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The Strict Baptist Mission Herald



THE

STRICT BAPTIST MISSION HERALD

VOLUME XLI.—1942



LONDON:

Printed and published for THE STRICT BAPTIST MISSION by

ROBERT STOCKWELL, Baden Place, Borough, S.E.1.

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Vol. XLI. No. 420. January, 1942

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



"Of such is the Kingdom of Heaven."

THE STRICT BAPTIST MISSION

A Call to Prayer

PUBLIC PRAYER

The New Year's Prayer Meeting will be held (D.V.) at

MOUNT ZION, CHADWELL STREET,

On FRIDAY, JANUARY 2nd, 1942, at 3.30 p.m.

All Friends cordially Invited

PRIVATE PRAYER

The year opens with many new problems facing us. We appeal to all our people to remember daily and earnestly our Missionaries abroad and our Officers at home.

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. XLI January, 1942 No. 420

A NEW YEAR'S MESSAGE FROM THE PRESIDENT

(Pastor R. ROBINSON)

THE coming in of the year is generally considered an appropriate time for a special message of greeting and hope, and the apostles' attitude, " forgetting those things which are behind," is a good example, rightly understood. But it can scarcely be carried out literally, especially when we begin to consider the work of the Mission.

The year 1941 has been characterised by the abiding faithfulness of God, and before the dark background of its sombre events, the amazing provision He has made stands out brightly, and our hearts abound in thankfulness to Him.

We have been cheered by reports of blessing in the various fields in India, encouraging our missionaries as well as ourselves, and by the prayerful and practical support of many friends and Churches, notwithstanding their added responsibilities and the demands made upon their resources. We can therefore press forward, relying on Him, who will not fail to perform what He has promised.

No year passes without anxieties and problems calling for earnest prayer. One grave concern, not yet relieved, has been the illness of our Senior Missionary, Mr. D. Morling, whose serious condition has continued with some fluctuations since May last. He is still very ill and weak, and our prayerful sympathies are with him, and Mrs. Morling, too, in the long and severe strain of constant nursing. It appears like a setback to be deprived of his valuable service and experienced leadership at such a time as this, yet we must humbly confess, " God's ways are past finding out." That he may yet be restored to a measure of strength and service is our oft-repeated cry, for " With God all things are possible."

Then, for reasons announced on another page in this issue of the HERALD, we are losing the services of Miss Green, who has been for many years a devoted member of our staff in India. While any step taken must always be a personal matter between God and the individual, her resignation has astonished and saddened us all, and will no doubt cause perplexity in the minds of the Indian Christians who have been enlightened and instructed through her ministry. We desire that her future may be directed by the wisdom and love of God, while we pray we

may prove that this unexpected loss, with its attendant difficulties, may be compensated by gracious manifestations of the Lord's guidance and provision for His work.

As we enter this New Year, we are faced indeed with problems and human limitations, yet we must not give place to despondency. Depleted ranks in our Churches, caused by war conditions, have come as a challenge to those remaining, and the Lord can accomplish His purposes by the few or the many.

Let us then remind ourselves (if this is at all necessary) that *the work is His*. We are but agents. It may not be untrue to say that we work *for Him*, but in reality it is He who works *with us*, using our personalities, talents and time to perform His will. Thus the responsibility is His, the obedience only is ours. " Let Thy work appear unto Thy servants."

Surely the blessing already given affords ample proof that the Strict Baptist Mission is " *according to His eternal purpose.*" Therefore, while He has gracious designs to accomplish through its instrumentality, its maintenance is assured. Its founders were convinced that the distinctive doctrines for which we stand called for the spread of the Gospel in India. Through cloud and sunshine, trial and triumph, God has directed and owned its efforts, to the salvation of many precious souls, for which we praise His name. While we rejoice (as did the great Apostle) to hear of the proclamation of the Gospel wheresoever and by whomsoever, we can do no other than stand on its original basis, and thus claim the practical support of all Strict Baptists and Strict Baptist Churches.

Believing in the glorious Gospel of God's free grace, that He is calling out of the nations a people for His name, and that He has allotted to the Strict Baptist Mission a sphere, an honour and an obligation, we will not fear nor be dismayed, for He will call, equip, and provide for those He has designed for this work.

Unexpected events have surprised us during 1941; we know not what 1942 may hold. This is not our prerogative. God reigns, Christ has risen and ascended, having triumphed gloriously. " Now we see through a glass darkly," and passing circumstances are riddles to our restricted understanding. But we shall know even as we are known. Meanwhile let us not perplex ourselves with the mysterious depths of Providence, but waiting continually on the Lord, do with our might what our hands find to do. ". . . *Therefore be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*"

RESIGNATION OF MISS V. D. GREEN

IT is with deep regret that we have to announce the resignation of Miss V. D. Green from the L.Z.A. staff of the Strict Baptist Mission.

Our sister has taken this action because she feels called of the Lord to renounce all denominational divisions, and because she believes that the Lord is leading her forth from the Strict Baptist Mission and requiring her to follow Him, depending entirely upon Him for every need.

The Mission Council received the news as a great shock, and much thought and prayer have been given to the matter. Miss Green was urged to reconsider her position, in view of the serious consequences to herself and the work, but her reply confirmed her decision as unchanged.

Our constitution as a Mission being distinctly denominational, there has been but one course of action open to the L.Z.A. Executive and the Council. We have been compelled, with sadness of heart, to accept Miss Green's resignation, and she will, therefore, terminate her services with us at the end of April, 1942.

Miss Green sailed to India in October, 1923, and so has given 18 years of devoted service to the Lord there, first in the South Indian Strict Baptist Missionary Society, and then as a valued member of the L.Z.A. staff of the Strict Baptist Mission. Her willingness and ability to endure hardness in strenuous camp work has been a marked feature of her service. The year 1934 saw the inauguration of the Bible School work, and successive Schools have been greatly blessed of the Lord.

Miss Green gained the helpful interest and earnest prayers of many friends here in England, and also in Australia, and we, therefore, feel deeply her severance of her connection with the Mission and the Denomination.

DO WE WANT CONVERTS?

H. A. HUCKETT.

IT has become the fashion in some quarters to speak slightingly of medical work which has for its aim the conversion of Hindus. Influenced perhaps by the utterances of certain national leaders, some really good missionaries have begun to suggest that ward services in Mission Hospitals should be discontinued, on the grounds that it is not fair to take advantage of a man's physical weakness in order to make him listen to the Gospel. Apparently it is considered a noble thing to heal a man's body, but an ignoble thing to speak to him about his soul! Surely a missionary has lost his spiritual perspective when he regards the Gospel as a bitter pill to be forced down the throat

of an unwilling patient—the weaker he is the better !—instead of *good tidings* to be shared with all men, especially those who are nearing the gates of death.

What did Jesus do ? Did He take an unfair advantage of the man sick of the palsy, when He spoke to him about his sins before He dealt with his suffering ? Did He act in a heartless manner when He asked the blind men about their faith before He gave them their sight ? We answer, " A thousand times, No !" Certainly it is a noble act to heal men's bodies—and let us be 100% efficient and thorough in our medical work—but may we never forget that the body is mortal, whereas the soul is eternal. " What shall it profit a man if he gain the whole world (perfect health included) and lose his own soul ? " The fear of offending men of other faiths by telling them their true state and condition before God, has too often been allowed to paralyse Christian witness. In the physical realm, a wise doctor does not shrink from using the knife if it is really necessary, nor does he tell a patient who is desperately ill that there is nothing seriously wrong with him.

We are not ashamed to report and to repeat that medical work on the Kollis has been, and is a key to open locked hearts. In the early days, when the hill people ran away at the sight of a missionary, it was through a man who had been treated by Mr. Brand in Sendamangalam that contact was first established. And there are members of the Church at Valavanthi to-day who were led to Christ partly through coming to our Mission Dispensary for medicine. Recently, while camping in Valappur, I noticed a man listening very attentively to the Gospel, and presently he asked the question that puzzled Asaph in Psalm lxxiii. : " Why is it that bad people have a good time, while the upright have so much trouble ? " As such a high degree of intelligence is rather rare in a Kolli Hill audience, I was glad to note that the teacher who was with me took up the question and tried to answer it. He queried the uprightness of the questioner, and took the view that there was doubtless much hidden sin in his life and in the lives of other so-called upright people, needing Divine chastisement.

Later, I also dealt with the matter, pointing out that if God dealt with us as we deserve, none would be spared, and that while some suffering was the direct result of sin, all trouble could not be accounted for (as the Hindu doctrine of Karma teaches) as punishment equivalent to the sin committed. I closed the meeting with a word I had read that morning in " Daily Light," *"As many as I love, I rebuke and chasten."* God is a wise and loving Father; He sees that suffering is necessary, and we should regard it as a mark of His favour.

After the meeting, this man told the teacher that I had given him medicine some weeks before, which had relieved some

acute pain in his abdomen. Then I remembered. On a previous camp, I went for a walk one morning and lost my way. This man took me back to the school, and at his request I gave him same pills for stomach-ache. His boy now attends our S.B.M. school, and the man seems interested in Christianity. We gave his boy a P.C. Tamil tract, and went on to preach elsewhere.

May God help us to be instant in season and out of season, whether men will hear or whether they will forbear. We *have* the remedy for sin. We *know* that Jesus saves. Let us not yield to any false modesty, or that fear of man which bringeth a snare, but press on with the great and glorious work of heralding the Gospel. The time is short.

TO-DAY IN THE DISPENSARY

DR. RUTH M. HARRIS.

TO-DAY was a very ordinary day in the Dispensary, if anything, more ordinary than usual, as we have had good rains, and the women can earn more than the customary three annas a day in the fields. No doubt you realise, though, that a missionary's life is as much a matter of keeping on keeping on as anyone else's. I thought you might like to hear something about the patients.

The first thing we did this morning was to see our in-patient. Our carpenter is suffering from cirrhosis of the liver. He was in a very bad state when his wife came to us and besought us with tears to treat him. We do not usually treat men in Sendamangalam. When we saw him in his home, he was much distressed, with his abdomen distended with fluid ; now he seems to be on the way to getting better. There was a time when we should have held out no hope to a patient suffering from this disease, but now, we thank God, through modern chemotherapy, there is a hope of recovery. This man has worked for many years for the missionaries in this area. He has often heard of the Lord Jesus Christ, and there was a time when He seemed to be very near the Kingdom. Evening by evening we read and pray with him and his relatives. Pray that this time he may come right into the light, and be enabled to break away from the old paths.

After seeing this patient, and feeling rather pleased that the fluid did not seem to be collecting again so quickly, we attended to the minor ailments of some school children. One of them we suspected to be in for mumps. Her older sister is married and in Salem. We went for a walk together one day, and she wanted to know more of what it meant to be a Christian.

All this time, Mary, the Biblewoman, had been talking to the patients who were waiting, about Jesus Christ, the Light of the

World. We had a further talk with them, and then proceeded with the medical work. One patient was a poor old woman whom a spiteful cat had bitten at night. This had resulted in an abscess forming on one of her fingers. There were two girls suffering from hookworm anæmia, and a number of cuts and sores to be dressed. Then came along the mother of one of my old Sunday School boys. She is of good caste and well-to-do, and therefore expected to be seen first. However, she had to wait, for unless there is any urgency patients are seen in the order in which they arrive.

Pichaiammal is a little girl whom we treated as a baby. At the time, when she was very ill indeed, we had prayer with her relatives for her recovery. The Lord heard the prayer, and graciously used the medicine to her recovery. Ever since then they have declared with their lips that they believe in Jesus Christ and worship only Him. One just longs to see something deeper than lip service. Well, to continue, her grandmother, still a young woman, came along this morning for treatment for herself and her baby. She should make a good recovery, but we fear for her baby. It is jaundiced, very anæmic, shows marked signs of vitamin A deficiency, so that the balls of its eyes are almost sticking to its eyelids, they are so dry, and to-day it has high fever

Little Padma, aged five years, is not afraid to come to the Dispensary by herself. We have known her ever since she was a baby. Alas, her ears have started discharging again; we lack any sort of co-operation in the home, so it is impossible to treat this condition satisfactorily. Her elder brother is one of our old Sunday School boys. He is studying in High School now, in a village about 21 miles away. It was good to see him back at Sunday school when he was on holiday a few weeks ago.

At 10.15 a.m. four small children came in for their daily drink of milk. We hope that this " medicine " will help them to put on a little weight. At the same time, for it was school recess time, a whole batch of very small children came along for cough medicine. Certainly, since the rains, coughs and colds have been very prevalent; we nevertheless suspect that a rumour has gone round that cough medicine tastes like sugar, and is really rather nice to take—so we changed the medicine for to-day.

Kanthasami was a small boy we treated for several weeks for a deep gash down the front of his leg. We got to know his family rather well, and have since been to their fields and visited them in their farm-shed there. To-day his younger brother, Ramasami, was brought to the Dispensary with a large abscess in his foot, which had to be opened. To make matters worse, his parents had applied medicine of their own yesterday, which

had consisted of a leaf covered with castor oil and heated in the flame of a lamp and then applied. Needless to say, the result was a burn-blister.

Thus ended our morning's work, with the addition of a few ordinary dressings.

A MARVELLOUS DELIVERANCE

MRS. H. A. HUCKETT.

UP till now, we have not had any air-raids on the Kolli Hills, but something like the result of an air-raid faced us on Thursday morning, 28th August. It had been an awful night. The wind blew as if it were in a rage with everything. The rain came down in torrents, just as though it were being poured from the skies. The wind drove it into every nook and cranny, and into every little crack and crevice in wall and roof. One was glad to be in bed, and somewhat sheltered from the stormy blast.

Suddenly, about 1.30 a.m., the Hostel boys had the shock of their lives. The clutching hand of the tempest had reached them at last, tearing away a huge portion of the room where they were sleeping, and leaving a gaping hole where there had been a stone wall two feet thick. Here was seen God's wondrous mercy and overruling care. The wall fell *outwards* and not inwards, otherwise it would probably have fallen on the sleeping lads and injured them very severely. Truly, as we looked at the ruin in the morning, we lifted our hearts in thankfulness and praise to our Heavenly Father. We also prayed that the boys would realise their marvellous escape, and turn to God their Saviour.

FAITH . . . THE WORTHLESS COUNTERFEIT versus THE GENUINE ARTICLE

VIOLET D. GREEN.

SWIFTLY indeed have the months sped by since our Harvest Gatherings took place in Paniadipatti last year, and while their memory seemed still fresh, we were faced with the fact that the time had arrived to make preparation for the 1941 gatherings. The usual preliminaries having been attended to and all preparations completed, we awaited eagerly the arrival of our missionary friends on Thursday morning, July 10th. Anticipation was rather more keen than usual, for we were to welcome for the first time to Paniadipatti that very important

little person, baby Gordon Wilfred Kuhrt. At about 10.30 a.m the bullock cart was sighted as it approached the compound, and a few minutes later the company had arrived: Mr. and Mrs. Kuhrt and baby Kuhrt, and Mr. Thrower. Great excitement prevailed throughout the stay of the youngest member of the party, no opportunity of seeing him being allowed to pass, for he is the very first European baby our Indian friends here have ever seen. Later on in the day groups of Indian friends began to arrive.

The opening meeting was held in the evening of that day (July 10th), by which time a good company had assembled. The message which the Lord had given His servant for these gatherings is indicated in the title at the head of this article, and in that first meeting Mr. Thrower was helped faithfully to expose the characteristics of a counterfeit faith, a worthless imitation, dead faith unaccompanied by works, a mere verbal profession of faith. This message was listened to with earnest attention.

Friday, July 11th, was a very full day. Large numbers of people were present. Such gatherings always present a very animated scene. The bright-coloured clothes of the company, the pretty coloured glass bangles of the children, the shining brass vessels—all present a pleasing and attractive picture in the bright sunlight. There is always brisk trade, too, wherever festive crowds assemble. Sweetmeats and fruit are much in demand, and stall-holders do good business.

The second meeting of the series was held Friday morning, and the characteristics of *true faith* were then presented. This meeting was followed by a Communion Service. A good company from the Churches of the neighbourhood united in fellowship at the Lord's Table in obedience to His command, " *This do in remembrance of Me.*"

At a Children's Service, which was held during the afternoon, most of the schools represented contributed some item of song, recitation or dialogue.

The final meeting was conducted on Friday evening. Again a most encouraging number gathered, and the Lord's messenger was listened to with reverent attention as he set out plainly and convincingly the two kinds of faith, showing their relative values and, finally, urging upon all most solemnly the necessity of possessing true, living, active, saving faith.

We believe that *many* have found these messages most searching and challenging, and trust that coming days will provide abundant evidence that these gatherings have not been in vain, and that *many* have thereby become partakers of that *faith* of which the Apostle wrote: " *This is the victory which overcometh the world, even your faith.*"

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us thank God for the solid assurances He has given us in His Word, that are our strength and stay in these troublous times.

Let us rejoice in the fact that He has His way in the whirlwind and in the storm, bringing good out of evil and light out of darkness.

Let us view our Mission in the light of the world situation, remembering that India is now to some extent within the area of war dangers.

Let us remember prayerfully the added problems that our missionary staff are now facing, in view of necessary changes of plans and work.

Let us make the various important announcements in this issue subjects of special prayer.

GENERAL NOTES

The Far East.—Many readers have doubtless already glanced afresh at a map of the eastern hemisphere, and they have seen that the Japanese attack on Thailand and adjacent countries brings the war very much nearer to India. Probably before these words are printed new operations will have taken place. In these days we need a renewed confidence in the effectiveness of what Bunyan called the " weapon of all-prayer."

New Year's Prayer Meeting.—We are hoping that this Magazine will reach most of our readers before Friday, January 2nd. Please consult the advertisement for details of the Prayer Meeting. All friends who can do so are urged to attend.

Mr. D. Morling.—At the moment of writing we have no news to add to that given last month. We then reported that the condition of our brother was very serious. Distances and delays make our very prayers vague in their language, but the Lord understands.

ENGAGEMENTS FOR JANUARY, 1942

PASTOR J. K. THORPE.

2nd, Chadwell Street (New Year's Prayer Meeting); 11th, Greenwich; 17th, New Cross (Prayer Circle); 18th, Eldon Road, Wood Green; 25th, Chatteris; 26th, Sutton (Cambs.).

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during November, 1941.

GENERAL FUND.

Rec. No.	£	s.	d.
110	5	0	0
111		10	0
112	4	4	0
116		16	6
117		12	11
118	19	11	0
119	2	0	0
120	5	0	0
121		10	0
122	5	5	0
123	5	0	0
124		5	0
125	2	2	0
126	4	0	0
127	1	5	0
128	10	0	0
129	1	0	0
130	11	5	10
131	1	0	0
132	1	11	7
133	10	0	0
134	5	0	0
135		10	0
136		7	0
137	2	4	5
138		5	0
139	2	5	0
140		16	6
141	4	10	0
142	5	0	0
143	2	0	0
144	1	2	6
145		5	0
146	74	12	6
147	6	1	6
148	5	0	0
149	10	0	0
150	1	0	0
151	1	16	3
152		10	0
153	2	0	0
154		12	0
155		10	0
156	25	0	0
157		3	0
	£242	9	6

"HERALD" FUND.

Rec. No.	£	s.	d.
113	13	17	10

L.Z.A. GIFTS.

Rec. No.	£	s.	d.
41	1	0	0
42	3	5	0
43		10	0
44	1	15	0
45		7	6
46	5	0	0
47	1	5	4½
48	1	1	0
49		14	1
50	1	5	0
51	2	5	6
52		5	0
53	1	1	0
54	3	5	6
55		8	6
56		2	6
57	10	0	0
	£33	10	11½

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.**

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

Vol. XLI. No. 421. February, 1942

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



On the Way to Pottanam.

THE STRICT BAPTIST MISSION

"COME OVER . . . AND HELP US."

As this month's Mission Herald leader reminds us, the Macedonian appeal still rings out. Unconscious of its spiritual need, or ignorant of the true source of satisfaction, India stretches out its hands toward our shores.

"HELP US THROUGH YOUR WORKERS."

Each Missionary, Native Pastor, Bible Woman, or other Agent of the Mission forms our response to India's call.

"HELP US THROUGH YOUR PRAYERS."

Prayer is the mystic co-operation of man with God in the work of redemption.

"HELP US THROUGH YOUR GIFTS."

Our gifts are the tangible expressions of our personal sympathy with India's need.

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. XLI February, 1942 No. 421

VISION AND ADVENTURE

CHARLES J. WELSFORD.

THE Book of Acts abounds with spiritual dramas. The Macedonian call of the apostle Paul has been echoing round the world from that day until now, and has become a symbol of the spiritual dynamic that has been sending men out in new directions to prepare the way of the Lord. Paul had gone forth with the fire of a flaming evangel, and was preparing to carry his campaign of conquest into Bithynia. These plans did not materialise, however, being vetoed by the Spirit whose urge led him into altogether different fields.

Paul was a man of visions. He was often " caught up," and saw things he could not describe. He was a visionary in the finest sense of that abused word. Some might think there was nothing very extraordinary about the content of his dream. Paul saw only a man—a man from Macedonia. Much like the men he saw every day. If ever there lived a man with a passion for men, it was this revolutionised Pharisee. Surely there was never another fisher of men quite like this one!

The fact that his vision of a man showed him to be in distress, was not surprising either. He was always looking for men in need, " feeling after God, if haply they might find Him." Alas, most folk are not looking for this kind, and the fewer of them they happen to meet, the more fortunate do they count themselves. The apostle was not looking for a place where he could make money, or enter upon what others might call a successful career. The lost man, the man with a handicap, the man in distress—these challenged and absorbed his interest. Greece had given her culture to the world, but was without God, and the apostle knew he had a divine commodity of which the Macedonian man was in desperate need.

The interesting sequel to this story is that when Paul finally got over to Macedonia, the men of Macedonia arrested him and put him in prison, which was their emphatic way of saying that no one had sent for him and he was not wanted. The cynic might have said that Paul's dream should have been taken backward, but Paul was not upset or discouraged over such a little thing as being put in prison. He knew the real man of Macedonia better than he knew himself. The deepest needs are often unconscious. It took most of us a long time to discover just what was the need of our life. An essential part

of Christian evangelism in India and in England is enabling men to interpret correctly their own deeper yearnings and to voice the need which the Holy Spirit has revealed to them. In Philippi, the gaoler soon learned the secret, and was falling at the feet of his prisoners, crying, "What must I do?" Paul had found the man he saw in his vision. Many more were to follow, and a great harvest was reaped for God.

"Come over into Macedonia and help us." That voice is thundering still out of the terrible silences of the world. Of course, they are not actually calling, but their need is, and if we have seen the same vision and heard the same cry, we cannot but go or send the one message which can save and satisfy the needy hearts of men.

FISHERS OF MEN

H. A. HUCKETT.

I HAD just eaten my picnic lunch off the window-sill at Navakadu, while the carpenter was endeavouring to make one door open and another shut properly. "Go and eat quickly, and come," I said to the teacher who had accompanied me from Puliampatti, "we will go to the villages and preach while the carpenter is finishing his work." As it can be very hot, even on the Kollis, between 12 noon and 3 o'clock, and we had walked some six miles over very rough country, it was not surprising that he did not respond with enthusiasm. While he was eating, I read the story of Dives and Lazarus to the two coolies who were with us, and tried to impress upon them the desirability of going to heaven, and the undesirability of going to hell. Presently the teacher came. "There won't be anyone in the village now," he said, encouragingly, "they'll all be gone to the fields to work." "Very well," I replied, "we will go and talk to them in the fields."

Within three minutes we found eight people weeding. They listened respectfully while we told them the story of the sick woman who touched the hem of Christ's garment. Leaving that little group, we followed a winding path, climbed over the stone stile, and were soon inside a Kolli Hill village. A dog barked at us rather viciously, while a pig slouched by looking for some choice morsels in the mud and rubbish at the back of a house. There wasn't much shade, as the sun was almost directly overhead, but we stood under the lee of a verandah and started to sing. A little crowd soon gathered, and we told them the story of Christ's birth, the healing of Bartimaeus, and His death on the cross. One woman seemed to be listening very attentively to the message. We found out why later on.

The meeting over, we were about to leave the village, when my eye caught sight of a sheet of corrugated iron lying in the back garden of a house. As sheets of iron are not usually found lying about in remote parts of the hills, we made a few enquiries. Presently we saw two more, and it soon became evident that some light-fingered gentry had climbed over the wall of the servants' quarters at Vavakadu and helped themselves to these sheets. Some cement was also missing, and this we traced to the same quarter. The husband of the woman who had listened so attentively was the culprit. Having recovered our stolen property and given the offenders a severe warning, we returned to the bungalow.

" So our journey was not in vain," said I to the teacher. "Jesus said, ' I will make you fishers of men '—we caught six corrugated iron sheets as well! " He agreed that perhaps preaching in the heat of the day was sometimes worth while.

AGAIN BY THE RIVERSIDE

MISS B. L. MOWLE.

ON Sunday, July 20th, 1941, we were reminded of that beautiful ceremony which took place in the river Jordan, when our Lord received baptism. Candidates from Sellapampalaiyam, Selur and Nadakaraiyathur were asked to be ready for this special service by 7 a.m. It was to be held at Jedarpalaiyam, on the banks of the Cauvery. Knowing how the Indians as a rule regard punctuality, we were quite prepared to wait some little time for them, but when we arrived we found them all waiting for us, some having had to walk six or seven miles! When, interviewing them, the Thuria asked them not to forget the day or the time, one man promptly said, " Am I likely to forget after waiting for four years? "

All members of Home Churches know the joy it gives when a candidate comes forward for baptism, and if his or her testimony is accepted it is not long before immersion is received. Things out here are not so easy, especially when new Churches are being formed. It gives us great joy when we hear a man or a woman say, " I have discarded my old religion; it is no good; it is full of disappointments. I want to join the Christian way." They may think baptism is the beginning and end of it all, but the missionaries and their co-workers know that a lot of ploughing, sowing, and harrowing has to be done before they can begin to think of a harvest. Then we know that nothing but God's Holy Spirit can work the miracle of grace in their hearts, and with this confidence we go forward in hope. Without this knowledge we could not presume to hope for lasting fruit.

Again by the Riverside

Much prayer had been made privately, as well as unitedly, concerning this service. We wanted it to have the same solemnity and sacred joy we have had when baptismal services have been held in Namakkal. Our people in headquarters are sophisticated. The service is held in our own ground, and therefore, while outsiders may and do come, they will, out of respect for our wishes, remain quiet and orderly. This service was held on public ground and in a public place; the people were ignorant, many of them right out of Hinduism, not having seen such a service before. God heard our prayers; it was an impressive sight to see 19 persons go into the water quietly and solemnly, some with a prayer upon their lips, while a few outsiders watched a short distance away.

The service began with a lyric, followed by prayer and the reading of God's Word. Next, a senior worker, stressing the fact that for nearly 2,000 years Christians in all countries had been observing this sacred rite, gave an appropriate message to the candidates before they went down into the water. As they came out, the chorus of that beautiful hymn, " I'm not ashamed to own my Lord," was sung. A service was then held in the Mission Dispensary, followed by the Lord's Supper, when the baptized members received the right hand of fellowship.

A village lad of about 18 years of age, belonging to the Lay Workers' Class, read the Scriptures. It was a real joy to hear such a lad read a portion of the Word, and to read it so well. The passage chosen was Acts xvi. 25-34. The missionary then gave them a message, basing his talk upon three important headings: first, Sin dulls the senses: the jailor had put the prisoners into the inmost prison, knowing they were men of God. He went to sleep, thinking all would be well. Secondly, Fear, the result of sin: he wanted to kill himself. Thirdly, God's wonderful power over sin: he bathed the prisoners' wounds, gave them food, and asked the most important question, " Sirs, what must I do to be saved? " The Thuria then reminded them that they had but placed their foot on the first step of the ladder. They had taken the badge of the Lord Jesus; henceforth it would be war right on to the very end, but always by our side would be our Captain to succour and to help.

After all was over, friends kindly gave all present coffee, which no doubt was gratefully received, since some of them had come from such a distance with, perhaps, nothing to drink or to eat before starting. We returned to our camping place at Penasollaipalaiyam, with a prayer of thanksgiving and praise for answered intercession, and a sense of the Master's presence in our midst. To Him be all the glory and praise.

HANDFULS OF PURPOSE

A number of letters have recently been received from India, some of them dating back as far as last August. We will not trouble our readers with unnecessary dates and figures, but just give extracts from the letters once more, with the hope that a general idea of the work in the various fields may be obtained.

Madras.—Writing in August, Mr. Thrower reported real spiritual encouragement in the Ayanapuram villages and at Sembiam. Several were enquiring about baptism. A further letter, dated October, continues the same good news. Both letters express deep anxiety regarding the illness of Mr. D. Morling, and refer to his invaluable work as senior missionary. Mr. Orchard tells of many encouraging meetings in which he has taken part. Mr. Thrower and himself usually go to separate places, so that a large number of villages can have the benefit of a visit from an English missionary. The Indian young men render valuable assistance.

Sendamangalam.—Mr. Champion tells of the usual missionary activities; activities that are very important, but not of such a character that they can here be mentioned in detail. Visiting the chapels and schools, camping in isolated districts, interviewing candidates for baptism—these and other duties make a missionary's life a busy one. Joy came to our brother through the testimony of some, but there was also sorrow through the falling back of others.

Namakkal.—Mr. A. Morling's letters cover a period of five months. We are reminded once more that one of the responsibilities of our missionaries is to keep back those who apply for baptism, but are not spiritually ready for it. Some enquirers have the idea that all the inhabitants of a village can be baptized together. It must often be difficult for our friends to refuse baptism without unduly discouraging those who ask for it. Many are accepted, however, and one letter tells of 19 being baptized in August at Jederpalaiyam. Mr. Morling refers to the adverse effect of necessary economies upon the work of the Hostel. Let us remember sympathetically that all our missionaries are in various ways faced with the problem of reducing field expenditure.

Kolli Hills.—Perhaps we can describe Mr. Huckett's work best in his own words—"Dealing with land disputes, debtors and creditors, wife-beaters, coolies from Sendamangalam bringing grain and stores for our hostels, straying cattle, building repairs, school supervision, etc., etc." Mr. Huckett tells of the increasing usefulness of the Mission Dispensary. Up to the end of August, 5,440 people had been attended to during the twelve months. Malaria is a constant menace in the Kolli Hills area, and indeed in most parts of India. Throughout India two people die every minute of every day, and fatal cases are only ½ to 1 per cent. of those who get it.

Tinnevelly.—Mr. Kuhrt's work has naturally been disturbed by the severe and long-continued illness of Mr. D. Morling. As most readers will know, Mr. Morling concerned himself mainly with the Indian Bible Institute, while Mr. Kuhrt superintended the field work of this district. School supervision is a constant source of work and anxiety, but our friend is a tireless worker—as, indeed, are all our missionaries. We cannot be too grateful for their diligent and faithful service.

Bangalore.—We mention this place because it is here that Mr. D. Morling has been lying so ill. Letters from Mrs. Morling tell of the drastic treatment advocated by the doctor, and of the fluctuations in the patient's condition.

TIRUVANNAMALAI
(The Sacred Hill of the Dawn, or Arunachalam)

D. A. THROWER.

THE place which bears the above name is about 130 miles south of Madras city. A medium-sized town has grown up around the foot of this hill, and this constitutes one of the most sacred of the Sivaite pilgrim centres in South India. In the town there resides a renowned (or notorious) *sanniyasi*, who is visited by thousands of people at festival time.

The religion of the Dravidians, who are the aboriginal race of South India, seems to have begun as moon worship, and to the present time it is closely associated with that luminary. The festivals of the Sivaites, one of the chief religious sects among the Dravidians, are held at either full or new moon. One of the most prominent of these is that of Kartikai, at which Annamalai (or Arunachalam) is the chief deity worshipped. Kartikai is the eighth Hindu month, and occurs from the November new moon to the December new moon. This is the most sacred of all the months in the Hindu calendar, and religious observances attended to during this month are considered to be of more value than those performed at other times in the year. The moon is at that period in the constellation Pleiades, and mythology has it that the six goddesses of that cluster (for to the Indian it has but six stars) acted as nurses to the infant god Arunachalam. A popular name of this deity is " The Six-Faced," and it is said that each of the Pleiades goddesses undertook to feed one of his mouths ! At the full moon of the month of Kartikai, vast crowds flock together at Tiruvannamalai to witness the great sight of he Lamp Lighting, and for more than a week some 100,000 worshippers and holidaymakers fill the town to its utmost capacity. At the summit of the hill is a large cauldron-like cavity in the rock. Devout pilgrims toil up the hillside for eight or ten days prior to the great event, carrying pots of *ghee*, or clarified butter, to offer to Annamalai. Thousands of these are emptied into the cauldron, and when the correct hour has arrived on the night of the full moon, the high priest goes to the summit bearing a torch lighted from the sacred fire of the temple below. With this he ignites the *ghee* in the cauldron, while the people crowd the streets and wait with bated breath. As soon as the lighted beacon is sighted, a deafening shout goes up from 100,000 throats, acclaiming "Annamalai ! " Those who live too far from the sacred shrine to gain the *punya* (merit) of being present at the great festival, celebrate the occasion in their towns and villages throughout South India. Each householder lights little lamps in the doorway of his house, in the cowshed, at the well, in the street, and in other places. Hence the festival has taken the common name of the " Kartikai Lamp Festival." Thus the Sivaites honour

the goddesses of Pleiades and their foster-son Arunachalam. The name of the latter is often met with in Hindu families.

All this reminds us of the glorious fact that we Christians have, by the grace of God, the privilege of keeping a perpetual feast in honour of Him who is the Light of the World, and who will soon arise as the Sun of Righteousness. Shortly prior to the last Tiruvannamalai festival I had the joy of speaking at a meeting in a reading-room in the very heart of this town. The place was full of Hindus, and the subject (which had been announced beforehand) was, "The Light of the World." We preached the Gospel as clearly and unequivocably as we could.

HIS FRUIT WAS SWEET TO MY TASTE

MRS. D. A. THROWER.

SHARING the Heavenly Husbandman's desire to find fruit in His vineyard, we look for and long to see the graces of the Spirit adorning the lives of our people. It is, therefore, a real joy when such incidents as the following come to our notice.

Two girls, who live in the same village, were converted more or less about the same time. The new life which they began to enjoy demanded a private place for prayer. As they were both poor, and their homes small, it was a constant sorrow to them that no rendezvous could be found where they might pray together. But "prayer changes things." One of the girls was the daughter of a widow. She and her mother were allowed to use as their home the end of an inside verandah in the house of a relative. But there was no door between their small sanctum and the common room of the house. If only a door could be procured and fitted, they could secure the privacy they needed. So these two girls prayed for a place to pray in. They asked for wood for a door. But this request was small in comparison with the necessity for power to prevail with unsympathetic relations to make and hang the door. The Lord added to their other virtues the grace of patience before they saw the answer to their prayers, but the day dawned when they could obey the Lord's injunction, "Shut thy door, and pray to thy Father which is in secret."

I was reminded of this incident last Sunday, when my husband and I worshipped at the chapel in their village. Kamalam only was at the service, her friend being at Paniadipatti at the Bible School. One could sense the eagerness with which Kamalam was looking forward to Kanahamoney's return. Although these girls are fast friends, their growth in grace has led to a good deal of separation for both of them. One of them

was able to obtain her parents' permission to receive the rite of baptism some time before the other. Many months passed, during which the latter sat aside alone while her companion partook of the Lord's Supper.

Similarly, later on, one of these sisters obtained permission to leave home for three months to attend the Bible School, while the other waited wistfully at home. During the following year (1941) the one who tarried by the stuff on the previous occasion was able to enjoy the privilege of attending the Bible School. Both girls help in Gospel work in their village, and are praying for their mothers; both mothers attend a weekly meeting held as a result of their daughters' devotion.

Our gracious Lord invariably couples every command of His with a promise. In this case the promise is, "Thy Father which seeth in secret shall reward thee openly." So be it, Lord.

Work at Home

"HELPING TOGETHER BY PRAYER"

Let us praise God for yet further news of baptisms and other spiritual encouragements. Delayed letters tell of many "signs following" in various fields.

Let us remember before the Lord Mrs. D. Morling, upon whom has rested a heavy burden of work and responsibility through her husband's illness.

Let us pray for the work at Paniadipatti during the closing months of Miss Green's service, and let us ask that guidance may be given to her and to the workers who will remain.

Let us continue to remember prayerfully that our prospective missionary, Miss Wade, still awaits passage to India.

Let us follow with our prayers our General Secretary as he visits the Churches, and also as he engages in the routine work of the Mission.

NEW YEAR'S PRAYER MEETING

CHADWELL STREET CHAPEL, JANUARY 2ND, 1941.

Considering the conditions now prevailing, there was a good attendance at this meeting. It was a profitable time; certainly there was no lack of subjects for prayer, especially in regard to India; time spent "at the Throne" is time well spent, and never better than to-day. The near approach of the war to India, the staff difficulties in the S.B.M., and the political crisis now heightening, all these call for intensified prayer, and

New Year's Prayer Meeting

this afternoon was a good beginning to the year. Deep thankfulness, coupled with real earnestness, marked the prayers offered. Pastor Robinson, who led the meeting, mentioned some of the needs of the Mission, and told us of a lady who used to refer to troubles as " providing errands to the Throne of Grace "—such we found them to be. Pastor Chisnall opened in prayer, and Mr. S. W. Anderson read most appropriately from Psalm xxvii. (" Though war should rise against me, in this will I be confident "). After a spell of prayer, Pastor W. S. Baker spoke on the text : " Resist the devil, and he will flee from you " (James iv. 7), pointing to the weapons of the Christian aggression, All-prayer and the Sword of the Spirit. Other brethren then continued in prayer, mentioning many of India's problems. During the meeting, hymns of praise, prayer, and promise were sung. Among those present was the L.Z.A. Missionary-Designate, Miss Beatrice Wade; a good number of Churches were represented.

A. M. D.

GENERAL NOTES

Young People's Movement.—We would like to keep this new and promising movement before our readers. Reports of preliminary activities have appeared already in these pages. The first official Committee Meeting was held on Saturday, January 10th. It was decided that the official title of the new movement should be " The S.B.M. Young People's Guild of Service." A full statement will appear (D.v.) in the March issue.

Mr. S. Hutchinson.—Older friends will remember Mr. Hutchinson's connection with the Mission, both in India and in England. He passed away at an advanced age on December 31st, 1941. It is hoped that a tribute to his memory and a record of his work will appear next month.

Mr. D. Morling.—A cable received from Mrs. Morling early in January informed us that her husband was still very seriously ill. We are sure that our friends will continue to pray sympathetically for the family and for the Mission.

LADIES' ZENANA AUXILIARY

The **L.Z.A. Quarterly and District Prayer Meeting** will be held at " Providence," Highbury Place, N.1, on **Wednesday, February 18th, at 3 p.m.** Mrs. L. Garrard will preside, and a hearty invitation is given to as many lady friends as can make it possible to attend.

ENGAGEMENTS FOR FEBRUARY, 1942

PASTOR J. K. THORPE.

1st, King's Langley; 8th, East Ham; 12th, Chesham; 15th, Potton; 22nd, St. Neots.

OTHER BRETHREN.

15th, St. Albans : Mr. W. J. Shipton.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during December, 1941.

General Fund.

Rec. No.	£	s.	d.
158		10	0
159		8	0
160	4	6	8
161		10	0
162	9	15	6
163	5	15	0
164	2	12	0
165	1	2	0
166	1	0	0
170		10	0
171		5	0
172	1	0	0
173	1	0	0
174	3	10	0
175	19	4	1
176		10	0
177	2	0	0
178	5	18	8
179	20	0	0
180		3	0
181		10	0
182		10	0
183		10	6
184	5	0	0
185	2	0	0
186	1	2	6
187		6	6
188	1	13	5
189		7	0
190	3	12	8
191		10	0
192	100	0	0
193		2	0
194	3	0	0
195		10	0
196	4	2	11
197	1	0	0
198	10	17	3
199	9	0	0
200	1	0	0
201		14	0
202		11	0
203	7	3	0
204	1	1	0
205	2	0	0
206	3	15	0
207	2	3	3
208	1	0	0
209		9	0
210	5	0	0
211	21	0	1
212	24	0	0
213	11	6	3
214		7	6
215	3	0	0
216		8	0
217	10	10	0
218		15	0
219	2	4	6
220		1	3
	£323	3	6

"Herald" Fund.

Rec. No.	£	s.	d.
167	£7	16	6

L.Z.A. Gifts.

Rec. No.	£	s.	d.
58	3	4	0
59	3	0	0
60	1	2	6
61	3	0	0
62		2	6
63	2	10	0
64	1	19	9
65	5	0	0
66		5	0
67	8	8	0
68	1	0	0
69		5	0
70		2	6
71		2	6
72	1	10	0
73		10	0
74	5	0	0
75	1	10	0
76		10	0
77		7	6
78	5	11	0
79	3	0	0
	£48	0	3

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.**

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

Vol. XLI. No. 422. March, 1942

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



SAMUEL HUTCHINSON. (See page 31.)

THE STRICT BAPTIST MISSION

LADIES' ZENANA AUXILIARY
ANNUAL GIFT WEEK

March 15th to 22nd, 1942

This month's advertisement stresses the value and importance of the work done by the women for the women. Lady Missionaries, assisted by native Biblewomen, are ceaselessly engaged in Christian activity, both in our Hostels and on the Field.

Please send a special gift to:—

Mrs. S. W. ANDERSON,
"Green Trees," Heather Close,
Kingswood, Surrey.

"Yea, and certain women · · · made us astonished · · · saying · · · that He was alive." (Luke xxiv. 22.)

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. XLI March, 1942 No. 422

SPECTRES?

WINIFRED BOOTH.

"They were troubled, saying, 'It is a spirit.' Jesus spoke unto them, saying, 'It is I, be not afraid.'"—MATT. xiv. 26.

ON one of the hill-stations in India can be seen something very wonderful, termed "The Spectre." Only very occasionally, and in certain atmospheric conditions, can the Spectre be seen, but once seen it is never forgotten. It was on a very lovely evening that I saw it for the first and only occasion.

I was walking on a path that wound round the summit of a mountain. It had been raining heavily all the afternoon, but the clouds had suddenly dispersed, and the sun had come out in all its glory, as if to say "good night" to the world before it set.

Below the mountain range on which I stood was a deep valley, with a zig-zag path winding for miles from the plains up to the mountains.

The plains lay shimmering in the sunshine, a magnificent mosaic of many colours. On the range of mountains on the other side of the valley, and opposite to where I stood, lay a cloud, like a white blanket wrapping the highest mountain peak. I climbed a little to the top of my mountain and marvelled at the loveliness of the scene before me—and then, suddenly, I saw the Spectre.

On the white cloud that wrapped the opposite mountain there shone a perfect *circular* rainbow, and in the very centre of the rainbow, a shadowy form. It startled me for a moment, and then I saw the figure move, and realised that the movements of the figure were mine. When I raised an arm the figure did the same; when I stooped so did the figure; and when I moved away from the direct rays of the sun, which was behind me, the figure moved away from the rainbow.

Standing there, wondering and entranced, so many thoughts crowded upon me. Rainbows are so beautiful, yet they fill us with awe, I thought. A rainbow is for evermore a promise of God's goodness to the world. I thought, too, of the rainbow round the Throne, like an emerald, a sign of God's glory. And at that moment, this rainbow on the hill encircling *me*—a token of God's everlasting mercy towards unworthy *me*.

Most poignant was the thought that *my* shadow was the only blot on that lovely scene, and yet unlovely as the Spectre

was, it was still encircled by the rainbow. God's mercy still encircled me. When I moved away I was out of the focus of the rainbow circle. I hurried back into that lovely haven. It was only once that I saw that rainbow, although I looked for it many a time.

A few poor fishermen one day found themselves in a ship on a stormy sea. They had sailed that way many times before, and considered it a daily occurrence to meet a storm when they were fishing. But this day was somehow different. They saw someone walking on the sea, and were afraid, because they had never seen the like before. It was Jesus Himself, and they knew Him not, although they had sailed the self-same way many a time with Him in their ship. What they thought was a spirit was the Lord Himself, and when He spoke their fear vanished.

There is another spectre walking across our path to-day, and filling us with apprehension. It is the awful spectre of war which makes our hearts stand still with fear. We know not where to go, or what to do, for the strange apparition seems everywhere.

They in their little boat cried out with fear, till they realised that it was the Lord. May it not be so again? That above the roar of the guns and the shriek of shells, and the tumult of war, the voice of the Lord Jesus will sound in our ears, and we shall hear Him say, " It is I, be not afraid."

[NOTE BY EDITOR.—This Leader from the pen of Mrs. Booth was not written specially for Gift Week, but we are glad to use it in this issue. Particulars of Gift Week will be found on other pages of this magazine, and a generous response will rejoice the hearts of the L.Z.A. workers].

THE NEW KOVILPATTI CHAPEL

DORIS A. KUHRT.

FOUR years ago, when I first came to this bungalow, there was an inconvenient pile of door frames on the back verandah. It was then I learnt that there was to be a new chapel in Kovilpatti, and that these door frames were awaiting the clearing up of difficulties and the resumption of work. They had been waiting for nearly two years, and were destined to wait nearly three more. First there was a land dispute. We got over that in due course, only to be confronted with *war*, and an all-round demand for economy. At last, late in 1940, we were instructed to proceed, and the chapel was eventually finished in May, 1941.

It is a lofty building, cool and restful, measuring 40 feet by

17 feet. There are two doors, ten windows, a small vestry, and electric lighting is fitted throughout. The site is on a busy but not noisy street, about three-quarters of a mile from our bungalow, and is easily accessible to all communities.

The Opening Services were held on Friday, July 4th, when I was privileged to declare the chapel open, to the glory of God. We had one regret. The presence of our dear fellow-workers, Mr. and Mrs. Morling, was sadly missed, and although we did not need to be reminded, we received a telegram from them telling us that their thoughts and prayers were with us. We were loath to open this new building without them, but Mr. Morling had urged us to do so, as there was little chance of his returning to us for some time. It was well we did not wait, for as this article is written, more than four months later, he is still very ill in Bangalore. Special prayer was offered for Mr. Morling's recovery, and praise for his patience and for the hard work he had put into this new building. During the hottest time of the year I often saw him go off on his bicycle to see how things were going on. He was only free from his Bible Institute work at mid-days, or after 5 p.m., so at these times he would go off to supervise, instruct, coax and urge. Building work is never easy in India, and is doubly difficult when away from one's home,

On the day of the Opening all our Tinnevelly workers were present, it being the time of the month when they come to headquarters for pay meetings. We sang a hymn outside while passers-by listened and watched. Then all entered and sat down. For an hour we had a very happy service, with a reverent and attentive congregation. Because the European mill manager and his wife were present, Mr. Kuhrt, who conducted the service, preached in English, and was interpreted into Tamil by Mr. Devapiriam. The preacher, while speaking of the beautiful new building as the House of God where we might meet to worship Him, urged us to put our faith, not in bricks and mortar which must soon crumble, but in the building of God, an house not made with hands, eternal in the heavens.

On the following Sunday, service was led by Mr. Thrower, and we were delighted to see many attending. We desire all our partners in the Homeland to join with us in prayer that this chapel may be filled to overflowing with worshippers in spirit and in truth.

[Note by Editor.—We regret that we are unable to publish a photograph of the New Chapel with this article. The snaps received from India show it to be a well-designed building, not unlike a small Chapel or Mission Hall in our own country].

R.F.A. ON THE KOLLIS

H. A. HUCKETT.

AFTER hearing a little of the isolation and the difficulties connected with work on the Kollis, someone in another Mission remarked to a lady worker on these hills: "At last I have found a real missionary." Possibly the speaker had come to India with a missionary-hero-story complex, and was a little disappointed to find that in her area things were not quite the same as in the books. It is gratifying to know that, in meeting a colleague from the Kolli Hills, her youthful vision of what missionary work should be, was in some measure restored.

Well, one certainly does have to be ready for anything up here. The following are some of the quaint queries we have had during the past few days:

"My husband beats me so much I cannot live with him. Please let me stay with you." In the end the girl's mother paid the husband Rs.25, and secured a separation. (She had been married five years, and even now has not reached puberty).

"Please will you take my photo?" "Certainly—it will cost you As.8. Come to-morrow at five o'clock." Three boys having walked eight miles, turned up in pouring rain with the As.8. The "photographer" gave them another date and took the snap.

"I want a pencil for ¼d. Haven't you got one with a clip like a fountain-pen?"

"Please give me a teat for a baby's bottle." This was at Alathur—a sort of no-man's land on the Kollis.

It was Sunday morning, and we were in the middle of a sermon on Naaman, when a man rushed into the chapel with a crumpled piece of paper in his hand, which he endeavoured to give to the preacher. The urgency of his manner suggested that at least a missionary colleague had passed away. We made him wait till the service was over. A man in Selur had shot a bear, and wanted to know if I would buy the skin.

"Aiyah! The teacher at Chulavanthi won't give my boy a certificate to say he's passed the 5th Std., because he's only just finished the 4th. Please make him!" Needless to say, we didn't.

The missionary is often mistaken for a pawnbroker. A man brings some of his wife's jewels in order to obtain a loan free of interest. We explain that that department of our business has now been closed, but we can offer a very good line in soap or rugs for spot cash.

"The doctor is at Valappur to-day. Please pull my tooth out." As the Missie Ammal has a reputation for being an amateur dentist, we usually refer such cases to her.

" My father-in-law won't give me my wife. Please write to the village munsif and tell him to send her along."

Another request said to be in the offing, is the following: " I bought a cow from N—— the other day for Rs. 29. It now has a calf, but I can't get near it to milk it, because it kicks me. I'm going to ask the Dorai to get me my money back." This request did not surprise us, as we know N—— rather well, and the same animal kicked him in the shoulder just before he sold it. This petitioner has not yet appeared on the verandah. Possibly he will come to the *dispensary* soon!

Well, one has to learn to " discriminate the transcendent " (Phil. i. 10), as it would be quite easy to spend one's days dabbling in family quarrels, disputes over land, and kindred matters. Our Lord was conscious of the same pitfall when He said: *"Man, who made Me a judge or a divider over you?* " Nevertheless, may we have grace given to use the opportunities afforded by these requests to point sinners to the Saviour. All problems can only find their real solution in a right relationship to *Him*.

Work at Home

SAMUEL HUTCHINSON

Remembering with loving esteem our Brother, and with gratitude to God for all the valuable ministry of His servant throughout the years past, the following tribute has been written at the request of the Council, by Pastor W. Chisnall, a friend who knew and loved our Brother well.

SAMUEL HUTCHINSON was born in Islington on 29th June, 1854, and was called Home on 31st December, 1941, being laid to rest on 5th January, 1942, at Eltham Cemetery—" Till He come."

He was baptized at the age of 19 by Pastor John Hazelton, and was given the right hand of fellowship and admitted to the Church at " Mount Zion," Chadwell Street. He was a teacher in the Sunday School for some years, and preached his first sermon at Stevenage in 1889.

" Mount Zion," Chadwell Street, was deeply interested in the Strict Baptist Mission, as the Pastor, John Hazelton, was its President for some years, and Mr. Hutchinson became more intimately connected with it after a whole day of prayer which was held on the 19th November, 1894, at Soho Chapel, to ask the Lord to guide the Committee in the choice of Brethren to be separated for His work in India, which up to that time had

been conducted only by native workers. It was soon after this day of prayer that the Lord called Brethren S. Hutchinson and E. A. Booth, and they were unanimously accepted by the Mission, and so became the first two English missionaries on the staff.

Now both of them have entered into their eternal rest and reward, and received the "Well done, good and faithful servant."

The Farewell Meeting, which was a wonderful gathering, was held in Keppel Street Chapel, on 11th February, 1895. Well do we remember the great congregation, and the parting words of Brother Hutchinson, "Brethren, farewell," and Brother Booth, "Brethren, pray for us."

The final farewell took place at the Royal Albert Docks, on the 22nd February, 1895. It was a cold wintry day, and as the ship left the docks and entered the Thames, which was covered with floating ice, we waved our good-byes to these two brethren going for the Lord, and for us too, into new and unknown experiences, but with the warm-hearted Christian love of a great company of believers.

The instructions of the Mission Committee to Mr. Hutchinson were that he should visit all the Stations, get a general idea of all the work, and return home to report on all the activities. After nearly twelve months away, he returned on the 4th December, 1895, and presented his report. Various meetings, both of the Committee and certain Churches, were held, and he received further instructions concerning the work, and left again for India, with Mrs. Hutchinson, on the 24th February, 1896.

Our Brother then remained as the Senior Missionary in India until the early part of 1900, when ill-health compelled him to resign his position on the Indian Mission Staff, leaving Mr. Booth to carry on the work alone, until the Mission began to develop and other brethren and sisters were accepted for service.

From 1901 to 1904 Mr. Hutchinson was Pastor of the Church at Park Ridings, Wood Green, where he further endeared himself to many friends, meanwhile keeping in touch with the Mission, which always had a large share of his love and energy. In 1906 he became Co-Editor of the STRICT BAPTIST MISSION HERALD with the late Pastor L. H. Colls, and some years later he became sole Editor. His valuable service in connection with the MISSION HERALD thus covered a period of twenty years, as it was in 1926 that, owing to health reasons, he resigned. The following note was written at the time of his resignation in the Report of 1926:—

> "In May last (1926) the Council heard with deep concern of the enforced resignation of the Editor of the MISSION

HERALD, Pastor S. Hutchinson; owing to serious health conditions, it had become imperative that the Editorial chair should be vacated. For 20 years the position had been filled with acceptance and success, and it was with a feeling of serious loss and sincere regret that the resignation was accepted."

In reviewing the 20 bound volumes of the HERALD which are a lasting memorial to a long sequence of loving, loyal and devoted labour, one is struck with the wisdom and grace, as well as the spiritual optimism displayed in the leading articles, together with the skill exhibited in the general arrangements of the HERALD.

In 1926 and onward Mr. Hutchinson attended the Council Meetings as often as he was able, but for the past few years, through increasing weakness and infirmity, he has in quiet retirement been awaiting the Lord's call to higher and richer service. This call came on 31st December, 1941, when he was taken Home to be for ever with the Lord. The funeral service at Eltham, on January 5th, 1942, was conducted by the President of the Mission, Pastor R. Robinson, the General Secretary also being present.

In writing this brief account of a beloved Brother of over 50 years' standing, there are many happy memories of spiritual fellowship which could be told, but owing to limited space these more personal details must be omitted.

Our sincere prayer is that the Lord may bless and comfort his dear wife and daughter in their great loss, and that other missionaries may come forward from time to time to carry on the work, possessing the same sterling qualities of Christian character that we always valued in Samuel Hutchinson. So passes from our midst a Brother beloved and a courteous Christian gentleman whom we all esteemed and admired.

W. CHISNALL.

GENERAL NOTES

Half-Yearly Meetings.—God willing, these meetings will be held at Chadwell Street Chapel, on Tuesday, May 5th. Further particulars will be given in due course.

Magazines.—Owing to various necessary changes in publication, it is possible that a few friends have not received the MISSION HERALD or other denominational literature. We shall be glad if notification is made to us as soon as possible, so that matters can be put right. Orders for the MISSION HERALD and other S.B.M. publications should be sent to the General Secretary, whose address is on the front cover of this magazine. Orders for the "Gospel Herald," etc., will be dealt with by Mr. W. K. Puttnam, 388, St. John Street, E.C.1.

THE YOUNG PEOPLE'S GUILD OF SERVICE

THE Strict Baptist Mission owes much to young people. This is true in many different ways, and is clearly seen in the history of earlier days and in the work of the present time.

There is a sense in which, right at the beginning, the Mission grew round the interest and efforts of a group of those who were young in years, and throughout our eighty years of organised endeavour we have never been without the inspiring vision and keen support of the young people of our Churches.

Many of those who are now older in years had an early interest in the Mission, and we thank God for all that He has enabled many of them to do throughout the greater part of their life-time.

Most of our Missionaries in India are still young men and women, and this is also true of many of us over here.

It is, therefore, not surprising that the question of a youth movement within the Strict Baptist Mission has now arisen, and we are much encouraged by the keen interest that has been displayed in connection with the same.

The matter has been the subject of much earnest prayer, and the whole matter was carefully considered by a crowded meeting of delegates from Young People's Societies. This meeting appointed a Committee, and we now have pleasure in announcing officially the inauguration of the S.B.M. Young People's GUILD OF SERVICE.

The following are its objects and conditions of membership:

1. *Personal Membership.* Open to all interested young people over 14 years of age who, whilst earnestly desiring God's blessing on all true missionary work, will make the work of the S.B.M. their special interest and concern.

2. *The Development of Missionary Interest through personal effort and group meetings wherever possible.* Monthly meetings within existing Y.P.'s Societies, or new meetings where such do not exist.

3. *A Remembrance of the Strict Baptist Mission in Daily Prayer.*

4. *The Monthly Reading of the* MISSION HERALD. The magazine will be supplied to all members of the Guild without extra charge, if they so wish.

5. *Annual Subscription (minimum 5s.) or the holding of a Personal Missionary Box (minimum 1d. per week).*

Enrolment forms and membership cards are now ready, and we prayerfully anticipate an eager response. The General Secretary of the Mission, Pastor J. K. Thorpe, is for the time being acting as Secretary of the Guild, and he will welcome applications for membership or any enquiries re the new organisation. All Guild payments to the Mission should also be sent to him.

In the future, God willing, this page of the MISSION HERALD will contain Guild news and features of interest, and also certain notes for guidance in the matter of daily prayer for the Mission.

Let us this month pray generally for the Mission, and in particular for the highest success of the newly formed Guild of Service.

LADIES' ZENANA AUXILIARY

The L.Z.A. Gift Week will be observed from March 15th—22nd, 1942, and its proceeds devoted to the support of our Biblewomen and Girls' Schools. Gifts should be forwarded to Mrs. S. W. Anderson, "Green Trees," Heather Close, Kingswood, Surrey.

Branch Meetings.—It is hoped that some Branches may be able to hold meetings during the Spring and Summer. The L.Z.A. Secretary will be glad to arrange for speakers, when possible.

Miss B. S. Wade.—Miss Wade is now studying at the Missionary School of Medicine, as the next step during the time of waiting for a berth to sail to India. In present circumstances a call in the near future seems unlikely.

ENGAGEMENTS FOR MARCH, 1942

PASTOR J. K. THORPE.

1st, Grundisburgh; 2nd, Ipswich, "Mt. Zion"; 3rd, Wetherden; 8th and 9th, March; 15th, Royton; 16th, Bradford; 22nd, Preston; 29th, Billinghay.

OTHER BRETHREN.

29th, High Wycombe: MR. S. E. DENNING.
29th, Norbiton: MR. W. J. SHIPTON.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during January, 1942.

General Fund.

Rec. No.	£	s.	d.
221		18	7½
222	3	10	0½
223		10	0
224		10	3
228		8	0
229		3	8
230	5	5	7
231		12	3
232		6	3
233	11	0	0
234		10	0
235	1	0	0
236		8	0
237	1	0	0
238		10	0
239		8	4
240		10	0
241		8	0
242		7	6
243		8	6
244		5	0
245	10	0	0
246	1	10	6
247	8	17	8
248	111	3	4
249		10	0
250		7	0
251	1	0	0
252	2	12	5
253		14	0
254	5	0	0
255	8	6	6
256		8	0
257	10	0	0
258	3	10	3
259	4	8	11
260	3	0	0
261	1	0	0
262		6	0
263		5	0
264	2	0	0
265	2	0	0
266	1	8	6
267	2	8	0
268		4	0
269		11	6
270	1	2	2
271		7	6
272		10	0
273	3	15	0
274		10	0
275		2	6
276		17	6
277	4	6	0
278	2	3	6
279	3	0	0
280		10	6
281	1	12	0
282	1	17	0
283	1	8	7
284		5	0
285		5	0
286		15	6
287		5	0
288	1	11	0
289	1	3	6
290	8	5	0
291	1	11	6
292	1	19	0
293	4	1	6
294	1	0	0
295	1	0	0
296	3	5	0
297	3	0	0
298	4	3	6
299		16	0
300	4	7	0
301	5	0	0
302		2	6
303		4	3
304	3	12	2
305		10	0
306	2	8	6
307		5	0
308		10	6
309		10	6
310	1	1	0
311	3	6	3
312	2	0	0

Rec. No.	£	s.	d.
313	3	0	0
314	1	7	0
315		12	6
316		3	0
317	1	2	6
318	1	18	8
319	1	5	1
320		6	6
321	2	16	6
322		5	10
323	1	0	0
324	1	5	3
325		10	1½
326	2	16	10½
327		10	0
328		7	10
329		10	0
330		14	0
331		3	0
332	1	0	0
333	6	6	0
337		6	3
338		3	0
339		5	0
340	11	14	10
341		10	0
342	2	0	0
343	6	6	6
344		6	0
345	3	0	0
346		4	6
347		11	0
348		7	0
349	1	6	0
350	1	0	0
351	1	0	0
352		10	0
353	1	1	0
354		11	0
355	2	12	6
356	1	0	0
357	2	9	7
358	1	0	0
359		11	6
360		19	8
361	11	14	3

Rec. No.	£	s.	d.
362	6	0	9
363		2	0
364	3	18	6
365		19	9
366		5	0
367		5	0
	£380	19	3

"Herald" Fund.

225	27	6	9
334	29	7	5
	£56	14	2

L.Z.A. Gifts.

80	25	0	0
81		2	5
82	5	0	0
83		6	6
84		7	6
85	3	8	0
86	3	10	0
87		15	0
88	10	0	0
89		5	6
90		10	0
91	1	17	8
92		10	0
93	1	10	0
94	1	5	4
95		12	2
96	1	2	6
97	1	5	9
98		5	0
99	3	8	7
100	9	0	0
101		10	0
102	5	0	0
103		3	6
104	2	10	0
	£78	5	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.**

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

Vol. XLI. No. 423. April, 1942

STRICT BAPTIST

Mission Herald

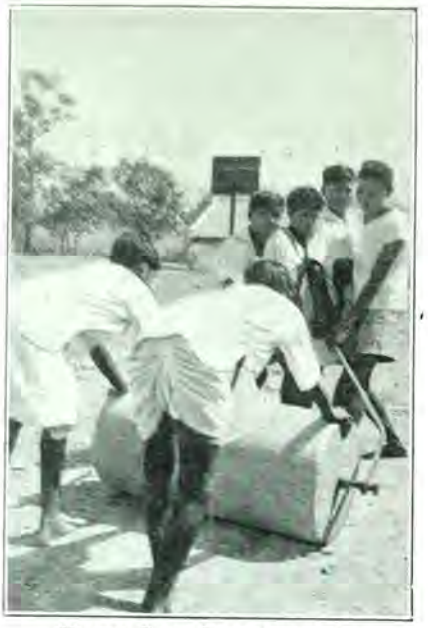


"The people which sat in darkness saw great light."

General Secretary :

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

Price ONE PENNY



HOSTEL BOYS ROAD-REPAIRING.

THE STRICT BAPTIST MISSION

MISSIONARY D. MORLING
has received the Home-call
after 38 years of Christian Service in India.

A Memorial Service

will (D.v.) be held at

MOUNT ZION, CHADWELL STREET, E.C.

on

TUESDAY, APRIL 14th, at 6.30 p.m.

PASTOR R. ROBINSON will preside.

PASTORS W. S. BAKER, W. CHISNALL
and J. K. THORPE are expected to take part.

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. XLI April, 1942 No. 423

MISSIONARY DAVID MORLING

MOST of our readers will have heard by this time that the Home-call came to our beloved brother on Saturday, February 28th. We cannot yet gauge to the full the greatness of our loss, but we do know that a loyal servant of Jesus Christ and of the Mission has left behind him a gap that cannot really be filled. Our missionaries in India must feel keenly the blow that has fallen upon them at a time when, from every human point of view, they were in special need of the wise guidance and counsel of their senior colleague. The workers in the Field and the Officers at home would seek to bow in submissive silence before the mystery of God's sovereign will, and believe in the darkest hour that He doeth all things well.

We await from India further details of our brother's passing. He had been seriously ill since last May, and the closing months of his earthly life were spent at Bangalore, where he had gone on medical advice. His condition, however, did not improve, and after long periods of extreme weakness, he entered into eternal rest. The interment took place at Namakkal on Tuesday, March 3rd. All the male missionaries participated in the service, and eighteen missionary friends were present.

Mr. Morling was accepted for missionary service in June, 1903, and in the following November he arrived in India. After a period of service in Madras with Mr. Booth, he removed to Sendamangalam. It will be seen that his missionary activities covered over 38 years, a longer period, we believe, than any other missionary.

Further tributes will be paid by brethren who have known our friend for a long time, and also it is hoped that it will be possible to issue a booklet telling of his long and noble service. In the meanwhile we offer to Mrs. Morling and the members of the family our prayerful sympathy. May the Healer of broken hearts pour in the oil and wine of His comforting grace.

To all of us who are in any way connected with the Mission there comes the call to yet further sacrifice and service. The death of Moses is ever a challenge to Joshua. Our more earnest prayers, our more devoted energies, our more sacrificial giving, will form our best memorial to him who represented us in India so well and so long.

L. R. G.

HOW GOD HONOURS THE TRUTH

Miss L. S. Hazel.

WE had just returned from camp at Kakaveri, depositing ourselves and *samans*, when a noise of weeping and wailing was heard from the women's and girls' compound. I hurried over to see what it was all about, and was greeted with the following story.

The woman who supplies our Boarding Home with vegetables was beating her breast and crying out, "layo! layo! what shall I do, I've lost Rs.40, and she's taken it," pointing to Mariammal, one of our outcaste Christians. "Amma, please tell her to give it back, and go and search her house"; calling on me to do this.

After somewhat quieting her, I gathered that she had started from her home that morning with Rs.40 in her little bag (which the women tie in their cloth tucked in the waist), intending to buy a cow. She came into our compound, and left her basket of vegetables in charge of Matron, saying she would call for it on her return, as she was going on a happy expedition to buy this animal. Matron wished her well to go and come.

She had not left the compound more than ten minutes when she returned weeping and wailing, saying she had lost her bag of money in the compound, and that Mariammal had picked it up. In spite of all persuasion for her to go home and see if it was left there, or that it might have fallen in the street, she still persisted that it was in our Mission compound, and that Mariammal was the culprit. She even did her *sastirum* on the ground three times (they are very superstitious, and must do this three times), rising and exclaiming, "Ah! yes, it's come to the compound, it must be there."

I might add here that it is the custom for caste people to condemn and tread down the outcaste, and although there were others in the compound who should be just as much under suspicion as this woman, she dare not accuse them without sure proof.

By this time crowds had gathered in the road. Her sister also had appeared, and she, although not present when it happened, declared it must be so that this woman had stolen the money. Who else could it be? Poor Mariammal, although an ignorant, illiterate woman, is a true Christian, and I firmly believed was speaking the truth. This was afterwards confirmed.

Our Christians put great faith in the Bible when confessing as to the right or wrong of a fault. She came to the bungalow and asked for a Bible, took it in her hands, and told the Lord He knew she was speaking the truth, and would He in some way reveal it to this woman. The woman, who was prostrate at our feet, arose with, "layo! layo! it's finished, and we can do no more." She too realised there was power in what she had just witnessed.

About two days later, Meenakshi (the vegetable woman) appeared with a bright, happy face, exclaiming, " It's found, Amma, the money is found." " Where was it, and how did you get it? " we asked. " Amma, *I* haven't got it, but it's in the police station. A small boy walking behind me that saw my bag fall, and picked it up. A man who was following him demanded the bag, paid him 8 annas, and told him to keep quiet about it. This boy, who was dumb, by signs made his caste understand what had happened, and they informed the police; the man was traced, and the money given into their hands." The poor woman only received half of it, and even out of this she had to pay the police Rs.5. That is the way of India; so much bribing goes on that no one gets a fair deal.

Meenakshi and her sister had to apologise to Mariammal for unjustly accusing her of this theft. How God honoured the Christian woman's faith and witness! He definitely revealed to all where the money was. So, too, if we trust and honour Him, and are faithful and true, He will never let us be ashamed. May Mariammal's testimony be a lesson to all of us. May this also be a help to these two Hindu women that they may learn to trust the only true God, who hears and answers prayer.

A VISIT TO TRAVANCORE ("The Abode of Prosperity")

MIRIAM E. WILKINS.

THE COUNTRY.

Travancore is the only maritime state in India blessed with great forest resources. The heavy rainfall and warm climate make for a remarkable diversity in the forest wealth of the state. It is called the " Garden of India." Travancore occupies the south-west corner of the Indian Peninsula. It contains the largest proportion of Christians as compared with other states and provinces. Unlike other parts of India, it has been ruled over continuously by Hindu sovereigns. The sons of a ruling Maharaja do not inherit the throne from their father; the heir to the throne is the eldest son of the ruler's sister. Backwaters and canals stretch from Trivandrum, the capital, right up to the northern boundary in the west, and the stretch of woods and forests at the foot of the Ghats in the east, makes it look very picturesque, and indeed it is rightly called " The Garden of India."

A VISIT.

I started out to visit this garden of India. Leaving Trichi-

noply Station, I travelled by train right through the Western Ghats, which separate Travancore from Tinnevelly. The scenery was exquisite; mountains on either side of us, rivers twisting their way through the valleys, and waterfalls glistening in the sun. It was delightfully cool, and we could feel the spray of the waterfalls as we peered out of the window. In these lovely forests are elephants, from which they take the ivory, which is carved into models of all kinds and sold in many parts of India. One is struck with the many miles of cocoanut trees and the rubber plantations. I reached the west coast, and there visited several places, staying two or three days.

WITNESSING.

Even on hoilday there are many opportunities for witnessing, and we, as the Lord's children, must remember the glorious privilege which is ours wherever we are on active service, and must make known the Gospel. My first opportunity for witness was in a pottery factory. We had seen the potters at work moulding and making the lovely vessels, moulding over again the marred vessel. As we left the factory, the son of the manager, a Seik, a well-educated man who spoke fluent English, seemed very talkative, and the opportunity was given for us to ask him if he had read the Bible. He said he had, many times, and he liked to believe the Old Testament, but could not believe the New. He believed Christ was a good man, and he placed Him alongside his own gods, but could not trust Him for salvation. He believed he could live a life without sin, always thinking holy thoughts and doing that which was right. We pointed out to him what the Scripture says, and there we had to leave him. We travelled on to Trivandrum, and there the Lord gave us two Indian Roman Catholics, and for some time we were able to take the Word and read and explain it to them. But they felt sure a priest was necessary for absolution.

On the beach one evening two young men spoke to us, one was studying in the College of Law, the other one, too, was a college student. I asked them if they were Christians, and they said, "No, Mahommedans." It appeared they believed parts of the Bible, and not other parts. They could not believe that Jesus was the Son of God, and His power to save. They said, "All roads lead to heaven." The Lord gave us different portions of His Word to give to them, and we felt that in their hearts there was an inward yearning to know Him. They were surprised when we spoke of the Resurrection and the Lord's second coming.

(To be continued).

KOTHANACHIAPURAM

WILFRED H. KUHRT.

KOTHANACHIAPURAM was certainly a " dog with a bad name," and deserved it. Readers of the HERALD may remember this village in connection with an unusually pessimistic article written several years ago by one of the Tinnevelly missionaries. One of my earliest Indian recollections is of Mr. Morling closing the school that was carried on there, and of his making disparaging remarks about the teacher, who of course was transferred elsewhere. The Thayilpatti Biblewoman was forbidden to visit the place, so that although Sunday services continued to be held there, there was a sense in which we had shaken the dust of Kothanachiapuram from off our feet. Some time in 1936 I preached there one Sunday morning, but found no pleasure whatever in doing so. When the time came for the offering to be made, a lad who had accompanied me from Thayilpatti walked solemnly around, and returned to me with —nothing! Meanwhile the congregation was looking at me as if I were a new addition to the local museum, and the more barbarous brazenly burst out into ribald laughter.

In the middle of 1938 it became necessary, in somewhat unusual circumstances, to find a place for a preacher, and it was decided to send him to Kothanachiapuram. This action did not at all imply disagreement with the attitude adopted by other missionaries three years previously, though there was in the back of my mind, behind a cloud of concern for the preacher, a faint, vague hope that perhaps the people might prove responsive if given another chance. Things did begin to take a turn for the better, and even after the preacher was removed, and replaced by the Thayilpatti school teacher, things went on improving, so that now there is a small but faithful group, including several who are ready for baptism. It would be wrong to suppose that the place has become a paradise, or that its people have become saints, but patient effort has brought a measure of reward. The people who laughed at the collection bag now make voluntary offerings twice a week, and maintain a small fund for the carrying out of minor repairs to their chapel. They have also collected sufficient money to provide themselves with a church bell. The teacher with whom Mr. Morling was so displeased is now Headmaster in Anbinagaram, and an earnest sharer, if not a leader, in the numerous activities of that very encouraging Church.

How are we to explain this change? How are we to explain the perhaps greater change in Anbinagaram, or the quite sudden and unaccountable movement in Illambuvanam? Was a mistake made in closing down the work in Kothanachiapuram? I do not think so; the deserting of them for a few years may have been a factor contributing to their final gathering in. Was it

the quality of the new workers placed there? That may have had something to do with it, but there was no change of workers in Anbinagaram, and in Illambuvanam there were and are no workers at all. Was there a background of secret prayer? There may have been in the case of Kothanachiapuram. I am sure there was in the case of Anbinagaram, but nobody that I ever heard of seemed to know or care very much about Illambuvanam. I am reminded of what the Anbinagaram preacher said to me one day when we were discussing his Church and village. "I don't know how it all happened, and I can't find any cause; it must have been the Holy Spirit." Inwardly I was a little amused at his naive way of putting it; outwardly I gravely agreed.

I am reminded again of two incidents on the hills this year. It is the custom after dinner on Sunday nights, in some homes, for visiting missionaries to describe their work and the Lord's dealings with them. On the occasions of which I am thinking, two earnest and godly men—representatives of two large missions—were speaking, and both happened to mention the unpredictable nature of the group movements that are so characteristic of some parts of India. They spoke in a particularly puzzled and nonplussed manner of the fits and starts with which these movements apparently flared up, died down, and then flared up again, and of the fact that they often seem quite independent of ordinary organised mission work and workers. While one of these gentlemen was standing in the middle of the room confessing his complete bewilderment, a Canadian friend who was sitting by me whispered quietly, "That no flesh should glory in His presence."

How humbling to proud flesh, and how glorifying to God are these evidences of His sovereign working.

MESSENGERS OF DEATH

H. A. HUCKETT.

IT was 1 p.m. on Friday when two men stood on the front verandah at Valavanthi. We tore open the envelope that they gave us. "*Yesterday, Arupillai and his son set out to get some sarsaparilla roots. Arupillai fell from a high rock, and is dead. The police have been informed. Please come and bury him.*" So ran the message from Teacher Moses at Alathur. We called a coolie en route for Sendamangalam, and sent word to Namakkal, where Arupillai's younger son is studying. Then, as I was going off on camp next morning to Puliampatti, which is only two hours' walk from Alathur (quite near

on the Kollis !), a note was sent to Moses, saying that I would come over on Sunday and conduct the funeral.

Alas ! No funeral was possible, for soon after reaching Puliam, Moses arrived and told us that it was almost impossible to *see* the body, let alone reach it. While Arupillai was digging on a ledge near the edge of a precipice, a huge boulder began to move. He tried to avoid it, lost his balance, and fell hundreds of feet down the rocky slope, his mangled body finishing up in the branches of a tree at the bottom. He was alive and well on Thursday morning ; by noon he was dead. He leaves a wife and two small children. The saddest part of all is that we have no assurance that his spirit is now with the Lord. It is true he had left caste and ceased to worship idols, but there was little evidence in his life to show that he had really found Christ. We can only hope that in his last moments, as he rolled down that terrible slope into the gorge beneath, he turned to the Saviour.

We promised to go over to Alathur on Monday to see what provision could be made for the bereaved wife and fatherless children. On Sunday, our message to the little group at Puliam was, " *Prepare to meet thy God.*" " Where is Israel ? " we asked. " He has fever," said the teacher. " Take some of this quinine along for him, and give his wife this fruit." Midday we went to his house, but it was empty. He had gone out, probably to see if the monkeys were eating his grain. At 6 p.m. we were on our way to find him, when a message came : " *Israel is dead.*" We hurried back to the village, and found him lying across the doorway of a hill man's house, with his wife nearby, weeping. Life was extinct. We picked him up and carried him to his own house, commended the bereaved wife to the Lord, and told the teacher to get a grave ready.

Next morning, before 7 a.m. we set out for Alathur, attended to Arupillai's affairs there, and then returned to Puliam in the afternoon to bury Israel. Israel was Mr. Brand's cook and camp servant. We believe he was a child of God, though somewhat irregular in attendance at services. We have taken his little daughter, Kamalam, into the Girls' Hostel, and are doing what we can for his widow and her baby. Thus, in five days, two members of the Christian community on the Kolli Hills have been removed by death. Many who read this are in the war zone, and in a similar way may be summoned at any moment to meet their Maker.

" Pause, my soul, and ask the question,
Art thou ready to meet God ?
Art thou made a real Christian,
Washed in the Redeemer's blood ? "

A PEEP BEHIND THE SCENES AT JEDAPOLIAM

MRS. E. C. BRAND.

AS the sun sank red behind the cocoanut palms, flushing with crimson the ripples of the river Cauvery, we pushed off in a tiny *parisil* to cross the swollen, swirling waters. The man rowed furiously, the river was high, and the boat small. " I must get back before dark," he said. Dr. Harris waved from the shore; she had come with her compounder over the first stream, and now turned back to her Dispensary.

How wonderfully God has helped and blessed since last we were there! Yesterday I sat among the patients who thronged the Out-Patient Clinic. It was good to see all the improvements effected in the place and methods.

We started the day (with the staff and ourselves in a small circle, sitting on mats) with praise, reading and prayer to bring the needs of the patients, who sat waiting in the rear, before our gracious Lord and Master. Then, before attending to their bodily ailments, the doctor or one of her helpers gave a friendly talk to the waiting group, pointing them to the Great Physician who is ready to heal both body and soul. Let us praise the Lord, who has given our sister such a godly band of helpers who are able to talk and pray with the sick ones.

Sitting by our doctor while she interviewed and prescribed for the needy ones, as one by one they were ushered into the consulting room (which is formed by means of a screen partitioning off a small portion of the main room from the rest), I felt deeply the touch of love going out to each troubled heart, and stirring mine to prayer and praise.

The place is small, but orderly, and efficiently managed—the compounder and nurse being able to do double work, that of the care of the body and of the soul. May they both be amply blessed. The driver has such a multiplicity of shares in the work that one wonders just where his work begins and where it ends. We were well served at the table; he seemed busy with the patients' admission cards, the car, with all its various needs, and besides this, other mysterious duties all seemed to fall to this good brother's share.

" These dwell with the King for His work . . ." and what a change has come over the attitude of the people! Those hard, caste-bound folk of Jedapoliam! How humbly they come and beg the doctor to see their sick ones! How welcome she is everywhere! In the old days they tried to plan another un-Christian dispensary. Now they would, I am sure, rebel if any were to suggest such a thing. " It is the Lord's doing, and it is marvellous in our eyes."

She has now accommodation for any in-patients who may need to stay a few nights. This has not yet developed, but it

is highly necessary. Let us praise Him, and join with her in praying for the souls she so longs to gather in.

NOTE.—The " parisil " mentioned in this article is a bamboo basket-boat, lined with rough leather.

Work at Home

ENGAGEMENTS FOR APRIL, 1942

PASTOR J. K. THORPE.

5th, Poynings; 12th, Leyton; 19th, Potten End; 22nd, Downe; 23rd, Stevenage; 26th, Ipswich, " Bethesda "; 29th, Ilford.

THE YOUNG PEOPLE'S GUILD OF SERVICE

THE Guild of Service has met with the sympathetic approval of the Churches and friends, and we are greatly encouraged by the keen interest displayed by the young people individually and in their meetings in the Churches.

Enrolment of members has now commenced, and during this month there is to be a systematic distribution of enrolment forms. We trust that every interested friend will receive and complete one; but should this not be so, will you please write to the Secretary, who will gladly supply one or more, together with any information that may be desired. All Guild payments, membership subscriptions, or collections from meetings, should be sent to the Secretary, Pastor J. K. Thorpe, who will gladly acknowledge the same.

As Guild members we promise, amongst other things, to pray for the Mission daily. Let us in this service of intercession specially unite this month in prayer:

THAT our Government and the Leaders of India may be guided in the matter of the new policy for India.

THAT India may not become a theatre of actual war.

THAT in the great loss sustained by the Home-call of Missionary David Morling, Mrs. Morling may be comforted and helped by the Lord, and that He may graciously guide our missionaries under present emergencies, and at this time of their loss of the able leadership of our senior missionary.

THAT though we are deeply saddened at our loss, Miss V. D. Green may feel, as she leaves our Denomination and Mission, that she has our earnest prayers and good-will. Let us pray that the Lord may still guide and provide for her and us.

THAT the Lord may prosper the Guild of Service, and that as members we may be made a real blessing.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during February, 1942.

General Fund.				Rec. No.	£	s.	d.	Rec. No.	£	s.	d.
368		7	0	396	2	17	0	423	1	0	0
369	3	15	3	397	26	12	9	424		4	0
370	4	2	0	398	1	3	0	425		13	0
371	3	3	0	399	1	10	0	426		6	0
372		14	0	400	1	5	0	427	2	15	6
373		4	6	401	31	16	9	428		15	0
374	2	0	3	401A	6	11	0	429	8	18	10
375	2	0	0	402	2	18	8	430	6	0	0
376	12	0	0	403	1	0	0	431		10	0
377		10	0	404		13	0	432		12	6
378	2	4	6	405		10	0	433	22	17	0
379	1	0	0	406	2	4	0	434	1	3	6
380		18	8	407		8	0	435	3	0	0
381	18	12	2	408	2	0	1	436	1	0	0
382		12	2	409		7	0	437	100	0	0
383		5	0	410	1	12	0	438	5	2	7
384	1	11	6	411		6	2½	439	1	1	0
385	1	4	6	412	1	0	0	443		8	3
386	1	7	0	413	1	0	0	444		5	11
387		5	0	414	1	17	10	445	2	5	0
388	1	8	0	415	5	3	6	446	4	5	0
389	7	14	10	416		13	6	447	3	10	6
390	1	1	0	417		10	0	448	1	2	0
391	2	12	6	418		3	6	449		10	9
392	1	4	0	419		14	0	Rec. No.	£	s.	d.
393		16	0	420	1	0	6	450		3	6
394		6	0	421	2	16	6				
395	1	0	0	422		10	0		£340	12	5½

"Herald" Fund.			
440	£37	0	6

L.Z.A. Gifts.			
105	4	17	0
106	8	0	0
107	9	5	2
108	1	10	0
109	5	0	0
110	10	10	5
111		7	6
112	1	11	1½
113	1	0	0
114	2	2	0
115	2	4	0
116		12	10½
117		17	8
118		14	9
119	4	9	5½
120	2	0	0
121		2	6
	£55	4	5½

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, except Guild payments, 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.

YOUNG PEOPLE'S GUILD OF SERVICE.—All enquiries, applications for enrolment forms, and payments to the Guild Fund for the Mission should be sent to the Secretary: **Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, E.12.**

Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Green Trees," Heather Close, Kingswood, Surrey.**

Printed and published for THE STRICT BAPTIST MISSION by ROBT. STOCKWELL, Baden Place, Borough, S.E.1.

Vol. XLI. No. 424. May, 1942

STRICT BAPTIST
Mission Herald

THE STRICT BAPTIST MISSION

THE
HALF-YEARLY MEETINGS

will (D.v.) be held at

MOUNT ZION, CHADWELL STREET, E.C.

On Tuesday, May 5th, 1942

2.15 p.m. **L.Z.A. MEETING in the Chapel.** Open to all Ladies.
Mrs. Silvester will preside and Miss Wade will speak.

2.30 p.m. **PRAYER MEETING FOR MEN in the Class Room.**
Conducted by Pastor A. E. BROWN.

3.30 p.m. **UNITED SERVICE.**
Chairman: Mr. S. W. ANDERSON (Vice-President).
Missionary Sermon by Pastor H. W. CATEN.

6.30 p.m. **PUBLIC MEETING.**
Chairman: Pastor R. ROBINSON (President).
Speakers: Pastors I. L. JONES and W. C. PLAIL.

Tea can be obtained at restaurants in the neighbourhood.

THANKOFFERINGS.

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

Price ONE PENNY



MISSIONARY D. MORLING

THE STRICT BAPTIST MISSION

SUFFOLK MISSIONARY RALLY

will be held (D.v.) at

"BETHESDA," IPSWICH,

On WEDNESDAY, MAY 20th, 1942

3 till 4 p.m. **LADIES' MEETING.**
Mrs. R. J. FRENCH will preside.
Address by Mrs. S. W. SIMPSON.

4 p.m. **DEVOTIONAL SERVICE.**
Chairman : Pastor S. W. WHITE.
Preacher : Pastor R. ROBINSON.

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

7 p.m. **EVENING RALLY.**
Chairman : Pastor R. J. FRENCH.
Speakers : Pastors S. OXBORROW, R. ROBINSON and J. K. THORPE.

OFFERINGS FOR THE S.B.M. FUNDS.

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. XLI | May, 1942 | No. 424

"WELL DONE, GOOD AND FAITHFUL SERVANT"

SEVERAL members of Missionary D. Morling's family and a large company of friends gathered at the Memorial Service held at Chadwell Street on Tuesday, April 14th. Two of the favourite hymns of our beloved brother were sung —" Eternal light " and " Fight the good fight "—and these seemed to express something of that sense of proportion which was ever manifest in his life and service. Great knowledge was linked with great zeal, and both were sanctified by a spirit of devotion to his Lord.

Pastor R. Robinson (President of the Mission) was in the chair. Mr. S. W. Anderson (Vice-President) read the Scriptures and offered prayer.

Pastor J. K. Thorpe (General Secretary) gave an outline of our missionary's life, telling of his first setting forth in November, 1903, and of his activities in the various fields. The very buildings bear the mark of his labours, and there are many " living stones " telling of his spiritual activities. The return of Missionary E. A. Booth to England left Mr. Morling as the senior worker in India, and his wise counsel was appreciated in every sphere of service, but especially in the Indian Bible Institute at Kovilpatti, which was so dear to his heart, and which received the full benefit of his long experience. To him the call of the Lord to higher service came on February 28th, 1942.

Pastor W. S. Baker paid tribute to our brother's memory. He laid especial emphasis on the pioneering aspect of his work in India. We were reminded that a true missionary is born, not made, and we echoed the conviction that the one whose long service we commemorated was an ideal missionary. Madras was the scene of his earlier period of preparation, but it could not be the permanent residence of a pioneer. Sendamangalam claimed him, and a new work was there established. A chapel was opened 33 years ago. The pioneering gave place to consolidation, and the work has stood the test of time.

Yet again the call came to advance, this time to Namakkal, and here also a great work was founded which still gives evidence of God's abiding blessing. To all this field work the establishment of the Bible Institute came as a crowning achievement, with its promise of wider results, as native brethren trained in the Institute would take their places in the Churches of the Mission. Pastor Baker also referred to the fact that, despite his

long absence from England, Mr. Morling retained a deep interest in the Churches of the Homeland, and earnestly desired that in this land also the pioneering spirit might be manifest.

Pastor R. Robinson's message brought before us the man himself, so wise, so gracious, so truly Christian. He was ever a man of deep humility, but combined with this there was a great knowledge of men and books. His advice therefore was always valuable. The grace of God was magnified in the life of a man wholly devoted to his Lord's work. Pastor Robinson told of many personal links that had been formed through Mr. Morling's membership with the Chadwell Street Church.

Pastor W. Chisnall's long connection with the Mission rendered it fitting that he should offer a prayer that voiced the feelings and desires of us all.

Missionary D. Morling has gone from our midst, but the fragrance of a well-spent life remains. We are reminded once again of the vital importance and abiding value of character. To engage in missionary service for 38 years is a great achievement, but to build up and maintain by the grace of God a noble Christian character is something greater still. To that same God-given and God-aided task may we dedicate ourselves anew.

L. R. G.

"UNTIL THE DAY BREAK"

THE long, weary days of illness are over; his rest is won. According to his own wish, and a promise made many years ago to his people that he would be buried among them, we brought the tired body of our brother, D. Morling, to Namakkal. Looking back on many happy meetings, how could we say, "It is better to go to the house of mourning than to the house of feasting"? And yet was there not indeed a more real drawing together of our hearts in sympathy and a deeper call to renewed service than ever before as, from five distant fields, we all, with Mr. and Mrs. Watts, met last Tuesday, March 3rd, in the very place where for ten years our dear Leader, with his wife, had laboured, prayed, and won through?

His voice was silent as we gathered on the verandah of the Mission House around the casket that held his sacred remains; but he still spoke to us through the piled-up wreaths of flowers that eager hands had brought, through the utterances and prayers of his Indian co-workers, and through the hymns—"Oh love that wilt not let me go," and "Eternal light"—that he loved so well. We were deeply touched to notice that the

gathering included several Hindu men and women who had served or known our brother in the very early days of the work, and as a poor villager reverently placed his little garland of flowers on the casket the thoughts of some of us travelled back to the day, twenty years ago, when that same man, with two others, came to Sendamangalam begging that the " dorai " would send someone to his village to teach him and his people about the " Christian Swami." This was the beginning of the work on the western side of the Taluk.

Mr. Champion conducted a short service, calling first on Mr. Huckett, who, in loving sympathy, led us to the Throne of Grace. Mr. Orchard then feelingly read in English the beautiful words of 2 Corinthians v. which had been on our late brother's lips in his last hours: " For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," etc. An ex-Bible Institute student read in Tamil the wonderful exhortation in I Thessalonians iv, from verse 13 onwards. Mr. Champion, speaking in Tamil, directed our attention to words that we felt could well have been spoken by the departed one: " Neither count I my life dear unto myself, so that I might finish my course with joy," and " I have fought a good fight, I have finished my course, I have kept the faith." By the use of these passages he reminded us of the thoroughness with which our brother began and finished all to which he set his hand.

The precious burden was carried on willing shoulders to the graveside about a furlong from the Mission House. Our sister, Mrs. D. Morling, who walked between her son and daughter-in-law, was wonderfully sustained. As we wended our way along the road, Scripture passages of resurrection cheer and promise were proclaimed in Tamil in a loud, clear voice by Mr. Champion. These were interspersed by the singing of stanzas of Tamil lyrics.

As we gathered round our brother's last resting place, Mr. Thrower conducted a brief service, the whole of which was in Tamil. Mr. Watts engaged in prayer, praising the Lord for Mr. Morling's life of faith and works, for his comradeship and helpfulness in service, and for his entry into the presence of his Master. The oldest worker in Namakkal, Mr. Muthuswami, also prayed, and Mr. Kuhrt read a few verses from Joshua i. Mr. Thrower then took up the words of the second verse of that chapter, and gave a stirring address on the call that must resound in our ears to the end of our earthly service: " Moses My servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land." These are words full of comfort and commission.

"Until the Day Break"

So we left the sacred spot where wreaths of fading flowers covering the newly-made grave were but a faint reminder of a "Crown of life which fadeth not away."

E. C. BRAND.

Work at Home

THE YOUNG PEOPLE'S GUILD OF SERVICE

THESE are still the early days of Guild growth, but, as in this spring season of the year, there is the hopeful promise of great things in our new movement. We are welcoming members from different parts of the country, and we trust that every Guild member will eagerly seek to enrol others. Forms may be obtained from the Secretary, Pastor J. K. Thorpe, who will also be pleased to answer any enquiries or to help in any way.

Membership of the Guild of Service is personal, but we are delighted to know that members are meeting and working together in groups, often within the existing Societies in our Churches. In this connection may we point out that, as an alternative to personal missionary boxes, certain groups of Guild members have appointed one of their number to collect the penny a week from members—the total to be forwarded at the end of the year as membership subscriptions for the specified number of friends. We do want, however, the immediate enrolment of members, whatever may be the form of annual subscription.

The Guild of Service Committee will be shortly meeting again, and we shall welcome any suggestions as to the future plans and activities of the Guild.

In fulfilling our promise of daily prayer for the Strict Baptist Mission, the following suggestions may help and unite us at the Throne of Grace:

Let us seek in definite prayer—

1. **That** India, though threatened by Japan, may yet be preserved from the horrors of war.
2. **That** out of the disappointments of the recent negotiations there may yet be found a way of agreement in Indian national life and with the English Government.
3. **That** our Missionaries may be kept, helped and guided in these present difficult conditions, and that the work of the Mission may continue successfully.
4. **That** it may be possible for our Missionaries to have their annual period of rest on the Hills (due this month), and that each may be benefited by the same.
5. **That** Missionaries due, or overdue, for furlough may be specially strengthened and maintained in health.
6. **That** the Lord may guide in all Guild of Service plans, and that His blessing may be experienced in all our efforts.

GENERAL NOTES

Our Magazine.—By order of the Paper Controller all magazines must be substantially reduced in size. We are sure, therefore, that we can rely upon the indulgence of our friends if some of the familiar features of the MISSION HERALD disappear.

Special Meetings.—The advertisements speak for themselves, but sometimes we may fail to notice them because they are always there. For all friends there are the Half-Yearly Meetings in London, and for Suffolk friends the special Rally.

Kolli Hills.—Several letters from the Hills recently have emphasised the difficulty of securing a doctor and other medical workers. The war has claimed many, and those who remain expect higher remuneration. Furthermore, the area is by no means the healthiest in India, and it is only human that workers who are free to live where they will should select for themselves a more congenial spot. Here, then, is yet another subject for prayer.

LADIES' ZENANA AUXILIARY

The L.Z.A. Half-Yearly Meeting will (D.v.) be held at Chadwell Street Chapel, E.C.1, on TUESDAY, MAY 5TH, AT 2.15 P.M. Mrs. Silvester will preside, and our Missionary-elect, Miss B. S. Wade, will give an address. The meeting will be held **in the Chapel,** so that there will be plenty of room for all who can attend.

The L.Z.A. Quarterly Prayer Meeting will (D.v.) be held at Courland Grove, Clapham, on WEDNESDAY, MAY 20TH, AT 7 P.M. Mrs. Robert Smith will preside, and we hope a good number of lady friends will gather to pray for India and our work there.

L.Z.A. ENGAGEMENTS FOR MAY.

5th, Half-Yearly Meeting, Chadwell Street (Miss Wade).
20th, Courland Grove, Clapham (Quarterly Prayer Meeting).
20th, Ipswich, " Bethesda " (Mrs. S. Simpson).

ENGAGEMENTS FOR MAY, 1942

PASTOR J. K. THORPE.

2nd, Hinckley; 3rd, Leicester, " Providence"; 5th, Half-Yearly Meetings; 10th, Chesham; 13th, Bedford; 17th, Brentford; 19th, West Ham; 20th, Suffolk Rally, " Bethesda," Ipswich; 24th, Hastings, The Tabernacle; 31st and June 1st, Devizes.

OTHER BRETHREN.

3rd, Hinckley: Mr. W. DAY.
3rd, Two Waters: Mr. W. J. SHIPTON.
10th, Lee Common, Pastor H. H. GLADSTONE.

BEDFORD S.B.M. PUBLIC MEETING

THIS WILL, GOD WILLING, BE HELD ON

Wednesday, May 13th, at 6.30 p.m., at

34, HIGH STREET (Dudeney & Johnston, Ltd.)

The President, Pastor R. ROBINSON, and the GENERAL SECRETARY of the Mission will speak.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during March, 1942.

General Fund.

Rec. No.	£	s.	d.
451		7	0
452	2	10	0
453		4	0
454	1	5	10
455	3	0	0
456	4	9	0
457	1	7	4
458	1	7	6
459	2	2	3
460	1	0	0
461		2	0
462	1	1	0
463	1	12	7
464	5	5	0
465	3	0	0
466	6	6	0
467	2	0	0
468	1	14	0
469	1	3	0
470	1	6	7
471	5	4	8
472		14	5
473		8	3
474	1	13	4
475	10	0	0
476	12	0	0
477	9	16	0
478	1	1	0
479	10	2	6
480	3	14	3
481		4	0
482	1	0	0
483	19	11	4
484	10	0	0
485	1	15	3
486		10	0
487	2	2	0
488		18	0
489	18	6	6
490		10	0
491	6	12	6
492	1	0	0
493		16	0
494	8	7	0
495	4	8	3
496	7	2	1
497	3	17	11
498	1	5	0
	£184	3	4

L.Z.A. Gifts.

Rec. No.	£	s.	d.
122	1	4	6
123	2	4	0
124	1	0	0
125	1	0	0
126	2	0	0
127		5	0
128	5	0	0
129		2	6
130	3	8	0
131	3	0	0
132	1	0	0
133		4	6
134	2	2	11
135		5	0
136		3	6
137	7	0	0
138	2	5	0
139	2	0	0
140		5	0
141		7	6
142	30	0	0
143	13	3	2
144	7	0	0
145	5	0	0
146	57	1	8
147	2	2	0
148		10	0
149		2	6
150	2	0	0
151	1	0	0
152		10	0
153	1	1	0
154	1	0	0
155		4	6
156	1	17	6
157		10	0
158	1	0	0
159		3	6
160		2	6
161		2	6
162		5	0
163		5	0
164		3	0
165		10	0
166	1	5	0
167		10	0
168	2	15	0
169		14	0
170		7	0
171		3	0
172	1	10	0
173		5	0
174	1	10	0
175		15	0
176	1	5	0
177	1	8	6
178	5	11	0
179	1	0	0
180	30	0	0
181	2	10	0
182		5	6
183	9	10	0
184	4	5	6
185		5	0
186	5	5	0
187		10	0
188	1	10	0
189		10	0
190		11	0
191	9	9	6
192	10	6	11
193	2	15	0
194		5	0
195	1	4	0
196	6	0	0
197	100	0	0
198	20	0	0
	£384	12	2

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, except Guild payments, 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.

YOUNG PEOPLE'S GUILD OF SERVICE.—All enquiries, applications for enrolment forms, and payments to the Guild Fund for the Mission should be sent to the Secretary: **Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, E.12.**

Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Green Trees," Heather Close, Kingswood, Surrey.**

Printed and published for THE STRICT BAPTIST MISSION by ROBT. STOCKWELL, Baden Place, Borough, S.E.1.

Vol. XLI. No. 425. June, 1942

STRICT BAPTIST

Mission Herald

THE STRICT BAPTIST MISSION

The dangers and difficulties that confront our workers in India are in themselves the strongest plea for prayer and practical support.

Times have changed, but our Missionaries could well express their desires and experiences in the words of Paul :—

THEIR POWER

"The Lord stood with me, and strengthened me."

THEIR PREACHING

"That by me the preaching might be fully known, and that all the Gentiles might hear."

THEIR PRESERVATION

"And I was delivered out of the mouth of the lion."

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

Price ONE PENNY

Strict Baptist Mission Herald

Vol. XLI June, 1942 No. 425

"ALWAYS ABOUNDING IN THE WORK OF THE LORD"

[NOTE BY EDITOR.—We very much regret that severe limitations upon our space make it impossible for us to print the whole of the tribute sent by Missionary D. A. Thrower. It is hoped that a more extended use of it may be made in the proposed memorial booklet, if circumstances permit].

Missionary D. Morling was a man of powerful intellect, shrewd judgment, and an immense amount of "drive." Not only in the outward activities of the field, but also in the business side of the work, he rarely, if ever, let any matter go by default through failing to bring it forward or to give it the necessary "push." Indeed, whatever he did, Mr. Morling did it with his might. His colleagues constantly remarked on the tremendous vim that he put into everything, including recreation. He was a versatile man, taking a keen interest in a wide variety of subjects. He was fond of astronomy, and possessed a good three-inch telescope; the fauna and flora of the country in which he lived had an endless fascination for him; his reading covered a wide field; he also entered with great zest into both outdoor and indoor games.

There is, however, a word which very fairly epitomises all the activities and interests of Mr. Morling, and that is the word "Building." He was a builder before he became a missionary, and his fingers were busily engaged with building construction to the end. In Sendamangalam he had to erect his own dwelling; nearly all the school, chapel, hostel, and other buildings which now stand in that field now speak of his labour; the same was the case when he went to Namakkal, and even in the Tinnevelly area his memory is enshrined in a number of buildings that he constructed for God's worship and service. His last task of this kind was the erection of the new Kovilpatti chapel, which, however, he was not able to see opened for worship. But he did see the building almost finished, and when he left the field for the last time, at the commencement of his last illness, he insisted on stopping the jutka and getting down to have a last look at the chapel. He was a sick man, but nothing could deter him; he stood before the chapel and said to Mrs. Morling: "It looks nice, doesn't it? It is so symmetrical." That was his last piece of building for his Master here below. The writer had the privilege of preaching in that chapel on the first Sunday after its opening in June, 1941.

Right to the very end the conception of the building was uppermost in our beloved colleague's mind and heart, and the day before he passed from our midst he referred to the opening words of Paul in 2 Corinthians v. : " For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens."

The S.B.M. has lost a great leader and a faithful servant of the King. It is now for us who remain to look to our Lord in a new way as our only, but all-sufficient Captain and Leader. Let us all dedicate ourselves anew to Him and His cause. We are thankful and happy that we still have with us Mrs. D. Morling, who shared our brother's labours for twenty years, and his eldest son, Mr. A. Morling, who, with his wife, is now working in the Namakkal Field, and has thus entered into his father's labours. D. A. THROWER.

A CHAPTER OF ACCIDENTS

(*Paragraph One*).

D. A. THROWER.

THE 1940 S.B.M. Conference decided to send a deputation of three missionaries to the Telugu country (which lies to the north of Madras) to see something of Baptist Churches in that area, and to report on their progress in self-support and self-government. The following narrative shows how this project was beset with accidents. The commission was completed, nevertheless, and we trust that the final results will amply repay the effort.

The leader of the deputation got into touch with the Secretary of the American Baptist Telugu Mission, and an itinerary was planned for the month of November, 1940. Then, on the same day, two telegrams were received within a few hours of each other, the first confirming that all was in order for the tour, and the second calling for a postponement of all arrangements! The letter which followed explained that exceptionally heavy rains had made the country roads and cart tracks impassable. The tour was off!

An effort to arrange for the visit to take place in January, 1941, was more successful. It was agreed that we should meet in Madras on the 23rd of that month, ready to set out together early the next morning; but one of our number was held up for twenty-four hours on his way to the City. A serious railway accident had taken place the previous night, and the line was blocked. In spite of this set-back, however, we were all ready to start from Madras as arranged on the morning of the 24th of

January. One of us was offered a lift in his host's car, which had been under repair in the city and was expected to be fit for the road again in time to take the visiting missionary to Kavali along with his host. The repairs took longer than anticipated, and our comrade was marooned here until about noon of the following day. Then he was driven in comfort and style to his desired haven.

The other two men left the City by the Delhi express at about 7.30 a.m. on the day scheduled for the start, and they spent several hours in conversation on many subjects. By about three in the afternoon the writer was beginning to feel that he had been sitting on bare boards long enough when our conversation was suddenly interrupted by the appearance of the station at which we had to alight. Although his host had promised to meet him at this place with his car, the lone missionary from the Tamil country waited an hour at this tiny wayside station before anything or anybody turned up; his colleague continued and completed his journey without incident.

My kind host was camping in a traveller's bungalow more than seventy miles from his headquarters, and about eleven miles from the railway. That morning his car lost a wheel through a fractured hub, and the vehicle had to be parked by the roadside until a spare part could be procured. Eventually a preacher arrived at the station with a jutka, and my visions of an early cup of tea were rudely banished as the old pony trotted along the dusty road! The camp was reached at nightfall.

A VISIT TO TRAVANCORE

MIRIAM E. WILKINS.—(*Continued*).

THE CAPE.

From Trivandrum we travelled on to the Cape, a dustless road of 53 miles. The first thing we saw was a R.C. School and Church, right at the southern point of India. It made our hearts sad to think that Roman Catholicism had so spread through this land of India, but later our hearts rejoiced as we found not only Roman Catholics but Protestant Christians were there too. Walking along the beach we met three young girls. We salaamed, and they said "Salaam" in reply. We spoke a few words of Tamil, and we found out they were Christians; I think the three of them were orphans. We enquired their work, and where they were going. They told us they were learning sewing in the R.C School. I said to them, "Will they not so influence you that you will become R.C.?" Then one of them said to me, "No, we shall never believe as they do, and when the time for prayer comes, we stand out and will

not pray with them." Praise the Lord, they have the courage of their convictions. Just as we were leaving the Cape, we had some time to wait for the bus. A gentleman said to us, "Through open-air preaching I was converted, and now I am no longer a Hindu, but a Christian, but my wife is a Hindu. I do not tell her her religion is wrong, I let her go her own way." We felt there was much that was compromise in his life, and we urged him to come out and be separate in declaring definitely whose side he was on. While thus talking, a crowd of Brahmins gathered round us, and hearing the conversation, they too wanted to know all about it, so it ended up in an open-air meeting with quite a crowd of people.

NORTH TO MALABAR.

Leaving my companion in Travancore, I finished my trip by staying in Cannanore, on the west coast. Here I came in contact with Europeans and Indians. I felt led to pray about two Scotch people who were very friendly. For several days the opportunity was not given, but I was still asking the Lord to give me one before they left. Then, the last evening they were there, the Lord opened up the way. Suddenly the gentleman said, "The Bible is not inspired." A lady sitting nearby, she too said, "No, it isn't." I felt my opportunity had come, and praised the Lord for it. The two ladies listened for a short time, then walked away, and I was left with the gentleman. He told me his father was a godly man, a man of faith and prayer. He himself had gone away to study the Bible for himself, to find out whether the things his father believed were true. The conclusion he came to was: he felt the Bible contradicted itself, and *his* view of God was much holier and higher than that of the Bible—a God who was unchangeable. He denied the virgin birth, and that Jesus was the Son of God. I said to him, "You do not believe in Christ as your Saviour. On what then are you resting for eternity?" His answer was, "How do we know there is an eternity?" The Lord wonderfully helped, and I was given His Word to give to him, but he said, "I have no faith; I wish I had." The next morning he and his wife left us. She asked for my address before going. I hope I may hear in the future days that the God of his father is the God of them both.

CONCLUSION.

There are many Europeans in this land, in Government service, who have no Saviour and no hope for eternity. They live lives of worldliness, and must be a great stumbling block to the Indian people. The Lord has told us to sow beside all waters. May He give the abundant increase for which we are longing and waiting.

Work at Home

HALF-YEARLY MEETINGS AT CHADWELL STREET

TUESDAY, 5TH MAY, 1942.

THE Men's Prayer Meeting in the "Upper Room" answered to the spiritual suggestiveness of the announcement that it would there be held, the devotions being led by Pastor A. E. Brown. The "Zenana" Meeting which took place in the Chapel at the same time was especially remembered. The United Service followed, under the presidency of Mr. S. W. Anderson, who called upon Pastors F. T. Waller and S. Wilkins to respectively offer prayer and read the Scriptures. The Chairman stressed the warrant for the work, and the subject matter of the message as found in Mark xvi. 15, 16. Much sympathy was expressed with Pastor H. W. Caten, who could not preach the sermon as had been arranged, owing to the serious illness of his wife. The sermon was delivered by Pastor L. R. Garrard, whose theme was: "The Patience of Job" (James v. 11), considered in the light of the whole Book of Job, not as relating to any particular incident or utterance. "The patience of Job" was rather seen in his enduring God-ward attitude, despite his sometimes failure. The preacher helpfully adapted his subject as he referred to the testing of the Mission from war and other causes.

The congregation was quite good, but the evening meeting saw it greatly augmented, as Pastor R. Robinson presided. whose remarks, together with those of Secretary J. K. Thorpe, constituted a true yet cheering survey of the Mission, both at home and abroad; as always, there was sunshine and shadow. Pastor F. Grimwood's prayer was answered as addresses were given by Pastors I. L. Jones and W. C. Plail, the former speaking on Acts i. 8, and the latter on Rom. viii. 31. If the one message was somewhat searching, and even reproving, the other was full of encouragement. So does the Lord ever deal with His children: faithfully, yet graciously. The offerings for the day amounted to £154 18s. 9d.

W. K. P.

LADIES' ZENANA AUXILIARY.

BRIGHT sunshine and gentle winds helped us to praise God at the Half-Yearly Meeting, and a goodly number of ladies were present. The meeting opened with the hymn, "O Lord our God, arise," after which Miss Harris led us in prayer. Mrs. Silvester, who presided, extended a hearty welcome to those present, and gave a word of cheer and hope for the future. We have had our disappointments and regrets, chief of which were the Home-going of Mr. David Morling and the resignation of Miss Green. The President expressed love and sympathy to Miss Green in her new work, wherever it may lie. Miss Nunn read letters of regret from those who were unable to be present. Miss Wade, our Missionary-elect, now taking a further course of training in the Missionary School of Medicine, hopes to undertake a few deputation meetings while she is waiting to sail to India. Mrs. Anderson gave the heartening news of interest and support still maintained. Truly an evidence that "Our Father knoweth what things we have need of." The hymn, "I lift my heart to Thee," was a fitting opening to Miss Wade's address. She spoke on the Saviour's talk with the woman of Samaria, and how He met her spiritual needs. The woman testified, and many others believed because of her testimony, because the seed was planted in the power of the Holy Spirit. Mrs. Kevan offered prayer and a collection was taken, which amounted to £35 9s. 4d. After the singing of the hymn, "All people that on earth do dwell," the Benediction closed this meeting of prayer and praise.

W. B.

THE YOUNG PEOPLE'S GUILD OF SERVICE

THERE is not a great deal to report this month concerning the Guild of Service, but we are glad to state that applications for membership continue to come in from friends in different parts of the country.

If you know of young people in any one of our Churches who might be interested and have not received details and enrolment forms, will you please help by sending for the same to the Secretary, Pastor J. K. Thorpe. Forms will be gladly supplied, and all possible help in arranging for a missionary meeting in connection with any Young People's Society will be readily given.

In planning young people's meetings, please see that you have an evening booked for an S.B.M. Lantern Lecture dealing with the work in India. The following are the titles of the latest sets of pictures: "Our Mission"; "The Work in India"; "The Work Goes On"; "Our Mission Now." The Secretary will be glad to come personally, bringing all apparatus necessary (except the usual sheet). He also has a small exhibition of models and curios from India, which he will be pleased to bring where travelling facilities allow such without undue difficulties.

Let us seek in special prayer—

1. **That** the land of India may yet be preserved from Japanese aggression and war.
2. **That** India's leaders may be guided of God so that events may be for the real good of the land.
3. **That** each of our Missionaries may be very conscious of the Lord's Presence and help.
4. **That** Mr. D. A. Thrower, now our Senior Missionary, may be specially helped in all responsibilities, having in mind the added difficulties created in Madras to-day.
5. **That** Mrs. D. Morling may realise in a very wonderful way God's gracious help as she takes up the L.Z.A. work at Paniadipatti.
6. **That** as workers at home we may do all in our power for the spread of the Gospel and the good of our Mission.
7. **That** many others, at home and abroad, may come to trust, love and serve Christ.

ENGAGEMENTS FOR JUNE, 1942

PASTOR J. K. THORPE.

1st, Devizes; 2nd, Bath; 3rd, Trowbridge; 7th, Willingham; 11th, Chadwell Street; 14th, Great Gransden; 21st, Prittlewell; 27th, Gleneagle Road, Streatham; 28th and 29th, Deeping.

OTHER BRETHREN.

10th, Brighton Half-Yearly Meetings: Pastor W. S. BAKER.
14th, Richmond: Mr. W. J. SHIPTON.
21st, Bradfield St. George: Mr. P. RAND.
28th, Manor Park: Mr. J. C. FROMOW.

LADIES' ZENANA AUXILIARY.

10th, Brighton, Mrs. Puttnam; 17th, Wood Green (Park Ridings), Miss Wade.

A SPECIAL MISSIONARY PRAYER MEETING

will, God willing, be held at

6, GLENEAGLE ROAD, STREATHAM, S.W.16, on SATURDAY, JUNE 27th, at 3.30 p.m.
We trust that many friends will gather for prayer.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during April, 1942.

General Fund.

Rec. No.	£	s.	d.
499	1	9	5
500	5	0	0
501	100	0	0
502	20	3	11
503	4	0	0
504	2	0	0
505		10	0
506	10	0	0
507	1	9	0
511		2	6
512		1	9
513	4	12	7
514		10	8
515		10	0
516	5	2	4
517		12	6
518	2	10	9
519	7	12	11
520	1	11	8
521	1	0	0
522	8	4	0
523		3	6
524	5	0	0
525	5	0	0
526	1	4	0
527		5	0
528	5	0	0
529		7	0
530	10	2	0
531	1	0	0
532		4	10
533		15	0
534		5	0
535	1	5	0
536		3	4
537		9	6
538		10	0
539		10	0
540	1	10	0
541	1	2	10
542		14	0
543		11	0
544		2	3
545		10	0
546	6	11	3
547		12	0
548	2	7	1
549	5	0	0
550	5	10	11
551		15	4
552	4	8	0
553	5	2	6
557		4	0
	£244	9	4

"Herald" Fund.

508	28	18	0
554	4	10	6
	£33	8	6

L.Z.A. Gifts.

199	1	9	0
200		10	0
201	5	4	6
202	3	9	6
203	1	10	0
204	2	0	0
205		5	0
206		10	0
207	2	19	6
208	26	1	0
209		10	3
210	1	15	0
211	6	0	0
212	23	10	9
213	2	10	0
214	1	10	9
215		12	0
216		6	0
217	3	15	3
218	4	0	0
219	1	14	0
220	4	16	7
221	1	1	0
222		11	0
223	4	12	7
224	1	7	0
225		5	0
226	4	8	3½
227	7	1	4
228	3	7	3
229	2	2	9½
230	1	3	0
231	3	15	0
232		15	0
233	9	10	0
234	3	0	0
235		16	0
236	3	0	0
237	1	17	3
238		15	0
239		5	0
240	1	0	6
241		10	0
242	2	5	6
243	3	10	0
244	1	0	0
245		15	0
246	1	0	0
247	1	12	2
248	6	17	8
249	6	0	0
250		6	6
251		18	9
252	1	4	0
253		9	0
254	3	4	6
255	1	5	0
256		15	0
257	2	0	0
258		15	0
259	1	0	0
260		3	8
261	30	0	0
262	4	0	0
263		10	0
264	1	0	0
265	7	14	6
266	3	17	10
267	2	18	0
268		10	0
269		15	6
270	6	0	0
271	9	10	0
272		6	0
273	1	0	0
274	3	14	8
	£253	5	4

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Printed and published for THE STRICT BAPTIST MISSION by ROBT. STOCKWELL, Baden Place, Borough, S.E.1.

Vol. XLI. No. 426. July, 1942

STRICT BAPTIST
Mission Herald

THE STRICT BAPTIST MISSION

The Officers and Council earnestly request our Churches to set aside

SUNDAY, JULY 19th

AS A

DAY OF PRAYER FOR INDIA

The political and military situations give rise to many anxieties. Please remember India especially in your prayers that day. This united act would be a source of inspiration and strength to all who have the welfare of the work at heart.

LADIES' ZENANA AUXILIARY.

The contents of the L.Z.A. Boxes should be sent in this month.

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

Price ONE PENNY

Strict Baptist Mission Herald

Vol. XLI July, 1942 No. 426

"SHALL WE SEPARATE WITHOUT DOING SOMETHING?"

W. K. PUTTNAM.

[NOTE BY EDITOR.—It will doubtless add to the interest of this article if we remember that the 150th Anniversary of the inauguration of William Carey's work is being celebrated this year—1792-1942].

SO asked William Carey of Andrew Fuller, after two sermons had been preached which had, doubtless, been inspired by the former's advocacy of foreign missionary work. The occasion was that of "Association" Meetings held at Clipstone, Northamptonshire, in 1791, the preachers being John Sutcliff, of Olney, and the said Andrew Fuller, of Kettering. But it was not until the following year, when Carey himself delivered his memorable sermon on Isaiah liv. 2, 3, that anything of a definite character *was* done.

"Expect great things from God, and attempt great things for God are the two great principles of the text," declared Carey. "The preacher's heart was aflame. The long brooding and praying now found vent. He preached with such pathetic force that the whole assembly lifted up their voices and wept." Nothing, however, seemed likely to result from the emotion as the people dispersed, when, in an agony, Carey seized Fuller frantically, "Oh, Fuller, for the love of Christ, do not let us separate without *doing* something," he said. We should like to pursue the story of the glorious "something" which *was* done, and is still being done, for as is everywhere acknowledged, that humble but consecrated Particular Baptist was the "Founder and Father of modern Missions." Let the reader familiarise him or herself with the story, out of which many *another* such story has been born.

But the present writer's *chief* object is to ask, in the hope that each reader will similarly enquire—"Am *I* doing something? Am I *doing* something? Am I doing *anything*?" Do *I* realise, as Carey had to remind his brother-ministers, that but for missionaries coming to *this* heathen country, the Gospel would not have come to *our* ears? Oh, yes, there *is* the Divine and sovereign purpose, but there are also the *Divinely appointed* means.

Is it borne in upon *me*, with anything like the effect such a solemn fact should produce, that all who are not saved are *lost*?

Oh, shall we, *can* we enjoy our own salvation, our privileges, our meetings, our magazines, without *doing* something?

"Shall we Separate without Doing Something"

If we *are* doing something, is it the result of prayerful, studied consideration and calculation, as in the sight of God and in view of the eternal destiny of souls? How do the time, energy, money spent in seeking pleasure, we might say—in securing necessities, appear on the balance sheet of our life? Surely, many of us would have to confess that, in proportion, and comparatively, we do *nothing* for the Kingdom of God. Oh, for more of the glorious disappointment of which Paul wrote, referring to the Macedonians: "This they did, *not as we hoped,* but *first gave their own selves to the Lord,* and unto us by the will of God" (2 Cor. viii. 5). If self be given, nothing is withheld, the Divine love constraining, the Divine wisdom guiding *all* living and *all* giving. If this were true of every believer, there would be no lack of missionaries to *go,* and no lack of money to *give.* Then would "the blessing of the Lord make rich" both abroad, and, by reflex action, *at home,* with "the riches of His grace."

May William Carey's passionate appeal bear fruit even yet!

"Shall we separate without *doing* something?"

"Do not let us separate without *doing* something!"

A CHAPTER OF ACCIDENTS

(*Paragraph Two*).

D. A. THROWER.

THE same evening, after a meal, my genial American friend took me to an open-air meeting of the local congregation, where I was invited to say a few words by interpretation. It was a real pleasure to meet these friends, who, although they belong to the lowest strata of the community, took a keen interest in the messages delivered during the meeting. They gave me a really affectionate welcome. This service closed about ten o'clock, and we retired to our bungalow and to bed. I imagine that we were not asleep until nearer twelve than eleven o'cock. That, however, did not exempt us from being called before four the next morning. The breakdown of the car necessitated our touring by bus and Shanks's pony. The driver of the bus was tooting his horn before 4.30: we hurriedly broke our fast and stumbled out into the darkness. Five or six miles from the camp we were told to alight from the bus, and from that point we walked to the first of our villages, through luxuriant fields of tobacco and other crops, as the celestial cross shined brilliantly on us from the southern sky.

That day we visited three villages, and saw the three-walled school-chapels, the teachers and some of the Christians. We noticed that the people in these parts seemed to be more pros-

perous (or less poverty-stricken) than those in the country districts of the Tamil area. The existence of numerous tobacco factories and other industries provides plenty of employment for the villagers. After tramping at least eight or nine miles during the day, we finally reached the derelict car. My host had obtained a spare hub from a distant town, and he spent the evening fitting the same. While the brake-drum cover was being hammered into shape, the iron wedge which held the head of the hammer to the shaft flew out, " shot " one of the onlookers in the hand and laid him out! However, this minor casualty was treated with first-aid, the motor mechanics again went ahead, and the job was completed by about nine o'clock that night. This was followed by a longer night's sleep than we were able to enjoy the previous night.

The next day—Sunday—we set out in the car to attend the morning service in a distant village. Not more than one mile from the camp we sighted a bullock-cart in the middle of the road ahead, and my host sounded his horn in order to wake up the driver of the cart and secure a clear road. On hearing the horn, the bull decamped, the cart swayed ominously, and its three occupants dropped off as if they had been shot. It is a marvel to me that these poor fellows escaped from being run over by the huge wheels of their cart, but they received nothing worse than scratches and bruises. Finally the bulls came to a standstill at the bottom of a steep bank beside the road, the cart overturned and cast adrift its load of tobacco leaves. We stopped and assisted the men to right their cart and reload it before proceeding on our way. A few miles further on we turned from the road into an alarming cart-track, which gave me sorry visions of a further breakdown. But the old Ford negotiated the track in a most amazing fashion. Some of the ruts, I am certain, were more than eighteen inches deep in places. However, we reached our objective, and found a large congregation awaiting our arrival. After we had reached the chapel I was invited to give the sermon, which I gladly did—although, frankly, I do not appreciate speaking by interpretation. It is like having a wet blanket thrown over one!

CHRISTIAN GIVING

WILFRED H. KUHRT.

WE have been trying to keep in touch with our members overseas, and there are some who send small sums now and again, by way of Harvest subscription. Recently several quite unusual gifts have come from these friends, and in the manner of their giving there seems to be a parable.

A Kalingalpatti member who works in Singapore has during recent months remitted amounts totalling perhaps Rs.60 or Rs.70, with instructions that these gifts were on no account to be used for current expenses, but for the purchase of some goats, or a piece of land, with a view to the building up of a "fund," pronounced locally "pundoo." Ever since we tried to enlist the interest of our deacons in the support of their pastors, this English word, which they all seem to know, has dominated all their thinking, so that failing the creation of a pastoral aid fund by their friends in England, which is what they think ought to be done, they are bent upon somehow creating one of their own—in the meantime letting the pastors starve! These gifts to the Kalingalpatti Church have caused endless correspondence, and we are still no nearer knowing what to do with the money.

A group of lads who have gone from Anbinagaram to serve with the R.A.F. in Singapore collected a total of Rs.60, and sent it to their Church Treasurer (incidentally, this marked a great step forward, in that it was not sent either to the Pastor or the Missionary), but with strict instructions that on no account was it to be used for the pastoral or other current expenses, but for the building of a verandah. The verandah will certainly be a handsome addition, and the gift is a splendid one, but in this case, as in the above, there is a woeful disregard of day-to-day finances. Both these Churches find the greatest difficulty in paying their pastors, and frequently ask us for help. The verandah is being built, and the gift was a good one, but . . .

Thavamoni belongs to Theethampatti, and went away for a time to trade in Rangoon. While there he sent one or two small gifts of Rs.10 or so. His affairs prospered, and recently he returned home. He travelled 1,000 miles by sea to Madras, and then 360 miles by rail to Kovilpatti. Arrived in Kovilpatti, he might have been expected to set out without delay on his seven-mile walk home, but instead of doing that, he and his younger brother came first to the bungalow to see me. After greetings and the usual enquiries, Thavamoni, without fuss or show of any kind, thrust a bundle of notes into my hands and uttered the one word "offering." The amount was Rs.40. No conditions, no flourishes, nothing to be seen of men. The money went straight into the Church's general fund, which needed it badly.

Of these three, I wonder which most deserves to be called *Christian* giving. One might indulge in endless argument as to the relative values of these three gifts, but there was something of the simplicity of Christ about Thavamoni's that appealed to me.

"He that giveth, let him do it with simplicity."

VALAVANTHI CHAPEL AND ITS USES

H. A. HUCKETT.

OWING to war conditions, chapels and churches have had to be used for a variety of purposes, some of which were not intended by those who first built them. In India we have endeavoured to set apart S.B.M. chapels for Divine worship only, but in some fields it has not been found possible to follow this policy rigidly. On the Kolli Hills, the chapel at Valavanthi was originally built for the worship of Jehovah, and we are happy to report that it is still used for this inspiring and God-honouring purpose. In order to inculcate still further a spirit of reverence in those who gather there, we have recently had a number of Tamil texts painted across the beams in bold lettering. Also special mats are kept for Divine worship, and not used on other occasions. Nevertheless, owing to lack of other accommodation, there are at least five other purposes for which the chapel is used.

For 35 hours a week it is an elementary school, where reading, writing, arithmetic, nature study, history, geography, civics, and other subjects are taught. Needless to say, the Scripture lesson figures prominently in the time-table, and each day begins and ends with prayer and praise. Thirdly, we are obliged at times to permit our teachers and other " birds of passage" to sleep in the chapel, there being no other suitable accommodation—no public shelter of any kind !—for them when they come in from the out-stations for special meetings. The hostel boys were temporarily afforded shelter in this way when the north wall of the hostel fell down through heavy rain.

Fourthly, when the District Collector camps here, our chapel may be requisitioned as a kind of durbar hall—not on the Lord's Day, of course—while the Tahsildar (Revenue Officer for the Taluk) occupies the vestry. Fifthly, in the month of April it becomes an examination hall, where worried workers wrestle valiantly with Bible questions set by " merciless " missionaries. To-day I discovered a sixth use for this long-suffering building. A hill-man was hiding there ! He was not clutching the horns of the altar, as we do not possess one, but he was lying in ambush, watching and waiting to see if any ill-disposed persons were going to steal the pastor's oranges off his tree.

Well, the New Testament shows that the Jews used their synagogues for many varied purposes, and while it is very nice to keep the House of God as a building set apart for His worship only, it is a comfort to realise that " the Most High dwelleth not in temples made with hands." His dwelling-place is in the hearts of His children, and He is just as near to us in a mud-walled hut as in a beautiful cathedral, though because of our limitations we do not always think so. May those who meet for prayer and praise in the Valavanthi chapel be " true worshippers who worship the Father in spirit and in truth: for the Father seeketh such to worship Him."

Work at Home

GENERAL NOTES

Christmas Gift Fund.—It is still impossible, of course, to send to India the Christmas Boxes that were such a happy feature of our pre-war activities. Nevertheless, last year's Gift Fund was a success, and we propose adopting the same method again. Friends are invited to send gifts in money, which will then be used in India at the discretion of the missionaries, who were most thankful for last year's generous contributions. Gifts should be addressed to Miss H. V. Harris, "Nethania," 7, Carlton Hill, London, N.W.8, and they should reach her before the end of August. In case new readers should see this notice, we would explain that before the war, dolls, toys, garments, etc., were sent out to India and distributed amongst the school children.

Miss Monica Morling.—We learn that Miss Morling (daughter of the late Missionary D. Morling) was married at Harrow Baptist Chapel on Saturday, June 6th, to Mr. Lawrence Coles. Pastor R. Robinson conducted the ceremony. All the brothers were able to be present except, of course, Missionary A. J. Morling, who is in India.

Mr. F. J. Catchpole.—The Home-call came to our beloved friend on Wednesday, May 20th. Most readers will know of his long connection with "Zion," New Cross, and also with the work of the Mission. He was Treasurer of the South Indian Strict Baptist Mission before the two Societies were amalgamated and, under God, the present prosperity of the Tinnevelly field in particular is due in no small measure to his generous financial assistance. Old age and consequent infirmities limited his activities in recent years, but many of us will remember with affection and gratitude his fine Christian character and genial disposition.

Acknowledgment.—Sincere thanks are expressed to an anonymous friend, "9436," for the promise of a monthly gift to help care for two little children. Gifts for May and June safely received.

THE YOUNG PEOPLE'S GUILD OF SERVICE

We are still building up a body of keen members of the Guild of Service, and we hope that all will help in encouraging others to join with us in this new and helpful movement. Enrolment forms will be gladly sent by the Secretary, Pastor J. K. Thorpe.

Plans are being made with prayerful eagerness for our Annual Rally on Saturday, September 26th next. Full details will be given as soon as possible, but please reserve this date, and make it known.

In our service of prayer and intercession let us seek—

1. That the overruling hand of God may be seen in the national and political affairs of India.
2. That the land may still be preserved from the horrors of actual war.
3. That each of our Missionaries may be kept in health, and may experience the Lord's wonderful help in all his or her work.
4. That special grace may be given as Missionaries may be separated from their children—either in England or away in schools in S. India.
5. That we may all be encouraged by the frequent news of spiritual blessing in the work.
6. That the Lord's blessing may be realised in the plans for our September Rally, and in all other efforts to extend our usefulness in the Guild of Service.

ENGAGEMENTS FOR JULY, 1942

PASTOR J. K. THORPE.

1st, Stratford; 2nd, Reigate; 4th, Willenhall; 5th, Walsall; 8th, West Herts. Rally, King's Langley; 9th, Leyton; 12th, Guildford; 13th, Epsom; 15th, Hartley Wintney; 16th, C.E.M. Union Meetings, March; 19th, Pemberton; 22nd, Wimbledon; 23rd, Belvedere; 26th and 27th, Stamford; 29th, Croydon District Meeting.

OTHER BRETHREN.

6th, New Cross: PASTOR R. ROBINSON.
12th, Chadwell Street: PASTOR W. CHISNALL.
19th, Courland Grove: PASTOR W. CHISNALL.

MISS WADE.

14th, Bury; 15th, Accrington; 16th, Bacup (Home Meeting); 21st, Tring; 22nd, Wimbledon; 23rd, Potton, Beds.; 28th, Dorking; 29th, Brentford; 30th, West Ham.

LADIES' ZENANA AUXILIARY

Secretaries are reminded that the contents of **L.Z.A. Boxes** should be sent in **during July** to Mrs. S. W. Anderson, "Green Trees," Heather Close, Kingswood, Surrey. It is urged that **every box** should be opened, when we believe we shall again have cause to praise God for His provision for another year.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during May, 1942.

GENERAL FUND.

Rec. No.	£ s. d.
558	2 11 6
559	5 0 0
560	7 6
561	2 10 0
562	5 0
563	1 0 0
564	4 7 10
565	15 4
566	3 15 6
567	1 17 1
568	10 0
569	3 8 0
570	13 5 0
571	8 8 0
572	5 19 8
573	1 10 0
574	17 0
575	1 0 0
576	2 6
577	156 18 9
578	8 13 0
579	18 5 7
580	10 0
581	21 10 4
582	3 3 0
583	7 0
584	1 2 0
585	14 2
586	5 0 0
587	2 2 6
588	10 3 0
589	8 10 10
590	12 7 2
594	11 0
595	3 6
596	6 17 0
	£314 9 0

"HERALD" FUND.

Rec. No.	£ s. d.
591	£3 6 6

L.Z.A. GIFTS.

275	6 6
276	5 0
277	2 0 9½
278	2 17 6
279	1 0 0
280	2 2 6
281	1 0 0
282	1 10 0
283	5 0 0
284	2 0 0
285	35 9 4
286	15 0
287	3 0 0
288	12 6
289	10 0
290	5 0
291	1 0 0
292	6 6
293	2 2 0
294	2 6
295	2 2 0
296	5 0 0
297	1 10 0
298	17 0
299	12 6
300	2 5 0
301	2 0 0
302	5 0 0
	£81 11 7½

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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Vol. XLI. No. 427. August, 1942

STRICT BAPTIST

Mission Herald

THE STRICT BAPTIST MISSION

NORTH LONDON MISSIONARY RALLY

WILL BE HELD (D.V.) AT

PARK RIDINGS, WOOD GREEN,

ON

SATURDAY, AUGUST 29th.

Meetings at 3 and 6 p.m. Details as on Handbills.

S.B.M. GUILD OF SERVICE

YOUNG PEOPLE'S RALLY

IS ARRANGED FOR

SATURDAY, Sept. 26th, at ST. JOHN'S WOOD.

Meetings at 4.30 and 5.30 p.m. Particulars next month

A FINAL REMINDER.

Please send in your contributions to the Christmas Gift Fund before the end of August. Further information is in the current issue of the MISSION HERALD.

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

Price ONE PENNY

Strict Baptist Mission Herald

Vol. XLI | **August, 1942** | No. 427

"INVASION"

A. MORGAN DERHAM.

BEFORE me as I write is a booklet, hot from the press, purporting to summarise India's problem in 60 small pages. Ambitious indeed! But I have just read one sentence which is compact and illuminating: "India's history is largely one of Invasion." And a new 'invasion-page' seems about to be written, if not already begun by the time this is printed. Aryans, Turks, Arabs, Afghans, Moghuls, Portuguese, French, British and Dutch, fighting, burning, enslaving, plundering; trading, bargaining, preaching, one after another they have followed, and one after another they have left their mark upon India.

"Invasion"—that word is coupled in my mind with a thought in a sermon by Dr. Macbeath which I heard yesterday; he referred to the Old Testament promise—"Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," and he coupled with that the Saviour's own words: "Ye shall be witnesses . . . unto the uttermost parts of the earth." These, he said, described a 'kingdom without frontiers,' and gave the Church the right to invade when and where she possibly can.

The Missionary is an 'Invader'! That may not be a usual description, but it is true; and if India has suffered by the invasions of the past, there is one Invasion she desperately needs, and which the Strict Baptist Mission is carrying out to-day. The Missionary may not look the part of the invader; he may enter peacefully and work quietly, but his work is none the less dynamic for that.

The biggest change wrought in the troubled story of Europe was not that effected by the eastward drive of the barbarian Goth, or the encirclement carried out by the Saracen. Not to Cæsar or to Charlemagne must we look for the explanation of whatever greatness Europe, and Britain, have enjoyed! The vital day in the history of Europe was that day when three travel-worn men, their leader an insignificant-looking Jew, stepped ashore at Neapolis, and made their way along the dusty road to Philippi; for that unheralded, unnoticed 'Invasion' by Paul, and Luke, and Timothy, heralded a new and radically altered day! And no conqueror's sword or gun has ever changed the lives of so many, and to such a degree, with such apparently hopeless resources!

That Invasion has been repeated again and again in other lands and later days; the goal for which we, as a Mission, are working and praying, is that it may be fulfilled in India. We must not be dismayed by the greatness of the task, or the littleness of our resources; remember Paul at Neapolis—facing *Europe*!

To-day we hear much about the coming 'Invasion' of Europe, and we are constantly reminded of one great limiting factor in any such attempt: it is the problem of supply; an army may be landed, but it must also be maintained; behind the soldier in the front line there stretches a long chain of supply and transport, back to the factory and the farm. Behind that Missionary at Namakkal there stretches back a long line of supply, and it ends—where? Just where *You* are! Will you fail him for lack of a little extra time for prayer? Will you limit the work of that Biblewoman for lack of a little extra giving? You are part of the supply line; the battle is at its height out there. Do not fail! our Invasion *must* triumph!

"GODS, WHICH ARE NO GODS"

E. ORCHARD.

CAMP at that season of the year was always pleasant; and at that time a walk after the heat and work of the day was pleasantness *par excellence*. It offered escape from the close environment of squat houses, and the clamour and business of the village street. It gave freely for one's enjoyment the wonderful greenness of rice growing in the freshness of a plentiful water supply; the soft sound of water as it ran from field to field of crops; the sudden splash of the frightened frogs as they sought safety in the muddy pools; the tremulous tracing of the wind as it gently blended every shade of green into one glorious expanse of restful colour—indeed, it gave all these, and other treasures of the evening, to those who sought peace in that hour.

It had been a busy day, and a lantern service was to be held in a close-by village after evening food, but for the present there was this pleasant interlude to enjoy. The preacher and I had been talking as we walked, and without any apparent reference to former subjects of conversation, he suddenly said, "He is a very devout man."

I looked to see what had been the cause of his remark, and saw what at first appeared to be a small mound of earth without any particular form, but on closer examination I found an imperfectly formed image of a popular goddess. On its head there was a bright spot of vermilion, and it was surrounded with patterns drawn in red and yellow. Before the tiny idol there

was a small clay shelter in which a miniature light was burning. The whole thing occupied a square which bore evidence of careful preparation and of recent devotion. The tiny " sacred " area was in the corner of a large field of growing crops. While I was examining it, I heard somewhat of the owner of the field.

He had always been known in the village for his kindness and religion, and the villagers, as villagers will, gave him the respect which was his by right of his philanthropy. The man himself showed his piety by setting aside for his goddess this tiny corner of his field. There, in the midst of the growing rice, he set apart a place for his deity, and in return for this he expected the goddess to guard his crops from all the vagaries of climate, and from the devastation of marauding animals and insects. Again came the words, " He is a very devout man—but without knowledge." I looked up into the face of the speaker, and asked of what the idol was made. " Cow-dung," was the rather startling reply. The man's devotion, in part, was the outcome of a desire to protect his crops, and his piety was expressed in no higher terms than a dimly burning lamp and a rude cow-dung image.

Seing that I was interested, my friend volunteered to show me other images in a near-by temple. We went together, and found, amid all the pomp of a newly-constructed temple, at the feet of a huge iron image, seven little cow-dung idols similar to the one I had been examining on the side of the field. Gods of cow-dung! The very idea seemed to be the antithesis of all that was right and true; the very negation of godliness.

The night lantern service was well attended, and the main teaching was set around that terrible but glorious consummation of our Saviour's ministry on earth. " Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid." As the speaker brought before the people those last scenes in our Saviour's life, my mind was busy comparing two gardens. The image, the field and the shrine—the cross, the garden and the tomb; these, indeed, when set one against the other, were a worthwhile comparison. The first sank into insignificance when placed against the second. The impotent image, and the sign of man's paltry devotion, even though set in the midst of that fair field, appeared very pathetic when compared with that glorious symbol of Sacrifice, and the secluded sanctuary, and the silent tomb, which so soon was to become the sign of Satisfaction.

Never had the Saviour been so graciously and wonderfully set forth as He was when in the garden He was laid in the sepulchre, and from that last stronghold of sin He arose in majesty and power to make forever the cross, the garden, and the tomb the very gate of heaven, and the trysting place of man and God.

A CHAPTER OF ACCIDENTS—Paragraph III

D. A. THROWER.

DURING the afternoon of that day we visited two hamlets, and finally arrived at a village where there is a large number of Christians. There we spent the night in a huge church, which has been built by the efforts of the villagers themselves. Several thousand rupees have already been spent on the structure, and nearly 1,000 rupees more will be required to complete it. Although the building has no proper floor, nor have the walls been plastered, the congregation meets in it for worship. No doubt the building will be completed eventually, and it will then be an imposing edifice. A gathering at least 500 strong met in this place, and we also had an opportunity of speaking to the workers and leaders of the community.

The following day we left this village and proceeded to return to our camp. The route taken was not the same as that traversed the previous day. The ruts seemed deeper than any I had seen before, and I sat beside the driver of the car, amazed that all the wheels of the vehicle were not torn away! After a time my friend felt that something was wrong, and he suspected the wheel with the new hub. We stopped; and it was good that we did so, for we found the wheel heeled over in a drunken fashion and hanging by a single thread to one of its bolts. Two of the passengers sprinted back for about a mile, and found the missing nuts and washers strewn along the way. On returning to the car we were dismayed to find that our efforts were in vain, because the nuts had stripped the threads of the bolts as they came off, and consequently could not be refitted. There we were, stranded by the roadside—and that not really a 'road' —the sun fast approaching the horizon, to be followed by a moonless night! However, foraging among some odds and ends in the tool box, we found a few assorted wood bolts and nuts, and after a time managed to fix the wheel up with these. The rest of the journey was a precarious business indeed. Darkness came on, and we had to stop every few furlongs to tighten the nuts.

After a night in camp my host decided that discretion is, after all, the better part of valour, and giving up all further attempts to continue the tour, made straight for his headquarters. In the meantime a set of more serviceable bolts and nuts were procured, and we were able to cover the 70-odd miles of this trip without incident. In the course of the long drive my host pointed out to me the spot—in a river that we crossed—where, about sixty years back, a Mr. Clough and others baptized 2,222 believers in one day. At Ongole, the headquarters of the field, we met our two colleagues, who also had experienced some interesting episodes in their travels. Two days were spent in collating our impressions and preparing a report for our Missionary Conference.

A Chapter of Accidents

As the object of our tour is the subject of other articles in this magazine, I will leave this narrative here. It is sufficient to add that, strictly speaking, no accidents occur to anyone who can truthfully say, "All my times are in His hand."

MY COUNTRY OR MY GOD?

Sent by H. A. HUCKETT (from the *Baptist Missionary Review*).

THE following statement, drawn up by a Conference of Indian Ministers, shows that Indian Christians are not unaware of the problems now facing believers in Germany and some of the occupied countries of Europe.

" 1.—Christians must acknowledge with gratitude the function of the State as God's minister for the preservation of law and order, and an instrument for a better and fuller common life for all (Rom. xiii. 1-7; 1 Peter iii. 13, 14, 17). Christians, therefore, must pray for the State and the Rulers (1 Tim. ii. 2).

2.—Where the State is not entirely Christian, we must remember that our loyalty to Christ comes first, and to Government next. It is not right to say that where the interests of the State are concerned, Christian laws do not hold. Indian Christians are Christians first, and Indians next; and it is not right to say that they are Indians first and Christians next. Where there is a conflict of loyalties, our loyalty to Christ must be recognised as supreme.

3.—A Christian's duty to the State should never include approval of, or consent to anything contrary to Christ and His Spirit. All racialism, nationalism, and communalism, which involve hatred of another race, another nation, or another community, are contrary to the spirit of Christianity.

4.—In speaking and working for Swaraj, or for independence, Christians must remember that independence for its own sake is not an ideal goal. Our Lord resigned Himself to Roman supremacy over Palestine because freedom from Roman domination would, He knew, bring the people under the domination of one party not altogether desirable in the nation itself, or under another foreign power. Freedom from sin was the highest freedom. (Cf. John viii. 33-35; and Jeremiah's attitude towards Babylon).

5.—Indian Christians and Indian Christian Associations ought not to fight for communal rights, but for equal rights with other sections of our people to serve the State and the community.

6.—In the exercise of their political and civil rights, Christian units—whether in separate electorates or general electorate—should support only men who will uphold Christian standards, and men of moral integrity, and not seekers after selfish gain.

7.—Under all Governments, Christians must claim the right

to hold public worship, to train and employ a ministry, to give religious instruction to their young, to evangelise, and to receive anyone into the Church who desires to be admitted.

8—Christians should be taught not to sell their votes for money.

9.—All Government measures for the uplift of the people by whichever party promulgated, should receive the co-operation of Christians and their representatives in the councils of the city or the State."

Work at Home

CHRISTMAS GIFT FUND

We would repeat the notice that was given last month. Toys and other gifts cannot be sent to India as they were in pre-war days, but it is possible for our missionaries to purchase in India all that is required. The distribution of these gifts amongst the scholars is a happy and useful feature of the work, and both the Council at home and the missionaries on the field are anxious to continue it. A very generous response was made to last year's appeal, so we are asking once again that friends should either personally or through their Churches contribute to this fund. Gifts in money should therefore be sent before the end of August to Miss H. V. Harris, "Nethania," 7, Carlton Hill, London, N.W.8.

THE YOUNG PEOPLE'S GUILD OF SERVICE

THE chief feature of Guild news is that plans are being prayerfully made for our Annual Rally at "Mount Zion" Chapel, St. John's Wood, on Saturday, September 26th (God willing).

We remember last year's very successful Young People's gathering, out of which the Guild of Service came into being. The forthcoming Rally will, therefore, certainly be a birthday celebration—in thanksgiving to God and in hopeful advance into the future. Please reserve the date as a definite engagement, and seek to make the meetings well known.

The programme will follow the order of last year's meetings, commencing at 4.30 p.m. Full details will be announced next month. Pray for the Lord's blessing in all arrangements.

LET US SEEK IN DEFINITE PRAYER:

1. That we may see the overruling hand of God in India's national and political affairs.
2. That events may not hinder the preaching of the Gospel in that very needy land.
3. That as our Missionaries may meet in Conference during August, the Spirit of the Lord may graciously guide them in all their deliberations.
4. That the interest and work at Home may not suffer owing to the difficulties and limitations of deputation work.
5. That our many friends scattered in the Forces may be greatly helped and used in faithful witness for the Lord.
6. That souls may be saved everywhere, and that the Lord may use us and our Guild of Service to this end.

ENGAGEMENTS FOR AUGUST, 1942

PASTOR J. K. THORPE.

16th, Bradenstoke and Hilmarton; 23rd, Swindon; 26th, Watford "Beulah"; 29th, North London Rally; 30th, Tollington Park.

OTHER BRETHREN.

16th, Billericay: MR. J. C. FROMOW.
30th, Bromley: MR. J. C. FROMOW.

MISS WADE.

5th Ipswich, "Zoar"; 11th, Leyton; 12th, Hastings; 18th, New Cross; 19th, Gurney Road; 20th, Homerton; 25th, Watford; 26th, Tunbridge Wells; 27th, Epsom; 29th, North London Rally, Park Ridings.

LADIES' ZENANA AUXILIARY

The **Quarterly Prayer Meeting** will be held at Hainault Road, Leyton, on **Tuesday, August 11th,** at 7.30 p.m. (D.v.). Mrs. L. Beckingham will preside, and Miss Wade will give a short address.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during June, 1942.

GENERAL FUND.

Rec. No.	£	s.	d.
597	4	0	0
598	100	0	0
599	5	4	0
600	7	0	0
601		5	6
602	1	0	6
603	2	8	6
604	10	4	1
605	2	15	9
606	3	13	6
607		10	0
608	1	18	8
609	1	8	2
610	2	0	0
611	17	0	0
612	1	0	0
613	10	10	0
614	13	0	0
615		10	0
616	2	0	0
617		7	0
618		13	0
619	11	10	0
620		10	0
621	3	11	0
622	1	7	0
623		10	0
624		7	0
625	4	10	0
626	3	0	0
627	1	8	0
628	5	0	0
629	5	0	0
630		10	0
631	3	0	0
632	1	6	0
633	5	0	0
634	1	0	0
638		17	0
639		7	0
640	1	2	0
	£237	3	8

"HERALD" FUND.

Rec. No.	£	s.	d.
635	5	8	11

L.Z.A. GIFTS.

Rec. No.	£	s.	d.
303	1	10	0
304		6	0
305	2	5	0
306	3	0	0
307	6	0	0
308		10	0
309		12	1
310	2	10	0
311	2	0	0
312		5	0
313		17	6
314	1	1	2½
315	1	10	0
316	34	5	0
317	15	0	0
318		7	6
319	2	4	6
320		9	0
	£74	12	9½

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, except Guild payments, 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.**

YOUNG PEOPLE'S GUILD OF SERVICE.—All enquiries, applications for enrolment forms, and payments to the Guild Fund for the Mission should be sent to the Secretary, **Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, E.12.**

Printed and published for the Strict Baptist Mission by Robt. Stockwell, Baden Place, Borough, S.E.1.

Vol. XLI. No. 428. September, 1942

STRICT BAPTIST

Mission Herald

THE STRICT BAPTIST MISSION

YOUNG PEOPLE'S GUILD OF SERVICE MISSIONARY RALLY

SATURDAY, SEPTEMBER 26th, 1942.

(GOD WILLING) AT

MOUNT ZION CHAPEL, St. John's Wood Road, N.W.8.

4.30 p.m.—" OUR MISSION NOW." Lantern Lecture by the General Secretary in School Hall.

5.15 p.m.—GOSPEL CHORUSES. Conducted by Pastor E. F. KEVAN, B.D.

5.30 p.m.—THE RALLY.

Chairman: Pastor R. ROBINSON (President S.B.M.).

Speakers: Miss B. S. WADE (Missionary-elect).
Mrs. A. R. DANNATT.
Pastor R. C. SMITH.

Other Guild of Service Members will take part.

GIFTS FOR THE MISSION.

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

Price ONE PENNY

Strict Baptist Mission Herald

Vol. XLI September, 1942 No. 428

"WHILE MEN SLEPT, HIS ENEMY . . . SOWED TARES" (*Matt. xiii. 25*)

CHAS. BREED.

BUT men must sleep. Precisely! That is the enemy's opportunity. The harvestman cannot be always in his fields. He must return home sometimes; he must rest when the sun goes down. Then comes forth the enemy, who prefers to work by night lest his deeds be hindered. The Devil is always willing to run the "night-shift," and never complains about overtime.

There is nothing wrong about the sleep of the man in the parable. There is no question of slothfulness here. It is the legitimate rest of the labouring man. He must sleep or his labours will end altogether. The enemy performs his evil work by taking advantage of human necessity. In view of this, it is reasonable to include in this idea of "sleep" all kinds of necessary inactivity and all kinds of activity other than sowing. The harvestman has other tasks to perform besides sowing. Hence, when he is taking his rest, or when he is engaged upon other tasks, the field is open to the attentions of the enemy.

Both at home and abroad, Gospel enterprise is circumscribed by conditions of human necessity. Many duties must be done which are only indirectly connected with the propagation of the Word, and even the missionary must sleep. Besides, the very proclamation of the Gospel cannot go on without interruption. Every sermon must end. Every service must close. The missionary may make a weary journey to preach the Word in another village, but he cannot stay there to watch; he must return again, and there are so many other places calling to him. He sows the seed, and must then leave the field.

Hence the enemy's opportunity. The devil sows his tares as soon as the missionary's back is turned. This is the sad and bitter aspect of all mission work. Hot are the tears, and deep the grief of the missionary who sees his work undone, and beholds a plentiful growth of tares in the field where wheat was sown. The bright and promising child in the school is whisked away and plunged again into the depths of heathendom. The attentive hearer is ruined in body and mind by the Satanic wickedness of priestly deceivers.

Again, further limiting conditions may arise with the near approach of war to India. Fields well sown and cared for

may now have to be left for a time, and the enemy of the Church is doubtless ready with his tares. The human foe opposing the cause of freedom to-day seems in many ways to be the instrument of Satan and, consciously or unconsciously, his hand always falls heavily upon anything Christian. However, there is another side to this. When persecution fell upon the Church at Jerusalem, those that were scattered abroad " went everywhere preaching the Word." It may well be that any effort of the enemy to sow his tares will result in a wider diffusion of the good seed. It has happened that way before!

Evidently Christian work everywhere must be guided by the principle that human impotence is Satanic opportunity. If only the time of holy activity could be increased, and the time of inactivity reduced! If only thousands of missionaries could be flung into the conflict! There would not be one too many even then. On the other hand, wherever the limits of endeavour have been reached, let deep satisfaction and consolation be drawn from the fact that the harvest of the wheat is sure.

Meanwhile the vultures come down upon the towers of the dead, where lie exposed the corpses of those who knew no Christian burial; and from the burning ghats on the Ganges curls up the smoke of funeral piles cremating the bodies of those who died without a Saviour.

FIRST BIBLE SCHOOL ON THE KOLLIS

MISS M. E. WILKINS.

PREPARATION.

The Lord put it into our hearts, and we felt the great need for at least a month's Bible School for the Biblewomen on the hills, that they might be more efficient for the Lord's service; that was early in 1939, nearly three years ago. At the time it was not possible, so we just prayed about it. Little by little the difficuties were removed and the way opened up. We hoped it would come to fruition in 1940, but even then it was not possible, and we had to wait until November 10th, 1941. But the Lord was preparing the way, and He made hungry hearts at the right time. After all it was not only restricted to Biblewomen, as we had thought, but other women who could read and write were given a welcome, but were not compelled to come. After invitations were given out we had the great joy of seeing the first Bible School established here.

IN PROGRESS.

The students numbered seventeen; four of these were part-time students, the others came to every class. What a hungry

group they were! They were regular at all the Classes, and they sat and drank in the Word, all attention. The morning session began at 8 a.m. and often continued until 11 a.m. After a time of prayer on the first day Miss Green conducted all the classes. She took for the morning studies the Book of Romans and the Book of Joshua. The afternoon session was from 2 p.m. until 5.30 or 6 p.m.; after that, often there were interviews and prayer with the different ones. The afternoons were given to more practical work, such as help in preparing messages, how to give Sunday School lessons, and talks to Hindus and Christians. We always finished the day with a short devotional period.

I was able to attend some of the classes, especially those on Romans and Joshua, and I shall not easily forget some of the messages the Lord brought to us in those days—such as the message on the Levites. One was so conscious of the Lord's presence daily, and all in the room felt the Lord was very near, and His hand was upon His servant for this special work. I do not think I have realised the Lord's presence so much in any other gathering in India before, and this, too, was in a foreign language. The Lord took full control of His servant, and led in a wonderful way, so that the Romans message fitted in wonderfully with the Joshua message.

RESULTS.

Satan was very active, and we knew he was trying hard to snatch away the seed which had been sown, and often we had to pray that he might be kept at bay. First one and then another sought to speak with the leader and asked her for prayer, and happy were the moments when one would tell how the Lord was dealing with her. Some who have been His children for many years were convicted of things that were not right in their lives, and they confessed at His feet. The Lord definitely blessed one of His children through Rom. vi., so that she was able to present her body and all she possessed on the altar as a living sacrifice, realising this was her reasonable service for His *so great* a salvation which He had granted to her. It was a delight to see the joy which filled her heart. Using her own words, she said," It is a joy I do not know how to speak about, yet I cannot keep silent." Another student who had been concerned about salvation for several months, has been given the joy of sin forgiven, and now she can say, " I know whom I have believed." When I asked her how deliverance came, she answered, " It was when Missie Ammal was speaking about the sin of Achan, and what a stumbling-block it was to others, I saw my sin. Then she showed us how the sin was dealt with, and how when the sin was removed victory was given. So I felt my sin was a hindrance to all the Lord's chil-

dren, and unless I was cleansed it would mean defeat for the other members of His Church. There and then I confessed my sin, and I know He has forgiven. I know I am saved now; before I was only a Christian by name, but all is different now." Praise the Lord for this. Also, we know this young person's mother and sister were both blessed, and we hope and pray the day may soon come when they too will be able to say with assurance, " I am His and He is mine." Pray for them all. We know other hearts have been touched, too, and only eternity will reveal all that He has done during this month.

THE FUTURE.

They have returned to their homes, and no doubt the battle has already begun, but we know they will be all the stronger for the fight through the words they have heard, and we know that " He which hath begun a good work . . . will perform it until the day of Jesus Christ."

TRAGIC TRANQUILLITY

H. A. HUCKETT.

WAR-WEARY Westerners would welcome a week-end at Puliampatti. They would not enjoy some of the sights and smells in the village, nor the likelihood of contracting malaria, but they would revel in the beautiful scenery and in the peace and tranquility of this lonely out-station on the Kollis. Some, of course, might be bored! Think of it! No wireless, no papers, no post, no telephone—no sounds at all on Sunday mid-day but the subdued murmur of distant waterfalls, the hum of insects, and the drowsy tinkle of cow-bells far away on the hillside. One could live and die at Puliam, unknowing and unknown so far as the outside world is concerned.

Yet beneath this calm exterior lies hidden tragedy. Adultery and fornication, resulting in diseased bodies and lowered vitality, are rife in Puliampatti, and unmentionable things have happened in this apparently peaceful village. What Bishop Heber wrote of Ceylon is also true here—" Every prospect pleases, and only man is vile." When I first visited Puliam there were 16 Church members on the roll. Since then 4 have been removed by death, 3 have backslidden, so now there are only nine, and most of these are very irregular in attendance at the means of grace. It is somewhat remarkable that those who support the services best are unbaptized Christians—young people who were once in our hostels, but are now grown up and, in some cases, married. We are praying much that the Lord will work in their hearts, give them the assurance of salvation, and lead them to see the need for baptism.

The love of money and things that money will buy, is a

great snare to many Kolli Hill Christians—and not to them only. One couple emigrated to Singapore some years ago, earned a pile of money on the rubber plantations in Malaya and returned to the Kollis in March, 1941. Although they are both Church members, they have shown little interest since their return, and seem wholly absorbed in their land and their cattle. They have two dear children, but they do not seem very concerned about their spiritual welfare. The parent's names are Lazarus and Pushpom ("Flower"), and they are never tired of reminding us what former missionaries did for them—which we take with a grain of salt.

There is some Mission land at Puliam, but the monkeys are such a nuisance, stealing the produce, that no one seems anxious to cultivate it. A man named Peter had it for a time, but he died in 1936, and his wife followed him in 1941. The last man who had the land died of malaria a month or two ago. I found his dead body across the doorway of a house one Sunday evening. His wife might have continued to cultivate it, but she would probably have gone wrong morally, so we brought her in to Valavanthi, where her children are studying in school.

There are now four empty houses in Puliam, once occupied by Christians. The nearest Church members live at Tirupulli, some two miles away. The preacher-teacher visits them regularly, and I usually go over to see them when camping at Puliampatti. We have some of their children in our boarding homes at Valavanthi. May the Lord meet with them, save them by His grace, and make them better Christians than their parents, is our earnest prayer.

MRS. D. MORLING

THAT Mrs. D. Morling has re-joined the L.Z.A. Staff is a fact which fills our hearts with gratitude to God for His wonderful over-ruling of events. A short time after the Home-call of Missionary D. Morling, it was borne in upon us that an invitation should be cabled to Mrs. Morling from the L.Z.A. Executive, asking her to consider rejoining the Staff, after having sufficient rest. This cable was sent on March 28th. On March 3rd, at an emergency Conference held at Namakkal, on Mrs. Morling's own suggestion, it was decided to send an airgraph to offer her services at Paniadipatti temporarily, where a senior lady missionary was much needed. *This airgraph had not arrived in England when the cable referred to was sent,* so we believed each side had been led of the Lord.

Mrs. Morling has therefore removed to Paniadipatti, where in the Mission house she will have the companionship of Miss Monica Harris. The work among the Christian and Hindu

women in the scattered villages will entail long and tiring journeys by bullock bandy, and we must remember that Mrs. Morling has already rendered 34 years' strenuous service in India. We cannot but admire the devotion and courage which inspires her to take up the work afresh, as it were, in new experiences of sorrow and loneliness. May the Lord command her strength, and be her Sufficiency in all things.

Work at Home

THE YOUNG PEOPLE'S GUILD OF SERVICE

Please remember in special prayer the Guild of Service Rally to be held, God willing, on Saturday, September 26th, at " Mount Zion " Chapel, St. John's Wood.

Full details are given in the magazine advertisements and on handbills, and we trust that all friends will endeavour to be present, and to bring others with them.

As Guild of Service members we remember our promise to pray daily for the Mission. In this we may render our greatest help in these days of world suffering and unrest.

LET US SEEK IN DEFINITE PRAYER:

1. That all who seek to solve the problem of India may be guided into the way of Christ.
2. That the Holy Spirit may continue to guide and bless in every phase of S.B.M. activity at home and in India.
3. That our Missionaries may always be sustained by unshaken conviction as to their call and the power of the Gospel.
4. That Satan may not hinder us, either as our avowed enemy or as an angel of light.
5. That we may all work with deep concern and pure motive for the salvation of the lost and the glory of Christ.

ENGAGEMENTS FOR SEPTEMBER, 1942

PASTOR J. K. THORPE.

2nd, Yateley; 3rd, Brentford; 6th, Middlesbrough; 12th, Courland Grove; 13th, Tring; 19th, Hebden Bridge; 20th, Haworth; 21st, Bedworth; 22nd, Leicester, " Zion "; 26th, Guild of Service Rally; 27th, Stowmarket.

OTHER BRETHREN.

13th, Highbury : Pastor C. J. Welsford.
13th, Laxfield : Pastor L. R. Garrard.
20th, Notting Hill Gate : Mr. J. C. Fromow.
27th, Egham : Mr. W. J. Shipton.

MISS WADE.

2nd, Yateley; 3rd, Bedford; 9th, Cambridge; 10th, Bermondsey; 12th, Courland Grove; 14th, Hounslow; 17th, Notting Hill Gate; 19th, Croydon, Derby Road; 22nd, Wellingborough; 24th, Belvedere; 26th, St. John's Wood.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during July, 1942.

GENERAL FUND.

Rec. No.	£	s.	d.
641	7	11	0
642	3	16	2
643	14	2	0
644	1	19	6
645		10	0
646	1	19	8
647	4	18	1
648	4	4	5
649	8	7	2
650		16	0
651	4	1	6
652		14	8
653	5	12	4
654		5	0
655	25	0	0
656	1	19	0
657	1	10	6
658	15	19	1
659	8	0	0
660	1	0	0
661		4	6
662		13	0
663	1	0	0
664	6	3	6
665	2	19	6
666	2	13	0
667	4	10	0
668	2	11	8½
669		10	9½
670	1	1	0
671		10	0
672	22	14	1
673	9	4	0
674	1	6	0
675	10	5	10
676	5	5	0
677		10	0
678	11	3	0
679	19	10	0
680		10	0
681	14	11	0
682	7	16	3
683	4	4	0
684		10	0
685	1	16	0
686		8	0
687	6	9	2
688	5	0	0
689	3	0	0
690	1	0	0
691	11	0	6
692		10	1
693	2	14	0
694	5	10	3
695		4	0
696	20	0	0
697	12	0	0
701		2	9
702		5	0
703	21	19	4
704	5	0	0
705	8	2	8
706	8	2	1
707	6	0	3
708	13	2	7
709	12	7	9
710	4	0	0
711	1	0	0
712	2	0	0
713		5	0
	£394	11	8

"HERALD" FUND.

698	£6	14	7

L.Z.A. GIFTS.

321		7	6
322	1	7	6
323	6	11	9
324	7	0	0
325	2	14	9
326	3	15	6
327	2	11	11
328		13	3
329		14	8
330	1	10	0
331	1	3	0
332	3	0	0
333	25	0	0
334		10	0
335	8	6	0
336		6	6
337		10	0
338	3	0	0
339	1	0	0
340	1	10	0
341	2	4	9
342	1	4	0
343	18	6	0
344		2	0
345	1	2	0
346	1	0	0
347	2	2	0
348	5	5	0
349	2	10	0
350		10	0
351	3	0	0
352	10	17	5½
353	2	7	4
354	5	14	6
355		2	6
356		10	0
357	2	10	0
358	1	5	0
359	1	0	0
360	60	0	0
361		5	0
362	24	6	7
363	1	5	0
364	3	0	0
365	5	18	6
366	3	0	0
367	13	11	7
368		11	10
369	2	5	0
370		17	0
371		16	0
372	1	4	0
373	3	0	0
374		3	0
375	15	16	8
376	1	15	9
377	6	15	0
378	4	16	10
379	22	4	1
380	6	1	7
381	1	7	0
382	3	7	0
383	1	5	0
384	18	14	3
385	6	1	4
386	2	16	9
387	5	4	4
388	3	15	3
389	8	15	5
390	4	0	0
391	9	11	1
392		2	6
393	5	17	0
394	4	0	0
395	2	0	0
396	6	0	0
397	5	19	7
398	2	4	0
399	26	3	9
400		5	0
401		14	1
402	5	10	0
403	7	0	0
404	20	0	0
405	52	10	0
406		10	0
407		10	0
408		11	6
409	2	4	2
410	1	0	0
411	3	8	3
412	6	17	7
413		10	0
414	8	15	8
415	1	0	0
	£539	8	9½

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Vol. XLI. No. 429. October, 1942

STRICT BAPTIST
Mission Herald

THE STRICT BAPTIST MISSION

THE ANNUAL MEETINGS

WILL (D.V.) BE HELD AT

MOUNT ZION CHAPEL, CHADWELL STREET, E.C.1

On TUESDAY, OCTOBER 27th, 1942.

11.30 a.m.—Business Meeting.

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

2.0 p.m.—L.Z.A. Meeting in the Chapel. Open to all Ladies. Miss B. S. WADE (Missionary-elect) will speak.

3.0 p.m.—ANNUAL MEETING.
Pastor R. ROBINSON (President) will preside.
Messages will be given by Pastors L. BECKINGHAM (Leyton) and E. M. G. MOCKFORD (Devizes).

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

Price ONE PENNY

Strict Baptist Mission Herald

Vol. XLI October, 1942 No. 429

"HE ENDURED, AS SEEING HIM WHO IS INVISIBLE" (*Heb. xi. 27*)

IT may be said with but little exaggeration that the invisible is in every sphere of life the cause and secret of endurance. We may not always be conscious of it, but if the invisible were also the impossible, our endurance would soon come to an end. A scholar may not always be thinking of the prize, but it is the subconscious incentive that keeps him at his books. The workman may not always be thinking of his wages, but his work would soon cease if he knew that the wages would not be forthcoming. The farmer may not always be thinking of the harvest, but it is the fact of the harvest that constrains him to plough and sow.

The invisible must, of course, remain the invisible, or it ceases to leave room for the exercise of faith. Paul, however, uses the same word in a way that may prove suggestive, even though at the moment it is impossible to pursue the theme. He says that the invisible things are demonstrated and proved by the things that are visible (Rom. i. 20). That is to say, though God Himself cannot be seen, the things that we can see around us are clear evidences of His existence.

Is not this same principle at work in our Christian service? The Lord cannot be seen, the full results of our work cannot be seen, we must still endure by faith in the invisible, but God does give us from time to time visible tokens of His presence and His blessing. As mountains and trees and flowers predicate an invisible God, so the converts in our Churches at home and abroad are evidences and foreshadowings of His invisible, but abiding presence.

L. R. G.

PANCHAYAT

E. ORCHARD.

THE regal dome of the Madras Law Courts is dominated by a great light which, as it goes its momentous round, seems conscious of its importance. It sends its warning beam far out to sea, and alternately looks with dignity upon the country on its landward side.

That light made good company as I made my way along a lonely stretch of the road towards my destination. Having

discovered my errand, that mighty beam seemed as though it were enjoying a good joke at my expense, and had given way to a series of knowing winks!

Indeed, it should have known, for it presides over the great dome under which is enshrined all the judicial wisdom of the Madras Presidency. I was going to join my colleague at a Panchayat meeting in a village not far from Mannur. The members of this " Council of Five " are responsible for the good conduct of their village, and have power, restricted it is true, to levy fines and to impose judgment upon recalcitrant members of their community.

The dignity of the Madras Law Courts would have suffered badly had it known the comparison which I was making as I went on my way, but the presiding light looked benignantly upon the efforts which were being made by those five solemn old men to be true to their village tradition, and just to an ignorant but obstinate offender.

Five, did I say ; that would be a slight understatement ! When I arrived at the meeting place I found the low thatched shed filled to its utmost capacity, and a variety of heads sticking into the building through the door and the aperture between the low mud wall and the roof ! Most of the Five were there all of the time; some of the Five were there most of the time ; all of the Five were there together none of the time, but by a convenient delegation of authority the proceedings went on fairly smoothly to a satisfactory conclusion.

The " Big Five " were sitting in a row—not on " the Bench," but on the floor—and, by way of contrast, provided much interest. Each of them had some part of the case which he felt it was his duty to expound and pronounce judgment upon. One of them, with more bias than a judge should show, dilated upon the culprit's change of name and religion. It seemed, however that there was more venom in his voice than in his heart, for he went on to explain that " the accused " was his relative and had acted foolishly. Another, in a long harangue, demanded that the utmost severity of the law should be used against the offender. Then spake the headman of the five, and weighing his words with a deliberateness worthy of the occasion, he gave it as his judgment that justice would be satisfied with a minimum punishment.

After such a decision had been ratified by the nodding consent of all the judges—and by many of the villagers beside ! —my colleague, who had come to plead the cause of the offending villager, gave his promise that the fine would be paid by the man, and proceeded in choice words to admonish this village Christian, and to show how he should act in future, if he wished truly to serve the cause of his Master in that village.

In this oblique, but definite way, the other people present in that rough village " court " heard what was demanded of those who follow Him who is the Way, the Truth, and the Life.

SUPERSTITIOUS BELIEFS

B. L. MOWLE.

PARAMATI is a dark Hindu village on the main road from Namakkal to Jedarpalayam. In our district work there are many such villages, which are surrounded by little hamlets, or smaller villages, tucked away and only reached by bullock carts. In Paramati there is a rest house where travellers can stay by paying the modest sum of 4d. per night. As there are many small villages around Paramati, I often stay there.

Sometimes these camps can be very encouraging, at other times most discouraging; at all times they can be interesting. Children from the Hindu boys' and girls' schools and also some from the Mohammedan school, will come to see us, and we have given away tracts to them and sold some Gospels. Our bullock cart driver is also very friendly. Sometimes he will follow us round as we tell the story of God's love as revealed in Christ Jesus our Lord. On one such occasion, as we were returning from one of the villages, I tried to tell him that the Lord Jesus was the only Saviour, and how useless it was to try and win salvation by any other means, such as by merit, making pilgrimages, abstaining from eating meat, and from killing anything which had life. He then told me he never ate meat and that he would not kill anything.

Three days previously a cobra came from a shrub near where he and his bullock were standing. It had been disturbed and was very angry. He said he was speechless, and did not know what to do. People called, " Kill it," but he said, " No, I cannot kill it; it might have killed me and my bullock, but as it did not do so, it is certain God has appeared in it. We must be kind to it and show it that we wish to be friendly." His mother then prepared milk and slices of banana, putting them into a saucer and placing it quite near to where the cobra had been seen. Then incense and camphor were offered, and they all withdrew to a short distance to watch. How satisfied and pleased Satan must be to see all this!

I was told that the cobra came and drank the milk and ate the plantain fruits, then lowered its head to the ground three times, and shut up its hood, which had been spread whilst angry. This was taken to mean that their offerings had been accepted, and that the cobra, by this action, had said words

to this effect, " You did not kill me, therefore I will not harm you." In spite of this, when they went to get food for the bullock they saw the tail of a snake hanging from the roof. The women folk have not dared to go to that particular quarter again.

I told him that little Alec had stepped over a large cobra when coming down a hill near Namakkal, and that it had rushed away, darting between his legs. He might easily have trodden upon it, but God in His mercy had protected him. We gave praise and glory to God Almighty and were thankful that the reptile had been killed, and thus prevented from becoming a menace to other people. The Biblewoman then told the story of the Fall of Man.

Satan, all through the ages, has been seeking to get glory to himself. Praise the Lord, we know that the time is surely coming when He shall have all the glory and all the honour. " For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

SNAPSHOTS OF THE GIRLS' BOARDING SCHOOL, PANIADIPATTI

M. E. HARRIS.

THIS and the few articles to follow are the result of a disappointment experienced in connection with photography. For when, after taking two whole films of photos, many of which were of Hostel children, and when, after waiting patiently and with great expectations for the results, the whole lot was returned to me as " not worth printing," I decided there and then that I must do the next best thing and send you some word-snapshots instead. Here is the first one.

It is taken at six o'clock, early in the morning when it is just beginning to get light (quite an impossible undertaking with an ordinary camera, please note). It is time for the School compound gate to be unlocked. In the foreground of the picture stands a little girl with a pail in her hand. She is waiting patiently, and is ready to run out the minute the gate is opened. Then she, with other older girls, will run to the well and draw all the water necessary for the Hostel, both for cooking and drinking, and also for cleaning purposes. The Hostel children do all their own work. The bigger girls do the cooking and water-drawing work. Standing by the gate also and a little to the side of the picture, can be seen another little girl. She is putting her finger in her mouth, and if you look closely you will see that her teeth are all covered with something black, and so also is her finger. She is cleaning her teeth—with char-

coal. This is the toothpaste most commonly used by all in S. India.

In the background of the picture, and to one side, can be seen a group of very small girls. They are squatting on the ground and busily polishing their brass tumblers with sandy earth and water, and although they have only got this most primitive form of brass polish at their disposal, they are making their tumblers bright and shining and fit for use. This is how all brass is cleaned in India.

In the background of our picture, and to the other side can be seen two other children. One is a very small girl and the other is an older girl. The little girl is having her hair vigorously combed and plaited by the bigger girl, who is her "accal." To every small girl is appointed an "older sister" whose duty it is to look after and help her younger sister. By this method the little girls are not left to feel lonely and neglected, especially when they are newly admitted, and when everything is so strange and new.

Last of all, if you look again at the snapshot, you can see at one side of the picture a corner of the Hostel verandah, and on it can be seen two little figures kneeling in prayer. They have chosen this quiet spot away from the others to have their quiet time of morning prayer. For a few remaining moments they are still talking with their Heavenly Father, thanking Him for the mercies of the night, and asking Him for His blessing and protection throughout the day. As soon as the gate is opened, they too will have to start their morning duties.

This is the first snapshot, and I hope to be able to send you some more. In the meantime, please keep this picture of these little ones in your mind, and pray for them.

CORRESPONDENCE

Paniadipatti, Ellarrampuni Post,
Sattur Taluk.
July 22nd, 1942.

DEAR CHRISTIAN FRIENDS,

May I take this opportunity of thanking very sincerely all who have helped me by prayer during the long sad months of my dear husband's illness, and also since his passing. The knowledge that so many of the Lord's people have been bringing us before the Throne of Grace has been an inestimable comfort and means of strengthening. I should like also to thank those who have written letters. I have acknowledged personally all that have reached me, but some may have been lost through enemy action.

As I begin service in another sphere, I ask for a continued interest in your prayers, that the experience passed through may " fall out rather unto the furtherance of the Gospel."

Yours gratefully and in Christ's service,

OLIVE M. MORLING.

Work at Home

THE YOUNG PEOPLE'S GUILD OF SERVICE

WE expect to publish next month a full report of the Rally at " Mount Zion " Chapel, St. John's Wood, on Saturday, September 26th. May we now, however, thank all friends for their prayers in connection with this important event.

It is our hope that this stimulating gathering may be the means of further increasing interest in the Guild of Service amongst the young people of our Churches, and we appeal to all members to encourage others to seek full membership with us.

The formation of the Guild of Service has brought encouraging comments from the missionaries in India, and certain helpful suggestions from them are now being considered.

LET US SEEK IN EARNEST PRAYER:

1. That the present national and political problems of India may not hinder the Lord's work in that land.
2. That the Indian " deadlock " may be ended, and that helpful relationships between all parties may become possible.
3. That the Lord may still graciously preserve and wonderfully use each of our missionaries.
4. That the blessing of God may be realised in all arrangements for the Annual Meetings of the Mission on Tuesday, October 27th.
5. That we, as Guild of Service members, may express the true missionary spirit in every phase of life, and that many may be brought to Christ through our prayers and efforts.

LADIES' ZENANA AUXILIARY

The L.Z.A. Annual Meeting will be held in Chadwell Street Chapel, E.C.1, on TUESDAY, OCTOBER 27TH, at 2 p.m. After the usual business has been conducted, our Missionary-elect, Miss B. S. Wade, will speak. The meeting will be **open to all ladies.**

CHRISTMAS GIFT FUND

Once again this Fund has met with a splendid response, and we are grateful to all Churches, Schools and individuals contributing thereto. Miss H. V. Harris, who kindly received the gifts once again, informs us that £115 has been received. A £20 balance from last year is being added to this, so that a total of £135 will be sent to India. This money will be of great value to the missionaries in their work amongst the boys and girls.

ENGAGEMENTS FOR OCTOBER, 1942

PASTOR J. K. THORPE.

4th and 5th, Beccles; 11th, New Cross; 18th, Aylesbury; 21st, Brighton; 25th, Watford; 27th, Annual Meetings.

OTHER BRETHREN.

11th, North Finchley: PASTOR E. F. KEVAN.
18th, Tunbridge Wells: PASTOR R. ROBINSON.
25th, Cambridge, "Eden": PASTOR W. CHISNALL.
25th, Wellingborough: PASTOR G. E. J. BIRD.
25th, Kings Langley: MR. W. J. SHIPTON.

MISS WADE. 7th, Over.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during August, 1942.

GENERAL FUND.

Rec. No.	£	s.	d.
714		8	0
715	5	0	0
716	2	18	6
717	2	18	9
718	2	10	3
719	33	17	8
720		7	0
721		5	0
722		13	6
723	1	1	0
724	13	10	0
725		16	0
726	1	0	0
727	4	19	1
728	2	10	0
729	2	0	0
730	2	7	0
731	14	0	0
732	5	0	0
733		19	0
734		6	0
735	12	0	0
736		10	0
737	3	11	3
738	5	5	7
739	3	2	6
740	2	0	0
741	11	8	0
742	2	2	0
743		10	0
744	3	5	6
745		10	0
746	1	0	0
747		5	0
748	5	1	6
749	3	16	0
750	6	19	5
751	1	8	9
	£159	12	3

L.Z.A. GIFTS.

Rec. No.	£	s.	d.
416	24	3	4
417	11	14	10
418	4	5	6
419	3	2	5
420	63	5	6
421	5	6	0
422	12	0	0
423	3	0	4
424		11	2
425		17	0
426	3	3	11
427		7	0
428	3	4	0
429	2	15	0
430		7	6
431	9	11	2
432	27	10	0
433		10	0
434		13	0
435		10	0
436	4	2	8
437		10	0
438		5	0
439	5	10	0
440	6	10	0
441	1	11	10
442	4	7	6
443	1	3	6
444	6	4	3
445	8	5	0
446	1	0	0
447	1	12	0
448		12	7½
449	25	0	0
450	1	10	6
451		9	8
452	2	13	0
453	1	0	0
454	20	0	0
455		5	0
456		3	6
457	1	10	2
458	1	15	0
459		2	6
460	16	6	10
461	5	10	2
462		10	0
463	2	0	0
464	1	7	6
465	1	0	0
466	3	3	0
467	7	11	3
468	1	7	9
469	6	6	0
470	6	0	3
471	5	13	0
472	5	5	0
473	7	2	0
474	11	9	2
475	1	10	0
476	1	13	0
477	4	14	0
	£361	10	3½

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STRICT BAPTIST

Mission Herald

THE STRICT BAPTIST MISSION

MAGAZINES FOR 1943

The importance of these in wartime can scarcely be exaggerated. Missionaries are still unable to come home and tell us of their work, but they endeavour to give us word-pictures month by month.

Please renew your orders, or order now for the first time, through the General Secretary of the Mission, who will also gladly furnish particulars of any other phase of the Mission's activities.

"MISSION HERALD"

Price 2s. per year; post free.

Quantities supplied through local Mission Secretaries at 1d. per copy; 1s. for the year.

"RAYS FROM THE EAST"

(For Young People).

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

Price ONE PENNY

Strict Baptist Mission Herald

Vol. XLI November, 1942 No. 430

"THROUGH MUCH TRIBULATION" (Acts xiv. 22)

LORD Rosebery was one of the few British Prime Ministers who never sat in the House of Commons. Of noble birth, he suffered all his life from the limitation of never having real contact with or knowledge of the common people. His tutor said concerning him that " he sought the palm without the dust." It would, of course, be most unfair to suggest that this phrase was a complete description of him, but it is sufficiently accurate for our present purpose.

God's best and noblest servants have never suffered from this limitation. The Lord has seen to it that they have known something of the " dust " before He gave to them the " palm." Joseph goes to the Egyptian prison, and Moses to the Midian desert.

Our missionaries, too, experience much of the " dust," both literally and metaphorically, and must not we be prepared for the same? Paul and Barnabas had one message for the converts of Lystra and Iconium and Antioch; namely, that " we must through much tribulation enter into the kingdom of God." John Newton has expressed the same truth in poetic form:—

" Why should I complain of want or distress,
Temptation or pain?—He told me no less;
The heirs of salvation, I know from His Word,
Through much tribulation must follow their Lord."

L. R. G.

KRISHNA MEETS A VIOLENT END!

D. A. THROWER.

THE Madras bungalow of the S.B.M. is situated on the road which leads from the city to the Government Mental Hospital, so that this institution serves as a good landmark for visitors seeking our house! There are very few of these hospitals in this country; the Madras asylum has nearly 2,000 patients. This huge establishment, which provides employment for a number of people connected with the S.B.M., at present has not a single European worker. Until recently, however, the Hospital had an English matron. Shortly prior to her retirement this friend suggested to the Superintendent—an Indian and a Hindu—that he should allow us to conduct a monthly Tamil service in the hospital. An invitation was received and very gladly complied with. The service, which

is ostensibly intended for the benefit of Protestant Christian members of the staff and patients, is held on the morning of the first Wednesday of each month. The following remarks concern the first meeting of the series.

I walked round to the hospital a few minutes before the service was due to start, salaamed the gate-keeper, and made my way through the great compound to the recreation hall. Here the peon in charge was given fifty copies of the small S.B.M. Tamil Lyric Book, to be kept in the hall for use in the services. Mounting the stage at the end of the hall, I seated myself behind a table and prepared to commence the service. The situation was a most uncomfortable one, surrounded as I was by large stage canvases depicting Hindu deities in various mythological scenes. However, I pocketed my feelings and put my heart into the Lord's service under these strange, sad and unusual conditions. About thirty men and women, most of whom were patients, formed the congregation. We sang two or three lyrics, the patients joining in more or less heartily, and rather less than more tunefully. A short prayer was offered, followed by a simple exposition of the twenty-third Psalm.

The scene was one of the most pitiful that I have ever seen. The patients took a pathetic interest in all the proceedings. At the conclusion of the worship a member of the congregation —a minister of religion—was introduced to me. I shook hands with him, and then realised that he was one of the patients. Another poor, afflicted soul pitifully enquired whether I was coming again; was I coming next month, or every month? I assured him that I hoped to come every month. It was quite evident that a little light had broken in on the dark lives of these poor folk. Yet another patient tried to buttonhole me and drag me off to interview someone with whom, apparently, he had fallen out! I made good my escape and returned to the Mission house.

Several days later, a girl connected with one of our Mission Churches visited a patient in the Mental Hospital. Her friend was found too unwell to be seen, so the visitor filled in the time by talking to a few of the other patients. Presently a woman hurried up to her, and almost snatched her Bible from under her arm. "Lend me that. I can read Tamil. I want to read something to you." With this outburst she found the 23rd Psalm and read it through. Then she added, "A foreigner came here and preached to us. He taught us this lyric—'Is not God the Father my Shepherd? I shall not be brought low,' and while he sang to us he clapped his hands so "—imitating my gesture. The woman finally gave a resumé of the sermon which she had heard in the recreation hall.

But what of the effects of the service on the men's side?

Krishna meets a Violent End!

After the meeting, one of the men patients went out into the grounds of the hospital and smashed god Krishna who had been erected there by order of the Superintendent! It is said that the doctor did not appear to see any connection between the Christian service and the iconoclastic tendencies of this patient, but his view was not shared by all his colleagues!

SOLACE IN SEPARATION

MRS. D. A. THROWER.

SALOME was a bright, happy youngster who studied in the Poonamallee school, and afterwards became a member of the Sewing Class which was then held there. While still young, she learned something of spiritual things. One day the Sewing Class had been considering our Lord's death, and as the girls were somewhat familiar with history, I remarked that many noble men had laid down their lives for others, and asked what was the difference between their sacrifice and that of the Lord Jesus. Salome replied in one meaningful sentence, "The Lord Jesus died for *me*."

About five years have elapsed since Salome made this memorable confession. We lost sight of her for a time, when she married and went to live with her husband in Central India. But last year, when volunteers were being recruited for the army, her husband joined up; this resulted in Salome returning home, with a young baby in arms. Some time passed, and renewed acquaintance with her previous spiritual home brought forth in our friend a desire for baptism. At the request of the Church deacons I went to interview Salome regarding her fitness for the rite. What did I find? Not the cheerful and robust girl of a few years before, but a thin, sad woman, burdened with care. The change was so great and the impact upon me so startling, that I could not come to a decision concerning her spiritual state that day. However, enquiry solicited that she had lost her baby some time previously, and that she had not heard from her husband for a period of five months. She did not know the whereabouts of her husband, as letters were all sent through a central office at Poona.

Mere words are poor tools for expressing courageous and sensible sympathy in such circumstances. Personal experience, however, helps. One harks back to four years of separation in one's own ardent youth. One also thinks of more recent events, and especially of a circumstance which more nearly approximates to Salome's case, namely, the separation from one's own children. Tardiness and irregularity of mails were not nearly so hard to bear as the lack of something tangible from our little four-year-old, who had not then learned to write.

It is with confidence that I bespeak the prayers of our friends on behalf of our Indian sisters who are, owing to the war, separated from loved ones. Are we not all knit together by a bond of mutual sympathy and suffering? And what more effectual urge to action can there be than heart communing with heart of things which cannot be spoken? Let us therefore take up the strain of thanksgiving as we remember the many means of communication which are available whereby we can keep in touch with absent loved ones; and may our praise turn to prayer as we think of our less favoured brethren and sisters. In a land where literacy is still far from attainment by the masses, there are many homes where letters from loved ones are very few and far between.

But, to return to Poonamallee. After some delay, Salome was baptized last Sunday. Immediately the service was over a letter arrived from her husband and gladdened her heart. I am sure you will rejoice with Salome and with us, as you recognise in this a loving Father's compassion for His child.

LIGHTS AND SHADOWS

DR. RUTH HARRIS.

IN the midst of our Friday dispensary at Jed, we were called to see a young Gounder girl in the village. We found her lying on a miserable little country string cot. She lay on her back, only semi-conscious, dysentery draining her life away from her. Her baby, recently born, had died, for hook-worm had sapped the blood from the little mother, leaving her with only about as much as was compatible with life, but not enough to give her a living child. She is the only child of her widowed mother, and her husband is desperately poor.

By mid-day she had recovered consciousness, and in the evening we gave her a subcutaneous saline, crouching under the eaves of the verandah where she lay. Many were the quaint remarks that passed as we did it. The great question was, How was the water going to get out? Then they knew of someone who went to hospital and who had developed white leg, the swelling they decided as being the result of the saline, and so on. Well, our patient did develop a white leg, and the swelling extended so high we thought that bigger veins were becoming involved, and we feared for her life. But we prayed with the people, and we were helped; the trouble subsided with the aid of injections. Compounder visited the home daily, saw that medicine was given regularly, and helped with the preparation of the diet.

* * * * *

Lights and Shadows

Two Sundays ago, on coming out of the morning service, we found a young fellow waiting for us, an old Sunday School boy. He was home for a few days on leave from Madras, where he is working as a tailor, making garments for men in the services. He came along to Sunday School, and then told me afterwards something of his work, also that he was working under a Christian man, of whom he thinks very highly. So we are a link in the chain. This boy had been prayed for by one of the Sunday School classes at St. John's Wood, and one feels that this prayer has kept him in touch. We had lost sight of him for some time.

* * * * *

At the End of the Day.

Down through the bustling market, through the rich green rice fields, to the rocks by the water's edge. Overhead grey clouds, flecked with white, in a powder blue sky. Beneath, the water quietly flowing by in eddies, catching and reflecting back every shade and tint of colour it could find. A bustling breeze now and then ruffling the calm waters into ripples and rattling the lazy palmyra leaves into a clatter of protest. Swallows in flight, and the peace of God over all. Grant us Thy peace, O Lord, at all times and in all circumstances, for Thou art over all.

Work at Home

THE YOUNG PEOPLE'S GUILD OF SERVICE

REPORT BY MISS VERA WATTS.

IT was good to be at St. John's Wood on Saturday, 26th September, 1942, on the occasion of the second great Missionary Rally. The keenness and interest shown can be gauged by the fact that it was difficult to obtain a seat in the packed Schoolroom, where Pastor J. K. Thorpe, the General Secretary, gave a most interesting lecture, illustrated by numerous lantern slides depicting the various phases of the mission work in South India.

At 5.15 p.m. Pastor E. F. Kevan ably conducted the chorus singing in the chapel, and the evening Rally commenced at 5.30 p.m., under the Chairmanship of our esteemed President, Pastor R. Robinson. A member of the Guild of Service, Mr. D. Everett, read Romans x., after which prayer was offered by Pastor Morgan Derham.

After the President had given a hearty welcome to all present, Miss Vera Watts (in the absence of the General Secretary who, unfortunately, had to leave owing to a week-end preaching engagement) gave a brief report of the activities of the Guild of Service since its formation, announcing that 146 personal members had enrolled to date, representing 25 Churches, and that £85 0s. 1d. had been sent in during the year. This by no means represented a complete financial year of the Guild of Service, as the majority of the members were box-holders, and the boxes had not been sent in yet. A strong appeal was made for other young people to enrol as personal members, and so have a more vital interest in the Mission by prayer and active support.

Miss Wade, our Missionary-elect, based her remarks on John xv. 16 : " Ye have not chosen Me, but I have chosen you," and pointed out that God chose the Apostle Paul to be one of the first great missionaries the world had ever known. She then went through the life of the Apostle, giving telling illustrations of his missionary activities, and showing that he had two great purposes in his life : to bring the knowledge of salvation to those who knew it not, and to establish Churches and strengthen them in the faith, so that the members themselves could teach others the way of salvation, and it was pointed out that this was just what our own missionaries were endeavouring to do in India to-day.

The next message was given by Mrs. A. R. Dannatt, who drew a graphic picture of India to-day—a land of heathen darkness, with here and there a bright light shining, being the Mission stations all over India bringing the light of the Gospel which penetrates the darkness of heathenism. Mrs. Dannatt closed her message with an appeal to all young people to say with heartfelt earnestness, " Lord, what wilt Thou have me to do? "

The final speaker, Pastor Robt. C. Smith, prefaced his address by saying he firmly believed that in the Guild of Service was the germ of something really great, and that in the years to come the Movement would hold its own with the parent body and be of immense value. He then spoke on the words in John iv. 42 : " This is indeed the Christ, the Saviour of the world," pointing out that this was the greatest discovery the people of Samaria ever made. They came face to face with their sin, with their God, and with the Saviourhood of the Lord Jesus Christ. Pastor Smith forcefully brought this text home to each one present, emphasising the fact that if the meeting brought Christ to any young person present, it would be the greatest discovery of their life, and he urged that all hindrances should be swept aside and that this great discovery might be made that Jesus was " indeed the Christ, the Saviour of the world."

Gifts for the Guild of Service fund were received amounting to £11 8s. 10d., and the singing of the last hymn reached its height as we sang those great words :—

" Crown Him, crown Him,
Crown the Saviour King of Kings."

Remembering our Ministry of Prayer :

Let us praise God for the encouragement given at the Annual Rally, and let us continue to seek His blessing for India, our Missionaries, and for ourselves in all our work together in the Strict Baptist Mission.

LADIES' ZENANA AUXILIARY

The Quarterly Prayer Meeting will (D.v.) be held at Eldon Road, Wood Green, on **Thursday, November 12th,** at 3 o'clock. Mrs. Kyte will preside, and we hope as many sisters as possible will gather for prayer.

Miss Wade.—It has now been arranged for our sister to begin nursing at the National Children's Home Sanatorium, Harpenden, as from October 10th. Our prayers will accompany her in this new pathway of service, until the Lord opens the way to India.

MEMBERS OF THE FORCES IN INDIA.

Some of our missionaries have had contacts with members of the Forces who have gone out to India from England. They would be delighted to do all in their power to help others who are in India, or who may arrive there later.

Postal delays may create difficulties, but they will be glad to receive from Home friends the names and addresses of their relatives who are thus serving. Communications should be addressed to Mr. D. A. Thrower, Strict Baptist Mission, Kilpauk, Madras, South India.

ENGAGEMENTS FOR NOVEMBER, 1942

PASTOR J. K. THORPE.

5th, Dorking; 8th & 9th, Horham; 15th, Cottenham; 22nd, Chelmsford; 29th, Staines.

OTHER BRETHREN.

5th, Dorking: Pastor R. Robinson.
15th, Over: Pastor P. H. Crees.
22nd, Halstead: Pastor G. Simpson.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received from September 1st to 20th, 1942.

GENERAL FUND.

Rec. No.	£ s. d.
752	4 6 0
753	3 13 7
754	2 15 0
755	5 15 0
756	2 16 6
757	1 6 1
758	1 10 9
759	21 16 9
760	3 16 3
761	1 10 0
762	2 7 6
763	3 11 9
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765	100 0 0
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768	9 14 6
769	23 1 0
770	13 17 6
771	110 0 0
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774	2 17 6
775	6 0
776	1 5 0
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778	2 10 0
779	10 0
780	10 0
781	10 0
782	1 0 0
783	21 19 8
784	1 0 0
785	7 0 0
786	2 0 0
787	42 13 0
788	8 0
789	5 15 7
790	5 5 0
791	23 17 1
792	10 12 8
793	1 7 8
794	8 4
795	18 5 3
796	5 0 0
797	25 0 0
798	1 5 10
799	25 12 0
800	10 5 1
801	3 8 2
802	26 19 11
803	23 12 9
804	11 4 7
805	2 16 2
806	10 11 6
807	3 8 0
808	10 6
809	1 8 3
813	1 1 2
814	10 0
815	9 5 0
816	2 12 0
817	7 18 7
818	2 15 0
819	7 0 0
820	3 12 8
821	5 16 2
822	1 13 6
823	2 12 6
824	5 0 0
825	9 0 0
826	14 4 0
	£694 8 1

"HERALD" FUND.

812	£18 1 7

L.Z.A. GIFTS.

478	1 5 0
479	2 0 3
480	24 15 6
481	6 9
482	10 0
483	4 5 0
484	1 0 0
485	9 15 0
486	3 0 0
487	17 6
488	7 10 0
489	2 0 0
490	2 3 0
491	2 11 6
492	1 3 0
493	1 0 3
494	1 7 9
495	19 0
496	5 17 7
497	10 0
498	8 14 11
499	5 12 0
500	15 0
501	11 4
502	1 0 0
503	2 5 1
	£91 15 5

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, except Guild payments, 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.**

YOUNG PEOPLE'S GUILD OF SERVICE.—All enquiries, applications for enrolment forms, and payments to the Guild Fund for the Mission should be sent to the Secretary, **Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, E.12.**

Printed and published for the Strict Baptist Mission by Robt. Stockwell, Baden Place, Borough, S.E.1.

Vol. XLI. No. 431. December, 1942

STRICT BAPTIST
Mission Herald

THE STRICT BAPTIST MISSION

THE END OF THE YEAR

Please remember to re-order your magazines, if you have not already done so.

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

Price ONE PENNY

Strict Baptist Mission Herald

Vol. XLI December, 1942 No. 431

THE ANNUAL MEETINGS

LIMITATION of space prevents a full account of the Annual Meetings, held at Chadwell Street, on Tuesday, October 27th, but a short description of them is both desirable and necessary.

We have sufficiently adjusted ourselves to war conditions to realise that comparisons with pre-war days are foolish and dangerous. Obviously we cannot expect the large companies that then gathered in the Leysian Hall, but those who were able to meet at Chadwell Street were representatives of many Churches and many districts, and the tone of the services was distinctly cheerful and hopeful.

The delegates at the business session displayed a real interest in the affairs of the Mission, and they regretted that time did not suffice to say all that could have been said.

While the ladies gathered for their meeting, a company of men met for prayer under the chairmanship of Mr. S. W. Anderson.

The public meeting was of an inspiring and helpful character. The President (Pastor R. Robinson) was in the chair, and various brethren took part in the earlier part of the service. We wish it were possible to give a complete record of the two instructive addresses, but even then the printed words could not convey all that the listeners were privileged to receive.

Pastor L. Beckingham, of Leyton, directed our thoughts to John xx. 19, and he reminded us that "Shut doors do not separate Christ from His disciples; shut doors do not lessen the urgency of the Lord's commission; shut doors do not remain shut one moment longer than the Lord sees fit." It will be easy for all readers to see how this message fitted our present-day conditions.

Pastor E. M. G. Mockford, of Devizes, took us to Phil. iii. 10, and we were reminded of the place and function of suffering in Christian service and in God's purpose.

The offering amounted to £214 19s. 5d., and this is an indication of the continued generous support of our friends.

L. R. G.

THE LADIES' MEETING.

In spite of inclement weather, a large gathering of ladies brought the warmth of loving interest to the meeting. Mrs. Silvester, our able President, was in the chair, and opened with a word of welcome.

Mrs. J. K. Thorpe read the Scripture, and Mrs. Bird, of Watford, followed with a comprehensive prayer.

Miss Fromow read the minutes of the last meeting, and Miss Nunn gave us her Secretary's report.

Mrs. Anderson presented a heartening financial report, which told of sustained interest and support during the past year. This constrained us to sing the Doxology.

Our Secretary gave some announcements, and read extracts from letters of sympathy and interest sent by friends who were unable to be present.

Miss Wade, our Missionary-elect, told of the training she had been undergoing in the Missionary School of Medicine, and expressed her appreciation of the same. She is now working in the National Children's Home Sanatorium at Harpenden, while she awaits the opening of the door to India. At present she is helping with the oversight of 60 happy children in that Home, and is using opportunities to teach them of Jesus. She followed this by a heart-searching word from Rev. ii. 2 and 4: "I know thy works," etc., "nevertheless . . . thou hast left thy first love." The searching question as to whether we had lost the ardour of our first love must have touched all those who heard it.

Mrs. Silvester closed with prayer and the benediction. We left the meeting with hearts aglow, even more so than when we gathered. We remembered our loved missionaries, and thanked God for their protection and preservation, and left them each one in His care that faileth not.

The offering amounted to £59 4s. 4d. W. B.

PERSECUTION AND PERSEVERANCE

A. MORLING.

PUTHUPALAIYAM, like most new work, was once very encouraging. A few years ago it appeared that the whole *cheri* would join Christianity, but very soon the testing time came. In the early days of the work, twelve families evinced considerable interest, and regularly attended all services. The Ten Commandments, Catechism, and a number of lyrics were well learned by all, and everything and everybody seemed hopeful and promising.

The preacher in charge of this work was a fairly young man, inexperienced, and new to us as a Mission. He made up his mind that the first Christmas after the commencement of the work in Puthupalaiyam should be an interesting and hectic one. Accordingly he purchased many types of fireworks, hired a

gramophone, borrowed drums, etc., and with these " helps " sought to give these people a right royal time. Alas, the very means he used brought sudden disaster! The remains of some of the fireworks fell on the thatched roofs of the neighbouring Gowndan's—caste folk—dwellings, and as a result their cattle took fright and rushed into the fields, and a general disturbance was caused. The caste agriculturists became incensed, and immediately considered ways by which such hilarity could be stopped, and, worse still, they all determined, if at all possible, to eradicate the very thought of Christianity from the minds of the unintentional offenders. Their concerted action resulted in these outcaste people being unable to find work in the fields, and they even persuaded the members of a nearby village Union to prohibit these folk serving as street sweepers, etc.

Their action was extremely severe and thorough, and within a week or two, ten of the twelve families reverted to caste customs and life. Two families remained steadfast, in one the husband, and in the other the wife being the steadying influence. Pressure brought upon the two families resulted in their being victimised and finally ostracised, so that even to-day they have no connection. An indication of the severity of this excommunication is seen in the dilemma of Palni, one of the two faithful men. His wife was expecting a little one, and she asked her husband to try to secure the services of a mid-wife. While he was trying to persuade various members of this profession to come and assist, the child was born. When Palni saw that his efforts would be futile, he returned home, to find his wife and little child safe. The woman was radiant with joy and enthusiasm, declaring that the Lord Himself had appeared and strengthened her, saying, " You need no other help; I am with you, fear not."

After the recantation of the ten families, the reasons of their interest were divulged. They anticipated that we would adopt the same procedure and methods as followed by the Roman Catholics, namely, financial assistance in times of marriage, death, disease and distress, and free instruction and provision in our Hostels for their boys and girls. These people have not merely returned to their old religion, but are definitely hostile towards those who have remained true and constant.

The story of Puthupalaiyam clearly shows what great care is demanded in the proclamation of the Good News, and how discreet should be all our contacts and conversations with enquirers. Everywhere we read and hear of the necessity of social and economic progress. The message of those ostensibly promoting social amenities and progress can easily and almost unknowingly be introduced into what should be essentially and purely a spiritual declaration. The preacher who failed so

miserably is not with us now, and we can but hope that he and many others have learned the need of adhering to the pure Gospel message. The four adult members of the two families are now considered to be ready for immersion, and last week, while listening to their testimonies, one felt convinced of their sincerity. The reader's prayerful interest is solicited on behalf of these, whose temptations and trials he can never adequately understand, but whose faith and hope are shared by all who have experienced the saving power of Christ's vicarious sacrifice on the cross.

TRAVELLING IN INDIA

EVELYN C. BRAND.

I AM wondering how many of our missionaries have written on this well-worn subject! All of them, perhaps. Yet have they not been able to give the atmosphere of a third-class carriage in South India—its friendliness, its noisy companionship, " hail-fellow-well-met " sort of easy acceptance of rather uncomfortable crowdedness . . . And I am sure that I shall be able to do no better than the rest. But for the sake of "sharing" with each other, hear a few of my impressions.

As the train moved out of the station, two little chaps slipped into the carriage and stood side by side. As it gained speed they set up a loud harsh song, first one then the other, with the grand finale of several sharp slaps on their tummies. Then round the carriage they proceeded, begging for coppers so well earned!! The spoils were rather unsatisfactory, as one had the farthings and the other a mere booklet (a Gospel). So without further argument a free fight started, by the end of which the bands of partnership were sadly strained.

No sooner had they dropped off the train on the further side from the platform than in crept another, to go through the same rather monotonous entertainment. Later my indignation was aroused when a little girl pathetically exposed her wire-pierced face, the wire appearing to pass right through from one cheek to the other, the child opening her mouth to show how it went across inside. " Not one pice will I give for such cruelty," said I. I learned later, when I told our girls' meeting about it, that it was all a fake, and the little frame outside supports the wire each end and that inside the mouth without wounding the skin. Just done to attract sympathy and gain coins.

Station by station the train filled up. We were a mixed crowd, Anglo-Indians, high and low-caste Hindus, Mohammedans, and a few Christians. There was a pathetic group

who had gone down the line to the death-bed of a sister; they were bringing back the little orphans, of whom one was a tiny baby. The efforts of the foster-parents seemed hopeless, as it kept up a fretful wail in spite of the bottle and other sundry attractions and attentions.

(To be continued).

Work at Home

THE YOUNG PEOPLE'S GUILD OF SERVICE

We are glad to report the enrolment of a number of new members following the Annual Rally, and we trust that friends will prayerfully endeavour to gain the interest and membership of all possible young people in our Churches.

We feel increasingly the absence of so many friends in the Forces, and without them it is not possible to submit an ambitious Guild of Service programme. We have been formed of God, however, for such a time as this, so let us keep steadily on in our ministry of prayer and in our efforts to foster and increase missionary interest.

The happier days of peace will come, and it is our hope that the Guild of Service will then be ready for great things in the Master's service.

LET US JOIN IN EARNEST PRAYER—

1. That India may still be preserved from Japanese aggression.
2. That India's internal unrest may end with a just political and national settlement.
3. That in these tremendous issues the hand of God may be seen overruling all for the furtherance of the Gospel.
4. That our missionaries may still be blessed with health and strength, and that God may help each in his or her special responsibilities.
5. That the Mission's new financial year just commenced may be one of increase in answer to the prayer of faith.
6. That the many Christians who have gone to India in our Forces may be faithful and zealous in every opportunity of witnessing for the Master.
7. That the Lord of the harvest may send forth more labourers, and that we ourselves may be used to His praise.

CHRISTMAS DAY AND NEW YEAR ENVELOPE APPEAL.

We acknowledge the goodness of God in supplying our needs through another year. The generous financial response of Churches and individuals has enabled us to send to India a regular remittance. Nevertheless, we would remind friends that this is not so large an amount as in pre-war days, and reductions in expenditure, which we hope will be of a temporary character, have had to be made. We therefore ask all who can possibly do so to use the envelope inserted in this issue, and return it to their local Mission Secretary, or to one of their deacons, or to the Financial Secretary of the Mission, Pastor A. E. BROWN.

GENERAL NOTES

Council.—At the Annual Business Meeting the Council which had served during the year was re-elected.

Annual Report.—We would venture once again to express our congratulations to Pastor J. K. Thorpe on the production of yet another Annual Report. Despite all the difficulties at home and abroad, and the delays in communication between India and England, the book is well worth obtaining and reading. Copies have been circulated to the Churches, but if any friend has not received one, application can be made to the General Secretary. The post free price is 4½d.

Sales of Work.—We believe that some of our Churches have occasionally organised these in the interests of the Mission. The Board of Trade asks us to remind friends that in many instances coupons are needed. We cannot give further particulars here, but perhaps this little reminder may be advisable.

Whittlesey—In the Annual Report, the amount from this Church appeared as £4 9s. 0d. for the General Fund. A further sum of £22 was received by a later post, so the total figure should be £26 9s. 0d.

S.B.M. MISSIONARIES AND THEIR STATIONS

Mr. and Mrs. D. A. Thrower, Mr. E. Orchard, Mrs. J. M. Brand :—
Post Box No. 1002, Kilpauk, Madras, India.

Mr. and Mrs. A. J. Morling, Miss B. L. Mowle :—
The S.B. Mission, Namakkal, Salem District, S. India.

Mr. and Mrs. G. F. Champion, Dr. R. M. Harris, Miss L. S. Hazel :—
The S.B. Mission, Sendamangalam, Namakkal, S. India.

Mr. and Mrs. H. A. Huckett, Miss M. E. Wilkins :—
The S.B. Mission, Vazhavanthinadu, Namakkal Taluk, S. India.

Mr. and Mrs. W. H. Kuhrt :—
The S.B. Mission, Kovilpatti, Tinnevelly District, S. India.

Mrs. D. Morling, Miss M. Harris :—
Mission Bungalow, Paniadipatti, Ellarampanni P.O.,
Sattur, Ramnad, S. India.

ENGAGEMENTS FOR DECEMBER, 1942

PASTOR J. K. THORPE.

5th, West Ham; 13th, Warboys; 20th, Bexleyheath.

The Mission at home and abroad has suffered a great loss through the Home-call of Mrs. E. A. Booth. She passed suddenly to her rest on Tuesday, November 10th, and the Funeral Service was held at Soho Memorial Chapel, North Finchley, on Saturday, November 14th, conducted by Pastors R. Robinson and W. Chisnall.

A Memorial Service will (D.v.) be held at Chadwell Street, E.C., on Wednesday, December 9th, at 2.30 p.m.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received from Sept. 21st to Oct. 31st, 1942.

Rec. No.	£ s. d.
GENERAL FUND.	
1	19 2
2	16 6
3	4 0 0
4	3 13 0
5	7 17 10
6	1 2 9
7	2 2 0
8	5 19 0
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23	11 9 9
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25	14 15 10
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27	2 8 3
28	4 19 11
29	1 1 0
30	5 3 2
31	2 6 0
32	2 2 0
33	5 16 0
34	2 2 2
35	1 8 4
36	1 7 0
37	18 10
38	12 6
39	11 2
40	2 10 6
41	5 0 0
42	1 16 4
43	22 7 8
44	10 10 0
45	1 1 0
46	3 3 0
47	2 11 6
48	12 16 6
49	3 0 0
50	5 0
51	5 0
52	10 6 0
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54	5 10 8
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58	4 2 6
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62	10 17 8
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66	1 10 0
67	5 0 2
68	5 0
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70	10 0
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72	10 0
73	17 6
74	8 0
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76	4 10 0
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82	10 0
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84	10 0
85	1 5 0
86	3 0 0
87	1 0 0
88	5 9 1
89	1 6 6
90	20 0 0
91	9 16 8
92	3 0 9
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100	8 0
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"HERALD FUND."	
113	£18 11 10
L.Z.A. GIFTS.	
1	1 5 0
2	12 0
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15	2 11 10
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18	12 6
19	13 2
20	5 0 0
21	2 0 6
22	10 0
23	1 5 0
24	1 1 0
25	6 2 0
26	3 3 11
27	2 15 7
28	2 5 2
29	5 0
30	1 7 6
31	15 0
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33	2 0 0
34	2 0 0
35	5 0 0
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41	1 10 0
42	45 13 4
43	2 14 6
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47	2 3 4
	£203 12 2

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, except Guild payments, 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.**

YOUNG PEOPLE'S GUILD OF SERVICE.—All enquiries, applications for enrolment forms, and payments to the Guild Fund for the Mission should be sent to the Secretary, **Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, E.12.**

Printed and published for the Strict Baptist Mission by Robt. Stockwell, Baden Place, Borough, S.E.1.

No. 74. FEBRUARY—MARCH, 1942.

FROM THE RAYS EAST

FOR YOUNG PEOPLE



BOYS' CLASS.

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.

DEVAMONIE AND BOAZ.

By Miriam E. Wilkins, Kolli Hills.

DEVAMONIE and Boaz lived in the Hostel here, but one day their Mother took them to live with her at Puliampatti while their Father was in Singapore at work. When he came back, he brought the children back to us. After this, their Mother left her children and told me she did not want to hear anything about them in future; they did not belong to her, but they were mine. She also told me she did not want to see my face again, she did not want to hear the gospel, as she knew it all, and she spoke some very strong language.

Dragged away by their Father.

Devamonie and Boaz were lovely children; the girl was about eight, and the boy about twelve or thirteen. They were with us several months. But one day their Father came, and called them out of the Hostel, and ran away with them. Several on the Compound including the Durai (missionary) ran after them, and tried hard to get them back, as they knew it would mean a life of begging or starvation, since the Father had no work. Devamonie cried very much and did not want to go, but our pleading was of no use, and the Father was determined to take them away. As they were his children, we could not keep them, and we had to let them go.

He went to the home of his Mother, and stayed a few days there on the verandah, he was not allowed inside as she was a Hindu. Then he and the children left the hills and went to a village at the foot of the hills, staying with a Christian family there. They gave them food for several days, but early one morning they made off, while all were fast asleep, and we have never heard of them since. When they left here a snake bit the boy's ankle very badly and he had a very bad leg when he reached the plains.

After many Days.

Last week I saw the Mother of Devamonie and Boaz. She said she never wanted to see my face again, so I wondered if she would speak to me. She came along and seemed quite friendly, she and her Mother who are both Hindus asked after the children, and when I told them I had no news, and did not know where they were, tears came to the eyes of the Mother of the children. I knew she really cared for them, and loved them, although she had said to me, "They are not my children, but yours."

We do not know where those two children are. Some say the little girl died, but we do not know if this is true. Those

children have learned of Jesus, have attended the Sunday School, and have often repeated texts of Scripture. Their Mother was once a bright Christian woman and witnessed to others. Do pray for all this family, will you? Perhaps one day we shall hear where the children are, and may be the Lord will also bring them back to Himself.

Better news of Kali.

You will remember last year that I wrote to you about Kali. I wonder if you have forgotten all about her, or if you are remembering her in your prayers, I hope so. I told you she lived a very hard life, and was rather a slave to her step-Mother, and later on her Father died.

Just before we went on leave in May, she was married to one of our Christian boys named "Joy," and now she and her husband have come to live in Vazhavanthi and are working here on the land. When she was married, her name was changed from "Kali," meaning "a Hindu god," to "Martha." Now she is living here, she is able to attend the women's meeting on Saturday in my bungalow, and she is able to come to all the services. As she hears more and more of the Word of Life, do pray that the Lord will open her heart as He did Lydia's, and that she may attend unto the things she hears. She seems very happy with us here, and I don't think her life will be such a hard one as it used to be.

REVIEW.

YOUNG PEOPLE'S HYMN BOOK.

There has been a real need in the past for a book of hymns which comprises an ample selection for F.O.Y. class, Bible Class and Sunday School alike. This new book published by our National Strict Baptist Sunday School Association successfully combines a collection of 615 hymns which suits such varied needs. Only the best hymns have found a place in the book and it is arranged in sections illustrating both the doctrines which we hold dear and their practical teaching. The Committee have exercised much care in compiling this useful book and we wish it the success it deserves.

Like "Gospel Hymns," this book makes its appearance during the stress of a war period, but it is neatly bound and clearly printed on good paper. The edges are also rounded, which should mean that the book will have a longer life in a Sunday School than the usual book with square edges. May this be so, and above all may the book be made a blessing to many of its young users. Sold at cost price, the value is unusually good, and copies can only be obtained from **the Book Room, 388, St. John Street, London, E.C.1. PRICES:** Limp Cloth binding 9d.; stiff binding 1/3d.; postage extra; reduction for quantities.

GOOD NEWS.

By Dr. R. M. Harris, Sendamangalam.

It was in the issue for August, 1940, that we first published Dr. Harrs' request for prayer concerning these buildings. In April of last year, Dr. Harris told "Rays" readers that our prayers had not yet been answered but that we must continue to pray. Now, Dr. Harris writes to tell us of the answer to these prayers. W' rejoice with her and thank God. We shall also look forward to hearing how the buildings are being used.

IT is more than a year since I first wrote to you about the coolie sheds at Jedarpalayam. I asked you to pray that God would, if it were His will, grant us the use of them .(By the way, let me say that it is most important, that when we pray for anything we should also pray "if it be Thy will." For we do not always know what is good for us, so sometimes the answer comes back "No.") Well, the first answer to our request was, as I told you before, "No." So we thought that was the end of it, and did not do anything more about it.

Then about two months ago, Mr. Champion came back from a meeting at Namakkal and said, "I have got good news for you." It was that one of the officials had told him that he thought we would get the permission for which we had asked. And now we have got it. Last week we had another look at the buildings and hope to be able to use part of them; four rooms from July 1st. That means that patients who come to us from a long way, will not have to sleep on the road, or try to find room on the verandahs of other people's houses; and those who are very ill will have somewhere to stay.

Only four years old.

Last week on camp we were called to see the four-year-old boy in the house next door. He was lying very seriously ill, and did not look as though he could live. He had evidently had an illness which had affected his brain. We just prayed to the Lord Jesus, that, if it were His will, He would make the little boy better; and before we left, Jeyaraman (that is the boy's name) did seem a little better. Please pray for him, and for his father and mother, brother and two sisters.

One way of obtaining promotion.

A week ago one of my Sunday School boys came along to

say that, as this year he had failed to be put up into the next standard in school, he was going away to another village to High School. As a reason for his not being promoted, he said that it was because his father had been asked for money and had refused to give it. How far this is true, I do not know, but alas this sort of thing is only too common in India. Be thankful boys and girls that you do not have to pay bribes to be promoted from one class to another. We had prayer together. God grant that he may be kept true, and that he may become a soldier of Jesus Christ. I would pray the same for all of you.

HONOURS LIST.

All the scholars whose names appear in this list have been awarded a Certificate of Merit for regular Bible searching during 1941. But there is one name that we would specially mention—Doris Fuller of March Sunday School. Doris receives her Certificate for the tenth consecutive year. Well done! To earn a Certificate you must send in at least five entries during the year, unless you are under eight years of age, then you need only send four entries. **March:** Doris Fuller, Harold and George Abbott, Brian Clenshaw, Ruth and Margaret Jaegar, Ruth and Margaret Trevithick, Dennis Tuck, Eileen Turner, Peter Wilkinson. **Horham:** Maisie, Grace and Reggie Catling, Albert Chapman, Helen Cooper, Eric Cox, Amy, Ruby and Hilda Hawes. **Walthamstow:** Harry and May Baxter, Valerie Cole, Doreen Quy, Iris Raper, Iris and Betty Rhone, Joyce Thompson. **Chadwell Street:** John Bryant, Joan Darby, Eileen Darby, Joan Glover, Mary and Jimmy Hobbs, Ellen Johnson. **Potten End:** Norman Carter, Yvonne Fortag, William Hampshire, Sylvia Harrison, Alan Hughes, Joan and Aileen Young. **Bradford:** Rene Vaughan, Sheila and Kathleen Walshaw, Pamela Whitaker. **Greenwich:** Malcolm, Derek, Margaret and Lydia Endersby. **Stowmarket:** Raymond Cooper, Gladys, Dorothy and David Rayner. **Streatham:** Donald, Janet and Laurie Christie, Barbara Holmes. **Tring:** Peggy Bull, Lilian Cato, Maureen and Mavis Daniel. **Crowfield:** Mary Emmerson, Eva and Hilda Grimwood. **Tressinfield:** Audrey, Jean and Bertha Etheridge. **Gt. Paxton:** Daphne Luddington, Doreen and Catherine Luff. **Ilford:** June Bamford, Joyce Pannell, Ruth Surridge. **Maidenhead:** Beryl Goodchild, Edward Hughes, Arthur Webb. **Ponders End:** Florence and Dorothy Hamilton, Eileen Watson. **Lynton Road, Bermondsey:** Doris and Peter Jermyn. **Collier Row, Romford:** Oliver and Stephen Toms. **Eastbourne:** Myrtle and Brian Honeysett. **Hadleigh:** Freda Lightning, Rosemary Wright. **Lessness Heath:** Barbara and Joan Taylor. **Somersham:** Monica Abbott, Barbara Bugg. **Stratford:** Anette Baker, Geoffrey Ince. **Woking:** Eileen and Hazel Brownrigg. **Attleborough:** Ruth Oakey. **Bath:** Eleanor Parker. **Brentford:** Muriel Stannard. **Salem, Croydon:** Joan Box. **Deeping St. James:** Freda Hare. **Guildford:** Margaret Nicholson. **Hoxne:** Eleanor Chenery. **Hertford:** Joan Homewood. **Rattlesden:** Winifred Manfield. **Redbourn:** Peter Marshall. **Richmond:** Roy Leaver. **Swindon:** Margaret Cockbill. **Whittlesey:** Gertrude Smith. **Park Ridings, Wood Green:** Peter Bysh.

THE WISDOM OF GOD.

You have often played at "Conkers," but have you ever thought that Chestnuts were not made to be knocked against each other. Their purpose is to grow up into trees, and to this end they contain a seed-germ very carefully wrapped-up and hidden away. On the outside is the hard green shell, then comes a layer of pith, after that the beautifully polished brown seed coat, then the white inner flesh of the nut, and lastly, hiding within its secret place, the tiny life-germ. Our life is something like a chestnut seed. It is well that it has a good tough outer shell. This enfolds and protects much that is useful and beautiful, but most important of all is that which is hidden away deep within our heart. Our searcher tells us about the life-germ of the soul, the seed which is from God. This living seed is His wisdom, or the knowledge of Jesus as Saviour, sown within our hearts. Pray, as you do this Searcher, that God will plant His life as a seed-germ within your heart that you may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

All the answers to these questions will be found in the Book of Proverbs. Search for the verses in which the words are found; then write out the **whole** verse and give the number of the chapter, and the verse where you found it.

Lower Group, age under 12.

1. The fear of the Lord is the beginning of wisdom.
2. The Lord giveth wisdom.
3. Wisdom is better than rubies.
4. Wisdom is the principal thing.
5. Happy is the man that findeth wisdom.

The answers will be found in Proverbs, chapters 2, 3, 4, 8, 9; but they are not in the same order as the questions.

Upper Group, age 12 and under 16.

Answer these questions as well as those set for the Lower Group.

6. How much better is it to get wisdom.
7. Buy . . . . wisdom and instruction.
8. He that getteth wisdom loveth his own soul.
9. A wise man will hear.
10. The ear of the wise seeketh knowledge.

The answers will be found in chapters 1, 16, 18, 19, 23; but not in the same order.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Searcher are not eligible for another prize until June, 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, FEBRUARY 28th, 1942.

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 Bible Searcher on "Stars."

We were pleased with the number of entries for this searcher; but many scholars who usually do well lost marks through incorrect answers to some of the questions. It was King Herod who asked a question about a star. You will find this in Matthew 2, verse 7. For the Upper Group, the answer to Question 7 is Daniel; and to Question 12, Balaam. There were 48 new searchers, amongst whom we welcome several scholars from Gurney Road, Stratford. Here are the names in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Janet Christie, aged 14, Hambro Road S.S., Streatham.
2, Daphne Luddington, aged 13, Great Paxton S.S.

Special Mention: Ruth Trevithick, Sheila Walshaw, Rene Vaughan, Eleanor Parker, Norman Carter, Eileen Brownrigg, Hazel Brownrigg, Peter Wilkinson.

Very Highly Commended: Eileen Bawden, Iris Raper, Doris Jermyn, Eileen Turner, Mary Hobbs, Betty Howard, Florence Hamilton, Freda Lightning, Joan Glover.

Highly Commended: Eileen Darby, Jean Etheridge, Eva Grimwood, Violet Frost, Gladys Rayner, Iris Rhone, Vera Payne, Colin Figg, Barbara Taylor, D. Fryer, L. Christie, May Morgan, Audrey Etheridge, Joan Darby, John Bryant, Myrtle Honeysett, Derek Endersby, Beatrice Nicholls, Percy Cox, Valerie Cole, Sybil Saxelby, Florence Carpenter.

Commended: Barbara Holmes, Rose Pook, D. Christie, Dorothy Endersby, M. Endersby, Harold Abbott, Eleanor Chenery, Gladys Cato, Joan Young, Albert Chapman, Oliver Toms, Rita Jordan, Vera Clark, R. Foster, Joyce Bradley, Edwin Orchard, Margaret Hart, Una Lambert, Joan Homewood, Joyce Thompson, Arthur Webb, Freda Hare, Joyce Whyatt, Alfred Muschamp, Doreen Finch, Beatrice Newstead, Mollie Henfrey, Peggy Bull, Barbara Hartnup, Harry Worne, J. Minett, Nellie Low, Thelma Tavener, Edith Kirby, Joyce Stevens, Ellen Johnson, Sheila Neale, Joan Box, Daphne Versey. Answered Upper Group only: Mary Chandler, Iris Smith, Evelyn Chitty. Answered Lower Group only: Ivy and Ethel Whitbread.

Lower Group, age under 12.

Prizewinners: 1, Barbara Bugg, aged 9, Somersham S.S.
2, Winifred Manfield, aged 9, Rattlesden S.S.

Special Mention: Ruth Jaeger, Patricia Young, Kathleen Walshaw, Margaret Trevithick, Betty Rhone, Muriel Stannard, Brian Honeysett, Hilda Grimwood, David Gower, Peggy Cooper.

Very Highly Commended: Derek Bass, Florence MacKenzie, Eunice Pilgrem, John Ellins, Betty Foster, Grace Catling, Harry Baxter, Peter Jermyn, Celia Harvey, Dorothy Rayner, Kenneth Watson, June Hitchcock, R. Bawden, Maisie Catling, Dorothy Hamilton, John Lee, David Rayner, Peter Wing, Rosalie Poole, Pamela Street, Joyce Raper.

Highly Commended: Horace Frost, Lydia Endersby, Margaret Jaeger, Peter Chapman, Ray Leaver, William Hampshire, Doris Foster, Andrew Layzell, Elsie Hailstone, Sydney Stearne, Joan Hailstone, Bertha Etheridge, Frank Cato, Michael Bugg, May Baxter, Joan Braddy, Peter Bugg, Helen Cooper, Betty Dent, Anette Baker, Margaret Endersby, Stanley Marchment, Monica Abbott, David Pilgrem, Dorothy Riches, Lilian Cato, Shirley Tilley, Julie Knight, Muriel Morgan, Miriam Jeffs, Clement Endersby, Violet Stevens, Joan Tunks, Margaret Nicholson, R. Minett, Jimmy Hobbs, Raymond Cooper, Geoffrey Ince, Reggie Catling, June Warren, Brian Clenshaw, Joyce Brooks, William MacKenzie, Peter Tunks, Beryl Young, Frank Jones, Pearl Henfrey, David Scrivener, Olive Worne, Stella Horner, May Paul.

Commended: Mary Bullock, Jean Baldwin, Roy Harrison, Ruth Parker, Eileen Culliford, Brenda Harvey, Gerald Hawes, Mary Emmerson, Amy Hawes, Peter Marshall, George Abbott, Pamela Whitaker, Philip Parker, Joan Libretto, Joyce Willmer, Yvonne Fortag, Lorna Jordan, Ruby Hawes, Maurice Keeley, Joyce McKee, Alan Geall, Sylvia Harrison, Joyce Waldren, David Bysh, Edward Hughes, Rosina Gilbert, Pearl Warne, Aileen Young, Doris Franklin, Hilda Hawes, Alan Hughes, Doreen Luff, Thelma Wisbey, Betty Box, Rita Brooks, Peter Bysh, Doreen Quy, June Whitbread, Walter Poole, Stanley Smith, Stanley Crees, Catherine Luff, Joseph Melba, Ruth Surridge, Rose Whitbread, Donald Hughes, Muriel Harris, Brenda Elson,

Douglas Crees, Kitty Whitbread, Doreen Hobbs, Gwen Crees, Philip Grimwood, S. Toms, S. Moles, June Bamford, Vera Russell, Roger Sawyer, Betty Low, Bernard Bamford, Henry Knight, Muir Richards, Eunice Sawyer, Roy Taylor, John Reed, Billy Kybord, Myrtle Simmons, Joyce Gardner, Eveline Johnson, W. Knight, Margaret Grace.

Not for Competition: The Misses Dorothy Best, Doris Fuller, Iris and Vera Whitney.

March Sunday School is first once again. Horham, Potten End and Walthamstow tied for second place.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

There is not enough space for a long letter, but I want to wish you each a happy Year and express the hope that the end of this year may find us all once again at peace. I shall much look forward to hearing from you and receiving your Bible Searchers.

I was glad to receive letters from Janet Christie, Philip Grimwood, also a Christmas card from Eva and Hilda Grimwood, Amy Hawes (thank you for card), Freda Jackson, Roy Leaver, Winifred Manfield, Alfred Muschamp (thank you for card), Iris Smith, Rene Vaughan (we shall miss your entries, Rene), and my namesake Peter Wilkinson, who also sent me a Christmas card. Some of you sent your Christmas Envelope Gifts as also did Mary Chandler, M., D., M., L and C. Endersby, Barbara Holmes and Julie Knight—look out for acknowledgment in the next issue. Also I would like to thank these friends for their letters, some enclosing gifts:—Mr. J. Christie, Mrs. W. Culliford, Miss E. Farrer, Mr. W. G. Glass, Mr. G. F. Higgs, Miss E. Huckett, Mrs. Iris Mortimer, Miss M. Preston, Mrs. E. Stanford and Mr. W. H. Trowbridge. The prayerful good wishes and interest of each of these and our many friends is very much appreciated as we go forward into the New Year. We are profoundly thankful to all our helpers for their continued support. Many of the London Sunday Schools have suffered so severely by reason of war conditions that, had it not been for friends in the country areas, this work amongst the children would have proved far less successful than has been the case. While expressing our gratitude to our supporters, we thank God and take courage for the future.

UNCLE PETER.

Called to Macedonia			Review of 1st Journey			The King Tempted		
Feb. 2	M	Acts 16, 9-15	Feb. 23	M	Acts 13, 1-13	Mar. 16	M	Matt. 4, 1-11
3	Tu	Acts 16, 16-24	24	Tu	Acts 13, 23-31	17	Tu	Mark 1, 9-13
4	W	Acts 16, 25-33	25	W	Acts 13, 42-52	18	W	Heb. 4, 9-16
5	Th	Acts 16, 34-40	26	Th	Acts 14, 1-7	19	Th	Luke 4, 1-13
6	F	Acts 10, 24-33	27	F	Acts 14, 8-18	20	F	1 Cor. 10, 1-13
7	S	Acts 10, 34-45	28	S	Acts 14, 19-28	21	S	James 1, 1-14
8	Su	2 Cor. 8, 1-7	Mar. 1	Su	Acts 14, 36-41	22	Su	1 Pet. 1, 1-9
Thessalonica and Berea			**Review of 2nd Journey**			**The King's Subjects**		
Feb. 9	M	Acts 17, 1-14	Mar. 2	M	Acts 16, 9-15	Mar. 23	M	Matt. 5, 1-8
10	Tu	1 Thess. 1, 1-10	3	Tu	Acts 16, 16-24	24	Tu	Matt. 5, 9-16
11	W	1 Thess. 2, 1-8	4	W	Acts 16, 25-33	25	W	Psa. 15, 1-5
12	Th	2 Thess. 3, 10-18	5	Th	Acts 17, 1-14	26	Th	Col. 3, 9-17
13	F	Psa. 19, 7-14	6	F	Acts 18, 1-7	27	F	2 Pet. 1, 1-11
14	S	John 5, 39-47	7	S	Acts 18, 8-16	28	S	Gal. 5, 16-26
15	Su	2 Tim. 3, 10-16	8	Su	Acts 18, 17-23	29	Su	1 John 2, 1-11
Corinth, Ephesus, and Home			**The King's Herald**			**The King Alive for Evermore**		
Feb. 16	M	Acts 17, 16-21	Mar. 9	M	Luke 1, 3-12	Mar. 30	M	Matt. 27, 62-66
17	Tu	Acts 17, 22-34	10	Tu	Luke 1, 13-17	31	Tu	Matt. 28, 1-8
18	W	Acts 18, 1-8	11	W	Luke 1, 18-23	Apr. 1	W	Matt. 28, 9-15
19	Th	Acts 18, 9-17	12	Th	Luke 1, 57-66	2	Th	Psa. 16, 1-11
20	F	Acts 18, 18-22	13	F	Matt. 3, 1-6	3	F	Rom. 6, 1-11
21	S	Acts 18, 23-28	14	S	Matt. 3, 7-17	4	S	1 Cor. 15, 13-22
22	Su	Rev. 2, 1-7	15	Su	John 1, 29-35	5	Su	Rev. 1, 12-20

F. J. Lamb, Printer, S.W.11.

No. 75[illegible] APRIL—MAY, 1942.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



A Kolli Hill Christian Mother and her baby.

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.

DAVID MORLING.

The Strict Baptist Mission has suffered a great loss by the death of its senior missionary, David Morling. He has always been a lover of boys and girls, and many of those who are now older can remember the days when he came to our Sunday School to talk to us about missionary work in India; and how he brought with him a collection of strange objects fashioned in brass and ivory, which were handed round for our wondering view. It was due to his foresight and understanding that the hostel for boys at Sendamangalam was built in 1922, and since then many lads have passed through its classes and have later become valued workers in the Mission.

It was near 39 years ago that Mr. Morling was accepted by the Mission for foreign service and since then he has laboured with energy and faithfulness on behalf of the cause he served. Very many souls have been brought to the light through his witness; churches have been established and the work of God extended. Mr. Morling first went to Madras for the Mission but his call was to work as a pioneer and he felt the urge to preach Jesus Christ to those who had never heard his name before. Four years after he had left England, work was started at the town of Sendamangalam to the South-West of Madras in the Salem district. Many years of steady work followed, carrying the Gospel to the towns and villages around; and then Mr. Morling moved on to establish fresh work in the county town of Namakal. Later, when changes came about, he moved still farther south into the Tinnevelly area and established his centre at Kovilpatti, where he was stationed to the time of his death as head of the Bible Training Institute.

Our Mission has lost a faithful worker and leader, but his work in India stands as a great testimony to his loving zeal. His many friends in this country will mourn his loss and we extend our sincere sympathy to Mrs. Morling and to his family, especially remembering the son who is carrying on the work begun by his father in Namakal. Is it possible that amongst the boys and girls who now read "Rays from the East" there may be some who will one day stand in David Morling's place to serve the same cause with the same love and self-sacrifice which he showed for so many years?

CHRISTMAS ON THE KOLLIS.

By "Uncle Arthur" (Missionary H. A. Huckett).



OMPARED with the celebrations of previous years, Christmas was a very quiet one. Although no gifts had arrived from England, (owing to war conditions) we managed to find a few penknives, flutes, and pencils left over from the year before, and, by adding to these with some cloth bought in Madras, we were able to give the Hostel girls and boys a little Christmas Treat. Had we known then, that kind friends in England had subscribed so generously to the Christmas Gift Fund, we might have launched out a bit more. However, the children enjoyed themselves immensely, and were fortunate to get anything at all, in view of the conditions at home.

A long and happy day.

The day began with Christmas "Waits"—Hostel boys and girls singing carols outside the bungalow at 5.30 a.m. Then, until service time, it was "all hands to the pump" to prepare the feast of curry and rice, given by the missionaries to all on the settlement, and a good many "visitors" as well. At about 9 a.m. we assembled in the chapel for our Christmas Morning Service, at which "Uncle Arthur" gave an illustrated talk on the STAR which led the wise men to Christ. After the midday meal at which about 80 sat down, we had a big programme of sports, a badminton tournament, running races, relay race, musical stick, and, as a grand finale, a football match in which teachers and boys alike took part; the Doctor acting as referee. After the evening meal, the distribution of prizes took place; the winners in the various events getting a penny pencil and a halfpenny notebook, and the losers a handful of boiled sweets. Family prayers for the whole multitude brought the happy day to a close.

A great picnic and a feast.

On Boxing Day, the Hostel children and most of our workers arranged a joint picnic at a beauty spot called "Sandalwood Rock," some half-an-hour's walk away. We took rice and potatoes, meat and Indian vegetables, and also our cooking-pots, and in true boy-scout fashion the young people collected wood, made a fire, and set the pot a-boiling. Our plates consisted of plantain leaves, and the feast was a heap of boiled rice over which a few fragments of very tough meat, and a little gravy and pepper were poured. Perhaps you would not think much of it, but we enjoyed it very much, especially as we had to wait till nearly 2 o'clock for it to be ready. Hunger is the best sauce. Before starting out on the return journey, a group photograph was taken, and then after a very welcome cup of tea we wended our way home along the narrow hill-path that leads to Valavanthi.

"HOW THEY BROUGHT THE GOOD NEWS . . ."

By Wilfred H. Kuhrt, Kovilpatti.



On Sunday, February 16th, at Therku-konar-kottai, I was lying down on my camp cot for a rest at mid-day. The teacher's house adjoins the school so that what goes on in one place can be heard in the other. This mid-day except for a confused murmur of voices and an occasional cry from the babies it was fairly quiet and I was dozing.

Suddenly there was the noise of a bicycle racing up and of a familiar voice greeting the teacher and the Pastor. I jumped up from my cot full of excitement and stood waiting, feeling sure that the messenger would dash in with the telegram that I was expecting. However I was mistaken. He appeared to be in no hurry whatever and after passing the time of day the following conversation ensued.

Pastor: "Is the child born?"
Messenger: "Yes, yesterday."
Pastor: "Is it a boy or a girl?"
Messenger: "A boy."
Pastor: "Good."

Meanwhile, I was standing on tiptoe in the school too excited to wait calmly for the boy to bring me the telegram and too dignified to dash outside for it. When the conversation reached this stage, however, I could stand it no longer and so dignity gave way to pride, excitement and a certain mild indignation with the way in which the news was being given to me second or third hand and very much shop-soiled over the wall. I called out, "Don't you think it is about time you brought that telegram to me?" And then, at last, they all came in with a rush to congratulate me. Baby Gordon was born in Madras while I was on camp in one of our most out of the way villages, fourteen miles or so from Kovilpatti. So that, when the message reached Kovilpatti, Mrs. Morling had to send it on to me through a Hostel boy on bicycle. My mother in London heard all about it at the same time as I did, if not a little sooner!

Pastor Devai-rakkam told me that it was the custom to hand round sugar to everyone on such an occasion. So we raided the hanging camp pantry for some sugar, and all took a little hoping that the new baby would be of a good disposition. Then we knelt down together and the Pastor gave thanks for the safe arrival of our little boy and prayed that he might grow up to be a man of God. Some time afterwards, another of our Pastors met me and asked whether the new baby was a boy or a girl. When I told him it was a boy he looked piously up to heaven and said "Praise be to God." I wondered what he would have said if it had been a little girl.

I think our little lad has some brain tucked away inside his head but so far he has very little hair on top to keep it warm. This, though not uncommon with English babies, is apparently quite unusual with Indian children who, right from birth, frequently have so much thick black hair that it has to be cut. Whenever we take him out a little knot of women, gathered around a roadside pump, peer into the perambulator and then, as we pass, break into an amused and surprised chatter, saying "It's got no hair. It's bald."

On the first salary day after bringing him home to Kovilpatti, all the teachers came flocking around to see the new "chinna dhorai" as most of them insist upon calling him. This means "Little Master," and we would much prefer them to call him "Thambi" which means "Little Brother." I hope as you grow older you will come to understand that India, Europe and the world in general are suffering from too much masterfulness and from a sad deficiency of brotherhood.

COME—GO.

Here are two short words separated by a stop called a "Dash." In between these two words lies a whole gospel, for, in the first chapter of Mark, we read that Jesus said to His disciples, "Come ye"; and in the last chapter of Mark, He said "Go ye." The word "Come" is an invitation to draw near; the word "Go" is a command to depart away. Do you know why Jesus first says "Come," and then says "Go"? Before we can go out to serve Him, we must first come near to Him; we must come to know Him, to love Him, to receive His salvation; and then He will say to us when we follow Him, "Go ye." So, as you find the answers to this searcher, think on these things, and may the Lord say "Come" to you each.

Read the chapters through very carefully and see if you can find these words. Then write out the verse in full, giving the book, chapter and verse where found.

Lower Group, age under 12.

1. Come, see the place.
2. Come, see a man.
3. Come and see.
4. Go quickly and tell.
5. Go home . . . . tell.

The answers will be found in Mark 5, John 1, Matthew 28, John 4; but these are not in the same order as the questions.

Upper Group, age 12 and under 16.

Find the answers to these questions also.

6. Go ye and tell.
7. Come and see the works of God.
8. Go . . . . tell his disciples.
9. Come and see.
10. Go your way and tell.

The words are found in Mark 16, John 11, Luke 13, Psalm 66, Luke 7; but not in the same order.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Searcher are not eligible for another prize until August, 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, APRIL 30th, 1942.

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 nearly 350 entries for this Searcher, which was a splendid start for the year 1942. The work, on the whole, reached a very high standard as you will see by the number of scholars who have gained high places in the list. We welcome 75 new searchers; and we are pleased to see entries from Elthorne Road, Holloway; Bethesda, Ipswich; and Thorndon. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Iris Rhone, aged 14, Church Hill, Walthamstow.
2, Eileen Darby, aged 12, Chadwell St., Clerkenwell.

Special Mention: Freda Hare, Joan Homewood, Doris I. Fuller, Joyce Bradley, Arthur Webb, Muriel Wilding, Eileen Turner, June Leeson, Doris Jermyn, Dorothy Endersby, M. Endersby, Norman Carter, Susie Collins, Eileen Bawden, Harold Ernest Abbott.

Very Highly Commended: Hazel Crisp, Philip Holder, Ruth Trevethick, Jean Etheridge, Florence Hamilton, Sheila Walshaw, Megan Smith, Phyllis Burns, Dorothy Figg, Vera Burns, Florence Carpenter, Peter Wilkinson, Phyllis Lock, Marguerite Hitchcock, Alan Geall, Betty Doggett, Janet Christie, Gertrude Smith.

Highly Commended: Sylvia Gladstone, Laurie Christie, Joan Young, Doreen Williams, Elsie Ludlam, Freda Lightning, Albert Chapman, Eleanor Chenery, Harry Worne, Hazel Brownrigg, John Bryant, Olive Blackmore, Margaret Cockbill, Pamela Dickinson, June Ealey, Joan Glover, Mary Hobbs, Margaret Mills, Margaret Oxborrow, Iris Raper, Barbara Holmes, Eileen Brownrigg, Violet Frost, Peter Bugg, Donald Christie, Marie Barrett, May Morgan, Thelma Tavener, Beatrice Nicholls, Patricia Gilligan, Betty Howard, Barbara Roweth, Marion Foster, Beryl Goodchild, Irene Porter, Joan Fryer, Jean Brooks, Eric Cox, Jillian Sherman, Mollie Henfrey, Gladys Rayner, Daphne Luddington, Irene Millie, Nellie Low, Barbara Holbrow, Oliver Toms, Audrey Etheridge, Dorothy Allen, Joyce Whyatt, Joyce Thompson, Kathleen Wilson, Vera Clark, Rose Presland, Eva Grimwood, Ellen Johnson, Eileen Watson, Brenda Youell, Valerie Cole, Joan Box, Corinne Burt, Edwin Childs, Rose Whitbread, Violet Lowne, Eileen Prentice, Annie Jupp, R. Foster, Peggy Winkworth, Alfred Muschamp, Beatrice Newstead, Ivy Whitbread, Rose Tyler, John Groom, Rose Grumball, Sybil Saxelby, Sidney Marshall, Derek Endersby, Joyce Childerley, Marjorie Mileham, Joan Darby, Marjorie Salisbury.

Commended: Barbara Laver, Lois Watkins, Monica Abbott, Sheila Gotts, Brenda Sawyer, Daphne Versey, Mary Etherington, Eileen Finch. The following sent correct references, but did not write out the verses. Sheila Butcher, Ethel Whitbread, Robert Warren. Answered Upper Group only: Rose Pook, Thelma Wright, Irene Rich, Gordon Grainger, Mary Cattermole, Derek White. Answered Lower Group only: William Jupp.

Lower Group, age under 12.

Prizewinners: 1, David Rayner, aged 10, Stowmarket S.S.
2, Ruth Jaeger, aged 10, March S.S.

Special Mention: Helen Cooper, Muriel Stannard, Violet Stevens, Myrtle Simmons, Betty Osborne, Margaret Nicholson, Winifred Manfield, Roy Leaver, Muriel Harris, Graham Hunt, Mary Emmerson, David Church, Eileen Culliford, Barbara Bugg.

Very Highly Commended: Roy Harrison, Janet Cockbill, Michael Ellins, Eunice Pilgrem, Doreen Quy, Sheila Watkinson, Margaret Jaeger, Pearl Warne, Maisie Catling, Kathleen Walshaw, Doreen Burns, June Sinclair, Betty Rhone, Andrew Layzell, Ruby Hawes, Horace Frost, June Hitchcock, Alan Cutmore, Joyce Jones, Philip Doggett, Irene Barker, Grace Dickinson, Margaret Burdon, Jean Redhead, Patricia Young, Margaret Smith, Leonard German, John Lee.

Highly Commended: Sylvia Harrison, Mary Smith, Rose Wilson, Joyce Willimer, Mary Miller, Peggy Cooper, Bertha Etheridge, Margaret Trevethick, Doreen Sussex, Cecil Saunders, S. Stearne, David Pilgrem, Frank Jones, Olive Warne, Hilda Hawes, Margaret Donohoe, Mary Bullock, R. Bawden, Jean Baldwin, Doris Bixby, Hilda Grimwood, Billy Kyberd, Edna Pawsey, Pamela Whitaker, Norman White, John Miller, Brian Bartlett, Gwen Bradnam, Raymond Cooper, David Gower, Dorothy Rayner, Dorothy Hamilton, Anette Baker, Margaret Faulkner, Philip Grimwood, Amy Hawes, Peter Jermyn, Maurice Keeley, Jean Smith, Beryl Young, Celia Harvey, Margaret Turner, Joyce Raper, Audrey Hull, Edna Newland, Iris Humphreys, Phyllis Wheeler, Derek Bass, Rosalie Poole, George Onley, George Cox, Sheila Patterson, Vera Poole, Alan Hughes, Betty Foster, Lilian Capon, Mary Lewell, Edward Hughes, Peter Marshall, Catherine Luff, May Baxter, Doreen Luff, Grace Catling, Joan Tunks, P. Frost, Ann Harding, Jean Salisbury, Brenda Elson, David Wood, Jean Watkinson, Stephen Toms, Peter Bysh, Joyce Brooks, Donald Ealey, Derek Clark, Jean Harwin, Magraret Endersby, John Clark, Pearl Henfrey, Rita Brooks, Philip Mortimer, John Henson, John Dingwall, Margaret Poole, Betty Lowe, Olive Cundy, Kitty Whitbread, Pamela Street, Doreen Sanford, Joan Brady, Dulcie Moorey, Joan Cattermole, William Hampshire, Bettey Tingey, Gerald Hawes, John Cockbill, Harry Baxter, Clement Endersby, Bobby Gibson, Lydia Endersby, Iris Holland, Iris Gee, Stanley Crees, Beryl McNeil, Douglas Crees, Douglas Sibthorpe, Donald Hughes, Eunice Sawyer, Doris Johnson, Sylvia Hampshire, Shirley Plowright, Reggie Catling, Joan Cripps, Jimmy Hobbs, Geoffrey Ince, Michael Bugg, Edward Gee, Ruth Johnson, Julie Knight, John Kingston, Pat Warren, Kenneth Watson, Audrey Watson, Evelyn Redhead, Rita Inman, Irene Bloom, Vera Cox, Stella Horner, Annie Pope, Doris Franklin, Roy White, Thomas Saunders, David Bysh, John Ellins, Rosie Ridgeway, Stanley Marchment, Bernard Bamford, Margaret Cresswell.

Commended: June Bamford, Peter Child, Violet Todd, Kennet Ferratt, Brenda Etherington, Fred Cripps, Shirley Fortag, Yvonne Fortag. The following sent correct references but did not write out the verses: Jean Chapman, Doreen Cook, Joan Cook, Peter Wing, Jose Simmonds, Miriam Jeffs, Lilian Cato, Margaret Simmons, Brian Clenshaw, Ruth Williams, June Whitbread, Edward Short, William Coy, Peter Cook, Maurice Dreweatt, Iris Warren, Robert Liddon, Margaret Brookes.

Not for Competition: The Misses Dorothy Best, Iris and Vera Whitney.

March heads the list, with Horham second; Potten End and Walthamstow tied for the third place.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

First of all, let me say how pleased I am that you have broken two records lately. The first record is a splendid Christmas Envelope collection and I should like to thank all who have sent gifts from the following Churches:—**Aylesbury, Aldringham, Bury, Lancs., Bradenstoke, Bedmond, Bermondsey, Billinghay, Boyne Hill, Caversham, Chadwell Street, Chatteris, Cambridge (Eden), Chelmsford, Croydon (Derby Road), Deeping St. James, Downe, East Ham, Eastbourne, Great Paxton, Greenwich, Guildford, Hertford, High Wycombe, Hounslow, Ilford, Ipswich (Mount Zion), Ipswich (Zoar), Kings Langley, Kingston, Leicester (Zion), Manor Park, March, Middlesbrough, Norwich, Newquay, Otley, Over, Ponders End, Potten End, Prittlewell, Preston, Royton, Staines, Sudbourne, Stowmarket, Streatham, St. Neots, Wellingborough, Walthamstow.**

The second record is that, in spite of all the difficulties and the fact that so many of our London boys and girls are spread over the country, you have sent to me **344** Bible Searcher papers, more than we have received for seven years. It is a real joy to us to have your Bible Searcher entries, and we pray that you may learn to love your Bibles the more, as you grow up and step forward into life. There were **75** New Searchers and **72** Schools represented. All this could not have been done without the willing help of our many friends within the schools; we are grateful to you, too.

I should like to acknowledge the following letters from boys and girls:—Marie Barrett, Doris Bixby, Sheila Butcher, Dorothy Figg, Marion Foster, Sheila Gotts, Sylvia Harrison, Mary Lewell, Freda Lightning, Daphne Luddington, Winifred Manfield, Peter Marshall, Edna Newland, Irene Porter, and Oliver Toms. It was a great pleasure to receive letters from some of our friends, and I should like to thank Mr. J. Christie, Mrs. W. C. Culliford, Mr. G. F. Higgs, Mr. A. R. Hitchcock, Miss E. Huckett, Mr. H. L. Hughes, Mrs. Mortimer, Miss E. Rance, Miss H. Reeder, Mr. R. V. Rushmer, Mr. W. H. Trowbridge and Mr. A. C. Webber.

Do not forget our missionaries and their work in these days, as the threat of war draws closer to them. Let us all join in prayer to God that He will so over-rule events that they may be kept safe and that their work may go on unhindered. "The Lord is good, a strong hold in the day of trouble: He knoweth them that trust in Him."

May He keep and guard us each during all the coming days.

Your loving,
UNCLE PETER.

How to Pray

Apr.	6	M	**Matt. 6, 1-8**
	7	Tu	**Matt. 6, 9-15**
	8	W	2 Chron. 7, 12-18
	9	Th	Psa. 145, 10-18
	10	F	John 14, 5-14
	11	S	Luke 18, 1-8
	12	Su	Luke 18, 9-14

Judging. Asking. Entering

Apr.	13	M	**Matt. 7, 1-6**
	14	Tu	**Matt. 7, 7-14**
	15	W	Rom. 2, 1-11
	16	Th	Luke 6, 37-45
	17	F	1 Cor. 4, 1-7
	18	S	Luke 11, 5-13
	19	Su	Isa. 35, 1-10

Healing the Sick

Apr.	20	M	**Matt. 8, 1-7**
	21	Tu	**Matt. 8, 8-15**
	22	W	Mark 9, 14-23
	23	Th	Mark 9, 24-29
	24	F	Luke 17, 11-19
	25	S	Mark 2, 1-12
	26	Su	John 5, 1-9

On the Sea

Apr.	27	M	**Matt. 14, 22-30**
	28	Tu	**Matt. 14, 31-36**
	29	W	**Matt. 8, 23-27**
	30	Th	Jonah 1, 1-10
May	1	F	Jonah 1, 11-17
	2	S	Acts 27, 30-38
	3	Su	Acts 27, 39-44

Many Miracles

May	4	M	Matt. 9, 1-8
	5	Tu	**Matt. 9, 18-26**
	6	W	**Matt. 9, 27-35**
	7	Th	John 2, 1-11
	8	F	John 4, 46-54
	9	S	Acts 10, 34-38
	10	Su	Isa. 61, 1-6

The King Praises His Herald

May	11	M	**Matt. 11, 1-6**
	12	Tu	**Matt. 11, 7-15**
	13	W	Matt. 11, 16-24
	14	Th	Luke 1, 66-68; 76-80
	15	F	Luke 17, 5-10
	16	S	Isa. 40, 1-8
	17	Su	Mal. 4, 1-6

Doing Good on God's Day

May	18	M	**Matt. 12, 1-6**
	19	Tu	**Matt. 12, 7-13**
	20	W	Mark 2, 23-28
	21	Th	Luke 4, 16-24
	22	F	Exod. 31, 12-17
	23	S	Neh. 13, 15-22
	24	Su	Mark 3, 1-6

Evil Spirits

May	25	M	**Matt. 8, 28-34**
	26	Tu	**Matt. 12, 22-30**
	27	W	Mark 5, 1-9
	28	Th	Mark 5, 10-20
	29	F	Acts 8, 5-13
	30	S	Acts 8, 14-24
	31	Su	Acts 19, 13-20

Parable of the Sower

June	1	M	**Matt. 13, 1-9**
	2	Tu	**Matt. 13, 10-17**
	3	W	**Matt. 13, 18-23**
	4	Th	Acts 2, 29-36
	5	F	Acts 2, 37-42
	6	S	Mark 4, 14-23
	7	Su	Psa. 126, 1-6

F J. Lamb. Printer, S.W.11.

No. 75. JUNE—JULY, 1942.

FROM THE RAYS EAST

FOR YOUNG PEOPLE



Samathanam—An Indian Christian lad.

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.

THE LIFE OF AN INDIAN FROG.

By David A. Thrower, Madras.

"ONE day," said the frog, "my mother told me how I came into the world. I was born in a pond at Kilpauk, Madras. My colour is light brown, but I was not always so fair; when I was born I was quite black, but gradually changed my colour as I grew up. At first I was one of a large number of black spots in a big lump of jelly floating on the water. The heat of the tropical sun made me grow fast, and I soon became a fat little body with a short, stumpy tail. My tail grew longer and longer and I began to frolic in the water. After a time my tail began to grow shorter and my body became more and more round. Then four legs developed and my tail completely disappeared. After this I started to hop on to the ground beside our pool, and to live on all sorts of juicy insects that I found there. My brothers and I had great fun swimming, diving and skating, and we held nightly concerts the noise of which was so great that some people thought we were a flock of bleating sheep!"

Going on tour.

"One day, when I wandered farther than usual from the water, I came to a massive wall and thought I should like to see what was on the other side of it. So I hopped along until I found a hole which, apparently, the giants of that place had left to allow the rain water to run through. Slipping through this hole I began to explore the giants' garden. By this time the season had advanced, most of the water had dried up from the pond, and the weather was getting unpleasantly hot for frogs. I, therefore, looked around for shelter and, for this reason, determined to stay in this place rather than returning to the pond, where there was no shelter at all!"

(Look out for more of Froggie's adventures in our next issue.)

"JESUS TOLD ME TO—SO I MUST."

By Grace K. Huckett, Kolli Hills.

A LITTLE golden haired boy of 2½ years stands in the evening sunshine, busily watering the plants (and himself as well) with a little tin watering can. His mother, seeing him and thinking more at the moment about wet socks and possible colds than anything else, said: "Don't water the flowers now, John, they don't need it!" John looked up with a sunny smile and said: "Jesus told me to water the flowers, Mummie, so I must." What could

Mummie say to that! Now although we know that John is too little to realise what he was saying, our prayer is that he will grow into a boy, and a man, who will always make that his high ideal—to find out what the Lord Jesus wants, and then purpose in his heart: "*Jesus told me to—so I must.*" We hope that readers of "Rays" will make that their high endeavour, too, but it can only be so if, first of all, the Lord Jesus is known and loved as Saviour and Lord.

The call to follow Jesus.

In the sewing class in Madras there was a young woman named Lydia. She was brought up to worship idols and fear devils, but through attending our Mission school, she heard of the true God, and of One who could cleanse her from her sin. After joining the sewing class, she came to trust in the Lord Jesus and love Him with all her heart. Whenever this happens, He begins to speak to us, and He began to tell Lydia what to do for Him. First, she was baptised, and joined the church at Vepery. Then she began to tell others about Him. She witnessed to her own people, and, though they treated her cruelly, she refused to be silent. Since then, some have come to know the Lord Jesus, also. She took a Sunday school class and children's meetings. She even went to speak to poor outcaste mothers who were still Hindus, and didn't know of Jesus.

The call to serve Him.

After a time, when the Lord saw that she did these things faithfully, He asked her to do something much harder. He gave her a special call to go to the Kolli Hills and work for Him there. It meant leaving home and dear ones, and all the conveniences which life in Madras can offer even to the poorest, and coming to this isolated spot on the Kollis, so difficult to get at, and get away from, and where the climate is often cold and damp—very different from the warmth of the plains to which she was accustomed. It meant leaving all the lovely meetings and classes which she enjoyed so much, her Sunday school, and her friends in the sewing class, to live amongst a hard and difficult people who do not cry out for the Gospel, although they need it so badly. God spoke to her by His word, in meetings, and even by dreams until she could make no mistake as to what he wanted her to do.

At first she thought she wasn't fit, and wasn't able, and could not do it. She did not want to go away, but at last she came to that point, "*Jesus told me to—so I must.*" When she was willing, the way opened up wonderfully, and so here she is, having a hard time, and much opposition, but happily going out, day by day into the villages telling the glorious news of God's love to sinners. May we all seek to know what the Lord Jesus wants us to do, and then say to ourselves and to others, "*Jesus told me to, so I must.*"

SPECIAL AIRGRAPH LETTER FROM UNCLE ARTHUR.

The address should be written as large as possible in BLOCK letters wholly within this panel

The address must NOT be typewritten.

For method of address see paragraph (4) overleaf.

UNCLE PETER,
"OAKFIELD,"
GUILDFORD ROAD,
BAGSHOT, SURREY.

286734

Write the message very plainly below this line.

Dear Sun-Rays,

Sender's Address: Kolli Hills,
NAMAKKAL,
SOUTH INDIA.

Date: 18 - 3 - 42.

This letter is an Air-graph from India. There is a special Camera in Bombay which photographs letters on to a very small film. After being developed, the film is sent to England by air-plane, and there, an enlargement is printed from the negative, and delivered by the postman to the addressee. Our brave soldiers first used the air-graph system to write home, and now the service has been extended to others also. Have you ever thought that Jesus Christ is God's "Air-graph" to a lost world? He, Who is the very image of God came to earth at Bethlehem as a tiny baby, and then DEVELOPED into a boy, and a man. His life was God's BLUE-PRINT for us to follow, and by His death on the Cross, and the gift of the Holy Spirit, He became a wonderful "ENLARGEMENT" in the lives of His followers, Through them, He is now available to all who call upon Him. (Acts, 2, 21).

When you read "Rays," and put your pennies in the missionary box for the boys and girls in India, you are helping to send them the "Air-graph" of God's great salvation Have **you** received the "Air-graph" yourself? Is Jesus **your** ever-present Saviour—God's LIVING LETTER to **you**? If He is, you MUST tell others about Him. Silence is shame. May God bless you all, and soon send us peace.

With love from
UNCLE ARTHUR.

LIFE SEEDS FOR SIXPENCE.

By Mrs. D. A. Thrower, Madras.

IT was dusk. The sun had set and darkness was fast settling over the land. When I went to visit the home of one of our scholars, I was surprised to find our little friend Asir, sitting cross-legged on the floor, with a hurricane lantern in front of him, poring over a book. As a rule our Indian boys and girls take full advantage of the time between school and sunset for play, because our evenings are short. Play time stops at sunset, for there is usually only one small lamp for all the family to use. What can it be that is of such absorbing interest that Asir forgets his play? He evidently finds that he cannot leave his book as the sunlight fades, but must needs snatch a few more minutes for reading with the lantern, before the household claims the light.

The seeds begin to grow.

Ah! Thereby hangs a tale. Certain little people six thousand miles away were hindered in their efforts to make garments. The war scattered them, so that they could not meet in class, as formerly, and work for the Indian children. But love is like a seed, it has life. It cannot remain hidden. So the love in the hearts of the little folk, found expression in sending gifts of money for the Indian children. This money was spent on their behalf, so that every child in our schools received a gift. Children in the top classes, who were shortly to pass out of the schools, received a New Testament as a parting gift. Asir was one of these favoured ones and he was so pleased with his present that he started at once to read at the beginning of Matthew and had read two or three pages by the time I saw him.

The Bible says "Whatsoever a man soweth,that shall he also reap." We sow the seed of love and life, and the seed will multiply itself. Some brought forth thirty, some sixty, and some an hundred fold. There is a day coming when those who sow and those who reap will rejoice together.

WHAT DOES GOD SEE?

The other day my watch stopped at ten minutes to seven. I wound it up but it would not go, so I took it to the watchmaker. He screwed up one eye ,looked into my watch and told me that the "main-spring" was broken. "It is quite a good watch," he said, "all the wheels and hands and face are good but it is not much good with a broken main-spring." No! thought I, that is quite true, and I wondered how often, when God looks upon us, His pure eyes see our lives looking like a watch with a broken main-spring. There may be quite a lot about us that is alright but we need to be right at the main-spring of our heart if we are to please God. Now this searcher tells us what kind of hearts God

approves and let us each pray:—

"Write Thy new name upon my heart,
Thy new, best name of love."

Lower Group, age under 12.

Read through the chapters named very carefully and see if you can find the answers to these questions. Where do we read of—

1. A willing heart.
2. A perfect heart.
3. A pure heart.
4. A broken heart.
5. An honest and good heart.
6. A clean heart.

Write out your answers like this—A willing heart is found in ———; and so on; in each case giving the book, chapter and verse; but write out **in full** the verse which answers Question6. The answers will be found in Psalm 51; Luke 8; 2 Kings 20; Matthew 5; Exodus 35; Psalm 34; but they are not in the same order as the words.

Upper Group, age 12 and under 16.

Find the answers to these questions as well as those set out for the Lower Group. In some cases they are not the exact words of Scripture.

7. A wise and understanding heart.
8. A seeking heart.
9. A true heart.
10. A believing heart.
11. A prepared heart.
12. A new heart.

The answers will be found in Romans 10; 2 Chronicles 19; Ezekiel 36; Deuteronomy 4; 1 Kings 3; Hebrews 10. Write out **in full** the verse which answers Question 12.

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, 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, JUNE 30th, 1942.

SUN RAY LEAGUE.—If you would like to know all about the Sun Ray League, ask for particulars when you send in your paper.

RESULT OF LAST BIBLE SEARCHER.

Once again there was a good response to the Searcher, though not so many entries as last time. There were 48 new Searchers, and we were pleased to see increased entries from several Schools. Here are the names, all in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Freda Hare, aged 12, Deeping St. James S.S.
2, June Ealey, aged 13, Swindon S.S.

Special Mention: Florence Hamilton, Sheila E. S. Walshaw, Eileen Brownrigg, Connie Miles, Jean Etheridge, Norman Carter, Susie Collins.

Very Highly Commended: Patricia Gilligan, Hazel Brownrigg, Eva Grimwood, Doris Jermyn, Dorothy Townsend, Myrtle Honeysett, Albert Chapman, Hilda Grimwood, June Leeson, Rose Grumball, Muriel Wilding, Marjorie Mileham, Florence Carpenter, Joan Young, Barbara Holmes, Eileen Watson, Eileen Turner, Phyllis Loades, Vivian Pennells, Betty Osborne, Arthur Webb.

Highly Commended: Rosalie Poole, Pamela Dawson, Nina Gardiner, Gladys Rayner, Marion Foster, Maureen Ryan, Joan Taylor, Marguerite Hitchcock, Peter Bugg, Monica Abbott, Eleanor Chenery, Janet Christie, Iris Rhone, Barbara Taylor, Joyce Bradley, Daphne Luddington, Annie Jupp, Audrey Etheridge, Nellie Low, Betty Rowland, Gertrude Smith, Peter Jermyn, Peter Wilkinson, Laurie Christie, Oliver Toms, Joyce Stevens, Frank Dungey, Mary Cattermole, Dorothy Munfield, Donald Christie, Freda Lightning, Elizabeth Lamprill, Doris Daffern, Iris Raper, Beatrice Newstead, Beatrice Nicholls, Sheila Butcher, Lily Loades, Edith Kirby, Joan Fryer, Barbara Holbrow, Ruth Trevethick, Sheila Pennells, Dennis Tuck, Lois Watkins, Joyce Thompson, Megan Smith, John Bryant, Joan Glover, Joyce Renton.

Commended: Joan Homewood, William Jupp, S. Moles, Thelma Tavener, Muriel Dovey, Daphne Versey, Madge Smith, Rose Whitbread. Answered Upper Group only: Ivy Whitbread, Audrey Smith, Eileen Prentice. Answered Lower Group only: Joyce Dorkins, Florence Wood. Also a paper from York Place, Aylesbury, giving references only.

Lower Group, age under 12.

Prizewinners: 1, George Abbott, aged 11, March S.S.
2, David Church, aged 11, High Wycombe S.S.

Special Mention: Eunice Pilgrem, Doreen Quy, Bertha Etheridge, Mary Hanks, John Lee, Mary Miller, Margaret Turner, Margaret Trevithick.

Very Highly Commended: Jean Baldwin, Kathleen Walshaw, Donald Ealey, Dennis Taylor, Winifred Manfield, G. Hanks, Peter Bysh, Sylvia Harrison, Jeanne Kendall, Ruby Hawes, Roy Harrison, Gwen Perryment, Grace Catling, Gladys Carpenter, Margaret Faulkner, Reggie Catling, Eunice Sawyer, Dorothy Rayner, Maisie Catling, Helen Cooper, Hazel Clarke, Lily Cripps, Geoffrey Ince, Dorothy Hamilton, Frank Jones, Vera Mansfield.

Highly Commended: Joyce Stator, William Hampshire, Margaret Burdon, Joan Cattermole, Brian Honeysett, Margaret Jaegar, Aileen Young, Stephen Toms, Barbara Williams, Pamela Whitaker, Patricia Young, Beryl Young, Joy Bugg, Irene Barker, Raymond Cooper, Alan Cutmore, David Gower, Doreen Sussex, Muriel Beckingham, Mary Emmerson, Kathleen Gooch, Roy Leaver, Dulcie Moorey, Norma Mills, Margaret Nicholson, John Ellins, David Rayner, Lilian Cato, Jenny Hooper, Edward Hughes, Iris Humphreys, Stanley Marchment, Betty Rhone, Pamela Street, June Sinclair, Pamela Miles, Betty Dent, Douglas Crees, Margaret Brookes, David Jermyn, June Hitchcock, Brenda Harvey, Barbara Bugg, Norma Saville, Stanley Smith, Dorothy Sadler, Beryl Bremner, Pearl Warne, Kenneth Watson, David Pilgrem, Ruth Surridge, Doreen Sanford, Rita Mears, Roy Foster, Ruth Jaegar, Maurice Keeley, Jose Simmonde, Peter Marshall, Amy Hawes, Stella Horner, Mair Richards, Robert Jupp, Brian Bartlett, Joyce Willimer, Stanley Crees, John Clark, Olive Worne, Vera Cox, May Baxter, Michael Ellins, Rosie Harris, Celia Harvey, Joyce Pannell, Alan Hughes, Robert Sinclair, David McNeill, Harry Baxter, Sydney Stearne, Margaret Smith, Alan Gomm, M. McKenzie, Grace Pannell, Michael Bugg, Peggy Cooper, John Henson, Derek Clark, Brenda Phipps, Violet Todd, Horace Frost, Yvonne Fortag, E. Gee, Mavis Tyrell, Jean Smith, Doris Franklin, Mary Bullock, Margaret Cresswell, Brenda Elson, Shirley Fortag, Edna Langley, D. Lithgow, Doris Marshall, Dorothy Smith, Doreen Luff, William Coy, Betty Foster, Gerald Hawes, Peter Chapman, Annette Baker, Eric Eke, Joan Bridgestock, Joan Brightwell, J. Lithgow, Catherine Luff, Patricia Warren.

Commended: Joan Moss, Joyce Raper, Mary Henson, D. Wood, David Bysh, June Bamford, Daphne Wilkins, Sadie Tyler, Kitty Whitbread, Audrey Skinner, Cynthia Norman, Rita Brooks, Rene Bridgestock, Doreen Hodges, Doreen Kendall, Joyce Mayes, Joyce Brooks, Margaret Grace, Leslie Noble, Irene Bailey, Brian Clenshaw, Kathleen Moss, Helen Tree, Edna Grimwade.

Not for Competition: The Misses Dorothy Best, Dorothy Figg, Iris and Vera Whitney; and Mr. Harold Abbott.

A CALL TO PRAYER FOR INDIA.

Dear Boys and Girls,

You will be very interested in the special Airgraph letter which Uncle Arthur has sent to us from India. As you will see it was posted by him on the 18th of March last and within a very few days was delivered at my house in Surrey. A photograph of his letter was taken by the authorities in Bombay on a small film about the size of a postage stamp and this film together with many others on the same reel was brought to this country by aeroplane. They were then printed on photographic paper and posted to the different addresses in this country. Uncle Arthur's letter to us was an exact copy of his own handwriting. It tells us of God's Good News to this world through Jesus Christ.

We wish, with all our hearts, that all the news from India was as good as our "airgraph." Many of you may know that these are very anxious days for India and there has been much news which is very sad. The Japanese army has been advancing towards India through Burma and is now very close to the borders of North-East India. A strong force of Japanese naval planes attacked two places in Ceylon but were driven off by our planes, with heavy losses to the enemy. So that it may not be long before further attacks are made on India by the enemy. Now India is a great and wide country and many hundreds of miles lay between the enemy and our missionaries, but we cannot forget the danger which threatens them and which may increase. I am telling you about these things so that we may all, both old and young, seek God's face in prayer for the safety of India and ask Him to keep our missionaries, their wives and their little ones safe from all harm. We know very certainly that God has His own great purpose in sending our missionaries to India, and these days of danger are a call to each one of us to cry very earnestly to God that He will still go on to use us as a Mission and bless our missionaries whom He has sent forth.

I was pleased to receive letters from Muriel Joan Beckingham, Marion and Betty Foster, Barbara Holbrow, Ruth Jaeger (did you gain the scholarship?), Doris Jermyn, Betty Rhone (do hope you will soon be well again), Dorothy Sadler and Thelma Tavener. It was with much pleasure that I received letters from these friends:—Miss Florence Hamilton, Mr. G. F. Higgs, Mr. Leonard Mortimer, Miss R. M. Nunn, Miss H. F. Reeder (many thanks for P.O. encolsed) and Mr. W. H. Trowbridge.

May the Lord be with you each.

Your loving,
UNCLE PETER.

Wheat and Tares

June	8	M	**Matt. 13, 24-30**
	9	Tu	**Matt. 13, 36-43**
	10	W	Matt. 13, 47-52
	11	Th	Acts 28, 24-31
	12	F	Matt. 7, 15-23
	13	S	Matt. 7, 24-29
	14	Su	Ezek. 33, 30-33

Death of the King's Herald

June	15	M	**Matt. 14, 1-13**
	16	Tu	Luke 7, 24-30
	17	W	Luke 7, 31-35
	18	Th	Matt. 3, 1-9
	19	F	Matt. 3, 10-17
	20	S	Acts 7, 54-60
	21	Su	2 Tim. 4, 1-9

Feeding Multitudes

June	22	M	**Matt. 14, 15-21**
	23	Tu	**Matt. 15, 32-39**
	24	W	Exod. 16, 11-18
	25	Th	2 Kings 4, 38-44
	26	F	2 Kings 7, 1-7
	27	S	2 Kings 7, 8-16
	28	Su	2 Kings 7, 17-20

A Woman of Canaan

June	29	M	**Matt. 15, 21-31**
	30	Tu	Acts 10, 1-8
July	1	W	Acts 10, 9-18
	2	Th	Acts 10, 19-25
	3	F	Acts 10, 26-33
	4	S	Acts 10, 34-41
	5	Su	Acts 10, 42-48

Noble Grief

July	6	M	1 Sam. 31, 1-8
	7	Tu	**2 Sam. 1, 1-11**
	8	W	**2 Sam. 1, 12-18**
	9	Th	**2 Sam. 1, 19-27**
	10	F	Prov. 24, 13-25
	11	S	Gen. 45, 1-7
	12	Su	Gen. 45, 8-15

King in Hebron

July	13	M	**2 Sam. 2, 1-7**
	14	Tu	**2 Sam. 2, 8-17**
	15	W	**2 Sam. 2, 18-24**
	16	Th	**2 Sam. 2, 25-32**
	17	F	2 Sam. 3, 17-22
	18	S	2 Sam. 3, 23-30
	19	Su	2 Sam. 3, 31-39

King in Jerusalem

July	20	M	**2 Sam. 5, 1-10**
	21	Tu	**2 Sam. 5, 11-12;** 17-25
	22	W	Psa. 24, 1-10
	23	Th	Psa. 47, 1-9
	24	F	Psa. 48, 1-14
	25	S	1 Chron. 11, 1-9
	26	Su	Matt. 21, 1-11

The Ark of God

July	27	M	**2 Sam. 6, 1-8**
	28	Tu	**2 Sam. 6, 9-19**
	29	W	Psa. 132, 1-11
	30	Th	Psa. 132, 12-18
	31	F	Exod. 25, 10-16
Aug.	1	S	Exod. 25, 17-22
	2	Su	1 Chron. 15, 1-3; 16, 1-6

David's Desire

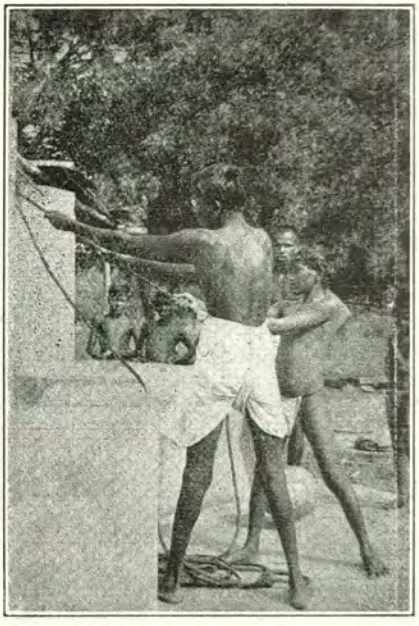
Aug.	3	M	**2 Sam. 7, 1-11**
	4	Tu	**2 Sam. 7, 12-22**
	5	W	**2 Sam. 7, 23-29**
	6	Th	1 Chron. 28, 1-8
	7	F	1 Chron. 28, 9-15
	8	S	1 Chron. 28, 16-21
	9	Su	1 Chron. 29, 6-13

F. J. Lamb. Printer, S.W.11.

No. 76. AUGUST—SEPTEMBER, 1942.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



At the family well.

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.

STRANGE GODS.

By Eleanor Champion, Sendamangalam.

WHEN the weather is hot we often take a walk about seven in the morning before the heat becomes too fierce. In Sendamangalam our walk is usually taken by a large lake of water. At least, it is large in the rainy season, but gets smaller and dirtier as the weather gets drier. We meet dozens of women going to draw their water, they make a really pretty picture clad chiefly in red saris with their shining brass pots on their heads. These are all caste women; at present no outcaste is allowed to draw water there, but we hope the day will come when they may. When they can no longer obtain water from other places, I have seen them sitting with their mud pots quite near the water begging the caste people to pour water for them. There are kindhearted folk everywhere and sometimes they get their water quickly; at other places they have a long wait.

Two kinds of devotion.

The women are always asking questions and will never really believe that we are not very rich people who ought to get all we want. For instance, they can never understand why I push the pram and why I don't hire a man to push it and walk beside him, or, better still, some of them want to know why I walk at all, why don't I hire a car and go for a ride each morning? And so on, but in this way we become very friendly and are able to talk to them of better things. We not only talk to the women but we also see their customs and habits. There is one woman who each day gets two pots of water and then washes two stone idols which are on a small raised platform not far outside our back gate. After she has washed them, she pours oil on them and sprinkles flowers over them, then makes a pretty pattern in front of them with powdered chalk. This is only the beginning of her performance. After this, she walks round and round the platform many, many times with her hands clasped together repeating verses and worshipping the gods. I have also seen her doing very much the same kind of thing to a white ant hill, because the cobra is supposed to live in an ant hill and is worshipped by the people. I do not often get an opportunity to speak to her; at present she does not want to talk much, but I do pray that some day I may be able to do so.

Will the spirit heed the stone?

One day not long ago, I was walking along and saw on the floor a number of limes cut in half and coloured red, and on looking closer I saw a boundary stone covered with various leaves, around which several small mud pots were broken and on the other side the dead body of a chicken. The woman soon told me

that, in the night, a woman, who had been very ill with fever for a long time, had been brought there and various kinds of worship had been performed there in order to drive the devil which, so they thought, was causing the fever to go the other side of the boundary stone and then the sick woman would get better. These things make one feel so sad and one longs for the people to know better.

What a little girl saw on a tray.

Quite a number of times I have seen, under a big banyan tree near the water, what looks like a lovely doll's garden, all set out with a fence round, small pots of water, flower petals and many other things to make it pretty. But it is a thing specially done in connection with worshipping spirits of dead people, in order that they should be pleased and keep away from the village.

We were visiting a Brahmin house one day, and, as it was a first visit and they were very pleased to see us, they gave us oranges and bananas which they placed on a silver tray. One little girl, who had been standing by me admiring baby, suddenly noticed the tray, in each corner of which was an image, and putting her hands together gave a bow to each image and was commencing to say some verses when her elder sister saw her and took the tray away. When I was small, I was taught to pray to Jesus, Who lives above the sky," but this little girl was being taught to worship an image that has no life.

What would Jesus have done?

Last year there was much sickness in our village and it was reported that over one hundred little children died in a few months. Very few were brought for medicine, although it was ready for them. How strange we should think it was if, instead of being taken to the doctor, we were made to bow down to an image, and yet this has happened to many children in Sendamangalam. The people say that, if they give medicine, the goddess will be offended and they must keep on worshipping her until she takes the disease away. In reality, a change of weather will cause the sickness to go away. These are some of the things that pain our hearts and show us the utter need of these people for the gospel of the Lord Jesus Christ.

We all know how that, when upon earth, Our Lord many times healed first the body and then the soul. His love and care extend over both body and soul, but these Indian gods can care for neither, and yet they are worshipped in blindness. We long that these sad hearts may learn of Jesus and His love.

CHILDREN IN WARTIME.

By Doris A. Kuhrt, Kovilpatti.

DURING this difficult wartime there are many things which we must do without and I often think it must be very trying for some of you, after having become used to a certain food or small luxury, to be told that it is not to be had. Perhaps some of you get vexed, think that you must have it and make rather a fuss. That sort of attitude does not help your mother to get it for you and so I hope that all of you are manfully putting up with these inconveniences. We here in India are finding it more and more difficult to buy certain things, and others are such high prices that we too have to do without.

Inventing their own games.

As you know, the children amongst whom we work are very, very poor, and it often amazes us to see the simple games they play, and with which they are quite satisfied. One day I was amused watching a crowd of boys playing marbles, not with real marbles, which they could not afford to buy, but with the smoothest stones they could find. It was a great game and they were enjoying it immensely with great gusts of laughter when someone's marble was knocked out of the game. Another game they play is a kind of tip-cat, or hit and run, which also gives much amusement. In all these games there are no toys that cost money. I think of our English Christmas's and birthdays, when some of you received clockwork toys, dolls, meccano sets, tea-party sets, trains and other lovely things. You may be having to do without them now, but a day will come again, no doubt, when you will receive them again and be very happy and appreciative.

Be ye thankful.

When you use what you still have from pre-war days, and perhaps wish for more, think for a few moments of the boys and girls in India, who are content with so little, who cannot have dolls' tea-parties with real china sets, or rush trains around the lines and order tin soldiers about. For many years now, our school boys and girls have been receiving gifts from kind friends at home including dolls, balls, beads, pencils, whistles and bugles which have been a great joy to them. But for the last two years, though we have given clothing, slates and other useful gifts, it has been impossible to give toys and these poor children have had to do without.

So, dear children, when you are inclined to be annoyed with your short rations remember that these poor children in India are still worse off and I know that the Lord Jesus will help you to be content with such things as you have.

FROGGIE GOES ON TOUR.

By David A. Thrower, Madras.

(II)

Here are more of Froggie's adventures, continued from last issue.

"Eventually, I found my way to the giants' house in the middle of the compound. I easily got inside, as there was a door wide open; and here I found all the refuge that all the frogs in the world could wish for! Also the house provided more scope for my athletic power than was available elsewhere; the place abounded in huge wooden articles of all shapes and sizes, and there were also big doors and windows. In these happy hunting grounds I revelled for some time. Together with other frogs who arrived from all directions, I spent my time jumping from one eminence to another and, with practice, I found that I could cover as much as eight or even ten feet and make a safe landing on the arm of a chair or the top of a picture. There were not so many insects available here as outside, but, still, I found sufficient for my needs. Sometimes I would chase straight up the face of a wall after my prey. I have been told that English frogs are not such good acrobats as we are, their hind legs not being as long nor as strong as ours."

Narrow Escapes.

"Many things happened to me in the giants' house; some were pleasant, while others were far otherwise. For example, once or twice, when rested in the corner of a door frame or on the edge of a door or window, I narrowly escaped being crushed to death as the door or window was shut. Also, I found it very risky to stay on the floor of the place—the giants have such big feet! I fell into all sorts of vessels used by the giants, and sometimes had difficulty in escaping before I was discovered."

Trying to keep cool.

"But the heat increased more and more, so that even indoors I began to pant and feel as if I must die. So I reconnoitred for a cool spot and found a good one in a little niche above a window-frame. Here I settled down—it was too hot to move!—and managed to eke out a modest living by catching unwary insects that came my way. At times, when I secured a tasty morsel, I croaked a big croak of satisfaction, and if this occurred while one of the giants was quietly sitting in the room late in the evening I chuckled heartily at the way in which my sudden expression of joy startled him."

"I wonder whether any of my readers know which three books of the Bible contain references to members of my tribe.

Froggie gets in the wrong place.

"When the weather was not quite so hot as usual I left my perch and made a tour of the dining-room. There I found that the giants kept a vessel containing flowers *and water* in the middle of a large table. I, therefore, made it my daily habit to refresh myself at this little pool.

(To be continued.)

A HOLIDAY -SEARCHER.

For most of you this year it will be "stay-at-home" holidays, so we watn you to search for some of the things that you may possibly see while on holiday.

Lower Group, age under 12.

Read the chapters through very carefully and see if you can find these words. When you have found them write out the verse **in full,** and give the book, chapter and verse where found.

1. Boys and girls playing.
2. Flowers and birds.
3. Green grass.
4. Kine feeding in the meadow.
5. The setting sun.

They will be found in Genesis 41, Mark 6, Luke 4, Song of Solomon 2, Zechariah 8; but these are not in the same order as the words.

Upper Group, age 12 and under 16.

Find the answers to these questions also.

6. Grass, reeds, rushes.
7. Trees of the garden.
8. Highways and hedges. ... ...
9. Gardens and orchards.
10. The corn fields.

They will be found in Mark 2, Luke 14, Ecclesiastes 2, Isaiah 35, Genesis 3.

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, 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, AUGUST 31st, 1942.

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 was quite a good number of entries, but very few scholars noticed that it was possible to find more than one answer to some of the questions. We welcome 36 new searchers, amongst whom were several from Eversley Cross. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Susie Collins, aged 14, Kenninghall S.S.
2, Albert Chapman, aged 15, Horham S.S.

Very Highly Commended: Sheila E. S. Walshaw, Helen Cooper, Doris Jermyn.

Searcher Results (contd.).

Highly Commended: Gladys Rayner, George Abbott, Lilian Crawford, Florence Hamilton, Peter Jermyn, Hazel Brownrigg, Dorothy Endersby, Eleanor Parker, Gertrude Smith, Ruth Trevethick, Gladys Cato, Oliver Toms, Margaret Oxborrow, Jean Etheridge, Eileen Brownrigg, Iris Rhone, Connie Miles, Edith Kirby, Barbara Taylor, Audrey Etheridge, Eleanor Chenery, Joan Taylor, Iris Raper, Florence Carpenter, Marguerite Hitchcock, Peter Wilkinson, Hilda Grimwood, Alan Geall, Rose Presland, Janet Christie, Ellen Johnson, Barbara Holmes, Eileen Turner, Pamela Street, Peter Bysh, Stanley Selman, Barbara Milton, Beatrice Nicholls, Eileen Watson, John Bryant, Betty Rhone, Barbara Holbrow, Eva Grimwood, Joyce Foster, Gladys Carpenter, M. Keeley, Joan Yonug, Monica Abbott, Freda Hare, Daphne Hindle.

Commended: June Leeson, Beatrice Newstead, Dorothy Denny, Sheila Butcher, Valerie Cole, Rose Grumball ,Mary Chandler, Eileen Terry, L. Christie, Edna Tyler. Sent references only: Jean Frost, S. Moles, Sylvia Bunn. Answered Upper Group only: Betty Jones,, Freda Harris, Ena Shearing, Ruth Gigg. Answered Lower Group only: Mavis Feeney.

Lower Group, age under 12.

Prizewinners: DavidChurch came first, but as he received a prize last time the awards go to:—

1, Peggy Cooper, aged 10, Horham S.S.

2, Kathleen Lois Walshaw, aged 11, Bradford S.S.

Very Highly Commended: Winifred Manfield. David Jermyn.

Highly Commended: May Baxter, Michael Ellins, Beryl Dearman, John Ellins, Joyce Jones, Alan Hughes, Sylvia Harrison, Doreen Quy, Joyce Raper, Margaret Turner, Violet Stevens, Eunice Sawyer, Robert Sinclair, Dorothy Rayner, Gwen Perryment, Michael Machin, Mary Miller, Rita Brooks, Barbara Bugg, Bertha Etheridge, Grace Catling, Lydia Endersby, Annette Baker, Brian Clenshaw, Mary Emmerson, Frank Jones, Margaret Nicholson, Patricia Norton, David Rayner, Muriel Stannard, David Wood, Patricia Young, Beryl Young, Harry Baxter, Margaret Smith, Peter Marshall, Vera Mansfield, Roy Leaver, Jenny Hooper, John Lee, Claude Gardener, Ruth Jaegar, Iris Humphreys, Betty Dent, Maisie Catling, Joyce Brooks, Margaret Burdon, Ruth Parker, Jean -Meilton, Reggie Catling, Joyce Pannell, Frank Cato, Peter Chapman, Joan Brady, Barbara Butler, Brenda Elson, Peter Denton, Doris Franklin, Rita Mears, Arthur Rose, Mary Bullock, Gillian Spencer, Edward Hughes, Ruby Hawes, Audrey Skinner, David Pilgrem, Joan Brightwell. Eileen Culliford, Eunice Filgrem, Alan Frost, Alan Cutmore, Beryl Bremner, Margaret Jaegar, Stella Frost, Dorothy Hamilton, Norma Mills, Doreen Sanford. Ruth Surridge. Rose Swiney, William Ennis, Barbara Williams, Joyce Simmonds, Amy Hawes, Margaret Endersby, Jean Baldwin, Ruth Williams, Pearl Warne, Olive Morgan, Doreen Luff, Catherine Luff, a paper without name, Hilda Hawes, Stanley Marchment, Doreen Eldridge, Donald Hughes, David Gower, Doreen Hobbs, Dulcie Moorey, June Sinclair, June Bamford, Yvonne Fortag, Bernard Bamford, Grace Pannell, William Hampshire, John Cripps, Peter Flitton, Vera Russell, David Bysh, Shirley Fortag, Joyce Willimer, Doreen Bridges, Vera Cox, Gerald Hawes, Stephen Toms, Raymond Scott, Rose Davis, Donald Tyler, Joan Moss, Colin Smith.

Commended: Betty Webber, Sadie Tyler, John Kingston, Kathleen Moss, Iris Warren, John Denton, Doreen Thompson, Derek Clark, Irene Perryment, Elsie Wright, Bobby Gibson, Iris Shearing, Margaret Trevethick, Andrew Layzell, Alan Gomm, L. Noble. Sent references only: Geoffrey Ince, Gwen Bradnam, Margaret Poole, Edward Parnell, Beryl Gigg, Doris Maynard.

Not for Competition: The Misses Dorothy Best, Dorothy Figg, Margaret Scammell, Iris and Vera Whitney; and Mr. Harold Abbott.

March Sunday School heads the list, with Walthamstow second and Horham third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Sometimes we wonder how much of what is happening to-day is understood by men and women who read their newspapers, let alone boys and girls at school. Events move so swiftly that it is hard to follow the course of what is happening in the world and keep a clear picture of it all. We cannot see far enough to see clearly, and this is just as dangerous for everybody as driving a car round a blind corner. I want to suggest to you boys and girls that the need of the future is for men and women who shall be able to see farther ahead.

It is just here that the Lord Jesus can help and deliver us. In Mark, ch. 8, there is the story of the blind man whose eyes were opened by Jesus. First of all, he saw men as if they were walking trees, which means that his sight was very near and not clear. Then Jesus touched his eyes again and the man saw "every man clearly" or he saw . . . . "in a far-off shining manner," as clear as the sun shines from afar. It is the same idea as using a telescope to enable us to see far off things clearly; and it is only when Jesus touches us that we can see clearly with the eyes of our understanding. Paul once talked about "looking at the things which are not seen!" As if anyone could ever see that which cannot be seen! But Paul's eyes had been opened by Jesus and Paul saw that far-off-shining One so clearly that he was able to look upon eternal, unseen things as if he were using a spiritual telescope. The greatest need of the world to-day is for men and women who can live in the light that Jesus gives and learn to walk by faith in Him. If you desire this, you will find a prayer in Mark 10, verse 51, worth praying every day.

I was very pleased to receive letters from George Abbott (many thanks for programme and news cutting), Janet Christie, David Church, Mary Clover, Florence Hamilton, Freda Hare, Edward Hughes and Ruby Turner. Also I am grateful to these friends for their letters:—Miss E. Farrer (many thanks for interesting picture), Mr. Leonard Mortimer, Mr. W. H. Trowbridge, and the Misses Evelyn and Olive Westcott (enclosing a welcome P.O. 10/-).

May God bless you each.

Your loving,

UNCLE PETER.

Mephibosheth				David's Friends and Followers				The Battle in the Woods			
Aug. 10	M	2 Sam. 4, 4; 9, 1-7		Aug. 31	M	2 Sam. 15, 19-29		Sept. 21	M	2 Sam. 18, 1-8	
11	Tu	2 Sam. 9, 8-13		Sept. 1	Tu	2 Sam. 15, 30-37		22	Tu	2 Sam. 18, 9-17	
12	W	Eph. 2, 4-13		2	W	John 15, 14-21		23	W	2 Sam. 18, 18-23	
13	Th	Luke 15, 11-21		3	Th	John 18, 1-9		24	Th	2 Sam. 18, 24-33	
14	F	Luke 15, 22-32		4	F	Heb. 11, 23-28		25	F	Prov. 4, 14-22	
15	S	Philemon 1-14		5	S	1 Pet. 4, 12-19		26	S	Lev. 10, 1-7	
16	Su	Philemon 15-25		6	Su	Heb. 13, 7-14		27	Su	1 Sam. 4, 10-18	
David's Great Sin				**David Mocked and Derided**				**David Returns**			
Aug. 17	M	2 Sam. 12, 1-6		Sept. 7	M	2 Sam. 16, 1-8		Sept. 28	M	2 Sam. 19, 1-10	
18	Tu	2 Sam. 12, 7-14		8	Tu	2 Sam. 16, 9-14		29	Tu	2 Sam. 19, 11-23	
19	W	2 Sam. 12, 15-23		9	W	2 Sam. 16, 15-23		30	W	2 Sam. 19, 24-30	
20	Th	Psa. 51, 1-10		10	Th	Luke 23, 8-11		Oct. 1	Th	2 Sam. 19, 31-40	
21	F	Psa. 51, 11-19		11	F	Matt. 27, 24-31		2	F	Luke 19, 12-19	
22	S	Psa. 130, 1-8		12	S	Matt. 27, 32-38		3	S	Luke 19, 20-27	
23	Su	Matt. 26, 69-75		13	Su	Matt. 27, 39-49		4	Su	Isa. 51, 9-16	
Absolem's Conspiracy				**Absolem's Council of War**				**Sheba's Revolt**			
Aug. 24	M	2 Sam. 15, 1-9		Sept. 14	M	2 Sam. 17, 1-14		Oct. 5	M	2 Sam. 20, 1-13	
25	Tu	2 Sam. 15, 10-18		15	Tu	2 Sam. 17, 15-22		6	Tu	2 Sam. 20, 14-22	
26	W	Prov. 19, 19-28		16	W	2 Sam. 17, 23-29		7	W	Eccles. 9, 11-18	
27	Th	Psa. 41, 1-13		17	Th	Prov. 19, 21-29		8	Th	Psa. 17, 1-8	
28	F	Psa. 55, 1-11		18	F	Prov. 1, 10-19		9	F	Psa. 17, 9-15	
29	S	Psa. 55, 12-23		19	S	Psa. 2, 1-12		10	S	Psa. 18, 1-6	
30	Su	John 13, 18-30		20	Su	Matt. 27, 1-10		11	Su	Psa. 18, 43-50	

F. J. Lamb. Printer, S.W.11.

No. 78. OCTOBER—NOVEMBER, 1942.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Harvesting in India.

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.

THE WIND IN THE PALMS.

By Mrs. E. A. Booth.

FAR away in the village of Ayanapuram stands a small Hindu temple. It is built of three walls and a roof, which enclose a stone image. On the open side is a stone upon which sacrifices are offered and gifts are laid. Towering above the temple and lifting proud heads into the sky are palmyra palm trees, probably as old as the temple itself, they may be centuries old. A little to the right and only a stone's throw from the temple, is our Mission school, established there about 43 years ago.

We heard the wind in the palm trees one sunny morning as we stood by the temple grove and watched the children (only about a dozen of them) gathering in the Mission school for the first time. Their voices were loud and shrill as they endeavoured to learn a Christian lyric, their eyes sparkled as they repeated the answers to the Scripture catechism being taught them.

A still small voice.

It was only the rustle of the palm trees over the heathen temple that we heard that sunny morning, but even in those early days the Breath of the Holy Spirit was about that group of little children, although we only knew it in after years. A little lad with bright eyes who sat in the school that first morning, so proud because he was the first boy to come, had played beneath those palm trees and around the Hindu shrine since he was a baby. He had watched with wondering eyes when sacrifice of sheep and fowls had been offered on the altar stone. The burning of camphor, the beating of drums, the flare of torches, the shouting of thousands of voices, were all so familiar. But there in the quiet Mission school within sound of heathen worship, there came to that young heart a whisper that was louder than the clamour of the temple. For long years after he left school, he strove to shut his eyes and stop his ears and flee from a call that seemed to pursue him. But the whisper was in his heart, and from that he could not escape. One glad day the whisper became a Breath, and then his deaf ears were unstopped, and his blind eyes saw that Jesus Christ had sought and saved him. In the little school chapel, within sight and sound of the rustling palm trees, the Hindu boy, now a Christian man, worships the One True God.

A gentle call.

There was another young heart in that early Mission school—a winsome little maid of five. Each morning she came with running feet to learn of Jesus in the Mission school. Each evening her Mother took her to the temple under the palms, to light a lump of camphor and break a cocoanut to the idol sitting there.

As the years sped by, her feet ran swifter to the Mission school than they did to the Hindu temple. She learnt with eagerness all that was taught her of Jesus Christ, but watched with listless eyes the revelry of the temple. One day she refused to go to the temple. In her dark heathen home she bowed in prayer to the Lord Jesus Christ, while her parents went with offerings to the Hindu temple. And so, within sound of the rustling palm trees, the Breath of God breathed on her.

Years of persecution followed. She confessed one day to the missionary and Biblewoman her love for the Lord Jesus, and then the persecution became more fierce and determined. We lost sight of her after that, her people having sent her to a distant town to get her away from Christian influences at Ayanapuram. She heard no more the stories of Christ Jesus or saw again the Biblewoman and the missionary, but to that distant place she did not go alone, for the Breath of God went with her.

These were not the only two. There were others of whom we could not tell, but in that great Day of the Lord we shall know how many were called in the Mission school beside the temple under the palm trees. Jesus said, "the wind bloweth where it listeth . . . . so is everyone that is born of the Spirit."

(*We are hoping that before long you may hear some more about this school at Ayanapuram.*—Uncle Peter.)

THE WHITE ANT CATHEDRAL.

By Miss B. Mowle, Sendamangalam.

THE white ant is so called because of its likeness to the ant, but in reality it is not related at all. It has its own distinctive name in Tamil. It is a termite, a real pest, disliked by all, throughout every part of India, because of its destructive nature. Though small it is very ugly and works in a very underhand, and deceitful way. Often we get some unpleasant surprise because it has been at work on some piece of wood which looks perfectly whole from the outside but on touching it, it just crumbles to pieces, these little pests have been at their evil work.

Its bad habits.

What lessons we can learn from this. Secret sins if given room in our hearts and lives are bound to lead to ruin and destruction, although on the outside all may be well. May the prayer of the Psalmist be our prayer. "Cleanse thou me from secret faults." It knows no boundary. If only it would keep its work outside in the garden, or in the field, or by the roadside, we would not mind so much, but often when returning to the

bungalow after one or two days' absence we find it has begun its work of destruction somewhere or other. One night one of my Bible Women left the Bible she had been reading on a window sill. In that single night the white ants spoilt the cover by eating into it—"Alas it was borrowed."

Its Industry.

Although such an enemy, it has some characteristics we might do well to follow. It is very persevering and laborious. On the roadside, in the fields, and even in some gardens it is no uncommon thing to see white ant mounds three and even four feet high. They are well built, strong and firm. It is marvellous to see the work such little insects can do. Often these mounds provide a home for the cobra. When such is the case, they at once become a place of worship. Then, they are decorated with garlands, and offerings are placed at the foot, or near a passage the snake has made. Our hearts ache when we know little boys and girls, bound by the strong cords of superstition and fear, have been giving honour and homage to a thing which God has cursed. May the Lord Jesus by His Holy Spirit reveal Himself to you as your own personal Saviour and Friend and to the boys and girls who are permitted to come to our day and Sunday Schools. May He free them from the great bondage of fear, and superstition.

"Perfect love casteth out fear."

FROGGIE GOES ON TOUR.

By David A. Thrower, Madras.

(III)

It was such a delightful place that I lingered there until I heard the giants coming in to their meals. Then I retired to a wall where I could hide behind a picture and catch beetles, occasionally peeping out to see whether the room was clear again, so that I could return to the water's edge. On several occasions the giants came in so suddenly—I suppose they were more hungry than usual—that one of them found me occupying her chair. She seemed very sorry to see me there and drove me off rather roughly. But worse was to befall me ere long; one day the giants invaded the room without giving me any warning at all, and I was still nestling among the flowers in the vase when four monsters sat down round the table. Oh! whatever should I do! In my confusion I tried to make good my escape, but, alas, landed in the middle of a large plate of very hot liquid! Ugh! It *was* hot; it nearly scalded me to death! A regular stampede broke out among the giants. However, I was fortunate to get off with my life, and vowed that I would never again indulge in the delights of that oasis."

A risky abode.

"It seemed to me that in the hottest season the bathroom drainpipe would be about the coolest place. So I took up my residence beside the hole of the drain. But, periodically, such floods came down as carried me off my feet, right through the hole (with a danger of sticking half-way!) and threatened to drown me altogether. After a time, therefore, I got tired of this location and transferred my affections to the inner part of the house. This time I took up my abode behind a wall calendar. On arrival at the spot I found at least half-a-dozen tenants of my own kind already in possession! We all stayed there for some time, as the thermometer was well over 100 degrees in the shade."

Plenty of water at last.

After a while a big change took place. A smell of moist earth came into the house and the hiss of torrential rain striking the ground became even louder than our croaks of joy. The temperature fell rapidly and we all, at the same moment, felt an irresistible longing to go in search of our old ponds. The froggy nearest the door moved off first. He slipped to the top of the calendar, spent a few moments in reconnaissance and then sprang to a table, from which a flying leap brought him to a chair near a window. As he left the table froggy number two took his place, and when he vacated the chair number two sprang to the very spot that he had left. Froggy number three followed in Indian file, and behind him numbers 4, 5, 6 and 7. I was the last to leave; but we all made a bee line for the window, and so to the garden. There we soon found an expanse of water round the edge of which many of our tribe had already gathered. Joining them, we were soon lost in the ecstasies of our childhood—swimming, skating, diving, splashing."

GOD'S SERVANTS.

There could be no greater honour than to be called a servant of God. Thirty-eight times in the Bible Moses is spoken of as the servant of God and many others such as David, Peter, Paul, John. James and Jude are proud to be called God's servants. Even our Lord Jesus Christ took upon Himself the form of a servant and came to minister to man. So let us think on these things and let us ask God if He will allow us, too, to serve Him.

These are the words that we want you to find.

Lower Group, age under 12.

1. Our God whom — serve is able to deliver us.
2. Choose you this day whom ye — serve.
3. His servants shall — him.
4. Serve — Lord with gladness.
5. Speak — ;for thy servant heareth.

Bible Searcher—(contd.).

The answers will be found in Psalm 100, 1 Samuel 3, Daniel 3, Joshua 24, Revelation 22. You will notice that a word has been left out of each sentence. First of all, find the sentences and write them out, including and underlining the missing words, and giving the book, chapter and verse where found. The words that were missing will form another sentence which is found in Joshua 24. Find this and write it out also, and give the number of the verse where it is found.

Upper Group, age 12 and under 16.

Find the answers to these questions as well as the Lower Group, and write them out in the same way.

1. His servants — are to whom ye obey.
2. If any man — me, let him follow me.
3. Serve — Lord with all your heart.
4. Serve the — with fear.
5. As the servants of —, doing the will of God.

They will be found in 1 Samuel 12, Psalm 2, Ephesians 6, Romans 16, John 12. And the missing text is in Colossians 3.

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, 1943, 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, 1942.

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 to see such a splendid number of replies to the "Holiday" searcher, though not many, scholars noticed that there were two answers to Questions 4 and 7. We welcome 73 new searchers. The names follow in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Doris Jermyn, aged 15, Lynton Road, Bermondsey.
2, Connie Miles, aged 15, Grove Road, Eastbourne.

Special Mention: Albert Chapman, Florence Hamilton, Peter Jermyn.

Very Highly Commended: Barbara Milton, Joan Young, George Hanks, Iris Raper, Eileen Brownrigg, Walter Hanks, Eileen Turner, Gladys Carpenter, Barbara Taylor, Sheila Walshaw.

Highly Commended: Harry Baxter, Hazel Brownrigg, Ruth Trevithick, Susie Collins, Valerie Cole, Ivy Norton, Margaret Cockbill, Gertrude Smith, Patricia Gilligan, Beatrice Newstead, George Abbott, Oliver Toms, Gladys Rayner, Eleanor Chenery, Eileen Bawden, Vera Greenough, Vera Clear, Norman Carter, Brian Honeysett, Myrtle Honeysett, Betty Bunyan, Betty Rhone, Joyce, Stevens, Iris Rhone, Betty Howard, Sylvia Gladstone, Laurie Christie, Pamela Street, Mercia Brown, Audrey Smith, Dennis Tuck, Janet Christie, Gwen Morriss, Dorothy Endersby, Vera Gardner, Doreen Luff, Iris Mouque, Betty Terry, Violet Clear, Muriel Wilding, Margaret Hewitt, Catherine Lambert, Barbara Holmes, Olive Adams, Barbara Holbrow, Edna Tyler, Gordon Tingey, Doreen Williams, Grace Collyer, P. Wilkinson, Freda Hare, Rosalie Poole, Mary Cattermole,

Florence Carpenter, Peggy Abbott, Gladys Cato, Joan Taylor, John Bryant, Pamela Whittaker, Arthur Thorn, Marion Foster, Grace Pannell, Joyce Childerely, E. Granshaw, Eileen Toohig, Gladys Kemp, Audrey Etheridge.

Commended: Eileen Prentice, Vera Mansfield, Daphne Hindle, Daphne, Luddington, S. Moles, Annie Pope, Peter Bysh, Eileen Watson, Iris Foster, Violet Todd, Mavis Feeney, Ruby Hawes, Helen Cooper, Malcolm Wood, Rose Whitbread, Joan Box (also June searcher), June Leeson, June Houghton, Lily Ridgway, Ivy Whitbread. Answered Upper Group only: Eileen Donoghue, Barbara New, Roy Taylor, Doris Measures, Audrey Gibbs, Jean Frost, Sylvia Neate, Eva White, Doreen Hodges, Joyce Durrant, Ivy Chapman, Evelyn Smith, Daphne Versey, Joan Brightwell, Irene Rich, Florence Wood. Sent references: Pamela Dickenson, Eva and Hilda Grimwood, Pamela Dwight, Joyce Cornelius.

Lower Group, age under 12.

Prizewinners: 1, Margaret Turner, aged 9, Church Hill, Walthamstow. 2, Aileen Young, aged 11, Potten End.

Special Mention: David Church, Peter D. Marshall.

Very Highly Commended: Roy Harrison, Sylvia Harrison, John Hudson, Janet Cockbill, Doreen Quy, Jeffrey Bradshaw, May Baxter, Keith Simmons, Mary Bullock, David Jones, Margaret Nicholson, Kathleen Walshaw.

Highly Commended: Irene Perryment, Sylvia Hampshire, Alan Hughes, Dorothy Hamilton, Lily Cripps, Mary Emmerson, Ruth Jaeger, Peggy Cooper, S. Toms, Lilian Cato, Michael Ellins, Maurice Bradshaw, Kenneth King, Margaret Trevethick, Doris Franklin, Betty Nicholls, Geoffrey Ince, Amy Hawes, Ronald Bawden, Roy Leaver, Edna Newland, Andrew Layzell, John Lee, Frank Jones, Margaret Burdon, Molly Birch, Edward Hughes, Margaret Donohoe, Dulcie Moorey, Audrey Skinner, Dorothy Jackson, Thomas Hambling, Carol Campbell, Norma Saville, Rose Swiney, Betty Cole, Beryl Broomfield, Eunice Pilgrem, Daphne Wilkins, Joyce Willinier, Betty Foster, Barbara Bugg, Shirley Plowright, Douglas Gray, Bertha Etheridge, Peter Frost, Anette Baker, Doreen Sanford, Winifred Manfield, David Wood, Peter Chi'd, Barbara Williams, Jean Harding, Brenda Elson, Douglas Crees, Joyce Frost, Doreen Askew, Joyce Raper, Joyce Pannell, Stella Foucher, Margaret Poole, Pearl Warne, Jean Sutchley, George Turner, David Pilgrem, Iris Jordan, Peter Chapman, Hilda Hawes, Beryl Bremner, Margaret Jaeger, Thelma Lott, Beryl Young, David Rayner, Peter Flitton, Thelma Overall, Evelyn Houghton, Vera Cox, Peter Denton, John Denton, Joan Bissmire, Gwen Davies, Eunice Sawyer, June Bamford, Evelyn Todd, Gillian Spencer, Edna Langley, Iris Humphreys, Doris Maynard, Eileen Culliford, Florrie Thomas, Doreen Judd, Avril Lawrence, Maisie Catling, Muriel Stannard, David Bysh, Grace Catling, Bernard Bamford, Doreen Eldridge, Joan Bensley, Elsie Daniels, Joyce Collyer, Catherine Luff, Mary Goddard, Harry Eels, Edward Parnell, Gwen Crees, Betty Warne, Ian Warden, Pauline Wood, David Jermyn, John Ellins, Vera Poole, Arthur Bray, Joy Arney, June Corby, Stanley Cole, G. Cable, Gwen Perryment, Emily Versey, Sidney Stearne, Winnie Newland, William Hampshire.

Commended: Frank Cato, Rita Wheeler, Dorothy Rayner, R. Winckless, Ruth Williams, Reggie Catling, Stanley Crees, Donald Tyler, Joan Hows, William Lovitt, L. Noble. Sent references only: Doreen Bridges, Grace Dickenson, Vera Russell, Ethel Julian, Mavis Cornelius.

Not for Competition: The Misses Dorothy Best, Dorothy Figg, Doris Fuller, Mary Relf, Iris and Vera Whitney; Mr. Harold Abbott. Olive Blackmore and Marjorie Smith sent answers to the June Searcher.

Walthamstow and March tied for the first place this time. Chadwell Street and Horham tied for the second place.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

This year's harvest has been the most important harvest that we have known in our lifetime. It has meant much thought and much effort, since just on a year ago when the ground was ploughed and the seed sown. It seemed, at the last, that much of the hard work might be wasted because the showery weather made the corn too wet to cut and place on the ricks. And yet, through the goodness of God, the weather changed just in time. On September 3rd, the Day of National Prayer, many prayers went up asking that suitable weather might be given for the harvest and, during the evening of September 5th, the rain clouds disappeared and a week of glorious sunshine followed. The harvest was, in the main, saved, and farmers all over the country soon got busy bringing it in. This is just another proof to us that God does hear prayer and answers it. Great and vast matters, such as the world war or a nation's harvest are subject to God's control. Nothing that concerns mankind is too great for Him to govern, and it is just as true to say that nothing is too small. We cannot understand the wisdom and the power of God, but we can understand His mercy when we think of our Lord Jesus and the kindness with which He listened to all who came to Him. Nobody, however weak and poor, was refused by Him.

These things should encourage us as we think on them. We may know that God cares both for the nation and for each boy and girl that calls upon Him. He is a good God and that continually. He is seeking the good of each one of His creatures; and, when we seek to do His will, we know and prove His goodness. We prove, too, that He hears our prayers both in great things and in small.

I was very pleased to receive letters from the following boys and girls:—Joan Box, Albert Chapman, Susie Collins, Margaret Donohoe, Dorothy Figg, Doris Foster, Vera Greenough (you have done well, Vera), Florence Hamilton, Joan Homewood, Ethel Julain (try again, Ethel), Rose Swiney, Kathleen Walshaw. Also I was glad to hear from these friends:—Mr. John Baker, Mrs. W. C. Culliford, Miss G. Piggott and Mr. W. H. Trowbridge.

May we still continue in prayer to Him until He has granted us peace.

Your loving,
UNCLE PETER.

Sheba's Revolt

Oct.	5	M	2 Sam. 20, 1-13
	6	Tu	2 Sam. 20, 14-22
	7	W	Eccles. 9, 11-18
	8	Th	Psa. 17, 1-8
	9	F	Psa. 17, 9-15
	10	S	Psa. 18, 1-6
	11	Su	Psa. 18, 43-50

David's Mighty Men

Oct.	12	M	2 Sam. 23, 1-8
	13	Tu	2 Sam. 23, 9-17
	14	W	2 Sam. 23, 18-23
	15	Th	Eph. 6, 10-18
	16	F	1 Tim. 6, 12-21
	17	S	2 Tim. 2, 1-9
	18	Su	1 Chron. 11, 11-19

David's Pride and Penitence

Oct.	19	M	2 Sam. 24, 1-9
	20	Tu	2 Sam. 24, 10-17
	21	W	2 Sam. 24, 18-25
	22	Th	Gen. 22, 1-14
	23	F	2 Chron. 3, 1-8
	24	S	Isa. 53, 1-6
	25	Su	Isa. 53, 7-12

God or Diana?

Oct.	26	M	Acts 19, 13-20
	27	Tu	Acts 19, 21-31
	28	W	Acts 19, 32-41
	29	Th	Psa. 135, 15-21
	30	F	Isa. 44, 9-18
	31	S	Isa. 46, 5-13
Nov.	1	Su	Eph. 2, 1-10

Journeying to Jerusalem

Nov.	2	M	Acts 20, 1-8
	3	Tu	Acts 20, 9-16
	4	W	Acts 20, 17-27
	5	Th	Acts 20, 28-38
	6	F	1 Cor. 16, 1-9
	7	S	Luke 7, 11-18
	8	Su	Mark 10, 32-40

Paul Arrested

Nov.	9	M	Acts 21, 1-9
	10	Tu	Acts 21, 10-16
	11	W	Acts 21, 17-25
	12	Th	Acts 21, 26-32
	13	F	Acts 21, 33-40
	14	S	Num. 6, 13-21
	15	Su	2 Cor. 11, 24-33

Paul Rescued from Danger

Nov.	16	M	Acts 22, 1-11
	17	Tu	Acts 22, 12-21
	18	W	Acts 22, 22-30
	19	Th	Acts 23, 1-10
	20	F	Acts 23, 11-22
	21	S	Acts 23, 23-35
	22	Su	Psa. 3, 1-8

Paul's Defence Before Festus

Nov.	23	M	Acts 24, 1-9
	24	Tu	Acts 24, 10-21
	25	W	Acts 24, 22-27
	26	Th	Acts 25, 1-8
	27	F	Acts 25, 9-21
	28	S	Acts 25, 22-27
	29	Su	Psa. 17, 1-15

Paul Shipwrecked

Nov.	30	M	Acts 27, 1-11
Dec.	1	Tu	Acts 27, 12-26
	2	W	Acts 27, 27-36
	3	Th	Acts 27, 37-44
	4	F	Psa. 107, 28-32
	5	S	Mark 4, 35-41
	6	Su	Rev. 21, 1-7

F. J. Lamb, Printer, S.W.11.

CHRISTMAS NUMBER.

No. 79. DECEMBER, 1942—JANUARY, 1943.

RAYS FROM THE EAST

FOR YOUNG PEOPLE

A
Happy Christmas
to you All.

A little Christmas present in the Christmas envelope will help to make India's boys and girls happy too.

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.

MRS. E. A. BOOTH.

All who knew Mrs. E. A. Booth will learn with sorrow that she passed away on Monday, November 9th. We rejoice for her that the long toil is over and that she has entered into the joy and the rest of her Master's presnece. Those who knew her will ever remember her gracious character and her quiet, unassuming manner, behind which lay much real talent and ability. Many more will remember her by reason of their acquaintance with her two books, written with such loving skill. But choicest of all is the memory of Mr. and Mrs. E. A. Booth together, all that they were to each other, to their many friends, and to the Mission for which they gave the service of their lives.

A YOUNG INDIAN MISSIONARY.

By the late Mrs. E. A. Booth.

A MISSIONARY is one who, having heard the good news of salvation through Jesus Christ and proved it to be true, burns with a desire to pass on the tidings. Having known the horror of the darkness of heathenism, and realising the glory of the Light of the World, such a soul seeks to be a light-bearer into the utter darkness, bearing to others the light lit by the Lord.

Such a missionary was Mark. He was not a teacher or a preacher engaged by a missionary society to do this work, but nevertheless a missionary in the truest sense of the word. Mark came as a wee boy to our Mission school in Semmencheri in the Madras field. He lived with his parents and brothers and sisters in the poorest of little huts in the village, and his people sent him to the Mission School for the same reason that hundreds of other Indian boys and girls are sent—the Mission School is as cheap as any, since the parents need not pay any fees if they cannot afford it: also the teachers are kind, and the missionaries take an interest in the children and give them Christmas presents; also, it is somewhere to send the children to get them out of the way.

Mark soon showed that he was a child of more than average intelligence; he learned his lessons eagerly, and showed special interest in the Scripture teaching. When the Annual Scripture Examination was held, Mark was specially happy. He answered every question with extraordinary ability, and twice obtained a medal for obtaining the maximum number of marks. As the days sped by and Mark grew, a little seed that God planted in the child's heart grew too. Mark found that he loved to hear of Jesus in the school, that the Saviour had taken possession of him as His Own child, and had saved him from his sins. There came a day when he could no longer keep the secret to himself, and he desired to confess his Lord in baptism. His parents, being heathen, were bitterly

opposed to his becoming a Christian, and hindered his baptism for a time, but eventually gave their half-hearted consent. Mark was a happy boy on the day that he was baptized, and all who were present at the service saw what it meant to him. None of his people would attend the service, but in taking that first step, Mark showed to his heathen relatives and friends that he was on the Lord's side.

Life in his heathen home was not easy for him after this. Persecution and opposition were his lot each day. He steadily refused to participate in any heathen ceremonies conducted in the home, and day after day patiently spoke to his brothers about the Saviour of sinners. He made no secret of the fact that he prayed to Jesus Christ, and very gradually persuaded his brothers to join him in his prayers. In time, both his brothers were brought to a saving knowledge of the Lord through the prayers of Mark. It then became the habit of the three brothers to conduct family prayers in the home each night. After a time, both Father and Mother were persuaded to join in their worship, and there, for the first time, the two heathen parents heard of the True God and the sacrifice of Jesus Christ. For a time it seemed but foolishness to these poor dark hearts, and the old mother especially was often hard and bitter in her remarks. "God moves in a mysterious way," however, and He caused the bitterness to die away and a lively interest to take its place. She wondered why her boys found such happiness in their religion, and began to make close enquiries. Mark steadily and prayerfully taught his mother the way of salvation, and had the great joy of seeing her, and after her, his father, confess their faith in the Lord Jesus Christ.

They were now a happy Christian family, but Mark's work did not end there. He spoke to his neighbours and to the other boys in school (for he had by this time become a teacher in the school in which he had been taught). His heart burned with a love and a zeal for Jesus Christ, and God gave him many seals upon his work. Very early in his career Mark was stricken with an incurable fever named kala hazzar. He was taken to the fever hospital, and was laid aside in a ward there for over a twelvemonth. Lying there Mark saw many changes, patients came and went. All were struck with his patience and cheerfulness, and each day he spoke to those about him—the other patients, or nurses, or ward boys—of Jesus Christ, the Saviour of sinners. Very often he passed on a tract or a Gospel portion to a patient leaving the hospital.

The doctor, a very capable physician, took a special interest in Mark's case, and did all in his power for him; but it was not God's will that he should remain on earth, and so one day he went to praise the Name of Jesus in the heavenly land. So ended the life of this young missionary—a life full of fragrance and happy service—and those who remember his name speak it lovingly.

(Reprinted from the Mission Herald, December, 1926.)

OUR FOUR BABIES.

By Miriam E. Wilkins, Kolli Hills.

AT the time of writing we have four babies in our hostel. The first was brought to us in December. A little girl of about eight was carrying it on her hip, and by her side was her Mother with high fever, very ill, leaning on a stick as she came to the dispensary. She had been ill for several weeks, and now just managed to crawl along to the dispensary. As she was so ill, she asked me to look after the baby, and take it into the hostel. The little girl of eight was loath to give her up, the babe was only six months old and she had done everything for her, and for her Mother. When she did leave it finally in our hands she wept very much. On Christmas Day we dedicated the little one to the Lord, and named her Rachael. The Mother has been treated regularly in the dispensary and now she is better, and able to walk.

Baby No. 2 was only one month old when they brought her along. The Mother was in a very weak state, and could not feed the baby, and could not buy milk, so they brought it to us. She is not putting on weight too well, although she has gone up since she first came, then she was only $5\frac{3}{4}$ lbs. Last Sunday (Easter) we dedicated this one too. and named her Gnanarebam, "Light of Wisdom."

Baby No. 3 is twelve months old, but not yet able to walk, or stand and looks very thin and sickly. Her Mother came along with her and is now in the hostel. Hers is a very sad story, she has been turned out of her home, and also out of her husband's home. Caste will not let them take her back. She is under twenty years of age.

Our fourth baby is about two, and looks very bonny and well. She was brought to us last week with her sister. Her mother this time a Christian from Alature was ill two days with fever, and became unconscious and died. So both of the children were handed over to us to care for. Her name is Arulmonie, "Jewel of Grace."

"Suffer the Little ones to come unto Me and forbid them not, for of such is the Kingdom of Heaven."

VICTORY BELLS.

IT may be that we have heard as much of the ringing of the bells as we shall hear for a while, and it may be that the bells will be silent at Christmas. But we thank God that once again we have heard them ringing out defeat, and ringing in the prospects of victory. For these blessings we do indeed give thanks to our leaders of state and of the services and to all the men who have fought so

bravely, but let us not forget Him to whom our chief thanks are due. On September 3rd the British nation sought God's blessing, and a national day of prayer was held. On November 3rd and 4th, exactly two months afterwards, the German defences were pierced by our victorious Eighth Army, and ever since then we have had much to thank God for, as the tide of war is turning in our favour. It was a happy thought of our Prime Minister that once again, as in the days of past history, a great national victory should be rung out upon the Church bells.

I wonder why we all loved to hear the bells so much once again, as their happy sound floated across on that bright Sunday morning. There were few people without a smile and few boys and girls that did not stop to listen. We have all become so used to the weary old sirens with their sad wail that there seemed something so cheerful and friendly about the sound of the bells, just as welcome as an old friend coming back again whom we have not seen for years and have missed. We had not perhaps known how drab we had all got, until the sunshine of the bells came to show us what a dark place we had been living in for so long.

These bells then have a message to us who love them. It is part of that lovely Christmas message which we are so soon to think upon. It is the message of God to a sinful world, brought to us by Jesus Christ—the friendly, happy message, so full of good news in Him, of peace on earth to men of goodwill. For all the world, wherever there are men and women to hear, there has come that glad news from heaven, "Unto us a Child is born, unto us a Son is given." God's message to a lost world of victory over sin, and Deliverance from its power.

A DAY OF GLAD TIDINGS.

Do you remember the story of the four lepers who went out to the camp of the Syrians in 2 Kings chap. 7? They found that God had wrought a great victory for Israel and that the enemy had retreated in haste. Being hungry men they first of all sat down to feed but they soon felt ashamed of this and said "We do not well; this day is a day of good tidings and we hold our peace." They arose and told their good tidings to others, like true missionaries. These days, too, are days of good tidings in many ways, but do not let us hold our peace. Let us first of all thank God with all our hearts, and then go and tell others what He has wrought.

Read through the chapters named very carefully and see if you can find these words.

Lower Group, age under 12.

1. Thanks be unto God.
2. It is a good thing to give thanks.
3. Giving thanks always.
4. In every thing give thanks.
5. I will give thanks.

They will be found in Psalm 92; Psalm 30; 2 Corinthians 9; Ephesians 5; 1 Thessalonians 5; but the chapters are not in the same order as the words. When you have found the answers, start at the words given and write on to the end of the verse, in each case giving the book, chapter and verse where found.

Bible Searcher—(Contd.).

Upper Group, age 12 and under 16.

Find the answers to these questions also and write them out in the same way.

6. Be thankful unto him .
7. We give thanks to God.
8. Thanks be to God.
9. Unto thee, O God, do we give thanks.
10. Giving thanks unto the Father.

They will be found in Colossians 1; Psalm 75; 1 Thessalonians 1; Psalm 100; 1 Corinthians 15; but not in the same order.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Searcher are not eligible for another prize until April, 1943, 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, 1942.

SUN RAY LEAGUE.—If you would like to know all about the Sun Ray League, ask for particulars when you send in your paper.

RESULT OF LAST BIBLE SEARCHER.

We were delighted with the splendid response to this Searcher. There were 325 entries. We were sorry that there was an error in one of the Upper Group questions. The reference should have been Romans chap. 6, not chap. 16. We were pleased, however, that nearly all were able to find the correct answer; but the few who were not successful in finding the answer did not lose their marks. We welcome entries from 99 new searchers. Amongst these was a fine contribution from Chingford Sunday School, which has recently re-opened; and from Haywards Heath. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Joan Taylor, aged 13, Lessness Heath.
2, Jean Etheridge, aged 14, Fressingfield.

Special Mention: George Abbott, Florence Hamilton, Barbara Taylor.

Very Highly Commended: S. Conley, Marion Foster, Joyce Simmons, Vera Mansfield, Barbara Milton, Beryl Young, Peter Wilkinson, Nina Gardiner, Peggy Moon, Norman Carter, Margaret Cockbill, Janet Christie, Susie Collins, Brenda Wallis, Eileen Bawden, Sheila Walshaw, Iris Raper, Ada Cole.

Highly Commended: Pamela Street, Margaret Hewitt, Audrey Holloway, Joan Sharps, Dorothy Sheills, Eva Grimwood, Eileen Turner, Betty Rhone, Valerie Cole, Monica Abbott, Harry Baxter, Peter Marshall, Peter Jermyn, Andrew Layzell, Brian Honeysett, Patricia Young, Hazel Brownrigg, Kathleen Harwood, Sylvia Gladstone, Joyce Childerley, Daphne Staff, Gladys Kemp, Gwen Mayne, Jean Wallis, Eleanor Parker, Patricia Gelligan, Florence Carpenter, Barbara Holmes, John Bryant, Iris Rhone, Albert Chapman, Doris Jermyn, Eileen Brownrigg, Jean Baxter, Jean Bottoms, Audrey Etheridge, Rose Grumball, Peter Bugg, Peter Slemmonds, Doreen Luff, Peter Bradnam, Marguerite Hitchcock, George Hanks, Gladys Carpenter, Annie Pope, Hilda Grimwood, Amy Hawes, Mercia Brown, Winifred Jaggers, Beatrice Newstead, Kathleen Cleary, Norah Barnes, Eleanor Chenery, Peter Bysh, Laurie Christie, Eilene Wallington, Irene Milson, Daphne Luddington, Ronald Bannister, Helen Cooper, Kenneth Newbery, Catherine Lambert, Joan Box, Brenda Blinkhorn, Doreen Park, Ivy Vickers, Oliver Toms, Betty Bunyan, Lilian Cato, Sheila Butcher, Thelma Jeffrey, Ruby Hawes, Freda Hare, Glayds Rayner, Gladys Cato, Muriel Wilding, Violet Todd, Jenny Hooper, Barbara Holbrow, Kenneth Temple, Daphne Lithgow.

Commended: Eileen Watson, Phyllis Wheeler, Vera Clear, S. Moles, Eileen Bishop, Doreen McCann. The following forgot to write out the texts which were formed by the missing words: Pamela Whitaker, E. Granshaw, Marjorie Rivers, Grace Pannell. Omitted references: Joyce Blows, Joyce Renton. Answered Upper Group only: Dorothy Pankhurst, Jean Sibley, Kenneth Diskett, Joyce Cornelius, Sheila Smith. Answeerd Lower Group only: Joan Felgate. Also tried: Miriam Haynes, Betty Hall.

Lower Group, age under 12.

Prizewinners: 1, Margaret J. Nicholson, aged 11, Old Baptist, Guildford. 2, Sylvia Harrison, aged 8, Potten End.

Very Highly Commended: Michael Ellins, Roy Harrison, John Hudson, Alan Bone, Julie Knight, Gwen Bradnam, Myrtle Simmons, Mary Bullock, Beryl Bremner, Geoffrey Ince, Mary Emmerson, Edward Gee, John Lee, Josephine Simpson, Muriel Stannard, Douglas Crees, Doreen Eldridge, David Jermyn.

Highly Commended: Maureen Cornelius, Florence Mackenzie, Doreen Quy, Margaret Scrivener, Joyce Abbott, Alan Webb, Joyce Jones, Christine Ide, John Ellins, Barbara Bugg, Violet Stevens, Mary Appleby, Dorothy Rayner, John Pankhurst, John Cripps, Doris Franklin, David Gower, Winifred Manfield, Iris Park, Hazel Pankhurst, Sydney Stearne, Doreen Thompson, Brenda Elson, Rose Swiney, Bertha Etheridge, Peggy Cooper, Vera Cox, Doreen Sanford, Arthur Bray, Aileen Young, Edward Hughes, Roy Leaver, Stephen Toms, Kathleen Walshaw, Barbara Williams, Brenda Walters, David Rayner, Brenda Parsons, Mary Maskell, Ruth Jaegar, Anette Baker, Ronald Bawden, Jean Bowler, David Bysh, Alec Hamilton, Anne Holloway, Brenda Randall, Margaret Turner, Rita Brooks, Joyce Willimer, Betty Foster, Jean Lithgow, William Mackenzie, Alan Cutmore, Betty Nicholls, Michael Bugg, Thelma Overall, Paula Sheer, Alan Gomm, Margaret Jaegar, Ronald Holder, Muriel Beckingham, Hilda Hawes, Donald Hughes, Jean Denman, Benrard Bamford, Joyce Brooks, David Church, Doreen Guy, Violet Harding, Margaret Leete, Francis Jones, Audrey Skinner, Barbara Butler, Averil Shepherd, Pat Rowland, Joyce Raper, Irene Perryment, Mollie Capon, Grace Catling, Lydia Endersby, Irene Taylor, Clifford Temple, Joan Bygraves, Gillian Spencer, Pat Norton, Doreen Judd, Doreen Hall, Ruth Surridge, Peter Child, Kathleen Gooch, Dulcie Moorey, Josephine Stokes, David Scrivener. An entry from 9, Station Road, Claydon, Fred White, Dorothy Beale, Raymond Jaggers, Harry Eels, Doris Maynard, Alan Cornelius, Alan Hughes, Doreen Cole, June Bamford, William Lovitt, Sidney Cox, Catherine Luff, Gwen Perryment, Doreen Price, John Cockbill, Edna Howard, Arthur Rose, Mary Mayne, Edward Parnell, Janet Cockbill, Stanley Crees, Reggie Catling, John Hailstone, John Denton, Dorothy Smith, Reggie Tingey, Pamela Bryant, Brian Clenshaw.

Commended: Rita Wheeler, Alan Peebles (also August Searcher), Elsie Wright, Cyril Gillard, Peter Denton, Dorothy Hamilton, Leslie Carpenter, Mavis Cornelius, Gwen Crees, Billy Overall, David Whiting, Edward Ward, Norman Fendt. The following omitted the text which was formed by the missing words: Joan Bensley, Kenneth King, Lily Cripps, May Baxter, Eveline Kimber, Thomas Hambling, Ruth Williams, Pearl Worne, Peggy Carter, Thelma Lott, Joyce Simmonds, Joan Brady, Jean Bridgestock, Ian Warden, Margaret Howell, Joy Arney, Maisie Catling, Doris Marshall, Jeanne Budgen, Kenneth Fendt, Betty Tingey, Joyce Pannell, Carol Campbell, Tony Burch, William Hampshire, Kenneth Gillard, George Cox, Maurice Drewett, Beryl Broomfield. The following omitted references: Audrey Gardiner, William Carter, Graham Phillips, Donald Stephenson, Keneth Moulder, Pat Norcott, Edna Lucas, Denis Lucas, Dorothy Wi liams, June Robinson, Leslie Budgen.

Not for Competition: Miss Dorothy Best, Mr. Harold Abbott, Joyce Bradley sent a late entry to the August Searcher. Walthamstow is first this time; March second; Chadwell Street third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Once again I wish you all a very happy Christmas and the blessing of God in the New Year. Some of you may spend Christmas away from home. Many of you will not have your big brothers and sisters with you; even Daddy may be away on active service with the Army, the Navy or the Air Force. If this is so, you will, I know, miss them very much, but you will be thinking of them and they will be thinking very much of you, and Christmas will bring you both near in heart to each other. You will be able to write to them and tell them all about your Christmas, the happy time you have had and how much happier it will be when they come back home again.

We are very pleased to receive all your Searcher entries, and this time they are a record for the October Searcher, there being 325 entries. Now we want the Christmas Searcher to top this splendid total and, when sending in the Searcher, don't forget the little brown envelope enclosed. I am not going to tell you what it is there for but I will tell you what it can do. It can take a big blessing in its small inside to some boy or girl in India. It may be that what you put inside will buy a gospel or a tract, which will bring the message of Jesus' love to someone in India, and what a wonderful blessing that will be!

There is sad news from Cambridge. March has halted their "march"! Since February, 1936, there have been 41 issues of Rays, and March has headed the list 30 times out of the 41. During the last three years they have only failed to secure first place three times—and now Walthamstow have gained first place! Well, hearty congratulations to Walthamstow, they have tried hard and have at last succeeded, but whose will be the first place in the February issue?

I was delighted to receive some splendid letters this time and thank:—Mercia Brown, Peter Bugg, Sheila Butcher, Norman Carter, Douglas Crees (hope you are going on well, Douglas), Lily Cripps, Doreen Eldridge (is the hand better?), Florence Hamilton, Terry Harrison, Barbara Holmes, Donald Hughes, Doris and David Jermyn, Daphne Lithgow, Rose Surney, Margaret Turner, Sheila Walshaw (we shall miss your entries, Sheila), Pearl Warne, Muriel Wilding. Also I am grateful to these friends for their letters:—Mr. J. Christie (so glad to hear that the school is progressing), Mrs. L. Luff, Miss G. Piggott, Miss E. Rance, Mrs. D. A. Scrivener (a hearty welcome to Chingford), Mr. W. H. Trowbridge and Miss R. V. Watts; my thanks to you each.

With every good wish to you all, Your loving, UNCLE PETER.

Paul at Melita and Rome			Solomon's Wisdom			Elijah and the Widow		
Dec. 7	M	**Acts 28, 1-10**	Dec. 28	M	**1 Kings 3, 1-8**	Jan. 18	M	**1 Kings 17, 8-16**
8	Tu	**Acts 28, 11-22**	29	Tu	**1 Kings 3, 9-14**	19	Tu	**1 Kings 17, 17-24**
9	W	**Acts 28, 23-31**	30	W	**1 Kings 3, 15-21**	20	W	Psa. 146, 1-9
10	Th	Mark 16, 12-20	31	Th	**1 Kings 3, 22-28**	21	Th	Luke 7, 11-18
11	F	Luke 24, 13-24	Jan. 1	F	1 Kings 4, 29-34	22	F	Isa. 33, 13-17
12	S	Luke 24, 25-34	2	S	Luke 2, 42-52	23	S	Acts 16, 9-15
13	Su	Rom. 1, 1-13	3	Su	Job 28, 20-28	24	Su	Luke 1, 46-55
Dec. 14	M	**Matt. 2, 1-12**	**Building the Temple**			**Elijah and Obadiah**		
15	Tu	**Matt. 2, 13-23**	Jan. 4	M	**1 Kings 6, 1-7**	Jan. 25	M	**1 Kings 18, 1-6**
16	W	Psa. 45, 1-10	5	Tu	**1 Kings 6, 8-17**	26	Tu	**1 Kings 18, 7-16**
17	Th	Num. 24, 15-19	6	W	**1 Kings 6, 17-22**	27	W	Jas. 5, 11-20
18	F	Isa. 32, 1-8	7	Th	Matt. 16, 13-20	28	Th	Jer. 38, 1-6
19	S	John 18, 28-38	8	F	1 Chron. 29, 1-8	29	F	Jer. 38, 7-13
20	Su	Rev. 19, 6-16	9	S	1 Chron. 29, 9-16	30	S	Acts 9, 23-31
			10	Su	1 Cor. 3, 9-17	31	Su	Psa. 75, 1-10
A Letter from Rome			**Elijah and Ahab**			**Elijah on Carmel**		
Dec. 21	M	**Eph. 6, 1-10**	Jan. 11	M	**1 Kings 16, 29-33**	Feb. 1	M	**1 Kings 18, 17-24**
22	Tu	**Eph. 6, 11-20**	12	Tu	**1 Kings 17, 1-7**	2	Tu	**1 Kings 18, 25-35**
23	W	2 Cor. 10, 1-11	13	W	Gen. 8, 15-22	3	W	**1 Kings 18, 36-46**
24	Th	1 Thess. 5, 5-13	14	Th	Deut. 11, 13-17	4	Th	Josh. 24, 1-8
25	F	Col. 4, 1-9	15	F	1 Kings 8, 31-36	5	F	Josh. 24, 14-25
26	S	Josh. 1, 1-9	16	S	Jer. 14, 1-9	6	S	Josh. 24, 26-31
27	Su	Isa. 59, 16-21	17	Su	Psa. 65, 1-13	7	Su	Psa. 1, 1-6

F. J. Lamb, Printer, S.W.11.

THE

STRICT BAPTIST MISSION

EIGHTY-FIRST

ANNUAL REPORT



1942

Price - Threepence

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 EIGHTY-FIRST

ANNUAL REPORT

1942

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 27th, 1942

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

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WITH THE OFFICERS.

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Madras and Poonamallee Field:

MISSIONARY D. A. THROWER — MRS. D. A. THROWER
MISSIONARY E. ORCHARD — MRS. J. M. BRAND

Sendamangalam Field:

MISSIONARY G. F. CHAMPION — MRS. G. F. CHAMPION
MISS R. M. HARRIS, M.B., B.S. (Lond.), D.T.M. & H. (Eng.)
MISS L. S. HAZEL

Kolli Hills Field:

MISSIONARY H. A. HUCKETT — MRS. H. A. HUCKETT
MISS M. E. WILKINS

Namakkal Field:

MISSIONARY A. J. MORLING — MRS. A. J. MORLING
MISS B. L. MOWLE

Tinnevelly Field:

MISSIONARY W. H. KUHRT — MRS. W. H. KUHRT
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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 EIGHTY-FIRST REPORT

1942

IT is with deep thankfulness to God that we are able to present this **81st Annual Report** of the work of the Strict Baptist Mission. Missionary work, always creates a very real sense of humble dependence upon the Lord, and the past year has, in a special way, brought this truth home to us all. With our consciousness of need, however, there has also been the gracious display of the goodness and the grace of God, and like that greater missionary of the early Church, we can say, "Having, therefore obtained help of God, we continue unto this day."

The year has seen the clouds of war darkening the whole world, and threatening India in an ominous manner. Added to this, there has been, and there still remains unsolved, the grave problem of India's national and political life. Such conditions have necessarily created many difficulties for our missionaries, and the note of disappointment is not absent from the reports which follow. The significantly outstanding thing, however, is that **the work has gone on,** and the Lord's blessing has been seen in the miracle of conversion and the faithful testimony of those added to the Indian Churches.

We are still unable to bring any of our missionaries home on furlough. We miss them from our Churches and missionary meetings, but we thank God that they are all safe and well, and we continue to seek for them the Lord's blessing in every way. The way has not yet opened for Miss B. S. Wade to get to India, and we feel for her and Miss E. Lampard in this time of waiting and testing of faith.

We have sustained a great loss during the year in the Home-call of our loved and highly esteemed Senior Missionary, Mr. David Morling. His long period of 38 years of faithful service

in India has been blessed to an untold number of precious souls; it has been the means of enlarging and establishing our work in that needy land; members of Council, our Churches at home, Missionaries and Indian workers, have all been helped and inspired by his friendship, counsel and example, and we are glad and grateful that our President has written the tribute and appreciation embodied in this Report.

Mrs. Morling has been assured of our deep sympathy and earnest prayers, and we praise God for all the sustaining grace she experienced during the illness of her dear partner, and also in her sad bereavement. We do indeed feel that the Lord has blessed us as a Mission in our sister's willingness to continue in service as an L.Z.A. missionary, and we prayerfully remember her as she is now settled at Paniadipatti.

The need of a new worker there was occasioned by the resignation of Miss V. D. Green, who, after 18 years with us, now believes that the Lord has called her to sever herself from all forms of denominationalism and, therefore, from Strict Baptist Church membership and from our Mission. This action of our sister has profoundly saddened us, and we feel her departure from us to be a very great loss. We are, however, a Strict Baptist Mission, and we could do nothing but regretfully accept her resignation. though we respect Miss Green's sincerity and wish for her the blessing of the Lord in all her future life and service.

The death of Mr. Morling has meant that the important work of the Indian Bible Institute has had to be suspended. We deeply regret this, and our prayer is that the day may not be far distant when we shall once again see the Institute continuing its valuable service of help and training for our Indian brethren called by the Lord to the ministry of His Word.

The Officers and Council of the Mission have been encouraged throughout another year by the prayerful concern and loving practical support of many Churches and friends, and we would tender to all our sincere thanks for all that their loyal, sacrificial, and God-honouring partnership has meant in the great task of taking the Gospel to many in South India. **This is the Lord's work.** In all that has been accomplished we give Him the praise, and for all that has yet to be done we look to Him for His gracious guidance and help.

THE WORK IN INDIA

Madras and Poonamallee Field

BY D. A. THROWER.

"WE continue to advance in the face of stiff resistance by the enemy." This would be a good communiqué to record the progress of the Lord's work in this area during the past twelve months. It has been a year of difficulty for Christian workers, but real advance has been made in spite of all that the enemy of souls has engineered against us.

How encouraging it is to note the way that prayer changes things. For instance, in our last report we asked for special prayer for **Poonamallee.** This was the only Church in the field that had no increase in membership during the previous year. The many friends who complied with our request can now praise God for what He has done this year. This time, Poonamallee shows a larger net increase (though not a greater number of baptisms) than any of the other Churches. Ten persons have been baptized, several transferred from other Churches, and one new member received on testimony. The finances, too, have improved, and the members have begun to make a definite contribution towards the expenses of their ministry. The congregations connected with this centre are cared for by a man who formerly studied under Mr. D. Morling in the Bible Institute. The school at Poonamallee also calls for special praise. At the beginning of the year under review the headmaster of the school (which is of higher elementary grade) resigned, having secured a more lucrative post. We feared for the future of the institution, which has great possibilities for good. Gradually, however, the Lord's will was seen, and the first assistant-teacher was promoted to the post of headmaster. He is manifestly *the* man for this important position, for he is a one-hundred-per-cent-for-Christ man, the like of whom we need in every station. The school has grown and now has a daily attendance of 170-180 pupils. The increase has been partly, but not solely, due to the evacuation of the City of Madras and the consequent migration of people to the Poonamallee area.

The present membership of the **Churches** is as follows:—Vepery and Kilpauk, 164; Ayanapuram, 107; Sembiam, 91; Poonamallee, 70 and Mannur, 20, making a total of 452. This represents an increase of 6 over last year's figure. 29 candidates have confessed their faith in the Lord Jesus Christ by public baptism, the sacred rite being administered in all the churches

except Mannur. The smallness of the net increase is principally due to a number of our friends roving permanently away from the city. Some of these are now serving the Lord in other fields of the Mission. The finances of the Churches have been well maintained, at least until the recent time of emergency, and we have no doubt that they will recover from the setback which is inevitable at such a time.

Owing to the threatening war situation which has prevailed throughout the past six months many of our folk have evacuated their families to country places, but the contrariety of human nature is seen in the case of one teacher who sent his wife and children away from their village, which is several miles from the coast, and billeted them in a town right on the sea-shore! One effect of the upheaval of these days has been a greatly reduced attendance at most of the **Day Schools.** The schools in and near the city have been affected more than those farther afield, and the Chintadripet school, which is only about a mile from the sea, has almost faded away! It remains to be seen whether or not there will be sufficient children in the neighbourhood to enable us to re-open this school after the summer holidays. The vacation, which at the time of writing has not ended, has been two weeks longer than usual, owing to the compulsory closing of educational institutions through the threat of invasion. Teaching grants made by Government to assist us in the maintenance of our schools this year amounted to Rs.5,281.

We have twenty-five **Sunday Schools** connected with the Mission, and these are found in all parts of the field; but I may add that this is not the total number of such schools conducted by members of the S.B. Tamil Churches, as several of our friends gather the children of the neighbourhood in their homes for Sunday afternoon worship. This year the children of the Sunday Schools received their share of the Christmas Gift Fund on the occasion of four rallies. These were held at Kilpauk, Ayanapuram, Poonamallee and Mannur, and between them catered for some 1,200 scholars. The rallies were marked by great enthusiasm on the part of both children and teachers.

Throughout the latter half of the year attendance at chapel services have suffered much through the abnormal conditions referred to above, which have been further aggravated by Sunday employment in war industries of many kinds. On the other hand, the stress, strain and fear of war which have scattered and divided us in one way, have drawn us closer together in another, namely, in spirit. The prayers offered by the small groups that meet in the Lord's name in many places are most revealing at such a time as the present, and indicate the true spiritual state of the people. We are following the example of our brethren in the Homeland in trying to keep in

touch with our absent members by means of the Tamil Church monthly *Deepikai* and by occasional letters.

One part of our work which does not seem to have suffered at all is the **Young Men's Hostel** at Kilpauk. The frugal amenities of this institution have made an appeal not only to single men, most of whom are engaged in various forms of war work, but also to several older men whose families have been evacuated, and who do not care to cook for themselves. On the other hand, a number of young men have left the Hostel for service with the Forces.

The workers of the Mission staff all contribute half-an-anna from each rupee of their earnings towards the expense of conducting a day school at **Korattur.** With the aid of the Government grant for the three teachers, the workers' fund—known as the Gospel Extension Fund—has been able to maintain the school through another year. The amount contributed to the fund during the year was Rs.326. Two of the teachers of the Korattur school assist in the activities of the **Mannur Church,** which is managed by the Committee of the Volunteer Fellowship. Sunday meetings for worship at the Mannur chapel are conducted regularly, cyclists going out from Madras a distance of six miles or more to render this service for the Lord, and for the group of people who assemble from nearby villages. We regret that there have been no additions to this Church this year, and would ask for special prayer concerning this matter. At the village of **Koladi,** in the Poonamallee circle, a new Sunday school-chapel has been erected of mud and thatch, the work being paid for by the local Churches and Sunday schools. The cost was about Rs.70.

For the first half of the year the Kilpauk Sewing Class functioned fairly normally, but during the latter six months the class has dwindled almost to vanishing point, most of the girls having left the area for the time being. As it is now not possible to obtain materials for the work of the class, it is probable that little more will be done in this sphere of activity until peace conditions return. We, however, hope that the spiritual results of the class will not disappear with the dispersal of its members. We are glad to be able to say that, in spite of difficulties, the Sewing Classes and Gospel meetings for girls and their mothers in three of the day schools have been conducted throughout the year.

Open-air evangelism and colportage have been carried on regularly, but we are unable to give any figures regarding this work, as our records are (due to abnormal conditions) not available at present.

The past year has demonstrated to us more than ever the fact that God is not dependent on human or material prosperity for the continuance of His work. In fact, adversity is generally a blessing to His people and His servants.

"THE CITY . . . WAS PERPLEXED . . ."

BY E. ORCHARD.

IT is remarkable how much can be said in a few words. The city was perplexed, and a people's life which was bound up with that of the city in which they lived was suddenly faced with a great emergency, and a possible great calamity. No words could more truly be said of Madras than these. The city and its environs have been in a great state of uncertainty during the past year. In such times of unsettledness, the heart of the people is receptive and the possibilities of service are great.

Before the last annual report was written the people of Madras were looking on with tolerant complacency at the various preparations going forward to protect the city against air attack. There was a sense of unreality about the whole effort to prepare for any eventuality. Then with devastating suddenness came the attack on Malaya, and the fall of Singapore. The tempo of preparation quickened perceptibly, and soon there was a tremendous rush to be ready for the danger which threatened so imminently. The year culminated in the alarm and suspense of the second week in April, 1942.

The city was perplexed, and in consequence work among the boys and girls became more and more difficult as the days went on. However, the Lord graciously gave us opportunity to visit many homes, and we made contacts that we should never have made had the city remained normal.

The city was perplexed, and the sense of insecurity went out in ever-widening circles to all the villages whose life is so intimately connected with that of the town. One direct result of this was the greater opportunity for witness and work in the villages. The people showed a responsiveness which in itself was an encouragement to work with zeal and energy in order that the service of those days might bear an increasing blessing in the days that were then yet to come.

The city was perplexed, and its very bewilderment became the vehicle of God's blessing. As a challenge to rumours, a little meeting was held for those men who were unable to leave the city because of their employment. The sense of oneness in the Lord, and the 'opening' which was given in those days will remain the basis for future work among the young men. One week looms larger on the horizon than all the fifty-one which preceded it, and if one soul be saved through the contact made during that week, then work which will stand for eternity will have been done.

Sendamangalam Field

BY G. F. CHAMPION.

"*Give unto the Lord the glory due unto His name.*"

SOMETIMES a consideration of the year's work has been disheartening: expectations have not been realised, and many things have appeared to go wrong. This year, although all our hopes have not turned into actualities, and we still see many failings and imperfections in our efforts, it would be wrong not to acknowledge God's goodness and blessing during the past twelve months.

Last year we were not able to report any **baptisms** in the Sendamangalam field; but this year we are pleased to record that three brothers and sisters have publicly put on Christ, and others are asking for baptism. One of these three is a young man who is in the army; another is a Pavittram lady who was a children's nurse in Malay and was a keen enquirer when she came back to her village two years or so ago. The work of our Biblewoman there was blessed to her conversion. She was baptized in an irrigation well in the village, giving her testimony before she went down the rock-cut steps into the water. People in all parts of the field have asked us for baptism, and we have had encouraging talks with some of them. The Lord is undoubtedly using the ministry of our Indian brothers and sisters in the villages.

The development of the Churches is an aim which we try to keep before us at all times. Much of our time is spent in visiting the congregation scattered throughout the field, to encourage and instruct those who meet to worship the Lord. The oldest member of our staff, at his farewell meeting recently, when he left **Kakkaveri,** recalled that 13 years since, when he first took up work in the village, the congregation was about 15 strong. To-day the membership of the Church is 31, and on Sunday mornings fifty or sixty people, including children, come to the service.

A young man who studied in our Kovilpatti Bible Institute is now serving the Church and congregation at **Nattamangalam.** Since his going there the Sunday school has greatly improved, and there appears to be more interest shown in the services.

At **Pottanam** the Sunday morning service has been revived, and attendances so far are very good. Local young men take it in turn to conduct the services and preach. On two occasions we were able to visit a little group of our Church members *sixty miles away,* and their genuine pleasure at seeing us again made our visits happy times of Christian fellowship. Many of our Church members are now in distant places in and out of India. They need our prayers that their witness to the saving power of our God may be manifest to those around them.

The **Sunday School** rally at **Sendamangalam** was so largely attended that the chapel (the largest in the field) would not have accommodated more than half the congregation, hence the service was held in the open-air. Scholars from five schools took part.

Again the **Kakkaveri** Sunday School Anniversary was well attended, and one boy was congratulated on having attended 52 times during the year, and one girl 51 times. This Sunday school has several Roman Catholics on its roll.

We ran a short **Bible School** for some of our Church members last autumn, and during the eleven days spent together, three hours were spent in Bible study in the mornings and two hours in the afternoons. In studying the early chapters of Genesis, we were able to point out many discrepancies between God's Word and commonly accepted Hindu beliefs. While studying passages of the New Testament, we saw how our Church doctrines and order are taken from God's Word. Ten lessons were given on prayer, five on the Holy Spirit, and five on Christian witness. Cottage prayer meetings were held each evening in the houses of Church members, and also on two afternoons we went to markets two or three miles away and engaged in open-air work.

A **Young Men's Camp** was run in the early days of this year, and lads of about 20 years of age who have been through our Sendamangalam school and night school were invited to attend. Each morning we had family worship together, followed by a Bible class. After this the daily routine of work engaged the lads until the mid-day meal was served. In the afternoons all joined in organised games, and at dusk another Bible class was conducted. After the evening meal, family worship closed the day. We believe that this camp has left its mark on some of the boys, and we pray that they may become sons of God. Several of them have since been attending our Sendamangalam services.

In addition to our usual distribution of **Gospel Literature,** we were able to circulate in Sendamangalam a considerable number of Gospels freely, as the result of an anonymous gift of a gold bangle for that purpose. These Gospel portions were eagerly received.

Let us give unto the Lord the glory due unto His name for all His benefits, and pray that during the coming year we may be faithful in His service.

Namakkal Field

By A. J. Morling.

Namakkal is a taluk or county town, the headquarters of the southernmost taluk in the Salem District. In this town, divided into so many castes—each living in its own circle, which is its world, each having its own quarter in the town, each having its own place of worship, church, temple or mosque—rises a great black rock, symbolic of Hinduism, vaunting itself up against Christianity and all that is pure. To a very large extent this is typical of all in the villages and towns of this area, and as the influence of Congress grows, so the opposition increases and hardens. Only recently, a preacher new to this taluk assured me that Christianity did not connote progress, social or economic, to those in his village. "They scorn us," he said, "and maintain that the Christian religion is only for the lowest of the low." Then he added that his wife, a trained nurse, had recently done much to break down this haughtiness by helping in a dangerous maternity case and refusing to be remunerated. Surely the secret of our work lies here, in self-denying, self-sacrificing service.

Ingatherings.

The Gospel has been faithfully preached in our Churches during the past year, and increased efforts have been made to improve the tone of all meetings. Since the beginning of the year we have prepared outlines for addresses for all services, to guide and help those who, with few books, have such lonely lives in the villages. Thus in two years we hope to study the most important incidents and characters in the Bible. The Lay Workers' Class has been maintained, and its more intelligent members have certainly received considerable encouragement and assistance, and in a number of places members of the congregation can take part in the service in a really creditable way.

Since writing the last report for this field two new Churches have been formed, one at Vadakaraiyathur and the other at Seliapampalaiyam. In both places, more particularly in the former, the advance movements were followed by increased and intensive activity on the part of the enemy of the Church. The Mission workers and Christians in these villages need our sympathy and prayer support. We are glad to be able to report that during the past year 21 souls have been added to the Churches in this field.

In the month of January, just before resuming work after the Christmas vacation, all those serving in this field gathered in Namakkal for a Workers' Conference. On this occasion we discussed the various problems of the work and passed resolutions that were calculated to improve existing conditions. You

will be interested to note that every defection, weakness, and inefficiency in our service was traced back to one thing: lack of consecration on the part of the worker or Church member. This confirmed our growing conviction that the greatest need of this field is utterly consecrated labourers.

The Regions Beyond.

One of our greatest, most earnest and constant prayers for the members of our Churches is that the ambition which dominated Paul might be their controlling passion. Some have certainly been urged with glowing hearts to proclaim the riches of Christ to others, but how few these are! A number of our best lads have left us, some have joined the Forces, and others have sought employment elsewhere. We are trying hard to keep in communication with these young men, and have been glad to send Bibles and hymn books to some at their request; two in the army asked for tracts for distribution. We earnestly solicit your prayers on behalf of these youths.

This year we have commenced regular work in two new villages, Irukkur and Thusur; in the latter workers are stationed. In both places interest displayed by the enquirers was the sign for the commencement of opposition. At Irukkur a small erection for prayer and night-school was suddenly taken down by the hostile section of the hamlet, but we encouraged those concerned to build again and not to take offence.

Sunday schools have been maintained in all our centres of work, and the syllabus followed is that used by our schools at home. At Kablamalai we were able to run one for a few months in a District Board School—this by the kind permission and help of the Headmaster. Kablamalai is one of the hot-beds of Hinduism, a place notorious for almost all that is vile, and soon objections were raised, which resulted in the termination of what was for a short period an encouraging and glad task.

The Gospel Extension Society, which is chiefly responsible for the administration and support of the work at Selur, continues its good work. During the year, two men have been added to this Church, and the total amount collected by the Society is Rs.337-1-8. This year our preachers and colporteur have visited regularly the villages worked last year, selling Bibles, New Testaments, Gospels and other portions.

The Value of Schools.

The school at Solaiseeramony has been considered by the Government authorities to be one of the best in the taluk, certainly the best in its area. Although educationally this school was considered to be worthy of "efficiency grants," it was not serving a Church, and suddenly, in March, the teacher was obliged, to our sorrow, to leave us. We have been unable to fill the vacancy thus created, and this corroborated our opinion that schools should only be run if serving to educate children

of Christians and actively aiding the work of the Church. Some readers will remember that we lost the Church at Solaiseeramony a few years ago, when almost every member went over to the Roman Catholics. The comparatively new school at Vadakaraiyathur grows and is very encouraging, and the one at Selur now serves two Churches.

Last year, due to the financial difficulties in various fields, the number of lads in the Hostel dropped to 37. This year, the further increased economic strain will, we fear, result in another reduction. At present we have 2 boys from Madras, 6 from Tinnevelly, 7 from Sendamangalam, and 12 from Namakkal. The man in charge of this institution is an able and spiritually-minded worker, one who attended the Bible Institute at Kovilpatti. Grant last year for the Hostel amounted to Rs.752.

For a few years electric light has been used in this town, and now it is installed in many of its houses. This amenity is not limited to the taluk headquarters, but is being carried to the villages, so that Velur, 15 miles distant, and others in that vicinity, enjoy better illumination in street and home. There comes to us the call for a more effective, intensive and organised evangelism, and the importance of personal witness to the power of the Living Christ is more and more recognised. To convey the Light—would that it could be switched on !—the Light of the Gospel of the Grace of God, is our supreme task among the benighted, deluded and lost thousands of this taluk.

Kolli Hills Field

By H. A. Huckett.

"Having therefore obtained help of God, we continue unto this day, WITNESSING *both to small and great."*—Acts xxvi. 22.

Witness by the Church.

The outstanding event of the past year was the recognition of Mr. A. P. Selvanathan as full Pastor of the Kolli Hills Church. This happy event took place on Lord's Day, November 2nd, and was preceded by prayerful and practical preparation of the Church for its new responsibilities. From September, 1941, the Christian community on the Kollis has taken over the entire support of its Pastor. A Financial Secretary has been appointed by the Church, and a system of monthly subscriptions introduced which has produced Rs.96-8-0 in the eight months since its inauguration. The ordinary collections have not suffered, being Rs.209-2-1 as against Rs.204-0-5 last year. In addition, Rs.40-4-0 has been sent to the Bible Society, and Harvest offerings amounted to Rs.54-9-2. Thus we have proved how true it is: "There is that scattereth, and yet increaseth." On three

occasions during the year a Day of Prayer was observed, and the Church took part in the Universal Week of Prayer in January. A class for training non-Mission workers in Church leadership has been started; we should like to see more interest taken in it. The membership of the Kolli Hills Church is 49. This figure includes members at Puliampatti and Alathur. Although we are not able to report baptisms, we know of some who are being exercised about this matter.

Witness through the Schools.

There has been a marked improvement in the attendance and general efficiency of the six S.B.M. schools on the Kollis. This is reflected to some extent in the grant obtained from Government. Last year it was Rs.113-15-0, this year it is Rs.611-2-0. Scripture has been taught regularly, and tests have revealed a good knowledge of Bible stories in some schools. Gardening and handwork have been developed. One teacher, after serving faithfully for many years, has had to leave the hills for health reasons. His place has been filled by a younger man. It is pleasing to report that a Kolli Hill girl, baptized when in the Sendamangalam Girls' Hostel, has just passed her higher grade teachers' training examination, and is with us at Vazhavanthi.

Witness through Medical Work.

7,279 people attended our Dispensary in 1941. There were 1,500 cases of malaria, a disease which continues to be the bane of the work here. Two doctors have left us because of it, and a third seems likely to do so. Gospel talks have been given to the patients, illustrated with Bible pictures, and both the doctor and the compounder have spoken to them personally of Christ as occasion offered. An outbreak of typhoid in January caused us much anxiety. One girl died—we believe, trusting in the Lord. Storm damage in December and burglars in April also provided us with additional work and responsibility. A new feature just started is the periodic medical examination of our school children.

Witness through Preaching.

Our preachers and preacher-teachers have visited 123 villages during the year, and on some occasions the missionary has accompanied them. Sixteen camps have been held, including the annual visit to Koilur, where a big Hindu festival is held in August. The lantern has done good service, and the gramophone has proved very effective in drawing a crowd. Camping in the out-stations has afforded us an opportunity of fellowship with lonely workers, of looking up Church members, and of combining medical work with evangelism. On Sunday evenings we have walked to villages near Vazhavanthi, proclaiming the Word of Life.

Witness through Home and Hostel.

Pastor Selvanathan has conducted family worship regularly in the various homes on the compound, and we have also had similar contacts when on camp. Prayers are held regularly in our Boys' Hostel, and the gathering for morning worship every day in the chapel has been a means of grace to many. Games in the bungalow, followed by family prayers with some of our senior workers, have helped to break down barriers. Similarly, the Christmas Day Feast, to which about 100 people sat down —all one in Christ Jesus—was a powerful witness to our Hindu neighbours of the reality of Christian fellowship. Our warm thanks are due to all in England and Australia whose kind generosity made this form of witness possible.

Looking back, we are conscious of much shortcoming and failure, but looking away to JESUS, the Captain of our salvation, we rely on HIM to lead us on to new victories and greater fruitfulness in the days to come.

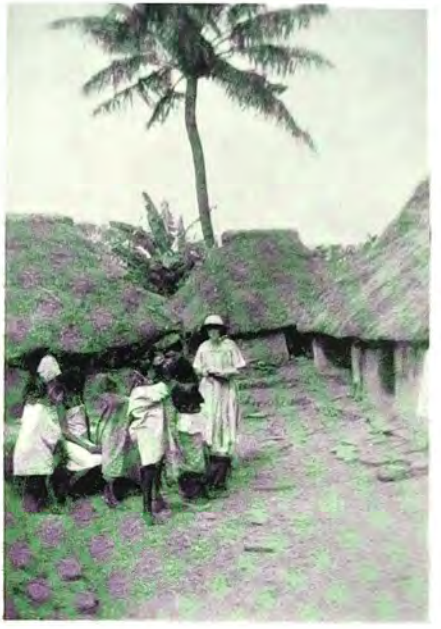
Tinnevelly Field

BY W H. KUHRT.

THE year under review has been in many respects a disappointing one. The bright promise of earlier days has not everywhere been realised, and we have been thrown back again and again upon our Covenant God for consolation and a fresh assurance of commission. The loss of experienced missionary friends to whom we had learned to turn constantly for counsel and prayer support was a blow the severity of which will be appreciated only by those who have been in similar circumstances. The anxiety and added duties occasioned by these sad events, and the near approach of war to our shores, cut up the year and its work, so that on looking back we have to confess that it is difficult to see any solid achievement or any progress of significance. Many efforts, begun in a blaze of enthusiasm, have faded out. The chilling cry, " To what purpose was this waste ! " has been heard among us, and we have not always been able to resist it as resolutely or as nobly as our Lord did.

A considerable section of our male membership was swallowed up in the Singapore debacle, thus cutting us off from a fruitful source of Church income. Another section has been absorbed by the ever-increasing demands of the army. This, while relieving us of the embarrassment connected with a crowd of unemployed malcontents, occasions-us deep concern for the spiritual welfare of the new recruits.

Looking on the brighter side of things, we record with deep gratitude the brave continuance in our midst of Mrs. Morling,



KOLLI HILLS
Out on Camp near Valapore.



SELUR
Sunday School Teachers.



SELUR

Sunday School Children with Post-card Texts.



NAMAKKAL

Hostel Boys.

and the refreshing fellowship afforded by the visits of Mr. Thrower. Co-operation between the Namakkal and Tinnevelly fields found expression in the exchange, by mutual agreement, of certain teachers who seemed to need opportunities in a new environment. Eight teachers and one Biblewoman have been involved in this helpful re-adjustment, which we hope will prove fruitful there and here.

The schools have provided us, paradoxically, with our most successful and most troublesome year. There are now only 23, but these are staffed by 46 teachers, and have earned by way of Government grant a new record toal of Rs.6,830. The maintenance of such a large staff has been made most difficult by death, recruitment to the Forces, and defections of various kinds. For a great part of the year we have been compelled to call upon our valuable preaching staff to fill up the gaps. The unusually high grants, coupled with other favourable factors, have enabled us to maintain salaries at their pre-war level. This has given us great pleasure, as our teachers have never been highly paid, and the cost of living is undoubtedly higher than it was. The pupils, who number nearly 1,100, of whom a third are girls, have been basking yet again in the warm sunshine of your generosity, and this year have received Tamil reading books and slates to help them in their progress from darkness into light. This is, at the same time, a help to our teachers and their schools, as it makes for efficiency and for an increased attendance.

There were hardly ever less than 14 lads in the Hostel throughout last year, and sometimes many more. The number of our own boys resident has fallen to a new low level of only one. The Hostel was begun in the first place for the sons of our Church members, and it is a little disconcerting to find that its usefulness, though not less, is of a kind different from that first contemplated. An average of five of the students has served voluntarily under the superintendence of the Mission clerk in our local Sunday School.

Six brethren—five of whom have studied in the Bible Institute —have been engaged in the work of ministering to the forty churches, though of these six, only three have been officially recognised. In two of the pastorates faithful work has been rewarded by additions through baptism—fifteen in all. But in the others, too, candidates are to be found, and much reaping has been delayed by circumstances beyond our control. While not neglecting evangelism in new places and the gathering in of new converts, we confess our hearts are chiefly concerned with the growth of those who are already with us and whose lives do not always reflect credit upon our care and instruction. The pastoral ministry is greatly assisted by the devoted and instructed labours of four other ex-Bible Institute men, who have spent their time touring the whole field. Two of them who have also

been trained in Sunday School work, concentrate upon the young people, prepare the syllabi for Scripture teaching, supervise the work being done, and encourage the establishment and maintenance of Sunday Schools upon sound voluntary lines. There are 18 or 20 voluntary teachers, though not all are regular and persistent in their good work. The other two have laboured chiefly among the deacons and elders of the Churches, albeit their work has been much interrupted. The giving of the people indicates marked improvement, for, including workers' contributions of about Rs.400, it totals no less than Rs.2,100. Most satisfactory has been the increase in the amount of weekly offerings, from Rs.590 to Rs.965. Needless to say, with such an income the Churches have continued almost entirely to support the ministry.

Five other preachers and colporteurs, and one clerk, complete a body of co-workers numbering 62. Much of our time is naturally devoted to the spiritual advancement of these men and women, rather than directly to the affairs of the villagers themselves. It seems a true economy of spiritual energy to concentrate our powers and prayers upon a group that maintains direct contact with at least 3,000 men, women and children who adhere to our Churches and schools, and occasional contact with a still larger number of the vast Hindu population that surrounds us. With this object prominently before us, we have continued, with great profit to ourselves at least, to lay emphasis upon seasons of Bible study and prayer once a month, and sometimes oftener, with the ten Church workers mentioned above, and also, though less frequently, with the teachers. This year we arranged two four-day periods of prayer, meditation and Bible study, one for 17 teachers in Kovilpatti, and another for the pastors and preachers at Gurumalai, a bungalow hidden away in a hillside not far from here. Eating, sleeping, praying, studying, we come very near to one another and throw down many barriers that rise unbidden between us.

It is this work which has brought us greatest satisfaction. We know men whose lives have been greatly influenced, whose spiritual life has been deepened, and who have in consequence made sacrifices for Christ's sake, and learned how to overcome in most adverse and trying circumstances. Our hope for the future is largely in the work these men are doing and are going to do.

Ladies' Zenana Auxiliary

SECRETARY'S REPORT

By Miss P. P. Nunn.

Having obtained help of God, we are glad to record that during another year of war the work of our missionaries and Bible-women in India has been faithfully and gladly supported by prayer, by service, and by gift. Activities have been necessarily somewhat curtailed, but during the summer months particularly we have been glad to avail ourselves of the help of our missionary-elect, Miss B. S. Wade, in addressing meetings. This has proved a happy arrangement, in enabling some of our Branches to know our sister more intimately during the time of her waiting to proceed to India, and has helped to sustain Branch meetings while we still have no missionaries home on furlough.

In November last, the L.Z.A. Committee were compelled to accept the resignation of Miss V. D. Green with deep regret and sadness of heart, because our sister felt called of the Lord to leave the denomination, her Church, and the S.B.M. Over 18 years of devoted service in India were therefore terminated at the end of April, 1942, the last few years of which had been given to Bible School work, and had been greatly blessed. The Committee highly value the way in which Miss Green was enabled to develop the women's work in the Tinnevelly Field, and heartily thank her for her service.

Our hearts are filled with gratitude to God for His overruling of events, in that Mrs. D. Morling acquiesced in our request to rejoin the L.Z.A. staff, and indeed offered to fill the gap at Paniadipatti temporarily. This took place as from June.

In March, the L.Z.A. Executive were pleased to welcome Mrs. L. R. Garrard, of Highbury, as a member of the Executive.

Finance.

Our income for the year has been wonderfully well maintained, and in this we recognise the constraining love of Christ in the hearts of our supporters. We have been enabled to meet the extra amount of the cost of that part of our work which had formerly been a charge on the S.B.M. Extension Fund, and which will in the future have to be met from L.Z.A. funds.

Daily has prayer for all the work been offered to God, and daily shall He be praised.

MADRAS FIELD

By Mrs. J. M. Brand.

Nehemiah stole out at midnight to see the devastation of Jerusalem. He told no one of his plans, he viewed it all, but not for despondency, only that he might say to them all, "Come, let us build." To-day, at our feet lies a devastated world, fear is on every side. Let us view it all, not for despondency, but for an urge to go forward. He told them of the "hand of God which was good upon him." Why not remind each other of *that*—the hand that has led us through another year, and which still beckons us forward to victory?

Madras, too, has passed through its days of fear. We have witnessed day by day cartloads of the fearful, families with their furniture piled around them, fleeing from the city to the countryside. In the quiet of these Nilgiri Hills we think of their unknown fears. We remember as we visited from village to village how they turned the conversation always to the war and what it might mean to them, and how we tried to use it for their good, even their fears, for making known the One who has said, "Fear not, I am the First and I am the Last."

Our Biblewomen, of whom we have but nine now (two having left us recently) have remained faithfully at their posts. When, however, it was notified that evacuation was desirable, they were allowed to take earlier leave. But now all are at their posts again, the danger of the moment seeming to be but small.

We have not been without encouragement during these trying times. In Vepery, Poonamallee and Ayanapuram there has been witnessing in the baptismal waters.

On account of the part-evacuation, women's meetings became reduced in numbers, but there were cases in which the very scattering of our forces has resulted in more opportunity for testimony further afield. With the increase of the Poonamallee school, our girls' Thursday meeting has also been augmented, and there is a spirit of enquiry among some of the girls, we feel sure.

One of the signs of blessing, although so small a beginning, that has cheered us most, has been the finding of a few of our members who are doing of their own accord voluntary work. Just the quiet witnessing to neighbours in the same street, and preparing them for our visits, when they bring them to us that we may hear their testimony or speak to them.

After some quiet weeks spent here, we are returning to take up the fight, for we seem to hear His voice saying, "Arise and work, for I am with you, saith the Lord." So, courage, friends. "Come, let us build."

NAMAKKAL AND SENDAMANGALAM FIELDS

BY MISS B. L. MOWLE (Namakkal).

" Not to the strong is the battle, not to the swift is the race;
But to the true and the faithful, victory is promised through grace."

THE year 1941-1942 has been a year of disappointments in many ways, and we cannot report any striking advance. Oftentimes we have felt that the enemy has made much more progress into our territory than we have into his, but spiritual results cannot be tabulated, and from time to time the Lord has given us some encouragement, to let us know that final victory is His and that His work is going on in spite of so much opposition.

Sunday Schools are encouraging in the villages, though not so encouraging in Namakkal town itself. I am sorry to say I have had to discontinue the Torchbearers' Class: families have been transferred or have left us.

Two new Churches have been formed in new villages: Sellapampalaiyam and Vadakaraiyathur. It was a happy Sunday in July, 1941, when we witnessed eight women and several men pass through the waters of baptism, forming the nucleus of these Churches. They are still but babes in Christ Jesus our Lord, and need a tremendous amount of teaching. A few of the more intelligent Christian women are having special Bible lessons. Our earnest prayer is that the Lord will work through them as we try to bring home to them the joy of being a personal witness for the Lord Jesus. Medical work is much appreciated in these out of the way villages.

During the year we have been able to place a married couple in Thusur, and visits there have been encouraging. One woman is truly interested, but our only opportunity of having a real heart-to-heart talk with her is when her husband is away.

Our Biblewomen need our prayers, for their work is not easy. In these days, with the growing spirit of independence and education, it is no uncommon thing for them to visit from house to house and to be refused admittance, because the women pretend to be too busy to listen, or profess to know all about the Christian religion because they were able to read for themselves. We praise the Lord for the warm welcome they receive in some of the homes, and for secret believers among some of the caste women.

" This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? "

BY MISS L. S. HAZEL (Sendamangalam).

IN spite of the threat of war, even in this country, by the goodness of God we have been able to carry on unhindered in every department of work that He has given into our hands.

Biblewomen and Village Evangelisation.

We still have our staff of nine Biblewomen in the Sendamangalam field. From all of the camping stations, and some of the nearby villages, girls have come to the Boarding Home. We are concentrating on the parents of these, and would ask for your special prayer co-operation. We have proved in past years the great difficulties created because of Hindu parents. Girls have come under Christian influence in our School and Boarding Home, and a desire for better things has come into their lives. When they leave us and go back to their Hindu surroundings and customs, it is a tremendous fight and temptation for them. If their parents had become Christians, this would not be, especially in the matrimonial problems.

During the past year two women in Pavittram have passed through the waters of baptism, and there are others in that village enquiring. In March we were able to hold for ten days special meetings for the Biblewomen, going on from there to the Christian women of Kakkaveri. These were days of real blessing, and we are praying for results from these gatherings. The Biblewomen's Scripture results were quite good, with five prizes and only one failure.

Girls' Boarding Home.

This work is good from the numerical side and the tone of the Hostel. Numbers have been between 45 and 50. Twelve girls passed out from the Home this year, and one we lost by death. Some of these girls were deeply concerned about spiritual matters but had not come forward for baptism. They need your prayers, especially now that they have returned to their homes, or gone into training, as the case may be. This is the time when they are faced with the biggest temptations.

Day and Sunday Schools.

This work is encouraging, and is faithfully conducted by a staff of eight and the weaving master. Between 170 to 190 girls are daily being taught the Scriptures. In the lower classes, the National Strict Baptist Sunday School syllabus is adopted, and from the 6th to the 8th special set lessons. The seed sown is not lying dormant, as we have had testimony of several cases where the children have definitely taken the lessons learnt home to their parents, and we are praying that this may be used to their salvation.

In the Sunday School last year we adopted the I.S.S.U. course. 35 children sat for the examination, and 34 passed, with 4 distinctions, gaining prizes and 2 medals. We took the top place in Intermediate for all India for girls, and top place in the Tamil area for Juniors. We still need your prayers for the increase of attendance to the Sunday School of outside

scholars. The Covenanters' Class has undergone a change during this month, as eight of the girls have gone from our midst. The seed is sown, we feel the power of the Spirit in our midst in this class, yet we do not see the outward results.

In reviewing the work as a whole, we go forward resting in His promise (Newbury marginal reference): "The latter glory of this house shall be greater than of the former, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts."

MEDICAL WORK.

BY DR. R. M. HARRIS.

ANOTHER year has passed, and we have much for which to praise and thank God. We are deeply grateful for His continued guidance, for health and strength, for the money which comes month by month, and for protection from Japanese invasion and internal strife. We are also thankful for the improved bus service, which enables our patients to return home the same day.

The total number of attendances during 1941 was 13,768, of which 3,568 were new patients. We did 170 minor operations.

The Gospel has been preached and portions of Scripture distributed. Some patients have been genuinely interested, others almost antagonistic. We long to see souls being saved and added to the Church.

We have had several in-patients in our very limited accommodation in Sendamangalam, and we have valued the personal contact which this has given us. We have a wonderful Saviour and a wonderful message, and yet we must acknowledge that we know of no definite conversions. This is a source of very real concern. Pray for us, that we may be soul-winners. Pray too that wisdom may be given to us in dealing with the difficult cases single-handed; how often one feels the need of a second opinion.

Last year we grew tomatoes, distributed the seedlings, and gave away some of the fruit, as an effort, though only a small one, to combat the appalling malnutrition we see all around. If we did not accomplish much, at least we learned something of the difficulties which beset the cultivator.

Sunday Schools.

We thank God that the attendance in Sendamangalam has been maintained. A new set of boys has come along to replace the old set. We are placing far more emphasis on the learning of Scripture by heart, so when we pray, let us claim the promise we find in Isaiah lv. 11.

In Jedarpalayam, compounder is having to face a quiet opposition. I know you are upholding him in prayer, and the victory shall be to the Lord.

KOLLI HILLS FIELD

By Miss M. E. Wilkins.

" Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? "

During this past year, five Biblewomen have been working on the Kollis and one voluntary worker. One of the women had a very bad attack of pneumonia, and felt the time had come when she must leave; she has done nine years of faithful service.

Our first Bible school for the Biblewomen was held in the month of November. Others also were encouraged to come, and the students numbered 17. Much blessing was seen during this school; one young teacher was given the assurance of full salvation, and many others were brought into greater blessing. The Biblewomen all passed in their examination, held in March. For the coming year the Biblewomen are taking New Testament Biographies, written by Mr. Morling. The voluntary worker we had has just left us, so we need others to fill the places of those who have left.

Just recently we have taken four babies into the Hostel, and one young mother. January and February were indeed days of great trial and anxiety. Truly God led us through the fires, but it was not without blessing. Three of our girls were down with typhoid; one was taken, but the other two were restored. Truly we saw " the glory," but it meant death. We believe the one He took died happily in the Lord, and one who was restored saw the Lord in those days of affliction, and this vision brought salvation and a desire to serve Him.

We still have many women on the compound; these are receiving regular instruction in the weekly meeting, through Biblewoman Alice. The camping, too, has been done as usual throughout the year, and many have heard the Gospel. May He keep us " believing," although we cannot always SEE, we KNOW there will be the " GLORY."

TINNEVELLY FIELD

By Miss V. D. Green.

The writing of this report occasions much sadness, since it constitutes the last report it will be my privilege to submit. We are, however, exhorted to—

" Praise Him for all that is past,
And trust Him for all that's to come."

So this report of the last year shall be one of PRAISE. There is every reason that it should be thus " for not *one* thing hath failed of all that He had promised."

During the year, three Bible schools were conducted, one of three months' duration, and two of one month. One of these

latter schools was conducted on the Kolli Hills with 17 students. Each of them was very profitable, and each was accompanied with very blessed and precious results.

In the intervals between the schools, camping was undertaken in the stations where the Biblewomen work so very faithfully. As a result of *their* faithful ministry, several dear women and girls in those out of the way villages were brought to trust in the Lord Jesus as their Saviour, and it was not at all a *small* part of my work to interview those who were so eager to make public confession of their faith. Several of these have been baptized, and others are waiting for the privilege. A few dear women and girls have also been persevering in their efforts to learn to read, and, again as the result of the admirable patience of the Biblewomen, some have become literate and are the happy possessors now of their own Bibles.

During the months of March and April, we had the great privilege of assisting in the Church Anniversary services of some of our Churches, and were very conscious on those occasions of the Holy Spirit's presence and enablement.

The annual examination for our Biblewomen took place in February, and all passed very creditably. Our Biblewomen's staff has been increased during the year from 6 to 9, but one has since removed from the district, making the total, for the present, eight.

May the coming years of ministry in this field, under the able leadership of dear Mrs. Morling, senior, yield an abundant harvest, which shall redound to His Glory, as those other sheep yet to come are gathered in, and His Kingdom is thereby increased and established.

BY MISS M. E. HARRIS (Paniadipatti).

" The Lord hath been mindful of us " (Psalm cxv. 12).

LOOKING back over the past year, one's heart is filled with praise and thankfulness to God for all His goodness and faithfulness. Surely during the year the Lord hath been mindful of us, and blessed us.

In spite of difficulties in connection with Government affairs, the work in the School and Hostel has gone on, and has been blessed. At the beginning of this year two Hostel girls were baptized, and four others came professing their faith in Jesus Christ as their Saviour, and expressing a desire to be baptized. Our Matron and our Headmistress, who both came to us from other Missions, have seen the need for believer's baptism, and it was a very joyous day when both they and the two Hostel girls were baptized in the Mission compound, publicly witnessing to their faith in, and their love to the Lord Jesus Christ.

All three teachers wrote the Scripture Examination and passed in it. The Headmistress and her sister (one of the other two teachers) both took the first prize in the Tinnevelly district, both came top with good marks.

The work in the villages with the Biblewomen has also been encouraging. In two of the bigger villages there are young Christians asking for baptism. All three Biblewomen wrote the Scripture Examination and passed in it. One of the three received a prize for gaining distinction marks.

The work in the Dispensary has gone on steadily throughout the year, and is still an ever-open door into the hearts of the people, and a means whereby the love of the Lord Jesus may yet be proclaimed to those who do not know Him.

We do not forget that there have been difficulties during the past year, and times of anxiety. But we remember also that, in all these things and in all these times, we have known and proved the love of God, who is the faithful, unchangeable Lord.

WAITING DAYS

By Miss B. S. Wade.

In February of this year, although anticipating the possibility of sailing, there came the realisation that it was not yet the time for me to leave this country for India. I would praise God for the knowledge that the date of sailing still remains unalterably the same as that which He has appointed. (In May the Government felt it was necessary to place a temporary ban on women missionaries desiring to travel to India).

No doubt a further training is necessary. It has certainly been a time of learning other things than Tamil!

The two terms at the Missionary School of Medicine have been of interest and value, particularly the lectures on Tropical Diseases, Homeopathy and Dentistry.

The L.Z.A. and F.O.Y. meetings held during the summer months have been a special means of good cheer to me, and I have appreciated all the kindness and hospitality given by so many.

I wish the labourers in India could have seen, during these war days, first the individual work of members at home, and then the united work of each Church. It would cheer their hearts to see the co-operation in this work for God.

Truly the Indian Church and the Home Church are "Labourers *together* with God."

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	452	29	1	9	28	9	6	25	1250	12	50
Sendamangalam	3	87	3	—	6	18	9	6	10	629	6	49
Namakkal	10	180	23	1	10	15	11	3	21	940	12	104
Kolli Hills ...	1	49	—	1	7	2	4	6	8	199	5	123
Tinnevelly ...	40	894	15	3	35	21	12	3	35	1200	46	60
TOTAL	59	1662	70	6	67	84	45	24	99	4218	81	386

THE CALL TO HIGHER SERVICE

Missionary David Morling

A TRIBUTE BY THE PRESIDENT, PASTOR R. ROBINSON.

" Well done, good and faithful servant."

LITTLE more than two years following the Home-call of Missionary E. A. Booth, the Mission has suffered an equally severe loss in the passing of our brother, Mr. David Morling, who was called up higher from Bangalore, South India, on February 28th, 1942. The memories of his last furlough are so fresh in many minds that it is hard to realise we shall never see here again our great missionary leader, whose presence and words have thrilled us on so many occasions.

Mr. Morling went to India in November, 1903. In the words of Pastor W. S. Baker, at the Memorial Service on April 14th—" Having in the Providence of God arrived in Madras, he was introduced to mission work under the inspiring influence of Missionary E. A. Booth. As soon as he had acquired the necessary familiarity of the vernacular, he threw himself heart and soul into the work in Madras. But not for long. The urge to press on began to assert itself. He looked longingly upon the unevangelised districts. After much prayer, he was led to Sendamangalam. He soon found need to exercise all the perseverance and patience he possessed. The difficulty of obtaining drinking water, in finding a suitable site on which to build a chapel and a bungalow, and in inducing workmen to undertake and complete the necessary erections, faced him. But Brother Morling was equal to them all. It was thirty-three years ago that the chapel was opened for the preaching of the Gospel, and considerable numbers of people were present at the ceremony, including Government officials. All this time the Gospel was being carried from one village to another, where, before, the name of Jesus Christ was unknown.

What patient years of persevering labours were spent before manifest blessing in the conversion of souls was seen! To-day there are three Strict Baptist Churches in this Field, with 84 members; 10 schools, with 665 scholars, and 40 villages are regularly visited.

Next, by a remarkable providence the way opened to advance on Namakkal, this time with suitable premises awaiting occupation, and so Pioneer Morling started on the work that strongly appealed to him—another new field. Untiringly he



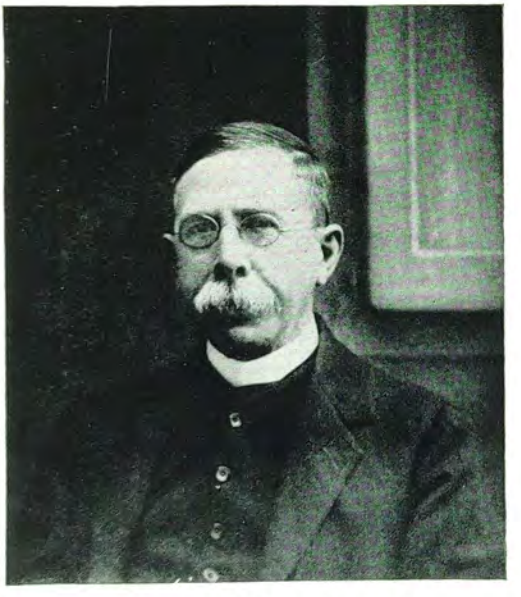
JEDARPALAYAM
Inside the New Dispensary.



THE NEW CHAPEL AT KOVILPATTI
The last building supervised by MISSIONARY D. MORLING.



MISSIONARY DAVID MORLING.



SAMUEL HUTCHINSON
Went to India - 1895
Later, Editor of "Mission Herald" for many years.
Passed away December 31st, 1941.

laboured in Namakkal itself, and by camping journeys to one village after another, counting no effort too costly in making known the name and work of the Saviour he loved to the people bound in the fetters of the superstitions and wickedness of heathenism. Here are now 12 Strict Baptist Churches, with 184 members, and no less than 124 villages in which the Gospel is regularly preached. There are also 22 schools, with 1,034 scholars.

The latest new work to which our brother was called was one very dear to his heart, and one the importance of which, for the future of the Indian Church, he had been long convinced. I refer to the founding of the Strict Baptist Mission Bible Institute, of which he was the Principal. Here, young men who had given proof of the Lord's call to His service were instructed in the Bible, in preaching, in open-air work, and pastoral activities and responsibilities. Several students passed through his hands, and have been called to the Pastorate and other useful spheres of Mission work.

Now he has passed to his reward. He was a good and faithful servant, a valiant soldier of the Cross, a pioneer missionary. He rests from his labours and his works do follow him. It is safe to believe that the influence of his devout life and wholehearted zeal will long remain. In him was fulfilled the Master's word: "Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Has he not left us an example that we may profitably follow in carrying the Gospel to our own people, who, alas, in many instances are as ignorant af Christ and the Word of God as are the people of South India."

The foregoing is but a brief outline of those busy, fruitful years of the pioneer missionary, and now let us speak a little of him as a man known by cherished personal contacts and correspondence. These memories will always be loved and revered. His many qualities make this easy, though it is difficult to do so without emotion.

First, the fragrant grace of humility was always so evident. No man could plead the cause that burdened his heart with greater earnestness, logical reasoning, and even dogged tenacity, yet there never was a vestige of self-importance. His way was persuasive and appealing rather than assertive and dogmatic. This unassuming modesty permeated his whole attitude to his friends and colleagues.

Industry, determination, perseverance and faith marked the whole of his life and career, and these virtues, sanctified and controlled by the Holy Spirit, were the foundations of his character and the success of the difficult achievements he accomplished. It is understood that as a boy he was very far from robust, but being convinced that physical culture could overcome this handicap, he started on a course of exercises which he

continued, not only as a young man, but all through middle life. In view of the long and painful illness that issued in his passing, it is remarkable that as late as February, 1941, he should write as follows, " I am glad to say that Mrs. Morling and I are well. I think we are as well or better than at any period during recent years."

What an eloquent speaker he was! Some of us can hear him now—at the great meetings or at smaller gatherings it was just the same. Commencing with, " Mr. Chairman and kind friends," he warmed to his subject till the whole of his being was poured out in the somewhat high-pitched voice, but always clear and resounding, that pleaded for the people he had left in India, and to whom he was so eager to return. It was impossible to be inattentive, for his grip was upon his audience. India's needs were so graphically and pathetically portrayed that, as he proceeded, the urge to pray for and support the work became overwhelming. These efforts cost him a great deal, but were much used of God to stir up and maintain missionary zeal among the Churches.

He was a great reader and a clear thinker. Books were his companions, and he loved to talk about them. Missionary problems and projects naturally occupied much of the time he spent with his ministerial friends, yet there were opportunities to discuss profitable books and topics. Observations and comments coming from him, illuminating and forceful, were always discerning and helpful.

These are but touches of the brush in an adequate attempt to paint a picture of our brother. He would have protested with, " Say less," but we desire to magnify the grace of God in him, and to take him for an example of what the Lord is pleased to do with gifts and talents consecrated to His service.

His colleagues in India will be the first to agree that Mr. Morling has set them a high standard, which will require all the resolution and stamina they may possess to attain. Yet they serve the same Master, are actuated by the same ideals, and " God is able to make all grace to abound."

" He, being dead, yet speaketh." It seems but yesterday, when expounding a favourite theme of his—our individuality and personality in the world to come—he said with the fervour of conviction, " Yes, though unencumbered by this body of sin and death, and this mortal having put on immortality, yet David Morling will still be David Morling."

And so he is, for now the full comfort of the sacred verse, so consoling to him during the closing hours of his life on earth, is his to enjoy: " We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

The funeral took place on Tuesday, March 3rd, at Namakkal, which was according to his expressed wish and a promise made

to his people there that he would be laid to rest among them. Our missionaries from all the Fields gathered on the verandah of the Mission House, and among the company were several Hindoo men and women who had known Mr. Morling in the early days of his work there. Mr. Champion conducted the service, and based his address (in Tamil) on, " Neither count I my life dear unto myself, so that I might finish my course with joy," and " I have fought a good fight, I have finished my course, I have kept the faith." Mr. Huckett offered prayer, while Scripture portions were read by Mr. Orchard and an ex-Bible Institute student.

Proceeding to the graveside, about a furlong from the Mission House, Mr. Watts engaged in prayer, and also Mr. Muthuswami, the oldest worker in Namakkal. Mr. Kuhrt read from Joshua 1, and Mr. Thrower, who conducted the service, gave a brief address based on verse 2, " Moses, My servant, is dead; now therefore, arise, go over this Jordan." Mrs. Morling, with her son and daughter-in-law, was graciously upheld during this trying ordeal.

On April 14th a Memorial Service was held at Chadwell Street (where Mr. and Mrs. Morling have been in membership for many years). The President of the Mission was in the chair, Mr. S. W. Anderson, Vice-President, read the Scriptures and led the meeting to the Throne of Grace. The hymns, " Eternal Light " and " Fight the good fight," chosen by Mrs. Morling, were sung.

Pastor J. K. Thorpe, the General Secretary, gave an outline of Mr. Morling's missionary career—from his arrival in Madras, pioneer work in Sendamangalam and Namakkal, up to the time when he departed to be with Christ. It was appropriate that Pastor W. Chisnall, our Secretary during most of this period, should offer prayer, giving thanks for all the Lord had enabled His servant to do, and commending the bereaved, both in India and in England, to the unfailing care of our Heavenly Father. Pastor W. S. Baker paid tribute to our brother's memory, laying special emphasis on the pioneering aspect of his work in India, while Pastor R. Robinson's message brought out the man himself, so wise, so gracious, so truly Christian.

Many who were unable to be present joined with us in spirit as we gathered to render praise to God for our beloved missionary and his 38 years of arduous service in South India. Admiring the grace of God so brilliantly displayed by this man of God, we place on record this tribute to his character and work, while we express our loving sympathy with Mrs. Morling and all who feel and mourn his loss.

With such a witness as David Morling, gone to his eternal reward, shall we not run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our Faith?

THE INTEREST AT HOME

IT is with thankfulness to God that we can write of the very real interest at home, expressed in many forms of personal and united service for the Master.

In view of the many other claims that these distressing times of war have made upon so many valuable workers in our Churches, we feel increasingly the goodness and faithfulness of God in maintaining His work, and we would convey our sincere thanks to all who have helped through another year.

The Officers and S.B.M. Council.

Pastor R. Robinson was again elected as President of the Mission, and we have been favoured of the Lord in having for another year his valuable leadership and willing service in all Mission interests. We should like our esteemed President to know, together with the other Officers whose voluntary service means so much to the Mission, how much we value all that they do in the Master's Name.

Council has met regularly, and we have realised the Lord's presence and guidance in the many important matters that have demanded attention during this year of crisis in India, as well as difficulties at home.

We would express our gratitude to all who have remembered the S.B.M. Council in prayer, and we earnestly request a continuance of this valuable support in the days to come. The first Friday in each month is the usual day upon which the members of Council gather together.

Deputation Work.

Another year has passed without us having missionaries home on furlough, and this has been a great loss in our large missionary meetings and in all deputation work.

Many Churches, however, have been visited by the General Secretary, and District Rallies, Mission Sundays, and other special meetings have been the means of stimulating interest, and have led to new concern and earnest prayer in connection with the work of the Mission.

We heartily thank those who have helped in arranging meetings, others who have served as special Missionary speakers, and especially all those who have given of their loving ministry in the home.

Publications.

We are glad that another year has seen the regular production of both " The Mission Herald " and " Rays from the East," and on behalf of the Council, our missionaries in India, and a very large number of appreciative readers, we would tender our very sincere thanks to Pastor L. R. Garrard, as Editor of the " Mission Herald," and to Mr. J. C. Fromow, as Editor of " Rays from the East." We greatly value all that they do in this important service of imparting missionary information.

Guild of Service.

During the year prayers have been answered and hopes realised in the formation of the Young People's Guild of Service.

This new movement, which has met with an encouraging response in many parts of the country, seeks to unite in personal membership all interested young people over 14 years of age who, whilst earnestly desiring God's blessing on all true missionary work, will make the work of the S.B.M. their special interest and concern.

It further exists for the development of missionary interest through personal effort and group meetings wherever possible, and all members promise a daily remembrance of the work in prayer, together with financial help according to their means.

There has not yet been a full year of the Guild's existence upon which to report, but we thank God for its formation and its promise of increasing usefulness and blessing, and we are greatly encouraged by the keen interest and activity of our younger friends.

The Young People's Rally held at " Mount Zion " Chapel, St. John's Wood, on Saturday, September 26th, was most helpful and inspiring.

The Christmas Gift Fund.

The war prevented the sending of garments and toys to India, but we gratefully report that for Christmas, 1941, the sum of £95 was remitted to India for the purchase there of toys, dress material and medical requisites for distribution amongst the children and workers in each of the Mission Fields.

Further amounts, totalling £20, were received too late for remittance last year, and this sum will be included in the Christmas Gift remittance for 1942.

We greatly appreciate the loving service of Miss H. V. Harris in connection with this helpful fund, and we thank her and all subscribers who continue to make it possible to send this practical expression of Christian love and good wishes to our Indian friends.

Concerning Finance.

The accounts which follow reveal the Lord's mindfulness of the needs of His work, and we give Him our heartfelt praise for the way in which provision has been made through another year. The figures also disclose the thoughtful generosity of the Churches and the many personal subscribers to the funds of the Mission, and we sincerely thank all who have thus served the Lord in the ministry of material things.

Expenditure in the actual work in India has had to be reduced, but we are glad and thankful to report that the total income for the year has not suffered seriously. Personal gifts have been about £300 less than the previous year, but Church contributions have increased by some £38.

We have again received substantial help through the return of Income Tax, made possible by Covenant Donors to our Funds. We heartily thank such friends, and in appealing for an increase of such support, we would point out that at the present rate of tax all new gifts thus made are actually doubled without further expense or trouble to the subscriber. Full details will be gladly sent by the Treasurer or the General Secretary.

We acknowledge our great indebtedness to our Treasurer, Mr. W. J. Shipton, and to our Financial Secretary, Pastor A. E. Brown, and we tender to them both our deepest thanks for all their valuable honorary service for our Mission and our Lord.

In closing, we would again express our praise to God, who has given to us the great privilege of serving Him in the interests of His Kingdom, and we thank all those who have been our zealous and prayerful partners in this great work.

We are thankful for the past, and confident and steadfast as we meet the present challenge of an unfinished task. The future will make great demands upon our faith and energies, but not more than will be possible through Him who directs us with the authority of Omnipotence and the sympathy of perfect understanding and infinite love.

GENERAL INFORMATION

SUBSCRIPTIONS AND DONATIONS for all Funds (except for literature, Guild of Service and 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.

YOUNG PEOPLE'S GUILD OF SERVICE.—All enquiries, applications for enrolment forms, and payments to the Guild Fund for the Mission, should be sent to the Secretary, **Pastor J. K. Thorpe.**

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

a Legacy to the Mission.

The following Form of Bequest is therefore recommended to those who may be desirous of thus assisting the Mission :

FORM OF BEQUEST.

" I give and bequeath to the Treasurer for the time being of THE STRICT BAPTIST MISSION (founded in London in the year 1861), the sum of £ , free of duty, for the promotion of the objects and work of the said Mission; and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same."

SUMMARY OF ACCOUNTS

RECEIPTS.

	£	s.	d.	£	s.	d.
Balance at Bank, 21st 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
General Fund	4,550	9	7			
Christmas Gift Fund	115	0	0			
"Herald" Fund (see Payments) ...	—	—	—			
Young People's Guild of Service ...	79	2	1			
Sustentation Fund	226	5	0			
India Bible Institute Fund	67	10	0			
Pension Fund	530	12	0			
				5,568	18	8
Ladies' Zenana Auxiliary :						
General Account	2,391	18	5			
Medical Account	6	2	6			
				2,398	0	11
				£11,810	0	4

PAYMENTS.

	£	s.	d.	£	s.	d.
General Fund :						
India	4,197	0	5			
Home	650	12	2			
				4,847	12	7
Christmas Gift Fund				95	0	0
"Herald" Fund :						
Payments	382	3	1			
Credit Receipts ...	244	13	5			
				137	9	8
Young People's Guild of Service ...				7	19	8
India Bible Institute Fund				40	6	4
				5,128	8	3
Ladies' Zenana Auxiliary :						
General : India	2,168	2	11			
Home	86	12	3			
Medical : India	77	7	3			
India	1	1	0			
				2,333	3	5
Balance at Bank, 20th September, 1942 :						
Home Safe Deposit	100	0	0			
Current Account	570	4	8			
Deposit Account	1,400	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			
				4,348	8	8
				£11,810	0	4

GENERAL FUND.

INCOME.

	£ s. d.	£ s. d.
To Contributions :		
Churches	2,755 18 5	
Personal	909 12 4	
Miscellaneous ...	396 1 0	
	4,061 11 9	
,, Income Tax Refund	409 11 6	
,, Interest on Investments	73 17 0	
,, Interest on Deposit Account ...	3 0 7	
,, Interest on Home Safe Deposit ...	2 8 9	
		4,550 9 7
,, Christmas Gift Fund ...	115 0 0	
,, Remittance to India ...	95 0 0	
Balance in hand ...	20 0 0	
,, Transfers from :		
Pension Fund	400 0 0	
Young People's Guild of Service	71 2 5	
L.Z.A. General Account ...	100 0 0	
		571 2 5
,, Balance carried forward (Deficit)...		62 0 7½
		£5,183 12 7½

EXPENDITURE.

	£ s. d.	£ s. d.
By Deficit brought forward		173 10 4½
,, Remittances to India for Salaries & Payments on Mission Account	4,197 0 5	
,, Missionaries' Life Insurance ...	21 12 5	
,, Missionaries' Children's Allowances	58 16 0	
,, Deputation, Ministerial and General Expenses	68 2 0	
,, Secretary's Salary, Office Expenses, Stationery, Postages, etc.	426 7 9	
,, Cost of Advertising	75 14 0	
		4,847 12 7
,, Transfers to :		
Voyage Fund	60 0 0	
"Herald" Account (Deficit) ...	102 9 8	
		162 9 8
		£5,183 12 7½

VOYAGE FUND.

	£ s. d.	£ s. d.
To Balance forward	562 11 11	
,, Transfer from General Fund	60 0 0	
	£622 11 11	
By Balance carried forward ...		622 11 11
		£622 11 11

"HERALD" FUND.

	£ s. d.	£ s. d.		£ s. d.
To Subscriptions :			By Cost of Printing :	
HERALDS	182 9 1		HERALDS ...	258 8 2
RAYS	42 11 9		RAYS ...	69 18 11
REPORTS	19 12 7		REPORTS ...	53 16 0
		244 13 5		
,, Deficit transferred from :				
General Fund ...	102 9 8			
L.Z.A. General Fund	35 0 0			
		137 9 8		
		£382 3 1		£382 3 1

YOUNG PEOPLE'S GUILD OF SERVICE.

	£ s. d.		£ s. d.
To Contributions from Societies and Members	53 7 10	By Cost of Printing	7 19 8
,, Collection at Inaugural Rally, etc. ...	25 14 3	,, Transfer to General Fund ...	71 2 5
	£79 2 1		£79 2 1

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	479 6 0		4½% London County Stock ...	2,000 0 0
		6,229 6 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 ...	705 11 0
		£6,455 11 0		£6,455 11 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.

To Balance brought forward ...	£1,400	0 0	By Balance carried forward ...	£1,400	0 0

INDIA BIBLE INSTITUTE FUND.

	£	s.	d.		£	s.	d.
To Balance brought forward	3	18	10	By Remittances to India ...	40	6	4
,, Donation	67	10	0	,, Balance carried forward ...	31	2	6
	£71	8	10		£71	8	10

PENSION FUND.

	£	s.	d.	£	s.	d.		£	s.	d.
To Balance brought forward :							By Investments (at Cost) :			
Investments	13,622	16	3				£1,067 14 5 2½% Consols	831	0	0
Cash in hand	389	0	0				935 1 3 3% L.C.C. Stock ...	800	0	0
				14,011	16	3	211 1 9 4% Funding Loan ...	200	0	0
,, Interest on Investments ...				322	19	11	2,000 0 0 5% New Zealand Stock	2,000	0	0
,, Income Tax Refund ...				207	12	1	2,000 0 0 3½% India Stock	1,815	0	0
							2,961 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
							500 0 0 3½% War Stock	519	15	9
							.. Transfer to General Fund	400	0	0
							,, Balance of Cash carried forward	519	12	0
				£14,542	8	3		£14,542	8	3

LADIES' ZENANA AUXILIARY

GENERAL ACCOUNT.

	£ s. d.	£ s. d.
Balance, September 21st, 1941		573 18 1½
Contributions :		
General	1,901 10 6½	
Gift Week ..	290 7 10½	
	2,191 18 5	
Income Tax Refund ...		200 0 0
		£2,965 16 6½

	£ s. d.
Indian Expenses	2,168 2 11
Home Expenses	18 5 6
Deputation Expenses	6 6 9
Miss B. S. Wade : Special Allowance ...	62 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 ...	100 0 0
L.Z.A. Voyage Account ...	100 0 0
Balance	376 1 4½
	£2,965 16 6½

MEDICAL ACCOUNT.

	£ s. d.	£ s. d.
Balance, September 21st, 1941		184 11 1
Donations		6 2 6
Transferred from General Account ...		100 0 0
		£290 13 7

	£ s. d.	£ s. d.
Dr. R. M. Harris :		
Grant for Drugs		30 1 0
Nurse (Salary)		13 10 0
Paniadipatti Grant		11 5 5
Indian Treasurer : Grants in hand ...		22 10 10
Donation to M.S.M.		1 1 0
Balance		212 5 4
		£290 13 7

VOYAGE ACCOUNT.

	£ s. d.	£ s. d.
Balance, September 21st, 1941 ...		423 5 2
Transferred from General Account		100 0 0
		£523 5 2

	£ s. d.
Balance	523 5 2
	£523 5 2

BALANCE SHEET—As at 20th September, 1942

LIABILITIES.

	£	s.	d.
General Fund	—	—	—
Voyage Fund	622	11	11
Sustentation Fund	705	11	0
"Newman Bequest" Fund	1,400	0	0
India Bible Institute Fund	31	2	6
Pension Fund	519	12	0
Christmas Gift Fund	20	0	0
Ladies' Zenana Auxiliary :			
General Account ...	376	1	4½
Medical Account ...	212	5	4
Voyage Account ...	523	5	2
	£4,410	9	3½

ASSETS.

	£	s.	d.	£	s.	d.
Balance at Bank and in hand :						
Home Safe Deposit ...				100	0	0
Current Account				570	4	8
Deposit Account				1,400	0	0
Secretary				10	0	0
				2,080	4	8
Investments (at Cost) :						
£1,436 4s. 6d. 3½% War Stock	1,499	11	0			
£400 0s. 0d. 3½% War Stock ...	398	1	0			
£400 3½% Conversion Loan ...	370	12	0			
				2,268	4	0
				4,348	8	8
General Fund Deficit				62	0	7½
				£4,410	9	3½

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, 1942.

52, The Broadway, Stratford, E.15.
30th September, 1942

STANLEY W. SIMPSON, F.S.A.A.

ABSTRACT OF RECEIPTS

21st SEPTEMBER, 1941, to 20th SEPTEMBER, 1942

Abercwmboi—			
General	1	3	0
Abingdon—			
General	2	12	5
Accrington, "Ebenezer"—			
General	6	8	0
L.Z.A.	5	14	6
Accrington, "Zion"—			
General	6	3	4
Acton Friends—			
General ...	3	0	0
L.Z.A. ...	2	18	0
Aldringham—			
General		10	0
Aylesbury—			
General ...	14	8	0
L.Z.A. ...	6	7	6
Baguley—			
L.Z.A.	3	5	0
Baildon St. Mission—			
Guild of Service...		10	0
Bath, "Bethel"—			
General	26	15	3
Bath, "Providence"—			
General	5	16	2
Beccles—			
General	9	4	6
L.Z.A.	1	10	0
Bedford—			
General	27	13	7
L.Z.A.	10	16	2½
Bedmond—			
General ...	2	2	6
L.Z.A. ...	1	4	0
Bermondsey—			
General	12	8	10
L.Z.A.	31	19	6
Guild of Service...		10	0
Bethersden—			
General ...	1	3	0
L.Z.A. ...		3	6
Bexley Heath—			
General ...	6	14	7
L.Z.A. ..	1	1	6
Bierton—			
General	8	6	1
Billericay—			
General ...	3	5	6
Billinghay—			
General	21	3	11
L.Z.A. ...	5	0	0
Bilston—			
General ...	2	0	0
Blakenham—			
General ...	2	9	0
L.Z.A.	1	19	0
Borough Green—			
General	20	4	1
L.Z.A.		6	6
Bradenstoke—			
General	16	9	1
L.Z.A.	2	4	2
Bradfield St. George—			
General	2	19	6
L.Z.A. ...		2	6
Bradford—			
General	17	5	0
L.Z.A.	27	4	7
Brentford—			
General	33	7	3
L.Z.A.	43	17	9
Guild of Service...	3	7	6
Brighton Branch—			
General	23	0	0
L.Z.A.	22	5	6
Brighton Tabernacle—			
General	1	1	0
Brixton—			
L.Z.A. ...	4	12	9
Broadstairs—			
General		19	0
L.Z.A.	4	8	0
Brockley Suffolk—			
General	9	18	0
Bromley—			
General	5	11	0
L.Z.A.	7	15	6
Guild of Service...		5	0
Bury, Lancs.—			
General	3	10	3
L.Z.A.	10	16	8
Cambridge, "Eden"—			
General	33	14	6
L.Z.A.	11	5	3
Cambridge, Tenison Rd.—			
General	3	10	3
Carlton—			
General ...	4	19	1
Chadwell St.—			
General	133	11	7
L.Z.A.	93	14	3
Guild of Service...		15	0
Charsfield—			
General ...	2	0	0
Chatteris—			
General	47	15	9
L.Z.A.	14	14	6
Chelmondiston—			
General ...	1	0	0
Chelmsford—			
General	18	19	5
L.Z.A.	3	9	0
Cheltenham—			
General	7	5	6
L.Z.A.		15	0
Chesham—			
General	24	12	0
L.Z.A.	4	8	0
Guild of Service...	1	5	0
Chorley—			
General	5	0	0
L.Z.A.	10	0	0
Clapham, Courland Grove—			
General	31	8	2
L.Z.A.	10	16	6
Guild of Service...	6	0	0
Clapham Junction—			
General		6	0
L.Z.A.	2	18	4
Clayton West—			
General ...	6	4	3
Clifton, Beds.—			
General	15	7	1
Cottenham—			
L.Z.A. ...	4	2	8
Cransford—			
L.Z.A.	6	4	
Crawley—			
General		10	0
Crowfield—			
General	5	13	0
Croydon, Derby Rd.—			
General	19	12	6
L.Z.A.	6	11	7
Croydon District—			
General	8	2	1
Croydon, "Salem"—			
General	15	7	3
L.Z.A.	11	4	4
Croydon, Tamworth Rd.—			
General	18	19	7
L.Z.A.	6	11	9
Deeping St. James—			
General	15	3	0
L.Z.A.	14	10	0
Devizes—			
General ...	37	9	4
L.Z.A. ...	5	15	0
Dorking—			
General ...	47	19	2
L.Z.A. ...	34	11	2½
Downe—			
General ...	8	1	1
L.Z.A. ...	1	4	6
Dunstable—			
General	2	10	0
L.Z.A.	12	10	0
Eastbourne—			
General	2	12	7
L.Z.A.	2	5	11
East Ham—			
General	8	14	8
L.Z.A.	11	16	3
Egham—			
General	1	2	0
Ely—			
General	4	17	0
Epsom—			
General ...	165	7	2
L.Z.A. ...	91	8	3
Erith—			
L.Z.A.		7	0
Fellowship of Youth—			
Guild of Service...	5	13	0
Finchley—			
General	8	6	5
L.Z.A.	3	2	5
Fishguard, "Hermon"—			
General	8	10	3
Fressingfield—			
General	1	10	6
Friston—			
General	3	0	0
Fulham—			
General ...	2	15	11
L.Z.A. ...	8	10	0
Glemsford—			
General	1	2	6
Goodwick, Pem.—			
General	1	10	6

Gravesend—
General 3 11 0
L.Z.A. 4 0 0
Grays—
General ... 10 12 5
L.Z.A. ... 5 3 0
Great Gransden—
General 12 10 0
L.Z.A. 1 14 0
Greenwich—
General 15 7 0
L.Z.A. 13 13 0
Guild of Service... 5 0
Grundisburgh—
General ... 4 4 9
L.Z.A. ... 5 7 0½
Guildford—
General 22 1 0
L.Z.A. 26 18 2
Hadleigh—
General ... 2 0 3
L.Z.A. ... 1 10 0
Halstead—
General ... 6 1 6
Handcross—
General 2 4 2
Hartley Wintney—
General 11 19 2
L.Z.A. 3 9 9
Harwich—
General ... 10 6
L.Z.A. ... 2 0 0
Haslemere—
General ... 22 3 2
L.Z.A. ... 5 3 0
Hastings Aux.—
General ... 10 18 7
L.Z.A. ... 5 19 7
Haworth—
General ... 12 5 5
L.Z.A. ... 5 10 0
Hebden Bridge—
General ... 13 0
L.Z.A. ... 19 0
Hedge End—
General ... 10 0
Highbury—
General 41 14 5
L.Z.A. 35 5 0
Highgate Rd.—
General ... 6 0 0
High Wycombe—
General ... 6 4 6
L.Z.A. ... 3 10 9½
Hinchley—
General ... 4 8 6
Hilmarton—
General ... 4 8 0
Homerton Row—
General ... 6 14 0
L.Z.A. ... 3 2 1
Horham—
General ... 74 12 6
L.Z.A. ... 6 15 0
Horley—
General 4 0
Horsham—
General 7 18 8
L.Z.A. 10 0 0
Hounslow—
General ... 31 12 7
L.Z.A. ... 14 11 6
Hoxne—
General 6 11 3
Ilford—
General 5 8 0
L.Z.A. 1 0 0
Ipswich, "Bethesda"—
General 31 18 4
L.Z.A. 34 1 7½
Ipswich, "Mt. Zion"—
General 8 16 6
L.Z.A. 1 17 0
Ipswich, "Zoar"—
General 8 7 0
L.Z.A. 14 10 0
Irthlingboro—
General 1 8 6
L.Z.A. 1 17 0
Ivinghoe—
General ... 16 0
Kenninghall—
General ... 2 12 6
Kesgrave—
General ... 4 12 1
L.Z.A. ... 2 0 9
King's Langley—
General 11 10 10
L.Z.A. 1 7 6
Kingston-on-Thames—
General 5 2 6
L.Z.A. 4 12 7
Laxfield—
General ... 9 15 0
L.Z.A. ... 2 1 9
Leatherhead—
L.Z.A. ... 7 6
Lee Common—
General 5 19 8
Leicester, "Providence"—
General 19 15 10
Leicester, "Zion"—
General 5 19 7
L.Z.A. 4 0 3
Leigh-on-Sea—
L.Z.A. ... 3 18 8
Lessness Heath—
General 20 3 7
Guild of Service... 8 4 0
Lewisham—
General 2 0 0
L.Z.A. 4 4 4
Leyton—
General 33 18 1
L.Z.A. 13 8 7½
Guild of Service... 7 15 4
Lincoln—
General ... 10 0
Little Downham—
General ... 1 13 5
L.Z.A. ... 2 5
Llanelly—
General 1 8 0
Lockwood—
General 1 2 6
Lode—
General ... 10 6
Long Marston—
General ... 3 6 3
Loughborough—
General 10 9
Manchester District—
L.Z.A. 4 7 6
Manor Park—
General 14 11 0
L.Z.A. 2 8 0
March—
General 22 6 9
L.Z.A. 6 16 6
Mayford—
General 13 18 8
Meopham—
L.Z.A. ... 2 9 3
Middlesboro—
General 27 7 10
Morley—
General ... 10 0
Needingworth—
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Newcastle-on-Tyne—
General ... 11 0 0
New Cross—
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L.Z.A. 23 16 10
Newick—
L.Z.A. 12 6
Newquay—
General 1 8 6
L.Z.A. 4 3 11
Norbiton—
General 1 5 0
L.Z.A. 7 11 4
Norwich—
General 3 10 0
L.Z.A. 3 1 0
Notting Hill Gate—
General ... 3 13 1
L.Z.A. ... 7 16 0
Nunhead—
General 7 6 10
L.Z.A. 7 11 3
Occold—
General ... 11 0 0
Old Hill, Staffs.—
General 7 7 1
Otley—
General 1 15 2
L.Z.A. 3 11 0
Oundle—
General 15 0
Over—
General 12 5 3
L.Z.A. 14 14 7½
Paxton—
General ... 1 2 0
Pemberton—
General ... 15 17 7
Ponders End—
General ... 10 0
L.Z.A. 9 10 0
Pontypridd—
General ... 3 17 11
Porth—
General ... 10 10 0
Portsmouth—
General ... 4 4 6
Potten End—
General 28 11 0
L.Z.A. ... 21 10 6
Potton, Beds.—
General ... 10 6 1
L.Z.A. ... 6 6 7
Poynings—
General 16 10 9
Preston—
General 18 10 6
L.Z.A. 10 0
Prittlewell—
General 19 18 2
L.Z.A. 8 14 0

Ramsey—
General ... 8 1 0
L.Z.A. ... 2 0 0
Ramsgate—
L.Z.A. ... 3 0 0
Rattlesden—
General 6 10 6
L.Z.A. 1 14 0
Raunds—
General 3 8 2
L.Z.A. 2 4 0
Reading—
General ... 6 14 0
L.Z.A. ... 4 10 6
Redbourne—
General 1 8 7
Reigate—
General 11 15 0
Richmond—
General 37 2 6
L.Z.A. 18 15 0
Guild of Service... 2 0 0
Rotherham—
General ... 5 0 6
Rowley Regis—
General ... 1 0 0
Royton—
General 19 14 10
Rushden—
General 4 18 9
L.Z.A. 3 18 0
Ryde, Australia—
L.Z.A. ... 2 0 0
Salhouse—
General 3 6
Shelfanger—
General ... 2 6
L.Z.A. ... 9 0
Siddal—
L.Z.A. ... 17 0
Slaithwaite—
General 5 0 0
Sleaford—
General 18 8
Smarden—
General ... 4 7 3
Somersham—
General ... 2 0
L.Z.A. ... 7 3 6
South Chard—
General ... 15 0
Staines—
General 15 4 10
L.Z.A. 1 2 6
Stamford—
General 32 7 10
Stevenage—
General ... 2 7 4
L.Z.A. ... 3 14 8
Stoke Ash—
General ... 8 8 0
L.Z.A. ... 5 4 0
Stowmarket—
General ... 5 4 0
L.Z.A. ... 2 6 3
Stratford—
General ... 27 16 1
L.Z.A. ... 46 18 8
Streatham—
General 11 19 3
L.Z.A. 8 0 6
Stretham, Cambs.—
General 4 7 0
St. Albans—
General ... 2 16 0
St. Clears—
General 7 6
L.Z.A. 3 8 7
St. John's Wood—
General 83 4 0
L.Z.A. 67 19 2
St. Neots—
General 8 15 6
St. Neots Fellowship—
Guild of Service... 11 13 6
Sudbourne—
General 16 18 5
L.Z.A. 1 2 1
Sudbury, Suffolk—
L.Z.A. 5 0
Suffolk Rally—
General 11 0 6
Sutton-at-Hone—
General 3 12 2
L.Z.A. 2 0 0
Guild of Service... 16 0
Sutton Cambs.—
General 6 0 9
Sutton, Surrey, Friends—
General 9 15 0
L.Z.A. 14 11 2
Swindon—
General 10 15 0
L.Z.A. 7 14 0
Tadworth—
General 21 0 1
L.Z.A. 5 15 0
Tenterden—
General 17 0
Thame—
General 1 0 0
Tollington Park—
General ... 3 7 6
L.Z.A. ... 5 1 2
Tonbridge—
General ... 1 10 0
Tottenham—
General 10 5 1
L.Z.A. 3 5 6
Tring, Akeman St.—
General 125 12 2
L.Z.A 124 19 7
Guild of Service... 10 0
Trowbridge—
General 13 3 4
Tunbridge Wells—
General 19 3 6
L.Z.A. 19 6 7
Guild of Service... 10 0
Tunstall—
General ... 3 5 0
L.Z.A. ... 2 15 0
Two Waters—
General ... 6 11 9
Wakes Colne—
L.Z.A. ... 1 10 0
Waldringfield—
General 1 9 6
Guild of Service... 1 10 0
Walsall—
General 15 15 8
Walthamstow—
General 9 11 2
L.Z.A. 23 15 5½
Walton-on-Naze—
General 4 7 4
L.Z.A. 10 0
Wandsworth, Chatham Rd.—
General 13 0
Wandsworth, West Hill—
General 1 5 0
L.Z.A. 11 19 1
Warboys—
General 12 15 6
L.Z.A. 0 8 2
Warrington—
L.Z.A. 3 7 6
Watford, "Beulah"—
General 4 13 0
Watford Tabernacle—
General 70 5 6
L.Z.A. 38 7 0
Guild of Service... 2 4 0
Wellingborough—
General 51 3 6
L.Z.A. 12 18 10
West Ham Tabernacle—
General 20 6 2
L.Z.A. 2 4 1½
Guild of Service... 1 12 0
West Hartlepool—
General 2 0 0
West Herts. Rally—
General 6 3 6
Wetherden—
General ... 1 7 4
Whittlesey—
General ... 4 9 0
L.Z.A. ... 8 0 0
Willinghall—
General ... 2 0 0
Willingham—
General 19 0 0
L.Z.A. ... 10 0
Guild of Service... 7 6
Wimbledon—
General 28 2 1
L.Z.A. 36 18 8
Wisbech—
General 1 0 0
Wooburn Green—
General 1 6 6
Wood Green, Eldon Rd.—
General 8 2 4
L.Z.A. 11 6
Guild of Service... 1 0 0
Wood Green, Pk. Ridings—
General 2 8 6
L.Z.A. 5 11 2½
Woolwich—
General ... 8 9 0
L.Z.A. ... 3 10 0
Yateley—
General 23 3 10
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