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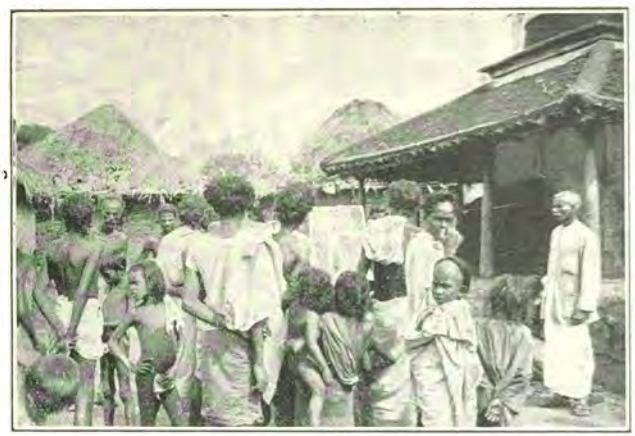
The Strict Baptist Mission Herald



THE

STRICT BAPTIST MISSION HERALD

VOLUME XL. — 1941.



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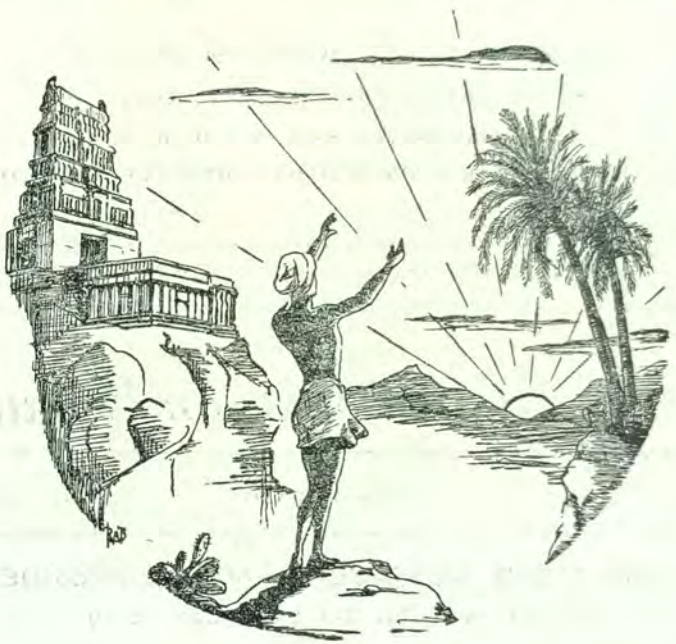
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Vol. XL. No. 408. January, 1941

STRICT BAPTIST

Mission Herald



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

General Secretary :
Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Price ONE PENNY

THE STRICT BAPTIST MISSION

NEW YEAR'S PRAYER MEETING

WILL (D.V.) BE HELD AT

Mount Zion, Chadwell Street, E.C.

ON

TUESDAY, JANUARY 7th, 1941, at 3 p.m.

Chairman: Pastor R. ROBINSON (President)

Short Address by Pastor O. F. CLARKE.

Service will close by about 4.30 p.m.

UNITED PRAYER is NEEDED and EARNESTLY DESIRED

Hon. Financial Sec.: Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middx.
General Sec.: Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Strict Baptist Mission Herald

Vol. XL January, 1941 No. 408

A NEW YEAR'S MESSAGE FROM THE PRESIDENT

"GOD IS ABLE TO DO" (Eph. iii. 20)

"Beneficent Resistances." *"Occasions of Glorious Gain."*

WE enter another New Year, still in the throes of war, the effects of which have become more far-reaching than most of us ever imagined. As well as loss of life, daily peril, gigantic expenditure, a conspicuous feature of the present situation is the great disturbance caused to family and home life. *"Scattered abroad,"* a Bible phrase, aptly describes it, and the same words may be used of Church life and activities, especially in the Metropolis and other large centres of population.

Can we find anything encouraging and hopeful about it all? From the Mission point of view, surely we can, for *"scattered*

Christians" may mean more widespread evangelism. It is instructive to read how God carried out His purpose by believers in the early Church. Gathered in Jerusalem, they were commissioned to be witnesses in Judea, Samaria, and the uttermost parts of the earth. Had times of comparative ease followed, would they have carried out quickly and eagerly the command to " Go into all the world and preach the Gospel " ? It may be they would, but almost immediately they were subjected to fierce persecution, and many were compelled to remove from Jerusalem, for we read: " They were all scattered abroad " (Acts viii. 1), " Now they which were scattered abroad " (Acts xi. 19), and this led to the spread of the Gospel.

Though we deplore the unnatural uprooting and dispersal of families, seen in the compulsory and voluntary evacuation of the past months, and cannot close our eyes to the evils that this may cause—handicap to education, the loss of parental influence, and the dislocation of Christian enterprise—yet we would not overlook that *God is able* to make these circumstances minister to His great purpose.

At first thought Paul's imprisonment in Rome would appear to have limited his opportunities, beclouded his hopes, damped his ardour, and compressed his energies. But he enthusiastically declared, as he wrote to the Church at Philippi: " The things which have happened to me have fallen out rather to the furtherance of the Gospel." He refused to accept the verdict that adverse conditions could retard the missionary effort. So he accepted the will of God for him in this, and preached Christ to all who came near him.

If we can really receive the truth of this, we may also apply it to the special difficulties now besetting the work of foreign missions. Here, perhaps, the present acute problem is that of finance. These days of high taxation and extra cost of living make it difficult for many people to subscribe as generously as before, and these organisations fear they may find themselves much straitened in income. There appears little encouragement in this, yet there may be some in what it *should produce*, namely:—

1.—A deeper concentration of thought upon the Lord's work in heathen lands.

2.—More earnest prayer for this work and those engaged in it.

3.—A greater dependence upon God to make good the deficiencies caused by present conditions.

4.—An increased readiness to do all we can.

Such an attitude will result in blessing, for it would reveal a quickening of spiritual interest, which cannot fail to produce abiding results.

We are sure that much and constant prayer has been

ascending during the past trying months, and we confidently seek the continued fellowship of our readers in this work to which He calls us all. Stimulating mottoes have been given to our nation of late, but we have no need to go outside the Scriptures for powerful words of incentive. We greet you at the beginning of this New Year with this reassuring statement: " God is able to do exceeding abundantly . . ." Believing this we shall find, to quote from two great preachers of the past, that by God's grace obstructions may become " *beneficent resistances*," and seeming reverses turned into " *occasions of glorious gain.*"



MILKING THE BUFFALO.

". . . AFTER MANY DAYS"

[The address given by Mr. P. Satheyanathan, B.A., at the Sunday School Anniversary at Namakkal. We regret we were unable to print the whole of it last month].

I attended Sunday School from my ninth to twelfth years. I committed to memory many verses, and learnt some songs. But there was no rally, no prize-giving, no practical demonstration or following up of the work of the Sunday School, as we have here. Hence the lessons were lost, and bore no fruit in all my thinking.

Then on a certain day I told a lie to my father. Although I was the most beloved of my father, being the last and tenth child to him, he did not desist from giving me a sharp knock on my head. As I was not used to the rule of the rod, and much as I resented and chafed at the punishment, it had a wonderful effect upon me—it caused me to make up my mind never to tell a lie. As a boy I was not given to any bad habit

or failing, except that of attending dramas. The influences of my home, namely, a peculiar monotheism coupled with a restricted idolatry and ignorant piety, and scrupulous regard for truth, which were brought to bear on me in early life, tended not only to stifle and choke the little seeds sown in my heart in the Sunday School, but to generate a false and foolish pride and an idea of the superiority of Hinduism. But God, out of His great grace, took me to be a boarder in a Christian school at Nazereth. Although my name was Kasi Visvanathan, I, a Hindu boy, stood head and shoulders over any Christian lad in point of character. As I had a good voice I was admitted to the Church choir. But the well-meaning missionary, when he came to know that I was a Hindu, expelled me as a heathen and an infidel. I could have been won for Christ then and there. But, alas, another opportunity in my thirteenth year had gone for ever.

Not satisfied with the treatment I got at the Institution, father took me to attend a Hindu school in Viruthanagar. Here I began to read some Hindu paranams and poems of the Indian saints. I studied the lectures of Swami Vivekananther and Ram Tirath, and as the outcome of it all my spiritual pride reached a climax. Disputing, questioning, gainsaying and attacking Christianity whenever I happened to meet any Christians, and raising a finger of scorn at proselytism became my business. Sitting still and rivetting my attention on the tip of my nose, doing breathing exercises gazing fixedly in a mirror—this was my religious life during my college days, but I know not what spiritual power I wished to gain thereby. A strange, gloomy disposition of mind took hold of me. I lost interest in my college studies, and naturally failed in my F.A. examination. I took to heart my failure, and became so moody and downhearted that I fell a prey to scepticism.

Then I went to Calcutta, to pursue my studies there. I happened to attend the lectures of Mr. John R. Mott, Mr. G. S. Eddy and Dr. Glover, and some revival meetings conducted by the Baptist Mission.

Ultimately I consented, reverentially and prayerfully, to study the New Testament under the guidance of my Principal, the late Rev. Richard. I read, and even then did not give up the bad spirit of wrangling, little knowing that religion is life. This study went on for a year, and the Principal continued to pray for me. He, by his life and teaching, revealed Christ the Saviour to me, till at last the love of Christ was too much for me, and I yielded my proud spirit to Him. I asked for baptism on Easter Eve of the year of grace 1913. I became a Christian, and was named Paul Satheyanathan. Ever since I have been happy and peaceful, holding fast to my profession, trying to know more and more of Him who is the Way, the Truth and the Life.

WEDDING ON THE HILLS

GEORGE F. CHAMPION.

[NOTE BY EDITOR. Mr. Champion has now left the Hills, and is living at Sendamangalam, but this article is descriptive of an age-long custom in the almost unchanging Hills].

I HAVE just come back from Sengathupatti, a village in the south of the Kollis, where there has been a wedding. As far as I can make out, marriage proceedings are as follows.

First thing in the morning the bride and bridegroom worship the sacred fire at home, and then set out for the Mariamman temple which is a short distance away. Here they present their offerings, which consist of a cocoanut and fruit, break the nut and worship the goddess. After this, they walk a few yards distance to a house which stands alone, and in which all the weddings of the locality are contracted. Only a few relatives are present to witness the event. The bride's mother's father-in-law lifts her (the bride) on to a low form on which she sits, with the bridegroom beside her, until the end of the short ceremony. The marriage thread is then given to some venerable man present, and he, after the groom has touched it, ties it round the neck of the bride, and immediately the happy couple fall at his feet and touch them in thankfulness. The marriage proper thus expeditiously completed, everyone returns to the village to eat his 10 o'clock meal before the guests begin to arrive, and everyone in the village begins to prepare for the wedding "breakfast," which is served at dusk. All are expected to give their quota in labour for the preparation of the food. Some cook the rice in their houses, some prepare the gravy in the open outside the village, and others get the meat ready.

When the guests come, they give their wedding present of a few pence to the newly-wedded couple, and then dispose themselves about the place to watch the professional dancers and to listen to the singing and the playing on musical instruments. This was the condition of things when the teacher and I arrived on the scene at about 4.15 p.m. The bridegroom and his bride, the bridesmaid, and a few near relatives of the pair, were sitting under blankets and a sheet which were supported on sticks in front of the house, and which sheltered the group from the rays of the western sun. I asked if they would allow me to take a snap of them, and they willingly consented, but first removed the sheet and blankets, as they thought that they would look funny in a picture. The teacher preached to those gathered (about one hundred persons) from the parable of the wedding of the king's son, and soon after this the meal was declared to be ready.

When these hundred people, all men, had sat down, I enquired about the women, and was told that they would eat in due course in various houses or verandahs nearby. Two atten-

dants went to each guest in turn and smeared their foreheads, necks and arms with a paste made from ground sandalwood. This paste, with its sweet scent, is refreshing, and the smearing of it on the body is a sign that the wearer has been to a wedding. Rice was next served. As much as the servers could hold between their two hands twice, and a little more, was heaped on a banana leaf before each person, and ghee was poured on the heap, followed by gravy. Everything was now ready for the start of the meal, and I wondered how it would begin. The bridegroom and two important helpers went to the middle of the place where the guests were sitting in the street of the village and, shouting out the one word " mother," went down on their knees and hands, bent their left shoulder to the ground, stood up and held their hands together in an attitude of supplication to the assembly. This was the sign for the commencement of the meal. The groom would eat after the others had finished. I asked the meaning of the use of the word " mother " in this connection, and was informed that it meant that the young man looked upon those gathered as his mother, hoping that they would care for him as a mother for her son, and hence that they would forgive any faults in the happenings of the day and any deficiencies in the meal.

I noticed that the majority of the guests put their leaves end on towards themselves, and not parallel, as is the custom with people on the plains. This, I am told, is a common practice on the Kollis. Everyone, to my surprse, started his meal by taking most of the rice from the leaf, putting it in a cloth and tying it up, in order to take it home to his family. After eating the remainder, if he wanted more he received it, and ate it or kept it as he wished. They ate very little, compared with many whom I have seen enjoying themselves at feasts in other parts. When all had finished, they quietly rose and went to their homes. The wedding was finished as far as they were concerned.

HANDFULS OF PURPOSE

Madras.—Mr. Thrower gives us good news from the Men's Hostel in Kilpauk, which has now more than 20 members. The men are happy and contented, and there are signs of spiritual blessing. This work has caused much anxiety in the past, and it is good to hear of encouragement through this channel. So far as finance is concerned the Hostel is self-supporting. Writing in September, Mr. Thrower reported seven baptisms at Vepery and three at Poonamallee. The Sembiam Church Anniversary and Harvest Festival were also inspiring. During this period, also, a one-day Baptist Volunteer Fellowship camp was conducted at Mannur. About 50 friends helped, and many villages were reached. In this work, of course, Mr. Orchard has also been active. Mrs. Brand writes of the success of sending girls from the Industrial Class to Miss Green's Bible School. They came back cheerful and helped spiritually.

Handfuls of Purpose

Sendamangalam.—As most readers will know, Mr. and Mrs. Champion, with Dr. Harris and Miss L. S. Hazel, are in charge of this field. The postal delays make it difficult to give a complete picture of the work here. Some letters take many weeks to come. A letter from Mr. Champion tells of a busy time visiting various parts of he field.

Kolli Hills.—Mr. Huckett describes the differences between the Kolli Hills and other spheres of service. People are comparatively few and far between, so different from the crowds in other places. Backslidden Christians are a great problem on the Hills. Much of Mr. Huckett's letter is necessarily taken up with business matters, but there is also the spirit of prayerful longing for spiritual revival. Miss Wilkins also refers to the sorrow caused by backsliders, but there is, too, the other side of the picture.

Namakkal.—Two letters from Mr. A. J. Morling deal with the work here. In one he refers to Solaiseeramony, a place where Roman Catholic influence has caused much sorrow. This influence seems to be lessening, and there is real hope that our work there may revive. Mr. Morling is seeking to encourage the native Christians to engage in Sunday School work and other service. Progress is naturally slow, but it also has great possibilities.

Tinnevelly.—Mr. D. Morling tells of the work at the Bible Institute, and also of field activities. During August he spent a week-end at Anbinagaram, where the largest Church of the field is situated. To quote Mr. Morling's own words: "Not only are souls being converted and brought into the Church, but old members are being revolutionised, so much so that the station, which gave to all our Tinnevelly missionaries much care and anxiety, now affords joy and gratitude to God."

Mr. Kuhrt has much good news of baptisms and other encouragements in many places. The work in the tiny Church at Kandiapuram shows signs of revival with the advent of a new teacher. It is impossible to give all details of other places, but there have been baptisms, or applications for baptism, at Anbinagaram, Nadu Surangudi, Banthuvarpatti, Salvarpatti, Paniadipatti, Valaiyapatti, etc. Perhaps some readers are in the habit of consulting their atlas. The figures early in September were 17 baptised and 15 awaiting baptism whereas last year the total number of baptisms for the whole year was 12. We rejoice with our friends, but notice once again that the sad note also creeps into the letter. Church discipline has to be exercised in some places.

* * * * * * * *

Post is very uncertain, and there are some missionaries from whom we have not heard for many weeks. Perhaps the above extracts will give some faint idea of the condition of the work.

AMONG VILLAGE PEOPLE

JOTTINGS BY MRS. E. C. BRAND.

CONGRESS propaganda may at times sound hostile to the British Raj, but it only needs a report of danger to the Homeland to make manifest the true sentiments of love that lie hidden in the hearts of the people.

She stood, a slight figure in a green sari, at her doorway, asking us to come in. She welcomed us with a wistful sadness in her old face.

"Oh, yes, I took a little Kungee this morning; I had no inclination, but since you spoke to me I have eaten."

" She has been two days without food," said the Bible-woman.

" Well, how could I eat with our king in such danger," she said. " I sit and think, and think, saying, ' Oh, God, see how many countries are in his care, let no evil overtake him, etc.' All day long I cannot forget it, and at night how can I sleep ? "

We spoke of our hope in Christ. " Yes, I believe," she said, " and I know all our gods are of no use."

She is not a member, just a poor woman of the country. I longed to gather her in—so gentle and so solicitous. One mused, could one of our own people care more than this poor, illiterate soul. God bless her.

Perhaps (who knows?) this great calamity may be drawing us nearer to our Indian brethren. In some ways Gandhi is right in his outlook. Is it not the Spirit of Christ, this non-resistance? " Whoso smiteth thee on thy right cheek turn to him the other also." But now Gandhi sees we are up to defend weaker countries, we have all his sympathy. Maybe, too, with a better fellowship, we shall feel like trusting them more with their own country, and they will be more willing to let us stand beside them as brothers and protectors.

* * * * * *

We were on camp, and in our wanderings from village to village came across a Christian doctor, a brother in the Lord. It is marvellously refreshing when one has been out all day, and in villages where not one seems to know the Lord, to come across a family of believers. We sat and talked, and he gave me his daily paper—I had not seen it that day.

We discussed the situation, but his words saddened me. " My friend has just returned from England. He says England is not now a Christian country. Such a pity, after all the great witness she has been." It hurt me deeply ; I tried to point out that perhaps his friend had not struck the right sort of company, and yet I knew from what I had seen of godlessness in the dear Homeland, that he had witnessed our Sundays, our cinema-going and worldliness, and my heart was sad.

Perhaps (who knows?) this great war will wake us up to our Laodacean condition, and bring us back to God. So let us pray (even more than for peace) for the coming of His Kingdom through all these sorrows.

* * * * * *

She and her husband are members of the Vepery Church. He has always had a backing of Roman Catholic relatives who are anxious to see them united with them. Since the birth of their last child the husband has threatened to take both children to be christened according to the R.C. rites.

We found the girl in her tiny room, and listened to her story of continued petty persecution. " But each Sunday he has planned to take us, something has occurred to prevent it," she

told us. Her eyes filled with tears that fell as she told us of the daily fight that sometimes seemed hopeless.

At last nuns have been to see her. She ran and hid outside in the yard. Then came the thought, as to one of old, " Should such a one as I flee? " She came out of hiding and faced them.

" But do you not know, my dear, that your first duty is to your husband? You belong to him, him you must obey . . ."

" I may belong to him, and as far as I can I obey him, but my soul belongs to God, and not to my husband." Then followed a clear testimony of the difference she had found in the two faiths. The prayers by rota, the worshipping of images, the outward show, etc., as against the quiet, real heart-prayers to which she had become used. The simple approach to God through Christ, and not through men. God gave her a victory.

This the Biblewoman recorded when a few of the sisters met for the prayer meeting on Tuesday evening. Deacons also had been and conducted prayer in the house, and had induced the man to pray with them, or at least to follow with reverence.

So far the victory! Now let us pray that he may allow her to once more come back among us. It is months since she had that privilege.

AN S.B.M. TEACHER'S TIME TABLE

WILFRED H. KUHRT.

ONE day, while on camp in Ramathevanpatti, I sat for some time in the teacher's house, so as not to disturb the progress of lessons. While sitting there reading and writing, my eye frequently wandered with much interest to a roughly written time table which hung upon the wall. You also may be interested in it, so I am translating it for you below. A few words of explanation may not be out of place. Firstly, the teacher concerned is a bachelor, and has shown no great desire to change his state. Secondly, he, in common with many of his countrymen, cooks only once a day.

TIME TABLE.

5.00	On arising, prayer and Bible lesson.
6.00	Bathing and other morning duties.
7.00	Calling children for school.
7.30	Food.
8.00	School begins.
11.15	School ends.
11.15-2.00	Cooking and mid-day meal.
2.00-2.45	Rest.
3.00-5.15	School.
5.30-6.30	Walking and exercise.
7.00	Evening prayer in the chapel
7.30	Food.
8.00-10.00	Study of Bible lesson or other lessons.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us rejoice with our friends, especially of the Tinnevelly Field, in the number seeking baptism.

Let us give thanks for the health of our missionaries, and for all the sustaining grace that they have received.

Let us remember the backslidden Christians who cause such sorrow to our friends. The Kolli Hills letters in particular refer to this.

Let us remember our European missionaries, but also the Biblewomen and other native workers. Much work is done by past and present students of the Indian Bible Institute.

Let us ask the Lord to continue to provide, through His servants, the money that is needed for the work at home and abroad.

GENERAL NOTES

"Mission Herald."—Friends will see that with this issue we have returned to something approaching the normal. We hope that twelve pages will be more satisfactory from every point of view. Paper shortage at home, and postal delays between India and England create many difficulties.

Cancelled Furloughs.—The Council very deeply regrets that war conditions once again necessitate the cancellation of furloughs. Some missionaries were due last year, but it was impossible for them to come. So far as actual holiday is concerned, extra hill holiday has been or will be obtained, but they will miss coming to see their loved ones in the Homeland, and we shall miss seeing them and hearing them. It was hoped that Mr. and Mrs. Champion, Miss Green and Miss Wilkins would be coming this year. Pastor J. K. Thorpe will do his best to arrange deputation visits to the Churches, both on Sundays and weekdays, and early application should be made to him.

The Leader.—We are glad to publish in this issue a New Year message from the President, Pastor R. Robinson. The Mission owes him a debt of gratitude for all the service he so ably and so willingly renders.

Lost Parcels.—Owing to air-raid damage, a few parcels of November MISSION HERALDS and Annual Reports appear to have been lost. Will Magazine Secretaries and others whose parcels did not arrive please communicate with Pastor J. K. Thorpe.

Christmas Gifts.—In an earlier issue we reported that it was feared that a few of the parcels intended for India were destroyed early in September. The number does not appear to be great, though we do sympathise with those working parties whose work, from one point of view, seems to have been in vain. One parcel was sent from Bradford, by Mrs. Ing, and another from Bath, by Mrs. Grivell. These cannot be traced. If others have not been acknowledged in the HERALD list, will the senders please communicate with Miss H. V. Harris, "Nethania," 7, Carlton Hill, N.W.8.

ENGAGEMENTS FOR JANUARY, 1941

PASTOR J. K. THORPE.

12th, Greenwich; 19th, Eldon Road, Wood Green; 25th and 26th, Nuneaton.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during November, 1940.

General Fund.

Rec. No.	£	s.	d.
92	14	6	0
93	40	4	1
94	2	12	0
95		3	0
96	4	15	1
97	6	7	6
101		12	5
102		2	6
103	7	2	3
104	3	3	0
105	1	6	0
106	1	10	0
107	3	3	0
108	2	2	0
109	2	2	0
110		9	0
111		6	0
112	1	0	0
113	3	19	0
114		12	0
115	3	0	0
116	3	10	6
117	4	9	9
118	29	10	3
119	1	7	4
120	1	0	0
121		10	0
122	88	0	0
123	1	0	0
124	1	5	11
125		15	0
126	3	4	0
127		7	0
128	1	12	0
129	1	2	4
130		7	6
131	1	5	0
132	5	0	0
133	3	6	0
133A		10	0
134		8	0
135	4	0	0
136		7	0
137	36	12	2
138	8	7	8
139		10	0
140	3	10	6
141	1	0	0
142		10	0
143	3	2	9
144		7	0
145	1	0	0
146		6	10
147	2	1	6
148	6	1	0
149		4	6
150	7	8	0
151	9	15	7
152	2	5	0
153	4	15	6
154	65	0	0
155	5	0	0
156	3	3	0
157	5	0	0
158	9	2	6
159		6	4
160		6	7
161	17	9	7
165		17	9
	£445	18	2

"Herald" Fund.

98	17	11	1
162	17	9	3
	£35	0	4

L.Z.A. Gifts.

Rec. No.	£	s.	d.
36	1	14	9
37	2	2	6
38	1	15	0
39		5	0
40	1	0	0
41		5	10½
42		10	0
43	18	3	8
44	2	10	0
45		15	0
46		10	0
47		10	0
48	10	1	3
49		4	6
50		13	0
51	1	10	0
52	1	3	0
53	10	0	0
	£53	13	6½

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, Branford, Strensall, York. *When ordering, please mention Strict Baptist Mission.* PLANTS:—Lilacs, Yellow Flowering Broom, Berberis, Hydrangeas, Hollies, Tree Spireas, 9d. each. Large White Marguerites, Delphiniums, Phlox, Balm, Saxifrage, Day Lilies, Iris, Thrift, Primula Wandas, Sweet Rocket, Chrysanthemums, Pinks, Helleniums, 6d. each. Lupins, 3d. each. Raspberry Canes, Polyanthus, London Pride, Tansy, Columbines, Mint, Monkshoods, Golden Rod, Hollyhocks, 2d. each. Honesty, Forget-Me-Nots, Montbretias, Michaelmas Daisies, 6d. dozen. Postage extra.

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NOTICES

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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. XL. No. 409. February, 1941

STRICT BAPTIST

Mission Herald



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

General Secretary :

Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Price ONE PENNY

THE STRICT BAPTIST MISSION

THE GLORY OF THE REGULAR

At a time when there are no special services to advertise we would call attention to the value of the regular and the ordinary at home and abroad.

REGULAR MISSIONARY ACTIVITY

The greater part of our missionaries' work is routine in its character.

REGULAR GIVING

By the systematic giving of friends at home the work is supported.

REGULAR PRAYER

Remember the Mission daily at the Throne of Grace.

Hon. Financial Sec.: Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middx.
General Sec.: Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Strict Baptist Mission Herald

Vol. XL February, 1941 No. 409

"I AM DOING A GREAT WORK, SO THAT I CANNOT COME DOWN" (Neh. vi. 3).

[NOTE.—Just before the outbreak of war we had started a series of short and simple studies based on the chapters in Nehemiah. The reduction in the size of the magazine interrupted the series, but we venture now to resume the studies where we left off].

THE above title forms part of the reply that Nehemiah made to those enemies who had sought, and were still seeking, to prevent the rebuilding of Jerusalem. Their threats and their ridicule had failed to shake his courage, and now their more subtle methods proved equally unsuccessful. Steadily the work went on until the whole task was completed.

Sanballat, Tobiah and others invited Nehemiah to a conference in one of the villages in the plain of Ono. Four times they sent to him, but four times he made the same reply, the

tenor of which is preserved for us in the words, " I am doing a great work, so that I cannot come down." Then came further threats and insinuations, direct and indirect; threats and insinuations that, in their spirit, are not unlike the modern propaganda of Britain's enemies. We have but to glance at the fifteenth verse of this same chapter, however, and the encouraging and triumphant words confront us, " So the wall was finished."

" I am doing a great work, so that I cannot come down." We are so familiar with these words that we can read them unthinkingly. Nevertheless, it may well be that they were received by the enemies with shouts of mocking laughter. " A great work " Could the building of the walls of Jerusalem be called " a great work "? Why! the older Jews had themselves wept loudly when they saw the contrast between the former temple and city and the present. " A great work "? What was Jerusalem when contrasted to the mighty cities of Babylonia and other countries? Who were these feeble Jews when the great nations surrounding them were borne in mind? It would not have been surprising if Nehemiah had suffered from what modern philosophers are pleased to call an " inferiority complex."

How easily *we* could get into a self-depreciatory mood! Our Chapels are miserable little structures when contrasted to the great buildings in which the people of the world congregate. Our congregations are mere handfuls when we remember the surging crowds who pass our places of worship without even knowing that they are there. Our missionary society is contemptibly small if we think in terms of worldly computation. The majority of people around us would laugh mockingly if we said to them, " I am doing a great work." Yes, and in their own way they would be sincere in their laughter. We may sometimes find it difficult to explain even to ourselves in what way our work is great.

Was Nehemiah doing a great work? Well, the fact that we are reading and thinking about it 2,400 years later is in itself a significant answer to the question. It is true that, comparatively speaking, Jerusalem was a very poor place, but it had a spiritual significance that Babylon never possessed. When we turn to the Book of the Revelation we read about the " new Jerusalem," and there is certainly nothing poor and insignificant about *that*.

With such thoughts as these, some of us may need to give ourselves clearer views of the importance of our work for God. We may gather in little chapels and form part of small congregations, but we are working for eternity, and therefore the humblest missionary or pastor or teacher can say without false pride, " I am doing a great work. so that I cannot come down."

L. R. G.

STREAMS IN THE DESERT

VIOLET D. GREEN.

SIX months have elapsed since I wrote for HERALD readers, and what momentous months they have been! The grim spectacle of war, devastating earthquakes, ravaging disease, the horror of famine, are things with which men have had to become all too familiar. How sad and heavy our hearts are as we read the records of suffering, death, and wholesale destruction which fill our daily papers!

It was a steadying word and true which we read together this morning when we all assembled for united worship. "The Lord reigneth, let the peoples tremble" (Psalm xcix. 1). The atrocities which are being perpetrated cause many to ask, "Is there a God, and if so, does He care?" Our Psalm answers both of these enquiries. Verily there is a God, Jehovah is His name. Does He care? Yes, He does more; *He reigns. He is in command*, seated on His throne, holding the reins of government in His own hands. Man thinks he is defying God, and in many cases even tells himself that there is no such Being. How thankful we are that, while indeed the world is full of wickedness, it is yet wickedness *restrained*, for the Lord *reigneth*. He will never vacate His throne. "He sits on no precarious throne, nor borrows leave to be." We praise Him for that assurance, and offer Him our worship.

The year 1940 opened for us here in Paniadipatti in a most blessed way. We had been led to arrange three days' special meetings for the purpose of seeking the Lord's blessing upon the New Year. Our family of Boarders, Industrial Class girls, and staff all returned from Christmas vacation on January 2nd. On the 5th the Biblewomen assembled for their Bible School, and God's servants who were to bring God's message to us for those three days, also arrived on the 5th. Saturday, Sunday, Monday, January 6th, 7th and 8th, were days long to be remembered, days when the Holy Spirit worked in *many* hearts, convincing of sin and leading to true repentance, days when the blessing of God was received in plenitude. The language of many hearts was:—

> "The Holy Ghost is come, we feel His presence here;
> Our hearts would now no longer roam, but bow in filial fear.
> This tenderness of love, this hush of solemn power,
> 'Tis Heaven descending from above to fill this favoured hour."

The precursor of yet more blessing was this, for in the Bible School which immediately followed, wonderful blessing was experienced, seasons of reviving and refreshing from the presence of the Lord. This happy season concluded on February 3rd.

In the Boarding School, particularly among the older girls and those of the Industrial Class, the Holy Spirit has worked very real and obvious transformation. Those who have the closest touch with the girls testify to the reality of the change,

while shining countenances tell of a new joy experienced in the heart.

Sunday, February 18th, was a *wonderful* day, when *eight* girls came to tell of their new desire to follow the Lord, and of their longing to confess Him in baptism.

So the year has opened for us here in blessing. A welcome break, following a weary and distressing period of spiritual drought, when Satanic antagonism seemed so relentless in its persistence that powers of endurance were strained to their utmost.

Humbly we thank Him, and give all the glory to His holy name. As we go forward, we share the expectancy of our glorified and enthroned Lord, of whom we read in Hebrews x. 13: " He sat down on the right hand of God from henceforth expecting till His enemies be made His footstool," or, as another translation has it, " He seated Himself for all time at the right hand of God, to wait until His enemies are made a footstool for His feet."

[NOTE BY EDITOR.—A year has passed since the events recorded in this article took place, but Miss Green is still engaged in the same service on the same field. We regret that so often postal delays and a smaller magazine delay the insertion of messages from India, but the main features of the work change but little].

HANDFULS OF PURPOSE

At the moment of writing only three official letters have been received from missionaries, so this time we will refer to them under the names of the senders, instead of their stations :—

Missionary G. Champion.—As most readers will know, Mr. Champion is now in Sendamangalam instead of on the Kolli Hills. War conditions have postponed his furlough indefinitely, but he expresses his contentment that this should be left in the Lord's hand until His will is revealed. Writing on September 21st, Mr. Champion tells of camps held at Elur and Erumaipatti, with good open-air meetings in some of the nearby villages. Encouragement had been granted at Pavitram; there were several enquirers, and efforts were being made to place a preacher there.

Missionary H. A. Huckett.—The greater part of Mr. Huckett's letter deals with events in August, 1940, which now seems a long while ago. Special circumstances made it a month of " journeyings oft," but in normal circumstances Mr. Huckett is engaged in the Kolli Hill work. He mentions Alathur as being the most promising part of the Hill work at the present time, but persecution made the school work difficult. The backsliding of several at Puliampatti was a cause of sorrow and disappointment. Most readers will have heard that a third child, Ruth Margaret, was born to Mr. and Mrs. Huckett on Sunday, September 8th. The same letter reports that a doctor had been secured for the Kollis. The need for one had given rise to much thought and prayer.

Missionary A. J. Morling.—A new school building has been secured at Solaiseeramony. The school here is the largest outside Namakkal itself, and always does well in the examinations. The last week-end in October, Mr. Morling went to Valavanthi, on the Kolli Hills. To use his own words, " It was a joy to be there again, and to have fellowship with those stationed in that disappointing field."



On Madras Reservoir.

CAMP IN POONAMALLEE

Mrs. E. C. Brand.

THE Gospel Extension Society, which is supported by the subscriptions of workers and members, had its Annual Camp at Poonamallee this year (1940).

We all came home yesterday. To-day I have come away here to the sea to think it all over, and to try to record the work of those three days. As I wrote, words came slowly and the survey was as dry as dust till, just now, glancing up I saw a little fleet of fishing boats. What hosts of them there are! I have counted more than sixty. But can one call them boats, seeing they are just logs of wood tied together? Slim dark figures balance themselves on the slippery planks, swaying to and fro as the waves have their way with the small craft, often utterly submerging them, until the men look to be half under, or walking on the water, rather than on the decks.

With but one aim and one perilous endeavour—for the waters are shark-infested—do they reap a scant livelihood. But they will have some fish to show for this rough battling with the waves.

Thoughts come quickly as I read the lesson of the sea. "Follow Me, and I will make you fishers of men," He says to us. Yes, we have been out fishing, and quite a crowd of us, too. All the Madras workers, with one aim and object. And what if He did not give us to bring in the spoils? Were there none? Surely the Great Day will declare it. "My Word (the fishing-net) shall not return unto Me empty or void," etc.

We all met the first evening for prayer and the planning out of our forces. Five bands were to set out Saturday morning, cycles and car carrying the long-distance workers, while those

on foot went to the nearer villages. Men and women worked together; this is Madras, where one does not find the same reluctance among the women to speak before their men folk.

There was eagerness to hear, interesting contacts, and plenty of signs to make one feel the work was not in vain. Tired and happy, all returned after mid-day to join together at a communal meal. As of old, they who remained behind to prepare for the others were counted in the same service, while willingly they worked, making it possible for the meal-times to be opportunities of relaxation and interchange of ideas; quite a little bit of fun, too, found its way into this important event of the day.

We women had a house to ourselves a short way from the Bungalow, where we were able to have times of prayer and (not much) rest.

Saturday afternoon all met again for Bible study in the Bungalow, after which there was time before the evening lantern pictures in the village, for us to go round visiting the town Christians, among whom was our dear young blind brother who has lately confessed his faith in Christ by baptism.

On Sunday we made a big crowd at the morning service, and it was good to meet around the Lord's Table after with the Poonamallee Church members. Again in the afternoon, with the Tiruvakadu Christians, we gathered in their small building for service, and out in the dark afterwards to see once more the lantern pictures. A good crowd of villagers listened intently while three or four brethren told the stories depicted on the sheet.

Monday saw us once more in armour clad and out on the highways. The car and cycles made it possible to strike at a distance. Avadi, a town not often visited, provided a good crowd, where sword practice by several of our brethren and sisters engaged the attention of a large number. As a first attraction, Mr. Huckett produced his camera, and from it gave a striking lesson, followed up by the rest of his regiment.

A Mahommedan accosted me as I stood at the back of the crowd, and giving me a farthing, took St. John's Gospel from my hand, turned to the 14th chapter, and asked me the meaning of the words, "I will send you another Comforter," etc. Not satisfied with my explanation, he told me it meant Mahomet!

The grand finale was a testimony meeting that afternoon, in the S.B.M. Bungalow, where each group told how they had been helped in their work, and appreciation was expressed to those who had planned and carried out arrangements. A happy farewell and praise meeting, after which we all packed up and bade each other "good-bye." May it be given to us, even this side of eternity, to see the fruits of that camp and to know the joy of those who drag in full nets. "Follow Me, and I will make you fishers of men."

"THEN UNDERSTOOD I THEIR END"

GEORGE F. CHAMPION.

CONTRASTS in life may be painful, and in death fearful. What a world of difference between the life of the proud king of the Southern Kollis, with his ten thousand and more followers, and that of the humble outcaste woman living in the Christian settlement! And what a difference as they descend into the chilly stream of death!

Our sister had lived a quiet, unostentatious life among us for many years. When she asked to join the Valavanthi Church, member after member spoke emphatically against receiving her because she was a despised outcaste. It was readily admitted that she was a child of God, and was loved by Him and would be received by Him into glory, but she was not good enough for Valavanthi. Even the most sympathetically inclined argued that if we received her we should get no more converts from among the hill people. It was pointed out from the chair that if we refused those whom the Lord sent, we might expect Him to send no more. Questions asked with the idea of trapping the young woman, who could neither read nor write, were answered better than the questioners themselves could have answered them, and after long discussion it was unanimously agreed that she should be welcomed, received, and treated as a sister. She had her persecution to endure afterwards, of course, and was almost driven frantic by the cruel jibes levelled at her, but in the six years following she lived down the opposition to a large extent, and the time of her release drew near. Unlike many, she knew that her time approached, and had told others so, but as she was in good health and only about 30 years of age, and as she went about her daily occupations as usual, no one was likely to give credence to what she said. Even when the doctor was called at 11 o'clock at night, those who saw her had little doubt that any medical attention necessary would be effective. She knew otherwise.

She raised herself to a sitting posture on her plank-bed, and called her three children to her, and spent the remaining three or four hours of her life talking to them and her husband. She told the children to serve the Lord and be obedient to their father, and asked the father to care lovingly for the children. She expressed the desire that her other child, her son, who is studying at Namakkal, should come and see her face before she was buried. All those on the Kollis who are preaching the Gospel found a place in her conversation, and then, between three and four o'clock in the morning, she told those present to clear up the room, as her Lord was coming for her, and the room should be in a condition fit to receive Him. She could hear Him calling at the door, and asked them to remove the curtain which hung at the doorway that He might come in for her, and thus she entered into the joy of her Lord and Saviour.

About twelve hours later a small group of Christians surrounded the body as it was borne to the grave. It was carried on a plain wooden stretcher, and hymns of praise and hope arose as incense to the One with whom she now dwelt. At the grave a beautiful passage from I Cor. xv. was read, and we could truly raise a note of praise and assurance even in that hour of sorrow, confident that the day is at hand when we shall meet again round the feet of our Saviour.

Five days later, hundreds of hamlets on the Kollis received news that the Bearer of the Title had died in the night. At the age of 60, the man who had wielded great influence for a quarter of a century, who had kept the caste together, who had nearly killed his children in his drunken fits of violence, and had, it is said, been responsible for the death of more than one wife when thus out of control, the man whom vice had gradually weakened and kept on his cot for months, had been summoned to give his last account. He had gone to sleep as usual, and towards midnight someone in going to him had found that he was dead. He died in solitude, and had spoken to no one. The wails ascended, people ran to the house, children gathered, messages were sent out, and the next morning found him stretched out on his cot under a canopy before his house, to receive the last respects of his people. A daughter sat on either side of him, lamenting hour after hour, and hundreds of men and women from all parts came, touched the prostrate figure, beat their heads, shed their tears, gave their funeral offering, and stood back to make room for others. Drummers arrived and pounded their tom-toms, and danced their stick-dances, and did their best to avoid grinning at the thought of the good fees they were expecting to receive. A hundred yards away men split bamboos and made domes skilfully over and fastened to the bier, for supporting cloths. The whole structure was so great finally that it required twenty men or more to lift it. Frequent loud reports rent the air, as gunpowder charges were exploded in the direction of the grave. About a thousand people gathered, and it was nearly 4 p.m. The body was ceremonially bathed by having many pots of water dashed over it. It was again painted with the caste marks, relations fed small handfuls of rice into a cloth against its mouth, and it was carried to the bier. Surrounded by scores of wailing women and a great crowd of hill people, the bier was lifted and carried away to a remote field belonging to the deceased. Men carrying baskets of parched rice flung the grain high in the air over the bier; drummers led, thrashing their drums, dancing, and singing lamentations. Down went the procession, from one terraced field to the next. The women stayed here, and looking back I saw them in a crowd on the edge of a plot of ground, watching the massive structure swaying down into the valley. At the

grave-side the short period of service of the bier was over, and it was pulled to pieces. The body was lowered into the grave, and all was over. What more could have been done to honour the dead? But was there no hymn of praise sung? Was there a hope of life to come expressed? Was there any elevating sentiment passed round? None. I asked the son, "Did he say anything before he went? Have you any reason to hope?" He replied, in tears, "No!"

The man had walked without God and without hope to the edge of his world, and finally had been forced to cross the boundary into the terrible other world.

WAITING UPON GOD

THERE comes to each of us a time when zeal flags, and expectation flags, and resolution wanes, and joy vanishes, and then service becomes drudgery. Not one should be content to continue in that experience. The promise is that fainting, flagging, weary spirits, by waiting upon God shall renew their strength. Isaiah has brought into conjunction man with his constantly diminishing strength, and God with His inexhaustible omnipotence. By an act of faith the human weakness is linked to Divine strength, and the result is wonderful.—(*Written by Missionary* E. A. BOOTH *in* 1936).

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us continue to thank God for the measure of spiritual success being granted to our missionaries. Souls are being saved and converts are being baptized.

Let us remember thankfully the victories of our armies in the near East. The defence of Egypt is ultimately the defence of India.

Let us ceaselessly pray for our General and Zenana Secretaries, in view of the added war difficulties, and the absence of furlough missionaries.

Let us by increased private prayer overcome, as it were, the restrictions placed upon our missionary gatherings.

Let us once more endeavour to make ourselves familiar with the names and situations of all our missionaries, and use that knowledge at the Throne of Grace.

ENGAGEMENTS FOR FEBRUARY

PASTOR J. K. THORPE.

2nd, "Providence," Leicester; 9th, Grundisburgh; 10th, Otley; 16th, St. Albans; 23rd, St. Neots.

REPORT OF MEETING

New Year's Prayer Meeting.

In these war days we are learning increasingly the comparative unimportance of numbers. The Bible was ever ready to teach us that, but we often need personal experience to open our eyes to the teaching of God's Word. So far as attendance was concerned, the number gathered at the Mission's New Year's Prayer Meeting at Chadwell Street on Tuesday, January 7th, was very small. Weather conditions were not helpful to travelling, and the sounding of an "Alert," together with intermittent gun-fire, doubtless kept others away from the service.

In spite of all this the meeting was a very inspiring one. We gathered in one of the class-rooms instead of in the Chapel, and in more senses than one we were close together. The President, Pastor R. Robinson, was in the Chair; the singing was cheerful and hearty; the prayers expressed the feelings and desires of us all.

During the meeting Pastor O. F. Clarke gave a most helpful address that must have been appreciated by all. He based his message upon an address he had read in an old magazine, but the message he delivered was full of his own warmth and earnestness. The old writer of nearly one hundred years ago had stated three things that were still true—souls are perishing; Christ has died; the Holy Spirit waits to bless our endeavours. Pastor Clarke linked these in a way that is impossible to recapture in cold print. We came away from the Prayer Meeting feeling the worthwhileness of it all. War conditions, small attendances, and all the other difficulties, cannot frustrate the purposes of God at home or abroad.

GENERAL NOTES

Destroyed Parcels.—We have already mentioned with regret the names of senders of parcels which were destroyed through bomb damage at a London depot. We add the names of Mrs. F. Cornwell, Swaffham, Cambridge; Miss K. Hitchcock, the sender of a valuable parcel from the friends at Stoke Ash, Suffolk; Mrs. Bragg, who sent on behalf of workers at Rattlesden, Suffolk, and Mrs. C. Moldon, for those at "Salem," Richmond. We sympathise with these friends, whose work seems to have been in vain. Surely wherever the intention is good, the Lord still says, "It was good that it was in thine heart."

"Rays from the East."—The General Secretary is anxious to call the attention of all schools, but country schools in particular, to this missionary magazine for young people. The evacuation of children from London has seriously reduced the circulation in some quarters, but there should be a corresponding increase in other directions. Superintendents and School Secretaries are invited to communicate with Pastor J. K. Thorpe. The prices are very reasonable. There are six issues in twelve months, and prices for the whole year are : 2s 6d for 6 copies; 12 for 4s; 24 for 7s; 50 for 13s; 100 for £1 4s. The magazine is an interesting one, and the competitions and articles help to arouse missionary enthusiasm in the boys and girls who are the men and women of the future.

Lantern Lectures.—We would keep before the notice of readers the fact that Pastor J. K. Thorpe has some interesting Lantern Lectures that he will gladly deliver in the interests of the Mission. Please address all enquiries to him, and mention whether electric light is available.

LADIES' ZENANA AUXILIARY

The **L.Z.A. Quarterly Prayer Meeting** will (D.v.) be held on **Wednesday, February 5th,** at 3 p.m., at "Zion" Chapel, New Cross. Mrs. Kevan will preside, and we shall welcome the presence of as many lady friends as possible.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during December, 1940.

General Fund.

Rec. No.	£	s.	d.
166		10	0
167	1	0	0
168		10	0
169	1	17	9
170		10	0
171	1	0	0
172		5	0
173		3	0
174	1	1	0
175	9	4	0
176	1	2	9
177	5	5	0
178	125	0	0
179	81	0	0
180		10	0
181		4	6
182 S.B.W.	1	0	0
183		10	0
184	1	15	5
185	5	0	0
186	8	10	0
187	1	0	0
188		10	6
189	10	0	0
190		8	0
191	2	0	0
192	3	0	6
193		6	0
194	1	0	0
195	1	12	0
196	2	0	0
197		12	8
198		2	6
199		10	0
200	11	14	4
201	10	0	0
202		10	0
203		10	1
204		10	3
205	1	0	0
206		10	0
207		10	0
211		8	6
212		5	0
213	2	6	7
214	2	9	0
	£299	14	4

Herald Fund.

208	£26	8	5

L.Z.A. Gifts.

54		10	0
55	1	0	0
56	3	3	0
57	1	10	2
58	1	10	6
59		2	6
60	2	10	0
61		10	0
62	2	0	0
63	2	3	6
64	5	2	11½
65	4	13	1½
66M.....	5	5	0
67	3	3	0
68	2	15	11
69L.....	100	0	0
70		5	0
71		10	0
72	3	14	6
73	5	0	0
74		10	0
75P.....	1	19	3
	£148	18	5

M.—Medical.
L.—Legacy.
P.—Post Cards.

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Vol. XL. No. 410. March, 1941

STRICT BAPTIST

Mission Herald



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

General Secretary :

Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Price ONE PENNY

THE STRICT BAPTIST MISSION

LADIES' ZENANA AUXILIARY

ANNUAL GIFT WEEK

MARCH 16th to 23rd, 1941

Much of the work in India, both in the Hostels and in the field, is performed by our Lady Missionaries and the Biblewomen.

Please send your special gift to :—
Mrs. S. W. ANDERSON, "Wayside,"
Walton-on-the-Hill, Tadworth, Surrey.

"And they came, both men and women, as many as were willing hearted, and brought . . . an offering . . . unto the Lord" (Exodus xxxv. 22).

"And certain women, which had been healed . . . ministered unto Him of their substance" (Luke viii. 2).

Hon. Financial Sec. : Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middx.
General Sec. : Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Strict Baptist Mission Herald

Vol. XL — March, 1941 — No. 410

CANDLES IN THE DARK

WINIFRED BOOTH.

THERE are memories sweet yet poignant that come to me as I take up my pen to write an appeal for the L.Z.A. Gift Week, which will be held from March 16th to 23rd, 1941.

I am thinking of a blazing hot day in India. The sunshine was almost blinding in its brightness as we sat before a leaf-thatched hut. Dark shadows cast by the cocoanut palms lay on the ground. A dog lay panting at our feet, and a bee droned lazily by, somehow accentuating the heat.

A woman sat in the doorway of the hut, just an ordinary coolie woman, but the story she told us, and the light on her face, still lie deep within our hearts. Her child, little Pearl, the darling of her heart, had suddenly been stricken with high

fever. The poor mother had been distracted with fear, when she remembered that Jesus, the Christian's God, would, and could, heal all who were sick and sorrowful. And so she had prayed to Him for the life of her child, and He had heard her prayers.

"And now," she said, as she offered me two annas, "I want you to buy two candles, one for me and one for Pearl, and burn them in your church as a thank-offering from a grateful woman."

We explained to her that we did not burn candles in our church, because we thanked God with our hearts. But we also told her that she could give her candles to God in another way, and that was to let me buy eight Scripture portions (they were three pies each), and give them to other heathen women who did not know about Jesus. Her eyes lit up as she said, "Then I would be giving eight candles to show them the Light."

The eight candles were bought and distributed, according to promise, and somehow the memory of that gift comes to me now.

Dear sisters, when the sirens sound and the enemy planes are booming overhead, and we hastily draw our black-out curtains so that not a glimmer of light can be seen from our windows, will you remember that other land of spiritual darkness, where we want our light to shine?

"Will my small gift make any difference in the gross darkness?" you ask. It *can*, it *will*, if God lights the candle. Remember, too, the Missionaries and Biblewomen who are showing the light, and pray for them as you send your gifts. "The wind that blows can never kill the tree God plants." He has said, "My Word shall not return unto Me void."

Please send your candles to Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey.

The Other Side

THE KILPAUK SEWING CLASS

MRS. D. A. THROWER.

CAN any good thing come out of Nazareth? Can any good thing come out of the Indian village girl?

In the city of Madras we have many promising lads. The town life affords advantages which are not to be had in the villages. In S. Indian villages the boys also have many

privileges which the girls do not enjoy. Very few of these girls continue their education for more than three or four years. When one remembers that the average village home provides no food for the mind in the shape of books, it is not surprising to find that the majority of these girls soon lose the treasures which might enrich their later lives.

At the present time there are 18 members in the Madras Sewing Class. Three of these girls had not been to school at all before they joined the Class; others had not studied sufficiently to attain permanent literacy, while the remaining five were in more favourable circumstances. Among the latter is a deaf and dumb girl who has learned to read in a school for such children.

But although these girls are among "the despised of this world," the Lord lifted them up and set their feet upon a Rock. Instead of the downward and backward trend, they have been led to "ask the way to Zion with their faces thitherward." Nine of the girls at present in the Class are members of one or other of our Churches. Another has declared her faith, and is a staunch believer in the Lord Jesus, although her guardian refuses to permit her to be baptized. Several others are very near the Kingdom. The Christian members are not merely saved; they realise that they are saved to serve. Their love for the Bible and hymn book has given them a keenness for reading, so that their minds and lives have expanded and grown with the years. Their desire for the salvation of their kith and kin is often noticeable. "I wonder if Amma could spare time to come and have a prayer meeting in our house," or "My mother is nervous of coming to chapel with me alone—if Esther (the teacher) could come once or twice to call for my mother, I am sure that she would come." In such words as these the desire comes out.

The Lord has not only taken care of the girls, but He has also prospered the finances of the work, so that we are now able to move forward in a new way. At the end of June (1940) we are hoping that six members of the class, with their teacher, will go to Tinnevelly in order to attend Miss Green's Bible School. There they will receive Bible training for three months, which, with the Lord's blessing, will strengthen their character and considerably enhance the value of their future witness.

During the absence of these girls we hope to organise various Christian activities which will, after their return, bring their newly-developed powers into use for the glory of Christ's Kingdom. We shall value the co-operation in prayer of all who are interested in the extension of that great Kingdom.



ON THE WAY TO TEETTAMPATTI, TINNEVELLY FIELD.

TOUR OF THE TINNEVELLY FIELD (Part V.)

W. H. KUHRT.

PANIADIPATTI.—Inasmuch as it is the home of the L.Z.A. missionaries, of the Girls' Boarding School, and a Pastor, Paniadipatti is a place of great importance in the Tinnevelly Field. As far as local Christians are concerned, the Church is almost negligible, and does not really deserve to be the centre of a pastorate. The Pastor's personal influence and prestige are very great, and it is with considerable consternation that we contemplate the time (not far distant, we fear) when his help will be no longer available. The bungalow and school buildings, dispensary, and so on, lie slightly south-west from the village of Paniadipatti, and at a distance of rather less than half-a-mile, within a large compound, much of which is now being utilised by the girls of the school for gardening and farming. Paniadipatti is excellent as a centre for this pastorate, as a glance at the map will show, but is most unsuitable as a centre for any missionary whose work may take him or her throughout the whole area of our Tinnevelly and Ramnad work. It is nearly three miles from the road which has its terminus at Ellerampanni, and is about ten miles from Sattur railway station. The bungalow was built here in the first place as a home for the supervisor of a leper settlement, an institution which had, of course to be situate well away from the stream of ordinary human life. Every time we walk from the bus stop to the bungalow, or bump over the fields in Miss Green's bandy, we learn to admire more and more the thoroughness with which the pioneers of 30 or more years ago sought and obtained isolation for their leper home.

VALLAMPATTI is a flourishing little village Church of some

25 souls. The Women's Meeting in connection with this place distinguished itself last year by carrying off the banner which Miss Green presents annually to the meeting maintaining the best average attendance. It threatens to repeat the performance this year. A steady, honest worker is in charge.

PULLAGAVUNDANPATTI once had a Mission School, but the Government pronounced it inefficient, and so we withdrew. Every Sunday, however, without fail, one or other of our preachers calls and conducts service for the seven members of the Nadar community who live here. They have a somewhat pretentious church building for such a small congregation.

SIVASANGAPATTI is a very poor place, where a few people of the Chackli community meet in a private house every Sunday for worship. No worker is stationed here, but they are visited regularly by preachers from Anbinagaram.

ELLERAMPANNI is one of the oldest established of our Mission stations, and one of the least flourishing. The members of one family only belong to our Church, and meet together in a tiny chapel which adjoins the house of the deacon. Though on a main road, these buildings are right away from other habitations, and in consequence can never become the centre of a thriving Church. Most of the adult members of the family are away on tea estates, but the deacon, his wife, and a numerous flock of grand-children left in his care, are always in evidence. The old man runs a lime kiln, and is chiefly distinguished for a moustache the ends of which may be observed waving in the breeze far beyond the boundaries of his face. No worker is stationed here, and indeed it must be confessed that Elleram-panni is chiefly used—even the chapel—as a junction and wait-ing room on the journey between Paniadipatti and Kovilpatti.

TULLUKKANKURICHI belongs to the Kalingalpatti circle, and forms a fitting introduction to the West Tinnevelly area, most of whose stations belong to the Kalingalpatti pastorate. Tullukan-kurichi is more than four miles west of Paniadipatti, over the famous cotton soil, which in wet weather becomes completely impassable. This Church has been fairly flourishing, but so many of its members have left for other parts that it is now becalmed. The school has lost its recognition, and as our children have free access to the village school we contemplate shutting ours, and making this the headquarters for a preacher rather than a teacher. Some of the people of this place earn their living by drum-beating, a species of employment which we are trying to do away with amongst Christians.

[NOTE BY EDITOR.—Readers will probably remember earlier articles in this series, contributed by Mr. Kuhrt about a year ago. We suggested then that a glance at the Atlas would help to get a clearer idea of the Tour].

BIBLE MEETINGS FOR WOMEN ON THE KOLLIS

MIRIAM E. WILKINS.

ANTICIPATION.

For some months we have longed and prayed for all our Christian women (on the Kollis) to meet together in one place for special Bible teaching. There have been many obstacles concerning gathering together. Some of the women live long distances away from Valavanthi—the children have to be considered, also work which must be done in the fields. We had many fears; the women had never all met together like this before, and we wondered whether, when the time really came, the women would turn up. The Lord kept it before us, and we felt led to go on.

DECISION.

We decided we would arrange for the meetings in Valavanthi, and chose a time of the year when work was slack in the fields. A godly woman (Mrs. Samuel) from Madras had promised to take the meetings. About a week before the fixed date she wrote saying her daughter was very ill, and she could not come. Nothing daunted, word was sent round to all our Biblewomen that they must be responsible for speaking in turn at the meetings. The subject was given for each to spread before the Lord and to bring the message He gave.

COMMENCEMENT.

On Monday, one by one, the women came along, and our hearts were cheered as we saw them coming from the most distant places on the Kollis.

Monday we gathered together for our first meeting; this was mostly spent in prayer, and a short message was given on " Prayer."

Tuesday morning we had another meeting at 8.15 a.m., when two Biblewomen spoke on " Sin." Sin was ably set forth to Christians who had just left caste, and to those who were Church members. The next meeting was at 3.15 p.m. the same day, when two speakers pointed out the Way of Salvation, as " Salvation " was the given subject.

Wednesday we met again in the morning to discuss " Personal Witness," and in the evening two messages were given on " Sanctification." At the commencement of each meeting two (if not three) of the women led us in prayer. Time, too, at the close was given for prayer. During the Wednesday evening meeting we asked the women if they would like a meeting after their evening meal. They expressed a desire for one, and at 8.15 p.m. we gathered for our last meeting.

FINAL.

This last meeting, conducted by the L.Z.A. missionary, was open for all who wished to speak. Three gave a short

testimony, two others told a Bible story they had learned with the Biblewomen, and four or five quoted texts of Scripture. Questions had already been asked for, and there were two:—(1) We have left our gods, heathenism, and everything. What shall we receive? (2) We are sinners; will the Lord Jesus receive us? Satisfactory answers were given from the Word itself.

I think we all felt the help of the Holy Spirit, and the Lord gave us much liberty in speaking. There were no outward signs of blessing, but we feel the messages *must* bring forth fruit. "According to *your* faith be it unto you."

Our numbers averaged 33—these were all women. Now they have once gathered together in this way, we hope it may be possible for them to do so each year. They themselves expressed a wish to meet again next year. May the Lord save many, and sanctify those who are already His.

PAPPA

BEATRICE L. MOWLE.

PAPPA, a little Hindu caste girl, attended our Sunday School for a number of years. Very often she would come to the morning service also. For her regular attendance and good conduct she received a Bible as a Sunday School prize. As she grew older, we wondered how much longer her parents would allow her to come, and our hearts were filled with fears for her. One Sunday we missed her face in our Sunday School. This continued for three or four Sundays. At last we gathered up courage to go to her parents and ask them if they would let her come, if we came for her and took her back again. The parents seemed quite friendly, and agreed to send her, but we never saw her in our Sunday School again. Enquiries were made, and many excuses given. We heard that she was missing the privilege of coming to Sunday School, and was unhappy about it. A few more weeks passed, and some of the elder scholars suggested we should go to her house one Sunday evening and have a Sunday School there. Permission was obtained, but only for that one time.

Five or six of the bigger girls came with me one Sunday evening, and we had a little Sunday School service; her mother and one or two others sat and listened. Soon after this, I heard that the ceremony of her engagement to be married had taken place. I went to see her. She was arrayed in nice new clothes, with plenty of jewellery. She looked so bright and happy; no doubt she had been told glowing stories of what the future had in store for her. I left her with an aching heart.

When I returned from furlough, one of the first to come and give me a welcome back again was Pappa—a little married woman although only fifteen years of age. I cannot describe my feelings, or how my heart yearned over her. When she comes to her parents' home for a holiday, we make an effort to go and see her. On one such visit I wondered why she was having such a long holiday. Pappa herself did not say anything, but her father said, " She will be here for another six weeks, because she must do obeisance to the great swami on Nina Mali. She is a newly married woman, and she must seek his blessing on her married life." Nina Mali is the name of a very high mountain near Sendamangalam.

I read to them the first few verses of Psalm cxv., and then told the story of Elijah on Mount Carmel. The father said, " Yes, Amma, I know He is the greatest God, but this swami on Nina Mali comes next, and it is the custom of our people at such a time as this to go to that big swami and seek his blessing; we must go." Our hearts cry—When will the light dawn in the hearts of these poor, deluded people?

We thank God the hearts of all are known to Him. He alone can help Pappa. " I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

HANDFULS OF PURPOSE

Quite a number of official letters have now reached us from India. Some of them have been months on the journey. On the whole, they are very encouraging. The following paragraphs deal briefly with those items of news that are likely to be of general interest.

Madras.—We hope that the fact that the events reported took place so long ago will not detract from the interest of this page. Mr. Thrower's letter is dated October 15th, 1940, and refers to incidents in September. That month the work was greatly blessed. Mr. Orchard's letter gives further details. There had been baptisms and applications for baptism at Poonamallee, and prayer is requested for the members here, that they may recognise their privileges and responsibilities. A splendid camp was held at Mannur; nearly 50 young people attended. Another camp was held at Koyembedu, but various circumstances reduced the number present. A very busy time was spent in preaching, selling literature, and in personal work.

These activities demonstrate the value of the Volunteer Fellowship, to which reference has often been made. Mr. Orchard also tells of a talk with a number of people who, with him, were sheltering from a sudden downpour.

Sendamangalam.—In this field, Mr. Champion has been engaged in camps and other evangelistic activities. Elur, Erumaipatti, Pavitram, Pottanam, Thuthikulam and Kakkaveri are amongst the places mentioned. The Sunday School Anniversary held at Sendamangalam itself was very encouraging, with 200 children present, including scholars from other schools. The chapel at Sendamangalam is too small for the Sunday morning services.

Namakkal.—Mr. A. J. Morling's letter mentions the same facts with regard to his centre. He says that the chapel is always packed on Sunday mornings, and it was very much overcrowded for the Sunday School Anniversary. A former Bible Institute student is doing good work at Selur. In November a new school building was secured at Solaiseeramony. Outside of Namakkal, this is the largest Mission school in the area.

Kolli Hills.—Mr. H. A. Huckett speaks hopefully of the new doctor who had been secured for the Hills. There is plenty of work for a doctor to do: 5,000 patients are treated every year at Valavanthi, and others in surrounding places. There are many references to camps and other evangelistic efforts. Colportage work is far from easy on the Hills, as so few of the people can read. Writing in December, Mr. Huckett reports that his wife and children were back at Valavanthi. He refers to the difficult journey from Sendamangalam. There is no road, so a dholy has to be used. Many children on the Hills have never seen a bullock cart or a motor car, but they have seen an aeroplane!! Missionaries in China mention the same thing.

Tinnevelly.—Mr. D. Morling's letters are necessarily taken up, to a large extent, with business matters, he having responsibilities in this way for all the fields. One realises in reading his, and indeed all the letters, that a missionary needs to be an all-round man to deal with so many aspects of life and work. Mr. Kuhrt deals with life and service in this field. It is evident from reading the letters that time can never hang heavily on our missionaries' hands. In this area there are 40 congregations, with three pastors between them. It is always the aim of the missionaries to place increasing duties and responsibilities in the hands of native pastors and deacons, but progress in this matter must always be slow.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God for national mercies granted in our native land and elsewhere, which have their repercussions in India and all parts of our Empire.

Let us rejoice in yet further reports of baptisms, and applications for the same.

Let us pray that God will bless the L.Z.A. with regard to its Gift Week.

Let us remember prayerfully at all times that the war affects seriously the financial contributions of our Churches to all branches of the Mission's work.

Let us pray for our missionaries by name, and try to remember them in connection with the various fields—Madras, Sendamangalam, Namakkal, Kolli Hills and Tinnevelly.

LADIES' ZENANA AUXILIARY

The L.Z.A. Gift Week will be observed from March 16th-23rd, 1941, and its proceeds devoted to the support of our Biblewomen and Girls' Schools. In view of the need of to-day, a good response is the more to be desired. Gifts should be forwarded to Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey.

During the winter months it has not been possible to hold **meetings,** but the L.Z.A. Secretary will now (D.v.) be glad to meet requests for speakers, as far as able. Where there is a blacked-out room, the work can be amply illustrated by slides. Applications should be made to Miss P. P. Nunn, 16, Claremont Close, N.1.

GENERAL NOTES

Lost Parcel.—News of parcels destroyed in an air-raid last September still trickles through. We mentioned several names last month. Since then we have heard of one sent by Mrs. S. Champion, from the Church at Leicester.

Gift Week.—On several pages in this issue attention is called to the L.Z.A. Gift Week. We would here mention in particular the "Leader" by Mrs. Booth. Many friends will be glad to read what she has written, and also, we trust, to respond to it. Mrs. Booth's words, and Mrs. Booth herself, form a sacred link between the past and the present.

ENGAGEMENTS FOR MARCH

PASTOR J. K. THORPE.

2nd, Wetherden; 3rd, "Mount Zion," Ipswich; 9th and 10th, March; 15th and 16th, Royton; 17th, Bradford; 23rd, Preston; 29th and 30th, Billinghay.

OTHER BRETHREN.

16th.—Norbiton: MR. W. J. SHIPTON.
16th.—Chesham: PASTOR W. S. BAKER.
30th.—High Wycombe: MR. J. C. FROMOW.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during January, 1941.

General Fund.

Rec. No.	£	s.	d.
215		5	0
216		3	0
217	1	0	0
218	1	15	0
219		6	0
220		2	6
221	2	1	0
222		10	0
223	6	0	0
224	1	13	8
225		8	0
226		5	0
227	10	11	11
228		10	0
229	20	5	9
230		8	6
231	2	9	10
232	3	3	0
233		2	6
234	1	4	0
235		13	0
236	1	5	0
237	1	18	4
238		4	0
239	6	14	0
240		18	0
241	2	15	7
242	2	2	0
243		15	0
244	1	0	3
245		10	6
246	1	10	0
247	14	1	9
248	1	17	6
249	2	12	6
250	2	11	6
251	24	18	6
252		10	0
253	2	10	1
254		8	3
255		7	0
256	16	1	6
257		8	2
258	1	0	0
259	1	5	0
260	3	10	8
261		8	6
262	2	7	6
263		2	0
264	3	10	0
265	1	10	0
266	4	13	6
267	1	1	0
268	1	14	0
269	1	0	0
270		4	0
271		7	6
272	2	7	8
273		17	3
274	2	1	0
275	4	1	9
276	1	0	0
277		5	0
278		4	6
279		7	6
280	7	3	6
281		13	4
282		18	6
283	6	17	8
284		12	6
285	1	11	5
286	2	2	0
287		16	8
288	22	3	0
289	1	5	6
290	1	7	6
291		5	6
292		4	7
293		2	6

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
294		2	6	317	2	14	0	341	2	3	7	78	7	0	0
295	20	0	0	318	2	2	0	344		17	0	79	2	0	6
296	2	2	0	319		3	0	345	1	3	5	80		12	6
297	12	0	0	320		5	0	346	8	5	10	81	2	10	0
298		15	6	321		10	6	347		12	0	82	2	0	0
299		10	0	322	1	10	0	348		7	0	83	10	0	0
300	1	2	6	323	1	6	0	349	1	1	0	84	6	15	0
301		12	0	324		10	0	350		7	6	85		5	0
302	3	9	8	325		10	0	351	2	13	6	86	1	5	0
303	4	10	3	326		10	6	352	1	3	6	87		12	0
304	2	4	9	327		5	0	353		10	0	88		2	6
305		3	4	328		17	6	354		14	8	89	7	10	0
306		7	0	329	5	0	0					90	1	1	0
307	1	0	9	330	1	10	0		£322	9	6	91		13	0
308		5	6	331		13	0					92	25	0	0
309	2	14	0	332	1	5	6					93	1	0	0
310		13	1	333		2	6	**" Herald " Fund.**				94	2	0	0
311		7	0	334	2	17	2					95		15	0
311		7	0	335	1	0	0	341A ...	£35	15	10	96		12	6
312		5	0	336		10	0					97		5	0
313		9	9	337	1	2	2	**L.Z.A. Gifts.**				98		13	0
314		6	0	338		10	0						£76	12	0
315		10	0	339		3	0	76		10	0				
316	1	9	6	340		14	0	77	3	10	0				

FOR SALE ON BEHALF OF THE STRICT BAPTIST MISSION

A friend who is interested in our work in India, has again offered to help us by the sale of the following plants, the entire proceeds of which will be given to the Mission. Any friends who wish to assist our work in this way will please send their orders to Mrs. C. GREGG, Branford, Strensall, York. *When ordering, please mention Strict Baptist Mission.* PLANTS:— Lilacs, Yellow Flowering Broom, Berberis, Hydrangeas, Hollies, Tree Spireas, 9d. each. Large White Marguerites, Delphiniums, Phlox, Balm, Saxifrage, Day Lilies, Iris, Thrift, Primula Wandas, Sweet Rocket, Chrysanthemums, Pinks, Helleniums, 6d. each. Lupins, 3d. each. Raspberry Canes, Polyanthus, London Pride, Tansy, Columbines, Mint, Monkshoods, Golden Rod, Hollyhocks, 2d. each. Honesty, Forget-Me-Nots, Montbretias, Michaelmas Daisies, 6d. dozen. Postage extra.

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.

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STRICT BAPTIST

Mission Herald



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

General Secretary :

Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Price ONE PENNY

THE STRICT BAPTIST MISSION

THE HALF-YEARLY MEETINGS

will (D.V.) be held at

MOUNT ZION, CHADWELL STREET, E.C.

on TUESDAY, MAY 6th, 1941.

2.15 p.m. **L.Z.A. PRAYER MEETING.** Open to all Ladies.
Mrs. SILVESTER will preside, and Miss ROWELL will speak.

3.30 p.m. *Chairman:* Mr. S. W. ANDERSON (Vice-President).
MISSIONARY SERMON by Pastor N. R. PERRY.

6.15 p.m. **PUBLIC MEETING.**
Chairman: Pastor R. ROBINSON (President).
Speakers: Pastors W. H. REEVES & A. W. PARKER.

Tea can be obtained at restaurants in the neighbourhood.

Hon. Financial Sec.: Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middx.
General Sec.: Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Strict Baptist Mission Herald

Vol. XL April, 1941 No. 411

"MY GOD PUT IT INTO MY HEART . . ."

(*Nehemiah vii 5*)

WE are looking into the chapters of this book one by one, with the hope of receiving some helpful message for our Christian service at home or abroad. I trust that this hope has been fulfilled, and that we have discovered that a simple statement of some local event can contain and reveal an eternal principle.

Nehemiah now refers to something that he decided to do. He tells us that he gave instructions for the people to be gathered together so that they might be reckoned by genealogy. In explaining this to us, he says: " My God put into my heart to gather together the nobles," etc. We may explain this in modern language by saying that the idea to number the people occurred to Nehemiah. The more he considered it, the more did he

feel that it was the right thing to do. Further, he was deeply convinced that God had put it into his heart.

Do not similar experiences come to us, and do they not constitute one of the greatest problems of our Christian life? An impression is formed in our minds that we ought to write a certain letter, take a Sunday School Class, offer ourselves for missionary service, or do something else great or small, for which we have no clear guidance apart from our own thoughts and feelings. Our great question is—Has this idea come to us from the Lord, or is it the creation of our own mind and heart? There are few problems more acute and far-reaching than this one, and we are fearful lest we should make a mistake. Our fear is intensified by the conviction that others *have* made a mistake, and have run without being sent. We want to be so certain that the call is from the Lord, that we shall be able to use the language of Nehemiah, and say: " My God put into my heart to do so-and-so."

Is there any method by which we may distinguish the call of the Lord from our own untrustworthy feelings and desires? Perhaps this brief message can indicate in some little measure the answer to that vital question.

(*a*) Our desire must be free from selfishness.

Nehemiah did not gain anything personally from this decision and action. His sole motives were the glory of God and the prosperity of the work. How easily selfishness can influence our decisions! We may even persuade ourselves into thinking that we are *not* selfish in what we desire and decide. Self-examination is never more important or necessary than when we set our hearts on doing something for which no plain direction is given to us in God's Word.

(*b*) Our desire must be sanctified by prayer.

Constant and earnest prayer about any special thing will always have one of two effects—it will either confirm us in our purpose or it will take away, gradually or suddenly, the desire to do that thing. These experiences do not lend themselves to definite statement, especially in such a brief message as this, but our own prayer life will provide the necessary explanation.

(*c*) Our desire must be confirmed by circumstances.

This again seems to need detailed exposition, but the general truth of the statement will be apparent to all. The door which does not open to our knock is usually one through which the Lord does not desire us to pass. The *knocking* was not wrong, but in certain circumstances a persistent pushing against the door may indicate an unwillingness on our part to accept the Divine decision. To come back to Nehemiah; after telling us that God put it into his heart to reckon the people, he says: " I found a register." Let the significance and suggestiveness of that sink into our hearts.

L. R. G.

The Other Side

TOUR OF THE TINNEVELLY FIELD (Part VI.)

W. H. KUHRT.

RAMATHEVANPATTI lies a further three miles slightly north of west of Tullukkankurichi, and just north of the river Vaippar which runs through Sattur. This place has been notably indifferent to Christianity ever since Mr. Strickson camped there under a banyan tree 40 or more years ago. The few Christians who formed the Church in those distant days have been dwindling ever since, until now the total indigenous membership is two. Two or three men are said to be desiring baptism, but the absence of women, even as members of the congregation, is disquieting. The people of this village earn their living by weaving, and the scenes in the streets and houses are most interesting. As frequently happens in places where Christianity is ignored, the school is a flourishing one. A site was recently gifted by the villagers and a considerable sum of money also, which enabled at comparatively small cost the replacement of the old ramshackle building by a very suitable and commodious structure.

VALAIYAPATTI, three miles south-west. One of the best Churches in the whole of the field. There are about 40 members, most of whom are really enthusiastic, regular in attendance, and willing to undertake open-air work on their own initiative. Eighteen months ago we built a new chapel and house, to take the place of particularly mean buidings that had served until that time. The work amongst the women is more than usually successful, and tangible evidence of the feasibility of teaching Tamil to middle-aged and ignorant women has been obtained. One of the members of this Church has recently been appointed honorary preacher-in-charge of Narikulam. He is the very intelligent bandy-man of whom I wrote in the HERALD some years ago.

KOILUR has no worker, but a small prayer house in which daily worship is conducted by friends from Valaiyapatti. The few members are affiliated with the Valaiyapatti Church, but are not able to attend during wet weather because of an unbridged river that runs between.

ARUNASALAPURAM has now been abandoned. The school there was unrecognised, and the caste people of the village betrayed no desire for anything more than a school.

NARIKULAM was formed as a Church some five or more years ago, when twelve members were baptized. It has made no progress since that date, and has indeed lost one or two members,

RAMARAJAPURAM, three miles due south through the cotton soil. One old lady—a member of the Kalingalpatti Church—resides here. The Kalingalpatti folk quite frequently make this village the object of open-air evangelism, but it must be admitted that there are few signs of life. The Mission possesses land here, and the ruins of an old chapel building.

KALINGALPATTI is quite a large village, and a suitable centre for a pastorate. Our school is the only boys' school in the village, and consequently has a good number of caste children and several Moslems. Last year it was the best school in the field and came top in the Scripture examination, surpassing even the Paniadipatti Girls' School. Although we have a large Church here of nearly 50 members, it cannot be said to be truly flourishing. The deacons are men singularly lacking in the qualities necessary to their office, and although the work amongst the women is successful to a certain extent, it is failing to produce that kind of life which we so much wish to see. Two good teachers and a Biblewoman are working here, besides the Pastor.

MARATONI is about the only village I know from which people will gladly walk to a service. They belong to the Palla community and are comparatively well-to-do farmers. Two sons and the mother walk a considerable distance around the tank to almost every service that is held in Kalingalpatti, with which Church they are connected.

MUTTURETTYPATTI and SATTIRAPATTI are two villages which, with Kalingalpatti, lie on or just off that road which, if it were completed, would carry us straight home to Kovilpatti in less than half the time it takes us to go via Karivalamvandanallur, Sankaranayinarkovil, Vagaikulam and Kalugamalai. We maintain contact with these two places solely on account of two very old men who are members of ours. As another Mission is carrying on work in both of them, we are not pursuing any aggressive activities, and shall doubtless before very long abandon them completely.

KURINJAKULAM has a bad name amongst our workers because of the persecutions of the Naick caste that predominates there. We have a small Church housed in a fairly large and good building. Right next door to us, and towering above us, is a Roman Catholic Church from which during the course of our own services we can hear the tinklings of ceremonial bells.

ALVEPPILAIPATTI lies between Alagapuri and Kurinjakulam. After the preparation of this map, I found that we had a family of Christians here whose history extended far back into the days of Mr. Strickson. It is a village of Muthali caste people—weavers—and occasional services are now being held in the house of this old Christian family.

(To be continued).

MAHOMMEDAN PATIENTS

DR. RUTH M. HARRIS.

WE were having breakfast Saturday morning, when they walked straight into the room where we were sitting. Do you remember, some time ago, we wrote about a Mahommedan girl whom we treated for severe anæmia, and for whom we asked you to pray? Well, she had come from her village to spend a few days with her mother in Senda, and she paid us a visit. She was hardly recognisable as the same person who had first come to us—she looked so bonny and well. Her elder sister, whom we had treated for fits, and the woman who had looked after her when she was with us, came too. They sat round on mats on the floor, and we had reading and prayer with them. The last-mentioned woman has attended the Sunday morning service fairly regularly ever since the girl came to the dispensary. Perhaps someone is praying regularly for her.



TEMPLE CAR, SENDAMANGALAM.

We have had yet another Mahommedan girl suffering from the same condition, and her mother occasionally comes to service.

Mahommedans, we find, are very different to deal with from Hindus. On the whole, they are more co-operative from the medical point of view. They are, however, less receptive to the Gospel. The Hindus will sit nodding their heads in acquiescence to all that is said; whereas one is conscious of a barrier set up between us and the Mahommedans, however courteous they may be. There is, of course, the language barrier, for although the women know enough Tamil to follow the simple questions asked and instructions given in the course of treatment, they do not seem to be able to follow easily what is said on religious topics.

Please pray very especially for this side of the work.

"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. v. 23).

THE VILLAGE IN THE VALLEY

GEORGE F. CHAMPION.

[NOTE BY EDITOR.—Mr. Champion has sent an excellent description of a village in the Kolli Hills area, and we hope it will be possible for us to print part of it month by month. We regret that it is necessary to divide it into comparatively small pieces. We suggest that readers should preserve their copies, so that the complete picture may eventually be before them].

I.—THE VALLEY.

IN order to tour the northern half of the Kolli Hills it is necessary, whichever path one chooses, to cross a ridge of the mountains which contains eight peaks of more than 4,000 feet elevation. By going through the fields and over a vast bare rock, one may look back after an hour and a quarter on the journey and see the red-roofed buildings in the Vazhavanthi Settlement clustered on the top of a hillock 500 feet below. Or, by taking the forest path on the west, one can travel through the woods, occasionally gaining extensive views of the plains and, if the clouds are high, look out over the whole of the Sendamangalam Field.

Having attained to the highest point in our journey, we arrive at the rest house maintained by the Forest Department, and join what we term " Mr. Brand's Road," because it was planned by Mr. Brand and made under his supervision. This is the path that will take us down into the valley of Alathur. At first the path, which is about seven feet wide in its entire length of eight miles, leads gently down to the north-east, through a small wood, and out on to the northern slopes of the water-shed of the Kollis. Here it follows the curves of the mountains as it creeps lower and lower down their sides, all the while giving those who journey on its grass-covered surface a magnificent outlook over the lower parts of the range, the plains about eight miles away, and other ranges of mountains farther off to the north and north-east. As we make our way round the hills we see the Tirupulli valley fall away to the north from beneath our feet, while, after having climbed again over the shoulder of one of the hills, and descended two or three zig-zags in the path, we see the floor of the Alathur valley opening out and falling away to the plains in a north-easterly direction. We have been on our journey for about three hours, but it will be another hour yet before we are really walking through the valley itself (Alathur means Low Village, or Village in the Valley).

As the path descends, its surface is inclined to deteriorate somewhat, till, within a mile of its termination, it has become nothing but a mass of boulders. Fierce monsoon rains falling on the steep sides of the mountains above have swept down over the track in torrents, carrying away the road surface and only leaving the stones which composed the base of the track. We continue to descend, and begin to leave the steep sides of the hills. In many places rushing water has hollowed out channels,

sometimes 10 and 15 feet deep, carrying away the soil to enrich the country below.

The streams which flow from the hills are turned by the hill men through certain of their fields, in which they plant rice twice in the year. This is the only part of the Kollis in which an artificial means of raising water is to be found. The *picota*, a lever consisting of a beam pierced by a peg and pivoted horizontally to two upright posts, and having at one end a rod fastened to a leather bucket is used for baling water from a channel or well into a field at a higher level. As the valley here is only about 2,000 feet above sea level, cocoanut palms and tamarind trees appear to flourish as they cannot higher up the mountains. Large trees, mostly jak and tamarind, are to be seen everywhere, and they add to the beauty of the fruitful fields, through which it is a delight to pass in harvest time. Tall millet rustles in the breeze, which is laden with the strong scent of the coriander: thatching grass, six or seven feet tall, bends gracefully along the edges of the terraced fields; castor plants, sown in lines, are used by large flower-covered climbing beans as supports, and the ear is entertained by the tinkle of the bells tied to the necks of cattle and goats as they range the hill-sides, and the gentle ripple of the water over the pebbles in the stream-bed nearby. Such is the Alathur valley, as one wanders through it down to the thatched building by the giant tamarind. Such is the Alathur valley, hemmed in on all sides by giant hills, which cause the sun to rise an hour late and set an hour early.

ON TOP OF THE MOUNTAINS

MIRIAM E. WILKINS.

"THERE IS NOTHING." How often in our visiting here on the mountains we have returned and said, with Elijah's servant, "There is nothing." We have looked, we have gone again seven times, and returned, saying, "There is nothing." The daily round, the common task has been fulfilled, the meetings have been taken, again the children have gathered in the Sunday School and in their classes, and we have looked, and said, "There is nothing."

"GO AGAIN." It had rained hard for several days; the paths we waded through were muddy and there was much water. When we reached the village this was no cleaner, as the pigs and the goats had wandered here, there and everywhere, making the hard mud just slush. We picked our way through this, and sat down on a mud verandah on an old blanket they had offered us. The woman was a widow; she had also lost one of her two sons three months previously. We had often visited

this home; she is one who readily listens to the Gospel. We spoke and told her of the power of Christ to save. When we had finished, she said, " I have given up worshipping idols now; I only worship the true God. I think of Him when I get up, when I go out into the fields to work, and when I lie down at night I talk to Him. If I tell the other people in the village this, they will turn me out of the village."

We went to a camping station, and from there we waded through mud as we had done before, called to the women and found a clear spot in the village, and there we gathered together. An old man sat in front of us on a stone; a woman stood behind him combing her oily hair; a girl decorated her hair with wild cannas; a woman stood with her water-pot on her hip; another tied up the goats, and several women stood and squatted on a clean spot (if it was to be found). A dog barked, and the pigs grunted at our feet. We started our talk to such a group of people, and several listened with attention. We tried to explain the meaning of the words, " Christ Jesus came into the world to save sinners." The old man repeated the text several times, but did not know the meaning of the words " sinners " or " to save," so we tried our best to make it simple, and the woman (combing her hair) helped us by telling us what sin was and the consequences of sin. Anyway, by this we knew she had taken in what we were talking about.

Next we passed on to a house where there was a group of women. A woman told us her husband had run away and left her. We heard she had lived with another man (so often the case up here), and that the man she had lived with had just died. We told her the story of the woman (a sinner) who anointed the feet of the Lord Jesus with the ointment and wiped them with her hair, praying that this sinner, too, might touch Him.

"A LITTLE CLOUD—LIKE A MAN'S HAND." We moved on to a different part of the village, and here a group gathered together, and we told the old, old story again. A man who had been listening, said, " I have been ill many years; I have tried all the Hindu gods, I have given money to the priests—all to no avail. The Durai wrote a letter for me and sent me to Salem Hospital, but even there they would not look at me, and tore up the letter and told me to return to my Durai. Now, my last hope; I have given up all these gods, I will not worship any more these which have given me no help, these gods who I have all my life trusted; now I am asking Jesus Swami to cure me, and I am regularly going to the Mission Dispensary, and praying to the Living God to cure me." We read the Word to him and his wife while others stood by, and we trust he will not be disappointed. Through the healing of his body, may he be led to Him for the healing of his soul.

We went to another village, and again sat on the mud verandah and talked of Jesus. While talking, a widow drew near; she told us she came from the foot of the hills. As we talked she seemed to drink in the message. She may have heard of Him before, she may not, we do not know. She asked us to sing, and we sang, "The Lord Jesus was born to shed His blood, and died in order to take us to heaven." We explained the meaning of it, and a man nearby, waiting for her, said, "Come, we must go." She replied, "Oh, I do want to hear the good news they are telling me." She stayed a little, and went. Whether she will hear again or not, whether we shall see her again, we know not. No doubt she has returned to the foot of the hills, only hearing a little of the good news.

A little further on we came to the house of one of our Christian men, and talked to his wife. While talking to her, we tried to find out if she really loved the Lord. Her answer was, "The Lord came down and entered my heart; since that day I have never worshipped idols or Satan, nor could go back to idolatry. Since then I cannot speak evil words."

"ABUNDANCE OF RAIN." We read, "There is nothing," "there ariseth a little cloud," and "there was a great rain." Surely we have seen often "nothing." At times we have felt there was "a little cloud arising." May we have the joy of seeing "a great rain."

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God that war conditions have not prevented, though they have hindered, communication between England and India.

Let us give thanks for the safety that has thus far been given to our workers at home and on the field.

Let us pray for our General Secretary, as he seeks in difficult times to maintain and extend the interest in the Home Churches.

Let us remember prayerfully the financial problems that are inevitable in wartime.

Let us pray that the MISSION HERALD and "Rays from the East" may be greatly used, especially in view of the absence of furlough missionaries.

GENERAL NOTES

Miss Monica Harris.—We would offer hearty congratulations to Miss Harris on her success in passing both parts of her second Tamil examination with a very good percentage of marks.

Half-Yearly Meetings.—We would call attention to the advertisement page. War conditions have very considerably reduced congregations at recent gatherings, and it would be a great encouragement to the Officers and Council if all who can possibly do so will reserve the date and endeavour to come.

Mr. and Mrs. Kuhrt.—Congratulations and good wishes are here expressed to Mr. and Mrs. Kuhrt on the birth of a son, Gordon Wilfred. May the Lord abundantly bless parents and child. February 15th was the birthday.

Mr. and Mrs. Huckett.—Joy and sorrow are never far apart in human life. Our congratulations to one father and mother are followed by an expression of sympathy with another pair of missionary parents. A letter dated January 15th tells of the anxiety that Mr. and Mrs. Huckett were feeling concerning their baby, Ruth Margaret. It had been necessary to take her to Madras for medical advice. There was the possibility of the amputation of foot or leg being necessary, but at the moment we have no later news. It is at such times that we realise most the difficulties caused by postal delays.

Madras.—We have not enough letters to enable us to publish the usual extracts under the heading, "Handfuls of Purpose." There is, however, a most encouraging letter from Madras. During the Christmas season, seven were baptized at Sembiam by Pastor Solomon, and on the first Sunday in January two men at Vepery by Missionary Orchard. One of the latter had been a drunkard, but the earlier teaching in the Sunday School had borne fruit. The same letter announced that the boat bringing the Christmas boxes had arrived in Madras harbour.

Week-day Engagements.—We would give friends another reminder of the fact that the General and L.Z.A. Secretaries will be pleased to arrange Lantern Lectures and other Meetings during the coming months.

ENGAGEMENTS FOR APRIL

PASTOR J. K. THORPE.

6th, Poynings; 9th, Downe; 20th, Potten End; 24th, Stevenage; 27th, Ipswich, "Bethesda."

OTHER BRETHREN.

6th and 7th, Devizes : PASTOR J. PAYNE.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during February, 1941.

Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec No.	£ s. d.
General Fund.		360	10 0	366	12 10	371	1 0 0
355	10 0	361	17 6	367	4 4 6	372	1 0 6
356	13 6	362	17 18 8	368	2 6	373	2 10 10
357	12 6	363	10 10 0	369	2 3 0	374	4 0 0
358	9 11 8	364	4 0	370	8 0	375	4 13 1
359	15 0	365	20 0 0				

Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
376		10	0	400	1	15	0	424	2	4	10	105	1	14	10
377	1	19	8	401	1	0	0	425	5	0	0	106		13	6
378	2	0	10	402		15	0	426	2	2	0	107		10	0
379	3	0	0	403		17	8	427	1	5	6	108		5	0
380	1	10	0	404	1	9	9	431		9	6	109	1	5	9½
381		10	0	405		15	0	432		6	10	110	3	0	0
382	27	0	0	406	4	10	0	433		10	0	111		14	6
383	2	0	0	407	2	0	0	434	8	4	6	112	3	0	0
384	1	2	6	408		5	0	435		8	0	113		10	0
385		5	1	409	5	10	0					114	2	7	8
386		7	0	410	1	18	1		£248	5	11	115	3	5	6
387	25	0	0	411		10	0					116	7	10	0
388		7	0	412	1	0	0					117	2	0	0
389		10	0	413		5	0	**"Herald" Fund.**				118	2	10	0
390		17	0	414		10	0	428	£30	16	11	119		10	0
391		5	6	415		8	0					120		5	0
392	5	14	11	416	1	0	0					121	2	5	0
393	1	6	0	417		11	2	**L.Z.A. Gifts.**				122	5	0	0
394		6	6	418	4	0	2	99	2	0	0	123		11	8½
395		18	0	419		9	7	100	1	1	0	124	1	0	0
396	1	10	0	420		14	0	101	3	11	6	125	1	0	0
397		14	0	421	1	10	0	102	2	0	0				
398	2	5	0	422	15	15	3	103	5	0	0		£56	18	8
399	5	9	10	423	12	0	0	104	3	7	8				

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, Branford, Strensall, York. *When ordering, please mention Strict Baptist Mission.* PLANTS:—Lilacs, Yellow Flowering Broom, Berberis, Hydrangeas, Hollies, Tree Spireas, 9d. each. Large White Marguerites, Delphiniums, Phlox, Balm, Saxifrage, Day Lilies, Iris, Thrift, Primula Wandas, Sweet Rocket, Chrysanthemums, Pinks, Helleniums, 6d. each. Lupins, 3d. each. Raspberry Canes, Polyanthus, London Pride, Tansy, Columbines, Mint, Monkshoods, Golden Rod, Hollyhocks, 2d. each. Honesty, Forget-Me-Nots, Montbretias, Michaelmas Daisies, 6d. dozen. Postage extra.

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, 25, Empress Avenue, Wanstead Park, E.12,** 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. XL. No. 412. May, 1941

STRICT BAPTIST

Mission Herald



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2.15 p.m. **L.Z.A. MEETING.** Open to all Ladies.
Mrs. SILVESTER will preside, and Miss ROWELL will speak.

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3.30 p.m. **UNITED SERVICE.**
Chairman : Mr. S. W. ANDERSON (Vice-President).
MISSIONARY SERMON by Pastor N. R. PERRY.

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Speakers : Pastors W. H. REEVES & A. W. PARKER.

Tea can be obtained at restaurants in the neighbourhood.

THANKOFFERINGS.

Hon. Financial Sec. : Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middx.
General Sec. : Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

SUFFOLK MISSIONARY RALLY

will be held at

"BETHESDA," IPSWICH,

on WEDNESDAY, MAY 21st, 1941.

LADIES' MEETING, 3 till 4 p.m.
ADDRESS by Miss HARRIS.

4.0 p.m. **DEVOTIONAL SERVICE,**
Chairman : Pastor S. W. WHITE.
Preacher : Pastor G. E. J. BIRD.

5.30 p.m. **PUBLIC TEA.**

7.0 p.m. **EVENING RALLY.**
Chairman : Pastor R. J. FRENCH.
Speakers : Pastors H. A. BAKER & G. E. J. BIRD and the General Secretary of the Mission.

Offerings for the S.B.M. Funds.

Strict Baptist Mission Herald

Vol. XL May, 1941 No. 412

"THE JOY OF THE LORD IS YOUR STRENGTH"

(Nehemiah viii. 10)

THESE words are often quoted to us or by us, but do we really know what they mean? What idea is intended to be conveyed to us by the phrase, "The joy of the Lord"? Taken as they stand, the words may mean the joy that God has in Himself, or the joy that He gives to us, or the joy that we express towards Him. A detailed study of the chapter is necessary before we can choose between these possible meanings, and even then we may find that there is a measure of truth in each of them.

The city of Jerusalem has been rebuilt, and now Nehemiah and Ezra can turn their attention to more spiritual things. They call together the people, and the book of the law is read and explained to them. The explanation was probably necessary because the law was written in Hebrew and the people spoke in Aramaic.

The first effect of the reading and interpreting of the law was a great weeping on the part of the people. They realised that they had broken that law, and were therefore under its condemnation. You will doubtless remember that the burden on Christian's back came as the result of reading the book.

How often the reading of the Bible, and especially of the law contained in it, has had that effect upon us and upon others! "By the law is the knowledge of sin." It reveals to us both our weakness and our guilt. It brings us into Romans vii., and assures us that the language of that chapter is not exaggerated. The streets of Jerusalem were filled with the sight and sound of a weeping people, filled with a sense of their own failure.

Ezra does not rebuke the people for weeping, but he is careful to tell them that that should never be the *final* effect upon them of the Word of God. Nay, rather does he call upon them to turn that day into one of rejoicing. "Go your way . . . neither be sorry; for the joy of the Lord is your strength." Apart altogether from the meaning and message of the words that are especially before us, it is well to remind ourselves that the *final* purpose of every word that God speaks is to make us rejoice. The bitter medicine is intended to bring to us the joy of renewed health.

"The joy of the Lord . . ." Have not all the possible meanings suggested above a measure of truth? God is in Himself

a joyous God; He delights to give joy to His people; and it is only as we are rejoicing in Him that we can be really strong.

For our present purpose we can say that God's joy is the joy of ultimate victory. Even in the darkest chapters it shines forth with inextinguishable light. It is Isaiah liii. (the chapter of our Saviour's sufferings) that tells us: "He shall see of the travail of His soul, and shall be satisfied."

Despair may give to us a passing strength, as it did to the Philistines in the days of Eli, but strength that continues through all the vicissitudes of life can come only through experiencing in our own hearts the joy of ultimate victory.

That joy can be ours through faith in the Word of God. The line of battle may waver here and there, the foe may put up a stiff resistance, but as surely as Nehemiah and his companions conquered all difficulties, and overcame all enemies because they were engaged in a sacred conflict, so surely shall victory come to those who have gone forth at the Divine command.

L. R. G.

The Other Side

TOUR OF THE TINNEVELLY FIELD (Part VII.)

W. H. KUHRT.

ALAGAPURI is, I think, the poorest village in the field. It is terribly ill-supplied with water, so that for many months of the year the people are away in search of work. The widespread drought and famine of recent days have accentuated their poverty and distress, thereby holding up a promising group movement that had developed there as a result of a preaching tour. The half dozen who had evidenced signs of genuine conversion have been unable to receive baptism. We have a poor thatched building here, while the Catholics have a large, ornate church nearby. This is a grief of mind to the less spiritual members of our Church.

SEVALKULAM has only a very small Church, of which most are away. Two women await baptism. We have only just installed a properly qualified teacher, and may have to make structural alterations to preserve our school, which is a fairly good one.

KULAKKATTARKURICHI has a Church of about 20 members. Unhealthy rivalry between the members of our Church and the members of another led to the building of an ornate and expensive but inconvenient chapel. Discontents interfere with the smooth working of Church affairs for the time being, and there is no resident worker.

THERKU KONARKOTTAI has a little church of 13 members, and a good school of more than 40 children. The work here is barely six years old and, as far as the Church is concerned, cannot be said to have made much progress since its inception. One woman was recently baptized. In nearby Vadakku Konarkottai, which is not marked in red, we now have one baptized Christian, who is affiliated with the Church in

CHETTIKURICHI, which appears on both maps. The membership is about 15, and could be considerably greater if we had agreed to baptize all who have applied. This is another village where drum-beating for Hindu festivals and ceremonies constitutes a barrier between many and the Christian Church. Toddy-drinking often goes with drum-beating. The school has made great strides recently under a new and energetic teacher, and has more than doubled its attendance to 50. We are having great difficulty in gaining Government recognition, owing to the corrupt opposition of a nearby Hindu school which is certainly not working properly.

VIRAPANDIAPURAM is a most promising little Church, though, in consequence of the wholesale emigration of its menfolk to Ceylon, it consists chiefly of women. The buildings here were in an appalling state, but are now in process of being substituted by pukka structures. (This work has since been completed). This station is the southernmost in our field, and because of its comparative isolation, and because of the interfering and tyrannical nature of the Maravar caste people, is not a favourite station with our workers.

NALATTINPUTHUR is the headquarters of a pastorate. It is a large village just four miles south of Kovilpatti. Although it has 20 or so members, some of whom are enthusiastic, the Church has always just failed to give us real satisfaction. The diaconate was a problem until recently, when the Church swept it out of the way *en bloc*.

THONUKAL is a promising little Church of about 15 members. Caste feeling often runs high here, and recently some of our people have been in court in connection with a dispute between themselves and some Maravars. Three or four friends were baptized here recently. The teacher is an unusually genuine and earnest Christian, and has made a much better job of the school than any previous man we have had here. Just now a mischief-maker, who imagines he has a grievance against the Mission, is trying to turn our members towards the Catholic Church. It was seriously suggested by some grand apostle of appeasement that we might very easily settle the difficulty by providing the mischief-maker with a small monthly pittance! The poor man—he was an elderly deacon—was quite shocked when I replied somewhat violently to his suggestion.

(*To be continued*).

IT HAPPENED IN JEDARPALAYAM

DR. RUTH HARRIS.

THEY came to call us at 4 a.m. So this was the reason we had been prevented from going home the day before. It had been a slack day, on account of it being a festival. We had intended to return to Sendamangalam in the evening, but later we were invited to a feast, and accepted. Day by day we see the leading of the Lord.



"TO AN UNKNOWN GOD."

We went with them. As we entered the room, we could see by the dim light of the little lamp, a young girl lying on the floor on a mat. Men and women (her relations), with anxious faces, were squatting on the floor round by the wall. The girl's face was swollen, her breathing hard and heavy; she was unconscious, and twitching all over in a continuous fit, her first child yet unborn. Hopeless it seemed, quite hopeless. In their midst we prayed in faith to Him who had caused us to stay.

It is impossible to relate here all that it involved, this struggle for life against death. There were complications other than the fits. Then the arrival of know-all relations from Salem did not make matters any easier. There were numerous questions they wanted answered, until in the end they found it better to keep quiet. When one deals with a case in the home, one is very much at the mercy of the relatives; whereas when they come to the hospital one has them on one's own ground, as it were. We needed to pray that we might not have our judgment affected by their fussing, and it is not easy. Our Lord was wonderfully near those two days.

The girl has recovered, but if it is only to be the postponement of death, and not a resurrection to Life Everlasting, what is going to be the ultimate benefit? Do join in prayer with us for this girl, and for her family.

THE VILLAGE IN THE VALLEY

GEORGE F. CHAMPION.

II.—THE PEOPLE.

IN 1932, the Census tells us, there were 1,500 people living in the Alathur Valley. These people live in 19 villages, eight of which, with their land, constitute the Alathur Nadu (county); eight more, with their land, the Kunduni Nadu, and the three remaining villages, with their land, are part of the Kundur Nadu, most of which lies outside the valley on the heights in the east. The smallest village contains three houses, and the largest about 40. It is customary for the hill people to build their villages on rocky eminences, and to beat down hard the soil between their houses, or to cover it with stone slabs. Thus their villages are largely paved, and almost invariably built on several levels, which are connected by rough stone steps.

A wall of unhewn stone surrounds the collection of houses, and generally a stile of wooden stakes, tied horizontally with creepers, forms the entrance to the enclosure. Religious custom has had much to do with the appearance of the house, resulting in all houses looking much alike, whether they belong to rich or poor. The walls of the house are of mud, often reinforced with small stones on the outside, and the roof must be of thatch; I only know of one house belonging to a caste man that has not a thatched roof. There may only be one opening in the walls, viz., the doorway, and this must be a low one, requiring the person using it to stoop almost double. It is unusual for a house to have more than one room, or to be without a small verandah on the front side. The thatch comes down well over the walls, and protects the narrow mud ledge on one side of the house on which firewood is stored. Part of this ledge is hollow, and is used as a chicken-pen for the fowls at night. Most villages have a few pigs wandering round, kept in away from the fields by the wall. I asked if the doorway of a house might face in any direction, as I had seen houses facing roughly north, east, and west, but not south. I was told by a hill man that they might face in any direction except that allocated to the evil planet Saturn, but that people were often a little hazy as to which direction that is. Saturn's direction is really north-east.

The Kolli Hills man is not tall; I suppose five feet five inches would be a fairly common height for him. In the village built in one very dark, wet corner of the valley I saw what I think are the smallest and weakest specimens of humanity that I have seen on the hills. There is nothing to choose between the people who inhabit the open part of the valley, and those who live elsewhere on the Kollis. The men are generally satisfied with a loin-cloth when they are working, but wrap themselves in a sheet or rug when they are at leisure. They wear their hair shaven across the front and twisted into a knot behind, and most have at least two small gold earrings; they possibly also

will have a white metal ring on the second toe of each foot.

Hill men and women may use no footwear, and seeing that they can carry a load of 50 or 60 lbs over sharp pointed stones without any inconvenience, they do not appear to need sandals. I think that the reason for this caste rule may be that they consider the whole hills as sacred to their gods, and it is irreverent to be shod in the presence of the great (Gen. iii. 5). The women wear a single length of strong white cloth with a red pattern at one end, wrapped twice round their bodies and folded over the chest and tucked in. The cloth hangs down a little below the knees, the red pattern appearing vertically from the left armpit downwards. Many women, on festive occasions, wear pretty golden chains in the hair, but ordinarily they are satisfied with a plain gold band round the neck (if they can afford it), golden earrings, and above the elbow silver bangles about an inch broad. These silver bangles and the white cloth make the hill woman distinctive whenever she mingles with plains people. She can be picked out half a mile away. Hill women wear a small nose-ring in the right nostril, and narrow white metal rings on their fingers. Sometimes almost every finger of the left hand will have five or six of these rings above the upper joint. The right hand generally seems to be kept fairly free of rings. Their hair is usually lightly parted in the middle, and drawn into a knot behind.

(*To be continued*).

A SUNDAY AT VALAVANTHI

H. A. HUCKETT.

THE day begins with the first bell at 8.15 a.m., for the morning service conducted by Pastor Selvanathan. About 30 adults and 40 children comprise the congregation. The message is based on the story of the woman taken in adultery, a topic sadly appropriate to the lives of some in the audience. The cries of obstreperous offsprings occasionally disturbs the calm of the Sabbath morning, while fond parents endeavour, by various artifices, to control their unruly infants. At the close of the service the Sunday School meets, conducted by the lady missionary. Two volunteer teachers assist her in this labour of love.

Mid-day is spent in reading, writing, and resting, and at 3.30 p.m. the bell again tolls, announcing the afternoon meeting. This is conducted by the missionary, 24 adults and 26 children being present. Prayer is offered for sick and suffering ones in Europe and India, and for souls to be saved through the preaching of the Word on the Kolli Hills. An address is given, based on Psalm xxxiv. 15, and after the service an open-

air band sets out for Perumalpatti to witness to the people there.

We cross the paddy-fields below the Mission settlement, and follow a rugged path between the lantana, leading to the village. As we enter, a woman is pounding paddy for the evening meal—the same woman was doing the same task at the same time a few weeks before, when we visited Perumalpatti. We begin to sing " The name of Jesus is sweeter than honey," and soon a little group of men has gathered, and a mother with her baby, and several children. Using a hurricane lantern as an illustration, we spoke of the darkness of the human heart until illuminated by the oil of grace and the light of the Holy Spirit. After another song, Pastor Selvanathan told the story of a brave boy who lost his life in dealing with a mad dog which had run amok in a crowded hall, and showed how Christ dealt with Satan at Calvary, and gave His life a ransom for many.

Dr. Gananmuthu followed with a talk on " How may I know that my sins are forgiven? " pointing out the futility of bathing in so-called sacred rivers in order to get rid of sin. Kolli Hill boys from our S.B.M. Hostel then gave some " Gospel shots," followed by quotations from Scripture by the Boarding Master, Compounder and others. After a short prayer, we took leave of the Hill folk, having given them an earnest invitation to forsake idolatry and to turn to Christ in repentance and faith. It was quite dark by this time, so we were glad to make use of our lanterns in another way, and having regained the main path, we wended our way back to Valavanthi. Here we found a little group of compound folk who had captured two hill-men stealing sugar-cane on their way back from the shandy at Sendamangalam. After dealing with the culprits we sat down to our evening meal, followed by a time of praise and prayer in English for the work of God on the Kolli Hills.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us continue to praise God for His preserving mercies to workers in England and India.

Let us rejoice that conversions and baptisms are still encouraging our missionary friends.

Let us seek God's blessing upon the Half-Yearly Meetings arranged for May 6th.

Let us pray for our missionaries as they meet in Conference to make important decisions.

Let us still remember prayerfully the adverse effect of war upon Mission finances.

LADIES' ZENANA AUXILIARY

The L.Z.A. HALF-YEARLY MEETING will (D.v.) be held in the Upper Classroom at Chadwell Street Chapel, on TUESDAY, MAY 6TH, at 2.15 P.M. Mrs. Silvester will preside and Miss Rowell will speak. The meeting will be open to ALL LADIES.

* * * * * * * *

The L.Z.A. QUARTERLY PRAYER MEETING will (D.v.) be held at Brentford, on TUESDAY, MAY 27TH, at 7.30 P.M. On both these occasions it is hoped that as many friends as possible will gather together.

ENGAGEMENTS FOR MAY, 1941

PASTOR J. K. THORPE.

3rd and 4th, Lee Common; 6th, Half-Yearly Meetings; 11th and 12th, Deeping; 14th, Maidstone; 18th, Brentford; 21st, Ipswich, Suffolk Rally; 25th, Leyton.

OTHER BRETHREN.

May 4th, Two Waters: MR. W. J. SHIPTON.
May 4th, Courland Grove, Clapham: PASTOR R. C. SMITH.

L.Z.A.

6th, Half-Yearly Meeting (Miss Rowell); 21st, Ipswich Rally (Miss Harris); 20th, Devizes (Miss Nunn); 21st, Swindon (Miss Nunn); 22nd, Bradenstoke (Miss Nunn); 27th, Brentford (Quarterly Prayer Meeting).

IMPORTANT NOTICE.

CHRISTMAS BOXES, 1941

IN view of present conditions, we regret that it will not be possible to send Christmas Boxes to India this year.

We would, however, ask that, wherever possible, meetings or classes for sewing should be continued, and more time be given to earnest prayer for the work. Any garments made should be *retained locally*, until such time as it may be possible to transmit to India. There will be no general call-in of parcels this year, and such should not be forwarded until request is made for them.

There will be the usual Christmas Gift Fund, and we would appeal for increased contributions to enable our friends to purchase in India as much as possible in lieu of those things usually sent out from England.

We would like to send out this money earlier this year, and it would, therefore, help if gifts could be sent in during August. Further reference to this will be made later.

GENERAL NOTES

MEN'S PRAYER MEETING.—We would call special attention to this new arrangement, made after the advertisement for the Half-Yearly Meetings was set up. On Tuesday, May 6th, the ladies will be meeting at 2.15 p.m., as the advertisement states. The Council feels that a Prayer Meeting for men might well precede the United Service at 3.30 p.m. All men are, therefore, invited to gather at Chadwell Street at 2.30 p.m. for the purpose of prayer. Ladies, 2.15 p.m.; Men, 2.30 p.m.; United Service, 3.30 p.m.

LETTERS FROM INDIA.—As we have often stated, letters from India are subject to delay, and it is possible that some have been lost. This prevents once again the insertion of the extracts under the title of "Handfuls of Purpose." The only fresh news is of an encouraging character. Several baptisms are reported from the Tinnevelly Field.

SUFFOLK RALLY.—In addition to the advertisement of the Half-Yearly Meetings, there is one dealing with the Annual Suffolk Rally. Our friends in Suffolk are encouraging supporters of the Mission, and we are grateful to them for all they have done and are doing.

MR. AND MRS. HUCKETT.—Last month we reported that our friends' baby daughter, Ruth Margaret, might possibly have to undergo the amputation of a foot or leg. A further letter, dated February 12th, states that there was then a possibility that the operation would not be necessary. We certainly hope that this is so.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during March, 1941.

General Fund.

Rec. No.	£	s.	d.
436		16	0
437	2	0	0
438		2	9
439	125	0	0
440		6	0
441		4	6
442	2	8	9
443		7	0
444		10	6
445		18	6
446		10	0
447	5	0	0
448	1	0	0
449	3	11	0
450	5	9	3
451		2	6
452	1	9	8
453	2	18	0
454	6	6	0
455	1	2	0
456	3	10	0
457	7	1	2
458	8	0	6
459		10	0
460		3	8
461			10
462	1	10	0
463	100	0	0
464		7	0
465		6	4
466	1	1	0
467	1	1	7
468		10	0
469	5	0	0
470		5	0
471	16	8	1
472	10	8	6
473		6	6
474	14	10	0
475		10	0
476	3	13	8
477	5	0	0
478	5	0	0
479	1	6	0
480	2	17	1
481	2	17	3
482	100	0	0
483	8	2	4
484	5	13	1
488		4	0
489		19	6
490	1	13	0
491	2	2	0
492		10	0
493	2	5	6
494		10	0
495		5	0
496		2	5½
497		7	6½

Rec. No.	£	s.	d.
498	1	9	0
499	10	12	8
500	1	5	0
501	3	5	0
502		13	0
503		15	8
	£493	0	4

"Herald" Fund.

485	£13	7	11

L.Z.A. Gifts.

126	2	0	0
127		10	0
128		10	0
129	2	10	0
130		10	0
131		10	0
132		10	0
133		2	6
134		5	0
135	3	0	0

Rec. No.	£	s.	d.
136	5	5	0
137		5	0
138		7	6
139	1	1	0
140	11	19	1
141		10	0
142	20	0	0
143	2	0	0
144		10	3½
145	1	0	0
146A.....		5	0
147	1	0	0
148		5	0
149		10	0
150	1	0	0
151	2	0	0
152		5	0
153		2	6
154A.....		4	0
155		3	0
156		2	0
157		9	6
158		2	6
159		3	6

Rec. No.	£	s.	d.
160		10	0
161A.....		2	6
162	2	0	0
163	2	2	6
164		5	0
165A.....	1	1	0
166	3	0	0
167	2	0	0
168		10	0
169	1	0	0
170		12	6
171		2	6
172		5	0
173	30	0	0
174	30	0	0
175		10	0
176		10	0
177		5	0
178	3	0	0
179	20	0	0
180	100	0	0
181		10	0
182A.....		2	6
183	4	16	9

Rec. No.	£	s.	d.
184		9	6
185		10	0
186	1	0	0
187	6	3	0
188	7	7	0
189	7	0	0
190	5	0	0
191		14	10
192		3	8
193		10	0
194	26	0	0
195	1	10	0
196	3	0	0
197	1	10	0
198	2	5	0
199	7	0	0
200	1	5	0
201		10	0
202		10	0
203	1	7	6
	£346	18	1½

A—Anonymous.

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, Branford, Strensall, York. *When ordering, please mention Strict Baptist Mission.* PLANTS:—Lilacs, Yellow Flowering Broom, Berberis, Hydrangeas, Hollies, Tree Spireas, 9d. each. Large White Marguerites, Delphiniums, Phlox, Balm, Saxifrage, Day Lilies, Iris, Thrift, Primula Wandas, Sweet Rocket, Chrysanthemums, Pinks, Helleniums, 6d. each. Lupins, 3d. each. Raspberry Canes, Polyanthus, London Pride, Tansy, Columbines, Mint, Monkshoods, Golden Rod, Hollyhocks, 2d. each. Honesty, Forget-Me-Nots, Montbretias, Michaelmas Daisies, 6d. dozen. Postage extra.

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, 25, Empress Avenue, Wanstead Park, E.12,** 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. XL. No. 413. June, 1941

STRICT BAPTIST

Mission Herald



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

General Secretary :

Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Price ONE PENNY

THE STRICT BAPTIST MISSION

OUR WARFARE

The great Warfare in which our Country is engaged is but a material expression of the eternal war between Light and Darkness, Heaven and Hell, God and Satan. India is our spiritual battlefield.

OUR WEAPONS

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." These are forged in our Prayer Meetings and our Missionary Gatherings.

OUR WARRIORS

Our Missionaries and Native Workers are the Warriors of the King. They look to us to support them by our Prayers and by our Sacrifices.

Hon. Financial Sec.: Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middx.
General Sec.: Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Strict Baptist Mission Herald

Vol. XL June, 1941 No. 413

"ALTHOUGH . . . YET I WILL REJOICE IN THE LORD"

WITH twenty months of war behind us, we are becoming almost familiar with the unusual. The early mental excitement has gone, and we are able to face calmly the difficulties and dangers of these days. There is, of course, a stoicism and indifference that are to be deprecated, but there is also a steadiness of spirit which refuses to be unduly excited or depressed by good or bad news, and this, surely, is to be commended and sought. The prophet Habakkuk who, in the first bitterness of disappointment and disillusionment, said, "How long shall I cry, and Thou wilt not hear!" finished by saying, "Although . . . yet I will rejoice." We believe we can say that this spirit is growing in our Churches and in our

Mission. May the Lord keep us calm and confident, but also save us from a sinful complacency.

The Half-Yearly Meetings were not attended by the same numbers as have been seen at the Leysian Mission in pre-war days, but nevertheless the company gathered at Chadwell Street was distinctly encouraging; larger than at previous war-time gatherings.

Under the chairmanship of Pastor W. Chisnall, a company of men gathered for prayer while the ladies were holding their L.Z.A. meeting. It was a great joy to see and hear our former General Secretary once again, and a warm, prayerful spirit prevailed.

A united service followed at 3.30 p.m., with the Vice-President, Mr. S. W. Anderson, in the Chair. Prayer was offered by Pastor W. S. Baker, and the Scriptures were read by Pastor L. A. Beckingham.

The rest of the service was conducted by the afternoon preacher, Pastor N. R. Perry, of Greenwich. His message was based upon Psalm lxxviii. 41: "They limited the Holy One of Israel." He reminded us that in national affairs we have made great mistakes by limiting the power of our enemies, but Israel's great mistake was to limit God. Four lines of thought were indicated in the sermon:—

(*a*) *Lack of Consideration, in limiting God.*—Israel had experienced the delivering hand of God. We are limited by weakness, ignorance and poverty.

(*b*) *Lack of Confidence, in limiting God.*—We need to rely upon the Mind of God, the Might of God, and the Methods of God.

(*c*) *Lack of Comfort, in limiting God.*—Limiting God brought uncertainty and doubt and fear.

(*d*) *Lack of Conquest, in limiting God.*—Failure marked every point in Israel's history because of this sad fact.

These notes fail completely to give a proper view of the message, but it can be said that it was one of great encouragement and gracious rebuke, and we thanked God and His servant.

Pastor R. Robinson (President) took the Chair at the well-attended and representative evening gathering. The Scriptures were read by Mr. C. H. Bishop, and Pastor J. Hughes offered prayer. Words of welcome were spoken by the President. He announced the fact that a new L.Z.A. candidate had been accepted with a view to future service in India, with the hope and prayer that it might be possible for her to go out next year, if the Lord will. She is Miss Beatrice Wade, a member of "Providence," Highbury.

Mr. W. J. Shipton, the Treasurer, referred to the financial position. He expressed thanks to those who had given so liberally, but stated that for several years another £1,000 per

year has been needed to carry on the work without retrenchment. He mentioned that the missionaries in Conference had been asked to consider ways and means by which the expenditure in India might be reduced by £100 per month. The Council took this step regretfully, but felt it necessary to do so.

Pastor A. W. Parker, of Wimbledon, was introduced to the friends, and gave the Lord's message, mainly upon the words, "Occupy till I come."

The other speaker was Pastor W. H. Reeves, of Walthamstow, who directed our thoughts to a familiar, but ever-fresh passage of Scripture, "Here am I; send me."

The whole day was one of quiet encouragement in work for Christ and His Church. The offerings for the General Fund amount to £160.

L. R. G.

LADIES' ZENANA AUXILIARY.

To capture a spirit and confine it in the pages of a book is an impossibility, and so I find it difficult to describe the atmosphere of the Half-Yearly Meeting of the L.Z.A., held at Chadwell Street, at 2.15 p.m. on the 6th of May, 1941.

Sympathy and goodwill shone on every face present, and so expressed the warm-hearted interest that glowed in every heart. It was what Miss Nunn, our Secretary, aptly described as "an historic occasion," for under present sad conditions, with no missionary home on furlough to address the meeting, we were yet able to rejoice in the offer, and acceptance, of a new missionary for service in India.

Miss Beatrice Wade, the missionary-elect, was present, with joy shining in her eyes, and we rejoiced with her in what was so clearly the leading of God.

The hymns were sung heartily, and Mrs. Robinson opened the meeting with prayer. Mrs. Silvester, who presided in her usual kindly and able manner, had the joy once more of introducing a new missionary to the assembled friends, and to speak a word of welcome and encouragement to Miss Wade. Mrs. Anderson dwelt for a few moments on the financial situation of the L.Z.A. We were glad to hear that the funds were up to the average in spite of adverse conditions. The "Gift Week" contributions had exceeded those of last year. She also mentioned that a legacy of £100 seemed a clear indication of God's will for us to go forward, the legacy having been received just previous to Miss Wade's application for service.

Miss Rowell, of Chatteris, gave us an arresting address, which was full of thought and power, on the unusual text found in I Chronicles iv.: "These were the potters, and those that dwelt among plants and hedges . . . there they dwelt with the King for His work."

She applied the terms "potters" and "gardeners" to our

missionaries in India, aptly describing their duties of teaching the women, whether Christian or heathen, and tending the sick, as that of potters, and the training and teaching of the young as the work of the gardeners.

Then came the earnest and searching question, " And what about our work over here " " Concerning the work of my hands," we were pointed to look to Him who said, " Command thou Me."

We were exhorted to fresh effort and zeal and prayer for the work and the missionaries in India, for Jesus Himself said, " *Whatsoever* ye shall ask the Father in My name, I will do it."

It was an inspiring meeting, and so one was not surprised to hear that the collection amounted to £40.

A few of the sisters present led us in prayer, after which Miss Nunn closed the meeting with prayer.

WINIFRED BOOTH.

TOUR OF THE TINNEVELLY FIELD (Part IX)

W. H. KUHRT.

ILLAIYARASENENDAL has been, and still is theoretically, a large Church. Many of its members are across the seas, while, in common with many others of our really old stations, the people look more to their hoary past than to the present, and show themselves terribly indifferent to their own spiritual welfare. The women's work here is encouraging, and one or two of the men are earnest Christians. The school is poor, partly because schools abound in this village—Roman Catholic, Board School, Church Missionary Society and Lutheran, besides our own. It is not an edifying thing to hear the various bells ringing out what seems more like a series of challenges to one another than a series of serious calls to the House of God. However, all this happened a long while ago, and nobody seems to know quite what to do about it. Our congregation is an old and well-established one, and, by no means the latest arrival, neither is our school the least efficient! The building is good, and serves as a camping station for this area.

MELAPATTI.—The school which used to be here was condemned by the Government, and closed in 1937. I have often been encouraged by the services here, but an examination of the registers has forced me reluctantly to admit that a majority of those present on such occasions has come to see or to hear me, and are not in the habit of coming. Doubtless this state of affairs exists elsewhere, too, and much increases the difficulty of assessing the position and progress of a Church. A teacher is stationed here, who goes to and fro daily to Illaiyarasenendal.

A preacher, with his wife as Biblewoman, is stationed in Illaiyarasenendal.

MUKKUTTUMALAI was the home of a small Church of six people and a very poor school. The school is now closed, and a preacher-colporteur lives there. Two men are awaiting baptism.

PULLYAMPATTI was neglected for a long while, and is falling into the same condition again, because the preacher does not think there is sufficient response to warrant us continuing Sunday services. There is only one Church member—an old lady.

TEETTAMPATTI is a small Church of eight souls, most of whom belong to the Nadar community. Recently, when visiting Tuticorin, 40 miles away on the east coast, I found most of the Teettampatti Church members there, where they have gone for trade. The school is good, and is in the hands of a capable teacher. The isolation of the place has not made it a favourite with workers.

MANDITOPPU, where a flourishing school has been carried on for 40 years or more, has been distinctly disappointing in Church matters. There are supposed to be 14 members, but it is difficult to trace them, and Sunday congregations are most depressing. Recently, however, we rejoiced in the baptism of four or five friends, and a few are still waiting. The building, after a good deal of trouble, has now been made very large and suitable for the 50 children who study here, while a teachers' house has also been newly erected.

(*To be concluded*).

THE VILLAGE IN THE VALLEY

GEORGE F. CHAMPION.

II.—THE PEOPLE (*continued*).

It is said that the Kolli Hills people originally ascended from the plains into the Alathur valley, and have spread throughout the whole hills from there. This may be so. Wherever they first came up, their customs must have been well developed and systematized before exploration parties pushed on ahead, for there is no obvious difference among them in appearance or habit from one part of the hills to another. One thing is acknowledged by all; that is, that the Kolli Hills people are skilful cultivators. They commence their two years' rotation of crops, in which three crops are produced, by tying their cattle and penning their goats on their fields for about 19 hours a day, only grazing them on the hills from about 11 o'clock until 4. At night-time a boy or man remains in the field, prepared to

jump up and shout if the animals show signs of the approach of a panther. A small bow-shaped structure of thatch on bamboo, just big enough for a man to lie in on a plank, and light enough for two men to carry about, is the shelter of the night-watcher. He lights a small fire in front of the structure, to warm him and keep away wild animals. Rain and cold will not prevent lads from spending their night out in the fields, and naturally this life brings them into close touch with the animals which roam the forests. Most hill men can tell of seeing panthers and bears, and can describe the habits of jackals, wild dogs, wild pig, etc. They will give the names of trees and their uses, telling whether the wood is hard or soft, brittle or easily worked, useful for planks or poles, and so on, and will tell the names of wild plants, flowers and birds.

Hill people worship demons almost exclusively, though they also build shrines for their dead. They are at the mercy of the sorcerer, whose deceitfulness they appear to realise, but dare not oppose because of caste censure. It is the sorcerer who is sought when sickness comes, and if he commands, medicine will be thrown away, even if accepted, for the patient or his relatives would rather spend their money in appeasing demonesses and giving caste feasts in accordance with their *poojari's* advice, than take free medicine from missionaries. (Through the work of the Mission over many years, this prejudice is disappearing). Most children wear charms. A man in the Alathur Valley had several children, each one dying within a few months of birth. When his last child was born, he made a journey to a town many miles away on the plains, purchased a chain in the large temple there, and brought it back to put on his son. The little boy died a short time afterwards. A boy who attended our school fell sick; the *poojari* immediately diagnosed the disease. The boy must be removed from the Christian school, and offerings must be made at the nearby shrine. The remedy was at once applied. On the other hand, hill folk appear to have a quiet trust in the goodness of God, and, surprisingly enough for this country, will always say that the departing soul returns to God. They are gentle and orderly in their lives, but are liable at times to fits of passion, when they may do each other serious harm.

Kolli Hills people need little from the plains. They buy cloth, salt and pots, but can keep themselves, apart from these three commodities. What produce they sell, such as jak fruits, oranges, bananas, oil seeds, they carry down the hill-sides to the markets on the plains, generally returning the same evening. Even if malaria overtakes them on the journey, they must struggle back, and perhaps contract pneumonia as a result. The death rate is high on the hills, and the population appears to be stationary.

ENGAGEMENTS FOR JUNE, 1941

PASTOR J. K. THORPE.

1st, Hastings, Tabernacle; 8th and 9th, Pemberton; 10th, Warrington; 15th, Prittlewell; 18th, Fulham; 19th, Leyton; 21st, Croydon District Meeting, "Salem"; 22nd, Manor Park; 25th, Stratford, Gurney Road; 29th, Willingham.

OTHER BRETHREN.

1st, Haslemere: PASTOR W. CHISNALL.

15th, Great Gransden: PASTOR E. C. TAGG.

22nd, Bradfield St. George: MR. W. J. SHIPTON.

L.Z.A.

11th, Brighton, Richmond Street: MRS. KEVAN.

21st, Croydon, "Salem": MRS. KEVAN.

25th, Highbury, "Providence," 7 p.m., Lantern Lecture: MISS P. P. NUNN.

BRIGHTON S.B.M. AUXILIARY.

Half-Yearly Meetings will (D.v.) be held at "Ebenezer" Chapel, Richmond Street, on Wednesday, June 11th.

3.30 p.m.—Preacher: PASTOR R. ROBINSON.

4.45 p.m.—TEA. 8d. each.

5.30 p.m.—L.Z.A. Meeting. Speaker: MRS. E. F. KEVAN.

6.45 p.m.—**Public Meeting.** Chairman: PASTOR R. KEMP.
Speakers: MESSRS. R. ROBINSON and D. BOULTON.

CROYDON S.B.M. DISTRICT MEETING

will (D.v.) be held at "Salem," Windmill Road, on Saturday, June 21st.

3.30 p.m.—L.Z.A. Meeting. Speaker: MRS. E. F. KEVAN.

6.30 p.m.—**Public Meeting.** Address by PASTOR J. K. THORPE.

Tea provided between the services.

CORRESPONDENCE

To the Editor.

A SUGGESTION.

DEAR SIR,

How glad we all are whenever we hear the welcome 'wireless' news, "all our airmen returned safely," and how our hearts rejoice when, after a heavy raid by the enemy, the "all clear" tells us the raiders are past!

Truly we thank God for preserving our lives and homes from the danger that has doubtless brought death and destruction to many around us, and our gratitude to Him is very real.

Now could we not demonstrate this in some specific manner?

Most of our friends are aware that to carry on the work of our beloved Mission we need to find fresh sources of supply, as in these perilous days many of the normal channels are decreasing. May I suggest that it would be a God-honouring practice to place a coin—be it 1d., 3d., 6d. or 1/—in the Mission box after each one of these marvellous deliverances, as a small recognition of God's sparing mercy.

This plan is already in operation by some of our subscribers, in addition to their usual gifts to this work, but if generally adopted by our readers, it would be a definite help towards the solution of our financial problems.

Yours sincerely,

"WELL-WISHER."

Malachi iii. 10.

GENERAL NOTES

Lost Mails.—We would call attention to the fact that letters to India posted in this country between November 9th and 14th were lost through enemy action.

L.Z.A. Candidate.—As the report of the Half-Yearly Meetings indicates, the L.Z.A. has accepted a new candidate, with the prayerful hope that conditions will permit her to travel to India next year. Miss Beatrice Wade, a member of "Providence," Highbury, has had a good deal of nursing experience, and is at present having a course of study at Redcliffe Missionary Training College. Please pray that the Lord's guidance may be seen with regard to future steps.

Christmas Boxes, 1941.—In case some friends did not see the important notice last month, we would mention that it has been decided very regretfully that it will not be possible to send any boxes to India this year. It is suggested, however, that sewing classes should continue their work, but retain the garments, etc., until further guidance is received.

There will be the usual Christmas Gift Fund, and we hope that extra money gifts will be received, so that purchases can be made in India.

Further reference will be made to this, but gifts of money should be sent in by the end of August.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during April, 1941.

General Fund.

Rec. No.	£	s.	d.
504	2	9	8
505		10	0
506		7	6
507	2	10	0
508	2	12	0
509	7	0	0
510		5	0
511	1	0	0
512	2	12	0
513		7	6
514		10	6
515	7	0	0
516	2	12	0
517	16	5	0
518		10	0
519	13	7	7
520	5	6	1
521		7	0
522	2	5	6
523	8	10	9
524	1	10	0
525	1	10	0
526		15	6

L.Z.A. Gifts.

Rec. No.	£	s.	d.
527		2	6
528	35	11	9
529	1	0	0
530	7	14	6
531		10	0
532	67	10	0
533	5	8	6
534	4	0	0
535		11	6
536	1	11	7
537		5	0
538	3	13	0
539	1	15	0
540		5	0
541	1	8	7
542		17	6
543	5	1	8
544	1	14	9
545		11	2
546		7	0
547	3	6	1
548	3	3	0
549		4	0
	£226	15	8

Rec. No.	£	s.	d.
204		2	9
205	6	0	9
206	1	0	0
207	1	1	0
208	2	0	0
209	3	10	3
210	1	19	4
211		15	0
212	6	7	6
213		2	0
214		15	0
215	4	3	0
216		12	6
217	3	6	6
218		15	0
219	3	16	6
220	3	6	6
221		10	0
222	10	7	6
223	1	4	0
224	1	10	0
225	2	2	6
226		15	6
227		10	0
228	1	1	6

Rec. No.	£	s.	d.
229		10	0
230	6	0	0
231	4	4	10
232	1	2	6
233	1	15	6
234	2	17	6
235	5	5	0
236		5	0
237	3	8	7½
238		16	2½
239	2	11	0
240	1	8	6
241		16	0
242	1	1	6
243		12	6
244	33	18	0
245	1	5	0
246	2	10	3
247	2	8	9
248	5	10	0
249	1	13	10
250		4	6
251	1	5	0
252	6	4	3
253		15	6
254	1	2	0

Rec. No.	£	s.	d.
255	1	16	0
256		10	0
257	1	3	0
258	3	18	9
259		15	0
260	1	0	0
261	5	0	0
262	3	10	0
263	2	15	0
264		9	6
265	6	9	2
266	1	3	0
267	4	0	0
268	1	0	0
269	4	0	0
270	1	6	5
271	1	0	0
272		2	6
273	1	0	0
274		10	0
275	1	0	0
	£189	14	8

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, Branford, Strensall, York. *When ordering, please mention Strict Baptist Mission.* PLANTS:—Lilacs, Yellow Flowering Broom, Berberis, Hydrangeas, Hollies, Tree Spireas, 9d. each. Large White Marguerites, Delphiniums, Phlox, Balm, Saxifrage, Day Lilies, Iris, Thrift, Primula Wandas, Sweet Rocket, Chrysanthemums, Pinks, Helleniums, 6d. each. Lupins, 3d. each. Raspberry Canes, Polyanthus, London Pride, Tansy, Columbines, Mint, Monkshoods, Golden Rod, Hollyhocks, 2d. each. Honesty, Forget-Me-Nots, Montbretias, Michaelmas Daisies, 6d. dozen. Postage extra.

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, 25, Empress Avenue, Wanstead Park, E.12,** 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.

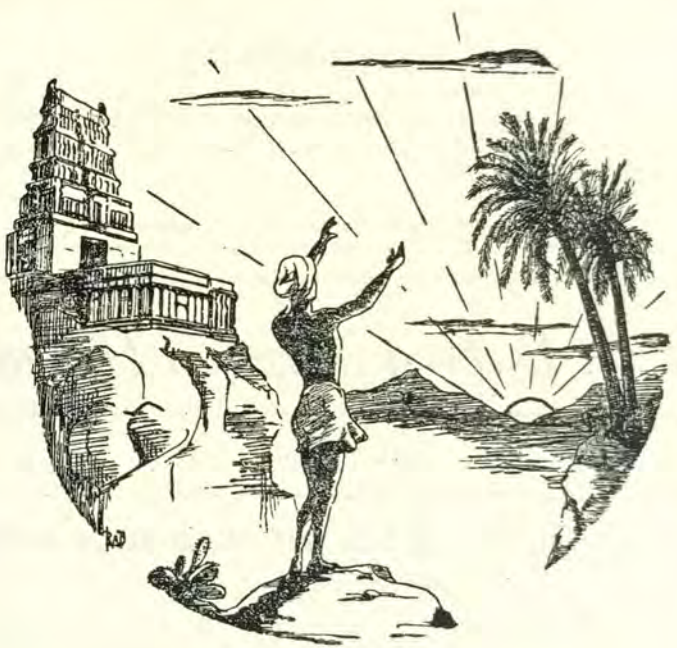
Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey.**

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Vol. XL. No. 414. July, 1941

STRICT BAPTIST

Mission Herald



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

General Secretary :

Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Price ONE PENNY

THE STRICT BAPTIST MISSION

A REQUEST.

Please send in the contents of your L.Z.A. Box to your Branch Secretary or to the L.Z.A. Hon. Financial Secretary during this month.

A REMINDER.

The contents of Boxes intended for the General Fund, and all other contributions to that Fund, should be sent in well in advance of the close of the Financial Year, which ends on September 20th. There is urgent need for further financial help.

A RESPONSIBILITY.

The ultimate human responsibility for the carrying on of this work rests upon all who read these words. Your gifts, your encouragements, your prayers, make the continuance of the service possible.

Hon. Financial Sec.: Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middx.
General Sec.: Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Strict Baptist Mission Herald

Vol. XL July, 1941 No. 414

"STAND UP AND BLESS THE LORD YOUR GOD"

(Nehemiah ix. 5)

CONTINUING our little studies in the chapters of Nehemiah, we notice that this ninth chapter contains a long review of God's dealings with His people: a review that has as its ultimate purpose a re-establishment of confidence in God for the present and the future. History, even secular history, is never a wasted study. The man who knows the history of his own land is a man who has great advantages over the man who has confined his attention to his own day. History shows that there are certain unchanging principles that govern every age. If this is true of the history recorded by uninspired men, how much more gloriously true is it of history written by those who were moved by the Spirit of God!

The people who were gathered in Jerusalem were miserably

few in number, and their position was one of great peril and distress. They had been, and still were, the objects of the derision of their neighbours. Nevertheless, we see that in this chapter they dared to link themselves on to the great men of the past, and they inferred that the mighty God who had dealt graciously with Abraham and Moses was still their God.

We are so accustomed to doing the same that perhaps we fail to realise the boldness of our claims. Gathered in our little chapels at home, or Mission Stations abroad, despised for our weakness and poverty by those around us, we nevertheless think of ourselves as in a line of glorious succession that takes in all the great names of Bible history, and of the centuries that have passed since the sacred volume was completed. There is a rightful as well as a wrongful doctrine of apostolic succession, and we need not repudiate the first while rejecting the second.

Thus it was that the call that forms the title of this brief message could be uttered by the Levites. They could say, "Stand up and bless the Lord your God for ever and ever," because no change had come to Him, or to His attitude to His people. This truth is of unspeakable comfort if only we can lay hold of it. Our difficutly in laying hold of it comes, not from our ignorance, but from our familiarity with this fact.

In this chapter there are found two parallel lines of thought that are found very frequently in the pages of God's Word: one is the faithfulness of God; the other is the unfaithfulness of His people. On the one hand we have such expressions as, "Thou didst choose; Thou didst divide the sea; Thou gavest them bread from heaven; Thou gavest them saviours." On the other hand we read, "They refused to obey; they made a molten calf; they were disobedient; they have not served Thee."

All this is modern as well as ancient. Nehemiah ix. is more than a story of centuries ago: it is the record of eternal facts. A reading of it, at least, a careful and prayerful reading of it, will bring real confidence and peace concerning ourselves and our work.

In the last but one verse the people say, "We are in great distress," but they add, "And because of all this we make a sure covenant." Why a covenant in a time of distress? Because the great lesson of their past history was that God had never failed to deliver His people when they returned to Him with penitent hearts.

Therefore we can and should read Nehemiah ix.; and if we do so we shall feel that we too desire to respond to the call of the Levites, and "Stand up and bless the Lord our God."

L. R. G.

THE VILLAGE IN THE VALLEY

GEORGE F. CHAMPION.

III.—THE GOSPEL IN THE VALLEY.

For many years the Strict Baptist Misison has been interested in presenting the Gospel to the people who live in the Alathur valley. Twice or thrice Mr. Brand made evangelistic camps in those parts before the Mission had regular work there. About 15 years ago a man came from one of the Alathur villages to Vazhavanthi for medical treatment. While there, he left caste and joined in the life of the compound. His son, a lad of 16 or 17, followed his father, but the family was divided, because the mother and daughter remained at home in caste. The father, a sick man, died in the settlement, and his son, who had gone on a visit to the valley, was drowned while crossing a stream on the way back to Vazhavanthi; thus the hopes raised were dashed to the ground.

After this, the Government approached the Mission with regard to educational work among the people of the valley, which, up to that time, had had no school. Mr. Brand agreed to co-operate with the Government in the matter, and two school buildings were erected, and two Christian teachers installed as teachers. The buildings were built with mud walls and thatched roofs, and occupied central positions, so that children from almost all the villages could attend school without difficulty. The teachers would visit the villages in the morning to preach the Gospel in the streets, and from about ten o'clock until four or five would give their time to teaching the children in the school buildings. As in most parts of the hills, children have not been as regular as might be in school attendance. At harvest time all hands are required to reap, or carry the sheaves home; when father goes to market, the boys or girls often have to look after the cattle; at festival time no one will work, and no children will attend school. But for a dozen years one of the two schools has functioned, and almost all who can read in the valley have learnt in our schools.

The number of hill people who own no land at all is very small, though the land of many is heavily mortgaged. Beggary among the people is practically unknown, but the Mission has played its part in keeping destitute children off the streets. Wherever on the Kollis a child is known to be begging, we do our utmost to gain permission to take the boy or girl into one of our Vazhavanthi hostels. This is not always easy, as many would prefer a child to die to its being given into the hands of Christians; but from the Alathur valley three children have found their way into our Vazhavanthi Homes.

Many years ago, a baby boy was born in a village about a mile away from our Alathur school. The mother died, and the father, not knowing how to rear the baby, gave him into the charge of the Vazhavanthi missionaries. He was cared for in

our Girls' Home for about six years, and then transferred into our Boys' Home, where he is now a boy of about 12 years of age. I saw his father the other day.

In 1932, farther down the valley, in the village of Kirakkadu, near our Kunthuni school, a boy was seen to be begging. His head was covered with sores, and he was terribly neglected. Evidently he had been warned against the missionaries, because when he saw them he would make away from them as fast as possible. His parents were both dead, and his uncle was supposed to look after him; but as the uncle coveted his land (the boy was only about seven years old), he neither desired the child to thrive, nor did he wish our Mission to care for him. After considerable difficulty, the little beggar-boy was obtained by us, and is now with us at Vazhavanthi.

A few weeks ago a girl, who also had been rescued from a similar condition in the Alathur valley, left our Vazhavanthi Girls' Hostel and married a lad who had studied in our Vazhavanthi and Namakkal schools. As she has been cared for by us since 1934, she was very pleased recently to be able to pay a visit to her village, see old friends, and tell them about the Lord Jesus Christ.

The preaching of the Gospel in this valley was not followed by immediate visible results. Daily the teacher would leave his house in the morning, and visit one of the villages in his locality to make known the way of salvation. At times he would climb for twenty minutes or half an hour up the steep sides of the hills which hem in the valley, and address the villagers of the Kundur Nadu; or, again, he would pause by the edge of a ricefield and talk to the lines of men and women as they stood in the water pressing into the mud the young rice plants. During some parts of the year a long walk would bring him to a village almost deserted, for harvest-time or market day call all able-bodied people from their homes to take part in the day's toil: at such times, conversation with individuals would afford opportunities for telling of Him who came to seek and to save the lost. The work of the teachers had its counterpart in the witness of their wives, who worked as Biblewomen among the women and girls in the Alathur valley. One of these sisters, weakened by fever, fell a victim to pneumonia, and lies buried in our Vazhavanthi cemetery. So the Gospel was proclaimed for several years before any signs of blessing on its dissemination were visible. Up to the year 1933 no person from the valley would so much as come to our school building for Christian worship. By this time the Kunduni school, lower down in the valley, was closed, and the teacher and his family at Alathur were alone the representatives of the Lord Jesus Christ among 1,500 hill folk.

To be continued.

GLIMPSES INTO INDIAN HOMES

MRS. E. C. BRAND.

ONLY a few feet of floor space, where two or three little children are playing. Our frail Pauline propped up on a makeshift couch.

There are no windows, and their only light is that which struggles through the narrow alley and low doorway, and shows us her emaciated features. But they are radiant. With difficulty she speaks, "Yes, I am better, and I do want to come to Communion on Sunday." We look at her dreadfully swollen legs and panting chest, and wonder. "Well, dear, if you can manage it, I am sure the car will be brought as near as possible for you," we assure her, and she goes on smiling, quite confident that she will accomplish it.

I wonder, will He give her her heart's last desire and let her partake of the emblems of His death once more, or will she drink it new in the Home above?

. . . . . .

Later. She was fading fast, so on the Lord's Day a group of members went round to the humble dwelling. Space would not allow for more than two or three to come near her, but they sang and prayed with her. It was marvellous to hear her joining in with real zest as we sang the joy-songs of Zion. Her awful cough would interrupt her all the way through, but she held on to the last verse of the hymn.

They say she sang at the very end, and then said, "I am coming," and with her last breath spoke His Name.

As we walked to the grave my heart went out to the wee little boy who walked so bravely with the men, singing lustily as they carried his mother to her last earthly resting-place.

Perhaps some who pray for us will remember this poor little bereft family. The young father earns only 12 Rs. a month, of which three must be paid for rent of their poor little hovel.

May he and his children know the comfort of the Lord in their deep sorrow.

SEEKING HEAVEN

MIRIAM E. WILKINS.

IT was Saturday morning, 7.30 a.m. As we were leaving the chapel after morning prayers, on the steps stood a Hindu woman, and some distance away was another woman, much older, with grey hair. They both had smeared their foreheads and bodies with the so-called holy ash, and had strings of beads around their necks with tiny gods in between the beads. They looked most formidable.

They had journeyed up from the plains, a distance of over 150 miles, to visit the Hindu temple at Koilure. Now they were on the return journey.

I talked with the younger woman for some minutes, and then told her I was going to speak to the elder woman. She said, "Oh, don't, don't." I asked, "Why?" and she replied, "She will refuse to speak to you." I said, "That does not matter," and walked towards her, while she held back with fear, wondering what might happen. I spoke to the woman, and she was so pleased I could speak in her own language, she was talking away to me without thinking what she was doing. As the sun was getting hot, I invited them to come and talk in my bungalow, as I found out the younger one was seeking Heaven.



Hostel Children, Kolli Hills.

They came along, and both of them sat on the bungalow floor while Matron and I talked to them. After about a quarter of an hour the elder woman began to get rather fidgetty and fearful, and said to the younger one, "Come on, the sun is getting very hot, and we have that difficult climb down the hills; it will be so hot." So saying, she walked out of the door, and we were left with the younger woman. (They went down the next day, after all).

Then she told us her story. "For the past ten years I have been walking all over India visiting sacred temples in search of Heaven. I am a rich woman and have plenty of money, but I want to gain Heaven. This woman you see with me is no relation; I met her one day inside a temple, and since then we have travelled together. She has no desire to listen to your talking. She is old, but I am taking her back to Madura; there I shall leave her. I am a widow, and have no children. If I become a Christian, I shall lose all my money. I shall never eat with you; for you can never make me take life, however small it may be. I will not even kill a scorpion."

We had a glorious opportunity to show her the right way to

Heaven. We took the Word of God and read to her, explaining especially the words, " I am the Way, the Truth, and the Life." She listened most attentively to all that was said, but assured us that she was not a sinner. She did often quarrel with people, but apart from that, no other sin was in her heart. We showed her how we stood before a Holy God, and that our righteousness was as filthy rags. Often while talking to us, she said, " I shall lose all my money, and then how shall I live? " We answered her from the Word, and tried to impress upon her not to think about that now; the chief thing was to seek first the Kingdom of God and His righteousness, and all these things would be added.

She was unable to read, but learnt that verse, " Seek ye first the Kingdom of God." She promised to write, or to see us again. Before she left, we prayed with her, and asked her if she would pray to the Living God in the same way in her own home. She promised she would. There we had to leave her, and she went away saying the verse she had learnt.

Do pray earnestly for this woman, that the Light of God may shine into her heart. May He so reveal Himself to her, that before all her Hindu relatives she may make a bold stand, refusing to worship idols and cover her body with the so-called holy ash. We know if she finds the way to Heaven through Christ alone, and loses all else beside, He will be faithful to His promise, and she will not lack, but will prove to the full, " All these things shall be added unto you."

TOUR OF THE TINNEVELLY FIELD (Part X)

W. H. KUHRT.

KOVILPATTI has more than 60 members. Many who work in the mills are unable to attend regularly, but this is more than counterbalanced by the presence of about 20 Hostel students and the Bible Institute women and children. Work carried on by a Biblewoman, under Mrs. Morling's supervision, has been markedly successful, but the men need more pastoral visitation, and a certain amount of patient wooing. The demands of their employment make them difficult of access. Two healthy young people's meetings are carried on. The school, with about 50 children and very good teachers, is the best now in the field. This is conducted on the compound.

ILLUPPAIYURANI is another village whose economic life is dominated by the Kovilpatti mills. Nearly all the male members of our Church are employees there, and are in consequence irregular in attendance. It is a good Church that has made

remarkable progress in the last few years. The school is also very good, but the building not quite adequate. As is the case with Kovilpatti itself, and many of the villages surrounding Kovilpatti, almost all the preaching is done by students of the Bible Institute.

TIPPANUTTU.—I do not know what to make of the place. We keep on preaching there week after week, but nothing seems to happen. The congregation often numbers ten or a dozen souls, but no Church has yet been formed.

ILLAMBUVANAM, in striking contrast to the place mentioned above, has witnessed some very striking happenings in recent months. From having a total membership of one, without any church building, it has now come to have a membership of seven, with a very suitable little chapel. It was just after New Year that the labour of a twelve-month was rewarded by the baptism of five men and their addition to the Church. Their ardour and joy are most unusual.

ETTIYAPURAM.—Roman Catholic rivalry has had its share in bringing this Church down to its present low level, but cannot claim a monopoly, for two ancient members of our own, and erstwhile workers in the Mission have sat so heavily and persistently upon teachers and congregation as to deprive them quite of any initiative or life they might have had. They are not bad men, and are quite unconscious of the harm they are working. The school goes on with difficulty. The chapel is built in such a position as to make it very difficult for us to draw upon more than one community either for school or Church.

UMATTAMPATTI, on the North Tinnevelly map, is a fairly flourishing Church, especially on the women's side. The school has recently made a bound forward and, in a much enlarged building, is now catering well for more than 40 children.

KAPPUREDDIPATTI.—Here we have several families of Kuruvas who belong to the above Church. They are very backward people, and come under the scope of the Criminal Tribes Act, which often obliges them, at considerable inconvenience, to report at police stations nightly. I went to some trouble to obtain their release from these irksome provisions, but was unsuccessful. As far as I know, they do not now indulge in any criminal practices themselves.

This brings us to the end of our tour. You have visited with me, though only for a few brief moments, more than 50 villages in which we have adherents and members. In 45 regular ministry is maintained. About only three or four do we feel really happy! That indicates vaguely the measure of our need.

HANDFULS OF PURPOSE

The following information is gathered from letters covering a period of several months. Some of them were written in February. They will, however, give a general impression of work in the various fields, and until things become normal once more we must continue to make allowance for inevitable delays.

Madras.—It makes rather strange reading to note the references in the Madras and other letters to the Christmas gifts. These arrived late, but the missionaries express sincere appreciation, and are deeply touched by the generosity of friends in England who sent gifts and money at a time of personal anxiety. Mr. Thrower reports the baptism of ten persons at Ayanapuram in the middle of March, and states that others are seeking membership. Mr. Orchard's letter manifests a spirit of trust in God and cheerful acceptance of His will, as he refers to matters of a personal character affected by war conditions. He has had two enjoyable camps : one at Mannur and one at Poonamallee.

Sendamangalam.—A February letter from Mr. Champion tells of two camps. Nine days were spent at Erumaipatti and six at Pavitram. At the latter place there were enquirers, some of them being grandchildren of Abraham, the old man who for many years was the solitary Christian witness in the village. Mr. Champion also refers to the Christmas boxes. He was pleasantly surprised that it was possible to give garments to all the Hostel children, and also to more than two-thirds of those attending day school. A landowner whom Mr. Champion visited at Thuthikulam spoke in terms of high praise of Mr. Brand, who had visited him and prayed with him over a quarter of a century ago.

Namakkal.—At the moment we have no letter from Mr. A. J. Morling later than one dated February 11th. This tells of a deputation visit paid by him and by Missionaries Thrower and Kuhrt to the Telegu area, by invitation from the American Baptist Mission. This visit was one of great interest and encouragement.

Kolli Hills.—One letter from Mr. Huckett deals with the subject of noxious weeds. As is so often the case, the material is an illustration of the spiritual. The work on the Kolli Hills is disturbed and delayed by the weeds of ignorance, superstition and vice. Perhaps in no field of the Mission is patience more necessary. Mr. and Mrs. Huckett have had an anxious time with their children, and Mrs. Huckett has spent a good deal of time in Madras, but the most recent letter reports good progress. Here and there light has broken through the clouds, as the Lord has given signs following. A sack of Christmas gift garments reminded our friends of the water of the well of Bethlehem, as they thought of the sailors who had hazarded their lives to bring them to India.

Tinnevelly.—Mr. D. Morling expresses sympathetic concern regarding war conditions in England. During February a helpful series of talks on Sunday School work was given by Mr. Lincoln Watts. On the whole, the results of the year's work in the Bible Institute were distinctly encouraging. Mr. Kuhrt tells of many deacons' meetings to discuss the business of the Churches. He was pleased with the rather greater willingness on the part of some of the deacons to make decisions for themselves. Usually, all important—and especially unpleasant—decisions have to be made by the missionaries. Baptisms in various places have brought encouragement and hope.

LADIES' ZENANA AUXILIARY

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. Will evacuated friends kindly send in their contributions through their Branch Secretary. It is urged that **every box** should be opened, when we believe that we shall have cause to praise God for His provision throughout another year.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God for His preserving mercy to all engaged in the work of the Mission at home and abroad.

Let us pray that the peace of God which passeth understanding may garrison the minds of the missionaries and ourselves in the midst of perils and perplexities.

Let us thank God for financial encouragement given to the L.Z.A., and let us ask Him to sanctify the opening of the boxes this month and the sending of the contributions, in view of the probable heavy demands of the future.

Let us still ask the Lord to give wisdom to Council and Missionaries at this time, when the income does not meet the present expenditure.

Let us continue to pray for the extension of His Kingdom in India, believing that " all these things will be added " for the accomplishment of all that is within the circle of His will.

ENGAGEMENTS FOR JULY, 1941

PASTOR J. K. THORPE.

5th, Willenhall; 6th, Walsall; 7th, New Cross; 9th, Wood Green, Park Ridings; 13th, Chadwell Street; 14th, Ipswich, " Zoar "; 15th, Crowfield; 17th, Over (Cambs. & E. Midland Union Meetings); 19th, Streatham, Gleneagle Road; 20th, Guildford; 23rd, Wimbledon; 24th, Belvedere; 27th and 28th, Stamford; 31st, Leyton.

OTHER BRETHREN.

20th, Willenhall : Pastor J. H. Lewis.
27th, Ramsey : Mr. W. J. Shipton.

L.Z.A. MEETINGS FOR JULY, 1941

3rd, Bedford; 8th, Bury (Lancs.); 15th, Dorking; 23rd, Wimbledon.

GENERAL NOTES

Plants.—The Editor was recently shown round a country garden which had a good display of many kinds of flowers. In addition to being told the names of them, he was informed that some of them had been obtained as a result of the advertisement that usually appears on the back page of the Mission Herald. Perhaps other friends who have not done so as yet would like to add beauty to their gardens, and indirectly help the funds of the Mission. We are indebted to Mrs. Gregg for this rather unusual method of serving the Lord and His people.

Christmas Boxes.—We have already mentioned on more than one occasion that it will be impossible to send out the Christmas boxes with their toys and garments this year. We would give a reminder, however, that the Christmas Gift Fund is still operating, and the absence of the boxes makes it more important than ever. By means of this Fund purchases can be made in India. As the postal service is liable to serious delay, we would ask contributors to send in their gifts by the end of August. These should be addressed to Miss H. V. Harris, " Nethania," 7, Carlton Hill, N.W.8.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during May, 1941.

General Fund.

Rec. No.	£	s.	d.
550	3	10	0
551		18	6
552	4	7	0
556		4	6
557	1	0	0
558		4	2
559	1	4	0
560	1	0	0
561	11	8	3
562	1	0	0
563	2	0	0
564	5	0	0
565	4	13	0
566	4	10	4
567	2	0	0
568	1	12	6
569	2	5	0
570		12	6
571	23	7	9
572		2	3
573	1	10	0
574	10	16	0
575	1	4	6
576		5	0
577	1	5	6
578		2	0
579	11	1	3
580	2	6	6
581		10	0
582	1	10	0
583	10	0	0
584		10	0
585	1	0	0
586	8	18	8
587		10	0
588	3	17	0
589	3	0	0
590	1	3	2
591	1	0	0
592	1	1	0
593	158	11	11
594	1	10	0
595	5	0	0
596	5	0	0
597	2	0	0
598		7	6
599	1	0	0
600	1	0	0
601	8	15	0
602	1	1	7
	£316	16	4

"Herald" Fund.

553	£12	13	2

L.Z.A. Gifts.

276	2	6	0
277	1	5	0
278	79	18	4
279	2	16	0
280	40	6	6
281	5	0	0
282	1	5	0
283A		2	6
284	1	15	0
285		6	0
286		10	0
287A	1	0	0
288	1	6	0
289	1	5	0
290		14	6
291	2	10	0
292	3	0	0
293	2	7	4½
294		12	0
295	8	10	3
296	1	19	4
297	1	0	0
298	2	3	5
299	7	5	0
300		10	0
301		10	0
302	2	3	7
303	2	0	0
304	1	5	3
305		5	0
306	17	2	0
	£192	19	0½

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, Branford, Strensall, York. *When ordering, please mention Strict Baptist Mission.* PLANTS:—Lilacs, Yellow Flowering Broom, Berberis, Hydrangeas, Hollies, Tree Spireas, 9d. each. Large White Marguerites, Delphiniums, Phlox, Balm, Saxifrage, Day Lilies, Iris, Thrift, Primula Wandas, Sweet Rocket, Chrysanthemums, Pinks, Helleniums, 6d. each. Lupins, 3d. each. Raspberry Canes, Polyanthus, London Pride, Tansy, Columbines, Mint, Monkshoods, Golden Rod, Hollyhocks, 2d. each. Honesty, Forget-Me-Nots, Montbretias, Michaelmas Daisies, 6d. dozen. Postage extra.

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, 25, Empress Avenue, Wanstead Park, E.12,** 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.

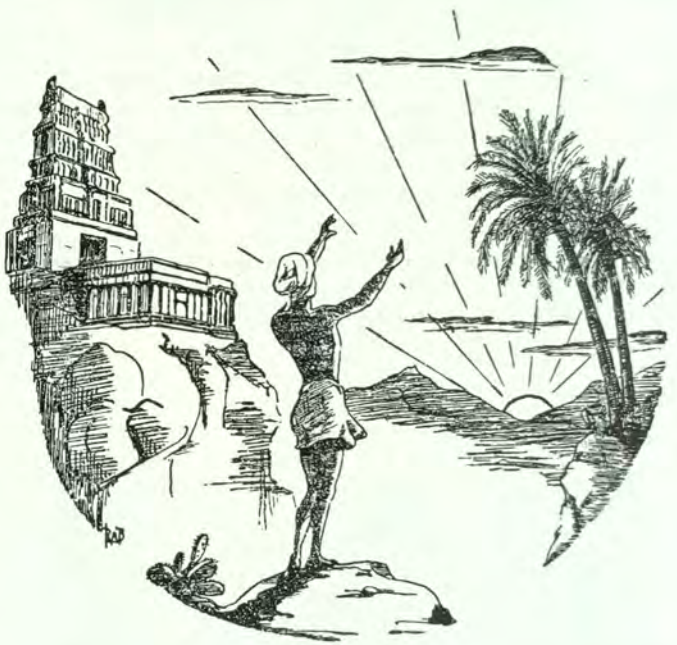
Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Wayside," Walton-on-the-Hill, Tadworth, Surrey.**

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STRICT BAPTIST

Mission Herald



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

General Secretary :

Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Price ONE PENNY

THE STRICT BAPTIST MISSION

Please reserve these two special dates :

YOUNG PEOPLE'S MISSIONARY RALLY

SATURDAY, September 27th, at
MOUNT ZION CHAPEL, ST. JOHN'S WOOD ROAD,
At 5.30 p.m.

S.B.M. ANNUAL MEETINGS

TUESDAY, October 28th, at
MOUNT ZION CHAPEL, CHADWELL STREET.
Business Meeting, 11.30 a.m.
Afternoon Meeting. Time will be announced later.

Further particulars of both these dates will be given next month.

Hon. Financial Sec.: Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middx.
General Sec.: Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12



WAITING FOR THE GOD TO MOUNT—TINNEVELLY FIELD.

Strict Baptist Mission Herald

Vol. XL August, 1941 No. 415

"WE CAST THE LOTS . . . FOR THE WOOD-OFFERING" (Nehemiah x. 34)

THIS chapter is taken up with the story of a covenant by which the people re-dedicated themselves to the service of God. This covenant was sealed by representatives of the priests, the Levites and the rulers, and all the people expressed their own agreement with the same. Then the writer gives us a general outline of the terms of the covenant. The people promised to abstain from mixed marriages, to maintain the worship of God's House, to observe the sanctity of the Sabbath, and to bring their tithes and offerings.

The verse with which we would now seek to deal tells us that the priests, the Levites and the people cast lots for the wood-offering " to bring it into the House of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God." This doubtless means that by casting lots they decided the order in which the different classes should supply the wood. It is to be noted that all sections of the people took their part in the work. The priests, the Levites and the people (or as we might say to-day, the ministers, the Church officers and the members of the Church) all made their own contribution to the ceaseless task of supplying wood for the altar.

The original instructions for the altar, as seen in the book of Leviticus, are full of significance for every age. The altar-fire was kindled miraculously, but it was maintained by the constant offerings of God's people. To quote the words of Lev. vi. 12: " The priest shall burn wood on it every morning . . . The fire shall ever be burning upon the altar; it shall never go out." A thousand years later, in the days of Nehemiah, we find the priests, the Levites and the people re-dedicating themselves to the task of supplying and bringing the necessary wood.

The lesson for ourselves is obvious. God still lights the fires upon our altars. By that, I mean that every true Church and Missionary Society is established by Him. Churches and Societies that are established by man are of brief duration. God inclines the hearts of men and women to unite in the commencement of some new enterprise, and He is sovereignly pleased to give proof of the fact that the command and guidance

came from Him by giving some token having the same significance as the divinely-lighted fire.

The principle laid down in Leviticus, however, still operates in the Church of God. We must maintain the fire that He has kindled. God-lit it may be, but we must bring the wood-offering to keep it going. "The fire shall ever be burning upon the altar" was not so much a prophecy as a command.

The story of Nehemiah is, therefore, very significant. There was no denial of the Divine origin of the fire, but there was a very clear recognition of the human duty to keep it going; and priests, Levites and people all realised that they had their part to play. Moreover, priests and Levites did not consider that it was in conflict with their more spiritual duties if they took their turns in bringing the wood.

To make a detailed application of all this is neither desirable, nor necessary. In general language we can say that the Strict Baptist Mission was started at the command of God; it must be maintained, under His blessing, by the consecrated activity of men and women. We must bring the wood-offering. Perhaps in drawing the comparison that this theme suggests, the financial needs of the Mission spring first to our minds. Well, if this is so, let us follow the example of the people of Nehemiah's day. Priests and Levites shared with the people the privilege and responsibility of bringing the wood-offering. Thus the fire that God had created was kept alight.

L. R. G.

PROBLEMS FOR PRAYER ON THE KOLLIS

H. A. HUCKETT.

EVERY field has its problems, but there are three special difficulties in connection with the work on the Kolli Hills that are a challenge to prayer.

1.—*The problem of getting suitable workers.*

Men of God, filled with the Spirit, and educationally qualified to take charge of schools are rare enough, even on the plains. They are as scarce as diamonds on the Kollis. We have one or two good teachers, but they are not up to the standard now required by Government for school work. Ever since we took charge of this field, we have been trying to get suitable men, but the fever frightens them. It is also quite cold at night on the Kollis, and Indians do not like the cold. Also, there are no buses, bicycles, or even bullock carts here, only shanks' pony. There are no *dhobies*, no sweepers, no shops, no wireless, no roads—in fact, none of the usual amenities of life to which people on the plains are accustomed. Hence, unless a

man is absolutely on his beam ends, or is supremely aware of a Divine call, he is not going to leave the life of comfort and convenience below to come up here and get ill. We have just secured the services of a higher-trained man for the school at Ariyur. Please pray that he may have the grace of "stick-ability," and be used of God to build up the school, and help the Christians in that area. His name is Andrews, and he has a wife and two small children.

2.—*The problem of getting children to attend school.*

One reason why the schools on the Kollis are in such a sorry condition is that the parents will not send their children to study. They do not see much value in education. A boy can milk a cow without knowing how to spell, and a man who has never learnt arithmetic knows that there are sixteen annas to a rupee, that is, if it is a good one! Some big lads come to school after dark, and study up to the third standard, but even these are not very regular. Minding cattle, cultivating the land, taking produce to market, repairing hedges, and similar tasks, keep them busy from dawn till dusk. There is no unemployment problem here, in fact, at times there is an acute shortage of labour. Hence, education is quite a luxury trade, only to be indulged in when there isn't much else to do. It is very difficult to maintain even our Valavanthi School at any reasonable state of efficiency, and without the Girls' Boarding Home and the Boys' Hostel, it would be quite impossible. Troubled teachers fondly clutch at the idea of Government making attendance at school compulsory, but in the present condition of society on the hills, it is doubtful whether this could be enforced. In the main, the people do just what they want to do (Judges xvii. 6).

3.—*The problem of getting converts.*

This is by no means peculiar to this field, but there seem to be special difficulties in the way of people wishing to confess Christ openly on the Kolli Hills. For one thing, caste feeling is very strong. On the plains, a caste man would probably refuse to eat food prepared by a Christian, but he would allow a Christian to enter his house, and might even provide him with a stool, a cot, or a mat to sit on. On the Kollis, however, if a Christian crosses the threshold of a caste man's house, it has become defiled, and its owner is outcasted until due reparation has been made. Caste taboos, the fear of evil spirits, and age-long custom are iron chains forged by Satan to keep these people in bondage. Illiteracy, and an almost complete indifference to education strengthen the bonds that bind them. Only God the Holy Ghost can free them from their fetters.

Then there is practically no public opinion on moral questions, as we understand it. Hardly any man is living exclusively

with his own wife, if he is living with her at all. The joint-family system, whereby each son when he marries brings his young wife under the paternal roof, making her work for the common weal under the watchful eye of an exacting mother-in-law, does not make for domestic bliss or happy family life. Hence, many girls run off to their mothers, or take up with other men, while the bereaved bridegroom finds another mate. The matter is still more complicated by the fact that, often, boys like James of Valappur are married in infancy to girls old enough to carry them round on their hips, with the result that long before the bridgroom has reached marriageable age, the bride has gone off with another man. Moreover, according to the law of inheritance, a son born from such a union is the legal heir of the boy-bridegroom, because his wife is the mother!

Lastly, there is the great lack of any kind of discipline. By the help of God, Britain will win the war because we are a disciplined people. Kolli Hill children have plenty of spirit, and can be very engaging when they like, but they have absolutely no idea of an ordered life, and they very much object to rules and regulations. Hence, it is not surprising that the converts up here are not very stable, and when one remembers their heredity and environment, it is not to be wondered at that many of them fall *in* grace, if not from grace. The wonder is that they are not much worse than they are! Thank God, we know of some who are truly born again—they have passed from death into life, even though the grave-clothes of the past hang heavily around them. Is not the Lord saying to us, as He did to those who stood by at the grave of Lazarus: "*Loose them and let them go*"? Prayer in the power of the Holy Spirit is one way in which we may help to liberate these imprisoned souls, and gain for them complete deliverance from the superstition and fear of their heathen heritage. "*Lord, teach us to pray.*"

THE VILLAGE IN THE VALLEY

GEORGE F. CHAMPION.

III.—THE GOSPEL IN THE VALLEY (*continued*).

In 1933 a dismal man and his far from dismal son appeared at Vazhavanthi, sent in by our Alathur teacher. The man had been guilty of offences which had justly called down on him the censure of his fellow hill men in their Panchayat. We could in no wise minimise the gravity of his offences, but if he was prepared to come to our services and give up heathen practices, we would welcome his decision as an opportunity to present

the Gospel to him. Also we coveted his son for Christ's sake. The boy, about nine years of age, was bright and keen, had an open face, and was in all ways suitable to be taken into our Boys' Hostel. The man was willing for us to take charge of him, and after handing him over he returned to Alathur. As he had left caste, the teacher (by this time a Kolli Hills Christian and his wife had been appointed to Alathur) decided to commence a Sunday morning service in the school building. The man mentioned above has regularly attended this service, and has asked for baptism; but so far we have not felt justified in bringing his name before the Church. On his land stood a tree which was said to be the dwelling-place of a spirit. We pointed out to him that, as a professing Christian, it was wrong of him to allow this tree, quite a worthless species, to cumber his ground and, in addition, be the object of an annual sacrifice of a pig. He saw the force of our argument, but had not the courage to take the matter in hand; so he walked out bravely, as if he was about to fell the offending tree, then, to the surprise and mortification of the teacher, satisfied himself with pruning away the majority of its branches. Years afterwards, when the number of the Christians in the locality had increased, he did chop it down, and was, as a result, persecuted by caste hill people. His son is doing well at school.

At about the time that the man mentioned above left caste, an Alathur boy in his teens was sent up a tree to chop leaves, or do some such thing. Losing his hold, he fell and seriously injured his back. His relations brought him to Vazhavanthi, where he was attended to for many days, and later he was sent to a hospital on the plains for more advanced treatment. When he returned, he could creep about with the help of a staff, but could only drag out a weary existence. He returned to his home, but as he had eaten with Christians, he was never again allowed to enter the house; he slept on the verandah outside and was fed by his mother there. His bad health made him bad-tempered sometimes, but as he had been outcasted he, too, came to our services until he died a few weeks ago.

From this account, it will be seen that Alathur Christian worship did not commence with the flourish of trumpets and the roll of drums. For many months there were only three, or, at the most, four adults at the services and one or two children. One of the first four died without making a profession, and the other local man who attended the services (the teacher and his wife come from other parts of the hills) has not even now been accepted by the Church. Until the middle of 1938 there was no addition to this little Alathur group of hill people who have been spurned by their relatives and outcasted by their fellow hill men.

(To be continued).

JOTTINGS

DR. RUTH M. HARRIS.

HERE are a few jottings. I cannot think of anything to record which might be termed an " article."

As I write, it is evening-time at Jedarpalayam (Jed for short). It was a relief on arrival to-day to find that the lad next door was well and running about. On the evening before we left last week, there had been wails of " Ayo, Ayo, Ratha, Ratha " (the boy's name being Ratha), and then the sound of many voices as people gathered to see what had happened. We thought that he had fallen down the well, but on arrival found him quite unconscious, following a bad convulsion. He had a very high temperature. Before we left he had come round, and then fallen asleep. The first thing that came into my mind on hearing the noise was the fact that we had taken his photo—a prize for first attendance at Sunday school—and that should anything happen, the photo would be blamed. Thank God, the temperature dropped, and the youngster was well again in two days. A real answer to prayer.

Perhaps some Sunday school will undertake to pray for this boy. He is about ten years old.

* * * * * *

This evening we saw, with a heavy heart and deep concern, one who is truly enquiring, and has a simple but real faith in Jesus Christ, tom-tom-ing the drum for heathen worship; not that he himself was worshipping, but he was an essential part of the heathen-worship for the caste people of this particular village. It is among the duties which he is expected to perform, and for which he receives his share of grain at the harvest-time. If he refuses to do this, then it is likely that legitimate (speaking from the Christian point of view) coolie work will be denied him. He will be deprived even of the pittance he now receives, and probably be subjected to various forms of petty persecution.

Not only inquirers, but many Christians converted from the Pariah class, are sorely tempted in this matter. Whenever you pray for the village Churches, pray the Lord that all needed grace and courage may be given to those who are tempted, and to those who seek to lead them and help them.

* * * * * *

One evening we arrived at Jed, to be met by a deputation of some of the inquirers of the local *cheri*. They wanted our signature to a petition to the Police Inspector. One of their number had become very unruly and aggressive, and they wanted to get him dealt with. It was an opportunity to teach them that for Christians these matters must be dealt with in the Church, as our Lord taught us to do. The matter was brought up the next evening after service, and went no further.

Fruit and rice had been offered in heathen worship, and, as is customary, a portion was given to the children standing nearby. Little Priscy (Compounder's daughter), a wee lass of five, was amongst them. When it came to her turn, to the amazement of all around, this child stolidly refused to accept anything, until someone ran and got an " uncontaminated " banana from somewhere else. " A little child shall lead them."

* * * * * *

Two houses away, a baby had been born that morning. Nurse Padma had been there to help. When I went round in the evening to see the young mother and her baby son, we found a fisherman's net had been draped round the cot, an iron comb lay at the baby's feet, and two sandals had been placed at the door.

We told them of the power of Christ to keep away all evil and the fear of evil spirits. We who have been brought up in a Christian country take it all for granted; we cannot realise the fears which beset these people round about.

* * * * * *

Our hearts and prayers are with you all, even as yours are with us. We pray God that deliverance be granted from all this refinement of human barbarity and modern invention. Your courage and faith are a real source of help.

HANDFULS OF PURPOSE

A number of letters have arrived from India during recent weeks, but some of them are dated considerably earlier than letters to which we referred last month. This fact obviously makes it more difficult to draw an accurate picture of our missionaries and their work. It has always been our aim in these little paragraphs to give a month by month idea of what the missionaries are doing, and where they are working, but in present circumstances this is quite impossible. Some of the letters received recently are dated early in February and deal with events that took place in January. Here are a few pieces of information that will be of general interest :—

In the month of March ten persons were baptized at Ayanapuram, in the Madras field, and others applied for membership. This has brought great joy to the workers there. Pastor Solomon, of Sembiam, has been helping the Ayanapuram Church in various ways. From Thathankuppam there comes, through Missionary Orchard, the news that the week-day school has had to be closed, at least for the time being, owing to the difficulty of obtaining another piece of land. On the other hand, the Sunday School and Sunday evening service have been very encouraging, and there have been enquiries with regard to Church membership. Six baptisms are also reported by Miss Green. One candidate was a former Hostel girl, and the others had been helped by the Biblewoman in their village.

Meetings of the Reference Committee (a meeting of representative missionaries) were held in Madras during March, but as several important decisions have to be made, all the missionaries were hoping to meet at the end of April. No details of this gathering have been received at the moment of writing these words. We hope it will be possible to give more information in the September issue.

"O GIVE THANKS UNTO THE LORD; FOR HE IS GOOD FOR HIS MERCY ENDURETH FOR EVER"

B. L. MOWLE.

WHEN this reaches you, perhaps it will be nearing another Christmas, and the Christmas of 1940 will be almost forgotten, except where there has been some outstanding event by which to remember it. Such was the case last Christmas. We, with our Indian friends, had prepared ourselves to be disappointed and not to expect anything from England, especially after we heard that the place where the parcels were kept had been bombed and the parcels destroyed. Just before Christmas we heard again that, although some of the parcels had been destroyed, parcels which came later were saved and, not only that, money was being collected to send out to India to make up for the parcels which had been lost.

At the beginning of the New Year all our Indian friends came into headquarters, and on the strength of the promise of the money which was going to be sent out, we bought material for our teachers and Biblewomen.

On March 6th, three L.Z.A. ladies had the joy of unpacking three good-sized Christmas boxes. Our thoughts were very mixed as we handled the garments so lovingly made by dear friends in England. We would not have been surprised if nothing had come; and the money so generously collected more than made up for all that did not arrive. How can we thank you enough? May God bless you each one.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God for the encouraging number of baptisms reported from various fields of the Mission.

Let us rejoice in the Christian spirit manifested by our missionaries in the face of many difficulties and disappointments, such as those caused by delayed furloughs.

Let us remember the Finance Committee and the Council in our prayers, as we remember that important decisions will have to be made by them as they deal with the report of the Missionary Conference held in India.

Let us pray for the L.Z.A. Executive, and for Miss B. Wade, who has been accepted as an L.Z.A. missionary, with the hope that despite war conditions it may be possible for her to go out to India.

Let us continue to remember prayerfully and practically the increasing financial problems of the Mission.

GENERAL NOTES

Lost Mail.—We have already referred to the fact that mail posted in England between November 9th and 14th was lost through enemy action. We mention it again, in case the information escaped the notice of some friends, and also because another missionary has mentioned it in one of his letters. It is about the time of the year that friends usually send to India their Christmas letters.

Acknowledgment.—Pastor R. Robinson acknowledges with thanks the receipt of an anonymous gift " to carry on the Lord's work in Sunday Schools at home and missionary work in other lands." The gift has been passed on as requested.

Christmas Boxes.—We have mentioned this subject several times already, but we venture to refer to it again. In view of present conditions, it has been decided that boxes cannot be sent out to India. It is suggested that working parties who are making garments should continue their work, but retain the garments locally until times are more favourable. It is hoped, however, that the amount of **money** subscribed will enable our missionaries to purchase in India all that they require for the purpose that the boxes have formerly served. An encouraging financial response has been made for the last few years, as we have attempted to cut down the number of boxes sent out, but this year, with no boxes going, the need for money is greater still. We appeal to individuals, Sunday Schools, Young People's Societies, and Churches to send contributions to the Christmas Gift Fund. As all mails are subject to serious delay, we ask that monies should be sent in before the end of August. Please address communications to Miss H. V. Harris, " Nethania," 7, Carlton Hill, N.W.8.

Paper.—Friends have often referred in an appreciative way to the good quality of the paper used for the MISSION HERALD. The paper shortage is acute, however, and we are sure they will understand if some slight alteration has to be made. This is, after all, one of the minor effects of this great war.

ENGAGEMENTS FOR AUGUST, 1941

PASTOR J. K. THORPE.

3rd, Bierton; 17th, Bradenstoke and Hilmarton; 24th, Bromley; 28th, Hambro Road, Streatham; 31st, Swindon.

OTHER BRETHREN.

3rd, Tadworth : MR. J. C. FROMOW.

L.Z.A. MEETINGS FOR AUGUST, 1941

12th, Wandsworth, West Hill (Quarterly Prayer Meeting); 19th, " Mount Zion," 71, White Lion Street, N.1.

LADIES' ZENANA AUXILIARY

The **Quarterly Prayer Meeting** will (D.v.) be held at West Hill, Wandsworth, on **Tuesday, August 12th,** at 7 p.m. We shall be glad to meet as many sisters as possible for prayer on this occasion.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during June, 1941.

General Fund.

Rec. No.	£	s.	d.
603		19	0
604	3	0	0
605	5	3	0
606	2	12	6
607		7	0
608	1	6	0
609	10	18	0
610		2	2
611		11	0
612	1	10	0
613	5	0	0
614	5	0	0
615		12	6
616		12	8
617		10	0
618	8	17	0
619	1	10	0
620		7	0
621	1	0	0
622	5	0	0
623	1	4	0
624	16	1	5
625		10	0
626	10	13	2
627	2	2	0
628	5	0	0
629	13	10	0
630	2	2	0
631		5	0
632	1	0	0
633	1	0	0
634	6	13	2
635		7	0
636		10	0
637	5	0	0
638	5	0	0
639	1	0	0
640		17	0
641	2	6	6
642	1	14	0
643	125	0	0
644	1	0	0
645	10	0	0
648		11	5
649		6	0
650	6	8	1
651	1	0	0
652		15	6
653		12	6
654	2	10	9
	£279	16	7

"Herald" Fund.

Rec. No.	£	s.	d.
646	£5	12	4

L.Z.A. Gifts.

Rec. No.	£	s.	d.
307		12	6
308	1	10	0
309		2	0
310	1	0	0
311	2	7	0
312	1	14	7
313		3	5
314		10	0
315		10	0
316	2	10	0
317	2	2	0
318	2	9	6
319	1	0	6
320		10	0
321	1	0	0
322	2	3	7
323	3	13	1
324	1	0	0
325	1	5	0
326	6	0	0
327	3	0	0
328		10	0
	£35	13	2

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, Branford, Strensall, York. *When ordering, please mention Strict Baptist Mission.* PLANTS:—Lilacs, Yellow Flowering Broom, Berberis, Hydrangeas, Hollies, Tree Spireas, 9d. each. Large White Marguerites, Delphiniums, Phlox, Balm, Saxifrage, Day Lilies, Iris, Thrift, Primula Wandas, Sweet Rocket, Chrysanthemums, Pinks, Helleniums, 6d. each. Lupins, 3d. each. Raspberry Canes, Polyanthus, London Pride, Tansy, Columbines, Mint, Monkshoods, Golden Rod, Hollyhocks, 2d. each. Honesty, Forget-Me-Nots, Montbretias, Michaelmas Daisies, 6d. dozen. Postage extra.

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, 25, Empress Avenue, Wanstead Park, E.12,** 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. XL. No. 416. September, 1941

STRICT BAPTIST

Mission Herald



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

General Secretary :
Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Price ONE PENNY

THE STRICT BAPTIST MISSION

YOUNG PEOPLE'S MISSIONARY RALLY

SATURDAY, September 27th, at

MOUNT ZION CHAPEL, ST. JOHN'S WOOD ROAD,

4.30 The General Secretary will show Film-slide Pictures of "The Work in India." 5.0 Community Singing.

5.30 **THE RALLY**. Pastor R. ROBINSON will preside. Missionary-elect Miss B. S. WADE and Mr. PAUL BRAND will speak. Pastor R. B. HEWITT & Mr. J. C. FROMOW will also take part.

S.B.M. ANNUAL MEETINGS

TUESDAY, October 28th, at

MOUNT ZION CHAPEL, CHADWELL STREET.

11.30 a.m. Business Meeting 2.0 p.m. L.Z.A. Meeting
2.0 p.m. Prayer Session 3.0 p.m. Annual Meeting

Messages will be given by Pastor G. E. J. BIRD and Miss B. S. WADE (Missionary-elect)

Hon. Financial Sec.: Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middx.
General Sec.: Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12



BOYS CROSSING IRRIGATION CHANNEL, NAMAKKAL.

Strict Baptist Mission Herald

Vol. XL September, 1941 No. 416

"AND THE PEOPLE BLESSED ALL THE MEN THAT WILLINGLY OFFERED THEMSELVES TO DWELL AT JERUSALEM"—*(Neh. xi. 2).*

FROM the human point of view, Nehemiah xi. is one of those chapters of the Bible that we are tempted to skip when we happen to come across them in our reading. It consists of little more than a list of names and figures; names difficult to pronounce, and figures impossible to remember. Moreover, we may in our hearts question the value of such reading; the chapter does not appear to throw much light upon present-day life. Still, even when we are thus thinking, we know that there is no portion of God's Word without its meaning and its message.

One of the problems that faced the returned exiles was that of distributing the comparatively small numbers of people over the city of Jerusalem and the surrounding country. Both city and country had their own special difficulties and dangers, and if the choice of dwelling-place had been left to the people, this would have led to endless confusion and complication. According to circumstances, all might have wished to live in Jerusalem, or all might have clamoured for a country life.

The problem was settled very wisely by the casting of lots. One in ten were chosen to dwell in Jerusalem, and the rest were scattered through the country districts. Now what was the underlying principle of the casting of lots? It was surely the taking of the choice out of the hands of the people and putting it into the hands of God. "The lot is cast into the lap, but the whole disposing thereof is of the Lord." This Old Testament book therefore teaches us that the people of God did not regard their residence in town or country as a matter of personal choice and preference, but rather as something that could and should be submitted cheerfully to God.

Have we yet reached this ideal position? If we are the children of God, there is with us an underlying recognition of the Divine right to control our movements, but this recognition often breaks down when it comes to the practical application to ourselves. With little or no prayer in our hearts, we try to secure our residence in city or country according to our personal preference.

Of course, it is well to recognise that God's will for us is often along the line of our own desire. The man who loves

the city will usually (though not always) find that God opens up the way for him to live in the city. Happy are we if we can say without reservation:—

"I dare not choose my lot,
I would not if I might;
But choose Thou for me, O my God,
So shall I walk aright."

Very rarely will God then send us to some unwelcome place, but, whether welcome or unwelcome, we shall have the calmness that comes from knowing that we are where He has placed us.

Another statement in this chapter is worthy of consideration. The proportion appointed to live in town or country was decided by lot, but there were also those who *volunteered* to dwell in Jerusalem. Why was this method adopted? Probably because Jerusalem was the place of greatest danger and greatest sacrifice. In such a position God wanted men and women who were really willing to be there. The verse printed at the top of this article tells us that "the people blessed all the men who willingly offered themselves to dwell at Jerusalem."

The principle here indicated is of abiding application. Our lot in life is chosen by the Lord. He decides whether we shall live in the city or the country; in England or in India. And yet, while this is so, in the mystery of His providence He allows us to volunteer for positions of special difficulty or danger. If some Jerusalem is more open to the attacks of the enemy than other places, then we can look upon that city and say to the Lord, "Here am I; send me."

May not our missionaries be thus described? They have given up many of the comforts and advantages of life in this island, and have "willingly offered themselves to dwell in India." They are there through the casting of the lot, but they are also there through their own deliberate choice. Then, surely, those of us who remain in the Homeland should adopt the attitude to our missionaries that God's people adopted to those who volunteered for life in Jerusalem: "And the people blessed all the men that willingly offered themselves to dwell at Jerusalem."

L. R. G.

"THE HARVEST TRULY IS PLENTEOUS"

VIOLET D. GREEN.

LOOKING through my diary for the purpose of preparing a HERALD article, I have opened on Monday, March 24th, 1941, a day full of the privilege of service and of the joy of reaping. I will share with you something of the joy which

was mine on that happy day. I arrived at the camping station in question at noon, and after a hasty cup of tea which enabled me to recover from the fatigue of a long and hot bandy journey, we began our ministry there with a very earnest prayer meeting in the home of my dear Biblewoman. A full programme had been prepared for the day, which was the occasion for the celebration of the Church Anniversary, and was to be marked by the public confession of several who had been brought out of heathen darkness into Gospel light and liberty.

From 3 p.m. to 6 p.m. these candidates were individually interviewed: six women and girls, and two men. I wish I could give those testimonies as I heard them. Of the six women and and girls, one had been a former student in the Paniadipatti Boarding School for some years. While there, she had been taught her need of salvation, and had by the grace of God received the assurance of forgiveness. She had asked for baptism, but before arrangements could be completed she had left the School. Some long time had elapsed before her wish could be realised, for she had been sent to live with a distant relative and had only recently returned among us. All through those many months her desire to be baptized had been kept alive. Thus the Lord gave us a further seal on the witness borne in the Boarding School. The other five sisters had each been brought to the Lord as a result of the Biblewoman's earnest labours; some of whom were direct converts from Hinduism, and some born into Christian homes of first or second generation. All six testimonies were very clear.

The private interviews were followed by a Church meeting, when the eight candidates, in the presence of the Church, gave a reason for the hope that was in them, and the Church unanimously accepted all. Then we all followed in procession to the river, singing hymns of praise, and there in the presence of a goodly company, these dear friends publicly confessed the Lord Jesus Christ, being baptized in the river.

It was a very joyous occasion, and verily that evening was proved the truth of the words, "They that sow in tears shall reap in joy." The workers in that station have indeed sown in tears. Both the teacher and the Biblewoman are truly consecrated workers, and they have experienced much enemy hostility. The Holy Spirit works in them and through them mightily to will and to do of His good pleasure. Pray for them, and for all our village workers, that their ministry may continue to be owned and blessed by the Lord, and so His other sheep may be gathered in.

THE VILLAGE IN THE VALLEY

GEORGE F. CHAMPION.

IV.—THE LORD WORKS IN THE VALLEY.

IN 1937 the Alathur teacher left home and walked across the fields towards the south. It was harvest time in the valley, and the reapers sang as they cut the rice stalks and bore them away to the threshing-floor. Moses ascended terrace after terrace, and came to the threshing-floor of Pidaren (a common name among hill men, and the name of one of their gods). Pidaren, an active, tidy little man, was spreading his grain out in the sun to dry before putting it away in his granary. He was one of the well-to-do in those parts, and closely related to the most influential man in the Nadu, though he was not on close terms of friendship with that oppressor of the poor. The teacher, after the usual greetings, began to talk to him about the Lord Jesus Christ, making particular mention of His power and resurrection. After some time, the two men parted, Pidaren continuing to attend to his rice, and Moses retracing his steps to the school building. That evening, the farmer finished his day's work, and then turned towards the thatched shed a mile down the valley from his house. The morning's talk had interested him, and he thought that he would like to continue the discussion. He was kindly received, and for some time he and the teacher conversed together.

A few days later, Pidaren brought his little girl (who was about eight years old) to school, and asked that she might be admitted as a scholar. The girl was not keen on studying, so the teacher frequently had to go to her house to bring her to school, and in this way the two men were kept in touch with one another. Pidaren's wife, noticing the attachment that was springing up between her husband and the Christian teacher, became very bitter towards the latter, and did not refrain from harsh speech whenever she came in contact with him. Pidaren, however, felt an increasing desire to talk about spiritual things, and the school became a common resort of his. For a year the teacher and his wife brought Pidaren to the feet of Christ in prayer, and one day they had the joy of hearing him say that he desired to be saved. They spoke to him, and the teacher decided to bring him to Vazhavanthi. One morning, unknown to anyone else, Pidaren called his daughter to him when his wife was out of the way, wrapped up his land documents, and set out with Moses and his daughter for the Mission Settlement.

When talking with them at Vazhavanthi, we thought that Pidaren and his little girl should remain with us for a little while, in order to learn more about the teaching of the Scriptures. To this the man agreed readily, and they stayed with us in the compound for some weeks. Within two days, Pidaren's wife, wondering what had happened to her husband,

appeared in the compound in great distress, and learnt that he had eaten food with Christians, and by so doing had cut himself off from his Hindu friends and acquaintances, and even from his wife. At first she refused to follow his lead, and said she would return without him; men from Alathur also soon arrived and did their best to persuade her to go back to her own people at once. However, after some time, with a bad grace, and obviously in great distress of mind and heart, she agreed to eat with her husband and separate herself from the ties of hill religious custom which had been her daily companions from birth. She is now a contented and happy member of our family.

Pidaren's return to his village was the occasion of general lamentation. Men and women rushed out to meet him, weeping and making demonstrations of sorrow common only in the presence of the dead. Some threw themselves on the ground and clasped his feet; others clung to his shoulders and moaned, while the older women, with faces bathed in tears, kissed him and mourned his loss. With quiet dignity, the little hill man spoke words of reassurance, telling them that he intended to live among them as before, and that they would not in any way suffer through his change of life. Those who had worked for him before would still be able to work for him. His dependants would be protected as before, and his love for all would be unchanged. We held a short meeting in front of the house in which he was born, and tried to show the inconsistency of people who mourn when a person is saved by the grace of God, but who are unmoved by the ruin of their relatives through the deceptions of the devil and the lusts of the flesh. The same evening, Pidaren and others of our number prepared an evening meal, and we ate together in one of his houses. In this way it was demonstrated throughout the valley that Pidaren had left the Hindu fold and had chosen the company of the despised followers of Jesus Christ.

Within two minutes' walk of the S.B.M. school building in Alathur, there lived a young man, his wife, and their little girl. At certain times during the year they had been accustomed to work for Pidaren on his land, and at the time Pidaren left caste, this small family was suffering a considerable amount of persecution by ill-disposed caste people. When he went to work during those days, Pidaren, who knew his trouble, told him about the Lord Jesus Christ, and this caused him to go to the teacher one evening and ask to be taught something of the Christian religion. The teacher tells us that he did not talk to him about Christianity in general, but told him that Christ is a living Person, and that He never forsakes them that trust in Him. After this, the young man brought his wife and child to Vazhavanthi, and stayed in the compound for some months.

Two days after he first settled in Vazhavanthi, when the teacher came to the compound for our monthly meetings, the young man told him that he had decided to join the Christian religion. To this the teacher replied that joining a religion was of no use; he should rather seek the Lord Jesus Christ as his Saviour. While the family stayed with us at Vazhavanthi, our preacher went to him in his home regularly with the message of life, and his wife was also instructed by one of our Bible-women. Recently he returned to his house in Alathur, and has since asked for baptism.

OPEN-AIR WORK ON THE KOLLIS

H. A. HUCKETT.

ON Easter Monday I took two preachers to Urpuram, a village near the Mission Settlement, to preach to the people who had gathered for the annual car festival. As there are no roads on the Kollis, the car has no wheels, as on the plains, but it is gaily decorated, and carried round like a sedan chair to the beat of drums and other musical (?) instruments. We had heard the noise of the celebrations during the night, crude " cannons " being let off at intervals in honour of the god. (You would probably have thought it was gun-fire or bombs). When we arrived at the village, there were about 60 people waiting for the goat-killing, which usually takes place about mid-day at the close of the festival. After a lyric, Pastor Selvanathan opened fire with a stirring Gospel message, showing the people how empty and vain were their beliefs, and how powerless their gods were to help them. One man tried to do a bit of heckling, but was effectively dealt with by the speaker.

The missionary followed with a talk on blind Bartimaeus, illustrated by a large picture sent out by friends in England some time back. The men listened rather more attentively than usual, and conversation with one and another afterwards showed that at any rate the message had been understood, and that some realised they were indeed in the dark. Oh, that the Holy Spirit may cause them to *hate* the darkness, and open their eyes to see Jesus, who is the Light of the world. Seeing the Valappur *munsif*, James, in the offing, I got him to join us in a lyric, and he then gave a short message on three demons feared by the Kolli Hill people, and how to escape from them. The last speaker was Joseph Neson, a new teacher who has recently come to the Kollis, and he also gave a very suitable word. By this time attention was being diverted to some dancers who had been robing themselves in their grotesque attire while our meeting was in progress.

They now began to chant a melancholy dirge, swaying their bodies to and fro, and beating time with a curious instrument, something like a large cotton reel with hollow ends, across which very thin hide is stretched. As it was very difficult to make ourselves heard above the din, we closed the meeting, and spent the rest of the time in personal work. We did not wait to see the goats killed, as we had other duties claiming our attention at Vazhavanthi. As we returned to the Settlement, people passed us carrying chickens and leading goats for execution by the priest. We were reminded of the text: "Without shedding of blood, there is no remission," and we lifted our hearts to God that the Holy Spirit may point the Kolli Hill people to Christ the Sin-bearer, whose blood alone can cleanse from all defilement.

GLIMPSES INTO INDIAN HOMES

(*Continued*).

MRS. E. C. BRAND.

Mats were arranged round on the floor and a little pile of hymn-books put ready for use. We slipped in, and sat down while the charming lady of the house tended her baby. The others had not yet come to the cottage meeting.

She is a Syrian Christian, with the peculiar charm which characterizes these people from Travancore. Later, others of her friends came in, then a few Tamil Christians, and quietly took their places around the room. The feeling of union in Christ is enhanced, perhaps because we are surrounded by a Hindu population.

Hymns are chosen, Scriptures read, and we have a little talk about our Lord. Then, "Shall we give testimonies as to how the Lord has led us?" we suggest. How they help us! These earnest confessions of His delivering mercy. One had been raised from a seeming death-bed, and had since then lived a changed life. One had lost a charming boy, the hope of the home, and Christ had meant so much more since.

Then our dear little hostess . . . But she could not frame her words for tears. There were tearful silences full of sympathy—we were mostly mothers. Her little child was playing around the pool where she was to fetch water. She turned back to the house for her vessel, only a few minutes, but when she reached the spot she saw the upturned dead face of her little baby under the water. From the shock she has not yet recovered. But here, too, Christ had come to claim her as never before. So we tell each other quite quietly how He has been true to His Word.

* * * * * *

They took me to an upstairs room. The people were caste, and not poor as so many we had seen.

Our sister was eager to speak of best things. She called a little child, to show us how she had taught it to sing hymns. She is a widow, no children of her own; but she loves our Lord, and is only waiting to find a chance for baptism. It was a joy to be with her.

. . . . . .

A later visit. All tears, she told Annamal that all her relatives have found out her hope. She has property; it must not be diverted from the family. So persecution has begun—she is deprived of the opportunity of Christian intercourse and must not attend our place of worship. She is in deep distress. Let us pray for her.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us remember the apostolic exhortation: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God."

Let us remember the Officers and Council as they meet (D.v.) on September 5th to make important decisions that will affect the work in India.

Let us ask God to richly bless the Young People's Rally arranged for September 27th.

Let us seek God's guidance with regard to the possibility of Miss B. S. Wade going out to India for missionary service.

Let us pray that God will restore fully to health our Senior Missionary, Mr. D. Morling, and that He will give physical and spiritual strength to all our workers.

GENERAL NOTES

Young People's Rally.—The advertisement page gives full particulars of this meeting, but it is worthy of special mention. From the human point of view, the future of the Mission depends largely upon the attitude and action of the young people. We are grateful to many of them for what they have done already, and we are confident that they will show their interest and their loyalty on Saturday, September 27th, at St. John's Wood.

Miss B. S. Wade.—God willing, Miss Wade will take part in the Young People's Rally in September, and the Annual Meetings in October. We would just remind our readers that it is hoped that the way may be made clear for her to go to India this year. War conditions make arrangements very uncertain. Still, as we have said before, the uncertainty is with us, and not with God.

Other Rallies.—Below we give details of Rallies arranged for this month, to be held at Courland Grove, Clapham, and The Tabernacle, Watford.

Mr. D. Morling.—It is with deep regret that we have just heard that Missionary D. Morling has been seriously ill through overstrain. The latest news is that our brother is improving, and we prayerfully trust that he will be fully restored and strengthened.

Annual Meetings.—Times of meetings will be found in the advertisement, and other details will be given if space permits. We would give a preliminary reminder to delegates that for the first time, so far as we are aware, the business meeting will be held in the morning.

Financial Year.—We would give the usual notice that the financial year closes on September 20th, and it will be a real help to the Officers if the moneys from Churches and individuals are sent in well before that date.

ENGAGEMENTS FOR SEPTEMBER, 1941

PASTOR J. K. THORPE.

2nd, Erith; 4th, Brentford; 7th, Laxfield; 15th, Bury, Lancs.; 17th, Watford and District Rally; 21st, Haworth; 22nd, Accrington; 23rd, Leicester, "Zion"; 25th, Epsom; 27th, Young People's Rally; 28th, Aylesbury.

OTHER BRETHREN.

7th, Croydon, "Salem": Pastor J. Payne.
14th, Tring: Pastor E. F. Kevan.
14th, New Cross: Pastor C. J. Welsford.
21st, Notting Hill Gate: Mr. J. C. Fromow.
28th, Lynton Road, Bermondsey: Pastor W. H. Clarke.
28th, Staines: Mr. J. C. Fromow.

COURLAND GROVE, CLAPHAM, S.W.4

Saturday, September 6th.

Sale of Work at 5.30 p.m. **Public Meeting** at 6 p.m.

WEST HERTFORDSHIRE S.B.M. RALLY.

The Tabernacle, Watford. On Wednesday, September 17th, at 7 p.m. Pastors C. J. Welsford, G. E. J. Bird, and the General Secretary will speak.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during July, 1941.

General Fund.

Rec. No.	£	s.	d.
655	3	8	11
656		2	6
657	2	9	3
658		4	0
659	1	14	6
660	7	8	10
661		6	8
662	25	0	0
663	2	12	0
664	2	12	0
665	1	6	0
666		7	0
667	2	6	6
668	1	2	0
669	100	0	0
670	60	0	0
671	3	4	9
672		13	3
673	5	0	0
674	4	7	0
675	2	19	0
676	1	0	0
677		12	0
678	3	0	0
679		7	6
680	1	0	0
681		2	6
682	22	0	3
683	5	10	6
684	1	6	6
685		15	0
686	4	0	0
687	2	0	0
688		2	6
689		6	0
690	6	19	6
691	1	1	0
692	8	0	6
693		2	6

Rec No.	£	s.	d.
694	4	0	0
695	4	15	0
696	2	2	0
697	5	0	0
698		8	0
699	1	7	6
700	1	0	0
701	1	0	0
702		6	0
	£305	8	11

L.Z.A. Gifts.

329	5	0	0
330	2	0	0
331		6	3
332	1	0	0
333		7	0
334	8	1	3
335	1	0	0
336		7	6
337		13	0
338	1	10	0
339		10	0
340	2	0	0

Rec. No.	£	s.	d.
341		10	0
342		2	6
343	12	1	8
344	7	10	5
345	3	0	0
346	9	5	10
347	7	12	1
348	1	5	0
349	2	5	0
350	5	9	0
351	4	10	0
352	1	0	0
353	21	9	1
354	1	11	0
355	3	8	0
356	100	0	0
357	1	16	0
358		10	0
359		10	0
360M.....		12	6
361	7	17	0
362	15	12	3
363		19	0½
364	1	0	0
365	4	10	0
366		5	0

Rec. No.	£	s.	d.
368	1	2	6
367		18	0
369	5	6	2
370	1	10	0
371	6	15	0
372	1	10	0
373	3	0	0
374		12	6
375	1	10	0
376	19	10	0
377		13	9
378		1	0
379	5	5	10
380	25	18	2
381	1	10	0
382	2	10	0
383	1	0	0
384		3	8
385	5	15	0
386	12	6	9
387	1	6	0
388	1	10	0
389		14	8
390		17	0
391	1	10	6
392	5	0	0

Rec. No.	£	s.	d.
393	3	12	6
394	16	5	7
395		9	3
396	8	10	0
397	3	0	0
398	4	18	5
399		8	0
400	1	10	3
401	2	10	0
402	4	0	0
403		7	6
404		10	0
405	4	14	6
406		10	0
407	20	0	0
408	52	10	0
409	2	14	6
410	2	17	0
411	2	0	0
412	6	4	0
413	5	16	1½
414	56	19	6
	£545	10	0

M—Medical.

FOR SALE ON BEHALF OF THE STRICT BAPTIST MISSION

A friend who is interested in our work in India, has again offered to help us by the sale of the following plants, the entire proceeds of which will be given to the Mission. Any friends who wish to assist our work in this way will please send their orders to Mrs. C. GREGG, Branford, Strensall, York. *When ordering, please mention Strict Baptist Mission.* PLANTS:—Lilacs, Yellow Flowering Broom, Berberis, Hydrangeas, Hollies, Tree Spireas, 9d. each. Large White Marguerites, Delphiniums, Phlox, Balm, Saxifrage, Day Lilies, Iris, Thrift, Primula Wandas, Sweet Rocket, Chrysanthemums, Pinks, Helleniums, 6d. each. Lupins, 3d. each. Raspberry Canes, Polyanthus, London Pride, Tansy, Columbines, Mint, Monkshoods, Golden Rod, Hollyhocks, 2d. each. Honesty, Forget-Me-Nots, Montbretias, Michaelmas Daisies, 6d. dozen. Postage extra.

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, 25, Empress Avenue, Wanstead Park, E.12,** 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. XL. No. 417. October, 1941

STRICT BAPTIST

Mission Herald



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

General Secretary :

Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Price ONE PENNY

THE STRICT BAPTIST MISSION

THE ANNUAL MEETINGS

will (D.V.) be held at

MOUNT ZION, CHADWELL STREET, E.C.1

On Tuesday, October 28th

11.30 a.m. **Business Meeting.**

2.0 p.m. **Prayer Session.** Mr. S. W. ANDERSON (Vice-President) in the Chair.

2.0 p.m. **L.Z.A. Meeting.** Open to ALL Ladies.

3.0 p.m. **Annual Meeting.** Pastor R. ROBINSON (President) in the Chair.

Messages will be given by Pastor G. E. J. BIRD and Miss B. S. WADE (Missionary-elect).

Hon. Financial Sec.: Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middx.
General Sec.: Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12



"A LAND OF GRAVEN IMAGES."

Strict Baptist Mission Herald

Vol. XL October, 1941 No. 417

"SO STOOD THE TWO COMPANIES OF THEM THAT GAVE THANKS IN THE HOUSE OF GOD"

(Nehemiah xii. 40)

THIS chapter records the dedication of the walls of Jerusalem. Those walls were built of commonplace material, but in the estimation of the people they were different from all other walls. They stood for the glory of God and for the defence of His house. We have every justification for some form of dedication of our own buildings. The simple ceremony with which we open a place of worship is a reminder to ourselves, and a declaration to others, that this building has been erected for no common purpose.

In connection with that dedication, Nehemiah formed the people into two great processions, which started off in opposite directions to make a circuit of the walls, and then united at the end of the journey in the House of God. The picture thus drawn for us is a vivid and interesting one, and without extravagant interpretation, it can teach us many lessons concerning our own work. This little magazine deals month by month with two separate companies of God's people; one serving Him in England and the other in India. We are therefore not unlike those two processions to which this particular chapter of Nehemiah refers.

For example, we may notice that both these companies were under the control of the same Governor. Their ways might lie far apart, but one God-appointed man was the ruler of them both. He had an equal knowledge of, and affection for these separated portions of a spiritually and nationally united host. How true this is of ourselves! The Divinely-appointed Governor of us all, even our Lord Jesus Christ, has equal knowledge of, and equal affection for those who serve Him in England and those who serve Him in India.

Then, too, it may be said that the direction in which they travelled was appointed by Nehemiah. Some turned to the left and some to the right, but their movements did not indicate a mere personal preference: it was the result of his appointment. To turn to the left when he directed to the right, or to turn to the right when he directed to the left, would have been an act of rebellion against the Lord. It is very restful when we can feel that our sphere of service is appointed by the Lord, and it

is perhaps especially restful when we are led in the direction that we would not naturally choose for ourselves. "They assayed to go into Bithynia; but the Spirit suffered them not." Here was a gracious experience that showed to Paul and his companions the reality of the Divine guidance.

Again, the forming of two processions made it possible for the whole area to be covered. The complete circuit would probably have been too big for one company. Now we are quite conscious of the truth of this geographically; we realise that we cannot serve the Lord in two countries so far apart as India and England; but it may be well to remind ourselves in a more general way that the Lord has far wider purposes of grace than can be seen in the little area in which we serve Him. If we may change the figure for a moment, other sections of the Christian Church, for example, seem to be marching in a different direction from our own. We have our backs to them, and they to us. Well, let us rejoice that through them the Lord is reaching those whom we cannot touch.

And then this chapter suggests that both processions met at last in the House of God. What a thrilling sight it must have been! Their journeys had taken them far apart, but it was only that they might unite in the most sacred spot of all. Can we yet imagine what it will be like when all God's people meet at last in that city which hath foundations? The procession from the East will meet the procession from the West, and they will pool their experience and join in worship and praise unto Him. Englishman and Indian will together praise Him who loved them and gave Himself for them. Let our faith even now anticipate that day.

L. R. G.

THE VILLAGE IN THE VALLEY

GEORGE F. CHAMPION.

IV.—THE LORD WORKS IN THE VALLEY.

(Continued).

IN a village about a mile to the south-west of the school building, a man of about 40 years of age lost his wife. This man's sister is the wife of one of our Vazhavanthi Church members, and through them he had come to consider that the Christian faith is preferable to Hinduism. But until he lost his wife he does not appear seriously to have considered his attitude to the religion of his sister and brother-in-law. Then he went to work for Pidaren, who told him about the Lord, and as a result he began to come to the Sunday services. The teacher gladly received him and spoke to him words of comfort, explaining to him that the Lord Jesus Christ alone can really

comfort the sorrowing, and that He gives true happiness to His people. He also brought before him the power of the Lord Jesus and His resurrection, and praised God that another person had been led to seek after the way of life. As the people in this man's village draw their water direct from the stream, he has not been driven away from his water supply as have others in the valley, who have had the village wells forbidden them on account of their having become " polluted " by association with Christians.

One of our Christians, who was teacher in Alathur a year or two ago, owns land in the valley, and had bound a young man, named Andy, to him as farm labourer. Andy, as a result, had frequently heard the Gospel message, but needed hardship to make him give definite attention to it. He is a poor man, and is naturally open to the attacks of those better situated than himself, who consider the poor their legitimate prey. Caste people browbeat him, and imposed fines which he could not meet. This drove him to talk with his master and Pidaren about his difficulties, and one Sunday, when the teacher was at Vazhavanthi for the monthly meetings, he attended the service held in the Alathur school building. The teacher, on his return, told him of the wonderfulness of Christ, who alone is worthy of our trust. Andy has a wife and baby boy.

Those mentioned above comprise the little company of worshippers in Alathur; but two others should be mentioned. These left caste, but returned as a result of caste pressure exerted through their wives. Pidaren's nephew, a young man who is fairly well-to-do as hill men go, had for a considerable time been bullied by the village head-man, his own uncle. Without apparent cause, the village officer had set men on him to beat him and worry him, and he became discontented and wearied. When Pidaren began to come to our chapel services he thought that if he, too, left caste he could avoid the troubles which were making his life a burden, so he went to his uncle (Pidaren), ate with him, and cut himself off, as he thought, from his former tormenters. One thing which he had not foreseen was the attitude which his wife would take: she immediately ran away with her two children to her parents' house, and refused to return to her husband. He, in great distress, came to us and asked for our help. We did our best to point him to the Source of all comfort, and also tried to reconcile his wife to him, but were unsuccessful. His wife said she would return to him if he went through the necessary ceremonies and rejoined caste, not otherwise. For several days he tried to bring her to another way of thinking, and failing, he acceded to her wish and returned to caste.

The other man was much older, and very poor. He some-

times worked for Pidaren, who had endeavoured to show him the way of salvation. One evening he came to the teacher and told him that he had decided to become a Christian. The teacher spoke to him of our Saviour, and also told him very definitely to take no step without due consideration of the consequences. He particularly mentioned that he might be unable to persuade his wife to act with him, in which case he would be tempted to turn back. He brought to his notice also other troubles which would come to him, and begged him to consider everything before acting. But the man insisted on leaving caste, although his wife did not accompany him. He came regularly to our services, and lived with Pidaren, working for him. He seemed quite happy for a number of weeks, but then those who were in daily touch with him noticed that his mind was changing, and they guessed that he was planning to return to his old life. One morning they met and faced him with matters connected with his family, assuming that if he obtained possession of his children he would become more determined and settled. His reply to them was that he would allow his wife and three children to go their way while he went his. They insisted that, while he could not change his wife's mind, he was bound to bring his children up as Christians, and not to let them grow up as idolators. For a long time he remained firm, but was finally borne down by force of their numbers and arguments, and consented to go to the village at once and bring his little ones away. He found them playing in front of the house, and they readily came to him. He waited there with some of the Christians and the teacher until his wife came in from the fields, and then asked her to come with him. This she refused to do. His old mother broke down, and sobbed that her son had been taken from her, but that at least her favourite grand-daughter, whom she had reared, should be left to her. The wife ran round the village with her youngest child in her arms, and was almost wild at the thought of giving him up. The whole scene was most painful. When the father obtained possession of the three young children and was taking them out of the village, his wife rushed down and tore off their clothes, which would be worth something to a poor person, and sent them away naked.

It was hoped that now the man had his children with him he would be more settled in his mind, though one sadly said that he cared more for his wife than his children. But will a person of wavering disposition be steadied by the thought of his offspring robbed of their mother's care, or his wife lamenting over the loss of her whole family in one day? The two girls did not appear too badly affected; they were sent to Vazhavanthi the next morning and soon settled down happily enough. But the father, the same night, took back the baby to its mother, and was obviously less inclined than ever to remain an outcaste.

A little group of Christians stood discussing the matter soon after daybreak. " Did I not say," said one, almost contemptuously, " that it was his wife he was concerned about, and not his children? " " You see," replied another, " after a man has lived with his wife for ten or fifteen years, he sometimes gets a bit fond of her." A few days later the poor man returned to caste, his expenses for doing so being met by Pidaren's nephew, who was related to the waverer's wife. The two little girls were taken back from Vazhavanthi to Alathur.

This little group of persons, almost all illiterate, who meet Sunday by Sunday to worship Christ and to listen to the teaching of His Word, constitute the only Christian witness in the valley. Apart from the teacher and his wife, and Pidaren, none is a Church member as yet, though some have asked for baptism. We pray and believe that soon they will be brought into full assurance of salvation and will be joined to the Church.

CAMPING ON THE KOLLIS

H. A. HUCKETT.

WE left the Mission Settlement on Saturday morning, with nine men and our camp boy, to spend a few days at Puliampatti, about ten miles distant. After a long tramp, uphill and down, clambering over rocks and boulders, scrambling through thorn bushes, crossing streams and waterfalls, we reached the forest near Puliam—the last lap of our journey. Soon the corrugated iron roof of the school building came in sight. The teacher was on leave, so we did not get the usual welcome—a tablecloth and a cup of tea—indeed, our first job was to unlock the premises, clean up and get some water. After food and a rest, we spent some time in Bible study, and then ventured forth with Israel (Mr. Brand's old cook) to see about some land for which the purchase price has not yet been paid. Israel has recently lost his little daughter, and also two bulls, so he was somewhat in the " Slough of Despond."

In the evening, after dark, we went to his house for prayer, and we also called on Hannah, a member of the Church at Puliam, and had prayer with her. The following morning we conducted Divine service, which was attended by five men, five women, and five children. Some of them had walked from a village two miles away. It was broiling hot under the iron roof, but with the dholy we managed to rig up a kind of canopy, which mitigated to some extent the fierce rays of the April sun. In the afternoon we walked over to Pannandorai for a meeting

there. When we arrived, Paul was bleeding at the gums, having been to a quack dentist two days before for teeth extraction. Having prescribed a homely remedy, we collected our congregation: Lazarus and family from Singapore; Samuel, Anbai, and their children on a wedding visit; the bride and bridegroom, and sundry other folk in the family. As soon as we commenced the service rain-drops pattered down. We fled to the mud verandah of the little hut near-by, while two dogs chased away the chickens and the young people spread mats for us to sit on. Having assembled once more, we sang and prayed, and then began a little talk on Peter's deliverance from prison, comparing Herod's jail to the Kolli Hills, and the angel to the Holy Spirit (and His servants), through whom captive souls are released in answer to the prayers of His believing people. Our homeward journey was enlivened by a thunderstorm, and we arrived wet and weary just as night was descending on the Hills of Death.

The next day we conducted a wedding at Puliam, the bridegroom being Anbai's brother Sandoshum (" Joy "), and the bride an orphan girl from Ceylon, adopted by Nathaniel, who died about 18 months ago. While waiting for the bridal party to arrive, we improved the shining hour by marking Scripture examination papers, and talking to the Vaccinator and the village munsif about Israel's land. About noon the happy pair arrived, the bride being dressed in a brilliant red sari which harmonised very well with the bridegroom's red blazer (a borrowed one, I believe). Both wore garlands of pagoda flowers, and sat as far away from each other as possible, which is quite the correct thing in India. The wedding ceremony lasted about half-an-hour, and after the tali had been duly tied round the bride's neck, the missionary gave the married couple some sage(?) advice, told them not to run away from each other, and warned well-meaning relatives who were present not to interfere in their matrimonial affairs.

A first-rate feast of curry and rice brought the happy proceedings to a close, after which the bride and bridegroom walked back to Pannandorai with other members of the family, while the missionary continued marking examination papers, listening to a tale of woe from Hannah, and enquiring into some of her grievances. We arranged for nine men to take us and our belongings back to Vazhavanthi on Tuesday morning, but in the night there was a death in Puliam, so we could not get the men we needed. However, we got enough men for the saman, and returned ourselves on " shank's pony." Pray for the Christians at Puliam and Pannandorai. May their tribe increase.

ANBINAGARAM—THE TOWN OF LOVE

W. H. KUHRT.

A REMARKABLE revival has taken place in Anbinagaram, so that this congregation, which for years was the despair of all missionaries, has for the past twelve months been our greatest joy. The Annual Report of one of the Church's activities, translated very literally into English, will give a far better idea of the progress achieved than any ordinary article of mine could do. The Church is the largest in this field, and has about 120 members.

STRICT BAPTIST MISSION. ANBINAGARAM CHURCH.

FIRST ANNUAL REPORT OF THE CONVICTION OF SIN MEETING.

This Society was founded on August 10th, 1939. As a result of the efforts of Bro. Benjamin, he and Bro. Selvam met together nightly for two months in the stream-bed, continuing in prayer. By the powerful working of the Spirit, numbers have gone on increasing from day to day, until now there are 35 members. The mingling of youths and elderly men in this society is a most pleasing feature. Some of the elders have reached the age of fifty or sixty.

This meeting used to take place nightly, at the close of the ordinary evening prayer meeting, in the river-bed, at 9 o'clock. But now, because every day there are numerous meetings of every kind, the Conviction of Sin Society holds its meetings twice a week only—on Monday and Thursday. On Tuesday there is a public meeting in the village street; on Wednesday, a Church prayer meeting; on Friday, cottage meetings; and on Saturday, Christian Endeavour Society. On Sunday evening, between 6 and 9, we go for preaching in surrounding villages. By God's grace, we are able to follow this programme. All the members, after working all day, not only observe this programme without weariness, but on Sunday evenings, for village preaching, between 40 and 50 people gather together and go boldly singing into the midst of the Hindus, where they proclaim the truth.

THE SOCIETY'S METHODS.—First of all, one of the Mission workers, or some one or another of the leaders of the Church, will give some teaching concerning Sin and Conviction of Sin. Then the meeting splits up into several groups of five or six apiece, who go off a short distance in different directions, and there for at least half an hour spend the time in confessing each man his own sins, and in crying upon God for pardon and mercy. Finally, we all come together again, stand in a circle, and sing a hymn of praise to God. The meeting will close sometimes by 10, sometimes by 11 o'clock.

THE RESULTS.—(a) Many young men have left off wandering idly in the streets, and passing their time in inconvenient conversation, and now are making progress in family prayer, Bible

reading. Most important of all, the old men have left their unclean language and quarrelling. A spirit of prayer and a desire for the means of grace have sprung up. For example, Deacon Gnanamuthu has spent Rs.35 and built a pulpit and platform, which is to the glory of God and an example to the congregation. May God bless him and his family! (b) Many have left their old hates, and have made peace. We have bought Rs.37 worth of Bibles and hymn books from Mr. Kuhrt, and Rs.13 worth from the colporteur, making Rs.50 worth in all. So many people possessing and using their own Bibles and hymn books is to the glory of God, and a beautification of the sanctuary. This movement also enables the workers of the Mission to do their Christian service faithfully and heartily. We ask all those interested in the progress of the Churches to remember this Society in their daily prayers, so that we may be delivered from the wiles of the Evil One.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God for the spirit of willing sacrifice in which our missionaries have faced the financial problems of the present time.

Let us rejoice with them in further spiritual encouragements, which must often compensate them for material and physical difficulties.

Let us remember in prayer the arrangements made for the Annual Meetings.

Let us ask for God's guidance and blessing with regard to the possible formation of a Young People's Section of the Mission.

Let us pray for Mr. D. A. Thrower as he takes up further responsibilities in connection with the work in all the Indian fields, and let us pray for Mr. D. Morling, whose illness has necessitated these changes.

GENERAL NOTES

Annual Meetings.—Full particulars of these will be found on the advertisement page. We would just mention here one possible alteration. As has been previously stated, Miss Wade's name is on a sailing list, so that she may be able to go to India when there is a vacant berth, but we have no present idea as to the possible time of her departure. If it should so happen that she is likely to sail soon after the Annual Meetings, then a Valedictory message will be given in the afternoon, and the programme will be adjusted accordingly. We regret that we are unable to make a more definite statement, but all friends will understand the uncertainty of the present situation. If Miss Wade's departure should take place at some other time, then it may be possible to arrange a Valedictory Service at short notice.

Mr. D. Morling.—Last month we mentioned that Mr. D. Morling (our Senior Missionary) had been somewhat seriously ill. He had to come down from the Hills to Bangalore. Our latest news of him was in a cable dated August 18th. This suggested that he had not yet recovered. Mr. Thrower is relieving him of many duties that fall to his lot as Treasurer of all the fields. The inevitable delay in receiving letters makes all our references rather vague. Much prayer has ascended to God for him. Thank God that though our ignorance affects the wording of our prayers, it does not affect the ability and willingness of the Lord to answer.

Calendars for 1942.—Owing to the many difficulties associated with publishing a satisfactory calendar at a reasonable price under war conditions, the Council has decided with regret that no calendar will be published next year.

Christmas Gift Fund.—Earlier in the year we appealed for money to be sent in for the purchase of toys, etc., in India, as it was not possible to send out the usual boxes. Miss H. V. Harris tells us that about £95 has been received. When we remember present conditions, we feel that this is a most satisfactory response, and on behalf of all concerned we would thank all friends who have contributed so generously.

LADIES' ZENANA AUXILIARY

The L.Z.A. Annual Business Meeting will be held in the Upper Classroom at Chadwell Street Chapel, E.C.1., on TUESDAY, OCTOBER 28TH, AT 2 P.M., after which our Missionary-Elect, Miss Beatrice S. Wade, will speak. The whole meeting will be **open to all ladies.**

ENGAGEMENTS FOR OCTOBER, 1941

PASTOR J. K. THORPE.

From 5th, Middlesborough and District; 12th, Cambridge, "Eden"; 19th, Stoke Ash; 26th, Wellingborough; 28th, Annual Meetings.

OTHER BRETHREN.

19th, Ipswich, "Zoar": PASTOR J. S. SMITH.
19th, St. John's Wood: PASTOR T. REYNOLDS.

L.Z.A.

8th, Over; 9th, Warboys (afternoon); Chatteris (evening).

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during August, 1941.

General Fund.

Rec. No.	£	s.	d.
703	3	13	0
704		10	0
705	3	8	2
706	2	7	0
707		2	0
708	1	0	0
709	20	0	0
710	12	0	0
711	5	10	4
712	33	16	9
713		7	0
714	7	0	0
715	2	2	0
716	2	0	0
717	12	12	6
718		5	3
719	2	0	0
720	1	0	0
721		15	0
722		16	0
723	7	4	10
724	10	13	9
725		5	0
726	9	2	9
727	2	2	0
728	1	0	0
729	1	10	0
730	21	12	9
731	2	0	0
732		2	6
733	1	11	10
734	1	2	6
737	1	14	0
738		5	0

Rec No.	£	s.	d.
739	1	0	0
740		7	0
741	2	6	6
742	1	7	10
743	15	15	0
744	3	5	0
745		17	0
746	5	0	0
747	7	3	3
748	2	0	0
750	3	5	6
751	8	19	4
752	3	5	0
753	2	0	0
754	2	4	9
755	2	16	0
756	3	3	8
757	1	10	0
758	1	16	0
759	3	2	0
760		5	3
761	2	8	7
762		10	0
763	5	0	0
764	5	17	2
765	14	7	9

Rec. No.	£	s.	d.
766	10	3	0
767	12	0	0
	£293	7	6

" Herald " Fund.

735	£6	5	5

L.Z.A. Gifts.

415	5	13	0
416	8	13	6
417	19	3	0
418	8	0	0
419	4	12	6
420	1	6	6
421	8	15	5
422	1	10	0
423		10	0
424	3	9	6
425	1	2	0
426	8	10	0
427	4	10	0
428		4	6
429	18	17	4½

Rec. No.	£	s.	d.
430	1	5	6
431	1	4	2
432	1	0	0
433		12	6
434		14	4
435	17	0	0
436		6	0
437	3	10	0
438	4	10	0
439	3	6	8
440	2	0	0
441	2	18	0
442	5	7	6
443	13	2	7
444	2	2	0
445	1	0	0
446	2	10	0
447		15	0
448	3	3	0
449		5	0
450		8	6
451	1	5	0
452	3	3	0
453	13	7	6
454	1	16	0
455	1	5	0

Rec. No.	£	s.	d.
456	4	0	3
457	3	0	0
458	1	0	0
459	3	10	0
460	2	12	6
461	3	10	0
462	1	0	0
463	4	0	0
464	4	6	3
465	7	8	6
466	3	16	0
467		13	8
468	1	0	8
469	21	10	0
470	5	0	0
471	1	0	0
472	4	8	0
473	4	3	5
474	1	15	0
475	2	0	0
476	18	15	6
477	7	3	6
478	1	12	0
	£289	19	9½

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, Branford, Strensall, York. *When ordering, please mention Strict Baptist Mission.* PLANTS:—Lilacs, Yellow Flowering Broom, Berberis, Hydrangeas, Hollies, Tree Spireas, 9d. each. Large White Marguerites, Delphiniums, Phlox, Balm, Saxifrage, Day Lilies, Iris, Thrift, Primula Wandas, Sweet Rocket, Chrysanthemums, Pinks, Helleniums, 6d. each. Lupins, 3d. each. Raspberry Canes, Polyanthus, London Pride, Tansy, Columbines, Mint, Monkshoods, Golden Rod, Hollyhocks, 2d. each. Honesty, Forget-Me-Nots, Montbretias, Michaelmas Daisies, 6d. dozen. Postage extra.

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, 25, Empress Avenue, Wanstead Park, E.12,** 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.

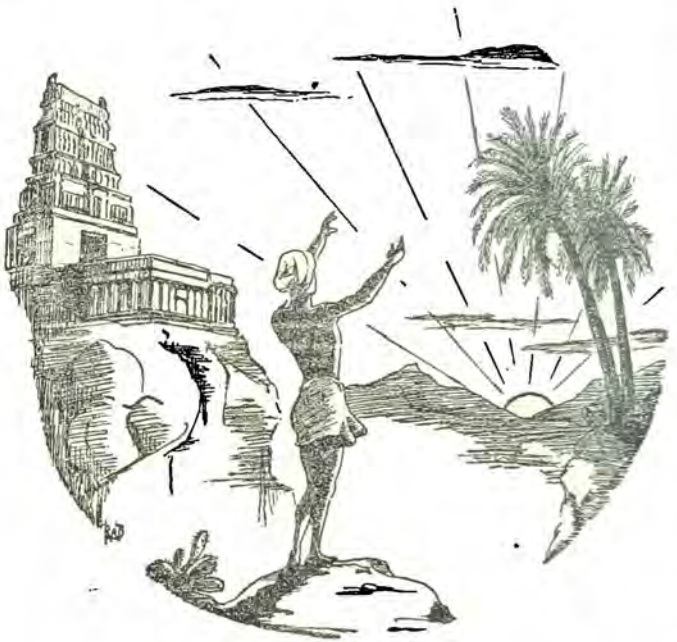
Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, " Wayside," Walton-on-the-Hill, Tadworth, Surrey.**

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Vol. XL. No. 418. November, 1941

STRICT BAPTIST

Mission Herald



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

General Secretary :
Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Price ONE PENNY



THESE NINE GIRLS FROM THE SENDAMANGALAM HOSTEL HAVE ALL BEEN BAPTIZED.

THE STRICT BAPTIST MISSION

MAGAZINES FOR 1942

WE again call attention to the fact that in the absence of Missionaries who would normally be in England on furlough, the Magazines are almost the only link between India and the Homeland. Please renew your orders, or order for the first time, through your local Missionary Secretary or through the General Secretary of the Mission.

"MISSION HERALD"

Price 2/- per year; post free

"RAYS FROM THE EAST"

(For Young People)

Price 3/- per 100; postage extra

Hon. Financial Sec.: Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middx.
General Sec.: Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Strict Baptist Mission Herald

Vol. XL November, 1941 No. 418

"REMEMBER ME, O MY GOD, FOR GOOD"

(Neh. xiii. 31)

THESE are the final words of the Book of Nehemiah, and they form the final prayer. There is a sense, of course, in which they belong exclusively to the Old Testament age. Nehemiah asks for God's remembrance, and pleads as a ground for that remembrance his own ceaseless activities on behalf of the city and its people. In this age of grace we hesitate to use such words in quite the same way. Nevertheless, at heart Nehemiah and ourselves are one. The whole book reveals a spirit of humility and utter dependence upon God, and, with regard to details, we must not blame an Old Testament character because he does not use the phraseology of the New Testament age.

It is a sad and significant fact that this last chapter of Nehemiah reveals a deplorable condition of sin and spiritual neglect. The people of God, who had displayed such energy and self-sacrifice in their work of rebuilding the city, were now living in complete disregard of the most elementary and fundamental laws of their national and religious life. Chapter xii. tells of joyous processions making their way to the House of God; chapter xiii. tells of mixed marriages, Sabbath desecration, and other serious evidences of departure from God.

It is well to remember, however, that a period of twelve years separates the two conditions. During that twelve years Nehemiah had been absent from Jerusalem. From the human point of view, the withdrawal of his gracious and powerful influence largely explains the spiritual depreciation. Twelve years can make a great difference for good or evil in the life of a nation, a Church, an individual. We may be very different now from what we were twelve years ago, and we may be very different in twelve years' time from what we are now. There is room just here for much heart-searching. Have we advanced during the past twelve years, or have we fallen back? Nehemiah xii. is a chapter of great enthusiasm, but enthusiasm in itself can never carry us through twelve years. It is an explosive force that is soon counteracted by the downward pull of an earth-centred gravitation.

The national and personal sins that Nehemiah found upon his return to Jerusalem are recorded in plain language. Tobiah, the enemy of God's people, had been given a place in the

Temple of God; the Levites were compelled to work on the fields for a livelihood, because the tithes had not been paid; the Sabbath had been desecrated, and buying and selling went on unchecked; mixed marriages had lowered the spiritual tone of the people. Without much change of language, these words can be used to describe present-day life. The same sins are to be seen all around us in the world and in the Church.

We must not, however, lose our way amidst vague generalities. The great need is to search our own hearts. So far as outward things are concerned, we are probably free from blame with regard to these particular sins. We have not welcomed Tobiah into our Churches; we have given liberally unto the cause of God; we have been strict in Sabbath observance; we have married within the circle of God's people. No, we utterly fail to grasp the true meaning and message of this or any other part of God's Word, if we think merely of the outward and the actual. Sin is finally a thing of the spirit.

From this solemn final chapter, let us learn afresh that enthusiasm is a poor substitute for communion. The Book of Nehemiah *does* speak to us of services and singing and processions, and their counterparts have a rightful place in our lives, but Nehemiah's final attitude is revealed in his final words: "Remember me, O my God, for good." It is in this prayer and this attitude to the Lord that our spiritual security is found.

L. R. G.

THE VILLAGE IN THE VALLEY

GEORGE F. CHAMPION.

V.—CAMPING IN THE VALLEY.

ONE morning a member of the Alathur congregation appeared before the Vazhavanthi Mission house. It was evident that he had an important message to deliver, and as I took from him the teacher's note, I asked him the cause of his visit. The Tamil note he handed me was brief, and merely stated that two members of the congregation had been beaten, and that I should go to the valley at once. Questions asked of the bearer of the letter elicited the information that the blows dealt were not severe, but as the originator of the assault was known to have two murders to his credit, our people were afraid that if I did nothing to defend them, serious harm might be done in the near future. I therefore promised to go down to Alathur that same week, and within 48 hours of receiving the note I was sitting in the school building at Alathur, having gone most of the way in the rain.

The teacher and some of the others related that two days before, at the instigation of the village headman, some lads had

set upon the one who had most recently left caste (the "waverer" as it happened), and begun to thrash him. Had not one of the Christians run up, they opined, he would have been seriously hurt. The intervention of this man, coupled with shouts of fear that brought the teacher and others running up from half a mile or more away, caused a fairly early cessation of hostilities. Unless the missionary, they said, wrote a complaint to the Government authorities, no one could tell what might happen in a few days' time. We tried to quieten their fears, and asked them to make the conversion of the headman a definite matter of daily prayer; at the same time pointing out that, were opposition from this man to be removed completely, the devil would find some other way of troubling them. We did, however, agree to talk to the headman and endeavour to bring about a change in his attitude to Christianity and Christians. Consequently, next day we met in conference. The headman and a line of 14 of his followers, mostly cowed and irresponsible youths, sat on the edge of the field adjoining the school building. The little group of Christians stood by the school, and the missionary sat apart from either group.

The first question asked was, " Who did the beating? " The two victims of the assault pointed out two men sitting in the line. Naturally, these two accused denied having been in the locality on the day concerned. It was not our intention to have anyone punished, but to bring about a happier feeling between the two parties; hence we addressed the headman, and asked him if he would try to live peacefully with us and refrain from unnecessary opposition. He immediately protested that he was entirely ignorant of any bitter feeling, and denied ever having done anything to cause our people to think unkindly of him. Unfortunately for the reconciliation attempted, this was too much for the teacher and one of the wounded men, and soon they were shouting in uncontrollable temper, and likening the headman to the humble canine race. He, on his part, showed no inferior ability where vituperation was concerned, and hurled across the intervening space such words as " pariah," and their like. A hasty closing of the reconciliation meeting was the only possible way of restoring order. As the infuriated headman walked away, followed by his 14 supporters in single file, we tried to convince him that we harboured no malice, and only desired to live with him in an atmosphere of friendship. In the school building a few minutes later we endeavoured to bring home to the cooling members of our family that they had not taken the course that we had hoped.

At the service next morning, the Christian attitude to opponents was the burden of the sermon. All present were asked, by God's grace, to put out of their hearts all bitterness and anger, and to make the conversion of the local leader a matter of

daily prayer. Prayers offered showed that there was sorrow for the exhibition of the previous day, and a sincere desire to avoid any such outbursts in future.

Considering the state of feeling in the valley, we thought that a two weeks' camp there would possibly help to encourage the Christians, and would at the same time cause opposition to die down. Such was actually the case, for during our stay we were cordially received by all, and a much happier atmosphere prevailed after our short camp.

The camp commenced five days after our leaving Alathur to make necessary preparations. Two tents were carried out from Vazhavanthi and pitched before our school building, and two young men from Vazhavanthi, a teacher from Puliampatti, and a teacher from Kurungunadi joined us in the camp for the first few days. After they had returned to their work, we had two other brothers from the settlement down with us. It was our aim to reach every village in the valley, and in this we succeeded. Twice we had to take our mid-day food with us, as the journeys were long. One village visited was in a bay of the hills on the plains, and one was well on the way to the plains in another direction.

(To be continued).

THE PLAYGROUND OF FEAR

E. ORCHARD.

WHEN childhood's imagination runs riot and every shadow casts its dark arms around sinister things, then fear—real and terrible—disports itself in the wide spaces which lie between the real and the unreal, the tangible and the intangible.

Fear became a habit with Mr. Fearing. He never grew up! The whole of his life was controlled by a dread of the unseen: the unknown for him was peopled by giants of uncertainty. We all have an affinity with Mr. Fearing, and can sympathise with him.

It was just before new moon, and we were overtaken by darkness as we returned from preaching in one of the villages. Whether or not the close proximity of the derelict temple had any connection with what was said, I cannot now affirm, but the words startled me out of thoughts of my own and set the whole scene before me. There stood the decaying temple, blatantly announcing the fears that had been. No longer was there need to placate the goddess of that broken-down abode of owls and bats. The people passed in the darkness and hurried on, only to stop suddenly before a tree which grew at

the edge of the way a little distance further on. There it stood, shadowy in the darkness, with the sough of the breeze whispering among its leaves and branches. It still stands, for ever telling of the fears which are.

That tree tells a strange story of credulity and fear. One dark night a lonely cooly was making his way to his village home. Suddenly, as he drew near the tree, the darkness seemed to become oppressive and stark terror seized his heart in its vice-like grip. All the misgivings which had filled his mind, when first he knew he must make that journey alone after dark, found expression in one wild yell. Fear lending wings to his feet, he ran as he had never run before. All the wild dread of his terror-stricken mind conjuring up unnameable horrors, he fled, gasping and stumbling to his home, and flung himself into the midst of his startled family.

The cause of so much fear was only a sudden movement among the branches of the tree. as they bowed to the beckoning of the wind, but in the fear-haunted mind of the man that movement became a demon. He cried, almost using those words of Mr. Fearing, " Oh, the hobgoblins will have me ! The hobgoblins will have me ! " Hobgoblins and demons, irate goddesses and irrational fears were let loose upon the village that night. From that time onward children were threatened and disciplined by the fear of the " demon " who shook the tree.

A little deputation set out the next morning to make an offering to the " demon," and as each man went by the tree he tore a small strip from his vashtie and tied it on a branch of the tree. This tribute to fear is still paid by those in whose heart is the dread of the " demon." Strips of cloth of every possible shade of colour have long since silenced the rustle of the leaves, but fear remains.

" Now Mr. Fearing was one that played upon the bass . . . The first string which the musician usually touches is the bass, when he intends to put all in tune. Only here was the imperfection of Mr. Fearing: he could play upon no other but this till his latter end," said Mr. Greatheart. Here, then, is the imperfection of these people: they can play upon no other music than the bass. Fear keeps them from rising to more joyous notes. What joy then is ours to bring these folk to the Saviour, and to watch Him as He brings perfect music from their lives. The privilege is ours to proclaim a perfect Love which casts out fear. Then, surely the fear of the Lord will be the beginning of wisdom to those whose hearts have been freed from the slavery of unhealthy fear.

HANDFULS OF PURPOSE

In normal times it was a joy to give month by month news from the various fields. As we have several times explained, the arrival of Indian mail in this country is so uncertain that a regular and consecutive record of the work is quite impossible. This month's correspondence seems to suggest that some more mail has been lost in transit.

Here are just a few items of general interest :—

On May 21st Miss Wilkins wrote an encouraging letter. During a happy camp at Alathur large companies of people had heard the Word of God. On the last night, two women remained for conversation with her, both giving clear testimony of faith. One of these women is the wife of a man recently baptized. At first she had opposed her husband. There were also signs of deeper blessing among the women of Valavanthi.

In June, Miss Green wrote telling of a long rest on the hills. She was in good health, and anticipating a three months' Bible School at Paniadipatti, beginning on August 2nd. It is possible that this may be followed by a month's Bible School on the Kolli Hills.

An interesting letter from Mr. W. H. Kuhrt is dated June 13th. He stated that Mrs. Kuhrt, Gordon and himself were all well. Because of Mr. Morling's illness and absence, they were alone at Kovilpatti. At the time of writing the new Chapel was completed, and our friends were wondering whether they would await Mr. Morling's recovery and return before arranging for Opening Services. Five friends were baptized at Illanbuvanum, so that the little Church in that village now numbers 11 souls. The total number baptized in that field during the past twelve months was 56.

Since the above paragraphs were written a few more letters have been received, which can be thus summarised :—

Mr. Thrower, writing on July 23rd, tells of the longer hill holiday, which he and Mrs. Thrower had much enjoyed. Most of our missionaries have been taking a longer holiday this year. This has been rendered necessary by the cancellation of furloughs. A series of Harvest services in the Kovilpatti area had given Mr. Thrower much pleasure and encouragement. He was hoping to return to his home and work at Madras on July 24th.

Mr. G. Champion's letter is dated July 7th. This also refers to the much-appreciated hill holiday, and then to resumption of work in the Sendamangalam district. A personal note is sounded in the statement that his son Mark (aged seven) has gone to school in Madras, and is under the care of Mr. and Mrs. Thrower. Rosemary is still with her parents.

The latest letter from Mr. H. A. Huckett is dated June 25th. This is another reminder of postal delays, and the consequent difficulty of keeping magazine news up-to-date. The details of camping, etc., mentioned in Mr. Huckett's letter have appeared recently, or will soon appear, in the form of HERALD articles.

Mr. W. H. Kuhrt wrote on July 17th. He and Mrs. Kuhrt arrived back at Kovilpatti on June 12th, after a two months' holiday in the delightful cool of Ootacamund. He tells of the sense of loneliness that was theirs, seeing that Mr. and Mrs. D. Morling were absent, and the only other European neighbours (a mill manager and his wife) had moved away. Mr. Morling's illness has caused difficulties with regard to the Bible Institute students, but a solution to many of these difficulties had already been found when this letter was written.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God for the splendid financial support given by our Churches in days of increasing difficulties.

Let us give thanks for the interest in the Mission displayed by so many of our young people, and let us continue to link prayer with praise as we think of the proposed formation of a Young People's Section of the Mission.

Let us pray continually for the Ladies' Zenana Auxiliary. There are several real problems in connection with this work just now.

Let us think prayerfully of the Indian Bible Institute. Mr. D. Morling's illness has seriously affected this important branch of our activities.

Let us once again mention the missionaries by name in our prayers; thus strengthening the ties between us.

"WHOM SHALL I SEND?"

"LORD, HERE AM I, SEND ME"

IT was very heartening to see the goodly number of people that gathered at "Mount Zion," St. John's Wood, despite prevailing conditions, for the first Youth Rally of our Mission, on Saturday, September 27th.

It was indeed inspiring to hear them conclude chorus singing with—

"Mine are the hands to do the work,
My feet shall run for Thee,
My lips shall sound Thy glorious praise,
Lord, here am I, send me."

The Evening Meeting was ably presided over by our President, Pastor R. Robinson, and Mr. J. C. Fromow read the Scriptures, after which Pastor R. B. Hewitt lead us to the Throne of Grace.

The Chairman, in welcoming the friends, stated that as the times of the Annual Meetings would be inconvenient for most of the young people, the Council considered it expedient to arrange the meeting now in progress, and that the purpose of it was to stimulate the interest of the young people in the Mission. He also gave the cheering news of an improvement in the health of Mr. Morling, senior, and proposed that a cable, expressing the good wishes of the meeting, be sent to Mr. and Mrs. Morling.

Miss Wade, the Missionary-elect, was then called upon to give us her message, which was forceful in its very simplicity. She spoke of God's dealings in her life, and how the desire for the Mission Field was first kindled when she was but a child

in a Sunday School at Richmond. These desires remained with her, and in order to prepare herself for service, she entered hospital for training, but at this time, she stated, she did not know the Lord as her Saviour.

Bro. Orchard was used of God to bring her to the Lord, and after confessing Him by baptism, God called her to a sanctified life. The confirmation of the call to the Mission Field came through her Pastor when he spoke on Jeremiah i. 5.

Miss Wade then called our attention to the words, " And ye shall be witnesses unto Me," and also the words, " And the angel of the Lord by night opened the prison doors." She pointed out our responsibility in opening the prison doors of heathenism by giving—sending—praying—going.

After the singing of a hymn, the Chairman called upon Mr. Paul Brand, who needed no introduction, to deliver the Lord's message.

Mr. Brand based his message on the words, "And the dream is certain " (Daniel ii. 45). The image was very graphically described, and he likened it to the " timeless image of man's arrogance," and typical of the power and pride of man. We were reminded of the stone (rejected indeed of men) hewn without hands, which ground the image to powder and grew until it filled the whole earth.

The speaker emphasised that Christians to-day are far too friendly with the world, and are too inclined to see good in the things which God's Word says are evil, and that our duty, in God's strength, was to smash it with a terrific impact. We are to be intolerant of evil—not of the evildoer. We are to make sure that our aim is concentrated and straight.

The Secretary of our Mission, Pastor J. K. Thorpe, then voiced his gratitude to all who had contributed to the success of the meeting. He informed us that the Council were considering the formation of a Youth Movement in the Mission, and a meeting for representatives of the young people of our Churches was being arranged for Saturday afternoon, November 1st.

He stated the Mission was essentially a Youth Movement, as the records showed that young people took part in the formation of it, and that the first year's contributions amounted to over £104. He issued the challenge for the young people of to-day to make it £500 for the first year, and stated the collections taken that day would inaugurate the new fund. These amounted to £16 9s. 2¾d.

[We are indebted to Mr. and Mrs. M. Howells for the above account of the Young People's Rally. We would also express our appreciation of the help rendered by Pastor J. K. Thorpe in giving the illustrated talk on " The Work in India," and by Pastor A. M. Derham in conducting the singing that preceded the evening meeting].

YOUNG PEOPLE'S MOVEMENT

In connection with the proposed S.B.M. YOUNG PEOPLE'S MOVEMENT, there will (God willing) be a meeting of representatives from Young People's Societies on SATURDAY, NOVEMBER 1ST, AT 3.30 P.M.

This Meeting will be, by kind permission, at Chadwell Street Chapel, London, E.C.1, and it is hoped that all Societies that can send Delegates will do so. We shall be grateful for the presence and help of any other interested Young People.

Please pray that we may be guided of the Lord in these inaugural considerations.

ENGAGEMENTS FOR NOVEMBER, 1941

PASTOR J. K. THORPE.

1st, Y.P.'s Delegates' Meeting; 4th, Dorking; 5th, Brighton (Annual Meeting); 9th and 10th, Horham; 16th, Over; 17th, Sutton, Cambs.; 23rd, Halstead; 30th, North Finchley.

OTHER BRETHREN.

23rd, Highbury: PASTOR G. E. J. BIRD.
23rd, Watford: PASTOR L. R. GARRARD.

GENERAL NOTES

Mr. D. Morling.—A cablegram dated September 19th tells of an improvement in the patient's condition, but he was still confined to his room.

Address.—The address of Mr. and Mrs. S. W. Anderson is now: "Green Trees," Heather Close, Kingswood, Surrey.

LADIES' ZENANA AUXILIARY

The L.Z.A. Quarterly Prayer Meeting will be held (D.v.) at Homerton Row Chapel, on TUESDAY, NOVEMBER 11TH, at 3 P.M. Mrs. Crispin will preside, and it is hoped that as many lady friends as possible will be present.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received to September 20th, 1941.

General Fund.

Rec. No.	£	s.	d.
768		10	0
769 125	0	0	
770	1	1	0
771		10	0
772	16	0	0
773	1	5	10
774	3	2	0
775	1	8	9
776		10	0
777	1	10	0
778	5	5	0
779	1	0	0
780	5	15	7
781	2	5	2
782		5	4
783	40	0	0
784	5	4	6
785	2	7	0
786	1	1	0
787	1	4	8
788	8	15	0
789	2	15	2
790	4	4	7
791		10	0
792	7	1	11
793		7	0
794	1	0	0
795	8	0	3
796	9	0	0
797	7	0	0
798	9	0	0
799	2	15	1
800		15	0
801	3	6	9
802	2	11	6

Rec. No.	£	s.	d.
803	5	4	1
804		6	2
805	12	0	7
806		15	6
807	21	1	3
808		5	0
809	7	4	0
810		16	6
811	5	3	0
812	1	15	6
813	4	3	3
814	7	14	6
815	8	1	3
816	1	8	0
817	13	1	0
818	1	4	8
819	6	17	0
820	5	18	5
821		10	0
822	4	10	5
823	1	2	0
824		10	0
825		10	0
826	2	8	6
827		5	0
828	14	0	3
829	2	0	0
830	5	0	0
831		15	1
832	1	5	9
833	1	2	0
834	24	3	0
835	11	10	0
836	1	15	1
837	1	0	5
838	9	0	0
839	13	16	1
840	2	0	0
841	31	18	0
842	4	4	6
843	5	14	6
844		1	1
845	57	10	0
846	51	10	7
847	2	5	0
848	23	7	0
849	20	3	10
850		5	3
851	6	13	3
852	2	2	0
853	1	0	0
854	31	1	5
855	8	13	0
856	7	5	1
858	12	10	0
859	3	3	0
860	1	7	8
861	1	6	6
865		4	0
866		12	0
867	6	9	6
868		5	3
	£766	3	9

" Herald " Fund.

862	£28	14	1

L.Z.A. Gifts.

479		10	0
480	1	1	0
481	3	0	0
482	3	14	4
483	2	0	8
484		5	0
485	7	0	0
486	1	5	0
487	1	5	0
488	3	1	0
489	1	1	0
490		15	0
491		12	0
492		5	0
493	1	0	0
494	5	0	0
495	1	0	0
496	2	0	0
497	12	8	8
498		6	0
499	1	5	6
500		8	8½
501	6	1	10
502	1	18	3
503	1	10	0
504	1	0	0
505		5	0
506	5	17	9
507	1	2	3
508	6	7	6
	£73	6	5½

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, Branford, Strensall, York. *When ordering, please mention Strict Baptist Mission.* PLANTS:—Lilacs, Yellow Flowering Broom, Berberis, Hydrangeas, Hollies, Tree Spireas, 9d. each. Large White Marguerites, Delphiniums, Phlox, Balm, Saxifrage, Day Lilies, Iris, Thrift, Primula Wandas, Sweet Rocket, Chrysanthemums, Pinks, Helleniums, 6d. each. Lupins, 3d. each. Raspberry Canes, Polyanthus, London Pride, Tansy, Columbines, Mint, Monkshoods, Golden Rod, Hollyhocks, 2d. each. Honesty, Forget-Me-Nots, Montbretias, Michaelmas Daisies, 6d. dozen. Postage extra.

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, 25, Empress Avenue, Wanstead Park, E.12,** 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, " Green Trees," Heather Close, Kingswood, Surrey.**

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Vol. XL. No. 419. December, 1941

STRICT BAPTIST

Mission Herald



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

General Secretary :

Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Price ONE PENNY



HOSTEL BOYS GOING TO SCHOOL.

THE STRICT BAPTIST MISSION

MAGAZINES FOR 1942

We would again remind you to order your magazines from your local Missionary Secretary or from the General Secretary.

"MISSION HERALD"

Price **2/-** per year; post free

"RAYS FROM THE EAST"

(For Young People)

Price **3/-** per 100; postage extra

CHRISTMAS AND NEW YEAR ENVELOPE APPEAL

In each copy of the MISSION HERALD an envelope will be found. Please use it in the interests of the Lord's work in India.

Hon. Financial Sec.: Pastor A. E. BROWN, 303, Bath Road, Hounslow West, Middx.
General Sec.: Pastor J. K. THORPE, 25, Empress Avenue, Wanstead Park, E.12

Strict Baptist Mission Herald

Vol. XL December, 1941 No. 419

THE ANNUAL MEETINGS, October 28th, 1941

" He hath said . . . we may boldly say."

FOR 80 years the Mission has proved the faithfulness of God. It was, therefore, in no spirit of pessimism, but rather of quiet optimism, that we gathered at Chadwell Street for the Annual Meetings. There was no attempt to ignore the difficulties and dangers of this hour, neither was there any lack of concern regarding the pressing financial position of the Mission, but having faced the facts we recalled His faithfulness. The writer to the Hebrews had the Lord's gracious guarantee of help in all circumstances. " He hath said, I will never leave thee, nor forsake thee." A more emphatic, absolutely final guarantee could not be given. His covenant is unbreakable. When God gives such a promise, the only fitting thing to do is to accept it, thus the child of God can boldly say, " The Lord is my helper." With this assurance in our hearts, is it any wonder that deep confidence concerning the present and future of the Mission was felt as we waited upon the Master?

The morning Business Session was attended by a representative number of brethren. The Annual Report and Accounts were adopted, and the business of the Mission was dealt with in the consciousness of the Divine Presence. In the afternoon a good company of men met for prayer, while the ladies were holding their L.Z.A. Meeting. The Vice-President, Mr. S. W. Anderson, conducted the prayer meeting, and many brief, earnest prayers arose, in the name of the Saviour, on behalf of the work and workers in India.

The gallery of the chapel had to be used for the united service at 3.30 p.m., and it was encouraging to see such a splendid congregation. The President, Pastor R. Robinson, presided, and warmly welcomed the friends of the Mission. The Scriptures were read by Pastor W. H. Clarke, and prayer was offered by Pastor S. E. Garrard.

The General Secretary, Pastor J. K. Thorpe, said the past year had not been an easy one, but again the goodness of the Lord had been seen and proved. He reminded friends that copies of the 80th Annual Report could now be obtained. Mr. W. J. Shipton, the Treasurer, urged all to study the accounts rendered in the Report. These show that the General Fund has suffered, but through the Newman Bequest it is possible to

close the year without a serious deficit. In expressing thanks to all those Churches and friends who had given of their substance, he called for more loving, sacrificial giving to maintain the Lord's work.

It was a joy to listen to the testimony of the new L.Z.A. missionary-elect, Miss Beatrice S. Wade. From a child there had been a desire to know the Lord Jesus, but even when entering hospital for nursing training in 1935, with the mission field in view, she remained unconverted. Soon after this, she was led to see that Christ had died for her, and in the same year she was baptized. Some months after this, Miss Wade realised that worldly pleasures were not in accordance with His plan for her, and an increasing need for more spiritual food was satisfied by attendance at Strict Baptist Churches. In April, 1939, she became a member of " Providence," Highbury.

Pastor G. J. Bird gave the closing message, from the words of the Master, "As My Father hath sent Me, even so send I you " (John xx. 21). Aptly illustrating his talk, he reminded us this was a commissioning, commanding, concentrating, and consecrating word. An inspiring meeting was brought to a close by prayer offered by Mr. S. W. Anderson. Gladly the congregation rose to sing the Doxology to our ever-faithful God.

The offering amounted to over £217.

L. A. BECKINGHAM.

L.Z.A. ANNUAL MEETING

IT was indeed a joy to see so many sisters gathered at the Annual Meeting of the L.Z.A. The Chair was taken by Mrs. Silvester (President of the L.Z.A.), who, in opening the meeting, expressed pleasure that so many had found it possible to attend.

Mrs. Booth, the Vice-President, gave the Scripture reading, which was followed by prayer by Mrs. Kevan. After the Minutes of the Annual Meeting for 1940 had been read and confirmed, Miss Nunn, as Honorary Secretary, presented the Report of the year's work. She added that the prospects of Miss Wade's sailing had not altered: we were still hoping and praying that God would open the way for her early departure for India.

Mrs. Anderson, as Financial Secretary, then presented her report, and elucidated certain items which appeared in the L.Z.A. accounts. Mrs. Anderson conveyed the thanks of the L.Z.A. to all who had contributed during the year, giving a special word of gratitude to those who had emptied their boxes twice during the year, so that some funds might be received in the first few months of the Mission's financial year. Then

followed the singing of the Doxology, and prayer offered by Mrs. Beckingham (Leyton) and Mrs. Derham (West Ham), for God's blessing on the Annual Meetings and on the Lord's work in India. The Secretary conveyed messages from friends unable to be present.

The Chairman, in introducing Miss Wade, expressed gratitude to the Lord for raising up another missionary for His service in India. Miss Wade said that she felt it a real privilege to give a testimony to her training at Redcliffe. She related God's guidance, and testified to His wonderful goodness in meeting all her financial needs.

In referring to her period of District Nursing, Miss Wade felt that she had learned that life was not in the sower, but in the Seed. It certainly seemed a wearisome task sometimes to talk to patients who, as one nurse expressed it, seemed "Gospel hardened," but Miss Wade had learned the need for perseverance irrespective of personal feelings, and her responsibility was to sow that Seed as she went from one patient to another.

In closing, Miss Wade expressed her thanks to all those who remembered her in prayer. She herself felt the tremendous need of keeping near to God, especially during this waiting period.

Those of us who were privileged to attend the meeting were convinced that Miss Wade had been called to God's service in the mission field, and that for some time He had been preparing her for work with the Strict Baptist Mission. While the L.Z.A. had been confronted by difficulties, and by the need for additional missionaries, "God had been silently planning." We felt that, in listening to Miss Wade's testimony, Phil. iv. 19 had been proved again and again in her experience—"My God shall supply all your need according to His riches in glory by Christ Jesus."

The offering amounted to £55 11s. 0d.

MISS D. R. HALL.

THE VILLAGE IN THE VALLEY

GEORGE F. CHAMPION.

V.—CAMPING IN THE VALLEY.

(*Continued*).

IN the mornings and evenings we went to the villages to preach, and one day, by about eleven o'clock in the morning, fifteen addresses had been given in three villages. This was at the beginning of the camp, when we were able to see almost everyone living in the places to which we went, as no one was

at work, it being festival time. During the Pongal festival, men and women decorate their houses in honour of the house gods, and paint the horns of their cattle, feed them with special food, and worship them as the sun goes down. The name of the festival, Pongal, means "boiling"; the boiling of rice is an important part of the celebrations. We held 25 open-air meetings and spoke to about 750 people. Our smallest meeting consisted of three people, apart from ourselves, and the largest of at least 125; this was a very big attendance for a meeting on the Kollis, and was at one of our two lantern lectures. The sheet was suspended from the branch of a tree about a hundred yards from the biggest village in the valley; the congregation, drawn from several villages, sat on the grass in the fields, and the lantern was propped up on a collapsible table and stones.

When going to one of the more distant places, a great deal of fun was made of our guide, a hill man, because he lost his way. He frequently told us that the path was a good one, along which the pony had gone in previous days, and that he knew his way because he had been to the hamlet once before about ten years ago. Even if a path does become over-grown, or change from field to field, a hill man should be able to find his way again along a track he has once used, even if a period of ten years does divide his two journeys. We probably lost about an hour scrambling about looking for the lost path, and finally reached it by slithering down the hill side, over rocks and through thorns, and down gullies of rolling stones. The path, we discovered, was a good one, and one which a pony could have used.

Camping brings with it a variety of experiences. I have never at any other time heard so many jackals howling simultaneously as I heard one night in the Alathur valley. With the setting of the sun the packs began to raise their blood-curdling yells on all sides, and the basin of the hills rang again as the hideous noise echoed through the woods and rolled up the towering rocks. But whether that concert was more objectionable than the solo of a mad jackal which came two fields away another night, I do not know. The solo lasted longer, and had a more personal note, like a hopeless soul wailing out its utmost despair.

Our fortnight's stay in the valley soon came to an end, but we often think of the teacher and his wife, who live there month after month and year after year, giving their humble witness to the saving power of the Lord Jesus Christ. They have their joy and also their sorrow; they are lifted up with hope, and at times depressed and wearied. There are moments when they wonder if they will be attacked, or perhaps have their house burned over their heads. The Headman at one time was threatening to shoot Pidaren and others, and the

teacher said to me that if anything happened to him, I would know who was responsible. He pointed out that the building in which he lived, as are all Kolli Hill men's houses, was thatched, and that when he came in to monthly meetings at Vazhavanthi his wife was alone. If he were in the house, he could probably get his wife and two children out if the place were fired, but if they were on their own, they might easily be lost. He said that they had no fear; if they were killed, it would perhaps be to the glory of God and the blessing of the Church. Pidaren also said that he was likewise prepared to die, if necessary.

Their idea of their danger may be much exaggerated, but it does not appear so to them. In any case, they may be better able to judge than I. Let us at least uphold them in our prayers, and remember before God the village in the valley and the little congregation there.

L. JOSEPH

A. MORLING.

JOSEPH was born about 25 years ago in the home of a Hindu depressed class family. His father was a Government *thotte*—a man who is under the heel of the village Munsif, and generally earns about Rs.6—0—0 per mensem—and while still young he lost his mother. A few years later he joined our little school, which was conducted exclusively for the benefit of his community, and this led to his and another lad's desire to come to the Namakkal Boys' Hostel. In 1929 their wishes materialised. During Joseph's stay here in Namakkal, he was converted and immersed. Having passed the 8th Standard Government Examination, he returned and spent a few months in his village, and it appears that his religious experiences were deepened during this period by the influence of the local Mission worker.

Soon afterwards he joined the staff of the Mission, and served as a teacher in Pandamangalam, Sirunellikovil and Namakkal. In these places he was a true witness to the power of Christianity. Because he was unsuccessful in his attempts to get admittance into Teachers' Training Institutions, he was taken from school work, and in 1938 asked to accompany the Sendamangalam preacher and assist him in his Gospel work in and around that town. In this new sphere of service Joseph was found a very enthusiastic and bold witness for the Master.

Something made L. Joseph unique, very different from other young men of his age and education. He had self-respect, was often controlled by a keen desire for the uplift of his community,

and his zeal for the Lord's work gave him a confidence and a venturesomeness sadly lacking in this country.

The three Christmases prior to his death were high days for the Sendamangalam *cheri*. Weeks before these festive seasons found Joseph busy collecting subscriptions for the village feast and procession. He was always grateful for help received, but the future invariably seemed to find him attempting greater things, and expecting greater assistance! Joseph was unfailing in his efforts to raise the social standard of his people, and often urged that this was only possible in the truest and highest sense through Christ, who makes all things new.

L. Joseph, because he appeared to have the qualities of a good Evangelist, was sent to our Bible Institute in January, 1940. In Kovilpatti he was frequently indisposed by reason of digestive troubles, and consequently was unable to do his best in his studies. In April of the same year he was sent home to Sendamangalam before the Bible Institute session terminated, and after receiving a little medical treatment in the Mission Dispensary was sent to the Government Hospital, Salem. Here his condition quickly grew worse, and as his friends and relatives had greater confidence in native medicine, they soon brought him back to his village. At first the poor boy seemed to improve, but the drastic nature of the treatment soon precipitated the end, and on the 13th May, 1940, the Lord took one whom we hoped would have been spared for many years of useful service. News of his death came as a shock to all, and many were grieved because of the great loss that the Sendamangalam Church and work had sustained.

L. Joseph was often misunderstood because of his determination and persistence, but all who desired the progress of the Master's work in this area could not but wish that we had many more like him. Joseph has been taken from us, but up till now the Lord has not raised another to take his place. Is this lack due to our dilatoriness and negligence in prayer?

IN NEED OF RAIN

Miss M. E. Wilkins.

IT was Friday morning. I was out visiting in the village of Puliampatti (on camp). That morning I was alone and had no Biblewoman with me. While talking to the women in the village a man came along, and all the children fled into their houses. When I saw this man closer. I found he had smeared his almost bare body all over with ashes. His face was covered with charcoal, and over the ashes he had smeared cow's dung, right from his forehead to his toes. He held a

goat's skin under his arm, and a brass pot of ashes and one of cow's dung. No wonder the children fled; he looked most formidable. I asked him why he had done this. He said: "We have been so long without rain, and we want rain, so if I smear everyone in this village with this, the gods will send us rain." He himself lived in that village.

Of course, I could not refrain from telling him the uselessness of it all, and of the One who alone could send the rain. Three or four others, all smeared over with the same mixture, joined him, and off they went into every house and smeared all the men, women and children with the ashes and the cow-dung mixed with water. They did not touch the old men and women; they said, "They are old, we must respect them." I came in with the old folks that day, I am thankful to say.

At each house I went to that day, the people looked very dirty. In the evening I asked one of the boys who was studying in our school if he was going to wash it all off his hair, and he said, "I must leave it on until to-morrow. I shall get cold if I bathe now!" They always bathe in the open. I expect he took that to bed with him that night! They did this for three days, with one day's interval between. Each day they went to every house in the village, and to two other villages about half-an-hour's walk away, and smeared everyone in those two villages.

After they had spent the three days in this way, the following morning they drove all the village pigs up the hill, about a furlong distance, and caught the biggest they could, and killed it. The other pigs were driven back to the village, and they made a great feast with the pig they had killed. All who partook of the pig gave two annas each to the owner of the pig.

It looked very cloudy, and seemed almost as if the rain must come. It rained for five minutes and then stopped. I was glad at that time it did not keep on, although we did need it very much. They told me it would not rain until the pig had been killed; only after shedding its blood would the rain come. I had to leave for Vazhavanthi, but I do certainly hope the rain kept off, although it rained hard in other parts, and not far from where all this was going on.

This is only one way they seek to get rain. I am told there are many other ways they try, but all much the same. Pray for them. Oh! may they come to know that He *is* the God, and hears and answers the prayers of His people. We have one Christian family living in the middle of this village, and three Christian families in one of the other villages they went to. May they be kept from this heathen worship all around them.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God for the rich encouragement of the Annual Meetings, with their evidence of continued interest and support.

Let us thank Him for the way in which He has prepared, and is preparing, Miss Wade for future service.

Let us, despite the absence of up-to-date information, remember Mr. and Mrs. D. Morling before the Lord.

Let us endeavour to visualise the work and the workers in the five fields of the Mission—Madras, Sendamangalam, Namakkal, Kolli Hills, and Tinnevelly.

Let us remember prayerfully the responsibilities that rest upon the Officers at home.

GENERAL NOTES

Annual Reports.—We would congratulate our General Secretary on the production of this Report, especially considering war-time difficulties. We urge all readers to secure a copy, either through their local Secretary, or from Pastor J. K. Thorpe. The post free price is 4½d.

Ruth Huckett.—We have referred several times to the anxiety that Mr. and Mrs. Huckett have had regarding the health of their little one. A letter dated August 27th reports a distinct improvement in her condition.

Mr. D. Morling.—A cable received from India in the middle of November reported that Mr. Morling's condition was still serious. This news is a yet more urgent call for prayer on behalf of all our missionaries in this difficult and anxious time.

Calendar.—In case the previous note has escaped attention, we would repeat that war conditions prevent our publishing a calendar for 1942.

Members of Council.—H. Adams; W. S. Baker; L. Beckingham; C. Breed; H. W. Caten; W. Chisnall; J. B. Collin; S. E. Denning; B. Dennis; A. M. Derham; J. C. Fromow; L. R. Garrard; R. B. Hewitt; J. Hughes; E. F. Kevan; S. G. Nunn; N. R. Perry; J. T. Peters; W. C. Plail; S. G. Purkiss; W. K. Puttnam; A. J. Robbins, R. S. W. Sears; R. C. Smith; C. Webb; H. J. Webb; C. J. Welsford; A. W. Whayman; S. Whybrow; S. Wilkins.

Christmas Gift Fund.—As was mentioned in the October issue, £95 was subscribed under this Fund, and has been duly remitted to India. Since then certain further amounts have been received, but as these were too late for remittance this year they are being held over for another year. Our sincere thanks are once again expressed to all who have generously helped in this gesture of Christmas remembrance and service.

ENGAGEMENTS FOR DECEMBER, 1941

PASTOR J. K. THORPE.

3rd, Borough Green; 7th and 8th, Beccles; 14th, Warboys; 21st, Sudbourne; 28th, Chelmsford.

S.B.M. YOUNG PEOPLE'S MOVEMENT

IN connection with the above scheme, which has now been under prayerful consideration for some time, a Meeting of Delegates from Young People's Societies was held at Mount Zion Chapel, Chadwell Street, on Saturday, November 1st. The attendance was representative and very encouraging, both as to the numbers present and the keen interest displayed.

The result of the meeting was that it was enthusiastically agreed definitely to form such a movement, the name of the organisation yet to be decided upon by the Committee, which was duly elected by ballot. The following were thus elected to serve with the Officers of the Mission: Pastor R. C. Smith, Clapham; Pastor L. Beckingham, Leyton; Mr. W. R. Scrivener, Manor Park; Miss V. Watts, Clapham; Miss I. Freeman, Kings Langley; Miss E. Roberts, Watford.

The movement is to be one of personal membership and service, and it is hoped to link together in missionary co-operation all societies and groups of young people in our Churches throughout the country. Full details will be published as soon as the Committee and Council have formulated them.

Continued prayer is asked in connection with this development, and the General Secretary will be pleased to answer any enquiries concerning the same.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received from Sept. 21st to Oct. 31st, 1941.

General Fund.

Rec. No.	£	s.	d.
1	1	0	0
2	1	0	6
3	7	6	10
4		2	10
5	2	3	0
6	1	17	4
7	1	0	0
8	6	0	0
9	2	10	0
10		13	2
11	10	2	7
12		12	8
13	26	4	11
14	12	5	5
15	1	8	4
16	1	19	3
17		10	0
18	4	7	8
19	2	0	0
20	3	13	1
21	3	3	0
22	3	0	0
23		10	0
24	3	0	0
25	3	15	9
26	6	0	0
27	5	0	0
28	4	4	6
29	3	8	9
30	1	0	0
31	16	9	3
32		12	6
33	3	0	0
34		10	0
35		2	6
36	4	11	5
37	9	18	0
38	1	3	0
39	2	16	3
40	3	9	6
41	3	10	0
42	5	0	0
43	10	10	0
44	5	0	0
45	3	15	6
46	1	7	7
47	3	6	5
48	2	16	5
49	12	10	4
50	9	0	0
51		10	0
52		2	0
53	2	0	0
54	1	14	0

Rec. No.	£	s.	d.
55		18	6
56	†	9	ç
57	67	10	0
58		5	10
59		10	0
60		10	0
61	1	1	0
62		7	0
63	3	14	4
64	5	13	6
65	5	0	0
66	4	5	0
67		15	9
68		8	2
69		16	10
70	2	2	2
71	1	7	9
72	1	6	0
73		17	0
74		15	0
75	2	5	0
76	4	15	0
77	1	3	3
78		10	0
79		10	0
80		7	0
81		10	0
82	6	10	4
83	2	0	0
84	5	0	0
85	5	1	0
86	7	15	1
87	6	2	6
88	2	14	0
89	20	0	0
90	5	15	1
91	215	19	1
92		7	0
93	1	5	0
94	1	7	3
95	3	3	6
96	5	10	0
97		2	0
98		10	0
99		10	0
100	1	15	0
101	48	8	5
102	3	6	0
103		8	0
104	5	5	0
105	1	10	0
106	4	16	11
107	2	0	0
108		5	6
109		2	0
	£694	13	4

L.Z.A. Gifts.

1	3	0	0
2		17	6
3	1	0	0
4	1	10	0
5		10	0
6		15	0
7		6	10
8		7	6
9		11	0
10		5	0
11	2	2	0
12	4	10	0
13	5	0	0
14	2	17	7
15	3	8	7½
16	3	13	0
17	2	3	2
18		10	0
19	2	5	0
20		8	6
21		12	0
22	1	13	4
23		7	6
24	1	0	0
25	1	5	0
26	2	5	0
27		10	0
28		10	8½
29	55	11	0
30		7	0
31	57	1	8
32	20	0	0
33	6	13	0
34	2	4	6
35		15	0
36	1	0	0
37	1	10	0
38	3	4	0
39	3	3	0
40		10	0
	£196	3	5

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, Branford, Strensall, York. *When ordering, please mention Strict Baptist Mission.* PLANTS:—Lilacs, Yellow Flowering Broom, Berberis, Hydrangeas, Hollies, Tree Spireas, 9d. each. Large White Marguerites, Delphiniums, Phlox, Balm, Saxifrage, Day Lilies, Iris, Thrift, Primula Wandas, Sweet Rocket, Chrysanthemums, Pinks, Helleniums, 6d. each. Lupins, 3d. each. Raspberry Canes, Polyanthus, London Pride, Tansy, Columbines, Mint, Monkshoods, Golden Rod, Hollyhocks, 2d. each. Honesty, Forget-Me-Nots, Montbretias, Michaelmas Daisies, 6d. dozen. Postage extra.

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, 25, Empress Avenue, Wanstead Park, E.12,** 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, "Green Trees," Heather Close, Kingswood, Surrey.**

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No. 68. FEBRUARY—MARCH, 1941.

FROM THE RAYS EAST

FOR YOUNG PEOPLE



"Sarah."

Issued by the

Strict Baptist Mission

Of Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, London, E.12.

Price, 3/- per 100, postage extra.

folk even now. In Madras there will certainly be some strangely clad men from the North whom you can usually pick out because they are big and tall and stronger looking than the frail Southerners. They wear a cloth which twists around their legs trouser fashion and their top garment is always a waistcoat, which they wear over their shirts and then they have turbans from which a piece of cloth hangs half way down their backs. Luggage porters rush here, there and everywhere and will be carrying on heated arguments with their passengers about how much will be their tip.

Inside the Waiting Room.

We had better see about buying our ticket now. If we are travelling second-class, as most Europeans do, then you can complete the transaction in comfort. If you are travelling third then you are just one of a long line of jostling, shouting people. Mind you have a good rupee for every booking clerk and indeed everybody else. In India, they tap your coins suspiciously and return them if there is only half an excuse. In many places, it is impossible to get a Victorian coin changed at all!! Having purchased our ticket, we can go on to the platform and if second class sit in a waiting room which like most waiting rooms in England will be dingy and uninviting. But we do use our waiting rooms, and use them in queer ways. I have more than once stretched myself out upon a bench and gone to sleep while some travellers make a very nice bed for themselves on the table. The chairs are usually comfortable things so arranged that you can put your feet up and have a good rest—or at least if the chair hadn't other occupants you could. You may sometimes be fortunate enough to get a chair in which you can sit for a long time. On the other hand, I have several times jumped up violently after a second or so, rubbed the calf of my leg sorrowfully and decided that standing would be more pleasant than sitting.

(To be continued in next issue.)

AN IDEA WORTH COPYING.

A young reader of "Rays" writes to us as follows:—

"Our Sunday School takes a farthing collection each Sunday afternoon in order to get £5 each year to keep an Indian girl for one year in one of our hostels. Last year we were able to collect this amount and our Superintendent sent £5 to the Secretary of the Mission, who thanked us and sent a photograph of the girl whom we are keeping. Her name is Veramel and her photograph is now framed and is hanging up in front of us in the schoolroom.

I am sure that you will be pleased to hear that we have again this year managed to collect another £5 to keep Veramel for another year."

We are very glad that for the second year this school has adopted this splendid plan. We wonder what Veramel would say if she could tell us of all the help which these boys and girls have given her during the last two years. We wonder what you other boys and girls would do if you could know the difference between what Veramel is now and what she would have been if it were not for our missionaries and the boys and girls of this English Sunday School. Why not start the year 1941 with a farthing box in your school? Happy English boys and girls, you do not know how much your farthings help sad little hearts in India, or how much the Lord Jesus Himself is pleased to see your giving. He once said "Whoso shall receive one such little child *in My Name* receiveth Me." There are many boys and girls like Veramel, waiting for you to help them. Ask the Secretary of the Mission if you can help one, and may the blessing of our Lord Himself be yours.

We have pleasure in acknowledging the following Gifts to the Christmas and New Year's Thankoffering:—Billinghay £1; Margaret Cole 1/-; Deeping St. James S.S. 7/6; Barbara Holmes 1/-; St. Albans 2/6; St. Neots 3/-; Swindon 8d.; Evelyn and Muriel Westcott 10/-; Over 7/-; Aylesbury 3/4.

HONOURS LIST.

All these scholars have been awarded a Certificate of Merit for regular Bible Searching during 1940. Is your name in the list? If not, see that it is there next year, by making a start **now,** and then sending in your entries regularly.

March: Harold and George Abbott, Brian Clenshaw, Muriel Asplin, Doris Fuller, Joan Fryer, Ruth and Margaret Jaegar, Derek Law, Eileen Turner, Peter Wilkinson. **Walthamstow:** Harry and May Baxter, Iris Raper, Iris and Betty Rhone, Joyce Thompson. **Potten End:** Norman Carter, Sylvia Harrison, Jean Smith, Joan and Aileen Young. **Swindon:** Jean Brooks, Margaret and John Cockbill, June Ealey, Pat Hawkins. **Bradford:** Norman Ing, Rene Vaughan, Sheila and Kathleen Walshaw. **Crowfield:** Mary Emmerson, Olive, Hilda and Eva Grimwood. **Greenwich:** Malcolm, Derek, Margaret and Lydia Endersby. **Horham:** Albert Chapman, Maisie and Grace Catling, Amy Hawes. **Richmond:** Eileen and Hazel Brownrigg, Roy Leaver, Daphne Lithgow. **Streatham:** Donald, Janet and Laurie Christie, Barbara Holmes. **Chadwell St.:** John Bryant, Peter Bysh, Mary Hobbs. **Eastbourne:** Brenda Blinkhorn, Connie Miles, Myrtle and Brian Honeysett. **St. Neots:** Daphne Luddington, Doreen and Catherine Luff. **Lynton Rd., Bermondsey:** Doris and Peter Jermyn. **Fressingfield:** Audrey and Jean Etheridge. **Lessness Heath:** Joan and Barbara Taylor. **Ponders End:** Florence Hamilton, Pamela Reeks. **Gurney Rd., Stratford:** Annette Baker, Geoffrey Ince. **Attleborough:** Ruth Oakey. **Bath:** Eleanor Parker. **Brentford:** Muriel Stannard. **Chase Cross, Romford:** Oliver Toms. **Derby Rd., Croydon:** Mary Field. **Deeping St. James:** Freda Hare. **Hadleigh:** Muriel Wilding. **Zoar, Ipswich:** Sylvia Bunn. **Kenninghall:** Susie Collins. **Leatherhead:** Gordon Farmer. **Leyton:** Sylvia Cheek. **Rattlesden:** Winifred Manfield. **Redbourn:** Peter Marshall. **Somersham:** Barbara Bugg. **Whittlesey:** Gertrude Smith.

PRECIOUS THINGS.

The word "Precious" is a very old word and comes to us from the same Latin word as our word "Prize." We can therefore say that a precious thing is one which is very greatly prized. Precious things may cost much money; but some of your precious things such as your favourite doily or your box of marbles may not cost much, even though they are very valuable to you. Some things are so precious that they cannot be bought with money. Our Lord Jesus Christ is precious to them that believe on Him, but His grace is free—it is so precious and such a great prize that none can buy it or earn it. The grace of our Lord may only be received as the free gift of God's love to all who come to Him.

Lower Group, age under 12.

We want you to search for some of the "precious" things mentioned in God's Word.

1. The precious blood of Christ.
2. Great and precious promises.
3. Precious stones.
4. A box of very precious ointment.
5. Precious seed.
6. A precious jewel.

These words will be found in 1 Kings 10; Psalm 126; Proverbs 20; 1 Peter 1; 2 Peter 1; Matthew 26; but the chapters are not in the same order as the questions. Write out your answers like this.

1. The precious blood of Christ is found in . . . . and so on, in each case giving the book, chapter and verse where found. There is a "precious" thing in one of the chapters that is not mentioned in the list. Extra marks will be given if you can find it.

Upper Group, age 12 and under 16.

First answer the Lower Group questions, then search for these "precious" things also.

7. A precious corner stone.
8. The precious fruit of the earth.
9. The precious things of heaven.
10. Precious and pleasant riches.
11. Most precious wood.
12. Precious thoughts.

They will be found in Deuteronomy 33; Psalm 139; Proverbs 24; Isaiah 28; James 5; Revelation 18. Extra marks will be given in this group also for any additional "precious" things found in these chapters.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Searcher are not eligible for another prize until June, 1941, 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 1d. envelope (unsealed) to THIS ADDRESS:—UNCLE PETER, 22, BROOKE ROAD, WALTHAMSTOW, LONDON, E.17.** If you send a letter with your entry, you must put on a 2½d. stamp. CLOSING DATE, FEBRUARY 28th, 1941.

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 very pleased with the entries received—most of them so carefully copied from the Scriptures, and so neatly written. We welcome 32 new searchers, and we hope that you have all learnt something more about "The Word of God." Here are the names, in order of merit,

Upper Group, age 12 and under 16.

Prizewinners: 1, Mary Hobbs, aged 12, Chadwell Street S.S.
2, Barbara Taylor, aged 13, Lessness Heath S.S.

Special Mention: Myrtle Honeysett, Harold Abbott, Gordon Farmer, Florence Hamilton, W. Norman Ing, Doris Jermyn, Vera Gurney, Eileen Turner, Rene Vaughan.

Very Highly Commended: Susie Collins, Albert Driver, May Tratt, Eileen Brownrigg, Mollie Bradnam, Beryl Goodchild, Peter Driver, Freda Lightning, Janet Christie, Connie Miles.

Highly Commended: Malcolm Endersby, Margaret Hart, Dennis Fenn, Gladys Cato, Audrey Etheridge, Betty Hutton, Oliver Toms, Rosemary Wright, K. Lewis, Edna Knox, Geoffrey Wood, Margaret Mills, Albert Chapman, June Ealey, Jean Etheridge, Jean Shipton, R. Endersby, Doris Fuller, Eva Grimwood, Eleanor Chenery, Olive Gravatt, Betty Ward, Pat Titmuss, Sylvia Cheek, Derek Law, Donald Christie, Daphne Luddington, Joy Austin, Nina Gardiner, Olive Westcott. John Bryant, Joan Bysouth, Joan Fryer, O. Grimwood, Barbara Holmes, Phyllis Burns, Gwen Roberts, Muriel Asplin, Frederick Apps, Ruth Oakey, Iris Raper, Joan Young Joan Greenfield.

Commended: Phyllis Surridge (omitted one answer), Olive Law, Joan Glover, Kitty Brown, Joan Cherry, Fred Miller. Answered Upper Group only: Elsie Hunt, John Groom, Irene Porter, Doris Stock, Rosetta Grumball, Audrey Price, Thomas Chamberlain, Eileen Watson, and June Stevenson, who answered Lower Group only.

Lower Group, age under 12.

Prizewinners: 1, Hazel Brownrigg, aged 11, Woking, Surrey.
2, Eleanor Parker, aged 11, Walcot Street S.S., Bath.

Special Mention: Joan Taylor, Joyce Thompson, Derek Endersby, Ruth Jaeger, Peter Jermyn, Geoffrey Ince, Brian Honeysett, Mary Field, Barbara Bugg, Jean Brooks, Mavis Lawrence, John Lee.

Very Highly Commended: Harry Baxter, Sylvia Harrison, Winifred Manfield, Margaret Poole, Pauline Wood, Mary Miller, Ronald Holder, David Wood, Aileen Young, Audrey Self, Robert Richards, Margaret Faulkner, Olive Bunker, Freda Hare, George Abbott, Sheila Weaver, Jimmy Hobbs, Muriel Wilding, May Wilkins, Malcolm Wood, John Bridgestock, Sidney Ball, Margaret Cockbill, Eileen Darby, Gladys Rayner, Megan Smith.

Highly Commended: Doreen Luff, Stephen Toms, Margaret Trevithick, Gwen Bradnam ,Mary Emmerson, Bertha Etheridge, Roy Leaver, Margaret Endersby, Helen Cooper, Kathleen Walshaw, Jean Smith, Amy Hawes, Frank Cocks, Bunty Bysouth, Rose Adkins, P. Wilkinson, Philip Holder, Daphne Bull, B. Girdlestone, Lydia Endersby, Margaret Jaegar, Maureen Daniel, Hilda Hawes, George Hooper, Maurice Keeley, Marjorie Mileham, David Cooper, Pamela Reeks, Laurie Christie, Rosalie Poole, Pamela Purfield, Peter Marshall, Derek Silverstein, Michael Hitchcock, Daphne Cooper, Norman Carter, Douglas Gray, May Baxter, Muriel Dafter, Hazel Crisp, Noel Baldock, Eileen Prentice, Grace Catling, David Rayner, Maisie Catling, Pat Hawkins, Catherine Luff, John Dixon, M. Girdlestone, John Miller, Connie Hall, Mavis Daniel, Dorothy Riches, Iris Burville, Daphne Lithgow, Robert Poole, Margaret Donohoe, Hilda Grimwood, Ada Hawes, Sylvia Bunn, June Leeson, John Cockbill, June Bamford, Eric Cox, Sheila Macdonald, Bernard Bamford, Sheila Smith.

Commended: Brian and Derek Clenshaw, Pamela Hunt, Barbara Titmus, Ruby Hawes, Audrey Gibbs, Mary Smith, Gladys Mallam, Mavis MacKenzie, Joyce Mallam, Margaret Davis, Lilian Cato, Mary Somerville, Mabel Pryor, Pamela Davis, Barbara Bass.

Not for Competition: Miss Dorothy Best.

March Sunday School sent in the highest number of entries. Swindon came second. Ponders End and Tring tied for third place.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Thirty-four years ago, 21 boys went to a camp at Brownsea Island in Poole Harbour. You ask what this has to do with "Rays." To-day those 21 boys have been joined by four and a half million boys and girls, and that first little camp of Boy Scouts has become the forerunner of thousands of such camps all over the world. At the fine old age of **83**, Lord Baden-Powell, the Chief Scout, died on January 8th, 1941, at his home in Kenya. He began the Scout Movement when he was over **50** years of age, and the idea spread in the short time of just over **30** years until boys and girls of 50 nations, including India, become Scouts and Guides.

We may not agree with all that Scouts and Guides do, but we know why the movement has grown so wonderfully. It is because boys and girls, with all their fun and mischief, know the difference between that which is good and that which is evil. The first article of the Promise which every Scout makes is "to do my duty to God and the King," and the second "to help other people at all times." General Baden-Powell would be the first to acknowledge that the keynote of his great ideal was first struck by the Lord Jesus Christ. The rightness, the truth, the sincerity, the spirit of service and comradeship that supplied the moral power behind the Scout movement flowed firstly from our Lord. Boys and girls generally will tend to love that which is honest and true before the sham and the false. We may take encouragement from the way in which the 21 boys of 1907 have become 4½ millions to-day. The kingdom of our Lord is far greater, far more noble, much more enduring than any movement. Our Divine Leader is going on before. Let us follow faithfully in His steps until "a little one shall become a thousand, and a single one a strong nation"; for "I the Lord will hasten it in His time."

I was very pleased to receive letters from:—George Abbott (thank you for interesting news cutting), Bernard and June Bamford (your answer was correct), Kitty Brown (what nice texts, Kitty), Sylvia Bunn, Phyllis Burns (pleased to hear from you again), Albert Chapman (thank you for Christmas card), Margaret Cole, Freda Hare, Barbara Holmes, Geoffrey Ince, Joan (Potten End), Lucy Randall, Evelyn and Muriel Westcott, and Muriel Wilding (thank you for the nice card, Muriel). I was very glad to hear from these friends and supporters, and thank them for their good wishes which are heartily reciprocated. Mrs. M. Burns, Miss M. E. Clarkson, Miss E. Farrer, Mr. A. Feltham, Mr. F. G. King, Mr. Leonard Mortimer, Mrs. C. G. Phillips and Mr. W. H. Trowbridge. We earnestly hope that this year may show to us each that the Lord can still do marvellous things, alike in our nation, our churches, our Sunday Schools and our lives.

Your loving,
UNCLE PETER.

The Battle of Gibeon			Joshua's Farewell			Jesus Before Pilate		
Feb. 10	M	**Josh. 10, 1-7**	Mar. 3	M	**Josh. 24, 1-7**	Mar. 24	M	**John 18, 28-34**
11	Tu	**Josh. 10, 8-14**	4	Tu	**Josh. 24, 8-15**	25	Tu	**John 18, 35-40**
12	W	**Josh. 10, 15-22**	5	W	**Josh. 24, 16-25**	26	W	**John 19, 1-7**
13	Th	**Josh. 10, 23-30**	6	Th	**Josh. 24, 26-33**	27	Th	**John 19, 8-16**
14	F	Josh. 11, 1-9	7	F	Psa. 1, 1-6	28	F	Matt. 27, 11-18
15	S	2 Kings 20, 1-11	8	S	Matt. 16, 21-28	29	S	Matt. 27, 19-25
16	Su	Isa. 54, 9-17	9	Su	Rev. 7, 9-17	30	Su	Matt. 10, 16-22
The Cities of Refuge			**The Supper at Bethany**			**Jesus Crucified**		
Feb. 17	M	**Josh. 20, 1-9**	Mar. 10	M	**John 12, 1-11**	Mar. 31	M	**John 19, 17-24**
18	Tu	Josh. 21, 43-45; 22, 1-6	11	Tu	Mark 14, 1-9	Apr. 1	Tu	**John 19, 25-34**
19	W	Num. 35, 9-21	12	W	John 12, 12-19	2	W	**John 19, 35-42**
20	Th	Num. 35, 22-32	13	Th	John 12, 20-33	3	Th	Psa. 22, 12-22
21	F	Psa. 46, 1-11	14	F	Luke 7, 36-40	4	F	Zech. 13, 1-9
22	S	Matt. 11, 25-30	15	S	Luke 7, 41-50	5	S	Psa. 69, 19-27
23	Su	Heb. 6, 13-20	16	Su	Psa. 89, 15-23	6	Su	Isa. 53, 1-9
Review			**Jesus Washes the Disciples' Feet**					
Feb. 24	M	Josh. 1, 1-9	Mar. 17	M	**John 13, 1-7**			
25	Tu	Josh. 2, 1-7	18	Tu	**John 13, 8-17**			
26	W	Josh. 3, 1-8	19	W	Luke 22, 24-30			
27	Th	Josh. 6, 9-16	20	Th	Rom. 12, 1-9			
28	F	Josh. 7, 1-9	21	F	Matt. 5, 1-12			
Mar. 1	S	Josh. 9, 1-8	22	S	1 Pet. 5, 1-7			
2	Su	Josh. 10, 1-7	23	Su	Phil. 2, 1-11			

No. 69. APRIL—MAY, 1941.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Going his round of the Villages.

Issued by the

Strict Baptist Mission

Of Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, London, E.12.

Price, 3/- per 100, postage extra.

RAILWAY JOURNEYS IN INDIA—II.

by Wilfred H. Kuhrt, Kovilpatti.

When you leave the waiting room suddenly two or three untidy persons appear as if from nowhere and stretch out expectant hands for a tip. You wonder whatever they have done for you and, upon asking, you find that you have been guilty of using a bowlful of water for washing your hands, and the man who draws the water was watching to see whether you would use any, and, having caught you in the act, he wants an anna for his trouble. Then another man accuses you of having left the waiting room for a few minutes with your luggage unattended. As he is the kavalkaran or watchman, he too, must have an anna or so for guarding your saman or baggage. If you travel third-class you escape these difficulties because you are not allowed to use the waiting rooms and must sit on your luggage on the platform.

Getting a seat.

Whenever a train comes, the station leaps into life. Little groups of sleeping people awake as if by magic, roll up their beds and, like men of Bible days, take them up and walk. On the other hand, those who are not travelling by this train sleep on as though nothing in the world ever would awake them. If you are travelling second, you are fairly comfortable for there are sleeping berths, electric fans and electric light switches. Most people can sleep reasonably well, after a little experience. If you travel third it is quit a different proposition. You would be surprised at the crowds that travel in India and at the rush there is for seats. Before the train has stopped, throw your bedding bundle through an open window on to a seat and follow it as soon as possible through either door or window and spread yourself out over the whole expanse of the seat. I mean to say lie down full length and pretend to be asleep, for if you don't do it someone else will, and you will be faced with a carriage full of the forms of men who are trying to look as though they have been there for hours and therefore should not be moved under any consideration.

Whiling away the time.

The bench is made of wood and is just wide enough to hold you, providing you don't wriggle about when you are asleep. If you cannot sleep, and you rarely can in your early days, there are all sorts of pleasant ways of passing the time. You can read, for the lights are kept on all the time in third class carriages; you can talk with and observe your fellows—always an interesting study; or, if you have a companion, you can have a little match with him to see who can kill the greatest number of cockroaches in a given time. Another pastime is to watch the antics of certain

little red insects as they jump over the seats and in and out the folds of your clothing. I am afraid these will be regarded as vulgar amusements and so we had better occupy ourselves with a brief study of human nature as found in an Indian third class railway carriage.

SUNDAY SCHOOL ANNIVERSARY.

by Dr. R. M. Harris, Sendamangalam.

THE last time I wrote, I asked you to pray about some buildings in Jedarpalayam. The answer to that prayer has been "No, not those buildings, anyway not just now." That means that we must continue praying that God may give us some place in Jedarpalayam where patients can stay. Some of them walk a distance of 15 and 20 miles; once we looked out of the door and saw a little crowd of these patients sitting in the middle of the road to eat their food, because we have no place where they can stay. You will not forget to ask the Lord Jesus about this when you pray, will you?

The boys who would not recite.

I thought you might like to hear something about our Sunday School Anniversary this year. The chapel was mostly filled with boys and girls, and the grown-ups had to fit in as best they could; some had to sit outside, as there was not enough room. Five Sunday Schools were represented, and each took a part in the service. One school sang to us about the Prodigal Son, another school about the Good Samaritan. Our Bungalow Sunday School sang their hymns quite nicely, but our part of the programme collapsed when the boys, who were to recite Psalm 23, suddenly decided that they could not say it. But then you see, they were mostly Mohammedan boys, and it is not easy for Mohammedan boys to get up in a Christian Church and say texts. One of the Girls' Sunday Schools said a Psalm, each child a verse; the other told us something of the beginning of Pilgrim's journey.

An object lesson.

Mr. Champion told us the story of the wedding feast, and of the guest who came without the wedding garment which the King had given him. The address was illustrated by a very dirty piece of cloth for the old garment, and a very nice new piece of cloth for the wedding garment. Everyone was most attentive. At the close of the service the children all received some "kudalai purai," I expect by this time you know what that is, but in case

you do not know, it is a mixture of puffed rice and baked lentils, which they very much enjoy .

Out here we are praying for you all in England, that you may be kept safe in His care. We all want to be sure that we have on the wedding garment, so that if we were suddenly called into the presence of the King we should be ready. If you do not understand what the wedding garment is, then ask your mother, or your Sunday School teacher. You will find the story in Matthew 22: 1-14.

"EARS HAVE THEY BUT THEY HEAR NOT."

by Violet D. Green, Paniadipatti.

I AM not going to write about Idols this time, although the words I have chosen as my title refer to Idols. Not only Idols have ears but hear not. My last story was a Camp story. I believe you like Camp stories, so here is another. I think as a matter of fact, it belongs to the same camp as the story of the Captive Bird. In one of the places where I camped at that time, I was speaking at an evening meeting, when suddenly a Hindu man, a complete stranger, walked right in, came right up to the front and sat down immediately opposite me. Since he was a stranger and a Hindu, I was a little apprehensive, not knowing what his intentions were. However, I concealed my fears and went on with the meeting and prayed inwardly that he might be blessed. He made no trouble at all, on the contrary, he much impressed me by showing great interest, and paying great attention. His conduct was blameless. I hoped much that some part of the message had been helpful to this visitor. At the close of the meeting he very respectfully said "Salaam" and went home.

A sad surprise.

The next morning was given to medical work and many folk came to me for treatment. Christians and Hindus, both men and women, and boys and girls, a steady stream, and among them was my Hindu friend of the previous evening. I was not fearful this time, and greeted him with a friendly smile to which he responded in a similar manner. He did not tell me his need himself, but a friend who had accompanied him, spoke for him. I prepared some medicine and proceeded to give him necessary instructions. At this point, two or three of those standing by said in chorus, "Amma, he cannot hear a word you say, he is as deaf as a post." Alas, how deceived I had been the previous evening, his attentive manner had led me to suppose he was following all I had been saying. What a disillusionment I suffered. He had not heard a word; he was "as deaf as a post."

A sadder complaint.

Now, our text just describes that poor man and all sufferers from deafness. "Ears have they, but they hear not." My thoughts, however, are not so much with those suffering physical deafness. That is a pitiful affliction indeed, but there is another deafness even more pitiful and tragic and very much more widespread. It is found in boys and girls as well as in adults. Truly our text applies to them, "Ears have they but they hear not." You know that I refer to what is known by the grown-up folk as "Spiritual Deafness." It simply means a deafness which prevents people from hearing either God's voice or the Saviour's gracious invitation and loving call. What is the cause? In the case of the Idol there is no life, for the Idol is a dead and lifeless thing. How can it hear? That, too, is just the reason why so many men and women, boys and girls cannot hear God's voice. They are "dead in trespasses and sins." They have physical life which enables them to live their natural life, but they have not experienced in their hearts God's Spirit imparting that New Life which brings New Desires, New Thoughts, New Feelings, which makes them able to hear in their hearts, when God speaks. How tenderly He speaks to all His children! They hear, too, because He says, "My sheep hear My voice." They hear, because they have His life. I wonder how many of you who read this message are among those sheep who hear His voice? Yet, concerning how very many is our title true, "Ears have they but they hear not." May God bring all our readers into His fold, giving them Life; so that they may hear His dear voice. May each of us who have heard that voice, pray for the millions in India who are still like the poor man who sat in my meeting, "Deaf as a Post."

"HERE AM I!"

It is not enough to be ready but we must be ready at the right time. The great ship is tied up to the side of the dock, her steam is up, and the captain on the bridge. A long rope ties the ship to the land and a sailor stands by waiting for the signal to cast off. He must not be ready too soon or too late but must wait for the signal from the captain and must bide his time ready for the right moment. A lever is pulled on the captain's bridge, a bell rings near to the waiting man, he casts off the rope and the ship swings out to sea. God wants each one of us to be like that man. We should be listening for His voice, ready to do His will at His time in His way; and when He speaks to us, cheerfully to answer, "Here am I!"

In each of the chapters named there is at least one verse in which you will find the words **"Here am I."** Read very carefully and as you read, notice who spoke the words, and to whom they were spoken. Then, this is what we want you to do. Divide your paper into three columns. In the first column write down the name of the person who spoke the words; in the second column, the name of the person to whom they were spoken; in the third column, the book, chapter and verse where the words "Here am I" are found,

Lower Group, age under 12.

These are the chapters for you to search: Genesis 22; Genesis 37; Genesis 46; Exodus 3; 1 Samuel 3. When you have found all you can, choose the story that you like the best and write out **one verse only** from the story. It must be a verse in which the words "Here am I" are found.

Upper Group, age 12 and under 16.

You must search these chapters as well as those set for the Lower Group. Genesis 27; Genesis 31; 2 Samuel 1; 2 Samuel 15; Isaiah 6. Choose a story from this part also, and write out one verse.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Searcher are not eligible for another prize until August 1941, 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 1d. envelope (unsealed) to THIS ADDRESS:— UNCLE PETER, OAKFIELD, GUILDFORD ROAD, BAGSHOT, SURREY.** If you send a letter with your entry, you must put on a 2½d. stamp. CLOSING DATE, APRIL 30th, 1941.

SUN RAY LEAGUE.—If you would like to know all about the Sun Ray League, ask for particulars when you send in your paper.

We very much regret to learn that Auntie Mary's home has been damaged by enemy action and are sure that many readers will be very sorry indeed to hear of her loss. Letters and entries should be sent to "Uncle Peter," Oakfield, Guildford Road, Bagshot, Surrey.

RESULT OF LAST BIBLE SEARCHER.

We were delighted with the splendid response to this Searcher; and with the general excellence of the papers sent in. We give a welcome to 70 new Searchers, some of whom are from Schools that have not been represented for some time; and to one new School—Fakenham. The names are all in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, W. Norman Ing, aged 15, "Zoar" S.S., Bradford. 2, John Bryant, aged 12, Mount Zion" S.S., Chadwell Street.

Special Mention: Anthony Parsons, Barbara Taylor, Eileen Brownrigg, Eileen Turner, Joy Austin, Winnie Cook, Albert Chapman, Susie Collins.

Very Highly Commended: Joyce Cooper, Olive Westcott, Olive Gravatt, Dulcie Plowright, June Stevenson, June Ealey, M. Endersby, Doris Jermyn, Florence Hamilton, Doris Fuller, Margaret Cockbill, Betty Ward, June Elliott, Iris Raper, Muriel Dovey, Sheila Walshaw, Vera Gurney, Rene Vaughan, Rosemary Wright, Audrey Etheridge, Freda Lightning, Nina Gardiner, Gladys Rayner, Eva Grimwood, Barbara Holmes, Eleanor Chenery, Sylvia Cheek, Geoffrey Wood, Coral Goodchild, May Tratt, Joan Fryer, Jillian Sherman, Sylvia Kingsman, Myrtle Honeysett, Angela Reid, Janet Christie.

Highly Commended: Beryl Goodchild, Jean Etheridge, Dennis Tuck, Elizabeth Mitchell, Miriam Laker, Keith Lewis, Elsie Dungey, Gordon Farmer, Joan Homewood, Daphne Luddington, Iris Rhone, Doreen Finch, Colin Figg, Harold Smith, Connie Miles, Margaret Mills, Harold Abbott, Donald Christie, Oliver Toms, Betty Hutton, Hugh Green, Lena Rippin, Btety Mansfield, Elsie Hunt, Nellie Gray, Marjorie Smith, J. Glover,

Upper Group, Highly Commended—contd.
Reece Bell, Marjorie Salisbury, Pamela Rivett, Betty Balchin, Eileen Prentice, Dennis Fenn, Agnes Mutimer, Eileen Tomlin, Arthur Webb, Muriel Asplin, Ruth Oakey, May Hobbs, Joyce Bampton, Kitty Johnson, Phyllis Romer, Olive Law, Ruby Fitzhugh, Phyllis Surridge, Eileen Hills, Frederick Apps, Joan Cherry, Olive Grimwood, Joan Young, Rosetta Grumball, J. Langley, Alice Venton, Raymond Holder, Daphne Bull, Dorothy Figg, Iris Plant, Stanley Coe, Peter Driver, Albert Driver, Olive Blackmore, Joan Fitzjohn, Dorothy Williams, Joan Darby, S. Conley.

Commended: Ada Harbutt, Fred Miller, Betty Howard, Lois Watkins, Vera Saddington. Answered Upper Group only: Joan Kite, Eileen Watson, Phyllis Pullen. Answered Lower Group only: Edith Mella, Peter Cook.

Lower Group, age under 12.

Prizewinners: 1, Muriel Stannard, aged 9, North Road, Brentford.
2, Brenda Parsons, aged 9, Old Baptist S.S., Guildford.

Special Mention: Hazel Brownrigg, Hilda Grimwood, Joan Taylor, Brian Honeysett, Helen Cooper, Peggy Cooper, Pauline Wood, Myra Stevens.

Very Highly Commended: Joyce Mallam, Sylvia Harrison, David Wood, Peter Jermyn, Andrew Layzell, Laurence Christie, Ruth Trevethick, Donald Ealey, Dennis Taylor, Geoffrey Ince, Barbara Bugg, Dorothy Hamilton, George Abbott, Peggy Bull, Peter Wilkinson, Majorie Mileham, Derek Endersby, Monica Abbott, Kathleen Walshaw, Mary Emmerson, Sheila Weaven Jean Brooks, Olive Bartlett, Freda Hare, Margaret Trevethick, Bertha Etheridge, Sheila Gotts, Audrey Gibbs.

Highly Commended: Pat Hawkins, John Cockbill, Judy Bell, Winifred Manfield, Ronald Holder, John Standen, Eleanor Parker, Gertrude Smith, Philip Holder, Dorothy Endersby, Josephine Wilding, Malcolm Wood, Heather Holder, June Bamford, Bunty Bysouth, Mary Field, Robert Richards, Bernard Bamford, Dorothy Rayner, Katherine Austin, May Baxter, John Hailstone, Ruth Jaegar. David Rayner, Margaret Endersby, Peter Marshall, Ruth Laker, Derek Bass, Brenda Youell, Muriel Wilding, Annette Pountain. One without name (Somersham postmark), Pamela Whitaker, Ruth Surridge, Maureen Daniel, Margaret Donohoe, Frances Williams, Stephen Toms, Betty Osborne, Harry Baxter, Anette Baker, Connie Spurr, Ann Harding, Joyce Benford, Mary Goddard, Amy Hawes, June Mattocks, Mavis Daniel, Brenda Blinkhorn, Philip Grimwood, John Miller, Derek Clenshaw, Catherine Luff, Eileen Finch, Gladys Mallam, Terry Corbett, Victor Hart, Ruth Johnson, Joyce Pennell, Lydia Endersby, Roy Leaver, Doreen Luff, Miriam Jeffs, Margaret Jaeger, Lilian Cato, Edna Pawsey, Audrey Moore, Barbara Roweth, Sylvia Bunn, Maisie Catling, Joyce Moore, Joyce Thompson, Thomas Apps, Gertrude Reid, Grace Pannell, Peter Horn, Harold Goodwin, Brian Clenshaw, Pamela Street, Dorothy Riches, Joyce Houghton, Joan Moss, Reggie Catling, Joan Cripps, William Ennis, Aileen Young, Pamela Reeks, Peter Blyth, Joan Tomlin, Elizabeth Lamprill, Eileen Darby, Audrey Carman, Gwen Bradnam, Dennis Warren, Mary Miller, Raymond Heather, William Hampshire, Douglas Smith, Alan Hughes, Jimmy Hobbs, Pamela Ward, Valerie Parker, Beryl Roberts, Kathleen Moss, George Hooper, Betty Rhone, Beryl Rich, Mary Smith, Eric Cox, Frank Cocks, Alex Last, Neil Mortlock, Daphne Lithgow.

Commended: Grace Catling, Janet Cohen, Connie Chennels, June Leeson, Diana Buckingham, Dolly Mayhew, B. Conley, Peter Bysh, Brenda Elson, Jean Mercer, Joan Hills, Peter Frost, Peter Roberts, Joyce Norwood, Rose Adkins, Derek Cook, Sheila Smith, Audrey Buckingham, Arthur Pettit.

Not for Competition: Miss Dorothy Best, Mrs. Vera Goddard. Omitted from last list: Sheila Walshaw, who received Special Mention.

March still heads the list. Three schools tied for second place—Horham, Ilford and Potten End.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Not long ago I was travelling one night in a strange country and came to a place where two roads met. I had no map with me and did not know which road to take, and there was nobody about whom I could ask. All the signposts had been taken away and I had to take the road which seemed to be the right one. It proved to be the wrong one, and I had taken the wrong way. There are millions of people in the same difficulty in which I found myself. An Indian poet once wrote—

"Lost in the darkness I wander.
Where is the Light?
Is there no light?"

Many millions are lost in the darkness. They have no light; no signpost to guide them, and they wander away in sin just like the sheep in the story of the Good Shepherd. This is why the Strict Baptist Mission takes the Light of Jesus to India and our missionaries take their stand in the darkness to point men to the Light. They are signposts, pointing men to Jesus, who said, "I am the Light of the world: he that followeth Me shall not walk in darkness but shall have the Light of Life." He is God's great signpost, which unlike our signposts shall never be removed, pointing us out the road to the Light of the Father's House.

None who seek the Light shall go in darkness. To all such comes the gracious promise: "Thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it,' when ye turn to the right hand and to the left"; and again, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Jesus calls us to turn every one from his own way and follow Him.

These are days when men are busy trying to remove God's signposts in this country too, or else trying to make them look as if they are turned to point the wrong way. Do not be deceived, boys and girls; amid the confusion and darkness listen to the voice of Jesus, speaking to us through the Word of God, "I am the Way, the Truth and the Life."

I was pleased to receive letters from:—Hazel Brownrigg, Frank Dennis Cocks, Muriel Dovey (glad to hear from you again and to welcome your cousin), Mary Field, Doreen Finch, Beryl Goodchild, Mary Hobbs (do hope Jimmy is better), Betty Osborne, Eleanor Parker (do hope you are better, Eleanor), Annette Pountain, Gertrude Smith, Barbara Taylor, Oliver Toms, Sheila Walshaw (we are making sure of it this time), Muriel Wilding, Mrs. A. Feltham (may that happy day soon come. Also from these friends:—Miss Eva Rance (the School S.B.M. box did well), Miss E. Huckett (many thanks for your support of "Rays"), Mr. Leonard Mortimer, Mr. A. J. Rayner (glad to hear from old friends), F. Preston (thank you for fine batch of entries), Mr. W. H. Trowbridge (your entries nearly equal the record).

May we each, during the days ahead, be led forth by the right way.

Your loving, UNCLE PETER.

The Resurrection

Apr.	7	M	**John 20, 1-10**
	8	Tu	**John 20, 11-18**
	9	W	**John 20, 19-25**
	10	Th	John 20, 26-31
	11	F	Luke 24, 1-11
	12	S	Psa. 16, 1-11
	13	Su	1 Cor. 15, 12-23

By the Sea of Tiberias

Apr.	14	M	**John 21, 1-9**
	15	Tu	**John 21, 10-17**
	16	W	**John 21, 18-25**
	17	Th	John 14, 15-21
	18	F	1 Cor. 15, 1-11
	19	S	2 Tim. 4, 16-22
	20	Su	Heb. 9, 22-28

Gideon's Call

Apr.	21	M	Judges 2, 6-13
	22	Tu	Judges 6, 1-5
	23	W	**Judges 6, 6-14**
	24	Th	**Judges 6, 15-24**
	25	F	**Judges 6, 25-32**
	26	S	**Judges 6, 33-40**
	27	Su	Mark 6, 7-13

Gideon's Victory

Apr.	28	M	**Judges 7, 1-8**
	29	Tu	**Judges 7, 9-14**
	30	W	**Judges 7, 15-23**
May	1	Th	Exod. 15, 1-13
	2	F	Isa. 37, 21-29
	3	S	Isa. 37, 30-38
	4	Su	2 Tim. 4, 1-8

Retribution

May	5	M	**Judges 9, 1-6**
	6	Tu	**Judges 9, 7-15**
	7	W	**Judges 9, 16-21**
	8	Th	Judges 9, 22-33
	9	F	Judges 9, 34-42
	10	S	Judges 9, 43-49
	11	Su	**Judges 9, 50-57**

Samson Strong

May	12	M	**Judges 13, 1-7**
	13	Tu	**Judges 14, 5-13**
	14	W	Judges 14, 14-19
	15	Th	Psalm 62, 1-12
	16	F	Psalm 68, 26-35
	17	S	Gen. 49, 22-29
	18	Su	Josh. 14, 6-13

Samson Shorn

May	19	M	**Judges 16, 4-12**
	20	Tu	**Judges 16, 13-20**
	21	W	**Judges 16, 21-27**
	22	Th	**Judges 16, 28-31**
	23	F	Psalm 51, 1-11
	24	S	Psalm 51, 12-19
	25	Su	Matt. 26, 69-75

The Holy Spirit (Whitsun)

May	26	M	Acts 1, 1-11
	27	Tu	**Acts 2, 1-13**
	28	W	**Acts 2, 14-21**
	29	Th	Acts 2, 37-47
	30	F	John 14, 15-25
	31	S	John 14, 26-31
June	1	Su	John 16, 5-13

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FROM THE RAYS EAST

FOR YOUNG PEOPLE



The Rock of Gibraltar.

Issued by the

Strict Baptist Mission

Of Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, London, E.12.

Price, 3|- per 100, postage extra.

RAILWAY JOURNEYS IN INDIA—III.

by Wilfred H. Kuhrt, Kovilpatti.

Occasionally you can get an upper berth in a third-class compartment and such a berth is a place from which you can see the whole carriage. This upper berth is not without its peculiar temptations, for directly beneath one there is almost sure to be a snoring passenger with wide open mouth. I have sometimes been seized with an almost overwhelming desire to catch one of the above mentioned insects and drop it into the yawning mouth below. A swift survey of the carriage leaves you with a general impression of ghostly forms sleeping in every conceivable position. Those who were fortunate enough to get seats stretch themselves in comfort. Others have just a bit of seat for their heads while their feet dangle out of the window. Others screw their legs up underneath them, just lean their heads sideways on a piece of saman (luggage) and are asleep before you can count ten. Others, for the sake of stretching their legs, get on the floor where, low down amid a forest of legs the air must be a trifle thick.

Travelling Fashions.

Most of our fellow travellers are respectable members of the community wearing white dhoties and shirts. Their heads are shaved half way back over the crown, while at the back the hair is long and is twisted up into a knot. Most Hindus are theoretically clean shaven—that is to say they do not wear beards. The majority from an English point of view—unnecessarily fastidious no doubt—are unpleasantly stubbly about the chin. Here and there are young fellows smarter in appearance whose hair is cut western fashion and who often wear coats and sometimes wrist watches. Sometimes, too, there will be real village folk with scanty clothing and a mass of untidy dirty thatch instead of the carefully oiled hair of the more respectable. Then there will likely be one or two Moslems, conspicuous because they nearly always wear check coloured dhoties instead of the plain white or dirty red ones worn by the Hindu population. They wear beards and the fez.

Chewing the betel leaf.

Though there are Women's compartments, there will almost certainly be some women travelling in the general compartments with their menfolk. Night and day the South Indian is usually chewing betel leaf and areca nut. Poor folk keep the stuff in a little roll of cloth near their waist line, whilst more well-to-do passengers produce a little brass box, like the snuff box of bygone

days. In one little division of the box will be a batch of the fresh grown leaves. In another section will be some lime which is spread in a thin layer over the leaf. Then from another section is taken the areca nut (in size something like a nutmeg). This is rolled up in the lime covered leaf and the whole package is popped into the mouth and turned over and over, chewed and chewed for a long time. This is supposed to be a digestive but many people seem to live almost entirely on it. The combination of lime and areca produces a reddish brown stain that can be seen thickly over the teeth and tongue almost universally in India. This reddish brown stain and the chewing has stimulated the habit of spitting. This has been brought to a pitch of perfection undreamed of in the West, except perhaps with the exception of the country of America as Dickens depicts it in "Martin Chuzzlewit." The habit is so firmly established that no effort is made to prohibit it in third class carriages.

"Buy my wares!"

When the train stops at a fairly large station it is immediately besieged by a crowd of vendors. Up and down the length of the train they go, and one soon becomes familiar with their cries. Here is a man with a great load of coffee and he is shouting out Pal-kappi, which means "coffee with milk." If you are thirsty, just stop him and he will swing the large pot of coffee down from off his head and give you some in a little brass cup. It is quite good stuff, and, if you like, you can buy from this other man a banana or a little savoury cake to go with it. A more modern touch is provided by the paper boy, who comes along with a little armful of English and Tamil publications shouting very much as though he were the "News, Star and Standard" boy with whom we are so familiar in London streets. Then there is a man who carries on his tray betel requisites.

I will suppose that we are going to Kovilpatti. It is about 360 miles from Madras and takes at least 14 hours, which is very much longer than the English trains take to go the greater distance to Glasgow from London. All the South Indian Railways are single track and are worked on the "key" system. Every engine has a huge searchlight fixed to the front so that there is little danger of running into an obstruction. On our way south we run through Trichy, which is a great town and the headquarters of the South Indian Railway.

BOXES AND QUESTIONS.

by Miriam E. Wilkins, Kolli Hills.

LAST week I paid a visit to Sendamangalam. It takes nearly four hours to get there from here; we have to descend down the mountains in a dholie to the plains, and it seems to take them an extra long time to carry me! While at Sendamangalam I have the joy of helping to unpack the three lovely boxes of clothes you had sent us out for Christmas. They did not arrive in time for Christmas this year, but, although late, we were very, very pleased to receive them and appreciate all the loving stitches some of you girls have put into the work. We know the grown-ups help a tremendous lot but we do not forget your part too. It was really wonderful the lovely lot that did arrive after so much danger all the way, since leaving your homes. We sorted out for the Paniadipatti Hostel girls, for the Namakkal Hostel boys, and for the girls' Hostel in Sendamangalam, and here on the Kollis. The sets which had been made specially for Sendamangalam and the Kollis arrived safely. We were very thankful for that, I am sure the Sendamangalam children will look very nice in their Red uniform, the Kolli Hill children have already worn theirs. When I returned they were so hard up for clothes I gave them out at once, and when they came along to Chapel last Sunday they were very proud, and were admired by everyone. I think some of the other children then wished they were Hostel children! Perhaps some of the grown ups too! But we must say a very big thank-you for all you have done, and for all your parents have done too, in not forgetting the children out here, when you have so much to care for in the homeland during these days.

Can you answer these questions?

I hope you pray for the children here; we have quite a few in the Hostel now, and would like more children to come along. In their little meeting the other day, I asked them all to bring a question. Most of them gave very sensible questions. I asked one of the little boys if he had brought one, he said "no," so I told him to think and I would come back to him, and after a little thought he said, "Tell me how Jesus was crucified." Another little girl asked, "What does Salvation mean?" Another one asked, "Why did the Jews hate Jesus?" "What does it mean to Repent?" "Why did Satan tempt Jesus?" "How will Jesus take us to Heaven?" Well here are some of their questions, perhaps you too will think them out, and if you cannot find the answers, ask your Sunday School teacher, I am sure she, or he, will be pleased to tell you.

This is all for this time. I hope all those of you who have had to evacuate, have found another Sunday School to go to regularly, and are quite happy in your new surroundings, and giving no trouble to the people you are living with. You may perhaps be able to tlak to them about Jesus if they do not already know Him; although first of all ask God in prayer to guide you.

"OF SUCH IS THE KINGDOM OF HEAVEN."

by Mrs. E. A. Booth.

(Reprinted from the Mission Herald, January, 1916.)

RANGA-NATHAN, a lad of fifteen, has been attending our Egmore school for some years. His father died some time ago; his mother and other relatives are heathen. Ranga-nathan was one of the bright lads in the school, and took a special interest in the daily Scripture lesson. He was also a great admirer of his teacher, and, according to his personal testimony, was much impressed by his Christian conduct, both in the school and abroad.

About a year ago, Ranga-nathan began to have longings to join the Christian religion. The worship of idols in his home became loathsome to him. He did not believe that the gods of stone could hear or answer prayer, and he would leave his people at their worship and join the teacher in the Egmore school as he prayed to the living God. Ranga-nathan realized that he was a sinner, and that his sins were "numberless," and called upon the Lord to pardon him. He believed that Christ Jesus died to save sinners, and that He would hear and forgive him.

He first proved that God answers prayer by the fact that he was helped when he prayed about his lessons. On another occasion a much-loved brother was journeying from South Africa, and Ranga-nathan prayed that he might be brought home in safety—and he was. He told us very simply how dearly he loved the Lord Jesus, and that he asked Him each day for pardon and grace. He wished to be baptized in order to show his love and obedience, and to let others see that he was a Christian. I can but repeat his testimony, but I wish I could show you the dear lad as he gave it. His eager face and earnest voice touched us very deeply, and we could only thank God very humbly for another marvellous token of His approval and blessing on the Madras school work.

Ranga-nathan was baptized on the first Lord's Day in November with three others. He took the Christian name of James at his baptism.

Some of his heathen relatives witnessed his baptism, and we prayed that the lad's shining eyes as he was given the right hand of fellowship into the Christian Church would impress those heathen hearts, and cause them to seek the reason of such happiness."

CROWNS.

When we think of crowns, our minds go at once to their Majesties, the King and Queen, and the Royal Crowns that were placed upon their heads, but there are many other crowns besides royal crowns. Some time ago, one of our young friends suggested a Bible Searcher on "Crowns" and you will be able to find out a few other of the crowns mentioned in the Bible. A Crown speaks of honour and glory being placed upon a person or object, because of what they are, or what they have been, or are chosen to be. All who wear the coronets of this world are among the noble, but many who are poor and lowly, many who are but children, shall one day reign in glory with Christ Jesus and receive His never-fading crown from His own hands.

The words below are not the exact words of Scripture, but if you read the chapters carefully it will be quite easy to find the answers to the questions.

Lower Group, age under 12.

These are the crowns we want you to search for.

1. A promised crown.
2. An unfading crown.
3. A thorny crown.
4. A royal crown.
5. A golden crown.

They will be found in James 1; 1 Peter 5; John 19; Esther 6; Psalm 21. Write out each verse **in full**, giving the book, chapter and verse where found.

Upper Group, age 12 and under 16.

Find these crowns as well as those mentioned above, and write out the answers in the same way.

6. An incorruptible crown.
7. The Apostle Paul's crown.
8. The conqueror's crown.
9. A crown awaiting those who love the Lord.
10. A crown promised to the faithful.

These will be found in 1 Corinthians 9; 1 Thessalonians 2; Revelation 6; 2 Timothy 4; Revelation 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 October, 1941, 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 1d. envelope (unsealed) to THIS ADDRESS:—UNCLE PETER, OAKFIELD, GUILDFORD ROAD, BAGSHOT, SURREY.** If you send a letter with your entry, you must put on a 2½d. stamp. CLOSING DATE, JUNE 30th, 1941.

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 a good number of entries, though some of the papers were not quite up to the usual high standard. This was chiefly due to the fact that the senders did not read the instructions **right through** before writing out their answers. We hope you will all try again this time. There were 53 new searchers. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Florence Hamilton, aged 13, "Eden" S.S., Ponders End.

2, Ruth Oakey, aged 14, "Jireh" S.S., Attleborough.

Special Mention: Susie Collins, Margaret Cockbill, Doris Jermyn, Rose Presland, Eileen Turner, Betty Ward, Oliver Ralph Toms, Doris Fuller, Eileen Brownrigg.

Very Highly Commended: Doreen Caffery, Jean Etheridge, Doris Clements, Audrey Etheridge, Barbara Taylor, Rene Vaughan, Rosemary Wright, Gladys Rayner, June Stevenson, Olive Gravatt, Sheila Walshaw, Joy Austin.

Highly Commended: Grace Slark, Albert Chapman, Eleanor Chenery, Harold Abbott, Joan Box, Myrtle Honeysett, Daphne Luddington, Iris Rhone, June Ealey, Peggy Bull, Vera Gurney, Dennis Tuck, Freda Lightning, Joan Fitzjohn, Janet Christie, M. Endersby, Gordon Farmer, Eva Grimwood, Betty Mansfield, Joan Fryer, Donald Christie, Gwen Morris, Winnie Cook, Joan Sivyer, Barbara Holmes, Joan Young, Iris Raper, Margaret Mills, John Bryant, Dennis Fenn, Joan Glover, Leslie Buckingham, Mary Hobbs, Zena Rippen, Joan Darby, Eileen Darby, Phyllis Surridge.

Commended: Kitty Brown, Jean Langley, Beryl Goodchild, Arthur Webb, Doreen Finch, Joyce Bampton, Maureen Kernan, Ivy Richards, Norman Webber, Ellen Johnson, Phyllis Raneer, Vera Saddington, Alice Venton, William Matthews.

Also Tried: Eileen Watson (answered Upper Group only), Phyllis Acres, Marian Glass, Sylvia Bunn, Joan Maycock, Terry Corbett, Joan Homewood, Lois Watkins, Pauline Gibson, M. Altrip, Daphney Verzey, Nellie Gray, Iris Meredith.

Lower Group, age under 12.

Prizewinners: 1, Joyce Thompson, aged 11, Church Hill, Walthamstow.
2, Harry Baxter, aged 10, Church Hill, Walthamstow.

Special Mention: Marjorie Mileham, Muriel Stannard, Donald Ealey, Ruth Trevithick, Hazel Brownrigg, Helen Cooper, Betty Rhone, Barbara Bugg.

Very Highly Commended: May Baxter, Pauline Wood Sylvia Harrison, Alan Hughes, Margaret Trevithick, Dorothy Rayner, David Wood, Mary Emmerson, Peter Marshall, George Abbott, Roy Foster, Mavis Daniel, Malcolm Wood.

Highly Commended: Eleanor Parker, Peter Jermyn, Bertha Etheridge, Catherine Luff, David Pilgrem, Geoffrey Ince, Peggy Cooper, Dorothy Fromant, Monica Abbott, Myra Stevens, Maureen Daniel, Kathleen Walshaw, Peter Wilkinson, Pamela Reeks, Derek Endersby, Lily Cripps, Ruth Surridge, Ray Leaver, Robert Richards, Anette Baker, Brian Honeysett, Hilda Grimwood, Stephen Toms, Lilian Cato, David Wells, Valerie Wells, Reggie Catling, Valerie Parker, Jean Brooks, Yvonne Fortag, Lucy Randall, Winifred Manfiel,d Sheila Weaver, Mary Summerville, Doreen Luff, Ruth Jaeger, Margaret Jaeger, Lydia Endersby, David Rayner, Maisie Catling, M. Keeley, Laurie Christie, Joyce Mallam, Owen Surridge, June Bamford, Amy Hawes, Grace Catling, Rose Adkins, Annette Pountain, Jimmy Hobbs, Katherine Austin, Leonard German, Alan Wilks.

Commended: Brenda Parsons, Margaret Nicholson, Peter Horn, Horace Frost, Audrey Flower, Kathleen Flower, Irene Cross, P. Jaggers, Eric Cox, Norman Carter, Jean Bampton, John Standen, One without name (Bradford post mark), Robin Frost, Donald Hughes, Edward Hughes, Ruby Hawes, Joyce Pannell, Grace Pannell, Hilda Hawes, Alfred Gray, Isobel Hawkins, Jean Rumens, Selina Hawkins, Mary Miller, Peter Whiting, John Whiting, Gertrude Smith. **Also tried:** David Whiting, Doreen Quy, Beryl Rich, Dorothy Riches, John Reed, Miriam Jeffs, David McNeil, Ruth Laker, Doreen Stephenson, Keith Trembling, Brenda Youell, Muriel Wilding, Freda Hare, Sheila Gotts, Audrey Foster, Eileen Finch, Reginald Rayner, Raymond Cooper, Peter White, Victor Hart, Mary Newman, Pamela Whittaker, Joan Moss, Gwen Bradnam, L. Ashwell, Joyce Gardner, Pamela Miles, Joan Butler, Maureen Ryan, William Hampshire, Elsie Hailstone, Vera Cox, Irene Butler, Peter Bysh, Betty Osborne, George Cox, Kathie Moss, Margaret Gibson, Veronica Gladwell.

Not for Competition: The Misses Dorothy Best, Mabel Hawes, Iris Whitney.

March came first, with Maidenhead a very close second; Horham came third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Each time, before the war, when our missionaries sailed to or from India, they passed through Gibraltar, which as you know, is in British hands and guards the western end of the Mediterranean Sea. Gibraltar, or "Gib." as it is called, is a solid rock which towers out of the sea to a height of 1,400 ft. All around, both on the shores of Spain and Tangier, the country is flat and uninteresting, but there, like a mighty sentinel, stands this great rock, rising sheer out of the water. It was captured, in the year 1704, by a British naval force, commanded by Sir George Rooke, from the Spaniards, and has been held by us ever since. It is now strongly fortified and has become a great naval base; one of the strongest links in our chain of Empire.

In these days of change and fear, we need a faith which is like a great rock, which towers above all else. We need a place where we can find refuge and strength, from which we can look out and know that we are safe from the stormy sease of life. Only in Jesus Christ can we find such a refuge. He is a great Rock in a weary land. He is a Hiding-Place from the storms, far safer and far more eternal than Gibraltar's great rock. When all else gives way, those who are in Him need have no fear, for nothing can pluck them out of His hands. Are you in the Lord Jesus Christ or are you out of Him? It must be either the one or the other; there is no middle place. It is our prayer that each boy or girl who reads "Rays" may be found in Him. "Seek ye the Lord while He may be found: call ye upon Him while He is near."

Many of you enquired concerning Auntie Mary. You will be very sorry to hear that she has had to leave her home; but most of her belongings were saved. I was very pleased to receive letters from:—Irene and Joan Butler, Eleanor Chenery, Beryl Goodchild, Sheila Gotts, Mabel Hawes, Joan Homewood, Margaret Nicholson, Betty Osborne, Brenda Parsons, Vera Saddington, Muriel Stannard, Rene Vaughan, Alice Venton, Lois Watkins, David and John Whiting. Also I should like to thank these friends for their welcome letters:—Miss Iris Buller, Mrs. B. Collins, Mr. S. Easter, Mr. A. Feltham, Mr. W. G. Glass (very pleased to receive entries), Miss R. A. Nunn, Miss C. G. Prillips, Miss J. Preston, Miss G. Piggott, Mr. W. K. Trowbridge, Mr. W. B Griffiths Vaughan and Miss Muriel Westcott.

May God bless you each, Your loving, UNCLE PETER.

Ruth's Choice

June	2	M	**Ruth 1, 1-10**
	3	Tu	**Ruth 1, 11-17**
	4	W	**Ruth 1, 18-22**
	5	Th	Heb. 11, 13-16; 24-26
	6	F	Gen. 13, 5-12
	7	S	John 15, 12-20
	8	Su	Psalm 84, 1-12

Ruth's Gleaning

June	9	M	**Ruth 2, 1-10**
	10	Tu	**Ruth 2, 11-17**
	11	W	**Ruth 2, 18-23**
	12	Th	John 4. 31-40
	13	F	John 5, 39-47
	14	S	Psalm 119, 33-40
	15	Su	Psalm 119, 97-104

The Lamb of God

June	16	M	Exod. 12, 1-10
	17	Tu	Exod. 12, 11-17
	18	W	Gen. 22, 1-8
	19	Th	Gen. 22, 9-14
	20	F	**John 1, 29-39**
	21	S	**John 1, 40-51**
	22	Su	Rev. 5, 9-14

In the Lord's House

June	23	M	**John 2, 13-25**
	24	Tu	John 7, 14-21
	25	W	John 7, 24-31
	26	Th	Mark 11, 15-19
	27	F	Isa. 66, 1-8
	28	S	Luke 4, 14-21
	29	Su	Luke 4, 22-35

Jesus and Nicodemus

June	30	M	**John 3, 1-11**
July	1	Tu	**John 3, 12-21**
	2	W	John 3, 27-36
	3	Th	John 7, 43-53
	4	F	John 19, 38-42
	5	S	Luke 19, 1-10
	6	Su	Num. 21, 1-9

The Water of Life

July	7	M	**John 4, 1-10**
	8	Tu	**John 4, 11-20**
	9	W	**John 4, 21-30**
	10	Th	**John 4, 39-45**
	11	F	Rev. 22, 1-7
	21	S	Rev. 22, 16-21
	13	Su	Isa. 12, 1-6

Jesus and the Impotent Man

July	14	M	**John 5, 1-9**
	15	Tu	**John 5, 10-18**
	16	W	Acts 3, 1-11
	17	Th	Acts 4, 5-14
	18	F	Mark 1, 35-45
	19	S	Matt. 10, 1-10
	20	Su	Psalm 142, 1-7

Jesus Feeds the Multitude

July	21	M	**John 6, 1-9**
	22	Tu	**John 6, 10-15**
	23	W	Matt. 15, 32-38
	24	Th	2 Kings 4, 38-44
	25	F	Psalm 34, 1-8
	26	S	Psalm 78, 20-29
	27	Su	Psalm 145, 9-21

The Bread of Life

July	28	M	**John 6, 22-30**
	29	Tu	**John 6, 31-40**
	30	W	**John 6, 41-51**
	31	Th	John 6, 52-59
Aug.	1	F	Rev. 2, 12-17
	2	S	Prov. 9, 1-11
	3	Su	Deut. 8, 1-3; 15-18

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FROM THE RAYS EAST

FOR YOUNG PEOPLE



David and Jonathan.

Issued by the

Strict Baptist Mission

Of Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, London, E.12.

Price, 3/- per 100, postage extra.

SPECIAL NOTICE.

YOUNG PEOPLE'S MISSIONARY RALLY

On SATURDAY (early evening) SEPTEMBER 27th

AT

Mount Zion Chapel, St. John's Wood Road.

Watch September magazine for details. Book this date.

AFTER MANY DAYS.

—by Mrs. E. A. Booth.



BOUT four years ago, in a high-caste house in Periamettu, little Lutchmi lived with her parents. She was nine years old, with wistful eyes, and quaint little womanish ways.

We had gained an entrance to that Hindu home, and visited her mother regularly, telling her of Jesus. Little Lutchmi, during these visits, would sit beside her mother, interested and happy, listening to the stories we told her. She loved stories, like all other children, but these about Jesus attracted her strangely, and she spoke of them constantly after the Bible-woman had gone. One day we read to them of the healing of the leper. She had seen many lepers, and knew they were hopelessly diseased, and her young heart was stirred as she heard of this one who was so tenderly healed.

Very soon after, a great sorrow darkened that Hindu home. Little Lutchmi lay dying of fever. Her parents were rich, and called in many Hindu physicians, and paid them large sums of money for treatment, but without avail. Hindu priests were also summoned to perform ceremonies; many sacrifices were offered and vows made, and much money spent, but Lutchmi grew steadily worse. Then the priests declared she must die—the gods were

angry, and would not accept the sacrifices, and wanted the life of the child.

Sorrowful and helpless the poor Hindu mother watched beside the child that was so soon to leave her. Oh, the agony of such a vigil, without God, without hope, without comfort!

But to little Lutchmi there came in the darkness a vision of Jesus. She remembered what she had heard of His love and compassion, and she seemed to see Him standing by her. Stretching out her weak little hands she prayed the leper's prayer, "Lord, if Thou wilt, Thou canst," and lovingly, tenderly He answered her, as He did the other suppliant, "I will." A sweet peace stole into the child's heart, and trustfully she fell asleep. She awoke after several hours free of fever, and told her wondering mother that the Christian's Saviour had healed her.

The next time we visited the house we saw her with trembling limbs and tired eyes, but with a new joy in her face as her mother told us the story, and declared that Jesus Christ must be the true God, as the Hindu gods did not answer prayer like Him.

Shortly after this we left for England, and on our return we had lost touch with that family. They had left the old house, and our new Bible-woman who was working in that district had not been able to follow them.

Last week we were visiting in a high-caste street, and entered a Hindu house which had recently been opened to us. There were several women in the courtyard, and they sat down readily to hear us. They made a pretty group. Three of them were winding silk, and the others were busy with domestic duties. I studied their faces, and was presently struck with a look of recognition on one of them. She pushed aside her silk wheel, and with eyes full of pleasure, cried, "Is it *you* after all these days?" She then reminded me that long ago we had visited her, and that she remembered the tale of the leper whom Jesus healed. It was Lutchmi's mother!

Little Lutchmi no longer sat by her mother. She had married, and gone to a distant home, but we seemed to see again that thin little face and those eager eyes with a light of the knowledge of Jesus shining in them.

And so after many days God has given us back that mother to learn more of Him. Will the glimpse she had of Jesus through her little daughter's faith cause her to seek healing for her own soul? God grant it may.

(Reprinted from the "Strict Baptist Mission Herald," October, 1908).

A TRUE STORY.

—by Mrs. D. A. Thrower, Madras.

IT was dead of night. On a large open verandah two dozen little Indian girls lay curled up on as many grass mats, like so many ghosts wrapped around in their bed sheets. Suddenly, out of the darkness, appears a wonderful chariot driven by angels. One gasps in amazement at the splendour of the carriage and the graceful bearing of the angels. The pretty soft light enveloping the heavenly entourage, becomes brilliance in contrast to the blackness of the night beyond. Now, the angels alight from their carriage and looking into a book which they have brought with them, they call each girl by name and assign a place for her in the carriage. Oh! what joy! We are going to heaven in this wonderful way, and the eyes of our special little chum sparkle at the prospect. There was no hurry or hitch, just one golden moment for each girl, as she heard her name, and responded to the call. The ranks of those still waiting were growing remarkably thin, but you know, some of the girls already safely inside, are far worse than I, so there isn't the slightest doubt that my name will be called. But lo! the last name in the book is called, the doors are shut, and the carriage moves away. Our lonely little girlie shouted and screamed, but no one heeded her, she was left behind—alone.

Oh! the agony of that moment. After the lapse of many years, the memory of it hurts. After a little while the screaming gave way to sobbing, and the sobbing to thinking. Oh, happy thought, perhaps it was a dream after all? So our little friend gropes her way on all fours to find out if the other girls had really gone. Certainly, the girl who should have been on the mat nearest her, is not there—nor the next—nor the next! Then her self-possession gives way, and she rolls and kicks and screams as only a little Indian girl can. But in her wild movements her feet come into contact with other feet, and then there is a loud outcry from many throats.

Yes! she had been dreaming, and the other girls were so frightened by her violent crying and struggling that they had all huddled together in a corner of the room.

A dream, only a dream, yet the pain of that moment when she realised that her name was not in the book, was no dream. Oh! that I might know that my name IS written in God's book! Then, one day when she wasn't asleep, she read in God's book, "I have blotted out as thick cloud THY transgressions and as a cloud THY sins, return unto me; for I have redeemed THEE." And peace, sweet peace took possession of her soul.

GOD'S SIGN TO A WORLD AT WAR.

"*Therefore the Lord Himself shall give you a sign.*" Isaiah 7, 14.

ALL over Europe to-day, in field and factory, upon walls and pavements, by night and by day, one sign is made by ten thousand fingers forked to form a "V"; one sound is tapped out upon the doors and windows of German soldiers in occupied countries. It is the sign of Victory, the sign or promise of the expected deliverance from the Nazi tyrant's oppression. All men turn with hope towards Great Britain and her allies that they may be saved from the enemy, and to them is given a sign from this country of that which shall yet be. Many hearts in Europe are sad until they see the sign, and hear the call of hope and peace.

And has God no sign to this world? Has He no sign of peace and deliverance from the power of an enemy that oppresses millions beneath the yoke of slavery to sin? Has God no sign of Victory over that foe that "had the power of death, that is, the devil?" What sign has God given to the 350 million souls in India that shall cause them to be glad when they hear the joyful sound? Who is it that shall speak peace unto the heathen and shall be called blessed by all nations? God's sign is more than a mark or a symbol, much more than a sound, even of music. God's sign to a lost world is His own Son; born a little child, "Emmanuel"—God with us—that the children may love Him; living our life upon earth that He may reign in our life; dying for us upon the Cross that He may conquer our foe and destroy him; rising again in wondrous victory that He may welcome His own in eternal glory and everlasting peace. Freedom, peace, joy, deliverance, life and light come to us through God's sign, even the Lord Jesus Christ. It is because we know the power of this Sign that we want to broadcast the good news of the Gospel, in war or in peace, whether they will hear or whether they will forbear, in Britain or in India, until "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Remember, then, this wondrous sign given by God. Think upon that little child, not only at Christmas, but through all the days. He is both the power of God, and the wisdom of God . . . . for the "weakness" of God is stronger than men. Upon that little child, reposing upon Mary's knee in that Bethlehem stable, rest the hopes of the whole human race. As Simeon declared, God has set this child as His standard by whom men rise or fall: His Sign, certainly spoken against, but nevertheless the One who shall "give light to them that sit in darkness and in the shadow of death, and guide our feet into the way of peace."

THE TREES OF THE BIBLE.

The Promised Land which God chose for His people to dwell in was a lovely country when His blessing rested upon it. In the far North was the Lebanon range, where all the trees and alpines grew; in the centre the oak trees of Gilead give place to the palm trees of Jericho and the beautiful Jordan valley. There were many lovely trees and beautiful plants. We read that Solomon knew them all and it is probable that there were over 2,000 species.

The Tree of Life stands at the beginning of God's Word. In the very last chapter of the Bible we read of it again—the fountain of blessing and healing. Perhaps one day we shall learn to know more about the trees, which God has made, and all the blessing which they bring to mankind, when "all the trees of the field shall clap their hands."

Lower Group, age under 12.

In each of the following chapters at least one tree is mentioned. Make a list of all the trees that you can find, and against each one put the book, chapter and verse where you found it. Then write out **in full** a verse in which the "tree of knowledge" is named. These are the chapters for you to search: Genesis 2; 1 Samuel 14; 2 Samuel 5; 1 Kings 19; Solomon's Song 2; John 12.

Upper Group, age 12 and under 16.

Follow the instructions given for the Lower Group and search for the trees in these chapters also: Genesis 35; 1 Kings 5; Nehemiah 8; Luke 19; John 1; Revelation 22. Write out **in full** a verse in this section in which the "tree of life" is mentioned.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Searcher are not eligible for another prize until December, 1941, 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 an envelope (unsealed), bearing a penny stamp to UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. CLOSING DATE, AUGUST 31st, 1941.

SUN RAY LEAGUE.—If you would like to know all about the Sun Ray League, ask for particulars when you send in your paper.

RESULT OF LAST BIBLE SEARCHER.

There were not quite so many entries this time, but some very good papers were sent in. Extra marks were gained by a number of searchers who found two verses in John 19 which answered Question3. We welcome 42 new searchers this time. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Joan Young, aged 13, Potten End S.S.
2, Rose Presland, aged 12, Great Paxton S.S.

Special Mention: Brian Mayne, Betty Ward, Eileen Turner, Florence Hamilton, Albert Chapman, Harold Abbott, Eileen Bawden.

Very Highly Commended: Eleanor Chenery, Doris Jermyn, Margaret Mills, Margaret Cockbill, Olive Gravatt, Eileen Brownrigg, Sheila Walshaw, Marion Glass.

Upper Group—contd.

Highly Commended: Brenda Blinkhorn, Gladys Cato, Jean Etheridge, Beatrice Newstead, Audrey Etheridge, Rene Vaughan, Muriel Dovey, Rosemary Wright, Ruth Oakey, Gladys Rayner, Daphne Luddington, Joy Austin, M. Endersby, Eileen Watson, Iris Rhone, Doris Fuller, Peggy Bull, Dennis Tuck, Janet Christie, Ruth Pounds, Freda Lightning, Joyce Thompson, Arthur Webb, Kitty Brown, Doreen Finch, F. Dale, Freda Hare, Oliver Toms, Beryl Goodchild, Peggy Winkworth, Eileen Darby, Joyce Hoare, Joan Fryer, Donald Christie, Eva Grimwood, Leslie Buckingham, Ellen Johnson, Maureen Kernan, Joan Glover, David Hughes, Dorothy Diggins.

Commended: Megan Smith and Mary Hobbs omitted one answer, Norman Webber, Joan Box, Harold Sparle, Joan Purvis, Sylvia Povey, Marjorie Salisbury, Lois Watkins, W. Matthews, Daphne Versey, Eleanor Gray. Sent references only: Gertrude Smith, Iris Raper, John Bryant, Phyllis Romer. Answered Lower Group only: Norman Barnett, Doreen Caffrey.

Lower Group, age under 12.

Prizewinners: 1, Peter Jermyn, aged 11, Lynton Rd. S.S., Bermondsey.
2, Bertha Etheridge, aged 8, Fressingfield S.S.

Special Mention: Kathleen Walshaw, Brian Honeysett, Norman Carter, Hazel Brownrigg, George Abbott, Mavis Lawrence.

Very Highly Commended: June Bamford, Dorothy Hamilton, Harry Baxter, Helen Cooper, Mary Sommerville, Mary Smith, Anette Baker, Winifred Manfield, Betty Rhone, Andrew Layzell, Jean Baldwin, Myra Stevens, Thelma Pryke, Joyce Hodgson, Eileen Finch, Mavis Daniel, Derek Endersby, Jean Brooks.

Highly Commended: Miriam Jeffs, Rona Brown, Stephen Toms, Roy Foster, Margaret Endersby, Peter Wilkinson, Maureen Dantel, Willy Crisp, Jessie Baines, Ronald Bawden, Lilian Cato, George Crisp, Margaret Trevethick, June Stubbings, Lydia Endersby, Mavis MacKenzie, Sylvia Powell, Joan Cripps, Pauline Baldock, Bernard Bamford, Jose Simmons, Marjorie Mileham, Harold Baines, Pamela Pryke, May Baxter, Barbara Bugg, Raymond Cooper, Peter Marshall, Ruby Hawes, Ruth Jaegar, Nellie Low, Eleanor Parker, Malcolm Wood, Dorothy Endersby, Valerie Cole, Margaret Nicholson, Doreen Quy, Barbara Butler, John Miller, Daphne Lithgow, Monica Abbott, Janet Gurney, Pauline Wood, Arthur Rose, Geoffrey Ince, Grace Catling, Hilda Hawes, Brenda Parsons, Maureen Ryan, Annette Pountain, Irene Cross, David Rayner, Pat Whitley, Maisie Catling, Margaret Venton, Owen Surridge, Hilda Grimwood, Jean Smith, James Hobbs, Alan Geall, Betty Box, Mary Maskell, Hazel Barnett, Muriel Wilding, Isobel Hawkins, Aileen Young, Joyce Rogers, Michael Fenn, Phyllis Adams, Dorothy Rayner, Betty Low, David Wood, Beryl Young, William Hampshire, Rosalie Poole, L. Christie, Margaret Jaegar, Iris Wigington, Amy Hawes, Grace Pannell, Doreen Etheridge, Peter Bysh, Ruth Surridge, John Minnett, Maurice Keeley.

Commended: Edward Hughes, Leonard German, Doreen Luff, Roy Watson, Joyce Dixon, Yvonne Fortag, Joyce Pannell, Cynthia Wigington, Selina Hawkins, Marcia Feasey, Roy Leaver, Frank Adams, Catherine Luff, Billy Box, Rosemary Phipps, Edna Stark, Joyce Rogers. Sent references only: Mary Emmerson, Janet Green. Also tried: Jean Rumens and Brian Clenshaw.

Not for Competition: The Misses Dorothy Best, Joan Fitzjohn, Vera Whitney and Mr. Gordon Farmer.

March Sunday School still heads the list. Ponders End and Ilford tied for second place; Maidenhead came third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

There is a special announcement on our first page and I want you to take particular note of it. Some of you will remember that, in the days before the war started, we used to have a meeting for the boys and girls who read "Rays" at St. Johns Wood Chapel. Very happy meetings they were, too, and Uncle Arthur, Uncle Vethanayagam (a greeting to him if he should chance to read this), Dr. Ruth Harris and other of our missionaries came to speak to us. One of these days, when Hitler is safely under lock and key and the sirens have sounded for peace instead of for the alert, we will hold our meeting again.

This year, however, there is a meeting for your big brothers and sisters and for you too if you can get someone to bring you. It is not only a meeting for boys and girls, but for all who are young, either in body or spirit, and on Saturday, September 27th, the chapel at St. John's Wood will be filled with a great gathering of these folk. I do not know the exact time of the meeting—it is not yet fixed—but you will be able to look out for this in the September "Gospel Herald" or "Mission Herald." Our Mission has not held a meeting like this for a very long time and so it will be a very special one. Do not fail to look out for the time the meeting will commence, and then get there twenty minutes beforehand, or every seat will be filled before you get there. If you cannot come, then pray for God's blessing upon the meeting, upon the missionaries and their work and upon all who seek the extension of His glorious Kingdom at home and abroad.

I was very pleased to receive letters from Sylvia Bunn (glad you did so well in the exam.), Gordon Farmer (we shall miss you, Gordon, and may the Lord bless you in the days ahead), Doreen Finch, Joan Fitzjohn (we shall miss you too, Joan), Eleanor Gray and Ruth Oakey. Also I would thank these friends for their kind and interesting letters:—Miss M. Buller, Mr. J. Christie, Pastor R. E. P. Crisp, Mrs. Etheridge, Mr. A. Feltham, Miss I. Humphrey (many thanks for your valued gift), Mr. F. G. King, Miss G. Piggott, Miss M. Preston, Mr. W. H. Trowbridge, Miss Violet West, and Miss Muriel Westcott.

May the blessing of the Lord rest upon all our readers, both young and old, and may we each be found stedfast and faithful in these days of testing.

Your loving,
UNCLE PETER.

The Light of the World			**The Lord of Life**			**The Ark Lost**		
Aug. 4	M	**John 8, 12-21**	Aug. 25	M	**John 11, 1-9**	Sept. 15	M	1 Sam. 2, 22-29
5	Tu	**John 8, 22-32**	26	Tu	**John 11, 10-17**	16	Tu	1 Sam. 2, 30-36
6	W	John 1, 6-14	27	W	**John 11, 18-29**	17	W	**1 Sam. 4, 1-9**
7	Th	Rev. 21, 1-2; 22-27	28	Th	**John 11, 30-38**	18	Th	**1 Sam. 4, 10-18**
8	F	Luke 2, 25-32	29	F	**John 11, 39-46**	19	F	Exod. 37, 1-9
9	S	Psalm 27, 1-5	30	S	2 Kings 4, 18-27	20	S	Heb. 9, 1-5
10	Su	Isa. 60, 1-4; 19-22	31	Su	2 Kings 4, 32-37	21	Su	Heb. 9, 6-12
The Man Born Blind			**Samuel, a Child of Prayer**			**The Ark Returned**		
Aug. 11	M	John 9, 1-9	Sept. 1	M	**1 Sam. 1, 1-8**	Sept. 22	M	**1 Sam. 5, 1-6**
12	Tu	**John 9, 10-19**	2	Tu	**1 Sam. 1, 9-18**	23	Tu	**1 Sam. 5, 7-12**
13	W	**John 9, 20-29**	3	W	**1 Sam. 1, 19-28**	24	W	**1 Sam. 6, 1-9**
14	Th	**John 9, 30-38**	4	Th	1 Sam. 2, 1-11	25	Th	**1 Sam. 6, 10-15**
15	F	Mark 10, 46-52	5	F	Luke 1, 40-55	26	F	**1 Sam. 6, 16-21**
16	S	Isa. 42, 1-8; 16	6	S	Luke 18, 1-8	27	S	Psa. 115, 1-8
17	Su	Psalm 146, 1-10	7	Su	Luke 11, 1-10	28	Su	Psa. 115, 9-18
The Good Shepherd			**Samuel Called by God**			**The Battle Won**		
Aug. 11	M	**John 9, 1-9**	Sept. 8	M	**1 Sam. 3, 1-10**	Sept. 29	M	**1 Sam. 7, 1-8**
19	Tu	**John 10, 11-18**	9	Tu	**1 Sam. 3, 11-21**	30	Tu	**1 Sam. 7, 9-17**
20	W	**John 10, 19-29**	10	W	Isa. 6, 1-8	Oct. 1	W	Josh. 23, 1-5
21	Th	1 Sam. 17, 32-37	11	Th	Jer. 1, 1-8	2	Th	Josh. 23, 6-13
22	F	Ezek. 34, 11-16	12	F	Acts 9, 1-9	3	F	2 Chron. 20, 5-13
23	S	Ezek. 34, 23-31	13	S	Acts 9, 10-20	4	S	2 Chron. 20, 20-25
24	Su	Psalm 23, 1-6	14	Su	Exod. 3, 1-10	5	Su	Exod. 15, 1-13

F. J. Lamb, Printer, S.W.11.

No. 72. OCTOBER—NOVEMBER, 1941.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Boys Grazing their Herd of Buffaloes.

Issued by the

Strict Baptist Mission

Of Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, London, E.12.

Price, 3/- per 100, postage extra.

A MAN WHO DARED.

ONE afternoon in the spring of 1909, Nara-yanan heard that two white men had pitched their tents under the large tamarind trees at the entrance to his village of Erumai-patti. He waited until it was dark and then stole out to where the two missionaries were. He said, "I hear you are Christians. Have you a copy of that book which was stolen from me? If you have, I will give you this fowl for it." He then handed a fine chicken to Mr. D. Morling, who gladly gave him a Testament and told him of the love of the Saviour. Many years before Narayanan had been in Ceylon and there he had heard of the "New Way," as he called it. It was the story of Jesus, who is the Way, the Truth and the Life. He had then been given a Christian tract and the New Testament, had brought them home to his native village and had carefully hidden them at home. But his house caught fire and, while it was burning, his precious books were stolen. He had often tried in vain to find another of these books, with their wonderful story of the love of Jesus, but it was all in vain; no missionary had ever come to his village. How glad then he was to have his precious book once more.

Sunrise.

For months afterwards Narayanan would walk twenty miles to Mr. Morling's house and twenty miles home again to learn more about Jesus Christ. And then there came the happy day when he wanted to confess the Lord Jesus before men and he was baptized by Mr. J. M. Brand. Narayanan could not stop there, however. Jesus was so precious to him that he wanted others to know about Him too. He asked the missionary if he could go around the villages selling the books which had become so precious to him, and telling others about the wondrous story which he had come to love. Thus it was that Narayanan travelled hundreds of miles, passing through many counties, often going into far-off places with his bundles of Gospels and booklets.

The burden of the day.

One day a great disappointment came to our missionaries. They had started work at a village called Elur, and, for two years, everything seemed to go wrong. The people in the village made it as hard as they could for the Christians to live there; they refused to have anything to do with them and would not even let them draw water from the same well. It seemed as if Satan was

trying to upset the work of the Gospel, for, one after another, the Christians were taken ill and their wives and families too. Their sufferings were so great that the village had to be left alone for the time being. Our missionaries knew that this was the work of the Enemy of souls, the Devil, and that he was trying to prevent the spread of the Gospel. They knew, too, that it was a trial of their faith, and after much prayer, they decided to do a very bold thing in the name of the Lord Jesus. In this village, where Satan seemed to reign, they would go themselves, would build a house and live in it. The next question was, who would dare to build a house for them in this place? It needed a man who was not afraid of what others would say to him or do to him. It wanted a Christian with much faith and much courage. It wanted a man like Daniel that dared to go forward even into a den of lions. Was there such a man? There was only one man, that was Narayanan.

"Work, while it is day."

And so our missionary, Mr. D. Morling, called Narayanan to him and told him all about the hard task and its loneliness. Did he dare to go? "Yes," said the brave old man, "I'll go, I'll build it. Let them do what they like to me."

Early the next morning Narayanan set out on what was to be his last work. Faithfully and lovingly he laboured. First he laid the foundations of the house, and then he started to build the walls. Slowly and against much opposition, the old man worked on. He was like Nehemiah who was not going to run away from his work just because people laughed at him, tried to frighten him and did all they could to stop him. They even stopped him from drawing his own water. In spite of all they did, the walls gradually grew higher and higher. One Friday he walked back to the missionary, a distance of ten miles, and next morning arose very early, two hours before sunrise. Not content with going the nearest way back to Elur, he went a longer way round, in order to pass through two villages and bear his witness there for the Lord Jesus. All day long on that Saturday he worked on the building and by the evening he had made arrangements for the walls to be finished.

The dawn of Eternal day.

On Sunday morning, sad news came to the missionary, who was at the early morning service. A messenger brought word that Narayanan was found lying unconscious on the verandah of his hired house. Two men were sent over at once to do all that they could for him, but it was too late. Narayanan had died, probably from poisoning given by those who wanted to oppose the

Gospel of the Lord Jesus. Nobody was there to help him in his last hours as he lay slowly dying. Not one of his fellows would give him even a drop of water and, when the missionary came to bear away his body, none would help or allow a cart to be used to carry him away. But Narayanan had passed into the presence of the Lord whom he loved. He was even then standing in the glorious presence of His Saviour, hearing from His lips the words, "Well done good and faithful servant, enter thou into the joy of thy Lord."

TWO GLAD STORIES OF YESTERDAY.

SOME years ago, a young woman and a lad were baptized in Madras. Here are their stories. The young woman's name was Anna-purani. She was brought up in a heathen home but came to a Mission school, and since then had ceased to worship idols. Even though her father and mother were heathen, they sometimes allowed her to come to Christian services. Not long after, she boldly said that she would no longer worship idols and became married to a Christian. She then asked if she might be baptized but it was felt best that a biblewoman should teach her more about the Lord Jesus first.

Once again she asked for baptism and, as our missionary, Mr. E. A. Booth, talked with her, he felt that Annapurani really meant all that she said, even though she did not know very much. She said that after her husband had gone to work, and the work of the house was done, she would read the Bible and pray to God, asking Him for pardon and help. She said that she finds prayer so different now. Once it was a matter of form; now it is the telling of the longing of her heart, and, through prayer, peace comes to her mind. Annapurani was gladly baptized by our missionary and was received into the Church.

The name of the lad was Paliyam. He was born into a heathen family, but when he was about six years old his father became a Christian. From that day the father's chief desire was that his little son also should one day follow Jesus Christ. When he was old enough, Paliyam was sent to our Semmen-cheri school, and for years he learned the Scriptures daily. The words of the Bible, which he learnt, were as good seed in good ground, for he remembered very much of them and began to know what a fearful thing is sin and there came a great fear into his heart.

Not long after, his father and sister fell ill, and Paliyam prayed that they might be made better. They soon got well, and Paliyam believed that this was an answer to his prayers. After that he had a strong belief in prayer. When he came to ask for

baptism, he told our missionary how that there was a time when he did not trouble about sin, but that now sin caused him real trouble of mind. He prayed to God for pardon, and he knew that his sins were forgiven by the gladness and joy that came into his mind and heart. He said, "Jesus the Saviour will never let go my hand."

For some months Paliyam had been working in the cotton mills, but every morning he rose up very early and roused the whole family so that he might have family prayers at five o'clock before going to work, since he was the only one in the family who was able to read. It was with great joy that our missionary baptized Paliyam, who chose the new name of Paul at his baptism.

These two stories of yesterday show what is still going on to-day in India as our missionaries tell out the same gospel that Annapurani and Paliyam came to love. Their joy of long ago is being echoed over again in the hearts of others, as one by one they come forward to confess the Lord Jesus as their Saviour. We long to hear of others; not only in India, but in England as well, whom the Good Shepherd has both sought and found, and brought them home upon his shoulder to their eternal joy.

ABOVE ALL GODS.

Long years ago God caused many things to be written which were promises and prophecies of the way His Word was to be known among the heathen. We want you to search for some of these in the book of Psalms.

Lower Group, age under 12.

1. A great King above all gods.
2. From the rising of the sun.
3. All the ends of the earth shall fear him.
4. I will be exalted among the heathen.
5. He shall have dominion also from sea to sea.
6. Declare his glory among the heathen.

These words are found in Psalms 113, 96, 95, 72, 67, 46, but these numbers are not in the same order as the texts. Write out the verses **in full,** and put the number of the Psalm and the verse after each one.

Upper Group, age 12 and under 16.

Find the above and also the following texts, and write them out in the same way.

7. Our Lord is above all gods.
8. I shall give thee the heathen for thine inheritance.
9. His righteousness . . . . in the sight of the heathen.
10. The heathen shall fear the name of the Lord.
11. All the kindreds of the nations shall worship before thee.
12. All the earth shall worship thee.

They will be found in Psalms 2, 22, 66, 98, 102, 135, but not in the same order.

(See Instructions on next page.)

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, 1942, 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 an envelope (unsealed), bearing a penny stamp to UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. CLOSING DATE, OCTOBER 31st, 1941.

SUN RAY LEAGUE.—If you would like to know all about the Sun Ray League, ask for particulars when you send in your paper.

LETTER FROM UNCLE PETER.

My Dear Boys and Girls,

Here is a story for you. It was a few minutes past six o'clock on the railway platform at Swindon Station. Many passengers were waiting and punctually to the minute, the long train of fourteen coaches pulled into the station on its journey from Paddington to Plymouth. A few busy minutes passed: the passengers hurriedly found their seats: the porters dealt with the luggage and parcels, and then at last the guard blew his whistle, the signals dropped and the train—stood still. I was standing by the great engine, "Princess Margaret," and could see what was happening. All the 1,200 passengers were on board, the section of the line was open but there was one little bearing on that engine that needed attention. The driver's mate was pouring oil on to it, as he stood beside the enormous driving wheels, and, until he had done his duty that train could not go forward. A few seconds later he climbed into the engine cabin, blew his whistle, pulled a lever, and, with a great snort and a cloud of roaring steam, "Princess Margaret" pulled her load into the distance on her long journey.

You may think that it was hardly right that one man should keep such a great train and so many people waiting for him. But what wou'd have happened if he had not done his duty and, when the train was speeding along, that dry bearing seized up? Great matters often turn on small hinges. Centuries ago, God had a great plan for the Western world of Europe, but He waited until one man had reached a certain point on the road to Damascus. That man was struck down to his knees by a blinding light, above the brightness of the sun, until he cried, "Lord, what wilt Thou have me to do?" Before that time, he was like the bearing on the engine—a hindrance to a great matter. After that time, Paul became the great apostle to the Gentiles and God's great plan of the Gospel went forward, until to-day His name is known among all nations.

So much may depend upon the way in which each one of us seeks to do God's will and how we answer the call of God. Far from being neutral, each one of us is either helping or hindering God's great plan for the extension of His Kingdom in South India and throughout the earth. We long that many of our "Rayites" may become great helpers in this work and desire that not one of them shall ever become a hindrance, like that dry bearing on the engine. May each one of you, as you go forward into life, seek to know what is God's will for you; what is His place for you in His great plan, and may you each be lead to pray very earnestly, "Lord, what wilt Thou have me to do?" As you pray, you will experience His guiding hand, leading you onward; you will hear His voice saying unto you, "Follow Me!" and you will come to know and realize the sure truth that, not only can He make use of you, but also that He never makes any mistakes,

I was very pleased to receive such a welcome number of letters from Dorothy Allchin, Joyce Durrant, Bertha Etheridge, Sheila Gotts, Eleanor Gray, Barbara Holmes, Joan Homewood, Peter Jermyn and Joan Young. Also, I would like to thank the boys and girls of Crowfield Sunday School for their welcome gift of 10/2½d. and the following friends for their kind letters:—Mr. J. Christie, Mr A. E. Crisp, Mrs. Culliford, Mr. S. Easter, Miss E. Farrar, Miss E. Huckett, Miss D. Meadow, Mr. L. Mortimer, Miss G. Piggott, Miss M. Preston, Mr. A. J. Rayner, Mr. W. H. Trowbridge and Mr. A. C. Webber.

May the Lord bless each one of our readers both young and old,

Your loving,

UNCLE PETER.

RESULT OF LAST BIBLE SEARCHER.

We were pleased to see such a fine number of entries, and many of the papers showed very careful searching. There were 67 new searchers and one new School—North Caversham. The names follow in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Malcolm Endersby, aged 13, Devonshire Road, Greenwich.
2, Oliver Ralph Toms, aged 12, Collier Row S.S., Romford.

Special Mention: Eileen Brownrigg, Doris Jermyn, Doris Irene Fuller, Mavis Lawrence, Dennis Lee, Rosemary Wright.

Very Highly Commended: Connie Miles, Eva Grimwood, Betty Balchin, Margaret Cockbill, Derek Endersby, Myrtle Honeysett, Joan Homewood, Iris Rhone, Joyce Thompson, B. Taylor, Sheila Walshaw, Gladys Rayner, Albert Chapman, Dennis Tuck, Eileen Turner, Beryl Edmonds, Ruth Trevethick, Marion Glass.

Highly Commended: Joan Farlie, Harold Abbott, Joan Glover, Rita Jordan, Jean Etheridge, Donald Christie, Rhoda Relf, Jean Brooks, Freda Lightning, Daphne Luddington, John Bryant, Sheila Gotts, Rene Vaughan, Janet Christie, Barbara Holmes, Iris Raper, Sheila Butcher, Betty Teale, Zena Rippin, Eleanor Chenery, Irene Millie, Florence Hamilton, Dorothy Williams, Eileen Watson, Joan Young, Jean Langley, Nellie Whitbread, Ronald Rolfe, Dorothy Allchin, Gertrude Smith, Freda Hare, Audrey Etheridge, Eileen Darby, W. Barnes, June Leeson, Sylvia Bunn, Beryl Goodchild, Phoebe Hall, Mary Sommerville.

Commended: Moira Phipps, Marjorie Smith, Peggy Bull, Gladys Cato, Joan Maycock, Olive Blackmore, Rose Pook, David Hughes, Florence Wood, Elsie Ludlam, Ruth Oakey, Eleanor Gray, Mary Hobbs, J. Williams, G. Monk, Ellen Johnson, Barbara Laver, Elsie Rook, Joyce Durrant, Arthur Webb, M. Kernan, Norman Bartlett, Violet Avery. Omitted names of trees: Brenda Blinkhorn, Kitty Brown, Eileen Prentice, Eric Cox. Answered Upper Group only: Evelyn Chitty, Phyllis Romer, George Whittaker, Thelma Taverner, E. Kirby, John Stannard, Irene Porter. Answered Lower Group only: Joan Box, Megan Smith.

Lower Group, age under 12.

Prizewinner: 1, John Balchin, aged 11, "Hope" Baptist S.S., Haslemere.
2, Hilda Grimwood, aged 11, Crowfield S.S.

Special Mention: Hazel Brownrigg, Margaret Endersby, Brian Honeysett, Muriel Stannard.

Lower Group—(contd.).

Very Highly Commended: Sylvia Powell, Yvonne Fortag, Lily Cripps, Marjorie Mileham, Eleanor Parker, Peter Jermyn, Vera Kennett, Mary Emmerson, George Crisp, Norman Carter.

Highly Commended: David Rayner, Dorothy Hamilton, Brenda Elson, Winifred Manfield, Jean Baldwin, Anette Baker, George Abbott, Muriel Datter, Margaret Trevethick, Geoffrey Ince, Ruby Hawes, Sylvia Harrison, Lorna Jordan, Fred Cripps, Aileen Young, Kathleen Walshaw, Margaret Nicholson, John Lee, Eileen Cullifford, Peter Chapman, Alan Geall, Sylvia Hampshire, Bertha Etheridge, Beryl Dearman, Joyce Woods, Amy Miles, Barbara Bugg, Frank Adams, Peter Wilkinson, Peter Marshall, Betty Rhone, Ruth Jaegar, Joyce Brooks, Frank Jones, Daphne Lithgow, Maureen Daniel, Brenda Walker, Joyce Jones, Amy Hawes, Laurie Christie, May Baxter, Doreen Simmons, Janet Cockbill, Roy Foster, Roy Leaver, Alan Hughes, Maisie Catling, Sheila Bradshaw, Hilda Hawes, John Miller, Margaret Cook, Rita Brooks, Grace Catling, Willy Crisp, Jacqueline Colby, George Cox, Sydney Stearne, Mavis Daniel, Harry Baxter, David Gower, Doreen Quy, Henry Knight, Lydia Endersby, Doreen Luff, Jose Simmonds, Heather Drake, Betty Box, Catherine Luff, William Hampshire, Raymond Cooper, Barbara Line, Leonard German.

Commended: Beryl Young, Geraldine Drake, Cecil Saunders, Rose Keep, Brian Clenshaw, Monica Abbott, Jackson Roberts, Pamela Whittaker, Joyce Lowne, Doreen Hobbs, Gwen Platt, Margaret Jaegar, V. Monk, Jacqueline Priest, Selina Hawkins, Vera Cox, Barbara Butler, Stephen Toms, Isobel Hawkins, Valerie Cole, Eileen Bugg, Peter Bysh, Hazel Barnett, Betty Low, W. Knight, Doreen Hodges, Margaret Batson, Nellie Low, D. Williams, Stanley Marchment, Arthur Rose, Norman Williams, Connie Morgan, John Priest, Georgina Chitty, Edward Hughes. Shiela Harris and Connie Spurr omitted verses. Omitted names of trees: Jean Lithgow, Maureen Clements, Audrey Gibbs, Hazel Crisp, Teddy Prentice, Jean Denman, May Andrews. Also tried: Peter Fisher. Not for Competition: Mrs. D. Trowbridge, the Misses D. Best, Mary Cook, Mary and Ruth Relf, Iris and Vera Whitney.

March Sunday School is still at the head of the list; Potten End came second; Maidenhead third.

Asking for a King

Oct.	6	M	1	Sam. 8, 1-9
	7	Tu	1	Sam. 8, 10-22
	8	W		Deut. 17, 14-20
	9	Th		Psa. 24, 1-10
	10	F	1	Pet. 2, 13-19
	11	S		Luke 23, 32-38
	12	Su		Rev. 19, 11-16

Samuel Meets the King

Oct.	12	M	1	Sam. 9, 1-10
	14	Tu	1	Sam. 9, 11-17
	15	W	1	Sam. 9, 18-27
	16	Th	1	Kings 18, 15-21
	17	F		Amos 7, 10-15
	18	S		Acts 13, 14-21
	19	Su		Psa. 29, 1-11

Samuel Anoints the King

Oct.	20	M	1	Sam. 10, 1-8
	21	Tu	1	Sam. 10, 9-16
	22	W	1	Sam. 10, 17-27
	23	Th		Exod. 30, 22-32
	24	F	1	Kings 1, 32-40
	25	S		Isa. 61, 1-6
	26	Su		Deut. 33, 1-5

Samuel's Farewell Message

Oct.	27	M	1	Sam. 11, 1-8
	28	Tu	1	Sam. 11, 9-16
	29	W	1	Sam. 12, 1-5
	30	Th	1	Sam. 12, 6-15
	31	F	1	Sam. 12, 16-25
Nov.	1	S		Deut. 33, 24-29
	2	Su	2	Sam. 23, 1-5

Saul's Disobedience

Nov.	3	M	1	Sam. 14, 1-7
	4	Tu	1	Sam. 14, 8-16
	5	W	1	Sam. 15, 1-9
	6	Th	1	Sam. 15, 10-21
	7	F	1	Sam. 15, 22-31
	8	S		Prov. 21, 1-8
	9	Su		Isa. 1, 10-18

Samuel Anoints David

Nov.	10	M	1	Sam. 13, 5-14
	11	Tu	1	Sam. 16, 1-5
	12	W	1	Sam. 16, 6-13
	13	Th	1	Sam. 16, 14-21
	14	F		Isa. 55, 6-13
	15	S		Psa. 139, 1-12
	16	Su		Acts 22, 16-23

David and Goliath

Nov.	17	M	1	Sam. 17, 1-11
	18	Tu	1	Sam. 17, 12-19
	19	W	1	Sam. 17, 20-31
	20	Th	1	Sam. 17, 32-44
	21	F	1	Sam. 17, 45-53
	22	S	2	Sam. 22, 15-22
	23	Su		Psa. 52, 1-9

Jonathan and David

Nov.	24	M	1	Sam. 18, 1-9
	25	Tu	1	Sam. 18, 10-16
	26	W	1	Sam. 19, 1-7
	27	Th	1	Sam. 19, 8-18
	28	F	1	John 4, 10-21
	29	S	2	Sam. 9, 1-6
	30	Su	2	Sam. 9, 7-13

A Loving Prince; A Jealous King

Dec.	1	M	1	Sam. 20, 1-10
	2	Tu	1	Sam. 20, 11-23
	3	W	1	Sam. 20, 24-34
	4	Th	1	Sam. 20, 35-42
	5	F	1	Sam. 22, 1-8
	6	S	1	Sam. 23, 7-18
	7	Su	1	Sam. 23, 19-29

F. J. Lamb, Printer, S.W.11.

CHRISTMAS NUMBER.

No. 73. DECEMBER, 1941—JANUARY, 1942.

FROM THE RAYS EAST

FOR YOUNG PEOPLE

A
Happy Christmas
to you All.

You will find nothing in the envelope enclosed, but why not put something there?

It will make your Christmas happier and help India's needy children.

Issued by the

Strict Baptist Mission

Of Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, London, E.12.

Price, 3/- per 100, postage extra.

IDOLS.

by Beatrice S. Wade.

We are very pleased to print Miss Wade's first letter to "Rays from the East." Miss Wade is soon sailing to India to commence her work as a missionary. We pray that Miss Wade may experience much of God's blessing upon her work, and hope that we may often be able to print an article from her in these pages.

THE other Sunday afternoon I was at the Sunday School attached to Zion Church, New Cross. Once a month this Sunday School has a Missionary Sunday, when everybody learns how the children and men and women in other lands are hearing about the Lord Jesus.

On the wall were large charts, showing pictures of the people of China, India and other countries, and across the top of one of these charts there was this question:—

What are the Boys and Girls afraid of Most?

Now, supposing you had a pencil and paper and were asked this same question about the children of India, I wonder what your answer would be. Some of you might answer like this:—

1. They are afraid of not having enough food to eat, because many are very poor, or

2. They are afraid of being ill, because there are very few real doctors or hospitals in the villages of India, or

3. Those who are very poor and who belong to the low Caste are afraid of the high Caste Indian.

Some of you might say that some of the children might even be afraid of becoming Christians, because sometimes they are turned out of their homes when they want to be Christians. All these answers would be true, but I do not think they are the things which the children of India are afraid of most.

The answer on the chart was this:—

"They are Afraid of Idols and Evil Spirits."

If you have seen pictures of idols you will know that they are made of stone, clay, wood, and many are carved into the shape of a man, only very large and terribly ugly, and others are just a piece of stone. In a book I read the story of how, one day in an Indian village, some of the people were ill with chickenpox and another illness, and so the people who were well and strong brought a jug of water and poured it over the idol in the village and then placed two peeled onions on the ground and three sprigs of a special tree. They thought that, by doing this, the anger



Miss Beatrice Wade.

of the idol would be calmed, and it would then cure those who were ill.

I think the children of India must be afraid of idols, but I am so glad the Bible shows that whoever loves the Lord Jesus need have no fear of idols. Psalm 115: 5-7 reads:—

"They have MOUTHS, but they speak not; EYES have they, but they see not:

They have HANDS but they handle not; FEET have they, but they walk not; neither speak they through their THROAT."

And we, who love the Lord Jesus as our Saviour, ought to try and help those who worship the idols and are afraid of them—many have never heard about Jesus. This is one of the reasons why our missionaries have gone to India, so that everybody may hear the Good News, and that they may realize that the idols can never help them, but that God has said, "Yea, I will help thee" (Isa. 41: 10). When you get up in the morning, do you remember to tell God about the children in India? Are you saving any of your money to help to pay for the schools where the children hear about Jesus?

HE SHALL CARRY THE LAMBS IN HIS BOSOM.

by Violet D. Green, Paniadipatti.

ABOUT 10 years ago, I was camping in a village called Valayapatti and, while I was there, a Hindu woman came to see me. Her two daughters were with her. One was a girl about 17; the other was quite small, not more than seven. The mother had come to tell me the news that they were now both married. A little girl of seven married! How strange and fearful that sounds to us, but it is the Hindu custom and the Hindu religion does not help the people to see how wrong, how very cruel and harmful many of their practices are. A few years ago a law was passed forbidding the marriage of little children. This has greatly reduced the number of such marriages and we hope that, in time, the people of India will themselves realize how injurious such a custom is, and will abandon it of their own accord.

A tiny girl bride.

Till that enlightenment comes, this grievous practice will continue. I looked at the little girl as she stood by her mother's side, a pretty little girl with big bright eyes and jet black hair, which in spite of frequent applications of coconut oil, intended to make it straight, refused to be anything else but curly. She looked such a diminutive little maid, and the thought of her married made me so very sad. In answer to my enquiries, the mother informed me that the two daughters had been married together, in order that the elder girl should have someone to help her! I had a talk with them, and prayed that this family might be saved, and come to know the love of the Lord Jesus Christ.

Ten years later.

All this happened 10 years ago. I have visited that station many times since, and, during the most recent camp there, that mother came to see me, as she mostly does when I am in her village. She brought with her the one-time small daughter, now a grown girl of 17. What wonderful things have happened in the interval of 10 years. The dear Hindu mother has become a bright Christian woman, who loves to be at the services and to hear the Word of God taught. She has much opposition in her Hindu home but she has tried to win her children. The elder girl is now a mother with her own family, but the younger daughter has not had a happy life at all. She now lives with her parents and, through her mother's witness, has become an earnest enquirer. She longs to be a child of God and asked me to send her to a school where she can be cared for and live as a Christian.

Is not the Lord Jesus a wonderful Saviour? He is ever seeking the lost and bringing them to know His love. Have you come to Him? If so will you pray for this Hindu enquirer that she may be truly saved, and then be able to witness for Him.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Nearly ninety years ago there was fighting in the Crimea upon the same ground at Sebastopol, where the German armies are now beseiging the Russian army. In those days it was the red-coated British soldiers who were fighting against Russians and it was just about that time that a very sweet Christmas hymn was written. Once again, as Christmas comes, the volleys and thunders of war try to deafen our ears to the sweet and gentle song which the angels first sang of "Glory to God in the highest, and on earth peace, goodwill among men." After ninety years, we listen to the old hymn with the same longing in our hearts, that the boys and girls had in the days of the Crimean War—

"And man, at war with man hears not
The love-song which they bring;
Oh, hush the noise, ye men of strife,
And hear the angels sing!"

Even if the grown-ups fail to listen to the song which the angels sang at Bethlehem, I hope the boys and girls will have the time and the will to think of the sweetest story on earth; the story of God's Good News in Jesus that was first told on that first Christmas night when Jesus lay in the manger at Bethlehem. And if you are wise enough to listen, and as interested as were the shepherds, you may learn what is more important news than anything the wireless can tell you. It is this: that in your heart Jesus may come to dwell—your heart may be re-born through His spirit—and He will bring His peace and His joy to you, as He brought it to this world so long ago. No voice of war can disturb His peace and no bad news of strife can drown His joy, for He speaks with words that do not change their meaning with changing years. Are you listening, then, for His voice, and for the song of the angels? May God give us all quiet minds and still hearts to listen for His music this Christmas.

It was a great pleasure to receive two gifts from boys and girls for the Mission. The girls of Great Paxton have been busily knitting and have earnt 6/6 which Miss E. Farrer has passed on to me. Also the children at Maidenhead have made a special collection and have sent me 5/- per Miss E. Huckett. Both of these schools have our thanks and set an example to us all. Then I was glad to hear from:—Sylvia Bunn, Irene and Joan Rutter, Mary Clover, M. Endersby, Doreen Finch (glad to hear of your new members), Hilda Grimwood, Doreen Hobbs, Geoffrey Ince, Winifred Manfield, Marian Parker (glad to hear of your success, tell Horace and David we are proud of them), Rose Presland, John Syratt, Joan Taylor (glad you are getting better now, Joan), and Oliver Ralph Toms. Then, too, I would acknowledge much appreciated letters from Mr. J. Christie, Mrs. W. Culliford, Mr. G. F. Higgs (nil desperandum!), Mr. W. Ince, Mr. F. G. King, Miss S. A. Mills, Miss G. Piggott, Miss M. Preston, Mr. W. K. Trowbridge and Mr. A. C. Webber; may you each receive much encouragement and blessing.

With best Christmas wishes to you all.

Your loving,
UNCLE PETER.

THE STARS.

Have you ever been out on a bright starlit night, when the moon has not yet risen and the air is clear without clouds? As you looked up to the night sky, you would have seen thousands of bright shining stars glittering in the heavens. Did you ever try to count them? Without a telescope you may count up to about 3,000, but when you get the right sort of telescope you begin to find that they are so many that you cannot count them.

Yet God knows them each one, for He made them each; and there are known to be more than one hundred million of them. So we bow before the wonder of the mind and the hand of God and, as we look up on a starry night, bow our heads and worship God, who made the stars, and knows not only each one of them but each one of us too; "His ways are past finding out."

This time we want you to find the answers to some questions about the STARS mentioned in the Bible.

Lower Group, age under 12.

1. Who had a dream about stars?
2. Who made the stars?
3. Where do we read of singing stars?
4. Who asked a question about a star?
5. Which verse reminds us that every star is known to God?
6. Who is the "bright and morning star"?

The answers will be found in Genesis 37, Genesis 1, Job 38, Matthew 2, Psalm 147, Revelation 22. Write down the number of the question; **the name**, where it is asked fo;r and the book, chapter and verse where each answer is found. Then underneath the list write out **in full** the verse which answers question 6.

Upper Group, age 12 and under 16.

Find the answers to these questions also, and write them out in the same way.

7. "They . . . . shall shine . as the stars." To whom were these words spoken?
8. Who was invited to count the stars?
9. Where do we find a warning against worshipping the stars?
10. What was the name of the star which fell from heaven?
11. Where do we read of fighting stars?
12. Who said "There shall come a Star out of Jacob"?

The answers will be found in Daniel 12, Judges 5, Numbers 24, Genesis 15, Revelation 8, Deuteronomy 4; but these are not in the same order as the questions. Write out **in full** the verse which answers question 7.

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, 1942, 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 an envelope (unsealed), bearing a penny stamp to UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. CLOSING DATE, DECEMBER 31st, 1941.

SUN RAY LEAGUE.—If you would like to know all about the Sun Ray League, ask for particulars when you send in your paper.

RESULT OF LAST BIBLE SEARCHER.

The number of entries for this Searcher was the highest we have had for a very long time. The work, too, was on the whole very good indeed. We welcome 89 new searchers. This is splendid; and we hope you will all continue to send in your answers regularly. There was also two new Schools—Sudbourne and Staines. The names are given in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, P. J. Wilkinson, aged 12 years, "Providence," March.

2, Norman Carter, aged 12 years, Potten End S.S.

Special Mention: Elsie Smith, Florence Hamilton, Joyce Bradley, Rene Vaughan, Sheila Walshaw, Harold Abbott, Doris Irene Fuller, Doris Jermyn, Barbara Dorothy Taylor, Connie Miles.

Very Highly Commended: Barbara Holmes, Dorothy Allen, Albert Chapman, Ruth Trevethick, Rita Jordan, Winnie Cook, Ray Watson, Joan Taylor, Muriel Wilding Gertrude Smith, Eleanor Parker, Freda Hare, Mary Hobbs, Jean Etheridge, Kathleen Baldwin, Janet Christie, Gladys Cato, Dennis Tuck, Eileen Brownrigg, Eleanor Chenery, Dorothy Figg, Iris Rhone, Eileen Turner, Beatie Willmer.

Highly Commended: Rose Grumball, Irene Millie, Gladys Rayner, Joan Howes, Joan Darby, Margaret Cockbill, Hazel Brownrigg, Mavis Lawrence E. Orchard, Eileen Darby, Derek Endersby, Irene Castro, Arthur Webb Colin Figg, Audrey Etheridge, Enid Sawyer, B. Bennett, Rosemary Wright, Peggy Bull, Malcolm Wood, Daphne Luddington, Joan Glover, Olive Gravatt, R. Foster, Kitty Brown, Joan Homewood, Eva Grimwood, John Bryant, Sheila Gotts, Beryl Freeman, Dorothy Allchin, Betty Balchin, Joyce Childerly, Freda Lightning, Joy Austin, Oliver Toms, Eileen Watson, Joyce Stevens, Eric Cox, Kathleen Hull, J. Williams, Mavis Daniel, Rose Tyler, Elizabeth Mills, Malcolm Endersby, Joyce Whyatt, D. Christie.

Commended: Violet Lowne, Nellie Low, Rose Presland, Ellen Johnson, Molly Theobald, Joyce Thompson, Thelma Tavener, Joan Box, Beryl Goodchild, L. Christie, Dorothy Denny, Miriam Haynes, Ivy Whitbread, June Stevenson, Sheila Butcher, E. Bishop. The following sent correct answers but did not complete the verses: Alfred Muschamp, Iris Raper, Brenda Youell. Answered Upper Group only: Evelyn Chitty, John Groom, Bernard Campbell, Patrick Butler, Edith Kirby, Joyce Renton, Joan Young.

Lower Group, age under 12.

Prizewinners: 1, Amy Hawes, aged 11, Horham S.S.

2, Roy Leaver, aged 10 "Salem" S.S., Richmond.

3, Peter David Marshall, aged 11, Rodbourn, Herts.

Special Mention: Ruth Jaeger, Barbara Bugg, Jean Cook, Peter Chapman, Dorothy Enderby, Doris M. Foster, Janet Gurney, Ruby Hawes, Joyce McKee, Betty Osborne, Ruth Parker, Doreen Guy, Muriel Stannard, Patricia Young, Peter Jermyn.

Very Highly Commended: Harry Baxter, Violet Stevens, Peter Bugg, Margaret Trevethick, Alec Hamilton, John Denman, Brenda Harvey, Amy Miles, Jean Denman, Iris Humphreys, Jimmy Hobbs, David Rayner, Joyce Wyatt ,Sheila Weaver, Jean Joslin, Eileen Finch, Lilian Cato, Gwen Bradnam, Mary Bullock, Peggy Cooper, Betty Low, Maisie Catling, Derek Bass, Clara Humphreys, John Miller, Annette Pountain, Rosalie Poole, Doreen Luff, Marguerite Hitchcock, Sylvia Cleversley, Peter Bysh, Muriel Boreham, Maurice Keeley.

Highly Commended: Alan Hughes, Mary Emmerson, David Gower, Winifred Manfield, David Scrivener, Patricia Whitley, Aileen Young, John Syratt, Margaret Nicholson, Jacqueline Colby, John Balchin, Kathleen Allen, Helen Cooper, George Abbott, Frank King, V. Monk, Kathleen Walshaw, Jean Chapman, William Mackenzie, Pearl Warne, Lorna Jordan, Philip Grimwood, Stephen Toms, Iris Wooton, Stella Horner, Marie Heath, Jeanne Hickey, Queenie Saunders, Brenda Walker, Marion Groom, Margaret Poole, Sylvia Hampshire, Hilda Hawes, Gerald Lincoln, Ivy Scott, David Wood, Edward Hughes, Audrey Hull, David Fedden, George Cooper, Valerie Cole, Pamela Whittaker, Betty Rhone, Hilda Grimwood, Eileen Culliford, Dorothy Rayner, Celia Harvey, Raymond Cooper, Joyce Brooks, Mary Miller ,Audrey Watson, Margaret Jaegar, Thomas Saunders, Bernard Bamford, Moir Richards, Joan Butler, Michael Bugg, Catherine Luff, June Warren, Brian Clenshaw, Grace Pannell, N. Williams, Rita Inman, Joan Davison, Eric Bull, Vera Poole, Geoffrey Ince, Olive Worne, Maureen Daniel, Muriel Harris, Jose Simmons, Doreen Burns, Sydney Stearne, Rita Brooks, Betty Foster, Isabel Hawkins, Margaret Endersby, Peter Wing, V. Russell, Margaret Cresswell, Doreen Williams, Cecil Saunders, Selina Hawkins, Doreen Hodges, Joyce Pannell, Doris Marshall, Janet Cockbill, Roy Harrison, Reggie Catling, William Hampshire, Beryl Young, Eileen Bugg, Doreen Hobbs, Dorothy Hamilton, Pamela Street, Billy Kyberd, Sheila Snelling, June Stewart, Grace Catling, Fred Cripps, Leonard German, Muriel Dafter, Stanley Smith, Vera Kennett, Rose Wilson, Joyce Willmer.

Commended: Irene Butler, Frank Jones, Annie Pope, Barbara Salmon, Sylvia Harrison, Margaret Simmons, Patricia Trew, Patricia Jaggers, May Andrews, Lydia Endersby, Brenda Elson, Jean Sanderson, Joyce Lowne, May Baxter, Yvonne Fortag, John Betts, Eunice Sawyer, Jean Jaggers, June Bamford, Edna Slark, Joyce Jones, George Bishop, R. Sawyer, Joan Libretto, Jean Neilton. The following sent correct answers but did not complete verses: Sheila Watkinson, Ruth Surridge, Jean Watkinson, Jean Harwin, Margaret Cole, Joan Archer, Alex Last, John Newton, Myrtle Stiles, John Donnelly, Betty Box. Not for competition: The Misses Dorothy Best, Mary and Ruth Relf, Marian Parker, Iris and Vera Whitney, and Mr. Robert Worne.

March Sunday School heads the list, with Potten End second, and Tring third.

Good For Evil

Dec.	8	M	**1 Sam. 24, 1-8**
	9	Tu	**1 Sam. 24, 9-15**
	10	W	**1 Sam. 24, 16-25**
	11	Th	**1 Sam. 25, 1-7**
	12	F	**1 Sam. 25, 8-16**
	13	S	**1 Sam. 25, 17-25**
	14	Su	Matt. 5, 43-48

The First Christmas

Dec.	15	M	Luke 1, 26-33
	16	Tu	**Luke 2, 1-12**
	17	W	**Luke 2, 13-20**
	18	Th	Luke 2, 21-26
	19	F	Luke 2, 27-39
	20	S	Isa. 9, 1-7
	21	Su	Acts 4, 23-30

Saul and Spiritism

Dec.	22	M	1 Sam. 28, 1 6
	23	Tu	1 Sam. 28, 7-14
	24	W	1 Sam. 28, 15-25
	25	Th	Matt. 2, 1-11
	26	F	Lev. 19, 29-37
	27	S	Mal. 3, 1-6
	28	Su	1 John 4, 1-6

Paul's Conversion

Dec.	29	M	**Acts 9, 1-9**
	30	Tu	**Acts 9, 10-22**
	31	W	Acts 22, 1-10
Jan.	1	Th	Acts 22, 11-21
	2	F	1 Cor. 15, 1-10
	3	S	Luke 23, 34-43
	4	Su	Phil. 2, 1-11

Called and Opposed

Jan.	5	M	**Acts 13, 1-13**
	6	Tu	Acts 4, 31-37
	7	W	Acts 9, 23-31
	8	Th	Matt. 10, 5-15
	9	F	Deut. 18, 9-15
	10	S	Acts 11, 19-30
	11	Su	1 Cor. 4, 8-16

The Gospel to Jew and Gentile

Jan.	12	M	**Acts 13, 14-22**
	13	Tu	**Acts 13, 23-31**
	14	W	**Acts 13, 32-41**
	15	Th	**Acts 13, 42-52**
	16	F	Luke 2, 25-33
	17	S	Isa. 60, 1-7
	18	Su	Psa. 72, 10-20

Stoned and Worshipped

Jan.	19	M	**Acts 14, 1-7**
	20	Tu	**Acts 14, 8-18**
	21	W	**Acts 14, 19-28**
	22	Th	Matt. 10, 16-26
	23	F	2 Cor. 4, 8-18
	24	S	Col. 1, 21-20
	25	Su	1 Cor. 1, 17-25

Silas and Timothy Chosen

Jan.	26	M	Acts 15, 1-11
	27	Tu	Acts 15, 12-19
	28	W	Acts 15, 25-35
	29	Th	**Acts 15, 36-41**
	30	F	**Acts 16, 1-8**
	31	S	2 Tim. 1, 1-9
Feb.	1	Su	1 Tim. 6, 11-21

F. J. Lamb. Printer. S.W.11.

The...
Strict Baptist Mission

EIGHTIETH
ANNUAL REPORT
1941

Price - 3d.

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.

THE

STRICT BAPTIST MISSION

THE EIGHTIETH

ANNUAL REPORT

1941

with

ABSTRACT OF RECEIPTS AND BALANCE SHEET

Presented at

THE ANNUAL GENERAL MEETING

of the Association

held at

MOUNT ZION CHAPEL, CHADWELL STREET,
LONDON, E.C.1

ON TUESDAY, OCTOBER 28th, 1941

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OUR COMMISSION :

"And He said unto them, Go ye into all the world and preach the Gospel to every creature."

THE EIGHTIETH REPORT
1941

IT is not easy to produce a faithful, adequate and comprehensive Report in these days of upheaval. This is not because there is nothing to report, but because correspondence with India is hampered by the length of time it takes for letters to reach their destination, added to which is the embarrassment due to the occasional loss of mails through enemy action.

Nevertheless, our **80th Annual Report** is presented herewith to our many friends, who will rejoice with gratitude for all the Lord is accomplishing.

First of all, then, we record our humble thankfulness to Him whose faithfulness has been so manifest throughout the year, confirming our hearts' convictions that, though we are honoured to be instruments, **the work is His.**

The news from our missionaries in the various fields shows that the Gospel has not been proclaimed in vain. Thousands of souls in heathen harkness have heard the message of salvation from our missionaries, Indian preachers and teachers, and the printed word has been freely distributed. True, the villages visited and services held in our chapels there, seem small when compared with the teeming millions of India, but the effort has been " every one according to his several ability."

Further, there is evidence of the Holy Spirit's gracious work in conversions, and numerous confessions by believer's baptism. It will suffice here by way of statistics to mention there have been 108 baptisms during the year. In India, as here, the sovereignty of God is seen, for, while many additions to Church membership have gladdened the hearts of those ministering in some spheres, **equally faithful service** in other parts has not been rewarded by the same tangible results.

The long and serious illness of our Senior Missionary, Mr. David Morling, has caused deep concern to us all, and we offer

our prayerful sympathy to him and Mrs. Morling in this severe trial. His continued indisposition has added considerable responsibility to our brethren in India, and for the time being has compelled the suspension of the work of the Bible Institute, for which Mr. Morling has been responsible. At the time of writing, we are cheered by more favourable reports, stating that his condition has much improved, though we fear it will be some time before he can resume his work. It is evident that in the future Mr. Morling will have to moderate the extraordinary energies he has always exhibited. We must not forget the effect of **38 years in India.** Our prayers are before the Lord constantly on his behalf.

We praise God for the general good health of our brethren and sisters, notwithstanding that the furloughs of some of them are long overdue.

The absence of missionaries on furlough has rendered more difficult deputation work among the Home Churches. There is no news like that which is first-hand, and told by those who have come direct from the field of action. Our General Secretary has been doing all in his power to make up for this deficiency, and has been well received by pastors, deacons, and other friends in the Churches, both in London and other parts of the country. We rejoice that he has been enabled to face this problem and others with energetic zeal and efficiency. We should like also to acknowledge with gratitude the assistance of other ministerial brethren in preaching on behalf of the Mission. Under present circumstances we confidently look for the co-operation of all in this essential branch of endeavour.

After two years of war, the financial support given is remarkable, when the very heavy taxation, increased liabilities for insurance of private and Church properties, and the high cost of living are taken into consideration. Yet it will cause little surprise that Council have been compelled reluctantly to reduce the monthly remittance to India. We have been frequently reminded by our Treasurer of late that our expenditure was exceeding our regular income, and that only the generous legacy of the late Mr. F. T. Newman had made it possible to delay this reduction till now. At Council's request, our missionaries in conference have made recommendations for economies, not without sacrifice to themselves. We earnestly hope this may be but a temporary measure, but war conditions make it imperative for the present. Retrenchment is always disappointing, but we pray it may not be long before we can " go forward " again.

Even lack of money does not impoverish God's gracious resources, and He can work by little or by much.

We have missed the presence of some Council members who live at a distance from London. Curtailed travelling facilities, and the black-out, have made it almost impossible for them to attend with regularity. But we appreciate their prayerful support and spiritual fellowship with their colleagues who have been able to meet to transact the business of the Mission, and yearn for the return of more normal conditions, when we shall all meet as formerly.

In conclusion, what shall we then say to these things? If God be for us, who can be against us? Shall we be discouraged by the greatness of the task? Think of the heroic challenge of Caleb, *when he had reached the age of* 85 *years.* " Give me this mountain. If so be the Lord will be with me, I shall be able " (Joshua xiv. 12). And the fortress was subdued and possessed. There is nothing too hard for the Lord. By His grace, we can possess the mountain, or, before us it can become a plain, for God is able to surmount difficulties or remove them. Let us seek the spirit of the veteran warrior who " wholly followed the Lord," and we shall exclaim, " Thanks be unto God, who always causeth us to triumph in Christ."

PASTOR R. ROBINSON,
President, S.B.M.

THE WORK IN INDIA

Madras and Poonamallee Field

BY D. A. THROWER.

WE rejoice to record our gratitude to our Heavenly Father for all His favours which we have enjoyed during the past year. He is still adding to the Churches such as He is saving by His grace; this year He has given the Madras Churches just double the number reported last year, namely, 44 men and women who have made a public confession of faith in the Lord Jesus Christ as their Saviour. Three members have been removed by death, leaving a net increase of 41, and a present total of 446. Vepery Church now has 166 members, Ayanapuram 109, Sembiam 90, Poonamallee 60, and Mannur 21. Poonamallee alone shows no increase; we shall, therefore, value special prayer for this Church.

One of the most encouraging events of the past year was a new awakening at Ayanapuram. For a number of years the life of this Church was at a low ebb. Although there was a small increase in numbers, the giving of the members was extremely poor, and the witness of the Christians to a living Saviour almost non-existent. About a year ago, however, the election of new deacons resulted in new zeal and devotion to the Lord. 19 believers have been baptized, and the income of the Church has increased markedly.

Honorary service of various kinds is rendered by a considerable number of men and women connected with the Volunteer Fellowship. The monthly meeting for praise and prayer, which is held at Kilpauk in connection with this side of the work is usually an inspiring gathering. On these occasions we are strengthened by the knowledge that in many places in the Homeland prayer supporters meet to remember the work in India on that very day (the last Monday of each month).

In addition to 11 weekday and Sunday Schools conducted by members of the Mission staff, there are 14 Sunday Schools in the hands of honorary helpers. By these means more than 1,200 children receive regular instruction from the Scriptures, and we frequently have cause to praise God for the way He uses this ministry to the conviction and conversion of pupils. Many of those who apply for baptism trace the beginning of their spiritual career to the Bible lessons learned in a Mission school. Government grants-in-aid received for our day schools amounted to Rs.5,472 during the year 1940-41.

Nearly 1,200 visits have been made to the villages for open-

air evangelism, and some 24,000 hearers reached. In this way, and through the Bookstall, almost 1,000 Bibles and Scripture portions have been sold during the year.

The Kilpauk Sewing Class has slightly increased in membership. Of the 23 girls and young women who attend the class, 15 are baptized believers, and, of these, 6 last year had the privilege of taking a three-months' course of teaching and training in a Bible School conducted by Miss Green at Paniadipatti. These young women have now started a new venture of Christian witness. They hold regular sewing classes, followed by evangelistic meetings, for girls and women in three of the village schools. During the past nine months they have held 86 classes for sewing and 79 Gospel meetings. This new departure has met with difficulties and opposition, but it has already begun to bear fruit, in that several women who were recently baptized from the village of Koyembedu came as a direct result of this effort.

The Gospel Extension Society, to which all our Indian coworkers contribute regularly, continues to finance the Korattur school, with its three teachers. The income of the Society during the past year was Rs.314. There is no change in the number of residents in the Young Men's Hostel, viz., 16. As I stated in my report last year, we earnestly desire to see a real work of God in the lives of these young men. We are still praying and waiting for blessing in this matter.

From the above brief record it will be seen that we have very much cause for praise; but, at the same time, we long to see greater things. These are days of tremendous challenge and opportunity. May our God help us to be faithful to Him and to the commission which He has entrusted to us. If we are as true as Caleb—who *wholly* followed the Lord—it is certain that we also will receive an inheritance in the land.

THE PROMISE OF THE PROSAIC.

BY E. ORCHARD.

THE ordinary usually gives rise to the extraordinary; the commonplace often gives birth to the miraculous. This truth has been much in my thoughts as I have been reviewing the events of the past year. More than once, places in which it seemed as though the Word of God was slow in finding a lodgment, suddenly became centres of mighty activity. The place may have been just an ordinary village; the people so commonplace that a second petition for them in our prayer-time may have been thought hardly worth while, but in just such places has the extraordinary been seen. God seems to delight to surprise us by His use of the ordinary agent for the display of His extraordinary power. We look confidently for results from a person

who has been nurtured by much teaching and prayer, and God brings us face to face with the miraculous results of a commonplace life lived quietly in an ordinary village. Surely we should be prepared to see the Glory of God more often! We should be prepared for the usual to give place to the unusual.

There have been many opportunities for camps during the past year. Once a month, at least, some time has been spent on the Poonamallee side, and Gospel work has been conducted regularly in more than a dozen villages during these camps. Very many interesting talks and incidents could be related, but suffice it to say that God has graciously given us blessing in this work. All praise to His Name!

A feature of the school work during the year has been a closer contact with the teachers and pupils. This has been made possible by a greater amount of time being given to visits to the various schools, and a more definite programme of Scripture catechism. We hope to hold an examination for the children early in March of next year. The school year closed on a very happy note. Every scholar who was finally leaving our schools was given a New Testament, and other children who had shown themselves worthy were given books suitable for their next year's study. This distribution was made possible by the kind gift of money sent from England in lieu of Christmas gifts.

Several times has God given us the privilege of baptising groups of young men and women. For every sign of blessing and every token of His favour we praise Him.

So the year has passed in the regular duties of every-day life. Maybe sometimes we have been slow to see the full and glorious working of God's Holy Spirit, but always He has been working.

Sendamangalam Field

BY G. F. CHAMPION.

"I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day" (Isa. xxvii. 3).

THE Lord's solicitude for a very annoying people is beautifully revealed in His own words, written at the head of this report. Had it not been for His loving care, no Churches would have come into existence in the Sendamangalam Field, and, were it not for His keeping night and day, the Churches of this land would undoubtedly soon dissolve. Hostility to God and His people may not always be expressed, but that it exists and is deep-rooted, the following story told by one of the **Preachers** of this Field reveals. Recently he had become friendly with a young caste man, and had repeatedly brought to his notice the way of salvation. The young man had evidently been moved

by the Gospel message, and there was hope that he would be converted; but his mother was very much opposed to her son becoming a disciple of the Lord Jesus Christ, and influenced him to put thoughts of Christ out of his mind. After this, the son was caught engaged in illicit distillation of spirits, and sentenced to one year's imprisonment. When the preacher called on the mother a few days later, he said to her, " Ah! if you had only allowed your boy to listen to the Christian message, this sad thing might never have happened." At this she became angry, and retorted. " Let him go to jail for ten years—I don't mind; but you want to make a Pariah of him."

In spite of this bitter antagonism to the Gospel, there have been encouraging signs of young men paying serious attention to the open-air preaching daily carried on in the villages of this Field. Several are said to be enquiring and have left all heathen worship, and in Pavitram we have several enquirers, some of whom we expect soon to be able to baptize. The preacher in Pavitram, who has been through our Bible Institute in Kovilpatti, has now been living in this village for eight months. At first he encountered considerable opposition to his very existence in the place, but he has now lived this down, and lives happily enough among the people.

We have, this year, only had one addition to our **Churches,** by transfer, and have lost three members, one by death and two by discipline. There has been, I feel, an increase of interest in Church affairs by members, partially as a result of their realising more fully than before that Church matters are their concern, and not those of the Mission. A well attended men's meeting is conducted by the men of Kakkaveri, and a good Sunday School is run by the preacher and members there. 25% of the membership of the Sunday School made over 40 attendances each during the year. Sendamangalam members conduct an open-air meeting in and around Sendamangalam once or twice a month.

A Sunday School Rally in Sendamangalam was largely attended, the chapel proving quite inadequate to the congregation. Five Sunday Schools were represented and took part. A characteristic of all the addresses and pieces rendered was the very clear presentation of the way of salvation.

Our four **Day Schools** have maintained their attendances during the year, and the Scripture lessons have been taken from the Gospels of Luke and John. I conducted the Scripture Examination in December, and hence had a short talk with each boy and girl present on the examination days. I was very pleased with the Scripture knowledge acquired by the 3rd, 4th and 5th standard children. A number of them obtained over 80% marks, and seven over 90%. We have 30 or 40 Muslim boys and girls in our schools, and they were able to secure as good a percentage of marks in the examination as the Hindu children.

The way in which our schools are helping to form the

characters of the children was forcibly brought home to me when I was talking to the boys in the top class of our Pottanam school. It was evident that they took the Bible presentation of the creation, and the way of salvation, as true as a matter of course, and they appeared to be very hazy in their ideas of Hindu theology. We desire, of course, that they be brought to the point where Christ is a vital point in their lives, and their Saviour; but the Scripture teaching given in the school has evidently left its mark on them.

The **Home Mission,** run by our workers, held its Harvest Meeting as usual during the early days of the hot season, and realised over 100 rupees by gifts, or money and goods. They decided to build a prayer house for the enquirers in Pavitram, and appointed a committee to undertake the work. So far, they have not managed to secure land, but we believe the Lord will open up the way for the continuance of His work in Pavitram. The Home Mission supports a Colporteur, through whose instrumentality the Pavitram work has received impetus. We hope that soon we shall be able to baptize some from the village, and that a Church will be formed there. Our **Colporteurs,** who are daily touring the countryside with Bibles and Gospel literature, have been responsible for selling Bibles, books and pamphlets, as follows:—

97	Bibles	Total cost	Rs.220
39	New Testaments ...	,,	30
905	Gospels	,,	20
51	Other Scripture portions	,,	3
1,478	Books and booklets ...	,,	80
			Rs.353

It is gratifying to notice the prominent place that the Bible has in sales, both as regards numbers and also as regards the cost.

In addition to our regular **Camping** among our Christian congregations, we were able to spend two weeks in the backward southern border of the Field. This camp partially satisfied a desire of nearly nine years' standing, as we had planned to go there in 1932, just before we left the Field. The Camp had to be curtailed owing to sickness, but we may be able to go again soon—we hope so.

Recently I began to make a note of the various occupations of our **Church members** in this Field, and it may be of interest here to mention some, for the list shows how the stimulus of the Gospel, in addition to education and the influence of the times, has brought the humblest people away from traditional serfdom to a measure of fulness of life: teachers, colporteurs, policemen, soldiers, forest guard, wood contractor's foreman, weavers, cloth hawker, garage labourer, blacksmiths, office boy, chauffeur, smallholder, etc. In the past, almost all of these men would have

been drum-beaters for temple worship and festival occasions, scavengers and serfs.

As our young people grow in freedom, and obtain wider experience, we need to pray that they may grow also in grace and in the knowledge of our Lord Jesus Christ.

Namakkal Field

BY A. J. MORLING.

S. INDIA is far from the storm-centre of the world, and it is difficult for us in this country to realise the severity of the wars being waged in Europe and other parts of the globe. Although war has not yet affected radically our activities, it is certainly affecting our thinking. Our message is one of peace and hope, yet the countries we represent are engaged in a terrible death struggle. There are many Indians—only this week a highly-educated Brahmin came to me with this question—who scornfully ask what Christianity has done for Europe, and why it did not avert this dreadful conflict. These questions are hard to answer satisfactorily, and make our task difficult, and although wars form obstacles to the more educated in India, there are many who still turn their eyes wistfully towards the Christ we proclaim.

Signs of Growth.

Although we are unable to report great numerical gains, there have been definite signs that the Churches are growing, and we know that it is through the Churches that we must expect the future expansion. One of the most encouraging signs is the readiness of young people to do voluntary service. During most of the year under review we have had three teachers in the Sunday School at Selur, two of whom were voluntary. Though we much regretted one of these young men leaving us and proceeding to the Federated States of Malay, correspondence with him is most heartening, and we rejoice that the Lord is maintaining the old desire and opening up new spheres of work for him.

At Sellapampalaiyam our workers are experiencing blessing in their ministry among the Sakales. These folk, who are the lowest of the outcastes, display sincere interest, and clearly indicated their earnestness at the Harvest Meetings last April, when, proportionately, their offerings were the best in the field. Two men from this village are members of the Lay Workers' Class, and despite their not having been baptized, they are among the keenest taking this course of study.

Vadakaraiyathur has a growing school in the caste quarter, and an encouraging congregation in the outcaste section. The school has received Government grant from the day it was

opened, and is now competing with a District Board School a mile away. We are sure that a number attending the little chapel in this village are ready for baptism, and we hope that they will soon be able to obey the Lord in this way.

The Lay Workers' Class has a membership of 14 men, chosen from Churches and congregations on the western side because of their interest in and willingness for voluntary work. Once a month we gather together and spend a day in the study of the Word. The morning session is spent in examining Genesis, and in the afternoon the time is divided between giving an address on a subject closely related to their work and to homiletics. All these men are expected to take some active part in the services in their villages, and with the co-operation of the preachers and teachers, we are confident that they will soon be able to do so creditably.

During the past year offerings in the various places of worship in this field amounted to Rs.422—9—7.

By the Wayside.

The method of evangelisation which has been discredited by some, but is still demanding great emphasis, is that of standing by the wayside and declaring the Good News to those who pass. The fact that it shows little visible result is probably the reason for certain people disliking this method. We have the example of the Lord and His apostles to encourage us and, further, it is patent that the Church cannot grow as it should, if its witness is limited to the interiors of chapels, halls and school buildings. In consequence, we are urging our Mission workers to take out members of their congregations for open-air work, and assisting those who are more competent to give short messages. Occasionally on Sunday afternoons I have had the pleasure of accompanying such groups, and have gladly noticed the earnestness and power of addresses given by young men. The satisfaction and pleasure this type of service produces has often been most evident, and its results in the daily life of those who participate are known to all who have engaged in it. Those who take a share in this work are supplied with New Testaments, Gospel portions, and tracts. This year our Preachers and Colporteurs alone have regularly visited 124 villages, and have sold 57 Bibles, 31 New Testaments, 1,176 Gospels, and distributed 540 tracts.

Among the Children.

The work in Vadakaraiyathur is clearly due to a school we we had in Periasolaipalaiyam, and closed because it was considered to be " inefficient " ! When examining enquirers, we frequently find them tracing their interest in Christianity right back to their school days. Work amongst children has probably been the most fruitful—if by fruit, conversions are meant. In this field we have 8 schools and 14 Sunday Schools; the average attendance at the former being 435, and at the latter 346. We

now have a Sunday School wherever a Mission worker is stationed, and this year we have urged all to bring offerings—this is often very difficult where a school consists entirely of caste children.

Our schools in Selur and Solaiseeramony are considered to be model schools in their ranges, and the Deputy Inspector of Schools has advised teachers to visit them in order to improve their work. It is worthy of notice that these two schools took the first two places in our Scripture Examination conducted last December. The District Educational Offier considered the Selur School to be the best in its area. Last year we received "efficiency" grants for the above-mentioned institutions and for the Namakkal Higher Elementary School. Hitherto the Deputy Inspector of Schools has always conducted the examination for Government in connection with the 8th Standard Certificate, but the Educational Department has decided to hold in future a Public Examination, when all H.E. School children will write in prescribed centres for this Certificate. Owing to increased Secondary Education, scholars with 8th Standard Certificates are finding it almost impossible to enter Teachers' or Nurses' Training Institutions. This presents a serious problem in the running of our Higher Elementary School, and we are now making enquiries concerning raising the status of this School. School grants for 1940 realised Rs.2,645.

Last year the number of boys in our Hostel was maintained without the slightest trouble, but now it has fallen, due to the decreasing remittance from home. We are endeavouring, however, to overcome this obstacle by asking the parents to assume greater responsibility and bear a greater share of the expenses incurred in keeping their children. In the Hostel, an ever-increasing emphasis is being placed on manual work, and we are now considering introducing book-binding. The price of paper, and Government regulations controlling the supplies of this article are forming problems when the strictest economy is being demanded in our work. Our lads continue to do all their own cooking, haircutting, gardening, etc., etc. As a result of the local High School being unable to accommodate new boys in the 3rd and 4th forms, we have been obliged to close our Senior Hostel for the present. Free tuition is refused to all Christians, despite their poverty, which fact hinders lads joining the High School in the lower forms. There are an increasing number of boys who wish to take Secondary Education, and we need those who are better educated, but at present the aforesaid difficulties are preventing our hopes materialising.

The amount of grant received from Government for the Hostel last year was Rs.876.

Please pray that our lads may be prepared for all manner of service, and remember those who teach them, that they may receive guidance in preparing them for service. And for our-

selves, wisdom and courage in directing the lives of these young people who are needed in many different spheres.

Kolli Hills Field

BY H. A. HUCKETT.

THE greatest need of the Kolli Hills Field is Spirit-filled workers. The prayer for labourers (Luke x. 2) has in some measure been answered. Now we are looking to the Lord for a baptism of Holy Ghost power, as the prelude to effective witness and the ingathering of precious souls.

Churches.

1.—VALAVANTHI. The Gospel message has been faithfully preached during the past year, and some who were formerly backsliders have been reclaimed. Open-air work has been conducted in the surrounding villages by members of the Church, and many Hindus have heard the Word of Life. The Harvest Festival was celebrated in October, when three helpful messages were given by Missionary A. J. Morling. Gifts from members and friends, together with produce auctioned, realised over Rs.60. The total offerings for the year amounted to Rs.204.—.5. The membership stands at 40, two former members having left the Kollis.

2.—PULIAMPATTI. This Church has not made much progress. Two members have returned from Malaya, but their witness since coming back has not been very bright. Hannah, who was baptized by Mr. Brand on 22nd September, 1920, fell off a ladder and died of her injuries. She was one of the first four converts on the Kollis. Death has visited another family connected with this Church, causing those concerned severe testing. The collections and Harvest offerings for the year were only Rs.28—9—2. It is a joy to report that the man at Alathur who broke caste for Christ was baptized last January, and seems to be standing staunchly. Recently, when an old member at Puliam was tempted to apostatise, this new convert, John Abraham, encouraged him to remain true. John Abraham's wife is said to be ready for baptism. The membership at Puliam is still 14.

Schools.

The school at Kurungunadi has been closed, as no worker was available to go there. In answer to prayer, and after much effort, qualified teachers have been secured for Ariyur and Valappur, and it is hoped that these schools will now go ahead. The attendance in the Valavanthi school has increased by nearly 100%, and two teachers are now employed there. It is a special joy to mention that one of them is Ruth Brand, the adopted daughter of our missionary, who has recently graduated

from training school. May the Lord make her a great blessing to her own Kolli Hill people. Scripture lessons have been given regularly in all our schools. Nine workers sat for the Annual Scripture Examination, and seven passed. A sum of Rs.113-15-0 was received in grant last year.

In answer to prayer the Lord has sent us a new medical officer, Dr. Daniel Gnanamuthu, who, with his wife and family, came to Valavanthi last September. Through his energy and enthusiasm, the work of our Mission Dispensary has developed considerably, no less than 8,151 patients having been treated from June 1st, 1940, to May 31st, 1941. Over 2,000 of these were suffering from malaria. Dr. Gnanamuthu pays a weekly visit to Valappur, some six miles from Valavanthi, and he has also visited many near-by villages, and assisted in evangelistic work. The Way of Salvation has been regularly explained to patients coming for treatment.

Camping.

Owing to domestic cares we have not been able to camp as often as we should have liked, but camps have been conducted at Alathur, Puliampatti, Valappur, and Koilur, while Chulavanthi, Ariyur, Moolakanni, and other near-by places have been visited frequently. At Alathur, the hill people who have broken caste live in a little settlement under the wing of John Abraham, and it has been a joy to conduct meetings in their midst. On several occasions we have visited Church members at Puliam, Tirupulli and Pannandurai.

Industrial Work.

Large areas of the Mission Settlement at Valavanthi have been cleared of lanthana and brought under cultivation. Paddy has been grown in almost every available portion of wet land. Christian coolies and enquirers have also assisted in building repairs and other work on the compound. They attend the meeting for prayer and Bible study, which is held every morning at 7 a.m., and are also present at the mid-week prayer meeting.

Boys' Hostel.

Orphan boys and children of poorer Christians are admitted to this institution, which has been a blessing to many. The boys cook their own food—they also grow a portion of it—assist in agricultural work, and study in our Valavanthi school. Some of the boys have taken part in open-air preaching on Sunday evenings. Four Kolli Hill boys are now studying in our H.E. School at Namakkal.

General.

In co-operation with our colleagues in other fields, we observed December 15—22 as a week of prayer. We celebrated Christmas in a modest way by giving a feast to all on the Settlement, followed by a programme of sports in which young and old alike took part. The garments from England and Australia, although delayed by war conditions, arrived just prior to the

"GO YE into all the world . . ."



Conference Group of Missionaries in India.

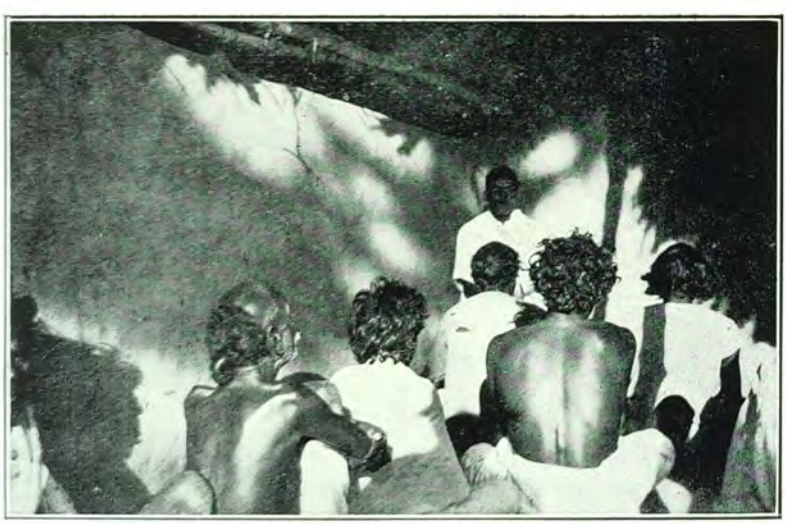


Miss Beatrice S. Wade,
L. Z. A. Missionary-Elect.

"PREACH THE GOSPEL to every creature"



Open-air Preaching in the Namakkal Field.



Within a simple Indian Chapel.

Collector's visit in March, and were very acceptable. With gratitude to God we record that there have been no serious outbreaks of disease at Valavanthi during the year, and our own health has been good. Our warm thanks to all in the Homeland who are supporting us by prayer and gift during these perilous days. May the Lord soon grant victory and peace.

Tinnevelly Field

BY W. H. KUHRT.

IT has been a good year. Famine was swept away by torrents of rain; the Church at Melaputhur put its house in order; the Anbinagaram friends held on their way, and the new Kovilpatti chapel was completed. It is believed that 1940 was the centenary year of Strict Baptist effort in this part of India. We did not celebrate the occasion in any way, but the Lord gave us a good year.

In 1934 there were 34 schools. We now have only 25. This does not represent any serious loss to the work as a whole, for none of the schools that have been closed was worth very much. With eight schools less we have more scholars and teachers than there were seven years ago, and Rs.2,000 more by way of Government grant, which this year reached the record figure of Rs.5,000.

There are a dozen lads residing in our hostel. All our Mission boys who sat for Teachers' Training Examinations last March have been successful, and all are now serving on the staff of the Mission. The usefulness of our Hostels is evidenced by the fact that no less than 14 of our teachers have formerly resided in our Kovilpatti Hostel and 12 at Namakkal.

We have 40 Churches, with a total membership of only 898, despite 56 baptisms during the year. According to the returns, 14 deaths took place, while 11 members of the Kulakkattarkurichi Church and 12 members of the Melaputhur Church were withdrawn from. The contributions made to the funds of the Churches during the ten months for which figures are available amount to Rs.1,250, made up as follows: Workers' contributions, Rs.470; Harvest contributions, Rs.190; Sunday collections, Rs.590. The total over a full year would not be less than Rs.1,600.

Shortly after the writing of last year's report, the pastoral work of this field was re-organised. For long we had recognised the impossibility of caring for 40 scattered congregations through the agency of only four pastors, and at last we were in a position to make a better arrangement. So the field was divided into smaller and more manageable circles, and four new men—three of whom are old students of the Bible Institute—were chosen

to undertake pastoral duties. The oldest and least equipped of the four pastors retired from active service in the autumn. Except in one case, each circle of Churches, with some assistance from the teachers' contributions, is paying the full salary of its pastoral ministry, though that does not mean that it is completely paying its way.

The year has been rendered notable by a new venture. This sprang from an experiment made by Mr. D. Morling in 1935, when he gathered together all the deacons into three groups for two-day conferences. For eight months now we have been gathering them together into seven groups for one day every month. We have not confined ourselves to deacons, but have also invited men who we think ought to be deacons, and others who are likely to undertake various forms of voluntary Church activity. During the day they take part in two Bible classes and a business meeting. In the business meeting all the affairs of the circle and its pastor are discussed, and the finances administered. Some of the pastors and ex-B.I. students have been of the utmost assistance in successfully establishing and maintaining this new branch of work. It was not long before these seven groups began to enquire about their neighbours in other circles, and so it became necessary to hold a conference in Kovilpatti, to which all of them might come for the discussion of problems common to the whole field, and for finding out about one another's progress. This embryo Association Meeting was held for the first time in April of this year, and was highly successful.

The pastors and preachers, seeing how useful the deacons' meetings were becoming, began to desire for themselves something of the same sort, though naturally of a more advanced character. So, in January, nine of us went away to a quiet retreat in a hillside forest, where we spent four days in prayer, meditation and study of the Word.

S.B.M. BIBLE INSTITUTE REPORT, 1940-41.

It is with deep regret we record the breakdown in health, at the end of May, of Mr. David Morling, our Senior Missionary and the Principal of the Bible Institute. We praise God for the recent news of the gradual recovery of our friend, but his illness has meant the temporary suspension of the Institute work, and also the absence of an official report of the work through another year.

We can happily state, however, that the year has been one of blessing in the work, and one which further confirms us in

the conviction that the Bible Institute is meeting a great need in the life of our Indian Churches.

Its prayerful purpose, as supporting friends know, is to give every possible help to Indian brethren who have been manifestly called of the Lord to the ministry of His Word. There have been ten such men studying as resident students through the past year, and this number has been increased by certain part-time students.

As from the very start, the work continues to centre in the study of the Bible, and the actual ministry of the Word in preaching and teaching has regularly occupied the week-ends of the students.

Our Indian Churches greatly need more preachers and pastors, and we pray that the Lord may " send forth labourers into His harvest." Both the call and the preparation are of the Lord, but we praise Him as we realise that He is so wonderfully using the Bible Institute in equipping His servants for their great task.

Ladies' Zenana Auxiliary

SECRETARY'S REPORT

BY MISS P. P. NUNN.

"THY mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds." These words express our experience during the past year, with all its uncertainties and trials.

Personal contact with our Branches has only been possible in a few cases, but interest in the work on the fields has been maintained by means of extracts from our missionaries' letters circulated to all Branches. The members of our Prayer Union have daily remembered the definite needs of the work, and thereby have had real fellowship with our missionaries. The Quarterly District Prayer Meetings in London have been held. We are glad that some Branch Prayer Meetings have also been held, and would urge that these be maintained whenever possible. Where opportunity offered Branch Meetings have been addressed (in the absence of any missionary on furlough) by members of the L.Z.A. Executive and one or two other friends, to whom we tender our hearty thanks for their help.

We rejoice in the blessing of God which has so manifestly rested on the work on the fields, and give thanks for the good health of our missionaries. Miss Green and Miss Wilkins, who would normally have been home on furlough, have had a prolonged rest on the hills in India.

An outstanding event of the New Year was the application of our sister, Miss Beatrice S. Wade (a member of the Church at "Providence," Highbury) for service in India. This cheered our hearts, and an account of her leadings will be found on another page. Both in the light of present events, and of the need to augment the L.Z.A. staff when a suitable candidate offered herself, Miss Wade's application was very prayerfully considered. The L.Z.A Executive and the Council were convinced that the Lord had directed her steps to our Mission, and Miss Wade was therefore accepted as a prospective L.Z.A. missionary in May, to sail to India when the voyage was made possible. It is our hope that Miss Wade will be far enough advanced in her Tamil studies to be able to accept responsibility in the work in India when furloughs again become possible. The future, so entirely hidden from our view, is known to the Lord, and to Him we commit our way, trusting also in Him, that He will bring it to pass.

Finance.

God's goodness and faithfulness have again been made apparent, for every need has been supplied in a wonderful

way through the gifts of His people. In addition to a legacy of £100, the L.Z.A. income has been in excess of last year's. This is an encouragement, considering the extra expenses which we are hoping to meet in the coming year, and we heartily thank all donors. Attention is again drawn to the benefit accruing to our funds from regular subscriptions being given under Deed of Covenant.

MADRAS FIELD

BY MRS. J. M. BRAND.

"YE shall hear of wars and rumours of wars." "See that ye be not troubled." The first few words are being fulfilled daily, the last—His command—we try to obey. But though down in our hearts we must be conscious of a deep sorrow, yet through it all comes a note of thanksgiving. How wonderfully in this, the second year of the greatest war that has ever raged on earth, has God upheld and blessed our L.Z.A. work.

Although on all sides you are compassed about by loss and devastation, yet not once has the monthly remittance been wanting, or even in the least diminished. To Him be all the praise, and to our supporters many deep and sympathetic thanks.

There are no outstanding events to record. Our eleven Bible-women have done regular work. One has now had her name removed from our list, so we are ten. Five Women's Meetings are held in the stations (besides those for Hindu women which Mrs. Thrower's voluntary bands are conducting).

In January we had a most helpful Convention for our sisters, when among the speakers, Miss Green was enabled to give a series of messages that were used of God for conviction and establishment of faith in those who heard. Large numbers attended and were blessed.

There have been baptisms in several stations during the year, notably in one station which had caused much sorrow of heart both as regards the worker and the Christians. I was about to dismiss our sister, but finding she was bringing to me enquirers, I have had to reverse my decision. So we see Him working as of old, even through a Peter who denied Him with oaths and curses.

Madras was stirred by the preaching of a Sikh convert, Bakht Singh, during the past year. Thousands gathered to hear him. We have seen results of his ministry in the lives of some of our workers, and in some who have joined our Church during the year. We praise God for His faithfulness, so deeply condemnatory to all worldly and false Christians. May God continue greatly to use him.

NAMAKKAL AND SENDAMANGALAM FIELDS.

By Miss B. L. Mowle.

Truly we can say, "The Lord has been mindful of us, He will bless us." The past year, we know, has been one of great strain for our fellow-workers in England, still we would ask you to continue your help in prayer and giving, and by doing all to His praise and glory we shall see the wonderful working of His power, both in England as well as in India.

In the Homes and Villages.

We have ten Biblewomen working in the Namakkal field. Three of these Biblewomen do regular work in Namakkal itself, a town which has grown considerably during the past few years, and once a month they go to one or two outside villages. The other Biblewomen live in villages more distant, and each month are visited by me, and sometimes two or three days are spent with them. They each visit two or three villages, besides working in the village in which they live. In some of these villages we have those who we believe are groping after the Light. Just now I think of one poor woman. When I first went to see her she would hardly open her mouth. After several visits, she began to repeat simple verses of Scripture, now she is learning one or two Christian lyrics, and she realises she needs a clean heart. The last time we saw her, we read the 51st Psalm and told briefly the story which led to the utterance of this beautiful prayer. Again we read John viii. 11, 12: "Jesus said unto her, Neither do I condemn thee: go and sin no more . . . I am the Light of the world."

As this other poor sin-stricken soul repeats, "Create in me a clean heart, O God," may God's Holy Spirit lead her into the wonderful light of the Lord Jesus Christ. There are others of whom I could write. Amongst the caste women we are persuaded there are many secret believers whom the customs of the country prevent from confessing Him.

Medical Work.

Work in the villages and homes of the people would not be complete without a medical chest, and I am generally kept busy with homely remedies. Often when visiting there comes an opportunity to give some practical help or a word of advice. This forms a contact which arouses the interest of the people at once. There is generally some medical work to do on the Mission Compound amongst our Christian families and the Hostel boys.

Sunday Schools.

These are carried on in all villages where we have workers stationed, some in the workers' own homes. It is nice to think that as we study the lessons set, boys and girls in England are studying the same lessons, for we are following the National

Strict Baptist S.S. Association syllabus. May the Lord cause the seed sown amongst all young life to spring up to His praise and glory.

Torchbearers' Class.

The Torchbearers' Class is encouraging, and at the beginning of the year two girls followed their Lord in baptism. At the same time another young girl, daughter of one of our workers, received baptism. She voluntarily carries on a very good Sunday School amongst caste girls, where she works as a teacher in a Board School. Three other girls in the Torchbearers' Class I am sure know and love the Lord Jesus; may He soon constrain them to follow Him in His own appointed way, and may each in their turn become true torchbearers for Him—this is our aim and purpose in holding this Class. The results of the work thus carried on during the past year are known alone to God who has exhorted us to " Cast thy bread upon the waters, for thou shalt find it after many days."

BY MISS L. S. HAZEL.

IN reviewing the past year, we praise God for His goodness and sustaining power in permitting His work to be carried on in the midst of such difficult and trying days.

Biblewomen and Camping Work.

We have a staff of nine Biblewomen who work in Sendamangalam, the surrounding villages, and three camping stations. Elizabeth, one of the Boarding Home girls who attended Miss Green's Bible School, is now married, and doing Biblewoman's work in Sendamangalam. This is the first real fruit from this work, and we praise God, praying that yet others of our girls may have the same keen desire to work for their Lord. In Pavittram, a man and his wife, and another woman, are enquirers. There seems very little outward blessing in the other camping stations.

Girls' Boarding Home.

This work is being carried on, numbers keeping up between 48 and 50 girls. We do feel this a very big responsibility in the work entrusted to our care. Some of these girls are reaching the ages of 16-17 years, when they begin to think of their future; how important it is that they should seek to be guided by the Lord. Although we do not always hear of blessing while they are with us, we do have the joy of hearing, in some cases, of what an influence on their lives the years spent in the Hostel have been.

Day and Sunday Schools.

This work is being faithfully conducted by a band of seven teachers and the weaving master. About 170 girls daily are taught the Scriptures, after which they have an examination at

the end of each term. Our Sunday School, as regards outside children, is not well attended, and again I would ask for special prayer for this work. The Covenanters' Class which I hold each week is encouraging, as many of these girls, I believe, are really concerned about better things. Oh, that they may be brought out fully into the Light!

How we long to see the harvest of blessing, the sheaves being gathered into His garner. The days are hastening on, and there is still much land to be ploughed.

"All through this day, O Lord, let me touch as many lives as possible for *Thee*. And every life I touch, do Thou by Thy Holy Spirit quicken, whether through the word I speak, the prayer I breathe, or the life I live. In the name of Jesus. Amen."

May this be our prayer at the morning watch.

MEDICAL WORK.

BY DR. R. M. HARRIS.

Sendamangalam.

The Dispensary work continues much about the same as ever. The total number of attendances for 1940 was 4,691, of which 1,391 were new cases. We have had some very interesting cases this year amongst both in-patients and out-patients, and have been very conscious of the help of the Master, especially in some of the more difficult ones.

The Sendamangalam medical work includes the care of the health of those on the Compound, and of the Hostel girls, who, together with the day scholars attending the Mission School, are medically examined once a year.

The Dispensary has proved a splendid recruiting station for Sunday School. A rather dramatic demonstration of what a syringe could produce from a boy's ear brought a crowd of youngsters along to have their ears inspected—and so on to Sunday School.

Jedarpalayam.

The Dispensary here serves a needy area, and the work has grown. The total number of attendances for 1940 was 9,083, of which 3,007 were new cases. (The total number of attendances for both Dispensaries being 13,774, which is nearly double that of last year). We have been called to various villages and homes to treat midwifery and other cases.

We have been praying very much that God would provide some suitable place where patients might stay, whatever their caste. The answer has come, and we have been given permission to use some rooms in the Government Coolie Lines. These are situated behind the Dispensary, away from the caste quarter, so that no objections can be made to people of all castes using them.

We have treated a number of the Christians from the villages

round about. So often the root of their troubles is malnutrition, that we are deeply concerned about their extreme poverty.

Sunday Schools.

SENDAMANGALAM.—We have 58 names on the register, of boys whose ages vary from 4 years to 16 years. The average attendance keeps up well. Quite a number of boys have left us to study in the High Schools of other villages, but they come to see us in the holidays. Will one of these boys one day come forward to be one of India's great leaders? This thought often runs through one's mind. God grant that every opportunity may be faithfully used. We need your prayers. We use your picture post-cards, which are such a help in this work.

JEDARPALAYAM.—A little group of very little children, but "of such is the kingdom of heaven"; nevertheless, six of them managed to say from memory Psalm xxiii. a few months ago.

KOLLI HILLS FIELD

BY MISS M. E. WILKINS.

"They ALL *shall know Me, from the least of them unto the greatest of them, saith the Lord."*

DURING the past year the Lord has done much for us; how we praise Him for the wonderful way He has watched over us and enabled us to continue the work of evangelism without retrenchment. We praise Him for the many times He has answered prayer, and when to man there seemed to be no way, He has made a way out.

Camping.

Much time has been spent out on camp in the usual stations where we have schools. We also camped at Koilur again for the Annual Festival. Glorious opportunities have been given while out camping. During the last visit to Alathur, many gathered each night to hear the Gospel; it was a time of great joy, and after the last meeting two women came up to me and asked for baptism. We feel there is quite a movement going on there in the valley, and we praise the Lord for this.

Biblewomen.

One of our Biblewomen has left us this year. We have not yet filled her place, so this leaves us with only five. Another woman from Madras has felt definitely called to the hills, and she is doing voluntary work here on the Compound.

Biblewoman Alice has been very ill twice this year, and we thought we should lose her, but the Lord has given her back to us, although at the time of writing she is still very weak. We hope she will be spared to us many more years.

Hostel.

Although our numbers in the Hostel are few, now only 15,

I feel the Lord is working in our midst, and two or three of the older ones are truly seeking the Lord. We praise Him for this, and long for the time when they shall be completely His. The same Matron is with us. This year we have received Rs.353 in Government grant for the Hostel, a little more than last year.

Compound Women.

We have quite a number of women on the Compound now. These are receiving regular instruction from the Biblewomen and repeating portions of Scripture to me monthly. They attend the Women's Meeting, which is held every Saturday evening in the bungalow. There is a great awakening in the hearts of some of these, and they are longing to know Him. Pray for them.

Sunday School.

The children all attend the Sunday School, and most of them this year took the oral examination—many of them did quite well in this. Every Monday evening a class is held for the girls and little boys.

We thank Him for all His love, and for the many manifestations of His presence with us. In times of loneliness we have realised, " I am with you alway," and would worship and adore Him, trusting that " they shall *all* know Him, from the least of them unto the greatest of them."

TINNEVELLY FIELD

BY MISS V. D. GREEN.

" Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert " (Isa. xxxv. 6).

THE principal note of this necessarily brief review of the year, July, 1940, to June, 1941, must be one of *praise*. Through all the unprecedented strain and difficulty of these past months our loved ones in the West have been preserved and sustained, and our beloved island home has been protected. From all our hearts there ascends praise to our God for these marked manifestations of His compassion.

As a Mission we have been wonderfully sustained, and all need has been bountifully supplied, so that the work has gone forward with *many* cheering tokens of His blessing attending it. Again we say, *praise* be to God.

Then to come to more personal testimony, we record with grateful heart a year of good health. Isaiah xxxv. 6 has been our experience in the Bible School ministry, which has occupied the greater part of the year. It has been our privilege to conduct two Bible Schools, each of three months' duration, one of one month, a five days' Convention for Christian women in

"TEACHING THEM to Observe all Things"



Voluntary Sunday School Teacher with his Class at Selur.



Older Scholars at Poonamallee Higher Elementary School.
(With New Testaments given as Christmas Gifts).

"LO I AM WITH YOU ALWAY..."

The Lord has been with us, and He has been "confirming the Word with signs following." There has been special blessing in the Madras and Tinnevelly Fields.



MATERIAL DEVELOPMENT. The New Chapel at Sembiam, Madras.



SPIRITUAL BLESSING.

Illambuvanam—
One of the Scenes of gracious Revival.

Madras, and other meetings of a similar character. Each of these series proved to be occasions when the Holy Spirit worked mightily. The lame leaped, the tongue of the hitherto dumb did sing, for in the wilderness of Paniadipatti waters broke out and streams in the desert. Now those dear sisters are scattered, some in the Salem field, some in Tinnevelly, some in the Nilgiris, and *many* in Madras, and the waters which broke out in that wilderness are flowing out and reaching many other lame and dumb ones, bringing healing, power, joyous testimony, and fruit that shall abound to the praise of His glory.

Camping work has been continued during the intervals between the Schools, and it is been there we have seen some of the results of our Bible School ministry.

Six Biblewomen have laboured faithfully throughout the year, and two new workers have been added recently. These were accepted after taking the three months' course last year. Their witness is already bearing fruit. So our staff of Biblewomen now numbers eight. In all stations there are enquirers; in several there are those who desire baptism. We have had the privilege of accepting for baptism many through the year. Their testimonies have rejoiced our hearts. Thus have we been favoured to see in measure the fulfilment of the promise in our own small sphere. *" Then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert."*

We give God the praise, and most grateful thanks to all friends for their faithful remembrance. Theirs will be the joy of hearing from the lips of the Master : " Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto *Me*."

BY MISS M. E. HARRIS.

THIS time last year, when writing a brief report of some of the work going on here, I was very much absorbed in the study of the language. Now, by the grace of God, I am able to report that I am safely on the other side of the 2nd Tamil Examination. For this blessing I offer up to God my most humble and hearty thanks.

The work in the Boarding School this year has been encouraging. Three girls have professed their faith in, and love toward our Lord Jesus Christ, and have asked for baptism.

In the Scripture Examination all three teachers passed successfully. In the annual inspection of the school, the Inspectress seemed to be quite satisfied with their work.

We have now over 50 girls in the Hostel, some of whom are caste children, and some are children from the so-called untouchables, or outcastes. But the majority of the children still are from the homes of our own Christians.

The work in the Dispensary has also been encouraging. Many have come from the surrounding villages and received medical help. We have also had the joy of knowing of the definite conversion of a boy who was the eldest son in a caste Hindu family. He was very ill, and later died in hospital; but not before having first of all publicly confessed his faith in Jesus Christ.

The Biblewomen's work in the nearby surrounding villages has been a great joy. All three Biblewomen with whom I work show real keenness and interest in the work. All three passed successfully in the Bible Examination.

In the midst of all this work for the Lord, it is always a great strength and encouragement to know and remember that we have your continued interest at home, and your faithful support in prayer. " O Thou that hearest prayer, unto Thee shall all flesh come."

GOD'S LEADINGS

BY MISS BEATRICE S. WADE.

My Call by Grace.

From a child there has been a desire to know the Lord Jesus, and, looking back, I can remember the time when as a family we sang hymns on a Sunday evening, and the happiness it was to me.

Later I went to a Congregational Sunday School. There the desire grew stronger, and missionary work was brought before me, particularly that of the " John Williams " ship supported by children. But throughout these years, I did not know the Lord as my Saviour. In 1935, still unconverted, I entered Hospital training, with the purpose of preparing for the mission field. During the first three months I found I had no foundation in spiritual things, and gradually began to doubt even the stability of the Bible. The purpose of Calvary was not known to me, and such questions would enter my mind as, why, if God was a God of love, He should allow His Son to die on Calvary? Could not the love of God be revealed in another way?

At this stage of doubting, the Lord brought me to know a child of His whose life manifested the indwelling Holy Spirit, and also used one of our missionaries to reveal the purpose of Calvary, awakening in me an understanding of the fact that Justice as well as Love was there revealed. Gradually I understood that my redemption was through Calvary.

This same year I was baptized at Bloomsbury Baptist Church, when God gave me the word, " Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold

. . . but with the precious blood of Christ, as of a lamb without blemish and without spot " (1 Peter i. 18, 19).

Some months after this I realised that worldly pleasures were not in accordance with His will for me. This was made certain by 2 Corinthians vi. 17: " Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." After this step there was a need for deeper spiritual food, and at this time, coming into contact with Strict Baptist Churches, I found in their doctrines this need was met. It was more than two years before I applied for membership at " Providence," Highbury, and was accepted in April, 1939.

My Call to the Field.

The Word, " Go ye into all the world and preach the Gospel to every creature" (Mark xvi. 15), whether read or heard, always aroused in me a desire for full-time service, but it did not seem definite, and I questioned whether it was my desire or His will.

At the close of Hospital training, this was made clear, for at a morning service at Highbury, the message was from Jeremiah i. 5. " Before I formed thee . . . I knew thee . . . I sanctified thee . . . I ordained thee."

Six months' District Nursing gave the opportunity of waiting for the next step to be made known. Within a short time the way was opened, and the means provided for me to take the two years' course at Redcliffe Missionary Training College.

Through ordinary circumstances the need of the Strict Baptist Mission in India was brought before me, and in applying to the L.Z.A., the assurance was from Exodus xiv. 15: " Speak unto the children of Israel, that they go forward."

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	446	44	1	4	35	9	6	24	1242	11	50
Sendamangalam	3	84	—	—	5	16	9	7	10	665	5	40
Namakkal ...	12	184	7	1	9	17	10	4	22	1034	12	124
Kolli Hills ...	2	54	1	1	7	2	5	8	8	198	5	100
Tinnevelly ...	40	898	56	3	31	19	14	5	35	1200	46	60
TOTAL	62	1666	108	6	56	89	47	30	99	4339	79	374

THE INTEREST AT HOME

THE SECRETARY'S REVIEW

THE past year has not been an easy one in the work at home, but it has been a time in which we have seen the goodness of our God and proved His faithfulness, as we have been prayerfully concerned to do His will.

The Officers and S.B.M. Council.

The Lord has very graciously preserved all the Officers of the Mission, and the home administration has not suffered directly through war damage. This is no small mercy, and we praise God and still confidently put our trust in Him.

The members of Council have been able to meet regularly, and we would here make grateful acknowledgment of all that their valuable service has meant through the past year.

One greatly loved and esteemed member of Council for many years, Pastor J. H. Lynn, has been called to his reward of higher service during the year. We miss our Brother, but shall ever cherish memories of him, and shall often think with gratitude of his long devotion to the Mission and his wise and God-honouring words and advice.

In thinking of the Council, and all workers at home, we would earnestly solicit your continued loving sympathy and earnest prayers.

Deputation Work.

The absence of missionaries on furlough, together with the disturbed conditions created by the war, has curtailed a great deal of local organisation and effort in the interests of the Mission. Certain regular meetings have not been possible, but a great deal has been done, and we would heartily thank all Pastors, local Mission Secretaries, and friends who have helped in maintaining interest and support through another year.

The General Secretary has visited as many Churches as possible, and once again sincere thanks are expressed to all who have graciously ministered in their homes. Such service these days is not without sacrifice, and in receiving its benefits we often thank God for those of His children who are still "given to hospitality."

"The Strict Baptist Mission Herald."

Through another year Pastor L. R. Garrard, of Highbury, has given to the Mission his valuable services as Editor of the "Mission Herald," and there are many throughout this country

who would join with us in thanking our friend for his quiet, yet very important ministry in this respect.

The " Mission Herald " has had to be somewhat smaller in size than in pre-war days, but the circulation has been well maintained, and through the thoughtfulness and appreciation of regular readers, the income for the same has been a little higher than the previous year.

Now that no missionaries are able to visit us, we feel increasingly the value of the " Mission Herald " as the channel through which we may learn of the work in India. We express our gratitude to all who have helped in the sale and distribution of the magazine, and we hope that its circulation may still be maintained, and even increased.

" Rays from the East."

This bi-monthly magazine for the children has also continued its helpful service of missionary information and Bible study, and we express our very sincere thanks to Mr. J. C. Fromow for his continued help as Editor of this magazine.

Following the disturbance created by the evacuation of scholars, the number of copies supplied has remained steady and encouraging, though we should very much appreciate new orders, especially from some of our country Sunday Schools, which have for the time being the care of many of the children from the towns.

The General Secretary will readily deal with any orders for this inexpensive, yet well produced magazine, and he will be happy to supply sample copies gratis. Quantities are supplied bi-monthly at the following charges for the year (including postage) :—6 copies per issue, 2s. 6d. ; 12 copies per issue, 4s.; 25 copies per issue, 7s. ; 50 copies per issue, 13s. ; 100 copies per issue, £1 4s.

The Christmas Boxes and Christmas Gift Fund.

For Christmas, 1940, we planned the sending to India of as many garments as possible, though dolls and toys were discontinued. The response of friends was very pleasing, and in spite of some parcels, unhappily, being destroyed by bomb damage, four cases full were sent to India and safely received there, though too late for actual distribution at Christmas.

In addition, the Christmas Gift Fund appeal resulted in £95 being sent out for the purchase of toys, dress material and medical requisites. As you will see from one of the photographs in this Report, some of the children received New Testaments through this fund.

We heartily thank Miss H. V. Harris, and all friends who so kindly helped once again in this expression to our Indian friends of our Christmas thoughts and best wishes.

S.B.M. Youth Movement.

One entirely new feature of the work during the year has been the holding of a Young People's Missionary Rally in London, and in this we feel that the Lord very graciously answered our prayers, and gave to us a very happy and successful season of fellowship with the many young people who gathered.

It is our prayerful hope that from this meeting a Youth Movement in support of the S.B.M. may be inaugurated, with a personal membership of friends from all parts of the country. We shall value prayers for guidance and the Lord's blessing in this new venture, that seeks to unite our young people in missionary fellowship and to co-ordinate their service of prayer and effort.

Concerning Finance.

We thank God for our Treasurer, and also for his most valuable partner, the Financial Secretary. Their faithful and efficient service has meant very much to the Mission during another year, and we want them to know that our appreciation, though seldom expressed in words, is nevertheless deep and sincere.

We all feel that supporters and friends have made wonderful efforts to help financially, and we would thank all, and praise God for the results achieved.

As the Accounts which follow will show, the General Fund of the Mission has suffered, but through the Newman Bequest we are able to close the year without a more serious deficit than that which is revealed.

It is not without a sense of burden and concern that we face the future, but we do so with prayerful hope that friends will realise the large financial needs of the general side of the work, and that through many loving gifts the work may be maintained.

May we once again remind payers of Income Tax at the full current rate, that they can help the Mission considerably by entering into a Covenant to pay an annual subscription for a period of seven years. Friends who have responded to this method of augmenting our income are warmly thanked, and it is most gratifying to record that our combined funds this year have by this means been increased by over £800 of refunded tax, without any additional cost to the subscribers.

In again expressing our thanks to all those Churches and friends who have given of their substance, and to the many local workers for their valued help, we would praise our Heavenly Father, whom we recognise as the One who has provided all the funds for the carrying on of His work, and we lift up our hearts to Him for all our future needs.

SUMMARY OF ACCOUNTS

RECEIPTS.

	£ s. d.	£ s. d.
Balance at Bank, 21st September, 1940 :		
Home Safe Deposit	87 19 4	
Current Account	1,274 12 1	
Deposit Account	650 0 0	
Cash in hands of Secretary	10 0 0	
Investments :		
£1,436 4s. 6d. 3½% War Stock ...	1,499 11 0	
£900 0s. 0d. 3½% War Stock ...	895 12 0	
£400 0s. 0d. 3½% Conversion Loan	370 12 0	
		4,788 6 5
General Fund	4,976 4 0	
Christmas Gift Fund	90 18 2	
" Herald " Fund (see Payments) ...	— — —	
Extension Fund	106 13 1	
Sustentation Fund	226 5 0	
India Bible Institute Fund	67 10 0	
Pension Fund	514 14 1	
		5,982 4 4
Ladies' Zenana Auxiliary :		
General Account	2,498 7 6	
Medical Account	7 17 6	
		2,506 5 0
		£13,276 15 9

PAYMENTS.

	£ s. d.	£ s. d.
General Fund :		
India	6,040 18 7	
Home	650 12 10	
		6,691 11 5
Christmas Gift Fund		90 18 2
" Herald " Fund :		
Payments ...	367 13 3	
Credit Receipts	252 13 11	
		114 19 4
India Bible Institute Fund		135 0 0
Pension Fund :		
Pensions paid	64 0 0	
Balance of Purchase Price of £500 3½% War Stock	55 7 5	
		119 7 5
		7,151 16 4
Ladies' Zenana Auxiliary :		
General : India	2,156 3 4	
Home	56 7 11	
Medical : India	68 6 5	
Home	1 1 0	
		2,281 18 8
Balance at Bank, 20th September, 1941 :		
Home Safe Deposit	90 3 6	
Current Account	1,174 13 3	
Deposit Account	300 0 0	
Cash in hands of Secretary	10 0 0	
Investments :		
£1,436 4s. 6d. 3½% War Stock ...	1,499 11 0	
£400 0s. 0d. 3½% War Stock ...	398 1 0	
£400 0s. 0d. 3½% Conversion Loan	370 12 0	
		3,843 0 9
		£13,276 15 9

GENERAL FUND.

INCOME.

	£ s. d.	£ s. d.
To Contributions :		
Churches	2,717 7 2	
Personal	1,208 19 2	
Miscellaneous ...	414 6 11	
	4,340 13 3	
,, Income Tax Refund	572 14 9	
,, Legacies	58 5 11	
,, Interest on Deposit Account ...	2 5 11	
,, Interest on Home Safe Deposit ...	2 4 2	
		4,976 4 0
,, Christmas Gift Fund		90 18 2
,, Transfers from :		
Extension Fund	341 10 3	
Pension Fund	500 0 0	
" Newman Bequest " Fund	800 0 0	
L.Z.A. General Account...	100 0 0	
		1,741 10 3
,, Balance carried forward (deficit)		173 10 4½
		£6,982 2 9½

EXPENDITURE.

	£ s. d.	£ s. d.
By Deficit brought forward		59 13 10½
,, Remittances to India for Salaries & Payments on Mission Account	6,040 18 7	
,, Missionaries' Life Insurance ...	22 4 11	
,, Missionaries' Children's Allowances	58 16 0	
,, Deputation, Ministerial, and General Expenses	69 3 9	
,, Secretary's Salary, Office Expenses, Stationery, Postages, etc. ...	447 6 2	
,, Cost of Advertising	53 2 0	
		6,691 11 5
,, Christmas Gift Fund to India ...		90 18 2
,, Transfers to :		
Voyage Fund	60 0 0	
" Herald " Account (Deficit) ...	79 19 4	
		139 19 4
		£6,982 2 9½

VOYAGE FUND.

	£ s. d.		£ s. d.
To Balance brought forward ...	302 11 11	By Balance carried forward	562 11 11
,, Transfer from :			
General Fund	60 0 0		
" Newman Bequest " Fund	200 0 0		
	£562 11 11		£562 11 11

"HERALD" FUND.

	£ s. d.	£ s. d.		£ s. d.
To Subscriptions :			By Cost of Printing :	
Heralds	194 14 5		Heralds ...	259 15 4
Rays	46 19 8		Rays ...	70 16 3
Reports	10 19 10		Reports ..	37 1 8
		252 13 11		
,, Deficit transferred from :				
General Fund	79 19 4			
L.Z.A. General Account ...	35 0 0			
		114 19 4		
		£367 13 3		£367 13 3

EXTENSION FUND.

	£ s. d.		£ s. d.
To Balance brought forward	2,797 9 2	By Transfers to :	
,, Interest on Investments	81 1 4	General Fund	341 10 3
,, Income Tax Refund	5 19 0	L.Z.A. General Account	162 12 0
,, Donation	2 12 0	"Newman Bequest" Fund ...	2,400 0 0
,, Profit on Sale of Stock	17 0 9		
	£2,904 2 3		£2,904 2 3

SUSTENTATION FUND.

	£ s. d.	£ s. d.		£ s. d.
To Balance brought forward :			By Investments :	
Investments	5,750 0 0		4½% New Zealand Stock ...	1,000 0 0
Cash in hand	253 1 0		4½% London County Stock ...	2,000 0 0
		6,003 1 0	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
			,, Cash in hand carried forward ...	479 6 0
		£6,229 6 0		£6,229 6 0

Special Note.—This Fund can only be drawn upon in a **special emergency,** and then only to a **limited amount** in any one year.

"NEWMAN BEQUEST" FUND.

	£ s. d.		£ s. d.
To Transfer from :		By Transfers to :	
Extension Fund	2,400 0 0	General Fund	800 0 0
		Voyage Fund	200 0 0
		,, Balance carried forward ...	1,400 0 0
	£2,400 0 0		£2,400 0 0

INDIA BIBLE INSTITUTE FUND.

	£ s. d.		£ s. d.
To Balance brought forward ...	71 8 10	By Remittances to India ...	135 0 0
,, Donation	67 10 0	,, Balance carried forward ...	3 18 10
	£138 18 10		£138 18 10

PENSION FUND.

	£ s. d.	£ s. d.		£ s. d.
To Balance brought forward :			By Investments (at cost) :	
Investments	13,573 0 6		£1,067 14 5 2½% Consols	831 0 0
Cash in hand	493 13 4		935 1 3 3% L.C.C. Stock ...	800 0 0
		14,066 13 10	211 1 9 4% Funding Loan ...	200 0 0
,, Interest on Investments		333 6 2	2,000 0 0 5% New Zealand Stock	2,000 0 0
,, Income Tax Refund ...		181 7 11	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% Conversion Loan ...	1,909 14 3
			2,671 5 4 3½% Conversion Loan ...	2,725 12 0
			,, Purchase of £500 3½% War Stock at 103 11/16 ... ... £518 8 9	
			,, Brokerage and Stamp 1 7 0	
				519 15 9
			,, Loss on Redemption of £464 8s. 4d. 5% L.C.C. Stock	5 11 8
			,, Pensions paid	64 0 0
			,, Transfer to General Fund	500 0 0
			,, Balance of Cash carried forward	389 0 0
	£14,581 7 11			£14,581 7 11

LADIES' ZENANA AUXILIARY

GENERAL ACCOUNT.

	£ s. d.	£ s. d.
Balance, September 21st, 1940		510 9 10½
Contributions :		
General ...	... 1,851 15 3½	
Gift Week	... 272 18 4½	
		2,124 13 8
Legacy		100 0 0
Income Tax Refund		273 13 10
Transferred from Extension Fund ...		162 12 0
		£3,171 9 4½

	£ s. d.	£ s. d.
Indian Expenses ...		2,156 3 4
Home Expenses ...		21 7 11
Miss Wade—		
Outfit Grant	25 0 0	
Special (War time) Grant	10 0 0	
		35 0 0
Transferred to :		
S.B.M. Herald Account		15 0 0
S.B.M. Report Account		20 0 0
S.B.M., for Rent		100 0 0
L.Z.A. Medical Account		150 0 0
L.Z.A. Voyage Account		100 0 0
Balance		573 18 1½
		£3,171 9 4½

MEDICAL ACCOUNT.

	£ s. d.	£ s. d.
Balance, September 21st, 1940 ...	96 1 0	
Donations	7 17 6	
Transferred from General Account ...	150 0 0	
	£253 18 6	

	£ s. d.
Dr. R. M. Harris—	
Grant	30 1 0
Nurse (2 years) ...	27 0 0
Namakkal—Grant ...	11 5 5
Donation to M.S.M. ...	1 1 0
Balance	184 11 1
	£253 18 6

VOYAGE ACCOUNT.

	£ s. d.	£ s. d.
Balance, Sepember 21st, 1940	323 5 2	
Transferred from General Account ...	100 0 0	
	£423 5 2	

	£ s. d.
Balance	423 5 2
	£423 5 2

BALANCE SHEET—As at 20th September, 1941

LIABILITIES.

	£	s.	d.
General Fund	—	—	—
Voyage Fund	562	11	11
Extension Fund	—	—	—
Sustentation Fund	479	6	0
" Newman Bequest " Fund ...	1,400	0	0
India Bible Institute Fund ...	3	18	10
Pension Fund	389	0	0
Ladies' Zenana Auxiliary :			
General Account	573	18	1½
Medical Account	184	11	1
Voyage Account	423	5	2
	£4,016	11	1½

ASSETS.

	£	s.	d.	£	s.	d.
Balance at Bank and in hand :						
Secretary				10	0	0
Home Safe Deposit				90	3	6
Current Account				1,174	13	3
Deposit Account				300	0	0
				1,574	16	9
Investments (at Cost) :						
£1,436 4s. 6d. 3½% War Stock ...	1,499	11	0			
£400 0s. 0d. 3½% War Stock ...	398	1	0			
£400 0s. 0d. 3½% Conversion Loan	370	12	0			
				2,268	4	0
				3,843	0	9
General Fund Deficit				173	10	4½
				£4,016	11	1½

W. J. SHIPTON, Treasurer.
J. K. THORPE, Secretary.

In accordance with the provisions of the Companies Act, I hereby certify that I have obtained all the information and explanations I require as Auditor. I have verified the Securities for the amounts invested on behalf of the General, Pension and Sustentation Funds, also the Bank Balance and the 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 of September, 1941.

52, The Broadway, Stratford, E.15.
26th September, 1941.

STANLEY W. SIMPSON, F.S.A.A.

ABSTRACT OF RECEIPTS

21st SEPTEMBER, 1940, to 20th SEPTEMBER, 1941.

Abercwmboi—			
General ...	1	5	6
Abingdon—			
General	2	18	6
Accrington, "Ebenezer"—			
General ...	6	1	6
L.Z.A.	3	1	0
Acton Friends—			
General ...		10	0
L.Z.A. ..	1	18	3
Aldringham—			
General ...	2	0	0
Aylesbury—			
General	2	19	5
L.Z.A.	7	3	10
Baguley—			
L.Z.A.	1	10	0
Bath, "Bethel"—			
General	24	3	3
Bath, "Providence"—			
General	11	18	0
Beccles—			
General	10	4	0
L.Z.A.	1	12	6
Bedford—			
General	8	10	4
L.Z.A.	10	13	5½
Bedmond—			
General ...	2	16	0
L.Z.A. ...	1	6	0
Bedworth—			
General	7	4	0
Belvoir St., N.S.W.—			
L.Z.A.	9	16	8
Benwick—			
General ...		17	6
Bermondsey—			
General	9	5	6
L.Z.A.	38	8	0
Bethersden—			
General ...	2	8	0
Bexley Heath—			
General	3	18	5
L.Z.A.		6	6
Bible College, Wales—			
General	1	0	0
Bierton—			
General ...	8	3	3
Biggleswade—			
General ...		12	10
Billinghay—			
General ...	9	12	0
Billericay—			
General	3	7	6
Bilston—			
General ...	1	0	0
Blackburn—			
General ...		10	0
Blakenham—			
General		9	9
L.Z.A.	1	2	0
Borough Green—			
General	18	12	1
L.Z.A.		12	0
Bradenstoke—			
General ...	15	16	4
L.Z.A. ...	3	5	3
Bradford—			
General	14	13	0
L.Z.A.	25	14	8
Bradfield St. George—			
General	4	0	6
L.Z.A.		10	0
Brentford—			
General	38	19	5
L.Z.A.	43	3	6
Brighton Branch—			
General	50	3	3
L.Z.A.	23	3	7
Brighton Tabernacle—			
General	1	5	9
Brixton—			
L.Z.A. ...	3	19	0
Broadstairs—			
L.Z.A.		5	0
Brockley, Suffolk—			
General ...	10	6	4
L.Z.A. ...	2	10	9½
Bromley—			
General ...	11	6	10
L.Z.A. ...	10	15	4
Brooke—			
General ...	1	0	0
Bury, Lancs.—			
General	7	1	2
L.Z.A.	12	15	7
Cambridge, "Eden"—			
General	34	11	6
L.Z.A.	5	12	0
Cambridge, Tenison Rd.—			
General	12	15	9
Chadwell Street—			
General	195	12	9
L.Z.A.	93	6	0
Chatteris—			
General	82	0	7
L.Z.A.	4	4	10
Chelmondiston—			
General ...		10	0
Chelmsford—			
General	15	10	0
L.Z.A.	4	12	6
Cheltenham—			
General ...	4	12	0
Chesham—			
General	19	10	0
L.Z.A.	2	5	6
Chorley—			
General	5	0	0
L.Z.A.	6	0	0
Clacton—			
L.Z.A.		5	0
Clapham, Courland Grove—			
General	27	0	0
L.Z.A.	10	14	6
Clayton West—			
General	4	10	3
Clifton, Beds.—			
General	2	2	0
Cottenham—			
General ...	8	3	0
Cransford—			
General	4	0	5
L.Z.A.	5	5	10
Cricklade—			
General ...		2	6
Crowfield—			
General	6	15	8
Croydon, Derby Rd.—			
General	16	12	0
L.Z.A.	11	10	9
Croydon District—			
General	6	13	2
Croydon, "Salem"—			
General	17	5	4
L.Z.A.	11	14	11½
Croydon, Tamworth Rd.—			
General	16	9	0
L.Z.A	5	0	6
Datchet—			
General	1	0	0
Deeping St. James—			
General	11	3	6
L.Z.A.	8	0	0
Devizes—			
General ...	28	11	10
L.Z.A. ...	7	2	1
Dorking—			
General ...	108	0	5
L.Z.A. ...	41	1	1½
Dunmow—			
General		15	0
Downe—			
General ...	3	8	4
Dunstable—			
General	10	10	0
L.Z.A.	11	10	0
Eastbourne—			
General ...	1	2	6
L.Z.A. ...	2	0	0
East Ham—			
General	8	13	3
L.Z.A.	10	16	9
Ely—			
General ...	1	5	6
Eden Bridge—			
General ...	1	10	0
Epsom—			
General ...	49	9	11
L.Z.A. ...	88	16	11
Erith—			
General	15	0	0
L.Z.A.		10	0
Evington—			
General		10	0
Fellowship of Youth—			
General	5	10	6
Finchley—			
General	16	4	9
L.Z.A.	3	6	8
Fishguard—			
General ...	3	0	6
Fressingfield—			
General ...	2	17	9
Fulham—			
General	1	17	6
L.Z.A.	6	10	0
Gaddesdon Row—			
General		15	6
Glemsford—			
General		12	0
Goodwick, Pembs.—			
General	2	10	1
Gravesend—			
General ...	2	2	0
L.Z.A. ...	2	5	6
Grays—			
General	5	17	8
L.Z.A.	4	18	0
Great Gransden—			
General	10	13	2
L.Z.A.	1	19	6
Greenwich—			
General	10	11	0
L.Z.A.	15	0	0
Grundisburgh—			
General ...	6	12	0
L.Z.A. ...	4	10	0

Guildford—
General .. 53 8 11
L.Z.A. ... 23 14 3
Hadleigh—
General 16 8
L.Z.A. 1 17 0
Hailsham—
General ... 6 1 9
Halstead—
General ... 4 15 1
Handcross—
General 1 14 0
Hartley Wintney—
General 17 0 5
L.Z.A. 2 5 0
Harwich—
General ... 1 5 9
L.Z.A. ... 2 0 0
Haslemere—
General 20 9 8
L.Z.A. 5 4 3
Hastings Aux.—
General 18 6
L.Z.A. 17 3 2
Haworth—
General 13 2 6
L.Z.A. 5 0 0
Hebden Bridge—
General ... 2 2 0
L.Z.A. ... 1 2 3
Hedge End—
General ... 10 3
Highbury—
General 42 17 10
L.Z.A. 29 4 9
High Wycombe—
General 6 2 0
L.Z.A. 2 2 6
Hinckley—
General ... 2 6 1
Hilmarton—
General 4 10 0
Homerton Row—
General 4 1 8
L.Z.A. 2 16 0
Horham—
General 65 0 0
L.Z.A. 11 8 6
Horsham—
General ... 5 3 0
L.Z.A. ... 8 10 6
Hounslow—
General 28 15 8
L.Z.A. 10 6 9
Hoxne—
General 3 6 1
Ilford—
General 3 18 4
L.Z.A. 4 3 0
Ipswich, "Bethesda"—
General 91 1 2
L.Z.A. 29 5 7½
Ipswich, "Mt. Zion"—
General 6 9 0
L.Z.A. 1 16 6
Ipswich, "Zoar"—
General 13 17 0
L.Z.A. 14 12 6
Irchester—
General 1 0 0
Irthlingborough—
General 10 0
L.Z.A. 1 14 2
Ivinghoe—
General 1 5 8
Kenninghall—
General ... 3 10 0
Kesgrave—
General 3 4 6
L.Z.A. 1 6 6

King's Langley—
General 11 5 7
Kingston-on-Thames—
General 1 15 0
L.Z.A. 15 0
Laxfield—
General ... 13 3 3
L.Z.A. ... 2 17 6
Leatherhead—
L.Z.A. ... 19 0½
Lee Common—
General 9 3 4
Leicester, "Providence"—
General 24 1 0
Leicester, "Zion"—
General 15 17 0
L.Z.A. 5 3 9
Leigh-on-Sea—
L.Z.A. ... 3 6 0
Leiston—
L.Z.A. 1 1 0
Lessness Heath—
General 31 11 9
L.Z.A. 13 0
Lewes—
General ... 1 11 10
Lewisham—
General ... 1 0 0
L.Z.A. ... 4 0 0
Leyton—
General 29 18 6
L.Z.A. 9 0 0
Little Downham—
General 5 17 0
Llanelly—
General 1 9 6
Lode—
General ... 1 1 0
Lockwood—
General ... 2 5 0
Long Marston—
General ... 14 0
Loughborough—
General ... 16 2
Maidstone—
General ... 1 4 6
Maidenhead—
General ... 1 5 6
Manor Park—
General 6 8 6
L.Z.A. 13 8
Manchester District—
L.Z.A. 4 6 3
March—
General ... 23 15 7
L.Z.A. ... 5 2 0
Mayford—
General .. 5 16 0
Mendlesham—
General ... 2 6
Meopham—
L.Z.A. ... 1 10 0
Morley—
General ... 12 6
Needingworth—
General ... 2 0 0
Netheravon—
General 5 0
Newcastle-on-Tyne—
General 9 9 6
New Cross—
General 41 17 4
L.Z.A. 18 2 6
Newquay—
General 2 5 0
L.Z.A. 3 3 0
Noddfa—
General 2 17 3

Norbiton—
General ... 1 4 7
L.Z.A. ... 7 4 8
Northampton—
General ... 10 6
Norwich—
General ... 2 0 11
L.Z.A. 2 9 9
Notting Hill Gate—
General ... 3 10 6
L.Z.A. ... 6 5 0
Nuneaton—
General 5 0 0
Nunhead—
General 2 0 0
L.Z.A. 7 3 6
Occold—
General 10 11 11
Old Hill, Staffs.—
General ... 5 19 6
Otley—
General 2 15 0
L.Z.A. 3 0 0
Oundle—
General 11 0
Over—
General 12 3 1
L.Z.A. 12 9 6
Pemberton, "Bethabara"—
General 10 7 0
Ponders End—
General ... 3 0 0
L.Z.A. 7 5 0
Porth—
General ... 3 3 0
Portsmouth—
General ... 4 3 0
Potten End—
General ... 20 16 11
L.Z.A. ... 23 6 6
Potton, Beds.—
General ... 9 3 9
L.Z.A. ... 4 3 5
Poynings—
General ... 21 2 9
Praham, Aus.—
General ... 15 0
Preston—
General ... 16 5 0
L.Z.A. ... 6 3 0
Prittlewell—
General 25 2 0
L.Z.A. 28 13 7
Ramsey—
General ... 5 8 0
L.Z.A. ... 1 13 3
Ramsgate—
L.Z.A. ... 2 5 0
Rattlesden—
General ... 6 12 7
L.Z.A. ... 1 4 6
Raunds—
General 5 9 1
L.Z.A. 2 0 8
Reading—
General ... 3 16 10
L.Z.A. ... 5 10 6
Redbourne—
General 17 6
Reigate—
General ... 5 19 0
Richmond—
General ... 26 0 0
L.Z.A. ... 13 10 0
Rowley Regis—
General ... 1 0 0
Royton—
General 17 18 9
L.Z.A. 8 0

Rushden—
General 5 2 4
L.Z.A. 6 14 4
Salhouse—
General ... 7 0
Saxmundam—
General ... 5 0
Siddal—
L.Z.A. ... 1 3 0
Shelfanger—
General 6 2
L.Z.A. ... 7 4
Slaithwaite—
General ... 6 15 0
Sleaford—
General 1 8 0
Smarden—
General 1 13 0
Smithfield, N.S.W.—
General 10 0
Somersham—
General ... 1 14 6
L.Z.A. ... 5 9 0
Staines—
General 14 16 6
L.Z.A. 13 0
Stamford—
General ... 46 7 1
Stevenage—
General ... 5 4 0
L.Z.A. ... 2 16 8
Stoke Ash—
General ... 5 0 0
L.Z.A. ... 5 5 10
Stoke Golding—
General ... 1 10 0
Stowmarket—
General ... 8 3 6
L.Z.A. 15 0
Stratford—
General ... 28 13 0
L.Z.A. ... 36 18 1
Streatham—
General 14 6 4
L.Z.A. 6 3 0
Stretham, Cambs.—
General 3 10 8
St. Albans—
General ... 4 15 8
L.Z.A. ... 1 5 6
St. Clears—
General 7 6
L.Z.A. 3 11 6
St. John's Wood—
General ... 51 12 0
L.Z.A. 56 6 8
St. Neots—
General 9 4 6
L.Z.A. 2 10 0
St. Neots' Fellowship—
General 5 0 0
Sudbourne—
General 16 5 3
L.Z.A. 1 0 0
Sudbury, Suffolk—
General 7 0
Suffolk Rally—
General 16 1 5
Sutton, Cambs.—
General 2 6 0
Sutton-at-Hone—
General 7 4 9
L.Z.A. 5 0
Sutton, Suffolk—
General 10 0
Sutton, Surrey—
L.Z.A. ... 3 0 0
Swavesey—
General 6 0
Swindon—
General 15 10 3
L.Z.A. 7 13 0
Tadworth—
General ... 22 5 9
L.Z.A. ... 4 7 6
Tenterden—
General ... 12 6
Thame—
General 2 17 6
Tollington Park—
General 5 0
L.Z.A. 3 9 6
Tonbridge—
General ... 1 11 7
Tottenham—
General 7 5 1
Tring, Akeman St.—
General 125 0 0
L.Z.A. 124 7 6
Trowbridge—
General 11 1 6
Tunbridge Wells—
General 8 12 6
L.Z.A. 14 2 10
Tunstall—
General ... 1 18 10
Two Waters—
General ... 5 5 0
Wakes Colne—
L.Z.A. ... 1 10 0
Waldringfield—
General ... 8 13 0
Walsall—
General ... 11 4 9
L.Z.A. ... 2 17 6
Walthamstow—
General 9 1 11
L.Z.A. 22 2 6
Walton-on-the-Naze—
General 2 17 1
L.Z.A. 10 0
Wandsworth, West Hill—
General 4 5 6
L.Z.A. 10 4 9
Warbleton—
General 3 17 0
Warboys—
General 10 19 9
L.Z.A. 6 9 6
Warrington—
General 5 0
L.Z.A. 3 15 0
Watford, " Beulah" —
General 4 0 0
Watford Tabernacle—
General 28 0 0
L.Z.A. 28 15 0
Wattisham—
General 3 9 0
L.Z.A. 2 2 0
Wellingborough—
General 42 6 5
L.Z.A. 9 17 11
West Ham Tabernacle—
General 32 13 1
L.Z.A. 17 8
Wetherden—
General ... 5 9 3
Whittlesey—
General 29 15 8
L.Z.A. 4 10 0
Willinghall—
General .. 4 7 0
Willingham—
General ... 7 18 0
L.Z.A. ... 7 0
Wimbledon—
General 26 15 0
L.Z.A. 32 15 8
Wooburn Green—
General 15 0
Wood Green, Eldon Rd.—
General 2 15 9
L.Z.A. 1 10 6
Wood Gn., Pk. Ridings—
General 4 4 8
L.Z.A. 6 7 0
Woolwich—
General 1 7 6
L.Z.A. 2 12 0
Yateley—
General 22 7 9
L.Z.A. 14 10 3

PERSONAL—
General 1,208 19 2
L.Z.A. 626 18 8
LEGACIES—
General 58 5 11
L.Z.A. 100 0 0
MISCELLANEOUS—
Special Collections, Refund of Income Tax, Literature, etc.
General 991 11 9
L.Z.A. 388 19 9
CHRISTMAS GIFT FUND 90 18 2
PUBLICATIONS—
"Heralds," "Rays," Reports ... 252 13 11
EXTENSION FUND 106 13 1
SUSTENTATION ,, 226 5 0
PENSION FUND ... 514 14 1
INDIA BIBLE INSTITUTE FUND ... 67 10 0

GENERAL INFORMATION

SUBSCRIPTIONS AND DONATIONS for all Funds (except for literature and for L.Z.A) should be sent to the Hon. Financial Secretary, **Pastor A. E. Brown,** 303, Bath Road, Hounslow West, Middlesex.

ENQUIRIES concerning the general work of the S.B.M., all applications for Sermons, Addresses, Lantern Lectures, Missionary Boxes, Publications, etc., should be addressed to the General Secretary, **Pastor J. K. Thorpe,** 25, Empress Avenue, London, E.12, who will gladly arrange for a Deputation, and assist in the arrangement of a Missionary meeting in any part of the country.

ORDERS for the " Mission Herald," " Rays from the East for Young People," Annual Report and Tamil Texts to be sent to **Pastor J. K. Thorpe,** to whom all payment for copies supplied should be made.

MISSION HERALD.—Reports of Meetings, and articles for publication (written on one side of the paper only) to be sent to **Pastor L. R. Garrard,** 3, Ardilaun Road, Highbury, N.5.

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

Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson,** " Green Trees," Heather Close, Kingswood, Surrey, who will be pleased to supply L.Z.A. Collecting Boxes.

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

NOTICE.—The S.B.M. now has an office at **388, St. John Street, E.C.1** (near Chadwell Street Chapel) at which the General Secretary can be seen by appointment.

NOTICE IN REFERENCE TO BEQUESTS

We believe there are many of our subscribers who would like to continue their subscriptions even after the Lord has taken them home, and although this is a somewhat delicate matter, yet for the sake of the Lord's cause, we mention how it can be done—viz : by bequeathing

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The following Form of Bequest is therefore recommended to those who may be desirous of thus assisting the Mission :

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