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The Strict Baptist Mission Herald



THE

STRICT BAPTIST MISSION HERALD

VOLUME XLV.—1946



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STRICT BAPTIST MISSION HERALD

VOLUME XLV. NUMBER 468 JANUARY, 1946

PRICE ONE PENNY



NEW YEAR'S PRAYER MEETING

AND

WELCOME TO MISSIONARIES

will, God-willing, be held at

MOUNT ZION CHAPEL,

CHADWELL STREET, LONDON, E.C.1

On Tuesday, January 15th, 1946

Prayer Meeting .. .. .. 3.30 p.m.

Public Welcome Meeting to Missionaries, 6.15 p.m.

Missionaries will speak at both Meetings, and we trust that many friends will gather for Prayer and Praise to God.

General Secretary:

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

Strict Baptist Mission Herald

Vol. XLV | January, 1946 | No. 468

1946—"WHAT SAITH MY LORD . . . ?"

(Joshua 5: 13-15).

THE question of leadership is always important, and it is well that it should arise at the beginning of another year. Once again in the Providence of God we halt, and from the viewpoint of the boundary of the years we can review the past and contemplate the future. We have come to an end that is also a beginning, and the wonders of to-morrow depend upon the prayerful decisions and consecrated determination of to-day. With a new and deeper appreciation and more implicit obedience we must accept the unerring leadership of our Lord, or disaster will be ours.

Like Joshua, it is evident that our situation is " by Jericho." We are confronted with an inescapable challenge. Grim walls and mighty foes bar our way, and yet there is no other way. Either we go forward in spite of all opposition, or we fall back in failure and despair.

Is not this the present challenge of the Lord's work? Is 1946 going to be easy? Can we find any justification for the hope of progress without concern and struggle? Is it surprising if, reviewing the situation, we, like Joshua, have our anxious thoughts? How will events work out? Which way will the battle go?

The religious situation in England to-day is such that it can be viewed by evangelical Christians in only two ways. We must take it as a Jericho-like challenge, or accept it as our failure and doom. Materialistic paganism and modernistic free-thought have straitly shut up the souls of men from our evangelistic approach. More than this the forces of this world are actively antagonistic and ready to advance upon us from behind their seemingly unassailable positions of security and strength. *Either we advance or they most surely will.*

The same picture applies to almost every land, but perhaps fits the scene of India more aptly than anywhere else. The walls of Hinduism still appear impregnable; the political tendencies may become increasingly unsympathetic with Christian missionary effort. There are already indications of this in the matter of education, and we may expect similar signs in other spheres. What then can the servants of the Lord do?

Very calmly we can face everything, if we but " lift up our eyes." It is a good thing to be a realist like Joshua, but we must be spiritual realists as well. Beside the walls of Jericho we meet the Captain of the host of the Lord. We see Him who comes to command and to lead. Let us make no mistake, He comes not to further our poor little

schemes and to be merely on our side, but as Captain in absolute command. He asks for our obedience. He will take control. " What saith my Lord unto His servant? "

Shall we not recognise all this afresh as we stand at the beginning of 1946? As with the case of Jericho, we should feel that what happens in this significant year may well be decisive. This may be true individually, and it certainly has its meaning as we think of our Strict Baptist denomination and our greatly loved Mission.

The present situation, viewed rightly, may well awe and even humble us, but we shall find it to be holy ground. There can be no surrender to Jericho, but in submission to the Lord true victory will be ours.

The only question that really matters as we cross the borders of another year beneath the shadow of Jericho is, " *What saith my Lord unto His servant?* "

THE LORD GUIDES AND PROVIDES

MRS. G. F. CHAMPION.

RENEWED health, a home for the children, a passage to India—so we pray, and at times we doubt; but one by one the Lord answers our prayers. We see the way, which seemed so dark and obscure, opening. Health very definitely improves, the Lord guides Miss Poole to give up her post and, because she cannot return herself, come here to live with Mother and take charge of Mark and Rosemary, and thus allow me to go. Pray for her.

And to the many friends who have been praying about this matter with us, I would ask that you would just praise the Lord for His wonderful mercies and continue to pray for us.

Once more I turn my face to the East, and I thank God that in the midst of natural sorrow, I can lift up my heart to Him in praise and joy that He is still willing to use me in His service.

I do thank all the kind friends who have entertained me during the year; may the Lord grant you more and more joy as you serve Him in this way. I do wish you, each one, for this Christmas the peace and joy that can keep you calmly resting in the Lord whatever the outward circumstances may be.

S.B.M. SCHOOLS AND THEIR FUTURE.

By Sgt. R. E. Plail, R.A.F., India.

THE attention of all Christian people in Southern India has recently been turned towards the subject of Elementary Education, by reason of a controversy at present existing between the Travancore Government and the representatives of the "Church schools" in that State. As the outcome may have a bearing on the management of schools all over India, a brief account of the work of the S.B.M. in this sphere is given.

When the Mission began its work, very many of the villagers could not read, and were therefore dependent on the spoken word for spiritual growth. In a few of the towns Government schools existed, but in most of the rural areas no such facilities were provided, and the S.B.M., in common with most other religious bodies, attempted to meet the need by establishing voluntary schools. Reading, writing and arithmetic were taught, and Scripture occupied a large place in the curriculum. It was, of course, undesirable to restrict teaching to the children of Christian parents, so the children of Hindus were admitted.

In course of time the work received official recognition in the form of a Government grant towards teachers' salaries, and in return the timetable was extended to include history, geography and handwork. The Mission continued to own the buildings, provide the equipment, pay the teachers, and generally run the school. The Government made the grant, inspected the school, and gave educational training to the teachers. To the present time there is no restriction on the teaching of Scripture to children in the Madras State. Since the Mission appoints the teachers, subject to approval, it is obvious that Christians are invariably employed. The number of teachers who are members of Strict Baptist Churches is insufficient to meet the demand, and other Christians are sometimes engaged. Some of these eventually join the local Strict Baptist Church.

It is rather surprising that land in India is expensive. Not so surprising is the fact that the landowners often oppose the purchase of land by the Mission. Buildings require great care, local materials often being poor and easily destroyed—for one can normally smash a brick by treading on it. Plaster flakes off, damp and salts from the soil may corrode the walls, and white ants eat the woodwork. Cocoanuts fall off neighbouring trees, smashing the tiles of the roof, and there is no redress. And in some localities the foundations have to be laid a year in advance to prevent the walls breaking when the soil subsides.

Because of these difficulties many of the Mission buildings are used for the dual purpose, as schools on weekdays and chapels on Sundays. Compared with an English chapel they are usually rather smaller in size. On week-days the building is occupied by three, four, or five classes, while on Sundays the villagers sit there to worship, men on the left, women on the right. Most of the village schools in the Madras area have about 100 children in attendance, ages between six and thirteen, divided into five classes. One teacher will often take

two classes—an arrangement which it is hoped will cease when more teachers become available as a result of demobilisation. Classes are sometimes taken under the trees in the school playground. The children are often poorly clad, but are invariably clean and well-behaved.

At Poonamallee a higher-grade school, teaching children up to the age of sixteen, is run by the S.B.M. There are eight classes, and as a rule there is one teacher per class. English, mathematics, woodwork and physics are taught as additional subjects, and the children are encouraged to read from a rather scanty school library. Though most people in England agree about the desirability of boys and girls staying at school until 14 or 15, it is not so here, and at Poonamallee the upper classes are smaller than the lower ones, the girls being very much in the minority.

Throughout India the schools are being used, not as a substitute for Christian work, but to supplement it. They have taken years of work, pounds and pounds of money, but few missionaries would doubt the value of the work done by them.

A few weeks ago, in pursuance of their policy of extending elementary education to all the children in the State, the Travancore Government made an announcement that they intended to provide schools from public funds. The Government did not wish to interfere with Mission schools in the State, and would continue to make them the customary grant, but only on the condition that no religious education of any sort was included in the time-table. Schools which insisted on religious education would henceforth have to pay their own way and compete with the local State-run schools, but the Mission schools were not thereby released from Government inspection. Thus Government would therefore be free to order the closing of any Mission school which it considered inefficient—which might mean anything.

The situation has not arisen in Madras, but the proposals to make education compulsory here have been under consideration for some time. It is our prayer that God's work in this sphere may be continued, even if attempts should be made to suppress it.

EDITOR'S NOTE.—The following is the relevant clause from the statement by the Government of Travancore :—

> 7.—Government, however, in consonance with their declared policy of religious neutrality, do not propose to give any grant to primary schools run specially or primarily for the purpose of imparting specific types of religious education. In this connexion Government cannot but bear in mind that in the vast majority of cases, primary schools run by denominations or religious bodies are also attended by students belonging to communities or religions other than those of the managements. In the nature of things Government cannot be expected to subsidise directly or indirectly the imparting of religious education to one portion of the pupils in any school. Government have therefore decided that while they have no objection to private agencies conducting primary schools for their own religious or sectarian purposes, such schools, not being within the general scheme of primary education, will not be entitled to the benefit of the grants available for the purpose of promoting primary education in the State.—By order (Sgd.) B. Paramu, Secretary to Government.

NOW I SEE

MRS. D. A. THROWER

Yes, the blind beggars who called after the Lord asking Him to give them sight, were deprived of their livelihood. But that was not the only thing they lost. They were bereft of the means whereby they they could excite the pity of the passer-by, but they also lost the desire to do so, which to us who live in India is at least as great a miracle as the restoration of sight. The serf mentality of the majority of the people among whom we work, is the product of centuries of heathenism and oppression, so that beggary in one form or other has become to them a natural habit of mind. One meets it at every turn. Whereas in England perfection in alms-giving is attained when the recipient feels no embarassment, here there is no embarassment to feel! Moreover, the sense of obligation which one might expect to accompany help received is usually entirely lacking. We have had dealings with a wide variety of people who would scorn the epithet "beggar," who feel no compunction about receiving benefits to which they are not entitled, because they are not in the indigent state in which they profess to be.

Now let us turn from this distressing picture and see what the advent of the Lord Jesus into this land has accomplished. Is He still mighty to save as of old, so that the scene is changed by His presence? Yes, Jesus is the same, yesterday, to-day, and for ever. Although a vast number of India's people still desire the presence the Christian missionary for merely materialistic ends, there are those, and we believe their number is increasing, who value sight. They realise that there are numerous gifts to be had at the feet of Jesus—gifts beyond and not to be compared with money. They could not define the process of emancipation through which they have passed, but they can exclaim with another recipient of the Lord's bounty, "Whereas I was blind, now I see." Moreover, as they follow the Lord in the way, the desire to get something for nothing, or at somebody else's expense, the delights of being lazy while others toil for their welfare, are dropping from their minds, as Bartimæus lost his garment. If the things which are seen are temporal (and therefore of less importance) and the things which are not seen are eternal (and therefore all-important), surely the falling-away of the invisible shackles from the minds and hearts of people whom Satan "hath bound these many years," is even a greater miracle than the restoration of natural sight. May I take this opportunnity of asking our readers to consider this matter, and to realise the glory and privilege of the task entrusted to us, as we each do our part in forwarding the Kingdom of God in India.

LIMITATIONS AND POWER

(Summary of a recent Address by the General Secretary of the Mission).

" It is not for you . . . But ye shall receive power . . . And ye shall be witnesses unto Me . . ." (ACTS 1 : 6, 7, 8).

IT is right that we should be concerned about the day in which we are living. The times are momentous and significant, and it is not surprising if we are found asking the question—What is going to happen next?

Like the disciples as they gathered around the Lord in their eagerness and yet perplexity, we too reveal in our questionings our hopes and fears. So much is uncertain, and it is not easy to adjust ourselves to such conditions.

Even the Lord may keep us in the dark ." It is not for you to know . . .." But He will not keep us ignorant of essential things. We may rightly look to Him for information upon everything vital, and it is of importance to note here the theme upon which the Lord spoke to His disciples in these His last words to them . . . " speaking of the things pertaining to the kingdom of God."

Arising out of this, and definitely related to it, we have the Master emphasising, as He did so often, the importance of witnessing. This is the thing that matters in the Christian life and in the work of the Church. Nothing was to hinder this. " Ye shall be witnesses unto Me . . ."

In considering this important subject the Lord would have His disciples remember three things:—

1.—THE LIMITATIONS OF THE CHRISTIAN LIFE. " *It is not for you* . . ." This must have been a disappointing reply to the disciples, and we too find that the Lord has a way of saying this to each of us. We all have to confess there is much we do not know—a great deal beyond us—many things we cannot do.

These denials of life come to us in different ways; generally in the way we feel them most. That is what makes them denials.

Christ would have us remember that there is a wise and loving sovereignty behind such things. " Which the *Father* . . ." He has the right to say " Yes " or " No "; to deny or to give; and the same relationship of love is behind the one or the other.

Nor are these things to prevent or hinder our witness. In fact our very limitations may be the means the Lord may use for shaping and directing our lives into useful service. Our seeming disadvantages are to become our opportunity of bearing testimony. In Luke 21, in answer to a similar question of the disciples, the Lord outlined the course of events to be expected by Christians in the age reaching from that time to this. And what a dark catalogue it is—wars, commotions and strife; earthquakes, famine and pestilences; persecutions

and even death! Then the Master says—" It shall turn to you for a testimony," that is, all these hard things will give you the opportunity of being witnesses.

Are you dwelling upon the denials and limitations of life? Is the Lord saying, " It is not for you? " Satan would have us see and hear only this. He is the master of lies and of misrepresentations, and he knows that embittered and spiritually impoverished souls will never be able to witness. These things, however, are not blind fate, nor does the Lord delight to disappoint and thwart. He is your Heavenly Father, and even in your limitations and denials He is saying, " Dear child, trust Me! "

Look carefully. God has two hands. One may be closed in denial, but be sure the other is open in bestowal. Listen. In the same breath the Master says, " It is not for you . . . but *ye shall receive* . . ."

How thankful we should be that the Lord thus allows for our limitations. He takes them all into His reckoning, and so should we. They are to be taken into account. We must accept them and witness within them. And the Master goes on to show us how.

2.—THE POWER OF THE CHRISTIAN LIFE. " *Ye shall receive power* . . ." There was with the disciples a very deep sense of need. That need was to grow upon them. The Saviour was about to leave them, and how dependent upon Him they had been!

In these conditions the Holy Spirit was to bring power to these weak disciples. Power—the very thing they desperately needed, and would need increasingly. Far more important to them than the answer they had desired to their question concerning the times. This was the Lord's answer—full resources to live within any conditions ordered of the Lord. Power to live and witness within the limitations imposed upon them.

In Luke 11: 11-13 we have the Lord speaking of the Father's readiness to give the Holy Spirit to them that ask, and the illustrative background refers to " bread," " fish " and " an egg." Now these things were the simple, every-day diet of even the humblest peasant home. They were not the luxuries of the few. It is in this way the Master would have us think of the provision of the Holy Spirit. The Lord has lovingly planned for me the power that I need. He has guaranteed adequate resources for all that He asks me to do. And what is it that He asks?

3.—THE PURPOSE OF THE CHRISTIAN LIFE. " *Ye shall be witnesses unto Me* . . ." We are often confused as to the purpose of the Christian life, but these words make that purpose very clear. Through the operations of the Holy Spirit we are quickened into newness of life, made deeply conscious of our sinful condition and then graciously led

to the Saviour and enabled to trust Him with a saving faith and to love Him dearly. But is that all? Surely the climax of the Spirit's work is that we may be witnesses unto Him.

Satan knows the Divinely intended purpose of the Christian life, and it is the believer's witness that he is out to hinder and destroy. The enemy is not greatly troubled by our meeting in Christian worship; he is even prepared for us to make a formal profession of discipleship; but all his powers are brought to bear against the Christian or the Church that is actively witnessing.

This then is the supreme thing in the Christian life. This is the meaning of the Lord's merciful, though sovereign limitations, and to this end He would have us draw upon the infinite resources He bestows through the Holy Spirit. "Ye shall be witnesses unto Me . . ."

An ever-widening sphere of witness is indicated. There are really no limitations to the possibilities of Christian influence and testimony. Jerusalem, the starting point. The place where we are, and possibly the hardest. Judaea, the wider opportunities or the unknown influence of the humblest Christian life. Samaria, the enemy country in the terms of the world. Still tragically with us, and how greatly needed is the Christian spirit and witness! "The uttermost parts of the earth." What a vindication of missionary work, and what a challenge to us all!

This, then, is the Master's purpose for every Christian. This is what the world needs, ignorant though we may be as to its politics, tensions and strifes, we can be sure of our task. Come what may, this will always be true—that this world is the place for witnesses!

Dear friends, perhaps you feel, as I do, that thoughts as to witnessing are most humbling. It is often so poor. Some of the limitations are of our making, and we frequently fail. But this is the message—amid all the difficulties, with all our limitations, and in spite of our failures, "Ye SHALL receive power . . .and ye SHALL BE WITNESSES unto Me."

Through the kindness of a friend this address has been printed as a separate leaflet. Single copies, or quantities for free distribution, can be had gratis upon request to the Secretary of the Mission.

LATEST NEWS FROM THE FIELDS

The home-coming of certain Missionaries and the necessary changes of location of others make it difficult to give anything like a full report of the work at the present time. The following items of news, however, will help us in our thanksgiving to God and in our prayers.

Madras.—The work here will now be in the charge of Mr. and Mrs. Orchard. Our brother is familiar with this Field, and we are sure that he will be welcomed back by many friends. He will deeply appreciate our prayers in his new responsibilities and many opportunities of service.

Namakkal.—Special prayer is asked for the new Christians, and Irukkur and neighbourhood. This is what Mr. A. J. Morling writes : " Until recently the caste people were victimising the Irukkur Christians, and when I called on the village Munsif of that neighbourhood he was very insolent and denied having received the letters sent by the preacher. He became less self-confident when I threatened to report the whole matter to the District Collector, and since the interview we have not heard of further trouble. The Irukkur folk are . . . persuading their relatives to come over to the new faith. During the middle of October I visited Mavuruttepalaiyam, which is near Paramatte and where some of their relatives live. This is a large cheri of about a hundred houses, and many gathered to meet us, but they were certainly a crude set of people. More than thirty people signed a petition soliciting regular instruction, and the one whose name headed the list has been badly beaten by a caste man for leading the people " astray," and was falsely accused of not delivering bricks which were supplied more than two years ago ! This injustice has convinced the enquirers that they must quit Hinduism and that they are pursuing the right course ! Please pray that their faith may be strengthened and that a suitable preacher may be sent to guide them into a fuller knowledge of the truth. For a long while we have been praying for more and better workers—the need for consecrated preachers is almost overwhelming. Please do make this matter one of earnest and constant prayer."

Kolli Hills.—Mr. Huckett sent the following good news. In October he wrote : " We are still longing for signs of a break amongst the caste people on the Kollis, and also praying for converts within the Christian community. We had one application for baptism from a girl namer Muthammal, who lives at Pannandorai, where I camp quite often. Her name has been brought before the Church and visitors have been appointed. We hope her example will be followed by others."

A November letter goes on : " I am sure you will be glad to know that three of our senior girls have given in their names for baptism, in addition to Muthammal, of whom I wrote in my letter last month. We held a Church meeting on November 4th, and visitors were appointed to interview each girl and report at our next Monthly Meeting. We feel that this is indeed an answer to prayer, and is a token from the Lord that a work of grace is going on, though at times we do not see much evidence of it."

Kovilpatti.—Mr Champion reports on a considerable amount of camping work throughout this large Field, and also makes mention of an old servant of the Lord and of the Mission—Pastor D. Jesudason. This is what our brother states : " Pastor D. Jesudason, who has served the Mission for over 50 years, has sent in his resignation, asking to be allowed to retire at the end of the year. As is well known, during his long period of service he has, at various times, filled positions of very considerable responsibility ; but during recent years he has been finding it increasingly difficult to fulfil his duties as a Pastor. His abilities have not always been used by him to the best spiritual advantage, and sometimes he has been a source of distress and anxiety to missionaries, but it is undoubtedly true that the S.B. Church in Tinnevelly would be much smaller and less advanced than it is, but for his work, under God, in the past. Filling his place will necessitate a redistribution of workers at the beginning of the year."

We would remind friends that Mr. Champion has been appointed Chairman and Secretary of the Conference during the absence of Mr. Thrower, and we are sure our brother will value special prayer on his behalf as he undertakes these additional responsibilities.

SECRETARY'S NOTES AND COMMENTS

Mission Herald.—We are happy to be able to offer certain improvements in the production of the MISSION HERALD, now that restrictions have been lifted. Prices however are still high, and we shall therefore greatly appreciate the efforts of friends to increase the circulation of the magazine.

New Year's Prayer Meeting and Welcome to Missionaries.—The New Year brings to all friends of the Mission a fresh appeal for earnest prayer, and, expressive of our constant need, we have once more convened a special meeting for prayer on Tuesday, January 15th, at Chadwell Street Chapel. This will be in the afternoon, and we hope that many friends will gather for this time of intercession and of waiting upon the Lord for His gracious guidance and help in all the work. The evening of the same day will give us the opportunity of welcoming home Mrs. Brand, Mrs. D. Morling and Mr. and Mrs. Thrower. Seldom have we had the privilege of meeting at the same time so many of our Missionaries, and we are confident that our friends will make every effort to ensure that this special gathering is a real expression of loving welcome to the Lord's servants. There will be no collections during the day. We shall meet for prayer and praise to God.

Arrival in India of Mrs. Champion.—From a cable message we gather that Mrs. Champion safely arrived at Bombay about December 4th, and we praise God for this answer to our prayers.

Mr. and Mrs. W. H. Kuhrt.—Our friends completed deputation work at the close of November, and we should like to assure them both how deeply we have appreciated their fellowship and ministry in our midst. Mr. Kuhrt has visited many of our Churches, and we are sure that the message he has given will long be remembered and that fruits from them will abound in love to the Master and zeal in His service. We cannot yet definitely state when our friends will be returning to India, but we shall value prayer in connection with this matter.

S.B.M. Boxes.—Through the valuable help of an artist friend, Mr. L. F. Lupton, we have now adopted a new design for S.B.M. Boxes. New boxes, both large and small, will be ready shortly, and a scheme for the replacement of old boxes with the new ones will be announced next month.

Reminder re Thankoffering Envelopes.—These were sent out in December, and many friends have already kindly handed in or forwarded gifts. May we remind other friends of how much this annual setting apart of special gifts means to the Mission. Envelopes should be handed to the Mission Secretary of your Church, or one of the Deacons, or may be forwarded direct to the General Secretary, 25, Empress Avenue, London, E.12.

ENGAGEMENTS FOR JANUARY, 1946

PASTOR J. K. THORPE.

2nd, Bromley; 3rd, Hailsham; 13th, Greenwich; 14th, Chesham; 20th, Ramsey; 23rd, Ipswich, " Zoar "; 27th and 28th, Chatteris.

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

GIFTS RECEIVED from Nov. 1st to Nov. 30th, 1945.

General Fund.

Rec. No.	£	s.	d.
99	8	13	2
100	1	0	0
101	4	8	8
102	2	10	0
103	9	16	6
104	16	7	0
105		6	3
106		10	0
107	9	13	3
108		5	0
109	6	11	6
110	5	5	0
111	1	0	0
112	6	0	0
113	8	0	0
114	5	0	0
115	1	12	0
116	2	2	0
117	1	1	0
118	1	10	0
119	9	4	6
120		5	0
121	1	6	0
122	1	8	0
123	1	15	8

Rec. No.	£	s.	d.
124	3	0	0
125	1	2	0
126	1	10	0
127	1	0	0
128	10	16	6
129	2	2	6
130	48	0	5
131	1	0	0
132	10	6	7
133	1	0	0
134		10	0
135		8	0
136	5	0	0
137	11	7	9
138	1	0	0
139	2	0	0
140	4	13	4
141	5	5	0
142	11	10	0
143	3	0	0
144	3	10	0
145	3	10	4
146	7	7	11
147	2	15	8
148		10	0
149		10	0
150	9	0	0

Rec. No.	£	s.	d.
151		10	0
152	4	6	6
153	27	18	5
154 Anon.		10	0
155	100	0	0
156	1	1	0
157	1	1	0
158	5	0	0
159		10	0
160	5	10	6
161	4	10	0
162		5	0
163		2	6
164	9	5	3
165	8	5	9
166	7	5	0
167	3	16	0
168	2	18	0
169	1	0	0
170		5	0
171	9	0	2
172		10	0
173	11	0	0
	£451	16	7

Rec. No.	£	s.	d.
Literature	£25	3	1

L.Z.A. Gifts.

Rec. No.	£	s.	d.
33	2	0	0
34	10	0	0
35		10	0
36		2	6
37		10	0
38	10	10	0
39		2	6
40	1	0	0
41	2	10	0
42		14	6
43	1	0	0
44	1	1	0
45	2	9	0
46	3	6	0
47	4	15	0
48	1	10	9
49		10	0
50	1	0	0
51	5	0	0
52		17	0
	£49	8	3

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

Hollyhocks, Tansy, Golden Rod, Lilies of the Valley, Mint, 2d. each. Iris, Lupins, Large Marguerites, Phlox, Hellenium, 6d. each. Chrysanthemums, 6d. each. Montbretias, 1s. dozen. Day Lilies, 1s. each. Small Sunflowers, Michaelmas Daisies, 6d. dozen. Lilacs, Flowering Broom, Peonies, 1s. each. Hand-painted Texts (any verse), *from* 2s. each, according to length of verse. Postage extra. Mrs. GREGG, BRANFOLD, STRENSALL, YORK.

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STRICT BAPTIST MISSION HERALD

VOLUME XLV. NUMBER 469 FEBRUARY, 1946

PRICE ONE PENNY



SPECIAL PRELIMINARY NOTICE

WILL FRIENDS KINDLY NOTE THAT

THE HALF-YEARLY MEETINGS OF THE MISSION

WILL, God-willing, BE HELD AT

THE FRIENDS' HOUSE,
EUSTON ROAD, LONDON, N.W.1.

on Wednesday, May 8th, 1946

We regret having to change to the day following the normal date, but this is necessitated by the difficulty of obtaining a suitable meeting place for these important gatherings.

Full details will be published later.

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

Strict Baptist Mission Herald

Vol. XLV | February, 1946 | No. 469

IN ENGLAND AGAIN

Mrs. J. M. Brand safely arrived in England on November 21st, and Mrs. D. Morling on December 30th. Mr. and Mrs. D. A. Thrower have also just arrived.

We heartily welcome our friends to the Homeland again, and are happy to publish the following short greetings from them:—

FROM MRS. J. M. BRAND: It is good, after nearly nine years' absence, to be in the old country again! Although battered and impoverished, it is still dear old England, with its fogs, rain and sunshine. As we sped from Plymouth to Paddington, curtains of fog alternated with bright sunlit stretches of autumnal landscape, assurance enough that this was November in our "Aine Countree." In spite of a real London fog, how good it was to find a brave group of faithful, loving friends awaiting our arrival at Paddington, our dear Secretaries being among them. Although the suns of India have very much wrinkled up some of our faces, the friends at home, after passing through six long years of war, seem but little changed.

We are longing to hear of recruits, and rejoiced to meet our sister, Miss Caten, the first of these, at the London Homeopathic Hospital, preparing herself for His great work. As days pass by, we look forward to meeting many more of our dear helpers and home colleagues in the various Churches. May He bless these reunions! I should be specially pleased to meet in their own Churches those friends of the Forces who spent some time with us at Madras.

FROM MRS. D. MORLING: Viewed from the warmth of Namakkal, reaching England in December seemed a bleak prospect. One rather dreaded starting out at that time of the year. But, as we have proved so many times, the Lord went before and tempered the weather, so that on Christmas morning we were sitting writing on the top deck of the ship in warm, bright sunshine. I travelled on a military transport, where 3,000—4,000 service men were on board. We halted at only one port and were not allowed to go ashore there, but the voyage was in no sense monotonous, as much effort was made to render the journey enjoyable to the passengers, and there was happy Christian fellowship between the few missionaries travelling. In

addition to helpful Sunday worship, community hymn-singing was organised, in which 400-500 service men took part. On Christmas morning there was a bright, hearty service, and in the afternoon carols and hymns rendered by a special choir made Christmas cheer for the adults, while Father Christmas entertained the children at a wonderful tea-party.

On Sunday, December 30th, the ship berthed at Southampton, and at 7.30 that night I had been greeted by dear friends and loved relatives at Waterloo terminus. How good to be home in dear, but sadly war-scarred London. One grieves to see the large open spaces and skeleton buildings, where once stood happy homes or places of worship. We who were in India during those long years of war will never fully be able to realise all you went through in those terrible days. By God's mercy, may they never be experienced again.

FROM MR. AND MRS. D. A. THROWER: The voyage which we completed on 14th January was certainly the best we have thus far experienced. We had a comfortable cabin, and the weather was so good that the Captain remarked that he could not remember such a smooth trip for a very long time past. Day after day the ocean was as tranquil as a duck-pond. We are lost in wonder and praise as we note the way in which our God graciously planned every detail of the journey for our well-being. On 7th December we embarked at Bombay on the s.s. " Georgic," but were then refused a passage by the ship's medical officer, on the grounds that the accommodation was unsuitable for Mrs. Thrower owing to her depleted health. This was a great disappointment, as it resulted in two weeks' delay, and consequently in our failing to reach the Homeland in time to spend Christmas with our children. Nevertheless, our Heavenly Father, thus planned for us a delightful rest in the home of our good friends, Mr. and Mrs. T. Ashworth, of Bombay, and later granted to us entirely suitable steamer accommodation on the s.s. " City of Exeter," instead of necessarily crowded conditions on the ship previously booked. We eventually sailed on 23rd December and made the voyage in a day less than was anticipated, arriving in London 24 hours prior to the time fixed for the Welcome Meeting.

By the Lord's good hand upon her, Mrs. Thrower benefited much by the rest referred to above and by the voyage; for which we are deeply thankful. It is an unspeakable joy to meet our many friends in the Homeland face to face once more. We thank God on every remembrance of you, and thank you with all our hearts for your loyal and loving support throughout the years.

"THE MISSIONARY AND HIS INDIAN COLLEAGUES"

Address by Missionary W. H. KUHRT at S.B.M. Annual Meetings, 1945.

IF this address must have a text, I think I should like it to be part of the 14th verse of the 3rd chapter of I Corinthians: "If any man's work abide . . ."

Some of you will remember that six months ago I spoke to you about the kind of missionary India needs, and the kind of difficulty the prospective missionary must be prepared to meet. To-day, I am concerned and wish you to be concerned with another aspect of the Missionary Task. We are to think, this afternoon, more of our Indian fellow workers than of the missionaries; more of *their* training than of ours.

Supposing we were to be expelled from India (and, although I am not nearly so pessimistic as some, you cannot be sure that this will not happen), what are we going to be able to leave behind us? Is there anything about our work that will survive? Is there anything that deserves to survive? Shall we be able to leave behind us men and women who, deprived of missionary support, will still have love and ability enough to sustain fruitful testimony and to shepherd the people committed to their charge? In short, are we building gold, silver and precious stone, or is it all so much wood, hay and stubble which will go up in smoke when the fire of tribulation passes over it? These are heart-shaking questions for us all, and especially for the missionary himself.

Our terms of reference speak of "abiding fruit." "Ye have not chosen Me, but I have chosen you and ordained you that ye should bear much fruit and that your fruit should abide." The great Missionary Commission concludes: "teaching them all things whatsoever I have commanded you." Our Lord, who never wrote anything, arranged for the continuance of His teaching by "ordaining twelve that they should be with Him" (Mark 3: 14), and He told them that they should do greater works than those He had done Himself. It still seems a right economy of time and strength for the missionary to gather around him some to whom he can devote himself in a special way, to whom he can give a double portion of his own spirit (always assuming that he has a spirit that is worth handing on), whom he can form into a school of the prophets in the hope that they will prove "faithful men, who shall be able to teach others also . . ." (2 Tim. 2: 2).

You will see I am more concerned about *men* than about *Churches*. Indigenous, independent, self-supporting Churches are necessary and proper. But the problem really begins and ends with the people who are to form those Churches, and especially with the men who are to exercise gifts of leadership in them. Anything is possible if you have the right men. Our Lord did not neglect mass-evangelism, but He gave Himself and, if I may say so, He gave His best to one group of twelve and to another group of seventy. Paul did not neglect street-preaching, but he gave himself and he gave his best to Timothy, Titus, Silvanus, Aristarchus and Epaphroditus.

" The Missionary and his Indian Colleagues "

I.—Throughout India the most important person in nearly every mission is the village teacher-catechist. When pastoral visitation is of necessity so rare, a peculiarly heavy burden rests upon the shoulders of the teacher who lives amongst his people day in and day out all the year round. It is he who, for better or for worse, represents the Lord Jesus and the Mission to the village people. It is one of the most important tasks of every missionary to ensure that any village teachers in his jurisdiction should be given every possible form of help to enable them, in spite of poverty, poor education, domestic trials and other handicaps, to be " scribes which are instructed unto the kingdom of heaven " (Matt. 13: 52).

There is always an air of bustle at Mission Headquarters on the first Friday of every month and on the two preceding days. On Wednesday afternoon Pastors and Preachers begin to arrive, and at about 4 o'clock the first meeting begins. It is almost always devoted entirely to prayer, after some of them have mentioned matters that are upon their hearts. An hour and a half soon passes, and then we have a break of half an hour before our second meeting, which is for Bible study conducted by the missionary. There is no official business after our evening meal, but each pastor likes time for a private talk about his Church and domestic affairs, and sometimes prayer, so that recess periods and after-dinner periods are apt to be claimed for these leisurely conversations. Thursday morning we have another session of Bible study and prayer. After mid-day all the other workers, including about 40 teachers, arrive, and during the afternoon school business is dealt with and the monthly Bible Class conducted. In Tinnevelly we have been in the habit of dividing the men into three or four classes for this lesson, and so grading them a little. At night we have a devotional meeting for everyone, at which the Missionary usually preaches, and then the rest of the evening, not infrequently till mid-night, is taken up with private interviews. Spiritual problems (not so often as we like), domestic problems, financial problems, complaints, frictions, jealousies, meannesses, until sometimes you say with Moses, " Have I conceived all this people? Have I begotten them? . . . I am not able to bear all this people alone . . ." And then sometimes, not always, we are up for an early morning prayer meeting before the remainder of Friday is given up to the " serving of tables." And so the tide of human need flows around one again until about 3 p.m., when the missionary finding his office empty, peers cautiously and unbelievingly out of the front door, more than half suspecting to find someone still lurking outside.

Over and above this, on several occasions we have been able to arrange 3 or 4 day conventions for those of the teachers who were anxious for them and willing to give up part of their vacation for them. Each day began soon after 5 a.m., with three-quarters of an hour quiet for private prayer and meditation. Then after family worship from 6—6.30, there was a break until 8 for breakfast and other preparations for the day. At 8 we had our first session for Bible study and

prayer. After half an hour break between 9.30 and 10, we settled down for another hour and a half session. At mid-day we had our meal and siesta, and then in the afternoon another long spell of study between 3 and 5. Between 5 and 6.30 there was opportunity for recreation, when we often went for walks and continued discussions that had been begun in the class-room. After our evening meal we had something a little less solid with which to close the day—a talk on " Pilgrim's Progress " perhaps, or a debate about some aspect of things that was puzzling them. Family worship brings the day to a close, and we are always ready for bed by half past nine.

II.—You have already heard how we try to help Pastors and Preachers each month. This has been supplemented for them too by four day conventions, only they were held at different times, and we were able to secure the use of a country house belonging to a wealthy landowner of our district. The programme was the same as for the teachers, but being away from headquarters was an advantage in that I was able more completely to identify myself with them, especially in regard to sleeping and eating. A great deal of camping is done in the company of the pastors, and this affords many opportunities for helping them. Long bullock cart rides and walks with them in the cool of the day permit of conversation about the work, their homes and their own experiences. And then, if the conversation can be capped with a season of prayer under some trees or beside some well, then mutual love and esteem flow forth in prayer for one another, while criticisms and harshnesses are washed away.

III.—Deacons and other promising men not connected with the Mission staff have not been forgotten. For a long while we held special meetings for them one day a month in seven different centres. Two study and prayer sessions and one business meeting made up our usual programme on these occasions, and some very interesting times we often had. Bibles and spectacles were in great demand for these deacons' meetings: men learned to pray in public and to take a Scriptural interest in Church affairs. One year we held a two day conference for them all in Kovilpatti, when nearly 100 men assembled and debated such subjects as Church Discipline, Christian Giving and Christian Marriage.

In all these efforts not less than 60 deacons and not less than 33 Pastors and Mission workers have been effectively reached. Those 100 people are now in direct contact with 1,000 Church members 1,200 school children, hundreds of adherents and thousands of Hindus.

IV.—But the top-stone of all this phase of Mission activity is the Bible School or Institute. This work was commenced in our Mission in 1938 by the late Mr. Morling, who was unhappily prevented by death from ever reporting in person upon the work which he established. I had the privilege of living in the same home with him during the three and a half years of his Bible Institute labours, and saw how devoted and skilful they were, and how fruitful they have been in the lives of the men and women who were taught. As far

as I can now recollect, 19 men studied full-time and 3 part-time. 13 women, the wives of some of the students, also studied, partly with their husbands under Mr. Morling, and partly under Mrs. Morling, who was always a most devoted and gifted partner in his work of teaching. So there have been 35 students in all, of whom only 3 have left us. Eight are engaged in pastoral work: six in Tinnevelly, one in Senda and one in Madras. Seven are preachers: three in Madras, two in Senda, one in Tinnevelly and one in Namakkal. The Namakkal H.E. School Head-Master and the Hostel Boarding Master are both old students who distinguished themselves under Mr. Morling's tuition. Seven (five of them women) have reverted to teaching: three in Senda, two in Namakkal and two in Tinnevelly. Six others of the lady students are now Biblewomen: four in Tinnevelly, one in Madras and one in Namakkal. Two women, one in Senda and one in Madras, as far as I know, are not employed, but doubtless the hygiene, home nursing and Bible subjects which they studied are useful to them in the life of the home and the village. So with the unhappy exception of the Kolli Hills, every Field now has a good leavening of Bible Institute trained men and women: Madras 6; Namakkal 6; Senda 7; and Tinnevelly 10 full-time and 3 part-time students.

V.—It is four years since this work came to an abrupt end with the illness of its wise founder and first principal. The time has come for its resumption; we only await the completion of long overdue and sorely needed furloughs and the advent of new male missionaries. But apart from the resumption of this important work and even should it never be resumed at all, which God forbid, all missionaries will find themselves compelled to engage in some way or another even if only in a small way, in the kind of work to which I have been referring. Indeed it is the same in this country. Apart from the resuscitation of the Strict Baptist Bible Institute, and even should it never be resuscitated, which God forbid, all pastors ought to engage in some way or another, even if only in a small way, in teaching ministry. If that ministry cannot be exercised from the pulpit it must be exercised at other times and in other ways, if ten men cannot be found willing to become disciples, then one will do to begin with. Every Moses should have his Joshua and every Paul his Timothy.

Hence it seems wise to indicate certain principles which should guide us as we face this particular branch of missionary and pastoral responsibility. The object of all such work is not primarily the impartation of knowledge, although knowledge of the truth is undoubtedly important. To know how to prepare and present a sermon is undoubtedly important. To know how to behave oneself in the house of God is of profound importance. But Bible teaching, theology, homiletics and pastoralia all pale into insignificance, indeed the lecture room itself becomes unimportant in comparison with the solemn obligation of bringing one's students and disciples again and again into the presence of the Lord Jesus Christ. If they are ordained to be with me, then it is equally true that I am ordained to be with them. It is

"being with them" that is going to count far more than lecturing to them.

A great missionary administrator wrote some years ago: "Perhaps the Westerner rates too highly brain and administrative ability; India responds more to the grace of saintliness." Whether we agree or not as to India's response, we surely must agree that the prescription "more saintliness" is a proper one. This is not to decry profound theology or great administrative ability, nor to suggest that the greatest theologians and the greatest administrators are not also the greatest saints. But our Bible institutes, our Bible schools, conventions and house parties are to have as their first objective, not knowledge or ability, but "the grace of saintliness." The same missionary once criticised in my hearing a certain theological seminary by saying he feared the students there were not taught to spend time upon their knees. The world is chock-a-block with learning, even Biblical learning, but I have never heard anyone yet complain that there were too many men of prayer.

And so we come back again to the missionary himself. With such a programme, what manner of persons ought we to be, all we missionaries, pastors, tutors and Bible teachers who are privileged to have a part in it! What manner of persons ought we to be in all holy conversation and godliness—and so much the more as we see the day approaching.

SPECIAL NOTE.

The Council of the Mission is still prayerfully waiting for further male applicants for service as Missionaries in India.

Please continue to pray with us concerning this important matter.

NEW YEAR'S PRAYER MEETING AND WELCOME TO MISSIONARIES

THESE were held at Chadwell Street Chapel on Tuesday, January 15th, and both gatherings were encouraging in every way. Thanksgiving and happy confidence in the Lord characterised all proceedings, for we were mindful of the dark years of war through which we had been brought and during which the work of the Mission had gone on largely unhindered.

The day was one of bright, almost spring-like sunshine, but the piercing east wind reminded us that the hard days of winter were not yet passed. In this realistic atmosphere of hopes tempered with fears we waited earnestly upon the Lord in prayer in the afternoon session. This meeting was conducted by the Vice-President, Mr. S. W. Anderson, and many brethren led us to the Throne of Grace in united praise and petition. Mrs. J. M. Brand gave a short message of happy greetings upon her return to the Homeland, and illustrated the great work of the Mission by her experience on the voyage home, when the vessel turned aside in search of lost airmen who had crashed into the sea.

The chapel was well filled for the great Welcome Meeting in the evening, and the President, who was in the chair, at once pointed out the exceptional nature of the meeting, in that we had with us four Missionaries all newly arrived from India, in addition to Mr. and Mrs. Kuhrt, awaiting return passages to that country. The President's welcome was heartily endorsed by us all in the singing of the Doxology.

In the welcome to Mrs. D. Morling, the President paid a loving tribute to the memory of the life and work of her dear husband, Mr. David Morling, whose earthly ministry had ended during this term of service. Mrs. Morling's address fittingly dealt with the work that she and her husband had been able to do in connection with our Indian Bible Institute, and we found fresh cause for praise to God for this great work. Mr. D. A. Thrower conveyed loving greetings from our friends in India, and during his short address garlanded the President in his representative office as a typical Indian act of esteem and appreciation.

The service then took on the form of a Valedictory Meeting to Mr. and Mrs. W. H. Kuhrt and Brian, who will be leaving England as soon as passages are granted. Pastor W. S. Baker expressed our deep appreciation of all that their stay in England had meant to us, and then passed on to our friends the reassuring message from Psalm 87 : 7 : " All my (fresh) springs are in Thee." After an expression of deep thanks, Mr. Kuhrt spoke briefly but powerfully from the words of Christ in John 9 : 4, " I must work the works of Him that sent Me, while it is day : the night cometh, when no man can work."

So another happy S.B.M. day closed in renewed confidence in the Lord, and deepened desire to work " while it is day."

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

GIFTS RECEIVED from Dec. 1st to Dec. 31st, 1945.

General Fund.

Rec. No.	£	s.	d.
174	7	12	8
175	1	16	8
176	1	15	1
177		10	0
178	1	0	0
179	1	1	6
180		5	0
181	1	10	0
182	1	2	0
183	20	0	0
184	1	0	0
185	1	0	0
186		18	9
187	5	1	6
188	1	0	0
189	2	0	0
190 Anon....		2	0
191		5	0
192	8	0	9
193	5	0	0
194		10	0
195	5	0	0
196	5	0	4
197	1	0	0
198	10	10	0
199		10	0
200 Anon....		5	0
201	2	10	0
202	45	0	6
203		10	0
204		10	0
205	1	0	0
206	1	0	0
207	5	0	0
208	1	0	0
209		5	0
210	8	12	7
211	1	0	0
212	15	3	0
213	3	16	4
214	2	2	0
215	1	0	0
216		14	0
217		7	6
218		5	0
219	1	5	1
220		3	0
221	15	8	6
222		10	0
223	1	0	0
224		14	0
225		5	0
226 Anon....	1	0	0
227	7	7	0
228	1	1	0
229		4	6
230		2	0
231	2	0	0
232		3	0
233		8	0
234	1	0	0
235		5	0
236		10	9
237	100	0	0
238	2	10	0
239 Anon....		5	0
240		10	0
241		10	0
242		16	7
243		10	0
244 Anon....	3	0	0
245	5	5	0
246 Anon....	2	0	0
247		2	6
248	3	7	3
249	3	0	0
250 Anon....		2	6
251	13	15	0
252	3	13	7
253	15	18	9
	£362	0	6

Guild of Service £22 12 0

Rec. No.	£	s.	d.
Literature	£35	10	7

L.Z.A. Gifts.

53	2	0	0
54		11	9
55	2	0	0
56		10	0
57	1	1	0
58	1	19	0
59	2	0	0
60	1	0	0
61	1	0	0
62		2	6
63		4	0
64	2	10	0
65		10	0
66	5	0	0
67		2	6
68	3	7	0
69		10	0
70	1	0	0
71	1	4	6
72	2	15	2
73	1	4	0
74	28	17	0
	£59	8	5

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STRICT BAPTIST MISSION HERALD

VOLUME XLV. NUMBER 470 MARCH, 1946

RICE ONE PENNY



LADIES' ZENANA AUXILIARY

Annual Gift Week
March 17th to 23rd, 1946

Please help in this Special Annual Effort in support of L.Z.A. Missionaries, Biblewomen, Girls' Hostels, etc.

GIFTS SHOULD BE SENT TO

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

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

Strict Baptist Mission Herald

Vol. XLV March, 1946 No. 470

A MEDITATION FOR GIFT WEEK

MRS. D. MORLING.

" The gift of God is eternal life through Jesus Christ our Lord."

" THANKS be unto God for His unspeakable gift," the apostle Paul also wrote, when exhorting the Corinthian Church to give unto the Lord's cause.

As we ponder the wonder of that great Gift, precious to us beyond all calculation and beyond all our comprehension, how small and insignificant appear our poor offerings and so-called sacrifices in the name of the Lord. How gracious and condescending, too, we realise, it is for Him to accept us as His friends to work together with Him in bringing men and women out of the prisonhouse into the freedom and light of the Gospel to become part of the great spiritual temple which is gradually being erected to His honour and the everlasting blessedness of His people.

David seems to have had some realisation of this when he said, with reference to the building of the earthly temple, " Who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee." Here we have the right motive for giving to the Lord, a deep sense of our own unworthiness of God's favour and a humble and willing acknowledgment that all we are and have we owe to Him.

What is my motive in giving to the Lord? The Hindu brings offerings to his idol through fear, or in order to gain some favour. Is my heart quite pure of any such unworthy thought? The Pharisee brought his gifts that he might be seen of men. Is any desire for praise of men lurking in my mind? The religious professor gives because it is customary to do so. Shall I bring my gift just because I have done so year by year in the past?

Since we brought our offerings to the Lord in March, 1945, the Lord hath done great things for us whereof we are glad. Hostilities have ceased, our nights are calm and peaceful, we no longer fear the sound of a plane soaring above us, our dear ones who were sent on dangerous errands in enemy lands or on the high seas are returning to us. Oh, how great has been His goodness to us during the past twelve months.

And so, with humble hearts overflowing with gratitude and love to Him who freely gave Himself for us, let us offer to Him cheerfully and liberally our gifts to His cause in India, praying that His Spirit may guide those who receive and disburse the money, so that the Word of the Lord may have free course and be glorified.

ANSWERS TO PRAYERS

WE are happy to announce that in answer to continued prayer the Lord has graciously sent the Mission further new Missionary candidates.

Miss Nellie Hawes, S.R.N., of the Church at Horham, Suffolk, has been accepted for L.Z.A. service, after she has had a period of Bible study and training in this country.

Mr. and Mrs. E. E. King, of " Mount Zion," St. John's Wood, London, have also been accepted for future service in India. This is the first time in the history of the S.B.M. that married applicants have been accepted for training and subsequent service, but the Council of the Mission is convinced that the Lord has in a very wonderful way spoken to these two friends and called them into His service with the Mission. Mr. King will, God-willing, shortly commence a period of study here in England.

Please pray very earnestly for these prospective Missionaries during their periods of training and as they may meet the temptations and difficulties that confront those who seek whole-heartedly to serve the Lord.

We would also affectionately urge a continuance in prayer for further male applicants for the mission field.

OUR INDIAN PASTORS

W. H. KUHRT.

IF there is one man more than another who needs all our sympathy and all our understanding prayer, it is the Indian pastor. It has been my privilege to have been acquainted with sixteen men engaged in the ministry in connection with our Strict Baptist Churches in South India. Eleven are still in harness.

Only of the two who labour in Madras can it be said that their duties approximate to those of an English minister. Up-country, men are usually in charge of half a dozen or more widely scattered congregations, which they visit once a month, spending at least a week-end in each village. This camping, with the arduous travelling and absence from home which it involves, is by no means the least of their troubles. A few of our pastors are gifted men who are able to preach acceptably to the half-educated and slightly sophisticated congregations we are accustomed to in our country towns and in Madras. The rest are good preachers in their way, and not unsuited to work amongst the illiterate and simple people of the villages. They themselves are, for the most part, poorly educated, though, I am grateful to be able to say, eight of them have had the benefit of some training in our Kovilpatti Bible Institute. The other three have made good use of what advantages they had, and are endowed with alert minds.

Pastor Solomon, of Sembiam, has an amazing library of both English and Tamil books, and is a master in the art, practised sometimes by the apostle Paul, of quoting " your own poets." Mr. P. D.

Manicam, of Vepery, looks up his texts in Telugu and English, as well as in his native Tamil. His knowledge of the Scriptures is so remarkable that in the Bible Institute his fellow-students were wont to dispense with a Concordance when he was present. He loves " alliteration's artful aid," and is, perhaps, too much given to spiritualising. Mr. S. Devanesam, of Sendamangalam, and Mr. S. Paul, of Paniadipatti, are the only two who have completed a Secondary School course. Both are splendid preachers and far above the average in most respects, but strangely enough one is nearly perfect in regard to pulpit delivery, while the other labours under some disadvantage. Mr. D. Asirvatham, of Kalingalpatti, studied only up to IVth form, but has persevered since and is the only one of our Indian colleagues I know who has read the Bible through in both English and Tamil.

Pastoral visitation is a form of ministry in which many of our Indian brethren excel, and it is here that the less eloquent come into their own. Mr. Manicam is perhaps most untiring and successful in the homes of the people, with the result that he has won more affection than the others. But there are few Indian ministers who do not know all there is to know about their people, and some have not failed to turn their intimate knowledge into intercessory prayer of depth and sympathy.

Most pastors have schools within their jurisdiction, and differences between pastors and teachers are a fruitful source of trouble. Of the men I have had to work with, only one has never complained of his subordinates! Mr. D. Asirvatham, of Kalingalpatti, has been an exacting colleague, but when he found young men whom he liked, he showed an amazing capacity for helping them in spiritual things and in inspiring them to various forms of Christian activity. Apart from the B.V.F. in Madras, volunteer evangelism and young people's societies are usually initiated by the pastor. When it is begun by others, older pastors are not always helpful. But Mr. S. Isaiah, of Anbinagaram, was quite exceptional in welcoming the vigorous and spiritual leadership of one of his own Church members.

About half of our friends have been connected with the Mission from their earliest days, and may be said to have had no other background but that supplied by us. It is disconcerting to find that a high proportion of the younger men were not brought up among us. Why do so many of our ministers' sons show unwillingness to follow in their fathers' footsteps, and sometimes a disinclination even to walk in the ways of the Lord. What do these young men see in their fathers' homes and Churches that so frightens them? Or, what is it that their fathers say to them about the poverty, the disadvantages and the lack of prospects of the Strict Baptist ministry? Of the seventeen grown-up sons of Tinnevelly pastors, although one is a graduate and six are matriculates, only three are working with the Mission, and those three are mediocre teachers who are never likely to be at all suitable for the pastoral office.

In England or in India those who are separated to the Gospel

are sheltered from some forms of temptation, but are peculiarly open too others. Debt, laziness and pride are the things we most need to fear in India. The first failing is distinctively oriental, and has all but ruined the life and testimony of one or two, while to my certain knowledge five have been helped to throw off the early but ominous symptoms of the borrowing habit. The two latter faults are a universal menace. All who are their own masters and work in their own homes wage a constant warfare, unless they are unusually disciplined, against the temptation to be idle. The wives of our pastors are sometimes not very helpful. In several cases their extravagant tastes have been partly responsible for the indebtedness that has threatened to shipwreck their husbands' usefulness, whilst not infrequently they make serious inroads upon the study of their partners by expecting all kinds of assistance in the home which they never could expect if their husbands were away at business. But it is only fair, at this point, to admit that some Indian husbands are "old-womanish" and seem to prefer interfering with domestic duties to the mental discipline of hard study. Pride brings forth its worst fruit in the lives of the ministers' children, which largely accounts for the state of affairs depicted in the preceding paragraph.

If our brethren are sometimes held back by their wives, it is true also that many of them owe almost everything to the quiet, prayerful co-operation and the godly conduct and influence of those who are heirs together with them of the grace of life. They are often left alone for days on end while their husbands are camping in the outstations. They bring up large families on small stipends, and, at the same time, take an interest in the families of others. Six of them make a direct contribution to church life and to our Mission programme by working as Biblewomen, five in Tinnevelly and one in Madras. Mrs. S. Devanesam works in the Girls' H.E. School at Sendamangalam, while Mrs. Selvanathan worked in the Vazhavanthi School for many years until ill-health compelled her retirement. Pastor O. D. Seenivasagam's wife worked for many years as a Biblewoman, until failing eye-sight prevented. Pastor P. Asirvatham, who at 62 is the oldest of our ministerial brethren, has been a widower for many years, after being twice married. With one or two exceptions, our pastors' wives are all characterised by the gentle patient ways that have been, right from the great epic period, the ideals of Indian womanhood.

Pastors Solomon and Selvanathan are, now that Pastor Jesudason has retired, the only men who have been for any great length of time in one pastorate. The former has worked continuously, both as preacher and pastor, at Sembiam, and the latter on the Kolli Hills. Mr. Isaiah has been at Anbinagaram for eleven years in various capacities, and Mr. Devanesam a considerable period in Sendamangalam. All the others have settled in their present homes comparatively recently.

A special word must be said about Pastor D. Jesudason, whose retirement was announced in the January issue of this magazine. He was a man of remarkable ability and influence. For the greater part

of his 50 years' service he was the only man in Tinnevelly with any education, and to the end, in spite of a remarkable improvement in the standard, he continued to tower head and shoulders above all others in general knowledge and in business acumen. For several decades he has administered unofficial justice for miles around Paniadipatti. He had no fear of man and would plead a case with great eloquence before the very highest officials. Like many others of the Untouchable Community, he had a pathetic faith in the infallibility and omnipotence of the British Raj. His letters were invariably written in well-nigh faultless English, and were a joy to read. There can be no doubt that his interest in external affairs sometimes militated against the best interests of the work, but he always faithfully sought to serve the interests of the Mission as he understood them. Nothing pained him so deeply as to know a station was closed. The doors must be kept open at any cost was always his desire. There are other and somewhat painful memories, but I prefer to remember, and shall remember to the end of my days, the occasions when Pastor Jesudason prayed among us like a man inspired and carried away, in words so simple and so humble that we younger men were awed.

SECRETARY'S NOTES AND COMMENTS

Missionary W. H. Kuhrt.—Our brother sailed for India on the "Winchester Castle," which left England on February 17th. Owing to the continued difficulty in the matter of passages, Mr. Kuhrt has had to return to India alone, but we trust that we shall soon be granted passages for Mrs. Kuhrt and Brian. Mr. Kuhrt's furlough stay in England has been greatly appreciated by us all, and we now prayerfully wish him the Lord's richest blessing as he returns to India for a further term of service. He will be going to Namakkal, and will duly take over the work of that Field in order to release Mr. and Mrs. A. J. Morling for their much-delayed furlough.

Pastor A. E. Brown.—Our late Financial Secretary has recently been very helpful in S.B.M. deputation work, and we deeply regret that our friend has met with an accident at Peterborough. A fall on the station has resulted in a seriously fractured thigh, and our brother is now in Peterborough Memorial Hospital. On behalf of many friends we would express our sympathy to Pastor Brown, and also Mrs. Brown and family, and we prayerfully trust that the Lord will grant a complete recovery.

News from India.—We cannot this month give full details from the various Fields, but we rejoice in the fact that from a number of places there are reports of enquirers and also those asking for baptism. Some are publicly confessing the Lord in the face of persecution and difficulty. We shall hope to give more detailed news next month.

The Half-Yearly Meetings.—May we repeat the facts announced last month :—Change of day and date to WEDNESDAY, MAY 8th, and place of meeting—The Friends' House, Euston Road, London, N.W.1.

Please book the revised date of these great gatherings, and anticipate them prayerfully and with plans for attendance.

Secretary's Notes and Comments

The New S.B.M. Collecting Boxes.—As previously stated, we now have a new design in General Fund Boxes, and we are making plans to replace old boxes with new ones.

Requests for new boxes will be gladly attended to, and single boxes and small quantities can be sent off at once. Where larger quantities of boxes are involved, may we request local Missionary Secretaries, or those responsible, to write to the Secretary indicating when boxes in use will be called in for emptying. Arrangements can then be made for replacement with new boxes. It will greatly help if we can have early notice of the desire to change quantities of old boxes for new, with a statement as to the number, and it will obviously help if boxes can be dealt with in advance of September, 1946, when our financial year ends.

All old boxes, large and small, in sound condition, should be returned to the Secretary, as these can be cleaned and re-labelled, etc., by the box-makers.

L.Z.A. Gift Week.—The week commencing March 17th, is set apart as L.Z.A. GIFT WEEK, for the support of the Biblewomen, Girls' Schools and Hostels. All gifts should be forwarded to Mrs. S. W. Anderson, "Green Trees," Heather Close, Kingswood, Surrey.

Plants for Sale.—All proceeds for S.B.M. Please mention when ordering. Hollyhocks, Tansy, Golden Rod, Lily of the Valley, Mint, 2d. each. Iris, Lupins, Large Marguerites, Phlox, Hellenium, 6d. each. Chrysanthemums, 6d. each. Montbretias, 1s. dozen. Day Lilies, 1s. each. Small Sunflowers, Michaelmas Daisies, 6d. dozen. Lilacs, Flowering Broom, Peonies, 1s. each. Hand-painted Texts (any verse), FROM 2s. each, according to length of verse. Postage extra. Mrs. GREGG, BRANFOLD, STRENSALL, YORK.

It is with real gratitude we draw special attention this month to this notice of a helpful friend of the Mission. Her kindness is deeply appreciated, and we know that purchasers will be pleased and satisfied.

ENGAGEMENTS FOR MARCH, 1946

PASTOR J. K. THORPE.

3rd, Royton; 10th, Billinghay; 17th, Clayton West; 24th, March; 31st, Potton.

L.Z.A. DEPUTATION MEETINGS.

MRS. BRAND.

13th, Borough Green, 21st, Brighton Tabernacle (at Presbyterian Hall).

MRS. MORLING.

10th, White Lion Street; 23rd, Leicester, "Providence"; 28th, 388, St. John St.

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

GIFTS RECEIVED from Dec. 31, 1945, to Jan. 30, 1946.

Rec. No.	£ s. d.
General Fund.	
254	1 0 0
255	14 0
256	10 0 0
257	5 0
258*	1 0 0
259	5 0
260	5 0
261	12 6
262	1 7 6
263	6 0
264	1 0 0
265	1 5 0
266	1 10 0
267	8 12 10
268	5 0
269	5 6
270	6 11 0
271	1 10 0
272	1 1 0
273	1 0 0
274	6 3 0
275 Anon....	10 0
276	11 0
277	5 0
278	7 0
279	14 6
280	19 6
281	1 8 0
282	2 6
283	4 5 6
284	10 13 9
285	1 10 0
286	2 3
287	2 0 0
288	10 0
289	1 17 6
290	4 0
291	10 0
292	1 2 0
293	1 0 0
294	10 0
295	14 7 9
296	1 10 0
297	10 0
298	2 16 0
299	10 0
300	4 0
301	5 0
302	1 3 6
303	10 0
304	7 0
305	3 0 0
306	1 10 0
307	1 0 0
308	17 15 0
309	5 0 5
310	1 1 2
311	10 0
312	7 6
313	11 6 9
314	6 0
315	1 1 6
316	2 0 0
317	10 0 0
318	1 1 0
319	7 2
320	12 6
321	1 4
322	4 15 0
323	5 0
324	1 7 6
325	3 12 0
326	4 8 0
327	10 0
328	1 2 0
329	1 0 0
330	3 0 0
331	3 11
332	10 0
333	3 6 0
334	15 6
335	13 8 6
336	10 6
337	5 6 1
338	5 12 6
339	4 0 0
340	2 4 0
341	1 0 0
342	18 0
343	5 0
344	3 0 0
345	7 6
346	3 10 0
347	1 6 6
348	1 12 8
349	17 0
350	3 0 0
351	6 1 2
352 Anon....	1 0 0
353	7 19 0
354	10 0 0
355	1 10 0
356	10 0
357	5 0 0
358	5 0 0
359	5 0
360	4 5 0
361	4 0 0
362	5 0
363	3 19 6
364	2 6
365	10 0
366	7 4 3
367	2 0 0
368	10 0
369	1 17 5
370	1 10 0
371	1 5 0
372	13 0
373	4 0
374	17 0
375	2 14 3
376	20 13 0
377	1 2 0
378	12 10 0
379	3 3 6
380	1 6 6
381	5 0 3
382	2 6 5
383	10 0
384	5 0 0
385	18 0
386	2 13 0
387	1 10 6
388	1 11 0
389	1 0 0
390	3 2 0
391	2 0 0
392	2 7 10
393	4 13 5
394	6 11 4
395	15 6
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398	10 0
399	1 13 10
400	4 2 6
401	1 10 0
402	6 0
403	15 0
404	10 0
405	10 0
405	1 19 0
406	4 19 4
407	3 0
408	1 10 0
409	7 13 3
410	38 3 0
411 Legacy	90 0 0
412	10 0
413	12 6
414	10 0
415	3 6 0
416	15 0
417	16 0
418	2 2 0
419	13 6
420	1 12 8
421	6 0
422	19 3 0
423	1 19 0
424	2 0 0
425	1 4 9
426	5 7 1
427	12 4
428	7 10 6
429	2 2 0
430	1 1 0
431	2 0 0
432	7 0
433	10 15 8
434 Anon....	5 0 0
435	15 0
436	2 10 0
437	15 2
438	10 0
	£597 19 6

* Christmas Gift Fund.

Literature ... £70 6 10
Guild of Service... £9 12 3

L.Z.A. Gifts.

75	6 4
76	3 0 0
77	5 10 2
78	1 0 0
79	10 0
80	1 2 6
81	2 0 0
82	4 0 0
83	10 0
84	10 0 0
85	1 2 3
86	10 0
87	3 0 0
88	6 0
89	5 0 0
90	3 0 0
91	2 15 0
92	6 6
93	1 16 0
94	6 0 0
95	85 0 0
96	10 0
97*	25 0 0
98	1 0 0
99	1 8 5
100	1 2 6
101	10 0 0
102	10 0 0
103	1 7 6
	£137 3 2

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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STRICT BAPTIST MISSION HERALD

VOLUME XLV. NUMBER 471 APRIL, 1946

PRICE ONE PENNY



THE HALF-YEARLY MEETINGS OF THE MISSION

will, God-willing, be held at

THE FRIENDS' HOUSE,

EUSTON ROAD, LONDON, N.W.1

(OPPOSITE EUSTON STATION).

On Wednesday, May 8th, 1946

———: :———

2.15 p.m. L.Z.A. MEETING. Open to all Ladies.

2.15 p.m. PRAYER MEETING for Men.

3.30 p.m. UNITED SERVICE.

6.15 p.m. PUBLIC MEETING.

Missionaries will speak at both afternoon and evening meetings.

Full details will be sent to the Churches and announced in the Magazines next month.

Please remember these great gatherings in prayer, and plan to attend personally, if possible.

We hope that Churches will again be able to organise parties.

Strict Baptist Mission Herald

Vol. XLV | April, 1946 | No. 471

INDIA, on the eve of the Cabinet Mission which will make one more effort to solve the problem of India's transition to independence, has been sadly disturbed by unrest and even riot in certain places. We are distressed by such futile reactions to a situation which will demand the highest qualities of statesmanship from Indians and Englishmen alike, and we shall continue in earnest prayer that the Lord may give wisdom and patience to those who have this great responsibility of seeking a just and sound solution of the problem of India's future.

The whole situation is further overshadowed by the threat of famine, in comparison with which all political matters are of secondary importance, and it will obviously require the serious co-operation of all interests in India if mass starvation is to be averted. Let us pray earnestly about this matter.

With this tragic background the work of the Mission goes on, and it is with thankfulness that we can report the safety and well-being of our Missionaries in their various fields of service. Their letters indicate the seriousness of the failure of rains in certain areas, and it may be that the next few months will reveal increasing distress. We shall endeavour to keep our readers and supporters informed as to prevailing conditions in our sphere in S. India, and we trust that for all concerned necessary provisions may be forthcoming.

It is surely significant, and certainly most encouraging that at such a time as this the Lord should give to His servants renewed evidence of His Sovereign power operating in the lives of men and women through the preaching of the Gospel of His grace. There is news of real spiritual blessing from each of the Fields, and we praise God for this confirmation of the faith behind all of our prayers and endeavours—" The Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear."

OUR INDIAN TEACHERS

D. A. THROWER.

IN England for the past fifty years every boy and girl has had to go to school, but in India compulsory education is only now being enforced, and that in a few areas. In this respect the Madras Province appears to be somewhat ahead of the other parts of British India, but even there great strides have still to be made before the goal of a fully literate population is reached. For instance, we in Madras have a number of men and women with a complete elementary educa-

tion who experience difficulty in withdrawing cash from their Post Office Savings Bank accounts, owing to their being unable to make the same signature twice.

Christian Missions blazed the trail of education in India many decades before the Government did much about the matter, the chief resaon being a desire to teach the people to read the Scriptures. The S.B.M. Fields in the Tamil country have fifty day schools, in each of which Bible narratives, a simple Gospel catechism, and Christian lyrics are taught daily. The Indian staff of the Mission has a total of approximately 130 teachers, a proportion of whom also serve as preachers. No non-Christians are employed, but every effort is made to secure the services of born-again men and women for the important ministry of training some 4,300 boys and girls. Our teachers share the work of the Sunday Schools with a number of voluntary helpers.

The general and professional qualifications of these workers are not in all cases the same. Several of our senior men and women studied no farther than the fourth or fifth standard, and a few who have rendered faithful service for many years received no training, or were unable to qualify for a certificate at the end of their course. On the other hand, the majority of our teachers have passed the eighth standard examination and successfully completed a two years' training course in the higher elementary grade. Some of our young men and women take their teacher training in institutions run by Christian Missions, while others, failing to secure places in these popular training schools, have to train at Government institutions. We have a few teachers—probably less than ten—trained in the secondary grade, and several elementary grade trained teachers with a secondary school education. The training courses are quite comprehensive, and include a great deal of practical work. The training schools have hostels attached to them.

Nearly all our teachers come from the same stratum of society as our other Tamil Christians, namely, the outcaste section, and it is a disappointing fact that the few who are exceptions to this rule are not always of higher spiritual attainments than their brethren. Workers of caste extraction are, however, more shrewd and ambitious than those of non-caste origin. No caste distinctions are, of course, allowed in Mission or Church matters as far as the S.B.M. is concerned.

During recent years the proportion of women to men teachers has considerably increased, partly owing to the war. The majority of them are wives of teachers, preachers and other Mission workers, but an appreciable number, particularly in the Madras Field, are unmarried. Government inspecting officers emphasise the desirability of first-standard pupils being cared for by women, and the writer can testify to the efficient work done by some of our sisters in our schools. In a few instances, mostly in towns, wives and husbands of S.B.M. teachers are employed outside the Mission. This arrangement, of course, creates difficulties, and restricts the mobility of the workers concerned.

Our Indian Teachers

All our schools, except that for girls at Sendamangalam, provide co-education for both boys and girls. The teachers work together in twos and threes in the villages, but in the H.E. town schools at Sendamangalam, Namakkal and Poonamallee there are eight of them for the eight standards, and at least one pre-vocational instructor. The pre-vocational subjects taught are sewing, weaving and carpentry. One of our young men, who lost one of his legs as a result of a road accident, has been trained to teach wicker-work. He is, however, at present employed at the Army Ordnance Depot at Avadi. Apart from the special subjects just referred to, each teacher handles all the subjects included in the syllabus approved by the inspecting offiers, with the exception of English, which may only be taught by teachers of the secondary grade.

Our teachers have under their care children from every section of the community—Brahman, high caste, low caste, outcaste, Muslim, Christian. The teachers are subject to peculiar temptations and trials, and carry a heavy responsibility, particlarly when they work in out-of-the-way villages. The village teacher is called upon both to read and write the villagers' correspondence. He is often requested to act as arbitrator in petty disputes. In view of his position of influence in his village, he needs our constant prayer support, for the potentialities of his life for good or for evil cannot well be exaggerated.

A WEDDING AT VALAVANTHI

H. A. HUCKETT.

ON Monday, March 4th, a wedding took place at Valavanthi. The bridegroom was a Christian lad named B. V. Joseph, who once worked for Dr. Samuel when he was the medical officer here. Later, Joseph went to Panruti for a course in carpentry, and in 1941 enlisted in the Indian Army. Last year he wrote from Burma, asking us to interview the maiden of his choice, a girl named Kantham, who has been trained by Dr. Harris in nursing and midwifery. Kantham, whose name means " Magnet," said " Yes," so we wrote to Joseph and told him to go ahead. He sent money to buy the wedding sari and other things that were needed, and asked us to publish the banns without further delay. He even wanted the missionary to buy the wedding tali, which corresponds to the ring in Western marriages. We thought it best to leave that to the bridegroom himself.

Then came a long pause. Joseph asked if he might write to Kantham, and permission having been given, letters began to arrive. He was always about to start, it seemed, but never got here. Once his contingent reached Rangoon for embarkation, but was diverted overnight to an unknown destination for further service. Eventually the long-looked-for leave was granted, and Joseph arrived on the Kollis while we were down in Sendamangalam for Conference. Soon things began to move. A cook from Sendamangalam was engaged, and rice,

brinjals, chillies, potatoes, turmeric, coriander, garlic, onions, ginger, pepper, and other provisions were ordered, while the bridegroom went off to Namakkal to get his suit made for the wedding.

Aaron's house was whitewashed, and a spacious pandal erected in front to accommodate the friends who had been invited. Records were played on a borrowed gramophone, both day and night, and there was a general air of festivity abroad. Early Monday morning, fires were lit, and feast preparations began. At 11 a.m. the best man called the men folk to go out to meet the bridegroom and escort him to the chapel. We found him waiting for us, dressed in his wedding suit, and after prayer with him we went in procession to the sanctuary, singing a wedding lyric. Having safely deposited him on the right chair, we hied to the house of the bride, who had been carefully dressed for the occasion by various lady friends. After prayer, we set off as before singing the songs of Zion and of the marriage supper of the Lamb.

The wedding service began with prayer and the singing of a lyric invoking the Divine blessing on the nuptial ceremony. Clear answers were given by bride and bridegroom, the bride being given away by Miss Mowle, in whose care she had been. After the tali had been tied and the blessing of Numbers 6: 24-26 pronounced, the best man, Mr. John Michael, read some suitables verses of Scripture, after which the missionary gave a short address. The wedding prayer was offered by Pastor Selvanathan. Then, as is customary in India, groups of children sang sacred songs in honour of the occasion and pelted the bridal pair with flowers.

After the chapel service, a reception was held in the pandal, where the guests were sprinkled with rose-water and given plantains and limes. Children sang again, and those who wished gave presents to the happy pair. By 1 p.m. we were all ready for the feast that awaited us, though some of us found it too hot with chillies to do justice to it. Later in the afternoon we took some photos of the bridal party, which we hope will turn out well.

What is the spiritual significance of all this? Has it any value for the Kingdom of God? To those who have laboured for some years on the Kollis, every Christian wedding is a witness to the heathen around that Christianity is getting its roots down. Christian homes are being established, and the Christian community is gradually growing. In the early days of the work, young men who joined the Christian Way were asked, " And where will you get a wife from? " by their non-Christian relatives. There are still problems in this connection, but as the years pass and the children in our Boarding Homes grow up into manhood and womanhood, the situation tends to be less acute.

However, do not think we are satisfied with this. We are not. We long to see new converts—whole families joining the Christian Way through personal faith in Jesus Christ. We ask you to pray that the Lord may use the witness of Christian homes on the Kollis and all over India to lead sinners to the Saviour.

LATEST NEWS FROM THE FIELDS

We are happy to give this month extracts from the letters from the various Fields, and we praise God that from each area of work there are reports of baptisms. Much of the work of our Missionaries and Indian colleagues is that of sowing the good seed of the Word, and there are times when results may not be manifest. We do, however, rejoice with them in every indication of the Lord's blessing attending their labours, especially as it may be seen in the public profession of discipleship as men and women confess the Lord in baptism.

Madras.—Mr. E. Orchard writes : " I am glad to report concerning two baptismal services. These both took place last month (January), but I had not sufficient space in my letter to write about them then. Vepery service was a very happy one . . . three people being immersed. They were afterwards received into the fellowship of the Church there. The following Sunday, at Ayanapuram, I had the pleasure of receiving into the Church five young women who had been baptized on Christmas Day. These services are always seasons of happiness and humiliation. Happiness because of the Lord's great goodness in calling out men and women from the world to follow Him, and humiliation because of realisation of one's own limitations in that so glorious service. During this month I have been able to interview several young men who are asking for baptism, and there are a number more in connection with Vepery Church who are asking for baptism. Visitors were appointed to interview these applicants at our last Vepery Church Deacons' meeting."

Namakkal and Sendamangalam.—Also writing in February, Mr. A. J. Morling states : " Several camps last month were for the express purpose of examining enquirers, and we have some in almost every station. Last Sunday twelve souls witnessed to their faith in Christ at Sendamangalam, and another joined the Church who had been immersed two years ago, but did not see her way clear then to take this step. Of the twelve baptized nine were from the Hostel, one from Kakkaveri, and two from Paychal. Next Sunday we hope to immerse about 16 persons in the Cauvery at Jederpalaiyam, who will be coming from three villages, Irukkur, Kottamangalam and Vadakaraiyathur."

Kolli Hills.—In his January letter Mr. H. A. Huckett writes : " I am sure you will rejoice to know that we had the joy of baptising two young people, Jonathan and Nallammal, on Lord's Day, January 6th, and a girl named Thangamonie on January 13th. There are two other names before the Church, but the way has not yet opened for these to come forward. We praise God for the droppings of the shower and long for a great outpouring of blessing."

On March 12th a new Indian doctor, Dr. Addison Asirvathan, arrived at Valavanthi to take up the medical work there. We praise God for this answer to prayer and trust that this new worker may settle happily on the Kolli Hills and that the Lord may greatly bless his work.

Kovilpatti.—The following are extracts from Mr. G. F. Champion's letters : January—" On the 4th of January we went to Paniadipatti for a ten days' camp, and while there visited ten of our outstations . . . At most of the villages to which we went the members of Church and congregation gathered, and we had brief Bible readings for them and discussed matters relating to the Churches. There appear to be people asking for baptism in several places, including about ten young men in Anbinagaram. These came to the Sunday evening prayer meeting, which is held on a hill outside their village, and I was able to speak to them on the subject."

February—" Mrs. Champion and I have made two camps in four of our outstations since I wrote you last, and have in this way completed the distribution of Christmas gifts to all our schools except two. While at Kalingalpatti we brought two men before the Church and they were accepted for baptism and membership. We would have baptized all the five which have now been accepted by the Church there, but two of them were out of the village in connection with the death of a relative in Singapore."

So once again the New Testament words may be truthfully used : " Then they that gladly received His word were baptized . . . And the Lord added to the Church daily such as should be saved."

SECRETARY'S NOTES AND COMMENTS

Arrival of Mr. W. H. Kuhrt.—A cable received on March 12th indicated that Mr. Kuhrt had arrived safely in Bombay and that he was proceeding to Namakkal via Madras. From an earlier letter we gather that our brother had an excellent voyage with helpful fellowship on board and also opportunities of quiet study. We wish him the Lord's richest blessing as he resumes service in India.

Departure of Mrs. Kuhrt and Brian.—We are happy to announce that Mrs. Kuhrt and Brian have not been long delayed in following Mr. Kuhrt back to india. They sailed on the "Carthage," which left England on March 28th, and we trust that they will have a safe and happy voyage.

Prayer concerning Passages for Missionaries.—May we remind friends that Dr. Harris and Mr. and Mrs. A. J. Morling and family are waiting for passages to England. We have seen repeatedly that the Lord has wonderfully appeared for us in the matter of shipping for our Missionaries, and we would continue to wait upon Him in prayer concerning the present need.

Deputation Work of Mr. D. A. Thrower.—Following a helpful period of rest since his arrival in this country, Mr. Thrower will, God willing, commence deputation work at Easter. We would assure him of a loving welcome throughout the Churches, and prayerfully wish him the Lord's blessing in all his ministry. All available Sundays are booked, but the Secretary will gladly endeavour to plan for week-day visits to Churches in any part of the country. Application should be made at once.

Mr. E. E. King.—Our prospective Missionary, Mr. E. E. King, will, God willing, be taking up residence in the Strict Baptist Bible Institute after Easter, and we are sure that friends will remember him in prayer as he gives himself to study and preparation for the Lord's work in India. Mr. King will be open to serve the Churches on certain Lord's Days this year, in the interests of the Mission or otherwise. Correspondence concerning such engagements should be sent to the S.B.M. Secretary.

The New S.B.M. Collecting Boxes.—As previously stated, we now have a new design in General Fund Boxes, and we are making plans to replace old boxes with new ones.

Requests for new boxes will be gladly attended to, and single boxes and small quantities can be sent off at once. Where larger quantities of boxes are involved, may we request local Missionary Secretaries, or those responsible, to write to the Secretary indicating when boxes in use will be called in for emptying. Arrangements can then be made for replacement with new boxes. It will greatly help if we can have early notice of the desire to change quantities of old boxes for new, with a statement as to the number, and it will obviously help if boxes can be dealt with in advance of September, 1946, when our financial year ends.

All old boxes, large and small, in sound condition, should be returned to the Secretary, as these can be cleaned and re-labelled, etc., by the box-makers.

N.B.—This does not apply to L.Z.A. boxes, for which no change is at present contemplated.

ENGAGEMENTS FOR APRIL, 1946

MISSIONARY D. A. THROWER.

21st, Courland Grove, Clapham; 28th, Tottenham.

PASTOR J. K. THORPE.

7th, Little Downham; 14th, Chesham; 21st, Ipswich, "Bethesda"; 28th, Preston and Blackburn.

MR. E. E. KING.

14th, Potten End; 21st, Tollington Park.

MRS. BRAND.

2nd, Highbury; 4th, Yateley; 10th, Horham; 14th & 15th, Ipswich, "Bethesda"; 27th, Gurney Road; 30th, Tring and Potten End.

MRS. MORLING.

2nd, Tollington Park; 3rd, Greenwich; 9th, Aylesbury; 15th, Leyton; 16th, Gurney Road; 17th, Fulham; 30th, Devizes.

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

GIFTS RECEIVED from Jan. 30th to Feb. 26th, 1946.

Rec. No.		£	s.	d.
	General Fund.			
439		2	0	0
440		10	1	6
441		3	2	0
442		1	4	0
443		6	0	0
444		1	0	0
445		1	3	0
446			10	0
447		1	5	0
448			5	0
449			17	0
450			5	0
451		2	5	0
452		3	1	0
453	Anon.		7	6
454		1	2	0
455			1	6
456			8	0
457		3	12	1
458		1	5	0
459		5	0	0
460		1	1	6
461		8	11	0
462		11	9	4
463		2	11	10
464		3	8	4
465		1	17	9
466		3	4	6
467		1	7	0
468		1	3	3
469		1	0	0
470		7	0	0

Rec. No.		£	s.	d.
471		1	0	0
472		3	0	0
473		11	8	11
474		1	5	0
475		11	16	2
476			10	0
477		3	0	0
478		5	0	0
479		2	0	0
480		2	10	0
481		6	16	0
482		1	0	0
483			7	6
484		28	17	10
485		1	0	0
486		12	8	7
487		2	1	6
488			2	0
489		6	1	9
490		100	0	0
491		2	5	0
492		2	10	0
493	Anon.		5	0
494		1	0	0
495		4	12	11
496			10	0
497		10	0	0
498		1	11	3
499		10	0	0
500		1	0	6
501		3	3	0
502		2	2	0
503		1	15	0

Rec. No.		£	s.	d.
504		12	0	0
505		1	5	0
506			2	9
507		7	0	0
508		3	8	3
509			7	4
510		1	0	6
511		5	14	0
512			4	0
513			16	0
514			7	0
515		102	3	0
516			6	0
517		5	12	8
518		1	0	0
519		3	4	6
520		26	0	0
521		1	0	6
522		2	0	0
523			12	6
524		15	1	0
525		3	0	0
526			4	6
527		1	1	0
528		1	0	0
529		2	16	0
530		10	0	0
531			10	0
532		2	0	0
533		8	10	0
534		7	10	0
		£554	11	6

Rec. No.		£	s.	d.
	Guild of Service	£10	1	6
	Literature	£35	12	5
	L.Z.A. Gifts.			
104		1	2	0
105		25	0	0
106		2	0	0
107		2	2	0
108		3	2	0
109		9	7	0
110		2	10	0
111		100	0	0
112			10	0
113		60	0	0
114			11	6
115		2	0	0
116			5	0
117		1	15	0
118		2	2	0
119		5	15	7
120			14	0
121		10	0	0
122		9	0	0
		£237	16	1

PLANTS FOR SALE.—All proceeds for S.B.M. Please mention when ordering.
Hollyhocks, Tansy, Golden Rod, Lilies of the Valley, Mint, 2d. each. Iris, Lupins, Large Marguerites, Phlox, Hellenium, 6d. each. Chrysanthemums, 6d. each. Montbretias, 1s. dozen. Day Lilies, 1s. each. Small Sunflowers, Michaelmas Daisies, 6d. dozen. Lilacs, Flowering Broom, Peonies, 1s. each. Hand-painted Texts (any verse), *from* 2s. each, according to length of verse. 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. Andersen, "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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STRICT BAPTIST MISSION HERALD

VOLUME XLV. NUMBER 472 MAY, 1946

PRICE ONE PENNY



THE HALF-YEARLY MEETINGS OF THE MISSION

WILL, GOD-WILLING, BE HELD AT

THE FRIENDS' HOUSE,

EUSTON ROAD, LONDON, N.W.1

(OPPOSITE EUSTON STATION)

On Wednesday, May 8th, 1946

———: :———

2.15 p.m.—**L.Z.A. MEETING.** Open to all Ladies.

2.15 p.m.—**MEN'S PRAYER MEETING.**
Conducted by PASTOR A. W. WHAYMAN (Whittlesey).

3.30 p.m.—**UNITED DEVOTIONAL SERVICE.**
Chairman: MR. S. W. ANDERSON (Vice-President).
Addresses by MRS. D. MORLING and PASTOR J. K. THORPE (General Secretary).

TEA.—Limited facilities on the premises. Other Restaurants in the neighbourhood.

6.15 p.m.—**GREAT MISSIONARY RALLY.**
Chairman: PASTOR R. ROBINSON (President).
Introduction of New Missionaries.
Addresses by MRS. J. M. BRAND and MR. D. A. THROWER.

———

Thankofferings for the Work in India.

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

Strict Baptist Mission Herald

Vol. XLV | May, 1946 | No. 472

THE HALF-YEARLY MEETINGS

FRIENDS who were present at the Annual Meetings last October will remember with thanksgiving to God the inspiration of those great gatherings at Westminster Chapel. It has not been possible to book the same place for the Half-Yearly Meetings, but we have the use of equally large premises in the Friend's House, Euston Road.

We earnestly solicit the helpful preparation of prayer, individually and in the Churches, and we confidently look to the Lord for a day of rich blessing on Wednesday, May 8th. It is something new to have a Wednesday for these meetings, and though circumstances compelled us to make the change, we believe that for some friends this day of the week may be better than the Tuesday. We trust that every friend of the Mission in and around London will endeavour to be present, and we hope that friends outside of London may be able to join with us in large numbers, especially now that travel facilities are better, and it is possible to book motor coaches for parties.

A special feature of the Great Rally in the evening will be the Introduction of new Missionaries, and we would appeal to the young people of our Churches to make this an occasion of enthusiastic support of our new recruits, as well as of real encouragement for Missionaries home on furlough.

Missionary work is the Christian's most urgent task, at home and abroad. The work does not become easier, but the blessing of God is attending the efforts of His servants in South India.

Please continue in prayer, and remember that your presence at the meetings on May 8th will be a source of great encouragement to those—

> "Whose toilsome years are spent in brave endeavours
> To bear Christ's saving Name from coast to coast.
> Those whose bright faith makes feeble hearts grow stronger,
> And sends fresh warriors to the great campaign,
> Bids the lone convert feel estranged no longer,
> And wins the sundered to be one again."

OUR BIBLEWOMEN

MRS. D. A. THROWER.

BEFORE detailing the general work of Biblewomen, let me give you a glimpse of one of these workers. Our first acquaintance with her was twenty years ago, when she had already passed the age at which marriage is the absorbing topic of thought and conversation. Somehow, contrary to all rules, it was taken for granted

that Mabimai was to remain a spinster. I imagine that she must have found home-life somewhat irksome, for she was an educated woman, yet lacked that liberty of expression which often only comes to an Indian woman at marriage. In any case, she became interested in Gospel work, and begged to be allowed to attend the Bible classes for Biblewomen, and other meetings held in the Mission compound. In those days my colleague and I were both inexperienced in Indian ways, and we had many a laugh at Mabimai's expense as we found how an unmarried Indian woman was expected to behave. Although her home was only about 100 yards from ours, she could not come or go without an escort, and her behaviour in the company of others was so extremely modest that an artificial shyness had become habitual. In a class it was impossible to know whether she failed to understand or merely feigned a lack of comprehension.

After a time, however, her liberty was further extended, when she would accompany a Biblewoman on her visits to the women in their homes. On these occasions it became her delight to witness before other women concerning her Saviour, and it was wonderful to discern the development in her character at this time. Then, after some years, an opportunity to full-time work occurred. The women's work at Mannur had always presented a problem. The voluntary work among the men was arranged and carried out by men living in the city and cycling out for their appointments. For some years the ideal of the Mannur work being entirely voluntary was adhered to, but we found that the women were neglected. Hence it was decided to rent a house and place two Biblewomen there as companions to each other. From that time onward Mabimai has been an L.Z.A. worker on the staff, and has wielded a power for good in Mannur and the villages around. Her natural and acquired timidity have disappeared, and she is a veritable mother in Israel. It is a joy to see her handling her Sunday School class at Padi. The group of poor village children who form the class meet in the shade of a tree, and almost every child brings a baby to mind. Yet Mabimai knows each child, and lovingly commends a girl with tidy hair or clean clothes, and most patiently deals with each interruption as it occurs in the course of the lesson.

One of our lads who accepted our teaching regarding debt, decided to save towards the cost of his wedding. As he lived six miles from the Mission house, he enlisted our friend's help, and sent the money to us through her month by month. Sometimes she had to hold the money for a month or two, but she had the perfect confidence of all concerned. On Sundays it is Mabimai who usually starts the hymns at the services and encourages the women to bring their babies for naming and dedication. To sum up, it might almost be said of her as of one of old: "Whatsoever they did there, she was the doer of it." When you remember that the writer is actually more directly interested in the general side of the work of our Mission, and in the people who do it, you will realise how valuable an "auxiliary" worker we have in the village of Mannur. It has not been my privilege to do a great deal

of visiting in the homes of the people with Mabimai, but the results are sufficient testimony to the efficiency of her work.

The above is a picture of one woman whose character is the index of the work she has done. We not only "learn to do by doing," but also develop the Christian graces as we truly serve the Lord by serving others. I believe it is true to say that we attain to real spiritual heights only in proportion to the difficulty of our task and the faithfulness with which it is accomplished. Certainly our Biblewomen work among the most backward people of our community, in the most difficult circumstances, and in the hottest part of the day. Moreover, the spiritual nature of the work itself makes great demands upon the worker.

There are 42 Biblewomen on the staff of the Mission. For the most part they are married women whose husbands are S.B.M. teachers or preachers. Their educational attainments are not great, but most of them have studied up to the 5th standard, and many up to the 8th. Owing to the regular Bible study they do in class and in preparation for the annual Scripture examinations, they are certainly in advance of others of the same education who have not used their knowledge to the benefit of others. Nearly all our Biblewomen live in isolated villages far removed from fellowship with other believers. Moreover, it often happens that a young couple in such circumstances cannot leave their children unattended in the village to go to the monthly Bible classes, so the husband will go, and the wife be denied the help of these meetings. This loneliness is particularly trying where the workers are the only Christians in their families. The atmosphere of Indian home life is intensely communal, so that the contrast to a married couple who settle in a village without a relative is very great.

While the chief aim of a Biblewoman is to teach the Word of God to the women in their homes, the work provides some variety for persons of varied talents. For instance, a person gifted for working among the young will instinctively lean to teaching. Many young girls who have not had the advantage of school life have by this means learned to read, and it is delightful to witness the eagerness with which the young pupils welcome their visitor. The reception given in Hindu homes to Scripture as reading matter varies considerably. In some places a pupil is allowed to commit long passages of the Bible to memory while in others even the reading of a short portion is looked upon with disapproval. This ministry is particularly valuable in a community of enquirers or young Christians, where new ideals and interests are necessary to replace old ones. In addition to the above, sick-visiting, peace-making, conducting cottage meetings, and numerous other duties provide avenues for the display of the gifts which God has given our sisters.

THEIR FOOLISH HEART WAS DARKENED

G. F. CHAMPION.

THERE are many things about popular Hinduism which puzzle a westerner, but which cause no apparent difficulty to the Hindu devotee. One Friday recently Mrs. Champion and I left the compound in the cool of the evening for a short walk along the Tuticorin Road. As we turned into the highway we saw a number of men standing erect with folded arms looking intently, as we thought, into the sky. Their attiude suggested worship, and we imagined that some act of devotion was in progress in the temple and that they were sharing in it at a distance. But when we had continued along the road for about one hundred yards, we came across another group of men with eyes turned heavenwards and, being of the disposition that wants to know, we asked them the cause of their peculiar attitude. These men nodded to a large margosa tree and said, "The god Vishnu." Looking into the leafy shade we saw two brahmani kites (eagles) perched on a lofty bough and taking little interest in the attention they were attracting below.

Thinking of Romans 1 : 21-23 and the, to me, absurd idea of worshipping a creature with the instincts and habits of a kite, I said to one man, "That? What does it eat? Frogs, rats and carrion!" He laughed and said, "Yes, and young chickens too," thinking no doubt of the nuisance the bird makes of itself to poultry keepers. A Brahmin gentleman standing on my right apologetically broke into the conversation and said in English, "The birds are considered to be representatives of the god Vishnu, and they come here every Friday night and are worshipped." It was then that the inconsistency of it all was again brought home to me. Here was a Brahmin who would consider it a sin to eat a chicken, standing in reverence beneath an eagle which steals and eats chickens, and offering it worship as an embodiment of deity.

Another instance of the worship of a pest is the cult of the monkey. The monkeys' leader is said to have helped Raman recover his stolen wife in days of old, and as a consequence it is now commonly worshipped, no one being allowed to offend the particular kind of monkey known as Hanuman. These animals in the zoo may be interesting, and we may think it unkind to restrict their freedom with iron bars. But a troop of monkeys enjoying themselves in an Indian village, stealing fruit from baskets on women's heads (as did the birds confectionery from the basket of Pharaoh's baker), or wrenching tiles from roofs and playfully aiming them at the heads of passers-by, is not such a delightful spectacle. However, as Hanuman is a god worthy of great deference he may not be roughly dealt with; and whenever necessary a professional monkey-catcher is employed who will trap the sacred animals and take them to a forest some distance away and release them to pursue their playful ways in their natural habitat until they again come abroad to explore the domains of man.

One is, perhaps, most surprised at the widespread worship of the

poisonous snake. On many a temple the god is represented with his head shaded by the expanded hood of the cobra. It is considered meritorious to feed this particular serpent with milk, and snake shrines are met with everywhere. But the inconsistency which appears to me so peculiar is that the peafowl, which kills snakes, is also considered sacred and is protected. Worship is paid to the snake and to the peafowl which kills the snake. This illogicality is on a par with the reasoning which considers it a crime to take life, but no offence to beat an animal until it is half dead and then leave it to die on its own; or that of the man who is too devout to kill insects which are troubling his household himself, so gets a low-caste man to do it for him, or insists on outcastes eating his dead oxen to get the animals out of the way, and then calls them untouchables for their wickedness in eating the flesh of the sacred cow. It may well be imagined how difficult it is to convince people here of sin, righteousness and judgment to come. Only the spirit of God can really do this, and we praise Him for all manifestations of His power that we come across.

SECRETARY'S NOTES AND COMMENTS

Conditions in our Area in S. India.—We may take it that the absence of definite reports concerning food conditions indicates that so far the situation is not desperately serious where our Missionaries are. This does not mean that there is no shortage or anxiety about the immediate future, and we must certainly continue in earnest prayer concerning this grave need of food in India.

The following comments are from letters of Mr. Kuhrt sent soon after his arrival at Namakkal : " Things were calm in Bombay and Madras as I came through, but there is tension and expectancy everywhere." Then, writing on April 5th, he states : " There are still no immediate signs here of famine, though water is low and many wells are empty. We haven't been able to get bread for three or four days as local bakers haven't had flour."

Movements of Missionaries.—Mrs. Kuhrt and Brian have safely arrived back in India and will be joining Mr. Kuhrt in Namakkal. There has been a disappointing delay in the offer of passages for the home-coming of Mr. and Mrs. A. J. Morling and their three children, but we hope that they will soon leave for their well-earned furlough in England.

Dr. Harris is also still waiting for a passage home, and it has now been decided that Miss M. E. Harris shall also take furlough as soon as possible. We shall value the continued prayers of friends concerning these arrangements.

Missionary Meetings in the Churches.—With Mr. and Mrs. D. A. Thrower, Mrs. J. M. Brand and Mrs. D. Morling home on furlough, and Mr. and Mrs. A. J. Morling expected shortly, this is just the time to plan for Missionary meetings and to gain first-hand information of the work of the Strict Baptist Mission. We will gladly help in arranging meetings in any part of the country, and lectures by Mr. Thrower and Mr. Morling illustrated by slides or films can now be booked. We would urge all Young People's Societies to include at least one such lecture in their autumn programme.

Please write to the General Secretary, or to Miss P. P. Nunn for L.Z.A. deputation speakers.

Sunday Engagements.—Mr. Thrower, Mr. Morling and the Secretary are booked for all available Lord's Days during 1946, but we would again draw attention to the fact that our Missionary-elect, Mr. E. E. King, is now studying in the Strict Baptist Bible Institue, and he is free to take engagements for certain Sundays. These bookings can be either "personal" or in the interests of the Mission, but in either case please address enquiries to the General Secretary of the Mission.

Special Day for Children and Young People.—Plans are being prayerfully made for a series of meetings on SATURDAY, SEPTEMBER 21st, to be held in London, with the special purpose of gathering children in the afternoon and young people in a great evening meeting.

Please reserve the date and make it known to others, and also plan for parties to attend if possible. You will not be disappointed. Full details will be announced later.

The Annual Meetings.—These will, God-willing, be on the usual date, OCTOBER 22nd, and friends will be interested to note that we have again been able to reserve Westminster Chapel for these great meetings.

Reminder re S.B.M. Boxes (not L.Z.A.).—We would remind friends of the previous statements re new Missionary Boxes for the General Fund. Supplies of new boxes are in hand, and quantities, or single boxes, can be sent as may be required.

ENGAGEMENTS FOR MAY, 1946

MISSIONARY D. A. THROWER.

4th, Hinckley; 5th, Leicester, "Providence"; 8th, Half-Yearly Meetings; 12th, Leyton; 15th, Ipswich, Suffolk Rally; 16th, Hoxne; 19th, Otley; 22nd, Croydon District Meeting; 23rd, Epsom; 26 and 27th, Deeping; 29th, Bedford; 30th, Brighton, Tabernacle.

Address: 37, Sandmere Road, London, S.W.4.

PASTOR J. K. THORPE.

5th, Two Waters; 8th, Half-Yearly Meetings; 12th, Belvedere; 15th, Ipswich, Suffolk Rally; 19th, Sutton-at-Hone; 22nd, Croydon District Meeting; 26th, Brentford.

OTHER BRETHREN.

12th, Lee Common: MR. J. C. FROMOW.
26th, High Wycombe: MR. E. E. KING.

L.Z.A. ENGAGEMENTS.

MRS. BRAND.

2nd, Leyton; 8th, Half-Yearly Meetings; 9th, Homerton; 15th, East Ham; 21st, Guildford; 22nd, Croydon (Derby Road); 29th, Tunbridge Wells.
30th, Courland Grove.

MRS. MORLING.

1st, Swindon; 2nd, Bradenstoke; 8th, Half-Yearly Meetings; 9th, Chelmsford; 15th, Ipswich ("Bethesda"); 20th, Bromley; 22nd, Lewisham; 29th, Epsom; 30th, Chesham.

The L.Z.A. Half-Yearly Meetings will, D.v., be held at the Friends' House, Euston Road, N.W.1, on **Wednesday,** May 8th, at 2.15 p.m. Mrs. S. W. Simpson, Vice-President, will be in the Chair. Mrs. Brand, Mrs. Morling and Missionaries-elect will take part. The presence of **all lady friends** is earnestly requested.

SPECIAL NOTE RE TEA AT HALF-YEARLY MEETINGS.

There will be tea provision for 300 on the premises at Friends' House. Tickets, 1s. each, can be obtained in advance from General Secretary.

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

GIFTS RECEIVED DURING MARCH, 1946.

Rec. No.	£ s. d.
General Fund.	
535	1 10 0
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L.Z.A. Gifts.	
123	10 0
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181	5 0
182 Anon.	3 0 0
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SUFFOLK MISSIONARY EXHIBITION AND RALLY

will, God-willing, be held at

"BETHESDA," IPSWICH, on WEDNESDAY, May 15th, 1946.

2.30 p.m.—Opening of Exhibition.

3.30 p.m.—**DEVOTIONAL SERVICE.**
Preacher: Missionary D. A. Thrower.

4.45 p.m.—Tea.

5.45 p.m.—Exhibition and Films.

7.0 p.m.—**MISSIONARY RALLY.**
Chairman: Pastor R. Robinson.
Addresses by Missionaries on Furlough—Mrs. D. Morling and Mr. D. A. Thrower.

The S.B.M. has many friends in Suffolk, and we prayerfully trust that this special day may be one of happy fellowship and great blessing.

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STRICT BAPTIST MISSION HERALD

VOLUME XLV. NUMBER 473 JUNE, 1946

PRICE ONE PENNY



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By

OLIVE M. MORLING

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

Strict Baptist Mission Herald

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TRUE MISSIONARY INTEREST

Address by the General Secretary at the Half-Yearly Meetings of the Mission at The Friends' House, London, 1946.

I am quite sure that in this great assembly this afternoon there is one thing that we share in common. That something is supremely significant—without it the Strict Baptist Mission would never have been commenced 84 years ago; nor would its work have continued and increased to its present extent. In fact I would go even further, and assert that but for this something there would be no Strict Baptist denomination as we know it to-day, and I am convinced that our only hope for the future is a continuance and increase of this vital thing. I refer to TRUE MISSIONARY INTEREST.

I know, with ever-deepening admiration and gratitude, something of what we owe to those noble souls who are prayerfully seeking to maintain the missionary spirit in our Churches. Often it may be in comparative loneliness and with little encouragement from others. Dear friends, your loving efforts are deeply appreciated by us all, and I would assure you that you are rendering a service of far greater significance than just the immediate benefits to the Strict Baptist Mission, valuable as those benefits may be.

GOD HAS SENT MISSIONARY INTEREST TO SAVE OUR STRICT BAPTIST DENOMINATION!

By this means He will preserve what is good in our distinctive position, and through this means alone He will perpetuate our witness. Churches without missionary interest will die out!

Now this is no new thing, and we may find all that I humbly and yet emphatically assert in the pages of the New Testament. Think back to the days of the Acts of the Apostles. The Church in that early period was in danger of becoming merely a Jewish sect, which would have meant inevitable extinction. But God was working; and the thing that He produced was Missionary Interest. With that He saved the infant Church, and over and over again in subsequent history the Lord has used the same means, and the Church has continued to this day.

As we think with affection and concern of our Denomination at this critical time, there are many things that we feel we need, but there is nothing we need more than a deepening of missionary interest. We need a re-birth of a Divinely quickened and directed missionary spirit. In penitence and prayer many of our Churches have yet to find the way back to a New Testament concern for souls and to a Spirit-empowered and soul-saving ministry, and those of us who have come together to-day to show our missionary interest have been asking in earnest prayer that the Lord would deepen this work of grace in our hearts and lives.

How, then, did Missionary Interest first come about? Let us examine one example, namely, the case of Peter, which may be taken as typical of others, both in the early Church and in the Church to-day.

ACTS 10: 19-21. "Peter thought on the vision . . . Then Peter went down to the men . . ."

It was not suddenly, or in a wave of wild excitement that Peter took up missionary work. For him it meant the dawning of a new idea and the determination to see it through in all its implications. It meant THOUGHT and ACTION. "Peter thought on the vision . . . Peter went down to the men . . ." These are what we need in the Lord's work to-day, here in the Homeland as well as in connection with our work in South India. In some strange circles it may still be necessary to vindicate missionary work, but all intelligent Christians "believe" in it. Missionary work is now "accepted." But what are our belief and acceptance worth? If they are to be of any value at all, we must have two things—(1) A Deeper Thoughtfulness; (2) A More Determined Activity. We must prayerfully go to the roof-top! We must also give good heed to the knocking at the door! Like Peter, we must think on the vision, and we must go down to the men!

1. A PLEA FOR DEEPER THOUGHTFULNESS.

In all important matters the Lord always allows us time for thought, even for our second thoughts. This then is the supreme appeal of missionary work—Think! Think prayerfully! Out of such thought, directed by the Holy Spirit, the true missionary spirit is born.

Think on the vision. Peter had been used to the land-locked waters of the sea of Galilee, but now from the roof-top at Joppa he looks out upon the mighty Mediterranean ocean—the highway of the nations. Here it is that there comes to him the VISION OF UNIVERSAL NEED.

This was something to think about! Here were no distinctions. God had some plain things to show and to say to His servant, who found it hard to adjust his thinking.

Does not the Lord still speak to every thoughtful Christian through His Word and through life itself, teaching the same inescapable lesson? "There is no difference; for all have sinned and come short of the glory of God." Sorrow and suffering know no boundaries of mountain heights or ocean depths. We are one in a common pitifulness of need. The great sheet of humanity includes us all!

When, later, Peter told others of this vision, and submitted it as the first great argument in defence of missionary work, he said: "It came even to me" (chap. 11: 5). It touched him. This was not something upon which he looked remotely. It was vividly real and uncomfortably near. It was a message from heaven, but it was spread out on the earth before his eyes. Over and over again it came. There was no escape from it. Here was something to haunt him, and the more he thought about it, the more he felt the burden of it.

Is it not ever thus for the Christian who will but think? Is not the need of sinners the same all the world over? Can colour of skin make the slightest difference when on the level of life we meet disease, and sorrow, and death? How much more in the things of the soul when we stand on the plain of just condemnation?

There is, however, something else we must share with Peter in his thoughtfulness. We must think of the POSSIBILITIES OF THE GRACE OF GOD. Has not God the sovereign right of redemption? If He cleanses, what right have we to exclude or despise? Do not we sing and, I hope, really believe—

"The vilest sinner out of hell,
Who lives to feel his need,
Is welcome at the Throne of Grace,
The Saviour's blood to plead."

Surely this grace must revise our thinking, and we must see our fellow men in the light of its sacred possibilities! Those around us, and the teeming millions of heathen lands, may be those for whom the blood of Christ was shed and who shall be cleansed thereby. Our desires should include them all.

These, then, were the things of which Peter thought, and of which we must think more deeply. Have you thought of them? Have you, as with new vision, looked out upon this world of ours in all its awful need? Have you not seen that only the Grace of God can meet the desperate need of others? Then you will know why there follows:—

2. AN APPEAL FOR MORE DETERMINED ACTIVITY.

The vision alone was not enough. There was a Voice to be obeyed. Thoughtfulness must show itself in practical effort. "Then Peter went down to the men . . ."

Do we not know why William Carey cried on May 31st, 1792, following his great sermon at Nottingham, when he saw the congregation dispersing: "Are we not going to do anything! Oh, Fuller, call them back, call them back! We dare not separate without doing anything!"

Peter did not just find himself at the door—he "went down." Enlightened and inspired by the vision of the roof-top, he went down to meet the need at the door. Quietly and with determination he went at the Spirit's bidding—to the door: to Cæsarea; to Cornelius; to the logical and practical conclusion of revealed truth and consecrated thinking.

It is ever thus that Missionaries have ventured forth, and without this holy determination nothing can possibly be accomplished. Let me give you two examples. I think first of God's honoured servant and our loved Missionary, Ernest Booth. From the small hamlet of Kollattur came the urgent message that eleven people were sick with cholera. Mr. Booth spent many hours, with cholera medicine, tending the sick and calming the panic-stricken villagers. These people lived in tiny mud huts, and the conditions were appalling. The patients

lay in filth, with nothing but a mat for a bed and a bundle of rags for a pillow. So dark were those hovels that often it was necessary to feel for the sick man's mouth in order to give the medicine. In the mercy of God all eleven of the patients recovered, but a neighbouring Methodist missionary, a personal friend of Mr. Booth, died within a few hours after engaging in this kind of merciful ministry. This is going down to the men.

Now let us venture to follow the young lady Missionary as she goes for the first time into an Indian village, with its revolting filth and sickening smells. Let us in our sympathy see her surrounded with indifference, suspicion and prejudice, and confronted with a group of native women, poor, ignorant, and soaked in millenniums of degradation. It is no "chance" that brings her there. Prayerfully and with determination she has gone down to the women.

The call is for an equal determination here at home. We too must be active. We must go down to others in sympathy and prayer, and in ways of spiritual and practical service.

Our Mission brings to us the God-sent messengers of India's need. It is a need that is indeed knocking at our doors, and in its very urgency it breaks into our thinking and our praying.

In many ways we are acting. Our Missionaries have gone forth. We are preaching, teaching, helping and healing. Our effort is no insignificant thing. The story of the past is remarkable, and now with all our powers we must go on to meet the need. Every thoughtful helper is needed. The field in India and the Churches at home call for more devoted and determined workers. All of us, rising from our knees, must go forth to meet the challenge of the present day if finally we are to lift our heads without shame when we meet our Master and Lord.

There is, however, one more important thing we must never forget; that through which alone Christian thoughtfulness can be directed into practical service. There is one vital secret of success—the NEED OF THE HOLY SPIRIT. All the words between "Peter thought on the vision" and "Peter went down to the men," deal with the work of the Holy Spirit. Through this sacred ministry Peter was moved, directed, assured and prospered in his mission, and the same mighty power is working in our hearts and lives to-day, so that we may go forth "doubting nothing."

Here then are the secrets of real missionary interest. Interest that leads to Spirit-directed service in which the blessing of God is bound to be seen. The interest that may yet save our Churches at home as well as extend the Kingdom of Christ abroad.

God grant us both the vision and the determination to act! It is a tragic thing to have no vision! It is a terrible thing to have seen the vision and yet not to hear, or not to heed the knocking of needy hands upon our doors! Peter, and all who have had the vision and can hear the knocking, Come down! Come down and help!

FOREIGN MISSION AND INDIAN CHURCH

Address by Missionary D. A. THROWER *at the Half-Yearly Meetings.*

I wish to speak about one of the most important questions of the Mission Field to-day. As the Churches on the Field grow in numbers—the Tamil Churches of the S.B.M. now have almost 1800 members—and in literacy, the relationship between the Mission and the Indian Churches, between the Missionary and his Indian brethren, becomes increasingly important. It is, of course, essential that the right relationship shall be created and maintained if Christ's name is to be glorified in both parties, and if the indigenous Churches are to develop their full spiritual power.

Let us first consider the relationship in which the Indian Church is DEPENDENT on the foreign Mission This describes the condition of the Tamil Churches of the S.B.M. up to a few years ago. Our Indian friends, for example, referred to their Missionary as their father and mother, and looked up to the Mission as their all-powerful guardian. The missionary was a rajah, his Indian colleagues so many yes-men. There were several causes for this attitude of dependence, the chief of which lay in the servile spirit which the Indian people inherited from their past. Ninety-five per cent, or more, of the Christians of the Tamil country are of outcaste extraction. Ever since the Brahman invasion of India several centuries before our era, as a result of which the community was divided into numberless watertight compartments known as castes, and the poor Dravidians excluded from this social system and dubbed "outcastes" or "untouchables," the lot of these people has been pitiful in the extreme. In spite of the political agitation of recent years on their behalf, they are still serfs of the caste community, and hate and fear the powerful Brahman. This has naturally led to these oppressed millions becoming listless and submissive, with a fatalistic outlook devoid of hope or ambition to improve their lot. So, in the past, our Tamil Christians expected their missionaries to take the initiative in everything, and were satisfied with all that could be provided for them spiritually and materially, so long as they received it without having to make any effort themselves. They even tried to avoid making an intelligent reaction to any situation. If asked a question, for example, they would endeavour to discover the answer that was expected or desired and, if successful, would always give that reply without any regard to its correctness. This is still the case to some extent, but not nearly so much as formerly. Again, at the election of Church officers, some members save themselves from giving intelligent consideration to the matter by simply voting for the first name or names on the list! Such a state of complete dependence on the efforts of others is inconsistent with the growth and development of Christian character.

Some twenty years ago, therefore, a demand arose for INDEPENDENCE of the Churches. This accords with the spirit of the age, the nationalism which has swept most countries, including India. For more than forty years, e.g., the Indian National Congress has agitated

for India as a Dependency of the British Empire to be replaced by India as a self-governing, independent nation. This has recently been promised by the British Government and Parliament. A measure of home rule has, indeed, been enjoyed by the provinces of British India for some time past, and this has greatly affected our school work. In Madras the number of S.B.M. Schools has, during the past twenty years, been reduced from 16 to 10 through the outworking of the Government's educational policy; but, on the other hand, efforts to enforce compulsory education have resulted in increased attendance at the remaining ten schools.

For the Indian Church, missionaries and Indian leaders adopted the slogans: self-support, self-government, self-propagation. We appear to have placed too much emphasis upon the first of these ideals. Not only in our own Mission, but also in other Missions throughout the Tamil land, the Christians were told: Pay up, support your ministers, and gain your independence. Well, this policy has not worked out quite as we had hoped. In some places the Churches have earned their independence in this way, but the attitude of self-sufficiency which the policy fosters has led to a deterioration of relations between Church and Mission. In fact, in one notorious case, in an American Mission, the Indian Church actually requested its missionaries to withdraw from the area. In the S.B.M. Fields we find that men who ought to become pastors of Indian Churches prefer to serve on the Mission staff rather than be subject to their deacons and other brethren. The Churches, on the other hand, are so poor in this world's goods that they cannot afford to pay the full cost of their ministry and discharge their equally important, or more important, duties, which include aggressive evangelism, care of their indigent members, and upkeep of the property in which they worship.

We have, therefore, during the past few years, tried a new approach to the problem, viz., INTERDEPENDENCE. This, surely, is a more truly Christian and spiritual solution, for the Scripture teaches that "None of us liveth to himself, and no man dieth to himself." In the living organism of the Church of Christ, no member can be independent of any other member. The same principle holds good in the international sphere, where isolation and self-sufficiency have completely broken down. In the material world too the race is proved to be an indivisible whole in which each part is dependent on the others. For instance, the fat ration here in the U.K. has been cut as a direct result of the failure of the Indian monsoon and the loss of the pea-nut crop. In the Christian Church it is the same. The Mission cannot flourish if the indigenous Church languishes, and the Tamil Christians cannot develop healthily in independence of the missionaries who have begotten them in the faith. In the Madras Field there are separate groups of deacons for four of the Churches, and the Committee of the Volunteer Fellowship functions similarly for the Mannur Church. Some of the happiest hours of my life have been spent doing business with these Indian brethren in their deacons' meetings, letting them

gain experience in managing their Church affairs. The rank and file of Church members also now take a more active part in the business of their Churches. At Vepery, e.g., some time ago, after a young man had given his testimony before the church with a view to baptism, a member rose and said, " This brother did not tell us anything about conviction of sin. Has he had any? " On another occasion, at Poonamallee, a candidate for baptism, who had been approved by the deacons and missionary, was rejected by the Church through the timely intervention of a member who gave information regarding an irregularity in the life of the candidate. The matter was, however, corrected, the friend came before the Church again later, and was accepted. The working of this policy of sharing duties and privileges is happily illustrated in the realm of finance. The Indian Church officers administer the funds of their Churches, but the missionary, by common consent and desire, still acts as treasurer and banker for them all. It is not a question of the honesty or devotion of our Tamil Christian leaders, but owing to the well-nigh universal habit among the Indian people of borrowing, even the strongest of our Church officers feel unable to take the responsibility of holding cash balances. The less spiritually-minded, on the other hand, would not entrust funds to any of their Indian brethren. The important thing is, of course, that the Indian brethren administer the funds of their Churches. We feel that our Madras Churches now have little to learn in the matter of conducting their business and managing their own affairs.

Some people may ask: " What will happen in the event of foreign funds being cut off from the Tamil Churches, or if missionaries are expelled from India? " We feel that a Christian community which has been taught the blessedness of a life of giving, of service and of witness, and has had years of experience in conducting the many phases of its Church life, will, by God's grace, be able to make the necessary adjustments of detail in their organisation and finances and carry on without suffering any catastrophic change.

Is there not an obvious application of all this to us here? Yesterday, at 7.50 a.m., a B.B.C. announcer read an extract from a book by Francis Paget on the subject of dependence, independence and interdependence. In the course of the reading, we were warned of the danger of obstructing the work of God in other lives by our rigid, frigid independence. We are so anxious to avoid being indebted to anyone, forgetting that we are, after all, indebted to others for all that we have. Let us remember the Christian ideal of mutual service and help. Further, our Lord Himself has called us to be witnesses together with Him. In that glorious service may we here and our Indian brethren yonder go forward from victory to victory.

SPECIAL NOTE.—Mr. and Mrs. A. J. Morling and family have now left India for England on S.S. " Andes."

CONFERENCE, 1946

MRS. G. F. CHAMPION.

EACH year sees us gathered together in one of our stations for Conference. But before we can meet, there have to be many conferences on the food question, especially in these days of high prices and scarcities. One friend will offer to make a cake or two, another to bring fruit, another bread, etc., etc., not to mention various amounts of cutlery. We all felt that it was very courageous of Miss Hazel and Miss Wade to take on the task of entertaining us this year. Our needs were well supplied, and we are very grateful to them for all they did, for the actual planning for, and housing of, everyone takes a great deal of time and thought.

There were seven children with us, and very good they were, from Alec down to little Peter.

We began with prayer and praise, and real joy was felt as we thanked God for the new Missionaries He has sent. Before each business session devotional meetings were held in which we sought the Lord's help and blessing.

There were many subjects for discussion. More money had to be asked for from Council in order to provide adequate food and clothing for our workers in these very trying times. The question of the future status of our schools was given a long period for discussion. We do not know what the future holds for us in this connection, but we want every advantage to be taken of telling the children of the precious love of Christ while we have the opportunity.

We were a very small party this year, and it came as a surprise to me that I, by two years, had been in India longer than anyone else at this Conference. We pray for our friends on furlough at home, and trust that the future will see them back with us with renewed health for service again.

REPORTS OF SPECIAL MEETINGS

Limited space has long prevented reports of local Missionary Meetings being inserted, but we are happy to give this month reports of the following special meetings :—

Stratford, Gurney Road.

The Sunshine Band at Gurney Road Chapel, Stratford, London, held their Annual Sale of Work on Saturday, 27th April, when they were privileged to have Mrs. J. M. Brand to address them and also to open the Sale. It was the first we had held since the end of hostilities, and it indeed proved to be a victory one, as the grand sum of £44 was raised, a great increase on the previous year.

The Sunshine Band is a girls' society which meets weekly, and our object is to provide primarily for the support of a Biblewoman, but as God has richly blessed our efforts year by year we have the joy of also giving to the General Fund of the Mission that His Name might be spread in South India. It is our chief aim and desire that the Divine Sunshine which blesses our lives might also illumine the hearts of our Indian brothers and sisters.

Reports of Special Meetings

The Half-Yearly Meetings.

It is with praise to God that we give this short report of the Half-Yearly Meetings of the Mission, held on Wednesday, May 8th, at the Friends' House, Euston Road, London. The Lord graciously answered our prayers, and we are happy to state that all the meetings were well attended and most inspiring.

Throughout the day there was a spirit of deep concern as we thought of India and the world at large, and this expressed itself in earnest prayer for the blessing of God upon our Strict Baptist witness at home and abroad.

The Men's Prayer Meeting, conducted by Pastor A. W. Whayman, of Whittlesey, gave opportunity for many to express our deep desires to the Lord in earnest intercession. At the same time the L.Z.A. Meeting for ladies was held in the Small Hall.

At the afternoon Devotional Service, under the helpful chairmanship of the Vice-President, Mr. S. W. Anderson, Mrs. D. Morling gave a most encouraging address on the words, "My Word . . . shall not return unto Me void," illustrating her remarks with examples from her experience in the Lord's work in India. The address by the General Secretary is given in full in this issue of the MISSION HERALD.

The spacious building was well filled for the great evening meeting, and the season spent together was one of joy and spiritual uplift and blessing. The President, Pastor R. Robinson, from the Chair gave a characteristic welcome to all, and then introduced the recently accepted candidates for service in India, following necessary training here: Miss F. I. M. Caten, Miss N. Hawes (not actually present at the meeting), Miss O. Knight, and Mr. and Mrs. E. E. King. Pastor C. J. Welsford commended these new workers to the Lord in prayer.

Mrs. Brand addressed the meeting with affectionate appeal, and Missionary D. A. Thrower spoke upon the important subject of "Foreign Mission and Indian Church." A summary of this address is given in this issue.

The happy day closed with the announcement that the Thankofferings had amounted to over £187, and with deep gratitude for spiritual and material blessings, we joined heartily in the singing of the Doxology.

L.Z.A. Meeting. Report by Mrs. G. BIRD.

Despite grey skies and heavy rain, many keen and interested friends from Churches in the Metropolis and the provinces assembled for the L.Z.A meeting. In the absence of our President, Mrs. Silvester, through ill-health, our Vice-President, Mrs. Simpson, very ably presided over our gathering, extending a loving welcome to all present. Mrs. Thrower then read from the Scriptures at Romans 10, and prayed for the Lord's blessing, expressing praise for the joy of service and for the promise of victory over all our adversaries. After paying a gracious tribute to our two Secretaries, Mrs. Simpson introduced Miss Caten, Missionary-elect, reminding us that since the special Prayer Meeting, when the burden of intercession was for six more missionaries, five friends had already been raised up to obey the call. This called for thanksgiving, and with sincerity of heart we all joined in the singing of the Doxology.

The Secretary, Miss P. P. Nunn, asked for special prayer for Miss Wade, who would be taking her second Tamil examination on May 21st and 22nd. We were also told that to mark the occasion of the 40th year since the commencement of the L.Z.A. work in India, a book was being written by Mrs. Morling, telling of the Lord's favour through the years. This would soon be ready for sale.

Mrs. S. W. Anderson, in her financial statement, said that all previous records of income had been exceeded, and this was due not only to Churches increasing their contributions, but to the formation of new branches. Our Senior Missionary, Mrs. Morling, then addressed the meeting from John 17 : 4, exhorting us to glorify God in all our service for Him. In times of difficulty it was even more urgent for us to show forth the fruits of the Spirit.

"Fellowship" was the theme of Mrs. Brand's message, based on 1 John 1 : 3. She spoke of the great value of fellowship through prayer and correspondence of those labouring in the Homeland with those called to serve in the regions beyond.

Miss Caten was much helped as she was led to speak from 2 Cor. 13 : 5, "Jesus Christ is in you," and it was encouraging to be reminded of the peace and power that the Lord gives His people at all times. A meeting in which the Master's presence was sweetly realised was closed by the final prayer and the Benediction, pronounced by Mrs. Simpson. Gifts for the L.Z.A amounted to £42 11s. 6d.

Suffolk Missionary Exhibition and Rally.

Another happy day in Missionary fellowship and service was spent at "Bethesda," Ipswich, on the occasion of the Suffolk Missionary Rally on Wednesday, May 15th.

The full programme of Exhibition, Films by Major Dannatt of the work in India, afternoon Devotional Service, and great evening Rally, brought together many friends of the Mission from near and far, and we were all greatly cheered by this demonstration of Suffolk interest and missionary enthusiasm. Thankofferings for the work amounted to over £31.

SECRETARY'S NOTES AND COMMENTS

New L.Z.A. Missionary-Elect.—We are happy to report that Miss Olive Knight, of Chelmsford, has been accepted by the Mission as a prospective L.Z.A. Missionary. Miss Knight will be taking a period of Bible training here in England, and we are confident that friends will remember her in prayer as she seeks to prepare for the great work to which the Lord has called her. We praise God for this further answer to our united prayers.

The Need for More Men.—May we take this opportunity of again appealing for continued prayer in connection with the need of the Mission for at least two more male Missionaries.

Mrs. J. M. Brand and Mrs. D. Morling.—Our two dear friends continue with us here in the Homeland, and their deputation work throughout the Churches is deeply appreciated. Both have given long years to the service of the Lord in India, and we have naturally been prayerfully concerned about the possibilities of their return to that land following furlough here. It has now been decided that, God willing, both should return to India, if possible, in November of this year, to be stationed together at Sendamangalam, when Miss Hazel comes home on furlough. Mrs. Brand will serve for one year in India, and then retire from the work and return to England. Mrs. Morling, we hope, may be able to continue a little longer in service on the field. We praise God for all that our friends have been able to do in the past, and we deeply appreciate their willingness to continue in the work at this difficult time.

ENGAGEMENTS FOR JUNE, 1946

MISSIONARY D. A. THROWER.

4th, Erith; 5th, Stratford; 9th, Brighton, "Ebenzer"; 12th, Ilford; 13th, Reigate; 16th, Richmond; 23rd, Bromley; 26th, Potten End; 30th, Wood Green, Park Ridings.

Address: 37, Sandmere Road, Clapham, S.W.4.

PASTOR J. K. THORPE.

2nd, Grays; 16th, New Cross; 23rd, Hastings; 30th, Askett.

OTHER BRETHREN.

2nd, St. Albans: Mr. J. C. Fromow.
16th, Manor Park: Mr. J. C. Fromow.
16th, Great Gransden: Mr. E. E. King.
23rd, Chadwell Street: Pastor R. Robinson.
23rd, East Ham: Mr. E. E. King.

L.Z.A. MEETINGS.

MRS. BRAND.

4th, Wellingborough; 27th, Potton; 29th, Haworth.

MRS. MORLING.

4th, Richmond; 5th, High Wycombe; 11th, Manchester (Onward Hall); 13th, Preston; 18th, Ponders End; 20th, Stevenage; 24th, Ipswich ("Mt. Zioin"); 26th, Kesgrave.

The L.Z.A. Quarterly Prayer Meeting will (D.v.) be held on **Tuesday, June 4th,** at 7.30 p.m., at "Salem" Chapel, Richmond. Mrs. Morling will give a short address, and it is hoped that many lady friends will gather for prayer.

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

GIFTS RECEIVED DURING APRIL, 1946.

Rec. No.		£ s. d.
	General Fund.	
602		15 10 0
603		4 12 7
604		9 8 6
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268	2 6
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270	10 0
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315	1 11 0
316	6 0
317	17 9
318	17 0
319	13 7 10
320	13 6
321	1 7 5
322	5 0
323	2 5 0
324	2 6 0
325	1 5 3
326	13 5 0
327	11 4 0
328	1 16 11
329	2 0 0
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331	1 10 0
332	1 0 0
333	16 0
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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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STRICT BAPTIST MISSION HERALD

VOLUME XLV. NUMBER 474 JULY, 1946

PRICE ONE PENNY



SPECIAL MEETING

TO WELCOME HOME ON FURLOUGH

the following Missionaries:

MR. AND MRS. A. J. MORLING, DR. R. M. HARRIS AND MISS M. E. HARRIS

will, God willing, be held at

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

on

FRIDAY, JULY 5th, 1946

AT 7 P.M.

——— : : ———

Please come and share with us in praise to God and in the welcome to our friends.

READY THIS MONTH:

"LIGHT IN HINDU HOMES"

By OLIVE M. MORLING.

Price 2s. (by post, 2s. 3d.).

Please send orders to:

The L.Z.A. Hon. Secretary, 16 Claremont Close, London, N.1.

General Secretary:

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

Strict Baptist Mission Herald

Vol. XLV July, 1946 No. 474

OUR VOLUNTARY WORKERS

D. A. THROWER.

AS we think of the Indian Christian men and women who, in an honorary capacity, assist us in the work of the Gospel in the Tamil fields of the S.B.M., let us note the two main types of helpers who engage in this form of ministry. A considerable number of members of the Churches, who have no connection with the paid staff of the Mission, serve the Lord and their fellows in many ways during their leisure hours and holidays. These form one class of voluntary workers, the other consisting of many of the members of our Indian staff, who spend in the service of their churches much of the time which they might otherwise enjoy with their families. The fact that they are employed by the Mission does not, of course, affect the honorary nature of the activities in which they engage in their spare time. Our Indian brethren and sisters who thus exemplify the spirit of service may be classified as Sunday School leaders, itinerant preachers, evangelists, colporteurs and Church officers.

Sunday School leaders and teachers. In our fields between thirty and forty Sunday Schools are conducted as honorary efforts. In one field a brother in pastoral work gives up his Sunday afternoons to hold a Bible Class for young men. Several Biblewomen run Sunday Schools in their homes, while others walk many miles to hold them in villages where there is no other Christian witness. In some instances the teachers of our regular schools are relieved on Sundays by voluntary helpers, and are thus able to take a rest which is, of course, most beneficial to those who have been teaching throughout the week. A goodly number of the rank and file of our Christians render invaluable service in this way. Voluntary Sunday School teaching, however, like most other forms of unpaid Christian work in India, is subject to the weakness that its honorary basis is often taken to mean that those who do it may be as regular or irregular in their service as they find convenient. We should like to see more determination to overcome the many petty hindrances that crop up. There are among us, on the other hand, some voluntary helpers who carry on Sunday School work with commendable perseverance, and we are happy to report several cases of conversion as the outcome of this ministry.

Preachers, evangelists, colporteurs. In some places our Indian friends have the idea that it is a deacon's privilege to conduct Sunday services. Needless to say, however, not all deacons have preaching ability. Those who lack the gift need to be guided into avenues of service for which they are fitted, and exhorted to leave public ministry

to those who have been called to it. The eagerness of our deacons to preach results in some of the churches benefiting by the variety of ministry thus provided, while others suffer through a lack of ability in those who minister. A few Indian friends in each field are keen evangelists and personal workers. They take advantage of Hindu holidays to organise preaching bands and take the Gospel to the villages in their vicinity. Sometimes such groups visit places in regions far beyond their area. In some of our stations voluntary evangelistic efforts in the open-air are made on Sunday evenings, as is done in the Homeland during the summer months. Here and there an Indian friend engages in colportage and tract distribution, purchasing Scripture portions and other Christian booklets with his (or her) own money and either distributing them freely or selling them at a reduced price.

Deacons and other Church officers. A large proportion of these brethren—probably most of them—are financially independent of the Mission, earning their livelihood as agricultural labourers, clerks, drivers, mill hands, etc. They are usually elected by their Churches to serve for periods of three years. Sometimes the election is carried out by ballot, but it is more often effected by a show of hands. The names of a number of brethren are chalked on a blackboard, and the members are requested to vote for those whom they consider to be most suitable for this important office. Reference has been made above to the fact that many of the deacons feel that they should be asked to preach at the Sunday services. We may add that, particularly in the Madras Field, the deacons take a large share in the public ministry of the Word. The brethren are regular in attendance at deacons' business meetings, and gladly give up an evening a month for this work. Church officers prepare bread and wine for use at the Lord's Table, arrange programmes of preachers for the various services, interview applicants for baptism, count and record collections, visit sick members, warn backsliders, arbitrate in disputes between Christians, and perform numerous other duties. Although all deacons in all fields do not yet do all these things, our brethren are gaining more and more experience in such forms of service. We have worked with some Indian deacons who spend nearly all their leisure time in helping others. For instance, one of the deacons of the Madras City Church (Vepery), who is a lorry driver, a year or two ago secured his annual leave at a time which enabled him to place himself at the service of the missionaries of the S.B.M. when their Conference was held at Madras. Without thought of monetary return, he drove us to and from the railway stations, to the dentist, and to the shopping centre. Needless to say, we foster the spirit of voluntary service, and rejoice when our Indian friends come to our assistance and so enable us to do more and better work.

In the Madras Field honorary effort was, about twelve years ago, crystallised by the formation of the Volunteer Fellowship. Since that time, men from the other Churches of the field have cycled out to the

village of Mannur (a distance of from six to eight miles) and conducted Sunday morning and evening services in the tiny wayside chapel. The Mannur Church, which sprang from this honorary effort, now has twenty-nine members, and it is hoped that it will soon be able to appoint its own officers and manage its own affairs. Up to the present, however, the committee of the Fellowship has been responsible for the activities of this little Church. In addition to this, the Fellowship has Sunday Schools in four of the villages of the Mannur area, and organises evangelistic campaigns at Hindu and Moslem festivals.

As far as we know, the Mission has no full-time voluntary workers, but the aggregate of part-time service rendered by the various helpers referred to above would be really impressive if we could see it all at once. It is certainly equal to the total service of many whose whole time is devoted to the work of the Gospel.

GOD AND THE WINDOW FRAME

E. ORCHARD.

THE platform was crowded with a surging mass of humanity. As the train came in, there was a rush, and people clambered through doors and windows in a grand effort to get corner seats and places of advantage. In the midst of this crush individual effort counted for nothing. I was carried along by the milling crowd and finally found myself perched on the edge of some luggage, which in its turn was balanced precariously on the narrow seat of the carriage. Amid much pleasant banter, ironic comment, and sometimes heated argument, the travellers disposed of their luggage, said final good-byes, and settled down for the long night journey.

With a whistle, a rattling of couplings, and much banging of doors the train started on its way, and I came down gingerly from my insecure perch and commenced a re-disposal of my luggage. Sitting in a far corner of the carriage was a typical Brahmin clerk. His whole attitude showed as plainly as it could his disgust at having to travel with such dregs of society. Incidentally, the gap which an Outcaste man had left between himself and the Brahmin, so that the latter should not be defiled, provided me with limited but much-needed seating accommodation. Next to the Outcaste was a Chettiah business man. His careful, almost fastidious, dress and flashy jewellery gave the impression that he was highly successful in his calling. A Gounden farmer was already lurching with the movement of the train, and emitting little gurgles and grunts which indicated that he was prepared to sleep even though there was someone sitting on the rack above his head, whose feet swayed dangerously close to the sleeping man's face. The rest of the passengers, standing back to back and elbow to elbow, left little room for comfort or movement.

There was no possibility of reading in such crowded conditions, so I listened idly to the desultory conversation going on around me.

God and the Window Frame

A man who had recovered from what he called a deadly disease was telling with graphic power of the pains and miseries of his illness. He appealed to me to bear witness to the value of a Christian hospital which I knew well. I agreed heartily with all that the man said, and was thus drawn into conversation. The Brahmin was by this time gently spreading himself out for sleep, but when he heard what he described as religious talk he sat up and said somewhat abruptly, " I want to know more about this, I am going to keep you awake all night and learn." Throughout the night he was true to his word. The conversation moved from one topic to another, but always there was a note of enquiry and a hard-to-define sense of unreality about it. Ever and anon I brought the man back to the vital differences between true Christianity and Hinduism. At every turn of the conversation he sought to prove the value of his religion, and I found it extremely difficult to meet the subtle variances of his philosophy. So came the dawn.

The countryside through which we were moving was waking up. There by the side of the railway line, in the glowing beauty of the morning, a man was prostrate in worship before a greasy garland-decked black stone. The Brahmin and I saw the man at the same time. The scene was a natural sequel to the long conversation, and the question I asked needed no more pointed introduction. " Would you worship before such a shrine? " The question was asked of the Brahmin, but the Chettiah answered, " No, that is only for ignorant people." The Brahmin added, " The ox knows nothing but to toil. It needs no God." " So then," said I, " this is not a god." " He worships God that is in it," said the Brahmin, " everyone needs some visible aid to devotion." The greasy bun of hair tied so carefully at the back of his head was resting, as he spoke, on the window-frame. " Is God also in the window-frame? " I asked. " There is no place where God is not, therefore He must be in the window-frame, and to that extent the window-frame is God," he said solemnly. I looked at the frame, smeared with countless streaks of white lime and red betel nut. Doorposts and window-frames are the most convenient places imaginable for wiping the fingers after a chewing of betel. To my mind there seemed no congruity in the Brahmin's statement and the practice of the people.

I gave the man my Bible to read, pointing out one passage after another, starting with, " So God created man in His own image." This provoked the question, " Can we know what God is like? " which was answered again from God's own Word, " God is a Spirit, and they which worship Him must worship Him in spirit and in truth." " God is in me, I am God," said the Brahmin quietly, with conviction. " God is in me, and I am His temple," said I with equal determination. So we sought to lead that traveller away from mere philosophy to faith in the great Saviour of men. " Where the Spirit of the Lord is, there is liberty."

LATEST NEWS FROM THE FIELDS

Our Missionary Staff in India has been considerably depleted by the home-coming on furlough of so many Missionaries. When Dr. Harris and Miss M. E. Harris arrive here there will be eight in this country. Furloughs in most cases have been long delayed, and we are delighted that it has been possible for these friends to return to England for a season of rest and happy fellowship.

We must not, however, forget our friends who remain in India. They will have increased responsibilities as they carry on in the absence of others, and they will need our prayers as they attend to their manifold duties.

The Missionaries in India have recently been away for the hot season hill leave, but they will now be returning to their respective Fields.

Various letters give comments re the food situation in S. India, and we gather that in our areas at present there is no real **want,** but conditions still cause considerable anxiety. Mr. Huckett states that " bread is rationed in many places, and the rice ration has been cut to 10 oz. per day in the Madras Presidency. This is not enough to keep a man really fit. The well-to-do are able to make up with fruit and vegetables, but for the poor it is barely subsistence."

Baptisms are reported by Mr. Champion in various villages of the Tinnevelly Field, and also by Mr. Orchard in the Madras area. We praise God for these confirming signs and prayerfully trust that many others may be constrained similarly to acknowledge the Lord.

The political situation is still somewhat obscure, not only to us but also to those in India, but we must continue in earnest prayer that there may be a settlement that shall be for the good of the people of India and for the furtherance of the Gospel in that land.

SECRETARY'S NOTES AND COMMENTS

Welcome to Missionaries.--We praise God for the safe and speedy voyage of Mr. and Mrs. A. J. Morling and family, who arrived in this country on June 5th.

By the time this is in the hands of readers we anticipate that both Dr. R.M. Harris and Miss M. E. Harris will be in England. Miss Harris is travelling on the " Capetown Castle," and the Doctor on the " Georgic."

We express our hearty welcome to each of these friends, and wish them a very refreshing and inspiring furlough.

We hope that many friends will gather at Chadwell Street on Friday, July 5th, to join in public welcome and in praise to God for all His goodness to each of these Missionares.

Guild of Service.—We are happy to announce that Mr. A. R. Dannatt, who as an officer in the Forces during the war was stationed in India and had the opportunity of personally seeing something of S.B.M. work in each of the Fields, has accepted our invitation to become Hon. Secretary of the Young People's Guild of Service. We deeply appreciate the willingness of Mr. Dannatt to help in this important work, and we prayerfully wish him the Lord's blessing in all that he undertakes in this connection. Mr. Dannatt has excellent films of the S.B.M. work in India, and he will be happy to receive invitations to show the same at Young People's Meetings. He will alsc welcome any enquiries from youth organisations in reference to S.B.M. interests and activities.

Such correspondence should be addressed to Mr. A. R. Dannatt at : Tudor Cottage, Chignall Road, Chelmsford, Essex. The Gen. Secretary will still deal with the finances of the Guild of Service, and annual subscriptions, donations and collections should be forwarded to him.

Young People's Rally.—As previously announced, Saturday, September 21st, is being reserved for a great evening Rally of all young people interested in the work of the Strict Baptist Mission. The small Hall at Westminster Chapel has been

booked for this occasion, and special features of the meeting will be a team of young men from the Forces who during war years have been stationed in India and have had personal contact with our work in that land, together with films of the work itself.

There will, God willing, be a special meeting for children in the afternoon. Full details will be published later, but we appeal to all youthful friends to reserve this date and prayerfully to seek God's blessing in all arrangements.

Christmas Gift Fund.—It is still not possible for us to send gifts of garments, etc., to India for distribution to our Indian children and workers, so once again we would appeal to friends to help by sending financial gifts for the Christmas Gift Fund. As friends will know, we have during war years been able to send over £100 each year from this Fund for the purchase of suitable articles in India, and the children of our S.B.M. Schools together with our Indian workers have been most grateful for the presents they have received at the Christmas season.

We trust that, once again, we shall be entrusted with similar gifts from our Churches, Sunday Schools and individual friends.

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

The Annual Meetings.—God willing, these will be held on the usual date, Tuesday, October 22nd, and we are happy to announce that we have been able once again to book Westminster Chapel, London, S.W.1, for these special services.

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 22nd, and that the delegates will also send in to the General Secretary nominations for the Council election.

L.Z.A. Boxes.—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.

ENGAGEMENTS FOR JULY, 1946

MISSIONARY D. A. THROWER.

3rd, West Ham; 7th, Ipswich, Mount Zion; 11th, Belvedere; 14th, North Finchley; 17th, Haslemere; 21st, Pemberton; 22nd, New Cross; 24th, Wimbledon; 28th, Bierton.

Address: 37, Sandmere Road, Clapham, S.W.4.

MISSIONARY A. J. MORLING.

18th, Cambs. and E. Midlands Union Mtgs.; 21st, Thame; 28th, Croydon, "Salem."

Address: 90, Fulham Road, Kensington, S.W.3.

PASTOR J. K. THORPE.

7th, Walsall; 14th, Guildford; 21st, Stamford; 24th, Wimbledon.

L.Z.A. MEETINGS.

MRS. BRAND.

1st, Slaithwaite; 2nd, Bury; 3rd, Accrington; 13th, Leicester ("Zion"); 16th, Horsham; 17th, Downe; 22nd, Hounslow; 23rd, Watford; 24th, Wimbledon; 31st, Warboys; August 1st, March.

MRS. MORLING.

3rd, Prittlewell; 9th, Dorking; 15th, Chingford; 23rd, Highbury; 24th, Hastings; 31st, Ipswich ("Zoar").

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

GIFTS RECEIVED DURING MAY, 1946.

General Fund.

Rec. No.	£ s. d.
653	11 1 9
654	5 8 0
655	23 15 0
656	2 5 0
657	5 7 7
658	1 10 0
659	3 10 0
660	1 7 9
661	5 0
662 Anon.	10 0
668	2 11 9
664	1 10 0
665	1 10 0
666	1 0 0
667	2 10 0
668	7 7 6
669	4 0 0
670	4 0
671	2 0 0
672	6 0 0
673	2 17 0
674	14 0 0
675	187 15 8
676	3 10 9
677	5 0
678	4 18 6
679	25 0 0
680	6 16 3
681	9 0 0
682	5 11 4
683	10 6
684	12 14 7
685	5 0
686	1 3 0
687	5 16 6
688	5 10 0
689	2 0 0
690	1 13 4
691	1 5 0
692	2 12 0
693	1 5 0
694 Legacy	20 0 0
695	1 0 0
696	3 3 0
697	3 4 10
698	8 1 1
699	1 0 0
700	10 0
701	2 0 0
702	1 10 0
703	7 14 0
704	14 2 10
705	13 9
706	6 0 0
707	2 10 0
708	2 11 0
	£451 17 11

Guild of Service

	£18 12 5

Literaure

	£16 13 0

L.Z.A. Gifts.

334	37 17 0
335	1 17 6
336	4 10 6
337	2 13 8
338	3 14 4
339	3 8 8
340	3 17 3
341	1 11 0
342	2 0 0
343	2 7 6
344	2 7 0
345	1 12 0
346	42 11 6
347	3 0 0
348	3 1 8
349	1 6 0
350	1 17 9
351	5 0 0
352	2 2 2
353	15 0
354	2 0 0
355	1 1 0
356	2 7 2
357	1 0 0
358	2 16 7
359	1 0 0
360	3 6 0
361	3 9 3
362	2 2 2
363	9 19 10
364	12 6
365	10 6
	£160 4 4

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STRICT BAPTIST MISSION HERALD

VOLUME XLV. NUMBER 475 AUGUST, 1946

PRICE ONE PENNY



YOUNG PEOPLE'S MISSIONARY DAY

SATURDAY, SEPTEMBER 21st, 1946

SPECIAL MEETINGS in the INTERMEDIATE HALL, Westminster Chapel, Buckingham Gate, London, S.W.1.

3.30. CHILDREN'S MEETING.
5.15. YOUNG PEOPLE'S PRAYER MEETING.
6.0. S.B.M. YOUTH RALLY.

Full details in September. Please book the date now.

NOW READY.

"LIGHT IN HINDU HOMES"

By OLIVE M. MORLING.
Price 2s. (by post, 2s. 3d.).

Please send orders to:
The L.Z.A. Hon. Secretary, 16 Claremont Close, London, N.1.

CHRISTMAS GIFT FUND

All gifts for this Fund should be sent in before the end of August.
Full details will be found within.

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

Strict Baptist Mission Herald

Vol. XLV | August, 1946 | No. 475

VISION AND VENTURE

A. J. MORLING.

(*Notes of Address at Welcome Meetings, July 5th, 1946*).

THERE are few chapters in the Bible better known and more easily remembered than that giving the account of Ezekiel's remarkable experiences when he was shown the true condition of the people whom he served. The vision described in his prophecy (chapter thirty-seven) presents a saddening and offensive spectacle. It is a vivid picture of complete, absolute death. Our minds turn immediately to the burning grounds of South India, with their skulls, spines and other bones strewn all around—all so indicative of their utter hopelessness regarding the future. The former part of verse seven leaves no room for fanciful conjecture and drives home the fact that we have here an accurate and grim representation of Israel politically, morally and spiritually. This vision can readily be applied to our work and the conditions that confront us.

I.—FACING THE FACTS.

As we ponder over the facts of our service at home and overseas, it behoves us to throw off the unhealthy habit of trying to gloss over that which is unpleasant, and endeavouring to keep up appearances. The tendency in India to minimise the heinousness of sin is an evil that almost continually irritates and aggravates. Krishna's sins are commonly called "sacred amusements," though much of his "history" is unreadable. Vivekananda, one of the philosophers of Hinduism, asserts, "It is sin to call man a sinner." Ramakrishna, in "Renaissance of Hinduism," declares: "Evil exists in God as poison in a serpent." Bearing in mind these statements, try to imagine the effect that such teaching and background have in the lives of our Christians and co-workers. Is it a wonder that there is a lack of sensitiveness, that we are often saddened by duplicity, adultery and other sins?

The enemy frequently and forcefully uses the all-too-common dictum in India that "all religions are one." As the spokes of a wheel lead to the hub, so all religions lead us to God, is an argument so often heard and urged in discussions. In "Christan Missions," by M. K. Gandhi, we read: ". . . there is in Hinduism room enough for Jesus, as there is for Mahomed, Zoroaster and Moses. For me the different religions are beautiful flowers from the same garden, or they are branches of the same majestic tree. Therefore they are equally true . . ." Imagine a tired and disconsolate preacher or teacher who has heard such reasoning hundreds of times, and in his loneliness wondering if it is all worth while? If there is but a step between Christianity and Hinduism, then why not cease all our labour and strain

and worry? It is heartbreaking, however, to note that not a few missionaries, as well as Indian Christian leaders, do not agree with the extreme attitude taken up by Peter in Acts 4: 12, that " there is no second name under Heaven that has been given among men through which we are to be saved."

When we consider conditions in India, it is almost impossible to avoid thinking of its terrible caste system and how many there are who endeavour to close their eyes to caste within the Church! M. K. Gandhi say that there is " untouchability in Christianity," but this we emphatically deny—untouchability is one of the extreme forms of caste evils. In the Salem area, as far as we are aware, there is no true inter-dining, much less inter-marriage, and here the majority call themselves Adi Dravida—First Dravidian—Christians and so gain any privileges granted by the Government to outcastes. This, however, almost invariably has serious repercussions afterwards that some fail to see in time!

During recent years there has become manifest in India a cynical indifference. We cannot deny that the European is losing prestige in India and at times there is evident a tendency on the part of the Indian to view in the same way the religion he brought to that country, forgetting that Christianity is eastern in its origin.

2. FACING THE TASK.

How often we forget that there is no high purpose served in living in a fool's paradise? As we consider the facts of our work, it is well to remember that there are dry bones in our methods. What a tendency there is in the East to be guided by custom, and how easy it is to run in ruts that we should have avoided long ago! There are dry bones in our methods that we fear or hesitate to see. Some can be found in our schools which at times form shackles and demand time that more important tasks should have. Our schools become increasingly a problem, and slowly this type of work is being taken out of our hands, and if ere long we are obliged to hand them over, be can be certain that more effective ways of active and compelling evangelism will be opened up. The early leaders of the Church were faced with a subtle temptation—Acts 6: 2—to leave that which was of primary importance, but with courage and confidence they faced and overcame it. We have been repeatedly accused by those in the other camp of using schools, hospitals, etc., to entice. Can we deny that there has been too much enticement—our schools, employment, help rendered in innumerable ways. free tuition and board in our Hostels, etc?

When facing the task of the future, how necessary it is to bear in mind that though at times the conditions seem desperate, they are NOT hopeless. God never thought thus regarding humanity, for had He done so the New Testament would not contain a verse like John 3: 16. We grow hopeless when we grow blind to the resources of God, forgetting that the deadness, the darkness, the cruelty and crudeness of our own hearts and of those around us are far more real to the Master than to us.

The active assistance of the prophet is worthy of note. God could have commissioned angels, and this would have facilitated the task of evangelism for Him and for us all! But this would have made impossible the required personal witness—"One thing I know!" Ezekiel was not a passive spectator in what might be termed a moving drama, but an important and prominent actor, and is not this illustrative of God's methods with man? He speaks the life-giving Word to those dead in trespasses and sins through the lips of man. Once again there rings out the challenge, "Whom shall I send and who will go for us?" Where are the adventurers, the explorers for God? Where are those prepared to glory in loneliness, difficulties, misunderstandings, discipline, scorn and sacrifice? To the south of the Namakkal Taluk there lies another with a population of 305,085, but without a single Protestant witness. I have repeatedly been asked when passing through Musiri to come and preach, but hitherto the shortage of staff has forbidden our responding in any effective way. Therefore once more the call comes, as it came to Isaiah hundreds of years ago, and who can honestly and humbly say, "Here am I, send me"?

There is in verse ten a wonderful and encouraging sequence that reminds us of the inevitable results of faithful and obedient service: "I prophesied . . . the breath came . . . they lived and stood up." Ezekiel was simply the agent or instrument—he obeys, the power of God effects the change! Was Ezekiel surprised? I venture to say that he was! If we too can but place ourselves at His disposal, we can become irresistible and do the impossible. Those dead men lived! Mainly under the inspiration and guidance of two men the ransomed of the Lord returned! What part are you playing in the fulfilment of God's great missionary plan for communicating the Good News to India's sons in the clutches of Satan?

THE DIARY OF OUR CAMP IN KURUNGUNADI

DR. R. M. HARRIS.

WE were all ready to set off. A heterogeneous collection of luggage lay about on the verandah. There were baskets containing pots, pans and tins of various sizes and shapes, our stores of food, the gramophone, our bedding, camp chairs, and the medicine box. We were waiting for our coolies. Eventually they arrived, twenty-one of them, and after a lively discussion the loads were distributed amongst them and off we started—Miss Mowle and I, Mary and her babe, and Jeyamoni. Our destination was Kurungunadi, a wee hamlet surrounded by many others, about ten miles away, where the school had recently been reopened. John and his wife, Kuppai, both Hill people, are stationed there.

Our journey took us over hill and down dale, sometimes skirting along the side of cultivated plots, at other times passing through

jungles of prickly lantana bush, and finally through a great forest which no one traverses alone unless they can help it, for fear of the wild beasts which lurk there.

At length we arrived at the school, a tin-roofed mud building containing three rooms, one for the teacher to live in, one for the school and, sandwiched in between the two, a small kitchen. John and Kuppai had got everything clean and ready for us, so we proceeded to unpack our things and distribute them about the room, which for the next few days, by the frequent moving round of our properties, was to be our dining-room, bed-room, bathing room, not to mention dispensary!

We settled in, had a cup of tea, and then after a short breathing space went out to visit a nearby village, accompanied by a small schoolboy whose village it was. Although it was nearly sunset-time, the people had not yet returned from the fields, but started to do so soon after we arrived. They seemed dirty and poor, and on the whole unresponsive to our message. We noticed one small boy whose hair hung about his head in matted masses. In a few months time his parents will be spending a lot of money to take him to a shrine at the foot of the Kodai Hills, where his hair will be cut off and presented to the god. This, to them, is religion. It was nearly dark by the time we came back to Kurungunadi. The people were in their homes, and when they saw us they came along and gave our message a good hearing.

That evening, after supper, about forty people came to hear the gramophone. We were quite ready for bed by the time we got there. The waxing and waning sound of the night school being held in the teacher's house was the none too soothing lullaby with which we tried to tune-in to sleep, while the jollifications and sports held by the rats all night long, tended to make sleep somewhat fitful.

Up the next moring in good time, we had chota, and then prayers altogether before starting out on our morning's work. We visited four villages, all nearby and within easy reach of the school. It was a grand morning, for the people listened with interest to what we had to say. We met an old patient who had spent two days in our dispensary. He had mats spread out under the shade of a tree, and we sat down and talked with him and his womenfolk concerning the things of God. The words, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the nations the unsearchable riches of Christ," kept ringing through my mind.

In the evening we wended our way to the "Corner Hamlet," where we met some of the men who had fetched our luggage from Valavanthi. Ater singing a Tamil lyric we spoke to them of the things which are best. A casual observer would wonder what more these people could want in these lovely surroundings, and in fertile country where they can get all they need for food, except salt, which they have to get from the Plains. But it does not take very long for one to realise that they are slaves to sin and passion and bound by evil customs. They walk in darkness and have no light. They are in desperate need of Christ and His salvation.

VILLAGE PREACHING ON THE KOLLIS

H. A. HUCKETT.

GRACE, grit, and gumption are needed in every sphere of Christian service, and particularly in the work of village preaching. On the Kolli Hills we seldom meet open opposition to the Gospel—it would be somewhat refreshing if we did—and it is not easy to go on preaching day after day to those who at best show but a feigned interest, and for the most part are completely indifferent. There is very little real poverty among the hill people, and there is usually such a demand for labour that on most days of the year any able-bodied man or woman can get work. Hence the lure of economic uplift through joining Christianity does not operate to the same extent as in other areas. Petty persecution by unscrupulous village officers, heavy fines imposed for infringement of caste taboos, and the burden of debt, have been more potent factors in leading people to join Christianity, where higher motives have been non-existent. The average Kolli Hill man is so intensely absorbed in himself and his own affairs that even a visit from the District Collector can fail to rouse him from his customary pursuits in forest, field and farm.

The other morning I accompanied Pastor Selvanathan to a village near Valavanthi. We were going to measure some land in connection with a dispute between two hill men, but before reaching the site in question we came upon a group of men to whom we gave the Good News of salvation. The 50 ft. measuring tape we were carrying made a point of contact, and served as a good illustration of the brevity of life, and the fact that sooner or later we all reach the end of our allotted span and must stand before our Maker. The Way of Life and the way of death were clearly portrayed, and God's great love in Christ to sinners was proclaimed. We were interested to find that three of the men had heard the Gospel on rubber estates in Ceylon.

Pastor Selvanathan followed with the story of the woman with an issue of blood, in which he emphasized that she only got rid of her trouble by actually *touching* the hem of Christ's garment. He pointed out that it is not enough for us to say that we think of God and mention His name when we plough and sow and reap. We must definitely *come* to Jesus and touch Him by faith if we are to be saved. It was a good message, and one felt that those present understood it in their heads, but were just not willing to make the great surrender, leave caste, and put their whole trust in Christ.

Men come to us almost every day about land, money, jewels, cattle, village disputes, family quarrels, etc., etc., but hardly ever do they come because they are in soul trouble and long for deliverance. We pointed this out in closing, and urged those present to consider what things are really important, and repent and turn to God. Truly, getting converts on the Kollis is, as one has said of work amongst Muslims, "like digging stones out of a wall of reinforced concrete." With God all things are possible.

SECRETARY'S NOTES AND COMMENTS

Christmas Gift Fund.—May we repeat the information given in the July issue of the MISSION HERALD. Instead of the boxes of toys, and garments, etc., of pre-war days, money is now being sent to India, so that necessary purchases can be made there by our Missionaries. We gratefully acknowledge the generous response of friends in former years, 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.

Welcome to Missionaries.—A Special Meeting to welcome home on furlough Mr. and Mrs. A. J. Morling and family, Dr. R. M. Harris and Miss M. E. Harris, was held at " Mount Zion " Chapel, Chadwell Street, London, on Friday, July 5th. Many friends gathered and a very happy season of fellowship was enjoyed by all. It was a joy to hear the brief testimonies of God's servants, and we now eagerly look forward to subsequent meetings in which we shall hear more fully of how the Lord has been using our friends in their work in India. We wish for each of them a very happy and refreshing furlough.

Miss B. S. Wade's Tamil Examination Success.—Miss Wade recently entered for her Second Examination in Tamil and we are happy to announce that she has passed in all subects, both oral and written. We offer Miss Wade our heartiest congratulations and rejoice with her in the opening door of service in the Tamil language.

Miss F. I. M. Caten.—We heartily congratulate Miss Caten on obtaining her Diploma, with distinction, at the Missionary School of Medicine. The second " School Prize " was obtained, together with two First Prizes for Children's Work and Eye Diseases. The Council of the M.S.M. also presented Miss Caten with a book in acknowledgment of her services in re-arranging the Library. With Miss Caten, we acknowledge God's help in these studies, and pray that an enduement of grace may be hers for the great tasks ahead.

Miss Caten is entered for a passage to India as from October 1st, and as we anticipate she may not be here for the Annual Meetings, it is provisionally arranged that her Farewell Meeting will take place on Friday, October 4th. Further particulars will be announced later.

Miss Hawes and Miss Knight.—Both these Missionaries-elect will be entering Mt. Hermon Training College, Ealing, for the two-years' course of study, the first term beginning on September 19th this year. We shall prayerfully remember these also as they go forward.

Guild of Service.—May we again remind friends that Mr. A. R. Dannatt, Tudor Cottage, Chignall Road, Chelmsford, Essex, is now Organising Secretary of our Young People's Guild of Service. Mr. Dannatt will be delighted to hear from Secretaries of Young People's Meetings, with a view to planning for meetings and lectures re the work of the S.B.M. in the autumn and winter sessions of young people's meetings and classes.

Close of Financial Year.—This is just a preliminary reminder of the fact that the financial year of the Mission ends on September 20th. It will be of great assistance if our friends and helpers in the Churches will gather up outstanding amounts and gifts and kindly forward them as early as possible in September.

ENGAGEMENTS FOR AUGUST, 1946

PASTOR J. K. THORPE.

16th, Bradenstoke and Hilmarton; 25th, Prittlewell.

Will friends kindly note that Missionary D. A. Thrower's address is now :—
42, Leyspring Road, Leytonstone, E. 11.

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

GIFTS RECEIVED DURING JUNE, 1946.

General Fund.

Rec. No.	£	s.	d.
709	3	0	0
710	30	15	9
711	5	0	0
712	3	8	7
713		5	0
714	21	10	0
715	16	19	0
716	10	11	4
717	5	0	0
718	5	0	9
719	4	1	4
720 Anon.	1	0	0
721	14	2	4
722	12	0	0
723	2	2	0
724	11	14	3
725		16	6
726	3	15	0
727	1	2	7
728	1	10	0
729	2	16	3
730	6	17	6
731	9	1	0
732	4	5	6
733	1	0	0
734	13	2	11
735	2	17	0
736	2	3	4
737	8	15	6
738	2	15	1
739	1	0	0
740	3	10	0
741	2	4	9
742	24	19	3
743	3	6	4
744	1	12	6
745	5	15	0
746	5	3	0
	£243	11	4

L.Z.A. Gifts.

Rec. No.	£	s.	d.
366		7	6
367		2	6
368	2	14	3
369	6	1	6
370		9	4
371	1	0	0
372	2	0	0
373		13	9
374	3	3	0
375	1	16	8
376	5	0	0
377	1	0	0
378	2	0	0
379	4	1	9
380	3	15	7
381	2	5	0
382		8	6
383	6	1	6
384		9	9
385		5	0
386	2	10	0
387	1	2	6
388	3	0	0
389	5	0	0
390	1	10	3
	£56	18	4

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STRICT BAPTIST MISSION HERALD

VOLUME XLV. NUMBER 476 SEPTEMBER, 1946

PRICE ONE PENNY



YOUNG PEOPLE'S MISSIONARY DAY

SATURDAY, SEPTEMBER 21st, 1946

SPECIAL MEETINGS in the INTERMEDIATE HALL, Westminster Chapel, Buckingham Gate, London, S.W.1.

MEETING FOR BOYS & GIRLS, at 3.30 p.m.

CHAIRMAN : " UNCLE PETER."

Film Pictures of the Work in India.

Distribution of " Rays " Prizes.

All Children Welcome.

YOUNG PEOPLE'S PRAYER MEETING, at 5.15 p.m.

Conducted by the GENERAL SECRETARY.

S.B.M. YOUTH RALLY, at 6 p.m.

CHAIRMAN : PASTOR R. ROBINSON.

Introduction of Guild of Service Secretary, MR. ANTHONY R. DANNATT.

Films of the S.B.M. Work in India.

Testimonies from ex-Service men who have visited the Fields.

Gifts for the Guild of Service Fund.

Please pray and plan for a great day in youthful fellowship and service.

General Secretary :

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

Strict Baptist Mission Herald

Vol. XLV | September, 1946 | No. 476

Breathes there the man, with soul so dead,
Who never to himself hath said,
"This is my own, my native land!"

W. H. KUHRT.

JUST a month or so ago we thought India was on the verge of freedom. There were those who put a different interpretation upon the course of events, and chose to think that she was on the verge of chaos and the British Empire on the verge of disintegration! Then out of the New Delhi and Simla kaleidoscope emerged the old familiar picture of irreconcilable differences, intransigence and frustration. However, we are not to suppose that there have been no solid gains. There is, now, a far larger number of people in India who really believe in the goodwill and sincerity of the British Government. As in England, so here, we have our die-hards. Our die-hards still believe that all these conferences and missions are merely window-dressing, an elaborate facade behind which the old unscrupulous game of Imperialism is being played. When speaking the other day to a Christian who is an enthusiastic follower of the Congress Party, I urged upon him the utter sincerity of the members of the Cabinet Mission and the readiness of the British to hand over charge whenever Indians were themselves really in a position to assume control. He told me that it was Sir Stafford Cripps who was responsible for the breakdown! The other two were sincere enough, but Sir Stafford had never intended from the beginning that India should achieve genuine independence! I gave up arguing. What can one do in the face of such barren mistrust and unbelief? It arises partly from decades of hope deferred.

Christians are divided into three sections. There is a fairly large educated class that enjoys on the whole some wealth and considerable influence which has thrown its weight on the Nationalist side and is almost as eager for complete independence as are other communities. A few of our teachers may be said to adhere to this point of view, though for various reasons they are not particularly vocal. There is another section which views the whole trend of events with much misgiving, and is apprehensive that changes will mean new difficulties for Christians of all kinds and especially for Christians of outcaste origin. There are still a few, who are happily becoming fewer, who think of the British rule as being virtually god-like and eternal, and who dismiss the mention of self-government with an airy wave of the hand and the confident assurance, "The British will never give these people independence," with incredible scorn in the words "these people." Then, last of all, there is a vast illiterate and inarticulate

mass which knows almost nothing about the political struggle and which seems to care less.

In the nearby native state of Travancore, where a third of the population is Christian, grave difficulties have been created by recent edicts. No Christian place of worship may be opened without permission, and permission does not ordinarily appear to be given unless there are at least a hundred families in the locality who desire to attend. Christian services, especially the ordinances of the Church, may not be conducted except in properly licensed buildings, and for celebrating a service of Holy Communion recently in unlicensed premises several clergy and others were heavily fined. Whether these happenings are indications of what will happen in a "free" India under the rule of a Hindu majority or not, we cannot say. We like to believe that they are not.

It is interesting to reflect that our Lord was born and brought up in a country that was not politically free, and the background to all His life and ministry was fierce nationalism, flaring up every now and then into bloody rioting and revolt. Like Him we wish to go peacefully on with our work of proclaiming "a kingdom which shall never be destroyed." Although cherishing the utmost respect and sympathy for the aspirations of our friends, we do not cease to urge upon them the duty of remembering that "our citizenship is in Heaven." However, we are proud and grateful to be citizens of Britain, and cannot object when our Indian friends show themselves both proud and sensitive concerning their country and their heritage. In meetings here we pray that India may soon enjoy the freedom she so much covets, but still more that she may be given wisdom to use the dangerous gift of freedom wisely.

MORE EXTRACTS FROM THE DIARY OF OUR CAMP IN KURUNGUNADI

DR. R. M. HARRIS.

The following day Navakkadu was our goal. The little boy who took us to his village the first day we arrived was our faithful guide every day, leading us along the tortuous paths which connect one village with another. We took the Good News to four hamlets that morning. Some of our hearers seemed really interested, others only looked on out of curiosity. As we went on we noticed here and there small shrines, some of them only about 1½ ft. high and 2 feet square, built at the foot of trees for the purpose of ancestral worship. It appears that when a man of some importance dies, a stone is placed within this shrine with the appropriate ceremonies and worshipped each January. By the time we had reached the last village of this group we were nearly at the top of the hill where the bungalow stands. We then made our way to the bungalow, outside which we had our picnic-lunch together on a rock. The view which met our eyes from here was a challenge in itself. About 1000 feet below us lay a valley, and

we could see little villages scattered all over it. We could not reach them this time. There was once a family of Christians living in one of these villages, but they have gone back into Hinduism. We met them at the Kovilur festival last year.

We talked of many things as we wended our way back. There were six of us. John, the teacher; Mary, Biblewoman; Jeyamoni, a simple Christian Hill woman; Miss Mowle and I, and our young guide. We mostly had to go single file, for the paths were narrow, and one's mind went to Christ's words, " Follow Me." and to the conversations He must have had with His disciples as they went from place to place together.

That night we had a crowd to hear the gramophone, I counted about 110 in all, men, women and children. They slithered down the steep bank which bounds the compound on one side, large white cloths over their heads and enshrouding their figures, so that they looked like ghosts by the thin light of the young moon. As we looked down on to the valley on the other side, we could see the red glow of the firebrands flickering to and fro, lighting the way for other groups wending their way towards the school. We put the gramophone on a chair in the doorway and the people sat on the ground outside. The gramophone records telling of the parable of the rich man and Lazarus afforded ample opportunity to give the Gospel message.

The next day we visited another group of nearer villages. At one time our path took us over a flat piece of winnowing ground, where we met an interesting group of three men. One of them, looking very wise and wearing a pair of spectacles, had a book and a bundle of pieces of palmyra leaves, each written upon, in his hand. He was the soothsayer. The other two men had come from some distance away to make enquiries of him. One of them wanted to know whether his son and the bride he had in mind for him were favourably matched as far as their respective stars and other signs were concerned. We saw, as we stood at a distance, this client draw a palmyra leaf at random from the bundle and present it to the soothsayer for interpretation. What ensued we do not know. We went up to them and sat down with them for a little while. They listened politely to the message from God's Word which we had for them, and then as soon as we had gone continued with the business on hand.

On the last day of our camp we visited three villages rather further afield, and we had some really interested audiences. We split up into two parties, as we had sometimes done on other days, so that we might meet different groups of people. It was a great privilege to be able to bring the message of Christ to these far-off villages, but one could not but realise how very inadequate is just one visit now and again. Our fellow-workers throughout this camp had been Hill Christians, and we long and pray for the time when many more of them shall hear the call and take the evangel to their own people, even to the remotest village on the Hills, that in every village and hamlet there shall be those who lift up their praises to God through Christ.

HINDU MARRIAGE

MISS B. S. WADE.

AN invitation to a Hindu marriage! Brought in the form of a card, betel leaf and nut. To take place between 10 and 11.30 a.m., this, according to the indication of the stars, being the right time for the ceremony. The bride was 16 years of age, the bridegroom 21.

The ceremony was held, not as would be anticipated, in a Hindu temple, but in the house of the bridegroom. The outside of the house was festively decorated with banana trees and cocoanuts, not in the rough fibrous shell as seen at home, but in their outer brown-green casements. Inside, the only form of decoration was the bridal pandal from which hung strings of coloured beads.

At the time appointed the room was crowded to overflowing, the men taking the prominent seats on the floor and the women crowding in at the doorways. The Brahmin priest (a man who knows Tamil, English and Sanscrit) took his place, sitting on the floor at the side of the pandal, in easy reach of the bridal couple. His hair was shaved half across the head, and the rest grown long and plaited in a bun. He was wearing a vashti and a small cloth thrown over his shoulders, and for some time was occupied preparing many necessary things for the ceremony, and in lighting the small sacred fire, which was kept burning throughout the whole ceremony and for 24 hours afterwards; and which they feel symbolises the home and sacrifice. To this fire homage was paid.

The bridegroom entered, having first been garlanded, and was carrying a minute bouquet. He sat down on the floor in the bridal pandal and there received the sacred thread which is worn diagonally across the chest and is an indication of manhood. Many things of symbolical worth were placed in his hands, and the priest recited several stanzas in Sanscrit, in which no one appeared to take the slightest interest, the reason being Sanscrit is not known to the common people. Afterwards the bridegroom was taken to the temple, followed by the drummers, and there paid homage to the elephant god. During his absence the bride entered, wearing a green silk sari edged with gold, and adorned with garlands, flowers and jewellery (the latter costing approximately Rs.1000). After receiving the priest's blessing she also left the room. About ten minutes passed, and then both entered, taking their seats in the bridal pandal for the second time.

Ghee was poured on the sacred fire, causing small flames to ascend. The ghee melts rapidly, and to those around represented the fact that in such a way the heart of God must so melt towards men. A tray was then passed round to the guests. On it was placed camphor which had been lit, indicating ever-burning love of man which should be shown to God; cocoanuts broken and smeared with saffron indicating in their shells the hard heart of man, and the white fleshy part the purity man must attain, and the milk, that which washed evil deeds, in the taste, sweetness; flowers equaling prosperity, and betel nut and leaf, hospitality. The guests paid homage to the burning camphor.

The moment for tying the thali arrived and amidst deafening noise from the drums the bridegroom tied this gold symbol of marriage around

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The moment for tying the thali arrived and amidst deafening noise from the drums the bridegroom tied this gold symbol of marriage around

the neck of his bride in three knots, which will not be undone until his or her death. The belief is that at this time the gods are looking upon the couple. Both were then adorned with further garlands, these they immediately exchanged one with each other. Sandalwood paste was then smeared on their foreheads.

Then followed the homage and welcoming of the families, and later, all the guests were given a cocoanut, bananas, betel nut and leaf, and were handed around the sweet-smelling sandalwood paste.

A vegetarian feast was prepared for all the guests, this may have included two or three hundred, as all who come are allowed to partake of this food.

In the evening the bride and bridegroom were taken round the village in a decorated horse cart, so that all might have the privilege of seeing them.

" Jesus was called " to the marriage in Cana of Galilee, but in this Hindu marriage in Sendamangalam His name was not even mentioned. Indeed, how much would have been discarded had He been known by those who took part in the ceremony.

SECRETARY'S NOTES AND COMMENTS

Conditions in India.—These are still somewhat obscure, but sufficient is obvious to cause us all continued prayerful concern. This applies to the general political situation and also to the matter of food supplies. Generalisations regarding India are always unwise, and conditions may differ vastly in various areas, but the following comment of Mr. W. H. Kuhrt re the Salem District is reassuring : " As to general conditions here, there are still no obvious signs of animosity. We go about our business and are treated for the most part courteously. The ration, though not generous, seems to be just about sufficient, and there are no signs of extreme distress or starvation. Some of our Church members are in difficulties because rice and other things now have to be bought with ready money, but they are people who would be poor and in trouble at any time."

Young People's Missionary Day.—Full details are published herewith, and we prayerfully anticipate a very happy day. We shall value the prayerful and active co-operation of all Guild of Service groups and Young People's Societies, especially those in and around London, and we hope that many will take advantage of this grand opportunity of gaining up-to-date information concerning the work of the Mission. A happy feature of the day will be a Re-union of men from the Forces who served in India and visited the S.B.M. Fields of work. We heartily welcome home these friends and praise God for the missionary enrichment to our Churches through their return and testimony.

The Annual Meetings.—Full particulars will be published and circulated to the Churches next month. We trust all friends will reserve the date—Tuesday, October 22nd, and once again the place of the meetings will be Westminster Chapel, Buckingham Gate, London, S.W.1. Many will remember the splendid meetings there last year, and we hope that this year even larger numbers may be able to gather, and that the Lord's richest blessing may be realised in all arrangements. Let us in prayer ask for "great things," and for spiritual blessing through our fellowship and the testimony of the Lord's servants.

Election of Council.—This is made by ballot at the Annual General Business Meeting on October 22nd, and the appointed delegates of the Churches have the right to nominate those for the election. Such nominations must be of those who are themselves delegates of subscribing Churches. The Secretary will gladly give any further information, and we hope that Churches will take advantage of the provisions made for the appointment of Council to serve for the ensuing year.

It is proposed that at the Annual Business Meeting this year the election of Officers shall be simplified in order to give more time for the consideration of any other business delegates may wish to raise. For the consideration of such matters notice should be given in writing to the Secretary at least a fortnight before the meeting.

Local Missionary Meetings.—The L.Z.A. and General Secretaries are always happy to help in the arrangement of local missionary meetings in any part of the country. May we again point out the favourableness of the present time for convening such meetings, owing to the fact that we have so many Missionaries home on furlough. Further applications can still be considered for week-day bookings to the close of the year.

Close of Financial Year, September 20th.—In drawing attention to this important date, may we appeal to all helpers to forward amounts for all funds as early as possible before that date.

General, Guild of Service and Literature to :—

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

L.Z.A. gifts to :—

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

The Mission is committed in faith to increasing expenditure, and we are prayerfully eager to see further advance in the work in India. We praise God for the generous response of our many friends, and would assure all that their gifts are used very prayerfully in the Lord's work.

ENGAGEMENTS FOR SEPTEMBER, 1946

The autumn brings with it many opportunities for service for our deputation workers. In this connection the prayers of friends are earnestly solicited that the visits to the Churches may under the blessing of God be very fruitful and God-honouring.

The following engagements have been prayerfully made for the month of September :—

MISSIONARY D. A. THROWER.

1st and 2nd, Laxfield; 3rd, Brentford; 4th, Wood Green, Park Ridings; 7th, Courland Grove; 8th, Yateley; 10th and 11th, High Wycombe; 17th, Halstead; 18th, Maidstone; 22nd, Bermondsey; 24th, Tadworth; 25th, Brighton, "Ebenezer"; 26th, Homerton Row; 29th, Cambridge, Tenison Road.

Address : 42, Leyspring Road, Leytonstone, E.11.

MISSIONARY A. J. MORLING.

8th, Willenhall; 15th, Stowmarket; 18th, Hadleigh; 21st, Youth Rally; 22nd, King's Langley; 29th, Blakenham.

Address : 61, Breakspears Road, Brockley, S.E.4.

PASTOR J. K. THORPE.

1st, Poynings; 3rd, Brentford; 8th, Walton-on-Naze; 15th, Haworth; 21st, Youth Rally; 22nd, Carlton; 25th, Brighton, "Ebenezer"; 29th, Swindon.

L.Z.A. MEETINGS.

MRS. BRAND.

4th, Cambridge; 18th, Epsom; 19th, Walthamstow.

MRS. MORLING.

3rd, Walthamstow (Quarterly Prayer Meeting); 10th, Tring and Potten End; 17th, Stowmarket; 18th, Beccles; 24th, Brentford; 25th, Brighton.

Applications for Deputation Meetings for Dr. Harris and Miss Monica Harris may now be sent to Miss P. P. Nunn, 16, Claremont Close, N.1.

The L.Z.A. Quarterly Prayer Meeting will (D.v.) be held at Church Hill, Walthamstow, on TUESDAY, SEPTEMBER 3RD, at 3 p.m. Mrs. W. H. Reeves will preside, and Mrs. Morling will give a short address. Lady friends are earnestly invited to attend.

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

GIFTS RECEIVED DURING JULY, 1946.

Rec. No.	£ s. d.
General Fund.	
747	2 0 0
748	4 10 0
749	100 0 0
750	4 8 7
751	18 18 10
752	8 11 0
753	2 0 0
754	2 2 0
755	3 0 0
756	13 0 9
757	16 0 0
758	9 0 0
759	25 0 0
760	5 4 0
761	6 1 6
762	6 0 0
763	15 0
764	5 11 0
765	10 1 0
766	1 5 1
767	4 0 9
768	5 0 0
769	3 3 3
770	18 0
771	12 14 0
772	10 0
773	15 11 9
774	13 4 6
775	1 0 0
776	8 8 0
777	2 2 0
778	1 1 0
779	10 5 0
780	5 5 0
781	7 0 0
782	5 0 0

Rec. No.	£ s. d.
783	21 14 2
784	6 16 3
785	4 3 1
	£366 0 6

Guild of Service	£3 6 8
Literature	£6 5 6

L.Z.A. Gifts.

391	10 6
392	3 0 0
393	6 0
394	4 12 3
395	6 4
396	1 11 0
397	10 0
398	2 15 10
399	16 0
400	26 8 0
401	16 0 0
402	3 6
403	1 2 0
404	2 0 0
405	60 0 0
406	7 5 0
407	5 9 0
408	2 2 0
409	10 0
410	2 7 6
411	21 10 11
412	1 0 0

Rec. No.	£ s. d.
413	16 0
414	9 13 0
415	1 0 0
416	1 0 0
417	2 0 0
418	2 2 0
419	1 9 6
420	1 0 6
421	6 6
422	3 15 0
423	1 1 0
424	1 0 0
425	2 10 0
426	2 0 0
427	3 0 0
428	10 0
429	10 0
430	6 19 0
431	12 12 5
432	10 0
433	1 5 0
434	1 0 0
435	5 0 0
436	10 0
437	10 10 0
438	16 6
439	1 0 0
440	3 0 0
441	5 5 7
442	13 8
443	6 15 9
444	9 10 10
445	4 14 9
446	3 10 0
447	3 12 0
448	3 0 0
449	11 12 6

Rec. No.	£ s. d.
450	11 11 0
451	5 5 0
452	10 0
453	17 3 0
454	10 0
455	4 12 0
456	1 0 0
457	17 6
458	3 19 7
459	16 6 7
460	10 0 0
461	14 0 0
462	20 0 0
463	1 0 0
464	7 6
465	14 16 6
466	5 0
467	6 13 6
468	8 2 0
469	1 13 0
470	11 10 0
471	15 0
472	2 14 6
473	1 12 6
474	3 2 0
475	5 0 6
476	9 0 0
477	3 19 4
478	30 15 9
479	10 0
480	5 12 0
481	2 10 0
482	1 10 0
	£503 1 1

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES

South Eastern District.

MISSIONARY EXHIBITION, FILMS & RALLY

(D.v.)

SATURDAY, 12th OCTOBER, 1946. :: "ZION," NEW CROSS.

AFTERNOON AND EVENING.

Further particulars next month.

THE ANNUAL MEETINGS OF THE MISSION

TUESDAY, OCTOBER 22nd, 1946

will (D.v.) be held at

WESTMINSTER CHAPEL, BUCKINGHAM GATE, LONDON, S.W.1.

11 a.m. BUSINESS MEETING.
1.45 p.m. L.Z.A. MEETING.
2 p.m. MEN'S PRAYER MEETING.
3 p.m. and 6.15 p.m. PUBLIC MEETINGS.

Full details next month.

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

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STRICT BAPTIST MISSION HERALD

VOLUME XLV. NUMBER 477 OCTOBER, 1946

PRICE ONE PENNY



THE ANNUAL MEETINGS

will, God willing, be held at

Westminster Chapel, Buckingham Gate, London, S.W.1.

on Tuesday, October 22nd, 1946.

11.0 a.m. ANNUAL GENERAL BUSINESS MEETING.

1.45 p.m. L.Z.A. MEETING.
Address by MISS M. E. HARRIS.

2.0 p.m. MEN'S PRAYER MEETING.
Conducted by PASTOR W. C. PLAIL.

3.0 p.m. UNITED DEVOTIONAL SERVICE.
Chairman : MR. S. W. ANDERSON.
Addresses by : DR. R. M. HARRIS and MISSIONARY D. A. THROWER.

6.15 p.m. GREAT EVENING RALLY.
Chairman : PASTOR R. ROBINSON.
Addresses by : MRS. J. M. BRAND and MRS. D. MORLING (both shortly leaving for India).
Valedictory Address by PASTOR O. C. AUSTIN.
MISSIONARY A. J. MORLING will give the closing message.

Thankofferings for the Lord's Work in India.

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

A FAREWELL MEETING

To Miss F. I. M. CATEN

(due to leave for India during this month)

will, God willing, be held at

Mount Zion Chapel, Chadwell Street, London, E.C.1.

on Friday, October 4th, 1946

AT 7 P.M.

Chairman: PASTOR R. ROBINSON.
Address: PASTOR H. W. CATÉN.
Valedictory Prayer: PASTOR W. S. BAKER.

THE ANNUAL MEETINGS

Westminster Chapel,

Buckingham Gate, London, S.W.1.

TUESDAY, OCTOBER 22nd, 1946.

HOW TO GET THERE.

Buckingham Gate is off Victoria Street. About ten minutes' walk from either Westminster or Victoria Stations (slightly nearer Victoria)

The nearest underground station is ST. JAMES'S PARK, from which the Chapel is just two or three minutes' walk.

FACILITIES FOR LUNCH AND TEA, ETC.

Lunch can be easily obtained in neighbouring restaurants.

In order to ensure a good tea under comfortable conditions plans have been made for tea for 400 people in two nearby Hills Restaurants. Price 1s. 6d. each. Tickets can be had in advance from the Gen. Secretary. Please send payment.

Cases and other belongings can be deposited in Cloakroom. Attendant in charge.

— BOOK ROOM —

IF YOU CANNOT COME.

Please join in earnest prayer for the Lord's blessing to be realised in these special meetings and in all the work of the Mission.

Kindly send a gift for the work, and so share in this expression of Thanksgiving to God.

A copy of the Annual Report will be gladly sent to any friend upon request.

Strict Baptist Mission Herald

Vol. XLV October, 1946 No. 477

THE ICON.

BY E. ORCHARD.

THE scorching sun crept slowly into the meridian, and the somnolent courtyard before the Government offices was gradually bereft of the little shade that the almost leafless trees could offer. The busy rattle of the bobbin and treadle of the tailor's machine filled the still air with noise. He sat in a shop just opposite the court. There was something attractive about the man which enabled us to dispense with the usually important formalities of introduction, and I soon found myself seated comfortably in the small shop, watching the man and his little assistant. The man had a philosophy of life enriched, as I soon discovered, by his proximity to the local court. Doubtless many participants in small causes had shared their plans and plaints with him. We talked of people and places, of private and popular opinions, of family and civic life, and many other subjects, concerning all of which the man had a rich philosophy of his own. I drew from it with profit and delight.

He told me, among other things, that that day was for him an auspicious one, for he was going to initiate a friend into the secrets and symbols of his trade. I waited with interest the coming of the novitiate. He came carrying a small bundle. The owner of the shop took down a rather dusty picture of a popular goddess, and put it against a wall in the corner. After dusting it with his cloth and lighting a lamp before it, he had a friendly argument with the newcomer as to which of them should do the ceremonies. Finally the pupil undid his bundle and took out the offerings: a small bundle of bananas, a piece of camphor, some sandalwood water, a jasmine garland, a half coconut, betel nut and leaves, and the sacred ash. The coconut was taken from its shell and put reverently before the picture, then the camphor was lit in the coconut shell and waved gently to and fro while all three stood in an attitude of worship. The sandalwood water was sprinkled on the picture and devotees, and finally the offerings were made one by one to the goddess. At last a stick of incense was thrust into the corner of the picture and the whole place was permeated with the scent of worship. The teacher and pupil greeted each other, and sat down before the icon to share out the offerings that had been made. They asked me to have the bananas, and on my refusing, gave them to the diminutive assistant, who had been an eager participant in all the acts of worship.

"One has ever to be learning," said the pupil, "I have learnt engineering, and now I must give my hand practice at this new trade." The master took three small sticks and, breaking them to the size of

needles, gave the pupil his first lesson. "Cotton not too long, not too short; needle between thumb and first finger of right hand; thimble on right hand, and then make a stitch and bring your needle up and by your right ear. Do not stitch your ear!" The lesson proceeded satisfactorily under the guidance and by the helpful comments of the master. Imaginary stitches went gaily into imaginary garments, and the student became expert in missing his ear with the needle!

Meanwhile an animated conversation took place on the reasons for my not eating the bananas. We threaded our way through intricate arguments concerning the nature of God. Ever and always the conversation came back to the picture. I learnt about the goddess's history, of the wonderful way in which she had prospered the tailor, and of the dreadful day when her icon was found a broken and mangled heap on the floor. "Squirrels have no knowledge nor respect for divinity. They think only of their nests and young," was the philosophic explanation of the man. We went back over the devotions of the morning, and I sought for explanations as to why the goddess could not share in the offerings so liberally and devoutly made to her. For a moment the man was quiet, and then, "God was not made to live with men and share their lives." We talked about the God who lived among men and shared their lives; who grew in stature, who drank, and ate and slept, and understood men and their deep needs, and who for that reason was approachable. Little by little we came to Calvary, and told in the powerful words of the fourth Evangelist the story of Love, which gave its greatest and best because God—the living God—knew men at their best and worst, and was prepared to give to the uttermost both in life and death for their salvation.

The story finished, and the man said thoughtfully, "Then surely we may know more about this God." I left him with the witness of Luke concerning "Those things which are most surely believed among us." I left him—but I am certain that God did not. "Where the Spirit of the Lord is, there is liberty."

CAMP LIFE ON THE KOLLI HILLS

MISS B. L. MOWLE.

WE have four or five places on the Kolli Hills where we camp from time to time. The weather, or failure of the coolies to turn up, even when they have received advance money, can hinder these camps, causing us disappointment, the re-arrangement of our plans and work, teaching us lessons in patience and forbearance.

In these places we have buildings consisting of a teacher's house, kitchen, and a fairly large room which serves the purpose of school during the week and chapel on Sundays. While we stay there this room is used for bedroom, dining room, dispensary, and meeting room for Bible Class lessons, and for any who wish to come and have a talk and prayer with us.

All that we need for our personal use we have to take with us. It is quite an impressive sight seeing about fourteen men walking in single file with various piles of luggage on their heads of different sizes and shapes. More men are needed when we camp in tents.

Cooking utensils, food, drinking water, cots, bedding, clothes, medicine, and any other things we may need all have to be packed in such a way that the loads are more or less equal in weight, and not too heavy; even then they are liable to be changed on the way when you are not looking. For instance, you may arrive at your destination to find the hurricane case has been put on top of your cooking utensils, or your medicine case put upside down on your mattress.

The men from Sendamangalam will bring up loads on their heads up to 50 lbs., and take the same amount down again. Our Kolli Hill men will pick up a load, and if it is too heavy for their liking, put it down again and talk to us in language something like this: "We are doing this work for you as a favour. Do not think we are dependent upon you for our living." One time I had words said to me while I was riding in the dholi something like this. The men asked me to sing to them. I knew it was not with any real desire to hear about the Lord Jesus, so I said to them, "How many times have you heard about the Lord Jesus, and you are still unbelievers? I cannot sing about Him just to please and amuse you." One man said, "Amma, if we had no respect or faith in the Lord Jesus, we would not take the trouble to carry you on our heads in this dholi; we are not doing this because we must, we are not in real need of your money." How true this is, for on my return journey from Vallapur I had to walk most of the way back and leave most of my luggage to come on after, because the men did not turn up! It was the day for the first sowing of their crops, therefore inauspicious for them to leave their village. it was far better for them, from their point of view, to risk the displeasure of the missionary and teacher in that place than to offend the spirit that hovers around their village. They may serve us to acquire merit to themselves, and thus in a small measure atone for some of their evil habits. It is difficult to know their real motive, but it is certainly not because they are poor and needing the money. Money as such has not much value for them, since they live on the products of their own industry, being farmers.

Many of the people on the Kolli Hills do not believe in, or have any respect for, the idols of the temples, although they are very superstitious and very much afraid of the spirit or god which hovers around their villages and homes. For this reason we are never invited into the homes of the people. Many tell us that as they go to bed at night and when they get up in the morning they lift up their hearts to the One True God. They also seek His blessing as they sow their seed, but of sin and its awfulness they have no concern at all. I feel we need to pray more and more for a real conviction of sin, not only for these people, but for those of their number who bear the name of Christian and who may not know the real meaning of what it is to be born again. They believe in hell and many of them are fearful of death, and yet they are so contented and so self-satisfied that they will not think of eternal punishment. For all this, they are a very lovable people and in many ways like little children in their simplicity. In my recent Vallapur camp, contacts wth Nesammal and her children were made. James was away. Visits to Joseph Periyam and his wife and family, also to Stephen and his wife and family were made, with reading of the Word and prayer in each home.

How much these Christian families need our prayers, that they may be as lights amidst all the darkness of heathenism around. Finally, before leaving, we read the Word and pray, and pass on words of encouragement to the young teacher and his wife.

RETIREMENT OF L.Z.A. PRESIDENT, AND OTHER L.Z.A. MATTERS.

THE L.Z.A. Executive, at their meeting in July last, received the resignation of Mrs. Silvester, President of the Ladies' Zenana Auxiliary since 1919. Circumstances were such that there was no alternative but to accept the resignation, with very great regret, and with a deep sense of gratiude to Mrs. Silvester for her devoted service throughout the forty years during which the L.Z.A. has been in existence. We are glad to say that Mrs. Silvester's name will still remain on the list of officers with the title of President Emeritus, for we may still have the benefit of her advice.

Older friends of the Mission will know that, in 1906, Mrs. Silvester, having seen the vision of the need of India's women, heard the call to service, being appointed the first Hon. Secretary of the L.Z.A. in October of that year. Mrs. Hutchinson (still spared to give us much help in prayer) was then President. Under God's guidance, through the appeal of the late Mrs. E. A. Booth, the Ladies' Zenana Auxiliary of the Strict Baptist Mission was thus formed.

In this year of commemoration of the Lord's goodness to us during four decades, we give thanks for our leaders above-mentioned, as well as for the devoted service of the late Mrs. J. B. Collin, who was L.Z.A. Hon Secretary for nearly 15 years, and for those ladies who served on the Committee in the early days. Miss M. Fromow, our Minute Secretary, was a member of the original Committee.

It was thought fitting, in anticipation of this year, to ask our first L.Z.A. Missionary, Mrs. D. Morling, to write a book descriptive of the work undertaken in India. This book, entitled "Light in Hindu Homes," is having an excellent reception by our supporters.

Offices vacated must necessarily be filled by others, and it is our pleasure to announce that Mrs. Stanley Simpson, who has been a member of the Executive since March, 1927, and a Vice-President since January, 1945, has been elected President, with our confidence that the Lord has called her to this post of great responsibility.

"Thus far our God hath led us on, and made His truth and mercy known." What He has been to the one now laying down the work, and is still to those who trust in Him, He will be to others in the future.

May the young Missionaries, now devoting their lives to the service of the Master, ever have their eyes on their Lord, to follow Him as whole-heartedly as those who have gone before, with the prayer, "O God, to us may grace be given, to follow in their train!" Thus will the great Head of the Church be glorified.

ENGAGEMENTS FOR OCTOBER, 1946

MISSIONARY D. A. THROWER.
1st, Streatham; 3rd, Belvedere; 6th, Stoke Ash; 7th, Hoxne; 13th, Staines; 22nd, Annual Meetings; 23rd, Watford Tabernacle; 27th, Wellingborough; 29th, Whittlesey; 30th, Chatteris; 31st, Ramsey.
Address: 42, Leyspring Road, Leytonstone, E.11.

MISSIONARY A. J. MORLING.
1st, Yateley; 2nd, Warbleton; 3rd, Hailsham; 6th, Stretham; 12th, S.E. Dist. Rally; 13th, Tring; 15th, Devizes; 16th, Trowbridge; 20th, Croydon, Derby Road; 22nd, Annual Meetings; 26th & 27th, Watford; 31st, Brighton, Tabernacle.
Address: 61, Breakspears Road, Brockley, S.E.4.

PASTOR J. K. THORPE.
6th, Sleaford; 12th, S.E. Dist. Rally, 13th, Highbury; 20th, Tunbridge Wells; 22nd, Annual Meetings; 26th & 27th, Watford.

MR. A. R. DANNATT.
9th, Wood Green, Park Ridings; 12th, New Cross, S.E. Rally; 17th, Leyton.

L.Z.A. ENGAGEMENTS.

DR. R. M. HARRIS.
8th, Ponders End; 9th, King's Langley, 15th, St. Neots; 16th, Needingworth; 22nd, Annual Meetings; 26th, Watford; 29th, Woolwich; 30th, Meopham.
Address: 1, Ascott Avenue, Ealing, W.5.

MISS M. E. HARRIS.
2nd, Over; 16th, Greenwich; 17th, Belvedere; 22nd, Annual Meetings; 24th, Watford; 29th, Highbury; 31st, Manor Park.
Address: 1, Ascott Avenue, Ealing, W.5.

The L.Z.A. ANNUAL MEETING will (D.v.) be held on **Tuesday, October 22nd,** at 1.45 p.m., in Westminster Chapel, Buckingham Gate, S.W.1. Reports will be given, and Miss Monica Harris will give an address. Please pray and plan for a very large attendance. It is requested that friends will sit in the pews close up to the platform, and only in the centre part of the Chapel for this meeting.

WEST HERTS. DISTRICT RALLY

THE TABERNACLE, DERBY ROAD, WATFORD

God willing,

On Saturday, October 26th, 1946

3 p.m.—OPENING CEREMONY in connection with Sale of Work.
Chairman: Pastor H. H. GLADSTONE, of Chesham.
Speaker: Dr. RUTH HARRIS.

3.30—5.30 p.m.—The Sale of Useful Articles.
Missionary Book Stall.

4.30—5.30 p.m.—Buffet Tea.

6.15 p.m.—FILMS of S.B.M. Work in India.
Chairman: Pastor G. E. J. BIRD.

Supported by Missionary A. J. MORLING, Pastor D. PARKER, of King's Langley, and the GENERAL SECRETARY.

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

GIFTS RECEIVED DURING AUGUST, 1946.

Rec. No.		£ s. d.
	General Fund.	
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PLANTS FOR SALE.—All proceeds for S.B.M.. Please mention when ordering.

Hydrangeas, Oak-leaf Geraniums, Crassilas (lovely scent), 1s. each; Phlox, Iris, Sedum, 6d. each; Columbines, Jacob's Ladders, London Pride, Aaron's Rod, 3d. each; Small Sunflowers, Michaelmas Daisies, 6d. dozen; Montbretias, 1s. dozen. Postage extra. All proceeds S.B.M. **Mrs. Gregg, Brantold, Strensall, York.**

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES

South Eastern District.

STRICT BAPTIST MISSION EXHIBITION, FILMS & RALLY

(D.v.)

SATURDAY, 12th OCTOBER, 1946. :: "ZION," NEW CROSS.

3.30 p.m. OPENING OF EXHIBITION in Chapel.

4.0 p.m. to 5.0 p.m. MISSIONARY FILMS, by MR. ANTHONY R. DANNATT,

and 5.0 p.m. to 6.0 p.m. in Upper Schoolroom, and BUFFET TEA in Lower Schoolroom.

Friends attending 1st Session of Films will take 2nd Session of Tea, and vice versa.

6.30 p.m. MISSIONARY RALLY IN CHAPEL.

Chairman: PASTOR P. H. CREES.

Speaker: MISSIONARY A. J. MORLING.

Missionary Demonstration by Sutton-at-Hone Sunday School.

Bookstall in Chapel Porch. Collections for Strict Baptist Mission.

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

STRICT BAPTIST MISSION HERALD

VOLUME XLV. NUMBER 478 NOVEMBER, 1946

PRICE ONE PENNY



"WORK . . . WHILE IT IS DAY"

This is the theme of the

85th ANNUAL REPORT OF THE MISSION

Copies can be obtained through local Mission or Magazine Secretaries, or direct from the General Secretary of the Mission. Price 3d., by post, 4½d.

Please read this record of the goodness of God through another year, and follow with your prayers the labours of God's servants in India.

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The Sunday School Magazine. Bi-monthly. Price 3s. per 100. Postage extra.

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

Strict Baptist Mission Herald

Vol. XLV November, 1946 No. 478

IN THE TOWN.

By G. F. Champion.

YESTERDAY, our Kovilpatti preacher and I had been down the main Bazaar Street, giving in at each shop a copy of a little handbill which I have had printed, and saying that we would be pleased to talk to anyone who would like to ask any questions about the contents of the bill. A number of boys who saw us had run up at various times holding out their hands, but I had told them that they were not advertisements, and that they would probably not be interested. The bill contains a short statement of the cause of my coming to Kovilpatti as a missionary, followed by a brief explanation of the reason our Lord came to the world and died. It concludes with an invitation to anyone interested to come and talk to me about these things. I had only taken out about fifty copies of this statement, and they were distributed within half an hour, so I suggested to the preacher that we might visit some of our Christians in their homes.

We entered a lane bounded on either side by tall buildings, and came to what might be called a stream which runs through the middle of the town. At the highest point of Kovilpatti there is a temple in which a spring rises out of the rock and flows into the temple bathing pool. The overflow from the pool runs through the back streets of the town and away beyond the railway line. In the dry season of the year, when little water is moving, it is a rather repulsive open drain and nothing more. On the eastern side of this trench are the streets in which most of our members live. The preacher and I crossed a small bridge and, as we entered the lane beyond, he said we might call on one of the more recent members of our congregation, and I, of course, agreed. He pushed open a heavy door, crossed the room and called out of the back door. A woman appeared and told us that although her husband was out at work, she would be pleased for us to have a word of prayer. A grass mat was spread out on the floor and covered by a counterpane, and as we seated ourselves, a boy of about twelve or fourteen, stooping heavily, came in from the yard and sat down. His back was a pitiable sight, and his body twisted out of shape, one shoulder being emaciated; but his face was bright, in spite of a certain amount of suffering depicted on it.

I spoke to him, and he was telling me that he could read, when his mother broke in, " He attended your school and studied up to the fifth. He was quite well until he was about eight or nine years old, then his disease started. In spite of that he reads well, and it is through him entirely that we come to chapel. He would give us no peace until we came. You see, we were rough and fierce people, but he has persistently told us that we must trust in the Lord Jesus Christ, so now we come to the services." Naturally I was pleased to hear

this testimony from a mother about her son, and I then talked to him about the Saviour and felt convinced that he is a true believer. He told me that he is sure the Lord has forgiven his sins, and that he will go to be with Him when he dies. A few questions showed that he is well acquainted with the Gospels, and he mentioned such passages as those which tell of Zacchaeus, the two blind men, and the lame man; and when I read the opening verses of the tenth chapter of John, he made one or two observations which showed that he knew the drift of the passage concerning our Lord as the Good Shepherd. As I talked to him I found that I could speak as one believer to another, and I left, after prayer, wishing that some people of greater age and longer experience of the Christian life had progressed as far in the Way as has this poor little hunch-backed boy.

CHOLAVANTHI

MISS B. L. MOWLE.

TEN minutes after my arrival at Cholavanthi, I heard the Biblewoman having an animated conversation with a young woman who was passing our school walking behind an elderly man.

Sometimes I feel the Kolli Hill women do not need our sympathy so much as the men. The man was her father, and she had so worked on his feelings he was willing to take her away from her husband. As I went out to see what was the matter, a man who had helped to carry my dholi came running up. It was his wife, and she was carrying away a precious brass vessel. In anger she sat down on the grass and took the jewel from her ear and threw it away. Quicker than we had noticed, she had placed her hand over it, and watched us as we searched diligently for it. After a bit of persuading she consented to return with her husband, a man much older than herself, very simple, but not unkind to her. True love between man and wife is very rare on these hills, therefore when it is seen it is very pleasing to behold.

The Biblewoman and I felt that we should go some of the way back with her. As we came near the village I was feeling very pleased we had got her along thus far, when in a sudden fit of anger she threw the brass vessel away, giving us all a shock. However, she continued to follow her husband. Some time later, when I was trying to rest, I heard unpleasant sounds from the village, which told me peace was not established, and since I have heard this girl has gone to live with the man of her choice. Instance upon instance of this kind of thing could be told; truly their condition cannot be better described than in Rom. 1 : 28-32, "Without natural affection." They will even leave their own children to satisfy the desires of their hearts. We spent the rest of the day talking to one and the other as they came to the school to see us. We were glad to have the opportunity of having prayer and reading with Ponnammal, Luke Andys' wife. In the evening we had the gramophone, but the attendance was very poor compared to the attendance we have had in other places. Some of the people who came informed us that if we had drama music, many more would have come and would have been content to listen all night to it. Just listening to this Christian music was tame compared to a drama. I might here say

that their idea of a drama is somewhat crude and very distasteful to us. In a previous camp in this place a drama went on all night under a tree near our school. The singing and the shouting did not appeal to me in the least, but I had a splendid opportunity of giving the wonderful news of salvation to twelve men who were actors and who had come from another range of hills. They came to see me in the evening, and the teacher and I spoke to them for over an hour. They listened well, and asked us to go to their hills and teach their people and their boys and girls these things.

FAREWELL MEETING TO MISS F. I. M. CATEN

A FAREWELL Meeting to Miss F. I. M. Caten, who is due to leave for India, was held at " Mount Zion," Chadwell Street, on Friday, 4th October, 1946.

The chair was taken by Pastor R. Robinson. After a hymn, Mr. Anderson read from Mark 16, and led us in prayer for blessing on the meeting. The President, Pastor R. Robinson, then welcomed all who had gathered to bid farewell to our sister. He thanked God for calling and equipping her for work in India. " Our prayers will go with her. What a great adventure to take the Gospel to a new country. She will have need of grace, constant guidance and Divine strength." Pastor Robinson, at the end of his remarks, shook hands with Miss Caten, giving her these words: " Wherefore take unto you the whole armour of God." " The whole armour—the Lord Jesus Christ."

Miss Caten then gave us her call by grace and to the Mission Field. She told us of her desire to be a missionary from the age of seven, and all she did was with this one thing in view. The Lord led her step by step, until she applied to the L.Z.A. and was accepted by Council in July, 1945. She has worked among the children of the Homeland, and now will take the message of salvation to the children and young people of India. The word given her when starting her training was, " Jesus Christ, the same yesterday, to-day, and for ever." " If we are in the line of His will, all will be well."

Pastor H. W. Caten, of High Wycombe, and father of our sister, followed with his address. He reminded us that on the 27th October, 1903, at " Mount Zion," Hill St., Dorset Square, another Pastor of High Wycombe, Pastor Josiah Morling, gave a farewell address to his son, David Morling, who for so long served the Lord in India, and now has entered into his rest. Pastor Caten spoke from three Scriptures, " Watch unto prayer," " Take heed to thyself," and " Stir up the gift that is in thee." Towards the end of his address he linked them with three other Scriptures, " As thy day thy strength shall be," " My grace is sufficient for thee." " Lo, I am with you alway." One felt a message had been delivered we should not soon forget.

Pastor W. S. Baker offered the valedictory prayer and Pastor Robinson closed the meeting with prayer and the Benediction.

We came away from the house of the Lord knowing we had been in His presence. H. M. S.

Miss Caten sailed on October 22nd, on the " Britannic."

KOLLI HILLS CONVENTION, 1946

By H. A. HUCKETT.

A GREAT deal of prayer preceded the Convention held at Valavanthi from 4th to 8th August, 1946. The meetings were conducted by five evangelists from Madras, who worked together as a team under the leadership of one of their number, Brother Moses Dawn. The power of the Holy Spirit was manifest right from the start. Spirit-filled messages, steeped in prayer, being given at each meeting. The theme of the Convention was "The Life of Victory over Sin," and each address was illustrated by charts showing (a) the ravages of Sin, polluting body, soul and spirit; (b) the Fulness of Christ's Redemption, sanctifying spirit, soul and body; and (c) the Secret of Deliverance from sin's dominating power—"Reckon ye yourselves to be dead indeed unto sin, but alive unto God."

The speaker dealt with the different characteristics of the natural man, the carnal Christian, and the Spirit-filled believer, and showed from Scripture that Christ's death as our Substitute, and His resurrection as our ever-living Saviour, and His ascension to the Father's right hand as our Advocate and Intercessor have secured for us the *power* to overcome Satan and live the victorious life. In this connection, one very helpful illustration used was that of the spider which keeps on spinning cobwebs in a house, just as sinful thoughts and desires constantly manifest themselves in the heart of the believer. It is useless to destroy the cobwebs—we must attack the spider and drive a nail through its body and keep it pinned down. Even after this it is not dead—its legs still quiver and struggle to be free, but it is nailed down and can harm us no longer. Similarly, as we look by faith to the Lord Jesus as our Sin-bearer and Overcomer, and see our sin nailed to His Cross and realise indeed, "I am crucified with Christ," sin's power is broken and we experience victory.

Special addresses were given to the young people, effectively illustrated by objects of interest which held their attention and served to drive home the Gospel message. One address, on "Heaven," was particularly impressive, and we believe its searching message reached more than one heart. The children learned many new lyrics and choruses, mostly Psalms, re-arranged as songs of praise and set to Indian tunes. They never seem to tire of singing them.

Best of all, when opportunity was given, in the last meeting for testimony, several young people stood up and told how the Lord had met with them. We believe that others also, who did not have the courage to say so, were blessed and helped through the messages. Last Lord's Day six young people came before the Church and were accepted for baptism, and one sister older in years, who had been absent from communion for 12 years, confessed her sin, asked forgiveness, and was restored to membership.

Our hearts are full of praise for these tokens of the Lord's favour, and we would ask you to pray for these young believers that the Lord may keep them from the wiles of the evil one, and that they may grow in grace, and in the knowledge of *Him*.

LATEST NEWS FROM THE FIELDS

Madras.—Mr. Orchard has had the joy of reporting real blessing in this field, and the following is from a letter of his dated September 15th : " The usual Sunday services have been conducted, but there has been an added interest in these meetings in so far that each Sunday we have had either testimonies or baptisms to cheer us on our way. At Poonamallee several young women and two young men gave testimony, and we hope that soon we may be able to arrange a baptismal service for them. At Mannur, the following Sunday, I had the joy of interviewing a number of young men for baptism. These men have been asked to wait for some time and receive further teaching. Even so, it was a God-given opportunity to get closer to them in the things of God. Such opportunities are all too rare, and on this occasion we wasted no time, but got down to prayer and, under the Holy Spirit's guidance, to true heart-searching before God. There are a number of difficulties in the Mannur Church caused by local political feeling, and the adherence of some of our young men to strong nationalistic ideas, but this phase, we are confident, will pass, and a saner outlook be established. Then on the first Sunday of September we had great joy in hearing the testimonies of three young people at Vepery. These testimonies were listened to by a crowded congregation, and the young people were accepted for baptism on the first Sunday of next month. At Ayanapuram the following Sunday seven young people and two men gave their testimonies. Of these the Church accepted eight, and asked that one of the young women be put back for some time until difficulties in her home life had been corrected. The eight who were accepted were all from Koyembedu, and so yesterday (14-9-46) there was a happy and very well attended baptismal service by the side of the river at Koyembedu. After the service much prayer was offered on behalf of those who had been baptized, and a very happy day ended with a doxology. All these services have meant much attention to personal work amongst those who have been baptized or who are asking for baptism. Altogether more than 35 young folk have been interviewed, some of them several times, and special teaching has been given to each of the applicants. Such ministry is a heavy responsibility. We would appreciate your prayer help in this."

In each of the other Fields work goes on steadily, with its mingling of encouraging blessing and also set-backs and disappointments. Mr. Champion and Mr. Kuhrt both report on extensive camping work in the Tinnevelly and Salem Fields respectively, and Mr. Huckett has sent a report of a Convention on the Kolli Hills. This report is printed as a separate article.

Concerning the food situation, Mr. Huckett writes : " The food situation in India between now and January next is going to be very critical. The Government have stopped flour being sent out of Madras for up-country people, who must buy whatever they can get locally and on a ration card. The rice position is still more serious, and the Premier of Madras has announced that it may be necessary to reduce the ration to six ounces per person per day.

" Our eyes are up unto the Lord that the supplies we need from overseas may arrive in time. There is one week's rice supply in Travancore, less than a month's supply in Mysore, and about six weeks' supply in Madras Presidency."

SECRETARY'S NOTES AND COMMENTS

The Treasurership of the Mission.—Most friends of the Mission will know that Mr. W. J. Shipton, who in various offices has faithfully served the Lord and the Mission for more than 20 years, has been ill during the past year. For a time Mr. Shipton enjoyed a measure of restored health and strength, but we are sorry to report that he has recently suffered a relapse. He has, therefore, been compelled to relinquish his office as Treasurer, and it is with deep regret that his resignation has been accepted. We place on record our gratitude to God for all that He has enabled Mr. Shipton to do for the Mission, and we know that all Churches and friends interested in the S.B.M. will wish to join the Officers and Council in a sincere expression of deepest thanks to the Lord's servant. We trust that he will long be spared to help in the work of the Mission, though relieved of the heavy responsibility and exacting duties of the Treasurership.

The Lord has been mindful of us in the need thus created, and we are happy to welcome and introduce to readers Mr. W. T. Sayers, a member and Deacon of the Church at Park Ridings, Wood Green, as the new duly appointed Treasurer of the Mission. We deeply appreciate the experience and ability, as well as Christian love and zeal, that our new Treasurer will bring to this Office, and we would assure him of our prayers and good wishes as he undertakes this important ministry for the Master and the Strict Baptist Mission. Remittances for the General Fund should still be sent to the General Secretary.

The Christmas Gift Fund.—For the various purposes of this Fund we have been able to send to India this year the sum of £147, being made up of £134 received this year and the remainder a balance from last year's appeal. This has been possible through the generous response once again of many friends, Churches and Sunday Schools, and our sincere thanks are expressed to all concerned. We are happy to think that the children and friends in India will again be able to receive special gifts with our Christmas greetings when the season comes round. Those gifts will be governed by the possibilities of purchase in India, but we can be sure that, especially for the Indian workers, they will be of a practical and helpful character. We shall share the joy of the children in their toys or other articles.

In connection with this Fund, it is the wish of Council that there should be a special expression of thanks to Miss H. V. Harris, for all her valuable help in receiving and acknowledging the gifts sent in. We gladly take this opportunity of thanking her for this loving service.

The Annual Meetings.—A full report of the great gatherings at Westminster Chapel on October 22nd will, God willing, be given in the December issue of the MISSION HERALD. We praise God for the blessing realised in answer to prayer, and also thank all friends who by their presence and help made the day so successful.

Congratulations.—Friends will be interested and happy to know that the gift of a daughter has been granted to Mr. and Mrs. E. E. King—Hazel, born on August 31st.

The same joy has come to Missionary and Mrs. E. Orchard, in the gift of another little daughter—Jennifer Ann—born on September 17th.

We wish each of our friends concerned the Lord's richest blessing in the joys and cares of happy family life.

ENGAGEMENTS FOR NOVEMBER, 1946

MISSIONARY D. A. THROWER.

6th, Tunbridge Wells; 10th & 11th, Horham; 12th, Occold; 13th, Fressingfield; 17th, Borough Green; 19th, Walton-on-Naze; 20th, Hadleigh Heath; 23rd, Streatham, Gleneagle Road; 24th, Woolwich; 25th, Leyton.

Address: 42, Leyspring Road, Leytonstone, E.11.

MISSIONARY A. J. MORLING.

4th, Stamford; 5th, Leicester "Zion"; 6th, Walsall; 9th, Manor Park; 10th, Chelmsford; 12th, Dorking; 15th, Croydon, Derby Road; 16th, New Cross Prayer Circle; 17th, Aylesbury; 19th, Richmond; 22nd, Highbury; 24th, Halstead; 26th, Belvedere.

Address: 61, Breakspears Road, Brockley, S.E.4.

PASTOR J. K. THORPE.

9th, Manor Park; 10th, Lewes; 12th, Dorking; 17th, Over.

MR. E. E. KING.—10th, Horsham.

MR. A. R. DANNATT.—27th, Chelmsford.

Address: Tudor Cottage, Chignall Road, Chelmsford, Essex.

L.Z.A. ENGAGEMENTS.

DR. R. M. HARRIS.

12th, Dorking; 13th, Epsom; 17th and 18th, Ipswich, "Bethesda"; 19th, Cransford; 27th, Horley.

MISS M. E. HARRIS.

5th, Cottenham; 6th, Cambridge; 12th, Courland Grove; 14th, Homerton; 19th, Eastbourne.

The L.Z.A. Quarterly Prayer Meeting will (D.v.) be held at Courland Grove, Clapham, on Tuesday, November 12th, at 7 p.m. Mrs. R. C. Smith will preside, and Miss M. E. Harris will give a short address. We shall welcome the attendance of lady friends.

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

GIFTS RECEIVED FROM 1st to 20th SEPTEMBER, 1946.

General Fund.

Rec. No.	£ s. d.
843	9 18 7
844	4 10 6
845	12 0 6
846	1 10 0
847	1 15 6
848	1 1 0
849	1 11 8
850	100 0 0
851	5 5 0
852	6 15 0
853	1 11 4
854	2 6 6
855	1 10 0
856	13 18 6
857	6 8 0
858	5 0 0
859	4 4 0
860	14 0
861	10 0 6
862	2 2 0
863	1 10 0
864 Anon.	7 0 0
865	1 1 0
866	30 18 7
867	5 5 0
868	2 13 6
869	4 14 0
870	15 0 5
871	1 0 0
872	10 18 0
873	11 0 0
874	3 2 6
875	5 0
876	3 10 0
877	12 9 8
878	13 14 10
879	5 0 0
880	1 7 1
881	12 4 2
882	1 2 10
883	1 13 2
884	15 15 1
885	3 19 0
886	2 12 0
887	26 13 6
888	12 0
889	17 10 9
890	1 0 0
891	2 2 0
892	13 4 6
893	5 0 0
894	1 10 0
895	15 0
896	3 0 10
897	12 4
898	21 1 0
899	8 0 0
900	50 0 0
901	9 17 0
902	5 0
903	9 0 0
904	33 7 2
905	9 10 0
906	14 3 5
907	19 19 11
908	1 13 6
909	1 4 0
910	16 9 4
911	17 8 0
912	26 6 0
913	7 19 0
914	84 6 1
915	27 12 8
916	15 0
917	3 15 6
918	5 16 2
919	20 6 6
920	3 4 6
921	9 11 0
922	5 0 0
923	4 10 0
924	32 19 9
925	6 19 10
	£882 14 8

Guild of Service £32 15 2

Literature £29 4 7

L.Z.A. Gifts.

549	14 6
550	3 16 2
551	10 0
552	1 1 0
553	4 2 0
554	1 0 0
555	2 0 0
556	1 13 0
557	3 0 0
558	17 0
559	2 0 0
560	9 0 0
561	2 5 0
562	1 10 0
563	2 5 6
564	6 13 8
565 Anon.	3 0 0
566	14 0
567	2 0 0
568	18 0 0
569	10 0
570	1 0 0
571	10 0
572	10 0
573	31 19 9
574	6 11 2
575	4 2 0
576	1 2 6
577	1 0 0
578	3 1 0
579	11 6 0
580	10 0
581	11 0 0
582	11 7
583	1 5 0
	£141 8 0

PLANTS FOR SALE.—All proceeds for S.B.M. Please mention when ordering.
Hydrangeas, Oak-leaf Geraniums, Crassilas (lovely scent), 1s. each; Phlox, Iris, Sedum, 6d. each; Columbines, Jacob's Ladder, London Pride, Aaron's Rod, 3d. each; Small Sunflowers, Michaelmas Daisies, 6d. dozen; Montbretias, 1s. dozen. Postage extra. All proceeds S.B.M. **Mrs. Gregg, Branfold, Strensall, York.**

A SALE OF WORK

IN THE INTERESTS OF THE MISSION
will (D.v.) be held on

November 23rd, 1946

at the

PRESBYTERIAN HALL
NORTH ROAD, BRIGHTON

The Sale will be opened at 3 p.m. by
PASTOR B. A. WARBURTON (The Tabernacle).

Light Refreshments will be served at a small charge.

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

STRICT BAPTIST MISSION HERALD

VOLUME XLV. NUMBER 479 DECEMBER, 1946

PRICE ONE PENNY



" Thanks be unto God for His unspeakable gift."

Our love is our response to His love, and our gifts are our response to His gift.

We again invite from our friends a

Christmas and New Year Thankoffering

An envelope will be found in each copy of the MISSION HERALD, or may be obtained from local Mission Secretaries. A generous response will be greatly 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, **37,** Empress Avenue, Wanstead Park, London, E.12.

SPECIAL NOTICE.

During the absence of the General Secretary in India, Mr. D. A. Thrower will be Acting-Secretary, and all communications and General Fund remittances should still be sent to the Secretary's address.

Please note, however, that under a recent re-numbering of the road, the address is now **37** (not 25) Empress Avenue, Wanstead Park, London, E.12

Acting-Secretary:
Mr. D. A. THROWER, 37, Empress Avenue, Wanstead Park, London, E.12.

Strict Baptist Mission Herald

Vol. XLV | December, 1946 | No. 479

VISIT OF THE GENERAL SECRETARY TO INDIA

Statement by the President, PASTOR R. ROBINSON.

FOR some considerable time the Council has felt it would be in the best interests of the Mission for our General Secretary to visit India. He would thus gain first-hand information by direct contact with the work being done in the various Fields.

This project has been impracticable during the long and difficult years of war, but now that transport is easier, it has been decided that he should go as soon as a passage can be obtained. This was unanimously and enthusiastically recommended at our last Council Meeting, together with the expressed judgment that this was an opportune time. We shall therefore take it as an indication of the Lord's approval if he can secure a berth in the very near future.

We know that our Missionaries will welcome him, for they have frequently expressed the hope that he might spend a brief period in their midst. We are hoping that work necessarily suspended during the war years will soon be re-started, and that new work will be developed, and it is expected that Pastor Thorpe will be in India for the Indian Conference of our Missionaries, to be held in February next. He will thus be able to take part in the arrangements for the re-opening of the Bible Institute for the training of Indian pastors, preachers, and evangelists. Again, and without going into detail, plans are on foot for the expansion of the medical work at Jedarpalayam, and much preliminary investigation must be undertaken before it is proceeded with. Our Secretary will be able to assist in this and bring the results before the Council.

These are but instances of the benefits of the proposed visit which, we feel sure, will have the full approval of friends and supporters of the Mission. It is quite possible that our Secretary will have left England by the time this is in print, or if not, quite early in December. If so, he would probably arrive back about Easter, or a little later. During his absence, some of the Secretarial duties will be carried on by Missionary D. A. Thrower, whose furlough is being slightly extended for this purpose. Pastor L. R. Garrard has kindly offered to edit the HERALD during the period, while other officers of the Mission have promised to assist where necessary and possible.

We shall eagerly anticipate the messages we shall receive from our Secretary while he is away, and the fuller report he will be able to present on his return.

A passage was speedily granted our Secretary, and he left for India on November 25th, on the "Scythia."

REPORT OF THE ANNUAL MEETINGS OF THE MISSION

HELD AT WESTMINSTER CHAPEL, LONDON, ON OCTOBER 22ND, 1946

AFTERNOON DEVOTIONAL SERVICE.

A large and representative number of friends gathered for the afternoon service, almost filling the area of the great church. Owing to the unavoidable absence of the Vice-President, Mr. S. W. Anderson, the meeting was led by the President, Pastor R. Robinson.

After the opening hymn, Pastor A. J. Wade read a passage of Scripture and voiced the praises and petitions of the assembled friends at the Throne of Grace.

The President announced the resignation of the Treasurer, Mr. W. J. Shipton, due to long-continued ill-health. After voicing our appreciation of the service so gladly and efficiently rendered by our brother in a variety of offices over a period of many years, the President handed to Mr. Douglas Shipton, a son of our Treasurer, a framed illuminated address and a Bible suitably inscribed. Mr. Shipton acknowledged these gifts in a most suitable manner, assuring the friends of his father's appreciation of their love. It is the prayer of us all that the Lord may grant our brother His richest blessings and reward.

The President then introduced our new Treasurer, Mr. W. T. Sayers, of Wood Green, who helpfully presented the accounts for the year.

Dr. R. M. Harris, addressing the meeting, gave a great deal of interesting and instructive information regarding her medical work. Our sister described the day by day work of the Jedarpalayam Dispensary, and emphasised the need for this work to be put on a more permanent basis by the provision of Mission-owned premises in place of the present rented building which cannot be retained by us much longer.

Missionary D. A. Thrower gave a devotional message based on the Tabernacle in the wilderness, speaking of Him Who " Tabernacled among us, full of grace and truth." The white hangings of the court typified the spotless purity of Him Who dwelt within. Similarly in India to-day, Hindu and Moslem alike admit that Jesus Christ lived a blameless life. This admission is a real advantage to those who take them the Gospel. The outer court contains the altar—Calvary. Indian Christians appreciate the contrast between this and Hindu sacrifices which cannot take away sins. In the laver we see " the washing of water by the Word." Our Indian friends have a keen appetite for Scriptural teaching, as is shown by Missionary E. Orchard's remarks in this connection in the 1946 Annual Report. The holy place was the sphere of service, and there is nothing in the world to compare with this as a life work. But those who serve God must learn to walk by faith and to rely upon the guiding light of the Holy Spirit alone (the golden lampstand). This involves sacrifice, but is supremely rewarded. The most holy place is the place of intimate communion and intercession. In the Madras Field we feel that we owe more of success in our work to the prayers of a certain Indian sister than to all our labours.

Report of the Annual Meetings of the Mission

LADIES' ZENANA MEETING.

The Annual Meeting of the L.Z.A. was a season of spiritual enjoyment, under the gracious and capable chairmanship of the newly-appointed President, Mrs. Simpson, who welcomed about one hundred and forty women.

Mrs. Brand read Psalm 126, a passage which had been much on her heart during furlough and deputation work. Mrs. Morling led in prayer, specially mentioning the commencement of the L.Z.A., and remembered in their retirement Mrs. Hutchinson and Mrs. Silvester, the pioneers of the movement.

Miss Nunn, our highly-valued Organising Secretary, read a resolution mounted on vellum, expressing deep-felt appreciation of all that Mrs. Silvester had meant to the Auxiliary. This was unanimously passed, with added expressions of gratitude to our former President for her untiring helpfulness through many and difficult years.

The Chairman then introduced the new Vice-President, Miss Hall, and requested prayer for officers and members of committee meeting each month.

The Secretary's report revealed a year of progress and answered prayer, particularly in the fact of three new missionaries having offered themselves for service in India. Branch Secretaries were heartily thanked for their helpful co-operation.

The Treasurer's statement gave great satisfaction, showing an increase in each fund, and we thank God for "adequate financial provision." Both reports were adopted, with grateful thanks for all the work of Secretary and Treasurer.

The address given by Miss Monica Harris was based on the words, "Labourers together with God," or "Companions in Labour." "What an honour and encouragement! This is the secret of all joy and service." Then Miss Harris told of many interesting things about her Indian companions in labour, the Biblewomen, especially mentioning their loyalty and kindness, often in spite of difficulty and discouragement. Through these workers Hindu women have been brought out of darkness into light.

The offering of £46 5s. 0d. was a gratifying conclusion to this happy and profitable service.

EVENING RALLY AND VALEDICTORY SERVICE.

The body of the great sanctuary was filled and the first gallery contained several hundred friends. Our President again presided. After the opening hymn, Pastor G. E. J. Bird, of Watford, read Psalm 67 and led the great assembly in prayer.

The President, in his customary genial way, welcomed the friends to the 85th Annual Meeting of the S.B.M., and referred to the incident in our Lord's ministry when the people "came to Him from every quarter." He compared that with the way in which many friends of the Mission had come together from many parts of the country to the Lord's presence and so found themselves brought closer to each other.

The President then introduced Miss. N. Hawes, Miss O. Knight,

and Mr. E. E. King, who are at present undergoing training for the Mission Field. He also stated that Miss May Caten had that very day left for India. He concluded his remarks with a stirring appeal for more men recruits for Indian service.

Mrs. Brand introduced her message with a poem written by herself entitled " Some Doubted." Our sister passed on to us the words which were given to her by the Lord when He called her to foreign service 34 years ago: " Said I not unto thee that, if thou wouldest believe, thou shouldest see the glory of God? "

Mrs. D. Morling, referring to the present crisis in India, pointed out two recent events which give real ground for encouragement. The first of these is that the Muslim League has decided to take part in the interim Government. Although for the time being this has given rise to further disturbances, it will no doubt eventually result in co-operation between the two greatest communities in India. The other cause for encouragement is that the new Government in India has instituted total prohibition of intoxicating drinks throughout the Salem District, in which three of our fields are situated. After briefly describing the work of the Sendamangalam Girls' School and Hostel, Mrs. Morling reminded us of the injunction of Moses to the two and a half tribes who received their inheritance on the eastern side of the Jordan; how he commanded them to fight until their brethren's possession also was won. The speaker pointed out that, in the same way, it is the duty of every child of God to wield the weapon of all-prayer for the Lord's work across the sea.

Pastor O. C. Austin, of Chadwell Street, addressing Mrs. D. Morling and Mrs. Brand, made grateful reference to their long service of 38 and 35 years respectively, and to their zeal and loyalty which gave them the desire for yet further service in India. In conclusion, he quoted the hymn, " Lord of the reapers," which, among other beautiful petitions, contains this: " Grant us full sheaves before the day is done."

The Secretary, Pastor J. K. Thorpe, made a brief statement in presenting the 85th Annual Report of the Mission, and also announced the result of the election of members of the Council. He expressed gratitude for the past and hope for the future. We hope the door of opportunity will remain open, that we shall be able to re-open the Indian Bible Institute, that more men will volunteer for the work of the Mission, that we may be able to respond to the call of un-evangelised areas, and that our humble endeavours may be to the blessing of countless souls and to the glory of God.

Missionary A. J. Morling introducing the subject of his address, described the blank hopelessness of the Hindu funeral, and then dealt with the deadly conflict that we are waging against the enemy of Mansoul. He gave us a multitude of impressive facts concerning (1) the Foe; (2) the Fight; (3) the Flight. The implacable foe is Hinduism, with its devilish, cruel, and unclean deities—Brahma, Vishnu, Siva, Kali, Yaman and countless others. The fight: Christ calls us to resist the devil and to quit his service. To people who bathe in the sacred waters of the river Cauvery, and in some cases carry its water great distances in order

to have its virtue available in their homes, we preach Christ as the living water which alone satisfies. The flight: the devil is a coward who takes flight when attacked. Our brother gave an instance of an Indian Christian won for Christ in the course of the conflict, and concluded with an appeal for recruits.

Thankofferings for the General Fund amounted to £189 8s. 1d.

LATEST NEWS FROM THE FIELDS.

We are happy to print the following extracts from recent letters :—

Kovilpatti (Mr. G. F. Champion).

"I suppose it is not usual to be able to mention in one letter the founding of two Churches, both small, and the result of many years of work. But it so happened that the time appeared ripe for the forming of the Veyelugundapuram and Rangasamudram Churches at about the same time. Three years ago a party of S.B.M. preachers, in the course of an evangelistic camp, went to the village of Veyelugundapuram and found the people there very receptive of the message. Consequently the headmaster of our Nallatinputur school agreed to visit the village regularly to conduct Sunday services. Thirty or forty years ago there was an Anglican congregation there, but for the past thirty years no Christian work has been carried on in the village and no Christian services held, as far as I know. The Christian congregation had entirely disappeared. Our recent efforts, under God's blessing, resulted in the gathering together of a small group of men and women for worship each week, and I have been asked ever since I came to the Field, over a year ago, to form a Church there. Mrs. Champion and I stayed in the house of one of the members of the congregation, and while there talked with those who were desirous of joining us. We were pleased to find that four men and three women were true believers, as far as we could judge, and we baptized them on the Sunday afternoon of our stay, and in the evening observed the Lord's Supper and established the Strict Baptist Church at Veyelugundapuram. One man in the village had been baptized by the Brethren in Ceylon fifteen years ago, and two members of one of our Churches now live in the village, so that there are now ten baptized believers in the place. We gave them an exhortation to witness and evangelise, and they would value your prayers that the Church may grow.

"So frequently, when we have happy news to report, the adversary seems to make an onslaught resulting in a set-back to the work. We hope that this little Church will be kept by God's grace from falling back, and that it may increase.

"Our next stay was at Paniadipatti, and from this centre we went out day by day to over a dozen villages in which we have work, and in each place talked with those who during the past months and years have heard the message of Salvation and desire to follow the Lord. From twelve places, nineteen men and twenty-three women were accepted for baptism. We had a baptizing service on Sunday at Paniadipatti, and thirty-three of these brothers and sisters were baptized. For one reason or another nine did not come."

Madras (Mr. E. Orchard).

"The first Sunday in October was another happy day at Vepery, when four young people were baptized. The baptismal service was followed by a time of fellowship around the Lord's Table, and each new member was sitably introduced and admitted into fellowship.

"The following Sunday, at Ayanapuram, four young folk who for various reasons had been kept waiting, gave their testimonies, and in accordance with the vote of the Church, will be baptized and received into membership on the second Sunday in November."

Kolli Hills (Mr. H. A. Huckett).

Mr. Huckett writes concerning the helpful ministry of Mr. Kuhrt at the Harvest Services at Valavanthi, and then continues "After the morning service we had the joy of baptizing four young men and two young women on confession of their faith in the Lord Jesus. In the afternoon, Pastor Selvanathan conducted a Communion Service, when these six friends were received into fellowship at the Lord's Table. A man named Joseph and a woman named Lydia were restored to membership at this meeting. Our hearts were full of gratitude to our wonder-working Saviour at the end of this happy day."

A MESSAGE FROM THE MEDITERRANEAN.

FROM MISS F. I M. CATEN.

THIS sea, which brings to one's mind so many well-loved stories of the great missionary Apostle, has been full of interest to us. It has certainly proved itself rougher in places than the renowned Bay of Biscay, but it has also been equally calm, a beautiful deep blue, flecked with white, while overhead shone a brilliant sun in a blue sky.

So far the voyage has been full of the mercies and blessings of our God. There are quite a number of missionaries on board, including some who were training at the Missionary School of Medicine with me. I cannot thank God enough for the privilege of travelling with those I know, for in such a large ship and with such a number on board, it would be very easy to feel lonely. There has been so much of interest to watch that there has been no time for loneliness, and now we expect to reach Port Said to-morrow, when there will be more new experiences as we go through the Suez Canal and into the Red Sea.

As the days pass, I am constantly conscious of the guiding and protecting hand of God, and as I look forward to the future it is with confidence that He who has helped so far will be sufficient for every fresh need. Needs will be many as I seek to settle in and begin language study, but I know the same Lord is with me, and I know there are many praying hearts in the Homeland. How wonderful it is to realise this fellowship of prayer, and as we daily seek to bear each other up before the Lord may we know His joy to be our strength.

A cable has been received giving the news that Miss Caten arrived at Bombay on November 8th after a good voyage.

"Inasmuch."—Mrs. S. W. Anderson acknowledges with thanks the receipt of £10 from an anonymous friend.

ENGAGEMENTS FOR DECEMBER, 1946

MISSIONARY D. A. THROWER.
8th, Horley; 22nd, Billericay.

MISSIONARY A. J. MORLING.
1st, Warboys; 8th & 9th, Cambridge, "Eden"; 10th, Stretham; 11th, Little Downham; 15th, Walthamstow.
Address: 61, Breakspears Road, Brockley, London, S.E.4.

MR. A. R. DANNATT.
7, Beccles; 12, Stratford.

MR. E. E. KING.
1st, Cottenham.

L.Z.A. ENGAGEMENTS FOR DECEMBER.

Dr. R. M. HARRIS.
2nd, Nunhead; 3rd, Chingford.

MISS M. E. HARRIS.
2nd, West Ham; 4th, Wandsworth.
Address: 1, Ascott Avenue, Ealing, W.5.

Applications for L.Z.A. Meetings for the Spring are invited, and should be made to Miss P. P. Nunn, 16, Claremont Close, N.1.

Half-Yearly Meetings, May, 1947.—At the time of printing this magazine there is some uncertainty as to the date of the above meetings, owing to the difficulty of securing a suitable building at the time desired. We will give more definite information as soon as possible.

REPORT OF M.A.S.B.C., S.E. DISTRICT, S.B.M. RALLY.

Saturday, 12th October, 1946, was a day to which the S. E. London Churches and Schools had looked forward as one on which their love for the S.B.M. could again be shown. At "Zion," New Cross, at 3.30 p.m., a Missionary Exhibition was opened by Pastor J. K. Thorpe, followed by moving pictures of the work in India, taken and shown by Mr. A. R. Dannatt The thanks of all were due to Mrs. Goodrich and the New Cross ladies for the acceptable tea, during which time fellowship was enjoyed and the missionary exhibitions explained by Dr. Ruth Harris and Missionaries D. Thrower and A. Morling. The meetings culminated in an Evening Rally, at which all Churches and Schools in the S.E. District gathered to show their appreciation of the work of our missionaries. A Missionary Demonstration, the script of which was written by Mrs. Brand, was rendered in costume by Sutton-at-Hone Sunday School, and Missionary A. Morling brought home to all the work of God through the S.B.M. in a vivid description of "The Growth of a Soul." If but one should have seen the great need of those without Christ, and hear and obey the call to service, these meetings will not have been in vain.

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

GIFTS RECEIVED FROM 21st SEPT. to 30th OCT., 1946

General Fund.

Rec. No	£	s.	d.
1		5	0
2	20	9	7
3	8	9	0
4		5	0
5	1	0	0
6	8	17	6
7		10	6
8		5	0
9	7	1	2
10	1	9	7
11	2	11	9
12	6	12	1
13		6	3
14	4	4	6
15	50	0	0
16	2	6	8
17	3	16	0
18	2	17	11
19	2	10	0
20	1	15	0
21	5	0	0
22	20	16	0
23	7	7	9
24	1	0	0
25	14	17	10
26	6	12	7
27	7	14	8
28	11	6	1
29	1	0	0
30	5	0	0
31	7	12	7
32	8	5	10
33	2	0	0
34	18	0	0
35		10	0
36		8	3
37	1	6	10
38	6	8	0
39	2	5	5
40	2	13	10
41	3	6	0
42	3	0	0
43	9	6	10
44	4	12	6
45	1	13	0
46	7	7	6
47	3	13	4
48	14	14	7
49	20	0	0
50	4	6	2
51		16	0
52	1	11	2
53	5	10	0
54	4	8	2
55		4	0
56	5	14	0
57	7	15	0
58		10	0
59	2	10	0
60	1	1	0
61		19	5
62	3	0	0
63	3	0	0
64		10	0
65		10	0
66	11	0	0
67	5	0	0
68	13	10	0
69	2	14	0
70	12	2	6
71	10	0	0
72	1	0	0
73	12	9	6
74	1	0	0
75	2	12	6
76	7	7	5
77	9	0	0
78		5	0
79	8	13	4
80	4	12	0
81	5	19	10
82	19	2	6
83	4	2	6
84	2	0	0
85	9	19	10
86	2	10	0
87	2	12	0
88	3	17	9
89	7	9	1
90	1	10	0
91	4	5	0
92		7	6
93	4	0	0
94	3	2	0
95 Legacy	10	6	11
96	1	0	0
97	10	16	0
98	2	10	0
	£752	7	2

Christmas Gift Fund	£134	5	0
Guild of Service	£29	17	10
Literature	£10	14	4

L.Z.A. Gifts.

1	2	10	5
2	2	0	0
3		10	0
4	3	0	0
5	1	7	6
6	3	6	10
7	2	0	
8			
9		17	6
10		7	2
11	1	10	0
12	5	0	0
13		6	4
14	1	0	0
15		10	6
16	4	6	8
17	5	16	0
18	2	10	0
19	38	12	7
20	13	0	0
21		15	0
22		6	0
23	2	5	0
24		10	0
25	6	11	0
26		17	0
27	2	2	5
28	3	3	0
29	2	2	6
30	3	0	0
31	1	0	0
32	46	5	0
33	1	7	1
34	5	0	0
35	1	15	0
36	1	0	0
37		10	0
38	1	10	6
39 Anon.	10	0	0
	£179	13	6

PLANTS FOR SALE.—All proceeds for S.B.M. Please mention when ordering.
Hydrangeas, Oak-leaf Geraniums, Crassilas (lovely scent), 1s. each; Phlox, Iris, Sedum, 6d. each; Columbines, Jacob's Ladder, London Pride, Aaron's Rod, 3d. each; Small Sunflowers, Michaelmas Daisies, 6d. dozen; Montbretias, 1s. dozen. Postage extra. All proceeds S.B.M. **Mrs. Gregg, Bramfold, Strensall, York.**

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THE

EIGHTY-FIFTH

ANNUAL REPORT

OF

THE STRICT BAPTIST MISSION

1946

THE

STRICT BAPTIST MISSION

THE EIGHTY-FIFTH

ANNUAL REPORT

1946

General Secretary:

PASTOR J. K. THORPE, 25 EMPRESS AVENUE, WANSTEAD PARK,
LONDON, E.12

FOREWORD BY THE PRESIDENT

IN this brief Foreword it is scarcely necessary to do little more than express the thankfulness of our hearts to our Divine Lord for His sustaining grace, and to acknowledge the constant prayerful and practical support of devoted friends of the Mission who have heartened the Council in the midst of many problems and responsibilities.

The witness of the S.B.M. has always been a venture of faith, and the exercise of this God-given faculty was never more needed than at the present time. Truly we have to proceed day by day, content with the assurance that each step is directed by the Lord.

There is a planning for the future which is legitimate, subject to the will of God, but just now the political situation in India is so precarious that it is impossible to foresee the development of extensive schemes. However, we need not be faint-hearted, nor relax our efforts to carry into effect the great commission.

" He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." So, while we recognise difficulties, confronting us probably more ominous than any before, we press forward relying on the purpose and power of God.

" Thy way, O God, is in the sea,
Thy path we cannot trace."

We believe it is the determination of our missionaries to bend their consecrated energies to every opportunity that opens before them, confident that Council will do all that is possible to further their efforts to make known the Gospel message to the benighted souls of India.

This Report faithfully records the activities of the S.B.M. in India; it is sent forth with the ardent desire that a prayerful survey of its pages will produce an increasing sympathy with the work and the workers, and will stimulate earnest prayer for abundant spiritual success.

THE
EIGHTY-FIFTH REPORT
1946

"WHILE IT IS DAY" (John 9 : 4).

OUR Divine Lord and Master used the language of urgency. How much more should we, as we earnestly seek to obey Him in this shortening day of Gospel witness! There is no need for panic in the things concerning the Kingdom of God, but in these serious and momentous days we must *work*, and work as those who fear that night will be upon them soon.

This is indeed true when we think of Christian service in India. The enemies of Christ would like to think that the day of Missions is ended there. The truth, however, is that the light of opportunity is still ours, but to the earnest souls who serve the Lord the time at best is short, and it can but add to our zeal and effort to remember that in India the night comes suddenly.

With these reflections, it is in the spirit of profound thankfulness and praise to God that we present this 85th Annual Report of the work of the Strict Baptist Mission. Through another year the Lord has graciously enabled us all to continue in this urgent ministry of proclaiming "the way of salvation" to those who are lost in nature's darkness and the gloom of heathen fear. In the lingering light of day the work has gone on. We have still been able to use the various methods of Gospel presentation honoured of God in the past. The Message has gone forth in chapel and open-air, in school, dispensary and home, and we rejoice in every precious opportunity well-used. Many have been brought by grace to trust and love the Saviour, and over seventy souls have been added to the Churches after testimony and baptism.

"*To God be the glory,*
Great things He hath done!"

Through the pages of the Report we are again able to follow sympathetically and with affectionate esteem the Lord's servants in their various spheres of service in India. Though depleted in number through the furloughs of colleagues now in England, our friends have continued with devotion and God-given determination and grace to maintain the work in each Field.

Here at home the year has brought us the great encouragement of adequate financial support, for which we praise God and heartily thank all helpers. We have also seen the answer to earnest prayer in the matter of new volunteers for service in India. From our hearts we wish these new recruits the rich blessing of the Lord in study and preparation here and in all their future work in the Master's Name.

There is still, however, an urgent need for more men. NOW is the time. "The fields are white unto harvest," and the call is for "labourers."

In the highest interests of our Indian Christians and Churches we need the re-opening of our Bible Institute at the earliest possible moment. We are prayerfully planning for this, but it means more men! Nor can we forget that there are large areas adjoining our present fields of work that have no Protestant witness at all. The call, though so long unheeded, still comes with appealing urgency. The opportunities are there and can be ours, if others hear the Master's call to service and courageously respond in faith.

"The Master calls! shall not thy heart
In warm responsive love reply,
'Lord here am I, send me, send me'?"

One of the photographs in this Report is that of Mr. W. J. Shipton, who has served the Mission in varying capacities for many years, being Minute Secretary for ten years before becoming Treasurer eight years ago, after a short period as Hon. General Secretary. A long period of illness has compelled our Brother to retire from the office of Treasurer with the completion of the present accounts, and we take this opportunity of recording our deep gratitude to our friend for all his valuable service throughout so many years. We rejoice that he is now in better health, and prayerfully hope that we shall long have his informed and gracious help in the Council of the Mission.

We believe that the Lord has prepared for us another of His servants, in the person of Mr. W. T. Sayers, to undertake the responsible office of Treasurer, and we prayerfully wish our friend the Lord's gracious help and blessing in this important ministry of missionary finance.

With these few thoughts, and much earnest prayer, we send forth this Report, wishing it to be an expression of our praise to God and a loving and grateful tribute to all those at home and in India who are "striving together for the faith of the Gospel." Impending changes in India will not make our task easier, but we must continue to pray that events may work out for "the furtherance of the Gospel" in that needy land. Let us thank God for the opportunity that is still ours, and with renewed confidence in our Sovereign and omnipotent Master let us, more than ever before, "work . . . while it is day"!

"Soon o'er our harvest field the twilight stealeth,
Low on its margin stands the solemn sun;
Rising to Thee the reapers' prayer appealeth,
'Grant us full sheaves before the day is done!'"

THE WORK IN INDIA

Madras and Poonamallee Field

THE OPENED DOOR

BY E. ORCHARD.

IT never occurred to me until now how very much like a door an Annual Report really is. A door which closes for the last time on a year's work, and which opens with an invitation to every reader to enter and share the experiences which lie normally out of reach of all except the door-keeper. God's word to Moses was, "The other lamb . . . shall be a continual burnt offering throughout your generations at the door of the tabernacle before the Lord: where I will meet you, to speak there unto thee." What a glorious prospect—to meet God at the Door of Opportunity and hear His word of instruction and reproof; of guidance and prompting. At the door there was the Sacrifice of Satisfaction—a rich burnt offering—and the Supreme Sign of Friendship. "I will meet you, to speak there unto thee." Just beyond the door lay all the beauty and irresistible attraction of the service to which God had called His people. Within this door which is open to you now is the record of the wonderful work and blessing of the God of my strength, the God of my mercy, and the God of my salvation. My wife and I moved to Madras during the latter part of 1945, so that we have now been here almost a year. Much has happened during that year for which we would render our praises and thanksgiving to God. We have been kept in good health and strength, and have had opportunities of much united service and fellowship together in the work of God.

Evangelism has been the main interest throughout the year. There have been opportunities for direct contact in this service, for which we give praise to our Lord. Street preaching during the week; house-to-house visitation; personal evangelism have all been used as the means to a great end. In this work we have had the fellowship and encouragement both of our Preachers and Biblewomen and, when opportunity has allowed, the valuable assistance of some of the Teachers. The Baptist Volunteer Fellowship has also worked with good success in this service also. Although there is not so great activity in direct colportage, owing to the scarcity of paper and Scriptures, yet some thousands of post-card tracts, tracts and booklets have been used to good purpose during this work. Each month a short time—sometimes only a day could be given—at Poonamallee and Mannur proved useful in helping the workers in these areas to maintain their zeal for the ministry of the Word. An interesting

feature of these activities has been the keenness of Church members, who have no other inducement but that of love for the Master, to share in the proclamation of the Word of God. A group of young men from the Sembiam Church went out regularly with Gospel booklets, and a firm determination to make personal contacts for the Lord. A number of the members of the Vepery Church have also given of their best to this important ministry.

The work in Day and Sunday Schools continues unabated. These too are a great means to a glorious end—the salvation of the boys and girls. Nine 5th Standard ordinary Elementary, and one 8th Standard Higher Elementary Schools have functioned successfully through out the year. The grant obtained for these schools was Rs.6085-0-0, and the cost of running them was about Rs.9996-0-0. Government Inspectors have commented favourably concerning the efficiency and progressive nature of the teaching given. The monthly reports show a steady attendance, which in itself is a proof, if any were needed, of the appreciation of parents and guardians. With few changes, 38 Teachers and Teacher-Preachers have given daily and valuable service to the work of God in these schools. Ten Sunday Schools have also been conducted regularly throughout the year. The special feature of these schools is the voluntary and loving service which is rendered in them by Church members and staff alike. In these schools we see the paid agent and the voluntary teacher working without distinction for the spread of the Gospel. This gives us no little satisfaction and joy. A total of 1,148 names are on the rolls of these schools and Sunday Schools. To estimate the value and influence of the teaching given would be difficult indeed. Be it sufficient to say that on many occasions it has been our joy to go into Hindu homes and hear memory verses said and Christian lyrics sung by the children, to the obvious pleasure of the older folk present. This in itself has been the introduction we so often needed for speaking a word for the Master. A regular system of Scripture teaching based on the National Strict Baptist Sunday School syllabi has been followed in both Day and Sunday Schools.

The total membership of the five Churches in this area is at present 480. This figure shows a small decline in membership, which is due to natural changes in population and other reasons for which there is no cause for alarm. As a matter of fact, each Church, with the exception of Sembiam, has had additions by baptisms. The general attitude of the Church members is one of keen desire to know more of the Word of God and to propagate that glorious Word by every means at their disposal. This is shown clearly by the increased demands that there are for Bible Study Groups. Bible Classes are held regularly in Mannur, Kolathur, Sembiam, Koyembedu, Vepery and Kilpauk. I have the pleasure of conducting most of these myself, but valuable assistance is given by Pastor, Deacons, Preachers and others. All are encouraged to take part in so useful an exercise. There are regular meetings also for both young men and women held at various centres. These are conducted usually by the Biblewomen

or the Preachers, but I have been able to visit most of them during the year. There were 19 baptisms during the period under review. Regular Deacons' and Church Meetings have been held for each of the Churches. In these useful meetings the work and activities of each of the Churches has been decided upon and the work of the Lord has been put forward. To make distinctions would be invidious, but a word of appreciation for the painstaking and consecrated ministry of Deacons, Preachers and an increasing number of other voluntary workers is not out of place and is highly deserved. Their ministry has lightened what would otherwise have been an impossible burden of work for the missionary. Each church has been visited regularly all through the year, and fellowship around the Table of the Lord has been much appreciated. The total collections, donations, and other income of all the Churches was Rs.2,438-10-1; besides this amount various collections were made for the Bible Society and other deserving organisations. A United Service followed by a Communion Service was held in the Compound on Easter Sunday. This service was well and representatively attended, and the ministry of the Word was followed by the blessing of the Lord. There are 48 centres in which the Gospel of saving grace is regularly preached. This sowing of the Word of God is having its harvest, and we look for a steady increase in this ministry. Our constant prayer to God is that He will thrust out other labourers into His harvest.

Now just a word about our workers. We have a band of 51 paid workers, whose salaries are met out of Church, Mission and Gospel Society funds. As indicated previously, Government also gives us a grant for our Teachers. Each of the members of our staff (including the Biblewomen) has a definite sphere of work, either as a Pastor, Preacher, Teacher, Biblewoman or Colporteur, but that does not mean that each department is cut off from the rest. We are an inter-dependent organisation working together for the glory of God and the furtherance of His Kingdom.

Besides these, there is one man in the engine room of the Mission —the Office! Some are giving their time to the production of literature, others are devoted to the ministry of the spoken Word. To each of His servants God gives grace and ability according to the several needs of the service. Month by month special meetings for workers have been conducted. There is a constant emphasis upon the study of God's Word. In March last the Annual Workers' Examinations were held on the Scripture lessons conducted during the previous year. This was intended not only to encourage the retention of Biblical knowledge, but also to help our fellow-workers to be efficient in the work which they seek to do for the Lord.

So the door has been held open with an invitation for you to share in the work that goes on. Now that you have entered into the Fellowship of the Interior, will you not make your home with us, and by your prayerful counsel and strengthening friendship encourage us to go forward in this important and God-blessed work?

Namakkal and Sendamangalam Field

"LET US GO AGAIN"

By W. H. N. Kuhrt.

About half the period under review was spent in England completing a strenuous but entirely happy period of deputation ministry. We look back with very deep gratitude to the experiences of those days: gratitude for health and well-being granted at length, after many weary months, to both our boys; gratitude for the generous and gracious provision made in our Secretary's home for Gordon; gratitude for unbroken health and strength given to our two selves, and lastly, gratitude for safe journeying.

After so long in one field it was not easy at first to accustom ourselves to the rather different conditions that obtain in the Salem District. However, we have now settled down and feel quite at home. Strangely enough, as I write I am back again on the old familiar verandah at Kovilpatti. The annual Harvest Meetings have brought us here, and we are rejoicing in the opportunity of meeting old friends and of having fellowship with our colleagues, Mr. and Mrs. Champion.

It is obviously not possible for me to report adequately upon the work of this field after less than three months in residence. There has been barely sufficient time yet to visit every one of the stations, so that in several villages the Church members have still to be met. The work divides itself roughly into Children, Churches and Villages.

Last year the Hostel had 38 inmates. Three only of these were in their last year, and of those three two succeeded in passing their Leaving Certificate Examination. So far, this year, 43 boys have joined us, and we look forward to being of help to them as they prepare for life. It is a fascinating piece of work and could easily absorb all one's time if there were not other equally pressing tasks. Mrs. Kuhrt's Dispensary has a steady stream of patients. Small boys (and some of ours are almost pathetically small nowadays) are particularly grateful for a little motherly care. The Boarding Master, Mr. S. Ratnam, has been very successful in the managing of his numerous family, and even the recent rationing of food grains has not unduly perturbed him. Happily, our boys seem to have enough. They all study in the Higher Elementary School, which now has better accommodation and a roll of well over 200 students. The management of this school, with inadequate assistance, and the almost intolerable demands of the Educational Dept. for forms of all kinds, weighs heavily upon the spirit of our excellent headmaster, Mr. Z. S. Devapiriam. He urgently needs the assistance of another Secondary Grade teacher. Of the six primary schools that are recognised, three still have only a single teacher each, but applications are now trickling in, so that we hope staff problems may be a little easier before long. There are, besides, three other schools, which are unrecognised and in which the attendance seems to be disappointing.

During last year there has been considerable encouragement in Church work, so that additions were made by baptism to the Churches worshipping at Kakkaveri, Sendamagalam, Periasolipalayam, Irukkur and Vadakkaraiathur. I have met with useful groups in most of these places, and also in Nattarmangalam, while last Sunday there were remarkably good congregations in both Namakkal and Sendamangalam chapels. Quite a large number of local people helped to make the Sendamangalam building look a little inadequate. In Namakkal there is still, unhappily, no indigenous congregation, but 43 Hostel boys and 25 girls from the Training School, besides teachers and one or two Government officials, make up a challenging congregation, enough to put any preacher on his mettle. Apart from the ministry of Mr. S. Devanesam, of Sendamangalam, the missionary is compelled by circumstances to assume most of the burdens of the pastoral office over a wide area.

There are nine men who, besides being occupied with Church work, are devoting some part of their time to village preaching and colportage. I have accompanied six of them so far on their important errands, and hope soon to devote much more of my time to them and their work—a work which is relatively more important here than in some other fields. The unevangelised villages are so many more, and we are the only people who are in a position to do anything about it. When large villages and towns, thousands of people and largely-attended festivals and markets all call for strenuous endeavour, office preoccupations weigh heavily upon one's spirit. A new and experienced writer would be of the greatest value and worth far more than his salary, even though that should be high. A preacher appointed by Mr. Morling some months ago seems to be a "find." An unusually earnest man, he and his wife have concentrated their energies upon a group of leather-workers, with what looks like proving to be conspicuous success. However, it is just a little early to be quite sure, and so we wait with bated breath and prayerful eagerness.

In the absence of lady missionaries some parts of the L.Z.A. work have come for the time being under our care. I have met all the twelve Biblewomen at least once for the teaching of their monthly lesson, while Mrs. Kuhrt has accompanied five of them to six different villages. Mrs. Kuhrt hopes to extend her activities as time goes on. We also now have charge of the Jedarpalayam Dispensary in the absence of Dr. R. M. Harris, but as the Compounder is taking a two months' refresher course at Vellore, this branch of the work is temporarily closed and has involved so far no increase in our duties.

The future is uncertain, and naturally there are times when we become a little apprehensive. In nearby Travancore a number of laws directed against Christian freedom have been promulgated. But in British India, despite a very few half-hearted demonstrations against English missionaries, the general attitude of most people is still remarkably friendly. If our influence in certain directions is less, we still enjoy a large measure of respect and are able to carry on all our

usual activities without interference. So I end this report as I ended the last: " Will you please join us in prayer that nothing may hinder. There remainetth yet much land to be possessed."

Kolli Hills Field

BY H. A. HUCKETT.

" *Among whom* SHINE YE *as lights in the world, holding forth the Word of Life* " (Phil. 2: 15-16, marg.).

BY the grace of God, beams of Gospel light have been streaming forth on the Kolli Hills throughout the past year, as Christ, the Sun of Righteousness has been proclaimed in various ways.

Light in the Villages.

In the midst of spiritual darkness that may be felt, our preachers have gone forth each day as torch-bearers for Christ in 72 villages and hamlets on the Kollis. Some hill people have listened intently to the Word of Life; others have been more concerned about their pigs and poultry, their cattle and their land. In one village near Valavanthi we were actually invited inside a hill man's house for prayer. We found that the man in question had once attended services on the Settlement, but had drifted back into caste. Praise God for this faint glimmer of awakened interest.

We have conducted eight evangelistic camps, including our annual visit to Koilur, where over 400 Gospels and Bible portions were sold and many free tracts given away. With the help of some evangelists from Madras, the Word of Life was proclaimed with much power to the crowds attending the festival, and we had personal talks and prayer with many individuals. It was a joy to meet men who were once lads in the caste boys' class at Sendamangalam, and to find that they were sufficiently interested in the Gospel to come to our tents for a talk. One man, Purushotman, for whom much prayer has been offered, said: " I am going to join the Christian Way, but I want to be sure first, so that I do not backslide afterwards."

We were able to contact backslider James at Koilur, and while others were holding an open-air meeting outside the temple, we were praying with him inside the tent. He also prayed, confessing his sin, but we cannot say that the power of Satan has yet been broken in his life. He said that he cannot bring himself to give up the trusteeship of the temple because of the income and prestige he derives thereby. Let us pray on that Christ by His almighty power may break these fetters and deliver him from this awful bondage.

Light in the Schools.

In spite of the prevailing indifference to education, our schools at Valavanthi, Valappur and Ariyur have been maintained, and the school at Kurungunadi re-opened. Lessons from Matthew's Gospel are being given each day, and Scripture Examinations held annually. A Sunday School has been started at Ariyur, and a number of Hindu boys voluntarily attend the Lord's Day service there. On a recent camp, when we were telling a Bible story to some grown-ups, one of them said: "I know that story, because I heard it in the Mission School years ago." A girl who studied in our Valavanthi School was baptized last January, and is now a member of the Church. Another girl, baptized a year or two ago, is in charge of the Nursery School. We received Rs.494 from Government as grant-in-aid for 1945.

Light in the Church.

For administrative purposes we have only one Church on the Kolli Hills, but in addition to those living on the Settlement at Valavanthi, there are Christians at Alathur, Puliampatti, Tirupalli, Ariyur, Valappur and Chulavanthi. In three of these places they meet for prayer and the reading of the Word each Lord's Day.

Pastor Selvanathan, who came to the Kollis in 1917, continues to hold the fort at Valavanthi, and also preaches occasionally at Ariyur. Three friends passed through the waters of baptism in January, and others are being exercised about this matter. In August we held a Four Days' Convention, which was preceded by much prayer. Five evangelists from Madras conducted the meetings, and gave some really deep teaching on the meaning of the Christian life and God's eternal purpose in Christ. At the closing session it was very evident that the Holy Spirit had been at work in many hearts, for several testified to blessing received, and confessed that they had not been living close to the Lord. We believe that some were definitely saved through the messages given.

During the year under review, a sum of Rs.508-15-5 was received in collections and donations, plus Rs.99-2-5 as Harvest Offerings. Hospital Sunday was celebrated in February, and Rs.20 was sent to Vellore Medical College.

Light in the Dispensary.

During most of the past year Dr. Harris was our Medical Officer, and thanks to her enterprise and enthusiasm, many necessary improvements were introduced in the Dispensary. 4,142 patients were treated and 494 minor operations performed. The deep spiritual need of those attending the dispensary was not overlooked, and very often we were cheered to see little groups of patients listening to the Word of God being read and explained to them.

We were truly sorry to lose Dr. Harris's valuable help, but are glad to report that Dr. Addison came to us in April, and he is now

looking after the medical work. He has started a weekly clinic in Valappur, which should prove a means of contacting still more people through the Dispensary.

Light in the Homes.

The work amongst the children has given us some encouragement. There are 14 boys and 14 girls in our Boarding Homes at Valavanthi. We covet your prayers for those entrusted with the training of these young lives. Classes are held in the week, both for the boys and the girls, when Bible-searching competitions and talks on Bible topics are given. The children also do gardening and knitting, and help with the paddy harvest.

A new rat-proof store-room has been built in the Girls' Home, and other improvements effected, including the provision of a mosquito-proof cage for the babies to sleep in. In spite of this, we have had a good deal of malaria to deal with amongst the children.

We had the usual celebrations on December 25th, and were very happy to have Sgt. Plail with us for the festive season. He not only gave a helpful message at our Christmas Morning service, but also dressed up as Father Christmas and presented the gifts which we had been able to buy out of the Christmas Fund. We would thank all friends in the Homeland for enabling us once again to give our Indian workers and the children a happy time.

Our eyes are now up unto the Lord that those in whose hearts a work of grace has begun may soon come forward to confess Him in the waters of baptism. "The Lord hath done great things for us, whereof we are glad."

Tinnevelly Field

BY G. F. CHAMPION.

"Thou knowest not whether shall prosper . . . or whether they both shall be alike good."

WE have not yet been in Tinnevelly for a year, but it was soon obvious to us that our chief work must be touring through the Field visiting our churches and schools, encouraging our members and co-operating with the preachers in their responsible task of making known Christ's message of salvation to the people of the district who are in such great need. This is a strenuous life. After being out a week or ten days, moving from station to station by bullock cart or on foot, conducting services during the day or late into the night, living in cramped quarters with crowds of boys and girls looking at us all our waking hours, and gradually using up all our provisions, it is with relief that we return to Kovilpatti and work in and from headquarters until we can set out

on another series of visits. But in spite of its attack on our strength, camping life has given us our days of greatest happiness, as well as our times of sorrow and disappointment.

During our touring we have naturally had much to do with our **forty-two Churches,** which necessarily are in conditions of varying development and prosperity. If the day of our visit is known beforehand, and we have not been able to get to the village for some months, the members of the church and congregation will probably refrain from going to work that day, and will be ready to attend a meeting as soon as we arrive. An account of our visit to Kulakottakurichi will serve to show how many of our days have been spent during the past year. It had been impossible for any of our missionaries to stay in this village for a very long time, so Mrs. Champion and I decided that we would make this place our last night's halt on our return from Kalingalpatti. Early in the morning we set out by bullock cart from this latter village for Kurinjalkulam—four miles journey—and took with us a boy who had been bitten by a mad dog, to get him treatment, if possible, in a Government dispensary half way. Having taken him to the doctor, we left him with his father and proceeded to Kurinjalkulam, where we have a school, teacher's house and a small church and congregation. After giving our Christmas gifts to the school children, we had a service for the Christians of the village, called the Church roll and enquired about the members, and then, after looking round the teacher's house and garden, we had our food which we had brought with us. In the early afternoon we continued on our way another four miles to Kulakettakurichi. As we approached the village across a field, a young caste woman who had been harvesting with a Christian woman friend ran up behind the cart and told us that she wanted to hear about the Lord Jesus Christ and His religion. We spoke to her for a while, then I wrote a note to our preacher who visits her village, and sent it back to him, giving the woman's name and address, and asking him to look up her family. As soon as we arrived in the hamlet where we were to stay the night, and had found our chapel, we unloaded our bedding, camp cots and other articles, made arrangements for the cooking of our meals next door, had a small tent put up outside, and then set out to visit the houses of our members with our pastor. One man is blind, and has a little boy of about four years of age who is also going blind. One member is a widow, and we had a short prayer meeting in her house. We found that some of the members were not at home, but we were able to see all who were in the village. It had been arranged that our meeting here should be held at night, so we took a walk outside of the close group of cottages, with its inescapable and penetrating odours, and sat down in the fields until sunset.

Returning to the chapel, we had our evening meal, and the bell was rung for the service. A deacon stationed himself at the door to exercise a controlling hand, as the building was too small to accommodate all who would seek entry. Those who could not gain admit-

tance sat outside in the street listening and we had a quiet and attentive congregation. Soon after the commencement of the meeting our power-lamp went out, as it had used up the last drop of oil we had with us, and we carried on by the light of two candles. I spoke on the call of Matthew as simply as I could, and believe that the message was understood. At the end of the service several of our members and others spoke to us, but the chapel was soon empty again except for ourselves, and we were in our camp beds and asleep. Next morning we rose at about 5.30, and after a light meal, walked four miles to a main road and returned to Kovilpatti by bus.

Many visits similar to the above have been made this year, and some idea has been formed of the condition of our churches. Some of them show few signs of progress at the present time. One church has about fifteen members, and for some years had had no additions. Another old church has only one or two members who come to the services. In one village where we have a school, all the church members have left the locality in the course of business, and some are living in a town thirty miles away, and others in the city three hundred miles away. They keep in touch with us, and return home occasionally, and also send offerings once or twice a year, but church activity does not exist in Teetampatti. The churches which are in this condition are in the minority, I am glad to say, and during the last half-year we have baptized twenty men and women from five churches, and there are people asking for baptism in at least seven other places. All these cases are the result of the Lord's blessing on the preaching of His Word by our Indian workers, and the house-to-house ministry of our Biblewomen, in addition to the labours of previous missionaries.

We hope to be able to form **two new Churches** during the next few months. The group of believers and enquirers in Velugoundapuram has grown out of evangelistic effort conducted by a group of our preachers and teachers two or three years ago. The other, Rangasamundram, is the fruit of labours extending about half a century by different workers of the Mission. Prayer that these Churches may grow and that our Saviour's Name may be glorified in them will be greatly valued.

Two Churches particularly show **quickened interest.** Tulukankurichi Church was not very keen a short while ago, but since the present preacher has been there the number of persons attending has increased considerably, so that there is not room for them in the chapel. Rebuilding is an urgent necessity. Here some of the older Christians are displaying the amazing characteristic of jealousy with regard to the newer adherents. At Veerapandiapuram recently we baptized five people, one of whom had been a notoriously bad character. The Lord laid His hand on him while he was praying at the suggestion of our preacher and one of our members. These Churches might well find a place in our prayers at this time that they may continue to run well and not be hindered.

We have just held our annual **Harvest and Convention Meetings** at the three centres, Paniadipatti, Kalingalpatti and Kovilpatti, and Mr. Kuhrt has very kindly come from Namakkal to be our Convention speaker. Members from all our Churches and congregations came to one or other of the centres, and I suppose that about two thousand adults and children must have come under the preaching of the Word during the past ten days. These meetings are reminiscent of our Association meetings at Home, and are held in large bamboo and leaf structures which keep out much of the sun's heat, but allow of a certain amount of air circulation. The difficulties connected with rationing in one place, and the clash with rice harvest in another, affected the attendances to some extent. Each day a sermon was preached morning and evening by Mr. Kuhrt, and in the afternoons children's meetings were held and offerings in kind disposed of. At Paniadipatti a baptising service was held, and four sisters and a brother were baptized and received into membership at the Lord's Table, when about one hundred and fifty members gathered to remember the Lord's death.

Our **twenty-three Schools** have continued to function during the year, and two have increased sufficiently to need additional staff. In most villages where we have schools, we also have churches, and the school teachers conduct Sunday services and minister to the congregations, which owe a great deal to their labours out of school hours. If Government take over our schools, we shall need to increase our preaching staff to care for the scattered groups of Christians in the villages. One of our teachers goes to a village six miles away every Sunday, where there is a small number of people, none of whom is yet baptized. Six miles out of Kovilpatti we also have a small church which is served by our Kovilpatti teachers and others. When we visit the schools we question the boys and girls on the Scripture lesson for the week, and I think in almost every instance I have found that the lesson has been well taught. Most of the young people baptized recently have been in our schools, and the Scriptures learnt during their schooling should be of great help to them in their daily lives. The distinctive Christian character of our schools has in some instances resulted in the appearance of **rival schools** in their vicinity. It is often difficult to compete with these Hindu schools, as Hindu village councils bring pressure to bear on parents to send their children to the Hindu school. If, in addition to this opposition, inter-caste feeling springs up, the difficulties which our teachers have in running their schools are considerably increased. From the above causes one of our schools was closed for four months this year, but has now again been opened. As we have 42 Churches, but only 23 schools, it will be seen that we have many village Churches where there are no schools. In these villages there may be Government schools, or those run by private bodies, but often our members' children, because of their lowly origin, are not welcome, and our young people are growing up illiterate. Also parental carelessness often results in boys and girls from our homes never learning to read. If compulsory education



Muslim

Mohammedans gathering for Prayer at Sendamangalam.

Hindu

The Falls, Kuttralam. Many Hindus bathe here to obtain virtue.





Teaching

Namakkal
Higher Elementary School.
Part of Standard 1.



Preaching

Open-air Preaching at Vasalur, Kolli Hills.

comes to the Province as a whole, it will help to combat this evil. A few moments ago I was speaking to one of our preachers, and asked him whether the members of the thief caste, which is numerous in his locality, will listen to the preaching of the Gospel. He replied that they are a very fierce and wild people. " If we could deal with their children, we might be able to do something with them," I suggested. He agreed, and added that some of the young men of the caste had been through our school, and that they were quiet and orderly people, very different from the others.

The Kovilpatti **Hostel** continues to provide a home for young Christian men who are taking teachers' training in the Government training school. While they are with us they attend our chapel on Sundays and the prayer meeting during the week, and each morning join with us in our compound morning prayers. Three S.B.M. lads who completed their training this year are now on the staff of three of our schools.

In the above-outlined way we are endeavouring to sow our Field, not knowing which shall prosper, but believing that the Lord will obtain for Himself a harvest.

ON FURLOUGH

By D. A. Thrower.

How good is the God we adore!

The past year has been the strangest period of our career. It is still as true as ever that " God moves in a mysterious way His wonders to perform," and we have seen the truth exemplified in many spheres, particularly the spiritual realm. The breakdown of Mrs. Thrower's health restricted our activities slightly for a time, and brought us additional problems and burdens. However, grace suited to our need was extended to us, and we continued to enjoy the Lord's blessing in the work until we left Madras in December last.

Just before leaving we examined the Church rolls, to see how many Indian friends had received baptism in this Field during the six years of our term of service and, to our profound joy and gratitude, we found that the Lord had during that period blessed the Madras Tamil Churches with 175 new members. The fact that every one of these brethren and sisters made oral confession, before the assembled members of their various Churches, of faith in the Lord Jesus Christ as his or her personal Saviour and Lord, is very great cause for thanksgiving. A number of friends had been accepted by the Churches and awaited immersion at the time of our departure from the Field. These and others have, doubtless, since received baptism; Brother E. Orchard will report the number of additions to the Churches during the year under review, together with other information relating to the work.

After our arrival in the Homeland we greatly appreciated and enjoyed three months' rest, most of it amid rural scenes. The wonderful revival of apparently dead trees and plants enacted before our eyes during the spring was a parable of the equally miraculous revival of dead souls which we long to see performed in the spiritual world. For such a widespread reviving we endeavour, by the Lord's grace, to prepare ourselves, realising also the need for a Divine renewing of all the dead parts of our own life and a new infilling of the Spirit of our Lord. Oh, that we may have our sails trimmed so that our little barque is, by the gracious breath of heaven, carried onward in a great movement of true progress in the things of God!

Since Easter three happy months have been occupied with deputation ministry among some of the Churches which support our Mission, long-to-be-remembered visits being made to thirty-four causes scattered over fourteen counties. We renewed old friendships and made many new ones, and were greatly encouraged by the cordial welcome which we received and by the loyal support of both a spiritual and practical character which we found well maintained.

With restored health and strength, we now look forward to returning to our beloved Tamil land and people early in 1947, if the Lord will.

CONQUERORS—MORE OR LESS?

By A. Morling.

We have recently returned to one of the most beautiful islands in the world. How often we forget this in the rush and hurry of our lives, when we find factories, ugly brick buildings and hoardings springing up everywhere, and how easy it is to allow these things to affect our attitude to one another and to life! In India we grumble about the excessive heat, the unsanitary conditions, the dogs that roam the streets like bundles of disease, and the innumerable other things that annoy the Westerner. Yet to those who seek the good and beautiful, how much there is to please and attract—in England its exquisite moderation forms a characteristic, in India the great diversity of scene and extreme conditions are predominant characteristics.

It was not until we reached London that we saw some of the tragic results of war, and though the grand old city passed through tragedy to triumph—at what a cost! Some who have related their experiences have often found difficulty in describing those dreadful years. How limited our vocabulary is when we attempt to express the deepest and gravest in life! Turning to our spiritual experiences, we are frequently confronted with the same problem. Even the erudite Paul failed to find adequate and suitable words at his command to describe the wonders of grace, for in Romans 8 : 37 the glorious utterance, " we are more than conquerors," is one word in the original. The early Christians had to lay hold of superlatives and coin new words. In the contacts of life it is possible to be conquerors *and less*. To-day war brings little gain to the victor. Does not our condition in this

island home eloquently attest to this? It is possible too that conditions will grow worse. Are we not conquerors and less? How easy it is to find parallels to this in our spiritual spheres!

We can, let us recollect, be conquerors *and no more*. Our treatment of the vexing problems in India and Palestine may become illustrative of this. Securing our own ends may bring a temporary feeling of satisfaction, but how shallow this is, and dare we assess the permanent results in our lives and in those related to us? Through self-assertiveness the missionary may be able to overrule in certain delicate matters, but what if the exercising of his power produces a feeling of estrangement or causes him to harbour thoughts relating to race and colour? What would be the results if we had the grace to apply the above implied principle to our work in the Churches?

Finally, we can be conquerors *and more*. The inner meaning of this can be experienced in numerous ways. Christian's paean of victory after his conflict with Apollyon found expression in the words of the prince of missionaries. In the highest sense, surely, physical power does not produce the noblest and truest victory? Victory, super-victory comes along the path of love and self-abnegation. The letter to the Philippians shows how Paul gloried in wearing chains for Christ, and how even when in imprisonment he found his Master more than Conqueror.

May the Lord grant us great hearts, true judgment, unerring discrimination, in order that in our beliefs, utterances, attitudes and lives we may be " more than conquerors through Him that loved us."

MISSIONARIES-ELECT

IN February this year the Council of the Mission accepted as prospective Missionaries Mr. and Mrs. E. E. King, members of the Church worshipping at " Mount Zion," St. John's Wood Road, London. Mr. King is now in residence at the Strict Baptist Bible Institute, where he is studying and preparing for the work to which the Lord has called him, and he has contributed the following statement concerning the Lord's leading:—

" Shortly after our marriage last year, my wife and I felt led of the Lord to offer our services to the Strict Baptist Mission, and in each of our lives we acknowledge this to be a fulfilment of calls received whilst we were single and unacquainted with each other.

" Since our services were accepted, our pathway has not been an easy one, and we have learned the meaning of the 14th chapter of Luke's Gospel; but great as the difficulties have been, greater by far has been the grace of the Lord Jesus bestowed. Gratefully and with joyful hearts we echo the words of Paul in Romans 8: 28-39. In spiritual and material things the Lord has strengthened our hearts and increased our faith.

" Looking to the future, we make no plans, but place our trust in Him that His will may be done in and through our lives. The Lord called us, the Lord has kept us, and the Lord will open up the way."

Ladies' Zenana Auxiliary

SECRETARY'S REPORT

By Miss P. P. Nunn.

THROUGH the goodness of God the past year has been one of progress, cheering us after the marking-time of the war years. The day of prayer on July 6th, 1945, was again brought to mind by the application for foreign service of the second and third missionaries for whom we then made request. Miss Nellie Hawes, a member of the Church at Horham, Suffolk, was accepted by the S.B.M. Council in February, and Miss Olive R. Knight, a member of "Ebenezer," Chelmsford, in May.

Miss Caten has been successful in obtaining her diploma at the Missionary School of Medicine, with distinction and with prizes, and expects to sail to India in the autumn.

Mrs. Brand was welcomed home from India in November, and Mrs. O. M. Morling in December, after a term of service in each case of nearly nine years. These two Missionaries have rendered valuable service among the Churches, and expect shortly to return to India, Mrs. Brand for one year only, and Mrs. Morling for a longer period, if health permits, both having passed the retiring age.

We acknowledge, with gratitude, the work of our Branch Secretaries, and the hospitality of those who have so kindly entertained missionaries in their homes when on deputation.

The summer brought two more missionaries from the Field for much-needed furlough, Miss Monica Harris arriving on June 25th, and Dr. Ruth Harris on June 29th, after terms of service only a few months short of eight years.

Three of our Fields are now without an L.Z.A. worker, and the Auxiliary is indebted to the services of Mr. and Mrs. Orchard, in Madras, and Mr. and Mrs. Kuhrt, in Namakkal, while Mrs. Champion kindly offered to do what she could for us in the Tinnevelly Field.

This year witnesses the 40th anniversary of the commencement of the Ladies' Zenana Auxiliary, and memory goes back to the splendid work of the founders and early officers. God has been pleased to spare our first L.Z.A. Missionary, Mrs. O. M. Morling, until the present. The Committee invited Mrs. Morling to write a book relative to the work to commemorate this anniversary. Under the title of "Light in Hindu Homes," an appreciative public has received from the pen of Mrs. Morling much that is instructive and appealing. Our sincere thanks are due to the writer, and our prayer is that others may be called to labour and to pray for the work entrusted to us. We do not wish to limit the number of applicants for the Field to three, if others should hear the Lord's call to prepare for it.

The membership of the L.Z.A. Executive has been strengthened during the year by the addition of Mrs. G. E. J. Bird (Watford Tabernacle), and Mrs. O. J. Freeman (" Bethesda," Ipswich). All members have regularly given of their best in the conduct of L.Z.A. business, and the consideration of many problems, some travelling long distances to attend the meetings. The Hon. Secretary would like to express her own gratitude for the loving and loyal support given.

Last July, Mrs. Silvester felt the time had come for her to retire from the office of President of the L.Z.A., and there was no other course open to the Executive but to accept the resignation with very great regret, and with sincere gratitude for the service so long and ably rendered.

Mrs. Silvester resumed office in January, 1939, at the time of the Home-call of Mrs. W. H. Rose, then Acting-President, and stood by us througout the war years. Thus a devoted term of service has been brought to a consummation in the fortieth year of L.Z.A. work, for in October, 1906, Mrs. Silvester was appointed the first Hon. Secretary, which office she held until elected President in 1919. Much of the success of the Auxiliary has, under God, been due to Mrs. Silvester's wise leadership, and we are glad to know that we may still have the benefit, when needed, of her experience and knowledge of events. Her name will be retained on the list of officers with the title of President Emeritus.

Mrs. Stanley Simpson, who has served as a Vice-President since January, 1945, was elected President in August, and will have the hearty support of all her co-workers. Miss D. Hall has been elected a Vice-President.

God has again blessed us, through His stewards, with fully adequate financial provision. The amount of the Income Tax refund on the covenanted subscriptions was £431. The salaries and dearness allowance of our Indian workers have again been raised to meet the conditions prevailing in India.

Owing to the complexity of the Indian Government demands in connection with the grants hitherto received for our Girls' HOSTELS, it has been decided to relinquish these amounts in future. Our Missionaries are thus relieved of much office duty, and are able to give more time to the spiritual side of the work amongst the girls and in the villages.

We sincerely desire that all the money entrusted to us may be expended in the fear of the Lord, and that new avenues of service may be opened to us in the coming days.

MADRAS FIELD

BY MRS. E. C. BRAND.

WRITING a report while one is in the Homeland must be a little like recording the view of a wide country from a plane. You see further. And a more connected picture presents itself to the writer.

I see last year as a whole. I see my Biblewomen (with whom I worked) as a group, also as scattered in the various stations around

Madras. I see Glory in Mannur—rather a lonely figure—with her seven villages (and more), in her prayers and daily wanderings, wise and quiet, and sure of her God, passing through deep waters of bereavement, when last year her dearest brother went home to the Lord. Should she leave the work to comfort and help the broken-hearted widow? No, she must go on. And so she continues, thank God, and we could ill afford to lose her service.

I see Esther, now a partner in the L.Z.A work, always helpful and full of faith, also a quiet, strong stand-by when the younger ones are beset by the evil one. In her almost daily meetings in various places, and her visitings, she is trying to train a young sister, Kamalam, that later she too may take up the service.

I see Annammal in Poonamallee, often on the trek to far distances, and around the home church, watching over her flock like a true under-shepherd. There, too, Hepsi, now rather tired with long service, tramping around and helping caste girls to learn the Scriptures.

I see Mary in Koyembedu, trying to help those young Christian couples to study their Bibles and say chapters by heart, and so to conduct their small families that God's Name may be glorified by their witness. Selvum, among the town Church members and Hindu women. Jevamonie in the railway quarters, both visiting from house to house and conducting small meetings for Christian sisters and Hindu villagers. Gnanasundram, living in the S.B.M. School at Konnur with her aged husband, a wide parish around her, twice brought near the gates of death by serious illness, still continuing her visits and a little village meeting.

I record but glimpses of a work that lies very near to our hearts, and introduce to you but slightly those with whom it has been our privilege to work, and with whom month by month, and even more frequently, we have had happy fellowship in Bible study and prayer. Nor can we forget those priceless times away in Ennore, by the sea, where we met around the Word and the Mercy-seat to learn more of God's will concerning our service. I can see now the light on the quiet backwaters that last evening, when two young sisters told us of their desire to confess their faith in baptism. It has been my privilege, too, again and again, to see dear Indian sisters and brothers pass through the waters of testimony. We have stood by the baptismal pool (at not very distant dates) at Mannur, Poonamallee, Ayanapuram, Sembiam and Vepery. For such privileges we thank God and take courage.

* * * * *

After a warm welcome from home friends and a time of rest, I have had the privilege of visiting many of those who so kindly help and support us by their prayers whilst we are in India. I find a spirit of fervent desire concerning His work, but in all places the aftermath of the cruel war is only too apparent in depleted numbers and curtailed supplies.

But while such earnestness continues, we can but feel that God still has great things in store for our Churches and for the Mission. To all who have so kindly and generously entertained me, I would tender my heartiest thanks.

(We are now indebted to Mr. & Mrs. E. Orchard for the oversight of the L.Z.A. work, and for the following report:—

BY MR. & MRS. E. ORCHARD.

LIVING in a country where women take a secondary place in every activity, and girls are often considered to be little less than a punishment sent from God, one marvels that the records of that very Eastern book—the Bible—should so sparkle with the doings and sayings of so many women who ministered to the Lord. When the history of the Christian Church in India is written the lives and work of her daughters will fill a large place.

Many women were there . . . ministering unto Him. This is but the record of a year's work, and a very brief record of service lovingly, patiently and loyally given to the Master amid many difficulties. It is the record of paid and voluntary, full-time and part-time service, unselfishly rendered for the good of others.

Across the sun-scorched countryside we toiled, the Biblewoman explaining as we went the difficulties of the home to which we were going. An early marriage, and much interference from relatives; a violent quarrel, and words said which burnt like red-hot iron in the minds of both husband and wife; these were the causes of all the difficulty, but the fact remains, we were going to visit an erring member of the Church whose name had been brought up for action by the deacons. Moral disorder and spiritual deadness seemed to have taken charge of that one-time happy home. Praise God for the ministry of women, for it is in cases such as this that their loving counsel and guidance is best given to the glory of the Master. Our Biblewomen have exercised a valuable and lasting ministry among the homes of our people; a ministry which has led many back to their first keen desire and love for the Lord.

In the well-filled chapel we were listening to testimonies of those who were asking for baptism. Three of the candidates were village women, whose backgrounds made it nearly impossible for them to speak before so many men. Hinduism had taught them that they should be respectfully silent in the presence of their menfolk. "How then can I speak now?" said one. A quiet word of encouragement from the Biblewoman. "Cannot you speak a word for the living Jesus? He stands beside you now." "Yes. He died for me, and I love Him more than my life," was the answer. The word spoken, all fear was gone, and there followed a story of God's wonderful ways in Salvation which, though simply told, was powerful and appealing and led all who were in that building to the very feet of the Master. Such work among enquirers has its strength from the concentrated and consecrated efforts of the women who were there ministering unto Him.

A clamouring, animated crowd of children; gloriously happy and somewhat grubby boys and girls just out of Sunday School. "Amma! give me one, give me one, I am in the fourth class, I can read, give me one," is the insistent cry. So after an hour of careful teaching of Bible story and Gospel song, and a happy application of the lessons taught to the everyday circumstances of the children, that mischievous but lovable crowd gets its reward in the shape of a picture postcard. Who more easily than a woman could bring these little ones to the Saviour? A recognisable bond of affection, based on perfect understanding, exists between them and the children they serve. May God Himself bless the many women who are there ministering unto Him.

We came upon them unawares—a women's meeting just about to enjoy a cup of tea. The friend in charge of the meeting explained that it was tea-party day. Every week for a year or more a group of women from the nearby village had come together and, under the guidance of the faithful servant of God, had sewn garments for their children, been taught the dignity of cleanliness in the home, and had learnt carefully and systematically the simple yet profound truths of the Word of God. That it was no mere head knowledge was evident from the changed lives and outlook of many in that and other similar meetings. Out of the 19 persons baptized during the year, no less than twelve were women, the larger part of whom were drawn from this type of meeting. So with earnest prayer and work, and convincing example, do the women serve Him whose service is perfect freedom.

NAMAKKAL FIELD

BY MRS. O. M. MORLING.

AT the beginning of the year under review, I was in Namakkal in charge of the women's work there. At that time there were ten Biblewomen on the staff. All except two were working in small village areas. One of the most recently formed congregations was at Irukkur, where the newly-baptized believers had been suffering considerable insult and loss at the hands of the caste Hindus. But work there has been steadily progressing during recent months, and several more women have professed their faith publicly by baptism. At Vadakaraiattur also, where Biblewoman Grace is working, two young women have put on Christ by baptism this year. One of these is chiefly the result of teaching in the day school; the other woman is quite illiterate and has been brought to the Lord through testimony in her home by the Biblewoman.

Kottamangalam has been without a resident Biblewoman for a considerable time, but when I was about to leave for furlough, God sent to us a young worker who, we hope, will prove a valuable asset as she gains experience. We have not had a Biblewoman in Paramathi for many years, but in November a newly engaged preacher was placed

there, and his wife was well-recommended for work among the women and placed on the staff.

I was grieved to have to give up the oversight of the work with no L.Z.A. missionary to take my place, but thank God for a staff which I felt would do their best to work faithfully without the accustomed supervision, and for the willingness of the Field Missionary to do what he could to help until other arrangements could be made. The voyage home was as pleasant and restful as one could hope for in December and in a military transport. It has been a real joy to be united once more with dear relatives and friends after so long an absence. I have had the privilege of visiting a number of the Churches, and would like to take this opportunity of thanking all who have received me so kindly and given hospitality so liberally in difficult circumstances.

SENDAMANGALAM FIELD

BY MISS L. S. HAZEL.

" O sing unto the Lord a new song, for He hath done marvellous things; His right hand and His holy arm hath gotten Him the victory."

TRULY from our hearts we re-echo the words of the Psalmist with regard to the deliverance of our beloved nation from the hands of the enemy. In reviewing the past year of service in Sendamangalam, I feel, too, this should be my personal note of thanksgiving unto Him who hath gotten the victory over the enemy of souls in the hearts and lives of some of our women and girls.

Our VILLAGE EVANGELISATION staff has been somewhat depleted by the loss of two during the year. We now have only seven Biblewomen working in two camping stations, Sendamangalam and the surrounding villages; amongst these are two who have been through the Boarding Home. We solicit your prayers that others of our sisters may hear the call to this valuable piece of work for the Master. It is encouraging to report that, from the fruits of this work, one old couple were enabled to give their testimony by believer's baptism, others are still waiting, and we anticipate the not far distant time when their hopes will be realised.

The Matron of our Boarding Home has felt the call to conduct meetings amongst the Christian women of the outcaste section. These meetings have had their disappointments, as trying to seek a suitable time when the women will be most free to listen, and endeavouring to accommodate ourselves by visiting them in the evening, at their request, after the day's work and evening meal is finished, the excuse often is that they are too tired to listen. I feel there is still very little desire for growing in grace and in their knowledge of the Lord, and much of the tempter's power is in their midst. Some of their once-professing husbands have slipped back under the evil influence of drink, which has added to their hardships and privations.

WORK AMONGST THE GIRLS. We have great cause for rejoicing in the encouraging year we have had. Nine girls from the Boarding Home

confessed by baptism their love and faith in Jesus Christ as Saviour. Out of this number, one came from a caste Hindu home. Her parents raised no objection and have also given a promise that she may marry a Christian. She needs very special prayer, as already, in spite of the promise given, a Hindu marriage was arranged during the leave. By God's grace and help, she was able to stand against many allurements of worldly wealth, and is now in training as a teacher. Very special wisdom and guidance will be needed when her training days are completed and there comes the need of a choice of a helpmeet.

Three other girls from Hindu homes, who are real little Christians, were not allowed by their parents to make a profession by believer's baptism. As I have mentioned in a previous report, in order that this hindrance may be removed, I feel strongly the great need for a personal touch with the parents of our girls. We long to see more of the girls as they grow into womanhood being called to the work of Biblewomen, to take the message of Life to their sisters who are still in heathen darkness.

This year we have 53 girls in the Home and could easily have taken 60, but owing to limited space have had to refuse. That Matron may be used even more in bringing these lambs to His fold, is our earnest prayer.

The school work, too, is encouraging, with numbers well over 200 who are daily receiving Scripture instruction. 80% of 8th Standard girls obtained passes and, in spite of the still depleted staff, results continue to be satisfactory. Although Tamil Bibles are not yet on the market again, there is a great demand for the small supply of New Testaments which we have. I feel convinced that through the work of the school, the Scripture portions read and memorised, and the Christian witness, the Gospel has been and is going into many homes which otherwise would not hear it.

The other day one Hindu caste girl, just leaving our school for training, came to me for her conduct certificate. I asked if she had a Bible and if she read it. With tears in her eyes, her reply was: " Yes, I'm taking it to training school with me. You'll pray for me, won't you? " She is only one amongst secret disciples, yet, if a public testimony were made their lives would be in grave danger.

This last month I have had joy, somewhat mingled with sorrow, as I handed over to my colleague, Miss Wade, the major portion of the village evangelistic work. One cannot help but become attached to our Indian sisters, sharing with them for many years in the joys and disappointments of service.

In the opening words of this report, with the Psalmist we could sing a new song for what the Lord has done during this, another year of service for Him. In closing, may we go forth relying on His promise, " Behold, I will do a new thing, I will even make a way in the wilderness and rivers in the desert."

By Miss B. S. Wade.

In the years in which the Lord trains us there are times when the tasks set before us seem difficult and monotonous; admittedly, more often than not, caused by our own failure to utilize the power and peace of the Word of God.

This past year which has, apart from a short period in Madras, been spent at Sendamangalam, has been to me both in the study of the language and in the seeking to grasp the true meaning of the call to this work, a difficult year.

Nevertheless, there is a song of praise! By the lovingkindness of the Lord in enabling the second year's exam. to be completed, the time has now come to commence work in the villages.

In taking up this work there is need to pay attention to the colloquial framing of sentences and words of the village people, as also further study in the ordinary use of the language. In the magazine "World Dominion," the Rev. S. A. Morrison writes: "It takes a lifetime of hard work to present the Gospel to common men. It is easy to ask for a piece of bread in a new language, but to put into words the shine and sparkle of one of God's Jewels takes years; translations and commentaries are easier." The Scripture tells us: "Thy Word is a lamp . . . a light," and personal knowledge but emphasises this fact and causes the longing desire for ability to reveal its treasures to women who, compared to Western standards, are bearing the heat and toil of the day, and in whose lives, comparatively, there is very little light—sadder still, little desire for light. The appalling conditions, both material and mental, of the outcaste people in the villages takes a period longer than two years fully to understand. The promise remains, "The entrance of Thy Word giveth light."

KOLLI HILLS FIELD

By Miss B. L. Mowle.

We have to record, with thankfulness and praise, God's help during another year. Health and strength have been given, and also joy in service.

As I sit down to write this report, I think of the walk back to the Settlement I had this morning. How pretty our Mission Settlement looked as we came down the winding path which leads to the paddy flats! Red-tiled buildings showed up amongst the green foliage around, giving it a homely look, and at least some sign of civilisation. It was hidden again before we reached it, but the view we had was an inspiration and an encouragement to us on our homeward way. Nearly all the houses on the Kolli Hills are built of mud, and have thatched roofs, so that the villages are generally hidden until they are almost reached. That all who live on our Mission Settlement may stand out as true witnesses to the saving and keeping power of Christ is our earnest prayer.

In thinking of the work, that which comes first to my mind is the Girls' Home at Vazhavanthi. During the past year four babies were given to us, but three have been gathered into the Heavenly home. We cannot grieve for them. The babies we have are weighed each week and progress noted. The other little ones are weighed once a month. As we watch these children grow, we often wonder what the future holds for them. Elizabeth, who was once a girl in our Home, still continues to render faithful service as Matron. Barkiam also continues to work amongst the babies and little ones.

Janaky, a caste girl from the plains, came to us four years ago. She has just passed her 8th standard at Sendamangalam, and has now commenced teacher's training at Salem. She is a very attractive and promising girl. During leave, while we were away, her Hindu father, brother and uncle came to see her. Until this time her people had not shown any interest in her. The forces of evil are strong against her. Please join us in prayer for this young life. We can only guide and advise, but we know that only the Holy Spirit working in her heart will give her the strength to hold out when her people come to entice her back into the Hindu fold.

Thangamonie, an old Hostel girl, was baptized at the beginning of the year.

On Friday evenings a class is held for the bigger girls and young women. We are studying "Pilgrim's Progress."

Sunday School work is encouraging; the teachers are voluntary workers. We are disappointed that we cannot get the outside children to come as we would wish, but our Hostel children and the children in our Christian community attend regularly.

We are still in need of more Biblewomen. Their work is not easy. So often, after a long weary walk, the village is almost empty of people, and the few that are there are perhaps too busy or too indifferent to listen.

I have camped at the following places during the year, Puliampatti, Alathur, Valappur, Ariyur, Chulavanthi, Kurungunadi and Selur. We also camped at Koilur, when we had the great pleasure of having Dr. Harris with us. She also came with me to Selur and Kurungunadi. There are several villages in the Selur Nadu which are not visited very frequently.

In the words of the great missionary apostle, we would say, "Brethren, pray for us."

MEDICAL WORK IN JEDARPALAYAM AND ON THE KOLLI HILLS

BY DR. R. M. HARRIS.

Medical Work in Jedarpalayam.

Compounder Rajarathinam and his wife, Nurse Padma, have continued to run the Dispensary at Jedarpalayam during the past year, with only occasional visits from the writer of this report, who, until April last, was still resident on the Kolli Hills. The villagers of this

and surrounding villages put great confidence in them, so that not infrequently they have had difficult cases on hand, who refused to go elsewhere for treatment although advised to do so. Prayer has been their mainstay all through these months, when they have had very little help from a doctor. In 1945 they had 1,156 new cases, the total number of treatments given being 4,315.

This dispensary serves a population of 45,000 within a radius of seven miles on the Namakkal side of the Cauvery river, on the banks of which Jedarpalayam is situated. We have received petitions, with many signatures attached, requesting us to continue this work, but we are now faced with the problem as to what our next step should be, for the landlord from whom we rent our present house has told us that he needs the place as soon as possible for his sons. There is no other house in this small village which is at all suitable. The only alternative to closing the work is to put up our own buildings. Pray that we may be guided.

Medical Work on the Kolli Hills.

The medical work on the Kolli Hills, from the time of writing the last report to the middle of March, 1946 (when the writer handed over to an Indian doctor), proceeded very much as before. The work brought us into contact with one or two who had been Christians, but who had since gone back into caste.

We have had patients from far and near staying in the ward. It is quite an experience for them and the relatives who accompany them, to be in Vazhavanthi and see all that goes on there. We had some bad burn cases last year, and both Mr. Huckett and Miss Mowle gave valuable help when we were in difficulties through shortage of staff.

The Hostel boys and girls are medically examined once a year, and a record kept of their physical condition, including height and weight. Last year's records showed a general improvement all round.

The little children are weighed monthly and the babies weekly. This has stimulated the Matron and older girls in the Hostel to take an intelligent interest in the progress of their little charges.

In connection with the medical work done both on the Kollis and at Jedarpalyam, we have had countless opportunities of bringing the Gospel message home to our patients, in groups as they await their turn to be seen, and as individuals when they are being attended to and their personal needs become known. Oftentimes we have been guided in the talk which is given to our patients before the medical work begins, to touch upon an aspect of the Gospel message very apt in its application to the lives of one or more of those gathererd around. We have also been able to take a share in evangelistic camps on the Kollis.

We would lift up our hearts in praise to God for His help and His goodness throughout the past year in supplying all our needs.

TINNEVELLY FIELD

By Miss M. E. Harris.

As I begin to write this annual report, I am still in India, but expect to leave these shores within twelve hours for a much-longed-for furlough in England.

The past year has been one full of activity. The work amongst the women in the villages has gone on steadily. The number of Bible-women working in the Field has remained at twelve, and there have been no changes on the staff. These Biblewomen are now working in thirty-one different villages, and I have been able to visit each one of these villages several times during the year. This has involved doing a great many different camps and many long, wearisome journeys. But these have always proved to be well worth while.

The Biblewomen wrote their annual Scripture Examination well. One came out top in the whole Mission, with distinction marks and a prize, and two others also gained distinction marks and prizes. All the others passed except one, who failed by one mark only.

Four transfers of work have taken place during the year, which has resulted in new work being started amongst Hindus in one village called Sreerangapuram. But the Biblewoman's work in Illambuvanam, which seemed to be so promising, has had to be discontinued.

All the Biblewomen continue to show a real interest in their work, and have remained faithful throughout the year, "fervent in spirit, serving the Lord."

There have been several encouraging results seen in the work. During the past year twelve village women testified of their love for the Lord Jesus Christ, and asked to be baptized. Of these, two have been baptized and received into Church fellowship. But there are still eighteen women who have come forward for baptism, but who are now waiting until it can be arranged for them to come before a Church meeting, before they can publicly confess their faith by baptism.

Several new women have begun to learn to read, so that there are now twenty-six women learning, and of these, seventeen are Hindus and nine are Christians.

On the whole, the village women's meetings were better attended this last year than previously, and in the Annual Women's Meetings nineteen village women were able to repeat from memory Psalm 103, which they had been taught, Sunday by Sunday, in these Women's Meetings only.

Last year, as we had a fairly good rainfall, there was plenty of work to do in the fields, and the women were busy all day practically the whole year round. But in spite of this, in most of the villages in which I visited, the women continued to show a real desire to learn new Bible lessons regularly month by month.

The medical work in Paniadipatti dispensary was carried on whenever possible, and wherever I have been on camp I have always been able to give out medicine to those who asked for it, and thus help the villagers, both Hindus and Christians, in a practical way.

This report, which was begun in India, is now being finished in England. How lovely it is to be back in this country again, and how thankful I am to God for granting travelling mercies and a safe voyage home. My fervent prayer is that He will abundantly bless the work which now lies before me in this country, and make this furlough in England a time of great joy and blessing, for His Name's sake.

L.Z.A. MISSIONARIES-ELECT

MY CALL.

BY MISS F. I. M. CATEN.

" O magnify the Lord with me, and let us exalt His Name together " (Ps. 34: 3).

THESE words of the Psalmist express the feelings of my heart as I look back over the past twelve months. Truly the Lord has been very present to help and to bless in the problems and difficulties of training days. Medical training is not an easy thing, and to try to put it all into one year is no light task, but, praise the Lord, He has never failed; His strength has been sufficient for every need and His grace triumphant in every task.

Now, as we face the future, knowing that that too is in His hands, we can trust Him for all the days to come. The day of departure draws near, and with it the thought of partings, but what a joy to know that our Master's promise remains true, " Lo, *I* am with you *alway* "—all the way and all the days. With the thought of departure comes the prospect of many new and strange things—a new language, strange customs, a different manner of life, and a warmer climate, but in the Lord's Name and endued with His strength, we can face the future with confidence.

May I take this opportunity of thanking all those who have remembered me in prayer during the past year, and ask for your continued interest at the throne of grace.

MY CALL.

BY MISS N. HAWES.

I HAVE been brought up by godly parents who always took me to God's house from an infant. As I grew older, I loved God's sanctuary, and was always eager to attend all the services when possible.

I cannot give any definite time in my life when the Lord first met with my soul. I know I was led to cry unto God for mercy in the words of the publican of old, " God, be merciful to me, a sinner." Several months passed ere I realised that prayer was answered. It came to me through this passage of Scripture, " He hath broken the gates of brass, and cut the bars of iron in sunder." I knew then that the barrier which sin had formed between me and my Saviour was torn asunder, and the joy which passeth all understanding reigned in my heart.

Having obtained forgiveness, I wished to show my love and obedience by an open confession and baptism. Satan tried to make me doubt that I was truly one of His, but God's message came to me again in accents clear, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." I could no longer hold back, and confessed my Lord by baptism at Horham, in January, 1936, when I was fourteen years of age.

I have always been interested in Mission work, but not to the extent that I should go abroad myself. For several years the thought had passed through my mind, 'I wonder whether I shall go to India?' I did not want to go, and perhaps in the past years I have been partly successful in thinking I had put these ideas behind me. But the last few months have indeed proved to me that our way is not always God's way. On the evening previous to the day of prayer for six more missionaries, the Lord called me, "Go ye into all the world and preach the Gospel to every creature." I had no peace of mind until I yielded my all unto His service. I prayed earnestly that the way would be made clear, and the Lord gave me several messages through His servants: "Ye serve the Lord Christ," "Wilt thou go with this man?" and, "Whatsoever He saith unto you, do it." I have no doubt now left in my heart that the Lord has called me, and not that only, I have the joy in my heart which only comes from peace with God.

I have now come to the conclusion of five happy years in the nursing profession, through which His presence and power have been continually felt. I anticipate commencing training at Mount Hermon Bible Training College in September, with a deeper knowledge of His love and promises which fail not.

GOD'S LEADINGS.

By Miss O. R. Knight.

I have been blessed with Christian parents, and consequently cannot remember a time when I did not know of the way of salvation. It was not, however, until I was about twelve years old that I remember having any thoughts concerning the application of this general knowledge to myself. My interest in spiritual things varied a great deal in the following years, but steadily became more intense. I gradually grew from thinking myself better than most of my acquaintances, to realising that I was a sinner. I knew of the Lord Jesus Christ, and knew Him to be the Saviour, but for a long time I was miserable, not knowing Him as my Saviour. It was as I was in prayer for my brothers and myself, asking that we might grow in grace and in knowledge of the Lord and Saviour Jesus Christ, that I received faith to say (and the wonder of it gripped me), "Lord, I *do* believe, Thou art my Saviour." "Thanks be unto God for His unspeakable gift."

Soon after this I realised that I must confess my faith publicly. I was baptized on May 26th, 1940, and a week later was received into Church fellowship at "Ebenezer," Chelmsford.



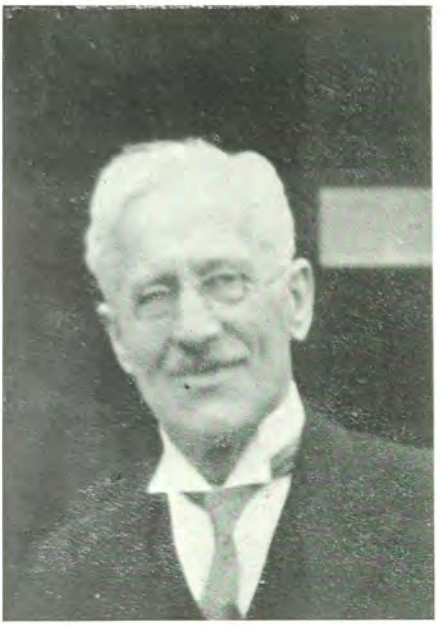
Pastor

Pastor A. P. Selvanathan
Kolli Hills.



People

Christian Family at
Periasolaiyam.



Mr. W. J. Shipton

Treasurer, 1938—1946.



Miss
F. I. M. Caten

Sailing for India this autumn.

For many years the desire to serve our Lord in India has been in my heart, and may perhaps have been stimulated by knowledge of S.B.M. work received from my aunt, Miss R. Appleby. During the past few months the matter has been very much on my mind and consequently in my prayers. I could no longer tell myself to forget about it until my training was finished (I am now a member of the Pharmaceutical Society of Great Britain), and I have been stirred up to earnest prayer to discover God's will for my life by the challenging messages I have heard through Missionary Kuhrt.

While in communion with our Lord, the call of the people of India (as represented by the people of Musiri) to me was, "Come over . . . and help us." And having previously said in prayer that I would go when it was plain that the Lord wanted *me* to go, I can join with Paul, assuredly gathering that the Lord had called me for to preach the Gospel unto them.

During the past weeks I had been concerned about my duty to my parents, but just a few seconds after receiving the assurance of our Lord's will for my life—not mine, but His—He assured me of His loving care for them, and they have gladly consented to my following our Lord in this way.

As I think things over, I marvel that our Lord should have called me to this tremendous task and privilege, and I am encouraged as I remember that my Lord knows all my weaknesses, and that I may and "will go in the strength of the Lord God."

I now eagerly anticipate the blessings which I am sure our Lord will grant while I am at Mount Hermon Missionary Training College, for it is He who has wondrously made it possible for me to begin there this autumn.

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	480	19	1	8	30	9	3	20	1148	12	30
Sendamangalam	4	109	13	—	3	13	8	3	6	364	4	35
Namakkal ...	12	214	15	—	12	11	12	2	16	660	12	90
Kolli Hills	1	41	3	1	5	4	3	6	4	131	3	72
Tinnevelly ...	42	958	23	2	40	19	12	3	38	1250	48	87
TOTAL	64	1802	73	4	68	77	44	17	84	3553	79	314

DOCTRINAL BASIS, OFFICERS OF THE MISSION, MISSIONARY STAFF

together with

ABSTRACT OF RECEIPTS AND BALANCE SHEET

Presented at

THE ANNUAL GENERAL MEETING

of the Association

held at

WESTMINSTER CHAPEL,

LONDON, S.W.1

On TUESDAY, OCTOBER 22nd, 1946.

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.

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GENERAL INFORMATION

PUBLICATIONS.

Strict Baptist Mission Herald. Giving reports and articles dealing with the Lord's work in India. Published monthly. Price one penny per copy supplied through local Mission or Magazine Secretaries. By post direct, 2s. for the year.

Rays from the East. A Bi-Monthly Magazine for Children. 3s. per 100. Postage extra.

Orders and payments for the above publications, Annual Reports and all S.B.M. literature to be sent to the General Secretary.

ENQUIRIES AND DEPUTATION WORK.—Please address all enquiries re the General Work of the Mission to the Secretary, who will also gladly arrange for a Deputation and assist in the arrangements for a Missionary Sunday, Lantern Lecture or Missionary Meeting in any part of the country.

SUBSCRIPTIONS AND DONATIONS for all Funds (except the L.Z.A.) should now be sent to the 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, who will be pleased to supply L.Z.A. Collecting Boxes.

YOUNG PEOPLE'S GUILD OF SERVICE :
Secretary : Mr. ANTHONY R. DANNATT,
Tudor Cottage, Chignall Road, Chelmsford, Essex.
Payments to : Pastor J. K. THORPE.

Please note : All cheques, etc., should be made payable to "The Strict Baptist Mission," and crossed.

NOTICE IN REFERENCE TO BEQUESTS

We believe there are many of our subscribers who would like to continue their subscriptions even after the Lord has taken them home, and although this is a somewhat delicate matter, yet for the sake of the Lord's cause, we mention how it can be done—viz. : by bequeathing

a Legacy to the Mission.

The following Form of Bequest is therefore recommended to those who may be desirous of thus assisting the Mission :

FORM OF BEQUEST.

"I give and bequeath to the Treasurer for the time being of THE STRICT BAPTIST MISSION (founded in London in the year 1861), the sum of £ , free of duty, for the promotion of the objects and work of the said Mission; and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same."

SUMMARY OF ACCOUNTS

1945 £	RECEIPTS.	£ s. d.	£ s. d.
	Balance at Bank 21st Sep., 1945—		
	Home Safe Deposit	100 0 0	
	Current Account	717 11 10	
	Deposit Account	1,100 0 0	
	Cash in P.O. Savings Bank ...	1,698 18 4	
	Cash in hands of Secretary	10 0 0	
	Investments—		
	£1,436 4s. 6d. 3½% War Stock ...	1,499 11 0	
	£400 0s. 0d. 3½% War Stock ...	398 1 0	
	£400 0s. 0d. 3½% Conversion Loan	370 12 0	
	£1,000 0s. 0d. 3% Defence Bonds	1,000 0 0	
			6,894 14 2
6,208	General Fund	6,750 18 7	
12	Legacies	287 1 11	
136	Christmas Gift Fund	138 0 0	
	"Herald" Fund (see Payments) ...	— — —	
156	Young People's Guild of Service ...	145 15 9	
220	Sustentation Fund	220 0 0	
520	Pension Fund	533 12 3	
—	Voyage Fund	16 0 0	
7,254			8,091 8 6
	Ladies' Zenana Auxiliary—		
2,997	General Account	3,207 16 9	
11	Medical Account	9 0 0	
—	Voyage Account	4 17 8	
3,009			3,221 14 5
17,392			£18,207 17 1

1945 £	PAYMENTS.	£ s. d.	£ s. d.
	General Fund—		
5,576	India ...	4,243 2 0	
1,234	Home ...	1,642 3 3	
			5,885 5 3
129	Christmas Gift Fund ...		135 4 8
468	Voyage Fund		739 18 2
	"Herald" Fund—		
426	Payments	426 14 7	
270	Receipts Credit ...	257 19 4	
			168 15 3
8	Young People's Guild of Service ...		16 3
	Pension Fund—		
300	Purchase of £500 3% Local Loans		499 17 10
8,063			7,429 17 5
	Ladies' Zenana Auxiliary—		
2,235	General : India	1,957 13 6	
170	Home	443 10 2	
24	Medical : India	13 10 0	
2	Home	2 2 0	
1	Voyage	273 1 3	
2,400			2,689 16 11
			10,119 14 4
	Balances at Bank, 20th Sept., 1946—		
	Home Safe Deposit	100 0 0	
	Current Account	868 11 5	
	Deposit Account	2,100 0 0	
	Cash in hands of Secretary ...	10 0 0	
	Cash in P.O. Savings Bank ...	1,741 7 4	
	Investments—		
	£1,436 4s. 6d. 3½% War Stock ...	1,499 11 0	
	£400 0s. 0d. 3½% War Stock ...	398 1 0	
	£400 0s. 0d. 3½% Conversion Loan	370 12 0	
	£1,000 0s. 0d. 3% Defence Bonds	1,000 0 0	
			8,088 2 9
17,392			£18,207 17 1

GENERAL FUND

1945 £	INCOME.	£ s. d.	£ s. d.
721	To Balance brought forward		108 11 1
	,, Contributions—		
3,707	Churches	4,033 8 8	
1,199	Personal	1,299 4 9	
341	Miscellaneous	473 18 7	
5,248		5,806 12 0	
785	,, Income Tax Refund	780 0 2	
115	,, Interest on Investments ...	113 14 7	
6	,, Interest on Deposit Account ...	5 12 8	
3	,, Interest on Home Safe Deposit	2 10 2	
48	,, Interest on P.O. Savings Bank	42 9 0	
			6,750 18 7
	,, Transfers from—		
—	"Bequest" Fund	100 0 0	
100	L.Z.A. General Account ...	100 0 0	
			200 0 0
300	Pension		
200	Guild		
£7,530			£7,059 9 8

1945 £	EXPENDITURE.	£ s. d.	£ s. d.
	By Remittances to India for Salaries, and Payments on		
5,766	Mission Account		4,243 2 0
426	,, Missionaries on Furlough ...		558 14 0
90	,, ,, Children Allowances		142 16 0
50	,, Missionaries' Life Insurance ...	50 16 0	
—	,, Credit Payments by Missionaries	15 5 8	
			35 10 4
82	,, Deputation, Ministerial and General Expenses		100 16 10
525	,, Secretary's Salary, Office Expenses, Stationery, Postages, etc.		736 17 1
58	,, Cost of Advertising		67 9 0
			5,885 5 3
	,, Transfers to—		
300	Voyage Fund	600 0 0	
120	"Herald" Fund (Deficit)...	133 15 3	
			733 15 3
108	,, Balance carried forward		440 9 2
£7,530			£7,059 9 8

VOYAGE FUND.

1945 £		£ s. d.
	To Balance brought forward	795 2 5
	,, Refund from Thomas Cook & Son ...	16 0 0
300	,, Transfer from General Fund	600 0 0
		£1,411 2 5

	£ s. d.
By Mr. Thrower's Passage, Fares, etc.	152 3 5
,, Mr. Morling's Passage, Fares, etc.	262 6 4
,, Mr. Kuhrt's Passage, Fares, etc.	217 1 11
,, Mrs. Champion's Passage, Fares, etc. ...	108 6 6
(England £271 3s. 8d., India £468 14s. 6d.)	739 18 2
,, Balance in hand	671 4 3
	£1,411 2 5

"HERALD" FUND.

1945 £		£ s. d.	£ s. d.	1945 £		£ s. d.
	To Subscriptions—				By Cost of Printing—	
189	Heralds ...	177 9 9		277	Heralds	283 1 3
58	Rays ...	58 4 2		92	Rays	84 17 6
22	Reports ...	22 5 5		56	Reports	58 15 10
270			257 19 4			
	,, Deficit transferred from—					
120	General Fund	133 15 3				
35	L.Z.A. General Fund ...	35 0 0				
			168 15 3			
£426			£426 14 7	£426		£426 14 7

YOUNG PEOPLE'S GUILD OF SERVICE.

1945 £		£ s. d.	1945 £		£ s. d.
277	To Balance brought forward	225 7 4	8	By Cost of Printing	16 3
156	,, Contributions from Societies and Members	145 15 9	225	,, Balance carried forward	370 6 10
		£371 3 1			£371 3 1

SUSTENTATION FUND.

1945 £		£ s. d.	£ s. d.		£ s. d.
	To Balance brought forward—			By Investments (at Cost)—	
	Investments	6,810 18 8		3½% War Stock	750 0 0
	Cash in hand	391 15 6		3% Local Loans	1,000 0 0
			7,202 14 2	3½% War Stock	1,000 0 0
	,, Interest on Investments ...		220 0 0	2½% National War Bonds	950 0 0
				3½% War Stock	3,110 18 8
				,, Cash in hand carried forward ...	611 15 6
			£7,422 14 2		£7,422 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 ...	... 2,915 9 1	By Transfer to General Fund	... 100 0 0
,, Legacies received during year	... 287 1 11	,, Balance carried forward	... 3,102 11 0
	£3,202 11 0		£3,202 11 0

INDIA BIBLE INSTITUTE FUND.

	£ s. d.		£ s. d.
To Balance brought forward	£31 2 6	By Balance carried forward	... £31 2 6

CHRISTMAS GIFT FUND.

	£ s. d.		£ s. d.
To Balance brought forward ...	... 11 2 6	By Remittance to India ...	135 4 8
,, Contributions	... 138 0 0	,, Balance carried forward	13 17 10
	£149 2 6		£149 2 6

PENSION FUND.

	£ s. d.	£ s. d.		£ s. d.
To Balance brought forward—			By Investments (at Cost)—	
Investments	... 14,349 1 0		£1,067 14s. 5d. 2½% Consols	... 831 0 0
Cash in hand ...	... 580 12 3		£935 1s. 3d. 3½% L.C.C. Stock ...	... 800 0 0
		14,929 13 3	£211 1s. 9d. 4% Funding Loan ...	... 200 0 0
,, Interest on Investments ...		529 9 7	£2,000 0s. 0d. 5% New Zealand Stock	... 2,000 0 0
,, Refund of Tax		4 2 8	£2,861 5s. 9d. 3½% War Stock ...	... 2,821 14 3
			£2,119 10s. 9d. 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
			£300 0s. 0d. 2½% Consols	... 241 4 9
			£300 0s. 0d. 3% Savings Bonds ...	... 300 0 0
			£500 0s. 0d. 3% Local Loans	... 499 17 10
			,, Balance of Cash carried forward ...	... 614 6 8
	£15,463 5 6			£15,463 5 6

LADIES' ZENANA AUXILIARY

GENERAL ACCOUNT.

1945 £		£ s. d.	£ s. d.
567	Balance, September 21st, 1945 ...		774 9 7
2,206	Contributions	2,324 14 2	
366	Gift Week	452 1 8	
			2,776 15 10
426	Income Tax Refund		431 0 11
£3,565			£3,982 6 4

£ 1945		£ s. d.
2,236	Indian Expenses	1,957 13 6
79	Missionaries at Home	278 1 8
23	Deputation and General Expenses	122 19 11
32	Home Expenses	42 8 7
	Transferred to—	
20	S.B.M. Herald Account ...	20 0 0
15	S.B.M. Report Account ...	15 0 0
100	S.B.M. for Rent	100 0 0
50	L.Z.A. Medical Account ...	700 0 0
200	L.Z.A. Voyage Account ...	100 0 0
774	Balance in hand	646 2 8
£3,565		£3,982 6 4

MEDICAL ACCOUNT.

£		£ s. d.
259	Balance, September 21st, 1945	294 6 10
11	Donation	9 0 0
50	Transferred from L.Z.A. General Account ...	700 0 0
£321		£1,003 6 10

£		£ s. d.
13	Nurse	13 10 0
2	Donation to M.S.M. ...	2 2 0
294	Balance in hand	987 14 10
£321		£1,003 6 10

VOYAGE ACCOUNT.

	£ s. d.
Balance, September 21st, 1945	766 15 1
Transferred from L.Z.A. General Account	100 0 0
Refund from Thos. Cook & Son	4 17 8
	£871 12 9

	£ s. d.
Mrs. Morling, Passage and Baggage	80 2 11
Dr. Ruth and Miss M. Harris, Passage and Baggage	165 18 8
Miss Poole's Boxes Home	26 19 8
Balance in hand	598 11 6
	£871 12 9

BALANCE SHEET as at 20th September, 1946.

LIABILITIES.

	£ s. d.
General Fund	440 9 2
Voyage Fund	671 4 3
Young People's Guild of Service ...	370 6 10
Sustentation Fund	611 15 6
"Bequest" Fund	3,102 11 0
India Bible Institute Fund ...	31 2 6
Christmas Gift Fund	13 17 10
Pension Fund	614 6 8
Ladies' Zenana Auxiliary—	
General Account	646 2 8
Medical Account	987 14 10
Voyage Account	598 11 6
	£8,088 2 9

ASSETS.

	£ s. d.	£ s. d.
Balances at Bank and in hand—		
Home Safe Deposit	100 0 0	
Current Account	868 11 5	
Deposit Account	2,100 0 0	
Secretary	10 0 0	
		3,078 11 5
Cash in Post Office Savings Bank ...		1,741 7 4
		4,819 18 9
Investments (at Cost)—		
£1,436 4s. 6d. 3½% War Stock ...	1,499 11 0	
£400 0s. 0d. 3½% War Stock ...	398 1 0	
£400 0s. 0d. 3½% Conversion Loan	370 12 0	
£1,000 0s. 0d. 3% Defence Bonds ...	1,000 0 0	
		3,268 4 0
		£8,088 2 9

Note.—The Mission also holds furniture for Missionaries on furlough to the value of at least £100.

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, 1946.

52, The Broadway, Stratford, E.15.

3rd October, 1946.

STANLEY W. SIMPSON, F.S.A.A.

ABSTRACT OF RECEIPTS

21st SEPTEMBER, 1945 to 20th SEPTEMBER, 1946.

Aberewmbol—
General 1 13 10
Abingdon—
General ... 2 0 0
Acton Friends—
L.Z.A. 8 18 8
Aocrington, "Ebenezer"—
General 2 12 7
L.Z.A. 6 12 6
Accrington, "Zion"—
General 7 3 0
Aldringham—
General ... 2 10 0
Askett—
General ... 2 0 0
Aylesbury—
General 8 1 5
L.Z.A. 13 8 0
Baguley—
General 8 0
Baildon St. Mission—
General 2 2 0
Bath—
General 43 7 0
Beccles—
General 8 7 3
L.Z.A. 5 0 0
Guild of Service... 2 1 0
Bedford, "Providence"—
General 32 0 0
L.Z.A. 7 17 7
Bedmond—
General ... 19 6
L.Z.A. ... 2 3 3
Bedworth—
General 4 2 0
Belvedere, Lessness Heath—
General 41 3 3
L.Z.A. 3 12 9
Guild of Service... 5 4 6
Benwick—
General ... 2 0 0
Bermondsey—
General 1 1 0
L.Z.A. 13 7 0
Guild of Service... 1 1 0
Bethersden—
General ... 5 3 6
L.Z.A. ... 2 10 0
Bexley Heath—
General 6 17 3
L.Z.A. 1 9 8
Bible-Spreading Union—
General 8 0 0
Bierton—
General 12 0 0
L.Z.A. 6 10 0
Billericay—
General ... 3 13 7
Billinghay—
General ... 37 14 6
Blackburn—
General ... 7 8 0
Blakenham—
General 14 11 8
L.Z.A. 14 14 3
Borough Green—
General ... 30 19 5
L.Z.A. ... 5 12 6
Bradenstoke—
General 27 14 4
L.Z.A. 9 8 1
Bradfield St. George—
General 8 11 0
L.Z.A. 5 0

Brentford—
General 80 3 10
L.Z.A. 60 19 7
Guild of Service... 9 19 10
Brighton "Ebenezer"—
General 34 17 4
L.Z.A. 19 1 0
Guild of Service... 6 0
Brighton Tabernacle—
General 72 3 0
L.Z.A. 70 1 0
Brixton—
L.Z.A. 6 16 0
Broadstairs Friends—
General 10 0
L.Z.A. 4 1 6
Brockley, Suffolk—
General 26 4 9
L.Z.A. 4 10 0
Bromley—
General 9 10 8
L.Z.A. 17 6 2
Guild of Service... 15 0
Bury, Lancs.—
General 8 6 7
L.Z.A. 17 17 6
Cambridge, "Eden"—
General 47 10 7
L.Z.A. 11 3 9
Cambridge, Tenison Rd.—
General 12 9 1
Chadwell Street—
General 127 15 10
L.Z.A. 99 14 10
Guild of Service... 10 0
Charsfield—
General 3 0 0
Chatteris—
General 45 13 0
L.Z.A. 8 5 0
Chelmondiston—
General ... 5 0 0
Chelmsford—
General 33 14 7
L.Z.A. 9 9 2
Guild of Service... 3 5 0
Cheltenham, "Providence"—
General 7 0 0
L.Z.A. 1 0 0
Chesham—
General 19 5 6
L.Z.A. 13 9
Guild of Service... 6 6 0
Chingford—
General 3 11
L.Z.A. 10 0
Guild of Service... 16 5
Chorley—
General 5 0 0
L.Z.A. 5 10 0
Clacton—
General 2 12 0
L.Z.A. 1 7 6
Clapham, Courland Gr.—
General 42 16 6
L.Z.A. 18 5 4
Guild of Service... 26 0 0
Clapham Junction—
L.Z.A. 13 0
Clayton West—
General ... 13 3 2
Clifton—
General 8 2 8
L.Z.A. 2 10 0

Collingwood, Aue.—
General 3 16 4
L.Z.A. 2 0 0
Cottenham—
General 15 3 0
Cransford—
General ... 4 14 8
L.Z.A. ... 11 6 8
Crawley—
General ... 5 10 6
Crowfield—
General 6 15 0
Croydon, Derby Rd.—
General 13 16 2
L.Z.A. 15 12 2
Croydon District—
General 6 0 0
Guild of Service... 14 13 6
Croydon, "Salem"—
General 8 14 0
L.Z.A. 4 10 0
Croydon, Tamworth Rd.—
General 16 5 9
L.Z.A. 15 12 6
Datchet—
General 1 0 6
Deeping St. James—
General 14 2 10
L.Z.A. 9 13 6
Devizes—
General ... 45 7 11
L.Z.A. ... 13 6 4
Dorking—
General ... 53 9 3
L.Z.A. ... 24 16 2
Downe—
General 28 17 11
L.Z.A. 1 0 0
Dunmow—
General ... 1 0 0
Dunstable—
General 15 0 0
L.Z.A. 9 13 0
Eastbourne—
General ... 5 5 8
L.Z.A. ... 4 9 4
East Ham—
General 20 17 11
L.Z.A. 10 9 4
Ely—
General 2 2 0
Epping—
General 10 0
Epsom—
General ... 34 11 11
L.Z.A. ... 135 2 5
Erith—
General 16 19 0
Guild of Service... 12 6
Fressingfield—
General ... 4 5 0
Friston—
General 2 2 6
Fulham—
General 9 5 0
L.Z.A. 13 7 0
Glemsford—
General ... 1 19 0
Gravesend—
L.Z.A. ... 5 0 0
Grays—
General ... 11 5 9
L.Z.A. ... 5 1 0

Great Gransden—
General 27 5 9
L.Z.A. 7 6
Greenwich—
General 24 9 0
L.Z.A. 12 19 3
Guild of Service... 1 0 0
Grundisburgh—
General 6 8 8
L.Z.A. 2 10 6
Guild of Service... 10 0
Guildford—
General 59 8 1
L.Z.A. 31 2 6
Hadleigh—
General 17 3 8
L.Z.A. 5 7 0
Hadleigh Heath—
General 13 7 11
L.Z.A. 3 2 6
Hailsham—
General 13 9 6
Halstead—
General ... 5 7 4
L.Z.A. ... 1 10 0
Handcross—
General 2 9 7
L.Z.A. 1 0 0
Hartley Wintney—
General 21 1 11
L.Z.A. 7 7 11
Harwich—
General ... 1 1 2
L.Z.A. ... 3 9 0
Haslemere—
General .. 32 7 6
L.Z.A. ... 6 18 6
Haslingden—
General ... 3 10 0
Hastings—
General 12 3 6
L.Z.A. 16 19 1
Haworth—
General 13 4 6
L.Z.A. 9 2 3
Hebden Bridge—
General 2 18 0
L.Z.A. 1 13 0
Hedge End—
General ... 15 6
Highbury—
General 59 9 8
L.Z.A. 47 3 5
Guild of Service... 4 19 10
Highgate Road—
General 10 0 0
High Wycombe—
General 12 11 1
L.Z.A. 13 9 0
Guild of Service... 7 6
Hinckley—
General ... 7 12 6
L.Z.A. ... 10 0
Hilmarton—
General 12 7 5
Homerton Row—
General 12 0 7
L.Z.A. 7 3 9
Horham—
General 100 0 0
L.Z.A. 8 10 0
Horley—
General ... 13 10 0
L.Z.A. ... 1 13 6
Horsham—
General 20 3 7
L.Z.A. 15 19 4
Hounslow—
General ... 34 1 4
L.Z.A. ... 19 11 6
Hoxne—
General ... 14 2 1

Ilford—
General 19 13 9
L.Z.A. 1 6 0
Ipswich, "Bethesda"—
General 104 10 5
L.Z.A. 29 14 3
Guild of Service... 4 11 6
Ipswich, "Mount Zion"—
General 25 15 9
L.Z.A. 2 3 6
Ipswich, "Zoar"—
General 42 3 0
L.Z.A. 20 11 0
Irthlingborough—
General 1 12 0
L.Z.A. 2 13 0
Ivinghoe—
General ... 15 0
Kenninghall—
General ... 6 11 6
Kesgrave—
General 8 13 10
L.Z.A. 3 11 0
Kilburn—
General 6 0
King's Langley—
General 1 0 0
L.Z.A. 1 0 0
Kingston-on-Thames—
General 10 19 0
L.Z.A. 9 0 10
Laxfield—
General 32 13 3
L.Z.A. 5 15 4
Leatherhead—
L.Z.A. ... 3 17 9
Lee Common—
General 6 16 3
Leicester District—
General 9 4 6
Leicester, "Ebenezer"—
General 2 9 6
L.Z.A. 1 10 0
Leicester, "Providence"—
General 20 11 9
L.Z.A. 7 10 6
Leicester, "Zion"—
General 5 7 6
L.Z.A. 9 3 3
Leigh-on-Sea Friends—
L.Z.A. 5 12 0
Leiston—
L.Z.A. 3 0 0
Lewes—
General 10 7 3
Lewisham—
General ... 4 3 9
L.Z.A. ... 5 0 6
Leyton—
General 30 17 10
L.Z.A. 16 2 0
Guild of Service... 42 13 3
Little Downham—
General 10 1 6
Lockwood—
L.Z.A. ... 1 15 0
Lode—
General 1 6 6
Loughborough—
General ... 1 0 0
Long Marston—
General .. 11 15 9
Maidenhead—
General 15 0
Maidstone, "Providence"—
General 1 0 0
Manchester District—
General 4 13 9
L.Z.A. 9 7 1

Manor Park—
General 40 19 8
L.Z.A. 3 17 0
March—
General 70 9 4
L.Z.A. 27 10 11
Guild of Service... 1 0 0
Mayford—
General ... 15 13 5
Meopham—
L.Z.A. 1 0 0
Middlesbrough—
General ... 19 0 0
Morley—
General ... 12 6
Needingworth—
General 14 14 4
L.Z.A. 2 3 9
Newcastle-on-Tyne—
General 9 0 0
New Cross—
General 96 5 6
L.Z.A. 23 13 0
Guild of Service... 1 14 4
Newick—
L.Z.A. ... 1 5 0
Newquay—
General 1 0 0
L.Z.A. 3 19 4
Noddfa—
General 4 18 6
Norbiton—
General 2 4 0
L.Z.A. 6 16 0
North Finchley—
General 66 4 7
L.Z.A. 16 5 7
Guild of Service... 3 0 0
Norwich—
General 3 17 9
L.Z.A. 1 10 0
Notting Hill Gate—
General 15 0
L.Z.A. 3 19 8
Nuneaton—
General 6 5 0
L.Z.A. 1 0 0
Nunhead—
General 4 9 6
L.Z.A. 7 16 6
Occold—
General 12 16 6
Old Hill, "Ebenezer"—
General 17 0 11
Old Hill, "Spring Meadow"—
General 3 0 0
Otley—
General 18 19 6
L.Z.A. 9 0 0
Oundle—
General 1 0 0
Over—
General 24 2 0
L.Z.A. 15 16 11
Pemberton—
General 22 19 2
Ponders End—
L.Z.A. ... 11 0 6
Porth—
General ... 10 10 0
Potten End—
General ... 32 16 1
L.Z.A. ... 21 13 0
Potton—
General 16 6 0
L.Z.A. 7 5 6
Portsmouth, "Rehoboth"—
General 8 0 9
Poynings—
General 37 14 0
Prahran, Australia—
General 1 10 0

Preston—
General 11 4 3
L.Z.A. ... 6 7 0
Prittlewell—
General ... 28 7 7
L.Z.A. ... 28 10 10
Ramsey—
General 17 8 3
L.Z.A. 2 12 0
Guild of Service... 5 8
Ramsgate—
L.Z.A. ... 12 10 0
Rattlesden—
General 9 0 2
L.Z.A. 2 4 3
Raunds—
General 3 4 6
Readers of "The Christian"—
General 25 10 0
Readers of "The English Churchman"—
General 4 10 0
Reading Friends—
General 2 13 6
L.Z.A. 1 5 0
Reigate—
General ... 8 7 6
Richmond—
General 35 11 0
L.Z.A. 34 7 0
Rishangles—
General ... 3 10 4
Rotherham—
General ... 2 12 0
Royton—
General ... 27 18 0
Rushden—
General 3 9 0
L.Z.A. 3 16 0
Ryde, Australia—
L.Z.A. 2 0 0
Salhouse—
General ... 1 14 0
Scleddy, Pem.—
General 13 15 0
S.E. District Rally—
General 7 16 8
Siddal—
L.Z.A. ... 1 0 0
Slaithwaite—
General ... 10 9
L.Z.A. ... 1 0 6
Sleaford—
General 4 15 0
Smarden—
General 2 17 0
Smithfield, Australia—
General 1 0 0
Somersham—
General 2 8 3
L.Z.A. 4 17 0
Guild of Service... 6 6
Southoe—
General ... 2 0 0
South Chard—
General 1 17 6
Staines—
General ... 14 7 9
L.Z.A. ... 1 2 6
Stamford—
General 39 19 6
L.Z.A. 5 8 2
Stevenage—
General ... 2 5 0
L.Z.A. ... 8 19 0
Stoke Ash—
General 19 15 0
L.Z.A. 4 16 0
Stonham Parva—
General ... 3 6 0
Stowmarket—
General ... 23 18 2
L.Z.A. 27 0 9
Stratford—
General 48 5 9
L.Z.A. 58 9 3
Guild of Service... 5 4 6
Streatham—
General 29 14 3
L.Z.A. 11 2 10
Stretham, Cambs.—
General 10 13 9
St. Albans—
General ... 4 18 7
St. Clears—
L.Z.A. 3 2 0
St. John's Wood—
General 100 16 1
L.Z.A. 91 0 8
St. Neots—
General 16 0 0
L.Z.A. 12 0 0
Guild of Service... 10 0
Sudbourne & Tunstall—
General 26 0 10
L.Z.A. 3 17 0
Sudbury—
General ... 1 11 3
Suffolk Rally—
General 30 15 9
Sutton-at-Hone—
General 3 16 6
L.Z.A. 3 17 6
Sutton, Cambs.—
General 15 1 0
Sutton (Surrey) Friends—
General 3 2 6
L.Z.A. 25 2 11
Swindon—
General 23 8 3
L.Z.A. 15 5 2
Sydney, Australia—
General 15 8 9
Tadworth—
General ... 13 8 7
L.Z.A. ... 7 3 10
Thame—
General .. 7 0 0
Thorndon—
General ... 1 2 3
Tips End—
General 1 10 0
Tollington Park—
General 3 5 6
L.Z.A. 8 8 9
Tottenham—
General 16 14 4
Tring—
General 36 4 1
L.Z.A. 23 8 0
Guild of Service... 5 0
Trowbridge—
General 23 16 6
Tunbridge Wells—
General 31 3 9
L.Z.A. 33 4 4
Two Waters—
General ... 4 7 9
Waldringfield—
General 12 6 11
Walsall—
General 25 5 0
L.Z.A. 12 16 0
Walthamstow—
General 4 1 4
L.Z.A. 26 15 7
Walton-on-Naze—
General 13 13 0
L.Z.A. 2 10 0
Wandsworth, Chatham Rd.—
General 1 8 2
Wandsworth, West Hill—
General 4 4 0
L.Z.A. 13 11 2
Warboys—
General ... 26 5 7
L.Z.A. ... 14 8 0
Warbleton—
General ... 5 15 0
Warrington—
L.Z.A. 8 1 9
Watford, "Beulah"—
General 4 7 1
Watford Tabernacle—
General 84 17 9
L.Z.A. 48 10 6
Guild of Service 8 8 11
Wattisham—
General 6 15 0
L.Z.A. 3 6 0
Wellingborough—
General 49 17 10
L.Z.A. 14 0 5
West Ham—
General 32 14 6
L.Z.A. 8 13 0
West Hoathly—
General ... 5 0 0
Wetherden—
General 2 15 8
L.Z.A. 2 17 2
Whittlesey—
General 57 18 5
L.Z.A. 8 1 6
Whittlesey Road—
General 10 0
Willenhall—
General 26 13 3
Willingham—
L.Z.A. ... 17 6
Wimbledon—
General 28 19 11
L.Z.A. 39 8 6
Wisbech—
General 10 0
Wood Green, Eldon Rd.—
General 8 15 5
L.Z.A. 1 10 0
Wood Green, Park Ridings—
General 24 1 0
L.Z.A. 6 19 0
Guild of Service... 4 7 0
Woolwich—
L.Z.A. 4 0 0
Yateley & Eversley—
General 38 0 1
L.Z.A. 18 12 0
Guild of Service... 1 0 0
Yorkshire Friends—
General 5 17 1
L.Z.A. 18 5 0

PERSONAL.
General 1,299 4 9
L.Z.A. 619 2 1
LEGACIES.
General 287 1 11
MISCELLANEOUS.
Special Collections, Refund of Income Tax, Interest on Investments, etc.
General 1,418 5 2
L.Z.A. 639 14 3
CHRISTMAS GIFT FUND 138 0 0
PUBLICATIONS.
Heralds, Rays, Reports ... 257 19 4
SUSTENTATION FUND 220 0 0
PENSION FUND ... 533 12 3

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No. 98. FEBRUARY—MARCH, 1946

RAYS FROM THE EAST

FOR YOUNG PEOPLE



INDIAN POTTERS AT WORK

Issued by the

Strict Baptist Mission

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

Price, 3/- per 100, postage extra.

THE HAND OF THE POTTER.

By Miss B. S. Wade, Sendamangalam.

There is a Potter's house at Jedarpalayam. Four men daily work within it, making mud vessels for cooking purposes. I stood watching them. Two were sitting on the floor moulding on bottoms to some half-finished pots. Another was standing ready to turn the wooden wheel. Near at hand he had placed a small vessel of water, a piece of material and a stick with a pointed end. The fourth man was the Potter; he went over to a corner of the room and gathered up a large handful of clay which had been beaten with the feet. Then the miracle began'

The pivot of the wheel was carefully wiped, so that not a speck of dust should hinder the speed of the wheel; it was then fixed in position and the clay placed on it.

The labourer sitting cross-legged at the side of the potter commenced to turn the wheel. The Potter sprinkled the clay with water and placed both his hands around it, so that as the wheel went round it formed a smooth round lump. Then, very quickly, he placed his two thumbs in the centre of the clay, followed by his wrist, then both hands outside, followed by gentle movements of his fingers inside and out, till the clay began to get thinner and thinner, and higher and higher, according to the pressure of the Potter's hand and the speed of the wheel. Near its completion the Potter used the material and the small pointed stick to form marks on the vessel. Last of all he took a knife and cut "the miracle" from the rest of the clay.

How I wish you could have watched the Potter; his hands would have interested you, they guided the clay with so direct and gentle a touch. The man who turned the wheel did so without a word from the Potter; he seemed to understand perfectly just the right speed which was necessary for a perfect vessel to be made. But do not think the pot was finished. It now was placed in the sun to dry, and the following day one of the workmen would mould on the bottom, and then it must needs pass through the furnace before it could be of use.

I asked the Potter if I might try my hand at his work! It looked easy to do. But my vessel was full of dents this way and that. The pressure of my hands was much too great, and though I tried again and again, I found I could not adjust my hand to the exact gentle touch necessary.

Boys and Girls, the Lord God said through Jeremiah the Prophet, about the people of Israel, "Cannot I do with you as this potter." You see, the potter takes the clay and he



JEDAPARLAYAM THE POTTER.

moulds it to the exact shape of the vessel which he wants for use in people's homes. Should it become marred in any way the potter may make it again. Now that is just what we pray that God may do with the boys and girls in India—to take them as clay in His hands, and gently mould them into vessels for His service.

HIS LITTLE ONES.

By Miss B. L. Mowle, Kolli Hills.

DEAR BOYS AND GIRLS,

In my last letter to you I told you something about Gnanatheebum, Rachel, and Violet Rajamony. Little Peter was the next to come to us. He came on December 5th, 1944, when he was six weeks old, so he will soon be one year old. When he came to us he was just like a famine-stricken victim and more like a little old man than a baby. For many weeks we had to nurse him with much care. Now, he has a real baby face and, when he is well and free from the malaria fever which seems to attack him so frequently, he has a smile for everyone. We feel sure that, as he grows older, he will grow stronger, for he has got on so well since he came to us. He now sits alone, and has four teeth.

Little Aruldas Mark was with us for only three weeks. He was very weak when he came. It made us feel very sad

to see him suffer; he was such a sweet little baby. We are very glad to think he is with the Lord Jesus.

Leela Margaret came to us when she was ten days old. Barkiam, who has grown up in our Boarding Home and now helps in looking after the other little ones, has special charge of her. Her father died before she was born. Her mother was very ill soon after she was born; and this made her mother and other relatives think she must be a very unlucky baby, so they cast her on one side to die. Our teacher heard of this and went to plead for her. Now we are pleased to tell you she is a very happy and bonny little baby, and enjoys good health.

We have one other little baby. Her mother died when she was five months old. As soon as we heard of this poor little baby's loss, we made enquiries about her and told the relatives we would take her if they could not get the necessary milk for her. They would not let her come to us before they had seen the temple priest. They brought her to us a week later in a very weak condition. We are still concerned about her health, as she has been ill ever since she came.

We are glad to know that the Lord Jesus loves all little children, and has given special promises concerning them. May they, with all who shall read this letter, become true children of God.

Yours very sincerely,
AUNTIE BEE.

"I HEARD YESTERDAY. . . ."

By Gnanakkan.

. . . that in some parts of South India it is customary to keep a broom under the cot of a sleeping child in order to ward off evil spirits. God has said in His Word, "Perfect love casteth out fear." Let us pray that the fear of evil spirits may be removed from this great people by the revelation to them of the perfect love of our Saviour. Even in England nearly all superstitious acts, such as not going under a ladder, and touching wood when a statement is made, have their origin in Spirit worship, and for that reason should find no place in the life of a boy or girl who loves Jesus, our Saviour.

. . . that Vivian Thrower, eldest son of Mr. and Mrs. Thrower, of Madras, has recently passed his matriculation with eight credits. Well done!! Most of our readers will know that Mr. and Mrs. Thrower have served the people of India and the Lord Jesus for many years. They had to leave Vivian and his brother and sister in England when they last returned from furlough in 1940. Mr. and Mrs. Thrower have just arrived back in England.

. . . that a new Bishop of Tinnevelly has been elected. The vacancy was caused by the resignation of Bishop Neill. The new Bishop is a Missionary of The Church Missionary Society, and for many years has been Principal of important schools and colleges belonging to that Society. The new Bishop, The Rev. Canon G. T. Selwyn, M.A.; by his election, becomes head of The Church of India, Burma and Ceylon, in Tinnevelly. The Strict Baptist Mission works in the same area as the above-mentioned Church and Mission, but by a very useful arrangement made some years ago the work of each Mission goes on unhindered. There is no rivalry in the great task of evangelism.

. . . . that the issue of the first part of The Tamil Concordance is sold out. We hope that the release of more paper for civilian use will make possible the reprinting of the first part, and the publishing of the second part of this so valuable reference book.

. . . that Pastor Jesudasan (Servant of Jesus), who has been connected with our Mission for more than 50 years, is retiring at the end of this year. He will be long remembered by Missionaries and workers alike. We wish him a happy and God-prospered retirement.

. . . that a number of men and women connected with our Tamil Baptist Churches, who were stranded in Malaya when the Japanese over-ran the Peninsula, have been able to communicate with their folk in India. This has brought joy and happiness to families who have waited long years for news of their loved ones.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

There is only room for a short letter this time but I want to tell you first of a remarkable meeting held at Chadwell Street Chapel on Tuesday, January 15th. It was a meeting of the Strict Baptist Mission and had a three-fold purpose. The first was that of a Prayer Meeting, and in the afternoon many people met together to seek God's face on behalf of the Mission. The second purpose, at the evening meeting, was to welcome home to England four missionaries, who have each been working in India both prior to and throughout the war. They were Mr. and Mrs. D. A. Thrower and Mrs. J. M. Brand from the Madras field, and Mrs. D. Morling from the Namakal Field. Each of these missionaries spoke briefly of the work which God had been doing through them. The third purpose was to say "Good-bye" to Mr. and Mrs. W. H. Kuhrt who have been in England and are very soon sailing back to India. In saying farewell, Mr. Kuhrt spoke of the great need to preach the Gospel to the people of India now, while it is still possible to do so. I want you each to listen very carefully for news of any of the Missionaries now home coming to your Church or Sunday School, and, when you hear they are coming, be sure to be there to hear them and let the other boys and girls know too. They will be pleased to see you.

I am very pleased to see so many names on the Honours List. If

your name is not there, now is the time to begin to do the Searcher regularly so that you may qualify for an Honours Certificate in February, 1947. We are giving two prizes this time to the most regular Searchers.

I was pleased to receive letters from: Freda and Doreen Allick, Pamela Boreham, Beryl Bourne, Jean Chapman, Mavis Edwards, Joseph Hewitt (stick to it, Joseph), Coral Ingram, Jim Kilby, Edith Mayhew, Sylvia Moses, Shirley Ranson (do hope you may soon be better), Enid Shrimpton, Myrtle Simmons (glad to hear Daddy is back), Patricia and Wendy Smith.

Also the following friends have written me and I should like to thank both them and all our helpers amongst the children for their continued helpfulness and interest throughout another year: Mrs. K. Benstead, Mr. J. Christie, Miss A. G. Mallows, Mrs. D. A. Scrivener, Miss Rose Taylor, Mrs. W. K. Trowbridge, Mrs. A. Willimer, and Miss C. Wright.

With best wishes for 1946,

UNCLE PETER.

THE FIRST DAY.

Here is the first Bible Searcher of the year. In this issue is a list of Searchers who have won Honours in Bible-Searching during the past year. They have been consistently regular and, now that we commence a new series, there is the chance for others to join in. By starting to do the Bible Searcher right now, and then by doing each Bible Searcher (or not less than five) during the year ahead, you will win Honours in Bible Searching.

The First Day is so important. On the First Day of all, God said, "Let there be light," and He separated Day from Night. On the great First Day of the New Testament, Jesus rose from the dark tomb, and from Him began the New Creation, from Him there went out light to all the ends of the earth. Think over this as you do your Bible Searcher.

Lower Group, age under 12.

In each of the chapters named below there is at least one verse in which you will find the words "the first day." Read the chapters through very carefully, and when you have found the verses write them out **in full**, and give the book, chapter, and verse where found. The chapters we want you to search are Genesis 1; Genesis 8; Nehemiah 8; Mark 16.

Upper Group, age 12 and under 16.

We want you to search the following chapters as well as those set for the Lower Group:—Exodus 40; Ezra 7; Daniel 10; Acts 20; 1 Corinthians 16. Write out the answers in full.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until July, 1946, although they are welcome to compete, and their entries will be marked and listed with others. Put your name, age, address and Sunday School on your paper and post in an envelope (unsealed), bearing a PENNY stamp to: UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. CLOSING DATE, FEBRUARY 28th, 1946.

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 a little disappointed that there were not more entries. Of those who did enter, 43 were new scholars, to whom w give a hearty welcome. You will find all the names in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1. Joseph Hewitt, aged 14, Courland Grove, Clapham.
2. David C. Church, aged 14, High Wycombe.

Special Mention: Barbara Bugg.

Highly Commended: June Sinclair, Jean Adams, Margaret Preece, Margaret Turner, Irene Rudd, Geoffrey Ince, Mary Emmerson, Doreen Allick, Roy Leaver, Muriel Beckingham, Amy Hawes, Audrey Holloway, Joan Brightwell, Irene Brooks, Beryl Reeder, Robert Sinclair, Ruth Surridge, Anette Baker, Sheila Jackson, Eilcen Flack, Joyce Willimer, Beryl Bourne, Peter Chapman, Bertha Etheridge, Freda Allick, Doreen Bridges, Marjorie Lane, Aileen Young, Margaret Warton.

Commended: Ivy Scott, Ruth Jaegar, Brenda Elson, Henry Baxter, David Gower, Mary Williams, Delphine Hammond, Brenda Green, Jean Self, Brenda Yates, Eunice Sawyer, Michael Bugg, May Baxter, Peter Flitton, Ruth Williams, Audrey Bayley, Jenny Hooper, June Welcher, Patricia Chaplin, Myrtle Simmons, Valerie Hymas, Molly Hawkins, Beryl Thurnell, Margaret Jaegar, Jean Bridgestock, Irene Bridgestock, Emily Reeve, Pearl Warne, Kathleen Perkins, Maureen Day, Lorna Jordan, David Briggs, William Brown, Margaret Ramsey, Betty Coombes. Answered Upper Group only: Mary Doggett, Colin Humphrey, Jean Warden, Gordon Mills. Answered Lower Group only: Vera Barber.

Lower Group, age under 12.

Prizewinners: 1. Audrey Preece, aged 11, Yateley S.S.
2. Sheila Brown, aged 10, Otley S.S., Suffolk.

Special Mention: Sylvia Robinson, Ruth Skull, Jimmy Watson, Doreen Quy, Jean Beckingham, Mavis Beckingham, Muriel E. Nunn, Margaret J. Simmons, Florence Mackenzie, David Hatcher, Audrey Cushnie, Jasmine Pannifer, Mary Willimer, Eileen Culliford.

Very Highly Commended: Vivien Elson, Malcolm Church, Nancy Coombes, Alan Preston, John Skull, David Surridge, Enid Shrimpton, Neville Russell, Adrian Minter, Ernest Cordes, Shirley Suddery, Anne Holloway, Kathleen Poole, Ivor Parr, Joyce Raper, Lavinia Doren, Margaret Laud, Roy Boosey, Alan Webb, Daphne Wilkins, Brenda Mayes, Donald Ealey, Josephine Fibbins, Joan Wigzell, Brenda Bourne, Joy Bugg, Mary Bugg, Coral Ingram.

Highly Commended: Ivy Harrison, Gordon Reeves, Rosemary Harding, Nora Jaegar, Mary Day, John Hands, Sheila Doggett, Kevan Skinner, Rita Shipp, Joyce Chamberlain, Donald Pearson, Gwen Roberts, Jean Hughes, Betty Hope, Gillian Cross, Zeta Abbs, Shirley Betts, Hazel Goodall, Shirley Guy, Robert Gibson, Shirley King, Rita Hands, Shirley Jordan, Doreen Jeffrey, Mary Kendall, Tony Russell, Margaret Warner, Winifred Tropman, Patricia Stroud, Eunice Spratt, Brenda Smith, Patricia Smith, Sylvia Moses, Alan Hughes, A. Elston, John Ellins, Michael Ellins, Barbara Bennett, Pauline Wilson Greta Galer, Beryl Norwood, Eunice Skull, Rita Green, David Bysh, Mollie Capon, Margaret Scrivener, Mary McReynolds, Jean Shipp, Mary Webb, D. Robinson, Dorothy Redding, Brian Rayner, Wendy Smith, Anthony Frost, Kathleen Burns, Jaqueline Watts, Nancy Barber, Janet Mayger, Eileen Hood, Joan Mackenzie, Pearl Walsh, Ruth Robinson, Brenda Turner.

Commended: Colin Driver, Frances Pearce, Margaret Hicks, an entry without name, Dennis Yates, Shirley Hicks, Billy Coy, Sylvia Baldwin, Ramon Dean, Sylvia Bateman, Mavis Edwards, Doris Ruth, Christine Boyden, Mary Mills, Muriel Carter Jean Chapman, Betty Stacey, Elsie Worrell, Phyllis Carter, Dorothy Barber, Robert Miles, Mavis Bone, Sheila Barber, Dorothy Charge, Margaret Owen, Peter Worrell, Anne Bellamy, Betty Taunchbury, Louis Walker, Colin Brown, Lilian Payne.

Not for Competition: The Misses Dorothy Best and Rita Jordan, Mr. Alan Jordan.

Chesham School heads the list this time. March came second; Ilford and Walthamstow tied for third place.

HONOURS LIST FOR 1945.

Here is a special announcement for all regular Bible searchers! It has been found that there are scholars whose names appear year by year in the Honours List; but for one reason or another they never quite succeed in winning a prize for Bible searching. To encourage these scholars, and also to encourage more regular entries, it has been decided that two prizes will be awarded each year to the two scholars who have the longest and best records, but who have never received a prize in the Bible searching competitions.

The prizes for 1945 are awarded to **May Baxter, Walthamstow,** and **Pearl Warne, Staines.** All the scholars whose names appear in the following list have sent in at least five entries during the year:—

March: ShirleyBetts, Irene and Jean Bridgestock, Ruth and Margaret Jaegar, Alan Preston, Kevan Skinner. **Potten End:** Brenda and Vivien Elson, Ivy Harrison, Alan and Jean Hughes, Aileen Young. **Walthamstow:** Henry and May Baxter, Mavis Holben, Joyce Raper, Margaret Turner, Doreen Quy. **Ilford:** Valerie Hymas, Grace Pannell, Andrew Phillips, Ruth and David Surridge. **High Wycombe:** David Church, John and Michael Ellins, Myrtle and Margaret Simmons. **Gurney Road, Stratford:** Anette Baker, Josephine Fibbins, Geoffrey Ince, Alan Webb. **Tunstall:** Michael and Joy Bugg, Olive Worne. **Chadwell Street:** Lavina Doren, Rita Hands, Florence Mackenzie. **Clifton:** Sheila Jackson, Brenda Mayes, Mary McReynolds. **Hadleigh Heath:** David Buggs, Colin Humphrey, Jasmine Pannifer. **Horham:** Anthony Frost, Amy Hawes, Emily Reeve. **St. Neots:** Billy Coy, Kathleen Lawson, Alan Norman. **Eldon Road, Wood Green:** Muriel, Jean and Mavis Beckingham. **Park Ridings, Wood Green:** David Bysh, Eileen Culliford, Tony Russell. **Crowfield:** Mary Emmerson, Muriel Nunn. **Fressingfield:** Zeta Abbs, Bertha Etheridge. **Bradenstoke:** Ruth, Eunice and John Skull. **Bethesda, Ipswich:** Beryl Reeder, Delphine Hammond. **Middlesbrough:** Doreen and Freda Allick. **Otley:** William and Sheila Brown. **Somersham:** Barbara and Mary Bugg. **Stowmarket:** Daphne Rayner, Sylvia Robinson. **Watford:** Margaret Burdon, Burdon, Margaret Richardson. **Whittlesey:** Joyce and Mary Willimer. **Yateley:** Margaret and Audrey Preece. **Aylesbury:** Brenda Yates. **Brentford:** Brenda Bourne. **North Caversham:** Ivor Parr. **Chatteris:** Rosemary Wool. **Chingford:** Margaret Scrivener. **Epsom:** Jenny Hooper. **Hailsham:** Janet Ovenden. **Hertford:** Joan Brightwell. **Highbury:** Iris Cartwright. **Hounslow:** Enid Shrimpton. **New Cross:** Ruth Williams. **Prittlewell:** Roy Boosey. **Staines:** Pearl Warne. **Streatham:** Ivy Scott. **Redbourn:** Peter Flitton. **Richmond:** Roy Leaver. **Tring:** David Gower. **Wellingborough:** Kathleen Perkins. **Courland Grove, Clapham:** Joseph Hewitt.

"Wilt thou be made whole."

Feb.	4	M	John 5, 1-9
	5	Tu	John 5, 10-18
	6	W	John 5, 19-25
	7	Th	John 5, 26-35
	8	F	John 5, 36-47
	9	S	2 Cor. 7, 1-11
	10	Su	Luke 23, 39-45

"What are they among so many?"

Feb.	11	M	John 6, 1-7
	12	Tu	John 6, 8-14
	13	W	John 6, 15-21
	14	Th	Matt. 15, 32-39
	15	F	2 Kings 4, 38-44
	16	S	Psa. 145, 9-16
	17	Su	Mark 6, 35-44

"I am the bread of life."

Feb.	18	M	John 6, 22-29
	19	Tu	John 6, 30-40
	20	W	John 6, 41-51
	21	Th	John 6, 52-59
	22	F	Isa. 55, 1-7
	23	S	Isa. 55, 8-13
	24	Su	1 Cor. 11, 23-29

Examination Review

Feb.	25	M	John 1, 19-34
	26	Tu	John 2, 1-11
	27	W	John 3, 1-13
	28	Th	John 4, 1-14
Mar.	1	F	John 5, 1-9
	2	S	John 6, 22-29
	3	Su	John 6, 41-51

"Ye call me Master and Lord."

Mar.	4	M	John 13, 1-7
	5	Tu	John 13, 8-17
	6	W	John 13, 18-26
	7	Th	Mark 9, 1-10
	8	F	Matt. 23, 1-12
	9	S	Gal. 6, 1-10
	10	Su	Rom. 12, 9-17

"I am the way."

Mar.	11	M	John 14, 1-11
	12	Tu	John 14, 12-21
	13	W	John 14, 22-31
	14	Th	Gen. 3, 1-7
	15	F	Gen. 3, 8-15
	16	S	1 John 3, 16-24
	17	Su	Matt. 11, 25-30

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

No. 99. APRIL—MAY, 1946.

FROM THE RAYS EAST

FOR YOUNG PEOPLE



"Steady does it."
Boys doing Gymnastics at Koyembedu, Madras.

Issued by the

Strict Baptist Mission

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

Price, 3/- per 100, postage extra.

"THE ANTS ARE A PEOPLE NOT STRONG. . . ." Prov. 30: 25.

By Wilfred H. Kuhrt.

One day when Mrs. Kuhrt and I were trying to rest in the middle of the day at a place called Salvarpatti we were over-run by ants and were thankful indeed that we were not to stay there for the night also. On another occasion in Mukkuttumalai the ants spared us but made a very nasty mess of our food basket and even invaded the bottle of milk. There was some debate between my wife and me as to whether we might or might not skim off the ants and use the remainder of the milk. In the end we decided that we might as it was a very hot day and tea without milk was an unpleasant prospect.

Unity is Strength.

But the ants are, for all this, very interesting little creatures, interesting chiefly because of their industry and perseverance. Have you ever watched them busily at work on their ant hills carrying great burdens upon their backs? In Kovilpatti we often have large flying beetles that zoom around like dive bombers. Sometimes they land upon their backs and then, quite helpless, they look most ludicrous, waving their legs in the air and making desperate attempts to right themselves. If they do not manage it before the ant scouts, out on reconnaissance, discover them, they quickly find themselves surrounded by an eager mob of small but relentless foes all sharing in the arduous toil of dragging Mr. Beetle down to their common larder. Fight as the beetle may there is no way of escape. If they come to a step they all go cascading over in a flurry. But in a trice the ants re-form and return, an army of Lilliputians dragging their beetle Gulliver down to their home and to grim death.

Looking Ahead.

What is it that the wise man, Solomon, says about these little insects. They are not strong but they provide their meat in the summer. Now, that about summer doesn't mean anything in the part of India from where we come. It is almost always summer there and the ants can go about their hunting all the year round. But **you** know what it means. You know that if the ant were not to gather its food carefully during the summer months in preparation for winter it would die when snow and ice and frost make the ground hard. They are little, but, in this matter, they are exceeding wise.

Life's Springtide.

For you, boys and girls, this is summer time. In fact you haven't yet reached the summer. It is spring time. But a more difficult time will come and that will be like winter. The spring time is the time to remember God; the time to make preparation so that in the winter you are not found wanting. The same wise man tells us, "Remember thy Creator in the days of thy youth," and a famous prophet, "Seek ye the Lord while He may be found "

THE UPPER BUNK.

By Mrs. D. A. Thrower.

Have you ever been on a big ship which sails the high seas? We are travelling home from India in the steamship "City of Exeter," and have sixty-five children, with their parents, among our fellow passengers. We want you, our young readers, to put yourselves in the place of these boys and girls for a few minutes and see how you like it.

Going on board.

Boarding the ship at Bombay, we follow the men who carry our luggage and find our cabin. This is a small room, fitted up like a bedroom, but with bunks instead of bedsteads, and it is here that we are to sleep for the next three weeks. The bunks are narrow beds attached to one of the walls of the cabin, and are placed one above another, the space between them being just sufficient to allow the person on the lower bunk to sit upright without banging his head.

Mind your head.

As soon as you see the cabin you boys—and some of you girls—will say, "I want to sleep up top." Well, there are some good reasons why you should prefer to occupy the upper bunk; for instance, you can certainly climb up more easily than your elders. When you reach your perch you will inspect the electric fan in the ceiling near your head. This fan is, of course, needed during the hottest part of the voyage. Next, you will probably look over the wall of the cabin into the passage outside, and afterwards find yourselves covered with dust! It is grand on the upper bunk, in spite of the steel girder which is sure to get in the way of your head a few times. From there you can see out of the porthole and window—this cabin having both of these.

Out to sea.

As we steam out of the harbour you will be able to see the ships, cranes, bridges, and so on, even if it is past bed-time. Later, when we reach the open sea, you will never grow tired of watching the horizon rise and fall with the motion of the ship. If the sea is rough, the ship will roll or pitch, and then you will be reminded of the penny switchback of the fair, and will enjoy endless switchbacks without extra charge! As the days pass you will notice ships, lighthouses, the coastline of many countries, and last (but not least) sunrises and sunsets of wonderful beauty.

Altering Time by the Sun.

This reminds me of the truth that the sun rules the day. He compels us to bow to his control and alter our clocks to suit his time, as we pass from east to west. Otherwise, by the time we reach England we shall be getting up in the afternoon and going

to bed after midnight. As we proceed we also notice a big change in the length of twilight. In the tropics the sun seems to be in a hurry to rise and set, and the change from darkness to light—and the reverse—takes place quickly. In northern parts, on the other hand, the twilight lasts much longer. Does not this teach us a parable? The sunrise of gospel truth in England took a very long time before ordinary people were able to read and understand it; but in India, which has been in the darkness of heathen night for many hundreds of years, the Sun of Righteousness is at last rising on her boys and girls, men and women.

We believe that He will rise high in the eastern sky and bring the glory of the gospel day to the people of that great country. This, of course, involves voyages such as that described above. I wonder whether any of my young readers will hear the call of God to this work, and so take the voyage themselves one day?

Look out for

SPECIAL CENTURY NUMBER next issue.

SOME THINGS THAT HAPPEN IN OUR KOLLI HILLS DISPENSARY.

By Dr. R. M. Harris, Kolli Hills.

Dear Boys and Girls of the "Rays,"

Perhaps you would be interested to hear some of the things which happen in our Kolli Hills Dispensary. Well, this morning when we were dressing some cases of sores and wounds which come to us, quite a group of people suddenly turned up on the verandah outside. When we looked to see who the patient was, we saw a little boy of about three years old lying on a stretcher made from some bamboo sticks, and an old piece of cloth. On asking a few questions, we found out that about five days ago this little patient's shirt had caught fire, and that he had been badly burnt on his tummy, and on the upper part of his leg. They had not brought him at once because all the men folk were away at the time on a wild-pig hunt. He was lying quietly and was not distressed, so we took the opportunity of talking to the people who had gathered about the meaning of sin, and of how the Lord Jesus had come to save them.

Then we had prayer for the little boy, and also for another patient who had come to us the day before. She had fallen into the fire and had burnt her left hand very badly, so badly that she had to have an operation to get it cleaned up. Before we gave her the anaesthetic we had prayer. It is such a help, boys and girls,

to bring everything to God in prayer, and to know that He hears us and is near to us.

Thinking about prayer reminds me of another little boy called Thomas. He was brought to us suffering from typhoid fever. At one time he was so ill that we wondered whether he would still be alive in the evening. That Sunday it was given out at the evening service that a special prayer meeting would be held to pray for him. The Lord was very near to us, and He graciously laid His healing hand on Thomas, who recovered.

I wonder whether you, too, have learned to pray about everything.

CHRISTMAS THANKOFFERING ENVELOPES.

Many envelopes were sent to our General Secretary, but the following gifts were sent to Uncle Peter and are hereby acknowledged with grateful thanks:—Zeta Abbs 2/6; Alan Webb 6d.; M. R. F. 4d.; Chesham S.S., per Miss A. G. Mallows, 7/6; Marv Emmerson, Crowfield, 1/-; Mrs. B. Hammond, Gosbeck, 10/-; Walthamstow S.S., per Miss M. Gearing, 10/-; Walton-on-the-Naze, per Mr. H. A. Jeffs, Envelope Collection S.S., £1 6 11; Carol Service on Christmas Sunday, 13/1; Well-wisher, 2/6.

"THE GREATEST OF THESE . . . ."

The Bible is full of threefold subjects, which like the clover leaf, are one in that they rise up from one stem, and yet are three in that they branch out from the stem. Or, we may say that the three are as three tributaries which, flowing together, make one river. The Greatest of all threefold subjects is the Trinity of God—the Father, the Son, the Holy Spirit. But there are many more threefold subjects, and in this Searcher we are thinking of three flowers on one stem. The stem is most important, for without it there are no flowers. We may say that the stem is God's free gift of Salvation by His Grace. From this, there blossom out three free gifts which should be, and often are, seen in the lives of those who love the Lord Jesus Christ. Now look for these three beautiful blossoms.

Lower Group, age under 12.

You will see that in each of the sentences that follow, a word has been left out. First of all find the sentences and the missing word. Then write out the **whole** verse, giving the book, chapter and verse where found. Now turn to 1 Corinthians 13, and find a verse in which the three missing words are mentioned, and write out this verse also. These are the sentences to search for:—

1. Without ——— it is impossible to please him.
2. Whose ——— is in the Lord his God.
3. The end of the commandment is ———.

They will be found in Hebrews 11; Psalm 146; 1 Timothy 1.

Upper Group, age 12 and under 16.

First answer the questions given for the Lower Group. Then search for the following sentences and missing words:—

(See next page.)

Bible Searcher (continued).

4. Being filled with the fruits of ———.
5. We walk by ———, not by sight.
6. Put on ———.
7. Follow ——— with all men.

They will be found in Colossians 3; Hebrews 12; Philippians 1; 2 Corinthians 5; but not in the same order. Write out your answers in the same way as the Lower Group. Then turn to 2 Timothy 2, and find a verse in which the four missing words are mentioned and write this verse out also.

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 September, 1946, although 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, 1946.

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

RESULT OF LAST BIBLE SEARCHER.

We were delighted to see so many entries for this Searcher. It was the highest number we have had for a long time. We were pleased, too, that so many were able to find all the extra verses in the chapters. There were 61 new searchers; and we hope that you will all continue to send in your entries regularly, so that there may be a record number of Honours Certificates this year. Here are the names, in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Roy Leaver, aged 14, "Salem," Richmond.
2, Ruth Jaeger, aged 14, "Providence," March.

Special Mention: David Gower, Jean Beckingham, Anette Baker, Irene Bridgestock, Primrose Cooper, Margaret Jaeger, Doreen Allick, Emily Reeve, Iris Mouque, Joseph Hewitt, Aileen Young.

Very Highly Commended: Maurice Weightman, Shirley Ranson, Freda Allick, Jean Bridgestock, Myrtle Simmons, Daphne Wilkins, K. Royall, Iris Cartwright, Valerie Hymas, May Baxter, Muriel Beckingham, Wendy Payne, Joy Arney, Mary Emmerson.

Highly Commended: Joyce Wood, Brenda Elson, Mary Mayle, Ruth Williams, Beryl Bourne, Brenda Green, Peter Perkins, Madeline Ball, Maureen Fortescue, Ruth Surridge, Mary Taylor, Beryl Reeder, Doreen Quy, Barbara Bugg, Harry Baxter, Joan Brightwell, Edna Pawsey, Betty Foster, Margaret Preece, Delphine Hammond, Gladys Leaney, Joyce Raper, William Brown, Mary Down, Margaret Turner, Rosemary Knight, Margaret Grover, Brian Hilton, Michael Bugg, R. Smith, Jean Self, Alan Hughes, Colin Humphrey, Sheila Jackson, Ivy Johns, Joyce Willimer, David Briggs, Peter Chapman, Edith Rogers, Walter Perry, Valerie Cubitt, Barbara Higgs, John Ellins, Geoffrey Ince, Doreen Price, Jean Everitt.

Commended: Grace Catling, Valerie Tripp, G. Mills, Ivy Scott, Jill Syer, Rowland Steare, June Welcher, Jean Pyett, Roy Boosey, Gwendoline Bradnam, Beryl Broomfield, Betty Coombes, Kathleen Moss, Vera Brown, David Wood, Pauline Wood, Sheila Watkinson, Yvonne Syer, Sydney Stearne, Dorothy Weeks, Brenda Smith, Maureen Soper, Grace Pannell, Mary Saunders, D. Bysh, Beryl Prior, Maureen Robins, Rosemary

Neville, Judy Owen, Ellen Pack, Robert Goddard, Kitty Halson, John Ettridge, Jenny Hooper, Mary Peck, Rosemary Owen, Phyllis Owens, Mary Layzell. Sent references only: John Donnelly, Barbara Simmonds, Jean Last. Answered Upper Group only: Audrey Burgess. Answered Lower Group only: Phyllis Bedwell.

Lower Group, age under 12.

Prizewinners: 1, David Hatcher, aged 10, Walton-on-the-Naze.

" 2, Daphne Halsey, aged 10, Soho Memorial, North Finchley.

Special Mention: Eileen Culliford, Sylvia Shephard, Neville Reader, Florence Mackenzie, Thelma Beaumont.

Very Highly Commended: Irene Hawkins, Ann Fromont, Zeta Abbs, Ronald Hilton, Patricia Harris, Betty Hope, Richard Shaw, Peter Little, Alan Webb, C. Endersby, Audrey Cushnie, Andrew Phillips, Wendy Hoy, Joan Mercer, Lily Nash, Iris Friend, Jeannette Chalmers, Nora Jaeger, Brian Heather, David Hale, Adrian Minter, Audrey Preece, Mary Mills, Ivy Bacon, Rita Hands, Joan Hawkins, Doreen Jeffrey, Gerald Cooper, Joy Bugg, Mary McReynolds, Eunice Spratt, Muriel Squires, Margaret Simmons, Doris Gee, Gwen Roberts.

Highly Commended: D. Endersby, Joan Wigzell, Robert Baldwin, Rita King, Ann Brown, Shirley Betts, Mavis Beckingham, Muriel Nunn, Ruth Skull, Sheila Brown, Janet Harsant. Daphne Rayner, Mary Willimer, Mavis Holben, Mary Bugg, John Courts, Kathlyn Spikins, Christine Taylor, Stephen Heather, Brenda Mayes, Sylvia Harrison, Alan Norman, Sylvia Robinson, Margaret Scrivener, M. Endersby, Marion Tyner, Vivien Elson, Doreen Wright, Iris Gee, Jean Hughes, Joseph Harvey, David Griffiths, Jean Hazell, Enid Shrimpton, Leonard Pawsey, Hilary Fibbins, Joyce Cockman, Michael Ellins, Josephine Febbins, Jasmine Pannifer, Barbara Read, Derek Knight, Martin Levey, Pamela Read, Roy Harrison, Margaret Richardson, Keith Impey, John Hands, Dorothy Charge, David Simmons, Margaret Saunders, Anthony Frost, Joyce Chamberlain, Alan Preston, Frank Baker, John Gammons, Mervyn Wood, Brenda Turner, Violet Tyler, Rosemary Wool, Janet Cockbill, Iris Cordery, Janet Ovenden, Ronald Peat, Doreen Land, Patricia Collins, Brenda Bourne.

Commended: Ivy Archer, Alice Cutter, Dorothy Redding, Fred Catlin, Jimmy Watson, Kevan Skinner, Neville Russell, Shirley Guy, Ronald Pearson, David Surridge, Shirley Bunce, Louis Walker, Tony Ambler, Olive Goodman, Sylvia Sands, Eunice Skull, Mavis Meeks, Joan Moss, Nancy Coombes, Brenda Appleton, Kitty Spencer, Neale Sands, Isabel Walton, Kneale Watson, Margaret Warner, Judith Simmonds, Coral Ingram, Margaret Land, Constance Hill, Barbara Cooper, William Coy, Shirley King, George Wheeler, Margaret Tyler, Wendy Church, Myra Goddard, Eileen Fowler, Kenneth Land, Margaret Owen, Brenda Peebles, Pat Baarrett, Ivor Parr, Paul Ballard, Jean Chapman, Ronald Bush, John Skull, Dawn Wright, Rita Green, Eileen Tyler, Eileen Hood, Edward Wright, Joan Taylor, Grace Simmons, Peter Worrell, Elsie Worrell, Anne Bellamy, Patricia Packman, Trevor Spurgeon, Joyce Pannell, Derek Laws, Winifred Tropman, Tony Dawson, Stella Church, Brenda Neville, Bronwen Owens, Tony Russell, William Wheeler, Kenneth Bush, Glenys Chambers, M. Gibberd, Alan Lamprill. Sent references only: Ivy Harrison, Barbara Ham, Pamela Close, George Wheeler. Also tried: Shirley Redding, Janet Clenister, Jean Clenister. Not for competition: Miss Dorothy Best.

March came first; Walthamstow second; Ilford third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

The other day one of our great daily newspapers printed a bold headline in large letters, "FREE HEALTH AID FOR ALL IN 1948." This announcement was so wonderful that I was interested, and looked at once to see how it all could be. I found that a great new national plan was to be begun so that all sick people should have all the advice and help possible without needing to pay for it—it was to be "free for all" and all will be paid out of the funds of the nation.

How much more wonderful would it have been if the newspaper could have promised "FREE HEALTH FOR ALL IN 1948." Good health, such as most boys and girls have, is one of God's best gifts. It is like other gifts which God alone can give, free without money and without price. No money can buy them; they are too precious for any price, and all come from the hand of God. I am thinking of God's fresh air, His sunshine, His rain, His springtide, His peace, His joy and the happiness which He alone can give. But greatest of them all is the gift of His grace or of His salvation. Nothing which we have is of the least value to offer for such a gift. All the richest men in the world could not buy salvation for one soul. The grace of the Lord Jesus is so precious, it has cost so much to Himself to redeem us, that it can only be received humbly without money and without price. Money can buy many things, it can never buy that which satisfies. All the best gifts are in the hand of the Lord Jesus Christ. To all who feel their need, He gives freely and He can and does satisfy.

I was very pleased to receive letters from readers of "Rays" as follows:—Zeta Abbs, Freda Allick, B. Bourne, Sheila and William Brown, Joseph Hewitt, Rosemary Knight, Peter Perkins, Shirley Ransom (glad you are out of hospital), Daphne Rayner (so sorry your name was omitted) Emily Reeve, Ruth Skull (thank you for stamps) and Pearl Warne (so glad to hear your good news). I also wish to thank these friends for their letter:—Pastor G. Andrew, Mrs. H. Caten, Mr. J. Christie, Miss N. E. Clarkson, Mrs. J. A. Dunnett, Miss V. E. Hever, Mrs. E. M. Hill, Mr. W. E. King, Miss A. G. Mallows, Miss A. M. Poole, Miss E. Rance and Mr. W. H. Trowbridge.

With best wishes from,
UNCLE PETER.

"I am a King."

Apr.	1	M	John 18, 28-40
	2	Tu	John 19, 1-7
	3	W	John 19, 8-16
	4	Th	Psa. 24, 1-10
	5	F	Jer. 23, 1-8
	6	S	Rev. 1, 1-8
	7	Su	Rev. 19, 9-16

"It is finished."

Apr.	8	M	John 19, 17-24
	9	Tu	John 19, 25-34
	10	W	John 19, 35-42
	11	Th	Psa. 22, 13-22
	12	F	John 10, 7-18
	13	S	John 12, 23-33
	14	Su	2 Cor. 5, 14-21

"Peace be unto you."

Apr.	15	M	John 20, 1-10
	16	Tu	John 20, 11-18
	17	W	John 20, 19-31
	18	Th	Acts 1, 25-36
	19	F	Acts 10, 34-43
	20	S	Eph. 2, 13-22
	21	Su	Col. 1, 16-22

"It is the Lord."

Apr.	22	M	John 21, 1-8
	23	Tu	John 21, 9-14
	24	W	John 21, 15-25
	25	Th	Luke 24, 13-24
	26	F	Luke 24, 25-35
	27	S	1 Cor. 15, 1-8
	28	Su	Acts 1, 1-12

Joseph loved and hated

Apr.	29	M	Gen. 37, 1-8
	30	Tu	Gen. 37, 9-17
May	1	W	Gen. 37, 18-28
	2	Th	Gen. 37, 29-36
	3	F	Mark 1, 1-11
	4	S	Matt. 27, 3-10
	5	Su	John 15, 18-27

Joseph trusted and tried

May	6	M	Gen. 39, 1-6
	7	Tu	Gen. 39, 17-23
	8	W	Jas. 1, 8-17
	9	Th	Psa. 105, 16-24
	10	F	1 Sam. 18, 6-16
	11	S	1 Pet. 2, 11-20
	12	Su	Job. 5, 6-17

Joseph faithful and forgotten

May	13	M	Gen. 40, 1-11
	14	Tu	Gen. 40, 12-23
	15	W	1 Pet. 4, 12-19
	16	Th	Eccles. 9, 11-18
	17	F	Psa. 88, 1-9
	18	S	Psa. 88, 10-18
	19	Su	Psa. 31, 1-12

From prison to palace

May	20	M	Gen. 41, 1-13
	21	Tu	Gen. 41, 14-24
	22	W	Gen. 41, 25-36
	23	Th	Gen. 41, 37-45
	24	F	Gen. 41, 46-57
	25	S	Phil. 2, 1-11
	26	Su	Heb. 2, 1-9

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

No. 100. JUNE—JULY, 1946.

FROM THE RAYS EAST

FOR YOUNG PEOPLE



Sendamangalam—Boys' Class.

Issued by the

Strict Baptist Mission

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

Price, 3/- per 100, postage extra.

INDIA'S FIRST MISSIONARY.

By Missionary David Thrower, Madras.

The fact that "Rays" is growing old—so old that it has now appeared one hundred times—reminds us of various other old things connected with missionary work in India. We think of the oldest Missions and the earliest missionaries to that country. William Carey was one of the first missionaries to India in what are called modern times. He sailed from England on June 13th, 1793, that is 153 years ago this month. There were, moreover, a few servants of God working in that heathen land from time to time many centuries before Carey. Who do you think was the very first of these?

The palace for the King.

There is a very, very old book called "The Acts of the apostle Thomas," which contains a beautiful story. Here are a few of its main details. When Jesus told His disciples to go into all the world and preach the gospel, each of them went to a different country. Thomas travelled eastward till he came to India. There he settled down in the north-west part of the country now known as the Punjab, where a rajah (or king) was reigning whose name was Gondophores. Thomas went to the rajah and offered to build him a beautiful palace if he would give him money with which to build it. King Gondophores agreed to this, gave Thomas a sum of money, and told him to start building the palace. He said: "I am going for a long tour round my country, and I want you to have the palace finished by the time I come back."

A Surprise for the King.

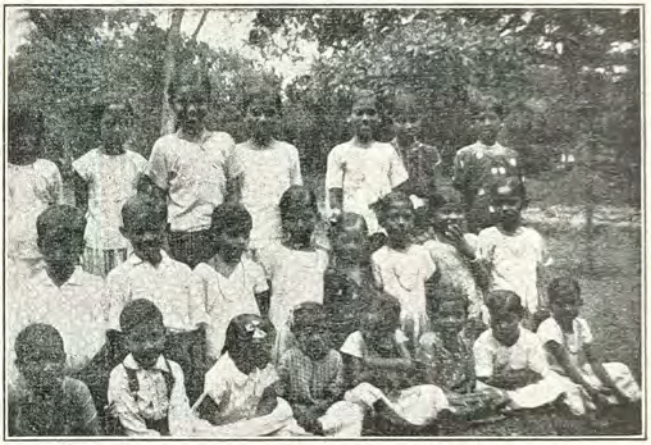
Before the rajah returned to his capital, Thomas sent messengers to him telling him that the palace was being built, but that all the money had been spent, and more money was needed to finish the work. The rajah sent Thomas some more money and reminded him that the palace must be completed by the time of his return. At last king Gondophores returned to his capital and enquired about the palace which Thomas had built for him. He could not see any signs of the new palace, nor could any of his ministers tell him where it was. So he became angry and commanded that Thomas be brought before him to give account of himself.

A Message for the King.

Thomas addressed the King something like this: "O King Gondophores, although you cannot see with your natural eyes the beautiful palace which I have built for you, I have faithfully spent all the money which you entrusted to me in erecting a spiritual palace for you in the hearts of your poor subjects. All my

king's money has gone to feed and clothe those of his people who were in need, and by means of it a beautiful and lasting palace of love and devotion has been erectd for you in their grateful hearts." The story does not say whether the king executed Thomas for misusing his money, or promoted him for his services to the poor.

How much of the above story is true we do not know. Some years ago, however, two ancient coins were dug up in the Punjab in northern India with the name of the rajah Gondophores on them, and learned men who are able to tell the age of such old coins say that these two pieces of money were made during the first hundred years after Christ. So it looks very much as if some of this beautiful story is true, and that the apostle Thomas really did go to India as the first Christian missionary to that heathen land.



Happy School Days. Heralds in Training.

"JOY."

By Mrs. E. C. Brand, Poonamallee, Madras.

I wonder if you have ever thought what it must be like to hear no sound around you. To see people's mouths moving, to see them laughing and smiling but not to know anything of their conversation; to hear no birds sing but all around a deep silence. Little Krishnaveni from her babyhood was totally deaf; and, since she could not hear, neither could she speak. How lonely and quiet she must have felt!

Then one day kind ladies took her into their great beautiful Home by the sea, where were also many other girls both deaf and dumb. With great love and care, they taught her to watch their mouths, and to move her own till she too could make sounds that she could not hear but which others could understand. They taught her to read and write in English. She began to write to me and I answered her and would write to her about our dear Lord Jesus.

One day, when she came home for the holidays to her Hindu people, they let her come to the chapel. The kind ladies had taken her to church and she had seen little babies brought to be christened at the font. She too wanted to belong to the Lord. So when she came to our Vepery chapel and saw people being baptised right under the water, she thought seriously about it and asked if she too could not follow the Lord in this way. We told her to read Romans 6 about baptism and also other portions. But we did not at once give her permission; for firstly, we had to ask the ladies at the school. Then, too, it took quite a long time before her Hindu Father would give his consent. So a good many months went by. Even then she could not speak clearly enough to make the people of our church understand, so she wrote a letter for me to read before the Church telling of her love for her Saviour. Then she asked for a new Name, for you see Krishna is a Hindu god. She chose "Joy Rose," and we thought it a sweet name and gave it to her at her baptism. Some of her Hindu relatives came to see her baptised and we were so glad for them thus to hear the Gospel preaching and see their child witnessing for Jesus.

Little Joy went back happily to school, but as days went by she asked to come home to live with her people. We were very sorry, knowing only too well that the influence there would not help her in her Christian life. After her home-coming an Uncle, who does not know or love our Lord Jesus, came and took her away to Kolar. I have written to her and asked Mr. Christopher of the Baptist Church there to visit her.

But I fear for our little Joy—shut away from all her Christian friends and the help of the Church and the services. This is why I write to you children now. That you may remember your little dark, deaf sister away in India. I was sorry to see, in one of her last letters that Joy signed her Hindu name. Yes, pray for her that she may be brave and keep her faith in Jesus and that her Hindu relatives may not lead her into sin.

FROM THE SCORE-BOOK OF THE SECRETARY.

By Pastor J. K. Thorpe.

"100—not out!" is always a cause of excitement and congratulation, and without being too boisterous we can certainly express our delight at the 100th issue of "Rays from the East." May I also add the pleasing news that the circulation has been steadily increasing so that we are now close on 5,000 copies each issue!

We deeply appreciate all that Uncle Peter's efforts mean to the S.B.M. team as a whole, and we are cheered at the prospects of further records in the fine work of spreading missionary information and Bible knowledge through the pages of this magazine designed especially for the younger friends of the Mission.

"Rays from the East" is just part of our united missionary effort to bring to many children in South India the knowledge of the Lord Jesus. Every issue is an expression of earnest prayer for the salvation of those who may not know the Saviour, and we are sure that the Lord will graciously answer this prayer and bless our efforts to this end at home and away in India.

A CENTURY SEARCHER.

It is the custom in this land that when a man or a woman reaches their hundredth birthday, they receive a telegram of congratulation from His Majesty the King. I have sometimes wondered how the King gets to know all about it on the very day, and I think it must be that some kind friend writes up to His Majesty beforehand and gives him the date and the address of the person whose 100th birthday it is. What a thrill it must give to the happy man or woman to have a special message from the King, and I can imagine that special telegram being hung in a special frame on a special place on the wall.

So this is our hundredth number of "Rays," and here is a special message from the Holy Book of Heaven's King, for all young Bible Searchers. May it be to you each a special message which you will remember throughout your life, as one coming from the King especially for you.

Lower Group, age under 12.

Read through the chapters named very carefully and see how many of these "hundreds" you can find.

An hundred sheep.
An hundred pence.
An hundred bunches of raisins..
An hundred prophets.
The hundred men.

They will be found in 2 Samuel 16; Judges 7; Luke 15; Matthew 18; 1 Kings 18. Write out your answers in this way.

An hundred sheep is found in . . . . .
An hundred pence is found in . . . . . .

and so on, in each case giving the book, chapter and verse where found. Then choose which story you like the best, and write out **one verse only** where the word **hundred** is mentioned.

(see over page.)

Bible Searcher (continued).

Upper Group, age 12 and under 16.

First answer the Lower Group questions, then search for these "hundreds."

An hundred chariots.
An hundred measures of wheat.
An hundred measures of oil.
An hundred talents of silver.
An hundred pieces of money.

Write out your answers to these questions in the same way as the Lower Group. They will be found in Ezra 7; Luke 16; Genesis 33; 2 Samuel 8; 2 Chronicles 27. **Now read very carefully.** Choose one verse from any of the ten stories, in which the word hundred is mentioned, write it out, and give, in a few words, the reason for your choice.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until December, 1946, although 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, 1946.

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 are delighted to see that the number of entries is still increasing. But what was even more pleasing this time, was the excellent quality of the work that was sent in. It was very difficult indeed to decide which were really the best entries. We welcome 59 new Searchers, and are pleased to see increased entries from several schools. The names follow in order of merit.

Upper Group, age 12 and under 16.

Prizewinner: 1, Margaret Turner, aged 12, Walthamstow.
2, Mary Garrard, aged 15, Highbury.

Special Mention: Aileen Young, Myrtle Simmons, Peter Chapman, Ivy Scott, Joan Brightwell, Beryl Reader, Bertha Etheridge, David Gower, David Church, Muriel Beckingham, Ruth Jaegar, Joseph Hewitt.

Very Highly Commended: Barbara Bugg, Ruth Williams, Joyce Raper, Betty Brown, Jean Bridgestock, Phyllis Owens, Maureen Robins, Colin Humphrey, Mary Down, Irene Bridgestock, Sydney Stearne, Gwendoline Morgan, Mary Hards, Ruth Surridge, Joan Bensley, William Brown.

Highly Commended: Avice Hawthorne, Joy Arney, May Baxter, Anette Baker, Mary Emmerson, Freda Allick, Betty Foster, David Briggs, Brian Hilton, Delphine Hammond, Jean Last. Jean Beckingham, Rosemary Knight, D. Bridges, Joan Robinson, Mary Thomas, Brenda Wright, Doreen Price, Pearl Warne, Margaret Jaegar, Geoffrey Ince, Doreen Allick, Margaret Preece, Margaret Childs, Emily Reeve, Brenda Elson, Mary Mayle, David Wood, Maurice Weightman, Edna Pawsey, Henry Baxter, Dorothy Jobson, Amy Hawes, Audrey Preece, Patricia Collins, John Ellins, Marjorie Hobbs, Michael Bugg, Betty Davies, Roy Leaver, Walter Perry, John Cockbill, Joy Pawsey, Roy Boosey, Alan Hughes, Josephine Fibbins, Jean Birch, Sheila Jackson, Brenda Green, Ketty Halson, William Mackenzie.

Commended: Roy Smith, Derek Ball, Joan Rudd, Mary Layzell, Audrey Burgess, Peter Flitton, Billy Everitt, Allen Miller, Brian Moss, Jean Shipp, Joyce Willimer, Jean Everitt, Beryl Bourne, David Bysh, Dennis Palmer, Madeline Ball, Frederick Baldwin, Daphne Bird, Mary Spratt, Edith

Rogers, Ellen Pack, Mavis Darnell, Molly Hawkins, Hilda Hawes, Ivy Tyler, Jean Pyett, J. Donnelly, Alan Peebles, Sheila Watkinson, Gordon Mills, Maureen Fortescue, Vera Brown, Mary McReynolds, Kenneth Wakefield, John Jupp. The following sent correct answers, but omitted to write out the verses: Winifred Smith, Ken Hindhaugh, Mavis Houghton, Mollie Capon, Margaret Hoare. Answered Upper Group only: Alfred Chapman, Valerie Corver.

Lower Group, age under 12.

Prizewinners: 1, Donald Ealey, aged 11, "Providence" S.S., Swindon.
2, Enid Shrimpton, aged 10, "Bethel" S.S., Guildford.

Special Mention: Eileen Culliford, Florence Mackenzie, Margaret Saunders, Thelma Beaumont, Jeanette Chalmers, Neville Reeder, Constance Hill, Margaret Jones, Zeta Abbs, David Hatcher.

Very Highly Commended: Ivy Harrison, Robert Baldwin, Nora Jaegar, Alan Preston, Alan Norman, Dorothy Redding, Kenneth Laud, Patricia Harrison, Violet Tyler, Barbara Alloway, Ivy Archer, Brenda Bourne, Catherine Baker, C. Endersby, Doreen Laud, John Rudd, Lily Nash, Jasmine Pannifer, Muriel Nunn.

Highly Commended: Dorothy Andrew, David Surridge, Kathleen Rayner, Joy Bugg, Daphne Rayner, Janet Harsant, Sheila Brown, Eunice Pilgrem, Sylvia Robinson, Alan Webb, Wendy Church, Tony Russell, Joyce Cockman, Jean Hazell, Doris Gee, Ann Brown, Ian Mills, Margaret Ball, Valerie Hawkes, Daphne Halsey, George Archer, Brian Heather, Maud Ward, Margaret Simmons, Norman Whittall, Sylvia Shephard, Margaret Richardson, Mavis Meekes, Philip Hunt, an entry with Ipswich postmark, Michael Ellins, R. Bradley, Colin Driver, David Cook, Mavis Beckingham, Andrew Phillips, Brenda Turner, Rita King, Audrey Horsnell, Kitty Spencer, David Fysh, Jean Horton, Peter Hawthorne, Doreen Lemmon, Doreen Judd, Mary Willimer, Mary Baker, Mervyn Wood, Mary Bugg, Ann Fromont. Kneale Watson, Betty Hope, Martin Levey, Doreen Collins, Margaret Bone, Peter Barton, Jean Chapman, Audrey Cushnie, Mary Mills, Audrey Taylo,r Margaret Scrivener, Iris Gee, Janet Ovenden, Brenda Peebles, Stella Church, Shirley West, Sylvia Ellmore, Jimmy Watson, Sylvia Meekes, Gwen Roberts, Iris Ellmore, Donald Pearson, Ruth Skull, Eunice Skull, John Kilvington, P. Giles, William Coy, Eunice Spratt, Ivor Parr, Marion Ellmore, Daphne Whitelock, Kevan Skinner, Adrian Minter, Sylvia Moss, Sylvia Harrison, Irene Hawkins, Barbara Ham, Keith Impey, Maureen Bryant, Joyce Pannell, Brenda Rees, Ruth Robinson, Olive Hughes, Brenda Mayes, David Griffiths, Janet Campbell, Joan Hawkins, Brian Rayner, Sally Cluff, Joan Wigzell, Pamela Read, Phyllis Bedwell, Pat Jeffrey, Margaret Hawthorne, John Skull, Winifred Trapman, Ronald Westacott, John Summers, Joyce Chamberlain, Fred Catlin, Paul Ballard, Iris Friend, Shirley Betts.

Commended: Vivien Elson, Greta Galer, Marjorie Gunner, Jean Hughes, Eva Oughton, Gillian Lamprill, Ronald Hilton, Rosalie Adams, Frank Stevens, Barbara Reed. Janet Cockbill, John Stevens, Joseph Kempster, Patricia Page, Leah Griffiths, Bernard Brown, Brian Jackman, Peggy Gomm, Alice Cutter.

The following omitted the verse where the missing words were found: Shirley King, Patricia Packman, Stephen Heather, Priscilla Phipps, John Millership, Joan Taylor, Michael Pleasance, E. Parratt, Louis Walker, Rita McGrath, Audrey Grimmett. The following sent correct answers, but did not write out the verses: D. Knight, Patricia Harris, Patricia Russell, Maureen Beviss, Sheila Harris, Maureen Went, Kenneth Bush, Richard Went, Gordon Reeves, Patricia Bundy, Ronny Bush, Maureen Soper, Margaret Randall, Jean Medlock, Peggy Lefevere.

Not for Competition: Miss Dorothy Best, Mr. John Barton. Hazel Foucher sent answers to the February searcher.

March still heads the list, but has some keen rivals. Walthamstow was second; Prittlewell third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

This is the "One Hundredth" issue of "Rays from the East" and, as our General Secretary reminds us in his letter, it is a score of "100—not out." We are still carrying our bat and are ready for another knock, even though it is a long time since Uncle Arthur "put us in." "One Hundredth" issue also gives me the opportunity to let you into a secret which has long been well kept. It is this—that you boys and girls have another friend in "Rays" besides the Editor. This friend is known to some of you as Auntie Mary, but, whether she is known to you or not, it is Auntie Mary who does most of the work in connection with the Bible Searcher, and each one of us is grateful for her loyal and accurate work over a period of years.

This leads me on to my next thought, which is this—that there is no better service than the Service of the Lord Jesus. Have you ever asked why anybody wants to be a missionary? It is not because the life of a missionary is an easy life, or because of the glory from other men which comes to a missionary. Far from being that, it is a hard life and a life which the world thinks but little of. A missionary offers his or her life, not only to serve one's fellow-men but above all to serve the Lord Jesus Christ. He knows that he would never be happy unless his happiness were the happiness which Jesus Christ alone gives. He seeks not the honour which comes from men but the honour which God gives to every servant of the Lord Jesus. In His service, he finds a power which renews him, a love which flows into his heart from the heart of the Lord Jesus. Paul loved to sign himself "a servant of Christ" because he loved his Master. "No," said Paul, "it is not me, it is Christ that liveth in me; that is the secret of all my service."

Now I hope that many of you boys and girls may become servants of Christ. Perhaps some may become missionaries, some Sunday-school teachers, some workers for Christ. This is our best wish for you that you may be a worker together with Him. And for you each, with your life before you, there is no greater honour than to be a "servant of Christ."

I was pleased to receive a number of interesting letters from Doreen and Freda Allick, May Baxter (Matthew 7, v. 8), Mollie Capon, Bertha Etheridge, Marjorie Gunner, Florence Hamilton, David Hatcher, Joseph Hewitt, Ruth Jaegar, Roy Leaver, Edith Mayhew, Eunice Pilgrem, Pearl Warne and Ruth Williams.

I was also very pleased to hear from Miss L. Fromow, Pastor S. G. Purkiss, Mr. A. W. Thrower, A. M. Poole, Miss Skull (very pleased to have Philip's entry), and Mr. W. H. Trowbridge.

With best wishes to you all,

UNCLE PETER.

Sin Forgotten

June 10 M Gen 43, 1-14
11 Tu Gen 43, 15-25
12 W Gen 43, 26-34
13 Th Gen 47, 13-22
14 F Gen 47, 23-31
15 S Heb. 7, 20-28
16 Su Psa. 119, 121-128

Sin found out

June 17 M Gen 44, 1-13
18 Tu Gen 44, 14-23
19 W Gen 44, 24-34
20 Th Psa. 51, 1-10
21 F Psa. 51, 11-19
22 S 2 Sam. 24, 10-17
23 Su Sam. 24, 18-25

Sin forgiven

June 24 M Gen 45, 1-8
25 Tu Gen 45, 9-20
26 W Gen 45, 21-28
27 Th Psa.32, 1-11
28 F Luke 7, 36-43
29 S Luke 7, 44-50
30 Su Luke 15, 11-24

A joyful meeting

July 1 M Gen 46, 1-7
2 Tu Gen 46, 26-34
3 W Gen 47, 1-12
4 Th Psa. 107, 1-9
5 F Exod. 18, 1-11
6 S Psa. 37, 1-9
7 Su Luke 2, 25-33

The end of a long life

July 8 M Gen 48, 1-14
9 Tu Gen 48, 15-22
10 W Gen 49, 29-33
11 Th Gen 50, 1-13
12 F Gen 50, 14-21
13 S Gen 50, 22-26
14 Su 2 Tim. 4, 1-8

Preparing the way

July 15 M Luge 3, 1-9
16 Tu Luke 3, 10-18
17 W Psa. 40, 1-8
18 Th Mark 1, 1-11
19 F Mal. 3, 1-7
20 S Matt. 3, 1-9
21 Su John 1, 19-28

A Great Conflict

July 22 M Luke 4, 1-13
23 Tu Matt. 4, 1-11
24 W Heb. 2, 10-18
25 Th Deut. 8, 1-6
26 F Deut. 6, 1-9
27 S 1 Pet. 2, 15-25
28 Su Heb. 5, 1-9

Rejected by His friends

July 29 M Luke 4, 14-21
30 Tu Luke 4, 22-30
31 W Isa. 61, 1-6
Aug. 1 Th John 1, 1-11
2 F Isa. 53, 1-9
3 S John 6, 61-71
4 Su John 7, 1-9

No. 101. AUGUST—SEPTEMBER, 1946

FROM THE RAYS EAST

FOR YOUNG PEOPLE

Look inside for Announcement of Special September "Rays Rally."

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

A Special Meeting.

Young People's Missionary Day,

SATURDAY, SEPTEMBER 21st, 1946,

at Westminster Chapel, Buckingham Gate, St. James Park, S.W.1 (in the Intermediate Hall).

3.30 p.m. Meeting for all Boys and Girls.
Special Lantern Film pictures of the work in India
Distribution of "Rays" prizes.

All boys and girls are welcome.

Underground Station: St. James's Park (District Line).

For other meetings on the same day see Mission Herald.)

REMINDERS OF A GREAT APOSTLE.

THOMAS AND INDIA.

By Missionary D. A. Thrower, Madras.

Our young readers will remember what appeared in a recent issue of "Rays" about the apostle Thomas being the first Christian missionary to India. That is not all that could be said concerning his connection with that great heathen land.

In Travancore.

In south-west India there is a country known as the State of Travancore, ruled by an Indian rajah. In that state there is an ancient Christian community called the Syrian church, one section of which claims Thomas as its founder. Its members are known as "Thoma" or "Thomas" Christians. For centuries the leaders of this church were missionaries from Antioch in Syria, and had the title of Antiocheans." There are scores of thousands of Syrian Christians, living in all parts of the State of Travancore, and they are also found in nearly every city and large town throughout India. We cannot say that their church was really founded by the apostle Thomas, but it has, at any rate, been in existence for many hundreds of years. Several Indian friends belonging to the Syrian church have worked in the fields of the Strict Baptist Mission at different times. One was a doctor, another a dispenser, and a third a writer (or clerk).

In Madras.

Adjoining the city of Madras on its southern side, and on the sea coast, there is a small town known as San Thomé (which is Portuguese for "St. Thomas"). Eight miles south-west of Fort St. George, Madras City, is situated a hill, about 500 feet high, named St. Thomas's Mount. On the summit of this hill the Roman Catholics have built a church in which tourists from all parts of the world are shown a stone that is supposed to mark the spot where the apostle Thomas shed his blood when the Brahmans of Madras killed him. From there his body is said to have been taken to San Thomé and buried by the sea. A large and imposing church now stands at the place of his tomb. There is, however, no proof that this tradition is true. For many years the S.B.M. conducted a day school and a Sunday School in the town of St. Thomas's Mount a few hundred yards from the base of the hill referred to above.

For all India and for all peoples.

Is it not most interesting to learn that three widely separated parts of the great land of India have for hundreds of years been associated with the name of Thomas, one of the apostles of the Lord Jesus Christ? If he really did preach the Gospel in the Punjab, in Travancore, or in Madras, one of his texts must have been the wonderful words with which Jesus answered a question of his: "I am the way, the truth, and the life. No man cometh unto the Father, but by me."

A GREAT MISSIONARY PIONEER.

Just under 100 years ago, Captain Allen Gardiner, of the Royal Navy, lay dying off the shores of Tierra del Fuego, off the continent of South America. Through his thirty years of service for the Lord Jesus Christ, he experienced disappointment, difficulty and distress such as has seldom fallen to the lot of one man, but he was never in despair. His life is a story of courage and faithfulness.

Conversion.

When sixteen years of age Allen Gardiner went to sea after passing through the Naval College at Portsmouth. Some ten years after this he was converted. He came to see himself as a sinner in the sight of God and cried to God for mercy in Jesus Christ. In August, 1822, he wrote from Cape Town, "Blessed be be His name who loved us and gave Himself for us, a great change has been wrought in my heart. I now derive pleasure in hearing and reading the Word of God and in attending the means the grace."

First missionary efforts.

At first he thought of leaving the Navy and of becoming a minister but he stayed on in the service until his wife died in 1834 and then gave himself to the work of a missionary. First of all, he went to Zululand in South Africa and spent three years there, establishing a mission station at Port Natal. He then went across the Indian Ocean to the islands of the East Indies. He wandered from island to island trying to establish a mission station, but everywhere he was refused, and had to turn back because the governors of the islands did not want the people to hear about the Lord Jesus.

Westwards to South America.

Gardiner was however not a man to give up easily and he then turned to the great continent of South America. For three years he was journeying throughout the land of Chile, but everywhere he was refused. Sometimes the native chiefs refused his message; at other times, it was the Romish priests. He wrote, "Dejected, I own, but not in despair," showing that in spite of disappointments he was still firmly trusting in the Lord Jesus. What a wonderful thing it is to be able to turn to Him for strength when all things are against us!

Nothing daunted.

He then sailed away from Chile, around Cape Horn to the Falkland Islands and back to the Straits of Magellan, where he landed on the northern coast of Tierra de Fuego (find these places on the map). Once again Gardiner met with disappointment, but he still persevered, and journeying westwards at last found a chief who received him in a friendly manner. This encouraged him to believe that "a good work might be carried on amongst them with every hope for a blessing." Capt. Gardiner then returned to England to ask the C.M.S. to appoint an agent to follow up his work, and he himself offered to pay the expenses for the first three years. Once again he received a refusal, this time from those who should have been his friends.

A new attack.

In 1844 Gardiner was successful in forming a new Society for carrying the Gospel to South America, and he and a schoolmaster sailed together for Patagonia, a great region in the South of Argentina. On arriving there, the chief who before had been friendly had now changed his mind and was unfriendly and hostile. Gardiner now wrote these brave words in his diary, "During many a dark and wearisome night we may appear to have toiled in vain, but it will not always be so; the promise, though long delayed, will assuredly come to pass."

Fresh courage.

Gardiner was right. God's promise did come to pass but he was not to see it in his lifetime. He laboured on without seeing the success of his work and other men entered into his labours. Once again the Christians in England failed. They were disappointed at the lack of success but Gardiner was still determined. He steadfastly set his face towards South America once again and wrote, "Whatever course you take, I have made up my mind to go back again and leave no stone unturned. These people have a right to be taught the Gospel of Christ. While God gives me strength, failure shall not daunt me." He sailed again in September, 1845, to Bolivia in central South America, and was on the point of success when a revolution broke out and he, with his companion, had to return home again.

The last journey.

Captain Gardiner started once more to build up support at home and travelled all over England and Scotland to collect money for his work. His plan was to use ships and have a Mission afloat. It was of no use to take the stores on land for the natives would steal them, so he proposed to live on board ship and conduct his missionary work by landing on the mainland of Tierra del Fuego from time to time. But he could not get enough money for the ship he needed and he made do with a smaller ship, "the Ocean Queen." With five companions, one of whom was a doctor and three of whom were Cornish fishermen, he sailed for San Francisco in September, 1850, with six months' provisions on board. Then followed nine months of disappointment and loss, ending in starvation and death. The boats were not strong enough to withstand the violent winter gales of the stormy seas, and two boats were lost in rough weather on the first day. A few weeks after the bows of one of the launches was smashed. The stock of food decreased and the new supplies promised by the Society at home did not come. Want and starvation stared them in the face and after nine weeks of short allowance one of the party died in the month of June. July passed without relief, in August four more of the party died, leaving Gardiner alone. He wrote in his diary, "I would not conclude without thanking the God of all mercies for His grace . . . . knowing that whatever He shall appoint shall be well." On September 6th or 7th Gardiner himself fell asleep in Jesus to awake in His presence. On October 21st the long-expected relief arrived, but it was too late. Like the great missionary apostle Paul, Gardiner had suffered greatly, but like him too, he had proved that, "For me to live is Christ: to die is gain."

THE BIRDS OF THE BIBLE.

I wonder if any of you are fond of birds. If you do not yet love them, there will come a day when you will know more about them and then you will be really interested in them. For of all the creatures which God has made, they, apart from mankind, are the most attractive and most sweet. Whether it be a cheeky sparrow or a dignified thrush, all bird life has its special message to us of natural grace and beauty, of cheerful song and wondrous ways which they have learnt from their Creator. Probably our summer birds in England are more varied than in any other country in the world, for they come from far lands to see us and to sing their message of song; feathered missionaries from other lands to tell us of sunnier skies across the sea, of brighter days to come and of the loving care and wisdom of their Heavenly Father.

Lower Group, age under 12.

You will notice that some words have been left out of the following sentences. These are the names of well-known birds.

1. The — came in to him in the evening.
2. I have commanded the — to feed thee.
3. Ye are of more value than many —.
4. The — hath found an house and the — a nest.
5. As for the —, the fir trees are her house.
6. They shall mount up with wings as —.

These sentences will be found in Luke 12; Psalm 104; Isaiah 40; 1 Kings 17; Psalm 84; Genesis 8; but not in the same order. See how many of the missing birds you can find; write out the sentences as given, including the names of the birds, and giving the book, chapter and verse where found. Additional marks will be given if you can find any of the birds mentioned more than once in the above chapters. Just give the names of the birds and say where they are found; you need not write out the verses.

Upper Group, age 12 and under 16.

First answer the Lower Group questions. Then search for the missing birds in these sentences and write out your answers in the same way.

7. At even the — came up and covered the camp.
8. Gavest thou the goodly wings unto the —?
9. I am like an — of the desert.
10. As a — gathereth her — under her wings.
11. A pair of — and two young —.
12. Before the —crow twice thou shalt deny me thrice.

The answers will be found in Job 39; Luke 2; Mark 14; Exodus 16; Psalm 102; Matthew 23.

Additional marks will be awarded in this group also; and you may find some birds that have not already been 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 FEBRUARY, 1947, although 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, 1946.

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

RESULTS OF LAST BIBLE SEARCHER.

The response to this Special Searcher was rather disappointing. There was a big drop in the number of entries, and many scholars did not read the instructions carefully enough before writing out their answers. There were 29 new Searchers. The names are all in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Beryl Reeder, aged 12, "Bethesda" S.S., Ipswich.
2, Muriel Beckingham, aged 14, Eldon Road S.S., Wood Green.

Special Mention: Barbara Bugg, Delphine Hammond, Sheila Jackson.

Very Highly Commended: Freda Allick, Aileen Young, Betty Rhone, Pearl Warne, Emily Reeve, May Baxter, Doreen Quy, Brenda Wright, Margaret Turner, Joseph Hewitt, Ruth Jaegar, Gwendoline Morgan, Jean Beckingham, Amy Hawes, Harry Baxter, Roy Leaver, Doreen Allick, Eileen Cullford, Brenda Elson, Ruth Surridge, Pauline Wood, Ruth Williams, Roy Boosey, Brenda Green, Phyllis Carter, Colin Humphrey.

Highly Commended: Michael Bugg, Janet Ovenden, David Gower, Joyce Willimer, Sylvia Robinson, Brian Hilton, Brenda Bourne, Mary Thomas, Queenie Saunders, Jean Pyett, Vera Brown, Myrtle Simmons, Margaret Jaeger, Joan Brightwell, David Bysh, David Briggs, Molly Hawkins, Peter Chapman, Mary Emmerson, Phyllis Bedwell, Dorothy Jobson, Mary Young, Ivor Parr, William Brown.

Commended: Jean Bridgestosk, Irene Bridgestock, Bertha Etheridge, Audrey Preece, Betty Coombes, Gordon Mills, Joyce Fletcher, Geoffrey Ince, Josephine Fibbins, Philip Hunt, Margaret Preece, Joan Pike, Ivy Archer, Sydney Stearne, Alan Hughes, F. Baldwin, Donald Tyler, Dorothy Weeks, J. Kent, Mary McReynolds, John Ellins, Mavis Darnell, Derek Knight, Grace Pannell, Colin Driver. Answered Upper Group only: Norma Ball, Iris Cordery. Answered Lower Group only: Gladys Morgan. Also tried: Daphne Wilkins.

Lower Group, age under 12.

Prizewinners: 1, David Surridge, aged 9, "Ebenezer S.S.," Ilford.
2, George Archer, aged 10, Middlesbrough.

Special Mention: Neville Reeder, Thelma Beaumont, Mary Bugg, David Hatcher, Mary Willimer.

Very Highly Commended: Maureen Bryant, Molly Faulkner, Alan Preston, David Griffiths, Enid Shrimpton, Tony Russell, Barbara Allaway, Pam Miller, Janet Harsant, Stephen Heather, Michael Ellins, Irene Hawkins, Mavis Beckingham, Derek Moon, Eunice Spratt, Shirley Betts.

Highly Commended: Patricia Osmond, Jean Hazell, Ivy Harrison, Lorna Mills, Ann Fromont, Kevan Skinner, Betty Rayner, Gillian Lamprill, Margaret Saunders, Gordon Reeves, Pat Russell, Jeanette Chalmers, Nora Jaegar, Constance Hill, Robert Baldwin, Iris Ellmore, John Skull, Fred Catlin, Joyce Chamberlain, Sheila Brown, Lily Nash, Florence Mackenzie, Margaret Richardson, Eunice Skull, Zeta Abbs, Margaret Ball, Joy Bugg, John Bissett, Muriel Nunn, Daphne Rayner, Vera Poole, Wendy Hoy, Jean Hards, Vilma McReynolds, Nancy Coombes, Vivien Elson, Joy Thorpe, Patricia Harris, Betty Hope, Hazel Goodall, Donald Pearson, Sylvia Ellmore, Jean Horton, Margaret Scrivener, Jasmine Pannifer, W. Coy, Harry Edwards, Shirley Moore, Hazel Southgate, Brenda Turner, Brian Rayner, Mavis Holben, Evelyn Edwards, Louis Walker, Adrian Minter, Margaret Bone, Tony Dawson, Gwen Roberts, Alan Norman, Ian Mills, David Cook, P. Durbidge, Joan Mercer, Peter Wakeling, Mary Sessions, Mary Baker, Doreen Lemmon, Violet Tyler.

Commended: Hilary Febbins, Ann Brown, Brian Heather, Eileen Harris, Pamela Turner, Eileen Tyler, Maureen Beviss, Eunice Pilgrem, Dorothy Redding, Alan Webb, Doris Driver, Ann Barber, Mary Hobbs, Muriel Squires, Mary Mills, Margaret Tyler, Jean Dingle, John Bush, John Jupp, Walter Jupp, Clifford Middleton, Leonard Wakeling, Raymond Page, William Wheeler, George Wheeler.

Not for Competition: Miss Dorothy Best. March again heads the list, with Walthamstow second, and Gurney Road third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

There is not much room for my letter this time but I am looking forward to seeing many of you next month at the Special "Rays Rally" in London. Please do not come by yourself if you can help it. Tell your Sunday School Superintendent all about it, and perhaps he will be able to make up a party so that you will have plenty of good company. It is going to be a very special meeting this time, for we hope Missionary A. J. Morling will be there to talk to us about some exciting pictures, which have been brought over from India especially for us to see. You won't have to crowd around and peer into a dark room, like we did last time. Of course that was great fun and we all enjoyed it, but it will be much better arranged this time and you will be able to sit in your seat and see the pictures, and listen to Missionary Morling. I think that I have said enough for the present, for you will have all the school holidays in front of you in which to look forward to September 21st, but don't forget the date.

Perhaps some of you will be helping with the harvest during these holidays—do not forget to thank God for it, for He alone makes it to grow. We cannot do without God either in nature or in our own lives. Some of you may go to the seaside for a holiday—do not forget other boys and girls across the seas, who have not the blessings which you enjoy. And if some of you stay at home—do not forget to thank God for your home and all those in it who love you and care for you; try to help them and to make yourself useful during the holidays. May each of you have very happy summer holidays.

I was pleased to hear from Freda and Doreen Allick, Mavis Beckingham, Mary Garrard, Stephen Heather, Joseph Hewitt, Margaret Hoare, Ruth Jaeger, J. Kent, Jim Kilby, Gladys and Gwen Morgan, Margaret Richardson, Enid Shrimpton, Myrtle Simmonds, Margaret Turner, and Mary Young. Also I thank these friends for their letters:—Mr. J. Christie, Mr. H. J. Culliford, Mr. S. Easter, Mrs. E. Ellins, Miss E. Hudson and A. Leaver.

With every good wish from,

UNCLE PETER.

Welcomed by others

Aug.	5	M	Luke 4, 31-37
	6	Tu	Luke 4, 38-44
	7	W	John 1, 35-43
	8	Th	John 3, 1-8
	9	F	John 7, 37-46
	10	S	John 12, 20-30
	11	Su	Matt. 21, 1-11

The Holy and the sinful

Aug.	12	M	Luke 5, 1-11
	13	Tu	Matt. 8, 1-10
	14	W	John 4, 5-14
	15	Th	Mark 5, 1-8
	16	F	Isa. 42, 1-8
	17	S	John 19, 1-11
	18	Su	Rom. 5, 5-11

Sin forgiven

Aug.	19	M	Luke 5, 18-26
	20	Tu	Psa. 103, 1-12
	21	W	Psa. 32, 1-7
	22	Th	Luke 18, 9-17
	23	F	Matt. 9, 1-8
	24	S	Psa. 130, 1-8
	25	Su	Ephes. 4, 25-32

Keeping the Sabbeth

Aug.	26	M	Luke 6, 1-12
	27	Tu	Exod. 20, 1-8
	28	W	Gen. 2, 1-7
	29	Th	Isa. 56, 1-8
	30	F	Neh. 13, 15-22
	31	S	Isa. 58, 8-14
Sept.	1	Su	Psa. 84, 1-12

The Sermon on the Plain

Sept.	2	M	Luke 6, 17-26
	3	Tu	Luke 6, 27-36
	4	W	Jas. 1, 18-27
	5	Th	Psa. 119, 1-8
	6	F	John 14, 15-24
	7	S	Matt. 5, 1-12
	8	Su	Prov. 4, 20-27

The faith of a Roman

Sept.	9	M	Luke 7, 1-10
	10	Tu	Acts 10, 1-8
	11	W	Acts 10, 44-48
	12	Th	Acts 13, 44-52
	13	F	Rom. 10, 8-17
	14	S	Isa. 60, 1-9
	15	Su	Matt. 8, 5-13

Jesus speaks of John

Sept.	16	M	Luke 7, 18-26
	17	Tu	Luke 7, 27-35
	18	W	Luke 1, 68-80
	19	Th	Matt. 3, 1-9
	20	F	Matt. 3, 10-17
	21	S	Matt. 14, 3-12
	22	Su	Matt. 25, 14-23

Pride and Humility

Sept.	23	M	Luke 7, 36-42
	24	Tu	Luke 7, 43-50
	25	W	Isa. 57, 15-21
	26	Th	Prov. 8, 10-17
	27	F	1 Pet. 5, 1-10
	28	S	Luke 14, 7-14
	29	Su	Prov. 16, 16-25

Jesus and His Disciples

Sept.	30	M	Luke 9, 1-6
Oct.	1	Tu	Luke 9, 43-50
	2	W	Luke 9, 51-62
	3	Th	Luke 10, 1-11
	4	F	Luke 10, 17-24
	5	S	Matt. 4, 17-25
	6	Su	John 15, 14-21

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

No. 102. OCTOBER—NOVEMBER, 1946

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Sendamangalam Boys' Class.

Issued by the

Strict Baptist Mission

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

Price, 3/- per 100, postage extra.

MORE SNAKES.

By D. A. Thrower, Madras.

Although there are so many snakes in India, we missionaries do not see them all the time, and it often happens that we do not come across one of these creatures for a long while after arriving in that country. One or two friends have, at different times, said to me: "I have been in India many months, but have not seen a single snake. I cannot believe that there are lots of them here, as I was told before I left England."

A Snake in Church.

One S.B.M. missionary saw a real live snake before she had been in India a day, and that was Miss E. Harris. She landed at Madras Harbour one morning, and attended a meeting in the village of Sembiam in the evening of the same day. The service was held in a mud-and-thatch school-chapel, and, while I was speaking, a snake slowly made its way up the inside of the palm-leaf thatch of the roof, just behind me. This, of course, attracted a good deal of attention, and made it difficult for me to continue the service. The incident reminds us that Satan even gets into places where people meet to worship God, and sometimes at the time of worship. We should always beware of him, but especially at such times.

A snake on the road.

On another occasion, I showed magic-lantern pictures in a village about two miles from where I was camping in the Senda-mangalam Field. After the meeting, I walked back to camp with a group of Indian Christians, and as we made our way along a dusty road in the moonlight, we kept a look-out for snakes. These creatures like to lie in the middle of the road at night, because that is a cooler place than in the thick undergrowth. My friends noticed what I was doing, and talked among themselves like this: "The dorai is looking for snakes, but he won't see any, for they don't stay in a road where so many people are walking." All the same, I kept my eyes open and, presently, saw a snake just as I was going to tread on it. The Indians did not see it until I shouted out "Pambu! pambu!!"

A serpent still more deadly.

After I had killed the thing with the cane which I carry for that purpose, it was my turn to talk. I said to my friends: "I am the only one of us who wears shoes. You are in much more danger from snakes than I, and yet you take the risk of treading on the creatures, being bitten, and perhaps dying, rather than keep a careful look-out for them." Many people are just as careless as that regarding the awful danger of Satan's cunning, and so are attacked and poisoned by him before they are aware that he is near them. Boys and girls; let us always keep a sharp look-out for this deadly enemy and attack him wherever we find him doing his wicked work of poisoning people's minds.

"I HEARD YESTERDAY . . . ."

By Uncle Arthur, Kolli Hills.

Do you know that, although there are nearly 400,000,000 people in India, there are only 42,000 doctors and only 75 people who are fully qualified to dispense medicines. This means that they have one doctor in India to every 10,000 people, whilst you in England have at least five doctors to every 10,000 people. Many doctors in England are what you call "country doctors" and they may be seen any morning setting off in their car to go a round of many miles each day to visit the sick in the villages around. But in India, the doctors and nurses are to be found in the towns, instead of in the villages, where most of the people live. And so it comes about that there is great suffering and many deaths in the villages of India. Much of it might be prevented if only a doctor or a nurse were near at hand, but there is only one nurse to 57,000 persons in India to-day.

It is because of all this that all our missionaries are trained to help the people of the Indian villages and towns in times of sickness and some of our lady missionaries are qualified nurses. You will remember, too, the splendid work that Dr. Ruth Harris has been doing as she has journeyed from village to village in the dispensary car throughout the Sendamangalam and Namakal fields. Hundreds of cases have been treated and many lives have been saved, to each patient the gospel has been preached and a portion of Scripture given. Also on the Kolli Hills field, there is a Medical Officer, Dr. Addison Asirvatham, who is assisting our missionaries and is the only qualified doctor on the Kolli Hills.

Christian Missions in India have done a very great deal to relieve suffering, especially to help the lepers. There are over 1,000,000 lepers in India, or one person in 400, and Christian Missions have set up 62 hospitals and centres especially for lepers, seeking to follow the example of the Lord Jesus Christ, who Himself cleansed them.

So much more might be told of the story of suffering in India. Day by day, the fight is going on against malaria, which is spread by the mosquito. Do you know that two persons in India die EVERY MINUTE of the day and night from this disease, or 2,880 people each day? Do you know that Christian missions have set up more than 350 hospitals and centres for treatment of disease in India, and also more than 600 places where medicine can be obtained? One sick person out of every eight is treated in India by doctors of Christian Missions and, so far as can be done, the commandment of our Lord Jesus Christ has been obeyed to "Heal the sick . . . . and say unto them, 'The kingdom of God is come nigh unto you.' " But there is much more yet to be done than ever has yet been either attempted or done. The need is very great and the labourers are few.

A WOMAN'S COURAGE.

Here is a story of the year 1900 from the Mission field in China. It was in that year that the Boxers, or Chinese rioters, were attacking all Mission stations. They called the missionaries "foreign devils" and many hundreds of missionaries and Chinese evangelists laid down their lives for Christ.

Our story lies in the town of Pao-ting-fu where there was an American Mission station. The Chinese Governors of the district pretended to help the Christians and posted guards outside the Mission Station to protect it, but the guards knew that they were not to act in defence when the Boxers came. Amongst the guards was a very tall lad named Feng-yu-hsiang (pronounced sheeang), only eighteen yars old, and our story partly concerns itself with him.

Feng was on guard outside the Mission House when he heard the fierce yells of the Boxers coming down the street. He saw their ugly, great knives and their flying banners, and he grinned as he thought of what they would do to the "foreign devils" in the Mission house. Inside the Mission house were three missionaries and many Chinese Christians. The missionaries were Mr. H. T. Pitkin. Miss Mary Morrill and Miss Annie Gould. Miss Mary Morrill was of a nervous disposition and some of her friends at home had said that "she was not the right kind of woman to be a missionary."

Soon the Boxers arrived and, with angry yells, they started to kick down the heavy wooden gate which protected the missionaries inside. Feng stood on one side to watch what would happen when the gate was beaten down but, to his astonishment, the gate was suddenly opened from the inside, and a frail little woman stood alone facing those yelling murderers. There was instant silence as they gazed at her in wonder. Very quietly she said, "Why do you want to kill us? We are your friends. We seek only to do you good. You know how we have visited you in your homes. how we have taught your children, and cared for your sick in hospital. Is it for this you would kill us? Cannot the many lives we have saved be put to our credit, and ours be spared?"

The only answer was a great roar, "No, you are our enemies, and we will kill you," and the crowd surged forward. The little woman held up her hand, but, before her fearless face, the mob hung back, and the quiet voice rang out again: "Then let me die for the others. Slay me, but spare my friends. Here I am, helpless: take me—you can do what you please." Mary Morrill's splendid courage had its effect on some in the crowd and they began to draw back. But as soon as they were out of sight of this brave woman, their angry passions raged again and they surged off to attack another mission house on the other side of the town, and there they burned alive five missionaries.

Back they came once again to the station where Miss Morrill was. This time Mr. Pitkin went down to see what he could do. Before long, the door fell with a crash and, seeing Mr. Pitkin standing alone, they cut him down and rushed into the house to find Miss Morrill and Miss Gould kneeling together in a little room in prayer to God. Once again, the awe of something they could not understand came upon the Boxers as they looked into the calm faces of the helpless women. They held back and, instead of killing them, they marched them off to a Buddhist temple where they kept them all night. In the morning, Miss Morrill and Miss Gould, with three other missionaries and a little English girl, were beheaded outside the town wall.

But what about our young soldier, Feng? He had seen much more than he had ever expected. He had seen a frail little woman show a courage which he thought no woman ever possessed, and he asked himself how it could be. His only answer was that this woman had a religion which was a real religion, and it was her faith which gave her such courage and made her offer to lay down her life for the others. It made him feel that the time was coming when he too ought to "become a Christian."

Years had passed by and Feng had become an officer in the Chinese army. He had risen to the rank of Major and was stationed in Peking. Being troubled with an ulcer, he went to a Chinese doctor for treatment, was asked to pay a large sum for the cure, and flung himself in anger out of the room. He then thought of a Christian hospital and, though at first suspicious, he went in and was treated sucessfully. On the day of his discharge, he asked how much he had to pay and was amazed to receive this reply, "There is nothing to pay: only I want you to remember that there is a God Who loves you, and Who sent me to China to help you." This reminded him of Mary Morrill and again he felt the desire to follow Jesus Christ but again he put off "becoming a Christian."

Months more passed and Feng was stationed in Manchuria at a time when the plague was sweeping off hundreds of people. He heard that "the foreign doctors" had a way of preventing the plague and he went to receive inoculation. Once again, he asked how much he had to pay, and again he was amazed to hear the reply, "Nothing! We do it for the love God has for you." Once again, he felt the call to follow the Lord Jesus but again he hesitated. Some time afterwards, however, when once again in Peking, he went to the great meetings held by Dr. Mott and, by the grace of God, became a true soldier of Jesus Christ. Much more might be told of Feng but there is no more space. Much mgiht be said of all the good which General Feng did in after days, but this is written in order that you may hear how abundantly the seed sown by Mary Morrill, and the life which she laid down for the Lord Jesus, sprang up in after days and bore a great harvest to the glory of God and the blessing of others.

EXCELSIOR.

We all know this poem by Longfellow; the story of a young knight who bore on his banner this word "Excelsior," which really means "higher and yet higher." The poem ends in sadness with the young knight lying frozen and lifeless amid the snows, still grasping his banner. The word "Excellent"—which is the leading word of our Bible Searcher, comes from the same Latin root as the word "Excelsior," and it means "still higher," or "surpassing." So it becomes a truly Bible word, for after all that man can do, after man's highest and best is reached, there is that which is "more excellent," or "still higher" and then we must hush our voices and listen to God's Word. May we then hear the most excellent song of all, which surpasses all others, "Glory to God in the highest," and may our own hearts take up the song.

We want you to try and find some of the "excellent things" that are mentioned in God's Word. When you have found them write out the verse **in full,** and give the book, chapter and verse where found.

Lower Group, age under 12.

1. Excellent things.
2. An excellent name.
3. Excellent wisdom.
4. His excellent greatness.
5. A more excellent way.

The answers will be found in Psalm 148; Isaiah 12; Psalm 150; 1 Corinthians 12; Daniel 5; but the chapters are not in the same order as the questions.

Upper Group, age 12 and under 16.

You must answer these questions as well as the Lower Group

6. Excellent lovingkindness.
7. An excellent spirit.
8. Excellent power.
9. The excellent glory.
10. A more excellent sacrifice.

The answers will be found in Hebrews 11; Psalm 36; Daniel 6; Job 37; 2 Peter 1; but not in the same order.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until APRIL, 1947, although 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 30th, 1946.

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 we very pleased to see a good increase in the number of entries, and many of the papers reached a very high standard. There were 65 new Searchers, and we welcome a new school—Mickfield. The names follow in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Brenda Wright, aged 13, Akeman St. S.S., Tring.
2, Kathleen Moss, aged 13, "Ebenezer" S.S., Ilford.

Special Mention: Beryl Reeder, Myrtle Simmons, Brenda Green, Eileen Culliford, Doreen Allick, Freda Allick, Brenda Elson, Constance Sellens.

Very Highly Commended: Bertha Etheridge, Barbara Bugg, David Gower, Ruth Jaegar, Michael Bugg, Mary Thomas, Bernard Bamford, Sheila Jewell, Muriel Nunn, Sylvia Robinson, Gwynneth Griffiths; Jean Pyett, Ivy Scott, Jean Beckingham, Mary Emmerson, Olive Worne, David

Briggs, Janet Ovenden, Eunice Sawyer, David Bysh, Maureen Abbott, Joan Bensley, Vera Poole, Margaret Poole, Margaret Jones, John Ellins, Colette Kent, Betty Coombes, Muriel Beckingham, Sheila Jackson, Sylvia Harrison, May Baxter, Ruth Surridge, Doreen Quy, Sheila Rich, Peter Chapman, Ruth Williams, Margaret Turner, Roy Leaver, Margaret Hewitt, Jean Morley, Joyce Willimer, Margarte Jaeger, Kitty Halson, Joyce Raper, Irene Rudd.

Highly Commended: June Welcher, Roy Boosey, Pearl Warne, Colin Humphrey, William Brown, Margaret Preece, John Whitaker, Brenda Bourne Beryl Bourne, Mary McReynolds, Alan Cornelius, Joan Bridgestock, Philip Hunt, Phyllis Owens, Betty Dufty, Ivy Archer, Doreen Jordan, Sheila Watkinson.

Commended: Eileen Hood, Jean Kent, Irene Bridgestock, Dorothy Jobson, Joyce Pannell, Yvonne Stollery, Margaret Scrivener, William Mackenzie, Mary Hards, Audrey Preece, Joyce Oliver, Mavis Darnell, Peter Flitton, Pat Osmond, Josephine Fibbins, Doreen Judd, Colin Driver, Dorothy Weeks, Pamela Boreham, Iris Norton, Roy Smith, John Bradshaw. Sent references only: Audrey Burgess, Lilian Fletcher. Answered Upper Group only: Patricia Warren, John Jupp, Mollie Capon, Maureen Cotton, Joyce Oakley, Godfrey Penderv.

Lower Group, age under 12.

Prizewinners: 1, Alan Webb, aged 11, Gurney Rd. S.S., Stratford
2, Jeannette Chalmers, aged 9, Church Hill, Walthamstow.

Special Mention: Catherine Baker, Florence Mackenzie, Mary Bugg, Alan Preston, Mary Willimer, Michael Pleasanse, Derek Moon, Robert Baldwin.

Very Highly Commended: Mavis Beckingham, Joy Bugg, Thelma Beaumont, A. Mann, Neville Reeder, Vivien Elson, Jean Hards, Nancy Coombes, Ivy Harrison, Zeta Abbs, Shirley Betts, Daphne Rayner, Fred Catlin, Beryl Moss, Jasmine Pannifer, Michael Ellins, Kevan Skinner, Joyce Chamberlain, Ann Fromont, Ronald Hilton, David Hatcher, Shirley West, Janet Harsant, Joan Moss, Kitty Spencer, Tony Russell, Stephen Heather, Ian Mills, Lorna Mills, Evelyn Saunders, Joyce Leng, Dorothy Andrew, Neville Russell, Eunice Skull, Betty Restell, Olive Thrower, John Skull, Sheila Brown, Constance Hill, Joy Cooper, Mary Baker, Gwen Roberts, David Robinson.

Highly Commended: Pat Smith, Gordon Reeves, June Mason, Pamela Miller, Amy Ridgeway, Enid Shrimpton, Alma Whiting, June Benn, David Surridge, William Coy, Vilma McRevnolds, an entry from Prittlewell, without name, Sheila Cornwell, Maud Ward, Betty Stacey, Mary Saunders, Janet Cockbill, Netta Kappler, Brian Heather, Maureen Edwards, Gloria Harvey, Jean Rose, Bronwen Owens, Alan Norman, Arthur Wells, Joan Newbold, Maureen Bryant, Freda Clarke, Stella Church, Audrey Enbom, Winifred Oxborrow, Elsie Everson, B. Turner, Donald Pearson, Rita King, Rosemary Wool, Wendy Church, Dorothy Bell, Joan Miller, Sheila Baker, Dorothy Jordan, Pat Stroud, David Stapleton, William Wheeler, Raymond Page, Sylvia Meeks, Shirley Knott, Joan Smith, F. Jackman, George Wheeler, Harry Edwards, Colin Evered, Mary Mills, Sylvia Buss, Dorothy Bowden, Jean Bradley, Nora Jaegar, Ann Smith, Maureen Cornelius, Maureen Went, Sheila Bell, Shirley King, Keith Impey, Mary Sessions, Terrence Ransome.

Commended: Sybil Elmes, Myra Borley, Jannette Hodges, Kenneth Richardson, Pat Richardson, Pearl Harvey. Answered Upper Group: Esme Whiting. Omitted references: Peter Flemming, Peggy Alderton, Jacqueline Dillon, Hazel Goodall, Robin Dillon. Sent references only: Robert Eke, Betty Hope, Patricia Harris, Kenneth Laud, Brian Edwards, John Enbom, Doreen Laud, Pat Ealden, Brian Cade, Louis Walker, Doreen Edwards, Sheila Munns. Also tried: Brian Bundy.

Not for Competition: The Misses Dorothy Best and Grace Pannell, P. J. Wilkinson and M. R. Wood. March still holds first place, with Walthamstow second; Ilford third.

LETTER FROM UNCLE PETER.

My Dear Boys and Girls,

You will all be glad to hear that our "Rays" Meeting on Saturday, September 22nd, at Westminster Chapel, was a great success. The seats on the ground floor were very quickly filled, and it was not long before the gallery filled up too, until about 250 boys and girls had gathered and the building was full. Some even, like the boys and girls in India, had to sit on mats laid on the floor. Missionary A. J. Morling showed us two sets of film pictures, which he had himself taken, showing pictures of the work of the Strict Baptist Mission in India, and also many other pictures from Indian life which made it much more easy for us to picture to ourselves a little of what life in India is really like. We saw some splendid pictures of the lads in the Hostel at Namakal and watched them both at work and at play. Evidently these lads are taught to look after themselves and do their own work, so that, when they grow up, they shall not be as helpless as some English boys whom I know. There were also many other interesting pictures showing work in rice and other plantations, scenes from Hindu temple worship, a sad picture of a splendid-looking man who was deceived into the worship of the Sun, and pictures of some of the leading preachers and teachers in the Namakal field. There is no room here to describe these pictures further. The best thing to do is to see them for yourself and, if Missionary A. J. Morling is coming into your district with the film pictures, make certain to be there, and be there early if you want a seat.

After the pictures had been seen we distributed the prizes and called over the roll of Schools represented. Thirty-five schools were represented—some had come from as far as Cambridgeshire, and we were especially glad to see friends from so far away as St. Neots. We hope that all present at the meeting will remember what they have seen, and may it lead to each one taking a greater interest in the work of the Mission.

I was pleased to receive some very interesting letters this month from Doreen and Freda Allick, Albert Archer, Muriel Beckingham, Pamela Boreham, Mollie Capon, John and Michael Ellins, G. Griffiths, Pearl and Gloria Harvey, Joseph Hewitt, Ruth Izzard, Shirley Ranson, Beryl Reeder, David Surridge, Maud Ward, Olive Worne, Peter Wilkinson. Also from the following friends and helpers to whom I extend our grateful thanks for their co-operation:—Mr. J. Christie, Miss Ida Humphrey (with gift from "Salem" S.S., for which we thank you), Mr. Leonard Mortimer, Mr. W. H. Trowbridge, and Mr. C. S. Wing.

With best wishes from,

UNCLE PETER.

Who is my neighbour?

Oct.	7	M	Luke 10, 25-32
	8	Tu	Luke 10, 33-42
	9	W	Lev. 19, 9-18
	10	Th	Rom. 13, 7-14
	11	F	1 John 3, 11-21
	12	S	Jas. 2, 8-17
	13	Su	Matt. 19, 16-25

How to pray

Oct.	14	M	Luke 11, 1-13
	15	Tu	Matt. 6, 5-15
	16	W	Luke 18, 1-8
	17	Th	Psa. 51, 1-10
	18	F	Eph. 6, 11-18
	19	S	Psa. 86, 1-7
	20	Su	1 Chron. 4, 9-10

True and false riches

Oct.	21	M	Luke 12, 13-21
	22	Tu	Luke 12, 22-31
	23	W	Matt. 6, 16-24
	24	Th	1 Kings 3, 5-14
	25	F	Psa. 34, 1-10
	26	S	Prov. 22, 1-9
	27	Su	1 Tim. 6, 6-11; 17-19

Some lessons Jesus taught (1)

Oct.	28	M	Luke 5, 36-39; 10, 38-42
	29	Tu	Heb. 10, 16-22
	30	W	Ezek. 36, 25-31
	31	Th	Jer. 18, 1-10
Nov.	1	F	Acts 6, 1-8
	2	S	Matt. 6, 27-34
	3	Su	Phil. 4, 4-13

Some lessons Jesus taught (2)

Nov.	4	M	Luke 11, 14-22
	5	Tu	Luke 11, 37-44
	6	W	Rev. 5, 1-9
	7	Th	Isa. 1, 10-18
	8	F	Heb. 9, 6-14
	9	S	1 Pet. 1, 18-25
	10	Su	Matt. 12, 22-30

"Thou art the Son of God."

Nov.	11	M	John 1, 35-41
	12	Tu	John 1, 42-51
	13	W	John 1, 1-14
	14	Th	John 5, 17-27
	15	F	John 5, 28-38
	16	S	John 8, 51-59
	17	Su	Col. 1, 11-20

"Thy son liveth."

Nov.	18	M	John 4, 48-54
	19	Tu	Luke 7, 1-10
	20	W	Jas. 5, 13-20
	21	Th	Luke 8, 41-48
	22	F	Luke 8, 49-56
	23	S	Matt. 15, 21-28
	24	Su	Psa. 34, 1-9

"Be not afraid."

Nov.	25	M	John 6, 1-14
	26	Tu	John 6, 15-21
	27	W	2 Kings 4, 38-44
	28	Th	Matt. 14, 22-33
	29	F	Psa. 91, 1-10
	30	S	Isa. 41, 10-17
Dec.	1	Su	Isa. 43, 1-10

"We would see Jesus."

Dec.	2	M	John 12, 12-19
	3	Tu	John 12, 20-29
	4	W	John 12, 30-36
	5	Th	1 Pet. 1, 1-9
	6	F	John 20, 24-31
	7	S	John 8, 21-30
	8	Su	John 3, 14-21

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

CHRISTMAS NUMBER

No. 103. DECEMBER, 1946—JANUARY, 1947.

RAYS FROM THE EAST

FOR YOUNG PEOPLE

Christmas Thankoffering

"Thou didst not spare Thine only Son,
But gav'st Him for a world undone
And freely with that Blessed
One Thou givest all."

One way of shewing our love to God is to help on His work in India by sending your gift in the enclosed envelope.

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.

MORE ABOUT SNAKES!

By Missionary D. A. Thrower, Madras.

What horrible creatures snakes are. Yet we are all interested in them. There are not many snakes in England, and very few poisonous kinds. In India, however, there are dozens of varieties of deadly snakes, and every year thousands of Indians die through snake-bite. Most missionaries could tell thrilling stories of their adventures with snakes. Here are some of mine:—

A very near escape.

Several Indian boys were chasing a cobra in the garden of the S.B.M. House, Madras. In its efforts to escape, it slithered on to a side verandah of the bungalow. Hearing the noise of the scuffle, my son Vivian ran to a door which opens on to that verandah and stood on a low step to watch the fun. I followed and stood in the doorway behind him. The cobra, maddened with fear and rage, quickly made its way along the floor near the wall, towards Vivian, and I was only just able to lift him up in time to allow the snake to pass under his feet. If I had not been there the boy would almost certainly have been bitten. What an instance of God's merciful protection.

Hard on the ducks.

We kept a few ducks, and one night, two of them died. Next morning a careful search in their sleeping quarters showed the cause of the trouble. A cobra, more than four feet long, was coiled up in a corner behind a heap of old tiles. Our gardener had already put one of the ducks in a pot to cook, but, when he saw what killed it, he threw the thing, pot and all, into the hole in which we buried the cobra after killing it with a stick.

God's promise fulfilled.

On November 22nd, 1934, an Indian pastor and I walked about two miles to conduct a prayer meeting in the S.B.M. school-chapel in the village of Kothamangalam near the river Cauvery. On the way we talked about the snakes that are found in large numbers in that part of the country, and wondered whether we should see any. During the return trip, while we were walking Indian file (one behind the other) along a narrow path between thick bushes, I trod on the tail of a snake, trapping it in the arch between the heel and the sole of my shoe. It did not turn on me, but kept still until I lifted up my foot again, and then rolled over and slithered away into the undergrowth, apparently unhurt. This incident reminds us of the gracious promise found in Psalm 91: 13: "Thou shalt tread on the lion and **adder**." Thus God mercifully protects His servants.

Look out for more snake stories in the next issue of "Rays."

A VISIT TO A GOLD MINE.

By Mrs. G. F. Champion, Kovilpatti.

It sounds very exciting to go down a gold mine, and it certainly was most interesting. First of all, we had the journey there. We left the Kovilpatti bungalow about 3 p.m. on a Thursday and arrived at the Kollar Gold Fields about 7 a.m. Saturday morning, after two nights spent in different trains. Everywhere we looked, there were scores of little houses in which the men, who work in the four mines, live. It has been said that women work in the mines, but that is not true, no women at all work down the mines, although some "head of the mine" work is done by them. Folk who live near the mines are not very keen to go down as they are afraid of the danger of explosions. It is true explosions do occur sometimes and a number are killed or injured. The explosions rock the houses as a bomb burst does, and sometimes the houses are damaged.

Many machines needed.

A gentleman who had worked in the mines for many years and knows everyone and everything took us round. First of all he took us all round the buildings on top of the mine. I had no idea so many things were needed to keep a gold mine going. There was a tremendous machinery shope where all the machine parts are made. I saw big pieces of iron put into one of the forges, heated, and then knocked into one piece. This was all worked by machinery, and huge pieces of iron were cut up as easily as we cut paper with scissors.

Many machines were cutting up brass, others were dealing with all sorts and sizes of wood and trees. Strips of wood were being turned on lathes and made to look very nice. I cannot describe all the different buildings, but the one that was most painful to me was where the stone was finally crushed to its smallest size and gold extracted. We put plenty of cotton wool into our ears but even then the neose and the thudding was almost unbearable. Most of the men who work here are Englishmen, and many of them are deaf, made so by their work. There were rows of machines with tremendous hammers weighing tons, never ceasing to bang away at the stones.

As we walked around, we could see the stone being washed over long trays getting finer and finer, until at last each grain was washed into a special container. It was then kept under lock and key in the place where it is made into bars of gold. We saw all the processes except the actual making into bars. There were all sorts of bolts and bars and ways of locking the place up, and at the centre, so that every part of the building could be seen, was a specially constructed office, in which one of the chief managers was always seated.

(To be continued.)

RAIN, RAIN, GO AWAY, COME AGAIN ANOTHER DAY.

By Doris Kuhrt, Namakal.

Have you not said that in rainy England many a time? I used often to say it in the school holidays when we children wanted to go out to play in the park or take a picnic in the recreation ground. What a nuisance it is when it rains just as you are going out to tea in your best hat and coat! What a pity it seems, when you are away at the seaside and it is raining so hard that it isn't necessary to go into the sea to bathe! What a shame it seems, when you can't sit on the grass in the meadows and fields!

No rain, No food.

Yes, we often think and say, "What a pity this . . . ." "What a shame that . . . ." and "What a nuisance . . . ." Here in India we never even think such a thing about the rain because it is one of God's most wonderful and most welcome gifts. Try and imagine the parched earth here in this country; that means no crops, or at least poor crops. Poor crops mean little grain. Little grain means insufficient and more costly food. Just now, even in England, you are realising what it means to have bread rationed as well as other things. Here the people are not only having their rice rationed, but always all the time, hanging over their heads is the terrible uncertainty as to whether even the ration will be available. What then? There is so little with which to make up, for other foodstuffs which are not rationed are very expensive and the poor people amongst whom we chiefly work cannot at all afford to buy them.

Rain brings gladness.

Do you remember the story in the Old Testament about a man named Elijah? Turn up 1 Kings 18 and read it. It is such a fascinating story about a "great rain." You in England will not quite appreciate what that means although, of course, you sometimes have very heavy thunderstorms. But we here in India can easily imagine this "great rain" because, when the monsoon does come to our parts in October, it usually means a very "great rain" indeed. How we rejoice and how the people's hearts are gladdened! The farmers bring out their ploughs and their bulls and begin to prepare the earth for seed. The wells become full up so that women go gaily to them with their pots without worrying whether there will be anything for them to draw or not. While at home on furlough, last year, I never ceased to feel a thrill every time I turned on the tap. That wonderful device has been introduced in some of the towns and cities but, for the most part, the well is still the most common mode of securing water.

When God withheld the rain.

Now, having read that thrilling story, think of the situation. Famine! Famine through sin. While there is often some natural cause for famine, there is also a reason known to God (and clear

enough to some of His children) why rain should be withheld from the earth. So we read in this story of the sin of the people that held back the rain, and of the faithfulness of Elijah. When the rain came it was a "great rain" and the prophet who had seen it coming, even when the cloud was no bigger than a man's hand, girded up his loins and ran. When the rain falls here and we are caught out in it, I can assure you that it is a case for girding up one's loins and running, if one does not want to be soaked through. However, sometimes it is such a joy to feel rain again that we linger a little and get wet just to remind ourselves of what it is like. Have you ever read the story of Kim? When he was able to shake cramping footwear from off his feet, and get out again upon the open roads of Northern India, it was his delight to walk through all the puddles he could find squelching the soft mud through his toes.

Rain brings life.

God's creatures love the rain too and how they suffer through lack of it. In verse 5 of our story we find the king telling his servant to search through all the country for a little grass that they might keep the poor starving animals alive. Every living creature rejoices when the rains come—even the frogs. Perhaps, especially the frogs! Their hoarse croaking goes on all through the night; an almost unbelievable volume of sound that sometimes swells up to a shattering crescendo. Remember, boys and girls, when you are inclined to grumble, the children of India to whom rain means above all things—food. Let a rainy day in England remind you to send up a brief prayer for "great rains" in needy India.

A picture of God's blessing.

Lastly, this land needs not only "great rain" but a great blessing. Read Mal. 3. v. 10. That verse means that if we bring to our Saviour all that we ought to bring Him, of time, strength and talent we may humbly expect to see such a mighty blessing poured out upon us as shall be too great for us to contain. Just as the windows of heaven open to pour out the great rains ,so they will open to pour out God's great blessings. I hope that you boys and girls know something already of these blessings; and that, when you are reminded to pray that we may have sufficient rain, you may also remember to pray that God will open the windows of heaven and pour out those other and more important blessings.

WONDERFUL NEWS.

Not so long ago I heard a boy say, "It was so wonderful that it just made me hold my breath." He had seen one of the wonders of the world and he stood admiring it with his mouth open and his eyes wide, and it so got him that he almost forgot to breathe. Of course, he could not keep that up for long, but it just showed the effect of a real wonder upon him.

Now, there is a place in the Bible where it seems as if everybody was just holding their breath and waiting until the wonder happened. That place is found in the first two chapters of Luke. It seems as if everybody was on tiptoe with expectation—Mary, Zacharias, Elizabeth, Joseph, Simeon, Anna, the shepherds and many others too—all just waiting and wondering.

Bible Searcher—(contd.).

And then, into the quiet stillness of that starry night, there came the soft music of the angel's song. "Glory to God in the Highest," and the Wonder of wonders, the Wonder of all Time and all Eternity, had come. God's own Son was born of Mary and was laid as a little baby on the straw of a manger.

That was over nineteen hundred years ago, but the Wonder of the Christ child does not grow less. The passing of the years and the increase of wonderful things in the earth only make this Heavenly Wonder to seem more wonderful, more beautiful, and more to be admired against the growing darkness of the world.

All the answers to these questions will be found in the first few chapters of Luke's Gospel. These are the words we want you to search for.

Lower Group, age under 12.

1. All they that heard it wondered.
2. They were astonished.
3. They were all amazed.
4. And wondered at the gracious words.
5. All that heard him were astonished.

The answers will be found in Luke, chapters 2, 4 and 5. Write out the verses **in full,** but only the verses where the **exact** words are found.

Upper Group, age 12 and under 16.

6. He was astonished.
7. They being afraid wondered.
8. He marvelled at him.
9. They were amazed.
10. Her parents were astonished.
11. And . . . . marvelled at those things.

Some of the answers will be found in the chapters already named, but we also want you to search chapters 7, 8 and 9. If you are 12 or over, you must answer the questions in both groups.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until JUNE, 1947. although 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, 1946.

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

RESULT OF LAST BIBLE SEARCHER.

We were very pleased to see so many new schools represented. There were entries from Carlton, Five Ash Down, Little Downham, Stonham and Two Waters. Altogether there were 64 new searchers and we welcome you all. You will find your names in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Aileen Young, aged 15, Potten End S.S.
2, David Gower, aged 14, Akeman St. S.S., Tring.

Special Mention: Gwyneth Griffiths, Eileen Culliford.

Very Highly Commended: Brenda Bourne, Colin Humphrey, David Briggs, Joyce Willimer, Barbara Bugg, Muriel Beckingham, Constance Sellens, Betty Dufty, Ruth Surridge, Emily Reeve, Doreen Quy, Jean Pyett, Doreen Judd, Janet Ovenden, Brenda Mayes, Margaret Preece, Rose Brown.

Highly Commended: Beryl Reeder, Jean Beckingham, Douglas Thurlong, Margaret Turner, Myrtle Simmons, Ruth Williams, Bertha Etheridge, Olive Warne, Ruth Jaegar, Vera Poole, Mary Watson, Roy Boosey, Gwendoline Bradnam, Iris Norton, Dorothy Jobson, Alan Elston, Michael Bugg, Brenda Green, Doreen Allick, Roy Leaver, Joseph Hewitt, Doreen Jordan, Alan Webb, Evelyn Saunders, Jean Shipp, John Ellins, Elsie Hudson, John Roe, Mary Emmerson, Brenda Elson, Patricia Collins, Mary McReynolds, Joan Wigzell, Audrey Preece, Mary Saunders, Joyce Raper, Mary Thomas, Joyce Abbott, Brenda Wright, Freda Allick, Jean Bridgestock, Joan Thulborn, Margaret Jaegar, Sylvia Robinson, Mary Layzell, John Watson, Colin Driver, Sheila Jackson, Norma Saville, Janet Burgess, Ellen Pack, Ivy Scott, Pamela Boreham, Molly Hawkins, Kathleen Lawson, Joyce Pannell, Mary Mills, William Brown, Maureen Robins, Peter Chapman, Irene Bridgestock, Ivy Archer, Margaret Scrivener.

Commended: Derek Day, Syvia Anderson, Margaret Howell, David Bysh, Brian Hilton, Maureen Cotton, May Baxter, Yvonne Stollery, Ruth Izzard, Gordon Mills, Mollie Capon, Mavis Darnell, Iris Cordery, Pauline Valentine, Muriel Nunn. Answered Upper Group only: Daryl Phillips, Pauline Waters, John Jupp. Sent references only: Brenda Baker, Yvonne Stringfellow, John Turner, Rene Payne.

Lower Group, age under 12.

Prizewinners: 1, Patricia Harris, aged 11, North Rd. S.S., Brentford.
2, Alan Preston, aged 9, Providence S.S., March.

Special Mention: Joy Bugg, Zeta Abbs, Constance Hill, Mavis Beckingham, Neville Reeder, Mary Willimer, Mary Howe, David Norman Perry, Kevan R. Skinner, Thelma Beaumont.

Very Highly Commended: Malcolm Horsnell, David Hatcher, Shirley Hicks, Gillian Cross, Wendy Hoy, Dorothy Pearce, Doris Driver, Joan Moss, George Catt, Dorothy Andrew, Stella Church, Ann Brown, Evelyn Kirk, A. P. Minter, Beryl Moss, Gwen Jones, Ruth Orchard, Amy Ridgeway, Sylvia Ellmore, Wendy Church, William Coy, Betty Roe, Ivy Harrison, Olga Burgess, Irene Adams, Pauleen Wilson, Rosemary Griffin, Lorna Mills, Michael Pleasance. Joan Roper, Christine Taylor, Brenda Turner, Harold Elston, Vivien Elson, Jeannette Chalmers, Elizabeth Snell, Joan Mercer, Derek Moon, Janet Harsant. George Archer, Margaret Laud, Florence Mackenzie, Maureen Roper, Betty Watson, Mary Bugg.

Highly Commended: Margaret Saunders, June Cooper, Jill Mayes, Malcolm Church, Dorothy Hill, Maureen Jupp, Brian Heather, Donald Pearson, Peggy Gomm, Rosemary Wool, Tony Russell, Nora Jaegar, David Griffiths, Violet Tyler, Betty Restell, Vilma McReynolds, Tony Dawson, Rita King, Gillian Foster, John Hill ,Betty Hope, Pat Stroud, Winifred Trapman, Norma Clapton, Brian Rayner, Louis Walker, Margaret Richardson, Jasmine Pannifer, David Hale. Michael Ellins, Barbara Alloway, John Gammons, Greta Galer, David Surridge, Myrna Avis, C. Crispin, Gordon Driver, Aubrey Lawson, Alan Norman, Joan Miller, Roy Parkinson, Maud Ward, Andrew Phillips, Joyce Cockman, Lily Nash, Ronald Hilton, Gillian Lamprill, Ian Mills, Sheila Brown, Jennifer Hurry, Robin Whyatt, Daphne Rayner, Dorothy Jordan, B. Bundy, Peter Kendall, John Bradshaw, Brian Jackman, Sylvia Buss, Peter Roe, Shirley Betts, Paul Durbidge, Iris Ellmore, Ann Self, Sylvia Meeks, Maureen Cornelius, Fred Catlin, Molly Faulkner, Margaret Warner, Margaret Hicks, Harry Edwards, an entry from Elm Farm, Aylesbury, Ellen Hardy, Stephen Heather, Peter Bacon, Audrey Taylor, Mary Hobbs.

Commended: Peggy Howell, Jean Bradley, Jannette Hodges, Myra Borley, Margaret Blow, Mary Baker, Audrey Horsnell, P. Burgess, Brenda Salmon, Pat Russell, Betty Stacey, Gloria Harvey, Robert Baldwin, Kenneth Richards, Shirley Knott, John Howell, Rose Stenning, D. Bates, Joyce Chamberlain, Marion Ellmore. Sent references only: Margaret Elderkin, Ann Palmer, Walter Stringfellow, Sheila Bell, Dorothy Bell, June Gill, Diana Gill, Elsie Hart, Ann Fromont, David Robinson. Also tried: Sylvia Small and Carol Nash.

Not for Competition: Miss Dorothy Best, Neville Barnard. March still heads the list, with Walthamstow second. Whittlesey came third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

First of all a bit of advice to many of you who are Searchers. Quite a number of you have nearly earnt your Honours Certificate, but need to do one more Bible Searcher to make certain of it. The Searcher in this issue will be your last chance for this year. Many of you leave the Searcher until Christmastime, and then, with all the excitement of Christmas, it doesn't get done and you fail by one entry to get your Honours Certificate. So get right into it as soon as you receive your copy of "Rays," and make sure of receiving your Honours Certificate and of seeing your name on the Honours List.

Have you ever thought what mistakes were made by the important folk when, just after His birth, they were trying to find Jesus? They began by looking for Him in the wrong place, when the wise men from the East came to the palace of King Herod at Jerusalem asking, "Where is He?" They neither found Jesus there nor did they find any friends of His. It was the wrong place, for they were the people that loved power and place. The next mistake was made by the chief priests and scribes. They knew something about Jesus. They knew that Bethlehem was the right place, but they did not know that He was already born and that they had already missed Him. Jesus did not come in the way they expected. He did not fit in with their ideas of a King, and they failed to find Him because they did not fit in with Him. The worst mistake of all was made by Herod who thought that he could find Jesus by merely pretending that he wanted to go to worship Him. He did not realize that God sees through all make believe just as easily as the sun shines through clear glass.

The Lord Jesus is not far from those who truly seek Him, but they must seek in the right place. He is found when His voice is heard within His Holy Word. He is found by all humble souls who seek His salvation. He is found along the path of earnest desire which the shepherds trod. "If thou shalt seek the Lord thy God, thou shalt find Him if thou seek Him with all thy heart and with all thy soul."

May you each have a very happy Christmas. It will be your happiest Christmas ever, if like the shepherds you shall "see this thing which is come to pass, which the Lord hath made known unto us."

I was very pleased to receive letters from:—Freda and Doreen Allick, May Baxter, Paul Durbidge, Gloria Harvey, Joseph Hewitt, Dorothy Jobson Brenda M. Wright, Shirley Ranson, and Violet Tyler; also from the following friends:—Mrs. H. Benstead, Mr James Christie, Miss F. Hamilton, Mr. E. F. Hill, Miss J. Saunderson, Mrs. G. Thrower, Mr. W. H. Trowbridge and Mr. C. S. Wing—thank you each for your valued help and for your interest in the work amongst our boys and girls.

With every good wish from,

UNCLE PETER.

The birth of the forerunner

Dec.	9	M	Luke 1, 1-10
	10	Tu	Luke 1, 11-23
	11	W	Luke 1, 57-66
	12	Th	Luke 1, 67-80
	13	F	Mal. 3, 1-7
	14	S	Matt. 11, 7-15.
	15	Su	Isa. 40, 1-8

The birth of Jesus

Dec.	16	M	Luke 2, 1-14
	17	Tu	Luke 2, 15-21
	18	W	Matt. 1, 18-25
	19	Th	John 18, 33-40
	20	F	Micah. 5, 1-7
	21	S	Psa. 132, 6-18
	22	Su	Isa. 9, 1-8

Jesus in the Temple

Dec.	23	M	Luke 2, 22-33
	24	Tu	Luke 2, 34-40
	25	W	Luke 2, 41-52
	26	Th	Deut. 16, 9-17
	27	F	2 Chron. 34, 1-7
	28	S	Deut. 31, 7-13
	29	Su	2 Tim. 3, 10-17

Substitution

Dec.	30	M	Num. 3, 5-13
	31	Tu	**Num. 3, 40-51**
Jan.	1	W	2 Cor. 5, 14-21
	2	Th	Rom. 5, 6-11
	3	F	Rom. 5, 12-21
	4	S	Lev. 16, 15-22
	5	Su	1 Pet. 1, 17-25

Consecration

Jan.	6	M	**Num. 6, 1-12**
	7	Tu	Num. 6, 13-18
	8	W	Num. 6, 19-27
	9	Th	Judg. 13, 2-10
	10	F	Judg. 13, 11-20
	11	S	Acts 13, 1-13
	12	Su	Heb. 7, 19-28

Protection

Jan.	13	M	**Num. 9, 1-5**
	14	Tu	**Num. 9, 15-23,**
	15	W	Exod. 14, 10-18
	16	Th	Exod. 14, 19-28
	17	F	Deut. 1, 29-38
	18	S	Psa. 78, 12-25
	19	Su	Psa. 91, 1-12

Direction

Jan.	20	M	**Num. 10, 1-6**
	21	Tu	**Num. 10, 7-10**
	22	W	Psa. 81, 1-10
	23	Th	Psa. 12, 1-8
	24	F	Psa. 32, 1-11
	25	S	Prov. 3, 1-10
	26	Su	Jer. 10, 19-25

Progress

Jan.	27	M	**Num. 10, 11-21**
	28	Tu	**Num. 10, 22-28**
	29	W	**Num. 10, 29-36**
	30	Th	Psa. 107, 1-8
	31	F	Exod. 40, 30-38
Feb.	1	S	Psa. 84, 1-12
	2	Su	John 16, 5-15