announcing of the day's offerings, £298 6s. 3½d., and the Benediction and Doxology, a very happy day in the history of the Mission came to an end.

THE L.Z.A. ANNUAL GENERAL COMMITTEE MEETING.

Miss M. S. Fromow.

This was held at Chadwell Street Chapel on October 25th, at 2 o'clock, when a spirit of warm interest was manifest. Mrs. Rose presided, Mrs. O. Clarke led us in prayer, and Mrs. Garrard (of Aylesbury) read the Scriptures, Rev. i. 4-6 and Rev. xiv. 1-7. The Secretary was asked to express in a letter to Mrs. Silvester the deep and loving sympathy of all present in the loss she has sustained. A message of love and sympathy was also sent to our missionary, Miss Poole, who was unable to be present on account of illness. A message of love and congratulation was sent to Mrs. Huckett, in God's gift to her of a little son. Miss Nunn gave a report of the year's work, and Mrs. Anderson read the Financial Statement for the year.

Representatives of the Branches at Ponders End and Park Ridings, Wood Green, kindly responded to the opportunity given to comment upon their Branch work, and each expressed much joy in the work, and thankfulness for being able to take part in it, and a desire that each worker may feel the same joy in service for the Master. Letters of greeting and messages from others unable to be present were read by the Secretary.

After other items of business had been dealt with, the President introduced Miss Monica Harris. Miss Harris then addressed the meeting, giving a brief and interesting account of her training, basing her remarks upon the words in 2 Cor. xii. 9: "My grace is sufficent for thee: for My strength is made perfect in weakness." Our sister mentioned the great fear she had felt of speaking in public, but had been much encouraged by the Divine promise, "Ask and ye shall receive." And so she had asked, "O Lord, open Thou my lips, and my mouth shall show forth Thy praise." The answer had come, and she had even been enabled to bear witness at an open-air meeting in Hyde Park, depending upon the promise, "Faithful is He that calleth thee, who also will do it." During her last term at College, she had proved how faith casts out fear. The great enemy comes, but God's grace ever proves sufficient, and much joy had been given in witnessing for the Master.

Mrs. Rose then bade "Farewell" to our sister in the name of all present, and gave her as a parting message the words in 1 Sam. xxx. 6: "David encouraged himself in the Lord his God," afterwards commending her to the Lord in prayer.

A collection was taken, amounting to £46 2s. 9d., and the meeting was closed with the Benediction.

The Other Side



INFANTS AT SCHOOL—NAMAKAL.

KOLLI HILLS SILVER JUBILEE

GEORGE F. CHAMPION.

ALTHOUGH the Gospel was preached by our missionaries on the Kollis more than twenty-five years ago, it was in 1913 that Mr. and Mrs. Brand settled at Vazhavanthi, and regular S.B.M. work commenced on these Hills. Hence we considered it to be fitting that we should have special meetings at Vazhavanthi this year, to thank God for the way that He has blessed the Kolli Hills Field during this period, and also to seek His guidance and help for the future.

Meetings were held on four days in the middle of August, and we were pleased to have with us Mr. D. Morling, all the missionaries working in the Namakal Taluk, and Indian representatives from the Madras, Namakal and Tinnevelly Fields. The members of the Kolli Hills staff came in with their families, as also did many of the Christians residing in various parts of the Hills. The chapel was pleasantly full for all the meetings, and a happy and reverent spirit was manifested throughout.

The meetings commenced with a gathering for prayer and praise, and following this, the Lord's Supper was observed, conducted by Mr. D. Morling, who gave a helpful message.

Next morning, after reading and prayer, our Vazhavanthi preacher, who has been with us for twenty-one years, gave an

account of some of his early experiences as a young teacher under Mr. Brand, making special reference to the relief work in which he helped Mr. Brand in 1919, during the influenza epidemic, when a large number of people on the Kollis died, and hundreds more were lying ill in their houses.

Mrs. Brand, who addressed the meeting next, showed us the old note book which she and Mr. Brand had used from their first day together on the Hills, saying they had written down the subjects concerning which they felt led to pray, and the answers which God had vouchsafed to their prayers. She also went on to mention some of the incidents concerning which they had experienced answers to their petitions, and sounded a note of praise for the consecrated service of their first two helpers, who had given their lives in the cause of the Gospel.

Mr. Morling then gave a vivid account of the first tour which he and Mr. Brand made on the Kollis before the Mission opened up their first station at Vazhavanthi. He recalled scenes of nearly thirty years ago, when they two, only with difficulty and very late in the evening, managed to persuade the hill men, who were consumed with fear of the strange visitors, to give them a place in which to spend the night. He also described some of their difficulties during his tour with his family, when in search of a site for the Mission house, difficulties which not only concerned the unwillingness of people to sell their property, but also related to boisterous winds which nearly blew away their tent in the middle of the night, necessitating Mr. and Mrs. Morling's standing out in the teeming rain holding on to tent ropes until the winds died down.

At the commencement of most of the meetings, some of our older workers and two of our Hill Christians recorded experiences of God's goodness to them in their work in previous days, and the Hill Christians rendered thanks to God for sending His servants (through whom they had learnt the way of salvation) to the Kolli Hills.

Addresses by Mr. A. J. Morling and the Indian brethren from other Fields were listened to with keen interest, and although the meetings lasted for two hours, and on one occasion two and a half hours, there was no restlessness in the congregation.

We are very thankful that we have been given this opportunity to thank God for His goodness in the past, and to pray for His continued guidance and help in the days to come.

E. ORCHARD.

The evening service, if anything, was more crowded than the morning service. Once again the singing was taken up heartily, especially the singing of a special lyric composed for the occasion. In this way the limited range of Indian Christian hymnology is gradually being widened. The men who compose these lyrics, even though they do it from necessity, will rank among the fathers of Indian Christian hymnology, and will occupy a place comparable to that of Watts, Berridge, Wesley and Cowper in English hymnology. Once again Mr. Thrower took up the subject of " Peter." A baby cried, and its mother went to one of the many sarees which were hung in loops from the bamboos in the roof, and "popped" baby into its ample folds, then swinging baby backward and forward so vigorously that it seemed in imminent danger of turning a complete somersault, she composed herself to listen—and baby went to sleep. This service continued until late in the evening, but no one became restive. All listened with attention to Mr. Thrower's story of Peter's gradual downfall, and one could see by the faces of those near at hand the message was taking hold of the people. We silently praised God as we thought of this grand opportunity to give the Message of Life not only to those who were Christians, but also to those who made no profession.

On Tuesday the services once again started at 8 o'clock. A full meeting was waiting for the opening, and was spending the time in true Indian fashion—singing lyrics. When we came into the pandal, the first thing to meet our eye was a row of musicians lined up along the front of the platform. These greatly helped in the singing, for with the encouragement of music, all joined in vigorously and with good effect. This morning, also, we were accompanied on the platform by one or two chickens, and round the Pandal could be seen various bundles which had been brought in by the people, and given as thanksgiving by them, for these were Harvest Thanksgiving meetings, being celebrated in the best possible way—that of telling out the glad news of salvation. As on the previous occasions, the meeting was a time of realised blessing and liberty in worship. The afternoon meeting on this occasion was for the children—a real children's meeting. After the children had done their part, a very fine address was given by Asirvatham, a young man who is doing evangelistic work in this field. He used as his objects a pot of honey, some castor oil, and a bunch of flowers. Under these symbols he showed how God's Word can become " sweeter than honey." The last meeting in Paniadipatti was held at 8 o'clock. The pandal was once again well filled with a very happy, reverent crowd of people, who took up each part of the service in a way which showed they had

appreciated the earlier services, and were anticipating the last message of Mr. Thrower. The sermon, which drew together the arguments and lessons of the previous ones, and applied them in a direct way to the daily lives of the people, being finished, we all spent a short time in silent prayer, then the meeting was closed by the singing of a lyric.

HANDFULS OF PURPOSE

Madras.—At the moment we have no official letter from Mr. D. A. Thrower. We understand, however, that he has been unwell, but is now recovering. We hope that by the time these words are in print he will be fully restored. We are receiving constant reminders of the perils that beset the health of our friends in India. The New Testament teaches us to pray for the physical as well as the spiritual health of the servants of God. Miss Mowle has also been suffering from an attack of fever, and was unable to go to Mannur for the usual camp.

Sendamangalam and Namakal.—Mr. A. J. Morling reports happy and successful meetings for young people at Sendamangalam and Namakal. At Serapalle there are one or two desiring to receive baptism, and this is naturally an encouragement to our friends. At the latter place there appears to be a real need for a suitable building that can be used for a School and Chapel. The attitude of Congress to Christianity is creating new problems, especially in school work. Mr. E. Orchard tells of a happy and successful Sunday School Anniversary at Namakal. Attendances were very good, and our workers were much encouraged. Miss Stella Hazel has been busy in many ways. Camping and visiting various villages, together with the routine work of the field, must make a very busy life. Mrs. Brand has also done much camping, and tells once more of the way in which poor people are tempted by the financial advantages of Roman Catholicism. She asks for prayer on their behalf.

Kolli Hills.—Mr. G. F. Champion has been camping on the north of the Kollis. Once again his letter hints at the variety of problems that come into a missionary's life. Dead rats, for example, suggested the possibility of a plague, and steps had to be taken to prevent this. Then there appears to have been unfair discrimination on the part of Government officials, which worked to the disadvantage of Christian employees, and this matter had to be taken up.

Tinnevelly.—Mr. D. Morling again refers to the work of the Bible Institute, of which he has charge. The students are proving diligent in their work, and are also rendering real service in the neighbourhood in various evangelical activities. Mrs. Morling has added to her list of subjects for study by the students that of Bible geography, and the visit paid by Mr. and Mrs. Morling to Palestine and Egypt is proving useful in this connection. It may well be remembered, also, that as senior missionary, Mr. D. Morling has various responsibilities in connection with all the fields of the Mission, and his letter tells of many journeys and many problems in connection with the work. Mr. W. H. Kuhrt has also found his time fully occupied. We hope to publish, this month or next, an article from him telling of his visit to Madras in connection with the Missionary Educational Council. Mr. and Mrs. Kuhrt have been staying recently at Paniadipatti, to relieve Miss Green as much as possible during the time of her Bible School. Mr. Kuhrt has had the joy of baptizing three sisters at Nallattinputhur. This was particularly encouraging, because work in this area had been proceeding very slowly. Miss Green has written, telling of her work in regard to the Bible School for Bible-women. She had been much cheered by their devoted attention to the Word of God.



OPEN-AIR PREACHING, SENDAMANGALAM FIELD.

"O THOU THAT HEAREST PRAYER."

RUTH M. HARRIS.

SO have we proved this attribute of God, that He is a hearer of prayer.

Some of you have prayed with us that God would provide a suitable nurse for the work here, and it is to you especially that this is written.

Soon after arriving in India letters were written round to a number of mission hospitals enquiring after a nurse. At one of these hospitals a letter applying for work arrived by the same post as ours, and was forwarded on to us.

Padma is here with us now. She is an older woman, with four children. Her husband is both a compounder and a male nurse.

"Able to do exceeding abundantly above all that we ask or think." How true!

* * * * *

As we jolted those four miles in a jutka, we prayed that we might be helped. It might be easy and straightforward, or it might be difficult, and difficult it proved to be. We found our patient lying on the floor of a little place outside the back of the house. The place was about four feet wide by eight feet long, with two walls. The other two sides were composed of matting, not too well fixed, so that we were not without an audience. The woman was a Malayali, and not a native of the place. Her neighbours had kindly come along to help her.

This is not a place for medical details, but it was nothing but an answer to prayer that the little twin sister was born alive.

Before we left the house, we knelt down and gave thanks to God, who heareth prayer.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us continue to give thanks to God for all the encouragement received at the Annual Meetings.

Let us praise Him again for that spirit of unity which is so manifest in all our work at home and abroad.

Let us pray for our lady missionaries on furlough—Miss I. G. Hazel and Miss A. M. Poole—that the Lord may graciously restore them to full health and strength.

Let us pray for our General Secretary, Pastor J. K. Thorpe, in all his responsibilities in connection with the work at home and abroad.

Let us pray for the Principal and students of the Indian Bible Institute, that God's rich blessing may rest upon this important effort.

THE CHRISTMAS BOXES, 1938

List of Churches contributing to the Christmas Boxes and Christmas Gift Fund:—

ABINGDON ABBEY CHAPEL, per Mrs. Painter; AYLESBURY, per Mrs. Williamson; ACCRINGTON, per Mrs. M. Hanson; BATH, per Mrs. Grivell; BURY, per Miss Nightingale; BRADENSTOKE, per Miss E. Skull; BRADFORD, per Mrs. Ing; BROMLEY, per Mrs. Thorpe; BIERTON, per Mrs. Gurney; BETHERSDEN, per Mrs. Oliver; BERKHAMPSTED, POTTEN END, per Miss Hodsden; BRENTFORD, per Miss L. Fromow; BEDFORD, per Miss Orton; CHATTERIS, per Mrs. Morton and Miss J. Dyson; CHESHAM, per Miss Franklin; COURLAND GROVE, per Miss V. Watts; CROYDON, DERBY ROAD, per Mrs. Sleeman and Miss A. May; CROYDON, "SALEM," per Misses Smither and Piggott; CHELMSFORD, per Mrs. Wybrow and Miss Knight; CHADWELL STREET, per Mrs. Denham and Miss Layton; CAMBRIDGE, "EDEN," per Miss Songer; CROWBOROUGH, "FOREST FOLD," per Mrs. Holcombe; CHORLEY, per Miss B. Critchley; DEVIZES, per Mrs. Mockford; ELTHORNE ROAD, per Mrs. Waller; FULHAM, per Mrs. Purkiss; GT. YARMOUTH, per Mrs. M. B. Smith; GRUNDISBURGH, per Mrs. Broom; GRAVESEND, per Misses Short and Alldis; GURNEY ROAD, STRATFORD, per Miss Webb; GREENWICH, per Miss Syms; HALSTEAD, per Miss Laver; HORSHAM, per Mrs. Boxall; HOUNSLOW, per Mrs. Randall; HIGH WYCOMBE, per Mrs. Rogers; HAWORTH, per Miss Kane; HADLEIGH, per Mrs. T. Hopkins; HOMERTON ROW, per Miss E. C. Boulter; HIGHBURY, per Mrs. Lawrance and H. Adams; HERTFORD, per Miss G. Parker; HORLEY, per Mrs. A. G Cook; IPSWICH, "ZOAR," per Mrs. E. Freeman; IPSWICH, "MT. ZION," per Mrs. Gardner; IPSWICH, "BETHESDA," per Miss D. Smith; ILFORD, per Misses Kilbey, Preston and Phillips; KESGRAVE BAPTIST MISSION, per Mrs. Stopher; LEIGH-ON-SEA BAPTIST J.C.E., per Miss Tattersall; LEIGH-ON-SEA, REDCLIFFE DRIVE, per Mrs. Spratt; LEICESTER, per Mrs. S. Champion; LEYTON, per Miss F. A. Church; LESSNESS HEATH, per Mrs. Gibbs; MARCH, per Mrs. Bates; MIDDLESBORO', per Miss Taylor; MANOR PARK, per Mrs. P. Baldwin; NEW CROSS, per Mrs. Catchpole, Mrs. Armstrong and Miss Stiff; NOTTING HILL GATE, per Mrs. Hewitt; NORWICH, per Miss K. Cook; NORBITON, per Mrs. H. E. Shrimpton; NUNEATON, per Mrs. Randle; OTLEY, per Miss Davey; PRESTON, per Miss D. Bailey; PRITTLEWELL, per Mrs. Jeffs; PONDERS END, per Miss H. Taylor; RAMSGATE, per Mrs. Hogwood; RATTLESDEN, per Miss Bragg; RICHMOND, per Mrs. Molden, Mrs. Leaver and Miss Shipton; READING, per Mrs. Woodham; SOMERSHAM, per Miss Reeder; STOKE ASH, per Miss K. Hitchcock; SWINDON, per Mrs. Lane; STREATHAM, per Miss Parker and Mr. D. Weston; SIDDAL, HALIFAX, per Mr. and Miss Bretton; SUDBOURNE, per Mrs. Cordle; ST. JOHN'S WOOD, per Miss N. Verdon and Miss R. Taylor; TOTTENHAM, per Miss A. Reed and Miss L. Bray; TUNSTALL, per Mrs. Southgate; TUNBRIDGE WELLS, per Misses Pool; TOLLINGTON PARK, per Mrs. Mitson; TRING, per Miss Butcher; WIMBLEDON, per Mrs. Boughton and Miss Askew; WALSALL, per Misses J. and B. Beebee; WALTON-ON-NAZE, per Miss Deeley; WEST HAM TABERNACLE, per Mrs. Clark; WOOD GREEN, ELDON ROAD, per Mrs. Kyle; WOOD GREEN, PARK RIDINGS, per Mrs. Savers; WETHERDEN, per Mrs. Rushbrook; WARBOYS, per Miss R. See; WANDSWORTH, per Mrs. Dean and Mrs. Coleman; WOOLWICH, per Miss Dennis; WALDRINGFIELD, per Mrs. G. Staddon; WATFORD, per Miss Ball; WELLINGBORO', per Miss Perkins; WALTHAMSTOW, per Mrs. Raper; WHITTLESEY, per Mrs. Benstead; YATELY, per Miss Newman.

INDIVIDUAL CONTRIBUTORS :—

Mrs. Anderson ; Misses J. and M. Marsh ; Miss J. Chaplin ; Mrs. Fremlin ; Mrs. and the Misses Westcott ; Miss M. Falkner ; Miss Button ; Miss Heryet ; "Anon.," of Blackburn ; Mrs. Wilmot ; Mrs. Acres ; Misses Edwards ; Mrs. L. Leeks ; Miss B. Marshall ; Mrs. H. M. Read ; Miss M. Bradman ; Mrs. Humphery Miss G. Boorne and Friends ; Miss Schweitzer ; Miss Gardener ; Mrs. R. R. Robbins ; The Misses Patten ; Messrs. F. J. and P. Stanley Smith ; Mrs. and Miss Nightingale ; Mr. R. S. W. Sears ; Miss G. Goldspink ; "A Mother" ; Miss Tattersall ; Miss J. Sheppard ; E. R. G. ; Mrs. Pickup ; The Misses Pool ; Miss Bowen ; Mrs. and Miss Cooper ; Misses Bloomfield ; Mrs. Beall ; Miss L. F. Smith ; Mr. J. Aylliffe ; Mrs. Hudson ; Misses M. A. Goss ; Mrs. Broom ; "Four Friends" ; Mrs. Hammer.

NOTES.

If by accident the name of any contributor has been omitted from the above lists, kindly send information of the omission to me. that the name may be entered in next month's HERALD.

Our warm thanks are due to the kind friend who is again bearing the big cost of the carriage of our gifts to India, and also to Mr. A. Vine, who supplies the splendid packing-cases year by year.

Friends will be interested to know that the new scheme being tried this year, *i.e.*, sending out money for the purchase of toys instead of the toys themselves, has reduced the number of cases from 24 last year, to 17 this. This difference, while making Customs much less heavy, will not, we trust, be reducing the number of toys for distribution at Christmas, friends having so generously contributed to the "Gifts Fund." This has amounted to £100, and will be used by our missionaries for the purchase of toys, medical stuff and material, according to the needs of each Field

Workers are again reminded that the most popular garment for boys is the *bády*. patterns of which I am glad to send to anyone who applies. This is a simple and easily made garment requiring less material than coats. The few coats and shirts now needed are worn by the bigger boys, so should be made in sizes suitable and 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 helped by the making and selling among friends in the Homeland, of jumpers, baby-sets, etc., etc. This is being done by some of our workers with good success.

Friends are asked to watch the HERALDS month by month for any further notices or advice concerning the requirements for next year's boxes. Information and patterns will be sent to any Church or individual wishing to start Sewing Meetings, or to take any part in this branch of happy service (write Miss H. V. Harris, "Nethania." 7, Carlton Hill, N.W.8).

GENERAL NOTES

Pastor A. E. Brown.—We are glad to report that our brother appears to be recovering steadily from his accident, but subscriptions, etc., for the S.B.M. should still be sent to Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey, until further notice is given.

Mr. E. A. Booth.—There is really no fresh news to give concerning our friend's condition, but we like to keep his name before the notice of our readers. It will be two years in January since he was taken ill, and we can understand to some extent what this must have meant for him and for his family. May the Lord's sustaining grace be given them in abundant measure.

Miss I. G. Hazel.—As announced in last month's magazine, Miss I. G. Hazel has returned from India for early furlough. She arrived in England on November 4th. We are hopeful that a period of rest in the Homeland will restore her to normal health and strength once again.

Miss A. M. Poole.—Our readers will know that during recent weeks Miss Poole has not been able to fulfil her deputation engagements, as a period of rest and medical attention was deemed advisable. We understand that she is now well on the road to recovery, but she will not be returning to India quite so early as January. We have every reason to believe that her return to her loved work out there will only be slightly delayed. We are hoping that she will participate in the Farewell Meeting at West Ham Tabernacle on January 3rd.

(*Continued on page* 195)

REPORTS OF MEETINGS

Brentford, North Road.—Our Annual Local Meeting was held on September 8th. After prayer had been offered by Mr. J. Stannard, our Pastor, Mr. H. W. Caten, gave a hearty welcome to our missionary, Mr. H. A. Huckett, who then gave an appropriate message from Mark xvi. 15. The faith in a risen Christ of those who should keep His commands.

Mr. Huckett then spoke of the work among the teachers and schools, and gave instances of where, from the seed which had been sown, blessing had resulted. He spoke of one in particular who, through a teacher, afterwards came to the Hostel and last year was baptized. Mr. J. K. Thorpe, who was pleased to come back to his childhood home, spoke of "Sunshine and Shadows." Praise to God that His Spirit is working. We are witnesses; the work is His, the power is His. God's work—"I will work, and who will reverse it?"

We were encouraged by a good many friends gathering together to hear of the work our missionaries are doing in India. May God abundantly bless the work of our Mission in the salvation of many precious souls.—A.M.J.

East London Missionary Week, October 31st to November 5th.—For 18 years this Week of Special Services has been held in our East London Churches. Eight Churches unite for this effort, and again God has graciously blessed the services held. It has been an occasion for special prayer, and in two Churches 7 a.m. meetings have been held. In each centre the Women's Meeting received a missionary speaker. Many evening services were held, and our thanks are expressed to all who assisted and who gave addresses. The Saturday Rallies at West Ham Tabernacle on November 5th made it an outstanding day. The Children's Missionary Choir did exceptionally well. Mr. Huckett had prepared, in dialogue parts, the story of the happenings at Sendamangalam in 1937, the drought, the epidemic, the deaths in the Girls' Hostel, and the revival that followed. The whole was interpersed with song, and made an interesting choral piece. Pastor C. J. Welsford was the Chairman in the afternoon, and Miss Putnam's address, which introduced models of Indian men of several types, was something to remember. The Evening Rally was presided over by Pastor R. Robinson, President of the Mission, and good addresses were given by Pastor Thorpe and Mr. Huckett. We have seen better attendances at these Rallies, but no doubt the bangs which resounded in the air to remind us it was Guy Fawkes' Day had a little to account for in this matter. Nevertheless, it was all most happy and encouraging.—God bless the Mission.—M.W.R.

SPECIAL NOTICE.

The General Secretary (Pastor J. K. Thorpe) hopes to be at the Office of the Strict Baptist Mission, 388, St. John Street, Clerkenwell, E.C.1 (opposite the end of Chadwell Street), on the following Wednesdays:—November 30th, December 7th and December 14th. Between the hours of 3 p.m. and 6.30 p.m. he will be pleased to see any friends on Mission business.

ENGAGEMENTS FOR DECEMBER, 1938

PASTOR W. CHISNALL.

4th, Tring; 11th, Margate.
Address: 2, Bulwer Road, Edmonton, N.18.

PASTOR J. K. THORPE.

11th, Sudbourne; 12th, Charsfield.

ABSTRACT OF RECEIPTS

21st SEPTEMBER, 1937, to 20th SEPTEMBER, 1938.

	£	s.	d.
Aberowmbol—			
General ...	1	16	0
Abingdon—			
General	2	5	0
Accrington, Ebenezer—			
General	4	7	0
L.Z.A.	4	10	4
Accrington, Zion—			
General	6	2	6
Acton Friends—			
L.Z.A. ...	5	9	0
Aldringham—			
L.Z.A. ...	1	3	2½
Amersham—			
General ...	3	13	0
Aston Clinton—			
General ...		7	6
Aylesbury—			
General ...		16	3
L.Z.A. ...		15	8½
Baguley			
L.Z.A.	1	11	0
Baildon St. Mission—			
General	1	1	0
Bath, Bethel—			
General	22	4	7
Bath, Providence—			
General	7	17	11
Beccles—			
General	2	15	3
L.Z.A.	1	0	0
Bedford—			
General	3	0	2
L.Z.A.	11	19	5
Bedmond—			
General ...	4	6	4
L.Z.A. ...	2	17	0
Bedworth—			
General		2	6
Belvoir St., N.S.W.—			
L.Z.A.	2	17	7
Bermondsey—			
General	18	11	7
L.Z.A.	39	12	3
Bethersden—			
General ...	1	7	6
Bexleyheath—			
General ...	4	16	2
L.Z.A. ...		14	6
Bierton—			
General ...	3	10	0
L.Z.A. ...	1	0	0
Biggleswade—			
General ...		16	9
Billinghay—			
General	11	3	2
Billericay—			
General	2	11	8
Bilston—			
General ...		10	6
Blakenham—			
General	1	10	10
L.Z.A. ...	2	12	2
Borough Green—			
General ...	22	18	3
L.Z.A. ...	1	0	0
Bradenstoke—			
General	13	0	6½
L.Z.A.	2	10	7
Bradford—			
General	5	3	0
L.Z.A.	23	18	8
Bradfield St. George—			
General	2	16	6
L.Z.A.	3	19	6
Braintree—			
General		15	9
Brentford—			
General	43	2	4
L.Z.A.	39	7	6
Brighton Branch—			
General ...	34	7	9
L.Z.A. ...	19	18	6
Brighton, Salem—			
General	7	10	9
Brighton Tabernacle—			
General	1	5	1
Brixton—			
L.Z.A. ...	6	0	0
Broadstairs—			
General	2	8	5
L.Z.A.	2	11	6
Brockley, Suffolk—			
General	8	11	0
L.Z.A.		17	0
Bromley—			
General ...	4	10	6
L.Z.A. ...	11	5	0
Bury, Lancs.—			
General	3	4	1
L.Z.A.	5	0	8½
Cambridge, Eden—			
General	31	15	5½
L.Z.A.	8	13	6
Cambridge, Tenison Road—			
General	8	19	3
Carlton—			
General ...	4	8	8
Catworth—			
General		7	6
Chadwell Street—			
General	314	19	5
L.Z.A.	94	0	6

	£	s.	d.
Chatteris—			
General ...	28	16	1
L.Z.A. ...	2	8	9
Chelmsford—			
General ...	12	11	0
L.Z.A. ...	3	10	7
Cheltenham—			
General	4	9	0
Chesham—			
General ...	20	0	6
L.Z.A. ...	3	19	2
Chingford—			
General	1	1	0
Chorley—			
General ...	4	0	0
L.Z.A. ...	5	10	0
Clacton-on-Sea—			
General		15	0
L.Z.A.	2	17	6
Clapham, Courland Grove—			
General	48	19	4
L.Z.A.	11	11	0
Clapham Junction—			
General		10	2
Clayton West—			
General ...	8	10	1
Colchester—			
General		15	0
Cottenham—			
General ...	6	13	0
L.Z.A. ...	1	10	0
Cransford—			
L.Z.A.	5	5	6½
Crawley—			
General ...	8	3	1
Crowborough—			
L.Z.A. ...	5	0	0
Crowfield—			
General ...	3	12	9
Crowthorne—			
General	1	7	6
Croydon, Derby Road—			
General	16	7	5
L.Z.A.	19	0	8
Croydon District—			
General	4	0	6
Croydon, Salem			
General	15	9	7
L.Z.A.	8	0	7
Croydon, Tamworth Road—			
General	6	10	0
L.Z.A.	5	15	0
Datchet—			
General	2	0	0
Deeping—			
General	9	6	1
L.Z.A.	6	16	0

	£	s.	d.
Devizes—			
General ...	21	15	9
L.Z.A. ...	5	16	7
Dorking—			
General ...	86	7	7
L.Z.A. ...	24	2	3
Dunmow—			
General ...		5	0
Dunstable—			
General	1	3	6
L.Z.A.	11	10	0
Eastbourne—			
General ...	4	3	4
L.Z.A. ...	4	1	2
East Ham—			
General	10	4	7
L.Z.A.	13	14	4
East London Auxiliary—			
General	12	13	2
L.Z.A.	9	3	9
Ely—			
General	1	9	0
Epping—			
General	1	5	6
Epsom—			
General ...	22	6	2
L.Z.A. ...	65	19	7
Erith—			
General	8	17	4
L.Z.A.	2	9	4
Finchley—			
General	8	6	3
L.Z.A.	5	2	10
Fulham—			
General	6	18	7
L.Z.A.	10	7	0
Glemsford—			
General		11	9
Goodwick, Pem.—			
General	1	7	0
Gravesend—			
General	10	10	4
L.Z.A.	4	18	0
Grays—			
General		17	9
L.Z.A.	4	16	2
Great Gransden—			
General	6	1	0
L.Z.A.	1	0	1
Greenwich—			
General	17	0	0
L.Z.A.	16	0	0
Grundisburgh—			
General ...	1	11	11
L.Z.A. ...	3	1	1½
Guildford—			
General ...	40	5	8
L.Z.A. ...	39	15	5

	£	s.	d
Hackney—			
General	1	0	0
Hadleigh—			
General ...	2	11	3
L.Z.A. ...	4	3	5
Hailsham—			
General	9	3	4
L.Z.A.		4	6
Halifax—			
General	1	5	0
Halstead—			
General ...	7	2	6
Handcross—			
General		14	0
L.Z.A.		1	6
Hartley Wintney—			
General	12	9	9
L.Z.A.	2	15	0
Harwich—			
General ...		3	0
L.Z.A. ...	1	6	0
Haslemere—			
General	17	11	11
L.Z.A.	6	3	9
Hastings Auxiliary—			
General	1	15	6
L.Z.A.	19	8	8
Haworth—			
General	11	16	0
L.Z.A.	4	2	6
Hebden Bridge—			
General ...	1	8	6
L.Z.A. ...	1	8	6
Hedge End—			
General ...		6	0
Highbury—			
General	92	17	3
L.Z.A.	28	5	11
Highgate Road—			
General	2	0	0
High Wycombe—			
General	9	10	9
L.Z.A.	5	16	3
Hitchin, Bethel—			
L.Z.A.	5	5	0
Hitchin, Mount Zion—			
L.Z.A.	4	0	0
Holloway, Elthorne Road—			
General	5	15	3
L.Z.A.	1	9	0
Homerton Row—			
General	13	15	4
L.Z.A.		3	0
Horham—			
General ...	60	10	0
L.Z.A. ...	1	6	10½

	£	s.	d.
Horley—			
L.Z.A.	1	18	0
Horsham—			
General	4	5	0
L.Z.A.	13	0	0
Hounslow—			
General ...	34	2	1
L.Z.A. ...	13	6	0
Ilford—			
General	9	2	1
L.Z.A.	7	5	6
Ipswich, Bethesda—			
General	154	7	3
L.Z.A.	40	5	11
Ipswich, Mt. Zion—			
General		6	0
L.Z.A.	1	16	5
Ipswich, Zoar—			
General ...	6	1	0
L.Z.A. ...	5	0	0
Irthlingborough—			
General ...	4	16	6
L.Z.A. ...	1	6	6
Ivinghoe—			
General ...		10	6
Kenninghall—			
General ...	3	13	9
Kesgrave—			
General	2	10	3
L.Z.A.	2	2	4
Kilburn—			
General ...	2	0	9
King's Langley—			
L.Z.A.	6	1	8
Kingston-on-Thames—			
General	5	7	4
L.Z.A.	1	7	6
Laxfield—			
General ...	7	3	1
L.Z.A. ...	5	1	0
Leatherhead—			
L.Z.A. ...	2	10	2
Lee Common—			
General	3	12	7
Leicester, Ebenezer—			
L.Z.A.		5	6
Leicester, Providence—			
General	33	17	11
L.Z.A.	1	0	0
Leicester, Zion—			
General ...	4	1	6
L.Z.A. ...	7	10	2
Leigh-on-Sea—			
General ...	11	15	9
L.Z.A. ...	20	18	5

	£	s.	d.
Leiston—			
General ...	1	5	0
L.Z.A. ...	1	14	6
Lesness Heath—			
General ...	5	15	0
L.Z.A. ...	2	7	10½
Lewes—			
General	5	0	0
Lewisham—			
General	8	8	1
L.Z.A.	6	17	0
Leyton—			
General	22	12	6
L.Z.A.	8	15	0
Little Downham—			
General ...	3	6	3½
Llanelly—			
General	1	6	6
Lockwood—			
L.Z.A.	2	3	6
Lode—			
General ...		15	0
Long Marston—			
General ...	1	12	0
Madras—			
General ...		5	1
Maidenhead—			
General ...		7	5
Manor Park—			
General	4	9	0
L.Z.A.	8	6	8
Manchester District—			
L.Z.A.	4	8	8½
March—			
General ...	14	10	1½
L.Z.A. ...	13	14	11
Margate—			
General	2	1	6
Mayford—			
General ...	5	7	2
Middlesbrough—			
General ...	6	0	0
Morley—			
General ...		15	0
Needingworth—			
General		18	0
Newcastle-on-Tyne—			
General	9	4	6
New Cross—			
General ...	89	5	10
L.Z.A. ...	20	4	9
Newick—			
General	1	10	0
Newquay—			
General	1	6	0
L.Z.A.	4	1	0
New Quay, Card.—			
General		13	3
Norbiton—			
General ...	1	3	3
L.Z.A. ...	4	16	3½
Northampton—			
General ...	1	7	6
Norwich—			
General	5	1	3
L.Z.A.	2	10	10
Notting Hill Gate—			
General	6	11	0
L.Z.A.	8	10	11
Nuneaton—			
General	9	9	5
L.Z.A.	1	0	0
Nunhead—			
General ...	20	15	5
L.Z.A. ...	7	10	5½
Occold—			
General	14	5	6
Old Hill, Staffs.—			
General	6	7	9
Otley, Suffolk—			
General ...	1	14	3
L.Z.A. ...	3	5	0
Oundle—			
General		16	6
Over—			
General	10	15	5
L.Z.A.	11	1	7
Pemberton—			
General	2	11	3½
Pembroke, Bethabara			
General	1	3	6
Ponders End—			
General ...	3	8	7
L.Z.A. ...	8	3	9½
Pontygwaith—			
General ...		9	8
Pontypridd—			
L.Z.A.		15	1
Porth, Rhondda—			
General	3	3	0
Portsmouth—			
General ...	4	2	6
Potten End—			
General	10	12	11
L.Z.A.	13	15	8
Potton—			
General	7	7	6
L.Z.A.	7	0	0
Poynings—			
General	16	13	0
Prahran, Australia—			
General	7	10	0
Preston—			
L.Z.A.	2	18	6

	£	s.	d.
Prittlewell—			
General	22	16	6
L.Z.A.	26	0	0
Ramsey—			
General	6	10	10
L.Z.A.	25	7	6
Ramsgate—			
General ...	7	5	1
L.Z.A. ...	7	8	0
Rattlesden—			
General	2	13	6
Raunds—			
General	2	9	0
L.Z.A.	1	12	1½
Reading—			
General ...	2	7	6
L.Z.A. ...	5	5	7
Redbourne—			
General ...	1	13	6
Reigate—			
General ...	8	16	6
Richmond—			
General	43	3	0
L.Z.A.	19	1	8
Rishangles—			
General ...	4	10	0
Rotherham—			
General ...	5	6	1
Royton—			
General	11	5	0
L.Z.A.	2	10	0
Rushden—			
General	9	7	8
L.Z.A.	3	0	9½
Ryde, Australia—			
L.Z.A. ...	1	17	6
Saffron Walden—			
General ...	1	6	6
Scleddy, Pem.—			
General ...	1	6	6
Sheerness—			
General		8	6
Siddal—			
General ...		10	0
L.Z.A. ...	1	5	0
Slaithwaite—			
L.Z.A.	1	10	0
Sleaford—			
General		18	3
Smarden—			
General	4	7	3
Smithfield, N.S.W.—			
General	4	0	0
Somersham—			
L.Z.A. ...	3	5	6
South Chard—			
General		15	0
South-East District—			
General	8	7	10
Staines—			
General	14	12	0
L.Z.A.	2	17	0
Stamford—			
General ...	42	17	8
Stevenage—			
L.Z.A.		11	6
Stockley Mission—			
General	6	19	1
L.Z.A. ...	1	12	10
Stoke Ash—			
General	9	4	2
L.Z.A. ...	11	7	6
Stoke Goldings—			
General ...	4	0	9
Stowmarket—			
General	2	15	4
L.Z.A.	2	0	2
Stratford—			
General	31	9	6
L.Z.A.	33	11	9
Streatham—			
General	13	17	1
L.Z.A.	2	18	2½
Stretham, Cambs.—			
General	2	16	2
St. Albans—			
General ...	3	15	4
L.Z.A. ...		12	6
St. Cleare—			
General		17	6
L.Z.A.	3	4	6
St. John's Wood—			
General	224	9	7
L.Z.A.	70	7	8
St. Neots—			
General ...	13	16	10
L.Z.A. ...	1	5	0
Sudbourne—			
General	5	0	6
Sudbury, Suffolk—			
General ...	1	1	2
Sunderland—			
General ...	2	2	0
Sutton-at-Hone—			
General ...	5	2	7
L.Z.A. ...	1	12	9
Sutton, Surrey—			
General ...		16	9
Swavesey—			
General		5	0
Swindon—			
General ...	14	5	2
L.Z.A. ...	8	5	10
Tadworth—			
General	36	6	6
L.Z.A.	5	16	0
Thame—			
General	1	0	0

	£	s.	d.
Tollington Park—			
General ...	1	17	11
L.Z.A. ...	4	9	1
Tonbridge—			
General ...	1	9	8
Tottenham—			
General ...	26	10	9
L.Z.A. ...	3	18	6
Treherbert—			
General	2	10	0
Tring, Akeman Street—			
General	142	3	2
L.Z.A.	120	5	8
Tring, Ebenezer—			
General ...		10	6
Trowbridge—			
General	5	11	0
Tunbridge Wells—			
General	11	15	2
L.Z.A.	12	8	0
Tunstall—			
General ...	2	1	10
Two Waters—			
General ...	2	9	0
Wakes Colne—			
L.Z.A. ...	1	10	0
Waldringfield—			
General ...	7	18	0
L.Z.A. ...		5	0
Walsall—			
General ...	11	18	10
L.Z.A. ...	5	3	6
Walthamstow—			
General	4	0	6
L.Z.A.	7	7	0
Walton-on-Naze—			
General	2	0	0
L.Z.A.	3	9	6
Wandsworth, West Hill—			
General	6	5	6
L.Z.A.	10	5	6
Warbleton—			
General	5	11	6½
Warboys—			
General ...	10	19	0
L.Z.A. ...	9	1	3
Warrington—			
L.Z.A.	7	7	0
Watford, Beulah—			
General	5	4	6
Watford, Tabernacle—			
General	31	13	5
L.Z.A.	27	15	0
Wattisham—			
General	3	0	3
L.Z.A.	2	6	1
Wellingborough—			
General ...	36	12	0
L.Z.A.	10	17	6
West Ham—			
General	63	13	5
L.Z.A.	20	5	0
West Hartlepool—			
General	11	7	0
L.Z.A.		7	0
Wetherden—			
General ...	1	16	8
L.Z.A. ...	1	17	1
Whittlesey—			
General	18	16	0
L.Z.A.	6	8	0
Willingham—			
General ...	2	11	9½
L.Z.A. ...	1	1	10
Wimbledon—			
General	16	19	3
L.Z.A.	12	1	8
Woking—			
General	2	10	0
Wood Green, Eldon Road—			
General	4	4	3
L.Z.A.	5	10	11
Wood Green, Park Ridings—			
General	5	0	7
L.Z.A.	6	10	9
Woolwich—			
General ...	7	11	7
L.Z.A. ...	2	16	0
Yarmouth—			
General	6	6	5½
L.Z.A.	1	0	0
Yateley—			
General ...	6	12	6
L.Z.A. ...	6	3	0
Ynysybwl—			
General	3	1	0

	£	s.	d.
PERSONAL.			
General ...	1718	16	11
L.Z.A. ...	634	0	5
LEGACIES.			
General	1910	0	0
L.Z.A.	25	0	0
MISCELLANEOUS.			
(Special Collections, Refund of Income Tax, Literature, etc.).			
General	1081	9	8
L.Z.A.	243	17	7
PUBLICATIONS.			
Heralds, Rays, Reports	293	9	11
EXTENSION FUND	1,452	17	4
SUSTENTATION FUND	226	5	0
PENSION FUND ...	520	0	2

GENERAL NOTES—(*Contd. from page* 187).

Mrs. R. B. Hewitt.—Many friends will have heard that Mrs. Hewitt had to undergo a somewhat serious operation on November 5th. We are happy to state that at the time of the latest enquiries she was progressing satisfactorily, but it will doubtless be some time before she has fully recovered. Pastor Hewitt and the other relatives wish to express their sincere thanks to all friends who have made enquiries or expressed their sympathy at this time. The gifts of flowers have also been much appreciated. Mrs. Hewitt is on the Executive of the Ladies' Zenana Auxiliary

Miss Monica Harris.—Miss Harris had a very happy send off from these shores on November 5th. She is expected to reach India on December 4th. Please pray for her as she begins her new life and work out there.

Atlas.—It is a pleasure to report that an Atlas of the various fields of the Strict Baptist Mission has been prepared under the direction of Mr. D. Morling. It is an excellent publication, and will give all interested friends very useful guidance as to the positions and activities of our missionaries. There are seven separate maps, together with a brief description of each field, and the places where our workers are stationed are marked in red. The Atlas is well printed and well bound, and we would strongly advise our readers to obtain a copy. The price is one shilling, post free, 1s. 2d., and the full amount received for the sale of the book will benefit the General Fund of the Mission. Copies can be obtained from our General Secretary, or from Mr. W. K. Puttnam, 388, St. John Street, London, E.C.1

Reports.—A number of Annual Reports for 1938 are still in hand, and we hope that friends who have not yet obtained a copy will secure one. It is an excellent production, and we would congratulate our General Secretary on his work. Please send 3d. in stamps to him at the address always printed on the front cover.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received 21st September, to 31st October, 1938

Rec. No.	£	s.	d.
GENERAL FUND			
1	14	8	11
3		7	0
4		14	5
5	3	4	10
6	1	8	6
7	6	1	0
8	5	0	0
9	1	0	0
10		4	0
11		10	0
12	3	13	0
13	10	0	0
14	10	17	7
15	5	17	1
16		17	0
17	1	0	0
18		11	6
Anon.		3	0
20	7	13	6
21	3	5	6
22		7	6
23	4	2	4
24		10	0
25	1	0	0
26	2	0	0
27		13	5
28	5	8	11
29	7	4	0
30		16	3
31	3	0	7
32	6	10	0
33	3	2	6
34	1	1	6
35	2	16	0
36	7	1	5
38		5	0
42	1	3	2
43	2	0	0
44	5	1	8
46	3	0	0
47	16	15	2
49	4	10	0
50		3	9
51		8	1
54	2	13	7
55	1	5	9
56	1	13	1
57	6	10	0
58	10	10	0
59	1	12	0
60		9	11
61	6	2	3
62	1	7	0
63	2	1	6
64	1	10	0
65	4	5	8
66		7	0
67		10	0
68	1	1	8
69	7	12	11
70	10	0	0
71	4	2	3
72	2	13	3
73	13	0	2
Anon.		10	0
75	1	4	0
76	2	3	6
77		4	0
78	10	0	0
79	1	0	0
80		13	6½
81	1	7	6
83		3	4
88	1	6	0
89	10	10	0
90		10	0
91	1	13	0
92	6	8	2
93	4	17	6
94		5	5
95		2	0
96		3	0
97		5	0
98		5	0
99	1	1	0
100	2	2	0
101	10	13	8
102	2	17	10
103	1	17	2½
104	3	0	0
105	20	0	0
106		10	0
107	2	1	6
108	2	8	9
109		11	0

Rec. No.	£	s.	d.
110	6	13	4
111	1	10	0
112	22	14	4
113		4	0
114	6	7	3
115	2	0	0
116	7	17	11
117	3	12	10½
118		7	10½
119	2	6	6
Anon.	8	0	0
121	8	0	6
122		7	6
123		6	0
124		2	6
125		2	3
126	2	3	0
127	2	5	0
128	2	7	6
129	1	0	0
130	5	0	0
131	32	12	11
Anon.		10	0
133	1	6	0
134	7	3	9
135	1	11	2
136		6	6
137	1	18	0
139		10	0
140	4	1	2
141		5	0
143	3	17	9
145	298	6	4
146*.....	98	10	0
	£860	6	11

HERALD FUND

2	3	2	0
21		12	0
37	1	8	0
39	8	12	6
40	1	5	6
41		2	0
45		14	6
48	1	10	0
82	1	5	0
100		10	6
121	1	12	7
134		15	2
138	4	10	0
142	12	10	0
	£38	9	9

PENSION FUND

52	38	9	10
53	46	14	11
84	17	10	0
85	6	13	5
144	11	12	2
	£121	0	4

SUSTENTATION FUND

86	7	10	0
87	45	0	0
	£52	10	0

L.Z.A.

1	10	0	0
2	1	6	6
3	2	19	11
4	4	16	4
5	1	0	4
6	4	10	0
7	1	2	1
8		3	0½
9	2	4	0
10		6	0
11		15	2½
12		13	3
13		10	0
14	5	0	0
15	1	15	0
16		10	0
17	2	12	2
18	6	4	3
19	2	15	4
20	1	5	0
21	1	11	0
22	1	1	0
23	10	10	0
24		15	0
25		15	6
26	1	16	0
27	7	5	3
28	1	10	6
29	3	9	0
30	1	3	6
31	12	0	0
32	41	13	4
33	5	0	0
34	1	0	0
35	5	0	0
36	2	11	6
37	2	0	0
38	5	3	6
39		12	3
40	6	0	0
41	1	6	0
42	1	0	0
43	1	17	6
44	1	1	6
45		8	0
46		10	0
47		10	0
48		7	0
49	46	2	9
50		15	0
51		6	0
52		18	6½
53	1	13	0
	£218	1	0½

*Indian Christmas Present Fund.

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent 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 General Secretary, **Pastor J. K. Thorpe, 33, Abbotts Park Road, Leyton, E.10,** 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.**

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No. 50. FEBRUARY—MARCH, 1938.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



"A Little Outcaste."

Issued by the

Strict Baptist Mission

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

THE PERSISTENT DAISY.

by Amy M. Poole, Paniadipatti.

I NAMED her this, for although she is not much like a Daisy in other characteristics, she is like one in her persistence. She is one of our girls, her real name being Elizabeth. Elizabeth was most persistent in her efforts to get into the Paniadipatti Girls' Hostel. Her Father did not want her to come, but her Mother did, so one day the Mother brought her along. Later, her Father came and took her away. Then once more in June, 1930, Elizabeth got into the school. Her Father tried to get her away again; and on one occasion he brought sweetmeats such as are dear to the heart of an Indian child, and hoped to entice her away by these, but Elizabeth asked him to put them down on the verandah, and said that she would come and fetch them when he had gone.

She was a little jungle child, seldom tidy, and often troublesome, but she loved being in school. Her stay this time was a short one. In July we held the Harvest Festival meetings which the Father attended, and he watched his opportunity, and took Elizabeth home once more.

When I used to visit her village she would take hold of my hand and come to each house with me, pleading with me to persuade her Father to let her return to school. One day she was very naughty and threatened to drown herself if her Father would not allow her to return. Poor little girl, she was so eager to learn. Then in 1932 she returned to us for the third time, with her Father's consent.

A Changed Character.

At the beginning of the year she was very troublesome, often fighting with other girls, but later on that year Miss Putnam was able to write of her:—"There is a very real change in this girl. She prays with feeling in classes for little girls and seldom needs scolding." Our little wild girl was changing. Her school days were much interrupted by these comings and goings, and then she had to be away because of her Mother's illness and the death of her Grandfather. Thus, when she finally left, never to return again, she was only in Standard II. She possessed a Bible which she could only just read. Although this little lady never returned to school again, her time in school was not in vain. A few weeks ago I visited Elizabeth. She is now 17 years of age, is happily married to a Christian man, has a home of her own, and a lovely



Madras Children—a class started by Miss Poole.

wee baby to train and send to school. Her home is beautifully clean, and she herself is neat and tidy, such a different girl from the wild little lass who had such difficulty in getting to school.

Determined as Ever.

We have a night school for women who cannot read in Anbinagaram, and have promised to give a Bible to any woman who learns to read properly. Elizabeth's Bible is very old and she wants a new one, so is trying to join the night school. She told me that the Bible-woman would not allow her to join; and was cross with me when I told her the school was for those who could not read at all, but that she could attend and help someone else to learn. She said, "Shall I get a new Bible if I do that?" "No," said the missionary, "If you want a Bible you must buy one." "But I have no money, how can I buy a Bible?" Then I told her that as an "Old girl" she could have one for half-price. Next time, when I was in Anbinagaram, Elizabeth was there to meet me at the house where I was visiting, and said, with her finger up-raised and her head shaking, "Now I want that Bible. You give a Bible or " Pilgrims' Progress" to "old girls" on the occasion of their marriage! You did not give me one, did you?" I reminded her that I did not know of her marriage and I was in Madras at the time. "Oh," said Miss Persistent, "But you will give me one now, will you not?" Of course, I gave her one.

That Bible will be read daily in that little home. Do you read yours?

UNCLE ARTHUR HOLDS A SPECIAL SERVICE.

by H. A. Huckett, Sendamangalam.

FOR some months past we have been very pleased to see such a large number of children attending our Sunday morning service at Sendamangalam. Both grown-ups and children sit on the floor for public worship, and we can always find room for a few more people by squeezing up more closely together. As they all move up or down the chapel in this way, the effect is something like a "human concertina," and the deacons who act as sidesmen look as if they are playing it. The side on which the women sit is very colourful.

Bringing their Treasures.

Last Sunday we held a "Bible Object Service" to encourage the children to come to God's House, and over eighty objects mentioned in the Bible were brought along. Some of these objects had been most carefully and cleverly prepared. Before the service started the missionary and the preacher at Sendamangalam received them as they were brought in by the children. Three tables were needed to hold them all. The Service began with a prayer, and the singing of "There's a Friend for Little Children," after which a suitable scripture lesson was read, while the rest of the time was devoted to the objects. Each object had a label with the name of the child and the text chosen, written on it. The children were called upon in turn to stand and say their verses, while the missionary or the preacher showed the object and made some fitting remarks upon it. Everyone was kept interested for nearly two hours, and many helpful messages were received through seeing and hearing about these Bible objects. In order to vary the service, children from various S.B.M. Sunday Schools sang special lyrics from time to time.

A Strange Collection.

Objects brought were:—an axe, bread, salt, milk, honey, yeast, a sword, a lamp, a dart and shield, a flag, a sling, loaves, and fishes which were made of cardboard; and many other things. Several children brought very nicely made models, such as a grape vine, the house on the rock, and the house on the sand; while one boy carried a huge model of Noah's Ark (complete with animals) all the way from Pottanam, a village some 2½ miles distant. A live goat, a lamb, a cock, and a dove were brought, and made quite an excitement. A Hostel girl brought a home-made idol, which we promptly smashed as soon as she had said her verse. Idols are certainly mentioned in the Bible, but we did not expect one to be brought into a Strict Baptist Chapel.

Pray for the Children.

The service closed with the hymn, "Jesus is Our Shepherd," and prayer. We had the largest gathering of grown-ups as well

as children that we have had for months. All kinds of people were there, rich and poor together. It was a wonderful sight to see so many happy faces on Sunday morning, and to see every child eagerly watching, waiting, hearing and repeating God's word. This service was well worth while, and we feel sure it was very helpful to all who gathered with us. Our prayers ascend to the Lover of little children, that He may call the boys and girls of Sendamangalam to Himself. "Forbid them not, for of such is the Kingdom of Heaven."

SALT IS GOOD.

by Beatrice L. Mowle, Namakal.

WE have a proverb in Tamil which runs something like this: "Things unseasoned by salt must be thrown on the rubbish heap." One of our forms of punishment in our Indian Hostels is to give rice without salt. I want to tell you of a little boy and girl who have been coming to our Sunday School for some time. They came through the influence of some of our Christian boys and girls, who, having salt in themselves, have attracted others.

The boy's name is Muthu, which means a "pearl." He is about thirteen years of age, and can read a little, but with difficulty. He is only a servant boy, and, although he is living with people who are kind to him, he has little time for study. When the other boys were learning verses of scripture to repeat on our anniversary day, he said, "Amma, I have a very great desire to learn to read better, and I like reading the Bible very much. I know a few verses of the 91st Psalm, may I repeat those on the anniversary day?" He repeated the first ten verses without a mistake.

Pappau is a little Hindu girl who has been attending our Sunday School for the past two years. She was given a Bible this year, the first prize for regular attendance. She wanted to associate herself definitely with our Christian girls when they sang a lyric on the anniversary day, declaring that Christ Jesus is the only true God. Are we each an influence for good amongst those with whom we dwell? Let us try to bring others to our Sunday School, so that they, too, may hear of the Lord Jesus, and His wonderful love. Jesus said, "Ye are the salt of the earth: but if the salt have lost his savour wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Little children, little children,
There's a glorious work for you to do.
Seek it early, pray for guidance
And the Saviour will His strength endue."

CONSIDER.

Consider is a wonderful word with a wonderful beginning. It comes from two Latin words:—"con," meaning "together," and "sideris," meaning "of a star." Have you ever looked up to the deep blue of the night sky and watched the stars? Have you realized that most of those stars are so large that hundreds of thousands of Earths could be packed inside each star and leave room to spare; also that the number of the stars is something like the number of grains of sand on all the sea-shores of the world? When one thinks of this one begins to "consider," or "think with the stars." David went out one starry night and began to "think with the stars." He said, "When I consider Thy heavens, the work of Thy fingers . . . what is man that Thou art mindful of him?" The Bible is often calling us to consider, to stop and think, to ponder, to meditate upon, in order that our thoughts may turn to God, that we may wonder at His Grace and His Love to frail mortal man.

Lower Group, age under 12.

In each of the following sentences some words have been purposely left out. In the first sentence one word is missing; in the second sentence two words; and so on up to six. Find the sentences and write them out **including and underlining the** missing words; and giving book, chapter and verse where found

1. Stand still, and consider the works of God.
2. Thus saith the Lord; consider your ways.
3. Consider the lilies, how they grow.
4. Know and consider it in thine heart, that the Lord is God.
5. That they may consider and understand, that the hand of the Lord hath done this.
6. Then I considered it well and received instruction.

The answers are found in Deuteronomy 4; Job 37; Proverbs 24; Isaiah 41; Haggai 1; Matthew 6. They are not in the same order as the words.

Upper Group, age 12 and under 16.

Answer these questions as well as those set for the Lower Group. The first sentence has seven words omitted, and so on up to twelve.

7. Fear the Lord and serve him; consider how great things he hath done for you.
8. Consider Christ Jesus; who was faithful to him that appointed him.
9. Because he considereth and turneth away from his transgressions, he shall not die.
10. For that which had not been told them shall they consider.
11. All men shall wisely consider of his doing.
12. Consider the ravens; for God feedeth them.

The answers are found in Isaiah 52; Psalm 64; Luke 12; Hebrews 3; I Samuel 12; Ezekiel 18. They are not in the same order as the words.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Search are not eligible for another prize until June, 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, FEBRUARY 28th, 1938.

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 that so many found time to do the Searcher; and many of the papers showed signs of very careful searching. "Providence" Sunday School, Streatham, sent in entries for the first time, and made a good start by tying with other schools for the second highest place in the list. We welcome 26 new searchers. The names are in order of merit.

Upper Group, age 12 and under 11.

Prizewinners: 1, Muriel Dungey, aged 14, Devonshire Rd. S.S. Greenwich.
2, Gweneth Stannard, aged 12, Southall.

Special Mention: Peggy Key and Joyce Key.

Highly Commended: Peggy Boggis, Elsie Dungey, Betty Kirby, Doris Crowhurst, Violet Culliford, Violet Pond, Annie Bromley, Olive Painter, Norman Ing, Clifford Pond, Lucy Brownrigg, Muriel Culliford, Marian Parker, Caleb Chapman, Dorothy Jones, Elizabeth Cole, Gladys Hampshire, Jean Marsh, Gwen Parker.

Commended: Doreen Dorkins, Gordon Farmer, Ruth Sayers, Hilda Jones, Audrey Balchin, Dorothy Orange, David Jones, Eileen Brookes, Olive Grimwood, Mary Relf, Mabel Hawes, Vera Gurney, Joyce Hodson, Phyllis Miller, Vera Barnes, D. Turner, Ruby Marjoram, Hilda Lee, Phyllis Nash, Dorothy Rook, Barbara Marjoram, Margaret Hawes, Ruth Relf, Sidney Smith, Jean Davidson, Joyce Ballinger, Ruth Greengrass. The following sent references only: Benjamin Clover, Grace Innes, Florence Turner, Grace Weston, Iris Wornell, Leslie Feltham, George Abbott (Stoke Ash), Doreen Honnor, Phyllis Varndell. Answered Upper Group only: Peter Layzell, Margaret Layzell, Dorothy Adams, Phyllis Adams.

Lower Group, age under 12.

Prizewinners: 1, Peter Driver, aged 10, Crowfield S.S.
2, Peter Wilkinson, aged 8, Providence S.S., March.

Special Mention: Edna Phillips, Albert Driver, Albert Chapman, Doris Irene Fuller, Ronald Key.

Highly Commended: Sylvia Cheek, Arthur Wallis. Leslie Jones, George Abbott (March), Ronald Cherrill, Ethel Faulkner, Harold Abbott, Victor Palmer, Dennis Cheek, John Bryant, Muriel Dovey, Eileen Brownrigg, Kenneth Poulding, Harry Wallis, Hazel Brownrigg, Beatrice Newstead, Joyce Gotobe, Michael Hitchcock, Malcolm Endersby, Eileen Turner, Betty Balchin, Rene Vaughan, Ralph Endersby, Donald Christie, Oliver Toms, Brenda Wallis, Pamela Revett, Eric Palmer, Rodney Baker, Olive Westcott, Joan Hampshire, Kathleen Fox, Eleanor Parker, Daisy Palmer, Janet Christie, Stephen Layzell, John Balchin, Jean Etheridge, Myrtle Honeysett, Audrey Etheridge, Marsina Girling, Edith Girling, Laurie Christie, Kathleen Walshaw, Sheila Walshaw, Annie Howell, Rosetta Thorne, Lilian Crawford, Rose Cullen, Dulcie Marjoram, George Smith, Margaret Field, June Mattocks, Betty Teale.

Commended: Derek Meader, Raymond Honnor, Brenda Denman, S. Ball, Agnes Abbott, Mabel Gammons, Jean Gall, Joyce Honnor, Beryl Jessop, Joan Jessop, Margaret Ballinger, Monica Abbott, Gladys Honnor, Amy Hawes, Leslie Etherington, Daphne Bundy, Irene Wray, Margaret Mills, Peter Etherington, John Etherington, Barbara Holmes, Rose Hill, Ruby Davidson, Edna Barr, Joan Wray, Mary Etherington, Louie Roberts, Kenneth Collins, Jean Bundy, Joyce Tinham, Joyce Simmons. The following sent references only: Roy Leaver, Doris Jermyn, Robert Turner, Hilda Houghton, Thomas Weston, K. Saunders, Peter Jermyn, Allen Currie, Marjorie Howlett, Alan Toms, Edith Mitchell, Norman Saunders, Joseph Smith, Clifford Saunders, S. Fowler, Kathleen James, V. Stirling. **Not for Competition:** Miss Dorothy Best.

Chadwell Street and West Ham tied with the highest number of entries. Five schools tied for second place.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Wednesday, December 8th, was a great day at Paniadipatti, for on that day the Indian Christians saw their first wedding between a white man and woman. The little chapel was crowded to overflowing when Miss Doris Goddard and Mr. Wilfred Kuhrt were married by Mr. D. Morling. You will all remember the interesting articles on the Sun-Ray School at Tathankuppam sent to "Rays" by Mr. Kuhrt, and, now that he and his wife are beginning work at Kovilpatti, we pray that they may both have God's blessing upon their labours and very many happy years of useful work ahead of them. We shall look forward to hearing from them in this magazine.

With this number we start a new year for "Rays from the East." We want the year 1938 to be a great success and to have more and yet more entries to the Bible Searcher, and still more members of the Sun-Ray League. We hope that many boys and girls will begin to take an interest in the stories told concerning the work of the Strict Baptist Mission in India; so that they may learn much about our Mission and its great task. Why is it that we take such an interest in our school team—whether it be the cricket, football or hockey team? It is because those who play in the team are our representatives, they play for us and for our school. In just this way our missionaries go out to India as our team. They go out to India to do a work for the Kingdom of Jesus Christ. But this is our work, too, and is done by them, firstly for Him, and then on our behalf. I want you to think of the Strict Baptist Mission as OURS and to pray for the missionaries as OUR missionaries, so that, even though we are but young, we may do our bit in supporting our own team.

I was pleased to receive letters this month from :— Phyllis and Dorothy Adams (why not try to earn your Sun-Ray League Certificate?), Annie Bromley, Lucy and Eileen Brownrigg, Albert Chapman (thank you for Christmas card), Ben Clover, Elizabeth Cole, Margaret Hawes, Grace Innes. Dorothy and Leslie Jones, Edith Mitchell, Phyllis Nash, Herbert Newland (do hope you are better, Herbert), Victor Palmer, Marian Parker, Clifford C. Pond look for "gift" in Psa. 72, 15), and Ruth Sayers.

May God bless you all.

Your loving,
UNCLE PETER.

LATE NEWS.

"Salem," Richmond, Junior Y.P.S. sent me a Postal Order for 5/- for the Sun-Ray League School, per Connie Lithgow. Thank you very much.

Stilling the Storm.

Feb.	7 M	**Mark 4, 35-41**
	8 Tu	Gen. 9, 8-17
	9 W	Psalm 65, 1-8
	10 Th	Psalm 104, 1-9
	11 F	Psa. 104 10-23
	12 S	Psa. 104, 24-35
	13 Su	Mark 6, 45-52

The Legion of Devils.

Feb.	14 M	**Mark 5, 1-13**
	15 Tu	**Mark 5, 14-20**
	16 W	Matt. 4, 1-11
	17 Th	Matt. 12, 22-30
	18 F	Matt. 12, 38-45
	19 S	Luke 10, 17-24
	20 Su	Rev. 20, 1-10

The Journey to Jairus' Daughter.

Feb.	21 M	**Mark 5, 21-34**
	22 Tu	**Mark 5, 35-43**
	23 W	Psalm 20, 1-9
	24 Th	Luke 7, 11-17
	25 F	Luke 18, 1-8
	26 S	Psalm 46, 1-11
	27 Su	John 4, 46-54

Review.

Feb.	28 M	**Mark 1, 1-15**
Mar.	1 Tu	**Mark 1, 21-34**
	2 W	**Mark 1, 35-45**
	3 Th	**Mark 2, 1-12**
	4 F	**Mark 4, 1-12**
	5 S	**Mark 4, 13-25**
	6 Su	**Mark 4, 35-41**

The Syrophenician Woman.

Mar.	7 M	Mark 6, 1-6
	8 Tu	Mark 6, 7-13
	9 W	Mark 6, 30-34
	10 Th	Mark 6, 35-44
	11 F	**Mark 7, 24-30**
	12 S	**Mark 7, 31-37**
	13 Su	John 12, 20 26

Feeding Four Thousand.

Mar.	14 M	**Mark 8, 1-9**
	15 Tu	**Mark 8, 10-21**
	16 W	Mark 8, 22-26
	17 Th	Mark 8, 27-33
	18 F	Mark 8, 34-38
	19 S	John 6, 35-42
	20 Su	John 6, 43-51

Displaying His Glory.

Mar.	21 M	**Mark 9, 1-7**
	22 Tu	**Mark 9, 8-13**
	23 W	Mark 9, 14-22
	24 Th	Mark 9, 23-29
	25 F	Mark 9, 30-37
	26 S	Mark 10, 13-22
	27 Su	Psa. 24 1-10

The Wicked Husbandmen.

Mar.	28 M	Mark 11, 1-10
	29 Tu	Mark 11, 15-19
	30 W	Mark 11, 20-26
	31 Th	Mark 11, 27-33
Apr.	1 F	**Mark 12, 1-12**
	2 S	Mark 12, 13-17; 41-44
	3 Su	Isaiah 5, 1-7

Crucified for Sinners.

Apr.	4 M	**Mark 15, 21-28**
	5 Tu	**Mark 15, 29-36**
	6 W	**Mark 15, 37-41**
	7 Th	John 3, 14-21
	8 F	John 12, 23-33
	9 S	1 Pet. 2, 17-25
	10 Su	Rom. 5, 1-10

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RAYS FROM THE EAST

FOR YOUNG PEOPLE



Tathankuppam.
Three cheers for the Sun-Ray League.

Issued by the

Strict Baptist Mission

Of Mr. W. J. Shipton, 45, Pagoda Avenue, Richmond, Surrey.

Price, 3/- per 100, postage extra.

CHRISTMAS IN INDIA.

You will all be surprised to hear about Christmas so long afterwards, but Indian letters take a long time to reach England. Two of our missionaries write to tell us how the Indian boys and girls enjoyed their Christmas and we gladly publish both letters.

AT TATHANKUPPAM.

by Mrs. D. A. Thrower, Madras.

ON Tuesday, 25th January, 1938, we set out to go to our Sun Ray school. We did not go empty handed, as the tricycle was bearing its precious load of love gifts from the young friends in England.

As we approached the place where the cart track ends and where we usually park the tricycle, we noticed that a number of houses had been newly erected, and asked for an explanation. It appears that Tathankuppam suffered so badly from the recent floods that a number of families have deserted their homes in the village and are building them afresh on this rising ground. A very sound policy that, and one which makes the missionary wonder whether the Sun Ray school will have to be moved also.

Arriving at the school, we found the children all eagerly waiting in suppressed excitement. This was a high day for them. First of all the register was inspected and comments made regarding the irregular attendance of certain children. It was explained to them that the most regular children would receive the best gifts.

After the gifts had been distributed, and the garments donned by the children, we all went out into the school compound. We first clapped, and then cheered lustily for the Sun-Ray-League at Home. The teacher then said a few words to express a message of thanks and salaam to you all.

As the children ran home, some were waving their garments, some were bouncing balls and others sampling their mouth organs. Little girls ran home to their mothers and shyly uncovered their dollies, as neighbours stopped them on the way.

Tathankuppam is now in the middle of its rice harvest. The heavy rain and floods which destroyed the houses, proved beneficial to the crops, so that the people are having a record harvest. There is a field right opposite your Sun-Ray School. Look out for the picture in our next issue.

ON THE KOLLI HILLS.

by Miss M. Wilkins, Kolli Hills.

AFTER the Christmas boxes arrived from England, we unpacked and sorted everything, and put aside the clothes and toys for our Hostel girls and boys. We tried to place them in a room where nobody could see us, but we often saw little faces peeping in at the window. It reminded us of home, when Mother tried to hide the

Christmas presents and little hands and little eyes were busy trying to find out where they were. At last, all the parcels were tied up and labelled, and put in a safe place until Christmas Eve.

On Christmas Eve, our children did not hang up their stockings, for they have none, but at about 4 p.m. we rang the Church bell and all the children came to the bungalow, and, after we had taken away the sheets of galvanized iron surrounding the verandah, they were surprised and delighted to see a huge Christmas tree full of all sorts of lovely things which you had sent to us from England. We all sang a hymn, and then lit up the candles. I cut the presents off the tree, while little Mark Champion ($3\frac{1}{2}$ years old) handed them to the children. They were all delighted and went away to try on their new clothes.

Christmas Morning.

The next day was Christmas. No bells could be heard; but, before dawn, the Hostel girls were singing carols at my window. These carried my thoughts back to England, and I remembered that you would probably be fast asleep. Soon after I was up, and before breakfast, little ones trotted to my door and asked us whether they might take some flowers from the garden. There was going to be a wedding and the children wanted to make the garlands for the bride and bridegroom. We picked every flower we could find in the garden, and, at 8.30, we had our Christmas Service in the Chapel. All the children came in their new clothes. The girls wore pink ribbons in their hair; as many as could, found a flower and put it there too—quite a custom out here.

After the wedding a crowd of children from five schools in the surrounding district, were waiting for their presents. We distributed to all of them; to some, a shirt; to others, a dress, sweets, marbles, pencils, etc. Just before we had finished this we were called to the wedding feast, so we hurried through and joined in, sitting upon the floor to eat the meal of curry and rice.

The End of the Day.

It was a lovely day and very warm. There was no need for a fire, and we spent the afternoon in a large field at the back of the bungalow, playing games and having races for the children. We then had a hurried tea and, at dusk, gathered our workers and teachers together outside the bungalow and gave them their Christmas gifts.

At 7.30 p.m. we sat down to our Christmas dinner. You must guess what we had, but one item was a very nice Christmas pudding sent to us from England. Now I must thank you for the very lovely gifts and for making our Christmas so happy. Above all, may we be thankful for the greatest of all gifts, the gift of the Lord Jesus Christ, our Saviour.

STROMBOLI.

by Mr. A. J. Morling, Namakal.

IF you were told that to-night at about 9 o'clock you would be taken to see a volcano, what would you say? Some time ago we passed Stromboli, a volcano that rises abruptly out of the sea near the South of Italy. One morning we were told that at about 9.15 that night we should pass this partially submerged volcano; and, consequently, everyone of us—and there were about five hundred adults in our part of the boat—were eagerly looking forward to seing a wonderful display!

A Wonderful Sight.

A little before the time mentioned, people began to gather on the side of the ship, from which we should be able to see Stromboli. Just before 9 o'clock we thought we saw in the darkness the cone-shaped appearance of this huge rock. Soon our doubts were banished as a faint red glow appeared at its summit. Then we saw numerous little lights on the side nearer to us—it was a small village mainly occupied by fisher folk! The moments passed, and, as we slowly swung round this strange island, the shape of the volcano grew more distinct and the red glow that was reflected on the under side of the clouds of smoke beame brighter. Suddenly we heard a rumbling, and, as quickly, the sky was lit up, as tremendous quantities of larva and cinders were thrown hundreds of feet up into the air! As this fell on the side of the volcano, we saw it roll down and down until it reached the sea. When an unusually large amount had been thrown out, it was a striking sight, for the molten larva streamed down like the falling of a long scarlet curtain to the sea

A Tremendous Fact.

Stromboli has been active for hundreds of years, slowly burning, rumbling and emitting larva, smoke and ashes. Many of us who watched the wonderful display were awed—it reminded us of the power and greatness of God. Others who looked on thought it was a great joke, something to be laughed and jested about.

How close the people in that village lived to that great crater! Many of the passengers on our boat wondered how they dared to remain there and felt that it must be very foolish. Those fisher folk were accustomed to it and therefore it meant nothing to them. Some of us remember the time when sin seemed a terrible thing to us, but afterwards we became used to that which once we feared! Read what God tells us about sin in the Bible, think of what it can do; then call to mind these people who live so close to danger on

that lonely island. Remember, too, that Sin is far more awful than Stromboli. We who read this in the "Rays" know how we are to escape from the power and consequence of sin. "How shall we escape if we neglect so great salvation?"



A happy picture taken at the wedding of Mr. and Mrs. W. H. Kuhrt at Paniadipatti on Wednesday, Dec. 8th.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

In this issue you read of the distribution of the Christmas gifts. How many of you will be able to say, "I wonder if my gift was there?" Many of you are helping in this way,but we should be glad if some would start right now and prepare for next September. If you do not know what to do, would you write to me and I will try to help you.

There is just space for one thing more. "Look out for Uncle Arthur!" He is now upon the ocean on his voyage home, and will be visiting the schools and churches before very long. I know you will all give him a great welcome when he comes to your church.

I was delighted with the entry to the last Bible Searcher, and with the letters from:—Audrey Bishop, Ruth Champion (glad to hear from you again), Doris Crowhurst, Peter Driver, Muriel Dungey, Hilda Lee, Edith Mitchell, Bertha Porter (try writing in ink, Bertha), Florence and Hazel Seaman (so glad you are both better), Joyce Simmons, and Peter Wilkinson.

I was delighted to receive a postal order for 13s. from the "Sun-Ray" Sewing Class at Epsom for work sold and pennies brought by the class. Also, per Mr. W. J. Shipton, from the following Sunday Schools:—High Wycombe 2s., Otley 4d., Over 2s., Richmond 11d. Thank you very much indeed.

May God bless you all.

Your loving,
UNCLE PETER.

RISEN FROM THE DEAD.

The Resurrection of the Lord Jesus is, like His Birth, good tidings of great joy. The rulers of this world thought that, having crucified Jesus, they had seen the last of Him, but, praise be to God, He could not be holden of death, for God raised Him from the dead. His resurrection means His victory over death and sin and hell. It means His victory over all the powers of this world and the powers of darkness. It opens the gate of the Kingdom of Heaven to all who believe in Him. It tells us that Jesus had defeated all His foes and that He will defeat all the foes of His children. He ever lives and is now seated on high at God's right hand, until He comes again in glory to reign as King.

Lower Group age under 12.

You will notice that in each of the sentences given below a word is missing. Find these sentences and write them out, including the missing words, and giving book, chapter and verse where found. The words that were left out will form a part of the Easter message, which is found in Matthew 28. Write this out also.

1. He is risen; — is not here.
2. The Lord — risen indeed.
3. It is Christ that died, yea rather, that is — again.
4. That he should be the first that should rise — the dead.
5. Christ being raised from — dead dieth no more.
6. I am he that liveth, and. was —; and, behold, I am alive for evermore.

The answers will be found in Romans 8, Acts 26, Mark 16, Revelation 1, Luke 24, Romans 6. These are not in the same order as the words.

Upper Group, age 12 and under 16.

Please read very carefully. **Do this part first.** Then follow on with the Lower Group questions, writing out your answers in the same way. Write out the complete sentence which is formed by the missing words.

1. — your way, tell his disciples.
2. They departed — from the sepulchre with fear and great joy.
3. Him God raised up the third day, — shewed him openly.
4. As they went to — his disciples behold, Jesus met them.
5. To whom also he shewed himself alive after — passion.
6. Then were the — glad, when they saw the Lord.
7. Knowing — he which raised up the Lord Jesus shall raise up us also.

The answers are found in Acts 10, John 20, Mark 16, Acts 1, 2 Corinthians 4, Matthew 28. They are not in the same order as the words.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Searcher are not eligible for another prize until August, 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, APRIL 30th, 1938.

SUN RAY LEAGUE.—If you would like to know all about the Sun Ray League, ask for particulars when you send in your paper.

RESULT OF LAST BIBLE SEARCHER

We were delighted with the splendid response to this Searcher. 300 entries were sent in—not a record number, but the highest we have had for a long time. Most of the papers gained very high marks as you will see by the number who are highly commended; but the prizes were won by scholars who noticed that there were two verses in Haggai 1 which answered the question. We welcome 71 new Searchers, amongst whom are scholars from Bexley Heath and Hertford—new schools. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Doris Crowhurst, aged 14, Park Ridings S.S., Wood Green.
2, Mary Clover, aged 13, Crowfield S.S.

Special Mention: Muriel Culliford, Violet Culliford, Hilda Jones.

Very Highly Commended: Gordon Farmer, Bertha Porter, Geoffrey Wood, Norman Ing, Vera Gurney, Marian Parker, Mollie Turner, Margaret Hawes, Gwladys Edwards, Hazel Seaman, Benjamin Clover, Lucy Brownrigg, J. Rayner, Muriel Dungey, Elsie Dungey, Arthur Stacey, Joyce Hodson.

Highly Commended: Gwendoline Relf, Grace Weston, Kathleen Braddy, Dorothy Geall, Gerald Plowright, Eric Rayner, Doreen Dorkins, Betty Kirby, William Thomson, Florence Seaman, Gweneth Stannard, Philip Hitchcock, Joan Hampshire, George Abbott (Stoke Ash), Annie Bromley, Sheelagh Quilley, Ronald Lane, Edith Matthews, Kathleen Fountain, Dorothy Steward, Joyce Elstob, Elizabeth Cole, Elsie Mutimer, Dorothy Adams, Renee Vaughan, Phyllis Varndell, Alfred Coman, Gwen Parker, Olvée Painter, Leslie Hill, Joyce Key, Peter Layzell, Cissie Pearson, Barbara Marjoram, Ruby Marjoram, Kenneth Hart, Iris Wornell, Freda Hall, Emily Hodson, R. Greengrass, Lilian Leach, Phyllis Miller, Grace Innes, Peggy Key, Richard Freeman, Cyril Clarke, Mary Relf, Donald Redhead, Margaret Layzell, William Debenham, D. Turner, Doreen Beviss, Evelyn Cole, Renee Coleman, Jean Marsh, K. Saunders, Olive Grimwood, Beulah Hart, Jean Davidson, Caleb Chapman, Margaret Marshall, Donald Miller, Mary Young, Joan Etherington, Mabel Hawes, H. Gilbey, Joyce Ballinger, Eileen Brookes Barbara Wheeler, Dorothy Rook, Nancy Costin, Kathleen Goddard, Patricia Burdett, Ruth Champion, Dudley Anderson, K. Lane, T. Walford, Doreen Honnor, Phyllis Adams Dorothy Orange, Ellen Grumball, Doreen Edwards.

Commended: Florence Turner, Eileen Wood, Dorothy McCoombe, Florrie Kenyon, Muriel Rushforth, Ivy Philpot, Hilda Lee. Answered Upper Group questions only: Grace Kenny, Douglas Nuttall and Amos Portwood. Answered Lower Group only: Rosetta Thorne.

Lower Group, age under 12.

Prizewinners: 1, Sylvia Cheek, aged 11, Hainault Rd. S.S., Leyton.
2, Myrtle Honeysett, aged 10, Grove Rd. S.S., Eastbourne.

Special Mention: Brian Honeysett, Derek Endersby.

Very Highly Commended: Freda Stoneham, Eileen Brownrigg, George Abbott (March), Joyce Simmons, Peter Marshall, Stephen Toms, Eva Grimwood, Alec Debenham, Eileen Turner, Joan Jessop, Harold Abbott, Edna Phillips, Doris Fuller, Daphne Bundy, Arthur Wallis, David Church, A. Pilgrim, Kathleen Walshaw, Ronald Cherrill, Connie Miles, Sheila Walshaw, Barbara Holmes.

Highly Commended: Brenda Blinkhorn, Peter Wilkinson, Laurie Christie, John Bryant, Dulcie Marjoram, Dennis Tuck, Muriel Dovey, Olive Westcott, Dorothy Allen, Phyllis Porter, Leslie Etherington, N. Saunders, Mabel Gammons, Roy Leaver, Hilda Grimwood, Beryl Leach, Brenda Wallis, Joyce Dorkins, Albert Chapman, Beryl Jessop, Alexander Thomson, Thomas Weston, Peter Driver, Albert Driver, Joyce Tripp,

Elizabeth Mitchell, Rose Cullen, Victor Palmer, Donald Christie, Vida Long, Sheila Land, Ronald Key, Violet Frost, Iris Pippett, Michael Hitchcock, S. Fowler, Joan Bethell, Alan Toms, Leonard Goddard, Eric Palmer, Clifford Saunders, Joan Trewick, Joan Wray, Margaret Milis, Derek Meader, Daisy Palmer, Brenda Denman, Betty Balchin, Janet Christie, Eileen Gentle, Betty Fountain, Irene Wray, Oliver Thomson, John Balchin, Jean Etheridge, Malcolm Endersby, Doris Jermyn, Norman Abrahart, Dennis Lithgow, Janet Greengrass, Joan Harrow, Joan Bryant, Audrey Bishop, Amy Hawes, Rose Hill, Brian Mayne, Leslie Jones, John Dobbs, Edith Girling, Muriel Medlow, Eileen Clampit, Betty Teale, Margaret Hart, Iris Port, Dorothy Williams, Muriel Buckwell, Rose Collis, Noel Frost, Maisie Catling, Hazel Brownrigg, Doris Braddy, Ethel Faulkner, Audrey Etheridge, Dorothy Townsend, Raymond Honnor, Lilian Crawford, Derek Thompson, Oliver Toms, George Smith, Kathleen Fox, Eleanor Parker, Rhoda Relf, Frank Dungey, Mary Etherington, Hugh Green, Peter Jermyn, Monica Harmer, Roy Blinkhorn, Margaret Faulkner, Douglas Fountain, Marsina Girling, Sylvia Durrant, George Cole, Leila Law, Doris Pickett, Peter Etherington, Joyce Gotobe, Robert Turner, Edith Mitchell, Inez Barker, Charles Portwood, Ivy Kenny, Ethel Yardy, Margaret Endersby, Violet Edwards, Margaret Creswell, Stephen Layzell, David Mills, Sidney Ball, Ruby Hawes, Henry Henthorne, Dulcie Plowright, Kathleen Jarvis, June Mattocks, John Etherington, Daphne Harwin. A paper without name or school, Geoffrey Habermel, J. Gilbey, Phyllis Young, Violet Stirling, Eva Barnes.

Commended: Beatrice Newstead, Jean Gall, Lewis Anderson, Muriel Asplin, Marjorie Barnes, Gertrude Newley, Winnie Stirling, Emme Read, Margaret Lee, Joyce Tinham. Answered four questions only: Annie Howell, Jean Bundy, Maureen Hernan. Joyce Honnor, George Methers, Peggy Simmonds and Doris Webb omitted references. Gladys Cato sent references only.

Not for Competition: The Misses Hope Baker, Dorothy Best, Beryl Bishop, Edith Carter, Freda Carter, Vera Whitney, Messrs. E. A. Bull, Horace Parker, Gordon Stevens.

Several schools showed a good increase in the number of entries; but once again March heads the list, with Chadwell Street second, and West Ham third.

Buried and Raised Again.

Apr.	11 M	**Mark 15, 42-47**
	12 Tu	**Mark 16, 1-8**
	13 W	**Mark 16, 9-16**
	14 Th	Acts 9, 1-9
	15 F	1 Cor. 15, 12-22
	16 S	1 Cor. 15, 35-43
	17 Su	1 Cor. 15, 50-58

Paul Sent Forth.

Apr.	18 M	**Acts 13, 1-8**
	19 Tu	**Acts 13, 9-17**
	20 W	Acts 13, 18-23
	21 Th	Luke 9, 1-9
	22 F	Jer. 1, 4-10
	23 S	Isaiah 6, 1-8
	24 Su	Exod. 3, 1-12

Preaching in Asia Minor.

Apr.	25 M	Acts 13, 38-43
	26 Tu	**Acts 13, 44-52**
	27 W	**Acts 14, 1-7**
	28 Th	**Acts 14, 8-18**
	29 F	**Acts 14, 19-28**
	30 S	Matt. 10, 16-26
May	1 Su	2 Cor. 11, 22-30

Called to Europe.

May	2 M	**Acts 16, 6-12**
	3 Tu	**Acts 16, 13-18**
	4 W	2 Tim. 1, 1-8
	5 Th	Acts 9, 11-18
	6 F	Luke 10, 1-9
	7 S	Luke 17, 12-21
	8 Su	Zech. 4, 1-7

Conversion of the Jailor.

May	9 M	**Acts 16, 19-24**
	10 Tu	**Acts 16, 25-32**
	11 W	**Acts 16, 33-40**
	12 Th	Acts 4, 1-7
	13 F	Acts 4, 8-14
	14 S	Matt. 3, 1-6; 13-17
	15 Su	John 3, 1-8

Thessalonica and Berea.

May	16 M	**Acts 17, 1-9**
	17 Tu	**Acts 17, 10-15**
	18 W	John 5, 33-40
	19 Th	Psa. 19, 7-14
	20 F	Psa. 119, 9-16
	21 S	2 Tim. 3, 10-17
	22 Su	John 1, 1-5; 11-14

Paul at Athens.

May	23 M	**Acts 17, 16-21**
	24 Tu	**Acts 17, 22-28**
	25 W	**Acts 17, 29-34**
	26 Th	John 4, 19-26
	27 F	1 Cor. 1, 18-25
	28 S	1 Cor. 1, 26-31
	29 Su	1 Cor. 2, 7-13

The Gift of the Holy Spirit.

May	30 M	**Acts 2, 1-8**
	31 Tu	**Acts 2, 12-21**
June	1 W	**Acts 2, 22-28**
	2 Th	**Acts 2, 29-36**
	3 F	**Acts 2, 37-41**
	4 S	Joel 2, 28-32
	5 Su	1 Cor. 12, 1-11

Paul at Corinth.

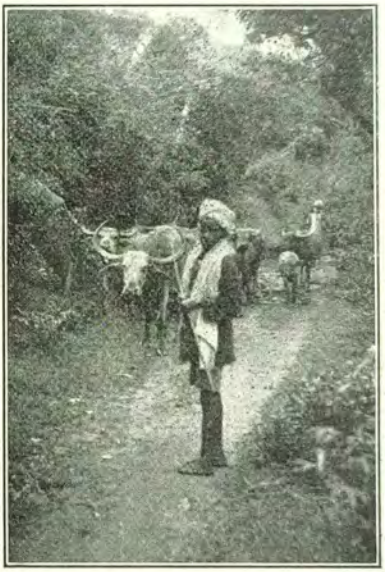
June	6 M	**Acts 18, 1-8**
	7 Tu	**Acts 18, 9-17**
	8 W	1 Cor. 2, 1-8
	9 Th	Matt. 22, 1-7
	10 F	Matt. 22, 8-14
	11 S	Mark 3, 1-8
	12 Su	Luke 4, 16-22

F. J. Lamb, Printer, S.W.11.

No. 52. JUNE—JULY, 1938.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Boys Grazing their Herd of Buffaloes.

Issued by the

Strict Baptist Mission

Of Pastor J. K. Thorpe, 33, Abbotts Park Road, Leyton, London, E.10.

Price, 3/- per 100, postage extra.

COVENANTERS IN INDIA.

Missionary A. J. Morling has kindly sent us this article from the pen of M. Samuel, Boarding Master at Namakal. *We rejoice to hear of the formation of Covenanter's Class in Namakal and send them the greetings and heartiest good wishes of all readers of "Rays from the East."*

Sunday morning, April the 24th, witnessed a happy gathering of Covenanters and well-wishers at the S. B. M. Church, Namakal, to celebrate the first Covenanter's Rally. The meeting commenced with the singing of a well-known Tamil lyric. Prayer and Bible reading followed, then Missionary, A. J. Morling, who was in the Chair, gave a short opening address emphasising the importance of the Day. A boy holding a large Covenanter's shield, then sang a Tamil song giving the meanings of the Symbols. Then, two boys recited 1 Corinthians 13, and Psalm 1. A short address was given by a Covenanter on the following Crowns which were drawn on cardboard.

1. The Crown Incorruptible. 1 Corinthians 9 : 25.
2. The Crown of Righteousness. II Timothy 4 : 7, 8.
3. The Crown of Life. James 1 : 12.
4. The Crown of Glory. I Peter 5 : 4.
5. The Crown of Thorns. Matthew 27 : 29.

Six other boys, holding a piece of cardboard, cut out in the shape of an open Bible gave a short address on the six things to which the Book is compared:—

1. A Spiritual Food.
2. A Lamp.
3. A Mirror.
4. A Fire.
5. A Sword.
6. A Treasure.

With the singing of the Hymn "There's not a friend like the lowly Jesus," the morning meeting closed.

At 4.30 p.m. the evening meeting was held, and there was a good gathering. After singing some choruses, Missionary, A. J. Morling gave an address on "The Origin and the Meaning of Covenanters." Then at 8 p.m. we had a lantern lecture on "Jesus of Nazareth." After a short prayer, our Rally ended. It was grand to know that God was with us all the time and that so many of us were rejoicing in His presence. We praise and thank God for our first Covenanter's Rally, and for those who showed so much interest.



Namakal Covenanters Class.

CHRISTMAS BOXES 1938.

HOW many boys and girls are beginning to think of Indian boys and girls on Christmas Day? Now is the time to start, if you have not already begun, for the boxes will have to be packed in September.

Last year, 23 big cases were sent out and they weighed so much that they cost a lot of money for carriage and customs duty. We want, this year, to see that each child in India gets a present just the same, but we also want those cases to be not quite so heavy and suggest the following gifts as being most suitable.

Small dolls (about 10 inches) with *soft bodies*, dressed at home; work-bags; needle books; and pin-cushions (flat, not stuffed).

The many garments sent are all appreciated and valued but, if you are uncertain what to make, please write for advice to, Miss H. V. Harris, 7, Carlton Hill, St. John's Wood, London, N.W.8.

Please do not send anything made of celluloid.

So far the girls have the best of it. Boys like heavy things such as marbles, mouth-organs, whistles and balls and these are the things that cost most in carriage. Even so, the boys must not go short and we are hoping that we shall be able to send out enough money with the boxes to buy all the balls and mouth-organs that we want, in India, instead of in England.

Ask your Sunday School Superintendent or your Teacher to start a Christmas Gift Box in your Sunday School and then, instead of spending your pennies yourself, drop them in the box and let our missionaries spend them in India for you.

SKIPPING.

By Violet D. Green Paniadipatti.

THERE are more kinds of skipping than the kind which is accomplished by means of a skipping-rope; and lest the title of this article should make some think that "This is a yarn for the girls": let me say that I am not intending to write about skipping races or skipping games of any kind. It was another kind of skipping which I saw, and which so interested me, that I resolved to tell you about. It was performed by a very small chubby boy, about four years old.

Carelessness.

He stood in a row with other little fellows in his school, and perhaps because the missionary was there, they all stood up as straight as they could, like a row of small soldiers. They had been asked to count from 1 to 10, and some had counted perfectly, and sat down with such pride as the teacher and the missionary commended them. Some had needed a little help to enable them to reach number ten. The hero of this little story, however, managed more quickly than any, for in much less time than it takes me to write, he had counted up to not 20, nor 40, nor 60, but 99. How was it done? Of course he had learned the art of skipping, and to our amusement, this is how he counted: 1, 2, 3, 4, 5, 6, 7, 8,—99! That was good skipping don't you think? But that is a kind of skipping which many others do as well as our four years old little Brownie. I am sure that every reader of "Rays", like myself, has at some time or other skipped pages of lesson books, such as History, Geography, and Grammar, and even certain parts of story books. I am afraid that parts of God's Word are often overlooked also.

Disaster.

We shall all learn sooner or later that, in the end, such skipping does not pay. God calls us to repentance in order to lead us to believe on the Lord Jesus Christ. To skip over, or to disregard the call is sure to end us in disaster, if we persist in such a course. May no reader of "Rays" ever come to such an end, and, if any who read this little message are even now indulging in this mad form of skipping, may God's Holy Spirit prevail upon such to abandon it.

OUR PICTURE PAGE.

This is a new feature of "Rays." Mr. Kuhrt has kindly sent some photographs from India, with notes to tell you all about them. We publish our first picture in this issue.



Front Row.—(left to right) Miss B. Mowle, Miss A. M. Poole, Miss Stella Hazel, Miss M. Wilkins and Miss Grace Hazel.

Middle Row.—Mrs. H. A. Huckett, Mrs. A. J. Morling, Mrs. W. H. Kuhrt, Mrs. D. A. Thrower, Mrs. D. Morling, Mrs. J. M. Brand, Miss V. D. Green and Mrs. G. F. Champion.

Back Row.—Mr. H. A. Huckett (holding his daughter, Joyce), Mr. A. J. Morling, Mr. W. H. Kuhrt, Mr. D. A. Thrower (holding his son, Martin), Mr. D. Morling (holding his grandson, Alec), Mr. E. Orchard and Mr. G. F. Champion (holding his son, Mark).

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

There has been a very important change amongst the officers of our Mission. For thirty-two years Pastor W. Chisnall was the beloved Secretary of the Mission, and there can be few of you but have seen and have heard him, as he has travelled the country upon deputation work. In June of last year, Pastor Chisnall laid down this work, and, for the time being, one of the friends of "Rays," Mr. W. J. Shipton, undertook the duties of Secretary.

The Council of the Mission have now asked Pastor J. K. Thorpe to be the Secretary of the Mission as from the first day of May last. We all join together to welcome our new Secretary and express the hope that he may be made a real blessing to the work of the Mission. We trust also that he may find much happiness in the work. We want you to look out for Mr.

Thorpe when he comes to your Church or your school, and, if you are a member of the Sun-Ray League or a Bible Searcher, you will want to give him a welcome. We hope to hear more of him from time to time within the pages of "Rays."

I was delighted to receive a gift of 10s. from the "Mount Zion," Chadwell St. Sunday School, per Mr. S. G. Nunn. Also I should like to thank these boys and girls for their letters: Sylvia Cheek, Mary and Ben Clover, Doris Crowhurst, Elsie and Muriel Dungey, Eileen Gentle, Myrtle Honeysett, Edith Mitchell, Cissie Pearson, Bertha Porter, Jean Smith, Daphne Staff, Aileen and Joan Young.

May God bless you all.

Your loving,

UNCLE PETER.

A NEW NAME.

Boys and girls often have names that really do not fit. "Herbert" means "bright warrior," but many Herberts are too peaceable to be fighters. "Winifred" means "white wave," but some Winifreds have dark hair. Bible names, however, often give us the key to the man; think of Abraham, "father of a multitude"; John, "grace of God"; David, "beloved." It is not an easy matter to change one's earthly name, but God has promised that He will give to His children a new name, which will be so glorious and so fitting that they will be glad to wear it for ever and ever. Here are some of the names by which God calls His children.

Lower Group, age under 12.

We want you to find some of the beautiful names that God has given to His children. Read the chapters through very carefully, and when you have found the names write out the verses **in full,** giving the book, chapter and verse where found.

1. My sons and daughters.
2. Children of light.
3. Children of God.
4. Children of the Highest.
5. Children of Zion.

The answers will be found in Luke 6; Galatians 3; Psalm 149; 1 Thessalonians 5; 2 Corinthians 6; but the chapters are not in the same order as the words.

Upper Group, age 12 and under 16.

6. Sons of God.
7. Children of the living God.
8. Children of the bridechamber.
9. Children of the resurrection.
10. Children of the kingdom.

You must find the answers to these as well as the Lower Group questions; and they will be found in Mark 2; 1 John 3; Romans 9; Luke 20; Matthew 13.

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 las Searcher are not eligible for another prize until October, 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, JUNE 30th, 1938.

SUN RAY LEAGUE.—If you would like to know all about the Sun Ray League, ask for particulars when you send in your paper.

RESULT OF LAST BIBLE SEARCHER.

Once again we were very pleased with the number of entries sent in; but most of all with the splendid work. Many of the papers received full marks, thus gaining "Special Mention" for the senders. Most of those who are only "Commended" forgot to write out the Easter message formed by the missing words. You should always read the directions very carefully. We welcome 52 new searchers; two new schools—Carshalton and Eltham; and we are pleased to see entries from Homerton Row and Wellingborough again. Here are the names, all in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Mollie Turner, age 13, March.
2, Joyce Key, age 12, Prittlewell.

Special Mention: Benjamin Clover, Hazel Seaman, Doris I. Fuller, Muriel Culliford, Violet Culliford, Deirdre Clark, Annie Bromley, Harold Abbott, Peter Currie, William Thomson.

Very Highly Commended: Bertha Porter, Marian Parker, Vera Gurney, Gordon Farmer, Gweneth Stannard, Esther Mead, I. Taylor, Gwen Parker, Geoffrey Wood, Betty Kirby, Doreen Banyon.

Highly Commended: Margaret Hawes, Gwendoline Relf, Elizabeth Cole, Joyce Hodson, Kenneth Wood, Joyce Clark, Hilda Jones, Rene Vaughan, Oliver Thomson, Grace Kenny, Mary Clover, George Abbott (Stoke Ash), Lucy Brownrigg, Elsie Dungey, Ruth Relf, Phyllis Miller, Joan Etherington, Doris Crowhurst, Joyce Elstob, Dinah Cook, Olive Painter, Barbara Wheeler, Beulah Hart, Grace Weston, Miriam Bradnam, Violet Frost, Dorothy Orriss, Ronald Lane, Iris Wornell, Peggy Key, Grace Innes, Caleb Chapman, Jean Marsh, Joan Packham, Therza Walford, Nancy Costin, Mary Relf, Cissie Pearson, Peggy Boggis, Audrey Balchin, Muriel Dungey, Gladys Hampshire, Kathleen Braddy, Olive Grimwood, Norman Ing, Margaret Cook, Florence Seaman, Dorothy Jones, Phyllis Adams, Dorothy Orange, Margaret Layzell, Gerald Plowright, Peter Layzell, Doreen Dorkins, Joyce Bass, Kathleen Bishop, Patricia Burdett, E. Raper, Dorothy Geall, Ruby Marjoram, Maisie Osborn, Ruth Greengrass, Ruth Champion, Florrie Kenyon, Joyce Ballinger, Eileen Brookes, Barbara Marjoram, Dorothy Adams.

Commended: Arthur Stacey, Dorothy McCoombe, Bernard Bawden, Joyce Nicholls, Betty Jones, Doreen Beviss, Alice Shearing, Barbara Vines, Kenneth Hart, Eileen Wood, Hazel Green. Florence Hopkins and Daphne Batley answered Upper Group questions only.

Lower Group, age under 12.

Prizewinners: 1, Barbara Holmes, aged 10, "Providence," Streatham.
2, John Balchin, aged 8, Acton Lane Tabernacle.
3, Freda Stoneham, aged 11, Chingford.

Special Mention: Sylvia Cheek, Peter Driver, Albert Driver, Connie Miles, Ronald Cherrill, Doris M. Jermyn, Eileen Gentle, Hugh Green, Lilias J. Thomson, Norman Carter, Betty Clark.

Very Highly Commended: Beryl Jessop, Iris Rhone, Janet Christie, Jean Smith, David Church, Eileen Clampit, Stephen Toms, Hilda Grimwood, Alan Pilgrim, Phyllis Clark, Joan Etheridge, Doris Braddy, Stephen Layzell, Audrey Etheridge, Betty Balchin, Peggy Abbott, Sheila Walshaw, Elizabeth Mitchell, Roy Green, Daphne Staff, Michael Hitchcock, Joyce Austin.

Highly Commended: Ruby Hawes, Megan Smith, Peter Jermyn, Eva Grimwood, Ronald Key, Beatrice Newstead, Iris Raper, Muriel Dovey, Doris Pickett, Susie Collins, Audrey Boorne, Eileen Brownrigg, Joan

Lower Group—Highly Commended (contd.)

Young, Stanley Hodge, Robert Turner, Eva Barnes, Helen Cutmore, John Relf, Albert Chapman, Alan Toms, Ralph Endersby, Peggy Simmonds, Ruth Laker, Brian Honeysett, Peter Wilkinson, Joyce Simmons, F. Dungey, John Bryant, Malcolm Endersby, Alexander Thomson, Norman Abrahart, Muriel Buckwell, Eileen Turner, Victor Palmer, Myrtle Honeysett, Joan Bethell, Edna Phillips, Donald Christie, Margaret Cresswell, Violet Edwards, Aileen Young, Hazel Brownrigg, Derek Endersby, Doris Rance, Joan Homewood, Rita d'Archamband, Kathleen Fox, Leslie Jones, Muriel Asplin, Emma Read, Phyllis Young, Maisie Catling, Dennis Tuck, Dulcie Marjoram, Daisy Palmer, Roland Gentle, Roy Leaver, George Abbott (March), Peter Marshall, Joan Wray, Marjorie McCoombe, Dulcie Plowright, Irene Wray, Daphne Bundy, Hilda Stratford, Stanley Hawes, Lilian Crawford, A. Bishop, Oliver Toms, E. Palmer, June Mattocks, Laurie Christie, Sidney Ball, Mollie Bradnam, Ivy Kenny, Edith Girling, Kathleen Walshaw, Janet Greengrass, Rose Hill, Marsina Girling, Iris Skinner, George Smith, Florrie Allen, Eleanor Parker, Amy Hawes, Jean Gall, Sylvia Durrant, Jean Bundy, Mary Etherington, Joyce Feeney, Joan Barber, Rene Barbrook, Allen Currie, Margaret Endersby, Joyce Dorkins, Joan Fox.

Commended: Pat Mayes, Betty Teale, Violet Smith (omitted one answer), Doreen Edwards, Inez Barker, Nellie Trumpeter, Marjorie Howlett, Maude Hogben, Betty Howard, Flossie Umfreville, Eileen Bawden, Eric Ready, Dorothy Williams, A paper from The Poplars, Over, Dorothy Endersby, Mabel Gammons, Audrey Flower, Irene Lawrence, Kenneth Martin, Joan Trewich, Audrey Pearson, Leonard Goddard, Kenneth Collins, Edith Mitchell, Brenda Denman, June Leeson, A paper without name or address, Lilian Carter, Iris Wiseman, Joyce Tinham, Ivy Cooper, Gladys Cato, June White, Beatrice May, Valerie Coleman, Irene Dust. The following omitted references: Brenda Blinkhorn, Iris Bale, George Mathers, Doris Bale, Maisie Hesling, Margaret Prout. Also tried: Gladys Honnor, Annie Howell, Raymond Honnor, Joyce Honnor, Clifford Saunders.

Not for Competition: The Misses Dorothy Best and Beryl Bishop, Mr. Alfred Heard.

March and West Ham Schools tied for the first place; Eastbourne came second; Chadwell Street third.

Paul at Corinth.

June	6	M	**Acts 18, 1-8**
	7	Tu	**Acts 18, 9-17**
	8	W	1 Cor. 2, 1-8
	9	Th	Matt. 22, 1-7
	10	F	Matt. 22, 8-14
	11	S	Mark 3, 1-8
	12	Su	Luke 4, 16-22

Paul at Ephesus.

June	13	M	**Acts 19, 1-7**
	14	Tu	**Acts 19, 8-12**
	15	W	**Acts 19, 13-20**
	16	Th	Acts 1, 1-8
	17	F	1 Cor. 12, 12-20
	18	S	Eph. 5, 14-21
	19	Su	Eph 6, 10-20

Diana of the Ephesians.

June	20	M	**Acts 19, 21-27**
	21	Tu	**Acts 19, 28-34**
	22	W	**Acts 19, 35-41**
	23	Th	Eph 2, 1-8
	24	F	Psalm 115, 1-9
	25	S	Psalm 2, 1-12
	26	Su	Psalm 3, 1-8

A Miracle and a Farewell.

June	27	M	**Acts 20, 1-6**
	28	Tu	**Acts 20, 7-12**
	29	W	**Acts 20, 13-17**
	30	Th	**Acts 20, 18-27**
July	1	F	**Acts 20, 28-38**
	2	S	Eph. 3, 13-21
	3	Su	2 Tim. 4, 1-8

The Plunder of Jerusalem.

July	4	M	**Jer. 52, 1-7**
	5	Tu	**Jer. 52, 8-14**
	6	W	**Jer. 52, 15-23**
	7	Th	**Jer. 52, 24-30**
	8	F	2 Kings 25, 1-7
	9	S	2 Kings 25, 22-30
	10	Su	Jer. 18, 1-8

Daniel's Purpose.

July	11	M	**Dan. 1, 1-7**
	12	Tu	**Dan. 1, 8-14**
	13	W	**Dan. 1, 15-21**
	14	Th	Heb. 11, 23-29
	15	F	Matt. 19, 16-26
	16	S	Num. 6, 1-8
	19	Su	Matt. 6, 19-26

A Dream Forgotten.

July	18	M	**Dan. 2, 1-9**
	19	Tu	**Dan. 2, 10-18**
	20	W	Job 33, 12-17
	21	Th	Job 33, 18-24
	22	F	James 1, 1-6
	23	S	Acts 4, 23-31
	24	Su	Esther 4, 10-17

The Dream Revealed.

July	25	M	**Dan. 2, 19-25**
	26	Tu	**Dan. 2, 26-35**
	27	W	**Dan. 2, 36-45**
	28	Th	Gen. 41, 25-32
	29	F	Gen. 41, 33-40
	30	S	Isaiah 41, 21-29
	31	Su	Col. 1, 12-20

The Fiery Furnace.

Aug.	1	M	**Dan. 3, 1-7**
	2	Tu	**Dan. 3, 8-15**
	3	W	**Dan. 3, 16-23**
	4	Th	**Dan. 3, 24-30**
	5	F	Isaiah 43, 1-7
	6	S	Isaiah 43, 8-13
	7	Su	Psalm 62, 1-8

F. J. Lamb, Printer, S.W.11.

No. 53. AUGUST—SEPTEMBER, 1938.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Rebuilding at Tathankuppam.
See page 4 inside.

Issued by the

Strict Baptist Mission

Of Pastor J. K. Thorpe, 33, Abbotts Park Road, Leyton, London, E.10.

Price, 3/- per 100, postage extra.



Come to see and hear

UNCLE ARTHUR

at The Sun-Ray Meeting

at 3.30 p.m.

SATURDAY, SEPTEMBER 17th, 1938

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

ALL BOYS AND GIRLS ARE WELCOMED

FOUR HUNDRED YEARS AGO.

FOUR hundred years ago, the first edition of the English version of the Bible was published. No other book has meant so much to the British nation and to the whole wide world as this matchless book—the Word of God. In this issue we give you the story of the man who dedicated his whole life to make this possible and gave us the scholarly translation of the Scriptures very much as we have it today.

Most of you boys and girls have heard of William Tyndale, but how many of you realize what a valuable work he did for England in translating the New Testament from the original Greek version into the New Testament as we have it to-day?

Until Tyndale finished his work no-one possessed a Bible in the English language. We celebrated the 400th anniversary of his death in October, 1936.

Tyndale was born in 1484 in a small village in Gloucestershire, but very little is known of the early life of the distinguished Reformer. He entered Oxford University in 1510, at a time when the religion of England was unstable, and many upheld the Roman Catholic faith. Tyndale was told that, "Man would be better without the laws of God than without the laws of the Pope," to which he replied, "I defy the Pope and all his laws, and if God

spare my life, before many years a common ploughboy shall know more of the Scriptures than you do." Tyndale realized that the people of England needed to be able to read the Bible for themselves, and from it to learn of the saving knowledge of our Lord Jesus Christ. He knew that only "The Word of God" could save England from corruption and spiritual decay; thus from his earliest days the absorbing passion of his life was to translate the Scriptures.

After leaving Oxford College, Tyndale visited London, where he hoped that Cuthbert Tunstall, Bishop of London, would offer sympathy in his great work, but he found that "there was no room in a Bishop's Palace for the Word of God," and he was disappointed. In 1524 he left England for Germany, where he met Luther. The remaining years of his life were spent in Germany and Flanders, where Tyndale worked unceasingly for his cause, and wrote several other books.

Our first English Bible.

The first printed English New Testament was issued in Germany, and created much interest, for never before his time had an English Bible been seen. The good news was sent to England, but King Henry VIII and Cardinal Wolsey tried their hardest to prevent the Bible entering the country. The people, however, were longing to have Bibles for themselves, and copies were smuggled into England and Scotland, hidden inside bales of hemp and cases of other kinds of merchandise.

In London the Archbishop and Bishop Tunstall collected and burnt them in huge bonfires at St. Paul's, but Bibles continued to arrive and were eagerly read. At last the Bishop sent a merchant, Packington, to the continent, with a huge sum of money, to buy up all the printed Bibles, and to burn them publicly in London. Tyndale was delighted to receive the money, for he set to work again, and nine years later a much improved and revised edition of the New Testament was sent to England.

An Abiding Monument.

Soon after his work was completed Tyndale was betrayed by a Roman Catholic spy, and burnt to death at the stake in Flanders. He had always prayed that God should open the eyes of the king to "His Word"; and within a year of his death the king ordered an English Bible to be placed in every Parish Church throughout the country.

We are indebted to this great Reformer and martyr for his wonderful work in making the reading of the Bible possible to every English boy and girl.

LEAVE DAY AT TATHANKUPPAM.

by Beatrice L. Mowle, Madras.

IN India it is hard to remember all the leave days which come along owing to various Hindu festivals. We knew that Good Friday would fall on April 15th, followed by the Easter week-end; so a journey was made on April 13th with the object of seeing the boys and girls at Tathankuppam before the Easter leave.

"Our Little Friends."

On the way we made friends with some little boys and asked them where they went to school, and how far they had studied. They told us that they studied in the Strict Baptist Mission School at Tathankuppam, but that today was a leave day. We went on, feeling rather disappointed at the thought of not seeing or meeting the children in the school; but by the time we had reached the school a little crowd had gathered, and we spoke a few words to them about their homes and school.

The village was flooded out during the monsoon, and the people are now rebuilding their houses on a high piece of ground, about a quarter of a mile away. The people are calling their new building site "the Settlement." We hope that the Strict Baptist School will continue to carry on its work amongst the children, but there is a Telugu school quite near the Settlement, and another Tamil school a little further away. At present, the parents say they want to send their children to the Strict Baptist Mission school, and the children say they want to come, but we know that unless the average attendance is well maintained, the government will not allow us to carry on the school.

"Pray for Them."

We ask the boys and girls who have taken a special interest in the school and children at Tathankuppam to remember them in their prayers, so that we may be guided as to our future work amongst these very poor children. Regular visits are made to the homes of these children by the Bible Women, and although at present we are uncertain concerning the future of the school work, the Bible Women will continue to keep in touch with the children by visiting them in their homes.

OUR PICTURE PAGE.

Here is a picture of a group of schoolchildren taken in an Indian village in the Tinnevelly field by Mr. W. H. Kuhrt. It was taken last Christmas, after the Christmas presents had been given away, and the reason why these boys and girls are looking so sad is that they have received no gift, either because they do not come to school or because they do not come sufficiently regularly. One little chap with a doll and another with a ball managed to get into the picture, but otherwise they are a very sad little party. Now is the time to be sending in your gifts for the Christmas boxes. We hope you will see that there are plenty of presents for all and that not one boy or girl is sent away empty and sad. In our next issue we shall print a picture of another group taken in the same place and on the same day—look out for the difference!



BIBLE TRAVELLERS.

The Bible is a great book of travel. Most of its heroes were travellers, either singly or in pairs, sometimes a little band, at other times a whole nation; they all moved from place to place by faith. Most wonderful of all were the journeys of Jesus as He travelled over the towns and villages of Palestine on His mission of mercy and love. After that, His disciples took the same message, journeying all over the countries round about and across the Mediterranean Today, in ever lengthening journeys, His disciples bear His Gospel to India, China and Africa; North to Labrador and Alaska, South to the Islands of the South Seas, East to Japan, and West to South America, that the name of the Lord Jesus may be known amongst all nations.

Lower Group, age under 12.

Read through the chapters named very carefully and see if you can find the answers to these questions. Give the names only in answer to the first five questions; you need not write out the verses, but you must give book, chapter and verse where the names are found.

1. Who went to lodge in a house by the sea side?
2. Who was the weary traveller who rested on a well?
3. Who were the two travellers for whom there was no room in the inn?
4. Who paid his fare, but did not complete his journey?
5. Who was deceived by a party of travellers?
6. "Whither thou goest, I will go." Say to whom these words were spoken, and write out in full the verse where they are found.

The answer will be found in Jonah 4, Ruth 1, John 4, Acts 10, Luke 2, Joshua 9, but the chapters are not in the same order as the questions.

Upper Group, age 12 and under 16.

Find the answers to these questions as well as those set for the Lower Group.

7. Who set out on a journey not knowing whither he went?
8. Who lodged some shipwrecked travellers and treated them well?
9. Who travelled in great splendour to visit a famous king?
10. Who had compassion on a traveller who had been ill-treated?
11. Who prayed that he might have a prosperous journey?
12. "I will keep thee in all places whither thou goest." To whom were these words spoken? Write out in full the verse where they are found.

The answers will be found in Acts 28, Luke 10, Genesis 28, 2 Chronicles 9, Hebrews 11, Romans 1. These are not in the same order as the questions.

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 las Search are not eligible for another prize until December, 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, AUGUST 31st, 1938.

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.

Some very fine papers were sent in in answer to this Searcher, but there were not quite so many entries this time. The names are listed in order of merit, and we are pleased to welcome 43 new searchers amongst them.

Upper Group, age 12 and under 16.

Prizewinners: 1, Eileen Brownrigg, aged 10; Wandsworth.
2, Aileen Young, aged 7; Potton End, S.S.

Special Mention: Victor Palmer, Peter Wilkinson, Ronald Cherrill, Jean Smith, Sheila Walshaw, Albert Chapman.

Very Highly Commended: Dorthy Jones, Annie Bromley, Gweneth Stannard, Lucy Brownrigg, Ruth Relf, Barbara Marjoram, Gwendoline Relf, Peggy Key, Joyce Key, Margaret Layzell, Gordon Farmer, Doris

Fuller, Harold Abbott, May Trott, Vera Gurney, Doreen Banyon, Caleb Chapman, Benjamin Clover, Gwen Parker, Violet Culliford, Muriel Culliford.

Highly Commended: Rene Vaughan, Grace Weston, Mary Clover, Florence Seaman, Leslie Jones, Ruby Marjoram, Ronald Lane, Betty Jackson, Donald Christie, Joyce Bass, Sylvia Law, Sophie Winkworth, Ruth Pounds, Arthur Jordan, Elsie Dungey, Patricia Burdett, R. Greengrass, Violet Hurst, Grace Innes, Dorothy Orange, Phyllis Miller, Joan Hampshire, K. Saunders, I. Taylor, Herbert Newland, Vera Sard, C. Houssart, Kathleen Fountain, Marjorie Ball, D. Edwards, Dinah Cook, Joyce Hodson, Joan Etherington, Peggy Habermel, Audrey Balchin, Doris Crowhurst, Edith Girling, Doreen Honnor.

Commended: Norman Ing and Gerald Plowright (both wrong in one answer), Dorothy McCoombe, Hazel Green, Kenneth Hart (incomplete verses). The following sent references only: Leslie, Feltham, Ivy Bowyer, Daphne Davis. Answered Lower Group only: Phyllis Varndell, Iris Bale.

Lower Group, age under 12.

Prizewinners: 1, Geoffrey Wood, aged 13, March S.S.
2, Gwladys Edwards, aged 13, Eden S.S., Cambridge.

Special Mention: Dorothy Geall, William J. Thomson, Oliver A. Thomson, Muriel Dungey, Mollie Turner.

Very Highly Commended: John Bryant, Dulcie Plowright, Peter Marshall, Maisie Catling, Hilda Grimwood, Eva Grimwood, Connie Atkin, Elizabeth Mitchell, Muriel Buckwell, Betty Balchin, Eleanor Parker, Doris Pickett, Dulcie Marjoram.

Highly Commended: Rita D. Archamband, Stephen Layzell, Susie Collins, Dennis Lithgow, Ena Jordan, Doris Webb, David Green, Roy Leaver, David Church, Brian Honeysett, Brenda Blinkhorn, Violet Edwards, Peter Driver, Janet Christie, Sylvia Cheek, Albert Driver, Joan Jessop, Connie Miles, Edna Phillips, Eileen Turner, Myrtle Honeysett, Nellie Trumpeter, Barbara Holmes, Audrey Bishop, Mabel Gammons, Hazel Brownrigg, George Abbott, Yvonne Darby, Iris Raper, Michael Hitchcock, Betty Teale, Daphne Cooper, June Waterman, Annie Howell, Ronald Key, Peggy Amato, Marsena Girling, Eva Barnes, David Hughes, Oliver Toms, Iris Pippett, Phyllis Young, Alan Toms, Robert Turner, Norman Carter, Muriel Dovey, Rita Jordan, C. Saunders, Charles Portwood, Audrey Etheridge, Roy Blinkhorn, Peggy Winkworth, John Balchin, Hugh Green, Ethel Faulkner, Freda Stoneham, Ruth Key, Jean Howes, Doris Jermyn, Rose Hill, Florrie Allen, Lilian Brown, Iris Negus, George Payne, Stephen Toms, Laurie Christie, Roy Jacobs, Rhoda Relf, Peggy Abbott, Kathleen Fox, A. Pilgrem, Margaret Endersby, Malcolm Endersby, Roy Green, Lilian Crawford, Janet Greengrass, Gladys Houssart, Joan Fox, Joan Dickinson, Muriel Asplin, Harry Key, Flossie Umfreville, Doris Moore, Joyce Tinham ,Doreen Ricketts, Harry Tulloch, Iris Skinner, Ruby Hawes, Eileen Clampit, Mary Etherington, Amy Hawes, Daisy Palmer, Jean Etheridge, Beatrice Newstead, Eric Palmer, Marjorie Payne, Dennis Tuck, Brenda Denman, Pamela Dawson, Jean Gall, F. Dungey, Elsie Whitear, Joan Mower, Minnie Hatfield, Fred Morriss, Irene Mower, Beryl Jessop, John Miller, Joan Wray, Irene Lawrence, Kathleen Walshaw.

Commended: Sidney Ball, Iris Wiseman, Lilian Carter, Lily Umfreville, Irene Wray, Pamela Cresswell, Derek Endersby, Gwennie Morris, Emma Read, Rose Green, Gladys Bye, Joyce Gotobe, Gwen Luffman, Doris Bale (omitted references). Sent references only: Evelyn Lacey, Florence Hamilton, Gwen Roberts, Doris Stock, Joyce Samuels, Nellie Whitbread. A paper from Horham, without name (answered two questions). Olive Westcott sent answers to April Searcher.

Not for Competition: Miss Dorothy Best.

March sent the highest number of entries; West Ham came second; Chadwell Street third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

On our first page you will see a notice of the Sun-Ray Meeting at St. John's Wood. It is to be a very special one this year, for Uncle Arthur (Missionary H. A. Huckett) is coming to speak to us. It is nearly seven years ago since he left us to go to India, and I know that you want to give him a real welcome home again. If then, you are anywhere near London, be certain to come to St. John's Wood on Saturday, September 17th, at 3.30 p.m. Ask your teacher to bring you, and other boys and girls, too, and make this meeting just as happy as those we have had before.

At this time of the year everybody is sending picture postcards, and nobody knows quite what to do with them after they have been received and read. Why not put them to good use by sending them out to India with a Tamil text pasted on the back? Indian boys and girls love to see the pictures, read the text and take the cards home. By this means the Word of God is taken into heathen homes, and who knows what blessing your used picture postcard will bring with it? Would those of you who can help in this way start by collecting all the used picture postcards which you can find and then write to our Secretary, Pastor J. K. Thorpe, 33, Abbott Park Road, Leyton, London, E.10. 100 Tamil texts cost 1/- post paid.

I was pleased to hear from Dorothy and Phyllis Adams, Audrey Bishop, Sylvia Check and Freda Stoneham. So sorry to hear from Mrs. Farmer about Gordon's accident; I hope you will soon be better Gordon. Once again the Sewing Class at Epsom have been busy for the Sun-Ray League, and I should like to thank them for their gift of four shillings and Ruth Greengrass for 1/6, both kindly sent to me by Miss I. Humphrey. May you all have a very happy time during these holidays.

Your loving,

UNCLE PETER.

A Dream about a Great Tree.

Aug.	8 M	Dan. 4, 1-7
	9 Tu	**Dan. 4, 8-16**
	10 W	**Dan. 4, 17-23**
	11 Th	**Dan. 4, 24-28**
	12 F	Matt. 23, 1-12
	13 S	Phil. 2, 5-11
	14 Su	Isaiah 55, 1-7

Belshazzar's Feast.

Aug.	15 M	**Dan 5, 1-7**
	16 Tu	**Dan. 5, 8-12**
	17 W	**Dan. 5, 13-21**
	18 Th	**Dan. 5, 22-31**
	19 F	Rom. 1, 18-25
	20 S	Rom. 3, 21-28
	21 Su	1 Cor. 3, 11-17

Daniel in the Lions' Den.

Aug.	22 M	**Dan. 6, 1-9**
	23 Tu	**Dan. 6, 10-15**
	24 W	**Dan. 6, 16-22**
	25 Th	**Dan. 6, 23-28**
	26 F	Psalm 91, 9-16
	27 S	1 Sam. 17, 31-37
	28 Su	Matt. 10, 28-38

Returning from Captivity.

Aug.	29 M	Jer. 25, 1-11
	30 Tu	2 Kings 24, 10-16
	31 W	**Ezra 1, 1-11**
Sept.	1 Th	**Ezra 2, 64-70**
	2 F	Psalm 126, 1-6
	3 S	Rom. 8, 14-21
	4 Su	Isaiah 61, 1-6

The Altar and Temple Restored.

Sept.	5 M	1 Kings 8, 1-11
	6 Tu	**Ezra 3, 1-7**
	7 W	**Ezra 3 8-13**
	8 Th	Psa. 102, 12-22
	9 F	Psa. 100, 1-5
	10 S	Ezek. 37, 21-28
	11 Su	John 2, 13-22

The Work Stopped.

Sept.	12 M	**Ezra 4, 1-10**
	13 Tu	**Ezra 4, 11-17**
	14 W	**Ezra 4, 18-24**
	15 Th	Ezra 5, 1-10
	16 F	Ezra 5 11-17
	17 S	Ezra 6, 1-12
	18 Su	Haggai 1, 3-15

Ezra's Journey to Jerusalem.

Sept.	19 M	**Ezra 7, 6-17**
	20 Tu	Ezra 7, 18-28
	21 W	**Ezra 8, 15-23**
	22 Th	**Ezra 8, 31-36**
	23 F	Ezra 9, 1-10
	24 S	Ezra 10, 1-8
	25 Su	Ezra 10, 9-14

Nehemiah's Prayer and Answer.

Sept.	26 M	**Neh. 1, 1-11**
	27 Tu	**Neh. 2, 1-11**
	28 W	Psa. 1, 1-6
	29 Th	Psa. 34, 15-22
	30 F	Deut. 4, 27-32
Oct.	1 S	Matt. 7, 7-12
	2 Su	John 16, 23-33

Rebuilding the Walls.

Oct.	3 M	**Neh 2, 12-20**
	4 Tu	Neh. 4, 1-6
	5 W	**Neh. 4, 7-15**
	6 Th	**Neh. 4, 16-23**
	7 F	Psa. 56, 1-13
	8 S	Job 5, 6-16
	9 Su	Deut. 20, 1-4

F. J. Lamb, Printer, S.W.11.

No. 54. OCTOBER—NOVEMBER, 1938.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



"Sarah"

Issued by the

Strict Baptist Mission

Of Pastor J. K. Thorpe, 33, Abbotts Park Road, Leyton, London, E.10.

Price, 3/- per 100, postage extra.

WHY THE CYCLE TYRES WENT FLAT.

by Wilfred H. Kuhrt, Kovilpatti.

ONE Thursday morning I set out for a camping tour which proved to be of five days duration. I left Kovilpatti at 8.30 a.m. by 'bus, having put all my luggage on top, including my cycle. You will hardly believe it when I tell you that it took me six and a half hours to complete that forty-mile journey.

I cycled the last seven miles to Kaling and stopped there long enough to drink some hot and sticky coffee prepared by the teacher's wife. I pushed off on my cycle again to a place some three or four miles north called Vala, where we are building a new chapel. It was only a short ride, but not very easy because heavy rain had churned the black cotton soil into thick adhesive mud. There were also two rivers to be crossed. I had to take off my shoes and socks, paddle and push my bicycle over. The water is refreshingly cool in the early morning and one is tempted to stay and paddle up and down. If the sun is up, however, the water becomes unbearably hot. Very often these rivers are little more than sandy beds with a trickle of water running along in the deepest channels. Then it is hard work pushing the cycle through all the sand. After examining one school and seeing to the building work, I returned to Kaling in a state something like that of Christian after he had been helped out of the Slough of Despond. While I cleaned my person, I gave my cycle and my shoes to a boy with instructions to clean them. I did not like to enquire too closely how he cleaned them, but, as he brought them back spotless, I rather suspect he simply put them in the lake.

The next morning I started again with my camp boy and the baggage in a bandy and myself on the cycle. I crossed another two rivers and after some six miles reached Rama, where I examined the scholars in scripture. From there I was anxious to push on to Tulluk, a further two or three miles. By this time it was nearly midday and the sun was very strong. However, except for a few sandwiches and a little water, all my food had gone before to Tulluk, so I felt I ought to try to reach there. The teacher told me to go a slightly longer way round than the usual route because there were so many thorns and so much mud. I foolishly ignored his instructions and turned off into By-Path

meadow. I very soon lost all traces of a proper path and found myself floundering over ploughed fields of clinging mud, varied only by tracts of ground where there were more thorns than ever I had seen in one place before. It was a marvel my tyres did not puncture. Of course, I had to wheel very carefully, lifting my cycle bodily, sometimes over masses of thorns. I wondered whether I ought to go back, but determined not to be beaten, and so floundered on and on until I arrived at last, tired but triumphant. I ate, slept, examined the school, and at 4 p.m. set out again, this time with my handle bars towards Paniadipatti. It was still very muddy but not too difficult, and I reached the village of Valampatti, where I examined another school. I then went two or three furlongs and at last reached the bungalow. Even that short distance contained one piece of excitement, for, just outside our bungalow compound, I noticed about a dozen very large birds busy around the carcass of a dog. At first I did not realise what they were; when I asked a man he said they were eagles, and then I realised they were vultures. I had never seen them before in South India and was quite fascinated, though they are loathsome things to watch.

The next day was Saturday, which I spent quietly in Paniadipatti preparing sermons for the coming day. I had not far to go on Sunday morning, as Melaputhur, where anniversary services were to be held, is quite near to Paniadipatti. But, in the evening, I decided to go to a place called Thayilpatti, which is six miles north, and on the further side of a fairly wide river. I cycled here and conducted evening services and interviewed a number of young lads who wished to be baptised. The next morning things began to happen with my bicycle. It had not forgotten the trying time I had given it on the previous Friday, and now had come the time for revenge. After fifteen minutes' cycling from Thayilpatti, on my return journey home, both tyres collapsed with a rush when I rode over some rocks that monopolised the path. I did my best, but it was beyond my repair outfit. There was nothing for it but to wheel back to the village I had just left, where I knew there was a good cycle shop. It took the man there some time to put things right since he had to mend no less than ten punctures. Apparently my adventures of previous days had resulted in a large number of thorns entering the outer covers, though not penetrating far enough to puncture the tyres properly. On Monday morning, however, bumping over those rocks jerked all the thorns into the inner tubes at once, with disastrous results. However, I cannot grumble. My cycle has borne me nobly these last few months of travel over thorns, rocks, rivers, mud and sand. This was the first time it had let me down.

THE START OF TERM.

by Amy M. Poole, Paniadipatti.

IT was very early, so early that the sun was not yet up. Sellattai came out of the house for the tenth time to look for the bandy that was to take her the 16 miles to Paniadipatti. This time her mother came too, and Selvam crawled after them through the low doorway. "Listen! I can hear the bandy coming," said Sellattai. Then there was much confusion, searching for things that were needed. At last, Sellattai's bundle of clothes, plate and tumbler, and a leaf containing food for the mid-day meal, were all ready. Still, she searched for something. This was a great treasure, a hair-slide of gaudy colours that had been given to her at school the previous term. As a rule she kept it in her hair, just at the back where the plait began. When her hair was being oiled, she had taken it out and now it was lost! With a tiny lamp held high, she searched the house, looking between the cooking-pots and under the sleeping mats not yet rolled up.

The jingle of bells drew nearer, and the bandy stopped. "Is Sellattai ready?" asked Daniel the driver. Then Sellattai realised the time for starting had really come. She wondered whether Joyce, who only started school last term, had come, and saw her seated in the bandy, looking somewhat tearful still. She had not long before parted from parents who doted on her. Sellattai, too, must part with her parents. She picked up her baby brother Selvam and cuddled him, it was hard to leave him behind. He was chuckling over something. Then he pushed into her hand the slide for which she had been so carefully searching! Now they were ready to start.

More Excitement.

At last, the white walls of the compound were sighted. When the bandy stopped, the girls got out very quickly, greeted their friends and the matron, then ran over to the other compound to the bungalow to greet the teachers and to be welcomed by the missionaries Some new girls had arrived, and particulars of their names, ages, date of birth, and caste were written down in a book. They then went back to school, and examined the duty list. Sellattai found that she was to sweep the school-room for a month. Although she was classed as a big girl, and should be doing either water-drawing or cooking, yet she was always given a little girl's duty because of her lameness. Joyce found that she—with other girls—was to help to carry the plates of food from the kitchen to the verandah where they all had their meals. Jebattai was to draw water, which was easier than cooking, but next week her duty would be changed, and she would then do cooking.

Settling Down.

The day was now ended, forty out of forty-two girls had arrived, and all were settled in. At 6.30 p.m. a bell clanged loudly. This was the bell for prayers, and there was a rush to get over to the school compound, for some of the girls were still over at the bungalow. Then came the time of quietness. One of the girls was asked to choose a hymn. Sellattai named a number, and, as it was a most suitable one for the beginning of a new term, they all sang it. Even those who could not read were able to sing the well-known hymn, "The Lord is my Shepherd." A Scripture reading came next, and then matron closed with prayer. A very tired company of girls sat down to their evening meal. Then mats were taken down and spread on the floor, and very soon all the girls were sleeping peacefully. Sellattai, 'ere she slept, gave one last thought of her parents and her baby brothe' now so far away, whom she would not see until Christmas.

OUR PICTURE PAGE.



This picture shows you a group of our school children just after receiving their Christmas gifts. Girls have donned their bright new jackets and are hugging dolls. They are standing in front of a mud wall which is exactly like hundreds of thousands of other mud walls in India. People live behind them and under the kind of thatch, which just appears in the top of the picture. You will notice very carefully the size of the window just above the teacher's head!! Perhaps if you look very hard you will be able to make out a plough just by the little fellow on the extreme right. As it is not a bit like English ploughs, you may not recognise it. It is very little more than a piece of wood with a fair-sized nail on one end.

THE WORD OF GOD.

In these days of change, we want every boy and girl to remember that the Word of God is eternal and unchangeable. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." In the last book of the Bible we read of our Lord again. His name is called the "Word of God." He is called "Faithful and True," and He is leading out the armies of Heaven to overthrow evil and establish His own reign of righteousness. Let us look to Him and to Him alone, let us pray to Him, let us trust Him, and, as you do this Searcher, may you each receive this eternal, living Word of God within your heart.

Lower Group, age under 12.

In each of the chapters named there is at least one verse where we are told something about the "Word of God" or "the Word of the Lord." Find the verses and **write them out in full,** giving the book, chapter and verse where found. These are the chapters for you to search—Psalm 33; Proverbs 30; Isaiah 40; Acts 16; Romans 10.

Upper Group, age 12 and under 16.

When you have found the answers in the chapters given for the Lower Group, search for the same words in these chapters—Luke 4; Acts 19; Ephesians 6; Hebrews 4; 1 Peter 1. Write out all the verses **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 February, 1939, 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, 1938.

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.

Although there was a misprint in the Lower Group questions we were pleased to see that most of you knew your Bibles so well that you were able to find the correct answer. But as it was a mistake no one has lost marks who was not able to answer the question. We welcome 16 new searchers. Here are the names, in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Grace Weston, aged 13, "Providence," Streatham.
2, Elizabeth Cole, aged 14, Park Ridings, Wood Green.

Special Mention: William J. Thomson, Muriel Culliford.

Highly Commended: Muriel Dungey, Oliver Thomson, Violet Culliford, Doris Crowhurst, D. Banyon, Peter Layzell, Lucy Brownrigg, Marian Marsh, Geoffrey Wood, Norman Ing, Ronald Lane, Vera Gurney, Jean Marsh, Mollie Turner, Harold Abbott, Joyce Bass, Sophie Winkworth, Margaret Howlett, Ethel Flory, Kathleen Braddy, Dorothy Geall, Elsie Gungey, Ruth Greengrass, Peggy Key, Rene Vaughan, Donald Christie, Gwen Parker, Dorothy Jones, Mary Relf, Herbert Newland, Margaret Layzell, Ruth Relf, Gweneth Stannard, Joyce Hodson, Mary Gammons, Freda Jackson, Victor Palmer, Marian Parker, Jean Pearce, Patricia Burdett, Margaret Hawes, Phyllis Miller, Benjamin Clover.

Commended: Olive Grimwood, Ruth Champion, Ivy Bowyer, Beulah Hart, Doris Fuller, Dorothy Orange, Gordon Farmer, Ruby Marjoram, Edith Girling, Barbara Marjoram, Olive Hill, Kenneth Hart, Gladys Sayers, Leslie Feltham, Leslie Jones, Joyce Ballinger, Joyce Wilkinson. Answered Upper Group questions only: Desmond James and Phyllis Porter. Also tried: Gladys Honnor.

Lower Group, age under 12.

Prizewinners: 1, Malcolm Endersby, aged 10, Devonshire Rd., Greenwich.
2, John Bryant, aged 10, Chadwell St., Clerkenwell.

Special Mention: Ethel Faulkner, Aileen Young, Joan Young, Norman Carter, Jean Smith, Peter Wilkinson, Iris Roper.

Highly Commended: Sylvia Cheek, Muriel Dovey, Margaret Endersby, Albert Chapman, Hazel Brownrigg, Muriel Buckwell, Audrey Boorne, Brenda Wallis, Jean Dimmock, David Church, Janet Christie, Eileen Brownrigg, Derek Endersby, Ralph Endersby, Ruby Hawes, Peter Marshall, Elizabeth Mitchell, Connie Miles, Roy Leaver, Stephen Layzell, George Abbott, Myrtle Honeysett, Jean Howes, Robert Turner, Olive Westcott, A. Pilgrem, John Chopping, Amy Hawes, Ronald Cherrill, Daisy Palmer, Ronald Key, Audrey Etheridge, Jean Etheridge, Clifford Davidson, Betty Bartram, B. Holmes, Dennis Tuck, Stephen Toms, Betty Balchin, John Balchin, Rita D'Archambaud, Annie Howell, L. Prince, Doris Pickett, Joyce Simmons, Alan Toms, Peggy Winkworth, Mabel Gammons, Kathleen Fox, Connie Atkin, Joan Fox, Rose Hill, Ruth Parker, Betty Teale, Flossie Umfreville, Dorothy Williams, Eva Grimwood, Jean Howell, Roy Marsh, Oliver Toms.

Commended: Olive Law, Derek Law, Gwen Roberts, Sheila Walshaw, Florence Hamilton, Maisie Catling, Laurie Christie, Daphne Cooper, Eleanor Parker, Nellie Whitbread, Marsina Girling, Doris Moore, Emma Read, Kathleen Walshaw, Dennis Lithgow, Beatrice Newstead, Gwennie Morris, Violet Garrod, Brenda Blinkhorn, Hilda Grimwood, Reginald Hill, Joyce Hill, Dulcie Marjoram, Jean Gall, Gladys Rayner. Omitted verse: Yvonne Darby, Eileen Clampit, David Wood, Iris Skinner, Lilian Crawford, June White. Omitted names: Peggy Amato, Gladys Cato. Also tried: Joyce Gotobe, Brenda Denman.

Not for Competition: Miss Dorothy Best; Mr. Alfred Heard. March Sunday School heads the list; Hambro Road, Streatham and West Ham tied for the second place.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

When we were preparing for the printer, the outlook amongst the nations of Europe was a very dark one indeed, and it seemed as if war must break out again in a very terrible manner. But war has been averted and we are still at peace. Millions of God's people earnestly besought Him to guide the statesmen towards peace and He has wonderfully answered their prayers. Let us all thank God for His mercy in saving us from the horrors of war.

Let not any boy or girl think that war is in any way good. It springs from evil in the heart of man, from envy, hatred, pride and selfishness. These are from the Devil and are against the Kingdom of our Lord Jesus Christ and the will of God. A new chance is once again given to this world to set its house in order, to turn to God, to seek peace and to strive for just dealing. It is your chance and mine and everyone else's. The nations are made up of boys and girls and men and women, and the road along which the nations travel is made up of the steps which you and I take. Let us each seek the Lord and His guidance in these sad days, so that each of our lives may count for Him; and that through His blessing on the boys and girls of today, the world of tomorrow may be happier, safer, and closer to the will of God.

We were very pleased indeed to see so many boys and girls at St. John's Wood Road chapel on Saturday, September 17th. Pastor T. Reynolds very kindly took the chair once again, and Uncle Arthur spoke to us on the "Sun-Ray" ladder. You may hear more of this ladder later, but those who were present listened attentively, whilst they learnt how boys and girls of the Sun-Ray League may help their little brothers and sisters in India.

I was very pleased to receive letters during August from Eileen Brownrigg, Elizabeth Cole, Gwladys Edwards, Edith and Marsina Girling (how is Doreen?), Leslie Jones, Joyce Key, Herbert Newland, Gladys Sayers, Geoffrey Wood and Aileen Young. Thank you each one.

May God bless you each and lead each of you to the knowledge of Himself.

Your loving,

UNCLE PETER.

Rebuilding the Walls.

Oct.	3 M	**Neh. 2. 12-20**
	4 Tu	Neh. 4, 1-6
	5 W	**Neh. 4, 7-15**
	6 Th	**Neh. 4, 16-23**
	7 F	Psa. 56, 1-13
	8 S	Job 5, 6-16
	9 Su	Deut. 20, 1-4

Crafty Foes.

Oct.	10 M	**Neh. 6, 1-9**
	11 Tu	**Neh. 6, 10-19**
	12 W	Neh. 7, 1-5
	13 Th	Psalm 37, 1-11
	14 F	Psalm 37, 28-40
	15 S	Heb. 12. 1-7
	16 Su	Rev. 3, 8-13

Reading the Scriptures.

Oct.	17 M	Deut. 6, 1-9
	18 Tu	Deut. 31, 7-13
	19 W	**Neh. 8, 1-8**
	20 Th	**Neh. 8, 9 18**
	21 F	Neh. 9, 1-6
	22 S	Neh. 9, 32-38
	23 Su	Psa. 119. 41-48

Restoring the Sabbath.

Oct.	24 M	**Neh. 13, 15-22**
	25 Tu	Deut. 5, 6-16
	24 W	Isaiah 56, 1-8
	27 Th	Luke 13, 10-17
	28 F	Matt. 12, 1-8
	29 S	Isaiah 58, 6-14
	30 Su	Psa. 118, 19-29

A Riot in Jerusalem.

Oct.	31 M	Acts 21, 7-16
Nov.	1 Tu	**Acts 21, 17-26**
	2 W	**Acts 21, 27-34**
	3 Th	**Acts 21, 35-40**
	4 F	Luke 21, 8-19
	5 S	2 Cor. 6, 1-10
	6 Su	1 Peter 3, 8-17

Paul's Life Story.

Nov.	7 M	**Acts 22, 1-10**
	8 Tu	**Acts 22, 11-21**
	9 W	**Acts 22, 22-30**
	10 Th	Gal. 1, 11-24
	11 F	2 Cor. 4, 1-7
	12 S	2 Cor. 4, 8-18
	13 Su	1 Tim. 1, 12-18

Paul's Defence.

Nov.	14 M	**Acts 23, 1-9**
	15 Tu	**Acts 23, 10-17**
	16 W	**Acts 23, 18-24**
	17 Th	**Acts 23, 25 35**
	18 F	Acts 24. 1-9
	19 S	Acts 24, 10-21
	20 Su	Acts 24, 21-27

Paul Appeals to Caesar.

Nov.	21 M	**Acts 25, 1-8**
	22 Tu	**Acts 25 9-20**
	23 W	**Acts 25, 21-27**
	24 Th	Acts 26, 1-11
	25 F	Acts 26, 12-20
	26 S	Acts 26, 21-32
	27 Su	1 Cor. 4, 8-16

Voyage and Shipwreck.

Nov.	28 M	Acts 27, 1-8
	29 Tu	**Acts 27, 9-19**
	30 W	**Acts 27, 20-29**
Dec.	1 Th	**Acts 27, 30-38**
	2 F	**Acts 27, 39-44**
	3 S	Psa. 107, 23-31
	4 Su	Matt. 14, 22-33

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SPECIAL CHRISTMAS NUMBER.

No. 55. DECEMBER, 1938—JANUARY, 1939.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Sendamangalam—Boys' Class.

Issued by the

Strict Baptist Mission

Of Pastor J. K. Thorpe, 33, Abbotts Park Road, Leyton, London, E.10.

Price, 3/- per 100, postage extra.

SPRING-CLEANING THEIR SCHOOL.

by Violet D. Green, Paniadipatti.

IN many places our village schools are conducted in the same building that is used for Sunday services and Sunday schools, and for this reason the building is called a school chapel. Our village girls and boys in India do not have the splendid large airy schools you have in England or Australia with all their wonderful equipment and separate classrooms, so bright and attractive.

I want to tell you something about the school at Kulungapatti. There are five standards, only two teachers, and the one chapel building has to suffice for all. The teachers try to make it as attractive as possible by decorating the walls. This is done in various ways. In a very prominent place is hung a picture of their Majesties our King and Queen. Then there are several pictures of Indian birds, animals, fruits, vegetables, trees and flowers. There are also one or two maps which are supplied by the Mission. The teachers themselves have added to the collection several hand-drawn pictures, representing favourite Indian stories. We may also see Tamil proverbs, maxims and mottoes, written on the walls in coloured chalk or pencil, and over the windows, Tamil texts are inscribed. All these things make the school look as bright and cheery as possible. I particularly want to tell you about a very busy Saturday morning.

School Patrols.

The girls and boys all assembled at 8 a.m. and had the usual opening exercises. A lyric or hymn, and prayer commenced the morning's activities. We did not have the usual lessons that morning, such as reading, writing, arithmetic, history and geography; nevertheless, everyone was very busy. Indeed, it was quite a hive of industry. The children divided up into patrols. There was the Sweeping Patrol, the Water-drawing Patrol, the Cleaning Patrol, also on this day there was a very special squadron which I shall call the Blackboard Renovation squadron. All worked very happily indeed under the direction of the two teachers. The Sweeping Patrol, armed with rush brushes, swept the school chapel most vigorously and thoroughly, judging by the cloud of dust which speedily filled the room! While this was being done, the members of the Water-drawing Patrol, each with a mud water-pot, went off to bring water. There is no tap to turn on, nor even a pump to use at Kulungapatti. They had to go quite a distance and draw water from a well or a tank. They carried back the full pots of water on their heads, and cow dung was mixed with it, after which the

Cleaning Patrol proceeded to clean the floor by smearing this, rather thickly but evenly, over the entire surface. This may sound rather strange and objectionable to you, but it is quite the common method of cleaning mud floors in India, and it is quite a good method too. They worked so hard and so well. The place looked very neat and fresh when they had completed their tasks.

A Queer Recipe.

While this work was being done inside, the Blackboard Renovation Squadron was very busy outside. The blackboards needed reblacking, and I was most interested and eager to learn how to do it. But what strange things they used! There was a little heap of some special green leaves, another heap of broken coconut shells, a third heap of queer-looking things like nutmegs called Ink Nuts, a fourth pile looked like Clinkers (these were secured from the blacksmith's fire and were called Iron-powder). Lastly there were some eggs. To my uninitiated eye the whole lot, with the exception of the eggs, looked as though it was only fit for the dustbin. But our clever Renovation Squadron used these most unlikely things with surprising results. Into a large grinding stone they put the leaves, and ground and ground, with a heavy stone, till it was all reduced to a green paste. The Coconut shells were burnt till they were quite black like charcoal, and these were added to the green-paste, and ground with it so that it speedily changed from green to black. Next, the ink nuts were ground into it, then the iron powder; lastly, the eggs were broken into it, and all was well mixed together. Finally it all looked like a smooth black paste.

Boys, of course.

It was hard work, and though the workers only wore one thin garment, they had to stop frequently to wipe the perspiration from their faces. Then the paste was very carefully and evenly applied to the Boards, which were left to get dry. The result was very good. Thus the morning passed very quickly and busily; and having made their school as clean and fresh as they could, the patrols all dispersed to their homes in happy mood. I wonder whether you can guess who did this work; the girls, or the boys? Whichever it was, I think you will all agree with me that the scholars of Kulungapatti school deserve our hearty congratulations upon their achievements that Saturday morning. What a lot they accomplished with these very unlikely and insignificant materials.

Does not the Lord Jesus also use unlikely and insignificant instruments to do His great work in the world and make His Name and His love known? May every Scholar in Kulungapatti school and every Reader of Y.P. Rays be first Saved by His Grace, and then used for His glory.

THE MAHARAJAH'S BIRTHDAY.

by Beatrice L. Mowle, Madras.



N our return from the time spent on the Hills, we arrived at Mysore on the Maharajah's birthday. People were excited and the city was gaily decorated. In the early evening, the Maharajah went in a grand procession round the town and we were directed to some buildings, where, by paying a small fee, we could get a good view of the procession as it came from the Palace. After waiting for about an hour, we were told the procession had started. Soon afterwards, we saw two camels walking very sedately along; these were followed by four huge elephants, four beautiful black horses, and eight bullocks drawing four gun carriages. These animals were all gaily decorated and painted. The elephants looked especially attractive; their big fan-like ears were painted red and white, and also their trunks; also designs were drawn round their eyes, which made them look very knowing indeed. They, as well as the camels, seemed well aware that they were taking part in some grand procession.

A Wonderful Procession.

These were quickly followed by soldiers of different regiments, each in different coloured uniforms. Each regiment was preceded by the regimental banner, trumpeters and bandsmen. Boy scouts followed with their bandsmen, colours and banners. Then came the bag-pipes and drums. All marched in perfect order, and it was a very impressive sight. Afterwards came more trumpeters, more camels and elephants, then followed the cavalry with their colours and banners. After these had passed by, all the Palace workers and household servants came along. We could not help noticing the difference between the soldiers, who had been trained to march in an orderly manner, and the boy scouts, who had not received the same training. Then came the men of the Maharajah's bodyguard in their very smart uniform, riding on beautifully groomed horses. These horses wore tigerskin coats and big yellow tassels on their heads. The Maharajah was seated on a beautiful white horse, which was draped in a gold embroidered coat. A big white and silver umbrella was carried to protect him should it rain, and four soldiers bearing four golden shields surrounded him. As he came along, soldiers with fixed bayonets lined the streets, and more soldiers on horseback followed him with fixed bayonets. The procession returned to the Palace about 9 o'clock in the evening.

The city was like fairy land, with its innumerable coloured electric lights. Our host took his family and ourselves to a place where we could get a good view of the procession as it returned.

The poor people, who were walking and marching in the procession, looked very tired and weary. The soldiers and boy scouts were not marching in nearly so orderly a manner as when they started on their journey. All along the way, both going and coming back, the Maharajah was presented with garlands and flowers, which he received with royal dignity, handing them to his servants to carry for him.

The King, Most Wonderful.

Our thoughts went back to the birthday of the King of Kings, and forward to the time, when He shall come in all His glory. We were filled with Holy joy as we thought of the love and peace of His kingdom. No disorder shall be there, but all will be in perfect harmony, and no fixed bayonets will be needed. Yet, though so great and mighty, He is the One who says, "Suffer little children, and forbid them not, to come unto Me: for of such is the Kingdom of heaven."

Our Youngest Sun-Ray.—All Rayites will be glad to hear that Uncle Arthur is now the father of a little baby boy—John David.

WHAT MADE THE ANGELS SING?

Imagine a great railway express rushing through the darkness of night. Its passengers are asleep in the belief that there is no danger ahead. Suddenly, the engine driver sees a red light flashing on the line ahead, and, with much grinding of brakes, the train pulls us with a jolt. Everybody awakes and wonders what is wrong; they soon learn that there was a great mound of earth fallen across the line and that, had it not been for a signalman who saw it and ran down the line, there would have been a terrible accident. Would not the passengers be overjoyed, and thankful with all their hearts to the man who had saved them from death? Had it not been for him, sudden death would have overtaken them in that doomed train.

This world was rushing on to its doom and men knew it not, but God so loved the world that He gave His Son, and sent Him to be the Saviour, that whosoever believeth on Him should not perish but have everlasting life. When these good tidings of great joy were announced, the angels joined together in the Christmas song, "Glory to God in the highest!"

Lower Group age under 12.

In each of the following sentences a word has been left out. Find these sentences and write them out, including and underlining the missing word; and in each case giving the book, chapter and verse where found.

1. All the ends of the earth shall see — salvation of our God.
2. A —, which is Christ the Lord.
3. Whosoever shall call on the name — the Lord shall be saved.
4. To you is — word of this salvation sent.
5. Christ Jesus came unto the — to save sinners.

The answers will be found in Acts 13; 1 Timothy 1; Isaiah 52; Luke 2; Acts 2. The missing words will form a title given to the Lord Jesus Christ which is found in 1st Ep. John, ch. 4. Write out this verse in full.

In addition to the questions set for the Lower Group find the answers to these, writing them down in the same way.

6. The grace of God that bringeth — hath appeared to all men.
7. The Son of man—come to save that which was lost.
8. Now is the day—salvation.
9. He is able also to save them to—uttermost that come unto God by him.
10. Believe on the—Jesus Christ, and thou shalt be saved.

The answers are found in Hebrews 7; 2 Corinthians 6; Acts 16; Matthew 18; Titus 2. The missing sentence will be found in Jonah, ch. 2.

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, 1939, 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, JANUARY 31st, 1939.

SUN RAY LEAGUE.—If you would like to know all about the Sun Ray League, ask for particulars when you send in your paper.

RESULT OF LAST BIBLE SEARCHER.

We were delighted to see so many entries. There were 71 new searchers. We were also pleased to see that a number of schools showed a good increase, and we welcome one new school—Lessness Heath. Many of the papers were very fine and showed careful reading of the chapters. Will you all try and remember that correctness of the Scripture answers comes first in awarding the prizes, and read your paper over very carefully before sending it in. Here are the names in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Mary Relf, aged 14, Grove Road S.S., Eastbourne.
2, Dorothy Geall, aged 13, Devonshire Road S.S., Greenwich.

Special Mention: W. Norman Ing, Vera Gurney, Mary Clover, Gwen Relf, Albert Driver, Lucy Brownrigg, May Tratt and Muriel Culliford.

Very Highly Commended: Gladys Sayers, Ena Jordan, Dora Munn, Patricia Mizen, Joyce Key, Evelyn Cook, Ralph Endersby, Margaret Cook, Violet Culliford, Peggy Key, Rene Vaughan.

Highly Commended: Ruth Sayers, Mollie Turner, Benjamin Clover, Victor Palmer, Florence Seaman, Beulah Hart, Caleb Chapman, Ruth Relf, Gweneth Stannard, Olive Grimwood, Rose Barker, Dorothy Jones, Freda Jackson, Elizabeth Cole, Muriel Dungey, L. Etherington, Ronald Lane, Beryl Wood, Gordon Farmer, Albert Mead, Margaret Layzell, Doris Crowhurst, Doreen Smith, Vera Sard, Ruby Marjoram, Donald Christie, Elsie Dungey, Herbert Newland, Joyce Wilkinson, Clifford Webster, Joyce Bass, Phyllis Lovely, Violet Hurst, Harold Abbott, Margaret Cresswell (Epsom), Marian Parker, Ronald Mayne, Muriel Asplin, B. Bawden, Barbara Marjoram, Norman Caplin, Phyllis Miller, Ruth Greengrass, Doris Fuller.

Commended: Kenneth Hart, Philip Hitchcock, Edna Martin, Agnes Abbott, Phyllis Porter, Edna Phillips, Grace Weston, Betty Jackson, Harold Cull, Joyce Hodson, Ruth Pounds, Joan Hampshire, Edith Girling, Rosetta Thorne, Edith Mitchell, Leonard Goddard, Ruby Davidson, Elsie Chopping, Harry Tuson, Joyce Ballinger, Ivy Bowyer, Sophie Wnikworth,

Margaret Ellis, Leslie Feltham, Dorothy Allchin, Olive Andrews, Joan Bick, D. Whitney, Rose Orchard, Olive Kill, Eric Raper, Margaret Hawes, Alan Toms, Hazel Green, Elsie Whitear. Answered Upper Group only: Esther Tinham, Violet Poulton, Edith Shuttleworth, Bessie Catermole. Answered Lower Group only: William Ellis. Also Tom Chamberlain (age not stated) answered part of both groups.

Lower Group, age under 12.

Prizewinners: 1, Janet Christie, aged 10, "Providence," Streatham.

2, Joyce Gotobe, aged 11, Chadwell Street, E.C.

Special Mention: Olive Westcott, David Church, Connie Miles, Iris Raper, Dulcie Plowright, Brian Honeysett, Dorothy Allen, Eileen Turner, Myrtle Honeysett, Joan M. Taylor, Joyce Smith, Barbara Taylor and Doris Jermyn.

Very Highly Commended: Peter Marshall, Kathleen Walshaw, Grace Catling, Mary Etherington, Norman Carter, Dorothy Williams, Rita Jordan, Brenda Denman, Kenneth Rowe, Jean Howes, Sylvia Cheek, Betty Balchin, Vert Batchelor, Hilda Grimwood, Amy Hawes, David Caplin, Barbara Halford, Pamela Rivett, Eileen Bawden, Ronald Key, Eva Grimwood, Muriel Dovey, Ronald Cherrill, Joan Bethell, Albert Chapman, Brian Webster.

Highly Commended: Aileen Young, Ruth Jaegar, Gladys Wilmore, Pamela Cresswell, Jean Etheridge, Rita Elmer, Jean Gall, Peter Driver, Stephen Layzell, Barbara Holmes, Sheila Walshaw, Lilian Carter, Maisie Catling, Hazel Brownrigg, Betty Teale, Nellie Low, Audrey Flower, John Bryant, Peter Etherington, R. Blinkhorn, Eric Palmer, Jean Smith, Audrey John, June Mattocks, Edwin Orchard, John Balchin, Derek Endersby, Diana Dorsey, L. Christie, Beatrice Newstead, Rose Hill, Dorothy Townsend, Elizabeth Foulkes, Harold Goodwin, Doris Pichett, Daisy Palmer, Peggy Winkworth, Joan Nash, Eileen Brownrigg, Lilian Brown, Eva Barnes, Margaret Dorsey, Iris Port, Megan Smith, Joan Young, Vera Cook, Betty Cook, Joy Cull, Ruth Plail, Janet Greengrass, Joyce Kinsella, Joyce Reynolds, Peter Wilkinson, Thelma Devenish, D. Syratt, Audrey Etheridge, Margaret Faulkner, Alan Jordan, Kenneth Etherington, John Etherington, Norma Andrews, Lucy Randall, Dorothy Chopping, Susie Collins, Florence Hamilton, Vera Patient, George Lee, Margaret Endersby, Monica Abbott, Stephen Toms, Eleanor Parker, Pamela Robinson, Mabel Gammons, Nellie Whitbread, Dennis Lithgow, Lorraine Green, George Abbott, Brenda Blinkhorn, Doreen Edwards, Alan Pilgrem, Gwendoline Roberts, Muriel Buckwell, Violet Garrod, Stanley Hodge, Marsina Girling, Iris Skinner, J. Chopping, Rhoda Relf.

Commended: Dulcie Marjoram, L. Smith, Charles Portwood, Fred Morris, Betty Howard, Jean Martin, Ethel Faulkner, Gladys Cooper, Pamela Purfield, Joan Ellis, Doreen Girling, Reginald Kill, Oliver Toms, Joyce Kill, Stanley Hawes, Nellie Johnson, Iris Bale, Doris Patient, Hugh Green, Robert Turner, D. Ricketts, Connie Chennells, Audrey Nance, Rose Green, Joyce Tinham, Betty Dodd, Irene Wheeler, Margaret Cresswell (Somersham), Florry Allen, D. Restorich, Margaret Whitear, Gladys Gerrish, Derek Bradshaw, Emma Read, Lilian Crawford, Doris Bale, Conrad Jones, David Crone, Michael Hitchcock, George Wake, Kathleen Adams, Roy Leaver, Pamela Endersby, Betty Watson, Gladys Cato, Edward Margetts. Also tried: Doreen Tyerman, Lionel Prince, Iris Wiseman, Irene Lawrence, Muriel Lawrence.

Not for Competition: The Misses Dorothy Best, Agnes Still, Iris Whitney.

West Ham Tabernacle heads the list this time; March came second; Potten End third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Once more I want to wish you all a very happy Christmas and plenty of good fun with it. Our Secretary has designed a splendid little envelope, which you will find enclosed in this issue, specially for boys and girls. I hope you will look at it both inside and outside, and, when you look inside, speed the plough with your own Christmas gift. The Lord Jesus does not ask us for a large gift, but He greatly values any gift which is made for His sake and for the helping-on of His work.

In the midst of our Christmas joys do not let us forget other boys and girls in other parts of the world. Let us remember the children of India; not many will have the happiness that comes to the boys and girls who attend our Mission schools; for millions of them Christmas brings no gladness. Think of the boys and girls in China and Spain, thousands of whom are driven from their homes by cruel wars, and are cold and hungry; many will never see their homes again. Do not forget the Jewish boys and girls from Germany, driven out by persecution. It is hoped that many of them may come to this country for shelter and safety; may British boys and girls show them kindness. Will you remember to pray for them all, that their sadness may be brightened, that the hearts of men may be touched by their suffering, and that the Lord Jesus Himself may, in His love and mercy, be their Saviour and Friend?

I want to thank these boys and girls for their welcome letters:—Ben Clover (we shall be sorry to be without your entries, Ben), Mary Clover, Elizabeth Cole, Susie Collins, Vera Gurney, Joyce Key, Ruth Sayers, Grace Weston and Dorothy Williams. I was very interested to hear from Miss Phillips of the group of Bible Searchers in the Missionary class at Ilford and glad to receive the entries for the competition.

Wishing you all a very happy Christmas and much blessing in 1939.

Your loving,

UNCLE PETER.

The End of the Journey.

Dec.	5	M	Acts 28 1-6
	6	Tu	Acts 28 7-15
	7	W	Acts 28, 16-22
	8	Th	Acts 28, 23-31
	9	F	2 Cor. 12. 1-9
	10	S	Eph. 3. 1-12
	11	Su	2 Tim. 4. 9-18

A Letter from Rome.

Dec.	12	M	Eph. 6, 1-9
	13	Tu	Eph. 6, 10-16
	14	W	Eph. 6, 17-24
	15	Th	Heb. 11, 1-10
	16	F	Heb. 11, 32-40
	17	S	Psa. 119, 17-24
	18	Su	Psa. 119, 33-40

When Jesus was Born.

Dec	19	M	Isaiah 9, 1-7
	20	Tu	Isaiah 11, 1-10
	21	W	Micah 5, 1-7
	22	Th	Luke 2, 1-8
	23	F	Luke 2, 9-20
	24	S	Matt. 2, 1-10
	25	Su	Matt. 2, 11-18

David's Shepherd

Dec.	26	M	Psalm 23, 1-6
	27	Tu	John 10, 1-8
	28	W	John 10, 9-18
	29	Th	1 Sam. 17, 32-37
	30	F	Ezek. 34, 11-15
	31	S	Isaiah 40, 6-11
Jan.	1	Su	Psalm 103, 1-6

Good for Evil

Jan.	2	M	Luke 6, 20-26
	3	Tu	Luke 6, 27-31
	4	W	Luke 6, 32-38
	5	Th	2 Kings 6, 19-22
	6	F	Prov. 25, 21-28
	7	S	Luke 22, 47-53
	8	Su	Luke 23, 33-38

Joseph Hated.

Jan.	9	M	Gen. 37, 1-11
	10	Tu	Gen. 37, 12-22
	11	W	Gen. 37, 23-28
	12	Th	Gen. 37, 29-36
	13	F	Acts 7, 1-9
	14	S	Psalm 37, 27-34
	15	Su	Prov. 27. 1-10

Joseph, Prosperous and Imprisoned.

Jan.	16	M	Gen. 39,1-6
	17	Tu	Gen. 39, 17-23
	18	W	Gen. 40, 1-11
	19	Th	Gen. 40, 12-23
	20	F	1 Peter 1, 6-11
	21	S	1 Peter 3, 10-17
	22	Su	1 Peter 4. 14-19

Pharaoh's Dreams.

Jan.	23	M	Gen. 41, 1-13
	24	Tu	Gen. 41, 14-24
	25	W	Gen. 41, 25-32
	26	Th	Gen. 41, 33-43
	27	F	Daniel 2, 1-9
	28	S	Daniel 2, 14-19
	29	Su	Job 33, 13-18

Joseph and His Brothers.

Jan.	30	M	Gen. 42, 1-8
	31	Tu	Gen. 42, 9-17
Fe	1	W	Gen. 42, 18-29
	2	Th	Acts 7, 9-15
	3	F	Psalm 105, 16-23
	4	S	Rom. 12, 10-21
	5	Su.	Num. 32, 16-23

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THE

Strict Baptist Mission

77th

ANNUAL REPORT

1938

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THE

STRICT BAPTIST MISSION



The Seventy-seventh

ANNUAL REPORT

1938

with

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AND BALANCE SHEET

Presented at

THE ANNUAL MEETING
held at the Leysian Mission,
City Road, London, E.C. 1,
On Tuesday, October 25th,
1938



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DOCTRINAL BASIS

1.—The eternity, equality, and distinct personality of the Father, the Son, and the Holy Ghost, and the unity of the Godhead.

2.—The plenary and verbal Inspiration of the Old and New Testaments, and their infallible authority in all matters pertaining to faith and worship.

3.—The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were alienated from God, and are unable, in and of themselves, to turn to Him.

4.—Eternal and personal election unto salvation.

5.—Particular redemption by the vicarious sacrifice of Christ.

6.—Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

7.—Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth. Saving faith is not a legal duty, but the sovereign and gracious gift of God.

8.—The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

9.—The final perseverance of true believers.

10.—The preaching of the Gospel to every creature of the fallen race of Adam is a Divine command and a solemn obligation.

11.—The necessity of Baptism by immersion, on a profession of repentance and faith, in order to Church fellowship and admission to the Lord's Table. The congregational order of the Churches.

12.—The resurrection of the dead, and the universal judgment, the everlasting punishment of the wicked, and the everlasting happiness of the righteous.

RULES

1.—That this Association be called " The Strict Baptist Mission."

2.—The Membership of the Association is limited to 200, and is composed of members of Particular and Strict Baptist Churches subscribing to its funds according to the Articles of Association.

3.—That it be conducted by a Council of Management elected annually by the members of the Association according to its Articles.

4.—That its objects be—The diffusion of the Gospel in heathen lands, and the formation of Churches in accordance with the principles of Particular and Strict Communion Baptists.

5.—That its Officers be—a President, a Vice-President, a Treasurer, and not more than three Secretaries; and that the doctrinal basis be taken as representing the principles by which it shall be governed.

6.—That an Annual General Meeting be held once in each year, at such time and place as the Council of Management shall determine, when a report of the past year's proceedings shall be read by one of the Secretaries, and the Council shall be elected for the ensuing year, with power to add to their number according to the Articles of Association.

7.—That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

8.—That a month's notice be given of any new business intended to be introduced to the Council.

9.—That with a view to giving contributing Churches of the faith and order of its doctrinal basis direct participation in the conduct of this Mission, every such Church subscribing—from all sources during the current year—£3 is entitled to nominate one of its members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £30, four members. Such nominations to be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual and General Meetings of the Association.

10.—That in the event of the death or retirement of any of the Officers or Council, any such casual vacancy may be filled up by the other members of the Council.

11.—That all meetings be commenced and concluded with prayer.

OUR COMMISSION:

"And He said unto them, Go ye into all the world and preach the Gospel to every creature."

THE

Seventy-Seventh Report

1938

" Not that we are sufficient of ourselves . . . . but OUR SUFFICIENCY IS OF GOD."

—*2 Corinthians iii. 5*

MISSIONARY work has always been a task beyond the unaided powers of man. Think of that little group of earnest, yet inefficient men, to whom the Saviour's great command first came—" Go ye into all the world and preach the Gospel to every creature." Could anything be more utterly beyond them? Surely now they know the meaning of the Master's doubly significant words—" Without Me ye can do nothing?" Certainly it is in the spirit of this deep, twofold conviction that we present this 77th Annual Report of the work of the Mission.

It is with deep gratitude to God that we record that, through the Divine sufficiency, the work in India has been maintained and advanced. Our loved Missionaries have been preserved, and the work of preaching, teaching, helping and healing has gone on. Through it all, souls have been saved, and our Indian brothers and sisters have been strengthened and blessed of God. There have been 87 baptisms during the year, and the total net increase of Church members is 52. The number of pupils in the schools has also risen by 221. Several new

native Pastors have been appointed, and we rejoice in the Lord's blessing resting upon these brethren and others in similar office.

On the 7th March, and following much prayerful consideration, the Indian Strict Baptist Bible Institute was opened at Kovilpatti, our esteemed senior Missionary, Mr. D. Morling, being the Principal. In this new work the text-theme of this report is indeed very true, and we would earnestly solicit the prayers of all for Mr. and Mrs. D. Morling and all the students. In this way alone shall we see the purpose of this work fulfilled, namely, men of God, manifestly called to service, being graciously equipped by the Lord for the work of the ministry.

Mention was made in last year's Report of the impending resignation of Missionary L. Watts, and this became effective at the end of December. The Mission thus suffered a loss that is keenly felt, but we rejoice in occasional news of our brother, and we prayerfully seek for him the joy and rich reward of much spiritual blessing in all his service for the Master in India.

Here at home the year has been marked by changes, but the guidance and blessing of the Lord have been realised in answer to the prayer of that dependent weakness that lays hold of the assured sufficiency of God.

The new General Secretary, in response to the Lord's call, and looking to Him for help and grace, took over his duties at the beginning of May. He has been greatly cheered by the kind reception given in the Churches and by the affectionate good wishes of so many praying friends. He knows that there is a thrill in a big task, but also realises, only too well, that there are times when the sense of utter insufficiency may overwhelm even the strongest in noble endeavour and consecrated service. Then it is that the faith that works discovers its real resources in the sufficiency of God.

We should like to record a cordial word of appreciation of the help of our esteemed late Secretary, Pastor W. Chisnall. Mr. Chisnall has been engaged in deputation work, and though after the close of this year he will no longer hold an official position in the Mission, we are glad that he will occasionally represent the work by preaching in its interest, while we shall still value his practical experience as a member of the Council.

The sincere thanks of the Mission are also tendered to our brother, Mr. W. J. Shipton, for all his valuable help, and especially for his splendid service as Hon. General Secretary, *pro tem.*, following the retirement of Pastor W. Chisnall. We are grateful to God that our brother has been fully strengthened after a period of illness, so that now, at the unanimous request of Council, he has been able to take over

the office of Treasurer of the Mission. We pray that he may be greatly blessed by the Lord in this service that is of such vital importance to the Mission.

This further change in the management at home was necessitated by the retirement of Mr. A. J. Robbins, who, with ability and charm, held this office for 31 years. No previous Treasurer of the Mission ever served so long, and in thanking God for this wonderful record of service, we would also acknowledge our tremendous indebtedness to our brother, and assure him of our deep esteem and Christian love. We deeply regret that Pastor A. E. Brown, long associated with Mr. Robbins as our Financial Secretary, met with an accident during the month of August. This has incapacitated him from service, but the Lord is answering our prayers, and our brother is being restored to health and strength. We tender our heartfelt sympathy to our brother, and also to Mrs. Brown and the family.

At the Annual General Meeting of the Association last year, Pastor L. R. Garrard was appointed Editor of the "Mission Herald," and we are greatly indebted to him for all his able and devoted service throughout the year. Our beloved brother, E. A. Booth, through whose illness the editorial change became necessary, made slight progress in the earlier part of the year, but he is not so well again. Both he and Mrs. Booth are continually in our prayers, that they may know the sustaining grace of the Lord they love and have served so long.

During the year the Lord has called to higher service two honoured members of the Council—Pastor W. F. Waller and Pastor H. J. Huckett, the loved father of our Missionary. We have also lost a generous and prayerful supporter in the person of our dear friend, Mr. F. T. Newman.

We would very heartily thank all subscribers and friends for continued support through another year, with a special word of appreciation to those who are actively seeking to further the interests of the Mission in the Churches of our denomination. Such helpers are indeed needed, and wherever found are greatly valued. The reports which follow, tell of the Lord's manifold blessing through another year, but they also reveal grave problems and further needs, both away in India and here at home. We would, therefore, appeal for earnest prayer that all in this missionary partnership of faith and attempted obedience, may labour on in the joy and strength of the Lord, remembering always that—

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—

2 Corinthians, iv. 7

THE WORK IN INDIA

Madras and Poonamallee Field.

BY D. A. THROWER.

BY the Lord's hand upon us for good, we are able to record another year of peaceful progress and co-operation in the service of His kingdom in this area. The Gospel of the grace of God is proclaimed through day and Sunday schools, zenana visiting, public worship, Bible classes, women's meetings, men's meetings, colportage and open-air evangelism. As a result of these activities, twenty-five believers have received baptism during the year under review, and seven persons who had previously been immersed have joined the **Churches** on testimony. Three disciplined members have been restored to fellowship after public confession. This is the second year that we have reported the return of backsliders; it is a real encouragement to us, and shows that to withdraw from disorderly members does not necessarily mean that those removed from fellowship are lost to the churches. Prayer and tactful admonition often lead to repentance and restoration. The present total membership of the five Churches — the City Church at Vepery (138 members), the down-town Church at Sembiam (79 members), and the village congregations of Ayanapuram (82 members), Poonamallee (59 members) and Mannur (9 members)—is 367. This shows a net increase of twenty-eight over last year's total, after deducting those removed by death or through other causes. A healthy atmosphere breathes in the Churches, and a spirit of enquiry is abroad in every quarter. Three men from the Madras Churches are now studying in the Strict Baptist Bible Institute in Kovilpatti. Two of these brethren were formerly deacons and acceptable preachers in the Vepery Church, while the third man belongs to Sembiam. We feel that we are now at last really on the road to finding suitable pastors for our people.

The Chapels and school buildings in several places are rapidly shrinking in comparison with the increasing size of their congregations. In the case of Sembiam, through the generosity of our Mission Council, the work of rebuilding is already under way. The Semmen Street school-chapel now provides inadequate accommodation for the Sunday morning and evening congregations, but the building is so wedged in by houses and roads that little can be done to ease the situation there. At Vepery and Ayanapuram, space is sufficient, but at Poonamallee and Mannur, the time for extension of some sort is

surely not far distant. At the last-mentioned place (the centre of the **Volunteer Movement**) the labours of the brethren who cycle out from the City to conduct the Sunday services and the Sunday schools in the villages, have been augmented by the energetic efforts of the two Biblewomen now stationed at Mannur. Two weeks back, when we arrived at Mannur for a Lord's Day morning service, we were welcomed by a brother, who announced, "The Chapel will be full to-day, and you will soon have to build a larger place!" The total income of the Churches from collections, subscriptions, Harvest Festival sales and thankofferings was Rs.1,535 (or about £115) during the year.

The Gospel Society, supported by our Indian workers, and to which each member of the staff contributes a definite proportion of his pay, still conducts the school at Korattur, and makes itself responsible for the salaries of the teachers there. The Society's income for the year was Rs. 379.

Weekly Men's Meetings are held regularly at Semmen Street, Kolathur, Konnur and Korattur. These evening gatherings are well attended, and great interest is shown in the addresses given by honorary helpers from the various Churches. At least two young men have been brought to the Lord through these meetings; one has joined Ayanapuram, while the baptism of the other is being delayed by opposition from his Hindu relatives. **The Preachers' Study Class** held each Monday evening continues to attract those who serve the Churches as occasional preachers. Though the novelty has now worn off, a good number of men, drawn from four of the Churches, enthusiastically supports the class. On alternate weeks we have trial sermons, followed by criticism, while the other classes are given to introductory study of books of the Bible.

Work Among the Children is carried on through twelve day and Sunday schools, conducted by members of the Mission staff, and twelve voluntary Sunday schools. More than forty honorary helpers render invaluable assistance in the schools on Sundays. There has been a reduction of two in the number of day schools; the inspecting officers recommended the closure of two of the village schools, one of which had never been recognised by Government. The Educational Department of Government has assisted us this year with Rs. 3,624 as teaching grant.

The Kilpauk Sewing Class has twenty-two members. For the third year in succession we have the great joy of seeing spiritual results from the Scripture lessons taught in this class and from the Sunday school connected with it. Three of the girls have been baptized during the year, and four others are awaiting baptism. At the present time, eight members of the class are Church members. We are encouraged by the way

in which the girls buy up opportunities for Christian witness and service. A small sewing class is also conducted at Poonamallee in connection with our Higher Elementary School there.

The Hostel was closed for a time owing to a disturbance which broke out among the men. The institution has, however, been re-opened, and eight members are in residence. It is encouraging to note that Mr. E. A. Booth's heart's desire is now being fulfilled by this Hostel, in that our Mission workers who live in the villages and whose sons are studying in High Schools in the City, are beginning to send their lads to the Hostel. This is a great help to the boys themselves, as it saves them the long daily trudge in from their village homes, and at the same time it gives us a direct influence over these lads, who may eventually fill a real gap in the ranks of our workers.

A small **Bookstall** at the entrance to the Kilpauk Mission compound continues its useful ministry. The colporteur in charge is able to carry on a certain amount of itinerant **Colportage** in addition to running the bookstall; other members of the staff also sell a certain number of books, especially on occasions of special evangelistic effort. By these means, 955 Bibles, Testaments and smaller Scripture portions, and 3,427 other Gospel books and booklets have been sold during the year. The Word of God has not lost its ancient power; may the printed page be made a blessing to the many readers indicated by the figures just given.

Needless to say, we have had our difficulties and trials in the work, but by the Lord's blessing (as the above record shows) we have, in spite of all opposing forces, been able to advance all along the line. We would ask all friends and co-helpers to praise God with us.

Namakal & Sendamangalam Fields.

BY A. J. MORLING.

WITHIN a few days of our return to the country from furlough, we took over from Mr. D. Morling the charge of the Namakal Field, and about a month later, early in March, the work of the Sendamangalam Field was handed over by Mr. H. A. Huckett. Thus, once again, these two fields are being supervised from the same centre, Namakal. On our return we were impressed with the changes that were taking place in the minds and ways of the people. These alterations in life and outlook are not limited to the towns, but have penetrated to the most out-of-the-way villages. The political leaders of the country give our young people new aspirations and aims, these not infrequently are discordant, leaving the mind of the young Indian filled with discontents and new visions. The Congress, or Nationalist Self Rule Party, are attempting to correct some of

the age-long evils of the country, and thus elicit the support and allegiance of some of the more open minded. As India is seeking for herself a place among the nations of the world, we strive to lead her to the Lord of life and liberty. Evangelism becomes increasingly more difficult, and we have to remind ourselves that an attentive audience by no means connotes one that is accepting the message that is being enunciated. The etiquette of the East demands that the crowd give a hearing to the speaker despite the fact that it may not agree with his views. Politeness is one of India's virtues!

The Challenge within our Churches.

One of the great needs in our Churches to-day is not merely that of going farther, but that of going DEEPER. The great majority of our members are illiterate, and this brings the temptation of being satisfied with work that may be superficial. Our task is not completed when the enquirer is brought within the Church — a subtle temptation wherever Church work is carried on; the members of our Churches must grow, follow on and become better acquainted with the ways and the mind of their Master. The urgent responsibility lies not only beyond the Church, but within it, in its very ranks. If our Churches in this area are to grow, become strong and self reliant, we must prayerfully select men fitted to the task, and it is with this aim in view that the Bible Institute has been commenced.

In some places there is encouraging evidence of the dawning of a church-consciousness; some of our young men are realising that the only way to ensure growth is to give, and in consequence, in Kakkaveri, Sendamangalam and Erumaipatti, small preacher-bands have done good work during the vacations and other periods. These bands, I am glad to say, have not been limited to Mission Workers, in connection with whom we hesitate to speak of voluntary service. The work of evangelism is conducted most successfully by those not specially set apart by the Mission, but it requires the power of the changed life, of love and of fellowship. This we confess is not always evident in our congregations. We propose making revival in our Churches of these two fields the matter of special prayer, but prayer for revival pre-requisites preparation to meet the emergency or call when God sends it.

One of our most encouraging small Churches has been sorely tempted by the Roman Catholics, and is now in the condition of indecision. During the recent Harvest Meetings the friends at Solaiseeramoni contributed most generously, their gifts actually realised more than that given by any other congregation in the western side of the Namakal Field. As the result of certain marriages, which in this country are invariably decided by family relationships, the Roman Catholic priest in that vicinity has worked his way into their midst.

However, we continue to pray that they may remain resolute and refuse the intruder admittance into their village. Money, food and clothing are given to all who enter the Church of Rome, yet because many who once embraced that faith have now recanted, there is a growing feeling that that which they proffer is merely temporal, and that no spiritual care is exercised. We can in a measure understand their position when we consider that these people are economically submerged, living on a level of bare subsistence—to them comes the priest offering money and other assistances to ensnare them.

Early in April we had some very happy meetings at Sirunellikovil, when Pastor A. D. Seenivasaham's induction services were conducted. The prospects and problems that lie before this ambassador of the Cross are great. For a number of years he has been working in Sirunellikovil and serving the congregations in that area, and during this period, blessing has attended his efforts.

The Challenge of our Unfinished Task.

We are often reminded that South India is one of the world's most encouraging missionary fields, yet our position in the Salem district is small and weak in contrast with the vast non-Christian influence that surrounds us. We have infinite possibilities if these are fostered and nurtured, but this depends largely upon the condition of the Churches. We look forward to the time when our members will, through their life and witness, win to Christ the caste people that now resist our message. In others parts of South India it has been the changed life of the outcaste that has so profoundly moved the caste people. "Ye must be born again," of no one is this great word truer than of the outcaste. When he is enabled to throw off his cringing inferiority, his filth and irresponsibility, he becomes one of the greatest evidences of the transforming power of the Spirit of God.

One of the chief methods of propagating the Gospel is by schools, and of these we have fifteen in these two fields, the majority being in villages connected with congregations. Government demands now make it necessary for caste and outcaste children to attend, thus the message of Life penetrates into homes which otherwise are closed to us. Each session in our schools is opened and closed with singing and prayer, and every day the teacher, according to a carefully prepared syllabus, teaches the Bible lesson, memory text, our own catechism and a Christian lyric. To every teacher comes the challenge of breaking down barriers and prayerfully seeking to lead the boys and girls to the foot of the Cross. In connection with this branch of our work we must add that we find it increasingly more difficult to attain and maintain the standards and conditions required by Government. In our schools we have 538 boys, 185 girls, 26 teachers, and the grant this year was Rs.2,638—9—0. Fees collected in the Namakal H. E. School amounted to Rs.82—1—0.



MADRAS.

DEMOLISHING OLD SCHOOL-CHAPEL AT SEMBIAM.



MADRAS.

TEMPORARY SCHOOL-CHAPEL AT SEMBIAM.



NAMAKAL AND SENDAMANGALAM.

THE BRAZEN SERPENT—OPEN-AIR PREACHING IN A SAKELE QUARTER.



NAMAKAL AND SENDAMANGALAM.

PART OF THE THUTHIKULAM SCHOOL, WITH ITS TWO TEACHERS.

Since the last report was written, work has been started in two new villages in the Namakal Field. In Kumaraswami-palaiyam we have a well attended school, and in Sellapam-palaiyam the night school is filled with children and adults. In both places we are working among the Sakeles, the very lowest of the untouchables. These folk for some time have evinced an interest in Christianity, but we have not yet been able definitely to ascertain their motives. These are probably mixed, but to whom does Christ grant His great Salvation without first reproving and correcting? Please pray that these terribly poor and dejected people, may in their poverty and weakness, be brought to the Christ who raises and regenerates.

Connected with all our schools we conduct Sunday schools. In Namakal we have two, one for the girls after the morning service, and the other for the boys just before the evening meeting. Mr. E. Orchard, whom we have the pleasure of having with us, is in charge of the latter, and Mrs. Morling is supervising the former and also the Torch Bearers, a class for girls who are definitely seeking the Saviour.

Another year of work has been completed by our seven full-time preachers, whose efforts form the most important part of our Gospel work. The six preacher-teachers, as their name suggests, conduct their schools and take Sunday services and prayer meetings. All our preachers are challenged with indifference and apathy. In order to help and uplift his people the Church worker must live the life of the villager; he must enjoy working with the people as well as for them. The enquirer requires that Christ be presented by word and deed. In Elur, Tydimal and Kakkaveri, we have Roman Catholic opposition, and in the former places, as the result of instigation of the priest, his adherents are quarrelling with the Hindus. Strife and contention immediately follow the entrance of the priest into a village, and this is now becoming a recognised fact. Opportunities offered at great religious festivals have been taken, and the Word of God has been proclaimed to dense crowds gathering on the banks of the Cauvery and to excited and animated throngs when temple cars are pulled.

Since the commencement of July, the number of our colporteurs has been increased, so that now we have six men engaged in this responsible task. These men travel up and down this taluk and part of Rasipur, and accompany the preachers at all major festivals. We are now trying hard to improve the calibre of our colporteurs, and therefore refuse to employ anyone who has not passed the eighth standard. His work is not that of indiscriminately disposing of Bible and Gospel Portions supplied to him, but that of being able to explain and vindicate the literature he has for sale. During the year under review we have sold 1,502 Bibles, 1,150 portions and 5,028 tracts. Perhaps there is no part of our work regarding which we can be so sanguine of success as this, for the Word of God still goes home to the heart of the hearer as no

human word can. With the growing number of literates, we should be able to develop this method of disseminating the Gospel, and in consequence, we are endeavouring to show to all that it is a real help to augment the spoken word by granting to the hearers the written message.

The Boy's Hostel has always been one of the most promising parts of the Mission work. But here too, the Government is making restrictions that cause serious thought and anxiety—year by year they increase the number of statements required so that the application for this grant has become a tedious and responsible task in itself. At present we have 50 boys in the Hostel, of these two come from Madras, 16 from Tinnevelly, and seven from the Kollis. At the last Government Annual Examination in our H. E. School, the first five positions were taken by our own boys. Grant for the Hostel amounted to Rs.743. No section of our work affords such excellent opportunities for training lives for Christ; no preacher knows his congregation as the boarding master knows his boys. Just now, plans are being made to give them training in poultry farming and a further and fuller knowledge in weaving. We expect all our boys to decline to beat drums before Hindu temples, and to refuse to participate in ceremonies connected with their old religion, and this means that many of them, after having passed through the Hostel, are faced with unemployment. This naturally causes discontent and sometimes trouble in their villages. The proposed cottage vocations will at least prepare them to earn a reasonable living when life with its fuller opportunities and responsibilities has to be met. The tendency to-day in this country is to emphasise the practical side of education—in agreement with this we try to instruct our lads. Last week, five boys came to me asking for immersion. The examination of lads prior to baptism always calls for infinite discretion and spiritual insight. The systematic teaching they receive from the Bible gives them a knowledge of its contents that would be difficult to surpass. Your prayers on behalf of the boys and those who instruct them are earnestly solicited.

To-day, perhaps more than ever before, the Christian is being criticised. The standard set for him by his Lord is generally known, and if there is any disparity between this and his conduct he becomes the object of scorn and contempt. Consequently, there comes to all who bear the sacred Name a call to higher living and sacrifice. In this taluk our task demands more concentrated efforts to evangelise; there is but one christian to every 288 Hindus and Moslems. We feel the great need to implement our belief by sacrifice, for only this will carry conviction and secure blessing. There is an imperative demand for men and women of utter consecration, men and women who voluntarily display their love by giving strength, time and talent for those whom they profess to seek and win for the Master.

WITH BANDS OF LOVE.

BY E. ORCHARD.

Last year, when I wrote for the Annual Report, I was stationed in Kovilpatti, and was occupied, to the best of my ability, in doing the various tasks which each day brought. While I was there I continued to conduct the evening meetings for the Hostel boys, and to do work in the dispensary. In this way, after finishing language study each day, my time was fully occupied.

After the return from furlough of Mr. A. J. Morling, I was transferred to Namakal, and settled down with the hope that I should find opportunities for increasingly useful service in this place. I have not been disappointed, for the few months that I have been here have yielded opportunities which I have used as far as I have been able. Of course, the primary task is still language. Each day I spend approximately six hours in preparation. Little by little an understanding of the language is coming, although, after so much work there seems to be little more than the foundation laid at present.

Perhaps the most satisfying accomplishment so far is the fact that I am able to conduct a Sunday school, and to teach a class of boys. When I arrived here I continued the work among the boys in the Sunday school. At present the attendance averages 40, and the boys are drawn in about equal numbers from the Hostel and the town. It is a joy to be able to tell, even in this simply, halting way, the glorious news of a Saviour who is able to save unto the uttermost. Another opportunity to use what little Tamil I know comes on Wednesday evenings, when the weekly Prayer meeting is held.

Since coming to Namakal, the dispensary has become the place of much needed recreation. Each day there are people, chiefly Hostel boys, who need attention, and by this means, not only do I find an outlet for superflous energy, and an exercise for Tamil speaking, but also there is the joy of knowing that, in a small measure, help and sympathy are given, and the "Christian Way" is shown in by practical demonstration.

So the Bands of Love still hold, and the constraining force of those bands with which God first drew us to Himself, cannot be broken by our disappointments. Nor can anyone who has felt the tremendous power of God in his or her life find happiness in any other place than the place of God's appointment. We cannot do anything other than that which God would have us do, and what He would have us do we must do with the best of our ability, for He has drawn us with the Band of Love. That constraining and restraining force is the impelling motive for all true service.

Kolli Hills Field.

Our God's Continued Graciousness. BY G. F. CHAMPION.

IT is now a quarter of a century since the Strict Baptist Mission commenced the evangelism of the Kolli Hills range. The constant goodness of God during that period calls for a special note of praise in this report.

1913.

In the early days of 1913, as far as we know, no man, woman or child on these hills knew the Lord Jesus Christ as Saviour, and possibly very few had ever heard His Name. No Missionary or Christian worker lived on the Kollis, and only one or two camps by our Missionaries had been made prior to that time. The hill people were a little known race; their number even was a matter of somewhat wild speculation. No schools existed on the Kollis, and no provision for medical assistance on the hills had ever been made. The hills inspired awe for scores of miles in every direction, and very few plains' people would ever consent to climb the steep sides of the mountains except at the time of the annual Hindu festival, when the journey is undertaken as an act of religious merit for the acquisition of blessing.

To-day.

Has the preaching of God's Word for 25 years on these hills been worth while, and has our Lord blessed this service undertaken in His Name? To-day there are nearly 60 members in our Kolli Hills Churches. In various parts of the hills our Mission runs eight schools, in which the children are taught the way of salvation. In nearly one hundred hamlets the Gospel is regularly made known, and in five places, Sunday services are held. About 7,000 patients were treated last year in our dispensary at Valhavanthi, where the Gospel is preached day by day. In our hostels at Valhavanthi about 30 boys and girls, a large proportion of whom are orphans, are cared for, and daily receive Bible instruction. This change in the Kolli Hills has not come about rapidly. Often progress has been slow and painful. Yet, I feel sure we can say on behalf of all who have worked for Christ in this Field, the grace and mercy of our Lord have marked all the progress made thus far, and surely we can have confidence in Him for the future!

Past Year.

The membership of our CHURCHES on the Kollis is six more this year than last. One brother joined the Puliampatti Church by baptism, and one sister the Valhavanthi Church in the same way. The other additions were by testimony, and in-

clude our doctor who came to us from Madras, where he had been baptized, and where he had been helping in the Sunday school of one of our Churches.

Several of our young men and women have gone to the rubber plantations in Malay as labourers, and their departure has caused our congregations to decrease somewhat. They are in localities where no Christian witness is to be found, and are passing through a time of testing which we hope will result in their permanent blessing. We have received letters from some of them, and believe that two or three will be returning here in a short while. Others will probably stay abroad for another year at least.

The Puliampatti Church organised a harvest gathering this year for the first time, and the cost of the gifts was credited to the Church accounts. A picture of the Church members, and members of the congregation and their gifts appears in this report.

The work in two of our SCHOOLS this year has been hampered by lack of suitable teachers. We are sure that our friends will make this a matter of prayer, as our schools in the past have been used to the blessing of the children. Government have given us this year only about one third of the amount which we have been receiving from them in grant-in-aid, and this decrease, due to a revision of their rules, is liable to cause us difficulty in the Field finances. Each child who reaches the fourth standard in our schools is given a copy of the Bible. One boy was so keen to obtain a copy that we gave it him while he was still in the third standard.

Our BOYS' HOSTEL has forwarded on two more boys to Namakal for study in the higher standards. As these boys come from poor homes, when they are on holiday they work for part of the time in order to earn enough money to buy their clothes and books for the following term. This keeps them in touch with village life, and prevents their forgetting the occupation of their forebears, *viz.*, agriculture, and thus they will, we hope, be more useful hill men in later life. A picture of five of our hill boys appears in this report.

The doctor, who has been in charge of the DISPENSARY for some fifteen years, retired last year, and his place has been taken by a young man who comes to us from Madras. He was brought up in an Hindu home, but the life of a fellow medical student was made a blessing to him, and he was baptized in Madras in his student days. He is now a member of the Valhavanthi Church, and has entered into the activities of the Church. The photograph of the workers and hill Christians taken at Valhavanthi depicts our late doctor, garlanded, on the day of his farewell meeting.

Nearly 3,000 of the 9,500 attendances in 1937 were for malaria. Our doctor has been out on camp and combined

preaching with his medical work, and he has also helped in evangelistic work round Valhavanthi as opportunity has occurred.

At different times during the year we have had the privilege of making special evangelistic CAMPS. During a month spent in the north of the hills, living in tents, our preachers and ourselves were able to visit nearly forty hamlets, and speak to about 1,700 Kolli Hills people. Scripture-portions and tracts were given or sold to every person we met who could read, and medical help was given where possible in cases of need. Again we were able to visit the temple during the days of annual festival, and each day we mixed with the crowds and spoke personally to many who had come to worship. Rain fell heavily on the last night of our stay, and it was with difficulty that we were able on the following morning to cross the swollen river on the edge of a cataract, where the water was racing down to the falls below.

He Who waters the fields and sends forth the sun to shine on them and encourage the seed into life, will not be less mindful of " the field " which " is the world," Matt. xiii. 38.

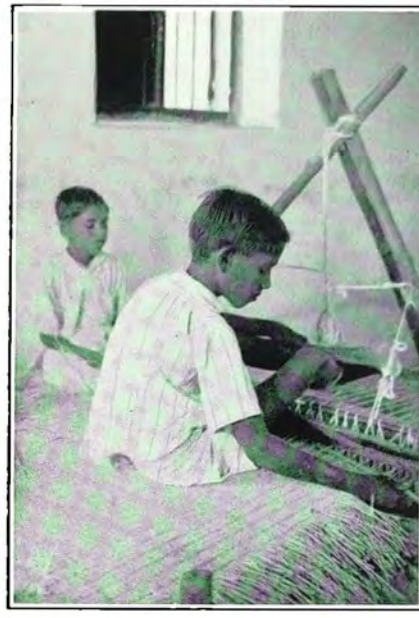
Tinnevelly Field.

BY WILFRED N. H. KUHRT.

SEVEN months of experience leave me with mixed feelings of awe at the greatness of the Tinnevelly task, and of deep joy concerning manifest progress in a variety of ways. Hardly any branch of work is without its peculiar problem and its encouraging features. Only those who know what Tinnevelly once was can rightly assess the extent of the progress that has been made, and the value of what has been achieved by Messrs. Morling and Watts during the last five years.

Evangelism through the Schools.

Though direct evangelistic methods will tend to replace Mission school work as time goes on, it must still be said that school work forms the foundation of our evangelistic efforts in Tinnevelly. Despite the increasing stringency of Government regulations, we still maintain 30 elementary schools besides the boarding school at Paniadipatti. During the last eighteen months, several have perforce been closed through lack of sufficient scholars, and we fear for four or five others that are for various reasons failing to come up to standard requirements. The rivalry of Board and Panchayat schools, and in some cases of Roman Catholic schools, the continued poverty and unwillingness of parents to send their children regularly, account for many weaknesses. All but four of our schools are recognised by Government and aided from Government funds.



NAMAKAL.

MAT WEAVING IN OUR HIGHER ELEMENTARY SCHOOL NAMAKAL.



KOLLI HILLS.

KOLLI HILLS BOYS IN OUR CARE.



KOLLI HILLS.
FIRST HARVEST FESTIVAL. PULIAMPATTI.



KOLLI HILLS.
WORKERS AND KOLLI HILLS' CHRISTIANS.

In an effort to make ourselves more efficient, we have recently introduced necessary text books for use of the teachers, new maps, pictures and furniture. However, even a well equipped school is of little use unless under the guidance of a well equipped teacher, so the re-organisation of the staff still goes on, sometimes slowly, sometimes a little more quickly, but nearly always too quickly for our conservative people who resent such changes. When Mr. Morling first visited Tinnevelly seven or more years ago, there was only one teacher of Higher Grade training on the staff, whereas now there are 21, besides six matriculates. The last untrained teacher has just been eliminated, and we have only 11 teachers left who are of Lower Grade.

Our 31 schools cater for 1,051 children, of whom 363 are girls. This last figure represents more than a 100 per cent. increase as compared with the figures of 1935, and a similar increase is shown in the number of girls studying in standards four and five. Even this cannot be said to leave us in a satisfactory position with regard to female education, but it is a step in the right direction and a significant sign of the times. Of the total number of scholars, 280 are from caste homes, and it needs to be emphasised that the entrance of the word gained in this way represents the one way of approach to many caste families. We have 490 Hindu boys, 169 Hindu girls, 198 Christian boys, and 194 Christian girls. It will be noticed that nearly 50 per cent. of the Christian scholars are girls, while of the Hindus, only 25 per cent. The Government has helped us with a substantial grant of Rs.3,084, which in view of new difficulties may be reckoned to be good despite the fact of it being Rs.900 less than what we were given twelve months ago.

Evangelism in the Streets.

Last year saw a welcome advance in this branch of work. During the early part of this year the six preachers who had been engaged in intensive mission activities continued their work in backward villages with success. These missions have been attended with much blessing, and have in some places resulted in large groups of people making application for baptism and Church membership. This work has of necessity been curtailed because four of the preachers have entered the Bible Institute. During the month of June, however, the Institute students once again took their place with our preachers for practical work, and visited six villages. We have three preachers on our regular staff, all of whom are engaged in village preaching as well as in the care of Churches. It has often been said that no work needs supervision and the personal encouragement of the missionary so much as the lonely and wearisome task of street preaching. As long as only one missionary is in charge of this field, really satisfactory work of

this nature will be impossible, but I have recently spent two or three days with each evangelist, sharing with them the burden of taking the Gospel to the Hindus. Besides these, there are two other men who, though by reason of age, not capable of the full work of a preacher are, nevertheless, doing thoroughly useful work in a number of villages. Next we have three colporteurs, all of whom are well able to supplement their colportage with street preaching. A recent change has been made in this branch. For long, the writer has bemoaned the fact that colportage has been a task delegated to the poorly educated. Two new young men have been engaged, both of whom have High School education, and one of whom is a Matriculate. There has been a falling off in the sale of Bibles and Testaments, but otherwise there has been a further sharp increase in sales, a total of 8,164 books having been obtained apart from substantial sales from the office which have not been recorded in detail.

Evangelism in the Hostel.

The Hostel continues to fill a real need in the lives of many young men. We have maintained an average of about 22, made up of Christians from various Missions and an occasional Hindu. The demands of outstations have left me little time for close supervision of this work, but the Mission writer acts as Warden of the institution and keeps a kindly eye upon the lads. They continue to open their day with a period of private devotion, and to close it with family worship. They have Bible classes twice a week, and on Wednesday evenings they join the local Church in its weekly prayer meeting. Mr. Morling, recognising the need for closer contacts with the men, has most generously given them spiritual guidance in the Sunday evening Bible class, and interesting lectures and happy hours at other times. It may be of interest to friends to know that no less than nine members of our present teaching staff were once inmates of our Kovilpatti Hostel.

Study Classes.

These in slightly modified form continue to play a large part in the life of the Kovilpatti missionary. The Pastors' class has been rendered unnecessary by reason of the facts that the two younger men are studying as part time students of the Bible Institute, and the two senior men have reached that stage of life where they can hardly longer be expected to study. We have an average attendance of 14 in our Church Workers' Class, which continues to give extra help to those who desire it. The subjects dealt with are Bible Study, History of the Baptists in India, Sermon Preparation and Theology. Four ex-members of this class are now doing creditably in the Bible Institute, and we hope that the same class will in time produce further men suitable for an extended course of study.

The Senior and Junior Workers' Classes afford opportunities for profitable study and discussion. This year's examinations once again found Tinnevelly doing well in the Senior Class, and not so well in the Junior. Only one of the Seniors failed, but 14 out of 26 of the Juniors. However, some of these failures were youngsters of poor calibre, and six of them have since been removed from the staff. To these classes conducted for workers, must be added the series of study classes that were conducted in June for some of our Deacons. During two days we discussed such subjects as Elementary Theology, Church Discipline, Self-support, Self Propagation and Heathen customs.

Churches.

In our 37 Churches we now have a membership of 863, which is a larger total than we have had at any time since proper records were first kept. There have been 38 baptisms, while no less than eight friends have been received back into membership on confession of previous faults. 20 men and women are ready for baptism, while many more await the visits and the examinations of the missionaries with a view to being passed for baptism.

This year has been rendered notable by the appointment of our two Preachers-in-Charge, P. Asirvatham and D. Devairakkam as Pastors. These two, together with the veteran Pastors, D. Jesudasan and P. Selvanayagam, have been devoted in ministering to the Churches, but their work cannot, in the nature of the case, be really effective, and we look forward to the time when it will be possible for the sphere of their activities to be reduced to more reasonable proportions. We have continued with profit the plan of exchange of pulpits, and have had our itinerant preachers' list very much strengthened by the advent of preachers from other fields, who, as students in the Bible Institute, look to our Tinnevelly Churches for their practical work. I have been on 20 camps—that is to say almost every week-end and at some other times—usually with a view to helping in Church and open-air evangelistic work.

Some thought has been given to the matter of improving corporate worship, and a number of the Pastors and others have made efforts to follow out suggestions. There is, we believe, a steady increase in the reverence and orderliness of public worship. This has been most manifest in connection with this year's Harvest Festivals, which were remarkably orderly despite the attendance of large crowds.

We regret to have to report a falling off in contributions to the Church funds. At the moment we are still fully supporting our four Pastors, but unless an improvement takes place, we shall not be able to continue doing so. The total income from the Churches has been about Rs.1,600.

Successful Jubilee services were held in April at Anbinagaram, where we have our largest congregation. A new building has been erected at Valaiyapatti, where we have a most encouraging and thriving Church. New buildings are projected for two other prospering Churches besides Kovilpatti, where, consequent upon the conclusion of a wearisome law suit, we are once again commencing to build.

Our object is " that the saints may become skilful for the work of holy ministry " (Eph. iv. 12).

THE BIBLE INSTITUTE.

BY D. MORLING.

THOUGH Mark has given us the briefest of our four Gospels, it is he who, in a word or a phrase, often gives us some delightful detail untouched by the other three. In the account of our Lord's appointing the 12 apostles, it is the second Gospel which tells us that " He ordained 12 that they *should be with Him,*" etc. What an education that must have been! What insight into and revelation of God's Word! There is no doubt that much of our Lord's time and strength in the last year of His earthly ministry were spent in this almost all-important work of training those who would afterwards be sent out to lay the foundations of the Church of Christ.

In connection with our Bible Institute we are praying that an important part of such preparation may be the daily and various means of grace, which may by the Holy Spirit be used for bringing our students into the inner circle of friendship with our Lord and Master. Without any egotism may we not pray and expect that our daily, close intercourse with them in and out of the lecture room, the frequent and reverent study of God's Word, the special seasons utilised purely for spiritual refreshing, may be blessed to their growth, not only in their knowledge of God's Word, but also in their knowledge of the God of that Word?

Our method of conducting classes for Bible study, whether that study is analytical, biographical or topical, is the Bible Class method. All present are encouraged to voice their difficulties, to ask questions, to express their opinions. It is true that at the end of the allotted hour we may have covered six pages of the text book or only two; that is not most important. Discussion (not riotous) well conducted, and in which the leader has made good preparation, is not only very instructive to the students, but also revealing for the Principal. It has shown to us more than once, that to have sent our men forth without some such training, would have been highly unsatisfactory, perhaps even dangerous. In dealing with difficulties of exposition we insist that Scripture be compared with Scrip-

ture, rather than Scripture with men's opinions. In this matter, as in Providence, " God is His own Interpreter, and He will make it plain."

We consider it most necessary to lead the students to mingle theory with practice. Through arrangements with Mr. Kuhrt, every week our men go out to some of the numerous congregations we have in this wide field and conduct services on the Lord's Day. As the writer on such occasions often takes them to the places appointed, he then enjoys the opportunity of noting their progress. Moreover, three seasons in the year are devoted to special evangelism in the villages, and as this is done in bands, the students are able to give one another the benefits of their experience, and to bring to practice in street and chapel what they have learned in the classroom.

One rule of the Institute is that the wives of students should attend at least one lecture per day. At present, Mrs. Morling is taking the women through a series of lectures on the Tabernacle, as she has already taken their husbands. These will be followed by a number of lessons for both men and women on the geography of Bible lands, and something of the Jewish festivals, sects, manners and customs. Every one of our 14 subjects is to help the learner in understanding or setting forth the Message of God's Word.

We have laid our foundations with the set purpose that the Institute shall be a *Bible* Institute, and that it shall be a Strict Baptist Bible Institute. A series of lessons just closed was on the subject of Baptism, taken as a Bible Topical Study. We are now commencing one on the Lord's Supper and " Communion," though in the latter we have no text-book whatever. Indeed, is not even our English literature on this subject very inadequate? The best book I know is by an American Strict Baptist!

When we opened the Institute at the beginning of March, we started with 10 students (this number we considered should at the first be our maximum). After the hot-weather vacation, one failed to return, but in a few days we shall be considering the question of choosing one in his place. Beside the nine full-time male students, we have the wives of eight of them, and also two Pastors who attend lessons on three days of the week. All the full-time men except two live here on the compound, and the lessons are given in the Chapel, which also is in this compound. At the beginning of the year, through the generosity of a friend of the S.B.M., a line of four houses was erected here especially for the Bible Institute men, which is now indispensable.

It is both our duty and our privilege to hand over in increasing measure, responsibility to our Indian brethren. That duty we cannot rightly fulfil unless we heartily accept the standard of the Apostle Paul, which is to commit the Gospel " to faithful men who shall be able to teach others also." To

impose the burden of responsibility without teaching to bear it, is to court failure. Hence, let me request you to make this Bible Institute a matter of daily prayer by asking the Holy Spirit (1) to make it a means for growing in the knowledge of the Written and the Living Word (2) to give us other men also, who shall pass through this institution, to be afterwards used of God for great good in our loved Mission. The need of men who can assume real Church responsibility is urgent in nearly every S.B.M. Field.

ON FURLOUGH.

From East to West. By H. A. HUCKETT.

FOR the missionary on furlough, the year under review began in Asia and ends in Europe. When the last Annual Report was published, we were just emerging from a dark cloud of sickness and sorrow in the work at Sendamangalam. Like the disciples on the Mount, we were overshadowed by that cloud, and we feared as we entered into it. But, as a result of that period of suffering, our faithful God brought us into an experience of blessing and fruitfulness, so that our time in India just prior to furlough was a season of reaping, as we heard one and another testify to the joy of sins forgiven through the precious blood of Christ. We would continue to ask prayer for those whom we had the privilege of baptizing in the closing months of 1937, and for those who love the Lord but have been hindered from confessing Him.

After six months in the Homeland, India seems quite a long way off, but we are looking forward to returning there in January, if the Lord tarry. At the time of writing, our furlough ministry is still in full swing, and we covet your prayers that Christ may be magnified in every address given, so that not only may missionary interest be increased, but souls saved by the power of the Holy Spirit.

After visiting many of the Home Churches, one is impressed with the urgent need of revival in all branches of the work of God, and one feels that our greatest need as a Mission is *more prayer partners*. "We cannot go further, unless we go *deeper*." And even the existing work cannot be maintained without *more prayer*. This is not a euphemistic way of asking for more money, for it does not follow that the more we spend, the more converts we get. Spiritual results cannot be measured by worldly standards, and while there must be sustained effort in *giving* to the support of the work, one is persuaded that our principal need is *prevailing prayer*.

"Who then is willing to consecrate his service (his prayer-service) this day unto the Lord?"

We need those who will *set apart time* every day to focus prayer on specific needs in connection with the work of our Mission. The MISSION HERALD, "Rays from the East," the L.Z.A. Prayer Union Circular, and letters from the field provide abundant material for those who are willing to *give time* to earnest and believing *intercession*.

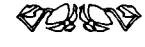
We also need a *Missionary Prayer Group* in every Church, a band of people pledged to pray regularly and intensively for the work in India and the home administration. As is done already in some places, friends might arrange gatherings for prayer in their own homes, as in the days of the early Church.

We need, as missionaries, to put *praying* before *planning*. It is more important to *plan* our *prayers* than to pray over our plans. Are any of us really ready to bring a "blank sheet" to God *in prayer*, and ask Him to write His will on it for us? That does not mean passively waiting for "guidance," but actively seeking to discover the Divine purposes, and putting ourselves in line with them.

An Indian girl who passed through London on her way to America last year, wrote thus: "The escalators amazed me. I saw the first one in London and several in New York. They are a *rolling stream of steps*. You do not need to climb stairs or come down. All that is required is just to get into the current of this river of steps on one of the steps, and it will take you up or down, as you please." When we pray in the Holy Ghost we step on to the "Divine Escalator," and God lifts us from the depths of doubt and human speculation into the fresh air and sunshine of certainty and faith. Prayer brings us into the current of the Divine purpose and lifts us to a new level of spiritual vision.

May the Holy Spirit of God *burden our hearts* with the desperate need of the world, and our *responsibility* to those who have never heard the Gospel of our Lord Jesus Christ.

"O God, the awful need of those who feel no need of *Thee*,
Who wake and sleep and drink and eat
And toil and talk while careless feet
Tread heedlessly the road that leads unto Eternity;
Keenly alive to earthly needs, yet feel no need of *Thee*."



Ladies' Zenana Auxiliary.

SECRETARY'S REPORT.

By Miss P. P. Nunn.

Many friends will recall the holding of a Day of Prayer for the L.Z.A., on Friday, September 24th, 1937. This day was observed both in India and in England, and was closed with a period of intercession at Chadwell Street. Our praise and our prayer ascended to God, and we know that blessing has resulted.

It is our joy to record that the Lord has sent us two new applicants for service in India. Miss Margaret L. Peters, a member of the Church at Guildford, responded to the vacancy caused by the resignation of Miss Putnam, and was accepted by the Council in December. Miss Monica E. Harris, a member of the Church at Mount Zion, St. John's Wood, was accepted by the Council six months later. The urgent need of another L.Z.A. worker in India, and the fact that Miss M. Harris was on the point of completing her training, led to the decision that, God willing, her departure for India should take place this November.

The pathway of sorrow has been trodden as we have shared with our sister, Miss I. G. Hazel, the trial of her long-continued illness, necessitating absence from her station for the greater part of the year. We acknowledge the Lord's goodness in restoring her thus far, and pray that early furlough may lead to a speedy return to health.

The objective for which extended furlough was granted to Dr. Ruth Harris has been attained, and we congratulate our sister on her success in passing her examinations for the Diploma of Tropical Medicine and Hygiene. Dr. Harris sailed again for India on August 13th.

The home side of the work has been maintained, the Churches being served in Deputation work by Miss Poole, Miss Putnam and Mrs. Huckett, to whom the L.Z.A. is also indebted for her service at Sendamangalam among the Hostel girls, through a very trying period. Mrs. Thrower also greatly helped the L.Z.A. in Madras, at a time when there was no L.Z.A. worker there. We praise God for those called by His grace in India in an exceptionally difficult year for our workers.

The holding of Garden Meetings, and the gathering of friends at quarterly district prayer-meetings in the country, are growing features of our work. We thank friends who arrange such meetings, and if others could do the same the work would benefit. We thank God for those who have the necessity for prayer laid upon them, and who persist in the holding of regular prayer meetings, in spite of hindrances. Items from

the Indian letters are a constant challenge to the prayer of faith. The Membership of the Prayer Union is now over 500, and the triennial renewal of membership will be taken this autumn. The work of the L.Z.A. has been more definitely introduced to three Churches.

The L.Z.A. Executive, at their meeting on 26th August, 1938, received, with very great regret, the resignation of Mrs. Silvester from the office of President of the L.Z.A., which they very reluctantly felt compelled to accept. The loss to the L.Z.A. will be greatly felt, though we thank God and Mrs. Silvester for the long years of service. The following resolution was unanimously passed :—

> " That the L.Z.A. Executive wish to place on record their high appreciation of Mrs. Silvester's devoted service to the L.Z.A. for a period of 32 years, as Hon. Secretary, from the time of the inception of the work in 1906 until 1919, when elected President. For 28 years of this period, Mrs. Silvester undertook the official correspondence with the L.Z.A. Missionaries in India."

That there are diversities of gifts employed in the carrying out of the Lord's Commission we gratefully acknowledge. On the financial side, the smaller as well as the larger contributions are all noticed by the All-Seeing Eye. We thank our supporters, and seek to " give unto the Lord the glory due unto His Name," acknowledging, as regards the future, that " we walk by faith, not by sight.

MADRAS FIELD.

By Miss B. L. Mowle.

" Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

In reviewing the work of the past year, it is not easy to write a report. Part of the year has been spent in the Namakal Field, and part in Madras. The work of the Biblewomen in both these Fields consists of house to house visiting, meetings for women, and the giving of regular instruction to the Christian women. Pupils who are learning to read grow fewer and fewer, as girls are allowed more freedom, and go to school. There are not many who have not received some education, and a good many study up to the eighth standard before they are taken away. In this, the girls in the villages are not so highly favoured as the girls in the town.

We have twelve women working in and around Madras. In Mannur, a village seven miles from Madras, we have two Biblewomen living. We have been working for several years in this village, and the work there is encouraging. There are several villages around, and both the Biblewomen are well

occupied. They have their separate villages to visit, and three meetings each week besides the Sunday Bible Class. Two of these meetings are for Hindu women, and the other chiefly for the Christian women, giving them consecutive instruction. We spend two or three days each month camping in this place. The Women's Christian Endeavour Meeting at Semmen Street is encouraging. The women and girls themselves prepare messages and conduct these meetings. I go whenever possible to help and encourage them. The Biblewomen meet twice a month for Bible study and prayer. During the months of the year spent at Namakal, three sisters were baptized, and since I have been in Madras, I have had the joy of seeing six sisters pass through the waters of baptism. Others are seeking to follow the Lord in the same way, and they are receiving regular instruction.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." We wait for the time when this shall be fulfilled, and we shall see the light of the glorious Gospel of Christ penetrating into the dark and deluded hearts of the people in Namakal town and the surrounding villages, also to the still innumerable host of people without Christ in Madras and its surrounding villages.

NAMAKAL AND SENDAMANGALAM FIELD.

BY MRS. J. M. BRAND.

THE world is very sick and sad. At least one is tempted to say so when surrounded by so much poverty and sickness, but it is a privilege to be allowed, in however small a degree, to alleviate some of its suffering. How it hurts to see little underfed neglected children! But to be able to pour healing medicine into their inflamed eyes, to be able to bind up their dreadful sores and tend them in other ways is indeed a relief and joy. Then to hear daily, while treating a stream of patients, the Gospel story being told over and over again on the dispensary verandah; to be able to tell grateful women that it is not from us but from Him the healing comes; to show them how they, too, may learn to pray to the living, loving Lord; these have been some of the privileges in which one has been allowed to participate during the past months.

Then there have been the trips in the Motor Dispensary to far away villages, and the preachings to the crowds that have collected around, the distribution of Gospel portions and the text cards to the eager little children who have learned to recite the verses given to them the previous time. How often are we asked the date of the return of their doctor! It will be a joy to hand over the work into her more capable hands. May a time of reaping soon be given her.

The other side of the work among the Biblewomen, first in Sendamangalam, till Miss S. Hazel took over the work, and then in Namakal, after Miss Mowle had handed over to go to Madras, has occupied much of our time. There is plenty of trekking in bullock carts to various villages, where there are several groups of Christians who need much help and instruction. Just now the work is passing under a cloud while the Roman Catholics are endeavouring to win over these weak converts. It is a sore trial to them and to us as we see the attraction of financial help being held out to these poverty-stricken ones. One cannot blame them for yielding, but we sorrow for them as we see and hear them being taught to repeat the new Manthrams that they must recite ere they can be christened into this new faith. May all who read this brief report, pray much for our Church members who are thus faced with the most subtil temptations.

BY MISS L. S. HAZEL.

AGAIN the time has come round to write my report of another year's work. Part of the time was spent in the Homeland, and since my return to India last February, I have been working in Sendamangalam, taking over charge of the L.Z.A. work from Mrs. Brand, and the supervision of the school and Hostel from Mr. and Mrs. Huckett.

Soon after my return, we held our annual children's service in the Chapel, and it was again well filled with boys and girls, both caste and outcaste. We rejoiced to hear the various ones repeating the texts they had learned during the year, and singing their lyrics.

God has been very good to us in sending an abundant supply of rain so that our wells are full. We review the terrible experience of last year owing to water shortage.

Although there have been difficulties with regard to the girls' school, God has wonderfully answered prayer, and our numbers have increased. We have a staff of six earnest Christian women who also conduct a Sunday school each week. A large part of their work is visiting the parents of the children, and by this means gaining personal contacts.

The Biblewomen's staff has been depleted during the year. We have been praying for more women, and at the time of writing, I rejoice to say that two women have been added to us for this work. Our women's meeting in the Cheri is still held each week.

A new feature of our work this year is the Covenanters' Class, which is conducted each Sunday for the older girls. The usual classes for the girls are maintained weekly in the bungalow.

The Camping stations of Eramaipatti and Elur are visited periodically; there are some women who are enquiring for which we praise God.

We rejoice in the goodness of our God in enabling us faithfully to sow the seed beside all waters, not knowing whether this or that shall prosper. We water it with prayer, but He must give the increase.

KOLLI HILLS FIELD.

BY MISS M. E. WILKINS.

THE past year has been very varied. It is a joy unspeakable to be able to tell that the Lord has given victory in the second Tamil examination, enabling me to take over full charge of the women's work here. What a relief when that great mountain is overcome by His grace, and we are free for the work to which He has called us!

We do praise the Lord for the children He has sent to us. At present, we have 20 children in our girls' Hostel. We have lost several of the tiny babies this year, so many of them come to us just starved, thrown away, or having lived on rice water for many days, so they are difficult to rear. The Lord has sent us others in their places. Also one of our hill Christians living at Ariyur has taken in two babies for us, and he and his wife will bring them up for some months; this will be a great help, as they will receive more personal attention. One little boy of five I brought back from camp last week. He has no mother, and his father has gone to Singapore, and he has just been starved and neglected, nothing but skin and bone. Pray for him that full health may be given, and that he may grow up to know Christ and live for Him.

We are still in need of a Matron for the Hostel, and are praying that the Lord will send one of His choice. What opportunities there are amongst these little ones; we hope they will grow up to be His witnesses on these hills.

One of our elder girls has left us and gone to Singapore with her father; she is needing our prayers, that she may be led away from temptation, and delivered from evil.

We have had happy times with the Biblewomen, giving them monthly lessons, and hope these lessons will prove a blessing to their own souls as well as the souls of others. We have five Biblewomen visiting daily in lonely parts of the hills, and two Biblewomen stationed in Valavanthi, working in the surrounding villages. We hear of signs of blessing, but desire a real outpouring of the Holy Spirit. We long to report the salvation of many, for this we labour and pray, may the clouds bring showers of blessing. It is not easy for these hill people to leave caste, and become Christians, it may mean death for them, by poison, so how great their love to their Lord must be.

It has been a privilege to be well and strong, and able to camp month by month in the villages, where there is always a call for medical work. At the beginning of the year we spent one month in tents in the North of the Kolli Hills. Last week (early August) we were able to camp again at the large festival at Koilure, where many people come to worship from long distances. Many have taken Tamil post-cards and tracts, others have bought Gospels; as they read may blessing follow.

Meetings for the women and for the children are held every week, and it is a joy to hear them repeat Scripture, sing or pray, although some time back they knew nothing of a living Saviour.

With praise and joy we go forward and possess, for we know " We shall reap if we faint not."

TINNEVELLY FIELD.

BY MISS V. D. GREEN.

HOW soon the time for Annual Reports comes round, how much transpires between one report and the next. By the tender mercy of God I am able to report a year of health maintained and strength afforded for the privilege of service.

" In journeyings often" well describes the greater part of my activities. Of these I have frequently written, and need only add here a note of gratitude to God for preservation in all those journeys, most of which have been in the bullock bandy over very rough tracks. It is something to be thankful for that no serious mishap occurs during a whole year. We do not escape altogether however, for on one occasion the luggage cart overturned, and when at the end of the journey the Tiffin basket was lifted out, the bottom of the basket was liberally spread with the contents of both the Bovril and the jam containers! Another time, sudden heavy rain *en route*, resulted in the luggage getting a good soaking, even that which was packed in a steel trunk. My books presented a sorry spectacle when taken out. At such times we remember the word concerning those who took joyfully the spoiling of their goods. These journeys have been worth while, the work in the villages has gone steadily forward, due under God's blessing to the faithful work of the Biblewomen. Thirty sisters have given testimony during the year, seventeen of whom were accepted. Seven of these have already received baptism, the other ten await that joy. Three Bibles have been awarded through the year to those who have learned to read with the aid of Adult Easy Reading Charts. We hope for more awards this year.

The One Month Summer School for Biblewomen was conducted from September 4th to October 2nd, 1937, and was a profitable and blessed season. December, 1937, was specially marked for us all here at Paniadipatti, by the happy event of the wedding of Mr. and Mrs. Kuhrt. Our annual hot season leave was a time of renewal in every way, so with much cause for gratitude as we review the past year, we go forth into the future, assured that

"He Who has helped us hitherto,
Will help us all our journey through,
And give us daily cause to raise
New Ebenezers to His praise."

MISS I. G. HAZEL.

WE regret that, owing to prolonged illness, it has been thought wise that Miss I. G. Hazel should return to England for early furlough this autumn. As Miss Hazel has actually been working in her station for only a short time during the past year, we are not able to print a detailed report. We ask the prayers of God's people that Miss Hazel's recovery in this country may be rapid, and lead to an early return to her work in India.

ON FURLOUGH.

BY DR. R. M. HARRIS.

ON the eve of departure to India, one finds oneself looking back in retrospection and forward in anticipation.

Retrospection.

In looking back there is the happy glow of warm welcomes into Churches and homes, from Yorkshire and Lancashire in the North, to Sussex in the South, from Suffolk and Kent in the East, to Wiltshire in the West. New bonds of fellowship have been formed, and new prayer-partnerships established. One realises more than ever the great fact that missionary work is not the whim of certain individuals, but the work of the Church in response to the command of Christ. Yet, because the Church is composed of units, of you and me who are its members, the response must ultimately be from us. Are we, and is our Church, fulfilling that which has been committed unto us to do by our Lord?

The months spent in studying Tropical Medicine and Hygiene were ordained of God, not only that there might be a greater understanding of these subjects, but because He Himself had something further to teach.

Anticipation.

Looking forward over a path untrodden—yet not untrodden, for surely the footprints of the Master are there—"The Lord,

He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee "—there is the assurance that He will be our Guide, even unto death.

Away in the villages and hamlets of India, there are those who are sick and suffering, needing help; there are men and women perishing in their sin—not realising; others there are who grope in darkness, seeking light. O Thou, Who art the Light of Life, lighten their darkness! He has said, "I in you," "Ye are the light of the world."

BY MISS A. M. POOLE.

"JESUS CHRIST, yesterday and to-day, the unchangeable One. Forever it is like that." This was the first text in the Tamil version that I ever learned to say. The year has been one of changes, but I have proved that text true.

The beginning of the year (August) found me still in Madras, where the time was spent in camping, visiting with the Bible-women, and taking classes for them. Different sets of lessons are used for Christians, enquirers and Hindus.

Owing to Miss I. G. Hazel's illness, I had to leave Madras at the end of August and go to Paniadipatti. I was very sorry to leave, after a happy one and a half years in Madras.

I had a grand welcome at Paniadipatti, for it rained and continued raining for two successive days, at a most unusual time! I found the Hostel in quarantine, with an outbreak of mumps. Several of the girls had it, though we were most thankful, not seriously.

The next six and a half months were occupied in visiting with the Biblewomen, supervising the School and Hostel, and working in the Dispensary which was opened twice weekly. In addition to this, Hostel and school accounts, and preparation of lessons for the Biblewomen and teachers take up a great deal of a Missionary's time.

The class for baptized girls was continued, although there were only two girls in it. We long for others to join them.

An "Old Girls' League" Reunion was held in January, when 21 out of 37 invited girls came, some of them with their babies, and we had very happy and profitable times together. One of the number of "Old Girls" had died, named Arputham. Her school friend had died very suddenly, and Arputham fretted so much that the school authorities sent her home. I was told of the serious illness one evening, and intended visiting Arputham, but I was not able to see her, as she had died at 4.30 a.m.

March saw yet another change as I set sail for furlough. It has been my joy to visit many Churches, and I take this opportunity of thanking all friends for the kind hospitality of their homes.

HOW THE CALL CAME.

By Miss Monica E. Harris.

It was when I was only a child of about seven years old that God first brought me to realise my need of One Who could cleanse me from my sin and keep me day by day. The means He used was a story told me by my aunt who was looking after me as a mother at that time. It was only a simple story, but it helped me to understand and believe the vital truth that the Lord Jesus had died to wash away my sin, and that He would create in me a clean heart and teach me to walk in His way.

As I grew older and heard the preaching in our Chapel, I soon wanted to confess my love to Christ publicly by obeying His command and being baptized. This took place at Mount Zion Chapel, St. John's Wood, on July 29th, 1923, following which I was received into Church fellowship.

My interest in Missionary work has existed ever since I can remember, and is due probably to the fact of my having close relatives abroad on the Mission Field, and of constantly hearing about their work.

When I left school I took up nursing, but not, however, with any definite view to doing medical mission work in the future, but chiefly because I was strongly attracted by the life, and very much wanted to try it. In the course of my training I became completely absorbed in the work and greatly devoted to it. Therefore, when at the end of my training I was told of a vacancy in a Medical Mission Hospital, and of their great need of a fully-trained nurse, I immediately applied and the application was accepted.

But God, in His tender love, later had to shew me plainly that it was not His Will, nor in His plan for me to go that way. This was hard at first to understand or accept, but the vision was so clear and the guidance so definite and persistent that it had to be obeyed. The application therefore had to be withdrawn, which, although it meant at that time taking a step completely in the dark, yet it was taken full of expectant faith. Then suddenly and gloriously, God revealed His plan. For clearly, and without any shadow of doubt came the call to "Go . . . and preach the Gospel," with the command, "As the Father hath sent Me, even so send I you." Following which, came with unmistakable conviction, the guidance to apply to the Strict Baptist Mission. Therefore with great joy and gratitude in my heart, I say, "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen."



NAMAKAL.

INFANTS STUDYING IN OUR HIGHER ELEMENTARY SCHOOL.
NAMAKAL.



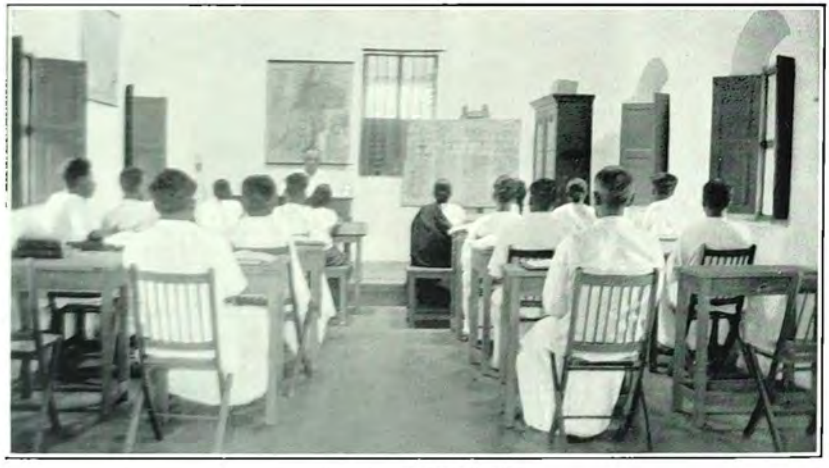
KOLLI HILLS

VALHAVANTHI HOSTEL
CHILDREN PADDLING.



BIBLE INSTITUTE

STUDENTS' GROUP—IN FRONT OF STUDENTS' HOUSES.



BIBLE INSTITUTE

STUDENTS IN THE LECTURE HALL.

SUMMARY.

The following statistics of the different Fields may be interesting to our subscribers, and we therefore gladly give them :—

NAME OF FIELD	Churches	Church Members	Baptisms	Pastors and Preachers-in-Charge	Preachers and Preacher-Teachers	Teachers	Biblewomen	Colporteurs and other Workers	Weekday & Sunday Schools	Pupils	Places where regular Chapel services are held	Villages in which the Gospel is regularly preached
Madras	5	367	25	1	5	34	12	6	24	1320	12	50
Namakal and Sendamangalam	12	305	22	1	13	26	17	6	33	1201	20	141
Kolli Hills ...	2	57	2	1	6	3	7	8	8	170	5	92
Tinnevelly	37	863	38	4	36	14	11	5	32	1051	45	150
TOTAL	56	1592	87	7	60	77	47	25	97	3742	82	433

THE WORK IN THE HOMELAND

A MESSAGE FROM THE PRESIDENT, PASTOR R. ROBINSON.

THE past year has been one of sunshine and shadow—there has been the brightness caused by the knowledge that the light of the glorious Gospel has penetrated many dark hearts in India—there has been the shadow of changes at home and in India, particularly due to ill health of missionaries and officers of the Mission.

But "God is on His Throne," His work goes on, and

"Jesus shall reign where'er the sun,
Doth His successive journeys run."

We are very mindful of the prayerful and practical support of the many friends of the Mission. Problems and perplexities there have been and are, yet the Council are most appreciative of the constancy of our Churches. We are confident that this will continue, and hopeful that sympathisers and subscribers will increase.

It cannot be denied that the finances of the Mission still cause the Council much prayerful concern, as a deficit, and often a large one, is so frequently reported at our monthly meetings.

We feel we cannot relinquish any of the work that has been begun, in fact we should like to advance in some directions, but we are finding that the maintenance of present commitments is straining our resources. We are aware that many of our subscribing Churches are not without their own financial responsibilities, but we crave an interest in your prayers that God will supply the need to carry on His work.

Again may we remind you that Council meets on the first Friday evening each month.

It is a united happy fellowship of those who seek to administer the work from the Home Base. To know that special prayer is being offered for us on these occasions is a great means of strength.

Our new Secretary, Pastor J. K. Thorpe, has entered upon his work with zeal and devotion, and we are confirmed in the fact that he is the choice of God for this most important office. He is making contact with our Churches both in London and the country, and the reception given to him in these early days of deputation work, speaks well for the future. We commend

him to your prayers and co-operation. He is ready at all times to supply you with information concerning the Mission, and to visit you in its interests whenever possible.

In conclusion, we humbly acknowledge our utter dependence upon God, and desire earnestly to seek His face, that He may grant a gracious outpouring of His Spirit upon the Churches and the Mission.

" Thus Lord Thy waiting servants bless
And crown Thy Gospel with success."

IN APPRECIATION.

BY THE PRESIDENT.

Mr. A. J. Robbins.

WE are glad to be able to include in our Annual Report a photograph of our brother, Mr. A. J. Robbins, who for 31 years has been the Hon. Treasurer of the Strict Baptist Mission. Many of us have known no other Treasurer.

Mr. Robbins has seen the Annual Income of the Mission greatly increase since he first undertook the work. During his term of office, there have been times of financial difficulty, but God has proved His faithfulness. A glance at the Annual Statement of Accounts will reveal, at least to some extent, the vast amount of labour entailed, but this has always been carried out with diligence and cheerfulness.

Mr. Robbins has always realised he was the custodian of monies given by others for the work of the Lord, and this has influenced him in its expenditure. Thus, he has been a prudent adviser to the Council, while at the same time an ardent supporter of all evangelistic effort.

We much regret his retirement, due to advancing years and somewhat indifferent health. Council has been compelled reluctantly to accept his resignation, though we hope God may long spare him to serve on the Council. We wish to place on record our gratitude to God for all the labours of His servant during so long a period of devoted service, and our heartiest thanks to Mr. Robbins himself, for all he has been and still is to the Strict Baptist Mission.

Mrs. A. Silvester.

Our friends will regret to learn that, with great reluctance, Mrs. Silvester has tendered her resignation as President of the Ladies' Zenana Auxiliary Executive.

She has been actively engaged in this work ever since its inception 32 years ago, and much of its progress, under God's blessing, has been due to her devotion and endeavour.

As Secretary and then President of the L.Z.A., Mrs. Silvester has been in close touch with the Officers and Council of the

Mission, and every relationship has been marked by wise and hearty co-operation.

A resolution, expressive of appreciation of her long service, and regret at her retirement, was passed unanimously by Council at its meeting on September 2nd.

Mrs. Silvester has set a high standard of consecrated service, worthy of emulation by all, and it is a pleasure to know she will continue a member of the Ladies' Executive.

OUR PUBLICATIONS.

By W. K. Puttnam.

"Life and Literature," "Life and Letters." These are familiar titles or headings, and very close is the connection.

The Bible (*The* Book) is, of course, the supreme, because Divinely inspired, literature, and, directly or indirectly, has inspired and still inspires, *all* literature that is worth while.

The Strict Baptist Mission has its literature, and emphatically, it is of this kind.

"Strict Baptist Mission Herald" (monthly), and **"Rays from the East for Young People"** (bi-monthly), the special purpose of the latter being indicated by the title, continue their ministry.

Thanks are due to the devoted editors: in the one case, Pastor L. R. Garrard, and in the other, Mr. J. Cecil Fromow.

But what of the readers? Well, we are grateful to them also, yet would express an earnest wish for an increase in their number.

In every Church and school there should be a Secretary, or Secretaries, to whom orders should be regularly given, and (may we add), payments regularly made for the two magazines, Here we would tender the gratitude of the Council to those who are already acting so assiduously in this capacity. Then we trust our readers and *indeed*, readers.

At the farewell meeting of Dr. Ruth Harris, an address was delivered by Miss Poole, in which she urged, Reading and Study of Missionary literature in order to intelligent and definite prayer. We would underline this.

Subjects for praise and prayer are suggested in each issue of the "Herald," but may we amplify this by recommending the careful reading of the magazine, *page by page*, for *information*, to be turned into *intercession*, each item being made a petition, or a thanksgiving, for there is always matter for *both*.

A third use of the magazine is that of *propagation*. Perhaps you like to *retain* your copy! Think if it is not possible for you to buy an *extra* one, or more, to give away, especially to those who, it may be, are only waiting for this little service to be rendered, to become prayerful and practical supporters of the work.

We haven't said much about the Young People's Magazine with its Bible Searching Scheme and "Sun Ray League," and many another interesting and helpful feature. Our young friends who have not joined, should write to "Uncle Peter," or his valued assistant, Miss Gearing, for particulars right away.

Is there space to refer to the **Strict Baptist Mission Calendar?** Suffice it to say, that the 1938 issue was well received, and, a profit accrued.

The writer understands that "1939" will be much improved. Send your orders *early*, to Mr. W. K. Puttnam, 388, St. John Street, London, E.C.1.

Don't forget the **Tamil Text Slips,** for making such pleasing and *Spiritual* use of old post-cards, so long as the pictures are suitable to send out to India!

Finally, a list of various publications will be found in another part of the Report, and, I am sure, Secretary J. K. Thorpe will be happy to give further and fuller particulars if you write to him. He would also keep you advised of any *new* publications which may be issued.

THE CHRISTMAS BOXES.

By Hope V. Harris.

Once again we in England have had the privilege of sharing the "good things" of Christmas, and therefore its joyful fellowship with our Indian workers and native friends.

The 1937 Boxes went out as brimful as ever, not only with the 4,000 garments, 890 dolls and other gifts, but with all corners filled in with love and earnest desire that something far greater and deeper than just satisfaction and fun, might result from the distribution of the contents. That God Himself, with each garment and each gift would awaken in the hearts of the recipients the longing of His gift of gifts—more precious than anything we could ever send out.

Through His kind care, the 24 cases arrived safely and intact, in India, in good time for Christmas. This year we are hoping to be able to reduce the very big cost of freightage and heavy customs duties, etc., by sending out money instead of the usual toys, which we find can be purchased in Madras. Our friends are kindly co-operating in the new scheme, and already—at the time of writing—contributions are coming in towards the Christmas Gift Fund, which, as we hope all contributors understand, is now one with the fund that has been in existence for the last few years for the supply of medical and clothing material. We pray God's blessing upon all those who give to, and all who will be receiving from, the 1938 Christmas Boxes.

A WORD ON FINANCE.

BY THE TREASURER, W. J. SHIPTON.

THIS Report would be incomplete without an article dealing with the financial side of the work. Our first note must be one of praise to our Heavenly Father for supplying all our needs, and enabling us to close the accounts with a small balance in hand. This, we feel, has been in answer to our fervent prayers.

By a careful scrutiny of the accounts, it will be observed that this satisfactory position has been attained by appropriating a portion of the amount received on account of the share of the residuary estate bequeathed by our warm-hearted friend, the late Mr. F. T. Newman. Our beloved brother was a generous supporter of the S.B.M., and now that the regular income will cease, it is the intention of the Council to allocate the balance of the amount received to the Extension Fund, where its usefulness will be spread over a period of years.

It will, therefore, be realised that to maintain the work, there is a necessity for a larger income. In thanking all who have helped during the past year, we earnestly plead for additional support for the future.

The following methods of rendering help are mentioned by way of reminder:—

1.—Envelope Collections.

(a) *L.Z.A Gift Week in March.*

(b) *General Work—Christmas and New Year Collection.*

The response to these special appeals has been good, and we ask that our friends will continue their help on these occasions, and thus show gratitude to God for His "unspeakable gift."

2.—Mission Sunday.

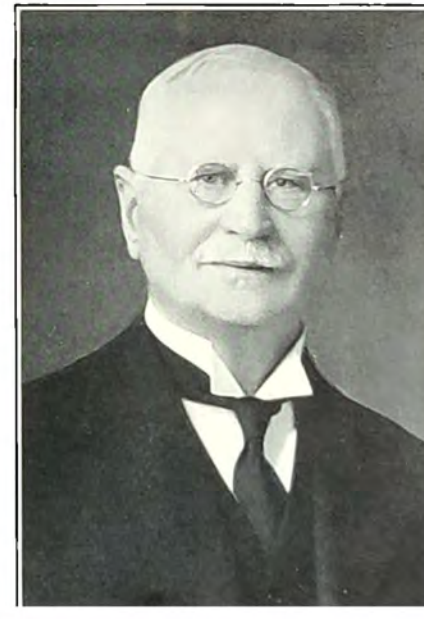
A large number of Churches have generously set apart one Lord's Day a year as Mission Sunday, the offerings being given to the S.B.M. To the officers of Churches not helping in this way, we would appeal for kind consideration. An application to the General Secretary will result in a satisfactory arrangement being made for the conduct of the special services.

3.—Birthday Box.

In Sunday School work this is a useful institution. It is always a pleasure for the children to come to the platform, place the gift in the box, and whisper to the Superintendent the particular birthday remembered; it brings the School into the family life of the child by the prayer of thanksgiving which should follow the gift; it also fosters in the hearts of the children an interest in Mission work.



Mr. A. J. ROBBINS,
Treasurer of the Mission,
1907—1938.



Pastor W. CHISNALL,
General Secretary of the
Mission, 1904—1937.



MRS. A. SILVESTER,
PRESIDENT OF THE L.Z.A.,
1919—1938.



MISS MONICA E. HARRIS,
L.Z.A. MISSIONARY-ELECT.

4.—Collecting Boxes.

These provide a substantial source of income. They are silent reminders of the work, and provide an opportunity in the Sunday School, for the scholars, of contributing their small coins and, in the home, for friends to contribute systematically. These boxes should be opened at least twice a year, as it would be of great assistance to the Council to receive more income earlier in the year, instead of during September, when there is a great rush, resulting sometimes in the remittance being received after the close of the financial year. It is appreciated that this involves more work for our local Secretaries, but we would welcome their warm co-operation in this way.

5.—Annual Subscriptions.

Some prefer to give an annual subscription, rather than be troubled with a box. This method assures us of a regular income, and we are grateful to friends who have helped in this way.

In this connection, payers of Income Tax at the full current rate might be interested to know that if they enter into an arrangement with the S.B.M. to pay an annual subscription of £5 or more, they automatically increase their subscription by the amount of the tax deducted, as the Mission (not being liable to tax) can recover from the Government the sum so deducted. The following will illustrate the effect of this arrangement :—

Annual Subscription	Tax deducted @ 5/6 in £	Subscription increased to
£5	£1 7 11	£6 7 11
£10	£3 15 10	£13 15 10
£20	£7 11 9	£27 11 9

Particulars can be obtained from the General Secretary.

6.—Donations.

Special gifts are always welcome. The unexpected, whether small or large, brings with it a peculiar joy and encouragement. To those who have given us these surprises during the past year, especially those who have preferred to remain anonymous, we tender our warm thanks.

The closing note is one of gratitude for all the past help rendered by so many interested friends, and a reminder that the more financial support received in the future, the greater will be the work possible to be maintained in India, where there are still many areas remaining unevangelised. We appeal for a widening of the interest in the Homeland, and for an increase in the number of friends, who by prayer and practical support can render valuable assistance.

SUMMARY OF ACCOUNTS.

RECEIPTS.

	£ s. d.	£ s. d.
Balance at Bank, 21st September, 1937 :		
Home Safe Deposit Account ...	14 17 3	
Current Account	1,718 9 7	
Investment—		
£1,429 0s. 10d. 3½% War Stock, at cost	1,499 11 0	
		3,232 17 10
	6,203 9 9	
Herald Fund (see PAYMENTS)		
Extension Fund ... £1,452 17 4		
Pension Fund ... 520 0 2		
Sustentation Fund ... 226 5 0		
	2,199 2 6	
		8,402 12 3
		11,635 10 1
LADIES' ZENANA AUXILIARY :		
General Account	2,494 13 4	
Medical Account	14 17 6	
		2,509 10 10
		£14,145 0 11

PAYMENTS.

	£ s. d.	£ s. d.
General Fund		
India ...	5,208 10 5	
Home ...	855 17 0	
		6,064 7 5
Herald Fund—		
Payments ...	492 15 7	
CREDIT : Receipts ...	293 9 11	
		199 5 8
India Bible Institute Fund		82 15 6
Pension Fund—		
Pensions paid ...	182 13 4	
Cost of Investment ...	402 16 0	
		585 9 4
Voyage Account		151 9 9
		7,083 7 8
LADIES' ZENANA AUXILIARY :		
General : India	1,964 3 3	
Home	305 17 6	
Medical : India	41 3 7	
Home	21 16 3	
Voyage : India	6 3 4	
Home	78 2 3	
		2,417 6 2
Balance at Bank, 20th September, 1938 :		
Home Safe Deposit Account ...	14 17 3	
Current Account	1,329 18 10	
Deposit Account	1,800 0 0	
Investment :		
£1,429 0s. 10d. 3½% War Stock at cost	1,499 11 0	
		4,644 7 1
		£14,145 0 11

INDIA BIBLE INSTITUTE FUND.

	£ s. d.		£ s. d.
To Balance brought forward ...	424 4 4	By Remittances to India	82 15 6
		,, Balance carried forward	341 8 10
	£424 4 4		£424 4 4

INCOME.	£ s. d.	£ s. d.
To Contributions :		
Churches ...	... 3,005 14 6	
Personal ...	... 1,718 16 11	
Miscellaneous	... 793 15 0	
		5,518 6 5
,, Income Tax Refund ...	...	175 3 4
,, Legacies	...	510 0 0
		6,203 9 9
,, Transfer from Extension Fund ...		246 14 0
		£6,450 3 9

EXPENDITURE.	£ s. d.	£ s. d.
By Deficit brought forward		153 16 1
,, Remittances to India for Salaries and Payments on Mission Account	5,208 10 5	
,, Missionaries on Furlough	216 13 4	
,, Missionaries' Children's Allowances	16 16 0	
,, Missionaries' Life Insurance ...	16 8 11	
,, Deputation, Ministerial and General Expenses	301 13 3	
,, Secretary's Salary, Office Expenses, Stationery, Postages, etc. ...	247 19 6	
,, Cost of Advertising	56 6 0	
		6,064 7 5
,, Transfers to :		
Voyage Account	30 0 0	
Herald Account (Deficit) ...	164 5 8	
		194 5 8
,, Balance carried forward		37 14 7
		£6,450 3 9

MEDICAL AND HOSPITAL FUND.

To Balance brought forward £10 11 1½	By Balance carried forward ... £10 11 1½

MADRAS BOARDING SCHOOL FUND.

To Balance brought forward £83 5 9	By Balance carried forward £83 5 9

VOYAGE ACCOUNT.

	£ s. d.	£ s. d.
To Balance brought forward ...	437 15 0	By Balance of Passages :
,, Transfer from General Fund	30 0 0	Mr. and Mrs. A. Morling ... 6 0 0
		,, Mr. and Mrs. Huckett
		Passages 130 0 0
		Baggage and Fares 9 8 3
		,, Miss Goddard—Balance of Passage 6 1 6
		,, Balance carried forward 316 5 3
	£467 15 0	£467 15 0

"HERALD" FUND.

	£ s. d.	£ s. d.
To Subscriptions :		
Heralds		239 3 2
Rays ...		42 15 8
Reports		11 11 1
		293 9 11
,, Transfers from L.Z.A. :		
Heralds	£15 0 0	
Reports	20 0 0	
		35 0 0
,, Deficit transferred from General Fund		164 5 8
		£492 15 7

	£ s. d.
By Printing :	
Heralds	347 17 7
Rays ...	84 8 6
Reports	60 9 6
	£492 15 7

EXTENSION FUND.

	£ s. d.
To Balance brought forward	1,307 7 2
,, Interest on Investments	50 5 4
,, Donation	2 12 0
,, Proportion of Amount from Estate of the late Mr. F. T. Newman	1,400 0 0
	£2,760 4 6

	£ s. d.
By Transfers to :	
General Fund	246 14 0
L.Z.A.	124 7 0
,, Balance carried forward ...	2,389 3 6
	£2,760 4 6

PENSION FUND.

	£ s. d.	£ s. d.
To Balance brought forward :		
Investments	13,170 4 6	
Cash in hand	411 8 2	
		13,581 12 8
,, Interest on Investments		520 0 2
		£14,101 12 10

		£ s. d.
By Investments at Cost :		
1,067 14 5	2½% Consols	831 0 0
935 1 3	3% L.C.C. Stock	800 0 0
464 8 4	5% L.C.C. Stock	470 0 0
211 1 9	4% Fund. Loan	200 0 0
2,000 0 0	5% N.Z. Stock	2,000 0 0
2,000 0 0	3½% India Stock	1,815 0 0
2,861 5 9	3½% War Stock	2,821 14 3
2,199 10 8	3½% Con. Loan	1,909 14 3
1,501 16 7	3½% Con. Loan	1,500 0 0
469 8 9	3½% Con. Loan	500 0 0
300 0 0	3½% Con. Loan	322 16 0
,, £400 3½% Con. Loan @ 100 7/16 ...	401 15 0	
Expenses	1 1 0	
		402 16 0
,, Pensions paid	... ...	182 13 4
,, Balance carried forward	... ...	345 19 0
		£14,101 12 10

LADIES' ZENANA AUXILIARY.

GENERAL ACCOUNT.

	£	s.	d.		£	s.	d.
Balance, September 21st, 1937	378	19	3½	Indian Expenses	1,964	3	3
Contributions—				Furlough Salaries ...	239	11	8
General 2,127 11 4				Deputation Expenses ...	27	16	6
Gift Week 231 8 8				Home Expenses	18	9	4
2,359 0 0				Miss M. Harris—Outfit ...	20	0	0
Legacy, late Mrs. Harris	25	0	0	Transferred to—			
Income Tax Refund	110	13	4	S.B.M. Herald Account ...	15	0	0
Transferred from Extension Fund ...	124	7	0	S.B.M. Report Account ...	20	0	0
				L.Z.A. Voyage Account ...	150	0	0
				L.Z.A. Medical Account ...	50	0	0
				Balance	492	18	10½
	£2,997	19	7½		£2,997	19	7½

MEDICAL ACCOUNT.

	£	s.	d.		£	s.	d.
Balance, September 21st, 1937	79	0	10	Sendamangalam—Drugs	5	15	3
Donations	14	17	6	Dr. R. M. Harris—			
Transferred from L.Z.A. General Account ...	50	0	0	Instruments	15	0	0
				Drugs	29	19	0
				Paniadipatti—Grant ...	11	4	7
				Donation to M.S.M. ...	1	1	0
				Balance	80	18	6
	£143	18	4		£143	18	4

VOYAGE ACCOUNT.

	£	s.	d.		£	s.	d.
Balance, September 21st, 1937	180	18	9	Miss S. Hazel—			
Transfer from L.Z.A. General Account	150	0	0	Addl. Passage	3	0	0
				Baggage and Fares	6	3	4
				Miss Poole—Baggage and Fares	2	19	9
				Miss Putnam—Baggage ...	4	2	6
				Miss Poole—Passage	65	0	0
				Dr. R. M. Harris Addl. Passage	3	0	0
				Balance	246	13	2
	£330	18	9		£330	18	9

SUSTENTATION FUND.

	£ s. d.	£ s. d.		£ s. d.
To Balance brought forward :			By Investments :	
Investments	5,750 0 0		4% New Zealand Stock ...	1,000 0 0
Cash in hand	73 3 6		4½% London County Stock	2,000 0 0
		5,823 3 6	3½% War Stock ...	750 0 0
,, Interest on Investments ...		226 5 0	3% Local Loans ...	1,000 0 0
			3½% War Stock ...	1,000 0 0
			Balance carried forward ...	299 8 6
		£6,049 8 6		£6,049 8 6

Special Note.—This is a Fund to be drawn upon in a special emergency, but only then to a **limited amount** in any one year.

BALANCE SHEET — As at 20th September, 1938.

LIABILITIES.	£ s. d.	ASSSETS.	£ s. d.
General Fund	37 14 7	Balance at Bank—	
India Bible Institute Fund	341 8 10	Home Safe Deposit	14 17 3
Medical and Hospital Fund	10 11 1½	Current Account	1,329 18 10
Madras Boarding School Fund	83 5 9	Deposit Account	1,800 0 0
Voyage Account	316 5 3	Investment—	
Extension Fund	2,389 3 6	£1,429 0s. 10d. 3½% War Stock, at cost	1,499 11 0
Pension Fund	345 19 0		
Sustentation Fund	299 8 6		
Ladies' Zenana Auxiliary—			
General Account	492 18 10½		
Medical Account	80 18 6		
Voyage Account	246 13 2		
	£4,644 7 1		£4,644 7 1

W. J. SHIPTON, Treasurer.
J. K. THORPE, Secretary.

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, 1938.

6th October, 1938.

WILLIAM LITTLETON, F.C.R.A., F.C.P.A.

611, Salisbury House, E.C.2.

ABSTRACT OF RECEIPTS

21st SEPTEMBER, 1937, to 20th SEPTEMBER, 1938.

	£	s.	d.
Aberewmbol—			
General ...	1	16	0
Abingdon—			
General	2	5	0
Accrington, Ebenezer—			
General	4	7	0
L.Z.A.	4	10	4
Accrington, Zion—			
General	6	2	6
Acton Friends—			
L.Z.A. ...	5	9	0
Aldringham—			
L.Z.A. ...	1	3	2½
Amersham—			
General ...	3	13	0
Aston Clinton—			
General ...		7	6
Aylesbury—			
General		16	3
L.Z.A.		15	8½
Baguley			
L.Z.A.	1	11	0
Baildon St. Mission—			
General	1	1	0
Bath, Bethel—			
General	22	4	7
Bath, Providence—			
General	7	17	11
Beccles—			
General	2	15	3
L.Z.A.	1	0	0
Bedford—			
General	3	0	2
L.Z.A.	11	19	5
Bedmond—			
General ...	4	6	4
L.Z.A. ...	2	17	0
Bedworth—			
General		2	6
Belvoir St., N.S.W.—			
L.Z.A.	2	17	7
Bermondsey—			
General ...	18	11	7
L.Z.A. ...	39	12	3
Bethersden—			
General ...	1	7	6
Bexleyheath—			
General ...	4	16	2
L.Z.A. ...		14	6
Bierton—			
General ...	3	10	0
L.Z.A. ...	1	0	0
Biggleswade—			
General ...		16	9
Billinghay—			
General	11	3	2
Billericay—			
General	2	11	8
Bilston—			
General ...		10	6
Blakenham—			
General ...	1	10	10
L.Z.A. ...	2	12	2
Borough Green—			
General ...	22	18	3
L.Z.A. ...	1	0	0
Bradenstoke—			
General	13	0	6½
L.Z.A.	2	10	7
Bradford—			
General	5	3	0
L.Z.A.	23	18	8
Bradfield St. George—			
General	2	16	6
L.Z.A.	3	19	6
Braintree—			
General ...		15	9
Brentford—			
General	43	2	4
L.Z.A.	39	7	6
Brighton Branch—			
General	34	7	9
L.Z.A.	19	18	6
Brighton, Salem—			
General	7	10	9
Brighton Tabernacle—			
General	1	5	1
Brixton—			
L.Z.A. ...	6	0	0
Broadstairs—			
General	2	8	5
L.Z.A.	2	11	6
Brockley, Suffolk—			
General ...	8	11	0
L.Z.A. ...		17	0
Bromley—			
General ...	4	10	6
L.Z.A. ...	11	5	0
Bury, Lancs.—			
General	3	4	1
L.Z.A.	5	0	8½
Cambridge, Eden—			
General	31	15	5½
L.Z.A.	8	13	6
Cambridge, Tenison Road—			
General	8	19	3
Carlton—			
General	4	8	8
Catworth—			
General		7	6
Chadwell Street—			
General	314	19	5
L.Z.A.	94	0	6

	£	s.	d.
Chatteris—			
General	28	16	1
L.Z.A.	2	8	9
Chelmsford—			
General ...	12	11	0
L.Z.A. ...	3	10	7
Cheltenham—			
General	4	9	0
Chesham—			
General	20	0	6
L.Z.A.	3	19	2
Chingford—			
General	1	1	0
Chorley—			
General ...	4	0	0
L.Z.A. ...	5	10	0
Clacton-on-Sea—			
General		15	0
L.Z.A.	2	17	6
Clapham, Courland Grove—			
General	48	19	4
L.Z.A.	11	11	0
Clapham Junction—			
General		10	2
Clayton West—			
General ...	8	10	1
Colchester—			
General		15	0
Cottenham—			
General ...	6	13	0
L.Z.A. ...	1	10	0
Cransford—			
L.Z.A.	5	5	6½
Crawley—			
General ...	8	3	1
Crowborough—			
L.Z.A. ...	5	0	0
Crowfield—			
General ...	3	12	9
Crowthorne—			
General	1	7	6
Croydon, Derby Road—			
General	16	7	5
L.Z.A.	19	0	8
Croydon District—			
General ...	4	0	6
Croydon, Salem			
General	15	9	7
L.Z.A.	8	0	7
Croydon, Tamworth Road—			
General	6	10	0
L.Z.A.	5	15	0
Datchet—			
General	2	0	0
Deeping—			
General	9	6	1
L.Z.A.	6	16	0
Devizes—			
General ...	21	15	9
L.Z.A. ...	5	16	7
Dorking—			
General ...	86	7	7
L.Z.A. ...	24	2	3
Dunmow—			
General		5	0
Dunstable—			
General ...	1	3	6
L.Z.A. ...	11	10	0
Eastbourne—			
General ...	4	3	4
L.Z.A. ...	4	1	2
East Ham—			
General	10	4	7
L.Z.A.	13	14	4
East London Auxiliary—			
General	12	13	2
L.Z.A.	9	3	9
Ely—			
General	1	9	0
Epping—			
General	1	5	6
Epsom—			
General ...	22	6	2
L.Z.A. ...	65	19	7
Erith—			
General	8	17	4
L.Z.A.	2	9	4
Finchley—			
General	8	6	3
L.Z.A.	5	2	10
Fulham—			
General ...	6	18	7
L.Z.A. ...	10	7	0
Glemsford—			
General		11	9
Goodwick, Pem.—			
General ...	1	7	0
Gravesend—			
General ...	10	10	4
L.Z.A. ...	4	18	0
Grays—			
General		17	9
L.Z.A.	4	16	2
Great Gransden—			
General ...	6	1	0
L.Z.A. ...	1	0	1
Greenwich—			
General	17	0	0
L.Z.A.	16	0	0
Grundisburgh—			
General ...	1	11	11
L.Z.A. ...	3	1	1½
Guildford—			
General ...	40	5	8
L.Z.A. ...	39	15	5

	£	s.	d.
Hackney—			
General	1	0	0
Hadleigh—			
General	2	11	3
L.Z.A.	4	3	5
Hailsham—			
General	9	3	4
L.Z.A.		4	6
Halifax—			
General	1	5	0
Halstead—			
General ...	7	2	6
Handcross—			
General		14	0
L.Z.A.		1	6
Hartley Wintney—			
General	12	9	9
L.Z.A.	2	15	0
Harwich—			
General ...		3	0
L.Z.A. ...	1	6	0
Haslemere—			
General	17	11	11
L.Z.A.	6	3	9
Hastings Auxiliary—			
General	1	15	6
L.Z.A.	19	8	8
Haworth—			
General	11	16	0
L.Z.A.	4	2	6
Hebden Bridge—			
General ...	1	8	6
L.Z.A. ...	1	8	6
Hedge End—			
General ...		6	0
Highbury—			
General	92	17	3
L.Z.A.	28	5	11
Highgate Road—			
General	2	0	0
High Wycombe—			
General	9	10	9
L.Z.A.	5	16	3
Hitchin, Bethel—			
L.Z.A.	5	5	0
Hitchin, Mount Zion—			
L.Z.A.	4	0	0
Holloway, Elthorne Road—			
General	5	15	3
L.Z.A.	1	9	0
Homerton Row—			
General ...	13	15	4
L.Z.A. ...		3	0
Horham—			
General	60	10	0
L.Z.A.	1	6	10½
Horley—			
L.Z.A.	1	18	0
Horsham—			
General	4	5	0
L.Z.A.	13	0	0
Hounslow—			
General	34	2	1
L.Z.A.	13	6	0
Ilford—			
General ...	9	2	1
L.Z.A. ...	7	5	6
Ipswich, Bethesda—			
General	154	7	3
L.Z.A.	40	5	11
Ipswich, Mt. Zion—			
General		6	0
L.Z.A.	1	16	5
Ipswich, Zoar—			
General ...	6	1	0
L.Z.A. ...	5	0	0
Irthlingborough—			
General ...	4	16	6
L.Z.A. ...	1	6	6
Ivinghoe—			
General ...		10	6
Kenninghall—			
General	3	13	9
Kesgrave—			
General	2	10	3
L.Z.A.	2	2	4
Kilburn—			
General ...	2	0	9
King's Langley—			
L.Z.A.	6	1	8
Kingston-on-Thames—			
General	5	7	4
L.Z.A.	1	7	6
Laxfield—			
General ...	7	3	1
L.Z.A. ...	5	1	0
Leatherhead—			
L.Z.A. ...	2	10	2
Lee Common—			
General	3	12	7
Leicester, Ebenezer—			
L.Z.A.		5	6
Leicester, Providence—			
General	33	17	11
L.Z.A.	1	0	0
Leicester, Zion—			
General ...	4	1	6
L.Z.A. ...	7	10	2
Leigh-on-Sea—			
General	11	15	9
L.Z.A.	20	18	5

	£	s.	d.
Leiston—			
General	1	5	0
L.Z.A. ...	1	14	6
Lessness Heath—			
General	5	15	0
L.Z.A.	2	7	10½
Lewes—			
General	5	0	0
Lewisham—			
General	8	8	1
L.Z.A.	6	17	0
Leyton—			
General ...	22	12	6
L.Z.A.	8	15	0
Little Downham—			
General ...	3	6	3½
Llanelly—			
General	1	6	6
Lockwood—			
L.Z.A.	2	3	6
Lode—			
General ...		15	0
Long Marston—			
General ...	1	12	0
Madras—			
General ...		5	1
Maidenhead—			
General ...		7	5
Manor Park—			
General	4	9	0
L.Z.A.	8	6	8
Manchester District—			
L.Z.A.	4	8	8½
March—			
General ...	14	10	1½
L.Z.A. ...	13	14	11
Margate—			
General	2	1	6
Mayford—			
General ...	5	7	2
Middlesbrough—			
General ...	6	0	0
Morley—			
General ...		15	0
Needingworth—			
General		18	0
Newcastle-on-Tyne—			
General	9	4	6
New Cross—			
General	89	5	10
L.Z.A.	20	4	9
Newick—			
General	1	10	0
Newquay—			
General	1	6	0
L.Z.A.	4	1	0
New Quay, Card.—			
General ...		13	3
Norbiton—			
General ...	1	3	3
L.Z.A. ...	4	16	3½
Northampton—			
General ...	1	7	6
Norwich—			
General	5	1	3
L.Z.A.	2	10	10
Notting Hill Gate—			
General	6	11	0
L.Z.A.	8	10	11
Nuneaton—			
General	9	9	5
L.Z.A.	1	0	0
Nunhead—			
General	20	15	5
L.Z.A.	7	10	5½
Occold—			
General	14	5	6
Old Hill, Staffs.—			
General	6	7	9
Otley, Suffolk—			
General ...	1	14	3
L.Z.A. ...	3	5	0
Oundle—			
General		16	6
Over—			
General	10	15	5
L.Z.A.	11	1	7
Pemberton—			
General	2	11	3½
Pembroke, Bethabara			
General	1	3	6
Ponders End—			
General ...	3	8	7
L.Z.A. ...	8	3	9½
Pontygwaith—			
General ...		9	8
Pontypridd—			
L.Z.A.		15	1
Porth, Rhondda—			
General	3	3	0
Portsmouth—			
General ...	4	2	6
Potten End—			
General	10	12	11
L.Z.A.	13	15	8
Potton—			
General ...	7	7	6
L.Z.A. ...	7	0	0
Poynings—			
General	16	13	0
Prahran, Australia—			
General	7	10	0
Preston—			
L.Z.A.	2	18	6

	£	s.	d.
Prittlewell—			
General	22	16	6
L.Z.A.	26	0	0
Ramsey—			
General ...	6	10	10
L.Z.A. ...	25	7	6
Ramsgate—			
General ...	7	5	1
L.Z.A. ...	7	8	0
Rattlesden—			
General	2	13	6
Raunds—			
General	2	9	0
L.Z.A.	1	12	1½
Reading—			
General ...	2	7	6
L.Z.A. ...	5	5	7
Redbourne—			
General	1	13	6
Reigate—			
General ...	8	16	6
Richmond—			
General	43	3	0
L.Z.A.	19	1	8
Rishangles—			
General ...	4	10	0
Rotherham—			
General ...	5	6	1
Royton—			
General ...	11	5	0
L.Z.A. ...	2	10	0
Rushden—			
General	9	7	8
L.Z.A.	3	0	9½
Ryde, Australia—			
L.Z.A. ...	1	17	6
Saffron Walden—			
General ...	1	6	6
Scleddy, Pem.—			
General ...	1	6	6
Sheerness—			
General		8	6
Siddal—			
General ...		10	0
L.Z.A. ...	1	5	0
Slaithwaite—			
L.Z.A. ...	1	10	0
Sleaford—			
General		18	3
Smarden—			
General	4	7	3
Smithfield, N.S.W.—			
General	4	0	0
Somersham—			
L.Z.A. ...	3	5	6
South Chard—			
General		15	0
South-East District—			
General	8	7	10
Staines—			
General	14	12	0
L.Z.A.	2	17	0
Stamford—			
General	42	17	8
Stevenage—			
L.Z.A.		11	6
Stockley Mission—			
General ...	6	19	1
L.Z.A. ...	1	12	10
Stoke Ash—			
General ...	9	4	2
L.Z.A. ...	11	7	6
Stoke Goldings—			
General ...	4	0	9
Stowmarket—			
General	2	15	4
L.Z.A.	2	0	2
Stratford—			
General	31	9	6
L.Z.A.	33	11	9
Streatham—			
General	13	17	1
L.Z.A.	2	18	2½
Stretham, Cambs.—			
General	2	16	2
St. Albans—			
General ...	3	15	4
L.Z.A. ...		12	6
St. Clears—			
General		17	6
L.Z.A.	3	4	6
St. John's Wood—			
General	224	9	7
L.Z.A.	70	7	8
St. Neots—			
General ...	13	16	10
L.Z.A. ...	1	5	0
Sudbourne—			
General	5	0	6
Sudbury, Suffolk—			
General	1	1	2
Sunderland—			
General ...	2	2	0
Sutton-at-Hone—			
General ...	5	2	7
L.Z.A. ...	1	12	9
Sutton, Surrey—			
General ...		16	9
Swavesey—			
General		5	0
Swindon—			
General ...	14	5	2
L.Z.A. ...	8	5	10
Tadworth—			
General	36	6	6
L.Z.A.	5	16	0
Thame—			
General	1	0	0

	£	s.	d.
Tollington Park—			
General ...	1	17	11
L.Z.A. ...	4	9	1
Tonbridge—			
General ...	1	9	8
Tottenham—			
General ...	26	10	9
L.Z.A. ...	3	18	6
Treherbert—			
General	2	10	0
Tring, Akeman Street—			
General	142	3	2
L.Z.A.	120	5	8
Tring, Ebenezer—			
General ...		10	6
Trowbridge—			
General	5	11	0
Tunbridge Wells—			
General ...	11	15	2
L.Z.A. ...	12	8	0
Tunstall—			
General ...	2	1	10
Two Waters—			
General ...	2	9	0
Wakes Colne—			
L.Z.A. ...	1	10	0
Waldringfield—			
General ...	7	18	0
L.Z.A. ...		5	0
Walsall—			
General	11	18	10
L.Z.A.	5	3	6
Walthamstow—			
General ...	4	0	6
L.Z.A. ...	7	7	0
Walton-on-Naze—			
General	2	0	0
L.Z.A.	3	9	6
Wandsworth, West Hill—			
General	6	5	6
L.Z.A.	10	5	6
Warbleton—			
General	5	11	6½
Warboys—			
General	10	19	0
L.Z.A. ...	9	1	3
Warrington—			
L.Z.A.	7	7	0
Watford, Beulah—			
General	5	4	6
Watford, Tabernacle—			
General	31	13	5
L.Z.A.	27	15	0
Wattisham—			
General	3	0	3
L.Z.A.	2	6	1
Wellingborough—			
General ...	36	12	0
L.Z.A.	10	17	6
West Ham—			
General	63	13	5
L.Z.A.	20	5	0
West Hartlepool—			
General	11	7	0
L.Z.A.		7	0
Wetherden—			
General ...	1	16	8
L.Z.A. ...	1	17	1
Whittlesey—			
General	18	16	0
L.Z.A.	6	8	0
Willingham—			
General ...	2	11	9½
L.Z.A. ...	1	1	10
Wimbledon—			
General ...	16	19	3
L.Z.A. ...	12	1	8
Woking—			
General	2	10	0
Wood Green, Eldon Road—			
General	4	4	3
L.Z.A.	5	10	11
Wood Green, Park Ridings—			
General	5	0	7
L.Z.A.	6	10	9
Woolwich—			
General	7	11	7
L.Z.A.	2	16	0
Yarmouth—			
General ...	6	6	5½
L.Z.A. ...	1	0	0
Yateley—			
General ...	6	12	6
L.Z.A. ...	6	3	0
Ynysybwl—			
General	3	1	0

	£	s.	d.
PERSONAL.			
General ...	1718	16	11
L.Z.A. ...	634	0	5
LEGACIES.			
General	1910	0	0
L.Z.A.	25	0	0
MISCELLANEOUS.			
(Special Collections, Refund of Income Tax, Literature, etc.).			
General	1081	9	8
L.Z.A.	243	17	7
PUBLICATIONS.			
Heralds, Rays, Reports	293	9	11
EXTENSION FUND	1,452	17	4
SUSTENTATION FUND	226	5	0
PENSION FUND ...	520	0	2

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