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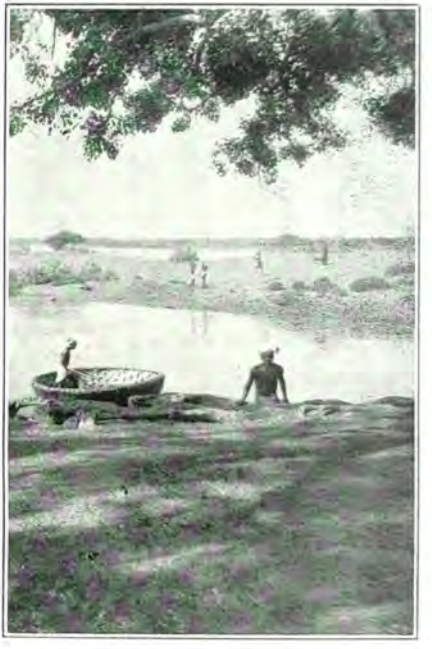
The Strict Baptist Mission Herald



THE

STRICT BAPTIST MISSION HERALD

VOLUME XLIII.— 1944



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Vol. XLIII. No. 444 January, 1944

STRICT BAPTIST

Mission Herald

A New Year's Prayer Meeting

will (D.v.) be held at

MOUNT ZION, CHADWELL STREET,

ON

FRIDAY, January 7th, 1944, at 3.30 p.m.

The President, Pastor R. ROBINSON, will conduct the meeting. Missionary E. ORCHARD will give a short address.

* * * * *

The Officers and Council are faced with many acute problems. The inevitable postponement of furloughs, which will complicate the situation for years to come, causes grave concern as to the health of our missionaries, and raises questions difficult to answer.

* * * * *

All supporters are asked to engage in public and private prayer to that God who can guide us in our ignorance.

" O Lord, I beseech Thee, let now Thine ear be attentive . . . to the prayer of Thy servants, who desire to fear Thy name " (Neh. i. 11).

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. XLIII January, 1944 No. 444

NEW YEAR'S MESSAGE FROM THE PRESIDENT

WHAT greeting shall we send to our readers as we enter 1944, the fifth New Year of this devastating world war? It surely must be a message from the Book of books, authoritatively spoken by Him whose word endureth for ever. Let it be then a declaration of His sovereignty, power and grace. "*The Lord God sitteth upon the floods: yea, the Lord sitteth King for ever. The Lord will give strength unto His people: the Lord will bless His people with peace*" (Psalm 29: 10-11). What consolation and hope these words convey! And we have the further assurance that His work will go on. Many, many are the problems that arise, and the obstructions that seem to block the way. Yet, according to His good pleasure it remains true that—

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

This is our assurance as we contemplate the efforts of the Strict Baptist Mission in South India, with its many anxieties, when viewed from the human standpoint.

One matter of special concern is the health of our missionaries. Several of them are well overdue for furlough, and though to some extent they have benefited by extended holidays on the hills, these cannot fully compensate for a visit to the home country—a complete change of climate and environment, with the added refreshment of meeting with loved ones and friends. Difficulty and danger of transport have been, and are still the cause of these postponements, for the situation does not appear likely of much immediate improvement. *Yet at the very earliest moment furloughs will be resumed.*

It has been a great encouragement that the Lord has blessed the labours of His servants notwithstanding the prevailing unrest, and precious souls have been gathered into the fold, while the Master's commission to preach the Gospel to every creature has been faithfully carried out in scores of villages in Southern India. Though famine conditions have been alarming in some parts of India, they have not reached the regions served by our Mission. Yet very high prices and the scarcity of some provisions have presented problems. However, through the generosity of friends and Churches, Mission funds have been well supported, so that Council have been able to remit special gifts to meet the added cost, and so far no work has been

curtailed. Further, we have promised our missionaries that while they are able to procure necessary provisions for the hostels, the need will be met. We are sure that the supporters fo the Mission will be in agreement with this policy.

Many Churches have already welcomed our missionary on furlough, Mr. Orchard, and have heard with pleasure first-hand information of the progress of the work. We know that interest has been stimulated by his visits, and it is the earnest desire of us all that we should " go forward." During war years it has been impossible to do more than " hold the fort " (as it has been in the home Churches), but we trust that the time to advance is near. Mr. Orchard's messages have reminded us that there is great opportunity for expansion, and that *much land waits to be possessed.* But as our readers know we have not been able to make good the losses in the ranks of our missionaries, and have been disappointed that Miss Wade has been unable to obtain a berth, though she has been long ready to go, and in spite of every endeavour of our persistent Secretary, who has kept in constant touch with the authorities. She is still prayerfully waiting, and we hope her departure may not be long delayed. Our eyes are unto the Lord, too, for others to be called to this work, for the urgency of the great need demands it. We seek the co-operation of all in prayer for this. Will you constantly bring it before the Lord? Of course it will mean a greater expenditure. The Council have been much relieved by the generous gifts received; yet we seek even wider sympathy and practical support. Doubtless there are many who rejoice in the inestimable blessings of the Gospel, who have not *become definitely associated with us in the grand endeavour to evangelize the millions of India. We specially invite them to share in this great privilege.* A stirring appeal entitled, " The Question of India," has been prepared by our General Secretary (a copy will be found inserted within), and this is being sent to Churches not at present helping the Mission, and we seek the active assistance of our enthusiastic supporters to bring it under the notice of Ministers, Deacons, and members of such Churches.

Our Lord said, " The kingdom of heaven suffereth violence, and the violent taketh it by force." If God should be pleased to rouse us all to prayer, effort and giving, might we not expect to see a wave of revival both here at home and among the benighted souls of India.

" Fly abroad, thou mighty Gospel,
Win and conquer, never cease;
May thy lasting, wide dominions
Multiply and still increase!
Sway Thy sceptre,
Saviour, all the world around."

SYMBOL OF SERVITUDE

E. ORCHARD.

EVERYTHING was bustle, hurry and rush. Even I, dusty and wet through with perspiration from a long cycle journey, was anxious to change my clothes and clean myself up. The people were like ants, running round on seemingly fruitless errands, meeting each other in the way and hurriedly passing on to their objective. Some came and some went, but everyone seemed bent on adding to the general happiness by issuing orders, retailing commands and passing on the word of authority. Was there ever such a day as a wedding day?

Understanding from the general state of things that I was expected to make myself at home, I went into a small room and changed into more comfortable clothing. When I came out I noticed, for the first time, an old man sitting in the corner of the open verandah. Apparently he was the hub around which the whole wheel of proceedings moved, for he suddenly sent forth a series of orders as if he were shooting them from a gun. "Oh, you in the kitchen, why haven't you given the *dhorai* coffee? Where are the sweetmeats? What are you doing about food?" He was the father of the family and grandfather of the bridegroom, and therefore a man of some authority.

While one of the girls went to obey his orders, he started talking about engines, and seemed to argue that just as engines need oil, so do thirsty travellers need coffee and food. Very reasonable, I thought, as I enjoyed the good things which were set before me! Everyone else was busy here and there, but the old man, after giving his orders for my comfort, lapsed into silence, and commenced decorating himself with the Vishnu trident. Before him, as he sat cross-legged on the floor stood a small box. I marvelled at the number of different necessities of his religion which were brought out of that box. Brushes, mirrors, various kinds of powder, oil, ash, and other things all came out in their turn.

I watched for some time in silent amazement at the ingenuity and care with which he finished each prong of the trident. At the completion of each upward stroke he recited a stanza in praise of the supposed virtues of his deity. When the whole was finished, he smeared the remaining material on his arms and chest, bowed three times, and began to sing in a monotone a song of thanksgiving to Vishnu and his fellow gods. Then, gently closing the box, he sat in silent contemplation for some while. Suddenly, as though waking to the meaning of the bustle about him, he began to invoke a blessing on the couple who were about to be married.

"Every God is the same, except for their names. Every way leads to heaven and bliss. Devotion is the soul of religion. I am going one way, my children are going another. All of

them are now following your way. Alas, alas! I am an old man and my feet are in the past. Only my last days remain," said he. So familiar were the arguments, but the pathetic acceptance of them sent a chill through my whole being. The past ever clings with jealous hands at the ankles of the future.

The Lord graciously gave me words to speak as I led that dear man to the way of the cross. All through the festivities that morning I could see the sign of the trident in the background, and I thought of the sorrowful words: "All my children are following your way, but I—alas! I am an old man; my feet are in the past." Towards the end of that long morning the sign of Vishnu—the symbol of servitude—was less distinctly seen. The heat of the day and the natural wastage of the material had done its work, but the man's heart was branded and his whole outlook warped by the symbol which he had so carefully painted on his forehead in the morning. All the promise of the future could not stay the clutching hands of the past. If that were the last word which could be written, this little history would have a sad ending. Praise God, there is still that great word *prayer*! Let us pray for the thousands of old men and women whom the past holds back from the glory of the future.

RESULT OF A CHILD MARRIAGE

M. E. WILKINS.

IT was over two years ago when we first had contact with Kali. She was only about eleven or twelve years of age; then already married to a man much older than herself. Her husband treated her and her mother very cruelly, and often beat them, so she, her mother and two sisters, ran to us for protection. As soon as they eat with us they are turned out of caste and are not allowed to enter into their own home or the homes of their relations, so at that time we did not give them cooked food, only rice for them to cook. They cooked for themselves and did not break their caste. They stayed with us for three days, and after persuasion from the girl's husband and the mother's husband, they returned to their village. Some time after this, Kali's father died, which meant her husband could now do as he pleased to Kali, and it was not long before she ran again to us. This happened several times, until eight months ago, after enduring all his beatings she ran to us, determined never to return to that man. She was with us a few days without breaking caste. At that time most of the men from her village came and pleaded for her. After hours of talking and pleading in front of our bungalow, it was decided that Kali's mother should give Kali's husband Rs.25 to free her from him, and that in the future he would no longer be her

husband. The agreement was written and signed and the money paid over, and Kali went back and lived happily with her mother and two sisters for eight months.

Last week I went over to the Hostel, and who should I see but Kali, huddled up in the corner of Matron's kitchen. I asked her what she was doing there, and again the same story, " My husband has beaten my mother so hard, trodden on her, and is so angry because I won't go and live with him. If I go I know he will only beat me too, so I ran away, and was in the forest all night hiding, and came here this morning." I said, " But your mother has paid him Rs.25, the agreement has been made, and you are no longer his wife." She replied, " Oh, now I have become of age he wants me, and insists I go and live with him." Not long after, her mother arrived, showing me the swollen arm, and the marks on her back she had received at the hands of Kali's husband. What could we do? The man was determined to get her. Kali's mother said, " If I don't give him my daughter, he will kill me." Her husband soon appeared, saying he was claiming his wife, as the Rs.25 was only given *until* she was of age; now she was of age, she was his, and he *would* take her. She refused to go; she knew it would only mean beatings!

Well, he returned to his village, and brought all the relations along to fight for him. Practically all last Wednesday our time was spent in giving them good advice and seeking a way of deliverance for the girl. Kali and her mother stayed in the Hostel, refusing to go. By this time the two younger chilrden had arrived, night drew on, still Kali and her mother were adamant, and refused to return. As the relations all had to go, they begged me not to give them food; they knew if I did their caste would be broken, and they could do nothing without paying a good deal of money to get them back.

Morning came; again the Missieammal was called, the Pastor came too to help, and the missionary gave a helping hand each day. Kali left home on Tuesday eve, it was now Thursday morning, and she had eaten nothing. Her mother and two sisters came on Wednesday morning, and they too had eaten nothing. Their relatives said they would bring food on Tuesday night, but they did not. Again the men asked if they would return. Still their answer was " No." The men then became very angry, and almost told them to go to the dogs, for it is terrible to join the Christians up here. They woud rather see them die than join us, as we are outside their caste, and that is a terrible thing. On account of this, their language was very strong, words I did not know. At this stage one man, the brother-in-law, spat in the face of the mother and said, " If *you* both choose to take *this*, we won't let the two girls stay with you "; so saying, they forced them back to their village.

Still Kali and her mother refused to go; they tried force, but of no avail, and again they went away, only to arrive back in the evening. By this time Kali's mother was feeling very sore because her two young daughters had gone, and still she had taken no food. This time she yielded, and went back with them to their village. Kali absolutely refused to leave us, and said that whatever they did she would not leave us, and she was prepared to eat with us. As soon as her mother had gone, she ate with us, and caste was broken.

It is a sad story, but, sadder still, after one week of living in our midst, one day she was seen talking to a man on the compound, and the next day her mother came along, and as I was out on camp she came to the Durai and said, "I am going back." He could not keep her, and she went. We had no desire to compel her or her people to stay with us, we did not influence them at all, they were free to do as they pleased. I hear they were too frightened to go to the same village because of the girl's husband, so now are living with relations in a distant village.

Her caste was broken, yes, but how can she go back? First of all she will live on the verandah and must not enter the house. Then they will call the priest from Koilure temple, and he will come and burn the end of her tongue with a red hot wire. Then her mother must pay him three or four rupees for this, also a fine of about seven rupees to the hill people; then she must give a feast to the people in the four surrounding villages, so by the time she has done this it becomes very expensive. Just because she ate food the Christians had prepared! Defiled!!

We wonder now what will happen, if within a few more weeks they will be coming for protection again. We can hardly believe the husband will leave them alone, although now in another village, and if he cannot get the older girl, I fear he may take the younger one of about eleven or twelve years. Life here is *so* different for them. Daily prayers and meetings they are not used to, and these things are not easy for them, and the longing for the old life comes back to them. It was a great plunge for Kali to join with us, it meant leaving all her relations, leaving everything and living quite amongst strangers, who were leading such a different life.

She knows where to run if again he gives her trouble. They always seek us in their distress, although it is so awful to eat with us. Remember this family in your prayers. We have no home for women, only for children, so if we take in grown-ups it does cause rather a problem. May He guide us and show us His will concerning these older women who so often ask to be taken in because caste has thrown them out, or for other reasons.

'WHEN THOU PASSEST THROUGH THE WATERS'

D. A. THROWER.

THE Kilpauk S.B.M. House and its occupants passed through the waters of the disastrous flood which visited Madras City in October, 1943. In that deluge some people were drowned and 75,000 persons were rendered homeless. A number of members of our Vepery Church suffered the loss of their houses, which collapsed in the water. The visitation came at a week-end (9th to 11th October), and gave us the strangest Sunday we have ever experienced. The writer was hoping to preach in one of the out-stations in the morning and in another in the evening, but nothing like that was ordained for us that day. During the previous day water had collected behind the bungalow, and had almost reached the house on that side, so that the compound watchman's family, and Sally, the goat, were evacuated from their respective domains. At daybreak on Sunday, however, the waters began to rise rapidly. By 8 a.m. the back verandah was inundated and the front verandah threatened. A few minutes later all the rooms of the bungalow (with the exception of the upstairs bedroom) were invaded by the flood. Thereafter, for several hours, indeed until the water had risen too high to permit of such work, the occupants of the house spent their time salvaging books, papers, clothes and food, and carrying them upstairs.

The poultry was seen floundering in the garden and was encouraged to enter the house, where it made rafts of the floating chairs and tables. Wonderful to relate, all our eleven Leghorns and Minorcas survived the flood. They even paid for their lodgings by laying three eggs, one of which was found in a nest of shelves that, prior to the deluge, had surmounted the writer's office desk! We also had a two-weeks old brood of fifteen chicks. One chick was found drowned early in the morning, but the others were saved by taking them and their guardian upstairs to share that perch with the humans. Several friends were staying with us at the time, and our household consisted of five ladies and two men, who were marooned in one room for twenty-four hours. Sufficient food was available, but fuel for cooking was in short supply. However, we did not suffer any actual want, except privacy.

At its greatest height the water reached a level of between three and four feet in all the rooms on the ground floor, and six feet or more in the kitchen, which is detached. All day the flood rose, until, about five o'clock in the afternoon, three Indian friends, fearing that the bungalow might collapse, came to rescue us. They reported that a police message had been received to the effect that still more devastating floods were coming, and that people were advised to quit the neighbourhood. These

good friends urged us to accompany them to Ayanapuram village, where there was no flood. Hastily grasping a change of clothes, we left the bungalow and slowly made our way through the swelling tide which filled the compound to a depth of five feet and upwards. After reaching the road, however, we were caught in a mighty torrent of fast-flowing waters which swept us off the highway. For some time five of us took refuge round a large tree, while the other two were driven against a wall on which they succeeded in climbing with difficulty. An attempt was made to cross the stream with the help of a rope, but the rope snapped while the first person was crossing. However, to cut a long story short, a second party of rescuers finally arrived with a really strong rope. With this they dragged us back to the road, but not before we had sustained several ducklings. Giving up the attempt to reach Ayanapuram, we returned to the Mission compound, and two of our party then swam to the house. The others were supported by Indian helpers, and so we emerged from the waters as we ascended the sixth step on the bungalow staircase, and once again took refuge in our nest.

Throughout the following night we heard our furniture, which was just so much flotsam and jetsam, splashing about below us. At one moment several large articles would cannonade against a door and a few moments later they would pound into the opposite wall. After the water subsided it was indeed strange to find that many pieces of furniture had exchanged rooms. In several cases chairs and tables had left one room, passed through an adjoining apartment, and rested in a third room, having turned several corners en route. At ten p.m., by the light of the moon, a dark line on the garage door showed that the flood had begun to abate. As the hours passed that line gradually widened until it became a broad band, and by 8 or 9 a.m. on Monday the tide had gone out sufficiently to allow us to bale out the last few inches of water from the various rooms. There then remained a thick deposit of Southend mud on everything. It took all available hands a week to remove the dark, unsavoury clay from the floors, and needless to say, the furniture will take months to recondition.

Our lives have been divided by this experience, and we have become accustomed to refer to events in the recent past as having occurred before or after "the flood." May we, whom the Lord so mercifully saved from the waters, be *wholly* dedicated to Him, and may the future reveal resurrection power in His holy service.

Work at Home

GENERAL NOTES

Our Magazine.—One of the minor results of the war was the reduction of the size of our magazine from 16 pages to 8 pages. This was, of course, under the order of the Paper Controller, an order that affected all such publications. Now a slightly higher amount of paper is permitted, and we hope occasionally to print a 12 page issue. We felt that such an enlargement would be welcome in January, and we are glad to use part of the extra space to print a New Year message from the President.

A Forward Movement.—The Officers and Council are always desirous of using every rightful means for extending the work of the Mission at home and abroad. Very many obstacles prevent extension in India, but in this country "there remains very much land to be possessed." We have much loyal support from many Churches and many individuals, but there are other Churches and individuals from which and from whom a response has yet to come. Our General Secretary always has this subject in his mind, and is at the present time seeking by several special means to make wider contacts. We call attention to a leaflet which will be found in this issue. Please read it, and if possible pass it on to some friend who is perhaps not quite so closely associated with the Mission's activities. Extra copies will gladly be supplied. The General Secretary welcomes at all times any suggestions or information that will help him in his work of making the claims of the Mission known. The extension of the kingdom should be the interest and concern of all Churches and Church members.

Miss Wade.—We have no fresh information to give concerning our prospective missionary, but we can at least keep her name before the readers. For a long time now she has been awaiting a passage to India. Her name is very near the top of a long waiting list, which gives us a measure of hope, but at the moment of writing nothing more than this can be stated. We sympathise with our friend in this trial of faith and patience, and once more we ask for the prayers of our people.

Miss Wilkins.—There is a possibility that Miss Wilkins may now be on her way home from India, or that she may soon be leaving. However, the shipping position in both directions is extremely complicated, as all friends will realise. This creates many real problems for the Council at home and the Missionaries in India. Some furloughs are very much overdue, with a consequent physical and mental strain upon our staff. Please remember in constant prayer both the Missionaries themselves and also the Officers and Council, who have to come to important decisions concerning them.

LETTER FROM BUCKS

DEAR MR. EDITOR,—I wonder whether an account of "S.B.M. Sunday" in a provincial Church may be of encouragement to others, and a sample of the kind of "day" to focus attention on the "S.B.M."

Our "day," last Sunday, began with a Children's Gathering, presided over by the Superintendent. The first words spoken were, "This is our Mission Sunday!" All hymns, petitions, and Scripture references had a direct bearing on missionary work. Personal references were made concerning the expected missionary—Mr. Orchard—and a spirit of keen expectation was aroused. The children were also urged to remain for the morning (adult) service, even if not in the habit of doing so, and were promised "a

really enjoyable time." They were also told that part of the work of preaching the Gospel could be done by themselves, if they could persuade other children to come to the afternoon service.

Well, Mr. Orchard duly arrived, and the eleven o'clock service was given over entirely to him. He used the opportunity well, with a ten-minute talk to the young ones, and a twenty-five minutes' address to the older people, together with suitable prayers and Scripture reading. The seventy-minute service seemed to pass very quickly.

Then came the afternoon. The School gave up fifteen minutes for marking registers and other necessary procedure, and then filed into the chapel and were seated in the centre portion of the building when the usual congregation assembled. They remained for the entire service, even though the second address of the afternoon, like that of the morning, was for older people.

The striking features of this "day," and those which made it a worthwhile effort, were : 1. **It was the Church's Annual S.B.M. Sunday.** 2. **It was the Sunday School's "Mission" day.** 3. **Interest was quickened, and giving was generous.**

THE YOUNG PEOPLE'S GUILD OF SERVICE

We begin another year as Guild of Service members with thanksgiving to God and the earnest prayer that we may be prepared to meet the challenge of 1944 and able to use all its opportunities of serving the Lord and bringing blessing to others. We hope the year will bring peace throughout the world, and that we shall thus see the return of our many absent friends, but in any case we know that our task as Christians is to bear witness in every land, and for this mighty task we have the promised help of the Holy Spirit and the abiding Presence of our Lord and Master.

Thinking of India in particular, let us pray that the year may bring a settlement of the internal disputes and an end to the political deadlock, and let us have ever clearly before us the true purpose of all our endeavours in that land—that men, women and children may be brought to Christ.

There is a great need for the deepening of true missionary interest in many of our Churches at home, and we shall value the help of every Guild of Service member as we prayerfully seek to make contact with every Strict Baptist Church with a view to creating or stimulating missionary interest and concern. We desire to see every Strict Baptist Church a missionary Church, for we know this will honour the Lord and bring true prosperity to our denomination.

LET US JOIN IN EARNEST PRAYER :—

1. For the physical and spiritual blessing of our Missionaries as they enter upon the work of another year.
2. For all Indian Christians, especially for our friends in the Madras area who have lost their homes in the recent floods.
3. For the safe home-coming of Miss M. E. Wilkins.
4. For the clear guidance of God in the matter of other furlough arrangements.
5. For the speedy return of conditions that will allow Missionaries to journey to India.
6. For Miss B. S. Wade as she still continues to wait for a passage.
7. For continued blessing in the deputation work at home.
8. For all Guild of Service members and their missionary efforts.

LADIES' ZENANA AUXILIARY

The L.Z.A. Quarterly and District Prayer Meeting will (D.v.) be held on Tuesday, January 25th, at 3 p.m., at "Mount Zion" Chapel, St. John's Wood Road. Mrs. E. Orchard will give a brief address, and it is hoped that many sisters will be able to gather for prayer.

ENGAGEMENTS FOR JANUARY, 1944

MISSIONARY E. ORCHARD.

6th, Thame; 7th, New Year's Prayer Meeting; 9th, Greenwich; 16th, Chingford; 20th, March; 23rd, Cambridge, Tenison Road; 29th, New Cross Prayer Circle; 30th, Redbourn.

PASTOR J. K. THORPE.

2nd, Ramsey; 16th, Wood Green, Eldon Road; 23rd, Chatteris; 30th, Wood Green, Park Ridings.

CORRESPONDENCE

DEAR MR. EDITOR,

I have been deeply touched by the sympathetic letters I have received from so many dear friends from all parts of the country in reference to my recent illness, and although I am getting better, I am not able at present to reply personally to all these kind and loving expressions.

I would therefore ask all dear friends to accept this note as a grateful acknowledgment of their prayers and good wishes.

With my kind Christian love to them all.

W. CHISNALL.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during November, 1943.

Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.
General Fund.		133	10 4	152	10 0	56	**10 0 0**
115	5 0	134	4 0 0	153	1 0 0	57H	2 5 0
116	20 0 0	135	25 0 0	154	7 0 0	58	15 0 0
117	5 0	136	5 0 0			59	5 0
118	11 10 0	137	2 5 2		£426 19 9	60	10 0
119	2 0 0	138	1 0 0			61	2 6
120	5 14 0	139	6 15 10			62	10 0
121	10 0	140	1 4 0	**L.Z.A. Gifts.**		63	13 0½
122	178 12 8	141	10 0	45	1 0 0	64	1 7 6
123	2 0 0	142	1 7 0	46	8 0	65	1 10 0
124	10 0	143	10 0 0	47	2 11 6	66	11 8
125	12 0 0	144	10 0	48	13 9	67	1 8 7½
126	16 3	145	1 5 0	49	1 15 0	68	10 0
127	5 0 0	146	5 0 0	50H	1 0 0	69	3 7 5
128	56 7 2	147	9 0	51H	10 0		
129	1 0 0	148	34 4 0	52	5 0		**£63 19 0**
130	10 1 4	149	1 0 0	53	2 0 0		
131	8 0 0	150	10 0	54	10 0		
132	6 10 0	151	1 13 0	55H	15 5 0	H—Hostels.	

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

Vol. XLIII. No. 445 February, 1944

STRICT BAPTIST

Mission Herald

"I sought for a Man...that should ...stand in the Gap"

(EZEKIEL 22.30)

And still for purposes of mercy the search goes on. Amongst the needs of the Mission that are apparent to us, there is required another male missionary for India. We are conscious of the difficulties, but if God confirms our sense of need the man can be found.

* * * * *

Please continue to pray about this, and all the other problems of the work. Overdue furloughs still cause perplexity, and even threaten curtailment of some activities.

* * * * *

Your prayerful and practical sympathy are greatly appreciated.

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. XLIII February, 1944 No. 445

"SELUR JOSEPH"

A. MORLING.

ABOUT twelve years ago the Mission started work in Selur, the school and services being held in what was once a toddy shop. From the commencement the school was encouraging, and the interest in Christian worship seems to have grown gradually. In 1936 the Gospel Extension Society, which is supported and conducted by the Mission workers, agreed to take over the work in this village, and erected a substantial building of mud walls and a tiled roof and, in order to protect the former, a verandah on all sides.

Joseph studied in both these erections, but a very important period of his life divided his studies. At the end of the first he left school wth a fair knowledge of the Bible, but had not experienced a real change of heart. During the interval of four months the Lord illuminated his mind, and from that time forward he was a bright and happy Christian. Almost immediately he sought opportunities to witness, and to do this effectively among his kith and kin he felt he must continue his studies, and this he did until he passed the 5th standard at the age of 16. After leaving school, he soon found that compromise and half-heartedness in the service of the Master was to court failure and defeat, and consequently he at once took a bold stand to observe the Sabbath, and courageously opposed the beating of drums before Hindu temples—a statement that can be made regarding very few " first generation Christians " in this area. From the time of his conversion he was noted in his village for Bible reading, single-mindedness and devotion in service. On one occasion, two or three years ago, the teacher at Selur remarked to me, " Every Sunday afternoon and whenever I have a little free time, Joseph comes to take me out for village preaching."

Joseph experienced his bitterest opposition in his own home. His parents, who have been ignorant, superstitious and stupid ever since I have known them, victimized him in every possible way, and were absolutely determined to crush his every desire to serve the Lord. They ridiculed him, beat him, refused to feed him, and at times would not permit him to enter the house. During these periods he frequently asked advice of us, and all that we could do was to urge him to be patient and try to endure it all for the One who did so much for him. In addition to these external trials, poor Joseph had been troubled for years with epileptic fits, and these, despite treatment, seemed

to grow more serious and persisted to the end. He took this malady as a definite challenge, and prayed that if it was not the Lord's will to remove it, that He would grant grace to bear it. At the end of roughly two years' hostility, the parents began to admire their son for his steadfastness, and felt that he must have received something of which they knew nothing, and we remember how Joseph's face beamed with true delight the first Sunday they came to church.

Early last July Joseph came to Namakkal to learn weaving, and during the five or six weeks that he was here, he was seldom really well. Epilepsy worried him a lot, and then to aggravate matters, a very obstinate cough developed. On the first Saturday in August he had high fever, and as it grew dark the following day it was considered desirable that he should be taken home ere he got too ill to travel. His father came over on the Sunday morning, and immediately tried every means he knew to get me to permit him to take the lad home— " What will I do if the lad dies here? " " My wife will abuse me if I do not take him home," " If he dies here, who will gather the people for worship in Selur? "—the poor man must have expended more mental energy during those few hours than he had done for many months previously! It was with considerable nervousness that we took him that Sunday evening, and as we prayed with him in the dark after reaching Selur, it was with a fear that it would be our last opportunity of doing so. Five days later news reached me on camp that the Lord had taken this youth to be with Him. We rejoiced at the thought of his blessed and glorious freedom, but we wondered who would fill his place in the Selur Church.

A few minutes before his death he insisted on getting off his cot, kneeling down and praying. On these dreadful occasions those who have not made a definite break with Hinduism easily slip back into the heathen customs observed so meticulously at death. Fearing the end was near, Pahuthe, Joseph's father, brought in ashes to put on the lad's forehead, stating that in the hour of his death he should be free from fever and other troubles. But Joseph, seeing this, rebuked him by shaking his head, and beckoned to him to throw away the ashes, and then made signs with his hands that implied, " My heavenly Father is at hand."

Joseph's life and witness was a tremendous blow to all who maintain—most Christians in India seem to hold this opinion—that if the servant of God is to be respected he must have a large house and enjoy the benefits of a substantial income. Poorly educated, and never free from the problems of extreme poverty, he was nevertheless loved and admired by all the Christians that knew him, and repeatedly Mission workers have

been grateful for his assistance and influence in correcting evils and negotiating difficulties in their stations. Joseph proved clearly and conclusively that the Indian has high esteem for true piety. As soon as I heard of Joseph's decease I wrote to the Church expressing my sympathy, and asking who would come forward to take the place of the one who had left them. May the Lord raise up not one, but many more like him, to further His cause and lead others to the foot of the cross.

OUR CAVE ADULLAM

H. A. HUCKETT.

EVEN in Japan, labour rates cannot be much lower than they are in some parts of South India. In the Alathur Valley, for instance, a woman must work from 11 a.m. to 7 p.m. to earn about twopence. Payment is usually made in grain, the quality and price of which may vary considerably. For this reason, the Mission Settlement at Valavanthi is a sort of El Dorado to underpaid land-workers, because they know that there they will get at least fourpence a day—perhaps sixpence, if they work hard—and be paid in good rupees. Nevertheless, the deep-rooted aversion to a disciplined life, so characteristic of Kolli Hill people, and the fear of becoming tainted with Christian teaching, prevent many from leaving their ancestral abode to come and live with us on the Mission Compound.

Indeed, "I shall go to Valavanthi," is often used as a threat by rebellious adolescents who refuse to be ruled by the brooms of their grandmothers, and by newly-married girls who cannot endure their mother-in-laws' nagging, the idea being that the biggest disgrace that any Kolli Hill person can bring on his family or caste is that of becoming a Christian! Nevertheless, Valavanthi has become a haven of refuge to many, and while nearly all who come to us come with mixed motives, such as to clear off a debt, to get a wife, or to escape from a husband, they hear the Gospel, they attend the means of grace, and some have been led to the Saviour.

Just recently we were asked to take in a girl named Kuppai, who had been outcasted by her own relatives, because she had been spoiled by a man from the plains. A girl may leave her husband and lead a thoroughly immoral life *within* the caste, but if anything happens to her through an outsider, she is immediately cut off from all caste connections. This girl could not go inside her own mother's house, and of course her husband would have nothing to do with her. Her father sent her away to a tea plantation for a time, but was very worried about her.

In his distress he came to Valavanthi, and asked us to take her in. After much prayer and thought, we decided to do so, on condition that she worked on the Mission land and paid for her food out of her earnings. She is still with us, and while as yet there are no signs of a spiritual awakening, she attends the services, comes to morning prayers, and is certainly under the sound of the Gospel.

M. Andy is another who came to us because he was in distress, having a debt which he saw no way of clearing in his own village. He has a wife and a bonny little boy, and has now been with us about three years. He is not endowed with an excessive amount of intelligence, but he has worked fairly steadily in the Mission nurseries, and we have heard nothing against his moral character ever since he came to us, which is something of a distinction on the Kollis. He assured me just recently that even if I sent him away from Valavanthi, he would not leave the Lord and go back to idols. This bit of testimony came out on this wise. He rather foolishly chopped away at the trunk of a hollow jak tree, until it fell with a crash on the Mission garden, where peas, tomatoes and other plants were growing. He quite expected " the sack " for this, and we quite expected a crushed Andy. Neither materialised, and the relief was mutual.

Then there is Meenakshi, whose husband I wrote about in " Messengers of Death " last year. She is now helping in the Girls' Hostel, and is what you would call in England a nominal Christian. We are looking with eager eyes for the first glimmer of spiritual dawn in her life. Her step-son, " Little Pearl," is now undergoing teacher-training, and in a few years' time will be looking to us to find him a school. If he gets converted, he will be a shining light for God on the Kollis. If he doesn't, he will be another " problem child " to harass weary missionaries. The unconverted convert is the bane of the missionary enterprise, and when they get inside the Church (as they do sometimes, even in the West), Christian service is like trying to push a tank along without any petrol and all the brakes on.

Well, Jesus did not turn the multitude away because they sought Him only for the loaves and fishes, and so we welcome these Kolli Hill people who come to us, whatever their motive may be, and our message to them is: " Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." May He graciously give it to all at Valavanthi.

CONCORDANCE TO THE TAMIL BIBLE

In the year 1878 a Concordance to the Tamil New Testament was published, but hitherto there has not been a complete Concordance to the Tamil Bible. The honour of being the means of meeting the great need thus indicated has fallen upon the Strict Baptist Mission, through our esteemed and able linguist, Missionary D. A. Thower. The Council of the Mission, and the many friends of our brother congratulate him upon this great and God-honouring achievement.

In the year 1923, Mr. Thrower felt a call from the Lord to undertake this labour for the Indian Church, and so in that year he prayerfully commenced the task. From 1932 he had the help of one of our Indian friends, L. D. Benjamin, and in the year 1934, the Christian Literature Society appointed a sub-committee consisting of Rev. A. C. Clayton, Rev. C. R. Wierenga, M.A., D.D., and Rev. L. Watts to assist our brother.

Now, after 20 years of consecrated and untiring effort, the work has been completed, and the first part printed and published by the Christian Literature Society for India. This first volume contains 4,000 index words and about 70,000 references. Two more parts remain to be printed as soon as the necessary paper can be made available.

We rejoice with our friends in India in the success with which God has crowned their efforts, and we pray that the Lord may use the Concordance for deepening the understanding of His Word and the spiritual growth of His Church in South India.

Work at Home

A VOTE OF THANKS

At a meeting of the Reference Committee of the Strict Baptist Mission held at Erode Railway Station, South India, on October 12th, 1943, the following resolution was unanimously adopted :—

> "That Reference Committee send an expression of appreciation of the generosity of friends in the Home Churches, as shown in the Christmas Gift Fund, and that the Secretary be asked to send a letter embodying this resolution for publication in the MISSION HERALD."

As Secretary of the Strict Baptist Mission Conference, it gives me great pleasure to inform the readers of the HERALD of the above resolution, and to add a personal word of appreciation of all the multitudinous small gifts which have made up the magnificent total of £130 subscribed to the Christmas Gift Fund during the year 1943. In these days of high prices and shortage of commodities, the men and women workers on the Mission staff in all our Fields will specially appreciate their share of the good things provided by the Fund. It is estimated that about three hundred adults and more than four thousand children will receive gifts from the Fund this year.

D. A. THROWER.

GENERAL NOTES

Fixtures for 1944.—Perhaps readers would like to mark the following dates in their diaries. May 2nd, Half-Yearly Meetings. September 23rd, Guild of Service Rally. October 24th, Annual Meetings. Owing to a misprint in the January "Gospel Herald," the Half-Yearly Meetings were stated to be on May 4th. This should have been May 2nd, as above.

Miss Wade.—We are hoping that by the time these words are in print, Miss Wade will be well on her way to India. Most readers will know of the many delays that have tested our faith and patience, but now that period is over. Of course, no details can be given, indeed, they are not known, but we can pray for her that the Lord may give her a safe voyage and a happy arrival. Her presence in India will be very welcome to our hard-pressed missionaries, even though for some time a great proportion will be in the form of language study.

Miss Wilkins.—The same measure of uncertainty applies to Miss Wilkins' movements, but we hope that she is now on her way home to England. She needs and deserves the rest and quiet that the voyage and return are likely to give, but we hope also, if the Lord will, that we shall be able to hear from her own lips stories of her work in India. We would continue to keep before our friends the problems of furlough. Nearly all our missionaries are due for leave, and the inevitable postponements are a great strain upon them. Even if we could get them all home, there is the difficulty of getting them back again under war conditions.

Tamil Text Post Cards.—News has reached us concerning difficulties with the postal authorities in India over the reception of Tamil Text cards sent from England at printed paper rate. This has always been allowed, but such packets are now liable to customs charges, and involve our Missionaries in difficulties and expense. Cards can still be sent by parcel post, but certain forms must be completed, declaring contents, etc.

In view of these changes, will friends please send packets of finished cards to the General Secretary, 25, Empress Avenue, London, E.12, who will deal with the despatch of same in bulk to India.

The cards are still needed and greatly appreciated. (Text-slips for pasting on cards can still be obtained from the Secretary at 1s. per hundred, post free).

THE YOUNG PEOPLE'S GUILD OF SERVICE

The Guild of Service naturally looks forward—the future belongs to its youthful membership, and the difficult days ahead will be its special problem and test.

Many things cannot be done at the present time, but we must think and pray and plan as the Lord shall graciously guide, and we must be ready for sacrifice and service in the interests of the Kingdom of Christ our Lord.

At least one other male missionary is urgently needed now. The L.Z.A. staff is also seriously depleted. These are but the needs which arise in the present scope of work in South India. Is that enough? What of our Indian Bible Institute, and the days of opportunity and possible advance which will come with the end of the war? Let us each seek to know the Lord's will, and whatever else we cannot do now, let us pray about these great matters.

IN UNITED PRAYER LET US SEEK :—

1. That the Lord may prepare and send us more Missionaries.
2. That we may always be ready to say, "Lord, what wilt Thou have me to do?"
3. That the Lord will graciously guide in the important matter of furloughs for our Missionaries.
4. That Miss B. S. Wade, who has now left England, and Miss M. E. Wilkins, who may be on the way home, may have safe passages.
5. That God's blessing may be realised in the S.B.M. Conference in India —due to meet in Madras, February 15th-17th.
6. That there may be a great increase of missionary zeal amongst all true Christians.

ENGAGEMENTS FOR FEBRUARY, 1944

MISSIONARY E. ORCHARD.

15th, Potten End; 14th, Leyton; 19th, New Cross Prayer Circle; 20th, Belvedere; 27th, St. Neots.
Address: "Weathersfield," 129, Bexley Road, Erith, Kent.

PASTOR J. K. THORPE.

6th, King's Langley; 13th and 14th, Tunstall, Suffolk; 20th, Whittlesey.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during December, 1943.

Rec. No.	£ s. d.
General Fund.	
155	1 0 0
156	4 3 6
157	2 2 0
158	10 0
159	10 0
160	1 1 0
161	1 4 1
162	4 0 3½
163	1 3 7½
164	2 1 10
165	11 9 7
166	18 0
167	1 4 0
168	8 16 2
169	14 14 6
170	5 6 8
171	1 9 1
172	100 0 0
173	5 2 9
174	1 0 0
175	10 0
176	5 16 0
177	1 0 0
178	2 0 0
179	6 17 0
180	10 0
181	2 0
181a	1 9 10
182	5 7 0
183	4 0
184	96 2 6
185	1 0 0
186	8 1
187	18 0
188	4 11 3
189	7 10 2
190	8 6 9
191	2 2 6
192	1 0 0
193	1 1 0
194	5 0 0
195	25 15 5
196	3 9 6
197	1 0 0
198	1 1 0
199	2 0 0
200	5 0
201	4 0
202	2 11 6
203	5 0
204	2 10 0
205	5 0
206	3 0
207	2 3 0
208	9 3
209	10 0
210	6 4 9
211	1 4 2
212	11 6 0
213	2 10 0
214	1 0 0
215	9 6
216	15 6
217	3 0
217a	14 6
218	17 2
219	14 0
220	11 0 0
221	2 0
222	5 0 0
223	5 0
224	1 1 0
224a	11 6
225	18 10 0
226	11 11
227	2 0 0
228	1 0 0
229	1 0 0
230	10 0
231	1 2 0
232	7 0
233	5 0
234	9 0
235	2 0 0
236	1 6 3
237	6 0
238	2 0
239	1 3 6
240	5 0
	£431 10 · 7

Literature.

Heralds.....	37	11	2
Rays.....	5	14	8
Reports.....	8	9	9

Rec. No.	£ s. d.
L.Z.A. Gifts.	
70	7 6
71	5 4 0
72	6 3
73	1 0 0
74	5 0
75	2 0 0
76	2 10 0
77	6 0 0
78	6 0
79	2 0 0
80	5 0
81	1 1 0
82	1 1 0
83M	5 5 0
84	5 5 0
85	5 0
86	6 6 3
87	2 6
88	10 0
89	5 8 0
90	12 5 0
91	1 15 0
92	10 0
93	10 6
	£60 8 0

M.—Medical.

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Vol. XLIII. No. 416 March, 1944

STRICT BAPTIST

Mission Herald

LADIES' ZENANA AUXILIARY.

ANNUAL GIFT WEEK.

MARCH 19th to 26th, 1944.

"*And he made the laver of brass . . . of the looking-glasses of the women*" (Exod. 38 : 8).

A repetition of this incident is neither possible nor desirable, but we plead for a repetition of its spirit. The gifts of the women were devoted to nobler use.

This happens with all gifts sent to the Mission. Our offerings are used for the cleansing of many an Indian heart and home.

Please send a special gift to:—
MRS. S. W. ANDERSON,
"Green Trees," Heather Close,
Kingswood, Surrey.

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. XLIII March, 1944 No. 446

THE L.Z.A. GIFT WEEK

THE work of the L.Z.A. deserves far more space than can now be given to it. We shall all be glad when more normal times permit an extended reference to all that has been or is being done, both at home and abroad. At home, the L.Z.A. Committee plays an important part in the Mission's activities, and the same spirit of co-operation is experienced across the sea. Our male missionaries find the ladies to be most valuable helpers; indeed they are able to do work that men could not do, and enter doors that men find barred against them.

All this is almost commonplace, but because of that it is perhaps all the more necessary that attention should be called to the Auxiliary's work and responsibility from time to time. The approaching Gift Week gives such an opportunity, and we gladly remind our readers of the appeal that is always made during this month.

We appeal for a prayerful interest in the L.Z.A. staff, especially for the support of the Biblewomen, and the work in Hostels and Schools. At the moment of writing these words Miss Wade is on her way to India. Other missionaries are due for furlough, and must be brought home if this is at all possible.

We appeal for generous financial support. Voyage expenses have increased, and the cost of living in India has risen alarmingly. Whilst we are thankful that up to the present our needs have been met, we are conscious that a continued increase in income is required.

In this two-fold appeal, therefore, every reader can play his or her part. Prayer is the duty and privilege of us all; giving is the work of many. May it not also be possible that one may hear the call to serve the Lord beyond the seas?

" Show ye . . . the proof of your love " (2 Cor. 8: 24).

L. R. G.

THREE KOLLI HILL TESTIMONIES AND BAPTISMS

Miss M. E. WILKINS.

SPEAKING for myself, last Sunday was one of the happiest days spent in India; my cup was full of joy. It was the first time I had witnessed three pass through the waters of baptism. As one has observed closely the lives of these three women, and seen how gradually the Holy Spirit has been

working in their hearts and leading them on to *know* whom they have believed, and to desire to confess Him before others, we have admired and wondered.

LILY, a young woman from the plains (educated), came to us about three years ago. At the time we felt she did not know the Lord. In March, 1941, after a question, "What is salvation?" at the children's meeting, she (Lily) wanted to have a talk. We talked and prayed together, and much prayer has since gone up on her behalf. Last November, while she was attending Miss Green's Bible School here, she was brought into the full assurance of sin forgiven. Miss Green had been speaking about the sin of Achan, and the need of cleansing before there could be victory for the children of Israel, and how the sin of one man was the cause of defeat for all. She realised she was in the place of Achan, a sinner, lost, and a hindrance to the children of God. She confessed her sin, and the Lord gave her the joy of forgiveness, and she had the witness in her own heart that she was a child of God. One has seen a great change in her life and walk since then. When she first wished for baptism, there was some opposition in the home, as she was not the eldest child, the thought being the eldest should be baptized first. Her mother, too, was not baptized, but the Lord answered prayer about this matter and made the way clear, and her own people later gave her permission.

BARKIAM is the eldest orphan hill girl in our hostel. She is about seventeen, and has studied up to fifth standard. Two or three months ago I wrote about her under the article, "One shall be taken, the other left." You may perhaps remember. In March, 1941, I believe the Lord was working in her heart—she wept in the Sunday School class. Later I had her in the bungalow for a talk, and she said, "Sin is a heavy burden on my heart, a load, I am praying daily for it to be removed, for forgiveness, cleansing and salvation." She has given us a lot of trouble in the hostel in the past, and would not obey. Even after saying this to me, she ran away from us and was out all night, and then the next day came back pleading to be taken in again. Twice the Lord spoke to her through a dream; first, the Lord showed her the Book of Life, and when she looked for her name, it was not there. Another time two angels stood before the Lord pleading for her salvation, then her clothes were taken off and she was given a white robe. It was not until this year she had the knowledge of sin forgiven and the Lord Jesus Christ as her Saviour. While she was suffering from typhoid in February, the Lord appeared to her and revealed Himself, first with a sad countenance, then, after she had confessed her sin, He forgave her, and she said, "He is very happy now, and has forgiven my sin." For three-quarters of an hour

she appeared to be talking to Him and He to her; from that time all fear and the burden of sin has been lifted, and she is assured she is the Lord's. Just recently, she was asked by another young person, a member of the Church, " Why do you help to look after the babies? You have no need to work like this." Her reply was, " I do it for Christ's sake."

VELLIAMMAL is a raw Kolli Hill woman, living at Ariyure, in a heathen village; she and her husband are the only Christians there. Velliammal cannot even read. It is some years since she and her husband left caste. About four years ago her husband was baptized, but we felt then she was not a believer. Since then there has been a gradual change, and she has been eager to hear the Word each time we have visited her, and she has studied well the lessons we have given, although unable to read. Two years ago, when visiting her, she said, " I want to be baptized." I asked, "Why?" She replied, " I belong to the Lord Jesus, I no longer worship idols and devils as I used to; the Lord Jesus now lives in my heart, and I want to leave all to do with heathenism, and before these heathen people all around I want to show I am now belonging to Jesus and identified with His children in baptism." We felt her knowledge and experience was very limited, and we did not bring her forward for baptism. But this year she has asked two or three times, so we brought her name forward, and after interviews with the Pastor and others, she gave her testimony before the Church and was accepted. She also gave two very definite incidents where the Lord had answered prayer recently in her own daily life.

After the Sunday morning service we all walked to the rice fields, and there in a pool of water these three were baptized by Pastor Selvanathan, while those standing by sang the beautiful hymn, " Take my life and let it be consecrated, Lord, to Thee." How I wish you could have seen that scene, a crowd of people wending their way back from this witness, open to all on these hills of darkness and sin. Surely was it not enough to give abundant joy for the sorrow we had experienced in February?

In the afternoon, after the usual service, we partook of the Lord's Supper with these three dear women. With them we had four others who were transferred here, so seven that day were added to the Church here. Surely as we rejoiced we were not alone, a heavenly host too were rejoicing with us, those angels in His presence who look on with wonder and delight. Those who are not able to sing redemption's song were rejoicing with us, we have no doubt.

" Mighty grace o'er sin abounding.
Worthy the Lamb."

MORE ABOUT OUR PATIENTS

DR. RUTH HARRIS.

UNGAMMAL, was a plucky girl. This young mother-to-be was pale, and panting, and swollen up all over as a result of her severe anæmia. But she was determined she was going to get better. We wanted her to stay as an in-patient, but there was no one to be with her, she said, except the exceedingly stupid old woman who accompanied her. We gave her medicine. One morning she struggled along alone, and we sent her back in a jutka, lest she should collapse by the way. However, she turned up again, alone, that evening. She was going to stay. Relatives arrived, and shortly after, the baby arrived too, but it only survived for one day.

Ungammal's condition rapidly improved, so that after a short time she could scarcely be recognised as the same person, except for her cheerful smile. Whilst she was with us, her relatives, including her not over-solicitous husband, came to visit her. We would gather them round in the evenings for a talk. One evening, we found that none of our hearers (about four of them), nor Ungammal, were living with their original husband or wife. A sorry state of affairs. We sought to point them to a better way of life through Him who said, " I am the Way, the Truth, and the Life." Ungammal turned up the other day to call us to a relative of hers. She herself seems to have a simple faith in Christ.

* * * * * *

In a large and dismal house lives a wealthy widow, with her young daughter and elderly mother. A lonely woman with nothing to do.

They sent a car to fetch me. I arrived, to find that she had already had innumerable investigations, all of them negative, and the medicines she had had were legion, and all to no effect.

I told her what Christ had meant to me, and what He could do for her.

Words of reassurance that there was nothing wrong failed, I am afraid, to convince her, and one wonders whether she will follow the advice given, to stop taking medicine and to take to gardening, cooking and looking after the welfare of others, and to pray to the living Christ who hears and answers prayer.

"HOW READEST THOU?"

W. N. H. KUHRT.

A STRANGE instance of perverse exegesis has twice come to my notice in recent months. In Thippanuttu and Manthithope there are women reputed to be possessed of devils. Both are a grievous hindrance to their Christian hus-

bands. The preachers responsible for work in these two villages are men considerably above the average level of intelligence and Bible knowledge, and they are, I believe, taught of the Spirit. Both have done their best to convince these women of their sin and need.

It was therefore a shock to me when these men, reporting on their work quite separately and without collusion, mentioned the cases of devil possession and told me they had solemnly warned the women that, as such spirits could come forth only by prayer and fasting, they had better give themselves without delay to the persistent use of this divine prescription.

Surely it is clear to any ordinary intelligence that our Lord intended His rebuke for the helpless disciples, and not for the poor demoniac child and his distraught father. But in these matters it is not intelligence that counts—" If, perchance, anyone be willing to do His will, he shall understand . . ." (John 7: 17). These good brethren shrank from the challenge of God's Word, and were only too ready to twist its natural sense and present its challenge to—someone else. How our hearts deceive us! How our craven flesh betrays us!

Is there, perhaps, any connection between a distracted, devil-tormented woman in India and a prayerless, undisciplined life in England? How readest *thou*?

Work at Home

LADIES' ZENANA AUXILIARY

The L.Z.A. Gift Week will be observed from March 19th—26th, 1944, 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.

PLANTS FOR YOUR GARDEN

FOR SALE ON BEHALF OF THE STRICT BAPTIST MISSION. (Please mention the S.B.M. when ordering).—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 help our work in this way will please send their orders to **Mrs. C. Gregg, Branfold, Strensall, York.**

Plants: Golden Rod, London Pride, Daronicums, Perpetual Spinach, Evening Primroses, 2d. each; Iris, Lupins, Large Marguerites, Monkshoods, 6d. each; Raspberry Canes, 3d. each; Flowering Broom, Lilacs, 9d. each; Small Sunflowers, Michelmas Daisies, 6d. dozen; Crasselas (lovely scent), Pelargonium Geraniums, 1s. each. Also Hand-painted Texts (Scroll or Flat), from 2s. each. Postage extra. Mrs. Gregg, Branfold, Strensall, York.

ENGAGEMENTS FOR MARCH, 1944

MISSIONARY E. ORCHARD.

8th, Woolwich; 12th, Billinghay; 15th, Bexleyheath; 19th, Potton; 20th, Needingworth; 21st, Cottenham; 25th, Watford Exhibition; 26th, Norbiton. Address: 129, Bexley Road, Erith, Kent.

PASTOR J. K. THORPE.

5th, Ipswich; "Mount Zion"; 19th, Egham; 26th, March; 29th, Downe.

MR. W. J. SHIPTON.

26th, Bierton.

THE YOUNG PEOPLE'S GUILD OF SERVICE

We must never lose sight of the actual work in India, and we have promised to pray for this daily. It is well for us to remember, however, that in missionary effort the home front is of tremendous importance. Our spiritual morale and what happens here must reflect themselves in the ranks of those who are engaged in the conflict with sin and darkness in the towns and villages of South India.

Let us, therefore, earnestly pray that, with God's blessing, we may be the best that we can be, and that we may exercise the maximum of consecrated influence both in our immediate sphere of service and in our little part in world-wide evangelisation.

Pray for our Strict Baptist Churches, that in them all there may be many whose hearts shall be fired by the Holy Spirit, and constrained by the love of Christ, to do all in their power to aid in the proclamation of the Gospel of the grace of God to fellow sinners everywhere.

Please note the opportunity of Missionary fellowship, instruction and inspiration, at Watford Tabernacle on Saturday, March 25th (D.v.).

LET US SEEK EARNESTLY IN PRAYER:—

1. That Miss B. S. Wade may complete her voyage in safety, and that she may be greatly helped as she commences Tamil study.
2. That we, and other Missionary Societies, may realise the guidance and provision of God in the matter of shipping for Missionaries.
3. That Missionary A. J. Morling may have full health and vigour restored to him.
4. That many new friends may join us in the Guild of Service and in missionary interest and effort.
5. That our "vision" of India may make us increasingly sensitive to the spiritual need of those around us.
6. That all our efforts may result in the glory of Christ and the salvation of sinners.

A MISSIONARY EXHIBITION will, God willing, be held at The Tabernacle, Derby Road, Watford, on SATURDAY, MARCH 25th. Opening at 3 p.m.

EXHIBITS will be on view, explained by our Missionary, Mr. E. Orchard. Missionary Demonstration by the Young People. Film-slides of the work in India. Buffet Tea.

GREAT EVENING RALLY at 6.30 p.m. (to close approx. by 8 p.m.). Missionary E. Orchard and Miss M. Spearman will speak concerning the Lord's work in India. Come yourself, and bring a friend, and make this new venture a great success in the interests of the S.B.M.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during January, 1944.

Rec. No.	£ s. d.
General Fund.	
241	1 15 6
242	1 1 0
243	4 13 1
244	2 0 0
245	11 6
246	10 0
247	12 6
248	8 0 6
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259	8 2
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261	5 0
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263	17 0
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274	2 6
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277	1 10 0
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326	14 0
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331a	1 13 10
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397	2 2 0
398	1 10 0
399	1 0 0
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401	2 8 0
402	5 7 0
403	1 0 0
404	2 16 0
405	10 0
	£452 18 0½

Literature.

	£ s. d.
Heralds	46 13 6
Rays	26 9 6
Reports	5 3 1

L.Z.A. Gifts.

	£ s. d.
94	5 0 0½
95	10 0
96	3 0 0
97	10 0
98	10 0
99	6 16 0
100	3 0 0
101	6 6
102	10 0 0
103	6 4
104	1 15 0
105	1 0 0
106	20 0 0
107	5 0
108	1 1 0
109	5 0 0
110	15 0
111	4 0 0
112	7 0 0
113	2 10 0
114	5 0 0
115	2 0 6
116	1 8 0
	£81 13 4½

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent to **The General Secretary, 25, Empress Avenue, Wanstead Park, E.12,** 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.**

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Vol. XLIII. No. 447 April, 1944

STRICT BAPTIST

Mission Herald

THE STRICT BAPTIST MISSION

THE

HALF-YEARLY MEETINGS

will, God willing, be held at

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

On TUESDAY, MAY 2nd, 1944

MEETINGS at 2, 2.30, 3.30 and 6.15 p.m.

Full Particulars next Month.

HOMECOMING OF MISSIONARIES.

Mr. and Mrs. G. F. Champion and family, together with Miss M. E. Wilkins, are now on their way home for much-needed furlough in England, and we trust that they will be here for the Half-Yearly Meetings. Please remember our friends in earnest prayer.

(Praise God! Our friends have now safely arrived in England).

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. XLIII April, 1944 No. 447

THE FIELD IS THE WORLD

(I)

D. A. THROWER.

MISSIONARIES, missioners, and writers who work in the English language have practically a world-wide sphere for their labours. It would at first sight, however, appear that workers in the humble Strict Baptist Mission, confined to the limits of the Tamil-land and the Tamil tongue, have a somewhat restricted field for their activities. The southern portion of the Indian peninsular is not a small country, but it is remote from the busy industrial world of the West. Apart from a stray reference to the Tamil people or their country in the daily press on the occasion of some outstanding event (such as a threatened invasion), this quiet part of the Empire is never heard of by the vast majority of persons in other lands. This is considered to be a backwater of man's race. There is said to be a Christian Church among the Tamil people, but little is known about it.

Those whose ideas regarding the Tamil Mission Field are reflected above may be interested in the following facts. The Tamils, of whom twenty millions live in their own country, have probably emigrated more than any other section of the Indian people. Many scores of thousands, possibly even millions, are scattered abroad on the face of the earth. They have settled in large numbers in Burma, Malaya (including Singapore), Fiji and other Pacific Islands, Mauritius, South Africa, and even in the antipodes of the West Indies and the South American continent. This is quite apart from the great number of Tamils working in all parts of India itself, some of whom are as much as 1,000—1,500 miles from their native soil.

In most places where they are found the Tamil Christians witness for their Lord in the land of their adoption, and in many of these they have formed themselves into Churches. Many remarkable, inspiring stories have been recorded of missionary effort by Tamil pastors, evangelists and lay workers. These are not all concerning labours among Tamil emigrants, but include examples of Tamils taking the Gospel to Indians of other languages and also to people of non-Indian races. For instance, an Indian Christian of Tinnevelly, known as Tamil David, was used by God for the blessing of great numbers of his own countrymen and of others. For several years he laboured in Ceylon, where he was found by an English evangelist and taken to Australia and England. While in England, David spoke at the Keswick Convention. He was evidently a man of no ordinary calibre, and his name is still revered in the Tamil Church. David's ministry was not confined to public or spoken witness, for he wrote a tract on the baptism of the Holy Spirit which found its way to the heart of the African continent. This tract resulted in a complete change in the life and work of a missionary who, filled with new spiritual power, became one of the leaders of the mighty revival that took place in Uganda nearly fifty years ago. Tamil David's widow is well known to us.

PUT TO THE TEST

A. MORLING.

FOR several years we have been endeavouring to hold a Convention for the members of our Churches on the western side of the Namakkal Field. Now our hopes have been realised.

Tuesday morning, the 17th of August, broke fine and cool after a night of continuous rain. Soon after 8 a.m. workers began to arrive with their respective members, and by 9 a.m. most of our friends had reached us. Some had come along with banners and flags, and singing as they travelled. Everywhere there was a feeling of expectancy, hope and confidence, but to be candid, we must admit that these had been preceded by many doubtings and fears.

Food for all was being prepared in a cart shed, meals were to be served on the verandah of the coolie godowns, the meeting was to be held under a lofty but rather decrepit panthal immediately in front of the Travellers' Bungalow. The site was almost ideal for our purpose, and was situated in the centre of our work on the banks of the Cauvery. Because quantities for food had to be ascertained we counted and checked the folk from the various Churches as they arrived. Early in August fifty was the agreed limit, but this figure was soon passed, and it rose gradually until the adults numbered 130, and the children 65, omitting those on the Mission staff. We were more than delighted and felt extremely grateful that the Lord had constrained so many to come in. Some had walked 6 and 7 miles, others just over 9, and certain had covered 12 miles on foot.

On the Tuesday we had two meetings—it was found impossible to fit in the third—and on the Wednesday two more were held. Between services folk spent considerable time in singing, and on Thursday night a short *kalachebam* (song service) was held. The speaker, Mr. D. A. Thrower, based his addresses on the the parables contained in Matthew 13, and it was a great joy to see the attention that was given during the delivery of all the messages. We felt that the Holy Spirit was working in our midst, and pray that much of the seed sown may have fallen on good ground. After the morning service on Wednesday, a singing competition was held, when each congregation was represented by at least five persons, each group singing two lyrics. An Indian brother, Miss Mowle and Mrs. Morling were the appointed judges. This part of our two-day programme, more than anything else, displayed unmistakably the sincere and hard work that had been put into the preparations by some of the workers.

Wednesday afternoon immediately the service was over, dark, threatening clouds made all our friends return to their homes rather hastily. Our speaker at once crossed the river—the Cauvery—in a round, leather-bottomed, bamboo boat, and as he had to wait two hours for his bus, it was fortunate for him that the rain did not come. Our belongings were quickly packed, and we too were soon on our way home. The goodness of the Lord, seen so clearly through all our meetings, the tone of the services, the numbers attending, the co-operation of the workers in the strenuous duties of preparing the food, the fact that Government officials did not need the Travellers' Bungalow—all these and many other things made each of us very conscious of our indebtedness to the Master as we journeyed back to Namakkal. "Great is the Lord, and greatly to be to be praised."

ON SAFARI

H. A. HUCKETT.

TO go on safari is a phrase used by missionaries in Africa when they leave their headquarters and go into the bush, visiting schools and doing evangelistic work. The word " safari " appears to be of Persian origin, and may be found in any good Tamil dictionary, being translated as " a drive, a ride, an airing, a promenade." Thus, both walking and riding are included in the idea of safari. Here on the Kollis, where there are no roads, but only rough paths through the jungle, where even a dholy is not always usable, we certainly go on safari every time we go on camp. Let me describe a cross-country trip from Puliampatti to Alathur.

We rise about 6 a.m. and, after a quick chota, pack up our camp equipment consisting of food basket, kitchen utensils, cots, bedding, etc., into seven loads, bid farewell to the teacher and his wife, and set out for our next camping station. The path begins in the form of a steep stone staircase leading down to the village well, and here we are requested to do some dentistry before passing on. The offending molar having been extracted, we start an ascent which is rather like scrambling up the back of a wet elephant, for rain has rendered the black rock all slimy in places, so that we have to ponder the path of our feet. We pause to take breath, and glance behind us at the sinful village hiding its guilty head under the lee of the hill we have just climbed. Away in the distance are the Shevaroy Hills wreathed in morning mist, and we wonder what kind of a day is beginning for the aliens interned up there.

On the crest of the hill above Puliam is the village of Sullikulli where we sometimes preach, and as we pass by the sound of chanting falls on our ears. " Has someone died? " we ask of the coolies who accompany us. " No, they're just driving out a devil," is the answer. Some poor benighted woman is having an evil spirit exorcised by some equally benighted priest. We pass a clump of prickly pear which looks like a corner of Kew Gardens, and note that it is bursting into bloom with a flower that reminds us of a tulip. Everywhere luxuriant vegetation meets our gaze. The hum of an aeroplane high above the clouds brings the usual query from the coolies, " Is it one of our King's or not? " We confidently reassure them that it is not an enemy raider.

We climb higher, and then descend by a tortuous, rock-strewn path, cross the head of the valley, and eventually come to the bridle path known as Mr. Brand's Road. From now onwards we go down and down into the Alathur Valley, until we are only 2,600 feet above sea leved. It is distinctly warmer. Crops such as sholam and kumbu, not grown higher up, are seen, as well as coriander, wheat, and the castor oil plant.

As we draw near to the teacher's house at Alathur, we cross the paddy fields which are now being prepared for the next crop, to be reaped in May. We call at John Abraham's hamlet, and are glad to find the Biblewoman, Mary, visiting his wife. A penetrating blanket of mist and rain is blowing up from the foothills of the Kollis, and we are glad to get inside the school building in the dry. The teacher has gone out to preach, but ere long he returns to greet us. Having paid

our coolies, we unpack, and settle in for another few days in the wilds. By 11 a.m. our mail has arrived by special coolie from Valavanthi, bringing latest news of the war and messages from colleagues there. As we have not seen a paper since Friday evening, and it is now Monday, we are glad to know how things are going on in Africa, and that the Japs are still the other side of Assam border.

At Alathur we are only twelve miles from Valavanthi, but it would take us longer to get there than it would take you to get from Bournemouth to London, unless of course you walked it—on safari.

LATEST NEWS FROM THE FIELDS

Madras.—Writing at the end of January, Mr. Thrower reports : " Our work here is going on much as usual. The walls and floors of this house show little signs of drying (following recent floods), and I fear it is useless attempting to repair plaster and re-whitewash before Conference . . . A few weeks ago I had a narrow escape from a snake which almost fell on my head as it slipped from the top of a door which I opened in the bungalow. Many such instances of the Lord's merciful preservation come our way. During the Pongal holidays, two weeks back, we had the great joy of holding special meetings at Mannur, together with an evangelistic effort in the villages, and to lead nine believers through the waters of baptism."

Sendamangalam.—Just before leaving India for furlough, Mr. Champion wrote : " I have again conducted the schools' yearly Scripture Examination, this time on the Acts of the Apostles. . . . In the middle of January a lad from the village of Pottanam was baptized in Sendamangalam and received into the Church. He has been a student of our Namakkal Hostel and School."

Namakkal.—In an Airgraph letter written at the beginning of February, we had the news that Mr. Morling was back at work in his Field and was somewhat stronger, though not really well. He writes : " During January I was able to visit most of the stations in this Field, and I feel that I can safely say that on the whole work is progressing satisfactorily. The shortage on our staff is still acute. . . ."

Kolli Hills.—Mr. Huckett writes of the valuable help of Miss Mowle, stationed there now that Miss Wilkins has left, and reports on the work generally. The following is a special call for prayer : " We are still without a Doctor. An advert. in three issues of the " Mail " brought one application from an R.C. and one from an unqualified man. I fear that our grant and recognition by Government will be in jeopardy if we do not get a proper doctor soon. Please continue in prayer. Is this a call to some young man at home? "

Kovilpatti.—Writing on the 8th February, Mr. Kuhrt was looking forward to the season of fellowship at Conference in Madras. The following is of special interest : " A good deal of voluntary open-air work is now being done in and around Kovilpatti, largely as the result of the keenness of a man who escaped in 1942 from Burma. He had a good Government post there, and in Kovilpatti is employed in the Mill. He has succeeded in rallying around him a considerable band of Christian young men . . . and is doing a good work. Together with this zeal for evangelism, this brother and others manifest a desire for deeper acquaintance with the Word of God, so that during the Hindu holidays of January 14th and 15th, I was encouraged to arrange special meetings in our Kovilpatti Chapel. I preached six times on I. and II. Thessalonians, and was much gratified by the eager response from Christians of the town."

Paniadipatti.—Mrs. D. Morling and Miss M. Harris recently made certain changes in their respective responsibilities, so that Mrs. Morling is now supervising the Hostel and certain work of Biblewomen in the near villages, and Miss Harris is in charge of work in the more distant parts of the field. Miss Harris writes happily of her experiences on camp.

SECRETARY'S NOTES AND COMMENTS

Editorship of the "Mission Herald."—Owing to the pressure of his many other duties, Pastor L. R. Garrard has had to relinquish the Editorship of the MISSION HERALD. His resignation from this office was accepted with sincere regret, though not without a sympathetic appreciation of the many demands made upon him as Pastor at "Providence," Highbury, and also as Editor of the "Gospel Herald."

Our brother took over the Editorship of the MISSION HERALD in the emergency created by the illness of Missionary E. A. Booth, and he has rendered invaluable service to the S.B.M. for the past seven years. His work has always revealed ability and great carefulness and, helped by our Missionaries, Pastor Garrard has kept the MISSION HERALD full of vital information concerning the work in India, and also stimulating through his own editorial articles and notes. All that our brother has done has also been characterised by a very gracious spirit, and he has consistently sought the welfare of the Mission in every way.

The Officers and Council of the Mission, together with readers of the MISSION HERALD everywhere, wish gratefully to acknowledge the valuable help rendered by Pastor Garrard, and though he will not now be serving us as Editor, we are glad that we shall still have his presence and advice as a member of Finance Committee and of Council.

For the time being the General Secretary is carrying on the work of preparing the MISSION HERALD month by month.

Furloughs.—On February 24th we heard by cable from India that our friends, Mr. and Mrs. Champion and family and Miss M. E. Wilkins had started on the voyage home for their long overdue furlough here. We earnestly solicit prayer on behalf of the Lord's servants as they face all that is involved in such a journey in these days. We commend them to the merciful protection of our Heavenly Father, and hope that they will safely arrive in England. If all's well, they should be with us here for the Half-Yearly Meetings, and the meetings will thus be marked by thanksgiving and welcome.

Miss B. S. Wade.—We still await news of the arrival of our sister in India, but are happy to report that the first part of her journey as far as the Middle East was happily completed without any serious trouble. Whilst waiting in a transit camp, Miss Wade has written as follows concerning some of her experiences:

"I have had quite an opportunity of seeing the troops and their work out here. It would cheer various denominations at home to see the evangelistic spirit of some of the Christian lads and officers. I rather wonder what many of them may feel when they return to their home Churches.

"The other day I went over to see an African camp with one of our party who has spent five years in Africa with them. To observe their faces as they met her gave one a realisation of some of the fruits of missionary work. I came in for the welcome, and dark brown hands shot out in all directions! . . . those handshakes made me realise colour made no difference.

"A three-mile hitch-hike in dust, and over a somewhat bumpy area, took us into village life—if India is anything like these villages, I shall not know what to feel. Some of their homes are absolutely hovels, very small, dirty, unkept in every way; the people living in these broken-down hovels seem to have no desire to live in a better way—nobody seems to bother much about work. It is a pitiful sight, and I wonder how the Gospel of Salvation can ever reach these people. Little children are unkempt and walk about the streets bare-footed—streets upon which I take good care to wear strong shoes because of the dirt. Islington sometimes made me feel sorry for the children, but here it is terrible. It makes one realise the need for God-sent workers, I do not think any others could stand working amongst such sorrow."

Please continue to remember Miss Wade in prayer, both as she completes her journey and also as she commences her Tamil studies.

Deputation Work.—With the home-coming of Missionary G. F. Champion and the possibility of Missionary E. Orchard having to continue here because of shipping difficulties, it will be possible for further engagements to be made for deputation visits of our Missionaries. Please write to the General Secretary concerning such bookings for Lord's Days after June and week-days during any month this year, except August. We shall be happy to plan prayerfully for Missionary Sundays, week-day Missionary meetings, lantern lectures, visits to young people's meetings, etc.

For L.Z.A. deputation work, please write to Miss P. P. Nunn.

ENGAGEMENTS FOR APRIL, 1944

Prayer will be valued in connection with the following engagements :—

MISSIONARY E. ORCHARD.

2nd, Brighton ("Ebenezer") and Poynings; 5th, Brighton (Half-Yearly Meetings); 13th, Bradenstoke; 14th, Hilmarton; 16th, Chesham; 19th, Cambridge ("Eden"); 20th, Brockley; 23rd, Bermondsey; 24th, Ryarsh; 26th, Gravesend; 27th, Yateley; 30th, High Wycombe.

(Address : 129, Bexley Road, Erith, Kent).

PASTOR J. K. THORPE.

2nd, Little Downham; 9th, Potten End; 16th, Preston; 23rd, Ipswich ("Bethesda"); 26th, Walthamstow; 30th, Leyton.

L.Z.A.

5th, Brighton (Half-Yearly Meetings) : MRS. E. ORCHARD.
29th, Stratford. MISS P. P. NUNN.

THE YOUNG PEOPLE'S GUILD OF SERVICE

E. ORCHARD.

There are many Guilds whose histories go back over the years to the time when London was a centre of privileged trade. A Guild is a corporation of persons banded together to attain an end. Each member had the authority and bore the responsibility of prosecuting with all his ability the objects of his Guild. Their aim was threefold.

i. The weal of every member.
ii. The protection of peculiar interests.
iii. The carrying out of certain chosen work.

Therefore, as members of a Guild of Service, we belong to an historic background, and should carry into our activities the meaning which history has given to the word "Guild."

The connective word "of" has also a meaning. It directs and controls the sphere of our activities. We are banded together to serve. There can be no "Honorary Members" of such a corporation. God keep us alive to this fact, and active in the service of our fellows.

i. **Let us pray for the weal of every member** :—

That we each may know increasingly, in our lives, the direction of the Master.

That our Guild may be prospered through the sincerity of purpose and convincing testimony of every member.

That in these days of unprecedented strain we may have within us the infection of a good courage; that we may look to the future and prepare our hearts and lives for wider opportunities which will then be ours.

ii. **Let us pray for the interests which are "peculiarly ours"** :—

For our colleagues, both Indian and European; that they each may be endued with power from on high.

For the manifold work which they do; that the Spirit of the Lord may be seen working through the very variety of the tasks which come to our colleagues' hands.

For the work that is yet to be done; for the homes and the villages to which our friends are still planning visits.

iii. **Let us pray for our chosen work** :—

That our working parties may be times of happy joy in Christian fellowship.

That the articles made may become a focus of real missionary interest.

That our work may be used of God to show that every gift and talent is given for the furtherance of His interests.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during February, 1944.

Rec. No.	£ s. d.
General Fund.	
406	1 8 0
407	1 2 6
408	16 9
409	13 3
410	18 7
411	1 10 0
412	2 12 6
413	1 10 0
414	19 2 0
415	4 2 0
416	2 10 0
417	1 5 0
418	1 10 0
419	5 0 0
420	18 2 10
421	2 6
422	16 17 1
423	1 19 6
424	12 6
425	7 11 1
426	1 0 3
427	1 12 6
428	10 0
429	6 10 6
430	1 3 6
431	2 0 0
432	15 0
433	1 0 0
434	10 6
435	10 0
436	1 0 6
437	7 0
438	7 3 6
439	1 10 0
440	1 0 0
441	1 0 0
442	10 11 9
443	15 0
444	12 6
445	5 0
446	1 0 0
447	2 15 0
448	3 6 0
449	1 15 0
450	5 0 0
451	1 2 6
452	1 15 0
453	1 9 6
454	8 14 9
455	2 6 7
456	8 5 3
457	11 2 0
458	1 10 0
459	1 10 0
460	1 1 6
461	2 2 0
462	1 0 0
463	1 0 0
464	1 7 6
465	2 6 0
466	12 0
467	18 0
468	5 0
469	5 0
470	1 10 0
471	1 17 6
472	25 7 1
473	27 11 2
474	4 7 2
475	3 8 0
476	5 0
477	1 0 0
478	1 0 0
479	10 0
480	5 16 0
481	1 10 0
482	11 0
483	15 14 3
484	1 0 0
485	2 16 9
486	5 12 0
487	4 0 0
488	100 0 0
489	2 5 4
490	5 5 0
491	1 11 9
	£404 9 11

Rec. No.	£ s. d.
L.Z.A. Gifts.	
117	1 12 2
118	10 0
119	3 0 9
120	8 15 0
121	2 0 0
122H	10 0
123	2 0 0
124	25 0 0
125	10 0
126	1 10 0
127	5 0 0
128	3 0 0
129	11 0
130	4 13 8
131	1 15 8
132	1 6 10
133	21 14 5
134	4 9 6
135	20 19 10
136	100 0 0
137	1 2 6
138H	2 12 0
139	2 6
140S	6 0 0
	£219 10 10

H—Hostels.
S—Schools.

PLANTS FOR YOUR GARDEN

FOR SALE ON BEHALF OF THE STRICT BAPTIST MISSION. (Please mention the S.B.M. when ordering).—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 help our work in this way will please send their orders to **Mrs. C. Gregg, Branfold, Strensall, York.**

Plants: Golden Rod, London Pride, Daronicums, Perpetual Spinach, Evening Primroses, 2d. each; Iris, Lupins, Large Marguerites, Monkshoods, 6d. each; Raspberry Canes, 3d. each; Flowering Broom, Lilacs, 9d. each; Small Sunflowers, Michelmas Daisies, 6d. dozen; Crasselas (lovely scent), Pelargonium Geraniums, 1s. each. Also Hand-painted Texts (Scroll or Flat), from 2s. each. Postage extra. Mrs. Gregg, Branfold, Strensall, York.

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent to **The General Secretary, 25, Empress Avenue, Wanstead Park, E.12,** 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.**

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Vol. XLIII. No. 448 May, 1944

STRICT BAPTIST

Mission Herald

Half-Yearly & Welcome Meetings

will, God willing, be held at

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

On TUESDAY, MAY 2nd, 1944

2.0 p.m.—**L.Z.A. MEETING,** in the Chapel. Open to all Ladies. Mrs. SILVESTER will preside. Mrs. G. F. CHAMPION and Miss M. E. WILKINS will speak.

2.30 p.m.—**PRAYER MEETING FOR MEN.** Upper Room. Conducted by Mr. J. C. FROMOW.

3.30 p.m.—**UNITED SERVICE.**
Chairman : Mr. S. W. ANDERSON (Vice-President).
Addresses by Pastor S. MONK (Hailsham) and Missionary E. ORCHARD.

6.15 p.m.—**PUBLIC MEETING.**
Chairman : Pastor R. ROBINSON (President).
Speakers : Miss M. E. WILKINS, Missionary G. F. CHAMPION (recently arrived from India), and Pastor S. C. OXBORROW (Horham).

Tea can be obtained at restaurants in the neighbourhood.

THANKOFFERINGS.

Your prayers and presence, if possible, will be greatly appreciated.

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. XLIII | May, 1944 | No. 448

THE FIELD IS THE WORLD

(2)

D. A. THROWER.

The foreign missionary activities of the S.B.M. are confined to the Tamil country, which comprises nearly the whole of the Indian peninsular south of Madras, the stations of the Mission being situated in the districts of Tinnevelly, Ramnad, Salem, Chingleput and Madras. Open-air evangelism, elementary education, boys' and girls' Hostels, medical ministry, house to house visitation, colportage and other forms of evangelistic work are carried on in this area. Less than two thousand baptized Christians are at the present time connected with the churches of the Mission in these districts.

It is, however, interesting to note that the influence of the S.B.M. has spread beyond the boundaries of our own stations and districts, beyond the borders of the Tamil-land to other parts of the sub-continent of India, and have even crossed the ocean to distant countries. For many years we have had connections with Burma, Malaya and Singapore, as friends (both members and non-members) associated with churches in each area of the S.B.M. Field have emigrated from time to time to these lands in search of employment. Some of those who settled in Malaya and Singapore were visited there by Mrs. Brand in the year 1940. We sorely regret that these folk have been completely cut off from us for the time being through the aggression of Japan.

The Madras Churches have a friend in Penang Island who was, with his family, caught by the enemy invasion earlier in the war. This man, a Tamil Baptist and a retired doctor, who spent many years in Government service in Malaya, occupies his time and utilises his pension for evangelistic tours in Penang and in South India. Of late years, when he had returned to his homeland to preach the Gospel, he has associated himself with our Madras Churches. We much enjoyed fellowship with this brother, and when he returned to Penang after his last visit, he sent us a sum of money with the request that we spend it by sending him a man of the S.B.M. who could take up work among the Tamils of Penang. The war, however, intervened, so that we have been unable to use our friend's money or to send him the helper he needs. This man and his family, as well as those cut off on the mainland of Malaya and in Singapore, need our special prayers at this time.

Fourteen members of the Tamil Baptist Church, Rangoon, who were evacuated from Burma last spring, have recently joined Churches of our Mission in the Madras field. One or two of these were members of our Churches before they emigrated to Burma, and the others are their relatives or friends. As soon as the first party of these friends reached Madras, they came along to services at Vepery chapel and made a request that a service of thanksgiving be held in their temporary home. The following week several of the Deacons, the Church Secretary, Preacher and Missionary, conducted a simple service on the

terraced roof of a house in a very crowded part of the city. There we rendered thanks to God for the safe arrival of these folk, although several of their relatives and acquaintances had succumbed to the hardships of the long trek across the mountains of Assam. After the meeting two sums of Rs.5 were presented to the Church funds as thankofferings.

During the first world war many members of our Tamil Churches went abroad while serving in H.M. Forces. One of the members of the Ayanapuram Church, for instance, is proud of the fact that he has bathed, not in the sacred Ganges, but in the still more sacred Jordan. During those years a number of our men served in Mesopotamia. In the present war also, men from each of our fields have joined various units of the Indian Army and Air Force, and of these some are stationed in North India, whilst others are serving in several different countries of the Middle East theatre. Mention should also be made of S.B.M. people who have migrated to other parts of India and to the island of Ceylon in search of, or in connection with their employment.

So we see that representatives of the S.B.M. Tamil community are in touch with other peoples in many widely scattered parts of the world. We pray that, by God's blessing, the contacts made in so many ways may tend to His glory and the spread of His realm of holiness and peace.

RETURN HOME

G. F. CHAMPION.

AS soon as we heard that we might come Home on furlough, we began to make preliminary arrangements for our departure from Sendamangalam. We sent off our passport for renewal and made application for military permission to leave India. We also began to pack our boxes and make other preparations to leave. It was as well that we did so, for within about three weeks we had a telegram advising us to move, and we were out of the station in a little more than twenty-four hours. We would specially raise a note of praise to God who made the way plain for us and brought us home so speedily and with complete safely. On the voyage many things reminded us that we were at war, but we had no incidents, and a phenomenally smooth passage made our trip in many respects most pleasant.

Mrs. Champion and I were accommodated in different cabins, and all families on board were similarly split up to simplify travelling arrangements. Miss Wilkins was on the same ship, in the same cabin as Mrs. Champion and the children. We had our first life-boat drill before we left port, and each day afterwards, with few exceptions, we were mustered for life-boat stations. Early in the voyage we were given a talk by the officer in charge of what might happen in the event of the ship being torpedoed. We were also clearly informed as to our actions in such an event. Carrying life-jackets at all times was made compulsory, and we often found these bulky articles annoying. I noticed a chair stacked high with life-jackets belonging to one missionary family in which there were five young children. I consented to act as lifeboat warden for one party of women and children, which contained my own family. Torches showing a red light were issued to

us, and we were instructed not to let our children play with them nor to waste the batteries by switching them on and off to amuse the baby. The head-waiter in the dining saloon on several occasions sent people back to their cabins for their life-jackets when they had omitted to bring them to the table. He told me that he had been torpedoed three times in the last war, and knew the value of being prepared at all times.

Our days were more fully occupied than in peace time, for in addition to our being required to observe many odd orders dictated to us over the tannoy, children's meals were served at different times from adults', so that sometimes we seemed to have little time to spend sitting on deck or taking our walking exercise. Severe blackout regulations also made walking after dark difficult, except on moonlight nights.

On board were many missionaries, some of whom we had met in India during our visits to hill stations. Services on Sundays were, on the whole, well attended, and no less than ten ministers took part during the trip. I had the privilege of preaching on the last Sunday evening I was on board. We also had a daily prayer meeting in the morning. Although we usually had only six or seven present, we were happy to have the opportunity for raising our hearts in praise and prayer together. After we had anchored in home waters, a thanksgiving service was held in the dining saloon and a suitable message given by the minister. The meeting was the largest I saw on the ship, and I was pleased to see so many come to acknowledge God's goodness in protecting us through many dangers.

We thank God for allowing us once more to see our loved ones, and we look forward to a period of service in England, when we hope to meet many supporters of the Mission and readers of the HERALD.

"THE GOD OF THIS WORLD HATH BLINDED THE MINDS OF THEM WHICH BELIEVE NOT."

Miss M. E. WILKINS.

SOME people have an idea that people in India are clamouring to hear the Gospel, and after hearing soon become Christians; it is not so on the Kolli Hills. The people here have no desire at all to hear the Gospel, and one feels the above heading is true of these people. How Satan has blinded them!

I am writing this at Puliampatti on camp. Here the people have heard the Gospel for many, many years, yet talking to them, they do not seem to know the least thing about salvation, and have *no* desire to know. You may talk about their lands, their cattle, their relations, and their food, and they will eagerly talk with you, but as soon as you talk of better things, they tell you, "We don't understand," and often say, "We don't understand English." It is all so foreign to them.

This morning I climbed a very steep rock to reach a village situated right on the summit; the sun was scorching hot, and climbing was tedious. On reaching there, I began to talk to a crowd of women on one of their verandahs. As one tries to tell them of their sin and the consequences of such a life, and the need of salvation, one can

feel their total blindness, their hardness, and unbelief. In fact, they laugh at sin and have no shame, and tell you about the life they are living. This morning a woman said to me, " But it is our custom; all are like this. What can we do? We work, we eat, and we must die." They are content with their lot.

Not long ago, I saw a young child in the next village to us, about twelve months old. She had lost her mother; she was not able to sit or stand, and looked very weak. I asked the grandfather to give us the child for our Hostel. I knew care and proper food were what the child was in need of. His answer was, " I would rather see it die." Satan so blinded them. One wonders when the scales will fall from their eyes and light pierce so great a darkness; when the rigid *caste* system will be broken, when with liberty and joy they will welcome the news of a Saviour. Now they reject Him, they have no room for Him, and are happy in their lives of sin. May you, with us, feel their blindness, and help us in praying for their salvation. May we too be faithful in declaring the Word, whether they will hear or forbear.

LATEST NEWS FROM THE FIELDS

The S.B.M. Conference of Missionaries, 1944.

The following report has been sent us by Miss M. E. Harris :—

The Missionary Conference this year took place at Kilpauk in Madras. Mrs. Thrower, who gave such a full and interesting description of the Missionary Conference last year, was the one who entertained us all for Conference this year, and gave us such a warm welcome to the Kilpauk bungalow. Our short stay there was a very happy one, and it was with real appreciation that we thanked our hostess for her kind hospitality, knowing as we did all the difficulties that had had to be overcome in order to make the bungalow inhabitable again after the devastations of the Madras flood.

Owing to some of our missionaries being away on furlough, there was comparatively a small number of us present. The Conference opened and closed with a note of praise as we remembered all God's goodness to us during the past year, and as we realised His presence with us throughout each Conference meeting. We especially remembered in prayer those of our number who were actually due to sail for England during the time of Conference, and also Miss Wade, whose arrival in India is expected soon. The most pressing problems to be dealt with in Conference this year were those arising out of an acute shortage of missionaries able just now to carry on with the work here in India. With God's help we were able to find solutions to these problems. But the words of our Lord, when He said, " The harvest truly is plenteous, but the labourers are few," came very forcibly to mind as one realised the many opportunities there are in India just now, and the possibility that these same opportunities may not be ours much longer.

Let us each heed our Lord's counsel as He says to us, " Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest."

Concerning L.Z.A. Workers.

Miss Mowle is now on the Kolli Hills in the place of Miss Wilkins, and writes : " This is my first letter from the Kolli Hills. I am afraid I still feel like a stranger in a strange land, the work is so entirely different from the work I have been used to. For a while I shall devote my time to the Hostel and to the village work around here. It will not be hard for me to love these little ones. We have four babies and several little tots, and only three really big girls. Just before Miss Wilkins went down, we admitted a little girl of five years old into the Hostel. She was cast off by her parents as a baby. Stephen then provided a home for her, so that she could have the privilege of a home life during her first years."

Mrs. D. Morling was transferred to Namakkal in the middle of March, to super-

vise the Boys' Hostel there, and to supervise the Biblewomen's work in Namakkal itself. This change of location has become necessary owing to furloughs and the illness of Mr. A. J. Morling. Please pray for Mrs. Morling in her new responsibilities. Miss Wade, after the Hill leave, will live at Namakkal with Mrs. Morling, and pursue her language study there.

Owing to the transfer of Mrs. Morling and the depletion of the L.Z.A. Staff, we much regret that it has become necessary to close the Paniadipatti Girls' School and Hostel from about mid-April. Let us pray for God's overruling in these matters. Miss M. Harris will live at Kovilpatti in coming days, and continue her camping work in the villages from there. This will entail longer bullock bandy journeys.

Dr. Ruth Harris is, as far as possible, undertaking the Biblewomen's work in the Namakkal outstations relinquished by Miss Mowle, in addition to her medical work. Miss Hazel continues supervising the Girls' School and Hostel at Sendamangalam, as well as the village camping work. Mrs. Brand continues in Madras.

Kolli Hills.—Mr. H. A. Huckett now has the great responsibility of supervising from the Kolli Hills the work at Namakkal and Sendamangalam. He will value our sympathetic prayers in his difficult task of keeping in touch with these separated stations. Writing on February 26th, Mr. Huckett states : "We are still without a doctor. Please continue in prayer."

Kovilpatti.—Writing to us in March, Mr. Kuhrt tells of fellowship with friends in the Forces now stationed in India. He had, of course, been to Madras for Conference, and the following is quoted from his letter : "It was very pleasant to meet our colleagues once again, although we were a much smaller company than had been expected. It was startling to find our effective male strength reduced to three, and you will understand that our position drove us much to prayer. While in Madras I was able to visit Poonamallee, Ayanapuram and Semmen Street, and preached in the two last-named places. The week-end after our return I was in Paniadipatti, chiefly to attend the Anniversary Service at Anibinagram. It was a most successful gathering, numbering about 160 people."

Madras.—We still hear of the after-effects of the flood there. In this connection enquiries were made concerning Christian families that had suffered the loss of their homes, etc., and we are to quote the following from the Conference Report : "We are pleased to be able to report that relief has been rendered from a fund instituted in Madras to thirty-five families of Vepery and Ayanapuram Church members. Of these, three families need further help, which we hope to be able to give in the near future. A total of nearly Rs.1000 has been realised through donations given in India." (Council allocated immediately following the flood the sum of Rs.750 for repairs, etc., in the Kilpauk compound).

SECRETARY'S NOTES AND COMMENTS

Home-coming of Missionaries.—Miss M. E. Wilkins and Mr. and Mrs. G. F. Champion, with their two children, Mark and Rosemary, arrived safely in England during March, after a speedy and comfortable voyage. We praise God for answered prayer, and welcome our friends to the Homeland once again after their long period of service in India.

Arrival in India.—We received the good news by cable on March 28th, that Miss B. S. Wade had arrived safely in Madras. Your prayers are asked for her as she begins the study of Tamil.

Missionary A. J. Morling.—With the prayerful desire that our brother may build up new reserves of health and strength, it has been agreed that Mr. and Mrs. A. J. Morling and family should come to England for furlough as soon as possible. They may leave India now at any time, and we trust that they may be favoured with as comfortable conditions of travelling as those enjoyed by our friends who have just arrived in England.

Deputation Work.—Ever effort is being made to obtain at the earliest moment passages to India for Mr. and Mrs. E. Orchard, but it may be that our friends will have to remain here for some time yet. We are, therefore, in the happy position of having two male missionaries for deputation work for the time being. Please write to the General Secretary for the services of Missionary G. F. Champion or Missionary

E. Orchard for Sundays or week-days during the present year (excluding August). It may not be known in all the Churches that in planning for a Missionary Sunday or a week-day meeting, the Mission gladly meets all expenses, providing the collection or collections are set apart for the Lord's work in India.

The Indian Bible Institute.—With our Missionary Staff in India now so greatly depleted, it is not possible to re-commence immediately this important work of the Bible Institute, suspended through the death of Mr. David Morling. The Institute, however, is a vital part of our work, and we shall value the prayers of friends in this connection. We long to see the Bible Institute open again and rendering its great service of spiritual helpfuless to our Indian workers who share with us the task of evangelism and Bible teaching in that needy land.

The Half-Yearly and Welcome Meetings.—Full details are given in the advertisements, but we should like to draw attention to the fact that for several years past we have not had the joy of welcoming missionaries at the May meetings. This year, if all's well, we shall have five Missionaries with us, and we hope that circumstances will allow many friends to gather to encourage them in their work for the Master. Where friends are unable to attend, we would ask for their remembrance in prayer.

A Day of Prayer for India, Burma and Ceylon, Friday, May 5th, 1944, 2.30 p.m., 3.45 p.m. and 6.30 p.m., at Eccleston Hall, Eccleston Street, Victoria.

THE YOUNG PEOPLE'S GUILD OF SERVICE

Space is limited this month, but we would take this early opportunity of asking all friends to note that, God willing, the Annual Guild of Service Rally will be held on Saturday, September 23rd. Special features of missionary interest are contemplated, and we also hope to convene a business meeting for Guild of Service members, to consider the Constitution and Committee of the Guild. We shall also value the prayers of friends in connection with possible literature developments.

Thinking of Mission needs—

LET US PRAY TOGETHER:

1. For our remaining Missionaries in India, upon whom heavier responsibilities now rest.
2. For Mr. and Mrs. A. J. Morling as they return to this country with their family.
3. For Mr. H. A. Huckett in his greatly extended task, and that a new Doctor for the Kolli Hills may soon be forthcoming.
4. That soon the way may be opened up for Mr. and Mrs. Orchard to return to India.
5. For our missionaries on furlough and the success of all deputation work.
6. For new Missionaries to be sent us by the Lord.
7. For the Half-Yearly Meetings and for spiritual blessing in all the work.

ENGAGEMENTS FOR MAY, 1944

MISSIONARY E. ORCHARD.

2nd, Half-Yearly Meetings; 4th, West Ham; 8th, Leicester, "Providence"; 8th, Bedworth; 9th, Leicester, "Zion,"; 10th, Bedford; 11th, Stoke Golding; 15th, Hoxne; 16th, Crowfield; 17th, Ipswich Rally; 21st, Chadwell Street; 24th, Croydon District Meeting; 25th, Epsom; 28th, St. John's Wood; 31st, Greenwich. (Address: 129, Bexley Road, Erith, Kent).

PASTOR J. K. THORPE.

2nd, Half-Yearly Meetings; 7th, Stowmarket; 14th and 15th, Devizes; 16th, Trowbridge; 21st, Brentford; 24th, Croydon District Meeting; 28th, St. Albans.

OTHER BRETHREN.

14th, Two Waters: Mr. W. J. SHIPTON.
21st, Royton: Pastor L. R. GARRARD.

L.Z.A.—Miss M. E. WILKINS.

2nd, Chadwell Street (Half-Yearly Meetings); 4th, Epsom; 10th, Bedford; 17th, Ipswich Rally; 18th, Stoke Ash; 23rd, Tollington Park (Quarterly Prayer Mtg.); 24th, Croydon, Derby Road; 25th, Chesham.
(Address: "Bradgate," Lincoln Road, Deeping Gate, Peterborough).

The L.Z.A. Quarterly Prayer Meeting will (D.v.) be held at "Zoar," Tollington Park, on TUESDAY, MAY 23RD, at 7 p.m. Mrs. Mitson will preside and Miss Wilkins will give a short address. The presence of lady friends is earnestly requested.

"THEY FIRST GAVE THEIR OWN SELVES . . ."

Gifts received during March, 1944.

Rec. No.	£	s.	d.
General Fund.			
492	5	10	0
493	1	8	0
494	5	0	2½
495	4	11	9
496	2	17	2½
497	4	16	0
498	9	9	11
499	1	0	9
500	1	0	0
501		5	0
502		7	0
503		16	6
504	4	10	0
505		4	0
506	4	6	6
507	1	1	3
508	1	1	4
509		14	0
510		6	3
511		10	0
512		10	3
513	4	0	0
514		10	0
515		10	0
516		10	6
517	100	0	0
518		4	0
519	1	10	6
520	1	0	0
521	2	4	0
522	14	0	0
523	1	14	4
524	2	19	8
525	9	0	0
526	1	1	0
527		5	0
528	16	4	0
529	1	8	6
530	2	0	0
531		13	9
532	1	1	0
533	3	1	8
534	1	0	0
535	1	10	0
536	110	0	0
537	5	0	0
538	5	0	0
539	50	0	0
540		7	0
541	2	15	6
542	11	6	9
543	2	0	0
544	10	10	0
545	5	2	10
546	4	0	7
547	1	1	0
548	1	2	8
549	4	15	5
550	2	6	6
551	2	1	8
552	5	15	8
553	29	6	5
554	1	0	0
555	4	5	0
556	1	0	4
557	1	5	6
558		15	0
	£477	11	8

Literature.

Heralds	43	10	0
Rays	13	3	3
Reports	3	4	0

L.Z.A. Gifts.

141	1	5	0
142	2	7	6
143A	5	0	0
144	2	2	2
145		10	0
146	30	0	0
147	4	0	0
148	1	0	0
149	1	0	0
150		2	0
151		2	6
152	30	0	0
153	10	0	0
154		5	0
155	1	11	9
156	2	10	0
157		5	0
158	5	0	0
159	7	0	0
160A		2	6
161	1	0	0
162	3	3	0
163	1	1	0
164		5	0
165	2	0	0
166	5	0	0
167		5	0
168	30	0	0
169		8	0
170		10	0
171		10	0
172		10	0
173		5	0
174	1	5	0
175		10	0
176	1	0	0
177		2	6
178A	1	0	0
179	1	0	0
180	1	6	6
181		6	0
182	2	10	0
183	1	10	0
184	1	10	0
185		2	6
186	3	3	8
187	5	0	0
188	7	10	0
189	1	1	0
190A	2	0	0
191		5	0
192	6	0	0
193		5	0
194	0	0	0
195		5	0
196	1	0	0
197		2	6
198	2	10	0
199		15	0
200		10	0
201		5	0
202		8	6
203		10	0
204		5	0
205	1	10	0
206	1	12	0
207		2	6
208	2	2	6
209	4	15	0
210	2	10	0
211	2	3	0
212		5	0
213	6	16	6
214		10	0
215	1	3	0
216	6	0	0
217	1	1	0
218	1	1	0
219		6	4
220		2	6
221	1	2	6
222	2	10	0
223	1	0	0
224	1	0	0
225	1	5	0
226		17	0
227	4	1	5
228	1	18	6
229	1	0	0
230	1	0	0
	£249	9	1

A—Anon.

THE ANNUAL SUFFOLK MISSIONARY RALLY

will (D.v.) be held on

WEDNESDAY, MAY 17th, 1944, at "BETHESDA," IPSWICH.

3.0. L.Z.A. MEETING. Address by Miss M. E. WILKINS.

4.0. DEVOTIONAL SERVICE. Preacher: Missionary E. ORCHARD.

5.30. PUBLIC TEA.

7.0. PUBLIC MEETING. Chairman: Pastor R. J. FRENCH.
Speakers: Pastor R. ROBINSON and Missionary E. ORCHARD.

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent to **The General Secretary, 25, Empress Avenue, Wanstead Park, E.12,** 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. XLIII. No. 449 June, 1944

STRICT BAPTIST

Mission Herald

" They rehearsed all that God had done with them "
—Acts 14 : 27.

Deputation Visits of Missionaries

NOW ON FURLOUGH IN ENGLAND.

We praise God for the safe Home-coming of Mr. and Mrs G. F. Champion, and Miss M. E. Wilkins. Mr. and Mrs. E. Orchard are also still with us here, so

NOW IS THE OPPORTUNITY

for prayerfully planning for a Missionary to visit your Church.

We shall value your help in this connection and shall be happy to arrange, if possible, for meetings in any part of the country.

For Meetings in connection with the General Work of the Mission, kindly write to the General Secretary : Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, London, E.12.

For L.Z.A. Meetings, application should be made to : Miss P. P. Nunn, 16, Claremont Close, London, N.1.

We want you to hear and to join us in praising God.

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. XLIII June, 1944 No. 449

THE FIELD IS THE WORLD

(3)

The fields of the S.B.M. are insignificant plots compared with the vast area in South India in which the Tamil language is spoken. Twenty missionaries among a population of twenty millions is not a strong force. Our missionaries are, however, from time to time invited to take part in special meetings in almost every district in the Tamil country. They have also on several occasions preached the Gospel in Travancore, and occasionally taken part in conventions attended by people from all parts of Tamil-land and of the Malayalam area (which lies to the south-west of the Madras Province).

But the above does not in any true way define the sphere of influence of this Mission, as the latter has spread far and wide through the Tamil publications produced by its missionaries. The S.B.M. small hymn and lyric book, for instance, which is sold at half an anna (about one halfpenny) per copy, is very popular. Tens of thousands of these small books of praise have been sold, orders being received from various parts of the Tamil land, from Ceylon, Delhi, the Kanarese area, Burma, the Fiji Islands in the heart of the Pacific Ocean, and many other places that we cannot remember. Our larger hymn book, containing some 375 hymns and lyrics, has also found a ministry in a number of places outside the confines of our own Mission fields.

Copies of the small Tamil Church magazine, "The Baptist Deepikai," have found their way to places as widely separated as Rangoon in the East and Durban in the South-west. Many thousands of Tamil sermon booklets have been sold in all parts of the Tamil area, and these have sometimes come to light again in most unexpected places. The same applies to the S.B.M. Picture Postcard Tracts which are sent to our missionaries by young people in the Home Churches. These little Gospel messengers, however, are distributed freely. Several years back we took a journey of about 350 miles by road and left a Postcard Tract with every group of people passed en route. We broke our journey to spend a few days with friends en route, and while we were with them, these friends told us that one of our P.C. Tracts had arrived at one of the villages in their field which is situated several miles from our road. On another occasion the writer preached at a village church in an out-of-the-way corner of the Tamil field, and was informed by the local pastor (of an American Mission) that if I had not unexpectedly arrived there that day, he would have preached one of my sermons that he had purchased in booklet form!

A valuable volume containing more than 200 pages of studies in New Testament biographies was compiled by Mr. D. Morling for use in Bible Classes, for the workers of the S.B.M. in all our fields, and this has also been widely used in the stations of the London Missionary Society and the Danish Missionary Society, several hundred copies having been supplied to missionaries of the latter Mission. This work

has also been used by friends in other sections of the Tamil Christian Church.

A Scriptural Catechism for use in day schools has also had a wide sale, and a History of Baptists in India and a study of the subject of Baptism (both of the last-mentioned by Mr. D. Morling) have been well received by others, as well as by our own people.

We would ask our readers to pray that God's rich blessing may rest upon all the activities of their Missionaries in His service in India, and especially for all literary work, remembering that the printed page reaches more people and possesses greater permanence than the spoken word.

"THIS IS NOT A PLEASURE CRUISE"

Miss B. S. WADE.

AS the assault ship slowly moved out into the peaceful waters, leaving behind the activity of the dock, I stood on deck and watched the hills of Scotland coming into view, and praised God for allowing me to experience the beauty of His creation and the joy and sense of adventure. For two days the ship had remained in dock, but now the journey was to commence, heralded by the words of the Commander of Troops: "Co-operation is necessary; this is not a pleasure cruise." Then followed the experience of travel by sea. A convoy of ships is a wonderful sight as they keep their regulated distances apart and plough their way through the waters. Towards evening, the stars shining, the dark extensive waters, the phosphorous sparkling around the area of the ship and the faint forms of the convoy in the distance is very impressive.

Near the port of disembarkation in the Middle East, several wrecks could be seen in the waters, bringing to mind the horrors of war. With other missionaries I left the ship and travelled to land in a barge crowded with Air Force officers, as the eastern sky darkened for a storm. An eight-hour journey in a dusty Egyptian train awaited us, but as the moon came up I could see the land through which Abraham may have journeyed, and I could note its flatness, palm trees, flat-roofed houses, and the Arab and Egyptian people still appearing to retain the customs and dress which they had in Bible days. About 2.30 a.m. the train pulled up "in the desert" at a place where there was no station, but endless stretches of sand, railway line, tents and barbed wire. An army lorry was the conveyance by which we reached the Transit Camp, where on arrival the sentry greeted us by clicking his heels and demanding, "Who goes there?" For thirty-eight days I stayed in this camp, and became accustomed to tents, beds without pillows, army blankets, weevils, tin plates and endless sausages, together with washing amidst corrugated iron with heaven's breezes blowing in.

The Middle East has much to reveal. Cairo and Port Tewfik were visited. It was sad to see the listlessness of the people, the dust, the crowded towns and homes, the terrible hovels outside the ports and the drabness of dress (marked now by contrast with the brightness of Indian dress). As I saw the Egyptian and Arab quarters I questioned,

"This is not a Pleasure Cruise"

"How can the Gospel ever reach these people?" The peace and beauty of the Suez Canal, with the ships slowly making their way along it, will not be easily forgotten. Miles of desert (I travelled by lorry about 75 miles seeing nothing but sand) reminded me of the wanderings of the Children of Israel. There was hardly a tree to be seen, the only change of scenery being the massive black rocks which changed to a glorious grey-pink as the sun shone on them, reminiscent of Mount Sinai.

I visited several camps and hospitals, helping in one which had been newly constructed, and was able to see refugees and prisoners of war. A visit to an army mobile bakery which makes 70,000 pounds of bread every twenty-four hours was of interest. There were Arabs, Egyptians, Africans, Indians and Englishmen attending to this work, of whom the Arabs appoint a Trade Leader or foreman over themselves to see that each man does his full share of work, and they pay him themselves! As the Arabs brought in large sacks of flour on their backs, I saw the Trade Leader dressed in a flowing garment with skull cap, and whip in hand, and noted the lash being used. What a picture of the taskmasters in the days of the bondage of the Children of Israel!

Opportunities to have fellowship with English and South African Christian Service men in their desert chapel were much appreciated.

A further journey by lorry and aboard ship brought me through peaceful waters to India. Nearing port, there was the inspiration of seeing dome-shaped buildings and other Eastern structures, small sailing craft, various types of clothes, Indian police in blue and yellow uniforms, and scarlet and white of Inspectors, red fez caps of Mohammedans, the lovely coloured sarees of the women, the white clothes of the men, dock workers in drab clothes of all types, the Oriental language, the activity of unloading the ship, and the courtesy of Indian officials.

A train journey of thirty-four hours brought us to Madras. It was marked with shrines seen repeatedly in the distance. Reaching the Mission House, I had the joy of seeing Indian children, receiving a kind welcome from Indian Mission workers, and being greeted by the Madras missionaries of the S.B.M.

"With God all things are possible."

"THERE SHALL CLEAVE NAUGHT OF THE ACCURSED THING TO THINE HAND"

Mrs. J. M. BRAND.

IT is this "naught" up against which one comes again and again in Christian work. A little compromise is so easy and convenient at first, but it ends in endless disaster both at home and out here. How we have seen ships (as it were) wrecked on the Kollis through the wee bit of compromise creeping in, and here, too, how difficult for some is the complete cut the Lord demands. The forsaking *all*.

The dear old Brahman widow in Kunnatur. How she welcomes us! How she loves to hear about Jesus and the Cross. Till it is

a question of her cross, she is willing to embrace His. But she cannot lift hers.

Her daughter is a school teacher, and reads with her mother the Bible she begged us to give them. They pray to the Lord. But, and it is a big but, the smeared ashes are across her forehead, and when we went last there was the tiny flame in the tall lamp placed under the hideous picture of the elephant swami. Shall we pray for them? For " unless the Lord asks us plainly to renounce all the old customs, we cannot take so drastic a step," is their attitude expressed in their own way. There is a real wistfulness in their faces and conversation, and one feels led to ask for Him to make them free.

In rather sad contrast to their earnest desire for a Bible, is another dear sister's attitude towards His sacred Word, where we had to beg her (a Christian teacher) to buy a Bible for their family. We found the children pretty ignorant in Scriptural knowledge, and very little Christian witness in the home. However, she took us to the Government school, where she and her Brahman sister work, and we had a good time with the children, teaching them choruses, Gospel stories and texts.

We went again last month, and it was a joy to see the children's eagerness to show us how they had remembered the songs. They begged for more, and at the end asked us to pray with them—and these all Hindu little ones! It moved us deeply, and as I glanced over to where our Brahman sister sat with her little class, all so interested in the singing, I could feel the pull in her heart towards Christ. She knows how good it is, but her chains are very closely woven and locked about her.

" If the Son therefore shall make you free, ye shall be free indeed." As it is His work, will you not pray for it for her and her mother?

BAPTISM

W. N. H. KUHRT.

IN any land candidates for baptism should be accepted only after careful enquiry. Indian conditions make circumspection more than usually necessary. We are learning lessons of this kind gradually, sometimes through painful experience. Too many of our Church members are backsliders to permit of complacency.

There was a time when the most irrelevant of reasons were advanced for being baptized. " I want to take part in the Communion service, and you will not let me until I have been baptized " was, and is, a quite common and somewhat disgruntled plea, emphasising one of the advantages of Strict Communion. " Jesus Christ was baptized at the age of thirty; I am thirty, so . . . " has been heard more than once. Another which has been driven underground is, " I am to be married."

Now, on the other hand, the tendency seems to be to find reasons why baptism should not be given, and " she is to be married " is almost as common " against " as it once was " for." Even if the girl seems suitable in other respects, it is often thought desirable to crush the lingering notion that Christian marriage is not possible for un-

baptized people by requiring her to wait until after the wedding has taken place. However marriages involve so much opportunity for backsliding—marriage with non-Christians, marriage in villages where our Mission activities do not reach, irregular marriages—that it seems infinitely better to wait.

A puzzling reason came the other day from Kalingapatti, when the Pastor reported to me, " Yes, there are a lot of young men willing enough to be baptized. But they all drink water and are unconverted, so what is the use? " Such an ascetic life would normally seem an excellent preparation for baptism, but knowing as I did that " water " was the ironical synonym for toddy, I appreciated the Pastor's point and agreed with his decision.

In England we should hesitate to welcome into fellowship people engaged in doubtful occupations. In India, for a long time we hesitated, and now we positively refuse to baptize people who beat drums for a living. A considerable group in Chettikurichi took such umbrage at this decision that they gave up attendance at worship and all Christian profession. Drum beating almost invariably entails attendance at Hindu festivals and ceremonies, eating food sacrificed to idols, and drunkenness. They drum much better and more furiously when drunk, and are often paid in part with liquor!

Sometimes it is difficult to decide (for, if we are unwilling to baptize those who are not ready, we are also unwilling to discourage any simple soul who is, but cannot say much about it) and persons are hesitantly permitted to appear before the Church. As the Church rarely says " No," the burden rests heavily upon pastor and missionary, so that when such hesitating decisions are made, an earnest prayer goes up to the Lord for His intervention if mistakes have been made. He often does intervene. The candidate fails to appear, or comes indecently late, and we quietly drop his name, supposing that if he is not earnest enough to tolerate the sermon which precedes the Church meeting, and which is designed specially for his instruction, he is not earnest enough to be baptized. At Kothanachiapuram one Sunday morning, two who had been " passed " the night before failed to turn up to service. They had gone to a nearby village to buy a garland for me! I whispered to my colleague who ministers there. that they had better not appear before the Church. He protested, saying that they would certainly be back in time for the Church meeting. I insisted. Several weeks later he came to say he was pleased we had not baptized those young men, as in the interval their conduct had been unsatisfactory.

You may wonder, then, whether we ever baptize anybody. Between January and June of last year we had the privilege of baptizing forty-six men and women. These friends came from fifteen villages and from six of our seven pastorates. Support them much in your prayers. Most are young in years and all are babes in the faith. A lad who had made a most pleasing impression, who had referred in his testimony to help received through a brother missionary (a most unusual thing to hear a testimony of this kind!) and who had been baptized only last January, hurt and disappointed me this June by walking into our harvest panthal in a half-intoxicated state.

If only we travailed in prayer for our converts as the great apostle did for his! " Until Christ be formed in you " (Gal. 4: 19).

How a Member of the Guild of Service sees Things in India

(Extracts from a letter from Capt.-Adj. A. R. DANNATT).

WHEN I first became commissioned, I read in a little book that a soldier could be one of the best missionaries possible, and that he, when abroad, should contact missionaries in and around the station where he is posted. I have been doing so wherever I have been. The result? Fruitful and blessed fellowship of the richest type, a way of getting to know how a missionary lives, how the mission functions, what are the peculiarities about the work in the Field, all the problems the missionary has to face, what the missionary should know, and a thousand and one other points.

You ask me how I get time for this over and above my military duties? Let me acknowledge that through going out in willingness seeking and doing the will of our loving Heavenly Father, He is seeing to it that my place of duty and nature of duty are such that all the opportunities which I am experiencing come my way. By Divine Grace He is, in spite of my myriad weaknesses and sins, seeing to it that my job should be where I can seek and find, ask and do, go and see, and get out of my sojourn in India a mine of information for use for the glory of His Son, our Saviour Jesus Christ.

My month's leave at Christmas was spent going around two of the S.B.M. Fields. Madras and Poonamallee with Mr. and Mrs. Thrower and Mrs. Brand, and Tinnevelly Field of Kovilpatti and Paniadipatti with Mr. and Mrs. Kuhrt. Perhaps the greatest thrill of my life!

I covered well on 4,000 miles by train, bus, cycle, bullock cart, and on foot; visited 30 different village works of school and/or chapel, saw all these schools at work, inspected all buildings; witnessed the baptising of 12 Indian friends; spoke on behalf of the Home Churches on five occasions, more or less at length, twice as main speaker, and at nearly all the remaining places said a few words of welcome from us all, at all times through an interpreter, of course, either Mr. Thrower, Mr. Kuhrt or an Indian preacher. My impressions of the work being done would fill a large volume, but to sum them up, I can honestly say that, in spite of insuperable difficulties of poverty, privation, persecution, indifference, illiteracy, illnesses, our friends are faithfully working under God's gracious guidance in teaching, preaching and living the Lord Jesus amongst the village folk, to the breaking through of the stony hearts of heathenism of its rifest and most virulent form, leading precious souls to see their need of Jesus, instructing them in Christian ways of living, and teaching and preaching Christ crucified. My, what a difficult task! But they cheerfully go into their work, knowing that with God all things are possible.

It was strange for me to go South, as it seemed like going to another foreign land! Up here in the North we speak a different language, food is different, conditions between Hindus and Muslims are different. Down South there are few of the latter, climate is different, as well as customs and scenery.

As you can realise, a language portrays a people. The first thing a stranger coming to India must do is to learn the language and his

people—this is the essential thing. If you are a " duffer " at languages, my advice is don't try India, stay at home ! I had an advantage before going south by being acclimatised to many Indian customs, habits, faults and failings, caste and so on, for over two years, so I was not so handicapped as a complete stranger would have been.

Missionary work is, as you know, largely amongst the workers of India—the non-caste or outcaste folk. Caste Hindus very rarely absorb or even listen to Christian talk; in fact they say Christianity is an offshoot of Hinduism and something not so idealistic as Hinduism. The Muslims say there is no need to emphasise Christ as He is only a prophet, but Mohammed !—well he is OUR prophet, besides we worship and acknowledge the same God, so why bother us with following after Christ ! ! The Sikh community is similar to Hinduism in many ways. So you see these human barriers are put up by these people to keep themselves away from hearing about Christ.

I have talked with a number of highly educated men of all the communities out here, but find you get nowhere with them—they are unwilling to hear of Salvation through Christ. They regard the Bible as a mere book.

What India needs is sound education and uplift and CHRIST, for if He is in their hearts all the problems will be overcome, and they will be able to get up on their feet and live. Now it is one long, dull, pointless drudgery, lived in intense dazzling sunlight, blasted by dust, dirt and disease and demon-developed disaster.

If I were a great scholar I could continue with this, but being only a humble soldier-boy my efforts must now cease.

LATEST NEWS FROM THE FIELDS

Madras.—Writing on 10th April, Mr. Thrower reports : " On Sunday, 2nd April, nine friends were baptized at Vepery on confession of faith in the Saviour. It was a season of great joy." He also tells of the usual Easter Service held in the Compound at Kilpauk.

Mrs. Brand, writing of the L.Z.A. work in the Madras area, tells of the death of one of the Biblewomen, who had worked with us for 18 years and will be greatly missed among caste women.

Miss Wade writes on 6th April of having been in Madras a week, and receiving first impressions of the people and the work. Had begun Tamil study at once with the munshi.

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God willing, on Tuesday, June 6th, special meetings will be held at Stowmarket, Suffolk, to welcome our President, Pastor R. Robinson, as he settles there as Pastor of that Church. Friends of the Mission everywhere will join in prayerfully wishing our President a very happy day and the Lord's richest blessing in his new sphere of pastoral ministry. Our President's temporary address is: Abbey Hall, Great Finborough, Stowmarket, Suffolk.

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There was also a deep sadness of heart in the realistic recognition of the things that at times unhappily divide us and hinder our usefulness in the service of the Master. It was felt that only through earnest and incessant prayer could we ever see the solution of this serious problem.

As the practical outcome of the meeting, one prayerful desire filled every heart, namely—that the Lord might grant to us all a new spirit of concern and of earnest evangelism. In this positive witness to the Word of God and to those things that the Holy Spirit has made dear to our hearts in personal experience, we feel that we should be wholly united, sympathetic and loyal to one another.

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people—this is the essential thing. If you are a " duffer " at languages, my advice is don't try India, stay at home ! I had an advantage before going south by being acclimatised to many Indian customs, habits, faults and failings, caste and so on, for over two years, so I was not so handicapped as a complete stranger would have been.

Missionary work is, as you know, largely amongst the workers of India—the non-caste or outcaste folk. Caste Hindus very rarely absorb or even listen to Christian talk; in fact they say Christianity is an offshoot of Hinduism and something not so idealistic as Hinduism. The Muslims say there is no need to emphasise Christ as He is only a prophet, but Mohammed !—well he is OUR prophet, besides we worship and acknowledge the same God, so why bother us with following after Christ ! ! The Sikh community is similar to Hinduism in many ways. So you see these human barriers are put up by these people to keep themselves away from hearing about Christ.

I have talked with a number of highly educated men of all the communities out here, but find you get nowhere with them—they are unwilling to hear of Salvation through Christ. They regard the Bible as a mere book.

What India needs is sound education and uplift and CHRIST, for if He is in their hearts all the problems will be overcome, and they will be able to get up on their feet and live. Now it is one long, dull, pointless drudgery, lived in intense dazzling sunlight, blasted by dust, dirt and disease and demon-developed disaster.

If I were a great scholar I could continue with this, but being only a humble soldier-boy my efforts must now cease.

LATEST NEWS FROM THE FIELDS

Madras.—Writing on 10th April, Mr. Thrower reports : " On Sunday, 2nd April, nine friends were baptized at Vepery on confession of faith in the Saviour. It was a season of great joy." He also tells of the usual Easter Service held in the Compound at Kilpauk.

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We gratefully acknowledge the goodness of God and the kindness of friends in the following

GIFTS RECEIVED DURING APRIL, 1944.

Rec. No.	£ s. d.
General Fund.	
559	4 0
560	7 15 3
561	11 1 11
562	13 14 5
563	5 0 0
564	15 13 6
565	1 0 0
566	10 16 5
567	8 0 0
568	19 9 4
569	4 15 6
570	10 19 10
571	1 1 0
572	6 0 0
573	10 0
574	1 10 0
575	1 10 0
576	10 0
577	8 1 1
578	4 0
579	12 15 6
580	2 0 4
581	5 0
582	1 0 10
583	1 0 0
584	1 0 0
585	10 7 1
586	10 0
587	18 0 0
588	4 13 8
589	2 11 3
590	1 4 6
591	5 18 3
592	11 2 6
593	20 4 8
594	5 0 0
595	1 0 0

Rec. No.	£ s. d.
596	5 5 0
597	1 1 0
598	7 10 0
599	1 13 9
600	1 15 8
601	3 12 0
602	1 5 0
603	15 6
604	10 0
605	1 0 0
606	1 15 0
607	10 0
608	5 0
609	9 0
610	28 0 0
611	8 5
612	3 10 0
613	6 9
614	2 7 8
615	12 19 0
616	3 10 7½
617	19 4 9
618	7 6 7
619	8 4 6½
620	2 0 0
621	3 15 9
	£345 10 5

Gifts to L.Z.A.

231	19 14 0
232	14 0
233	1 0 0
234	1 2 9
235	4 10 0
236	10 6

Rec. No.	£ s. d.
237	1 7 6
238	10 0 0
239	2 10 0
240	12 15 9
241	1 5 0
242	3 0 0
243	10 0
244	10 0
245	1 0 0
246	13 6
247	5 5 0
248	1 8 6
249	2 16 6
250	6 0 0
251	1 0 0
252	3 15 0
253	1 5 0
254	1 0 0
255	6 8 6
256	4 8 6
257	27 3 10
258	3 15 8
259	1 10 0
260	8 0 0
261	17 6
262	9 19 9
263	15 0
264	12 6
265	5 10 0
266	1 15 0
267	3 0 0
268	1 10 6
269	1 5 0
270	2 4 0
271	12 0
272	6 6
273	1 0 0

Rec. No.	£ s. d.
274	14 0
275	4 0 0
276	15 0
277	3 0 0
278	1 0 0
279	3 5 0
280	1 6 6
281	6 14 6
282	5 0 6
283	1 2 10
284	2 0 0
285	11 2 5
286	4 0 0
287	6 2 2
288	1 10 0
289	1 18 3
290	1 10 0
291	4 17 6
292	2 13 0
293	7 19 6
294	3 3 0
295	12 15 0
296	5 0
297	2 7 6
298	6 3
299	3 0 6
300	1 12 9
301	1 1 0
302	1 5 0
303	11 15 0
304	12 6
305	10 0
	£273 11 11

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent to **The General Secretary, 25, Empress Avenue, Wanstead Park, E.12,** 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.**

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Vol. XLIII. No. 450 July, 1944

STRICT BAPTIST

Mission Herald

"Therefore seeing we have this ministry, as we have received mercy, we faint not."—2 Cor. 4: 1.

THE CALL FOR MISSIONARY WORK

"If our Gospel be hid, it is hid to them that are LOST."

THE CHARACTER OF MISSIONARY WORK

"We preach not ourselves, but Christ Jesus the LORD."

THE CONFIDENCE OF MISSIONARY WORK

"For God, who commanded the LIGHT to shine out of darkness, hath shined in our hearts . . ."

Through the mercy of God we continue in this ministry of seeking THE LOST and preaching THE LORD—praying always that He may give them "THE LIGHT of the knowledge of the glory of God in the face of Jesus Christ."

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. XLIII | July, 1944 | No. 450

"BUT PRAYER WAS MADE WITHOUT CEASING. . ."

—Acts 12: 5.

THE appeal of our King for prayer has touched the heart of every Christian, and we thank God for the spiritual leadership of our earthly monarch at this time of great need.

With multitudes of others, we shall be giving ourselves to prayer continually as we think of the mighty fortress of Europe and all those who suffer within its walls, or are now involved in breaking open its iron gates. May the liberating Hand of God be made manifest in a merciful deliverance!

We would also earnestly appeal for constant prayer in connection with the work of the Mission—remembering those for whose spiritual freedom we prayerfully yearn as we make known the Gospel of Christ.

"He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity."

"WHILE THEY ARE YET SPEAKING"

W. H. Kuhrt.

SIMON of Mukkuttumalai was very worried. His son had joined the army shortly after the outbreak of war and had been home once on leave. During that leave he had visited me for prayer—a somewhat uncouth figure in his clumsy boots, untidy khaki shorts and stockings. Now he had been gone a long while and no letter had come for months, so Simon walked seven miles from his home to see me in Paniadipatti, where I happened to be staying. Previous experience of such cases had taught me that the Army authorities were not likely to leave the parents too long in suspense. Our army consists of about two million volunteers, and is treated with the consideration and respect it deserves. So I re-assured my visitor, and said I was quite sure that he would, in a short while, either receive a letter or welcome his son home on leave.

That night Simon could not sleep, so in spite of the fourteen mile walk accomplished the day before, he came again a second time and insisted that I should write to the Commanding Officer. To set his mind at rest I promised to do so, again re-assured him, and sent him back to his home. I did not trouble to write the letter at once.

The fourteen-mile walk was becoming a habit, for the next day Simon turned up for the third time, but—not alone. His worry and anxiety had given place to beaming pride and pleasure. The erstwhile village boy who had never studied beyond third or fourth standard

was now smartly clad in well cut khaki uniform and neat brown shoes. His conversation was plentifully interlarded with Urdu and English expressions. "Where had he been?" and "Why had he not written?" were our first questions. He soon put us to silence with a thrilling story of his share in the Burma campaign. He is a lorry driver, and had gone in and come out of Burma with the Allied Armies when they made their fruitless attempt to halt the Japanese advance. It was hard for men to write while engaged in such a campaign, but the leave granted so timeously was a very gracious interposition of the Lord on behalf of anxious parents.

We sat down with him to read and pray. One of my colleagues read Psalm 91. When he came to the seventh verse reading, " a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee," the lad involuntarily exclaimed, " Yes, I have seen it." My preacher friend, being anxious to unburden himself of the Lord's message, brushed the remark aside. I held my peace until prayer was concluded, and then asked him what it was he had seen. He said, " Why, men have fallen on my right hand and on my left, but it has not come nigh me," and he gave us the following two examples.

He had been in a tent with a crowd of other men, but was required for a while to serve in the Officers' Mess and ordered to transfer himself and his kit to another billet. He did so. The same night the tent where he had lived for so long was completely burnt out with all the kit stored in it. The second, and perhaps more dramatic experience, took place during the great and skilful retreat carried out by our armies under the leadership of Gen. Sir H. R. L. G. Alexander, of N. African fame. He was driving a lorry with some officer passengers. The enemy was not far behind when the engine stopped. They cranked in vain; they peered under the radiator in vain. Things became tense. The boy lifted up his heart in prayer, bethought himself of a possible defect, re-examined the engine, found out what was wrong, rectified it, started up, and got himself and his passengers out of immediate danger.

Our raw village youths who have joined the services are becoming men. Some, but not all, are becoming men of God.

GIVING versus GRABBING

Mrs. D. A. THROWER.

FROM Exodus 10: 24 we infer that the devil holds on to a man's pocket even more tenaciously than to the man himself. It took the death of his first-born to make Pharaoh disgorge the flocks and herds which were the legitimate possession of the children of Israel.

Bible history is old, yet ever new. Recently, when the writer was giving a lesson on the parable of the Vineyard as recorded in Matthew 20, the girls in the class were asked whether they considered the apportionment of wages right and just, as it is written that full-time workers received the same pay as those who only served one hour. Every girl without exception replied that she thought it unjust, but I

relieved the tension by saying that, although they were wrong, I myself had made the same mistake for many years after my conversion. This goes to show that our attitude to money is not usually corrected when we first come to the Saviour. We were able to gather from the parable the salutary lesson that the lust to get is of the devil, whereas to give is Godlike, and if we are to grow up as children of God we must learn to give. Then we shall be able to appreciate the parable from God's point of view.

From the above our readers will see that we desire for our dear Indian brethren and sisters the same emancipation from the thraldom of the devil as Moses demanded for his people when he said, " Not a hoof shall be left behind." To this end we have, for the past four years, conducted a campaign to encourage thrift and tithing as opposed to debt and other monetary evils. Our hearts have sometimes bled for our friends as we have faced them with the Lord's demands in this respect. Some have said, " Amma ! We are poor, and if we tithe our pay we shall need to give to ourselves. How can we give to others? " But we are in a happy position, for we realise that our people's simple faith is equal to this test. We brace them with the host of promises in the Word of God for those who practise the grace of giving. Moreover, we teach them that, in order that they may " Escape the corruption which is in the world through lust " and " become partakers of the divine nature," we *must* appropriate more and more the " exceeding great and precious promises " (2 Peter 1 : 4).

During the recent floods which devastated Madras City, there occurred several small incidents which showed us that our labour is not in vain in the Lord. While the deluge was upon us, the water carried away much property in its mad rush to the sea. We have yet to find out the extent of our own losses, but these will certainly be inconsiderable compared with those sustained by many others. We should have said good-bye to most of our household effects if we had not shut the doors of the downstairs rooms, but as we took this precaution, the waters only claimed such small articles as could pass out of the windows, or which were already outside the house.

After the water had subsided, persons who the previous day were concerned about one thing only, namely, the preservation of their lives, awakened to the fact that a few possessions would materially add to their comfort. Owners and possessions had been parted to such an extent that some of our belongings were deposited in other people's gardens, or in Davey Jones' locker, while gear snatched from others was left at our back door.

It was then, when desolation and distress around appalled us and made our hearts ache, that the bow was seen in the cloud. As one and another emerged from their places of refuge, it was easy to distinguish between those in whose lives grace held sway, and those in whom it did not. Those under the control of the devil were seen hunting around with a view to increasing their possessions at the expense of others. Looting was rife in the city. The children of God, on the other hand, was equally thrilled at finding something *for* someone else. To such,

the joy of finding and identifying an article was just as real whether the thing recovered was a personal possession or belonged to another. This, too, was an opportunity for the tithers. Some of them are still so young in the way that they have requested the writer to act as treasurer of their little funds. It was an immense encouragement to us to have them come and ask for their " Lord's Fund box," "for," they said, " there are so many poor people about now, and some of them cannot even beg." Each one who came to us in this way was a poor person who had suffered personal loss, and one was a widow who has five children, and whose house had been seriously damaged by the flood. These Indian Christians have learned to give, and in the process have proved that they are children of their Father who is in heaven.

LATEST NEWS FROM THE FIELDS

Madras.—Statement by Mrs. D. A. Thrower regarding the Kilpauk Sewing Class, read at the S.B.M. Missionary Conference, February, 1944 :—

In many respects the Kilpauk Sewing Class was an experiment, and now that it has ceased to function, I should like to give you my findings regarding the value of such work.

During the course of the eight years under review, at least seventeen members of the Class were converted and joined one or other of our Churches. I believe also that a work of grace was manifest in the lives of other girls who were not, however, able to make a public profession.

I feel that there is real value in conducting such classes where the young people receive *daily* Christian instruction and yet remain in their usual environment and meet the temptations incidental to the same. It is my conviction that these two factors working together tend to develop and strengthen character.

The financial basis which was laid down by Mrs. Watts, and on which I continued to build, allowed the girls to be entirely independent of Mission support, and this fact proved valuable.

Nine girls and their teacher attended the three months' Bible School course at Paniadipatti, the entire cost being met from the Sewing Class funds. The training they received there made them capable of giving effective witness to the Saviour they had found, and voluntary service was readily undertaken by them. I hope some of them at least may use, in service with the Mission, the knowledge gained in this way.

On the other hand, the fancy nature of the work I felt to be a hindrance. The sewing was of such a kind as to be quite useless in the after-life of the girls, and it fostered pride. Since the Class was recently disbanded I have helped a number of girls to become trained in other and more useful ways, and I still hold over Rs.1,000 and a certain amount of equipment in connection with this work. The funds are still being used for the benefit of the girls.

Mrs. Brand writes of village visiting. There are interested women at Konnur and enquirers at Vepery. Miss Wade wrote of leaving for the Hills with Mr. and Mrs. Thrower on May 9th. Was finding Tamil study very interesting, but difficult.

Namakkal.—The home-coming of Mr. and Mrs. A. J. Morling has been delayed, and it may now be a considerable time before passages can be obtained for our friends.

Sendamangalam.—Mr. H. A. Huckett has been busy with correspondence in connection with this Field and also that of Namakkal, and once again we would ask for special prayer for our brother in his many tasks. Miss Hazel writes of two Biblewomen having settled down at Kakkaveri, and there was a better spirit in the Church. There were caste girls reading God's Word in another village. Dr. Harris has at last been successful in obtaining a Nurse. Numbers have increased in the Sendamangalam Dispensary. Just now there is not much response at Anagoor, nor in the chuclier quarter at Jedarpalayam.

Latest News from the Fields

Kolli Hills.—Mr. Huckett, writing on April 6th, reports on a busy month. He states : " Although we have not yet secured the services of a permanent Medical Officer, you will be glad to know that Dr. Adams and her husband have offered to come to the Kollis during May and June, and take charge of the Dispensary during my absence. This has afforded us a great relief of mind. However, this is merely a temporary solution of the problem." We are happy to add that Dr. Adams reached the Kollis safely, and our Brother and his family have been able to get away for a rest at Coonoor.

Miss Mowle (April 17th) has been out on camp at Alatur and Vallapoor. Much wisdom is required in guiding the lives of the young people.

Kovilpatti.—The following is from a letter from Mr. Kuhrt, dated April 29th : " I have visited Manthitope once and plan to go there again to-morrow for their Anniversary Services. These services have been held all over the Field during the last two months and have been most successful. It was gratifying to listen to the pleased reports of the Pastors who had had to carry through these programmes without my support." Mr. Kuhrt also tells of visits to Paniadipatti and Kandiapuram. In the latter place a new school-chapel is well on the way to completion, and in Paniadipatti arrangements have been made for the proper care of the property of the Mission. Camps will be held there regularly. Miss M. Harris wrote of an outbreak of smallpox in the Hostel.

SECRETARY'S NOTES AND COMMENTS

Christmas Gift Fund.

Once again the season has come round for mention to be made of this Fund, the benefits of which in former years have been so much appreciated by our Missionaries as they have dispensed the gifts to our Indian Christians and the children of our Schools. As friends will know, we are not able now to send out material gifts, but during the past few years there has been a very encouraging response to the appeal for financial help—the money being sent to India for suitable purchases out there. Last year we were able to send £135 for this purpose, and we trust that once again we shall be entrusted with similar gifts from our Churches and Sunday Schools and individual friends.

Gifts for this Fund should be sent, before the end of August, to Miss H. V. Harris, " Nethania," 7, Carlton Hill, London, N.W.8.

Deputation Work.

The present month will, God-willing, be a very busy one in connection with deputation work, and the prayers of friends will be greatly appreciated.

Looking further ahead, we wish to state that though Sundays are now booked up to the end of the year, we should welcome requests for deputation visits of our Missionaries on possible week-days. Kindly write to the General Secretary re engagements for Missionary G. F. Champion or Missionary E. Orchard (for whom conditional bookings are being made to the end of October). Though these are difficult days we prayerfully make our plans, trusting that circumstances will allow us to carry them out, and always with the desire that the Lord may be glorified as His work goes on in every land.

The Annual General Business Meeting.

We would again draw attention to this Annual Business Meeting of the S.B.M., and to the fact that Secretaries of Churches whose gifts make them eligible to send Delegates have received forms for the return of the names of such. We trust that subscribing Churches will be able to appoint delegates to attend the meeting in London on October 24th, and that the delegates will also send in to the General Secretary nominations for the Council election.

L.Z.A. Matters.

L.Z.A. Secretaries are reminded that **all L.Z.A. Boxes** should be emptied during JULY, and the contents forwarded to Mrs. S. W. Anderson, " Green Trees," Heather Close, Kingswood, Surrey. Boxes for new subscribers can be had on application.

There are still vacant dates for autumn deputation meetings. Application should be made to Miss P. P. Nunn, 16, Claremont Close, N.1.

Special Thanks.

We should like to express our gratitude to an anonymous subscriber who sent a gift with the following New Testament reference : " Hebrews 13 : 24." This Scripture is : " They of Italy salute you."

THE YOUNG PEOPLE'S GUILD OF SERVICE

Without forgetting our missionary link with India, we shall, I am sure be specially remembering in prayer all the young people now involved in the perils and sufferings of war in the various battle-fronts throughout the world. Many of the yonug people from our Strict Baptist Churches, and some of them members of the Guild of Service, are doubtless directly involved. Let us constantly support them with our prayers, as also those who wait in anxiety or whose lives are darkened by sorrow.

Nor can we forget that multitudes of those now engaged in the fearful issues of the battle-field have no faith in Christ, and are without hope in this world and unprepared for the next. Let us pray for all true Chaplains and Christian workers in their ministry amongst them, seeking also the blessing of God upon the witness of every real Christian in the Forces.

May the knowledge of present happenings fill our hearts with a deep pity for the world of need around us and for mankind astray from God, and may the sacrifices that many are now called upon to make in the nation's cause make us, whose lives are spared, more zealous in the service of our Saviour and Lord.

LET THIS BE OUR UNITED PRAYER:

Almighty God, we beseech Thee to look in mercy upon us as we humbly join in prayer to Thee. Help us to know and to do Thy will.

Our hearts are burdened with a great sense of need as we remember at this time all those who are now involved in the perils and sufferings of war. Hear our prayers for them.

Merciful God, give wisdom to all in authority at this time and grant that their decisions and actions may be wise and righteous and may speedily issue in the ending of hostilities and the establishment of true and enduring peace.

Give Thy grace and strength to all those who with anxious hearts are concerned for their dear ones. Comfort and sustain them, and answer their prayers and ours.

Grant world-wide peace, O Lord. Let Thy Kingdom come, and may Thy will be done throughout the earth. Graciously hear our prayers, in mercy forgive our sins, and bestow upon us each Thy peace through the merits of Jesus Christ our Lord. AMEN.

ENGAGEMENTS FOR JULY, 1944

MISSIONARY G. F. CHAMPION.

1st, East Ham; 2nd, Homerton Row; 3rd, New Cross; 5th, Wood Green, Eldon Road; 6th, Reigate; 15th & 16th, Willenhall; 19th, Wimbledon; 20th, Belvedere; 23rd & 24th, Stamford; 30th & 31st, Deeping.
(Address: 81, Ermine Road, Lewisham, S.E.13).

MISSIONARY E. ORCHARD.

2nd, Hartley Wintney; 9th, Woolwich; 16th, Sutton-at-Hone; 27th, Leyton; 29th, Manor Park (E. London Rally); 30th, Walthamstow.
(Address: 129, Bexley Road, Erith, Kent).

PASTOR J. K. THORPE.

2nd, Walsall; 9th, Guildford; 13th, Collier Row; 16th, Pemberton; 19th, Wimbledon; 27th, Leyton; 29th, Manor Park (E. London Rally).

L.Z.A.—Miss M. E. WILKINS.

4th Horsham; 6th, Potton; 12th, Grundisburgh (aft.), Otley (eveng.); 13th, Tunstall; 18th, Little Downham; 19th, Wimbledon; 21st, Highbury; 25th, Richmond; 26th, Hastings; 29th, Manor Park (E. London Rally).
Address: "Bradgate," Lincoln Road, Deeping Gate, Peterborough).

Mrs. G. F. CHAMPION.

13th, Warboys.

Prayer will be deeeply valued in connection with the above meetings and in all plans for deputation work.

We gratefully acknowledge the goodness of God and the kindness of friends in the following

GIFTS RECEIVED DURING MAY, 1944.

Rec. No.	£	s.	d.
General Fund.			
622	9	13	3
623	8	0	0
624	1	5	0
625		1	6
626	2	0	0
627		10	0
628		4	3
629	13	16	6
630	159	6	8
631	5	0	0
632	3	0	0
633		5	0
634	3	0	0
635		6	6
636		10	0
637		10	0
638	1	8	6
639	1	15	0
640	1	11	0
641	6	0	0
642	10	0	0
643		10	0
644	1	0	0
645	5	10	0
646	27	4	6
647	7	1	0
648		4	0
649	10	1	8
650		12	1
651	14	10	9
652	5	0	0
653	14	13	4
654	2	0	0
655	26	2	9
656	4	6	0
657	1	0	0
	£347	19	3

Rec. No.	£	s.	d.
Literature.			
Heralds	12	19	10
Rays	2	7	0
Reports	1	4	3
L.Z.A. Gifts.			
306	1	0	0
307	2	8	8
308	2	12	0
309	3	1	6
310		7	0
311	4	10	0
312	7	10	0
313	38	9	10
314	6	0	0
315	5	0	0
316	2	5	6
317	7	11	0
318	1	0	0
319		7	0
320	1	14	2
321	10	0	0
322	11	0	0
323		6	6
324	1	18	6
325	1	10	6
326		10	0
327	1	5	0
328	1	2	2
329		10	0
330		12	6
331		11	0
332	3	1	0
333	1	0	0
334	1	0	0
335	2	10	0
336	2	10	6
337	2	5	3
338		10	0
339	1	7	6
340		15	0
	£128	2	1

EAST LONDON MISSIONARY EXHIBITION AND RALLY

will, God-willing, be held at

"REHOBOTH" CHAPEL, MANOR PARK,

On SATURDAY, JULY 29th

EXHIBITION will be opened at 3.30 p.m.

Film-slide pictures of the Work in India, 4.30 p.m. Buffet-Tea.
Evening Rally, 6.30 (to close approximately at 8 p.m.)

Chairman: Pastor C. BREED.

Speakers: Missionary E. ORCHARD and Miss M. E. WILKINS.

We trust that many friends will be able to take advantage of this opportunity of gaining information re the S.B.M. and of sharing in Missionary Fellowship.

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent to **The General Secretary, 25, Empress Avenue, Wanstead Park, E.12,** 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. XLIII. No. 451 August, 1944

STRICT BAPTIST
Mission Herald

THE ANNUAL RALLY

OF

The Young People's Guild of Service

IS ARRANGED FOR

SATURDAY, SEPTEMBER 23RD, AT

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

3.0 p.m.—Members' Business Meeting.

3.30 p.m.—Missionary Forum.

5.30 p.m.—EVENING RALLY.

We trust that conditions will allow the carrying out of this programme, full details of which will be given next month. Please book the date now.

CHRISTMAS GIFT FUND

All gifts to this Fund should be sent in before the end of August. Further details will be found in the current issue of the MISSION HERALD.

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

General Secretary:
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Price ONE PENNY

Strict Baptist Mission Herald

Vol. XLIII August, 1944 No. 451

KRISHNA OR CHRIST?

H. A. HUCKETT.

IN the early days of the present conflict, some critics of missionary work in India were apt to say that the war in Europe was not a very good advertisement for Christianity. If we accept the thesis that this second world war is merely a struggle between rival Christian nations for " a place in the sun," there might be some truth in this jibe, but Hitler's anti-Christian pronouncements and his open opposition to the Bible and the Cross show that Nazi Germany cannot even nominally be considered a Christian nation. Moreover, Japan's entry into the conflict, virtually on Germany's side, has also helped to explode this myth.

Nevertheless, the war has not made missionary work less difficult, and the idea is still very prevalent in some quarters that India, with all its heathenism, superstition and idolatry, is a happier and safer place than Britain, and compares very favourably with Germany, the cradle of missionary enterprise. Here on the Kollis one is sometimes in danger of being infected with this poison, because on the surface things do seem very peaceful, and the people appear to be quite happy and satisfied with their animistic religion and its rites. The devil says: " It is a shame to disturb them," and " Have you really got anything better, anyway? "

Last Friday a young man came to us in great trouble. He said that some relatives were demanding a loan of Rs.300 from his father, and were threatening to burn his house down if he refused to give it. We walked to his village, some three miles distant, and found a group of evil-looking men sitting on their haunches holding a " pow-wow." After passing the time of day, enquiring about the crops, and remarking on the need of rain, we asked what was the matter. At first they told us a few lies, and pretended that all they wanted from the man was Rs. 10 or Rs. 15 for a feast in honour of their swami. Seeing that this feeble attempt at evasion did not go down with us, they reluctantly came to the point.

What had really happened was this. Several of the men had murdered the uncle of the young man who came to us. They escaped punishment by bribing the police, and had also spent a considerable sum on lawyers. As the young man's father (brother of the murdered man) had inherited all his property, they were arguing that as he had become rich through their crime, he ought to give them Rs.300 to meet the expense they had been put to in defeating the ends of justice! And the village munsif, who ought to have stamped on the whole thing, was aiding and abetting!

Pastor Selvanathan gave them all a good " dressing down," and pointed out that even if in this life their crimes went unpunished, they would one day have to stand at God's judgment-seat. After warning the village munsif that if there was any mischief done, we would report

the matter to higher authorities, we came away. I could not help thinking that, in spite of the " blitz," I would rather be a Christian in England than a Hindu on the Kollis. Almost every week people come running either to the Pastor or to me, asking us to save them from unscrupulous and wicked men. It is true that they do not use machine-guns and poison gas to achieve their end, but that is only for lack of knowledge—not because they love each other any more. Whether it is a family quarrel on the Kollis or a world war on five continents, there is only one cure, viz., that men's hearts should be changed by the grace of God, so that love and trust may replace hate and fear.

THE GOD WHO LIVED IN THE DARKNESS

E. ORCHARD.

SHE seemed such an old, old woman. I met her first as she sat beside the ancient temple on the side of the road. She seemed to be fighting a losing battle against all the flies of the village, and bands of monkeys bent on stealing the sweetmeats and other articles displayed for sale. Often when I passed that wayside temple she would be waving her stick at the monkeys and flies, uttering meanwhile threats which she could never carry out.

She was a very friendly old woman. Her cheery greeting would speed you on your way toward the village, and her smiling wrinkled old face would beam a welcome as you returned on your way back to the road. Often we had passed the time of day, and had asked how her grandson, who had gone overseas to the war, was getting on. So acquaintance grew into friendship.

We talked about many things, but always with a cheerful smile upon her face she refused to talk about God. On one occasion I had been to visit a family in the village, some of whose distant relations had been struck down with smallpox. My aim was to encourage them and other people in the village to be vaccinated. As I left the village I came to the old woman. Her little " shop "—a piece of sack on the ground, on which had been placed little heaps of peanuts, one or two pieces of coconut and some sweet potatoes—had been left in disorder, and she was swaying to and fro as she sat on the ground. " Alas, Alas, it is a shame; it is an injustice ! " she moaned. " Why, what is the matter, Mother ? " I asked. " He only does evil. It is our fate. He lives in the darkness. How can he know ? " she replied. I soon discoverd she was talking about the temple god, for as soon as she had spoken she covered her mouth with her hand, as the people do when they speak without thinking and are afraid of the words which they have spoken.

The words had, however, been spoken and could not be called back, and seeing my interest she began to talk of all the evil things that had happened in the village, most of whose inhabitants were related to the old woman. The crowning evil was the sudden outbreak of smallpox. The old woman began to feel that the god who lived in the darkness could not know the pain which his deeds caused.

It seemed such a strange thought of God. A god who does only evil; a god who lacks knowledge; a god who lives in darkness and

ignorance. I tried so hard to tell her of the Living God, who sent His own Son into the world to live and die for men and women. A God who does understand the hearts of His creatures.

" Does He bring punishment and death for no reason at all? " she asked. Again we tried to make her understand that God is a God of sympathy and understanding. There is no darkness nor ignorance with Him. With this new thought of God in her mind we left her and went on our way. Pray that the Living God whose " love is broader than the measure of man's mind " may show to that old woman and to many others like her that God is Light and God is Love.

"HE CALLETH HIS OWN"

A. MORLING.

IN 1923, when the work in Sirunellikovil was started, one of the chief opponents to the Gospel was the priest in the cheri. His kovil, or temple, was situated on the edge of a tank, and nearly half a mile from the village. The activities of an outcaste priest seem to be very irregular, because his services are mostly needed in times of distress and disaster, and Maran found his duties far from strenuous. Picture postcards of Karupanan temple were sold in the Mission about ten years ago, and these depicted a discarded group of idols overgrown by cactus and weeds.

As the months passed, Maran's opposition grew less and less, and the day came when he heeded the demands of the Master and obeyed His command to witness to his faith by immersion. That day his name was changed, the new one being Satheyanathan, or Lord of Truth. As far as my experience goes he has always been faithful and acted in accordance with his new name—a statement I wish I could make of all whose names have been changed in this area!

About a month ago Satheyanathan felt the Lord was going to call him to Himself, and eight days before his death indicated to his friends when his life on earth would end. With the help of the preacher he intimated to the Government that the family allotment being sent by his son serving over-seas should be made payable to his wife and afterwards to his younger son. Other matters regarding land and documents he transacted with care, and the day before his death he asked that a cable be sent to his boy in the forces, and he strictly instructed that all news of his passing should not be communicated to his daughter until after her examinations had been finished.

At noon on the eighth day Satheyanathan suddenly called for the preacher, a young man, sending the message that the Lord was calling for him. The summons was immediately obeyed, and the preacher's heart was gladdened by the readiness Satheyanathan displayed for meeting his God, as he said, " The Lord has come for me." He lost consciousness after saying this, and soon was in the presence of the One who is " full of grace and truth." Satheyanathan was a quiet and reliable man, unable to do great things for his Saviour, but consistent in his life and witness. " Precious in the sight of the Lord is the death of His saints."

THE OUTSIDE OF THE PLATTER

Mrs. J. M. BRAND.

A BURNING hot afternoon. We turn into an open gateway which leads us to a Brahman settlement. Two hugh trees encircling one another in the centre of a large stone platform provide pleasant shade where the inhabitants may rest and talk together. The swamis placed long ago at the foot of the trees have now become old and incorporate with the vast trunks which hide somewhat of their ugliness. " Let us sit here," says our (Biblewoman) sister, " the women will come to us here." True, but first come young boys, proud of their small knowledge of English, eager to show us how they can read from their lesson books, but unable to explain what they are reading. Then an old friend with her baby, and later others group themselves around us on the steps.

We show our picture book and make them read Scripture portions. It is the lazy part of the day when most would be sleeping, housework comes later, so they can linger and listen. " But why was it necessary for Him to die like that? . . . He being God . . . ? " " That is what we are wanting to tell you. Listen," says the Biblewoman, glancing at me with the look of one bracing herself for battle . . . Then comes another very old lady and wants to know what we are talking about, and where is the place to worship this swami, apparently quite ignorant of our subject.

" But you must come to my house," says our old friend, " I have coffee ready for you." " Will *you* not come to my house some day," we ask." " Yes, why not? " " And take coffee or tea with *me*? " She shakes her hand and her head, " Ah no, not that! " " But why? See how gladly I take from your hand. It is you who cast up the barrier. I and this woman with me are sisters, she eats with me and I with her when occasion demands . . . " And then we tell of Christ's Word who would not look at the outside but taught that whatsoever goes into the mouth is not defiling, but it is the flow of evil from our hearts that defiles. The listened and understood, but were coldly unconvinced. " How could we? We could not give up all this that dates back for ages! " " But it is breaking down in this very city," we say. " Do not high-caste people eat with others? and are there not many Brahmans who have found Christ? "

All this time I carefully raise the cup above my lips and pour the hot coffee into my mouth without touching it. They would not mind did I drink in the ordinary way, but the cup would need a lot of careful cleansing before they could use it again. How we tried to show them the meaning of real defilement before God, and how He does not mind what we eat and how we take it, if the heart inside is cleansed and pure in His sight. But, as I said in a previous article, they want Christ, but at their own price and without relinquishing the old cults.

Pray for them and us, that we may be counted worthy to lead these dark caste-bound souls to Him whose eyes are as a flame of fire and who seeth not as man seeth, for man looketh on the outward apearance, but God looketh on the heart.

LATEST NEWS FROM THE FIELDS

Owing to the fact that our Missionaries have all been away on the Hills for their annual hot-season leave, there have been but few letters from India during the past month. There are, however, two matters of special importance to mention—one of concern and prayer, and the other of thanksgiving and praise to God.

Miss B. L. Mowle.—On June 12th, news was received that Miss Mowle was ill, suffering from an attack of dengue fever. It was also intimated that our sister might have to undergo an operation after recovery from the attack of fever. This necessity was later confirmed, but we are happily now in the position to report that the operation has been successfully performed and that Miss Mowle is making a good recovery. A cable was sent to Miss Mowle expressing sympathy and assuring her of our prayers, and this she has gratefully acknowledged. We are sure that friends will continue to remember Miss Mowle in their prayers, and we trust that through the goodness of God she will soon be quite well again.

A New Doctor for the Kolli Hills.—An airgraph from Mr. H. A. Huckett, dated June 7th, can speak for itself concerning this matter that has long been a subject for concern and prayer. " The best news I have to pass on at the moment is that Dr. M. S. Thirumudinurthi of Tanjore (Dr. Nurthi for short) has agreed to become our Medical Officer at Valavanthi on and from July 1st. This is indeed an answer to prayer. My hope now is that nothing will happen in the meantime to prevent his coming. Owing to repeated attacks of fever, our Compounder has resigned and is leaving at the end of July. This is a disappointment. Please pray that God may guide us in the matter of getting someone else in his place."

SECRETARY'S NOTES AND COMMENTS

The Political Situation in India.—We note with new hopefulness the fresh efforts being made to end the present political deadlock, and we trust they will soon prove successful. Mr. Gandhi's pronouncement appears to approach very closely to the earlier offer made through Sir Stafford Cripps in March, 1942. As those who desire the highest welfare of all parties in India, let us prayerfully seek that blessing of good-will and mutual understanding in which a constitution may be drawn up and accepted by all concerned.

Presentation to Pastor L. R. Garrard.—At the Council Meeting held on Friday, July 7th, the President of the Mission had the pleasing duty of making a presentation to Pastor L. R. Garrard on behalf of all members of the Council. The gift took the form of a Bible and was inscribed as follows : " Presented to Pastor L. R. Garrard by the Council of the Strict Baptist Mission in loving esteem and in grateful acknowledgment of valuable services rendered as Editor of the MISSION HERALD, 1937-1944." Reference has already been made in the MISSION HERALD to our brother's loving service for the past seven years, and we are sure that readers will be happy to know that there has now been this more practical expression of our deep appreciation.

The Financial Secretary, Pastor A. E. Brown.—The S.B.M. has been greatly blessed throughout its long history by a noble succession of voluntary workers, and the work is still largely dependent upon such loving service. In this connection we have been deeply indebted for the past 15 years to Pastor A. E. Brown, of Hounslow, for his valuable and faithful service as Financial Secretary. Acknowledging the gifts of friends has been a ministry of pleasure, but it has certainly involved a great deal of work, and we greatly appreciate all that our brother has been enabled to do in quietly and consistently carrying on this labour of love, which he first undertook during the Treasurership of Mr. A. J. Robbins.

It has now become necessary, however, to make certain changes in the acknowledgment of gifts sent for the work of the Mission, and in view of all that this will

involve, Pastor Brown will be handing over his work to the General Secretary at the close of the present financial year (Sept. 20th).

We shall be grateful if Churches and subscribers will still forward gifts for the General Fund to Pastor Brown during August and part of September, but after the above date amounts for all funds, except L.Z.A., should be directed to the General Secretary. Announcements of this change will also be made in September and October.

Deputation Work.—Under present conditions cancellation of certain meetings in the London area has been inevitable, but we prayerfully and hopefully anticipate happier conditions soon, and trust that immediately circumstances allow, fresh plans will be made by the London Churches for deputation visits of our Missionaries now on furlough. In other parts of the country meetings will, God-willing, continue, and we shall be happy to receive applications for the week-day services of Mr. G. Champion or Mr. E. Orchard during the latter part of this year. Bookings are also now being made for the Lord's Days during 1945, and we shall be grateful to hear of Churches setting apart a Lord's Day in the interests of the Mission, and we shall be happy to make plans prayerfully for a deputation from the Mission.

Christmas Gift Fund.—We would repeat the information that was given in the July issue. Instead of the pre-war boxes of toys, and garments, etc., the money is now being sent to India, so that necessary purchases can be made there by our Missionaries. In previous years friends have responded most generously to this appeal, and we hope that once again we shall be able to encourage our Indian workers and children in this way. Churches, Sunday Schools, and friends are invited to send their contributions **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

As the advertisements show, plans have been made for the Annual Rally of the Guild of Service to be held (D.v.) at Mount Zion Chapel, St. John's Wood, on Saturday, September 23rd. Present happenings in the London area make it difficult for us to state definitely whether or not we shall be able to carry out the contemplated programme, but we prayerfully hope that we shall be able to do this, and that the day may be one of happy fellowship and spiritual blessing.

There are to be two new features this year, if all's well. A Business Session for Guild of Service members only, at 3 p.m. We hope that all possible members will attend, as matters of importance have to be considered. Then, at 3.30 p.m., there is to be a Missionary Forum. A chosen team of friends, including our Missionaries home on furlough, will give spontaneous answers to questions relating to India and our work in that land. Questions are invited from young people's meetings, Guild of Service members and any interested friends, and these should be sent in advance to the Secretary, 25, Empress Avenue, London, E.12, who will serve as Question-master. Full details as to the evening Rally will be given next month.

A Guild of Service worker, writing to the Secretary recently, concerning new members just enrolled, mentioned their promise to subscribe to the Funds of the Mission and then stated: "I trust they may also be faithful in praying for the work." This is a reminder to us each of our membership pledge to pray daily for the work of the Mission. Prayer is greatly needed, and the following special topics are mentioned this month—

LET US PRAY TOGETHER:

1. For the doing of God's will and the coming of His Kingdom in India.
2. For the speedy and complete recovery of Miss B. L. Mowle.
3. For the health of all the other Missionaries.
4. For the guidance and help of God in maintaining the work of all Fields.
5. For the blessing of God upon the settlement of the new Indian Doctor on the Kolli Hills.
6. For the encouragement of all the Indian friends engaged as Mission workers.
7. For the early return of conditions that will allow us to meet for our Annual Rally and for the blessing of God in connection with the same.

ENGAGEMENTS FOR AUGUST, 1944

PASTOR J. K. THORPE.

20th, Bradenstoke and Hilmarton; 26th, Clapham, Courland Grove (with Missionary G. F. Champion; 27th, Prittlewell.

OTHER BRETHREN.

20th, Poynings: PASTOR A. W. WHAYMAN.

27th, Blackburn: PASTOR J. PAYNE.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED DURING JUNE, 1944.

Rec. No.	£ s. d.
General Fund.	
658	4 5 0
659	1 11 0
660	3 17 1
661	5 0 10
662	3 0 6
663	3 3 0
664	1 12 6
665	12 6 7
666	8 3 5
667	17 17 4
668	7 12 5
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670	18 16 3
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672	5 4 0
673	7 15 3
674	19 15 11
675	5 15 9
676	4 14 0
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678	10 0
679	1 0 0
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682	1 10 0
683	4 12 6
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686	12 6
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690	1 10 0
691	3 0 0
692	1 5 0
693	2 5 0
694	2 0 0
695	7 15 6
696	9 6 10
697	9 8
699	16 7 9
700	2 12 0
701	5 0
702	1 16 8
703	4 13 2
704	3 0 9
705	1 12 0½
706	14 17 0
707	5 0
708	16 11 1½
	£346 19 3
Literature.	
Heralds	10 18 0
Rays	1 4 6
Reports	17 0
L.Z.A. Gifts.	
341	8 7 6
342	1 10 0
343	4 0 0
344	1 5 0
345	1 11 0
346	1 11 0
347	1 11 7½
348	2 15 3
349	1 2 0
350	10 0 0
351	4 9 0
352	9 15 4
353	1 0 0
354	10 0 0
355	2 5 1
356	10 6
357	5 0 0
358	2 2 6
359	15 6
360	5 0 0
361	24 5 0
362	2 13 0
363	1 14 6
364	4 10 0
365	3 0 0
366	4 4 0
367	2 8 0
368	10 0
369	20 9 7
370	5 0 0
	£143 5 4½

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent to **The General Secretary, 25, Empress Avenue, Wanstead Park, E.12, 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, Heunslow 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.**

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Vol. XLIII. No. 452 September, 1944

STRICT BAPTIST

Mission Herald

OWING TO PRESENT CONDITIONS

We regret to announce the

CANCELLATION OF PLANS FOR THE

Annual Rally of the Young People's Guild of Service

arranged for SATURDAY, SEPTEMBER 23RD.

In the event of improved conditions before the above date, further plans will be announced by handbills and special notices to the Churches.

THE S.B.M. ANNUAL MEETINGS

TUESDAY, OCTOBER 24TH.

Please reserve the date pending later statement.

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. XLIII September, 1944 No. 452

MADRAS CHURCH CALENDAR

D. A. THROWER.

I.—INTRODUCTORY.

THE Madras and Poonamallee Field of the Strict Baptist Mission covers an area of fifty square miles, one-sixteenth of which lies within the boundaries of the Presidency Town of Madras and the remainder in the villages to the west of that city. (See S.B.M. atlas). The Christian community connected with the Churches of the Mission in this field comprises nearly 1,500 souls, of whom 476 are baptized members. About one-third of these friends live under urban conditions, and two-thirds amid rural surroundings. Although they reside in more than thirty different localities, they have been formed into five Strict Baptist Churches, having their centres in (1) Vepery (2) Ayanapuram (3) Sembiam (4) Poonamallee and (5) Mannur.

In caring for the spiritual welfare of these believers we observe the following calendar, preaching on:—

The first Sunday in eact month:
At Vepery in the morning; at Kilpauk in the evening.

The second Sunday in each month:
At Ayanapuram in the morning; at Ayanapuram or Sembarambakkam in the evening.

The third Sunday in each month:
At Poonamalle in the morning; Poonamallee, Tiruvarkadu or Koyembedu in the evening.

The fourth Sunday in each month:
Mannur in the morning and evening.

It will be noticed that this programme does not include Sembiam. As it is not possible for us to preach regularly at more places than those indicated here, we are glad that the Sembiam Church is provided for in this respect by having its own Indian Pastor. We are, however, able to pay a visit to the friends at Sembiam and give them a message occasionally, particularly when a month has five Sundays.

All the Churches, except that at Sembiam, celebrate the Lord's Supper at the time of our monthly visits and, apart from an annual united service held in the shade of the large trees of the Mission House compound on Easter Sunday (in which all congregations except those in the Poonamallee circle participate), each Church carries on its own corporate life under the leadership of its pastor or deacons. As some of the homes of our people are too distant from the central chapels for women with small children to attend weekly services there, Sunday worship is also conducted in seven other villages. The Lord's Supper, Church business meetings, baptisms and the dedication of children, however, with rare exceptions, only take place in the five places which constitute the headquarters of the Churches.

We shall value special prayer for each of the Madras churches on the Lord's Days on which we visit them, teach them His Word and seek to lead them in His ways. In subsequent articles we shall say more about the places and activities referred to above.

A WEEK AT PAVITRAM

GEORGE F. CHAMPION.

I.—WE SET OUT.

OVER a year ago we camped at Pavitram, and while there opened the new chapel and conducted the first observance of the Lord's Supper in the village. Since then I have paid brief visits to the place, but the people asked us to come as a family again and stay for some time. The end of the year is usually considered too damp for camping, but if a building is available the monsoon is not an insuperable obstacle to evangelistic work in the villages, as the following notes will show. Consequently we arranged to spend a week at Pavitram from the middle of November. We have been there for a week's camp three times, and each time have chosen a different month.

The only furniture in the Pavitram chapel is one square stool; hence it was necessary for us to send a considerable amount of camp equipment to prepare for our stay. We filled two small bullock carts with folding cots, tables and chairs, pots and pans, cups and plates, boxes of stores and other necessities, and sent them in advance. We ourselves had to make the journey via Namakkal as there is no direct bus route. We left Sendamangalam on Wednesday at about 1.45 p.m. in a pony cart, and reached the Taluk Headquarters in a little under an hour from the time of setting out. The 'bus to take us on was due to start at 3.30, so we went to an Indian tea shop and partook of some tea and some sweetmeats, for we would not be able to get any tea on the journey.

'Buses are now much more likely to be punctual than they were a few years ago, and we actually began to move at the scheduled time. The vehicle was of the enclosed variety, and is the first of its kind in which I have travelled in this district. It ran well, and we had a pleasant ride eastward from Namakkal and round the southern ramparts of the Kolli Hills.

This year rain has been plentiful in that area, and the extensive Toosoor lake was full. As we drove along its south bank it made a beautiful picture with the Kolli Hills reflected in its waters.

A mile or two beyond the lake we pass through the village of Pottireddipatti, where we have a school of about one hundred boys taught by three teachers.

On the ninth mile from Namakkal a road runs off to the right to Erumaipatti. For many years we had a school there and Sunday services were conducted in the school building. But the centre of our work in the south has moved from that village, and the school is now closed. There are, as far as we know, no Christians in Erumaipatti.

Rain which falls on the southern slopes of the Kollis runs away to the River Cauveri, and in three places on the road along which we are travelling small streams cross the path. In times of heavy rain these streams may swell into rivers which make the road impassable. Just now the water is low, and the 'bus splashes its way through without difficulty. We are approaching the fifteenth mile-stone and Pavitram is in sight.

" When thou goest out to battle . . . and seest horses and chariots, and a people more than thou, be not afraid of them, for the Lord thy God is with thee " (Deut. xx. 1-4)

MISS M. E. WILKINS.

THE Lord gave these verses early one morning, as we were about to go into the midst of a crowd of people who had all come from many miles round to worship idols in the nearby temple and bathe in the river. It came as such a message from the Lord that I passed it on to my helpers who were with me in the fight. Immediately we went forth to the battle, not with flesh and blood, but against the mighty foe, and there we saw a people more than we were. We stood near the Hindu temple, and while reading a passage from the Word of God the opposition started and we were in the midst of the fight, but we were reminded of His words and without fainting, fear or trembling we sought to uplift the Lord Jesus Christ. We were told we must not name the name of Jesus Christ, we could say the word God, as He was the Supreme Being, but not Jesus Christ. They sought to prove from their holy books that Jesus Christ was not to be worshipped, and that the people should give no room to Him.

We left the temple, climbed down the steep steps to the river where there were crowds of people bathing and cooking their rice. Our prayer was, " Lord, guide to those of Thy choice," and we felt led to go and stand on the rocks in the river where a crowd of women were cooking. As we spoke to the women, one of them asked, " If I become a Christian, will you give me Rs.4,000? " hoping there would be some material gain by believing in our God. My reply was, " I have something greater than Rs.4,000 to give you to-day—ETERNAL LIFE ! " We left them after talking for some time, and walked through the crowd alongside the river, and a young boy of about ten or twelve came up to me and said, " I want to join you." " Why do you want to join us? " I replied. His answer was, "I WANT ETERNAL LIFE." I have never received such an answer before, it has always been for material gain. He had another little lad with him, and there by the riverside, for quite a long time, I stood talking to them and telling them of Eternal Life which is only to be found in Christ. They both listened intently.

After various other talks where Satan was very busy in the midst, we came near by the temple again. A woman with a bright smile seemed very friendly. She said, " I saw you in a dream, and you came and visited me in my house." After a short talk she said, " Come and see my mother." After enquiring where she was, we followed her. She took us to a house at the back of the temple, where quite a number of the worshippers stay. I was not keen to go inside and rather held back. A so-called holy man called us inside the fence, not into the house. He was smeared all over with ashes, his hair was all matted together and long, and other hair had been added to it, his beard came down to his waist nearly, and he had strings of beads around his neck. As we went inside the fence he offered us a cot to sit down on, and began to chant away to us. I was not keen on this, and asked the kind woman for her mother whom we had come to see.

She brought her outside and sat on the verandah. Oh, that I could give you a clear description of her, and that you could see. Like the holy man, her hair was all matted, long and dirty, it was grey, for she was elderly. She didn't smile once, and the whole time I was there I don't think she took her eyes off me. She looked as though she were possessed with an evil spirit; she had huge beads around her neck, plenty of ashes smeared over her body, and was continually chewing something. She felt she was a holy woman and ripe for the next world, I think. I believe she rather pitied us, as we would not worship her stone idols and do any of these things she had been doing, and she looked upon us with pity. I spoke to her of the only One who could take away sin, the sacrifice of Christ Jesus, and the Blood only which could atone. She was silent, she did not utter a word, but swayed her head backwards and forwards as I spoke. I cannot forget that sight, and wish you could get a glimpse of that vision, but Satan was not going to let them hear with no disturbance—forthwith, a man who had listened all the time started to oppose, saying, " These things are only for the outcastes and the poor, and not for such as we ! "

Another man in that crowd asked to see our Bible and hymn book. We handed it to him and he read it for some time, then he asked to buy a hymn book. I said to him, " You do not know the tunes, what use will a hymn book be—buy a Gospel ?" He replied, " Oh, I can sing these hymns, and I want to sing them in my village (near Tricihinoply) with the other fellows." I gave him a small book and asked him to sing, and immediately, to his own tune, he sang two of our Christian lyrics right through. He bought the small hymn book, and we gave him the promise of sending a larger one. It appears he had sung for the cinemas, and now wanted to sing these hymns; we pray the message of the lyrics and hymns may be the means of his conversion.

Some of these people have been to these hills from the plains ten and twenty years seeking to worship gods of stone, offering their hair to the idols, and bathing in the river; many of them contract fever while here and suffer badly when they return. Still the true light has not dawned, and they are in darkness.

LATEST NEWS FROM THE FIELDS

Another month has passed without many letters from India, but we can give certain information that will be of value and interest as we think of our friends in India. As is always the case in missionary work, joys and sorrows are mingled together and disappointments are more than offset by the news of spiritual blessing.

Miss B. L. Mowle.—Mrs. L. Watts lives very near the Nursing Home where Miss Mowle recently underwent a somewhat serious operation, and in an airgraph dated July 1st she kindly writes : " Miss Mowle is progressing very well. The last news is that she is decidedly better to-day, so we now hope that she will make a good recovery."

We shall continue to remember our friend in prayer, and we trust that the Lord's blessing may still be realised in treatment and convalescence, and that she will soon be quite well again.

Namakkal.—The furlough of Mr. and Mrs. A. J. Morling has been postponed for the time being, and as our brother is now enjoying better health, our friends have

returned to Namakkal and resumed responsibility for the work in the Namakkal and Sendamangalam Fields. Mrs. A. J. Morling is managing the Hostel, and we are grateful for her help in this way and trust she will find joy and blessing in this service.

Mrs. D. Morling remains at Namakkal and is now in charge of the L.Z.A. work of the Field.

Kolli Hills.—Here our hopes as to the appointment of a doctor have again been disappointed. Mr. Huckett writes on July 10th : " Dr. Adams left on the 28th June, so I had to attend to all the medical work, as well as two months' accounts and other matters, from then onwards. I had a sharp attack of fever on June 30th, but in answer to prayer I got over it quickly and was able to preach on July 2nd. As it would have been impossible for me to take the rest of my holiday otherwise, Dr. Harris kindly agreed to come up and take charge of the Dispensary pro tem, so that I could return to Coonoor. Dr. Nurthi disappointed me at the last minute, so once again we are up against it in the dispensary. The Asst. District Medical Officer inspected the institution on June 24th and has given us a good report. Dr. Adams was there then. . . . Pastor Selvanathan is looking after the general work at Valavanthi during my absence, and I have asked him to assist Dr. Harris in every way possible."

Kovilpatti.—Amid many difficulties, and with the heavy responsibility of a large Field, Mr. Kuhrt is able to send most encouraging news. The following are extracts from an airgraph dated July 13th :

" On June 28th, Mr. and Mrs. Thrower arrived and our Harvest Meetings began in Kovilpatti. The attendance was remarkably good at all meetings, and offerings totalled Rs.305. Seven men and eleven women from seven different villages were baptized. During the Communion Service, just as I had broken the bread, a heavy shower drove us from the panthal. We managed to accommodate rather more than 200 men and women on the front verandah and in the drawing room of the bungalow, where we continued the service. On July 1st, Mr. Thrower and I went to Kalingalpatti, visiting Sevalkulam and Alagapuri on the way. On Sunday we both went to Koilur and Valayapatti, and Mr. Thrower preached in the latter place to a very large and appreciative company. The same night we commenced our Harvest Meetings in Kalingalpatti and continued them throughout Monday and Tuesday. The meetings were fairly well attended, and we had splendid opportunities of helping teachers who normally are very much isolated. There were people ready for baptism, notably from Ramuthevanpatti, but lack of water proved an insuperable barrier . . ."

Harvest Meetings were later held at Paniadipatti, and in this connection our brother writes : " Seven men and seven women from ten different villages were baptized. The baptistery in the Paniadipatti compound was never intended for sacred use, but was built as a cattle trough. Consequently it is far wider than is usual or necessary. Moreover, it leaks so that filling it and keeping it filled have become a problem. I actually had to have men pouring water into it right through the service."

SECRETARY'S NOTES AND COMMENTS

The Situation in London.—Friends in the country and also in India will welcome news as to present conditions in the London area. Details as to places, etc., are not possible, but general remarks can be given. A number of our Strict Baptist Chapels have been damaged, and in many areas children and friends have again had to evacuate. Many homes have been lost or damaged—that of the Gen. Secretary sustained somewhat serious damage, but no one in the house at the time of the incident was hurt, and we are glad to state that the work can still be carried on from this centre.

Local Church work continues under the present difficulties, but it is not possible at present to hold the larger special services planned within the London area. Cancellation of certain meetings and the depletion of London congregations will mean the decrease of financial support from these sources, and once more we shall have to look to the Churches and friends in the provinces to help with even more generous gifts, so that the work can be maintained.

We quietly put our confidence in the Lord, and earnestly seek from Him the grace

faithfully to serve Him amid all the present dangers and difficulties. We greatly value the prayers of friends and co-workers throughout the country.

The End of the Financial Year.—May we draw attention to the fact that the financial year of the Mission ends on Sept. 20th, and we shall, therefore, be grateful if all Mission Secretaries and other Officers in the Churches who may receive gifts for the S.B.M. will kindly forward all amounts to headquarters before the above date.

The Financial Secretaryship.—As indicated in last month's MISSION HERALD, Pastor A. E Brown will be giving up the work of Financial Secretary at the end of the present financial year. For some 15 years our brother has lovingly and faithfully served the Strict Baptist Mission in this honorary capacity, and his name is known in all supporting Churches and in the many homes where S.B.M. boxes have a place. We unite in expressing our loving esteem and deepest thanks to our dear brother, and we praise God for all that his service has meant to the Mission.

Will local Mission Secretaries and Church Officers kindly note that after September 20th all gifts and payments for Mission funds, except L.Z.A., should be sent to the General Secretary, 25, Empress Avenue, Wanstead Park, London, E.12. L.Z.A. amounts should still be sent to Mrs. S. W. Anderson.

Deputation Work.—We shall welcome requests for deputation visits of our Missionaries, Mr. G. F. Champion and Mr. E. Orchard, for week-day meetings during the autumn, and we are also booking Lord's Days next year as Missionary Sundays. We cannot state definitely which of our Missionaries may be with us in England next year, but dates will be gratefully booked and plans will be prayerfully made for a suitable deputation. Please write to the General Secretary.

THE YOUNG PEOPLE'S GUILD OF SERVICE

We are deeply disappointed that, owing to conditions now prevailing in London, we have had to cancel the plans made for the Annual Rally of the Guild of Service, but we are sure that members and friends will realise the need for this action. The Rally has been a happy and inspiring feature of the past few years, and we were all prayerfully looking forward to the special occasion this year. We hope, however, that it will mean only a short postponement, and that we shall soon be in the position to announce fresh plans.

Will Guild of Service members please see that all membership subscriptions and gifts for the Guild of Service Fund are forwarded to the Secretary before the close of the financial year in September.

In our prayers together let us specially remember **all the Christians of many lands who amid hardship and difficulty are earnestly seeking to serve the Lord.**

ENGAGEMENTS FOR SEPTEMBER, 1944

MISSIONARY G. F. CHAMPION.

6th, Halstead; 7th, Brentford; 9th, Streatham, Gleneagle Rd.; 10th, Manor Park; 17th, Staines; 18th, Hounslow; 20th, King's Langley; 24th, Croydon, Derby Road; 28th, Walthamstow.

Address : 81, Ermine Road, Lewisham, S.E.13.

MISSIONARY E. ORCHARD.

3rd, Laxfield; 4th, Fressingfield; 10th, Dunstable; 16th, Hebden Bridge; 17th, Haworth; 18th, Clayton West; 24th, Swindon.

Address : 129, Bexley Road, Erith, Kent.

PASTOR J. K. THORPE.

7th, Brentford; 10th, Blakenham.

L.Z.A.—Miss M. E. WILKINS.

4th, Fulham (Quarterly Prayer Meeting); 5th, Yateley; 6th, Hartley Wintney; 12th, Gt. Gransden; 13th, Cambridge; 16th, N. Cheam; 18th, Hounslow; 21st, Leyton; 25th, Bromley; 26th, Tring and Potten End.

The L.Z.A. Quarterly Prayer Meeting will (D.v.) be held on Monday September 4th, at 6.30 p.m. at Lillie Road, Fulham. Mrs. A. H. Purkiss will preside, and Miss Wilkins will give a short address. All lady friends will be warmly welcomed.

We gratefully acknowledge the goodness of God and the kindness of friends in the following

GIFTS RECEIVED DURING JULY, 1944.

Rec. No.	£ s. d.
General Fund.	
709	5 2 0
710	10 0
711	20 15 6
712	5 0
713	3 2 4
714	7 6
715	16 0 0
716	8 3 7
717	18 0
718	1 10 0
719	13 0
720	2 9 9
721	14 0
722	12 8 0
723	4 15 0
724	6 14 8
725	10 0
726	6 8 6
727	5 0 0
728	3 0
729	7 0
730	1 0 0
731	10 0
732	5 6
733	5 0
734	1 0 0
735	12 8 0
736	4 6 6
737	17 11 1
738	12 0
739	5 0 0
740	1 0 0
741	1 0 0
742	1 15 4
743	1 6 7
744	11 9 4
745	15 0
746	5 5 0
747	3 10 6
	£165 11 8
L.Z.A. Gifts.	
371	7 6
372	2 0 0
373	2 8 7
374	2 5 0
375	60 0 0
376	6 6
377	1 10 0
378	6 1 6
379	1 0 0
380	2 13 6
381	10 0
382	6 4
383	1 0 0
384	2 15 0
385	10 15 0
386	2 1 0
387	3 0 0
388	11 10 3
389	3 0 0
390	1 17 6
391	12 6
392	2 10 0
393	10 0
394	10 0
395	5 8 0
396	10 0
397	6 16 0
398	10 0
399	5 2 0
400	1 15 0
401	6 0 0
402	1 15 0
403	9 0 0
404	4 0 0
405	11 0 10
406	1 0 0
407	5 0 0
408	20 0 0
409	17 5 6
410	5 17 6
411	2 10 0
412	5 7 6
413	1 0 0
414	1 6 0
415	1 4 0
416	3 0 0
417	5 0 0
418	4 0 0
419	10 0
420	1 10 0
421	11 0
422	2 0 0
423	8 2 0
424	2 6 2
425	22 3 0
426	10 10 0
427	11 17 9
428	5 7 3
429	2 0 0
430	4 6 4
431	12 4 0
432	12 11 2
433	3 1 0
434	3 1 6
435	10 0
436	2 0 0
437	2 13 0
438	15 12 10
439	1 1 0
440	2 6
441	1 10 0
442	10 0
443	3 15 0
	£373 13 0

IMPORTANT NOTICE.

AFTER SEPTEMBER 20TH please forward all gifts and payments to Mission Funds, except L.Z.A amounts, to—

THE GENERAL SECRETARY,

25, EMPRESS AVENUE, WANSTEAD PARK, LONDON, E.12.

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent to **The General Secretary, 25, Empress Avenue, Wanstead Park, E.12, 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.**

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Vol. XLIII. No. 453 October, 1944

STRICT BAPTIST
Mission Herald

THE ANNUAL MEETINGS

will, God willing, be held at

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

on

TUESDAY, OCTOBER 24th, 1944

The following plans have been prayerfully made, and we trust that many friends will be able to gather.

11 a.m. Annual General Business Meeting.
(Lunch can be obtained locally).

2 p.m. Prayer Session. Conducted by MR. S. W. ANDERSON, Vice-President.

2 p.m. L.Z.A. Meeting in the Chapel. Open to all Ladies. Address by MRS. G. F. CHAMPION.

3 p.m. ANNUAL MEETING. PASTOR R. ROBINSON (President) will preside. Presentation of Report and Annual Accounts. Addresses by the following Missionaries: MISS M. E. WILKINS, MR. G. F. CHAMPION and MR. E. ORCHARD.

Thankofferings for the Lord's work in India.

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

Price ONE PENNY

Strict Baptist Mission Herald

Vol. XLIII October, 1944 No. 453

MADRAS CHURCH CALENDAR

II. FIRST SUNDAY—VEPERY. D. A. THROWER.

WORSHIP at Vepery commences at, or a few minutes after, nine o'clock in the morning. The attendance is small at opening time, for punctuality is not one of the virtues which shine in the people of South India; but before the sermon is due to start a hundred or more adults and a sprinkling of children have usually arrived. The women's side (for men and women do not sit together in our chapels) is generally uncomfortably full and two or three benches are usually reserved for them at the rear of the seats occupied by the men.

The Indian preacher leads the opening exercises, sharing these with one or two other brethren on whom he whom he calls to read, pray, etc. A young brother (son of a deacon) plays the harmonium, an instrument which has been used in God's service for very many years and was in fine condition say twenty years ago. The organist does his best and, although his performance is crudely amateurish, it does credit to his perseverance, for he was almost completely self-taught. Parents who have infants which they wish to dedicate to the Lord are (both father and mother) asked to bring them to the front of the chapel. The missionary gives a word of exhortation to the parents, announces the child's name and offers praise for God's mercy to the mother and petition for both parents and child. This function usually takes place after the missionary has delivered the sermon.

The Lord's Supper follows, each of the six deacons taking part in administering the same. Several times a year Church business meetings and baptisms take place at this time, and when the Church hears the testimony of candidates for baptism the whole congregation is invited to remain, but those friends who are not members of the Church do not participate in the voting.

At seven o'clock in the evening services are held at Vepery and Kilpauk, the missionary preaching at the latter place. Whereas the Vepery chapel is our largest building, that at Kilpauk is one of our smallest. It is situated on a busy main road near a bus terminus, and services are disturbed by traffic noises. The Semmen Street School was for many years housed in this building, but the institution outgrew the premises and was, six years ago, transferred to more spacious accommodation in the Hostel building in the Mission House compound. A majority of the members of the Vepery Church live nearer the tiny Kilpauk chapel than to the much larger place of worship at Vepery; consequently there is usually an encouraging attendance at services held at Kilpauk. The same brother officiates at the harmonium at both places, and I may add that these chapels are the only ones in this field which possess harmoniums. The order of worship at the evening services is similar to that of those held in the morning, except that the former are generally somewhat briefer than the latter.

A WEEK AT PAVITRAM

GEORGE F. CHAMPION.

2.—WE ARRIVE.

I have never before seen the Pavitram lake full, but to-day water laps the ten-foot bank along which the road runs, and a fine sight it is to see such a stretch of water extending hundreds of yards to the east and north. Landowners are very pleased, and tell us that it was only half-full last year. What is this? A spot of rain? Yes, light rain is beginning to fall. The chapel is about a quarter of a mile distant through the caste quarter of the village in a non-caste area, and as we have not brought with us umbrella or coats, I suggest that we take shelter in a tailor's shop, for looking at the cloth will help to pass the time while we are waiting. The rain is falling quite sharply as we turn to the shelves of cotton goods at the back of the eight foot cube structure which passes for a store. " How much is this cloth?" " Three rupees? Why that is just four times what it would have been two years ago! " Yes; all cloth is now up about 400% in price. I do not think we will look at any more goods, we will turn to other things.

There is an old man pottering about in a new cloth which is so thin that he might as well have on nothing at all for all the protection it affords him. A leaf booth stands in front of the store, and two lads are working, using Singer sewing machines—treadle models. One machine is a smart new one and the other also is in good condition. I sit on a bench and continue to read an Oxford pamphlet on Economics which I have been looking at since I commenced the journey from Namakkal. It contains articles by five distinguished writers. One says that it is obvious to all that the standards of living in Indian villages is falling rapidly. Another says that no one is likely to deny that the standard of living in India is rising steadily. Well, well!

After half an hour the rain has just about stopped, so we set out for the chapel. The road rises gradually, and every few score yards there is a sloping stone embankment built to hold up the earth which would otherwise be washed down the hill in rainy weather. Pavitram was more or less burnt out three years since, so most of the houses now have tiled roofs. Some houses, however, left as they were after their thatched roofs had gone up in flames, stand with mud walls wearing away and collapsing. A few general stores are passed, bullocks are tied to some doorways and carts stand in the streets. Beween the caste and out-caste quarters there is a plot of open ground on which an oil mill, driven by oxen, is screeching out its laborious existence. The Pallas well was empty when we were here last year and stone-men were blasting away in its bottom about 25 feet below ground level. As we pass I step aside and look in; the water now is only about three feet below the stone slabs on which I stand. Here we are at the chapel at last. We enter, and immediately begin to set up cots and tables, and to tie mosquito nets in their places. . . . Our camp has begun.

As night deepens a fire is lit and a pot set on stones above the blaze; the camp basket is opened and supper will soon be ready. Two young Palla men call in on their way home from the fields to talk for a few minutes, and women and children " hang round," eagerly watching the settling in of the visitors.

GANESAPURAM

MRS. D. MORLING.

NEARLY twenty years ago, when we first came to Namakkal town to open up a new field, we were needing land on which to build a hostel, a mission house and various other buildings. Our chapel was the last building on the south-east border of the town. Beyond, on each side of the Trichinopoly road, stretched miles and miles of waste or arable land with no building to break the monotony. Adjoining the chapel compound was a large level field standing high and dry, which seemed to us the ideal plot to buy and erect the necessary buildings.

For several months we made strenuous efforts to obtain this desirable site, but in the end were obliged to abandon the idea and bought a plot two furlongs further along the same road and builded. Up to the beginning of 1933, when we left for Kovilpatti, two furlongs of bare land, on which there was not one house, stretched between us and our chapel compound. Now, after another eleven years, I have returned to find almost the whole of the space covered by a new suburb to the town, known as Ganesapuram. The houses are all of brick, roofed with tiles, and are inhabited by middle class caste people, apparently in comfortable circumstances. Our two Namakkal Bible-women are living in this quarter and have made friendly contacts in many of the homes.

Yesterday (12.7.44) I paid my first visit there with Biblewoman Annapuranam. At the first home we were welcomed very kindly, and had willing listeners; but the people are weavers, and the noise of the looms all but drowned our voices, so we did not stay very long. The second house we went to belongs to a master in the High School, who is very favourable to Christian teaching. Years ago, as a little boy he, with his sister, attended our school in Vattambadi, where he heard of Christ. For some years he attended our services there, and it was hoped that a work of grace had begun in his heart. But he left the village for further education; for some long time we lost sight of him; now he has returned, having obtained his B.A. degree, and holds a position of some importance. His little boy and girl attend our H.E. school.

At another home we spoke to an elderly woman of good caste, recently come from Salem. After a Gospel talk we got into conversation; she told us that a London Mission Biblewoman and a "Missy Ammal" visited her Salem home. She had a clear head knowledge of salvation by Jesus Christ, and told us that she never worships Hindu "swamis." She affirmed that she knows many Hindus who are secret believers in Christ, who read the Bible and pray to Him in time of trouble, but are afraid of breaking caste.

Our next call was at a Brahmin home. We had a welcome from the young housewife, but her mother-in-law was on a visit. The elder woman listened politely, though rather coldly, while we talked. Afterwards I handed a picture postcard to the little grandson. He looked so pleased, and so did she. Then he turned it over and began reading, "The wages of sin is death," etc. "Give the picture back to the lady," hastily said grand-ma. "Oh, no, please let him have it, I do

not want it back," said I. "But he must not have it; he will only tear it up. Give it back at once," she said feverishly. I could see her superstitious fear was that I was trying to work some Christian spell on the child, so took back the card and bid them farewell.

A smiling young bride welcomed us at home number five. We talked to her about the lost sheep; she listened eagerly and asked questions. Afterwards I found she was from Tinnevelly, and enquired if she had ever been to Kovilpatti. How her face lighted up. "Why, my father was stationmaster at Kovilpatti for some years," said she. How we talked after that. "Do come again soon," she said at parting.

We finished our afternoon's work at a Christian home, one of our own people. A young wife and mother who was educated in our Sendamangalam hostel. Her husband is in the army, and is not writing to her. She does not know whether he is in India, or has been sent abroad, so was feeling very anxious and discouraged. We prayed with her and tried to give her cheer and comfort. Thus passed an afternoon very happily for me and, I hope, profitably to others.

SECRETARY'S NOTES AND COMMENTS

The Annual Meetings.—As the advertisements announce, plans have been prayerfully made for the Annual Meetings of the Mission on Tuesday, October 24th, and we trust that conditions will allow many friends to be present. The occasion will mark the completion of 83 years of service, and in reviewing these many years, and the past year in particular, we have indeed much cause for thanksgiving to God.

The Problem of Shipping.—Because of this problem, we anticipate the pleasure of having all Missionaries as the speakers at the Annual Meetings, but the letters from India have again reminded us of what it means to those who cannot yet be brought home for their much needed furlough. The great difficulty has been in getting passages for Missionaries from England to India, and this difficulty still remains. Mr. and Mrs. E. Orchard are ready to return to India at the earliest possible moment, but the provision of shipping is out of our hands. There are now certain more hopeful indications of a possible allocation of berths for Missionaries to India, but so far there has been nothing definite for the S.B.M. or for any other Missionary Society.

Local Missionary Sundays.—Many of our Strict Baptist Churches have for years past set apart one Lord's Day a year as being specially in the interests of the Lord's work in India. In such arrangements the S.B.M. gladly sends one of its Missionaries or Home workers to conduct the services on the appointed day. Travelling expenses are met by the Mission, and collections for the day are gratefully received for the work of the S.B.M. With two male Missionaries home in England, we should now welcome further opportunities of thus visiting Churches in the Home-land, and the help that might be forthcoming would be deeply appreciated.

Please write to the General Secretary concerning possible plans for 1945. Sundays are more likely to be available during the earlier part of the year, but we shall welcome enquiries concerning any possible date from Strict Baptist Churches, small or large, near or distant. We should also be happy to arrange for week-day visits of the Missionaries.

Reminder concerning direction of Gifts for the Mission.—Subscriptions and gifts for all Mission Funds (except L.Z.A.) should now be sent to the General Secretary, 25, Empress Avenue, Wanstead Park, London, E.12. Please cross all cheques, etc., and make payable to "The Strict Baptist Mission."

LATEST NEWS FROM THE FIELDS

Madras.—The following is from a letter by MR. THROWER, dated August 1st: "The work here goes on much as usual, without anything of a spectacular nature to report. Visits to the various Churches last month were encouraging. We were glad to be able to spend three days at Poonamallee and a long day at Mannur. Next Sunday we shall probably have baptisms at Vepery. We are, however, very dissatisfied with the amount of evangelism being done in the Field and shall value your special prayer regarding this. An effort is being made to do more street preaching than has been done for some time past. The wastage of Church membership from backsliding is also a very serious matter which calls for special prayer."

Mr. Thrower also answers certain enquiries of Council re the cost of living in India, having in mind especially the Indian Christians and workers. He states: "The cost of living index figure (for the poor) published recently gave the present cost at 201 (pre-war being taken as 100). The figure is still rising." The Council of the Mission has instructed that adequate provision shall be made for all the Indian friends engaged in the work of the Mission.

MRS. BRAND has been very unwell with a badly poisoned finger.

MISS B. S. WADE wrote in both July and August of continuing slowly with Tamil study. She had had her first experience of visiting in one of the mud and thatched homes, and was deeply touched with the poverty and the need for the Gospel of the poor people.

Namakkal and Sendamangalam.—MR. A. J. MORLING is now back in the plains, and supervising the work in these two Fields. He, too, refers to the hardship caused to Indian friends by the rising costs of living, and of certain steps he had taken to meet the situation. During the month of July he had visited more than half of the stations on the two fields. He reports that the chapel at Sendamangalam is badly in need of repairs.

MISS L. S. HAZEL wrote in June of being very busy with School affairs. In July a good camp had been made at Kakkaveri, where there were several awaiting baptism.

DR. HARRIS has been away on the Kolli Hills, having responded to an urgent request from Mr. Huckett for a doctor during his own holiday period, the new Indian doctor having failed to arrive.

Kolli Hills.—In a letter dated August 12th, MR. HUCKETT writes: "We have not been able to secure the services of a doctor, though I am in touch with a medical man at Miraj, who has just finished his training. Dr. Harris is still with us, and we are very glad indeed to have her help. She has performed several operations since she came up, and has found plenty to occupy her time and strength in the Dispensary. We are much in prayer concerning the medical work here, for when patients come, in their distress and need we cannot turn them away." In the same letter Mr. Huckett also writes: "You will be glad to know that 7 of our preachers went to the Koilur Festival and preached the Gospel to the crowds that gathered there. 250 free tracts were distributed, 150 Scripture portions and booklets and five New Testaments sold. Please pray that the Divine blessing may rest upon this seed sown."

MISS MOWLE left the Nursing Home on July 15th, and we are glad to report that she is making good progress. We have not yet heard that she is back on the Kolli Hills, but we believe that she will soon be returning there and that she will be able to do light work until the end of the year.

Kovilpatti.—MR. KUHET'S latest letter is dated August 15th, and once more he reports considerable activities within the Tinnevelly Field. News of difficulties and persecution in certain villages is brightened with the report of the baptism of three men at Ramuthenpatti, a village where for many years work has been very discouraging. The following comment from his letter reminds us of the urgent problem of furlough, so long overdue for our brother and also other Missionaries: "I am afraid we can no longer disguise, even from ourselves, our urgent need of a long holiday from responsibility." Extra leave and rest are granted to those Missionaries who become due and overdue for furlough, but this is only a temporary help, and we feel deeply concerned for our friends under these conditions of enforced strain.

MISS M. HARRIS writes of having been able to do three camps at the end of June, and of having found cause for both disappointment and rejoicing in the work among the village women.

THE YOUNG PEOPLE'S GUILD OF SERVICE

Let us continue to join in daily prayer for the Lord's work in every land, and especially for the Strict Baptist Mission and its work in South India. Many things are beyond our power, but this is the Lord's work, and our resources in Him are more than sufficient.

The following topics are mentioned as being of special concern at the present time, and matters in which **we may help by our prayers together** :—

1. **For our Indian friends,** many of whom are suffering hardship and persecution.
2. **For those workers who may be disheartened and discouraged,** and amongst our Indian friends may be tempted into other forms of service.
3. **For the Lord's definite guidance in the provision of a Doctor for the Kolli Hills.** This is clearly an appointment in which the personal call of God is essential. It means much, both to the many sufferers on the Hills and also to Missionary H. A. Huckett, who has so many other responsibilities there.
4. **For the opening of the way for more normal passages to and from India.** The continued delay has many serious implications for those Missionaries who have had to spend such long periods in India without furlough here in England.
5. **For the Annual Meetings of the Mission.** Plans for meetings are always made prayerfully and in dependence upon the Lord for help, but in these days there is a special sense of need.
6. **For peace in every land.**
7. **For preparedness for the demands and opportunities that lie ahead.** Please remember that more Missionaries are needed and that a vast field of service is open to us.

LADIES' ZENANA AUXILIARY

The L.Z.A. Annual Meeting will (D.v.) be held in Chadwell Street Chapel, E.C.1, on TUESDAY, OCTOBER 24TH, AT 2 P.M. After the usual business has been conducted, Mrs. G. F. Champion will give an address. The meeting will be open to **all ladies.**

ENGAGEMENTS FOR OCTOBER, 1944

MISSIONARY G. F. CHAMPION.

5th, Kingston; 8th, Grundisburgh; 10th, Walton-on-Naze; 15th, Tring; 18th, Brighton; 22nd, Wellingborough; 24th, Annual Meetings; 25th, Wimbledon; 29th, West Ham; 31st, Dorking.
Address : 81, Ermine Road, Lewisham, S.E.13.

MISSIONARY E. ORCHARD.

1st, Beccles; 4th, Hadleigh; 15th, Watford; 22nd, Tollington Park; 24th, Annual Meetings; 29th, Tunstall.
Address : 129, Bexley Road, Erith, Kent.

PASTOR J. K. THORPE.

8th, Middlesbrough; 15th, North Finchley; 16th, Downe; 22nd, Tunbridge Wells; 24th, Annual Meetings; 25th, Wimbledon; 29th, Highbury; 31st, Dorking.

OTHER BRETHREN.

15th, Stoke Ash : PASTOR C. J. WELSFORD.
15th, Cambridge, "Eden" : PASTOR G. E. J. BIRD.

L.Z.A. ENGAGEMENTS FOR OCTOBER.

MISS WILKINS.

3rd, Willingham; 4th Over; 5th, March; 11th, Ipswich ("Zoar"); 12th, Otley; 17th, St. Neots; 19th, Stamford; 24th, Chadwell Street (Annual Meetings); 26th, Belvedere.

MRS. CHAMPION.

18th, Brighton (Richmond Street); 19th, 338, St. John Street; 23rd, White Lion Street.

We gratefully acknowledge the goodness of God and the kindness of friends in the following

GIFTS RECEIVED DURING AUGUST, 1944.

Rec. No.	£ s. d.
General Fund.	
748	8 10 0
749	5 0 0
750	11 6
751	5 18 0
752	10 10 0
753	13 6
754	8 0 10
755	19 2 6
756	18 0
757	10 0
758	18 1 0
759	18 2
760	2 17 10
761	2 17 7
762	2 16 2
763	12 15 0
764	2 0 0
765	3 8 7
766	10 0
767	1 1 0
768	10 0
769	1 11 0
770	5 0
771	5 1 9
772	5 0
778	5 15 0
774	9 13 3
775	12 0
776	2 2 0
777	5 8 9
779	2 16 1
778	5 5 8
780	1 0 0
781	1 12 0
782	5 0
783	4 0 0
784	11 6

Rec. No.	£ s. d.
785	6 13 5½
786	40 0 0
787	5 14 9
788	11 10 0
789	2 2 0
790	12 7 7
791	5 0 0
792	12 1 6
793	10 0
794	5 0 3
795	11 2 6
796	2 13 0
797	1 10 0
798	1 0 0
799	2 6½
800	4 0
801	3 2 0
802	5 5 0
803	5 13 0
804	8 13 5
805	4 11 6
806	5 9 6
807	2 11 1
808	3 0 4
	£304 1 1

Literature.

Heralds	8 7 9
Rays	1 17 0
Reports	8 0

L.Z.A. Gifts.

444	7 12 8
445	12 5 0
446	1 2 8

Rec. No.	£ s. d.
447	13 0
448	5 12 0
449	16 13 9
450	10 6
451	1 0 0
452	14 0
453	10 0
454	9 13 0
455	1 14 0
456	3 0 7
457	10 7 6
458	21 11 9
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464	6 15 0
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466	5 5 0
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469	10 0
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476	4 10 0
477	7 15 9
478	11 0 0
479	5 0
480	27 15 0
481	9 0 0
482	17 6
483	1 14 0
484	15 0
485	3 5 0

Rec. No.	£ s. d.
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488	36 1 9
489	2 13 2
490	17 7 0
491	2 12 6
492	1 0 0
493	4 4 0
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496	5 0
497	4 17 9
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518	8 10 0
514	4 0 8
515	3 14 0
516	4 10 0
517	1 2 6
518	1 18 7
519	4 2
520	5 0 0
	£452 1 1

IMPORTANT NOTICE.

Subscriptions and gifts for all Mission Funds (except L.Z.A.) should now be sent to the General Secretary:—

PASTOR J. K. THORPE,

25, EMPRESS AVENUE, WANSTEAD PARK, LONDON, E.12.

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication **(written on one side of the paper only) to be sent to The General Secretary, 25, Empress Avenue, Wanstead Park, E.12, 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 General Secretary, **Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, London, E.12.**

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, Ltd., Ludgate Place, Borough, S.E.1.

Vol. XLIII. No. 454 November, 1944

STRICT BAPTIST
Mission Herald

THE EIGHTY-THIRD ANNUAL REPORT

This is now ready, and copies can be obtained through local Mission or Magazine Secretaries, or direct from the General Secretary of the Mission.

Price 3d.; by post, 4d.

Please read of the goodness of God through another year, and join with us in praise to Him.

Just published—a most informative leaflet, entitled—

"TO THE TAMIL PEOPLE OF SOUTH INDIA."

By Missionary D. A. Thrower.

1d. per copy; postage extra.

We shall value help in the circulation of this, especially to friends who may not be informed as to the scope of the work of the Strict Baptist Mission.

MAGAZINES FOR 1945.

"MISSION HERALD."

Through Local Secretaries, 1d. per copy; 1s. for the year.

By post direct, 2s. for the year.

"RAYS FROM THE EAST FOR YOUNG PEOPLE."

Bi-monthly. Price 3s. per 100. Postage extra.

General Secretary:

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

Price ONE PENNY

Strict Baptist Mission Herald

Vol. XLIII November, 1944 No. 454

MADRAS CHURCH CALENDAR

III. SECOND SUNDAY—AYANAPURAM.

D. A. THROWER.

UNLIKE the two Town chapels (Vepery and Kilpauk), that at Ayanapuram serves as a day school also. It is situated a mile and a half from the Kilpauk Mission House, and lies beyond the Madras waterworks. Originally there were at this station two buildings, a school and a chapel, standing side by side a few feet apart; but some ten years ago they were remodelled, two of the side walls being removed and the whole made into a single structure by erecting connecting walls at each end, leaving a small unroofed space in the centre. In this space a baptistery has been constructed, which is always open to view and in this respect is unique in this field (the other baptisteries in our chapels being covered with planks when not in use). The reading desk is placed at the end of the chapel, facing the baptistery and, due to the dual structure of the building, the minister has constantly to move from one side of the platform to the other to keep in touch with the whole congregation. Women are seated in one half of the chapel and men in the other.

The Ayanapuram congregation gathers from twelve villages, and as most of the people come a considerable distance, it is difficult for them to assemble in time for the 9 a.m. service, or even within a respectable time after worship commences! At the same time it is not convenient to hold services later, as is done in Northern climes, owing to the heat. As it is, our people have a hot trudge across the fields to their homes after morning service.

One of the deacons leads the worship and the missionary gives the address. The order of service is the same as that followed at Vepery and Kilpauk, with the exception that here the absence of a harmonium leads to the selection of a larger proportion of Tamil lyrics and a smaller number of translated Western hymns for congregational singing.

At the conclusion of the first service the congregation disperses, and the Church members reassemble in the right half of the chapel, seating themselves on two rows of benches, men occupying one row and women the other. The five deacons assist in the customary manner at the Lord's Supper. What has been said in the previous article regarding Church business meetings, baptisms and dedication of infants, applies equally to Ayanapuram and other Churches.

Small groups gather for evening worship at Ayanapuram, Sembarambakkam, Konnur, Kolathur and Koyembedu, the missionary conducting the services at the first two villages alternately. Attendance at these services is in most cases disappointing, and we shall value special prayer respecting this.

In days of prosperity we motored to Ayanapuram and Sembarambakkam; now we walk!

A WEEK AT PAVITRAM

GEORGE F. CHAMPION.

3.—CAMP BEGUN.

Next morning, soon after we had finished our breakfast, the preacher arrived, bringing a measure of milk. He poured it into a Sendamangalam measure and we found it to be about a quarter of a measure short, so we asked him to bring 1¼ measures in future. In discussing the leaky roof with him, he said he would take out the broken tiles and replace them with good ones taken from the eaves. He agreed that pieces of rag pushed into holes would probably be effective to keep out rain for a time. Then he went off to teach in the school which he has just started.

The school usually meets in the chapel, but as we were occupying the building, the children had moved over to a three-walled shed on the opposite side of the village square. I went over later to see how they were getting on. The building was fairly damp, as a portion of the roof has been blown away. About thirty boys and girls were present when I arrived and over forty were there when I left about one hour later. Children in various stages of progress read their lessons to me in turn, and young men and boys who had been lounging about near the shed came up and looked on. Most of them went to the fields as the children were reading.

After about half of the boys and girls had given me an exhibition of their prowess, several were asked to tell me a parable or some passage from the life of our Lord. This they did quite creditably. This was followed up by a Christian lyric which took nearly as much out of me as it did the singers; it was very restful when they had finished. Questions from the S.B.M. Catechism came next. "Who is God?" "He who created me." "How many Lords are there?" "One true Lord, He is God," and so on. The teacher then gave out lessons to the children in accordance with the stage of their progress, and took about eight of them in a new reading lesson. With reading and talking rising on all sides, he had to shout the lesson to the children who were standing within a yard of himself, and this was sufficient cause for perspiration to trickle down his face and neck. One-teacher schools are a great strain on the teacher, and if the school continues well, I hope we shall be able to supply an assistant.

There was much climbing about the chapel roof between twelve and one o'clock, and by the time the tiles were rearranged or reinforced with cloth, we hoped that the building would be rain-proof, for the north-eastern sky (the direction from which the monsoon rains come at this time of the year) was decidedly threatening. As the preacher left he said, "We will do some evangelistic work this evening if it is not raining." It was not raining when he came at five o'clock, and we walked together to one part of the non-caste quarter of the village, and I hung up my book satchel on a neem tree which had been grown to shelter a small shrine to some ancestral god. Joseph spoke first, and I was glad when he had finished, for he had a bad cough and I was afraid that he might do himself harm if he continued talking much longer. After I had spoken a few words, I drew attention to the booklets

and pamphlets and invited the members of the audience to inspect them. One man, almost the only literate present, said he taught music, and asked me for a halfpenny book. I was able to give him a copy of John's Gospel for one farthing and three other booklets, each published for one third of a farthing. We discussed the necessity of training children in the love of God from their early years, and then we went back to the chapel.

While I was leaning against the village well talking to Joseph, and women were standing on top of the well wall drawing up buckets of water from their seemingly perilous perches, and the sun was dropping low in the western sky, the village dogs began to bark, and were answered by snarls from others of their kind. I looked round and saw a line of eight or nine short men each with a large sleek dog on a lead, and a staff and bundle on his shoulder, striding towards the north. Enquiring who they were, I was told that they belonged to the watchman caste and were going to the foot of the Kolli Hills to spend the night in hunting. They loose their dogs into the forest and when wild pig or other animals are driven out, the hunters club or spear them to death. Recently two of these men were attacked by a boar and wounded, one of them seriously.

After supper four sacks were spread on the floor and we had the night meeting which is a feature of all our camps where we have Church members or enquirers. The preacher, his wife and their two boys and a girl relation were present. The boys lay down and went to sleep at once and were carried back home, still sleeping, at the close of the meeting. A man and a woman, members of ours, were with us, and a number of young men from the village. These men are enquirers and three of them are anxious to be baptised. The meeting started with two lyrics and a prayer. I then gave a Bible reading on the opening verses of the 20th chapter of Exodus, applying the teaching as far as possible to the beliefs and practices of an Indian village, and asking questions as I went along. Two more prayers followed the address and concluded the meeting, which had been in progress somewhat less than an hour.

We went to bed happier that night. There had been no rain, and Mrs. Champion had been talking to women all day when they called in to look at her and Rosemary.

A Matter for Special Prayer

It may be that Missionary E. Orchard will shortly have the opportunity of a passage back to India. Unhappily, he would have to go alone, leaving Mrs. Orchard here in England, but his help is urgently needed in India, and our friends have expressed their willingness to make this personal sacrifice for the sake of the work.

Nothing is yet settled, but we shall deeply value the prayers of friends concerning the matter, and may the Lord graciously guide in any plans that may be made.

ON TAKING RISKS

MRS. D. A. THROWER.

IT was a steaming hot day, when a lonely traveller trudged along the banks of the Cauvery River in South India, finding little shade from a pitiless sun. As he looked ahead he spied a solitary tree, so with quickened pace he covered the intervening distance. Ah! here was delicious rest, such as is only known in tropical lands. He sat down with a sigh of satisfaction, but found that the water in his brass vessel was warm, and the biscuits which he had in his pocket only made him more thirsty. Suddenly an inspiration came to him. Why not have a swim? The broad stretch of water looked so cool and refreshing. To be sure, he had no change of clothing, but who was there to see whether he was naked or clothed? No sooner thought of than done. Leaving his clothes in a neat little bundle at the foot of the tree, he plunged into the water. As he was a strong swimmer, his measured strokes soon brought him to the other bank of the river. While he sat for a rest before returning, a man came along who expressed surprise at his condition, and asked him where he came from. The young man signified that his clothes were on the other side. Whereupon his interrogator informed him that crocodiles infested the river! What to do? He had no garment with which to face civilisation. Certainly the return trip needed a little more consideration than the outward one received. However, the plunge was made, but with every stroke it seemed that a crocodile was after his toes! What made the difference between the two crossings? Why was the traveller willing to risk his life after being informed of the great danger involved?

The *Madras Mail* often records deaths from shark bite along our coasts, especially near the Madras harbour, yet people continually take the risk of bathing in the sea at this spot. Is it not that they have bathed there before without paying the penalty of their foolhardiness? Similarly, sin is sweet to the sinner, and he is willing to buy its pleasure at a high price and at great risk. The fact that he has indulged previously, but appears to have escaped detection, makes him bold.

I have somewhere seen the word " faith " defined as a capacity for taking risks. It was said of Barnabas and Paul that they " hazarded their lives " for Christ's sake. The biographers of great saints such as William Carey, George Muller and Hudson Taylor show that these men attempted great things for God—and accomplished them. Certainly it seems that the work of saving men from the habit and love of taking risks in the pursuit of worldly pleasure and profit, demands at least as great abandon of purpose and desire on the part of those who do it. Yet, as every Christian worker knows, earnest desire meets stolid indifference. It is therefore no mere pious expression of feeling when we plead for the constant and earnest prayers of God's people, that we may stedfastly continue to launch out on the promises of God and exercise that faith which will bring us and those whom we serve safely through to the heavenly shore.

LATEST NEWS FROM THE FIELDS

Madras.—Mr. D. A. Thrower has had a very busy month, which included a visit to the Kolar Gold Field for special meetings there. We note, with praise to God, that five friends were baptized at Vepery—the service being conducted by Mr. Huckett, who had to be in Madras for other special meetings.

Mrs. Brand writes of the work around Mannur and Poonamallee. One of the Christian families has been undergoing great trial in the illness and death in tragic circumstances of a Christian lad in the family.

Namakkal and Sendamangalam.—Mr. A. J. Morling states, in a letter dated September 12th : " August brought a lot of fever and sickness to our workers in headquarters, and much time was taken in trying to help them." He also reports that three of our young Teachers have resigned—doubtless tempted by higher salaries in other directions. This problem of our Indian Staff is one that calls for constant prayer, for we do need men and women called of God into His service for the various tasks of the Mission field.

Dr. Harris writes of continuing to fill the gap on the Kolli Hills. She took part in the evangelistic work at the Koilure festival in August.

Kolli Hills.—In his last airgraph, Mr. Huckett was looking ahead prayerfully, and this is what he writes : " We are hoping to hold our Harvest Thanksgiving Services on Saturday, October 7th, when Brother Thrower has kindly promised to preach. He will also conduct some special meetings over the week-end for workers and Christians. Please pray that revival blessing may come to the Hills through his visit being used by the Holy Spirit. We are much concerned about the lack of baptisms up here, but press on in faith. It is a hard field. Pastor Selvanathan continues to render faithful service. He has been on the Kollis about 27 years. Please remember him in your prayers."

Miss Mowle, in an airgraph dated 8th September, wrote of being back on the Kollis, full of praise for the Lord's goodness to her, and delighted to be able to take part in limited work for a time. Desired great blessing among the women and children on the compound.

Kovilpatti.—Our friends, Mr. and Mrs. Kuhrt, have had a very severe trial in the serious illness of their two boys, Gordon and Brian. Typhoid fever was feared, and both children had to be taken away to Madura Mission Hospital. Latest news, however, indicates the answer to earnest prayer in the recovery of the children, and it now appears that the fever was not typhoid. Gordon had malaira and Brian some mystery fever very like typhoid. Our friends are now taking a period of rest away on the Hills, in lieu of their furlough, which is so long overdue.

Miss M. Harris wrote of very busy days visiting on camp in six centres. There were promising signs in the work, especially in one village, where there were enquirers. The girls lately attending the Paniadipatti Hostel and School were attending the Mission Schools in their own villages.

SECRETARY'S NOTES AND COMMENTS

Close of the Financial Year.—We are happy and thankful to report that all the financial needs of the work during another year—our eighty-third as a Mission—have been generously met through the goodness of God and the loving gifts of His children. It was with deep feeling that the Council, in its October meeting, joined in singing the Doxology, and we are sure that all friends of the Mission will rejoice with us. We heartily thank all subscribing Churches and friends for their gifts, and for the loving confidence and deep prayerful interest behind this practical support of the Lord's work.

The Annual Report.—This is now ready, and copies will be circulated with the November MISSION HERALDS. The Secretary will gladly supply further copies upon request, and we shall appreciate the help of friends in placing the Report in the hands of friends in the Denomination who may know but little of the work of the Strict Baptist Mission.

The Christmas Gift Fund.—A total of over £132 has been received in response to this year's appeal, and we greatly appreciate these special gifts, by means of which we are able to convey to our Indian workers and children in our schools our loving remembrances at the Christmas season. We are thus able to remit to India the sum of £130 for the purposes of this fund, which is the same amount as last year. We gratefully acknowledge the valuable help of Miss H. V. Harris, and of all Churches, Sunday Schools, and friends who have sent gifts to her in this connection.

A Further Reminder.—May we again remind friends that subscriptions and gifts for all Mission Funds (except L.Z.A.) should now be sent to the General Secretary :

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

THE YOUNG PEOPLE'S GUILD OF SERVICE

Though these are difficult and costly days for printing, the Committee of the Guild of Service is eager to see developments in the matter of literature relating to the work of the Mission.

A small start has been made by the Guild in the publishing of the recent articles by Mr. D. A. Thrower relating to the Tamil people and the scope of our work amongst them. These articles have now been printed as an attractive eight-page leaflet entitled, " To the Tamil People of South India." The price is one penny per copy, and we hope this pamphlet will be widely distributed and its information shared with all the young people associated with our Strict Baptist Churches.

Can you personally help, or can your group or class assist in this method of spreading information and creating fresh interest in the work of the Mission? The Secretary will gladly supply quantities, and postage will be paid to Guild of Service members or Secretaries of Young People's Societies.

Many subjects might be suggested for special prayer, but this month we wish to ask all Guild of Service members to remember again the words of Christ :—

" The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

We are needing New Missionaries—both for the L.Z.A. and also for the general work.

LADIES' ZENANA AUXILIARY

L.Z.A. ENGAGEMENTS—MISS WILKINS.

2nd, Brighton (West Street); 6th, Leicester (" Zion "); 9th, Meyrick Road; 10th, Highbury; 14th, Wellingborough.

Address : " Bradgate," Lincoln Road, Deeping Gate, Peterborough.

Applications are now invited for Meetings in the spring and summer of 1945, God willing, for Miss Wilkins, beginning in February.

The **L.Z.A. Quarterly Prayer Meeting** will (D.v.) be held on TUESDAY, NOVEMBER 28th, at 3 p.m., at Homerton Row. Mrs. Crispin will preside, and it is hoped that as many sisters as possible will gather for prayer.

ENGAGEMENTS FOR NOVEMBER, 1944

MISSIONARY G. F. CHAMPION.

8th, Tunbridge Wells; 12th and 13th, Horham; 14th, Rattlesden; 15th, Stowmarket; 16th, Wetherden; 19th, Yateley; 26th, Chelmsford.

Address : 81, Ermine Road, Lewisham, S.E.13.

MISSIONARY E. ORCHARD.

2nd, Manor Park; 12th, Sleaford; 19th, Bexley Heath; 26th, Halstead.

Address : 129, Bexley Road, Erith, Kent.

PASTOR J. K. THORPE.

19th, Over; 24th, King's Langley.

We gratefully acknowledge the goodness of God and the kindness of friends in the following

GIFTS RECEIVED DURING SEPTEMBER, 1944.

Rec. No.	£ s. d.
General Fund.	
809	10 4
810	15 0
811	11 2 0
812	1 10 0
813	2 5 0
814	50 0 0
815	100 0 0
816	10 0
817	14 8 7
818	13 3 10
819	1 1 0
820	6 0 0
821	6 1 2
822	2 4 0
823	1 16 6
824	13 8 11
825	5 5 0
826	7 14 8
827	1 10 6
828	6 12 6
829	16 0 0
830	2 17 3
831	10 0
833	5 0 0
834	2 19 6
835	1 0 0
836	1 1 0
837	9 0 0
838	19 4
839	4 0 0
840	1 0 0
841	1 9 8
842	2 0 0
843	6 10 11
844	1 16 6
845	1 10 0
846	1 0 0
847	1 9 9
848	11 3 4
849	1 0 0

Rec. No.	£ s. d.
850	10 12 0
851	10 0
852	1 1 0
853	10 12 6
854	8 12 0
855	3 12 0
856	1 11 0
857	6 1 6
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859	6 1 9
860	1 1 9
861	23 11 10
862	28 10 0
863	1 0 3
864	24 17 2
865	18 11 9
866	24 10 0
867	40 0 0
868	3 16 7
869	11 0 0
870	8 17 9
871	14 15 0
872	13 2 0
873	5 0 0
874	2 15 4
877	6 1 9
878	12 0
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881	10 0
882	52 11 6
883	10 0
884	5 3 0
885	6 6
886	1 15 3
887	12 11 0
888	17 9
889	6 8 1
890	9 1 10
891	20 4 2
892	11 1 0

Rec. No.	£ s. d.
892A	23 15 4
893	8 8 1
894	1 8 0
895	13 12 6
896	3 6 11
897	12 14 0
898	5 0
900	1 1 3
901	7 7 0
902	6 0 0
903	1 0 0
904	1 0 0
905	12 4 4
906	2 13 0
907	8 2 0
908	13 2 1
909	3 3 0
910	3 0 0
911	10 0
912	10 9 10
2	7 10 0
3	1 7 4
4	22 16 0
5	1 1 9
6	25 0 0
7	7 0 0
8	18 9
9	2 8 8
10	7 4 0
11	3 7 6
12	5 0 0
13	1 13 4
14	3 7 6
15	2 11 8
16	21 10 10
17	8 10 0
18	1 10 0
	£982 14 6

Rec. No.	£ s. d.
Literature.	
Heralds	... 19 17 5
Rays	... 2 16 6
Reports	... 6 2
Guild of Service	£9 18 11
Christmas Gift Fund	£132 10 0
L.Z.A. Gifts	
521	1 1 0
522	3 17 6½
523	11 0
524	1 0 0
525	3 15 10
526	2 5 0
527	2 7 0
528	3 17 0
529	5 9 8
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532	3 10 6
533	6 5 0
534	1 1 0
535	2 5 0
536	5 0 0
537	1 0 0
538	2 10 2
539	3 1 6
540	3 4 3
541	2 5 0
542	1 0 0
543	5 10 0
	£93 9 3½

PLANTS FOR SALE.—All proceeds for S.B.M. Please mention when ordering.

Golden Rod, Monkshoods, Tansy, Tulip bulbs, Daffodils, 2d. each. Lupins, Loosestrife, Anchusas, Pinks, 6d. each. Lilies of the Valley, 2d. each. Raspberry Canes, 3d. each. Montbretias, 9d. dozen. Michaelmas Daisies, small Sunflowers, 6d. dozen. Hydrangeas, Oak-leaf Geraniums, 1s. each. Also **Hand-painted Texts** (Scroll or Flat), any text to order, **from** 2s. each. All postage extra. **Mrs. Gregg, Branfold, Strensall, York.**

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent to **The General Secretary, 25, Empress Avenue, Wanstead Park, E.12,** 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 General Secretary, **Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, London, E.12.**

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.**

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Vol. XLIII. No. 455 December, 1944

STRICT BAPTIST

Mission Herald

THE YEAR NOW CLOSING HAS BEEN MARKED WITH

OUTSTANDING BLESSINGS

Let us acknowledge the goodness of the Lord, and remember the great need of others, in a special

CHRISTMAS AND NEW YEAR'S THANKOFFERING.

An envelope will be found in each copy of the MISSION HERALD, or may be obtained from local Mission Secretaries, and a helpful response will be deeply appreciated.

Gifts should be handed to Mission Secretaries or Church Officers, or may be sent direct to the General Secretary.

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

Price ONE PENNY

Strict Baptist Mission Herald

Vol. XLIII December, 1944 No. 455

THE ANNUAL MEETINGS

REPORT BY PASTOR O. F. CLARKE.

TUESDAY, October 24th, opened with rain pouring down, so different from many previous missionary meeting days. However, before the day was out the climatic conditions had changed, and for a while the sun shone. As may be imagined, the atmosphere of the meetings throughout was warm and cheery, and charged with the power of prayer. The morning Business Meeting was well attended, eloquent testimony to the deep interest the Mission holds in the Churches. When the President, in opening the meeting, spoke of the troublous times which were proving the fruitfulness of God, he was but preparing us for the Secretary's presentation of the Annual Report, in which he referred to, "A year of the burden of care, and of the great mercy of God." The Missionary Staff in India was depleted, but was manfully carrying on; there had been gains, and souls had been delivered. The Treasurer spoke of the splendid effort which had resulted in an increased income, and he uttered his belief that all this surely must be in preparation for other missionaries for whom the field is waiting, a belief firmly held by others present. All this seemed to set the tone for the other meetings following—the need for more help on the field.

The upper Classroom was full for the men's Prayer Meeting, which proved to be a time of real fellowship before the throne of grace. In a few words the Vice-President told of the opposition of Congress, and of other bodies, to the Christian message. The prayers which followed were spontaneous, brief and to the point.

A good company gathered for the afternoon meeting, although there were those whose presence we missed, especially from the Provinces. We look forward to the coming of more normal times. In his warm welcome, the President expressed his gratitude for what had been done to make the year such a good one. The Secretary expressed similar feelings, saying how he felt all could be summed up in the words, "The Lord hath been mindful of us, He will bless us." He also referred to the possibility of Mr. Orchard returning to India, although it seemed probable he would travel alone.

A very interesting feature of the meetings was the presentation of a token of affection and appreciation from the Council, Delegates and Churches, to Pastor A. E. Brown, the Financial Secretary, who had resigned after fifteen years of ready and willing service. The gift took the form of a cheque for £95. Pastor Brown feelingly expressed his gratitude, referring also to the pleasure the work had given him.

The platform at this meeting was characteristic in that all the speakers were missionaries. As each spoke there was a remarkable evidence of similarity of thought although, as was stated, there had been no collaboration to this end. Referring to the fact that it was nine years since she first sailed for India, Miss Wilkins told of the

great changes which had taken place, changes of a national, social and spiritual character. The principal problem was spiritual. Basing her remarks on Genesis 41 : 55, she showed India to be suffering from a famine of (a) Food; (b) the Word of God; (c) of Christ; and (d) of workers. The only hope was for each to go to Jesus and to do as He commanded.

Taking the parable of the marriage of the king's son (Matt. 22) as a basis for his address, Missionary G. Champion likened the circumstances to this Gospel age. After the guests had rejected the invitation the call was made universal, and became a matter of (a) Urgency, against which there was (b) No disability, and must be given (c) In all places.

Missionary Orchard based his address on " The Call of the Beyond," and illustrated it in four ways: (a) by a conversation with villagers who told of places where there is no Christian witness at all; (b) by the opposition of some caste people to their entering their village, necessitating going to the outcaste quarters; (c) by a village, 30 miles from Madras, which prepared a road for the Inspector, but which, after his visit, allowed it to go to ruin; (d) by plans made for evangelisation which, owing to pressure of work, could not be carried out It was hardly possible to be at those meetings without feeling how great are the possibilities, and also how great is the need for prayer and workers.

Gifts for the General Fund amounted to £167 16s. 1d.

THE L.Z.A. ANNUAL GENERAL MEETING.

THE L.Z.A. Annual General Meeting was held on October 24th, in the Chapel at Chadwell Street. Our President, Mrs. Silvester, was unable to be present, but Mrs. Anderson kindly took the chair and opened with a word of welcome to the many friends whose loving interest in the work had drawn them together. Miss Wilkins read the Scripture portion from Isaiah 45: 1-6, and led us in prayer. The Mniutes of the last meeting were taken as read. In future the Minutes will be read and confirmed at the next ensuing meeting of the L.Z.A. Executive.

Miss Nunn gave the Secretary's Report for the year, and Mrs. Anderson gave the Financial Report. These reports which were passed as read, were very encouraging, and showed sustained interest and support, and testified to the wonderful goodness of the Lord in meeting all needs, and we joined together in singing the Doxology in praise and thanksgiving. Our Secretary read extracts from letters of sympathy and interest sent by friends who were unable to be present.

Mrs. Champion then addressed the meeting and gave some interesting details concerning the boys and girls in the Hostel on the Kolli Hills. One girl had said, " I am glad to have come to the Hostel to learn of the Lord Jesus." Mrs. Champion also reminded us that it was 18 years ago, on this very day, that she first set sail for India. God had said, " Go ye," and her prayer had been, " Keep me from side-stepping "—" help me always to keep in mind what I have come to India for."

Miss Nunn closed with prayer, remembering our loved Missionaries, and thanked God for their protection and preservation. The offering amounted to £54 18s. 0d. M. S. F.

MADRAS CHURCH CALENDAR

D. A. THROWER.

IV.—THIRD SUNDAY—POONAMALLEE.

POONAMALLEE is ten miles west of Kilpauk, the road to that place being one of the great arteries of South India, leading to Bangalore, the Nilgiri Hills, and the West Coast. In former years the surface of this section of road was notoriously bad, but this was rectified in the year 1939, when it was concreted all the way from the city boundary to a point a mile or so beyond Poonamallee. We usually reach this station by Raleigh van, but occasionally, when petrol is unobtainable, we go by bus, this being one of the few roads serving our villages which is used by these public conveyances.

Until recently worship was conducted in an ancient school building, consisting of one room surrounded by enclosed verandahs. Last year, however, the school was given much-needed additional accommodation in the shape of a large shed with a tiled roof. This shed proved so much more convenient for worship than the old school that services were held in it from the time of its construction. Moreover, the members of the Church undertook to erect walls to make the shed more like a chapel, the expense being met from Church funds. Most of this work has now been completed.

The Poonamallee Church profited by the Burmese evacuation, for about a dozen members of the Rangoon Tamil Baptist Church settled in Poonamallee and joined our Church after arrival in this country.

A Madras unit of H.M. Forces is stationed in an Indian State nearly 800 miles north of Madras. Many of the men in that unit are Tamils and, as the Baptist minister who serves as chaplain to the unit does not know the Tamil language, we have been invited to send a Tamil preacher to conduct services and in other ways care for the spiritual welfare of these men. The preacher who served the Poonamallee Church for four years has recently been sent as a missionary to serve the Lord in that distant foreign land (for such it is, although within the confines of "India"). We have received an excellent report of his work from the missionary under whose supervision he is serving, and Mr. Daniel himself has written enthusiastically of the way in which the Lord is giving him opportunities for ministry among those exiled Tamil service men. Our friend has applied to us for a supply of Bibles and hymn books for use in services, and to sell to men who are interested, and we have been pleased to meet this need. This brother needs our prayers in a special way, as also do his wife and children who are still living in the Mission compound at Poonamallee.

As frequently as possible we visit Tiruvarkadu for the evening service. To reach this village we have to cross a small river, and for some time after each monsoon it is difficult to ford the swollen stream. The congregation in that village is a typical rural and agricultural one, and it is therefore only possible to hold the evening service in the village after the people have finished their farming occupations for the day. Consequently the return trip from the Tiruvarkadu service is usually made after nightfall. Sometimes we walk out to Tiruvarkadu from Poonamallee, the distance being two-and-a-half miles. At others we take the motor van to a point a mile from the village on the Poonamallee-Avadi road. Occasionally we conduct the evening service at Koyembedu on our way back to Kilpauk.

A WEEK AT PAVITRAM

GEORGE F. CHAMPION.

4.—ANOTHER DAY.

I had tied my looking-glass to a wooden pillar and my razor strop to the same pillar underneath and, in view of the usual gathering of boys and girls looking over the wall, I had lathered my face. Mrs. Champion, addressing the audience said, " Go away; why are you sitting up there on the wall?" One small boy replied, " I want a book." " Well," came the reply, " come round to the door, do we sell books over the wall? " The boy came in, and said that he wanted a book for a pie (one-third of a farthing). I selected one, took his pie, and handed him his purchase. Picking up my razor, I completed my shave. Before I could dry the razor, however, another boy appeared who also wanted a book, but for one whole farthing. When I gave him one he looked at it, returned it and said he wanted one with large letters. I enquired what class he was in, and learning that he is in the second standard, I gave him a book which is sold for semi-literates and contains part of the Gospel of John. These books are a half-penny each, so he went away well satisfied with himself. Breakfast would be a few minutes yet, so I picked up Rosemary, and took her to a field at the back of the chapel and showed her a pen of black curly sheep. She was interested, and remarked that they were all lying down, but some of them were standing up. Also that they had their chapel in the middle (this was a round shelter for the smallest of the lambs). As we arrived back for breakfast, another boy came up for a book of the large type. I took his farthing and gave him one. Three books sold before breakfast; total proceeds, two and one-third farthings!

Mrs. Champion set out to visit the wives of the enquirers and managed to have a talk with several of them and other women who seemed intelligently interested in the Gospel message. She also called on the wife of one of the Church members. She is a girl who has been ill for some days, and her mother-in-law seems rather pleased than sorry at her indisposition. Her hope of a speedy recovery did not seem bright, but while we were in the village we gave her a little food, which she seemed to need rather badly, and she began to improve quite nicely.

The preacher and I stood in one of the streets talking to a group of men from among two sections of the village. I had my satchel of books with me, and one self-confident young man began arguing about the way of approach to God. I asked him to read the opening verses of the Gospel of John, and made comments on the meaning of each sentence as he read it. The discussion appeared to interest all those present, and we sold one or two copies of the Gospel before we left the street. It was about half-past eleven when we returned and the preacher went to school, while I began to study for some addresses on faith which I hope to give to the workers later on (D.v.).

Our Muthanchetti preacher came in to see me at one o'clock, and we talked about camping in a village farther up the road, where he says there are enquirers. There are houses we could hire for our stay when we have an opportunity to go to the village.

By Saturday morning Rosemary had developed a cold, and Mrs. Champion decided to take her back to Sendamangalam; so we

went down to the main road to wait for the 'bus. We arrived there at 9.30 to catch the 'bus on which I had travelled only a few days before, but we were told by people standing about that it was not running because it was under repair. Not knowing how sure their information was, we waited, and Mrs. Champion and Rosemary finally left at about one o'clock. My time was not wasted, as I had taken my book satchel with me and hung it on a tree as a display case, by the aid of which I was able to sell quite a number of booklets before I left the bus stand.

The rest of the day was spent in talking to various people on various subjects and, of course, our meeting after supper at night. We were dealing with each of the ten commandments in turn at these meetings, and to-day we dealt with the third.

"Make Room for the Little Children to come unto Me, and forbid them not . . ." *(Tamil Rendering)*

The following reports of work amongst the many children in our care have just been received.

FROM MRS. BRAND, MADRAS:

It is no doubt with this command in view that the Missionaries at Kilpauk are trying to start a Nursery School for tiny people.

Under the shade of the big tamarind trees we met, a picturesque group. School children on mats in the front, and mothers and workers on forms at the back, all curious to know what was the meaning of this new idea. After singing and prayer, the children rendered action songs. Then a tiny inhabitant of the compound bravely recited, or sang—it was half-way between perhaps!—and caused much merriment. Then another, with a little more confidence, led on and received applause.

Mrs. Thrower explained to the mothers how important were the earliest years of child life, and that she felt, were the tiny ones brought to us, they would more easily later on drop into the routine of school life. They will certainly have that discipline so sadly lacking in an Indian home. Later we were taken around the room now converted into a Nursery, where tempting toys and useful teaching implements made an interesting show.

Two young Christian girls have been set aside for this new venture. Now one can see, of a morning, a little circle of mites sitting on the floor or outside in the open, being initiated into the first stages of wisdom.

Will those who pray daily for the work remember these small people, that some day they may behold His face before the throne.

FROM MISS M. HARRIS, KOVILPATTI:

The Last Days at Paniadipatti Boarding School. — Something should surely be said about the last days at our Boarding School at Paniadipatti. Unhappily, they were rather sad days, because we had a very bad outbreak of smallpox in the Hostel, and many children fell victims to this horrible tropical disease, though by God's goodness they all recovered health eventually.

However, the last day will always remain in the minds of the children as an exceptionally happy one. We had arranged to celebrate it in the happiest and jolliest way possible. For a long time the children were looking forward to it, and all were very glad when the day arrived without a sign of rain. We had planned to go to the river for a day's outing first of all. Hence, early in the morning three bandy-loads of children set out happily on their journey, taking a feast of good things with them for their mid-day picnic. After arriving at the river, bathing, games and races followed in happy succession, until it was time to go home. But even then the fun had not finished. For on their return the children were all invited to an exciting and most delicious tea-party, with more games and competitions to follow. There was much excitement and laughter and cheering, until finally we ended up with a grand prize-giving in which, somehow or other, every child managed to get a prize!

Then, at the very end, we all gathered quietly together for a short while, reverently to thank the Giver of all good things for a very happy day, and to commit ourselves into His loving and tender care.

FROM MISS L. S. HAZEL, SENDAMANGALAM:

Sunday School Rally at Sendamangalam.—At last the great day arrived, and on Sunday, 8th October, the sun was shining brightly, which promised fine weather for the event. This was to be a children's service and, as you may guess, much preparation had been made some weeks ahead to make it a success.

Five Schools were represented, some children having walked two and three miles to attend. The gathering was held in the open compound outside our little chapel, as this was not large enough to accommodate so many. The boys and girls all came in good time, all looking very neat and clean.

The service opened with a hymn of praise, in which all joined very lustily. Prayer was offered, and the Scriptures then read by one of the senior girls. We were then privileged to listen to an inspiring but solemn address by our Missionary, Mr. A. J. Morling, on the scorpion, likening it to Satan and his wiles, and illustrating the lecture by a large scorpion worked on cloth.

After the thank-offering was received, the children from the different Schools did their parts. Some recited verses of Scripture interspersed with song. One School very ably rendered " The healing of the lame man," by Peter and John; another " The Talents "; and the Girls' H.E. School gave as the final item an incident from " Christiania and her children starting for the Celestial City."

Several people passed by, stopped, sat on the wall and listened. May this endeavour of the children be blessed to their young hearts, as well as to those who listened by the wayside. The time went all too quickly and we found noon had come, and although in the usual way most would then be indoors, away from the heat of the sun, we all felt it had been a few hours well spent in witnessing for the Master. Our meeting was then dispersed, the children from distances receiving some light refreshment before they trudged home.

TAMIL COURTSHIP AND MARRIAGE

D. A. THROWER.

IN India the parties generally most concerned in these matters are not the bridegroom and bride, but their parents or guardians. The parents of a young man set their eyes on an eligible young woman, usually among their own relatives, and choose her for their daughter-in-law. Or a young man may, if he is very precocious, inform his parents of his own choice of a bride. If the former takes place, the youth endeavours to contrive to see the girl who has been selected for him, and he may be observed eyeing her across the floor of the church during a service. The father of the young man then goes to the home of the girl and broaches the subject with her father. On this visit, however, he touches but lightly on the matter and satisfies himself with finding out whether the man is or is not inclined to make a match for his daughter. In the event of this effort proving successful, the young man's parents may pay a second call at the young lady's house, and this time they are accompanied by several witnesses. A palaver takes place, each party trying to get the better bargain in the matter of jewels, clothes, feast, etc. Up to this point the bridegroom is not allowed to take any part in the negotiations; it is improper for him at present to meet the person with whom he is to live for the rest of his life. Providing matters proceed happily, the girl's parents next visit the home of the young man, and in this way the parties—if they are not related to each other—get some information regarding each other's social standing, and as to the eligibility or otherwise of the bride or groom, as the case may be.

Then comes the betrothal ceremony, which is held at the girl's home and constitutes the first occasion on which the young couple are permitted to see each other properly. The proceedings are usually opened by a brief devotional service, after which the eldest man of the bridegroom's party presents to the bride (on behalf of her suitor) a tray containing a new saree, flowers, betel leaf and nut, fruit. This is the minimum requirement, but in many cases much more elaborate presents are brought in by different members of the assembled company. The girl retires and later returns dressed in her betrothal saree. Tea and sweetmeats, or curry and rice, are served, and the party gives itself up to festive joy. In the case of couples who are related to each other the betrothal ceremony is not always deemed necessary and is dispensed with. In certain cases, on the other hand, the betrothal is even more formal and is taken to be an official contract between the parties, the bridegroom himself making his gifts to the bride.

Finally, of course, there is the wedding. This usually takes place at the bridegroom's church and is followed by great festivities at his home. If procurable, plantain trees with their bunches of fruit are tied up at the entrance of the house, and the church also is decorated for the occasion. The marriage is solemnized in a way similar to that followed in western lands, except that the tali (a gold pendant) takes the place of the ring. At the appropriate moment the bridegroom ties the saffron thread (or gold chain) to which the tali is attached round the neck of the bride. The " correct " demeanour for the bride to adopt throughout the service is one of sadness and extreme shyness

and hesitancy. At the conclusion of the service the couple are garlanded, and they are often regaled with coloured mineral waters before they leave the church. Car or carriage then takes them for a tour round the village or the neighbourhood of their home before setting them down by the green symbols of life and fruitfulness. At the house a devotional meeting is followed by the presentation of gifts to the bridal pair, and the festivities are concluded by a curry and rice meal for everyone present, the number often running into several hundreds. Although in the vast majority of cases husbands and wives have seen each other but once before their wedding, and then not to speak to each other, successful marriages seem to be as common here as in the West, where partners choose each other after previous acquaintance.

This narrative, which concerns Christians only (the customs observed by Hindus and Mohammedans differing widely from these), may give some indication as to how far they have progressed in applying Christian principles to their social life.

LATEST NEWS FROM THE FIELDS

Madras.—Mr. Thrower writes, in a letter dated October 14th : " Throughout the past month we have had almost continuous travelling and special meetings. A short week-end at Karur (near the Cauvery), where I gave three addresses at an Anniversary, enabled me to get in a day's visit to our Namakkal friends on my return journey. A few days later Mrs. Thrower accompanied me to the Kolar Gold Field, where we were much encouraged to see the healthy development of the indigenous Tamil Baptist Church under the leadership of Pastor Christopher. I spoke at six meetings in four Churches and Mrs. Thrower spoke once. Friends were exceedingly kind and appreciative of our visit. Almost immediately after this tour came the Reference Committee Meeting, followed by a visit to the Kollis. We record with thankfulness the Lord's goodness to us. . . ."

Mrs. Brand wrote in September of having sperial meetings for her Biblewomen, the subject of " Faith " being studied, and the blessing of the Lord was experienced.

Miss Wade, in a recent letter, gave a description of a funeral scene witnessed in the cheri over the compound wall, which impressed her with the hopelessness and deadness of Hinduism. It is anticipated that Miss Wade may shortly leave Madras for residence with Miss Hazel at Sendamangalam.

Namakkal and Sendamangalam.—Mr. A. J. Morling reports camping work on the Sendamangalam side of these two Fields, and tells of very encouraging attendances at the services at Kakkaveri. We also gratefully note the following statement in his letter : " I am glad to be able to report that there has been a small drop in controlled prices of grain—in June rice was sold at three pades to the rupee, just now it is four and a quarter."

Mrs. D. Morling, when she last wrote, had been undertaking fairly long camps in seven different centres. The need for consecrated workers was acute.

Miss Hazel wrote of changes in the location of some of the Biblewomen. Good meetings for the workers had been held at Namakkal. A special class was being held for some of the Hostel girls, with the prayerful intention of attracting some of the outside Hindu girls.

Kolli Hills.—Mr. Huckett has also been busy with travelling for meetings in various places. He reports the following special feature of interest from the Kollis : " On the 23rd September the bi-monthly meeting of the Salem District Board was held here, some 31 members being present. To nearly all of them it was a unique experience to come to the Kolli Hills, and some of them were so frightened of fever that they walked up in the morning and down in the evening, to avoid spending a

night at Valavanthi. However, a good many stayed, and on Sunday afternoon, the President, the Namakkal Tahsildar, and several other people connected with the Board attended our service. They heard a faithful message from Pastor Selvanathan."

The following has been sent by DR. HARRIS for the MISSION HERALD :—

"Those of you who follow things up as they come out in the HERALD, will be well acquainted with the difficulty of getting a doctor for the Kolli Hill Dispensary. In July this chronic difficulty became acute, when the doctor (with the long name) over whom we were rejoicing in the July HERALD, just failed to turn up. This coincided with the time when there would be no missionaries on the Kollis, and there was neither a nurse nor a compounder. So Nurse Florence and I came up here to the Kollis to fill in the need, and here we still are for the time being.

The Kolli Hill people, our workers and children in the hostels are very cut off from any other medical help, and in time of need they turn to our Mission Dispensary, which is the only dispensary on the Hills. The need for a doctor on the Kollis has for some time presented a challenge not altogether easy to face. But there is joy and peace in responding to God's call and following His guidance. Pray that we may be guided as to the future..

At present Compounder and his wife are carrying on at Jedarpalayam. They need your prayers, for they have their problems. I shall be visiting them from time to time. Do pray that the Word of God which has been preached to thousands of patients, may spring up, and bring forth fruit to the glory of God.

Kovilpatti.—MR. & MRS. KUHRT and family have been away at Coonoor for a period of rest necessitated by the long delay in their furlough. We are happy to report that the children were making good progress following their serious illness, though Brian was still not enjoying full health and strength. We now hope that Mr. and Mrs. Kuhrt and family will be able to take furlough here in England in the spring.

MISS M. HARRIS, in her last letter, wrote of much camping work in her area. The Kovilpatti Biblewoman is retiring after 10 years' service, and the Paniadipatti Biblewoman after 19 years. The Preacher's wife at Kovilpatti is to fill the vacancy for a Biblewoman there. There were candidates for baptism in four villages.

SECRETARY'S NOTES AND COMMENTS

Departure of Mr. and Mrs. E. Orchard.—Mention was made last month of the possibility of Mr. Orchard being granted a passage back to India. We are now happy to announce that both Mr. and Mrs. Orchard obtained passages, and after hurried preparations they left England at the beginning of the month. We praise God for this wonderful answer to prayer and shall continue to remember our friends in their voyage to India.

In a note received from the boat, Mr. Orchard writes following the first Sunday on board : "We have had good services on board yesterday, and I think that we shall have a good and quick voyage. We shall endeavour to make contact with you again later and produce something for the HERALD, but in the meantime would you kindly express our thanks for the kindness and prayerful sympathy of all the friends."

Presentation to Pastor A. E. Brown.—The following letter of thanks has been received from our Brother :—

"At the last Annual Meeting our beloved President presented to me a cheque for £95 from the friends and supporters of the Strict Baptist Mission upon my relinquishing the office of honorary Financial Secretary. I am glad of this opportunity to express my thanks to all who contributed to this generous expression of appreciation of the work done. I value very much the kind feelings behind these gifts.

"It has been a great honour and privilege to have taken part in this great task of seeking to gather out of heathen darkness the Lord's hidden ones. In passing on this work to our esteemed Secretary, it is with the prayerful hope that he may be blest in taking upon his shoulders this added burden to his many duties.

"Again thanking you all,—I am, yours very sincerely,

ALBERT E. BROWN."

The above amount was subsequently increased by another gift, making £96 10s. in all.

Secretary's Notes and Comments

Christmas and New Year's Thankoffering.—As stated on the cover of the MISSION HERALD, the year now closing has been marked with outstanding blessings. This is true for us personally and also nationally, and as we think of the work of the Mission we can indeed make this grateful acknowledgemnt. We trust that there will once again be a generous response to this annual appeal, and we can assure all friends that gifts will be used very prayerfully and with the deep desire that they may be the means of rich spiritual blessing to multitudes in India.

Missionary Magazines for 1945.—We are encouraged by appreciative comments re THE MISSION HERALD and of "Rays from the East," and we shall value attention to the matter of orders for 1945.

MISSION HERALD, from the General Secretary, 2s. per year, post free; from local Missionary or Magazine Secretary, 1s. per year.

RAYS FROM THE EAST FOR YOUNG PEOPLE, from the General Secretary :—

6 copies per issue	2s. 6d.		
12 ,, ,, ,,	4s. Cd.		
24 ,, ,, ,,	7s. Cd.	}	for the year, including postage.
50 ,, ,, ,,	13s. Od.		
100 ,, ,, ,,	£1 4s. Od.		

In order to introduce either magazine we will gladly supply for distribution amongst friends of any Strict Baptist Chapel sample quantities for several months without charge.

Sympathy.—Our deepest sympathy is expressed to Missionary and Mrs. H. A. Huckett and members of Mrs. Huckett's family here in England in the loss sustained through the Home-call of Mr. George Hezekiah Carter, the father of Mrs. Huckett. Our friend was a member of the Church at "Rehoboth," Horsham, and he passed peacefully into his eternal home on October 25th, 1944, in his 83rd year.

Council Members for year 1944-1945.—Elected at the Annual General Meeting :—

Mr. H. Adams.	Mr. S. E. Denning.	Mr. W. K. Puttnam.
Pastor O. C. Austin.	Mr. J. C. Fromow.	Pastor W. H. Reeves.
Pastor W. S. Baker	Pastor L. R. Garrard.	Mr. A. J. Robbins.
Pastor C. Breed.	Pastor R. B. Hewitt.	Mr. R. S. W. Sears.
Pastor A. E. Brown.	Mr. S. G. Nunn.	Pastor R. C. Smith.
Pastor H. W. Caten.	Pastor N. R. Perry.	Mr. C. Webb.
Pastor W. Chisnall.	Pastor J. T. Peters.	Mr. H. J. Webb.
Pastor O. F. Clarke.	Pastor G. Pibworth.	Pastor C. J. Welsford.
Mr. J. B. Collin.	Pastor W. C. Plail.	Pastor A. W. Whayman.
Pastor P. H. Crees.	Pastor S. G. Purkiss.	Pastor S. Wilkins.

The Council has since co-opted : Mr. B. Dennis; Pastor R. E. P. Crisp and Pastor E. J. Wood.

The Young People's Guild of Service is not forgotten this month, but other matters claim most of the space in this month's MISSION HERALD.

Please remember in constant prayer our urgent ueed of new Missionaries for India and of every possible helper at home.

ENGAGEMENTS FOR DECEMBER, 1944

MISSIONARY G. F. CHAMPION.

3rd, Stretham; 10th, Borough Green, 17th, Clapham, Courland Grove.
Address : 81, Ermine Road, Lewisham, S.E.13.

PASTOR J. K. THORPE.

2nd, Streatham, Gleneagle Road; 10th, Warboys; 17th, Aylesbury; 24th, Billericay; 31st, East Ham.

OTHER BRETHREN.

10th, Hartley Wintney : MR. J. C. FROMOW.

LADIES' ZENANA AUXILIARY.

13th, Horley : MISS P. P. NUNN.

Applications are now invited for Meetings in the spring and summer of 1945, God willing, for Miss Wilkins, beginning in February. Please write to Miss P. P. Nunn, 16, Claremont Close, London, N.1.

We gratefully acknowledge the goodness of God and the kindness of friends in the following

GIFTS RECEIVED DURING OCTOBER, 1944.

Rec. No.	£ s. d.
General Fund.	
19	1 15 3
20	1 0 0
21	1 15 0
22	4 13 0
23	14 10 0
24	1 16 6
25	6 12 0
26	4 4 2
27	1 8 9
28	4 10
29	4 0 0
30	2 3 0
31	8 13 6
32	17 10 5
33	7 4 9
34	10 10 1
35	10 0
36	17 0 0
37	10 0
38	2 1 0
39	5 9 6
40	21 15 2
41	4 1 9
42	4 14 3
43	3 5 0
44	10 0 0
45 Anon.	1 0 0
46	1 10 0
47	65 2 2
48	12 12 0
49	2 6 0
50	11 3
51	19 15 0
52	3 10 9
53	4 0 0
54	11 19 3
55	2 10 0
56	10 0
57	1 8 9
58	1 0 0
59	3 7 6
60	19 0
61	2 10 0
62	21 0 0
63	3 3 4
64	2 7 6
65	5 2 0
66	20 0 0
67	5 5 0
68	1 10 0
69	6 0
70	5 0
71	13 3 9
72	1 5 0
73	1 0 0
74	1 7 6
75	1 11 0
76	12 11 6
77	17 2 2
78	2 0 0
79	4 6 9
80	5 0 0
81	6 13 0
82	6 14 6
83	7 11 0
84	1 0 0
85	8 18 2
86	2 0 0
87	10 0
88	12 2
89	5 0 0
90	10 2
91	1 0 0
92	10 0
93	2 12 3
94	5 0 0
95	5 0 0
96	1 0 0
97	1 9 9
Anon.	10 0
Ann. Mtg. Coll.	167 16 1
	£634 3 2
Literature Fund	20 12 8
L.Z.A. Gifts.	
1	10 0 0
2	5 8 4
3	6 12 6
4	6 4
5	1 2 6
6	1 8 0
7	2 4 6
8	1 0 0
9	5 0 0
10	15 0
11	15 12 6
12	10 0
13	6 6
14	12 0
15 Anon.	4 10 0
16	4 10 0
17	2 5 9
18	1 9 2
19	4 2 7
20	2 15 4
21	7 10 0
22	1 2 0
23	5 0 0
24	1 10 0
25	2 11 6
26	1 9 5
27	3 0 0
28	2 0 0
29	11 8 6
30	19 7
31	8 0 0
32	2 2 0
33	10 0 0
34	1 6 7
35	4 8 1
36	54 18 0
37	1 13 6
38	11 12 0
39	10 10 0
40	2 2 0
41	10 0 0
42	1 0 6
	£224 14 8

PLANTS FOR SALE.—All proceeds for S.B.M. Please mention when ordering.

Golden Rod, Monkshoods. Tansy, Tulip bulbs, Daffodils, 2d. each. Lupins, Loosestrife, Anchusas, Pinks, 6d. each. Lilies of the Valley, 2d. each. Raspberry Canes, 3d. each. Montbretias, 9d. dozen. Michaelmas Daisies, small Sunflowers, 6d. dozen. Hydrangeas, Oak-leaf Geraniums, 1s. each. Also **Hand-painted Texts** (Scroll or Flat), any text to order, **from** 2s. each. All postage extra. **Mrs. Gregg, Branfold, Strensall, York.**

NOTICES

THE MISSION HERALD.—Reports of Meetings and articles for publication (written on one side of the paper only) to be sent to **The General Secretary, 25, Empress Avenue, Wanstead Park, E.12,** 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 General Secretary, **Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, London, E.12.**

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. B. 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. 86. FEBRUARY—MARCH, 1944.

FROM THE RAYS EAST

FOR YOUNG PEOPLE



Boys Grazing their Herd of Buffaloes.

Issued by the
Strict Baptist Mission
Of Pastor J. K. Thorpe, 25, Empress Avenue, Wanstead Park, London, E.12.
Price, 3/- per 100, postage extra.

5. KOYEMBEDU.

By Mrs. D. A. Thrower, Madras.

Sunday School.

"Sunday Schools in their modern form owe their origin to Robert Raikes, a printer, living in the town of Gloucester, who inaugurated his scheme in 1780." Such is the opening sentence of an article on Sunday Schools in our "Everyman's Encyclopædia."

YOU will wonder why the above sentence should be quoted in connection with the Sunday School at Koyembedu. It is just this, that the history of Indian Sunday Schools is now beginning where Robert Raikes began in 1780. Hence, although our efforts are small and beset with difficulties, we can hope for a similar period of usefulness as that which has followed in the train of the first pioneers in England.

The Mirror of the Past.

Let us ask ourselves what benefits we each have derived from attendance at Sunday School and then try to form some idea of the vast amount of good received by means of these schools by multitudes of people since 1780. Shall we pause a moment or two and let the glory of this achievement rekindle the flame of zeal for this humble work? You will need the inspiration of that glance at history as you come with me to Sunday School at Koyembedu, for there is nothing big to see, and if you speak with the teachers, you will find that they are often discouraged. The glance at the past will enable you to be much in prayer for this work, and expect great things from small beginnings.

Sunday by Sunday.

Most of the children who attend Sunday School are also day scholars, so they are used to the building and the teachers. However, there is a more free and easy atmosphere on Sundays than on weekdays. The same two teachers who teach all the week, carry on the good work on the Lord's Day. The lessons are taken from the N.S.S.A. notes of lessons which are used in our English Strict Baptist schools. The attendance is small compared with the day school, for many children who come to us for education do not appreciate lessons taken exclusively from the Christian's Bible. A few children who come from the village of Tirumangalam do not cross the river on Sundays, as a small school is held for them in their own village by Biblewoman Mary, who visits the homes in that village during the week.

The Annual Rally.

The annual united Sunday School Rally is THE event of the year, when enthusiasm runs high. The children march

in to the central school with flags flying. Each school contributes an item to the programme of the meeting, and even if they feel important as they take their part, they have no room for airing their feelings, as the building is crowded out. At this meeting each child receives something to eat and something to read.

Even though we love to have the children to Sunday School, yet many come to the classes without coming to know the Lord Jesus Christ as Saviour. And many there are who do not know more about the Lord Jesus because they do not come to Sunday School at all. Please pray for these, that they may not die in their sins within sound of the Gospel which brings salvation.

THE GOD WHO LIVED IN A TREE.

By Missionary E. Orchard, Madras.

MANY years ago in England, it is said, men and women were sure that their god lived only in one place, and, therefore, could not help them unless they were willing to go to the place where their god dwelt. They also thought that their god could not see them when they were not near the place where he lived. To-day, we think that is a very strange thought of God. We know that God sees us wherever we may be, and that He hears all we say, and knows all we think, and is very near to every one of us, as the poet says:—

"Nearer is He than breathing,
Closer than hands or feet."

In India there is a tree in which, so the villagers say, a god lives. A lonely coolie-man, first discovered that the god was in the tree. The poor man was very frightened as he made his way homeward on one occasion, and as he passed the tree he heard the god moving as though he were coming after him, so he took to his heels and fled. He was afraid of the dark in the first place, but all thought of the darkness was lost in the greater fear of what the god would do.

Soon, everybody in the village knew that a god was in the tree by the side of the old, old temple, and, as was the custom, everybody who feared the god made small offerings to him. One man in the village who was supposed to know what the god liked, left a piece of his cloth as an offering. Everyone else, seeing the wisdom of the man, left small offerings of cloth, which they tied to the tree in which the

god lived. Soon the tree was laden with strips of cloth of all colours. No one ever saw the god who lived in the tree, though many people declared that they had heard him.

What did it all mean? Just this; the man, in his fear, was afraid of everything, even of the wind which he heard gently moving through the boughs of the tree when he first passed it in the darkness. The noise of the wind in the tree, and the dreadful fear which was in the man's heart were all that was necessary to start the rumour that a god had taken up residence in the tree.

The amazing part about it all was that the god made no difference to the lives of the people. He lived in the tree and not in their homes or hearts. He was not a real person who could live in their homes or make any difference to them. They had such a small god.

We know that God sees, and feels, and hears. We know that He is very near to each one of us. We know, too, that He can live in our homes and hearts, therefore, we are happy. Let us be afraid only of making Him unhappy by our forgetfulness of what He is, and what He has done for us. What he has done for us, He can, also, do for the boys and girls of India. Jesus said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd."

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

I wonder how many of you have got up early enough in the mornings before Christmas to see the planet Jupiter in the Eastern sky before sunrise? Long before the first pearly light of dawn, Jupiter reigned, brighter than all the other stars in the sky, sharing his glory with the paler light of a waning moon. Brighter and brighter he became, until in his course he moved to another position. I wonder if it was Jupiter which the wise men of the East saw in the days when Jesus was born. We are told that, having seen His star in the East, they came to worship Him, and we also know that the star went before them till it came and stood over the place where the young child Jesus was.

These wise men were the first of a great number of heathen Gentiles who have come to Jesus. It may even be that they came from India, for India is a wonderful and strange land, where there are many who seek to know and to find the way to God in strange and mysterious ways. But, alas! unlike the wise men of old, they have no star to guide them to the worship of Jesus.

This is the beginning of a new year in "Rays," and I want this Star to shine for you all through this year. What a Star of hope and joy it would be that should lead you to Jesus, to love, to honour and to worship Him. You would then want to do all you can to make our Mission to India like a bright star in the East, to lead and to guide many of India's seekers after light to the feet of Jesus, where alone they may find true light.

1943 has been a year of "Rays" records. More boys and girls than ever before have entered for the Bible Searcher. More Honours Certificates than ever before have been won for regular Bible Searching. We want 1944 to beat 1943's record and to become a real Victory year.

In the next issue we are hoping to acknowledge the Christmas Envelope gifts which so many of you have sent, and are still coming in. I was pleased to hear from many of you this Christmas and acknowledge letters from George Abbott (many thanks for text-cards), J. E. Anson, John Bugg, Michael Ellins, John Ettridge, Bertha Etheridge (hope you are better, Bertha), June Feast, Marion Foster, Florence Hamilton (three letters), Barbara G. Holmes, Alan Hughes, Peter Jermyn, Hazel Pankhurst, Edith Mayhew, Margaret Nicholson, Mair Richards, Doreen Sanford, Thelma Sanford, Pearl Warne, Roy White, Muriel Wilding, O. Worne. Also I should like to thank these helpers and friends for their letters and their kind, good wishes, which I much appreciate: Pastor R. E. P. Crisp, Messrs. Robert Davis, Reg. Ellins, J. A. Heather, Mrs. D. L. Jermyn, Mr. W. Key, Mr. F. Leaver, Miss A. G. Mallows, Mr. Leonard G. Mortimer (two letters, many thanks for sending on gift to Roy), Miss G. Piggott, Miss A. M. Poole (very glad to hear of your work and to receive "Rays" entries), and our faithful friend, Mr. W. H. Trowbridge.

With every good wish,

Your loving,

UNCLE PETER.

A BIBLE BOOKSHELF.

I wonder when you last went into a public library and saw the rows and rows of books stacked upon shelf after shelf reaching up to the ceiling and extending all along the walls. You might have thought to yourself: "If I had to read that lot I should get a headache!" There are shelves and sections for History, Literature, Poetry, Religion, Ethics and many other subjects, and it needs big rooms to hold all the books, and somebody to dust them. Then perhaps your eye may fall on a little thin book in a black cover. It is the brightest book of all, in spite of its dull cover. It is God's Book—God's Bookshelf of History, Literature, Poetry, Religion, Ethics—all in one Book. You can learn more from one verse in the Bible than a thousand pages of man's writing. And, best of all, throbbing like a ceaseless call through all the Book, is God's Message of Love and Salvation by Jesus Christ.

Lower Group, age under 12.

Read the chapters through very carefully and see how many times you can find these books mentioned:—

1. The book of this prophecy.
2. A book of remembrance.
3. The book of the covenant.
4. The book of the law.
5. The book of Psalms.
6. The book of life.

They will be found in Revelation 20; Exodus 24; Revelation 22; Malachi 3; 2 Kings 22; Acts 1. The chapters are not in the same order as the words. Write out your answers in this way.

1. The book of this prophecy is found in ....., and so on, in each case giving the book, chapter and verse where found. Then underneath your list write out in full the verse which answers Question 1.

(*See also next page.*)

Upper Group, age 12 and under 16.

We want you to search for these books also:—

7. The book of the prophet.
8. The book of the Lord.
9. The book of the records.
10. A little book.
11. The book of the living.
12. Many books.

They will be found in Ezra 4; Psalm 69; Ecclesiastes 12; Luke 4; Isaiah 34; Revelation 10. Write out your answers in the same way as the Lower Group, including the full answer to Question 1.

To encourage careful reading, extra marks will be awarded in **this Group only,** if you can find any other verses in any of the twelve chapters in which the word "book" or "books" is mentioned.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until April, 1944, 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 29th, 1944.

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

RESULT OF LAST BIBLE SEARCHER.

We were very pleased with the number of entries for this Searcher, and with the many splendid papers that were sent in. We welcome 60 new searchers, and there were two new Schools represented—Hinckley and Whitton. The names follow in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Maisie Catling, aged 12, Horham S.S.
2, Sylvia H. Gladstone, aged 14, Chesham S.S.

Special Mention: Pamela Dickinson, Hazel Brownrigg, George W. Abbott, George Hanks, Iris Humphreys, Margaret J. Nicholson, Eleanor M. Parker, Muriel Stannard, Oliver R. Toms, Kathleen Walshaw, Betty Rhone, Joan M. Taylor, Beryl Young, Peter Jermyn, Edward Rengert.

Very Highly Commended: Olive Worne, Ivy Johns, Peter Flitton, Mildred Goodwin, Muriel Beckingham, Ruby Hawes, Muriel Wilding, Susie Collins, Eva Grimwood, Doris Maynard, May Baxter, Grace Dickinson, Eileen Lloyd, Edward Hughes, Olive Till, Rosalie Poole, Amy Hawes, Henry Baxter, Sylvia Mott, Peter Wilkinson, Dorothy Pankhurst, Kathleen Cleary.

Highly Commended: David Rayner, Anette Baker, Eileen Lawrence, David Wood, Audrey Willett, Hilda Grimwood, Joan Barber, G. Le May, Frederick Pheby, Thelma Sanford, Eileen Bawden, Ruth Jaegar, David Church, Peter Bysh, Gladys Rayner, Winifred Thurlow, Valerie Cole, Primrose Cooper, Mary Cattermole, Malcolm Wood, John Bugg, Gordon Grainger, Kathleen Harwood, Barbara Holmes, Iris Raper, Sylvia Weeks, R. Leaver, Dorothy Smith, Emily Versey, Peter Rengert, Josephine Stokes, Bernard Mayhew, Peter Bugg, Elsie Holland, Beatrice Newstead, Peter Marshall, Pamela Whitaker, Audrey Skinner, Dorothy Endersby, Joan Brightwell, Peter Garner, Margaret Beadon, Sylvia Bunn, Dorothy Hamilton, Hilda Hawes, Judy Owen, J. Bryant, Peter Birch, Freda Hare.

Commended: Rita Jordan, Joan Pike, Charles Stevens, Grace Pannell, Mary Peck, Mavis Hall, Mary Myers, Elizabeth Sandifer, Irene Bailey, William Ennis and Dorothy Clarke sent references only. The following answered Upper Group questions only: Raymond Scott, Jean Palmer, Mair Richards, Roger Wykes, Betty Meekings, Fred Thorne, Donald Farres, Thomas Hambling, Margaret Rayner, Michael Freestone, Dennis Arnold.

Lower Group, age under 12.

Prizewinners: 1, Mary Emmerson, aged 11, Crowfield S.S.
2, John Smith, aged 11, Hadleigh S.S., Suffolk.

Special Mention: Mavis Beckingham, Margaret Hewitt, Barbara Bugg, Bertha Etheridge, Mary Hanks, Winifred Manfield, Sylvia Robinson, Margaret Richardson, Kevan Skinner, Ronald Holder.

Very Highly Commended: Muriel Endersby, Gerald Cooper, Russell Manfield, Peter Bacon, Gerald Roberts, Florence Mackenzie, Dennis Davis, George Cooper, John Wilson, Donald Ealey, Sylvia Harrison, Vera Poole, John Hudson, Brian Roberts, Roy Boosey, Brenda Bourne, Edna Bennett, Joyce Abbott, Alan Peebles, Joyce Willimer, Margaret Poole, Gladys Morgan, Mavis Darnell, Irene Barker, David Briggs, Joan Cattermole, Peggy Cooper, Marjorie Dean, Brenda Elson, an entry from St. Neots without name, Margaret Jaegar, Phyllis Adams, Kathleen Rayner, Gillian Spencer, Hazel Pankhurst, Gwendoline Morgan, David Gower, Jean Birch, Christine Atkins, Roy White.

Highly Commended: Margaret Boucker, Jean Hughes, Sheila Brown, Clement Endersby, Patricia Stroud, Alan Webb, Jeanne Oakley, Doreen Judd, Joyce Raper, Alan Hughes, Horace Frost, William Mackenzie, Dorothy Rayner, Pauline Wood, Marie Smith, Ruth Williams, Marion Salter, Graham Phillips, Frank Adams, Maurice Dreweatt, Moreen Bailey, Doreen Quy, Shirley Harwin, Shirley Swift, Alan Norman, Dorothy Charge, Derek Ball, Ivy Bacon, John Ellins, Muriel Nunn, Joyce Pannell, Ivor Parr, Eileen Culliford, Lily Scrase, Alan George David Bysh, Jean Beckingham, Joyce Bassett, Maureen Abbott, B. Holt, William Lovitt, Margaret Turner, W. Sandifer, Maureen Smith, John Pankhurst, Edith Mayhew, Douglas George, Sylvia Gainsey Lydia Endersby, Mary Atkins, Joan Bensley, Grace Catling, Michael Ellins, June Feast, Nancy Minns, Brenda Peebles, Molly Seggons, Elsie Wright, Eunice Sawyer, Pearl Warne, Brenda Yates, Michael Bugg, Josephine Simpson, Stephen Heather, Shirley Jordan, Jean Smith, Stanley Crees, Joy Bugg, Wendy Lacey, Kenneth Wakefield, June Hitchcock, Kathleen Moss, Jean Anson, William Brown, June Bamford, Julie Bunnage, Margaret Grover, Lorna Jordan, Geoffrey Ince, Dorothy Weeks, Molly Hawkins, Kathleen King, Elsie Ashwell, Margaret Cattermole, Mavis Gill, Jack Gillard, Reggie Catling, Valerie Hewett, Margaret Scriviner, Clifford Temple, Stella Foucher, Henry Davis, Freda Barr, Phyllis Bedwell, Douglas Crees, Jenifer Garner, Donald Hughes, Margaret Lane, Ernest Smith, Gwen Crees, Joan Moss, Brenda Rees, Joyce Saville.

Commended: Doreen Sanford and David Jermyn omitted one answer. Iris Cosgrave, Edna Lucas, Peter Skidmore, Kitty Halson, Audrey Sussex, Sylvia Anderson, Joy Arney, Neville Carrison, Doreen Sussex, Grace Halson, Ronald Murray, Margaret Hughes, Ernest Ball, Audrey Darnell, Edith Spicer, Nita Ransome. The following sent correct answers, but omitted references: Colin Humphrey, Derek Knight, Goerge Ganney, Joan Brace, Molly Marsh. Sent references only: Christine Papworth, Margaret Simmons, Myrtle Simmons, Doreen Pleasance.

Not for Competition: The Misses Dorothy Best, Florence Hamilton, Iris Rhone, E. Watson, and Mr. Albert Chapman.

Walthamstow sent in the highest number of entries this time. Horham came second; Chesham, third.

HONOURS LIST FOR 1943.

The scholars whose names appear in this list have been awarded Certificates of Merit for regular Bible Searching during the year.

Walthamstow: Joy Arney, Eileen Bawden, Henry and May Baxter, Joan Bensley, Kathleen Cleary, Valerie Cole, Beatrice Newstead, Doreen Quy, Iris and Joyce Raper, Betty Rhone, Doreen and Audrey Sussex, Margaret Turner. **Chesham:** Jean Birch, Muriel Carter, Dorothy Charge, Marjorie Dean, Pamela and Grace Dickinson, Sylvia Gladstone, Barbara Holt, Kathleen King, Eileen Lawrence, Edith Spicer. **Horham:** Grace Catling, Henry and Dennis Davis, Amy, Ruby and Hilda Hawes, Thomas Hambling. **March:** George Abbott, Brian Clensham, Ruth and Margaret Jaeger, Kevan Skinner, Peter Wilkinson. **Chadwell Street:** John Bryant, William and Florence Mackenzie, Annie Pope. **High Wycombe:** David Church, John and Michael Ellins, Stephen Heather. **Ilford:** Bernard and June Bamford, Kathleen Moss, Ruth Surridge. **Polten End:** Brenda Elson, Sylvia Harrison, Alan and Jean Hughes. **North Caversham:** Shirley Bunce, Maurice Dreweatt, Charles Stevens. **Crowfield:** Mary Emmerson, Eva and Hilda Grimwood. **Haywards Heath:** Dorothy, Hazel and John Pankhurst. **Otley:** William and Sheila Brown, Rosalie Poole. **Ponders End:** Florence and Dorothy Hamilton, Ian Warden. **Gurney Road, Stratford:** Anette Baker, Geoffrey Ince, Alan Webb. **Tring:** Derek Ball, Peter Chapman, David Gower. **Tunstall:** Peter, Michael and Joy Bugg. **Park Ridings, Wood Green:** Peter and David Bysh, Eileen Culliford. **Bedworth:** Olive Till, Eileen Lloyd. **Bermondsey:** Peter and David Jermyn. **Bradford:** Kathleen Walshaw, Pamela Whitaker. **Brentford:** Brenda Bourne, Muriel Stannard. **Chase Cross, Romford:** Oliver and Stephen Toms. **Cheltenham:** Edward and Donald Hughes. **Salem, Croydon:** Alan and Brenda Peebles. **Greenwich:** Iris Humphrey, Beryl Young. **Hadleigh:** John Smith, Muriel Wilding. **Hertford:** Joan Brightwell, Doris Maynard. **Gt. Paxton:** Doreen and Catherine Luff. **Needingworth:** Elizabeth and William Sandifer. **St. John's Wood:** Gwendolin Morgan, Joan Pike. **St. Neots:** William Lovitt, Alan Norman. **Stowmarket:** David and Dorothy Rayner. **Eldon Road, Wood Green:** Mavis Beckingham, Mary Cattermole. **Bath:** Eleanor Parker. **Chingford:** Margaret Scriviner. **Deeping St. James:** Freda Hare. **Downe:** Eunice Sawyer. **Fressingfield:** Bertha Etheridge. **Guildford:** Margaret Nicholson. **Kenninghall:** Susie Collins. **Lessness Heath:** Joan Taylor. **New Cross:** Ruth Williams. **Somersham:** Barbara Bugg. **Staines:** Pearl Warne. **Redbourn:** Peter Marshall. **Richmond:** Ray Leaver. **Stoke Ash:** Mildred Goodwin. **Streatham:** Barbara Holmes. **Tottenham:** Thelma Sanford. **Watford:** Margaret Burdon. **Whittlesey:** Joyce Willimer. **Woking:** Hazel Brownrigg. **Yateley:** Judy Owen.

Healing Soul and Body

Feb.	7	M	**Luke**	5, 18-26
	8	Tu	Luke	5, 27-35
	9	W	Matt.	9, 1-8
	10	Th	Matt.	15, 21-28
	11	F	Matt.	21, 17-22
	12	S	Mark	10, 46-52
	13	Su	Psa.	103, 1-11

Keeping the Sabbath

Feb.	14	M	**Luke**	6, 1-5
	15	Tu	**Luke**	6, 7-12
	16	W	Matt.	12, 1-8
	17	Th	Exod.	31, 12-18
	18	F	Luke	13, 11-17
	19	S	John	5, 1-9
	20	Su	John	5, 10-16

A Roman's Request

Feb.	21	M	**Luke**	7, 1-10
	22	Tu	Acts	10, 1-6; 34-35
	23	W	Luke	7, 36-42
	24	Th	Luke	7, 43-50
	25	F	John	10, 7-16
	26	S	Eph.	3, 1-8
	27	Su	Psa.	72, 1-11

Review

Feb.	28	M	**Luke**	4, 1-13
	29	Tu	**Luke**	4, 14-22
Mar.	1	W	**Luke**	4, 33-44
	2	Th	**Luke**	5, 1-11
	3	F	**Luke**	5, 18-26
	4	S	**Luke**	6, 1-12
	5	Su	**Luke**	7, 1-10

Betrayed to the Priests

Mar.	6	M	**Luke**	22, 39-46
	7	Tu	**Luke**	22, 47-54
	8	W	**Luke**	22, 63-71
	9	Th	Psa.	22, 11-21
	10	F	Matt.	10, 16-23
	11	S	Matt.	10, 24-33
	12	Su	1 Pet.	2, 19-25

Peter's Fall

Mar.	13	M	**Luke**	22, 31-34; 54-62
	14	Tu	John	6, 66-71
	15	W	John	18, 15-27
	16	Th	John	21, 1-6
	17	F	John	21, 7-14
	18	S	John	21, 15-19
	19	Su	1 Pet.	4, 12-19

The Unjust Judge

Mar.	20	M	**Luke**	23, 1-7
	21	Tu	**Luke**	23, 8-17
	22	W	**Luke**	23, 18-26
	23	Th	Matt.	27, 1-10
	24	F	Psa.	82, 1-8
	25	S	Acts	13, 26-33
	26	Su	Acts	13, 34-41

Crucified and Buried

Mar.	27	M	**Luke**	23, 27-33
	28	Tu	**Luke**	23, 34-45
	29	W	**Luke**	23, 46-56
	30	Th	Rom.	5, 1-8
	31	F	Eph.	2, 14-22
Apr.	1	S	1 Cor.	1, 21-31
	2	Su	2 Cor.	5, 14-21

No. 87. APRIL—MAY, 1944.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Happy school days.

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.

6. KOYEMBEDU.

By Mrs. D. A. Thrower, Madras.

CHURCH SERVICES.

SOME years ago, my husband was asked to address a gathering of students who were passing out of college, and the meeting to which he was invited was called a "Commencement service." Can you guess how the name for the meeting can be appropriate? On what grounds could a meeting of your school be called a "commencement service" when it celebrates your completing and leaving the 7th standard or the 6th form? The fact is that our school days are only a preparation for real life, and at the end of our school career we begin to take our part in the big world. Hence, the close of our school career is really a commencement.

The Great Beginning.

In the previous articles about Koyembedu, you have learned about the various ways and means we employ in order that the children and people of that and surrounding villages may learn about our Lord Jesus Christ and His great salvation. Now, although we have taken care to give you this information, we do not want you to run away with the idea that these activities are an end in themselves. By means of God's gracious blessing upon children's services, Sunday Schools, men's meetings and mothers' meetings we see boys and girls and men and women forsaking their evil ways and believing on the Lord Jesus Christ. This is what we call "The New Birth." It is a commencement. It is not, as we may suppose, an end in itself.

A New Enquiry.

It is therefore gratifying to know that about two years ago the Christians of Koyembedu asked for Sunday morning services to be held in their village. They wanted to know more about the way of life. Previous to that, a Sunday evening service only was held. Quite a goodly number of people, mostly young people, gather week by week, the only exception being once a month when we have a united gathering for all village members in the neighbourhood of Ayanapuram. On these occasions these friends have further to go; they walk across their river and join with others in united worship. This is a happy arrangement, for Koyembedu church members stand somewhat in the relation of children to the friends at Ayanapuram. The senior deacon there exercises a paternal interest in these "children," and it is he who buttonholes the various young men of the community and arranges the preaching programmes for Koyembedu services. This man's name

is Gabriel John. There is also a prayer meeting held each Thursday, which the teacher usually conducts. Occasionally a visitor gives a short message at this meeting.

Our Share in the Work.

What of the future? It is as bright as the promises of God. We sow the seed and are gladdened in heart when we see the first green shoots. In 1 Cor. 3, 6, we are told that we are dependent upon God for the increase of the seed, but Paul must plant and Apollos must water the seed. Are you doing your part in this great work by watering this seed by your prayers? If so, you will " Grow in grace and in the knowledge of our Lord Jesus Christ," and as you learn lessons in His school, you will be able to understand some of the difficulties which face the young people of Koyembedu as they study in the same school.

ON BOARD SHIP.

HERE is a story of the long journey in an ocean liner from Madras to London. It was written in 1939 by Vivian Thrower. I do not suppose many of us will ever make the trip, but some of you may have big brothers and fathers who have sailed to India on Active Service in one of the King's fighting services. The next best thing is to read the study of one who has been, so get a map of Asia and Europe, find Madras on the lower part of India's eastern coastline and then imagine yourself on board a huge black two-funneled liner.

Friday, March 24th, 1939. Daddy, Irwin and I left Kilpauk at noon and went to the harbour by bus. Mummy and Olive came later in Mr. Huckett's car. We played with Willy around the decks while Daddy saw to the luggage. A number of people came to see us off. We said good-bye to them at 5 o'clock. The noise on the quay and on the boat kept us awake when we went to bed.

Saturday. Daddy and I saw the ship leave Madras harbour through the porthole at 2.30 a.m.

Sunday. We saw two whales spouting and playing about in the water. We saw the coast of Ceylon all day. We went to service in the morning.

Monday. We arrived at Colombo at noon, when we got into a boat and went ashore. At first, we went to a museum and there we saw the big jaws of whales and we saw jackals and big wild buffaloes, and all sorts of things. Then we went to some gardens and we saw big areca nut palms. We went to a friend's house for a cup of tea. The tea was very nice because it was

such a hot day. We had two rickshaws and enjoyed a long ride. On the way back we saw a Buddhist temple; also bought some things at a shop. Then we returned to the ship in a motor boat, and had a late supper. We saw the pilot boat come from Colombo harbour, and we saw the pilot board our ship by climbing up a rope ladder.

Tuesday. We are near the equator to-day but it is not hot on the sea; it is very hot on the land. I went in bathing to-day. We saw flying fish.

Wednesday. We saw some steamers. Olive began to walk. I am trying to learn to swim.

Thursday. My chum's name is Freddy Swales. We play deck quoits together.

Friday, March 31st. The ship's run to-day was 289 miles.

Saturday, April 1st. Run 284 miles. We have not seen land since Tuesday.

Sunday. We went to service in the morning.

Monday. I learnt to swim. When we got up in the morning we saw the African coast at the entrance to the Gulf of Aden (Somaliland).

(*To be continued.*)

THANK YOU!

We were very pleased that so many Sunday Schools responded so generously to the Christmas and New Year Thankoffering Envelope Appeal. Here is a list of the Schools:—

Aylesbury.
Bradenstoke.
Chadwell Street.
Chelmsford.
Downe.
Great Paxton.
High Wycombe.
Middlesbrough.
North Caversham.
Ponders End.
Somersham.
Stevenage.
Walton-on-Naze.
Wood Green (Park Ridings).
Bedworth.
Brockley.
Chatteris.
Crowfield.
Eastbourne.
Grundisburgh.
Ilford.
New Cross.
Otley.
Prittlewell.
Stratford.
Sudbourne and Tunstall.
Walthamstow.
Wood Green (Eldon Road).
Billinghay.
Blakenham.
Cambridge (Tenison Road).
Chingford.
Deeping.
Epsom.
Hertford.
Kesgrave.
Notting Hill Gate.
Over.
Royton.
Streatham.
Thorndon.
Wellingborough.
Egham.

Also gifts from Barbara Holmes, Thelma Sanford, Eastbourne (a friend), Elsie Wright, John, Hazel and Dorothy Pankhurst, Stella Foucher, Alan Webb, and Michael Ellins.

Once again, we ask you to accept our grateful thanks for your support and prayerful interest. May God reward you out of His bounty.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

First of all, I want to thank you all, both Superintendents, Teachers and Scholars, for your splendid response to the Christmas Envelope Appeal. On another page we print a list of the schools who have so kindly responded, but it is possible that some of you sent without stating that your gift was to be included in the "Rays" Thankoffering, and that your name does not appear.

How many of you have fathers and big brothers who have served with the Eighth Army in Egypt, Libya and Tunisia? I am sure that you are proud of them and know that they will be proud to have served with such a grand body of men. You remember how that great Christian general, Sir Bernard Montgomery, called on the men to stand around him and march with him against the foe and how together they went on from victory to victory; a great army with so great a leader that they became known as "Montgomery's men." It was in the same way that Jesus called on His disciples long ago. We read in Mark 3, 14 that Jesus appointed twelve, that they should be WITH HIM, and that He might send them forth to preach. Those soldiers of Christ were chosen by Him and then, before they went forth on their task, Jesus trained them by letting them be WITH HIM. Day by day they came to know Jesus better. They had so much to learn. They needed to know, first of all, how weak and poor they were WITHOUT HIM. They soon learnt that without Him they could do nothing. They then went on to learn more about Jesus—more about His love for them, more about His grace and His kindness, more about how life really should be lived, as they heard His words, saw His works and shared His thoughts. Gradually, Jesus became dearer to the hearts of eleven of these men than all else besides. He was to them the Way, the Truth, the Life. He had remade them. They became His men.

Then, when they came to know Jesus and they had learned of Him, He sent them forth into all the world to preach the Gospel to every creature. They could no longer be WITH HIM, but He promised to be with them all the days, unto the end. Wherever they went, whether it be to Rome or Asia, to India or China, whether they stayed in their own land, or whether they went abroad, He promised to remain with them and to go with them. The disciples of Jesus have become the bravest and most loyal army of all time, true to their Master, loyal to their Leader. They are proud of their Lord and not ashamed of His Gospel. It all began with just those two words, "WITH HIM." We earnestly hope that, one day, some of you who are now boys and girls may march in the Lord's great army and follow Him wherever He may lead you; it may even be to India as a missionary. But you must begin with Jesus. You cannot serve Him or do His will until you know Him, and learn your need of Him. If you would like to know Him and to serve with Him, why not tell Him so? He will then reveal Himself to you as Saviour, Redeemer and Lord and you will begin to learn of Him.

I was pleased to receive letters from these boys and girls, and thany you each one: Sylvia Bunn, Maisie Catling, Vera Cox, John Ettridge, Edna and Ethel Fawcett, Brian and Stephen Heather, Joan Hows, Ronald Johnson, Winifred Manfield, Edith Mayhew, Doris Maynard, Alan and Brenda Peebles, Mair Richards (two letters), William Salt, Ivy Scott, John Smith and Olive Till.

Also I would thank these friends for their letters: Mr. John Baker, Mrs. R. J. Barker, Mrs. M. G. Bugg, Mrs. M. Burns, Mr. H. E. Cutmore, Mr. R. J. Davis, Mr. W. Kay, Miss A. G Mallows, Miss Hilda F. Reeder, Mr. A. E. Rushmer, Miss Rose Taylor, Mr. W. K. Trowbridge and Miss Christabel Wright. May the Lord bless you each in His service.

Your loving,

UNCLE PETER.

"WHOSOEVER."

The word at the head of our Searcher is one of the most wonderful words in the Bible. A teacher once asked a little boy what it means. The little boy thought for a minute and then said, "I know, teacher; it means you, me, and everybody else." That little boy was right and, when Jesus said, "Whosoever . . . .," He means just that. Of course, only Jesus could say that, for He means people in all countries, whether their skins be brown, white or black; He means people of all times, whether it be a thousand or more years ago, or to-day; He means people of all ages and in all conditions, whether they be young or old, rich or poor, clever or dull. He means you—yes, you as you do this Searcher—me, and everybody else; it matters not who or what they are. Only God, in Jesus Christ, can truly say, "Whosoever . . . .," but when God says it He means it.

Lower Group, age under 12.

Read the chapters through very carefully, and see if you can find these words.

1. Whosoever shall call.
2. Whosoever shall receive me.
3. Whosoever drinketh of the water.
4. Whosoever liveth and believeth in me.
5. Whosoever therefore shall humble himself.

The answers will be found in Matthew 18; John 4; John 11; Acts 2; Mark 9; but the chapters and words are not in the same order. When you have found all you can, start at the words given and write to the end of the verse, giving the book chapter and verse where found.

Upper Group, age 12 and under 16.

Find the answers to these questions as well as the Lower Group, and write out in the same way.

6. Whosoever will save his life.
7. Whosoever shlal confess.
8. Whosoever believeth on him.
9. Whosoever will come after me.
10. Whosoever will, let him take.

The answers are found in Mark 8; Romans 10; 1st Eph.; John 1; Revelation 22; Matthew 16.

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 prizewinners in the last Searcher are not eligible for another prize until August, 1944, 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, 1944.

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

RESULT OF LAST BIBLE SEARCHER.

We were delighted to see such a splendid response to this Searcher. There were over 350 entries. We welcome 62 new Searchers, and a new School—Rochdale Road, Manchester. Here are the names. They are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, David A. Clover, aged 13, Providence S.S., Prittlewell.

2, David Rayner, aged 12, Stowmarket S.S.

Special Mention: Peter J. Wilkinson, David C. Church, Hazel Brownrigg, George W. Abbott, Kathleen L. Walshaw, Margaret J. Nicholson.

Very Highly Commended: Peter Whayman, Doris Marshall, Pamela Dickinson, Grace Dickinson, Daphne Hindle, Norman Carter, Josephine Stokes, Margaret Atkin, George Hanks, Susie Collins, Joyce Simmons, Peter Marshall, Mary Emmerson, Dorothy Pankhurst, Pamela Whitaker, Edward Rengert, Oliver Toms, Mavis Cornelius, Gwendoline Morgan, Amy Hawes, Joyce Cornelius, Eva Grimwood, Joan Beadle.

Highly Commended: Thelma Sanford, Muriel Wimhurst, June Pearce, Ruby Hawes, Una Lambert, Mary Maskell, Muriel Stannard, Muriel Wilding, Joyce Kerrison, Brenda Elson, Sylvia Bunn, Iris Raper, Hilda Hawes, Andrew Layzell, Marguerite Hitchcock, Sylvia Short, Ruth Jaegar, Hilda Grimwood, Roy Leaver, Malcolm Wood, Beryl Young, Ivy Johns, Jenny Hooper, David Wood, Joan Brightwell, Henry Baxter, Edward Hughes, Sylvia Gladstone, Emily Reeve, Peter Flitton, Mildred Goodwin, Primrose Cooper, Freda Hare, Peter Rose, Muriel Beckingham, Gwen Le May, Ivy Smith, Audrey Skinner, J. Miller, Maisie Catling, Mary Baxter, Sylvia Weeks, Eileen Lloyd, Valerie Cole, Ruby Dawson, Doreen Hodges, Elizabeth Sandifer, Olive Till, Dorothy Hamilton, Mary Cattermole, Pamela Ward, Iris Humphreys, Rose Ashkettle, A. Wilks, I. Bryant, Doris Maynard, Margaret Cresswell, Donald Farres, Joan Pike, Betty Nicholls, Peter Rengert, David Scrivener.

Commended: Vera Cox, Peter Humphrey, Elsie Holland, Grace Pannell, Dorothy Smith, Jean Watkinson, Brenda Walters, Lorna Jordan, Peter Birch, R. Mappledoram, Edna Fawcett, Ethel Fawcett, Donald Hughes, Vera Mansfield, Doreen Hobbs, Judy Owen, Sadie Robinson, Ronald Johnson. The following omitted to write out in full the verse which answered Question 1: Olive Worne, Kathleen Smith, Betty Rhone, Peter Jermyn, Peter Bugg, Charles Stevens, Eleanor Parker, Peter Bysh, Ruth Laker, Betty Meekings, Noreen Lovitt. Answered Upper Group only: Barbara Skeels, Margaret Burdon, Margaret Preece, Mair Richards, Doreen Crawley, Jean Rhodes, Mavis Tyrrell, Thomas Hambling, Josephine Chaponel, Pamela Mayhew, Moreen Bailey, Audrey Slater, Joyce Atkins, Dulcie Moorey, Eileen Minns.

Lower Group, age under 12.

Prizewinners: 1, Mavis Beckingham, aged 8, Eldon Road S.S., Wood Green.

2, June Brighty, aged 10, "Providence" S.S., March.

Special Mention: Hazel Pankhurst, Derek Ball, Ronald Holder, Maureen Thurnell, Myrtle Simmons.

Very Highly Commended: Norah Hester, Colin Humphrey, G. Ince, Peggy Cooper, George Cooper, Dorothy Rayner, John Pankhurst, Michael Ellins, John Ellins, Alan Webb, Pat Kinnard, Patricia Robertson, Margaret Simmons, Pauline Wood, Bertha Etheridge, Barbara Bugg.

Highly Commended: Sylvia Harrison, Gerald Cooper, Mary Hanks, Helen Chandler, Eileen Culliford, Jasmine Pannifer, Muriel Nunn, Jean Beckingham, Alan Hughes, William Herring, Peter Chapman, Norma Saville, Mary Bugg, Angela Davey, Peter Bacon, David Briggs, Marie Smith, Brenda Evans, Brenda Rees, David Whitaker, Vivien Elson, Alan Norman, Sheila Brown, Ivy Bacon, Brenda Bourne, Joyce Wood, Gladys Morgan, Elsie Ashwell, Joan Cattermole, Margaret Jaegar, Ivy Scott, Pearl Warne, Barbara Higgs, Kevan Skinner, Jean Hughes, Gerald Roberts, William Mackenzie, Ruth Williams, Raymond Beckingham, William Brown, Edith Spicer, Pamela Miller, Russell Hitchcock, Florence Mackenzie, Sylvia Robinson, Brian Roberts, Margaret Richardson, Lilian Scrace, Doreen Quy, Joyce Raper, Kathleen Moss, Lydia Endersby, Jean Bridgestock, Julie Bunnage, David Gower, Lilian Leatherby, Mary Miller, Edith Mayhew, Grace Catling, Sydney Stearne, John Smith, Joyce Willimer, Maisie Lealand, Brenda Yates, Michael Bugg, Irene Bridge-

stock, Brian Heather, Hazel Goodall, Shirley Smith, Stephen Heather, Muriel Endersby, Donald Ealey, Freda Worbey, Billy Coy, Mary Saunders, Jean Adams, Joyce Abbott, Cyril Bradshaw, Elsie Peploe, C. Saunders, Ruth Surridge, Fred Saunders, Maurice Dreweatt, Neville Faux, Audrey Sussex, Shirley Swift, Ivor Parr, Desmond McGrath, Peter Skidmore, Barbara Last, Reggie Catling, Rita Lefevre, Margaret Hewitt, Sheila Bradshaw, Brenda McGrath, Margaret Turner, Alan Bone, Joan Bygraves, Jean Birch, June Feast, Jean Last, Shirley Bunce, Grace Simmons, Shirley King, David Burdon, Joan Moss, Claire Harwin, Queenie Saunders, Margaret Bridgestock, Jean Denman, Peter Fawcett, Eileen Flack, Wendy Lacey, Betty Lilley, Patricia Stroud, Mavis Bone, Mary Atkins, Kathleen Lawson, Sheila Watkinson, Alan Peebles, Phyllis Carter, Irene Barker, Marjorie Dean, Donald Saunders, W. Sandifer.

Commended: Joy Bugg, Horace Frost, Sylvia Kingsland, William Lovitt, Irene Hill, Jill Owen, Margaret Owen, Muriel Carter, Brenda Peebles, Jean Frost, Kneale Watson, Phyllis Bedwell, Keith Simmons, Eunice Sawyer, Gwendoline Davies. The following gave the wrong verse in answer to Question 1. The answer is in verse 19: Roy Boosey, Joy Arney, Dennis Davis, Audrey Preece, Bernard Bamford, Sheila Snelling, Joyce Willis, Henry Davis, Cynthia Mappledoram, Barbara Salmon, Joyce Bassett, David Whiting, Thelma Overall, Iris Faugh, Sheila Rich, June Bamford, Shirley Jordan, John Jupp, Edna Lucas. Omitted verse: Betty Manfield, Russell Manfield, Winifred Manfield, David Jermyn, Derek Jessup, Joyce Paul, Nita Ransome, Joan Mercer, Margaret Scrivener, Molly Hawkins, Jeanne Oakley, Jean Hows, Valerie Hewett, Valerie Corner, Gladys Reynolds, Ruth Rochford, Leslie Budgeon, David Bysh, Joan Bensley, Eunice Skull, Margaret Grover, Jean Lithgow, Maureen Pasfield, Mary Whybrow, Pauline Davis, Margaret Hughes, Jean Buckingham, Dorothy Weeks. Also tried: John Crisp and Sylvia Gillette.

Not for Competition: The Misses Dorothy Best, Phyllis Churchill, Florence Hamilton, Eileen Watson, William Salt and Iris Faugh sent answers to the December Searcher.

March Sunday School heads the list this time.

Chesham and Walthamstoy tied for second place, and Horham came third.

The following names were omitted from the Honours List for 1943: Mary Atkins, Maureen and Mavis Cornelius.

	Alive Again		Daniel the Interpretee		Numbered, Weighed, Divided	
Apr.	3 M	**Luke 24, 1-12**	Apr. 24 M	**Dan. 2, 1-9**	May 15 M	**Dan. 5, 1-9**
	4 Tu	Mau. 28, 1-10	25 Tu	**Dan. 2, 10-18**	16 Tu	**Dan. 5, 10-16**
	5 W	John 2, 13-22	26 W	**Dan. 2, 19-28**	17 W	**Dan. 5, 17-24**
	6 Th	Rev. 1, 10-18	27 Th	**Dan. 2, 29-36**	18 Th	**Dan. 5, 25-31**
	7 F	1 Cor. 15, 1-8	28 F	**Dan. 2, 37-43**	19 F	2 Cor. 5, 1-8
	8 S	1 Cor. 15, 12-21	29 S	**Dan. 2, 44-49**	20 S	2 Pet. 1, 1-9
	9 Su	1 Thess. 4, 13-18	30 Su	Jas. 1, 5-12	21 Su	2 Pet. 1, 16-21
	A Country Walk		**Faithful Witnesses**		**Daniel the Fearless**	
Apr.	10 M	**Luke 24, 13-24**	May 1 M	**Dan. 3, 1-7**	May 22 M	**Dan. 6, 1-9**
	11 Tu	**Luke 24, 25-35**	2 Tu	**Dan. 3, 8-18**	23 Tu	**Dan. 6, 10-17**
	12 W	Luke 24, 36-43	3 W	**Dan. 3, 19-25**	24 W	**Dan. 6, 18-23**
	13 Th	Luke 24, 44-53	4 Th	**Dan. 3, 26-30**	25 Th	**Dan. 6, 24-28**
	14 F	1 John 1, 1-10	5 F	Heb. 11, 1-7	26 F	Psa. 27, 1-7
	15 S	John 14, 15-24	6 S	Heb. 11, 8-16	27 S	Psa. 27, 8-14
	16 Su	Psa. 16, 1-11	7 Su	Heb. 11, 32-40	28 Su	Psa. 28, 1-11
	Faithful in a Heathen Land		**Pride Humbled**		**Pride and Humility**	
Apr.	17 M	**Dan. 1, 1-7**	May 8 M	**Dan. 4, 1-9**	May 29 M	**Luke 7, 36-43**
	18 Tu	**Dan. 1, 8-16**	9 Tu	**Dan. 4, 10-18**	30 Tu	**Luke 7, 44-50**
	19 W	**Dan. 1, 17-21**	10 W	**Dan. 4, 19-27**	31 W	1 Tim. 1, 1-7
	20 Th	Gen. 39, 1-6	11 Th	**Dan. 4, 28-37**	June 1 Th	1 Tim. 1, 8-14
	21 F	Gen. 40, 1-8	12 F	Prov. 16, 1-8	2 F	1 Tim. 1, 15-20
	22 S	Gen. 40, 9-19	13 S	Prov. 16, 9-16	3 S	Matt. 26, 6-13
	23 Su	Psa. 1, 1-6	14 Su	Prov. 16, 17-25	4 Su	Luke 18, 9-14

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

No. 88. JUNE—JULY, 1944.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



"An Indian Christian, Sendamangalam."

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.

AN AFRICAN STORY.

THERE was once a slave lad named Garra, whose master was an African chief named Libe. Now Libe's son fell very ill and it was said that the reason for his illness was that Garra had bewitched him. At this, Libe became very angry, sentenced Garra to die a terrible death and shut him up in prison to await the execution. But Garra escaped and fled, with the angry chief following hard after him. Through bush and through field, through forest and across swamp they pursued hotly till at last Garra came to a river

An Unexpected Refuge.

On the opposite bank of the river, Garra saw a white man standing watching him. Something about the stranger seemed to attract the poor slave and he felt that there was greater hope for him if he sought shelter with the stranger than if he allowed Libe to overtake him; so, plunging into the river, he swam to the opposite bank and fell fainting and exhausted at the feet of the stranger. He was not a minute too soon for, even as he fell, an arrow from his pursuers struck his leg.

The Wrong Man Wounded.

Libe, the chief, with his men, very soon appeared and he angrily demanded that his slave should be returned to him. "Oh," said the white man, "if he is your slave I will buy him from you." The chief stormed back, "Libe does not want to sell. Libe will kill him." "But," said the white man, "yonder lies my waggon, and in return for the life of this man I will give you whatever you may ask." "No," cried the chief, "Libe cannot sell his revenge to anybody. To avenge the life of his son he must have blood," and the chief made a sign to one of his followers who hurled a dart at the trembling slave. At the same instant, the white man sprang forward and, instead of hitting Garra, the dart entered the arm of the white man, where it hung dyed with his own blood.

The Tables Turned.

Libe now trembled with fear for he had wounded a British-born man and he was afraid of British justice. Seeing his opportunity, the wounded man cried, "If then it is blood you seek, behold it! My blood avails for the slave. Have I not bought him with my own blood," and he drew the dart out from his arm, red with his own blood. For a while Libe

hesitated, but when he saw the blood-stained dart he relented, feeling that this gave him an easy way out from the consequences of his own rash action. "Be it so," he said, and dashed off back into the forest.

A New Freedom.

For some time Garra could not understand what had happened. Expecting every moment to be his last, he now found himself alive and gazing into the kindly eyes of his new master, who had shed his blood for him. At length he said, "The blood-bought will ever be a faithful slave," and he kissed the feet of his deliverer. "No," said the white man, "You are not bought with my blood that I might make you a slave, but that I may make you free." "Free!" exclaimed Garra; "then is the blood-bought one free to serve him whose blood has saved him."

The Redeemer.

This story points us to the Lord Jesus who shed His blood to redeem sinners who must die. He has bought all for whom He died with His own blood. He has made them free and yet they belong to Him because they are blood-bought. Then surely they will desire to serve Him who has given His life for them, and this service will be their greatest freedom. Are you free? And are you serving Jesus?

ON BOARD SHIP (2).

This story of Vivian Thrower's journey from India in 1939 *is continued from our last number.*

Tuesday. My birthday. We arrived at Aden at noon and after lunch we went ashore from the ship. We got into a barge which took us to the shore. We got into a coach with some other people. We saw many camels; some of them were drawing carts, and some of them had heavy burdens. Men were riding on some of them. We drove through the town and up a big rock and through a pass which was cut in the rock. We drove through a village where there were Arab shops and people. Then we drove to the tanks, which are large excavations hewn out of the rocks. They are said to have been dug in the time of King Solomon. They only get filled up once in about ten years. We then went to the museum, where we saw a lot of old coins and figures carved in marble. After that, we boarded the coach and went back to the town, where we branched along the coast to the oasis from which Aden gets its water supply. There were lots of date palms

and houses there. The oasis is surrounded by desert. On the way back we saw heaps of salt, which they get from the sea.

Wednesday. We saw twelve rocky islands which are called the Twelve Apostles.

Thursday. Daddy and I got up at 3.30 to see the lights of Perim. We had a party in the afternoon.

Friday. We saw a shoal of dolfins. They kept jumping out of the water.

Saturday, April 8th. In the evening we entered the Gulf of Suez, so that we could see land on both sides.

Sunday. We went to service in the morning. We put on our warm clothing because it was cold. We arrived at Port Tewfik at 1 p.m. and stayed till 6 o'clock when we entered the Suez Canal. As it got dark soon afterwards, we could not see the Canal by day light. All the ships had searchlights, so that we could see the narrow stretch of water and the sandy banks on either side. There were stations now and again where there were houses and trees. We stayed up till 9 o'clock. A ship coming the other way had to be tied to the side of the Canal to let us pass.

Monday. Daddy and I got up in the early morning and saw a lot of huts that looked like an encampment. We were getting through the Canal. When we got up at 6 a.m. we had arrived at Port Said. Daddy and I went for a long walk along the breakwater. We saw a statue of De Lesseps, who planned the Canal. After breakfast we all went ashore, and Daddy bought something for each of us at a shop called Simon Arzt. We left Port Said at 9.30 a.m. and entered the Mediterranean Sea.

Tuesday. It is very cold now. We threw our topies (sun-helmets) overboard.

Wednesday. Run 270 miles. The sea was rough and we didn't feel like eating much.

Thursday. Run 279. We don't get any ice-creams now.

Friday. We passed through a thick fog in the morning. The ship went very slowly and sounded its fog horn every few minutes. We passed some land and some swallows followed the ship. A few of them died.

Saturday, April 15th. Run 284.

Sunday. We had arrived at Marseilles before we got out of bed in the morning. We went ashore after breakfast and had a nice walk. In the afternoon, Daddy and I went out. It was very hot. We walked along the dockyard into the town. There we saw flower shops, cake shops, toy shops and many other different shops. We stopped for a little while and watched a ferry working. It was suspended above the water and carries people and cars. We walked through the town until we came to a hill on which stands a large Roman Catholic church. On the church tower is a very large image of Mary and the baby Jesus, painted

gold. We went into the church and saw many candles burning and a lot of small boats and aeroplanes hanging from the roof. We had a wonderful view of the town and the sea from there. The ship discharged a lot of cargo, chiefly monkey nuts, tea and jute.

(To be concluded in our next.)

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Have you ever watched a hen with all her little chicks around her? Have you seen how she shelters them beneath her wings from the cold wind until all you can see of the chicks is two or three little yellow heads peering out from her feathers? Have you noticed that when a cat or a magpie come near, the hen gives a shrill cry and all the chicks run at once to take refuge within their mother's wings?

Then, if you have seen these things, you will be interested to know that, long ago, baby chicks and mother hens were doing just the same. For, 300 years ago, there was a Bedfordshire man whose name was Bunyan who had watched them, and he tells us that when Christiana and her children came to the House of the Interpreter, she there saw a hen and her chicks. He says that the hen had four calls to her chicks. 1. She had a common call (all day long)—a "cluck, cluck," "by which she gives nothing." 2. She had a special call—a quicker, more urgent call when she has food to give. 3. She had a brooding note for her chicks under her wing. 4. She had an outcry, when there was danger near.

And a greater than John Bunyan had watched them too. For just as He was about to die within Jerusalem, Jesus looked out over the city and said, "How often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not." Jesus compared Himself to a mother hen who called her chicks to come beneath her wings and, instead of coming, they refused to come and ran away like disobedient ones.

Jesus is calling boys and girls to-day. He has a common call and a special call, and there are many young lives which He is gathering beneath the shadow of His wings to keep their souls safe amid the dangers of sin. He is calling boys and girls in India—"we should like them to know there is room for them all, and that Jesus has bid them to come." He is also calling boys and girls in this country. They hear His special call and, coming in obedience to Him, receive His salvation. Are you amongst those who "would not" come, or are you praying, like David, "hide me under the shadow of thy wings"?

I should like to thank the following boys and girls for their letters and also to say how sorry I am that there was a mistake in the printing of the last Searcher. I am glad that so many of you got the right answer nevertheless. The letters were from:—Mavis Beckingham, David Briggs, Sheila and William Brown, Margaret Coe, John and Michael Ellins, Brenda Elson, June Feast, Jenny Hooper, Elizabeth Lamprill, G. Le May, Winifred Manfield, Edith Mayhew, Iris Raper (so glad to hear your good news), David Rayner, Joan Taylor and Olive Warne. Also I should like to acknowledge letters from these friends:—Mrs. G. Beckingham, Mrs. M. G. Bugg, Miss Florence Hamilton, Miss A. G. Mallows, Mr. W. Key, G. Piggott, Miss Rose Taylor and Mr. W. H. Trowbridge—thank you each for all your helpful interest and co-operation.

UNCLE PETER.

LISTENING-IN.

Not many years ago there was no wireless set in anybody's home and news travelled much more slowly than it does to-day. We had to read the news on the day after it took place or, if it was news from abroad, we did not know until weeks afterwards what had been happening. Now, thanks to wireless, we can hear all about events in any part of the world on the very day on which those events have occurred. We use our eyes less and our ears more, so that it becomes increasingly important to listen.

In this Searcher, we are to listen-in to messages which God has broadcast to all the world through His Holy Word. They are messages which are as up-to-date and as much for to-day as when they were first spoken. I hope many of you will "listen-in" to these messages and that you may hear God speaking to you as you do your Searcher.

Lower Group, age under 12.

In each of the following sentences some words have been purposely omitted. In the first sentence **one** word is missing; in the **second** sentence **two** words; and so on, up to **six.** Find the sentences, and write them out, including and underlining the missing words, and giving the book, chapter and verse where found.

1. Speak, for thy servant heareth.
2. I will hear what God will speak.
3. Hear and receive my sayings.
4. We ought to give heed to the things we have heard.
5. I heard the voice of the Lord saying, Who will go for us?
6. My sheep hear; and they follow me.

The answers will be found in 1 Samuel 3; Psalm 85; Proverbs 4; Hebrews 2; Isaiah 8; John 10.

Upper Group, age 12 and under 16.

In addition to the above questions, find the answers to these and write them out in the same way. **Seven** words are missing from Question 7, and so on up to **twelve** words.

7. He that heareth and believeth hath everlasting life.
8. Mark well, and hear all that I say unto thee.
9. Those things which ye have heard, do.
10. He heareth the word, and understandeth it.
11. Speak thou unto us; and we will hear and do it.
12. I will watch to see what he will say unto me.

The answers are in Philippians 4; John 5; Deuteronomy 5; Habakkuk 2; Ezekiel 44; Matthew 13; but the chapters are not in the same order as the words in this section.

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 prizewinners in the last Searcher are not eligible for another prize until October, 1944, 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, 1944.

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 regret that there was a mis-print in the instructions given for the Upper Group. The correct reference was 1st Epistle of John, chapter 4. We were pleased to see that so many were able to find the words, either in this, or some other chapter, but those who were unable to find the answer have not lost marks for this reason. We welcome 41 new searchers this time; and there is one new School—Chelmondiston. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Winifred Manfield, aged 12, Rattlesden S.S.

2, Valerie Cole, aged 14, Church Hill, Walthamstow.

Special Mention: Kathleen Walshaw, David Church.

Very Highly Commended: Iris Raper, Betty Rhone, Oliver Toms, George Abbott, Hazel Pankhurst, Margaret Nicholson, David Rayner, Joan Taylor, Muriel Wilding, Peter Wilkinson, Dorothy Pankhurst, Peter Jermyn.

Highly Commended: Ruby Hawes, Peter Marshall, Norman Carter, Hilda Hawes, Hazel Brownrigg, Mary Emmerson, David Wood, Stephen Toms, Doris Marshall, Mary Cattermole, Donald Farres, Ivy Johns, Anette Baker, Muriel Beckingham, Ruth Jaegar, Pamela Whitaker, Eleanor Parker, Elizabeth Lamprill, Pamela Dickinson, Harry Baxter, Mildred Goodwin, May Baxter, Yvonne Syer, Grace Pannell, Iris Humphreys, Eva Grimwood, Roy Leaver, Grace Dickinson, Joan Hailstone, Amy Hawes, Freda Hare, E. Rengert, Joyce Cornelius, Edna Pawsey, Brenda Elson, Hilda Grimwood, J. Pardoe, David Greengrass, Joan Osborne, E. Eloyd, Lorna Jordan, Ruth Laker, Peter Bugg, Doris Maynard, Ruth Surridge, Ivy Scott, Olive Warne, Joan Brightwell, Sylvia Weeks, Peter Bysh, Margaret Coe, Vera Russell, Barbara Skeels, Beryl Young, Jenny Hooper, Joan Barber, Joan Pike, Nita Ransome, Pamela Ward.

Commended: Sylvia Gladstone, Joan Beadle, Sadie Robinson, Peter Flitton, Jean Swain, Margaret Burdon, G. Le May, June Fountain, R. Mappledoram, Margaret Preece, A paper from Needingworth with references only. Answered Upper Group only: Mabel Lusher, Doris Crawford, Maurice Dreweatt, Emily Reeve. Answered Lower Group only: Isabel Matthews.

Lower Group, age under 12.

Prizewinners: 1, Brenda Bourne, aged 9, North Rd. S.S., Brentford.

2, Florence Mackenzie, aged 9, Chadwell Street S.S., Clerkenwell.

Special Mention: William D. Herring, Barbara Bugg, Myrtle Simmons, Marjorie Stanley, Margaret Turner, Muriel Nunn, Eileen Culliford, Margaret Jaeger, Mavis Beckingham, June Brighty.

Very Highly Commended: Mary Bugg, Doreen Quy, Janet Hagger, Geoffrey Ince, Jean Beckingham, Maureen Thurnell, Russell Manfield, Shirley Jordan, Angela Davey, John Courts, Sylvia Harrison, Sylvia Robinson, Raymond Beckingham, Jean Adams, Joyce Willimer, Elsie Hailstone, Colin Humphrey, Delphine Hammond, Norma Saville, Pearl Warne, Beryl Allen, Joy Arney.

(Continued overleaf.)

Bible Searcher Results—*continued.*

Highly Commended: Brenda Yates, Ruth Williams, Doreen Price, Dorothy Rayner, John Pankhurst, John Skull, Horace Frost, Audrey Curtis, Brian Heather, David Jermyn Stephen Heather, Margaret Gibberd, Alan Norman, Barbara Last, June Bamford, Beryl Reeder, Grace Youngman, Iris Faugh, June Feast, John Smith, Pauline Wood, Molly Hawkins, Edith Spicer, Sylvia Mortlock, Douglas Adams, Reggie Catling, E. Skull, Margorie Dean, Shirley Bunce, Audrey Sussex, Maureen Robins, Jean Last, Grace Catling, Michael Bugg, Michael Ellins, Bertha Etheridge, Zeta Abbs, Joan Mercer, Margaret Richardson, Doreen Sadler, Ivor Parr, Joan Bensley, Joyce Raper, Alan Hughes, Shelia Holloway, William Brown, Julie Bunnage, Desmond McGrath, Joan Tunks, Neville Faux, Audrey Ellis, Jean Frost, Joyce Pannell, Brenda McGrath, Jean Hughes, Hazel Goodall, Margaret Simmons, Margaret Hughes, Shirley Smith, Shelia Brown, Joan Newell, Alan Webb, Dorothy Weeks, Audrey Preece, Patricia Mothersole, Jean Birch, Patricia Harris, David Burdon, Sylvia Kingsland, Stanley Crees, Roy Boosey, Colin Smith, Doris Rose, John Ellins, John Jupp, Mary Atkins, Gwen Crees, Tony Dawson, Elsie Russell, E. Wright, Arthur Fisher, Rita Rose, John Pither, Eunice Sawyer.

Commended: David Briggs, Dennis Davis, Brenda Rees, Henry Davis, Kenneth Salmon, Mary Miller, Barbara Salmon, Kevan Skinner, Nettia Kappler, Vera Poole, Betty Foster, Gwendoline Bradnam, Brenda Evans, Maud Ward, Joy Bugg, Gladys Morgan, David Bysh, Joyce Wood, Douglas Crees, Cynthia Mappledoram, Jasmine Pannifer, Victor Boxall, Shirley Harwin, William Lovitt, Joyce North, Dorothy Williams, Patricia Stroud, Valerie Hewitt, Edith Mayhew, Wilfred Gilbert, Kenneth Tappern, Mervyn Goodwin, Tony Russell. Dorothy Pearce omitted references. Sent references only: Jean Bridgestock, Irene Bridgestock, Donald Ealey, Isabel Walton, Ivy Archer, Muriel Carter, Margaret Scrivener, Rita Green, Marion Green, Margaret Hewitt, Phyllis Carter, Margaret Grover, Irene Rudd, Joyce Paul, Rosemary Payne, Joyce Foster, Cyril Feeney, Kathleen Lawson, William Sandifer, Frances Wilson, Shirley Foster, Mary Whybrow, Shirley King.

Not for Competition: The Misses Dorothy Best, Florence Hamilton, Rita Jordan.

March heads the list again this time, with Chesham second and Walthamstow third.

The Sower

June	5	M	**Luke 8,**	**4-8**
	6	Tu	**Luke 8,**	**9-15**
	7	W	Matt. 3,	1-6
	8	Th	Matt. 3,	7-12
	9	F	Matt. 4,	12-22
	10	S	Matt. 28,	16-20
	11	Su	Acts 8,	1-8

Freed from Satan's Power

June	12	M	Luke 8,	16-18; 22-26
	13	Tu	**Luke 8,**	**27-33**
	14	W	**Luke 8,**	**34-40**
	15	Th	Acts 9,	1-9
	16	F	Acts 9,	10-20
	17	S	Luke 13,	11-17
	18	Su	Eph. 6,	10-18

A Father's Prayer

June	19	M	**Luke 8,**	**41-48**
	20	Tu	**Luke 8,**	**49-56**
	21	W	Psa. 72,	1-9
	22	Th	Psa. 72,	10-20
	23	F	1 Kings 17,	17-24
	24	S	Luke 7,	11-18
	25	Su	Luke 9,	37-42

"Give Ye Them To' Eat"

June	26	M	Luke 9,	1-9
	27	Tu	**Luke 9,**	**10-17**
	28	W	2 Kings 4,	38-44
	29	Th	John 6,	26-32
	30	F	John 6,	33-40
July	1	S	John 21,	1-9
	2	Su	John 21,	10-17

Jesus the Son of God

July	3	M	**Luke 9,**	**18-22**
	4	Tu	Luke 9,	23-27
	5	W	**Luke 9,**	**28-36**
	6	Th	John 1,	1-10
	7	F	John 1,	11-18
	8	S	John 1,	29-34
	9	Su	Mark 8,	27-33

A True Neighbour

July	10	M	**Luke 10,**	**25-37**
	11	Tu	Acts 8,	26-33
	12	W	Acts 8,	34-40
	13	Th	Matt. 5,	38-48
	14	F	Deut. 15,	7-11
	15	S	Lev. 19,	13-18
	16	Su	Mark 12,	28-34

"Lord, Teach Us To Pray"

July	17	M	**Luke 11,**	**1-8**
	18	Tu	**Luke 11,**	**9-13**
	19	W	Luke 1,	46-55
	20	Th	Psa. 65,	1-7
	21	F	Isa. 55,	1-9
	22	S	Jas. 5,	13-18
	23	Su	1 Thess. 5,	14-23

Where Is Your Treasure?

July	24	M	Luke 12,	1-12
	25	Tu	**Luke 12,**	**13-20**
	26	W	**Luke 12,**	**21-26**
	27	Th	**Luke 12,**	**27-34**
	28	F	Matt. 19,	16-22
	29	S	Matt. 19,	23-30
	30	Su	Haggai 1,	1-10

Returning to Jerusalem

July	31	M	**Ezra 1,**	**1-11**
Aug.	1	Tu	**Ezra 3,**	**1-7**
	2	W	**Ezra 3,**	**8-13**
	3	Th	Psa. 122,	1-9
	4	F	Psa. 123,	1-4
	5	S	Psa. 125,	1-5
	6	Su	Psa. 126,	1-6

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

No. 89. AUGUST—SEPTEMBER, 1944.

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.

LAUGH OR LAMENT?

By Mrs. D. A. Thrower, Madras.



N the 10th October, 1943, Madras city was visited by a flood, and our house and compound with its inmates experienced their share of the trouble. We were too busy trying to rescue our belongings inside the house to think of what was happening in the garage and other outhouses. Perhaps that was a merciful providence, for it really seemed as if our little world was coming to an end. The other revelations coming later seemed quite mild compared with the initial disaster. If we hadn't been so busy, one would have thought of sitting down for a good cry—to see the furniture floating about as so much driftwood; that is, if there had been something on which to sit!

However, that isn't what I set out to say. What I mean is, that we had, to put it mildly, a rather bad time of it, and yet our son who is living at Swansea, Wales, wrote about it like this:—"We had the S.B.M. Herald sent us by some friends in London and it had in it your episode with the flood in Madras. I would have liked to have been there. I spent a good while laughing about it." The rogue! How could he laugh about a calamity overtaking his father and mother? However, the strange thing is that we laughed too! It reminds me of an essay I read some years ago about the enjoyment of sorrow and of finding pleasure in pain.

Not that the flood was all sorrow, even while it lasted. It would have made a scare-crow laugh to see the chickens as sole occupants of our sitting room. They perched themselves as comfortably as possible on the furniture which was jutting out of the water, but every now and again an article would want to turn topsy-turvy to suit the tide. The chicken concerned would be precipitated into the water and so upset the balance of at least half a dozen of its fellows, so that what with the flutter and clatter of finding new perches and the chorus of the more fortunate birds (who called out in sympathy), we enjoyed the amusement nearly all day.

Moreover, although one wouldn't ask for a flood in order to have a swim, once a flood has come, and swimming is the easiest way of getting about, you don't dislike swimming just because of the circumstances. Oh, no! To think of a missionary going for a swim on a Sunday! Yes, that day I enjoyed the one and only swim of my Indian career. It might not have been so pleasant, however, if I had met one of the many snakes which were swimming in the same waters.

Time would fail to tell of the box of soap which tried to deceive us into the notion that the sea was responsible for the inundation, by giving

the appearance of foam, and of the many other comical and pathetic incidents of that memorable day. Suffice it to say that we will forgive you if you laugh. In the next issue I will try to give you further proof that there is both pleasure and profit to be experienced through pain.

PRIZES.

By W. H. Kuhrt, Kovilpatti, Tinnevelly.

WHENEVER Rays comes I always look down the list of Bible Searchers to see whether any familiar names are there. but as I have been away from England a long time there are not, now, very many. We have examinations and prizes here in India too and I want to tell you what a young lady named Deborah did, this year, with her prize.

She worked for some years in a school for deaf and dumb children, but twelve months ago married one of our teachers and ever since has been working with her husband in Thonukal, which you will find on the map quite near to Kovilpatti. Like all the other teachers, she was required to study certain portions of the Bible and then, in the beginning of March, to write the annual examination just as you write your scripture examination in England. Although she was quite new to us, she studied very hard and, much to our surprise, she took first place in the Junior Section.

When asked what she would like by way of a prize we got a further surprise. She said she did not want a prize at all, or at least nothing for herself, but she wished me to send the value of her prize in money to the deaf and dumb school. Usually we give only Rs6 for such prizes, but Deborah's generous giving deserved encouragement so we sent Rs10 to the principal of her old school for the work amongst poor children who can neither hear nor speak. All that Deborah now has to remind her of her success is the receipt, but I am sure she has satisfaction and a sense of God's approval in her heart.

I do not particularly urge you to give up your prizes won in Uncle Peter's Bible Searchers: I do not remember that I ever did anything so noble myself. But I do assure you that if you want to enjoy the kind of blessing that Deborah now enjoys you will have to give something and you will have to give it generously. Did not our Lord, Who gave Himself so richly to us, say that it was more blessed to give than to receive?

"I HEARD YESTERDAY . . ."

By Gnanakkan.

This will be a column through which we shall learn snippets of news from India, and about India. Yesterday is the mirror by which we can judge the progress of our own lives and that of the life which goes on around us.

"I heard yesterday" . . . that Miss Mowle, who is serving India through the agency of the Strict Baptist Mission, is unwell and has to spend some time in a nursing home. She is an old friend and valued contributor to "The Rays from the East." God grant her a speedy return to health and strength.

. . . That only twelve out of every hundred people in India know how to read and write. Let us remember this and praise God for good books and the ability to read them. Let us also ask the Lord Jesus to bless our friends in India who are teaching grown-ups and children to read and write.

. . . That the Harvest Thanksgiving services were held in the Tinnevelly District during June and July. Mr. Thrower, our Missionary in Madras, was the special preacher for the meetings. These meetings are held in different centres and are times when the Gospel message is emphasised.

. . . That the Baptist Volunteer Fellowship is still doing useful work at Munnur and in many other places around Madras. This Fellowship is a group of young men and women who have felt the call to preach the word of God in the villages near Madras. It is somewhat like the Strict Baptist Open Air Mission. Indeed one of the original members of the S.B.O.M. was a founder of the Fellowship in India.

. . . That the population of India increased between the years 1931-41 by nearly sixty-four millions. A tremendous figure, which makes us see how great is the need for more missionaries in that country. The Strict Baptist Mission is calling for helpers who have heard the challenge ". . . who will go for us?"

. . . That the first part of "The Concordance to the Tamil Bible" has been well received. This Concordance is the result of nearly 22 years of painstaking work by Mr. Thrower and his co-worker Mr. L. D. Benjamin. The Christian Literature Society for India are the publishers of this useful work. We hope that the other parts of the Concordance will soon be available to ur Indian Teachers, Preachers, and other Christian workers.

ON BOARD SHIP (3).

This story of Vivian Thrower's journey from India in 1939 *is concluded from our last number.*

Monday. We left Marseilles at 6.30 a.m. Coming out of the harbour we saw a lot of ships and a bridge open to let us pass out. It was rough in the Gulf of Lyons.

Tuesday. Run 285. We had life boat drill, which we always had once a week while we have been on the boat. We put on the life-belts and go upstairs to the deck, where the Captain inspects us to see if we have got them on properly. The crew have a lot to do.

Wednesday. We saw snow-capped mountains in South Spain. They are 11,650 feet high. In the evening we saw the rock of Gibraltar. Some French warships were there.

Thursday. We went to see the engine room with Daddy. The engineer showed us the huge boilers which make the steam to drive the engines. He opened a small window in the furnace so that we could see the fires burning. We saw the condenser which takes the steam from the engines, and makes it into water again. We also saw the generator which makes electricity. Then we saw the two engines which drive the ship, and we went right to the end of the shafts which work the propellers. When we went into the engine-room we walked down the steps backwards, but we came up again in a lift.

Friday. We saw the coast of Portugal all morning. We entered the Bay of Biscay at 5 p.m. The sea was very calm.

Saturday, April 22nd. Run 278 miles. It is very cold. We are still in the Bay of Biscay. At noon we saw a big German battleship and in the afternoon we saw three destroyers. Some people said that they saw two submarines. At night the sea became rough.

Sunday. Arrived at Plymouth at 3 in the afternoon, and were very surprised to see Grandad Thrower coming on the tender. We said good-bye to Freddy Swales.

Monday, April 24th. This was the last day of our long voyage. Grandad came with us on the steamer to Tilbury, where we arrived about five in the afternoon. There Aunty Vera met us. We went home to London by train and taxi.

GOD — GOD'S WORD — ME.

This is a strange title to our Bible Searcher. But it is the way in which the 119th Psalm has been described and our Searcher is all within this Psalm. You will not have to hunt all over your Bibles for the whereabouts of one of the Books of the Prophets; all your searching is to be done in one Psalm. Unfortunately, the Psalm is rather long but, with such a subject as our heading, there is a great deal to be said. Remember that God knows all about that small person called "ME"; that none of us know but little of that wondrous personal God; that if it were not for God's Word which acts as a link to join "GOD" and "ME," we should know nothing at all about him. As you do this Searcher let two questions be in your mind:

1. What does God know about ME?
2. What does this Psalm tell me about GOD?

Lower Group, age under 12.

Read Psalm 119 very carefully, and as you read, make a note of the verses where these words are found. 1. My lips. 2. Mine eyes. 3. My hands. 4. My feet. 5. My mouth. Write out your answers like this:—

1. My lips; found in verses.....
2. Mine eyes; found in verses.....

and so on; giving the numbers of the verses only Then under your list write out **in full** the verse where these words are found "Open thou mine eyes."

Upper Group, age 12 and under 16.

Follow the instructions given for the Lower Group, and in addition search for these words, writing out your answers in the same way. 6. My tongue. 7. My voice. 8. My steps. 9. My ways. 10. My heart. Then write out in **full** the verses where these words are found. "The entrance of thy words giveth light."

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 prizewinners in the last Searcher are not eligible for another prize until December, 1944, 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, 1944.

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

RESULT OF LAST BIBLE SEARCHER.

There were not quite so many entries this time; but some very fine papers sent in. Although there was a mis-print in one of the questions, we were very pleased to see that nearly everyone was able to find the right answer. The few who were not able to give the answer have not lost marks for this reason. There were 43 new searchers, a fine contribution coming from Clifton, Beds. We also welcome two other Schools, Little London, Staffs.; and Merton Road, Wimbledon. You will find your names in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Stephen Toms, aged 13, Chase Cross Road S.S.
2, Joan Brightwell, aged 13, "Ebenezer" S.S., Hertford.

Special Mention: Oliver Ralph Toms, David Clover, Anette Baker, Winifred Manfield, Ruth Jaeger, Roy Leaver, George W. Abbott, Peter J. Wilkinson.

Very Highly Commended: Dorothy Pankhurst, Olive Warne, Eleanor Parker, Megan Smith, David Scrivener, Norman Carter, Emily Reeve, Muriel Wilding, Hazel Brownrigg.

Highly Commended: Peter Flitton, Margaret Aston, Beryl Young, Edward Hughes, Phyllis Jones, Mary Cattermole, David Rayner, Mollie Macfarlane, Pearl Warne, Grace Pannell, Peter Bugg, Margaret Preece, John Hailstone, Hazel Pankhurst, Aileen Young, Jean Smith, Amy Hawes, Roy Cooper, Joyce Cornelius, May Baxter, Mary Emmerson, Brenda Elson, Pamela Whitaker, Donald Farres, Ruth Surridge, Ivy Scott, Gwendoline Morgan, Elizabeth Sandifer, Audrey Skinner, Peter Marshall, Henry Baxter, Valerie Cole, Joan Taylor, Dorothy Hamilton, Doris Marshall, Hilda Grimwood, Joan Beadle, Eileen Lloyd, Kathleen Walsham, Edward Rengert, Iris Raper, V. J. Thrower, Gwen Le May, Joan Hailstone, Peter Bysh, June Feast, Mary Williams, Jean Swain, Sadie Robinson, Josephine Stokes, June Fountain, Peter Rengert, Maisie Catling.

Commended: Brenda Yates, Margaret Coe, David Wood, Donald Hughes, Jean Webster, Freda Hare, Roy Miller, Mavis Cornelius, Joan Pike, Margaret Burdon, Bridget McReynolds, omitted references. Answered Upper Group only: Maurice Dreweatt, Doris Maynard, Barbara Higgs. Answered Lower Group only: Judy Owen.

Lower Group, age under 12.

Prizewinners: 1. Margaret Richardson, aged 9, Watford Tabernacle S.S.
2. Barbara Bugg, aged 11, Somersham S.S.

Special Mention: Mary Bugg, David Gower, Albert Sennett, Cyril Bradshaw, Eileen Culliford, Daphne Wilkins, Pauline Wood.

Very Highly Commended: Mavis Beckingham, Russell Manfield, Maureen Thurnell, G. Bywaters, Margaret Scrivener, Muriel Nunn, Beryl Reder, Olive Scrivener, Derek Ball, Janet Hagger, Sylvia Harrison, Audrey Curtis, Joy Turner, Raymond Beckingham, Peter Chapman, Ronald Holder, Dorothy Rayner, Mary Miller, Marjorie Stanley.

Highly Commended: A. Webb, William Brown, Patricia Mothersole, Elsie Hailstone, Sylvia Robinson, Joyce Miller, Roy Boosey, Beryl Allen, Elsie Ashwell, Michael Bugg, Grace Catling, John Pankhurst, Joyce Wood, Olive Windeler, Jean Bridgestock, Adrian Minter, Dorothy Redding, John Gammons, Kevan Skinner, John Courts, Betty Hope, Angela Davey, Pamela Reed, Michael Ellins, Alan Norman, Pat Stroud, June Brightly, Audrey Preece, Colin Humphrey, Doreen Quy, Katherine Royall, John Ellins, Joyce Abbott, J. E. Anson, Norma Saville, Irene Bridgestock, Sylvia Kingsland, M. Hammond, Sheila Brown, Gordon Ellis, Mavis Meeks, Joy Cooper, Billy Coy, Joy Arney, Nancy Barber, Valerie Hewett, Horace Frost, Brenda Mayes, Carol Campbell, Douglas Crees, Lilian Fletcher, Ruth Williams, Doreen Sussex, Shirley Bunce, Doreen Sadler, Jean Adams, Brenda Bourne, Jeanne Oakley, Margaret Turner, Dennis Taylor, Edith Rogers, Iris Faugh, An entry from Rose Cottage, Chesham, Ivor Parr Audrey Ellis, Reggie Catling, Frances Wilson, David Briggs, P. Cooper, Gwen Crees, Sheila Jackson, Geoffrey Ince, Kenneth Mapes, Rita McGrath, Maureen Fortescue, Stanley Crees, David Bysh, An entry in blue ink, without name, Hazel Goodall, Eileen Clements, Eunice Skull, Barbara Holloway, Delphine Hammond, Joy Bugg, Queenie Saunders, Brenda McGrath, Clifford Temple, John Skull, Margaret Owen, Phyllis Bedwell, Phyllis Carter, Thelma Overall, Jean Hughes, Josephine Simpson, Jasmine Pannifer, June Bamford, Betty Chapman, Alan Hughes, David Whitaker, Dorothy Weeks, William Lovitt, Peggy Carter, Irene Barker, Florence Mackenzie, W. Mackenzie, David Burdon, Margaret Jaegar.

Commended: Sydney Stearne, Stephen Heather, Harold Chambers, Joyce Pannell, Patricia Page, Joan Hale, Glenys Chambers, Kathleen Raynor Brian Heather, Maureen Cornelius, Brenda Rees, Margaret Hughes, Will Sandifer, Kathleen Lawson. The following sent correct answers but omitted references: Sylvia Meeks, Tony Russell, May Dunbabin, John Medlock, Jean Medlock, Jean Candice, Beryl Ansell, Mary McReynolds, Vera Clarke.

Not for Competition: The Misses Dorothy Best and Florence Hamilton.

March Sunday School heads the list; Clifton, Beds.—a new School, was not far behind. Walthamstow came third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

It is with great pleasure that I introduce to you in this issue a new friend. He has an awkward name to us; but it is of course a Tamil word and, like most long words, not so difficult if you take it gently. His name is Gnanakkan (you can pronounce it if you like as " Nan-Nar-Kan ") and, since he knows the work of our Mission in India, and the people of India and their needs, much better than we do, he is going to tell us in each issue of different things that he hears and of thoughts that he is thinking concerning India. Now this is just what we are wanting to know—red-hot news from India. I am sure that, after you have looked for your name in the Bible Searcher results, you will all want to turn over the page of each issue to see what " Nan-Nar-Kan " has to tell you.

Gnanakkan's last paragraph about the Tamil Concordance reminds me of a story I read recently from a history book. It was after the reign of Roman Catholic Mary that Queen Elizabeth came to the throne of England and great was the joy of all true Englishmen that a Protestant Queen was on the throne once again. On the day after her coronation, one of her courtiers came to her with a strange petition. He said that, as it was the custom at a coronation to release prisoners from their chains, the queen would have the goodness to release the four Evangelists, Matthew, Mark, Luke and John, and also the Apostle Paul. He said that all during the past reign these Evangelists and the Apostle had been so shut up in the dead Latin tongue by the Romish Church that the common people could not get at them. Queen Elizabeth very wittily replied that it would be as well first to enquire of the Evangelists whether they wished to be let out or not. It was soon made clear to common sense that only as the people of Britain could read the Scriptures for themselves could they understand them and very soon afterwards godly men began to give to us our English Bible.

The best way to teach God's Word whether in India or in England is to let it speak for itself, and to those who listen the Gospel brings freedom from the bondage of sin. The greatest need today the wide world over is to let God's Word free and it will itself free the hearts and minds of men, even as a cleansing tide carries all before it. Has it made your heart free?

I should like to thank these boys and girls for their letters:—Jean Adams, Joan Beadle, B. Catling, D. A. Clover, Valerie Cole (so glad to hear your good news), Audrey Curtis, June Feast, Lilian Fletcher, Florence Hamilton, Ronald Holder, Betty Hope, Winifred Manfield, Edith Mayhew, Doris Maynard, Margaret Nicholson (so sorry to hear that your home has been hit, but am glad that your father and mother are now better), Bridget Reynolds, Albert Sennett, Daphné Wilkins and Ruth Williams. Also I would acknowledge letters from these friends, with my good wishes to you each: Mr. Horace E. Cutmore, Mrs. E. Ellins, Miss A. G. Mallows, Miss G. Piggott, Miss Rose Tayler, Mr. W. H. Trowbridge and Miss C. Wright.

With best wishes from

UNCLE PETER.

Many Hinderers

Aug.	7	M	Ezra 4,	1-10
	8	Tu	Ezra 4,	11-16
	9	W	Ezra 4,	17-24
	10	Th	Ezra 5,	1-10
	11	F	Ezra 5,	11-17
	12	S	Ezra 6,	1-12
	13	Su	Ezra 6,	13-22

Ezra's Mission

Aug.	14	M	Ezra 7,	1-10
	15	Tu	Ezra 7,	11-20
	16	W	Ezra 7,	21-28
	17	Th	Ezra 8,	15-20
	18	F	Ezra 8,	21-30
	19	S	Ezra 8,	31-36
	20	Su	Psa. 5,	1-12

Nehemiah's Prayer and Its Answer

Aug.	21	M	2 Kings 25,	8-15
	22	Tu	Neh. 1,	1-11
	23	W	Neh. 2,	1-8
	24	Th	Gen. 24,	42-50
	25	F	Lev. 26,	27-36
	26	S	Lev. 26,	37-46
	27	Su	1 Kings 8,	46-52

The Work Planned and Begun

Aug.	28	M	Neh. 2,	9-16
	29	Tu	Neh. 2,	17-20; 3, 1-3
	30	W	Luke 14,	25-33
	31	Th	1 Cor. 3,	6-15
Sept.	1	F	2 Chron. 31,	14-21
	2	S	Psa. 44,	1-14
	3	Su	Psa. 44,	15-26

Working under Difficulties

Sept.	4	M	Neh. 4,	1-6
	5	Tu	Neh. 4,	7-15
	6	W	Neh. 4,	16-23
	7	Th	Hag. 2,	1-9
	8	F	2 Cor. 11,	23-33
	9	S	Acts 5,	17-28
	10	Su	Psa. 79,	1-13

Crafty Foes

Sept.	11	M	Neh. 6,	1-9
	12	Tu	Neh. 6,	10-19
	13	W	Neh. 7,	1-6
	14	Th	John 9,	6-16
	15	F	John 9,	17-27
	16	S	Mark 12,	10-17
	17	Su	Prov. 26,	20-28

Great Meetings

Sept.	18	M	Neh. 8,	1-10
	19	Tu	Neh. 8,	11-18
	20	W	Neh. 9,	1-10
	21	Th	Neh. 9,	11-19
	22	F	Neh. 9,	20-29
	23	S	Neh. 9,	30-38
	24	Su	Dan. 9,	1-9

Evils Remedied

Sept.	25	M	Neh. 5,	1-5
	26	Tu	Neh. 5,	6-13
	27	W	Neh. 5,	14-19
	28	Th	Neh. 13,	4-14
	29	F	Neh. 13,	15-22
	30	S	Lev. 25,	35-43
Oct.	1	Su	Exod. 20,	1-11

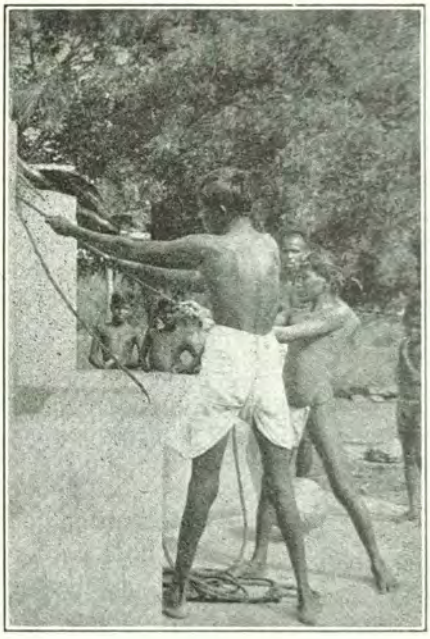
Healing on the Sabbath Day

Oct.	2	M	Luke 13,	10-17
	3	Tu	Luke 14,	1-6
	4	W	Mark 2,	23-28
	5	Th	Mark 3,	1-8
	6	F	Isa. 58,	8-14
	7	S	Hos. 6,	1-7
	8	Su	Isa. 56,	1-8

No. 90. OCTOBER—NOVEMBER, 1944.

FROM THE RAYS 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.

FIRM OR FICKLE?

By Mrs. D. A. Thrower, Madras.

IN the previous issue, I told you a few of the amusing incidents which helped to relieve the tension of our anxiety during the flood. Now I want to tell you of a profitable lesson which we have learned as a result of that experience. In order to understand the incidents referred to, you must remember that we have no glass in our windows, as you have in your houses in England. Hence, although we kept our doors shut, the flood water came in at the windows.

Wandering Tools.

From time to time during the day, we rescued small things which the rushing water was taking away. As the water was reaching table height many small things floated away since it was rising very rapidly at that time, and it was impossible to clear all the furniture of articles which we had previously put in high places for safety ! At one time I noticed a number of tools with wooden handles bobbing up and down in the water, and I was thankful to be able to rescue these. Evidently the water had forced open the tool-box door by the swelling of the wood. Notwithstanding my efforts, however. my husband's jack plane was found about 100 yards away from the house. It wasn't, however, until the nature of wood was pressed home in my own house that I thought seriously about it. It was two months later when we put some marmalade on to boil, that we found that our one and only wooden spoon had taken advantage of the flood to play truant. The fickle thing, easily moved from the path of duty, was now lost on the restless waves of the Bay of Bengal. Certainly it seems to have found a home to suit its nature !

A Warning.

This led me to reflect that we sometimes have the same nature as wood. When we are easily persuaded by circumstances or friends to leave the place of duty, we are like the wood which easily floats away. For instance, when I was a school girl, my mother warned me of the danger of playing in the vicinity of a drain. One day, as I was returning home from school, my friend lost a penny near a drain, and I can remember distinctly how my conscience told me not to stay near, but I stifled conscience and tried to find the penny for my friend. Very soon after that I fell sick with scarlet fever and my brother and little sister caught it. I shall always associate that illness and its consequences with disobedience to my mother. The recollection of the anguish on my mother's face as she had to part with my little sister and send her to hospital is still a very painful one. I never saw my sister again, as she died in hospital. On another occasion I remember my father saying, " Dare to be a Daniel " when I was tempted to attend a cinema with

other girls. Perhaps I was then like a tool which is partly wooden and partly metal. I was weighted down by my father's strengthening advice, and that helped me as I wavered.

The Steadfast Heart.

There is a day coming when our doings will be tried by fire and not by water. Will wood stand that test better than it did the flood? No, it will be burnt up with the hay and stubble. In order that we may stand firm in the hour of temptation we must pray for a clean heart and a right spirit. Our Tamil version of the Bible renders that verse in Psalm 51 in this way: "Create in me a clean heart, O God, and renew a steadfast (or unwavering) spirit within me." It is only when the clean heart and steadfast spirit have been bestowed by God and received by faith that we shall have strength of character to do the right, regardless of circumstances. Moreover, it will bring the assurance that our doings will be as gold, silver and precious stones at the day of final reckoning.

"I HEARD YESTERDAY . . ."

By Gnanakkan.

"I heard yesterday" . . . that our Missionary, Miss Mowle, has had an operation and is making good recovery. God grant her full health and strength again.

. . . That in Travancore 38 people in every hundred are Christians. Travancore is an Indian State ruled by a Hindu Maharaja, but more than half of the educational facilities in the State are provided by Christian Missions. "The Christian Church in India to-day leads in the struggle against ignorance, which lies at the root of India's poverty."

. . . That Mr. Gandhi has made new proposals to solve some of India's many problems. He proposes a plan for co-operation between the Muslims and Hindus. Let us pray that wisdom may be given to the Government and popular leaders of India, that only those plans which are for the best interests of India may be made.

. . . That an Indian Doctor is still urgently needed for the Kolli Hills Dispensary. These Hills, on which Mr. and Mrs. Brand worked for so many years, are some 4,500 feet above sea level. Malaria and other fevers abound, and the need for a Doctor is ever present. Mr. and Mrs. Huckett and Miss Mowle are the only Europeans on these Hills. During this difficult period Dr. Harris is seeking to help our friends as much as possible, but she has full day's work every day in Sendamangalam and Namakkal areas. Let us pray that the man of God's own choosing may be sent to fill this important position.

. . . That Missionary Morling, who has been on leave owing to a breakdown in health, has once again taken up his loved work in Namakkal. The difficulties in this area of our Mission's work are great and numerous, so we shall follow with sympathetic interest all the work of God's servant. Namakkal and District was the scene of Mr. D. Morling's great pioneer work.

. . . That in front of the Viceroy's House in New Delhi stands a column on which are the words :

"In thought—Faith.
In word—Wisdom.
In deed—Courage.
In life —Service."

So may India be great. May the message of our Lord Jesus bring to the sons and daughters of India such Faith, Wisdom, Courage and Service.

. . . That Miss Wade is making progress with Tamil study. Obtaining a working knowledge of Tamil is the first great task of any Missionary to the Tamilian people, so our thoughts and prayers will often turn in the direction of Madras. Our God is able . . .

. . . That during the Tinnevelly Harvest Meetings 14 people from 10 different villages were baptised at Paniadipatti. This indeed is the harvest of carefully sown seed. "The seed is the Word of God."

SERVANT OF JESUS.

By W. H. Kuhrt, Kovilpatti, Tinnevelly.

PERHAPS some of you wonder what happens to little Indian boys and girls when they grow up; especially to those about whom you have read and for whom you have prayed. It is almost certain that in days gone by some of you must have read about a little boy whom Miss Green and Miss Poole adopted. His name was Servant of Jesus (though he was always known as Little Brother) and he had a sister named Sundari. These children were left while very young indeed to the care of the ladies living in the Paniadipatti bungalow. By the way, you will be rather sorry to hear that Paniadipatti bungalow is now empty, as we have not enough missionaries to carry on all of our work.

A Slow Start.

Little Brother did not prove a very satisfactory student and in other ways he was somewhat of a disappointment. As a result of his poor parentage he was awkward and dull. First he went to Namakkal but

he could not fit in happily there. Then he was sent to High School for a year or two, but that also proved a failure and he left school without gaining even an elementary leaving certificate. After leaving school he tried his hand at house work but even in that not very difficult job he still proved awkward and unreliable.

Making Headway.

And then by some miracle he managed, despite obvious physical drawbacks, to get into a technical training school run in connection with India's great war effort. Right from the start he got good food and pay and, much to our amazmeent, he has not only succeeded in passing through the training stage but in holding on to the job he secured on its completion. He was not reckoned suitable for enlistment in the Army, but he works as a fitter in an important workshop where aircraft are attended to. He came to see me the other day and, although still shy and awkward, he looked bigger, healthier, more self-possessed and showed himself to be quite knowledgeable. I was very grateful to see such such a change. He has now begun both to give to the work of God and to save for the future. His sister Sundari is now old enough for her friends to begin to think of her marriage and Little Brother has promised to contribute Rs40 (about £3) towards the expenses. We hope her friends will choose a good Christian man for her to marry.

The Highest Service.

There is one thing about which we still feel sad: although "Servant of Jesus" has for many years heard the gospel story we have no way of knowing for sure how he feels about the most important things. So those who knew him and loved him still pray for him that he may not only be successful in the things of this world but that he may also learn to love the Saviour of the World. That, after all, is the reward we look for in the lives of those who are helped by our Mission work.

A large number of our old boys have made good in the King-Emperor's armies but unfortunately we are not able to be sure that all are serving Jesus. If you yourself are serving Him, it would undoubtedly please your Captain if you were to pray for these Indian boys of ours, and for their little sisters too.

WINDOWS.

Windows let the light out and they also let the light in. In this searcher, you will learn that Noah's Ark had only one window. This reminds us of the Lord Jesus who is the only One through whom the Light of God can come to our dark hearts—indeed He is the Light of the World. But it also teaches us a missionary message. It teaches us that only through Jesus, and by Him alone, can the Light of the Gospel shine out into the World "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Lower Group, age under 12.

Read through the chapters named very carefully and see how many of these " windows " you can find.

1. The windows of heaven.
2. A window in the upper chamber.
3. The window of the ark.
4. Windows in heaven.
5. The scarlet line in the window.
6. Windows open toward Jerusalem.

They will be found in Genesis 8; Joshua 2; Malachi 3; Daniel 6; Acts 20; 2 Kings 7; but not in the same order. Write down the words as they are given above, and give the book, chapter and verse, where the answers are found.

Upper Group, age 12 and under 16.

First of all answer the questions set for the Lower Group; then find the answers to these questions.

1. Who shot an arrow through an open window?
2. Who was commanded by God to make a window?
3. Who was let down through a window?
4. Whose mother looked out of a window?
5. Who was the young man who fell out of a window?
6. What was the name of the city from whence Paul escaped through a window?

The answers will be found in Genesis 6; 1 Samuel 19; Judges 5; 2 Corinthians 11; 2 Kings 13; Acts 20. Write down the **names** only, and the book, chapter and verse where found. Then choose the story which you like the best—you may choose from either group; and write out **one** verse where the word " window " or " windows " is mentioned.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for another prize until February, 1945, 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, 1944.

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.

Many of the entries that were sent in showed very careful searching. But a number of scholars did not read the instructions properly, and only gave one reference to each question. You should always read the instructions right through before you start your searching. We are pleased to see the names of 37 new searchers in the list; and you will find your names in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1. Kathleen L. Walshaw, aged 13, " Zoar " S.S., Bradford, Yorks.

2. David C. Church, aged 13, " Zion " S.S., High Wycombe.

Special Mention: Peter J. Wilkinson, Joan Mary Taylor, David Clover, George W. Abbott, Peter Jermyn, Anette Baker, Aileen Young, Margaret J. Nicholson.

Very Highly Commended: Una Lambert, Muriel Stannard, Donald Hughes, Peggy Cooper, Winifred Manfield, Muriel Beckingham, Hazel Pankhurst, Olive Worne, Amy Hawes, Mary Miller, Mary Williams, Peter Marshall, Roy Leaver, Harry Baxter, Primrose Cooper, Miriam Jeffs, Edward Rengert, Mary Cattermole, Pamela Watkin, Oliver Toms, Edward Hughes.

Highly Commended: Margaret Preece, J. H. Miller, David Rayner, Peter Rengert, Stephen Toms, Freda Hare, Joan Beadle, Maurice Dreweatt, May Baxter, Evelyn Todd, Daphne Hindle, Ivy Scott, Gwendoline Morgan, John Neilson, Eleanor Parker, Hazel Brownrigg, Sheila Pitfield, Roy Miller, Hilda Grimwood, Irwin Thrower, Maisie Catling, Joan Brightwell, Muriel Wilding, Brenda Yates, Sylvia Weeks, Dennis Worrall, Charles Stevens, Iris Raper, Pearl Warne, Jean Birch, Emily Reeve, Margaret Endersby, Pamela Whitaker, Olive Till, Grace Dickenson, Megan Smith, Mary Emmerson, David Wood, Ruth Jaegar, Evelyn Phillips, Pamela Dickenson, Dorothy Hamilton, Peter Bugg, Margaret Aston, June Feast, Elizabeth Sandifer, Graham Phillips, Norman Carter.

Commended: Peter Flitton, Vivian Thrower, Doris Maynard, Brenda Elson, Josephine Stokes, S. H. Gladstone, Barbara Higgs, Donald Farres, Irene Bailey Jenny Hooper. Irene Cross and Margaret Burdon omitted verse in part one; Audrey Barber and Geoffrey Ince omitted verse in part two; Dorothy Endersby, Eileen Lloyd, Joyce North, Evelyn Houghton omitted verses in both parts. Answered Upper Group only: Irene Bridgestock, Peter Hammond, Gwendoline Henson. Audrey Curtis, Doreen Crawley. Answered Lower Group only: Audrey Ryder and Isabel Matthews.

Lower Group, age under 12.

Prizewinners: 1. Ruth Williams, aged 11, "Zion" S.S., New Cross.
2. Janet Hagger, aged 10, Mt. Zion S.S., St. Johns Wood Road.

Special Mention: Zeta Abbs, Mary Bugg, Barbara Bugg, Pauline Wood, Margaret Turner, Beryl Reeder, Winifred Oxborrow, Sheila Jackson, Russell Manfield, Derek Hall.

Very Highly Commended: Bertha Etheridge, Joyce Willimer, Grace Catling, Vilma McReynolds, Eileen Culliford, Michael Bugg, Jean Beckingham, June Brighty, Dennis Taylor, Doreen Sadler, Angela Davey, Geoffrey Cook, Joy Bugg, Nancy Barber, Reggie Catling, Brian Heather, Sylvia Harrison, Delphine Hammond, Eunice Skull, John Pankhurst Marlene Coppock, Brenda Rees, Sheila Reckitts, Audrey Preece, Phyllis Bedwell, David Bendon, Roy Boosey, Brenda Mayes, Mary McReynolds, Gladys Morgan, Gillian Franklin, Dorothy Rayner, Michael Ellins, Joy Cooper.

Highly Commended: Michael Franklin, Florence Cook, Patricia Page, Jean Hughes, Brenda Peebles, John Ellins, Mavis Beckingham, Alan Webb, William Brown, Brian Bartlett, Alan Peebles, Eunice Sawyer, William Mackenzie, An entry without name from March, Sheila Brown, Catherine Baker, Lydia Endersby, Pamela Strange, Mervyn Wood, Muriel Endersby, Florence Mackenzie, Stephen Heather, Sheila Jewell, Jean Candice, Ernest Candice, David Jermyn, Sylvia Moses, May Barnes, Jean Freeman, Shirley Jordan, Shirley Smith, Billy Coy, Doreen Quy, Peter Chapman, Gillian Bowler, Margaret Hammond, Derek Jessup, G. D. Whitaker, John Ethridge, Rita King, June Sharpe, Margaret Richardson, Carol Campbell, Alan Hughes, Kathleen Taylor, Joan Hale, Evelyn Butcher, Dorothy Weeks, Gwendoline Davies, Derek Knight, Alan Norman, Ruby Harmer, Anthony Frost, Phyllis Carter, Joy Turner, Rosemary Wool, Mary Atkins.

Commended: Jasmine Pannifer, Ivor Parr, Ann Bellemy, Doris Jean Butcher, Joy Arney, Shirley Bunce, Betty Hope, Colin Humphrey, Keith Simmons, Dorothy Williams, Doris Gee, Joan Bensley, Iris Gee, Jean Last, Margaret Hughes, Barbara Last, Muriel Nunn, Kevan Skinner, Irene Hill, Mavis Kimber, Winifred Smith, Iris Faugh, Gillian Morley, Florrie Thomas, Pamela Coleman.

Omitted verse: Vera Poole, Jean Bridgestock, Margaret Jaegar, Kenneth Salmon, Barbara Salmon, Margaret Hewitt, Sylvia Robinson, Daphne Whitelock, Rita Green, Joan Harding, Joyce Cockman, Wendy Lacey.

Not for Competition: The Misses Dorothy Best and Iris Rhone.

March Sunday School heads the list, with Chesham seond, and Walthamstow, third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Not long ago, I was in the city of Gloucester and saw a memorial to Dr. John Hooper erected on the very spot where, 390 years ago, he was burnt at the stake within a few yards of the Cathedral where he was Bishop. A life-size statue of Bishop Hooper stands in the centre of the memorial; one hand holds a Bible and the other is lifted up "for the witness of Jesus and for the Word of God." On the morning of Saturday, February 9th, 1555 in the presence of 7,000 people, he was bound to the stake with an iron hoop and the fire was lit beneath his feet. The wood for the fire was green and the fire smouldered, but would not burn, so that, for a great while, Dr. Hooper lingered in pain crying, "Lord Jesus have mercy on me—Lord Jesus receive my spirit." At length, dry wood was brought to the fire and the spirit of John Hooper went home to be with Christ.

John Hooper was a brave man. He dared to speak that which he knew to be right before kings and bishops, before all men both high and low. It meant that three times he had to flee from this country, twice he was shut up in prison, but as he wrote when in Geneva, he was "in heart and by right an Englishman." He loved God above all, but he loved his country and her people. He knew their greatest need was to hear the Gospel of Jesus Christ. He taught that, "It is an ungodly doctrine that teaches any other sacrifice for sin than the death of Christ only." Though he knew it would mean his death, he was true to his Lord and true to his fellow-men. England's greatest need today, India's greatest need too, is that same glorious gospel for which John Hooper died, and, as I stood looking at his right hand uplifted, he seemed to say "I died for the witness of Christ, will you live for it, will you pass it on?" May our reply be that, by God's help, we will.

I want to thank these boys and girls for their letters:—May Barnes, Muriel Beckingham, Audrey Curtis, June Feast, S. H. Gladstone, Florence Hamilton, Margaret Richardson, Ivy Scott, Stephen A. Toms, Joyce Willimer and Pauline Wood. The following friends sent letters which I gratefully acknowedge:—Mr. Reg Ellins, Mr. W. Key, Miss A. G. Mallows, Miss M. Thornton, Mr. W. K. Trowbridge and Miss Muriel Westcott.

With best wishes from,

UNCLE PETER.

	The Great Supper		Stewards		A Bad Man Saved
Oct.	9 M Luke 14, 7-14	Oct.	30 M Luke 16, 1-7	Nov.	20 M Luke 19, 1-10
	10 Tu Luke 14, 15-24		31 Tu Luke 16, 8-13		21 Tu 2 Chron. 33, 9-16
	11 W Prov. 25, 1-11	Nov.	1 W 1 Cor. 4, 1-7		22 W Acts 16, 25-34
	12 Th Isa. 52, 1-10		2 Th Luke 12, 41-48		23 Th Luke 23, 39-47
	13 F Acts 13, 44-52		3 F Matt. 25, 14-21		24 F Psa. 106, 1-10
	14 S Prov. 9, 1-10		4 S Matt. 25, 22-30		25 S Ezek. 33, 7-13
	15 Su Matt. 8, 5-13		5 Su 1 Pet. 4, 9-16		26 Su Ezek. 33, 14-19
	Lost and Found		**Heavenly and Earthly Riches**		**Servants, Good and Bad**
Oct.	16 M Luke 15, 1-10	Nov.	6 M Luke 16, 19-31	Nov.	27 M Luke 19, 11-19
	17 Tu Matt. 18, 7-14		7 Tu Luke 12, 31-40		28 Tu Luke 19, 20-27
	18 W Ezek. 34, 11-16		8 W Prov. 8, 12-21		29 W 2 Sam. 15, 13-22
	19 Th Psa. 119, 169-176		9 Th Matt. 6, 19-26		30 Th Philemon 4-14
	20 F Isa. 53, 1-7		10 F Prov. 23, 1-11	Dec.	1 F Philemon 15-25
	21 S 1 Pet. 2, 17-26		11 S Col. 3, 1-8		2 S 1 Tim. 6, 1-8
	22 Su Psa. 23, 1-6		12 Su Col. 3, 9-17		3 Su Eph. 6, 1-8
	Dead and Alive		**Judges, Just and Unjust**		
Oct.	23 M Luke 15, 11-24	Nov.	13 M Luke 18, 1-8		
	24 Tu Luke 15, 25-32		14 Tu Luke 18, 9-14		
	25 W Eph. 2, 1-10		15 W Luke 11, 5-13		
	26 Th Rom. 6, 1-12		16 Th 1 Chron. 28, 2-9		
	27 F Acts 9, 1-9		17 F Gen. 18, 23-33		
	28 S Acts 9, 10-19		18 S Psa. 51, 1-9		
	29 Su Psa. 56, 1-13		19 Su Psa. 51, 10-19		

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

CHRISTMAS NUMBER

No. 91. DECEMBER, 1944—JANUARY, 1945.

RAYS FROM THE EAST

FOR YOUNG PEOPLE

A
Happy Christmas
to you All.

GIVE a present, if you can, to India's boys and girls.

The Christmas envelope inside will take it to them.

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.

KITTOO—THE STORY OF A WAIF.

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

KITTOO was tired and hungry. All day long the rays of the hot Indian sun had been beating down on his little head from a cloudless sky. When WOULD his big sister come? She had been away since dawn, treading the mud bricks and carrying lime for mortar. There was a stabbing pain in his stomach, and his arms and legs were covered with nasty sores. Presently a thin form emerged from the crowd of coolies who were being paid off by the agent and came towards him. "How much to-day?" he asked with eager eyes. "Only three annas," said the girl. "Let's go and get some rice and cook and eat it. Did you manage to steal any firewood to-day??" Kittoo jerked his head sideways in affirmation, and the two motherless waifs moved off to buy and cook their frugal meal.

To the Mission Hospital.

"What is the matter with your sister?" asked the agent a few days later. "She has not been to work to-day." "She has a bad cough and is spitting up blood," was the reply. "You had better take her to the Mission Hospital in Erode," said the man, expelling a crimson stream of betel juice from his mouth, and he shouted an order to one of the coolies. Kittoo turned away sadly and made his way to the broken bullock cart under which he and his sister had spent the night. "Let's go to Erode," he said. "There's a lady doctor there who will give us good medicine and perhaps food. Come along!" The two walking skeletons set out, and that evening, footsore and weary, arrived at the hospital. The man on the gate said they were too late to see the docsor lady that day, but he let them through and gave them a straw mat for the night.

Left Alone.

Next day Kittoo was admitted as an in-patient, suffering from dysentery and itch. He had fever for ten days and then took a turn for the better. His sister grew rapidly worse and died within a month. Soon afterwards a letter reached us on the Kollis. It said: "We have a charming small boy in hospital, aged about 7, who has nowhere to go. He and his sister came together about two months ago, saying they had no relatives and were beggars. The girl died shortly afterwards from tuberculosis. The boy was thin and ill then, but now he is fat and well and has not discoverable sin of T.B. He is a jolly creature, and we cannot bear to send him out to beg. He says he has a relative in a village near here, but this relative takes no notice of him and turns him out to beg. Can you take him?"

Help from the Missionaries.

Although Kittoo was a plains boy, after praying about the matter we agreed to take him, and arranged for him to be brought across the River Cauvery to Jedderpalayam. He crossed the river in a parasu, which is a boat something like the lid of a big round basket turned

upside down. The boatman punts his passengers across with a long pole, but in order to reach the opposite bank at the right place he must steer his craft in a V-shaped curve to allow for the current in the middle of the river.

From Jedderpalayam Kittoo was taken by Dr. Harris in the Dispensary car to Senda, and was then carried up to Valavanthi on a coolie's shoulder. Here a strange thing happened. The Indian lady doctor and her husband took a fancy to him, and asked to be allowed to adopt him as a companion for their own son, who was about the same age. Consent was given, and Kittoo was transferred from the Boys' Hostel to the Doctor's house. New clothes, a new net and a new bed were provided for him, and he was treated like a young "rajah" for a week or so. He sat up to a table for meals, and the Doctor's husband taught him himself alongside his own boy. When the Doctor went for a walk Kittoo went too, and for a short time he seemed very happy.

Playfellows Wanted.

Then one day, to our amazement, he said he did not want to be adopted any longer, but wished to return to the Boys' Hostel. We reasoned with him and tried to point out the advantages he would have as the Doctor's adopted son, but all to no avail. He insisted on being de-moted! The Doctor's husband humorously remarked that, having had the whole of Erode to wander about in, he probably felt a little cramped in the Doctor's home and wanted more room! At all events, he certainly wanted the communal life of the Hostel, and we are glad to report that he has settled down quite happily there, and is now studying in Standard II. in our Valavanthi school. Please pray for Kittoo that he may come to know Jesus as his Friend and Saviour.

CHRISTMAS ON THE KOLLI HILLS.

By Miss M. Wilkins, Kolli Hills.

On Christmas Eve, our children did not hang up their stockings, for they have none, but at about 4 p.m. we rang the Church bell and all the children came to the bungalow, and, after we had taken away the sheets of galvanised iron surrounding the verandah, they were surprised and delighted to see a huge Christmas tree full of all sorts of lovely things which you had sent to us from England. We all sang a hymn, and then lit up the candles. I cut the presents off the tree, and handed them to the children. They were all delighted, and went away to try on their new clothes.

Christmas Morning.

The next day was Christmas. No bells could be heard ; but, before dawn, the Hostel girls were singing carols at my window. These carried my thoughts back to England, and I remembered that you would probably be fast asleep. Soon after I was up, and before breakfast, little ones trotted to my door and asked us whether they might take some flowers from the garden. There wase going to be a wedding and the

children wanted to make the garlands for the bride and bridegroom. We picked every flower we could find in the garden, and, at 8.30, we had a Christmas Service in the Chapel. All the children came in their new clothes. The girls wore pink ribbons in their hair; as many as could, found a flower and put it there too—quite a custom out here.

After the wedding, a crowd of children from five schools in the surrounding district were waiting for their presents. We distributed to all of them; to some, a shirt; to others, a dress, sweets, marbles, pencils, etc. Just before we had finished this, we were called to the wedding feast, so we hurried through and joined in, sitting upon the floor to eat the meal of curry and rice.

Later in the Christmas evening we sat down to our Christmas dinner. One item was a very nice Christmas pudding sent to us from England. Now I must thank you all for the lovely gifts and for making our Christmas so happy. Above all, may we be thankful for the greatest of all gifts, the gift of the Lord Jesus Christ, our Saviour.

TRUMPETS.

By Mr. A. J. Robbins.

A FEW weeks ago, whilst on Osterley Station, I saw many men at work on the railway line. Each time a train approached, a man stepped out and, drawing a trumpet from under his arm, sounded a long, loud warning note. Immediately, the men working on the line stepped back from the line into safety as the train swept by.

There is much about trumpets in the Bible. When Moses went up into Mount Sinai to meet God, he heard the sound of a trumpet and God spoke many words of warning so that the people might obey and dwell in safety.

Joshua commanded the trumpets to sound when the enemy came near, whilst Moses, Aaron and Hur stayed upon the Mount to pray for victory. Also each day, when besieging Jericho, the trumpets were sounded by the priests and, at a given time, the people shouted and the walls of the city fell down flat upon the ground.

At the year of Jubilee, trumpets were sounded and, at their sound, all who were in prison or in debt were set free and there was great joy. It was most important that the trumpet should be sounded at the right time, so that all should know when danger was near or when the time of rejoicing and of safety had come.

In Isaiah 27, verse 13, we read of the joyful time when a great trumpet should be blown and all the captives should hear the glad sound and return home. But in Amos we read of the importance of the message and how God will punish the messengers who fail to give the message.

It is for these reasons that our Missionaries go out to India, both to warn sinners of their danger and to sound out the glad message that Jesus is able to save and able to set free from sin. Their work is most important, for souls in India, and in England too, are in great danger.

We should have the trumpet ready at all times to warn sinners of their danger and to tell all of the way of escape through Jesus, who died on the Cross There are some who do not think that there is any need of the trumpet to warn them; they see no danger. But God's Word teaches that all have sinned, that without Salvation we are all in danger, and that we need a great Saviour because we are great sinners.

(We welcome this article from a very loyal friend of the Mission)

"I HEARD YESTERDAY . . ."

By Gnanakkan.

This will be a column through which we shall learn snippets of news from India, and about India. Yesterday is the mirror by which we can judge the progress of our own lives and that of the life which goes on around us.

"I heard yesterday" . . . that the way had been opened for Mr. and Mrs. Orchard to return to India and that they are now on the sea. They will (D.V.) be stationed at Koilpatti, Tinnevelly District, S. India.

. . . That Mr. H. A. H. Huckett baptized a number of people in Vepery, in the Madras field of our Mission. Vepery Chapel was built by our late Missionary, Mr. E. A. Booth, and it has become the centre of much Christian witness. May God bless these new members of Vepery Church.

. . . That in response to the need for a doctor on the Kolli Hils Dr. Ruth Harris has gone up to Valavanthi to the Dispensary there, and will, for the present, be staying on the Kolli Hills in order to give the much-needed care and skill to these people. Let us pray that her work may be greatly used and blessed by God.

. . . That Brian and Gordon Kuhrt have been ill with fever. We hope that they will both be strong and well again before very long. Brian and Gordon are sons of Mr. and Mrs. Kuhrt, who have served the Lord and the people of India for a long period. They are living at Koilpatti, in the Tinnevelly District.

. . . That many hundreds of acres of land in India are being planted with a tree called cinchona. From the bark of the cinchona tree the medicine known as quinine is extracted, and quinine is the only medicine which helps sufferers with malarial fever. It is very badly needed in India to-day, for most of the quinine was grown in the island of Java, which is now in Japanese hands, and we cannot therefore get any from there. It is a native of Peru and South America.

. . . That Miss Lissa M. Hasti, of the Ramabai Mukti Mission, has died. Miss Hasti became the leader of the Mukti Mission after the death of Pandita Ramabai, who was greatly used of God to the salvation of many Indian girls and women. Pandita Ramabai was of Brahmin origin, but found the Lord Jesus as her Saviour and truly became His disciple. The Ramabai Mukti Mission, which is some hundreds of miles away from the Strict Baptist Mission, cares for more than 2,000 Indian girls and widows.

SPECIAL BIBLE SEARCHER.

Here is a Searcher which centres around the most wonderful story the world has ever heard. It is the very first story than many of you heard. It is a story that you can never forget, no matter how old you may live to be. It is a story that will be remembered and sung when this world has passed away and time has sunk into eternity. Many stories are old, after they have been once told: this story is more new and more lovely every time it is told, may you learn to love it more and more. This is what we want you to do:—

Lower Group, age under 12.

Find the answers to the following questions, and write them down in the order given, in each case giving the book, chapter and verse when found. You will then find that the first letter of each answer forms the name of a very happy season of the year—happy because it reminds us of the coming of the Lord Jesus Christ.

1. The name of the emperor who made a decree.
2. The name of the king who sought to kill Jesus.
3. What the wise men did when they saw the star.
4. The name that was to be given to the child who knew how to choose the good.
5. The name of the man who took Jesus in his arms and blessed God.
6. The place from whence kings should bring presents.
7. One of the gifts brought to Jesus.
8. The name of the prophetess who gave thanks to God.
9. The first men to make known abroad the birth of Jesus.

The answers will be found in Psalm 72; Isaiah 7; Matthew 2; Luke 2

Upper Group, age 12 and under 16.

In addition to answering the questions, write out *in full*—

1. The message given by the angel to the shepherds.
2. The verse in Matthew 1 which gives the reason why His name was to be called Jesus.

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 prizewinners in the last Searcher are not eligible for another prize until April 1945, 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, 1944.

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

RESULT OF LAST BIBLE SEARCHER.

We were pleased to see that a number of scholars read the Scripture portions so carefully that they discovered that there was more than one answer to some of the questions. We welcome 48 new searchers. Some were from Schools that have not been represented for a long time. The names in order of merit.

Upper Group. age 12 and under 16.

Prizewinners: 1. David Wood, aged 12 years, "Providence" S.S. March.
2. Muriel Stannard, aged 13 years, Brentford.

Special Mention: Winifred Manfield, Malcolm Wood.

Highly Commended: Irene Bridgestock, George Abbott, Joan Taylor, Mary Emmerson, Mary Miller, Grace Dickinson, Ruth Jaegar, Amy Hawes, Pamela Dickinson, Una Lambert, Bertha Etheridge, Josephine Stokes, Hazel Pankhurst, William Herring, Margaret Jaegar, Aileen Young, R. Leaver, Margaret Nicholson, John Neilson, Peter Marshall, Hazel Brownrigg, David Whitaker, Dorothy Steward, Ruth Surridge, Betty Rhone, Eleanor Parker, Emily Reeve, Muriel Beckingham, Brenda Elson, Kathleen Walshaw, Harry Baxter, Norman Carter, Joseph Hewitt, Joan Brightwell, Gordon Reeve, Peter Wilkinson, Margaret Cresswell, John Wool, Graham Phillips, Anette Baker, Pamela Whitaker, Stephen Toms, R. Cooper, S. Gladstone, May Baxter, Douglas Crees, Elizabeth Sandifer, Iris Humphreys, Peter Rengert, Sadie Robinson, Ruby Hawes, Maisie Catling, Hilda Hawes, Margaret Preece, Doreen Steele, Josephine Wright, Olive Warne, Pearl Warne, David Gower, Jenny Hooper, Edward Rengert, Freda Hare, Geoffrey Ince, James Wharfe, Audrey Holloway, Margaret Burdon, Mary Cattermole, Margaret Coe, June Feast, Joan Pike, J. Cornelius, Lorna Jordan, David Greengrass, Edna Pawsey.

Commended: Ruby Dawson, Peter Bugg, G. Le May, Ivy Johns, Mavis Cornelius, Donald Farres, Peter Flitton, Joan Beadle, Jean Birch, Gordon Clark, June Cox, Betty Langdale, Jean Candice, David Clover omitted references in second part. The following omitted to write out the verse in the second part: Irish Raper, David Church, Joyce Rogers, Joan Donavan, Hilda Grimwood, Sylvia Weeks, Eileen Flack, Ivy Scott, Brenda Yates, Roland Sheppard. Answered Lower Group only: Audrey Curtis. Answered Upper Group only: Joy Turner, Barbara Thurgood, Marion Coulson, Doreen Sussex.

Lower Group, age under 12.

Prizewinners: 1. Kevan Skinner, aged 8 years, " Providence " S.S., March.
2. Derek Ball, aged 10 years, Akeman Street S.S., Tring.

Special Mention: Mavis Beckingham, Barbara Bugg, Brenda Bourne, Eileen Culliford, Jean Bridgestock, Jean Hughes.

Very Highly Commended: Pauline Wood, June Brighty, Russell Manfield, Joyce Raper, Eunice Skull, Audrey Nuttall, Raymond Beckingham, Brian Heather, Sylvia Harrison, Winifred Oxborrow,, Sheila Snelling, Mary Bugg.

Highly Commended: Paul Ballard, Shirley Jordan, Shirley Betts, Roy Boosey, Colin Humphrey, John Ellins, Margaret Grover, John Pankhurst, Vivien Elson, Florence Mackenzie, Stephen Heather, Alan Hughes, David Surridge, Sheila Jackson, Michael Ellins, Jasmine Pannifer, Sylvia Robinson, Muriel Nunn, Jean Beckingham, Joyce Willimer, Beryl Reeder, Sylvia Steele, Sheila Brown, John Skull, Audrey Sussex, Maud Thomas, Anthony Frost, Alan Preston, Doreen Quy, Alan Webb, William Brown, John Daniel, James Watson, Rosemary Wool, Brenda Peebles, Peter Bacon, Brenda Rees, Joy Cooper, Joy Bugg, Dorothy Charge, Sylvia Shephard, Brian Bartlett, John Hudson, A. Peebles, Dorothy Rayner, Shirley Bunce, Peter Chapman, Jean Lithgow, Mary Appleby, Ivy Bacon, Gwendoline Bradnam, Brial Daniel, Terence Everett, Horace Frost, Patricia Mothersole, Vera Poole, Neville Peebles, Mary McReynolds, Shirley West, Michael Bugg, Beryl Beadon, An entry from Westbury Road, Ilford, Jill Mothersole, Alan Norman, Tony Russell, Margaret Laud, John Wilson, Isabel Walton, Mary Webb, Brenda Mayes, Stanley Crees, Margaret Richardson, David Briggs, Joan Hale, Margaret Turner, Miriam Burden, Mary Atkins, Sylvia Moses, Reggie Catling, John Rogers, Leonard Pawsey, Avice Hawthorne, David Bysh, David Burdon, May Barnes, Phyllis Parrott, Gwen Crees, Phyllis Bedwell.

Commended: Glenys Chambers, Ivor Parr, Betty Brown, Donald Pearson, Doreen Sadler, William Sandifer, John Courts, Josephine Baker, Grace Carling, W. Howlett, Shirley King, Frances Wilson, Billy Coy, Joy Arney, Audrey Preece, Rosemary Dixie, Ruth Williams, Dorothy Weeks, June Stevens, John Pryor, Joyce Paul, Ivy Mallin, Irene Barker, Thelma Beaumont, Frank Baker, William Lovilt, Doris Cox, Ernest Candice.

Not for Competition: The Misses Dorothy Best and Rita Jordan: Mr. Oliver Toms. Entries for August Searcher, too late to be included in the list: Tony Russell, Grace Pannell, Ruth Surridge.

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

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Once more, I wish you all a very Happy Christmas, and even more earnestly do I wish, for you and for all, that we may have peace in the year that is ahead. I am afraid that many of you will not see some of those you love because they are serving their King and Country in the forces, but may it not be long before they come back home to you.

The central letter of the word Christmas is the letter "S," and there are three words each beginning with "S" which tell us who it was that came. The babe who was laid in Bethelhem's manger was God's SON. That was why the angels sang in the heavens, and why the shepherds glorified and praised God upon earth. For God Himself had come to this world in the person of His Son and great were His purposes. There are two more words beginning with the letter "S" and each of them tell us why God's Son came.

The first word is SAVIOUR. Before Jesus was born, the Angel told Joseph that the child should be named JESUS. Now this name is made up of two words, which when put together mean "Jehovah, *the* Saviour." Jesus came to "save his people from their sins." Remember this: it was because of the sin of man that Jesus left His Father's house; it was to deal with sin, to save from punishment of sin that Jesus came.

The second word is SIGN. After Jesus' birth, Simeon said that the child was set for a "sign." Whatever could that mean? A sign in Scripture is something more than a symbol or an emblem. A sign is an evidence of fact; a proof of real power which lies behind. What then does the birth of Jesus prove? It proves to the whole world, whether in the lands of the West or the East, that God had come to earth to deal with the sin of man; that, even though He came as a baby, yet He has come with all His mighty power behind His purpose, and that, being God, He will not fail in the fight until sin is defeated and overthrown. It may be that Christmas 1944 sees a world at war, but Christ's coming is a SIGN that God will one day reign in peace. It is true that this Christmas the darkness of sin covers the earth, but Jesus' birth is a proof that one day sin will be cleansed away and His Gospel shall triumph. Most important of all to boys and girls today, the birth of Jesus is a proof that God loves boys and girls and that He has sent Jesus with power so save you, to cleanse you from your sins and to dwell within your hearts. You can all see God's sign as you think of that first Christmas. Do you want to know its power in your own life?

I was pleased to receive letters from these boys and girls:—May Barnes, Margaret E. Coe, David C. Church, Stanley Crees, Audrey Curtis, June Feast, Florence Mackenzie, Winifred Manfield, Kathleen Walshaw, Isabel Walton, John and Rosemary Wool. Also I should like to acknowledge letters from three friends:—Miss A. G. Mallows, Mr. W. H. Trowbridge and Miss C. Wright.

With best Christmas wishes to you each and to all boys and girls in India and in England.

UNCLE PETER.

Going to Jerusalem			Jesus in the Temple			Abram the Peacemaker		
Dec. 4	M	Luke 19, 28-36	Dec. 25	M	Luke 2, 22-35	Jan. 15	M	Gen. 13, 1-9
5	Tu	Luke 19, 37-44	26	Tu	Luke 2, 36-41	16	Tu	Gen. 13, 10-18
6	W	Psa. 118, 21-29	27	W	Luke 2, 42-52	17	W	Psa. 16, 27; 17, 1
7	Th	Luke 13, 31-35	28	Th	Psa. 40, 4-10	18	Th	Matt. 5, 1-12
8	F	Luke 21, 5-13	29	F	John 8, 23-32	19	F	Rom. 12, 14-21
9	S	Zech. 9, 9-17	30	S	Heb. 10, 1-9	20	S	1 Pet. 3, 8-16
10	Su	John 2, 13-21	31	Su	John 17, 1-8	21	Su	Jas. 3, 10-19
The Last Supper			**The Two Books**			**The Battle of the Kings**		
Dec. 11	M	Luke 22, 1-13	Jan. 1	M	Psa. 19, 1-6	Jan. 22	M	Gen. 14, 1-12
12	Tu	Luke 22, 14-23	2	Tu	Psa. 19, 7-14	23	Tu	Gen. 14, 13-24
13	W	Luke 22, 24-34	3	W	Isa. 40, 22-31	24	W	Psa. 110, 1-7
14	Th	Exod. 12, 3-11	4	Th	Psa. 119, 9-16	25	Th	Heb. 7, 1-7
15	F	1 Cor. 11, 23-28	5	F	Psa. 119, 97-104	26	F	Heb. 7, 8-17
16	S	John 6, 26-35	6	S	Psa. 136, 1-9	27	S	Heb. 7, 18-25
17	Su	John 6, 47-58	7	Su	Jer. 31, 31-37	28	Su	Job 5, 17-27
The Birth of Jesus			**The Call of Abram**			**The Lord Renews His Promise**		
Dec. 18	M	Luke 2, 1-7	Jan. 8	M	Gen. 11, 27-32	Jan. 29	M	Gen. 15, 1-11
19	Tu	Luke 2, 8-15	9	Tu	Gen. 12, 1-9	30	Tu	Gen. 15, 12-21
20	W	Luke 2, 16-21	10	W	Judg. 6, 11-24	31	W	Deut. 28, 1-10
21	Th	Matt. 2, 1-10	11	Th	1 Kgs. 19, 15-21	Feb. 1	Th	Job 22, 21-30
22	F	Matt. 2, 11-15	12	F	Heb. 11, 1-10	2	F	Psa. 25, 1-14
23	S	Matt. 2, 16-23	13	S	Heb. 11, 30-40	3	S	Luke 18, 18-30
24	Su	Isa. 9, 1-7	14	Su	Rom. 8, 31-39	4	Su	Psa. 115, 9-18

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

THE

STRICT BAPTIST MISSION

EIGHTY-THIRD

Annual Report

1944

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-THIRD

ANNUAL REPORT

1944

with

ABSTRACT OF RECEIPTS AND BALANCE SHEET

Presented at

THE ANNUAL GENERAL MEETING

of the Association

held at

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LONDON, E.C.1

ON TUESDAY, OCTOBER 24th, 1944

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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-THIRD REPORT

1944

GOD'S BATTLE

" The battle is the Lord's . . ." (1 Sam. 17: 47).

" Oh, it is hard to work for God,
To rise and take His part
Upon the battlefield of earth,
And not sometimes lose heart!

Workman of God! Oh, lose not heart,
But learn what God is like;
And in the darkest battlefield
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most Invisible."

—F. W. FABER.

GOLIATH had shouted defiance at Israel and Israel's God, and they were sad and perilous days for those in the hillside camp of the faithful. The proud champion of force had paraded all his intimidating powers, and this tremendous foe, with which the fear-stricken and the courageous alike had to reckon, had only ridicule for the Lord's humble servant who ventured out against him as the warrior of mighty faith and simple things.

As the battle was joined in the valley of inevitable decision, it must have appeared to the troubled onlookers of Israel a very unfair, if not hopeless, struggle. But this was God's battle and the victory belonged to Him and to all those who, in spite of

all their fears, delighted in His cause and desired the glory of the Lord.

It is with these reflections, and with deep thankfulness to God, that we can now present the 83rd Annual Report of the Strict Baptist Mission.

Through another year of world war the Lord has graciously sustained His servants at home and in India, so that with humble means, but with courageous hearts and tremendous faith, they have been able to take up the defiant challenge of the enemy of God and of the souls of men. The following reports from the various Fields reveal the sternness of the struggle, but they also disclose some of the triumphs of the Lord, in the joy of which we have been privileged to share.

Early in the year our new Missionary, Miss B. S. Wade, left England, and after a long and broken voyage safely arrived in India. Mr. and Mrs. E. Orchard are still with us here owing to the impossibility of getting return passages to India. In March, Mr. and Mrs. G. F. Champion and family, together with Miss M. E. Wilkins, safely arrived home for their long-delayed and much-needed furlough. We are thus happily in the position of having in our midst those who can bring us reports of the Lord's work direct from India, and we trust that all interested Churches will avail themselves of this opportunity of arranging either a Missionary Sunday or a local Missionary meeting on a week-day.

One of the greatest problems of the year has been that of maintaining the work in India with our present depleted Staff, and this has been made even more difficult by the illness of Missionary A. J. Morling and, later, that of Miss B. L. Mowle, but we are glad to report that both these friends are now in better health. We do indeed praise God for the wonderful help given to those of our Missionaries remaining in India, who have thus had to face heavier responsibilities and more exacting demands. We also wish to record our gratitude to them personally for all their willing and helpful service, and we rejoice together as comrades in the battle, and the triumph, of the Lord.

In reviewing the work at Home, we would make grateful recognition of the loving service of our many helpers throughout the Churches of our denomination. The Strict Baptist Mission owes much to the affectionate co-operation of Pastors and Church Officers, and also to those friends who faithfully serve as local Mission Secretaries. It is fitting also that we should make mention of those who, through another year of difficult and perilous conditions, have prayerfully guided the affairs of the Mission as members of the Council.

The year has brought about certain changes in connection with the Officers of the Mission. Our highly esteemed President, Pastor R. Robinson, has left London and is now settled

as the Pastor of the Church at Stowmarket. We prayerfully wish him the abundant blessing of the Lord in this new sphere of ministry, and we are glad and grateful that it is still possible for him to serve the Mission as President.

Pastor L. R. Garrard, after seven years of most valuable help as Editor of the " Mission Herald," found it necessary to relinquish the work owing to the many other demands made upon him in his service for the Master. We would once again thank our brother for all that his willing and able service has meant to the Mission, and also to our Strict Baptist Churches in the wide distribution of the " Mission Herald."

Then mention must also be made of Pastor A. E. Brown, who after 15 years of honorary service as Financial Secretary has handed this work over to the General Secretary from the close of the financial year. This work has made an almost daily demand upon our brother, yet through these many years he has been untiring in his efforts, and his work has been characterised by great carefulness and faithfulness. We make sincere expression of deep gratitude to our friend, and praise God for him and all his long service to the Mission.

With thankfulness we record the goodness of the Lord in connection with the finances of the Mission. Once again we can praise God that all needs of the work have been met through the thoughtfulness and love of the Lord's people, and we would heartily thank all subscribing Churches and friends for their confidence and valuable help in financial support.

Our prayerful hope is that the new year of opportunity will see us working under the conditions of world peace. We eagerly await the return of those now in the Forces, and we anticipate days of happy development in connection with our Young People's Guild of Service. Let us pray earnestly that the Lord may move the hearts of many to come forward for Missionary service, and that the spirit of evangelism may manifest itself in *every* Strict Baptist Church. Our deep desire is that the Holy Spirit may graciously guide in all the work of the Mission, and that through His enabling we may render faithful service.

Unquestionably the future will make great demands upon us, both in India and here in the Homeland. The defiant challenge of the modern paganism of the West and the age-long heathenism of the East stirs the soul of all who have David's heart and David's God. We take with us the Divinely appointed weapons of God's Word, and we put all our trust in Him. Behind us are the former experiences of His wonderful help—before us the mighty powers of evil and darkness—but " THE BATTLE IS THE LORD'S," and He the day must win.

" To doubt would be disloyalty,
To falter would be sin."

THE WORK IN INDIA

Madras and Poonamallee Field

BY D. A. THROWER.

"From Me is thy fruit found."

IT is our earnest desire to be fruitful to the glory of God and to bear fruit that will last (John 15 : 16). During the past year we have repeatedly been reminded of some of the factors involved in fruit-bearing.

Transplanting and Grafting.—Whereas the wicked are like wild trees growing in their native soil (Ps. 37 : 35) the true believer is as a transplanted olive shoot in the house of God (Ps. 52 : 8), or a cutting from a wild olive tree grafted into the true olive of the Lord's own planting (Rom. 11 : 24). Through the various activities of our Field we rejoice to see boys and girls, men and women, transplanted out of the realm of Satan into the kingdom of the Saviour, and grafted into Him by whom alone true spiritual fruit is produced. The DAY SCHOOLS are ten, with a staff of 33 Indian Christian teachers and 993 pupils. At Poonamallee a large shed with a tiled roof has been erected to complete the accommodation required by the school which, during the war years, has grown to nearly double its former strength. The members of the Indian staff continue to support the Korattur School, for which we have at last been able to secure land needed to provide sufficient room for the number of children who attend the school. Efforts in this connection extending over a number of years were thwarted by the opposition of the villagers, but we were much encouraged when a small plot of land recently became available. A number of friends who are not on the staff assist in the Mission schools on Sundays, and others conduct ten SUNDAY SCHOOLS in villages where there are no Mission Day Schools. The latter have a total of 150 pupils. A proportion of those who apply for baptism bear testimony to the value of the work of the schools by attributing their first spiritual awakening to Scripture lessons learned while studying in them. Government has assisted us by paying RS.5235 in teaching grants during the year under review. The total membership of the five Churches is 476, which is the same number as that reported last year. The explanation of the apparent stagnation is that, although 24 persons were baptized during the year, two of them have not yet been received into full membership, and pruning through death,

removal to other parts of the country, non-attendance and disciplinary action has resulted in the loss of 22 members. This situation calls for your earnest prayers.

One of our PREACHERS was six months ago loaned to a Baptist missionary who is serving as chaplain to a Madras regiment now in North India. There he has been caring for the spiritual welfare of nearly fifty Tamil men in that unit. Two other preachers conduct weekly men's meetings in several villages. A fourth is fully occupied with pastoral duties.

COLPORTAGE has suffered through many causes. Both of our colporteurs have left the staff, the sale of literature becomes increasingly difficult, and supplies of books are now hard to obtain. In fact, there is at the present time a famine of the Word of God in Tamil. However, a small quantity of Bibles and other Scriptural literature has been sold, including eighty copies of the Tamil Bible Concordance (Part One).

The VOLUNTEER FELLOWSHIP is responsible for the "mission" church at Mannur, and the friends who carry on this work, a few months ago, rejoiced in the baptism of nine persons as the fruit of their labours. The small chapel at this place has now been outgrown by its congregation, and a building fund for its reconstruction has been started.

Pruning.—How we bemoan any signs of arrested development in our various activities. Yet, the free use of the pruning knife to cut back and cut down is essential to the production of abundant fruit. On the high hills of South India we sometimes see glaring examples of unpruned coffee and tea gardens. The fruit of such is little, and even that little must dwindle almost to nothing unless the bushes are pruned. This year our Madras work has been pruned and retarded, first by our own inactivity for two months (owing to an injured knee), and later by the disastrous FLOODS of October, 1943. The latter resulted in loss and damage to Mission property and to that of many Church members. Some of our friends lost their humble mud-and-thatch homes, and one was killed by touching a fallen electric supply wire. One of the deacons of the Vepery Church had to take refuge on the roof of his house which, by the mercy of God, did not collapse. The Mission House and compound sustained damage, and the work of the missionaries was dislocated for a considerable time. The Tamil Churches and friends in every field of the Mission, however, came to our assistance, a RELIEF FUND was opened, and upwards of Rs.1000 was contributed in India for the relief of distress among our people. It has been our privilege to assist some forty families by this means, and the administration of this Fund is, we believe, producing spiritual fruit which is transforming the disaster into a blessing.

Formation and Development of Fruit, or the growth of Christian character. During the past few years we have gained a more intimate knowledge of the private life of our people than we had before, and feel confident that we are not entirely deceived by signs of the fruit of the Spirit that we see in our Tamil Christians. Although the Japanese war has resulted in much hardship for the people of India, spiritual fruit has grown even in this unlikely soil, and we rejoice greatly. On the other hand we grieve for those who suffer, especially for those concerning whom there is a fear that they have insufficient root to withstand the gales of temptation and trial. We appeal for special prayer that the Indian Christians of the Strict Baptist Mission may grow in all the graces of the Spirit. A proportion of those who join the churches drift away after a few years. In these the fruit does not " remain." Prayer in this connection also is much needed. The income of the Churches has not suffered through the absence of the many members who are on active service for, in most cases, the latter contribute liberally either through their relatives or by remitting direct to the Mission offices. The total income for the year was Rs.1677.

The heavenly Husbandman is not dependent on material prosperity for the maintenance of His olive or vine, but by His own Spirit ever proceeds unhindered with the gracious work of producing the fruits of righteousness in His people. Will readers please pray that we and our co-workers in this Field may be yet more fruitful during the coming year.

Namakkal and Sendamangalam Fields

BY A. J. MORLING.

UNUSUAL difficulties present themselves as we commence to pen a report of these two fields. One is the fact that illness kept us from our sphere of service during much of the latter part of last year, and the other is that we have had charge of the Sendamangalam Field for a period of about six weeks. During the year the work has been maintained by the co-operation and help of our Indian colleagues, and we very gratefully acknowledge our joy and encouragement in the Lord's continued goodness and mercy. In homes, schools, chapels, streets and festivals the message of redeeming love has been made known; peace, joy and forgiveness of sins unknown to Hindu, Mohammedan, Atheist and Animist, have been proclaimed as the inestimable gifts of Christ.

Deeper Roots.

It is said that there are three stages in the development of a church in lands where missions are working. The first is

when the missionary begins his task of evangelisation; converts are organised into nuclei of congregations or churches, and the missionary naturally has to be their leader. The second is when the converts have developed a certain measure of " church-sense," and when they desire one of their own number to assume leadership. The third stage is when these indigenous churches with ministers of their own commence to control their own policy. Now the church is the primary factor. The work during the first two stages is more or less " mission-centric," and in the third " church-centric." It is during the second and third stages that the missionary has to be most careful and when he is faced with the most serious problems.

In these two fields most of the work is in the first and second stages—some churches are approaching the third. The Kakkaveri and Sirunellikovil Churches are very desirous of assuming greater responsibilities, and we have often wished that these included the financial ones! Efforts have been made in most churches to increase what we sometimes call church-consciousness—at first Church Treasurers were appointed, but it soon became patent that we were too ambitious; in all places the experiment was disappointing and in one case almost disastrous. Now Financial Secretaries are serving in most churches, and we hope that soon greater powers will be assumed. " The Church must increase and the Mission must decrease " is a motto on the lips of many, but devolution in Mission administration is necessarily rather slow, and demands much discrimination. For some years it has been our aim in the Namakkal Field to share as far as possible all our problems with the Mission workers, and thus to prepare them for attempting greater things in the Lord's work. Church and Deacons' Meetings have been regularly held. and all enquirers have to witness before their own congregation ere they can be accepted as fit for immersion. Matters such as discipline, expenditure, voluntary work, repairs, special meetings. appointment of office bearers and ministry are placed before them and acted upon after voting has been completed. It is true that at times we have very embarrassing moments and propositions to deal with, but the members of our churches must learn and grow by experience. Just before one meeting we were very perturbed regarding an enquirer that we felt was unfit for baptism, but the deacons and preacher thought otherwise, and urged that he be allowed to give his testimony. Feeling that we could not absolutely ignore their opinion we agreed very reluctantly, and cast the whole matter on to the Master. The appointed visitors expressed their judgment and our friend came and stood before the church and was asked to give his witness. Although in private consultation he had been able to speak at great length and with even greater ease, he was now unable to utter a single word, though encouraged to do so by many present. It was the unanimous

decision that this friend should wait a little longer before receiving immersion, and the officers of the church acknowledged that the Lord had most manifestly intervened.

Our churches are often reminded that giving must precede growing, whether this be considered in the individual or collective sense. This matter has frequently given us much sorrow and cause for heart-searching. We feel convinced that the real root of this serious deficiency is lack of consecration, and accordingly we have laboured in various ways to help those concerned to seek higher things, to throw off the impression that the Christian way is " self first and others afterward," to experience a divine discontent regarding all their erroneously considered attainments. During the past year the offerings of the Sendamangalam and Namakkal Fields were Rs. 589.8.10 and Rs.667.5.4 respectively.

Ploughing the Rock.

In our last report we mentioned that the year under review had been " a very troublesome one for our schools," and the present one apparently must be included in the same category. In the two fields we have seven Lower Elementary Schools, the one at Erumaipatti having been closed early in the year. School Grants received from Government in Sendamangalam amounted to RS.4,879.1.0. It is with real gratitude that we are able to report an improvement in the strength and work of the Higher Elementary School in Namakkal, and the Deputy-Inspector of Schools, when conducting the annual inspection early in March, recorded as follows in the Inspection Book: " The general condition of the School has improved since last inspection and is now fairly satisfactory." He also commented favourably on the School-Day celebration held last December, when our building was unable to accommodate all who came to enjoy the many items that were given by the children. The average attendance of our H.E. School—largely due to the efforts of the Headmaster —is now about 140, but we feel this would rise considerably if we could improve the staff.

Objections to giving Scripture lessons have decreased; however, there are many indications in the country that there is considerable opposition and more is to be expected. One periodical states that " Mission institutions should give an undertaking to provide religious education to their students without prejudice to their ancestral faith." It can hardly be conceded that all religions are compatible with Hinduism, and we most firmly believe that our institutions have no place in our missionary programme unless their supreme aim is the presentation of Christ as the only Way.

Hostel work has continued to present problems similar to those which existed when we last wrote. The price and scarcity of all grains have created much concern, and the generous help

given by Council greatly relieved the position and helped us to carry on when we wondered whether this part of our work would have to be curtailed. As this institution receives Government aid, the Collector of Salem promised to supply all necessary grains through the Revenue Divisional Officer in Namakkal, but this was not until our problems had become very acute. The extremely enhanced prices resulted in a small drop in the numbers of the inmates, but we hope it will be possible to admit a few more after the summer vacation. This year the grant was increased by about one-third, the sum received being Rs.1002.0.0 Hostel work is a vital part of Mission activity and demands the regular prayerful support and sympathy of all interested in the extension of the Master's Kingdom.

In both fields the work of the Gospel Extension Society has been blessed. In Muttanchetty two persons have been immersed and another is reported to be almost ready to take this step, and the night-school is still being maintained. Selur—where the Namakkal G.E.S. is now fully responsible for the work—has a good school with two teachers, and is a station where we often meet with opposition from the caste people. The total income for this Society during the year is Rs.825.15.1, and for that in the Sendamangalam area Rs.192.8.7. Mission workers support these societies and to a great extent control the finance and work connected with them.

The rise in prices has affected very severely the supply of paper, and consequently the sale of Scriptures has been more difficult. In the Sendamangalam Field there are two colporteurs serving, and the total sale of Bibles and other Gospel literature realised Rs. 123.9.2. During the past year the colporteurs engaged in this field left us, but all preachers are expected to sell as they visit their villages, and Rs. 318.5.6 is the recorded figure for their efforts.

It is increasingly evident that the power of the Good News is affecting every phase of Indian life, religious, political, intellectual and economic. The truths that lie at the heart of the Gospel are slowly and surely permeating all parts of its society and gradually making their influence felt. These are days of great opportunity for messengers of the Cross, and it behoves us to exert every effort in this high service while they linger. The door is still open, men can still, unhindered, turn their thoughts to Christ or Krishna—the most popular as well as the most demoralising of the various incarnations of Vishnu; may it be true too of us that as " our days grow fewer they grow longer " in the greatest ministry entrusted to man, that of proclaiming Christ as Saviour and King.

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THE SERIOUS NEED



UNCONVERTED CASTE MEN ON THE KOLLI HILLS.

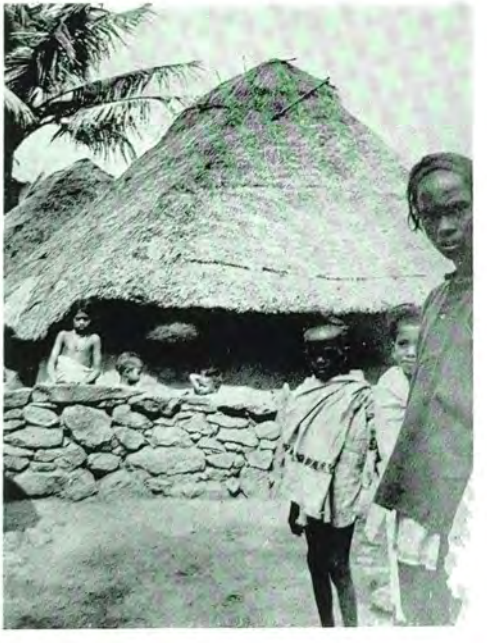


A WOMAN PATIENT LEAVING THE DISPENSARY AT SENDAMANGALAM.

THE CHRISTIAN MINISTRY



A HILL-MAN PREACHES TO HILL-MEN.



THE CHILDREN
HEAR OF
THE SAVIOUR.

Kolli Hills Fields

BY H. A. HUCKETT.

LILIAS TROTTER once wrote: "When God is going to do something wonderful, He begins with a difficulty. If He is going to do something *very* wonderful, He begins with an impossibility." If this be true, something very wonderful ought soon to happen on the Kolli Hills, for the work in this area, from its inception in 1914 to the present time, has been fraught with difficulties and seeming impossibilities. To many, it is an "impossible" place to live in, and the people quite "impossible" to reach with the Gospel, yet, by the goodness of God, we have somehow managed to live here for the past four years, and have had the joy of seeing a few conversions.

During the past year we have conducted 12 evangelistic camps, excluding a fortnight spent in the Sendamangalam and Namakkal Fields in March. In August we took five tents to the annual festival at Koilur, and preached to several hundred people there. 115 Gospel and lyric books were sold, and four night meetings were held at which the Good News was proclaimed and lantern pictures were shown to attentive audiences. One lad came to us saying, "I want eternal life."

On Lord's Day, November 7th, we celebrated Pastor Selvanathan's 2nd Anniversary, the services being conducted by Brother Champion. December 5th was observed as Bible Sunday, when offerings and subscriptions amounting to Rs.33 were sent to the Bible Society. Regular Lord's Day services have been held at Ariyur, Pannandurai and Alathur, and in each place members have been visited in their own homes for prayer and instruction. One Sunday collection of Rs.12 was sent to the Indian Red Cross. The Kolli Hills Church has also supported Pastor Selvanathan throughout the year.

The Dispensary has been our biggest problem, as except for two months, when Dr. Rajan was with us, we have had no medical officer for nearly twelve months. This has meant a great increase of work and responsibility. Nevertheless, 5,201 out-patients and 77 in-patients were treated, and 466 minor operations performed. We gratefully acknowledge help re-received from Dr. Harris, who came to our assistance in July, when both doctor and compounder left us.

Scripture lessons have been given regularly in each of our three Day Schools, and preachers and preacher-teachers have conducted evangelistic work in more than 80 villages. It has been a pleasure to welcome our L.Z.A. colleague, Miss Mowle, to the Kollis, and we pray that she may be granted health and strength for a further period of service there, if the Lord will. We are very grateful to all friends in the home churches for their loyal support. May God give us faith to believe with Christ: "The harvest truly is great, but the labourers are few. Pray ye therefore . . ."

Tinnevelly Field

A BATTLE FOR LIFE

By W. H. Kuhrt.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death."

The perilous circumstances of these days have brought into clear-cut outline the true nature of the conflict in which we are engaged. At the same time as many a farflung battlefield is being covered with dead, a determined assault is being made upon the life of God's people. A frontal attack, open, brutal and unashamed in pagan countries; but, in others, ambushments on the flank and in the rear, with endless cunning refinements.

We are not to be so much taken up with the spiritual and mystical as to suppose that the body may be neglected. The enemy takes advantage of weakened bodies, as witness his temptation of our Lord. All around us men and women have been forced to give far more time and thought to food and clothing and it has become increasingly hard and increasingly necessary to consider the ravens and the lilies of the field. Epidemics have taken their toll of lives and their more subtle toll of time and strength. Missionaries have wondered whether they could possibly go on any longer with bodies sapped of vitality by heat and weariness. "He also Himself likewise took part of the same" becomes peculiarly meaningful and helpful at such a time.

We have had to fight to keep all of our schools going, and even now more than one seems ready to perish. Twelve teachers have left us during the year, and it is only now that we find ourselves once again with a complete staff, though, for lack of men, the number of women has increased to thirteen. There are twenty-three schools and forty-six teachers. 1,071 children are made up as follows: Christian boys, 149; Hindu boys, 552; Christian girls, 127; and Hindu girls, 228. The grant sanctioned by Government was Rs.6,600. Over and above their indirect and hidden usefulness, when we find lads and girls coming into our churches whose earliest contacts were manifestly through our schools, we are amply rewarded for all the trouble and labour they entail.

It is the same story when we come to colportage, for here we have been faced with a famine of the Word of the Lord. We have sold 33 Bibles (all we could lay our hands upon), and about 770 other books. Our shelves are empty, and the

brethren who used to sell books now devote themselves entirely to preaching the Gospel in villages where there is no established Christian witness. The six men engaged in this work claim to be reaching 85 villages regularly. With one exception, all of them are of poor education, and lack teaching qualifications. This, together with heavy family cares, makes it difficult for them to maintain, day in and day out, a proper enthusiasm for the work in which they are engaged. It is not an easy thing to preach every day to indifferent villagers, maintaining at the same time spiritual glow, zeal for souls, and prayerful expectancy that God will bless the preaching. This is what we expect of these men, however, and we must not, dare not be content with less, though we are often in sore danger of making their meagre attainments an excuse for spiritual barrenness. The only way to secure such men is to be all this, and more, oneself.

What has been said above applies with equal force to the seven brethren who minister to our forty churches, though perhaps, in some ways, their work is more congenial. Their labours have been rewarded in the course of the year by the baptism of 32 friends, men and women drawn from five of the seven circles. Gifts from all sources towards church funds totalled RS.1,908, including Rs.88 contributed by service men. It is in the life of the churches that the battle rages most furiously, the dubious strife swaying back and forth, often over the same ground. We gain a point, but the triumph is short-lived; the shout of victory has scarce died away before the enemy is once again in possession of his stronghold. In Nalattinputhur and Valayapatti long-recalcitrant members have returned to our fellowship. Two pastors are trying hard to nurse groups that have begun to show interest in villages near their homes. The sad breaches in the Anbinagaram church have been partially healed. On the other side, we find the Thayilpatti churches still very much under the cloud of deep poverty, and another church disappointing its minister even to tears by going back to the drink from which he had so hardly weaned them. Some possess abundant life: for these we are thankful; some are fighting for life: with these we have sympathies; too many have given up the struggle and have become content: for these we are sore afraid.

"And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed."

—::—

On Furlough

BY GEORGE F. CHAMPION.

To give a report of this year's work in the Sendamangalam Field is the work of others, but as I was in Sendamangalam until February, I may, perhaps, be excused for mentioning one or two smaller items of note which will not figure in the broader survey.

We have again seen interest in spiritual things persist after young men have left home to join the forces or to engage in war work. I had a talk (with a view to baptism) with a young man who was for some time in Salem with the A.R.P., and I have heard from a young soldier from one of our villages (he is now in Ceylon) who wants to be baptized when he comes home on leave. One lad, from Pottanam, who was in our Namakkal Hostel some time since, is a war technician in Coimbatore. He was baptized by us in the river near Sendamangalam when he came home for a few days in January. Four of our lads went boldly off to join the army, but when they found they could not all remain together, they reappeared in the village, much to the amusement of some and the relief of others.

It is a pleasure to break new ground in camping and to stay in a village where one has never stayed before. Discomforts there are bound to be, but one gets into touch with people one would not otherwise meet; also one seems to learn more of the problems and difficulties of our Indian friends when one meets them in their own village. Twice lately I have been able to stay for a few days in remote villages where, I believe, our missionaries have not before camped. We have often gone to Nattamangalam to conduct services and visit the Church, but there is no building in the place where we could stay for any length of time, and until fairly recently we have had no worker stationed there.

I spent a week in a tent near our little chapel, and had a happy time getting to know the locality and visiting with the Gospel all the villages nearby. In one outcaste quarter I was surprised to hear an elderly leather-worker tell his neighbours that they should all trust Jesus Christ as he does, and then they would all be as free from care and anxiety as he is. This man has listened well to our preacher whenever he has been to that village, and appears to have received help from the messages he has heard.

While in Nattamangalam I had the privilege of baptizing four men, the first-fruits of the ministry of the preacher. One of these men is the son of a member, and he had been used to the conversion of one of the other young men baptized. He

is a great help to the preacher and accompanies him in his open-air work when he is able.

Kalichettipatti was the other place in which I camped for the first time. It is at the other end of the Field. We had heard that there were enquirers living there; but our camp did not yield any very definite results with regard to them. We were, however, able to visit many surrounding villages with a band of preachers and trust that blessing will result.

It was while we were in Kalichettipatti that I heard that we might make arrangements to come home on furlough. Within two months we were in England. Our being able to get away so soon was a source of great surprise to many, including ourselves. The joy of being home after so long a time abroad needs no emphasis. In addition to the happiness of seeing the members of our families, the fellowship of Christian friends is most helpful and cheering. I am looking forward to the privilege of continuing my visits to our churches and telling, as the Lord helps me, something of His work through the S.B.M. in India. Please pray that this ministry may be in all respects acceptable to God.

THE GOODNESS OF GOD

BY E. ORCHARD.

SINCE writing the last annual report I have been privileged to spend nearly a year in the Homeland. The gracious provision and goodness of God have been seen in many ways. Time would fail me to recount all the blessing of the year, but I would record my gratitude for all the way in which His hand has been seen working. It has been a year of happy fellowship in the service of the Lord. It is with real thanksgiving to God that I record the kindness and help of all the friends who received my wife and me into their homes. We have enjoyed the gracious hospitality and friendship of many people, and shall carry with us to India the abiding memory of the joyous days which are now past.

There has been a wide opportunity to tell of the Lord's work. Nearly one hundred and fifty churches have given me a welcome in the name of the Lord, and have shown their real interest in the work by their fellowship in service and in gifts. With a proportion of these churches I was familiar before I went to India. It has been a great joy to revisit them on behalf of the Strict Baptist Mission. It has also been my pleasure to make new friends. In some cases new contacts on behalf of the Mission have been made, and the response from these has been particularly encouraging. God grant His blessing upon all these meetings.

It is an inspiration to come home and meet so many friends

who have a common interest with ourselves in the spread of the Gospel. One very pleasant feature of this time spent at home has been the opportunity to meet these friends and discuss with them the many-sided problems of the work. The questions which have been asked show how deep and real is the interest in the progress of God's Kingdom in India. We would thank sincerely all those who have encouraged us in the work by their helpful criticisms and questions.

Then this year has also witnessed God's goodness in providing so wonderfully for us in the everyday needs of our life. He has granted unto us strength and abundant health. He has met our material needs and given us facilities for rest and recreation beyond all that we dreamed possible. Our confidence is that He will finally take us back to the land of our adoption prepared and equipped for another period of service for Him.

We are now waiting a passage to India, and are continuing in the work of deputation until such time as we can return to that land. For all the fellowship of the past months we would render our thanksgiving to God, and would ask the continued prayerful help of those dear friends with whom we have shared the happiness of furlough-time.

Ladies' Zenana Auxiliary

SECRETARY'S REPORT

By Miss P. P. Nunn.

The vision of the prophet Zechariah, of the golden candlestick and the two olive trees, which were the source of the supply of oil to the bowl and pipes feeding the seven lamps, is a symbol of God's unfailing grace, through the Holy Spirit, by which we all have been able to hold on our way during the past year.

The following reports bear witness to God's faithfulness in the midst of changing conditions.

That Miss Mowle has been brought safely through a serious operation, we praise our Father; that our new missionary, Miss Wade, was able to set out in January, to reach India, protected from all harm, after being two months and nearly three weeks on the way, we are profoundly thankful; and that Miss Wilkins was able to take furlough in February, arriving in England on March 21st, we further praise the Lord.

Deputation work has been carried on by Mrs. Champion and Miss Wilkins, and we have welcomed one or two fresh openings for L.Z.A. meetings.

To all who have continued to pray and to give and to serve in the Master's Name at home, we tender our hearty thanks.

Again we gratefully acknowledge that every financial need has also been met, and in the coming days of peace our aim will be the extension of God's Kingdom among the women and girls of South India.

MADRAS FIELD

By Mrs. E. C. Brand.

"*Make this valley full of ditches.*"

So this is really all we are required to do, and wait for His inflowing blessing. Let us dig deep and broad.

Another dear worker has left us. Mangalam has fought a good fight, been beloved by those to whom she has made known the Way of Life, been faithful, although in later months it was with weariness she set forth day by day to her work. She feared the yearly exams., her eyesight being poor, but we promised her questions and answers by mouth. At the end she bravely took a pencil and said, "I will write." As we leaned over her a month later, as the end was drawing near, and whispered, "You have passed your exam," a smile lighted up her face, it was her last triumph.

We thank the Lord that during the year there have been baptisms. Where the new members are illiterate we try as

much as possible to teach them to read. The Laubach system is a great help, the books being simple and interesting, they must learn to read their Bibles. We are insisting, too, on their being taught chapters by heart, remembering how David says, "Thy Word have I hid in my heart, that I might not sin against Thee."

It is good to find some who are anxious to bring others to Christ. Two newly baptized ones asked me to let them come with me that they might bear witness. We had a happy time together, they doing most of the speaking. Another tries to bring those of her poor neighbourhood to the services. I mention these as being the most important signs of life. When all our members at home and abroad really care enough to tell others, we have no fear for the future Church.

Glory in Mannur, and G. Annammal in Poonamallee have been helped to carry on their evangelistic work in the villages, including the instruction of the Christian women. Each has a voluntary Sunday School, as also have others of the Bible-women. Koyembedu still continues to show signs of His blessing. Mary is instructing a number of young people, some new members, some who are wishing to be baptized.

There are those whose love waxes cold, and who need your prayers. May we dig deep and wide, that there may be room for a great inflowing blessing.

"CLEAR AS CRYSTAL"

By Miss B. S. Wade.

The following words were received in a letter a few days ago: "Unto God be all the praise," and they echo the praise of my own life as I consider the journey from England early this year, and the few short months since spent in India. When I left Euston this text was given me: "Clear as crystal." Reading the words around the text, we are told: "A pure river of water of life . . . proceeding out of the throne of God and of the Lamb."

If it is permissible to take the words "Clear as crystal" out of their context and to enjoy them as a personal word—in looking back over the many months of waiting to reach this country, I can now truly say "Clear as crystal" were God's dealings with me.

The study of the Tamil language is my work for the present, and although it is very far from easy, I do feel that the patience and perseverance which are necessary to grasp it will be seen in the future to be as clear as crystal in the Lord's daily purpose; for by this slow study opportunity is found to observe the outlook, homes and daily difficulties of those whom we seek to love in Him.

The Christian helpers in the Mission compound here at Kilpauk have been most helpful with the first comprehension of the sounds and words of the language.

NAMAKKAL, SENDAMANGALAM AND KOLLI HILLS FIELDS

BY MISS B. L. MOWLE.

EACH year as we look back on all the way the Lord has led us, we have to say with the Psalmist, " Bless the Lord, O my soul, and forget not all His benefits." Problems, difficulties and perplexities have had to be faced, but we have already proved His grace sufficient.

In giving my report, I must divide the year into two parts, the first being spent in the Namakkal field, and the second on the Kolli Hills. Although the two places are in the Salem district, the work is almost as different as going to work in another country. During the short time I have been on the Kollis, the weather, except for a few days, has been delightful, and it is hard to believe and to remember the danger associated with the place.

The Hill people are very different in appearance and in dress from those on the plains. They resemble in some ways the Hill tribes on the Nilgiris. They have different ways and customs from the plains folk, and their language, although Tamil, is difficult to understand until one gets used to it.

Most of my time in Namakkal was spent camping in villages where we have little Churches. This year the people have had much to discourage them, consequently the faith of our Christians, who are but babes in Christ, has been sorely tried. While in headquarters there was always some medical work to be done amongst our Hostel boys, as well as in the villages around.

Visiting caste people in Namakkal, as elsewhere, is not encouraging, although I believe there are amongst the women many secret believers. How far stronger the Church in India would be if those who are true believers had the courage to come out boldly for His sake. Nothing but the grace of God can break every fetter. This also applies to our people on the Kollis. Soon after my arrival I visited the first village that Mr. Morling and Mr. Brand went to. I was shown the house the people were building at the time of their visit, and was told they all fled. To-day the people of that village almost treat our going to them with the Gospel with contempt. Certainly, the day we went to visit them, they were too occupied to listen to us.

Camps have been made at Alatur, Valappur and Shulavanthi. Our workers in these villages need our constant and earnest prayers, their lives must be very lonely at times. Ruth,

a teacher at Valappur, and Mary, a Biblewoman at Alatur, were both girls in our Hostel.

We are trying hard to get some outside children to come to our Sunday School at Valavanthi, but it needs much wisdom and patience. If we can only get one or two to come regularly, we shall feel our effort has not been in vain, for we remember the words, "Who hath despised the day of small things?"

At the time of writing we have twenty-two children in the Hostel. These, except for one or two, are all orphans. To some of them the Hostel is the only home they have ever known. Please pray that great grace may be given to train these little ones for the Lord Jesus. They range from all ages, the baby being about one year old; Barkiam, the eldest, is about eighteen. Barkiam, we feel, is a truly converted girl, she has been baptized and works in the Hostel. We long to see signs of grace in the lives of the other big girls. Each week I try to have three classes: one for the tiny tots, in which I am trying to train Barkiam for leader; a class for the middle girls, and then one for the girls who are growing up into womanhood. As yet only three girls come to this class: Barkiam, Thangamonie, and Rhoda. As I write, this verse of Scripture keeps running through my mind: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." We have proved the grace of the Lord to be sufficient for the past, we trust Him for the present as well as for the future. Please pray that these girls may go from our Hostel abounding in every good work, and thus become true witnesses for the Lord Jesus Christ.

BY MISS L. S. HAZEL.

"The Lord saveth not with sword and spear; for the battle is the Lord's . . ."

WITH this promise of help and blessing we go forward into the unknown future with Him. This year, as hitherto, has seen its shadows and disappointments, but with them all we see the goodness of the hand of our God.

Our Boarding Home has been faithfully maintained in spite of many difficulties through rise of prices, etc. The clerical part of the work has increased considerably, as Government now demand such minute details. This has often meant hours at the desk, instead of being out in the villages.

We were encouraged recently by some of our old girls, who are now in various training schools, acknowledging the help and benefit they had derived spiritually, and in every way, whilst in our Boarding Home.

The Biblewomen number eight, and there is a possibility of another being added to the Staff shortly, an old Hostel girl. They are faithfully proclaiming the Good News in the villages.

In Sendamangalam, Kakkaveri and Pavittram there are those enquiring and waiting for baptism. From the last-named village we have two little Pallar girls in the Boarding Home from enquiring families.

The Sendamangalam cheri women are still attending the Sunday services, but we regret deeply the backsliding of some of the men, in particular one who was a deacon and a leader amongst them, seems to have drifted afar, and never is seen inside the House of God. He himself has resigned the deaconship. He and others there need our constant upholding by prayer.

Our day school is still on the increase and well attended. In spite of difficulty of staff, we have now been allowed to add a Higher Elementary trained experienced teacher, so our staff now numbers eight, plus the weaving instructor. These are carrying on with a steady work, and daily 200 girls are receiving religious instruction. One little Hindu girl in the 8th standard, who has been under instruction for some few years in the school, asked to be allowed to buy her own Bible. In these days, when such are difficult to get on account of shortage of paper, one is very careful to whom they are given, lest they should be idly thrown away, or used for wrappings, which has been done in times past. I questioned her as to her parents' allowing her to read it, and she replied that there would be no difficulty. Please pray for her also, that the written message may indeed not return unto Him void, but accomplish the thing whereunto He has sent it.

The Girls' Covenanters Class, which consists of the Boarding Home girls, is held regularly. I am introducing an evening needlework class, combined with Scripture, which I hope will be an attraction for some of the older day scholars to attend, and in this way get them to the Sunday class.

In a general review of the past year's work, we can raise our " Ebenezer " to the Lord for the blessing He has given, and go forward in His strength for the future.

SENDAMANGALAM AND JEDARPALAYAM MEDICAL WORK

By Dr. R. M. Harris.

On looking back on the past year, medical work seems to have proceeded much the same as ever. It is the individual contacts which are made, and the different cases dealt with, which make the variation. The building of a mud-walled thatched room at Jedarpalayam has greatly facilitated camping there. This little room has been a haven of quietness and blessing.

The total number of new cases treated in 1943 was 3,810, while the total number of attendances was 12,791; the number

attending the Sendamangalam and Jedarpalayam dispensaries being about equal. We are overwhelmed with statistics in this age, and each person tends to become merely a statistical unit. The 3,810 patients we treated came from many villages, near and far, and represent many different types of homes, and each one was an individual suffering from some sort of complaint and in some sort of trouble. It is a great privilege to have such a wonderful Gospel to tell them.

Our boys' Sunday School class continues. While the numbers attending are not so large, the contact is more personal. Many thanks to all those who have sent cards.

NAMAKKAL BIBLEWOMEN'S WORK

BY DR. R. M. HARRIS.

AS I was only in charge of this work for a few months, I cannot report much on its progress. The work amongst the women in the churches of Kottamangalam and Vadgarai Atur is encouraging; in other places it is difficult and uphill. The Biblewomen very much need our prayers, working as they do amongst a Christian community drawn from a caste for centuries degraded and downtrodden.

We have had some nice after-supper meetings, this time being the best for finding folks at leisure. We have been taking such topics as Christian Marriage, Christian Parentage, and Forgiveness of one another, to try and help these Christian women in their daily Christian lives.

TINNEVELLY FIELD

BY MRS. O. M. MORLING.

THE past year has been one of changes. During the first four months I was in Paniadipatti guiding the work of nine Biblewomen in the Tinnevelly Field. Our chief emphasis there has been the nurture of the village Christian women, though work is going on among Hindu women.

Later it seemed best, for various reasons, for Miss Harris and me to exchange work. So, in September, Miss Harris took oversight of the Bible women who had been under my care, and the Hostel and School for Girls came into my hands, with three Biblewomen working in villages adjacent to Paniadipatti. This was very interesting, though in some ways exacting work. Also, with food grains so scarce and expensive, and 36 little girls looking to us for regular supplies, we were not without our anxious days. But the Lord graciously supplied every need abundantly, and we learned new lessons in the comfort of believing prayer.

THE TRANSFORMATION

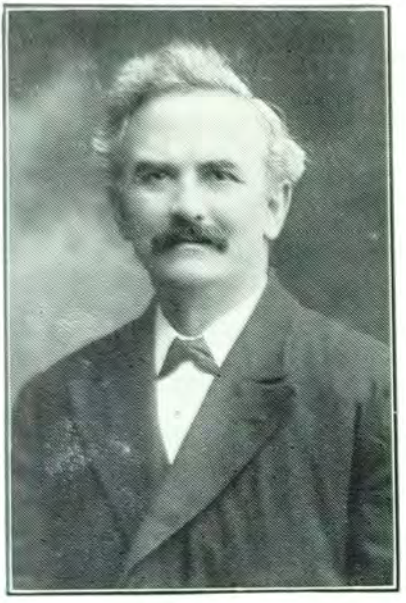


A Christian
Wedding
in the
Namakkal Field



Children of a
Christian Home.

HELPERS AT HOME



PASTOR A. E. BROWN,
OF HOUNSLOW.

Honorary Financial Secretary,
1930-1944.



PASTOR L. R. GARRARD,
OF HIGHBURY.

Editor of
"The Mission Herald,"
1937-1944.

Then came another change. At our Conference in February, it was decided that on account of my son's ill-health and consequent release from responsibility of the Namakkal work, I should go to Namakkal to take charge of the Hostel for boys, and four Biblewomen, working chiefly among Hindu caste women, are under my care.

We believe that in all these things the Great Shepherd of the sheep has some wise purpose to fulfil. May He grant us grace gladly to use every opportunity whenever and wherever He gives us the privilege of being His witnesses and co-workers.

By Miss M. E. Harris.

Many changes have taken place during the past year. This time last year, just as was quoted in one of last year's reports. "the future all to us" was indeed "unknown." How little did we know then of the big changes which were to take place during the year.

Last year my annual report was being written from Paniadipatti. This year, due to changes which have taken place, it is being written from Kovilpatti.

Until November of last year I was still in charge of the Paniadipatti Hostel and School. Then it was decided that Mrs. O. M. Morling and I should change over work; and so Mrs. Morling took over the School and Hostel and Biblewomen's work in the nearby villages, and I took over the Biblewomen in the distant villages, which is the camping work.

But, in March of this year, Mrs. Morling was transferred to Namakkal, and it was found necessary to close down the School in Paniadipatti. This took place at the end of the school term on March 31st. It so happened that the school had to be closed a little earlier than usual on account of a bad outbreak of smallpox in the Hostel. Also the Matron left us, so that with many sick children on our hands, we were in rather a difficult position. But the Lord undertook for us in a wonderful way, and one can look back with only praise and thankfulness for the way in which He answered your prayers and ours and gave us strength for every need.

At the end of April my transfer to Kovilpatti took place, and since Mrs. Morling left this field I have been put in charge of all twelve Biblewomen and their work, which lies in altogether thirty different villages in the Ramnad and Tinnevelly Districts. The work is immensely interesting and full of opportunities of every kind, and it is a very great joy and privilege to be able to do it.

Each of the twelve Biblewomen needs your prayer support. Please uphold them and their families daily. They all wrote the Scripture examination last March, and they all obtained

pass marks. Two Biblewomen gained prizes for distinction marks.

The work in some of the villages has shown definite signs of improvement. The village women seem to be more responsive, and some have asked for and received baptism during this year. But in one or two places we have met with disappointments. Therefore let us continue to wait upon God and pray for His blessing upon the work, and He will surely give us the desires of our heart.

ON FURLOUGH

BY MISS M. E. WILKINS.

TWELVE months ago, it looked impossible that this year would find me in the Homeland. I feel I must say, "God moves in a mysterious way His wonders to perform," in seeing how every step of the way He has planned.

It was not easy to break from those dear ones on the Kollis, and say "Good-bye" to those I had loved and worked amongst for seven years. We had become very attached to each other, though of course there was the joy of seeing dear ones in the Homeland.

When furlough was anticipated, how grand it was to see His hand in every step which was undertaken, seeing it was His will to leave and take furlough, though for a few weeks He closed the door, yet so directly spoke three times from the words, "Fear ye not, stand still and see the salvation of the Lord . . . go forward." A little later He opened the way in providing a berth on that boat, and for all final arrangements which had to be taken. Then how can I praise Him enough for that wonderful voyage, taken in less than four weeks, in these troublous day! Truly I can say in coming home after a period of over eight years, "that not *one thing* hath failed of all the good things which the Lord God spake concerning me, all are come to pass, and not one thing hath failed thereof." His Word is true, those who leave all for His sake shall receive a hundredfold *now*, in this time. His reward to me has been such. Are there not others who are willing to take His Word to dark India, leaving *all* for His sake! "With God all things are possible."

What of the few months in the Homeland? As I have travelled round, love has been showered upon me, and I would like to thank all those who have entertained me in their homes for all the kindness shown to me. I look forward with joy to meeting during the autumn and winter others of you whom I have not yet been able to see, and we know still in all the coming days He will continue to lead step by step.

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	476	24	1	7	30	9	3	20	1143	12	30
Sendamangalam	4	125	5	—	6	15	8	7	9	576	6	45
Namakkal	12	212	—	—	12	17	11	5	22	819	12	90
Kolli Hills ...	1	41	—	1	7	3	4	6	4	149	4	81
Tinnevelly ...	40	927	32	3	35	21	12	4	37	1200	46	85
TOTAL	62	1781	61	5	67	86	44	25	92	3887	80	331

SUMMARY OF ACCOUNTS

RECEIPTS.

1943		£ s. d.	£ s. d.
£	Balance at Bank, 21 Sept., 1943 :		
	Home Safe Deposit	500 0 0	
	Current Account	849 13 4	
	Deposit Account	1,300 0 0	
	Cash in hands of Secretary ...	10 0 0	
	Cash in P.O. Savings Bank ...	1,250 0 0	
	Investments—		
	£1,436 4s. 6d. 3½% War Stock	1,499 11 0	
	£400 0s. 0d. 3½% War Stock	398 1 0	
	£400 3½% Concersion Loan ...	370 12 0	
	£1,000 3% Defence Bonds ...	1,000 0 0	
4348			7,177 17 4
6942	General Fund	5,876 2 8½	
1378	Legacies	125 0 0	
119	Christmas Gift Fund	130 4 0	
	"Herald" Fund (see Payments)...	— — —	
136	Young People's Guild of Service	142 5 5	
226	Sustentation Fund	300 18 2	
742	Pension Fund	524 8 4	
			7,097 18 7½
	Ladies' Zenana Auxiliary :		
	General Account	2,643 5 10½	
	Medical Account	6 5 0	
			2,649 10 10½
£15471			£16,925 6 10

PAYMENTS.

1943		£ s. d.	£ s. d.
£	General Fund :		
4637	India	4,183 10 10	
820	Home	1,161 13 6	
			5,345 4 4
135	Christmas Gift Fund ...		129 19 6
99	Voyage Fund		208 17 6
	"Herald" Fund :		
338	Payments	398 16 8	
289	Credit Receipts	276 8 4	
			122 8 4
78			
—	Young People's Guild of Service		1 17 0
	Sustentation Fund :		
	Purchase of £950 0s. 0d. 2½% National War Bonds ...		950 0 0
	Balance of Purchase Price of £3,000 3½% War Stock ...		110 18 8
	Pension Fund :		
	Purchase of £300 2½% Consols		241 4 9
			7,110 10 1
	Ladies' Zenana Auxiliary :		
2171	General : India	2,328 10 11	
116	Home	160 15 4	
77	Medical : India	40 0 5	
1	Home	1 1 0	
—	Voyage	155 5 2	
			2,685 12 10
2365	Balance at Bank, 20th Sept., 1944 :		
	Home Safe Deposit	500 0 0	
	Current Account	600 19 11	
	Deposit Account	1,500 0 0	
	Cash in hands of Secretary ...	10 0 0	
	Cash in P.O. Savings Bank ...	1,250 0 0	
	Investments—		
	£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	
	£1,000 3% Defence Bonds ...	1,000 0 0	
7177			7,129 3 11
£15471			£16,925 6 10

GENERAL FUND.

INCOME.

1943		£ s. d.	£ s. d.
£	To Balance brought forward		439 8 4½
	,, Contributions :		
3384	Churches ...	3,642 15 9	
817	Personal ...	902 19 9½	
471	Miscellaneous ...	403 18 0	
4673		4,949 13 6½	
796	,, Income Tax Refund	781 7 10	
84	,, Interest on Investments ...	134 3 3	
6	,, Interest on Deposit Account ...	3 7 4	
4	,, Interest on Home Safe Deposit	6 10 9	
			5,875 2 8½
	,, Transfers from :		
500	Pension Fund	200 0 0	
100	L.Z.A. General Account ...	100 0 0	
			300 0 0
£6163			£6,614 11 1

EXPENDITURE.

1943		£ s. d.	£ s. d.
£	By Remittances to India for Salaries and Payments on Mission Account		4,183 10 10
4637			
105	,, Missionaries on Furlough ...		392 6 8
32	,, Missionaries' Life Insurance ...		25 17 7
58	,, Missionaries' Children's Allowances		58 16 0
71	,, Deputation, Ministerial and General Expenses		94 8 8
503	,, Secretary's Salary, Office Expenses, Stationery, Postages, etc.		521 4 7
49	,, Cost of Advertising		69 0 0
			5,345 4 4
	,, Transfers to :		
160	Voyage Fund	460 0 0	
43	"Herald" Fund (Deficit) ...	87 8 4	
			547 8 4
439	,, Balance carried forward ...		721 18 5
£6163			£6,614 11 1

VOYAGE FUND.

	£ s. d.		£ s. d.
To Balance brought forward ...	712 14 8	By Mr. Champion's Passage	190 16 7
,, Transfer from General Fund ...	460 0 0	,, Mr. Champion's Baggage and Fares ...	18 0 11
		,, Balance carried forward	963 17 2
	£1,172 14 8		£1,172 14 8

"HERALD" FUND.

1943		£ s. d.	£ s. d.	1943		£ s. d.
£	To Subscriptions :			£	By Cost of Printing :	
188	Heralds	195 14 9		204	Heralds	276 14 3
51	Rays	57 13 5		74	Rays	82 3 11
19	Reports	23 0 2		59	Reports	39 18 6
259			276 8 4			
	,, Deficit transferred from :					
43	General Fund	87 8 4				
35	L.Z.A. General Fund	35 0 0				
			122 8 4			
£338			£398 16 8	£338		£398 16 8

YOUNG PEOPLE'S GUILD OF SERVICE.

1943		£ s. d.	1943		£ s. d.
£	To Balance brought forward	136 18 5	£	By Cost of Printing ...	1 17 0
125	,, Contributions from Societies and Members	142 5 5	136	,, Balance carried forward	277 6 10
		£279 3 10			£279 3 10

SUSTENTATION FUND.

	£ s. d.	£ s. d.		£ s. d.
To Balance brought forward :			By Investments (at Cost) :	
Investments	5,750 0 0		3½% War Stock	750 0 0
Cash in hand	931 16 0		3% Local Loans	1,000 0 0
		6,681 16 0	3½% War Stock	1,000 0 0
,, Interest on Investments ...		204 13 10	,, Purchase of £950 2½% National War Bonds	950 0 0
,, Income Tax Refund		4 1 4	,, Purchase of £3,000 3½% War Stock	3,110 18 8
,, Profit on sale of—			,, Cash in hand carried forward	171 15 6
£1,000 4½% New Zealand Stock		28 12 0		
£2,000 4½% London County Consolidated Stock ...		63 11 0		
		£6,982 14 2		£6,982 14 2

Special Note.—This Fund can only be drawn upon in a **special emergency** and then only to a ***limited amount*** in any one year.

"BEQUEST" FUND.

	£ s. d.		£ s. d.
To Balance brought forward	2,778 9 1	By Balance carried forward ...	2,903 9 1
,, Legacies received during year ...	125 0 0		
	£2,903 9 1		£2,903 9 1

INDIA BIBLE INSTITUTE FUND.

To Balance brought forward ...	£31 2 6	By Balance carried forward	£31 2 6

CHRISTMAS GIFT FUND.

To Balance brought forward ...	4 0 0	By Remittance to India	129 19 6
,, Contributions	130 4 0	,, Balance carried forward ...	4 4 6
	£134 4 0		£134 4 0

PENSION FUND.

	£ s. d.	£ s. d.		£ s. d.
To Balance brought forward :			By Investments (at Cost) :—	
Investments	13,807 16 3		£1,067 14s. 5d. 2½% Consols	831 0 0
Cash in hand	576 15 1		£935 1s. 3d. 3½% L.C.C. Stock	800 0 0
		14,384 11 4	£211 1s. 9d. 4% Funding Loan	200 0 0
,, Interest on Investments ...		508 9 7	£2,000 0s. 0d. 5% New Zealand Stock ...	2,000 0 0
,, Income Tax Refund		15 18 9	£2,861 5s. 9d. 3½% War Stock	2,821 14 3
			£2,199 10s. 8d. 3½% Conversion Loan ...	1,909 14 3
			£2,671 5s. 4d. 3½% Conversion Loan ...	2,725 12 0
			£500 0s. 0d. 3½% War Stock	519 15 9
			£1,000 0s. 0d. 3% Savings Bonds ...	1,000 0 0
			£1,000 0s. 0d. 3% Defence Bonds ...	1,000 0 0
			,, Purchase of £300 0s. 0d. 2½% Consols ...	241 4 9
			,, Transfer to General Fund	200 0 0
			,, Balance of Cash carried forward	659 18 8
	£14,908 19 8			£14,908 19 8

LADIES' ZENANA AUXILIARY.

GENERAL ACCOUNT.

1943 £		£ s. d.	£ s. d.	1943 £		£ s. d.
376	Balance, September 21st, 1943 ...		698 13 4½	2171	Indian Expenses ...	2,328 10 11
2361	Contributions	1,947 17 11½		—	Missionaries at Home	109 18 4
315	Gift Week	348 19 7		91	Home Expenses ...	35 2 5
			2,296 17 6½	4	Deputation Expenses	15 14 7
368	Income Tax Refund		346 8 4		Transferred to :	
				15	S.B.M. Herald Account	20 0 0
				20	S.B.M. Report Account ...	15 0 0
				100	S.B.M. for Rent	100 0 0
				100	L.Z.A. Medical Account ...	50 0 0
				100	L.Z.A. Voyage Account	100 0 0
				698	Balance in hand	567 13 0
£3321			£3,341 19 3	£3321		£3,341 19 3

MEDICAL ACCOUNT.

212	Balance, September 21st, 1843 ...		244 14 8	33	Grants	... 26 10 5
10	Donations		6 5 0	13	Nurse	... 13 10 0
100	Transferred from General Fund		50 0 0	1	Donation to M.S.M.	... 1 1 0
				244	Balance in hand ...	... 259 18 3
£323			£300 19 8	£323		£300 19 8

VOYAGE ACCOUNT.

523	Balance, September 21st, 1943 ...		623 5 2	—	Miss Wade—Passage and Fares ...	72 3 5
100	Transferred from General Fund		100 0 0	—	Baggage, etc. ...	12 15 4
				—	Miss Wilkins—Passage and Fares	68 9 1
				—	Baggage	1 17 4
				623	Balance in hand	568 0 0
£623			£723 5 2	£623		£723 5 2

BALANCE SHEET as at 20th September, 1944.

LIABILITIES.

	£	s.	d.
General Fund	721	18	5
Voyage Fund	963	17	2
Young People's Guild of Service ...	277	6	10
Sustentation Fund	171	15	6
"Bequest" Fund	2,903	9	1
India Bible Institute Fund	31	2	6
Christmas Gift Fund	4	4	6
Pension Fund	659	18	8
Ladies' Zenana Auxiliary :			
General Account ...	567	13	0
Medical Account ...	259	18	3
Voyage Account ...	568	0	0
	£7,129	3	11

ASSETS.

	£	s.	d.	£	s.	d.
Balances at Bank and in hand :						
Home Safe Deposit	500	0	0			
Current Account	600	19	11			
Deposit Account	1,500	0	0			
Secretary	10	0	0			
				2,610	19	11
Cash in P.O. Savings Bank				1,250	0	0
				3,860	19	11
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			
£1,000 3% Defence Bnods ...	1,000	0	0			
				3,268	4	0
				£7,129	3	11

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 September, 1944.

52, The Broadway, Stratford, E.15.
2nd October, 1944.

STANLEY W. SIMPSON, F.S.A.A.

ABSTRACT OF RECEIPTS

21st SEPTEMBER, 1943 to 20th SEPTEMBER, 1944.

Abercwmboi—			
General ...	1	9	6
Abingdon—			
General	4	6	0
Accrington, "Ebenezer"—			
General	5	13	0
L.Z.A.	6	4	0
Aldringham—			
General	2	7	0
Aylesbury—			
General ...	14	19	4½
L.Z.A. ...	12	5	10
Baguley—			
L.Z.A.	2	5	0
Bath, "Bethel" and "Providence"—			
General	24	15	0
Beccles—			
General	13	15	4
L.Z.A.	4	0	0
Guild of Service...	1	0	0
Bedford—			
General	4	5	6
L.Z.A.	14	9	1
Bedford Rally—			
General	27	4	6
Bedmond—			
General ...	2	6	10
L.Z.A. ...	5	4	0
Bedworth—			
General	13	5	6
Belvedere (Lessness Heath)—			
General	36	4	5½
L.Z.A.	1	3	0
Benwick—			
General ...	1	10	0
Bermondsey—			
General	15	10	7½
L.Z.A.	16	14	3
Guild of Service...	5	0	
Bethersden—			
General	3	7	0
L.Z.A.	2	5	0
Guild of Service...	16	0	
Bexley Heath—			
General	8	3	5
L.Z.A.	19	3	
Bible-Spreading Union—			
General	4	0	0
Bierton—			
General	11	1	11
L.Z.A.	1	0	0
Billinghay—			
General ...	29	6	5
L.Z.A. ...	9	0	0
Bilston—			
General ...	13	15	0
Blackburn—			
General ...	15	6	
Blakenham—			
General	23	3	3
L.Z.A.	6	12	0
Borough Green—			
General	27	5	5
L.Z.A.	14	0	
Bradenstoke—			
General	21	16	1
L.Z.A.	3	5	0
Bradfield St. George—			
General	5	2	0
L.Z.A.	5	0	
Bradford—			
General	7	3	5½
L.Z.A.	31	7	10
Brentford—			
General ...	61	9	6
L.Z.A.	54	9	6
Guild of Service...	9	2	7
Brighton Branch—			
General	31	10	0
L.Z.A.	23	19	9
Brighton "Ebenezer"—			
General	2	7	3
Brighton Tabernacle—			
General	1	13	4
Guild of Service...	5	0	
Brixton—			
L.Z.A. ...	5	15	0
Broadstairs—			
General	13	6	
L.Z.A.	2	15	0
Brockley, Suffolk—			
General	17	13	11
L.Z.A.	2	7	0
Bromley—			
General	11	9	10
L.Z.A.	12	3	0
Guild of Service...	5	0	
Bury, Lancs.—			
General	15	2	6
L.Z.A.	20	9	9
Cambridge, "Eden"—			
General	29	0	7
L.Z.A.	12	11	2
Cambridge, Tenison Rd.—			
General	15	12	2
Carlton—			
General	11	12	3
Caversham—			
General	2	6	
Chadwell Street—			
General	159	1	4
L.Z.A.	92	9	3
Guild of Service...	10	0	
Charsfield—			
General ...	1	0	0
Chatteris—			
General	35	14	6
L.Z.A.	6	14	6
Chelmondiston—			
General ...	3	12	0
Chelmsford—			
General	33	13	8
L.Z.A.	7	18	0
Cheltenham—			
General ...	15	18	9
L.Z.A. ...	1	0	0
Chesham—			
General	21	15	1½
L.Z.A.	2	8	7
Guild of Service...	6	0	10
Chingford—			
General ...	4	3	1
Chippenham—			
General ...	3	0	
Chorley—			
General	8	0	0
L.Z.A.	4	0	0
Clapham, Courland Gr.—			
General	37	14	11
L.Z.A.	13	8	0
Guild of Service...	25	0	0
Clapham Junction—			
General	9	4	
L.Z.A.	14	5	
Clayton West—			
General ...	6	18	5
Clifton—			
L.Z.A.	11	0	0
Colchester—			
General	4	0	0
Collingwood, Aus.—			
L.Z.A.	1	11	9
General	1	11	9
Collier Road—			
General ...	2	0	0
Cottenham—			
General	19	1	8
L.Z.A.	3	10	4
Cransford—			
General	3	13	8½
L.Z.A.	13	9	
Crawley & Three Bridges—			
General	5	12	0
Crowfield—			
General	11	3	5
Croydon, Derby Rd.—			
General	20	5	0
L.Z.A.	18	3	6
Croydon District—			
General	4	6	0
Croydon, "Salem"—			
General	1	18	10
L.Z.A.	4	0	0
Croydon, Tamworth Rd.—			
General	24	2	3
L.Z.A.	20	15	0
Datchet—			
General	15	6	
Deeping St. James—			
General	14	2	7
L.Z.A.	17	15	0
Devizes—			
General	44	8	5
L.Z.A.	7	4	0
Dorking—			
General ...	50	1	5
L.Z.A. ...	51	2	2
Downe—			
General	15	11	1
Dunstable—			
General	21	3	9
L.Z.A.	12	0	0
Eastbourne—			
General ...	3	13	6
L.Z.A. ...	4	3	6
East Ham—			
General	13	0	5
L.Z.A.	17	13	0
Ely—			
General ...	1	10	0
Egham—			
General	4	18	2
Epsom—			
General	46	3	11
L.Z.A.	138	4	2
Erith, "Providence"—			
General	17	3	4½
L.Z.A.	7	0	
Guild of Service...	1	6	0
Erith, Queen St.—			
General	1	0	0
Eversley—			
General	5	10	11½
Finchley—			
General	44	5	8
L.Z.A.	5	7	3
Guild of Service...	6	15	0
Fleet—			
General	3	19	0
Fressingfield—			
General	5	6	1
Friston—			
General	2	17	0
Fulham—			
General ...	8	9	1
L.Z.A. ...	9	17	6
Glemsford—			
General ...	1	8	0

Gravesend—
General ... 5 9 3
L.Z.A. ... 3 8 6
Graye—
General 14 14 1
L.Z.A. 7 2 6
Great Gransden—
General 18 13 1½
L.Z.A. 3 4 3
Great Paxton—
General ... 10 0
Greenwich—
General 26 8 8
L.Z.A. 12 15 0
Guild of Service... 19 0
Grundisburgh—
General ... 7 10 0
L.Z.A. ... 7 10 1
Guildford—
General 60 2 5
L.Z.A. 21 17 9
Hadleigh—
General ... 4 0 0
L.Z.A. ... 3 18 6
Hailsham—
General 18 7 0
Halstead—
General 12 2 1
L.Z.A. 2 10 0
Handcross—
General 2 12 0
L.Z.A. 1 9 9
Hartley Wintney—
General 19 17 1
L.Z.A. 6 18 2
Harwich—
General ... 1 15 6
L.Z.A. ... 3 7 0
Haslemere—
General 27 0 8
L.Z.A. 6 15 0
Hastings Aux.—
General 37 19 5
L.Z.A. 30 15 10
Haworth—
General 12 6 6
L.Z.A. 5 3 6
Hebden Bridge—
L.Z.A. 1 18 7
Hedge End—
General ... 17 0
Hertford—
General ... 1 0 0
Highbury—
General 56 15 3
L.Z.A. 52 12 6
Guild of Service... 5 0 5
Highgate Rd.—
General 5 0 0
High Wycombe—
General 9 18 1
L.Z.A. 12 0 4
Guild of Service... 10 0
Hinckley—
General ... 6 11 0
Hilmarton—
General ... 8 13 6
Hitchin—
L.Z.A. 10 6
Homerton Row—
General 11 16 6
L.Z.A. 8 3 1
Horham—
General ... 96 2 6
L.Z.A. ... 14 6 1
Horley—
General ... 2 0 0
Horsham—
General ... 18 12 1
L.Z.A. ... 15 4 0
Hounslow—
General ... 46 9 5
L.Z.A. ... 20 5 9
Hoxne—
General ... 14 9 7
Ilford—
General 7 9 6
L.Z.A. 2 15 0
Ipswich, "Bethesda"—
General 95 13 2
L.Z.A. 29 5 8
Guild of Service... 12 11 0
Ipswich, "Mt. Zion"—
General 19 11 0
L.Z.A. 1 13 6
Ipswich, "Zoar"—
General 24 8 8
L.Z.A. 18 0 0
Irthlingboro—
General ... 1 11 9
L.Z.A. ... 1 6 9
Ivinghoe—
General ... 3 1 8
Kenninghall—
General ... 5 10 0
Kesgrave—
General 10 1 4
L.Z.A. 3 5 0
Kilburn—
General 4 7
King's Langley—
General 23 15 0
Guild of Service... 2 17 6
Kingston-on-Thames—
General 10 6 6
L.Z.A. 7 10 0
Laxfield—
General 20 18 1
L.Z.A. 4 13 8
Leatherhead—
L.Z.A. ... 3 18 5
Lee Common—
General 5 15 9
Leicester, "Providence"—
General 21 5 10
L.Z.A. 10 0
Leicester, "Zion"—
General 7 4 3
L.Z.A. 6 15 7
Leigh-on-Sea Friends—
L.Z.A. 5 11 0
Leiston—
L.Z.A. 1 0 0
Guild of Service... 12 17 0
Lewes—
General 10 19 6
Lewisham—
General 5 11 0
L.Z.A. 2 11 2
Leyton—
General 40 18 0
L.Z.A. 13 3 0
Guild of Service... 9 5 3
Lincoln—
General 6 0
Little Downham—
General 7 17 0
Llanelly—
General ... 1 7 6
Lockwood—
General ... 2 12 6
Lode—
General ... 16 0
Long Marston—
General 6 3 6
Manchester District—
L.Z.A. 4 4 0
Manor Park—
General ... 34 19 6
L.Z.A. ... 1 3 6
March—
General 44 6 6
L.Z.A. 1 12 9
Guild of Service... 10 0
Mayford—
General ... 22 14 10
Mendlesham—
General ... 5 0
Meopham—
L.Z.A. 2 19 0
Middlesborough—
General ... 19 10 0
Morley—
General ... 12 6
Needingworth—
General 10 9 9
Newcastle-on-Tyne —
General 9 0 10
New Cross—
General 73 2 9
L.Z.A. 4 1 5
Guild of Service... 1 19 0
Newick—
L.Z.A. ... 1 0 0
Newquay—
General 15 0
L.Z.A 3 17 0
Noddfa—
General ... 4 0 7
Norbiton—
General ... 1 8 0
L.Z.A. ... 4 5 0
North Heath—
General ... 15 0
Norwich—
General 3 4 9
L.Z.A. 1 15 0
Notting Hill Gate—
General 17 0
L.Z.A. ... 6 5 0
Nuneaton—
General 5 0
L.Z.A. 1 0 0
Nunhead—
General 9 9 6
L.Z.A. 15 8 8
Occold—
General 11 9 7
Old Hill—
General 6 1 6
Old Hill, Spring Meadow—
General 1 1 0
Otley—
General 2 19 1
L.Z.A. 9 2 0
Oundle—
General 1 15 6
Over—
General 16 15 8
L.Z.A. 12 14 0
Guild of Service... 6 0
Pemberton—
General ... 18 2 1
Ponders End—
General ... 1 6 6
L.Z.A. ... 9 0 0
Porth—
General ... 5 0 0
Portsmouth—
General ... 6 11 6
Potten End—
General ... 31 17 0
L.Z.A. ... 22 14 9
Potton, Beds.—
General ... 12 13 10
L.Z.A. 12 0 0
Poynings—
General 49 6 6

Pralnram—
General 1 1 0
Preston—
General ... 9 13 3
L.Z.A. ... 5 5 0
Prittlewell—
General 22 14 9
L.Z.A. 20 11 0
Protestant Truth Soc.—
General 1 16 6
Ramsey—
General 7 7 4
L.Z.A. 1 19 0
Guild of Service... 5 6
Ramsgate—
L.Z.A. ... 4 10 0
Rattlesden—
General 9 11 0
L.Z.A. 1 15 6
Raunds—
General 8 2 6
L.Z.A. 2 10 0
Reading Friends—
General 2 10 0
L.Z.A. 1 16 3
Redbourne—
General ... 5 0 2½
Reigate—
General ... 6 11 9
Richmond—
General ... 26 0 0
L.Z.A. ... 36 15 3
Rochdale—
General ... 1 0 0
Rotherham—
General ... 4 11 1
Royton—
General ... 27 15 3
Rushden—
General 3 16 4
L.Z.A. 4 5 6
Ryarsh—
General 2 0 0
Salhouse—
General 2 3 0
Sc'iddry, Fishguard—
General 11 0 0
Shelfanger—
General ... 10 0
Sidcup—
General 15 0
Siddal—
L.Z.A. ... 1 6 0
Slaithwaite—
General ... 15 6
Sleaford—
General 1 3 6
Smarden—
General 1 10 0
Smithfield, N.S.W.—
General 1 0 0
Somersham—
General ... 2 2 9
L.Z.A. ... 6 15 0
Sth. Chard—
General 2 0 0
Staines—
General 21 4 3
L.Z.A. 1 12 6
Stamford—
General ... 28 3 3
Stevenage—
General ... 1 15 0
L.Z.A. ... 7 6 4
Stoke Ash—
General 15 3 0
L.Z.A. 9 11 3
Stoke Goldings—
General ... 1 12 6
Stowmarket—
General 19 3 9
L.Z.A. 4 0 8

Stratford—
General 46 2 7½
L.Z.A. 46 5 0
Guild of Service... 7 15 8
Streatham—
General 7 13 4
L.Z.A. 10 9 6
Stretham, Cambs.—
General 11 0 0
St. Albans—
General ... 5 9 0
St. Clears—
General 5 0
L.Z.A. 4 0 0
St. John's Wood—
General 62 18 1
L.Z.A. 84 13 5
St. Neots—
General 15 16 8
Sudbourne & Tunstall—
General 41 18 1
L.Z.A. 4 10 2
Sudbury, Suffolk—
General 2 3 6
L.Z.A. 6 6
Suffolk Rally—
General 14 10 9
Sutton-at-Hone—
General 19 2 3
L.Z.A. 2 2 0
Guild of Service... 15 0
Sutton, Cambs.—
General 15 5 0
Sutton (Surrey) Friends—
General 7 0 3
L.Z.A. 23 0 0
Swavesey—
General 5 0
Swindon—
General 27 7 0
L.Z.A. 9 10 6
Guild of Service... 19 0
Sydney, N.S.W.—
L.Z.A. 3 3 8
Tadworth—
General ... 1 1 0
L.Z.A. ... 7 11 6
Tenterden—
General ... 13 6
Thame—
General ... 5 7 0
Thornton—
General 17 4
Tollington Park—
General 2 3 9
L.Z.A. 7 11 4
Tottenham—
General 14 2 1
Tring—
General 36 8 4
L.Z.A. 17 9 4
Guild of Service... 10 0
Trowbridge—
General 18 1 5½
Tunbridge Wells—
General 29 1 0
L.Z.A. 28 2 10
Two Waters—
General ... 7 8 0
Waldringfield—
General ... 8 12 0
Walsall—
General 20 9 0
L.Z.A. 7 18 0
Guild of Service... 1 1 0
Walthamstow—
General 11 2 3½
L.Z.A. 26 14 9
Guild of Service... 19 2
Walton-on-Naze—
General ... 3 18 10
L.Z.A. ... 1 6 6

Wandsworth, Chatham Rd.—
General 2 0 0
Wandsworth, West Hill—
General 5 1 0
L.Z.A. 6 19 0
Warboys—
General 18 9 10
L.Z.A. 13 11 9
Warrington—
General 1 0 0
L.Z.A. 6 0 0
Watford, "Beulah"—
General 4 6 6
Watford Tabernacle—
General 91 1 5
L.Z.A. 38 15 0
Guild of Service... 8 12 0
Wattisham—
General 10 14 10
L.Z.A. 3 15 10
Wellingborough—
General 57 7 9
L.Z.A. 19 5 3
West Ham—
General 28 14 0
L.Z.A. 17 6 6
West Hartlepool and Sunderland—
General 14 15 0
Wetherden—
General ... 3 12 10
L.Z.A. ... 10 6
Whittlesey—
General 41 18 3
L.Z.A. 9 13 0
Willenhall—
General 11 16 0
Willingham—
General 25 16 8
L.Z.A. 2 14 6
Wimbledon—
General 28 2 7
L.Z.A. 5 14 9
Wooburn Green—
General 5 0
Wood Green, Eldon Rd.—
General 9 3 0
L.Z.A. 1 0 0
Wood Green, Park Ridings—
General 13 3 7
L.Z.A. 6 16 0
Guild of Service... 4 7 0
Woolwich—
General 13 4 7½
L.Z.A 4 0 0
Yateley—
General ... 46 12 2½
L.Z.A. ... 22 7 5

PERSONAL.
General 902 19 9½
L.Z.A. 470 0 6

LEGACIES.
General 125 0 0

MISCELLANEOUS.
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General... ... 1329 7 2
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Guild of Service 19 0 6

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PUBLICATIONS.
Heralds, Rays, Reports ... 276 8 4

SUSTENTATION FUND 300 8 2

PENSION FUND 524 8 0

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Pastor J. K. THORPE,
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NOTICE IN REFERENCE TO BEQUESTS

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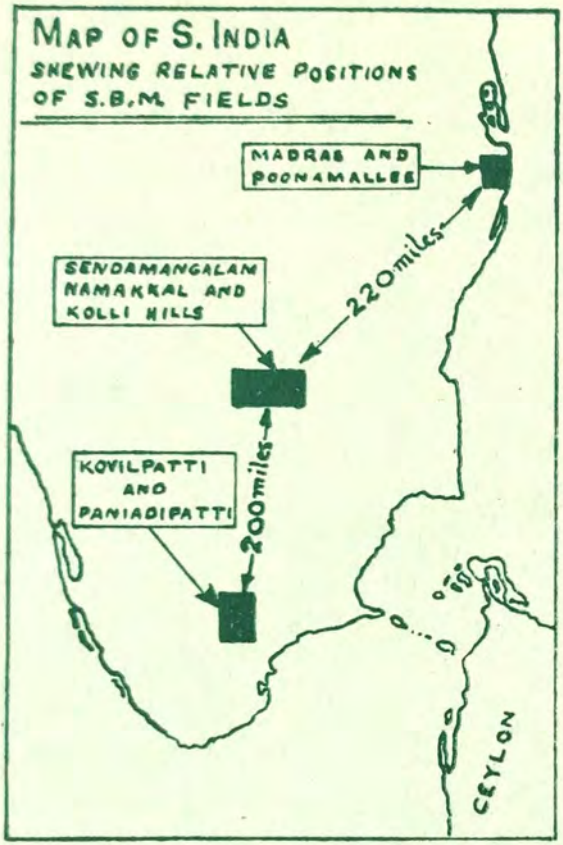
a Legacy to the Mission.

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FORM OF BEQUEST.

"I give and bequeath to the Treasurer for the time being of THE STRICT BAPTIST MISSION (founded in London in the year 1861), the sum of £ , free of duty, for the promotion of the objects and work of the said Mission; and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same."

The Strict Baptist Mission



GENERAL SECRETARY:

Pastor J. K. THORPE, 25 Empress Avenue, London, E.12,
to whom please address all Enquiries re the Work
in India and also in Deputation Work at Home.

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