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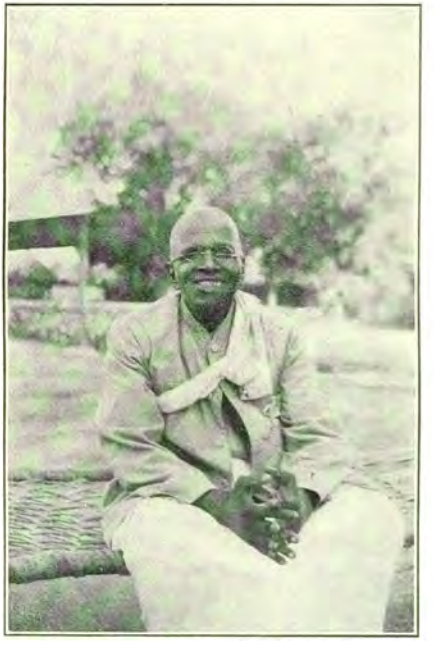
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The Strict Baptist Mission Herald



THE
STRICT BAPTIST
MISSION HERALD

VOLUME XLVI.—1947



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STRICT BAPTIST MISSION HERALD

VOLUME XLVI. NUMBER 480 JANUARY, 1947

PRICE ONE PENNY



THE

NEW YEAR'S PRAYER MEETING

will (D.v.) be held at

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

on

FRIDAY, JANUARY 3rd, 1947, at 7.0 p.m.

PASTOR R. ROBINSON will preside.
PASTOR E. J. WOOD will give a brief Address.

——:——

We would urge our friends to gather at this time, when prayer is so much needed both for India itself and for the work of our Mission.

——:——

General Secretary : **Pastor J. K. Thorpe.**

Acting Secretary : **Mr. D. A. Thrower,** 37, 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. XLVI | January, 1947 | No. 480

"AHASUERUS, WHICH REIGNED FROM INDIA EVEN UNTO ETHIOPIA." (Esther 1-1.)

IT has often been pointed out that in the Book of Esther alone do we find the word "India," so far as any clear Bible reference is concerned. Here the fact is twice recorded that the dominion of the great Persian King extended as far as India. What a picture is here brought before us! For those days it was indeed an astonishing Empire, and India and Ethiopia are mentioned to show how vast was the territory over which Ahasuerus ruled.

And for what purpose did the King hold sway over so huge an area? The later chapters of Esther give some hints as to this. There are references to his wealth and vice and luxury. We read of fine linen and purple, pillars of marble, beds of gold and silver, pavements of marble, royal wine in abundance. In other words, King Ahasuerus did not rule over India for the benefit of its people, but for the increase of his already-abundant wealth.

And what of the British Empire, which extends far beyond the limits of the Persian? It must be confessed that in earlier times its object was equally unworthy. Soldiers and traders did not go to India to help the natives, but to enrich themselves. A very welcome change has appeared in recent years, and is operating to-day, but upon this subject we must not enter. The discussions on India arise largely from a deepening realisation of the fact that India does not exist merely to give to Britain things that correspond with the treasures of Ahasuerus.

We have thought briefly of the Empires of Persia and Britain, both extending as far as India. There is yet another—vaster, nobler, more enduring. Whatever may or may not be true of the other Empires, this one does indeed exist for the physical, moral and spiritual benefit of the people, and our missionaries are the representatives of the King.

L. R. G.

NOAH'S ARK AT VALAVANTHI

H. A. HUCKETT.

AT an open-air meeting in Karamur an address was given on the Story of the Flood. To enforce the message, the speaker used a coloured picture portraying the procession of animals leaving the ark when the waters had abated. After comparing the ark to Christ in the orthodox manner, he went on to suggest that to the Kolli Hill people the Mission Settlement at Valavanthi was a kind of Noah's Ark, where sin-sick souls may find peace and protection. We certainly have quite a lot of animals at Valavanthi—cows, bulls, dogs, cats, doves, crows, fowls, a donkey, now and then a goat, and sometimes a bear or two, the last-named not by invitation. We also

have " rooms in the ark " for a number of married couples of the human species, and to many of these the Settlement has proved a haven of refuge from the floods of sin and suffering outside.

It is, however, a very solemn thought that, just as Noah preached for 120 years to a godless world, so we too have been witnessing for many years past to the Kolli Hill people, only to find that most of them are still quite indifferent to the Gospel message. The picture of the hungry heathen stretching out their hands for the Bread of Life may be true of some parts of India, but it does not seem true of the people on the Kolli Hills. They have heard the Gospel over and over again, they have seen the light; but they prefer the darkness because their deeds are evil.

Our major problem is to discover in them a sense of need. Only the Holy Spirit can create this. Most of them have land and cattle, pigs and poultry, fruit trees in abundance, and what to them are cosy houses to live in. Economically, they are better off than before the war, and money is plentiful. Education has no value in their eyes, largely because they are perfectly satisfied with their present way of life and, in any case, the children are needed to graze cattle, help weed the land, draw water, and mind babies while mother and father are at work in the fields or taking produce to market. Thus our schools have but a very limited appeal.

Only when they are really ill—and not always even then—do they come to us for help. That is why we feel that the Dispensary is an avenue of approach to their closed hearts, and is one of the chief means we have of presenting Christ to them. As many who come to us for medical treatment are suffering as the direct result of their own sin, it is most appropriate that we should show them that, while medicine may heal the body, only Christ, the Heavenly Physician, can heal the soul and deliver them from the bondage of sinful habits and unclean living. Occasionally we get in-patients who stay at Valavanthi for a time, and with them we have greater opportunities of witness.

There is one other way in which we can reach the hill people to some extent. Sometimes they have disputes over land or money matters, and come to us to get the matter settled. We could spend a lot of time trying to arbitrate in such cases, and we have to remember our Lord's words to one who troubled Him in a similar way: " Man, who made me a judge or a divider over you? " Nevertheless, just as Christ used the occasion to warn His hearers of the perils of covetousness (Luke 12: 15), so we also try to buy up such opportunities by witnessing for Him.

The ark that Noah built was a witness testimony to the justice and also to the mercy of God. Our desire for the Settlement at Valavanthi is that it may testify at all times that God is both holy and merciful. We constantly point out that coming to the Settlement is not enough. Souls must come to Christ, Who alone can save. We do not want "unconverted converts." They are a source of weakness and division in the Church, as the mixed multitude were to the children of Israel.

ON THE ROAD

W. N. H. KUHRT.

ONE advantage of travelling by cycle is that you are easily stopped by fellow travellers. It is altogether a more leisurely mode of getting about and far less removed from the ancient ways than the feverish speed of a car. So, at least, we try sometimes to console ourselves! Often, however, we wish we had the more speedy and comfortable conveyance.

When on the road to Pavithram one day, a small group of men hailed me with more than usual cordiality, so I dismounted to pass the time of day. One of them was from the village I was bound for, and had recognised me as the missionary. Another was a pujari, or low caste Hindu priest and magician who was decked out in all the usual regalia and laden with all the usual impedimenta. His hair was long and tangled, his neck heavy with necklaces and sacred beads, and in his hands he carried a short spear, a bowl, and other odds and ends. A bizarre-looking creature enough. He and his like are common on every Indian road, walking from village to village, from fair to fair. I soon got into conversation with the little group, and before long found myself preaching the Gospel with some vigour, and answering questions. One man asked with a puzzled air, and perhaps a hint of scorn, "Why did Jesus Swami die like that?" Before I could reply, the old pujari exclaimed in a half-indignant, half surprised voice, "Don't you know that? Don't you know that He died for us?" I was delighted and depressed. Delighted that the witness to the truth should come from so unlikely a quarter, but saddened that it should fall so glibly from the lips of one who obviously knew nothing of the power of the truth in his own heart. His statement made a considerable impression on the little group, and enabled me to hold their attention for some time longer. I did not fail to point out that our Lord did not die for all indiscriminately, and that my belief in His death apart from amendment of life could be of no value at all to the saving of the soul. And then as my pujari friend continued to give vigorous assent to all I said, the humour of the situation suddenly struck two of the younger men, so that they turned on the priest to ask him why, if he believed all this, he continued to ply his trade, sacrificing and making obeisance to gods many and lords many. He immediately began to change his tone, and slid into the usual vague mixture of pantheistic polytheism which lies not very far in the background of every Indian mind that has been brought up in Hinduism. What I said was right, but then, what he believed about his deities was also right, or, at least, right enough for him. Christ was certainly one manifestation, and a very notable manifestation, of the Supreme Deity, but then the gods he worshipped and served were also in some degree or other manifestations of God. The young men made a good deal of fun of him, and so with the mood of chaffing which overtook the company our conversation came to an end.

On the same road, but on another day, I was surprised to see a young man rushing furiously at a low stone wall in an effort to tumble the topmost row over into the field of which the wall was the boundary.

A young girl stood near looking distraught, so, surprised at this strange behaviour, I stopped. The man came up to me and told me that the owner of the field and he had quarrelled, and that in the fight which ensued his mouth and teeth had suffered damage. For that damage he was now taking his revenge. His face was indeed in a rather sorry state. It appeared that both men had been drinking, so I advised the damaged one to give up any idea of revenge and make the best of his way home before a worse thing befell him. This he seemed reluctant to do, and indeed seemed to welcome the appearance upon the scene of his enemy, upon whom he seemed to think I might be able to impose some summary justice. The other man, in a very angry and reckless frame of mind, strode up, brandished his fist, and demanded what was the meaning of interfering with his wall, and whether we supposed people could go about the countryside pushing over walls with impunity. I waved back my angry friend, and suggested that as both parties had sustained some injury, they might very well leave it at that and go to their homes. But neither of them seemed willing to take my advice, and began to shout at one another in such a way that I could hardly make myself heard. At length I informed them that as they refused to accept my mediation there was nothing I could do and I was, therefore, going to continue my journey. Which I did, without looking back. What happened I never learned, but I imagine a pretty furious fight must have taken place, judging by the state of mind in which both men were.

Some miles further along the same road I was stopped again, this time by a friendly man, who pointed to a wild-looking fellow and said, "Can you understand what he says?" He was just hanging about as though he had lost his way, and nobody could understand him. I addressed a few questions to him in Tamil, to which he replied in some strange fashion. It was no language that I knew, and I was not certain that he was speaking any language at all. There did not seem to be anything that I could do, so once again I resumed my journey. After these two encounters I felt a little disheartened. I wondered what advantage Christ would have taken of opportunities like this, and whether I might not have turned them to better account. He was filled with the Spirit, and always seemed to say just the right thing and to make just the right use of every incident. Some of us try very hard to follow Him, but often only succeed in being trite, or in gaining a dubious reputation for being clever and quick in repartee. Oh! to be so mastered by the Spirit that we may enjoy the mastery over every situation as and when it meets us.

"HERE A LITTLE, THERE A LITTLE."

MISS L. S. HAZEL.

THE writer, and Biblewoman Mary, set out one afternoon to visit the village of Pottenam, from which some of our Boarding Home girls come. Pottenam is about two miles from Sendamangalam, and one takes the main road for some distance westwards, and then leaving the road, branches off on a cart track.

This particular afternoon, having hired a jutka, the horse, not having been this way before, decided that it would be better to turn right round and proceed on its homeward journey. After much coaxing and petting it eventually got into a steady trot, and ran well until we left the road, entering the footpath or cart track. After about two furlongs we encountered one of the Hindu swamis, or idols, a hideous thing of no shape, just a blackened stone. This frightened our poor horse, which made headlong for it, and a crash was only prevented by the quick ready hand of the driver on the reins.

Nothing further happened until we came to a stretch of very muddy water, which looked more like the Slough of Despond, and had to be crossed. With a little hesitancy we entered, and as we came to the middle, with the water rising higher, we wondered if the cart wheels and horse would be stuck in the mud. This did not happen, however, and we came through on the other side with the village of Pottenham in near view.

On alighting from the jutka, the first person we met was an old acquaintance of many years. He was lying down in front of the Hindu temple which faces one on entry into the village. He is an Oodiyar by caste, who many years ago believed, and applied to Mr. D. Morling for baptism; but asked that he might be taken miles away from his own village and relatives to receive the same. He was told that he should be willing to bear his testimony before his own people, and as he was not ready for this, through fear, he has never yet taken this step. *Very* occasionally, he will attend the Senda Church services.

A young girl returning from the well met us and invited us in. She was the daughter of the Oodiyar whom we first saw on alighting from the jutka. I was astonished and yet pleased to hear her say, " Amma, I remember the story you told me when you came before." This is a very unusual thing, as even after repeating a portion of Scripture several times it is very seldom the woman remembers, especially if she is illiterate. The reply was given with great joy, that after singing a lyric we would see how well she could tell it. On the whole she repeated the story of " The raising of Jairus' daughter " very well. Again the same story was clearly told to her, bringing to the fore the Gospel message contained therein. In the meantime her mother, who had previously been so opposed to Christianity, came in, sat down, and listened too.

After visiting a few more caste houses we made our way to the outcaste quarters, where the homes of some of the Boarding girls are. We came to the house of Pappathy, an old school student and Boarding inmate, who was not very brilliant at studies and discontinued from Std. 7. On enquiry we found she had been recently married to a man discharged from the Army, and was hoping to move shortly to the town of Vellore, near Madras. She has never made any profession of Christianity, but I believe, hidden away, the child has desire in her heart, but fear of her people, who are all Hindus, keeps her quiet. Tears came to her eyes as the story of the Cross, which she had heard so many times whilst with us in Senda, was once again proclaimed,

and *her* need of a Saviour was shown. She has her Bible, and we pleaded with her that she should take it wherever she goes, and read it. This she promised to do. One felt while sitting there on a string cot just outside that wee thatched house, with the Hindu relatives and parents sitting around, that there were definitely two forces at work. The pulling of the evil one through the parents, and on the other hand the loving call of the Saviour to that child's heart. We read in His Word that He *shall reign and have dominion.* "Oh, may He have dominion in that heart," is our prayer.

YOUNG PEOPLE'S GUILD OF SERVICE

MEMBERS and interested friends of the S.B.M. Guild of Service have no doubt been wondering what the Guild purposes to do now that the war is over and the first Guild Rally has been held.

Prayer is needed on our behalf that the Mission may be strengthened and helped through this the Youth Department of its work.

The main purposes of the Guild are that we may form a chain of prayer, stimulate interest in, and also to help increase the funds of the Mission.

At the moment our membership stands at 250 people. It is suggested we should try to make this number up to 1,000 during this year. Such support would help to bring this achievement of the second target of the year—for the Guild to support one Missionary or Worker on the Field.

An information sheet will be available for you in the New Year, and we hope to publish this regularly quarterly. Furthermore, a book is being compiled by those members of the Forces who visited the Mission during the War, but this will not be published for some time.

Speakers are available to visit the Churches, and there is also an opportunity to see films of the Mission which were taken by folk who have visited the Field. We are sorry we cannot always supply the films when you ask, but we will arrange for them to be shown as and when we can.

We are anxious that all young people who are interested in our beloved Mission shall join in our Fellowship, and we seek your prayers that the Lord will be pleased to bless this work.

Membership cards can be sent to you on application to the Hon. Secretary, Anthony R. Dannatt, Tudor Cottage, Chignal Road, Chelmsford, Essex, to whom all communications should be addressed. (Telephone Chelmsford 4327).

ANTHONY R. DANNATT.

ENGAGEMENTS FOR JANUARY, 1947

MISSIONARY A. J. MORLING.

9th, Chadwell Street, Clerkenwell; 10th, Borough Green; 12th, Whittlesey and Benwick; 16th, New Cross; 19th, Wandsworth, West Hill; 26th, Wood Green, Eldon Road; 28th, Tring.

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

MISSIONARY D. A. THROWER.

12th, Greenwich; 26th, Chatteris.

L.Z.A. DEPUTATION MEETINGS

DR. R. M. HARRIS.

26th & 28th, Chatteris.

MISS M. E. HARRIS.

13th, Hounslow; 16th, New Eltham; 23rd, Staines.

Address: 1, Ascott Avenue, Ealing.

GENERAL INFORMATION

Half-Yearly Meetings, 1947.—Last month we mentioned that, owing to the difficulty of securing a suitable building, there was some uncertainty as to the date and place of the Half-Yearly Meetings. We have received information, however, that (D.v.) Westminster Chapel will be available after all for the date already suggested—Wednesday, May 7th. Will friends please note this in their diaries.

Mrs. D. Morling.—We learn that Mrs. Morling has been given a passage on S.S. "Britannic," and she hopes to sail for India on January 4th.

Pastor J. K. Thorpe.—At the moment of writing the Editor has not received any communication from him, but our General Secretary hopes to send a news item every month while he is away, so that friends can follow his progress with prayerful intelligence. We are sure that he will be remembered by us all at the throne of grace, that his visit may be a source of present and future blessing to him and to the Mission.

New Year's Prayer Meeting.—As the front-page advertisement indicates, this is fixed (D.v.) for Friday, January 3rd, at Chadwell Street. We hope for a good attendance.

Arrival.—We have received news that Pastor J. K. Thorpe arrived at Bombay on December 13th.

Acknowledgement.—We thank an anonymous donor (Peterborough postmark), for the gift of 7s. Rec. No. 187.

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

GIFTS RECEIVED FROM 31st OCT., to 30th NOV., 1946

Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.	Rec. No.	£ s. d.
General Fund.		128	1 10 0	157	10 0 0	**L.Z.A. Gifts**	
99	7 2 8	129	6 6 0	158	8 2 6	40	1 10 0
100	5 0	130	5 0	159	11 0	41	15 0
101	1 2 0	131	4 10 4	160	5 0	42	2 0 0
102	3 3 0	132	2 16 6	161	10 0 0	43	7 3 2
103	4 1 0	133	7 6	162	2 2 0	44	2 2 0
104	1 0 0	134	7 14 3	163	95 0 0	45	19 12 11
105	15 9	135	43 6 0	164	4 0	46	11 11 2
106	1 1 9	136	8 0	165	17 6	47	15 6
107	12 0	137	1 0 0	166	11 4 7	48	1 5 0
108	17 9	138	1 16 6	167	38 3 7	49	1 10 0
109	14 9	139	5 4 1	168	12 0	50	1 5 6
110	2 0 0	140	10 1 6	169	2 0 0	51 M.B....	50 0 0
111	5 6	141	10 0			52	1 10 0
112	12 0	142	5 0 0			53	3 8 0
112	1 10 0	143	8 0 0		£387 1 8	54	1 1 3
114	1 10 0	144	1 0 0			55	11 5 0
116	10 0	145	17 6			56	2 12 10
117	5 0	146	2 0 0			57	1 4 0
118	1 2 6	147	25 0 0	**Christmas Gift Fund**	£1 0 0	58	4 0 0
119	2 2 0	148	5 0 0			59	10 0 0
120	10 0	149	2 13 0			60	6 0
121	4 0 0	150	3 0 0			61	1 14 6
122	2 5 0	151	1 0 0	**Guild of Service**	£4 15 6	62	10 0
123	1 16 6	152	7 10 0			63 M.B....	50 0 0
124	1 5 0	153	14 4				£187 1 4
125	8 2 4	154	2 3 9				
126	2 0 0	155	6 6 0	**Literature**	£29 5 5		
127	17 9	156	10 0			M.B.—Medical Buildings.	

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, Stremsall, York.**

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STRICT BAPTIST MISSION HERALD

VOLUME XLVI. NUMBER 481 FEBRUARY, 1947

PRICE ONE PENNY



WELCOME TO MISS L. S. HAZEL

A Service of Welcome will (D.v.) be held at

GURNEY ROAD, STRATFORD

on

WEDNESDAY, FEBRUARY 12th, at 7.30 p.m.

Chairman:
MR. S. W. ANDERSON (Vice-President)
Speakers:
PASTOR W. S. BAKER, DR. RUTH HARRIS & MISS HAZEL

———: :———

THE HALF-YEARLY MEETINGS

We again remind our friends that these will (D.v.) be held at

WESTMINSTER CHAPEL, BUCKINGHAM GATE

on

WEDNESDAY, MAY 7th

———: :———

General Secretary: **Pastor J. K. Thorpe.**

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

Strict Baptist Mission Herald

Vol. XLVI | February, 1947 | No. 481

RED SEA REFLECTIONS

From S.S. "Scythia."

A SHORT MESSAGE FROM THE GENERAL SECRETARY.

WHEN you in England were experiencing the coldest weather of the early winter, I was privileged to enjoy the sunshine and beauty of passage through the Red Sea, and it is from these waters, rich with Old Testament interest, that I now write to you.

All day long we had had above us a radiantly clear sky. The early morning had revealed the stern grandeur of the range of mountains out of which Mount Sinai raises its lofty peak, but as we moved on through the calm waters of the sea the sight of land and mountain dropped away behind us.

In the evening the sun, like a ball of gold, hastened below the western horizon, only to leave in the heavens and upon the waters a riot of colours such as I have never seen before. A panorama of beauty and glory painted by the sovereign hand of nature's God, who in these very waters in earlier days gave to His children the revelation of His majesty and power in their amazing deliverance from Egypt. No wonder the Psalmist exclaimed: "When Israel went out of Egypt . . . the sea saw it and fled . . . the mountains skipped like rams, and the little hills like lambs."

And as I gazed enraptured at the sky and the reflections in the deep, I tried to learn again the lesson of these waters through which the children of Israel passed, and in which they saw the glory of the Lord. I thought of how, together with all others who trust and love and obey their Lord, we venture forth in our God-given and Spirit-directed mission to the spiritual captives throughout the world. Problems and difficulties abound; at times they are so serious as to appear as insuperable barriers in our path, and the gloating forces of opposition and evil hurl at us their jeers of frustration, alarm and defeat. How often this has been the human interpretation of the scene on many a mission field, and not least in India. The pagan powers of Egypt will not willingly liberate the people of the Lord. With politeness or threat, with subtlety or force, the principalities and powers and the rulers of the darkness of this world hold on to their unhappy victims.

But He who made a way through the deep, and wrought the amazing deliverance of His people, is still our Sovereign Lord, and He it is who sets the captive free. Surely it is not without significance that it is through these waters we approach India? India—with its countless thousands held captive in the wretched limitations of heathen

tradition, custom and religion, but those to whom God sends His servants, and for whom they work and plead and pray!

Heaven leaves its glorious imprint on these waters of the Red Sea, but forever enshrined in these ocean depths is the deeper, imperishable truth that "the Lord God Omnipotent reigneth!" Still His word of power is heard—"Let My people go, that they may serve Me."

May I add the personal note that I have had thus far a safe and happy voyage, with helpful Christian fellowship on board and many opportunities of testimony and service. On the first Sunday of the voyage, when we were in the Mediterranean, I had the privilege of preaching at a United Evening Service in the ship's cinema.

"UPON EVERY HIGH HILL AND UNDER EVERY GREEN TREE"

DORIS KUHRT.

FROM the roof of the Namakkal Mission house a great many hills large and small may be seen, and on top of quite a lot of them we discern the familiar outlines of a Hindu temple. Sometimes, unhappily, so familiar that we almost forget their significance. And then ever and anon we are made to recognise the challenge and to awaken once again to a sense of urgent and desperate need. They frown upon us at every turn, strong as fortresses, and built upon solid rock. But all the same, they are doomed to crumble into dust before the majesty of our returning Saviour.

To the east and north-east there towers up the Kolli Hill range where, as readers will know, there continues a mighty contest between Christianity and Hinduism. There our missionaries labour in the midst of great difficulty, but not in vain; there caste has such a hold on the people that they sometimes return to it after seeming to have given it up, and cause our friends to cry with Paul, "I marvel that ye are so soon removed from Him that hath called you into the grace of Christ . . ."

To the west, in Namakkal itself, almost on our front doorstep, there is the great Namakkal rock upon which, besides a forest, there stands a small temple with several other and larger temples clustering around its base. It is considerable merit, I suppose, to climb the slopes of these temple hills and to arrive at the top weary and footsore. What is their reward? By good fortune many things happen which may be supposed to be the answers to their prayers and the fruit of their efforts. When answers are not vouchsafed, shoulders are shrugged and the will of God is accepted, but in such a cold, indifferent and sometimes callous way that one's heart almost dies within one. This week, while visiting with a Biblewoman, we entered the house of a wealthy caste family. They are quite friendly and listened to us for an hour or more. I was informed by the lady of the house that she had had three daughters and NO SONS. (Readers will know what that

means in India). Two of the daughters were born dumb, and in order to get one married they virtually sold her for 3,000 rupees (£225). This married daughter now has two sons, but her husband has left her. Their next-door neighbours, who are related, have three sons and no daughters, but along with this blessing tragedy walks hand in hand. The mother of these boys has a fatal disease. The poor woman finished her story with the well-known remark, "It is all the will of God." Active resistance to evil and disease is rendered impossible by the hopeless passivity that fatalism has produced in the lives of the people of India. Here is little thought of wrestling. But "we wrestle not against flesh and blood, but against principalities and powers . . . against spiritual wickedness in high places."

May we all, together with our Indian brothers and sisters who have found the one true God, take unto us the whole armour of God, that we may be able to withstand in the evil day and having done all to stand.

WASTE PLACES

By W. N. H. KUHRT.

I REACHED Seerapalli towards the end of a very tiring day. A preacher friend and I had been travelling from village to village in a single bullock cart over very rough tracks. One of the lesser trials of work in this district is that there are no spring carts as there are in Tinnevelly. The mid-day had been spent on the verandah of the Kunnamalai Biblewoman's house, teaching her what was, I am afraid, a very drowsy lesson. All this, perhaps, gave me a somewhat jaundiced outlook upon life. Seerapalli depressed me almost beyond words. The first person to meet us was a young woman who greeted us very cordially, but she was so poorly and even disgustingly dressed that her appearance shocked me slightly out of the daze induced by heat and weariness. Other women and children gathered around and pointed out to us the mound where once a Christian chapel had stood. They also took us to see a house were preparations were being made for a Christian marriage that was shortly to take place. The utter poverty and degradation of the people, coupled with my own exhaustion, left me quite unable to tackle the situation, so I stood and listened to the exhortations of my companion. They seemed to me to be singularly fatuous and inadequate, consisting mostly of one sentence repeated again and again, "You must not forget God." As far as I can gather, there is no other reason for dereliction in this village but mere indifference. And so, perhaps, the oft-repeated word was the best in the circumstances. There are people and groups who just seem to forget God. One wonders whether poverty may not be a reason. When poverty descends below a certain level it is cruel, malignant, and seems to be completely purposeless. "Could one ever have become a Christian if one had been born in such circumstances?" is the heart-shaking question that hovers upon one's lips, and a dull sense of anger fills the heart that men should so far have forgotten their

Creator as to descend so low and to permit, yea, sometimes compel, their fellow men to descend so low. More than once have I writhed to hear sleek, well-fed, complacent friends of mine plead with poor folk like those of Seerapalli to " seek . . . first the kingdom of God."

Two days later I was on the move again, and in the course of my travels visited Sellappampalayam. Here again was a chapel in ruins, only the cause was quite a different one. Fire had swept away the whole of the Chakli village in which our building stood and the thatched roofs had burned furiously. The authorities have graciously provided for every household two palmyra trees and several bundles of thatching materials. Our chapel is to receive the same assistance and is already being rebuilt, so that it may house once again, Sunday by Sunday, the little congregation of seekers that has been gathered out from amongst the leather workers of this village. It was only on my third visit that I succeeded in meeting them. Their conditions of life and work are such that it is not easy for them to gather for worship except during the evening hours. Once I went at mid-day, and again at seven in the morning, but on both occasions without success. The third time, at eight o'clock in the evening, there was not only a splendid group of the humble leather workers awaiting me, but also a group of young men and children from the caste quarter.

TWO METHODS OF ENTRY

BEATRICE S. WADE.

KAKKAVERI is mainly a weaving village. As you pass from house to house the women are at work winding off the skeins of brightly coloured thread, and the men sitting on the floor, bare to the waist, work at their simple weaving, apparently undisturbed by the sound of the shuttles' constant movement. As the saree lengths are seen in their half finished and finished stages, there is the wonderment of how such material can be produced amidst, compared with England, such poverty-stricken homes.

In this village during the past month, 50 yards or so from the Mission Chapel and near the homes of the Christians, the building of a new, imposing Hindu temple has been completed. Its new bell can be heard pealing out the chimes at stated intervals throughout the day. Some distance to the right of this temple is the Roman Catholic church with its considerable number of followers.

It is customary to spend 4 or 5 days each month in this area, so that help and encouragement may be given to Biblewoman Sunderam in visiting the homes of the people, in Bible teaching and in making new entries into homes.

The bandy, well loaded with camp necessities, rattled along the road as we neared the village for our usual visit. The bandy driver and I had come a 15 mile journey from Sendamangalam, and though the physical frame was somewhat shaken (at least mine!), the joy of India's early morning countryside scenes gave many a thought to the mind. But thoughts were disturbed as the noise of rapid drumming and

shouting were heard—a constant heathen sound. The horse stayed its speed, and slowly made its way with difficulty through the crowds.

A death? Marriage? Swami procession? Could it be any of these? such were my thoughts; then, peering amongst the brown bodies of the men folk and the brightly coloured sarees of the women, I saw a follower of Siva slowly and sedately walking in procession, dressed in the long orange garment of an ascetic. Across his forehead were clearly marked the two gray lines of ash made from the burnt dung of the sacred animal, the cow. Feathered banners were held over his head. People were running, bringing trays of plantains, coconuts, limes and flowers. Thus the procession moved slowly on towards the new Hindu temple where, standing outside, an observer could see through the iron gate the outline of a black stone god.

The force of the two methods of entry into the village struck home to my mind: the one with its crude pomp, ceremony and heathen noise. The other—merely the grunts of a tired horse, the rumble of the wheels of the bandy, and the kindly welcome of the Biblewoman.

The object of the two entries, in brief words, would be the same, i.e. to direct men's hearts towards God, or, as the Sivite would say, the Supreme Being. The one method was to be through Siva, the other method through our Lord and Saviour Jesus Christ.

In the afternoon passers-by observed the gathering at the temple. The Sivite priest, still in his robes, entered the heavily-scented meeting ground amongst quite a gathering of devotees from various villages. One, a teacher, whom we contacted afterwards, had walked 2½ miles to show her interest. Fruits and coconuts were on the table before him, and several people were seen placing the hands together in homage and bowing the head. His lecture was given, for he was a man of education—an M.A.

We passed on for the afternoon's work, work which warms the heart when a life is attracted to the message; yet a work which burdens the prayer life when constantly homes are visited without any response.

The first was a small house consisting also of a cycle shop! The story of the palsied man was given, with the longing desire that the hearers—simple folk—might understand the force of the words, "But that ye may know that the Son of Man hath power on earth to forgive sins." Did they really understand the message, or was the welcome given just as a sign of interest in our person and speech. We felt the latter would be the true answer.

Continuing the visits, we came in contact with a higher caste woman, and speaking with her on the glorious fact of Christ Jesus as the Light of the World, the Light of Life, and the Light of Heaven, we felt gladdened by her intelligent response. Surely as she comprehended the facts the Holy Spirit would move a spiritual response in her heart!

The results of the two types of entries into Kakkaveri, and the work done would be impossible to total. The fact remains, one is Satan's method for the worship of himself, the other is the method given us by the Lord Jesus Christ to bring glory unto the Father's Name.

NEW YEAR'S PRAYER MEETING

A good number of friends gathered at "Mount Zion," Chadwell Street, on January 3rd, under the presidency of Pastor R. Robinson, who read the 139th Psalm, and called on Mr. S. W. Anderson to pray.

After the Chairman had sympathetically mentioned the widow and family of our late Treasurer (Mr. W. J. Shipton), he spoke of the departure of Mrs. Morling, senior, for India and the home-coming of Miss Stella Hazel from Sendamangalam. He said Pastor J. K. Thorpe was visiting various Mission Stations, after a good voyage. Some eight brethren offered prayer for these friends in their various needs.

Pastor E. J. Wood gave an address on Deut. 33 : 3, "All His saints are in Thy hand." He drew our attention to His hand to save, the outstretched hand, the open hand, etc. It was a most encouraging message to all. Our Acting-Secretary (Missionary D. A. Thrower) closed a most profitable meeting with prayer.—C. W.

MR. W. J. SHIPTON

Most of our readers will have heard by now that our former Treasurer received the Home-call on Christmas Eve. We look back with gratitude upon the long and faithful service that our beloved brother rendered to the Mission in various capacities. For ten years he was Minute Secretary; then for a short time he filled the post of Hon. General Secretary: finally for eight years he was the Treasurer. The last year or two of service were carried on under the limitations of increased weakness and times of serious illness, but to the very end he showed his deep interest in and love for the work to which he had put his hand. Only a fortnight before his passing he handed over to the new Treasurer the remaining papers, and in that last interview he still revealed a clear grasp of the details of his office.

At the funeral service at Richmond on December 31st, the Mission was represented by the President, who spoke a few words of tribute, and several other officers were also present.

Much could be said of Mr. Shipton's long connection with the Denomination, as well as with the Mission. Older friends will remember him at Shouldam Street, before he joined the Church at Richmond.

The Council sent a letter of prayerful sympathy to Mrs. Shipton and the family, and in that sympathy we know that our readers join. May the Lord's own comfort be given, easing the pain that bereavement always brings. L. R. G.

GENERAL INFORMATION

Miss L. S. Hazel.—Miss Hazel left Bombay for England on January 2nd, so that by the time this magazine is published we hope she will have reached the Homeland. As the advertisement indicates, a Welcome Meeting is arranged for Wednesday, February 12th, at Gurney Road, Stratford.

Anonymous Gifts.—We acknowledge two gifts from unknown friends. "Well-wisher" sent £1, and the same amount was received in a letter from Bury St. Edmunds.

Mrs. D. Morling.—As foreshadowed last month, Mrs. Morling left for India on Saturday, January 4th, for another period of service in the land to which she has devoted so much of her life.

Pastor J. K. Thorpe.—We print in this issue a letter written by our General Secretary whilst on the voyage to India, and we hope to give further information month by month. We shall follow with interest his visits to the various Fields, and continue to pray that the Lord will make everything a real means of blessing to all concerned. We hope that our brother will return in time for the Half-Yearly Meetings, but this partly depends on his being able to book a return passage.

Mrs. J. M. Brand.—We understand that a passage has been secured for Mrs. Brand to sail for India by the S.S. "Franconia" on February 3rd.

Mr. Lincoln Watts.—Many friends will remember our former Missionary, both with regard to his work in India and also his deputation visits to our Churches in England. He will be home on furlough between April and September this year, and will be available for ministry among the Churches. Tentative engagements pending his arrival can be made through Mr. D. A. Thrower, 42, Leyspring Road, Leytonstone, E.11.

ENGAGEMENTS FOR FEBRUARY, 1947

MISSIONARY A. J. MORLING.
5th, Downe; 9th, Homerton Row; 13th, St. John's Wood; 16th, Belvedere; 23rd, St. Neots.

MISSIONARY D. A. THROWER.
9th, St. John's Wood; 28th, Wattisham.

MR. E. E. KING.
2nd, St. Albans.

MR. J. C. FROMOW.
9th, Norbiton.

L.Z.A. DEPUTATION MEETINGS.

DR. R. M. HARRIS.
3rd, Bromley; 4th, Chelmsford; 11th, St. John's Wood; 12th, Garney Road; 19th, Horham; 20th, Laxfield; 25th, Tring; 28th, Highbury.

MISS M. E. HARRIS.
6th, Sutton-at-Hone; 10th—14th, St. John's Wood (Missionary Week); 21st, Croydon, Derby Road; 26th, Epsom.

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

GIFTS RECEIVED FROM 1st DEC., to 31st DEC., 1946

GENERAL FUND.

Rec. No.	£ s. d.
170	4 12 3
171	6 5 6
172	3 0 0
173	10 0
174	5 0
175	4 14 6
176	8 4 0
177	5 0
178	5 0 0
179	15 10 6
180	2 8 0
181	6 0
182	1 7 6
183	1 0 0
184	1 0 0
185	1 0 0
186	1 5 9
187	7 0
188	99 17 9
189	25 0 0
190	1 0 0
191	2 0 0
192	10 0
193	4 5 0
194	2 10 0
195	5 0 0
196	12 5 2
197	10 0
198	15 0
200	4 0 10
201	15 15 0
202	2 0 0
203	18 4
204	100 0 0
205	2 6
206	10 10 0
207	5 0
208	5 0
209	18 0
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211	8 13 6
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215	1 0 0
216	5 5 0
217	11 7
218	3 9 9
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226	32 15 3
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228	7 6
229	10 0
230	37 7 6
231	13 0
232	3 0 0
233	1 7 0
234	1 2 0
235	10 0
236	20 0 0
237	1 3
238	2 13 6
239	2 0 0
240	1 0 0
241	3 6
242	1 12 6
243	5 0
244	10 0
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246	1 0 0
247	1 10 0
248	25 0 0
249	1 0 0
250	2 0
251	2 0
252	1 0 0
	£528 11 5
Guild of Service	£10 16 11
Literature	£34 5 4

L.Z.A GIFTS.

64	2 6
65	2 0 0
66	15 0
67	1 1 0
68	10 0
69	10 0 0
70	12 8
71	12 0
72	5 0 0
73	10 0
74	2 6
75	5 0 0
76	1 0 0
77	1 1 0
78	1 6 0
79	1 8 9
80	2 1 3
81	2 10 0
82	19 2 7
83	1 0 0
84	10 0
85 M.E.	10 7
86 M.E.	50 0 0
87	10 0
88	1 0 0
89	3 18 0
90	15 0
	£112 18 6

M.E.—Medical Extension.

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.**

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STRICT BAPTIST MISSION HERALD

VOLUME XLVI. NUMBER 482 MARCH, 1947

PRICE ONE PENNY



Ladies' Zenana Auxiliary

ANNUAL GIFT WEEK

March 16th to 22nd, 1947.

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The help of all friends is sought in support of the important work carried on by the L.Z.A. Missionaries and Biblewomen in Homes, Hostels and other places.

———◊———

" They saw . . . and worshipped . . . and presented unto Him gifts " (Matt. 2: 11).

———◊———

Gifts should be sent to :—
MRS. S. W. ANDERSON, " Green Trees," Heather Close, Kingswood, Surrey.

———◊———

General Secretary : **Pastor J. K. Thorpe.**

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

Strict Baptist Mission Herald

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"SPENDING, AND BEING SPENT" (2 Cor. 12.15).

M. THROWER.

THE great missionary apostle wrote the words which form our Gift Week text. It is therefore appropriate that we consider their meaning and implications. He says, "I will very gladly spend and be spent for you," and I have been wondering how to define the difference between spending and being spent.

My mind travels to our noble band of Biblewomen and women teachers in India. Many of them have voluntarily accepted posts which entail loneliness, isolation, hardships connected with shopping and the absence of the amenities of town life. They have known beforehand that their children would have to leave home for education. These facts, among others, constitute what might be termed a "spending of themselves." It is the sacrifice which they willingly make for the cause they choose to serve.

The "being spent" is something beyond this. It may simply mean that which is the outcome of spending. As one version puts it, "being utterly spent," the result of spending which caution might have avoided, or foresight warned us to expect. What of the long wait for medical help or even for sympathy in times of sickness? What of the difficult ride to the hospital, or the still more trying time of waiting as a mother sees her little one fade and die? Then there are the numberless troubles which may arise as the Gospel arouses hatred in the hearts of its enemies. In this connection problems concerned with the supply of water would alone fill a book!

But enough of this. The apostle Paul said, "I will *very gladly* spend and be spent," and I believe our Indian sisters say the same.

And what reason have I for this statement? The answer to this question is my last point. It is because "being spent" implies that Someone Else does the spending. We spend ourselves, and rightly so, in His glad service, but sometimes the Lord takes control and goes beyond what we would consider our power of endurance in order that we may realise the joy of fellowship with Him. Many of the moments of heaven on earth which the writer has experienced have been enjoyed in the company of our dear Indian sisters who have been shut up to the Lord's company and found that they could desire no other.

"Lord, put me safely in Thy purse,
And spend me somewhere in Thy universe."

May our "Gift Week" be characterised by this spirit, and to God will be the glory.

MY VISIT TO THE KOLLI HILLS.

J. K. THORPE.

THROUGH the goodness of God, and after a pleasant voyage and rail journey, I arrived at Madras on December 16th, exactly three weeks after leaving England. I spent just a few days in the bungalow there adjusting myself to Indian life and ways, and then went to Namakkal en route for the Kolli Hills, where my tour of the S.B.M. Fields officially began on December 23rd.

As I endured the seven miles of mild torture in a jutka from Namakkal to Sendamangalam, I had time for reflection upon our missionary heroes and heroines of the past and present. A jutka is eminently designed for this purpose and also to keep one humble and deeply appreciative of a pair of feet.

Arriving at the Sendamangalam bungalow, I found a team of dholie men awaiting me, and after greetings and a short chat with Miss Hazel and Miss Wade, I set out on foot with the men, accompanied by our preacher, Mr. Devenesam. A mile or two of happy conversation with this brother soon brought me to the place near the foot of the Kollis where the men indicated that I had to ride, owing to the path being also the bed of a stream which was compelled by recent rain to make its journey simultaneously with me. So the adventure of a further form of Indian travel began—the dholie ride up the hillside. In this, however, one gains a considerable degree of comfort, if not too stout, and if reconciled to the necessity for eight men, four employed at a time, to transport one along the rugged and often narrow and steep path which is the only means of access to the Kolli Hills. The day was bright, making the hillside scenery exceedingly beautiful and giving extensive views of the plains below.

In due course I safely arrived at the paddy fields adjoining the Mission Settlement at Valavanthi, to be welcomed by Mr. Huckett, with whom I walked on to a path nearer the bungalow, where Mrs. Huckett and family, Miss Mowle, Pastor Selvanathan and Dr. Adison, supported by other Indian friends and many children, gave me a cordial and inspiring reception. Later in the day there was a service of welcome and of praise to God in the beautiful little chapel, and it was a great joy to hear and see the children taking part in their action songs and recitations. I felt I had at once real evidence of the grace of God in the lives of the people here and of the truth of the words of a closing Tamil lyric sung by the children—" It's a fine thing to be a Christian."

Christmas Day away from my family was a new experience for me and not without its moments of wistfulness, I must confess, but at Valavanthi everybody in the Mission bungalow set out to give the Indian Christians a day of joy, and in this seasonable ministry I happily took my little part. First, early in the morning, I had the pleasure of presenting to the children the gifts purchased from the Christmas Gift Fund sent out from England. I am sure that a glimpse of the appreciative smiles and happy little faces would be adequate reward to all who contributed. Then followed the Christmas morning service in the chapel. One hundred and forty friends, including children, were present, and I had the privilege of giving the message,

translated by Mr. Huckett. I spoke from Phil. 2: 9, 10, " The Name which is above every name . . . the Name of Jesus."

After presentation of gifts to the various workers, there was a feast in true Indian style, at which, in lowly posture and in primitive manner, I participated. I am glad to say there were no serious breaches of etiquette, nor subsequent physical afflictions. Sports occupied the afternoon, and the busy day closed with lantern pictures in the chapel.

The chief feature the following day was a party for the children of all Christian friends, and in the joy of children, and also the mothers, one could not but remember the words of the Master—" Suffer little children to come unto Me." Miss Mowle and other workers on the Kolli Hills are certainly affectionately and faithfully labouring amongst the children in the spirit of the Saviour's words, with prayer and faith that those words may be fulfilled in many lives.

Christmas over, I began visiting on different days outlying centres of our work on the Hills, calling in also at Christian homes in other villages. The following are places visited: Pannandorai, Kurungunadi, Navakadu, Ariyur, Vasalur and Koilur. At Ariyur I had the privilege of preaching on Sunday morning, and at a village near Vasalur we had an open-air meeting at which Mr. Huckett and two Indian preachers spoke. Here incidentally I was able to observe not only the obvious interest of many who listened, but also how others pursued the activities of home and village—pounding, sifting, washing and hair toilet, to say nothing of the pigs, dogs and chickens, all enjoying, with almost equal right, the yards and houses of the people.

New Year's Day commenced with a special service in the chapel at Valavanthi, and then later in the day I had the opportunity of witnessing the wedding of two young Christians. With all the differences of custom and outward practice, one could not but rejoice in the sacred possibilities of the setting up of another Christian home and partnership in which the Lord's blessing may be realised in the days and years ahead.

Here on the Kolli Hills the people are not poor, and if it were not for the dire effects of malaria, and even more of sin in their lives, they might be a very strong and healthy race, with much to make them happy and contented. I have been much impressed by their hospitality and their readiness to listen to the Gospel message, but one cannot deny the painful fact that with many there is little or no reception of the truth itself. Our workers, our schools and dispensary, and the manifold ministries of the Christian settlement are obviously valued, and our Missionaries highly esteemed, but custom, fear and the terrible grip of an animistic form of Hinduism still hold the masses of the people on these Hills. Looking back, it is right to say that much has been accomplished. By the grace of God a real foothold has been obtained, but, as on the rugged mountain sides on every hand, the prospect of advance seems at times very remote. But these Hills can be traversed and their heights reached, and we must believe that by faith and prayer and the devoted sacrificial labours of our loved Missionaries the Hills of Death may yet become the Hills of Christ.

I RETURN TO THE PLAINS.

J. K. THORPE.

AFTER my very happy and informative stay of ten days on the Kolli Hills, I set out for Namakkal on January 2nd. I was safely conducted by dholie men to the foot of the Hills, where Mr. Kuhrt met me with cycles upon which we successfully completed the journey to Sendamangalam. After rest and refreshment we took the bus to Namakkal, and this being the road on which earlier I had my first jutka experience I was able to appreciate the immense advantage of the more modern form of travel. Not that " bus " connotes the same as it does in England. It really means a large lorry, in varying degrees of disintegration, with certain seats provided, one of which you may or may not obtain; the whole being attached to a blatant horn, which once on the road keeps up its loud but very necessary warning to man and beast. Whatever is the state of the engine the horn must never fail.

This particular bus ride seemed to me illustrative of the Indian situation as we see it to-day. Like the bus, India with much commotion is moving with speed along unknown and undeveloped roadways —roadways never intended by tradition and custom for such rapid advance, and therefore involving serious perils to all concerned. We can only hope and pray that, like the bus traveller, India may yet safely arrive, with a sigh of relief, at a healthy and desirable destination in the affairs of men and of nations.

We were up very early the next morning in order to set out for Jedarpalayam, where we were to camp for several days. Once again one of the local buses afforded transport for us and the necessary equipment for such a stay away from the Mission centre. Mr. D. Rajarathinam, the dispensary Compounder and his wife, welcomed us graciously and informed us that a deputation of village officials wished to wait upon us. This they did in the dispensary itself, with characteristic garlanding and words of deep appreciation of all that our medical work at Jedarpalayam has meant in the past, and the promise of utmost help in the possible development of our new premises there.

We then proceeded in serious procession with the said officials to view a proposed site upon which our new buildings might be erected. One could not but view the place with gratitude and approbation and the prayerful hope that it might be duly secured to us unencumbered for our medical and evangelistic work in this fine centre of opportunity.

The evening of this first day of camp found us going out on foot to Kothamangalam to meet the little company of Christians there, and the whole of the next day was similarly occupied with visits to Sellampalayam, Selur, Vadakkaraithur and Sirunellikoil.

The next day was the Sunday, and for those of us in India this does not mean an extra hour in bed, but just the reverse—an earlier start than usual. As soon as it was light, about 6 a.m., I set out on cycle with Mr. Kuhrt to reach Irukkur, where our first service of the day was held at about 7.30 a.m. As readers will remember, there

has recently been real spiritual blessing attending the work in this village, and it was a great joy to worship with these friends who, in spite of their tragic poverty and obvious hardships, are bravely and cheerfully witnessing for Christ as lights in a dark place. In significant contrast to the joy and peace of Christian worship, there reached us during the service the sounds of bitter and angry voices of other villagers quarrelling, fittingly accompanied by the barking of dogs and cries of frightened children. It is into such chaos and misery that the Lord has sent us with His precious Word of life and hope and peace. When later I walked through the village I was eager to seek out the chief parties so loudly contesting in angry altercation, but they withdrew, and a deceptive silence reigned in the village again.

From Irukkur we cycled on to Periasolipalayam to find waiting for us in the little chapel there the Christian friends of this very poor village. The preacher here, Mr. Arockiam, welcomed us and specially requested me to convey thanks to all friends in England for their loving prayers and help. A short service was conducted, and I then toured the village and visited the homes of several of the Christians.

It would not be just if I refrained from confessing that it was only with utmost effort that I restrained tears as I found myself before the inconceivably small mud dwellings that were homes to two Christian widows, both of whom had been present in the service, one having recited I Cor. 13, in Tamil. The elder of these poor women has a family of three children to support, and the other, a much younger woman, has a child of her own and, to complete the tragedy and bitterness of her struggle, the care of two more young children orphaned by the death of her sister and also of the father. We are seeking to help these poor women by taking over the care and schooling of the children, and the Secretary would welcome enquiries from any friends who might feel constrained to help in this matter. Immediately before these poor little houses, with all their untold misery, there used to stand the village idol, evil and unable to help. By the grace of God in the lives of the villagers this hideous thing has been completely removed and destroyed, and it is now for us to put in its place a clearer demonstration that God cares for all of His children and especially for the widow and the fatherless.

The evening of this same day gave me the privilege of addressing a gathering of friends in the little chapel at Vadakkaraithur, my talk being translated by Mr. Kuhrt. In the feeble light of simple oil lamps one prayed that the greater Light might dawn on many souls through the faithful witness of God's servants in that little village.

The following morning, very early, we returned to Namakkal, where in the afternoon I had the great joy of addressing all the workers from the Namakkal and Sendamangalam Fields, and then of sharing with them in an excellent open-air meeting on the roadside outside the chapel. God has given these fields some able workers, and in contrast to many open-air meetings in England there was a large and attentive crowd of hearers, chiefly men.

(To be continued).

GENERAL INFORMATION

Mrs. J. M. Brand.—Last month we mentioned that a passage had been secured for Mrs. Brand, and that she would be leaving England on February 3rd, by the S.S. "Franconia." A fire on this vessel has delayed her departure, but we are hoping that she will be on her way before this magazine is issued.

Pastor J. K. Thorpe.—We are glad to print this month further news from our General Secretary. He is having, as can be seen, a busy and interesting time visiting the various fields of the Mission, and he will have much to tell us upon his return. In the meanwhile we hope that his descriptions of some of his experiences will be read with prayerful interest by all our friends. Important decisions will have to be taken by the Council when they receive from him full reports of his conversation with our missionary staff.

Our Missionaries' Health.—It is easy to understand that throughout the years the health of our friends in India has been a matter of real concern. The climate and conditions out there are very trying, and again and again our workers have been compelled to come home earlier, or have their furlough extended, or even give up the work altogether. We can well make all this a matter for earnest prayer. Two or three missionaries are more or less unwell just now, and this fact has to be borne in mind as plans are made for sending them out or bringing them home.

Anonymous Gifts.—We acknowledge, according to their postmarks, the following gifts received recently—Hastings, £1; Guildford, 15s.; Hammersmith, £1 10s.

ENGAGEMENTS FOR MARCH, 1947

MISSIONARY A. J. MORLING.

2nd, Royton; 5th, New Cross; 6th, Greenford; 9th, Grundisburgh; 10th, Cransford; 13th, Epsom; 16th, Chesham; 18th, Tring; 19th, Wandsworth, West Hill; 23rd, Ipswich, "Bethesda"; 26th, Greenwich.

MISSIONARY D. A. THROWER.

2nd, Ipswich, "Mount Zion"; 9th, Billinghay; 16th, Rushden; 18th, Guildford; 23rd, March; 25th, Brockley; 30th, Potton.

L.Z.A. DEPUTATION MEETINGS.

DR. R. M. HARRIS.

5th, High Wycombe; 12th, Tunbridge Wells; 19th, Lewisham; 26th, Greenwich; 27th, Leyton.

MISS M. E. HARRIS.

11th, Leiston; 12th, Otley; 13th, Stowmarket; 24th; Bury; 25th, Royton.
Address: 1, Ascott Avenue, W.5.

Application for Meetings for Miss Hazel should now be sent in.

The week commencing March 16th 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.

MISS L. S. HAZEL'S WELCOME HOME.

A good number gathered at Gurney Road, Stratford, on Wednesday, February 12th. Our Vice-President, Mrs. S. W. Anderson, presided, and read from John 10, commenting on "Those other sheep." Missionary D. A. Thrower gave thanks for the safe return of our sister, and prayed for a blessing on the Mission.

Miss Hazel gave an account of preservation from a mine, which sank another ship nearby, and told of some special cases during her time of service. Definite prayer was asked for a backsliding brother, and a young seeker, a caste girl who loved her Bible. More male workers were needed, and she appealed in the words of the Lord to Peter, "Lovest thou Me more than these?" Then "Feed My sheep."

Dr. Ruth Harris made an eloquent appeal for prayer for the extension of medical work. Patients came from villages seldom or never touched in any other way. The dispensary and the work at Jedarpalayam should be prayed for in every detail.

Pastor W. S. Baker gave a final word and brought a special welcome from Mr. Dannatt, of the Young People's Guild of Service.

The night was very cold, but our hearts were warmed by the messages that we heard from our missionaries.—C. W.

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

GIFTS RECEIVED FROM 1st JAN., to 31st JAN., 1947

General Fund.

Rec. No.	£	s.	d.
253	1	13	6
254		8	3
255		10	0
256		12	6
257	1	5	0
258		10	0
259		10	0
260		3	0
261	1	10	0
262	1	1	0
263	1	0	0
264	4	2	3
265	2	4	3
266	1	1	0
267	2	0	0
268		5	0
269	1	1	0
270		10	0
271		6	0
272	1	0	0
273	2	0	0
274		15	0
275		12	0
276		12	6
277	7	0	0
278	2	2	3
279		5	0
280	3	0	0
281	18	10	10
282		5	0
283	4	2	6
284		5	0
285		10	0
286	6	16	6
287		7	6
288	8	4	5
289		13	0
290	2	0	0
291	1	12	0
292	3	0	0
293	4	0	0
294		10	0
295	3	6	0
296	4	5	6
297	2	2	0
298	3	10	0
299	3	0	0
300		5	0
301	16	11	2
302	1	3	3
303	1	0	8
304	10	0	5
305		15	0
306	15	6	6
307	1	0	0
308	1	0	0
309	4	5	0
310		9	0
311	3	13	2
312	10	3	8
313	2	16	6
314	6	9	5
315		17	0
316	3	0	0
317		7	0
318		10	0
319	1	10	0
320	15	19	5
321	1	14	6
322		5	0
323	2	0	0
324	4	10	7
325		1	6
326	8	14	7
327	4	0	0
328	1	15	0
329	2	12	10
330	6	8	0
331	1	0	0
332	2	0	0
333	3	19	2
334	3	2	11
335		12	6
336	1	4	0
337	1	15	0
338	11	13	1
339	10	0	0
340	30	0	0
341	1	15	0
342		5	0
343	3	0	0
344	15	7	0
345		5	0
346	1	0	0
347		10	0
348		17	10
349	9	8	0
350	2	5	0
351	1	0	0
352	1	4	2
353	3	8	0
354	2	10	3
355	1	10	0
356	6	3	6
357	3	4	5
358	4	2	3
359		15	0
360	2	4	0
361	2	16	0
362	1	15	0
363	1	10	0
364	1	6	6
365	3	3	7
366	1	10	0
367	24	8	1
368		10	0
369		11	1
370	10	9	8
371		15	0
372	14	5	9
373	3	0	0
374	11	6	2
375	10	9	6
376	31	13	6
377	2	17	8
378	1	10	0
379	5	0	0
380		5	0
381	4	7	9
382	1	2	0
383	1	4	0
384	1	9	6
385		16	0
386	3	0	0
387		12	6
388		15	0
389	1	10	0
390		12	6
391		10	2
392	3	18	3
393	2	2	1
394	2	0	0
395	2	10	0
396	2	17	6
397		18	4
398	1	1	0
399	2	6	0
400	4	0	0
401		14	9	6
	£541	2	0

Guild of Service £7 14 2

Literature £45 19 5

L.Z.A. Gifts.

	£	s.	d.
91	6	0	0
92	16	0	0
93	2	10	0
94		15	0
95	1	3	3
96	25	0	0
97 M.E.	50	0	0
98	2	3	0
99		6	4
100	10	11	0
101		12	6
102	1	7	6
103	1	17	6
104	3	0	0
105 M.E.	50	0	0
106	10	0	0
107		10	0
108	3	2	11
109	40	0	0
110		10	0
111	3	7	6
112		13	0
113	1	0	6
114	10	0	0
115	10	0	0
116	1	10	0
117	3	0	0
118	5	4	0
119	6	0	0
120	5	0	0
	£271	13	0

M.E.—Medical Extension.

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.**

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STRICT BAPTIST MISSION HERALD

VOLUME XLVI. NUMBER 483 APRIL, 1947

PRICE ONE PENNY



The HALF-YEARLY MEETINGS

will be held (D.v.) at

WESTMINSTER CHAPEL, BUCKINGHAM GATE

on

WEDNESDAY, MAY 7th, 1947

1.45 p.m.—L.Z.A. MEETING.
2.0 p.m.—MEN'S PRAYER MEETING.
3 and 6.15 p.m.—PUBLIC MEETINGS.

———◊———

We hope that both Missionary H. A. Huckett and our General Secretary (Pastor J. K. Thorpe) will have reached England in time to take part in these services. Miss Hazel will give an address at the afternoon service.

———◊———

Full details next month.

———◊———

General Secretary : **Pastor J. K. Thorpe.**

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

Strict Baptist Mission Herald

Vol. XLVI | April, 1947 | No. 483

I RETURN TO THE PLAINS

(Continued).

J. K. THORPE.

In the evening a feast was provided, and enjoyed by all including the writer, and there followed presentation of Christmas gifts to workers and a cordial address of welcome with characteristic garlands and limes. So ended at 10 p.m. a day's activities which had commenced at 5 a.m., this being possible only through a short rest at mid-day and the grace afforded by the Lord who strengthens us in all service.

Further busy days followed during my stay in the Namakkal and Sendamangalam Fields, during which I visited the following additional places:—Maina Malai, Boddireddipatti, Erumaipatti, Pavithram, Kakkaveri, Thuthikulam, Pottanam, Paramathi and Marvuruthi. At Kakkaveri I had the joy of being present on the Saturday evening at a Church meeting at which four men gave their testimonies with a view to baptism. Three were accepted and the fourth requested by the Church to wait for a season owing to the fact that he was still a minor and there were difficulties as to the consent of his family. Early Sunday morning the three were baptized by Mr. Kuhrt in a nearby well to which we walked in happy procession with our Indian Christians. Then, at the service which followed in the Chapel, five men were received into the Kakkaveri Church, two men in addition to the three just baptized having given their testimony and having been previously baptized in other places in India. A bus ride took us back to Sendamangalam, where in the early evening I had the privilege of preaching by the help of Mr. Kuhrt's translation.

The next day, before returning to Namakkal, I visited certain S.B.M. Schools in the neighbourhood, and then spent two happy hours looking round the Sendamangalam Girls' Hostel and Higher Elementary School. God has richly blessed this work, and it was fine to see the girls in their separate classes and to hear them take part in both English and Tamil lyrics and several special items. There was a feeling of deep joy in the very atmosphere of these institutions in which over two hundred girls are being taught and influenced, and undoubtedly much is due, under God, to the loving efforts of Miss Hazel and also the two devoted women who serve as Headmistress of the School and Matron of the Hostel. I was deeply impressed by the spirituality and evangelistic zeal manifest in connection with this important work, and I could not but recall with glowing heart and abounding gratitude to God a picture that I have of Mr. David Morling outside a tiny Indian building in which, forty years earlier, the work in Sendamangalam began.

So I have been privileged to see something of what our Missionaries and Indian workers in these two fields are prayerfully seeking to do in the Master's service. More than ever before, I feel how much they need our earnest prayers and sympathetic help, as do all the Indian Christians together with whom they are battling against humanly overwhelming odds. In this mighty struggle there are both losses and gains, tears and triumph. There may even be, at times, with those hard pressed and sorely tried, the fear of defeat —the horror of despair; but amid the din and confusion, the anguish and the effort, and in spite of the fury and the taunts of the foe, " we see Jesus . . . crowned with glory and honour " and with all things ultimately under His sovereign sway.

STILL FURTHER SOUTH, OR ROSES ALL THE WAY

J. K. THORPE.

DISTANCE is still a thing of great significance in India. This is true of actual miles and even more so of things of the spirit that separate man from his brother, caste from caste, village from village, and east from west.

By bus and train, a measure of discomfort, and a great deal of patience, it is possible to cover the 250 miles between Namakkal and our most southern and largest field in a matter of hours, and so it was that as the stars faded in the early morning of January 17th, I found myself at Melapattur in the midst of an eager congregation of Strict Baptist friends. This was my happy introduction to the long-established work of the Tinnevelly Field.

Here in this field of more than forty Churches one finds Strict Baptist tradition of fifty, eighty and even one hundred years' duration, and I have met members of our Churches baptized as long ago as 1885. Pastor D. Jesudason, of Paniadipatti, though now retired, was one of the first to greet me, and it was with praise to God that we chatted and reflected together on his more than fifty years of service in the Mission.

Christianity has travelled far in this southern corner of India, and Strict Baptist witness has been manifestly honoured of God. There are undoubtedly benefits of maturity evident in some of our Churches and congregations, but age has its dangers as well as youth, and the years in between may be more perilous than both. Here in the Tinnevelly Field we must pray and work with ceaseless vigilance lest growth and advance should themselves hinder the Lord's richer blessing in the individual Christian and in the Church of Christ.

It was certainly a great joy to me to spend my first Sunday in this field with the Church at Anbinagaram. How well I could recall that a few years earlier this Church had been deeply moved by the Spirit of God to a new consciousness of sin and of joy through faith in Christ! No wonder my heart was glad when I found myself welcomed by a congregation of over 200 people who sang with feeling and more than usual melody the praises of Christ, and, though speaking

by interpretation leaves one with the feelings of a caged animal, it is not surprising that I felt humbly grateful for the privilege of preaching the morning sermon to these dear friends.

New experiences daily await the visitor to India, and two days of fever at this time certainly gave me a new way of looking at things. I should say not the most optimistic, except in troubled dreams, but new strength and dissipated fears that it might be malaria made me very grateful to the Lord and to ministering friends.

By this time you may be asking why " Roses all the way "? This is a reference to the garlands lavished upon me in every village visited, and I have visited in this field at least thirty places in which we have Churches and work. In some places several garlands have been presented, and one day I received eight! So here are roses in superabundance. To the utilitarian how unnecessary, and to the Secretary sometimes even tedious, but who, knowing the heart and mind of a happy child would wish to offend these who with Indian charm thus receive the representative visitor? For so I count myself to be on all such occasions—honoured by grateful Indian friends to whom *you* have sent the Gospel, whose children have ben taught in schools made possible by *your* gifts, and whose sick have found new health and hope through S.B.M. medical work.

Quickly fading have been the floral garlands, transient and sometimes with ulterior motives have been the words of praise, but I have seen in bright, intelligent faces and in the simple homes of happy families those things that will never be forgotten—the evidences of the saving, transforming and keeping power of Christ our Lord. These are the true garlands of missionary effort.

In amplification of this I invite you to stand with me beside the baptismal pool in the open air at Kovilpatti. Our gathering here follows a well-attended and deeply spiritual service at which I had preached on the question in John 9: 27, " Will ye also be His disciples? " and now we are by these symbolic waters in which fourteen Indian friends—seven men and seven women—are to give their answer in this act of obedience to their Lord. We can truly say of these, and of many others in South India, as Paul said of the Thessalonians: " What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." For me, at least, as I had the privilege of baptizing these friends, there was a new and more wonderful appreciation of the spirit of these words. Here was the sacred joy of realising that by God's grace and the ministry of our Mission, others had " turned to God from idols to serve the living and true God; and to wait for His Son from heaven."

Unlike Indian garlands the roses of service may have many thorns mingled with them, but souls saved in any place are the crown of rejoicing of every devoted worker. Let us pray that our missionaries may often receive those spiritual garlands that are made of the mingled flowers of conversion, happy testimony and the consistent living of many others redeemed and sanctified by Christ.

I cannot send you from our Tinnevelly Field the many floral garlands bestowed upon me, but they do belong to you and to all earnest and prayerful helpers at home. May I instead weave a garland of the names of those baptized at Kovilpatti on the first Sunday in February: Gurubatham, Selvam, Swamidass, Ebenezer, Moses, Panniah, Zechariah, and the women: Rajammal, Rajamani, Jeyamoni, Maryammal, Balammal, Pennammal and Pushpam. I ask you in the Presence of the Master, and with deep gratitude to Him, to accept this token of His favour by which you may know that your labour is not in vain in the Lord.

One other scene—the beautiful chapel in Kovilpatti, the building of which was completed by Missionary David Morling just before he passed into the presence of his Lord. In this building, which will always be associated with our brother's honoured name, we gather on Lord's Day, February 16th, with a congregation of many Indian friends. The service of worship being ended, the hand of one who learned to esteem and love David Morling as a great servant of Jesus Christ, and who in England and now in India has been able to assess something of the increasing worth of this dear man's work, moved aside a veil and uncovered on the wall a stone tablet inscribed to the glory of God and the memory of His servant with these words:—

"TO THE MEMORY OF
DAVID MORLING,

Missionary of the Strict Baptist Mission in South India from the year 1903 till his death on 28th February, 1942. The church in which this Memorial is placed was the last of many buildings for Christian worship erected by him.

"'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.'"

Thus looking back over the many years of Strict Baptist service in this Tinnevelly Field, we honour all who have laboured and are still labouring, together with all those who have made and still make, the work possible. Then with deep gratitude and new vows of service, we cast our garlands and crowns at the feet of Him to whom alone we ascribe honour and majesty and glory and praise for ever and ever.

ANNUAL CONFERENCE, 1947

FLORENCE I. M. CATEN.

A CONFERENCE of missionaries sounded very forbidding, and the newest recruit faced the prospect with no little trepidation. One missionary on a public platform in England, surrounded by civilized human beings is harmless enough certainly, but what would about a dozen missionaries in one place in India be like? There they would have no audience to keep them to the programme, with coughs and fidgets at the appropriate places; they need not even keep to the English tongue if they wished to wax eloquent in Tamil! Could such a gathering be imagined? The only redeeming feature

was the knowledge that the General Secretary would be in attendance, and the hope that his august presence would, at least, bring a touch of home into the proceedings.

The thoughts and fears of the previous six weeks were soon to be proved groundless, for after a few hours at Namakkal, the amazing discovery that even in India missionaries were human after all, stilled all further questionings. Gathering round a table for a more or less English meal put everyone at ease, and created a very happy atmosphere which continued until the final handshakes.

The Conference sessions were confined strictly to business, and, like any other Conference, those concerned directly with the propositions in hand did the talking while the rest of the company did their best to look intelligent! In spite of this, some very momentous decisions were made, and 1947 should go down in the annals of history as a time when the nest was stirred and some vital changes advocated.

The devotional side of Conference was its greatest joy. The tone right through was deeply spiritual and the messages alive with the power of God. The very first gathering was a prayer meeting, which seemed to set the atmosphere for the whole Conference. Truly the Lord's Presence was very real to each one during those six days spent together. The crowning joy was the fellowship experienced round the Lord's Table on the Sunday evening. As our Secretary conducted the service we realised afresh we were "one in Christ Jesus," both with each other and with those in the Homeland.

The inspiration of such a gathering will remain for many days to encourage everyone to face again the daily problems of their respective fields.

GENERAL INFORMATION

Mrs. J. M. Brand.—We hope that by the time this magazine reaches the readers, Mrs. Brand will have arrived in India after her delayed voyage. This is a time of many changes, with frequent departures and arrivals, but we hope that our friends will be able to follow intelligently the voyages and journeys of missionaries at home and abroad.

Pastor J. K. Thorpe.—As the front page indicates, we hope that our General Secretary will be home in time for the Half-Yearly Meetings. In the meanwhile we have been grateful to him for the interesting descriptions of his journeys that he has sent to us. We are sure that these have been read with profit by many friends.

As this magazine is being printed, we learn that Pastor J. K. Thorpe is due to sail from India on the S.S. "Georgic" on March 26th.

Mr. E. E. King.—Now it is our sad duty to pass on a piece of news that readers will receive with deep regret. In February, 1946, the Mission Council accepted as prospective missionaries Mr. and Mrs. E. E. King, of the St. John's Wood Church. Since then our friends have been preparing themselves in various ways for future service, Mr. King being a student at the Strict Baptist Bible Institute. Now, however, the doctor has advised against Mr. King going to India, and there seems no course open, so far as we can see, but to bow to the inevitable. This is a great disappointment to our two friends and to us, and is part of the great mystery with which we are so often confronted. We appeal to all our readers to remember Mr. and Mrs. King in prayer, that the closing of one door may mean the opening of another. For the time being, Mr. King will remain at the Institute, and is anxious to serve the Churches. We cannot prophesy concerning the future, but perhaps the Lord has some special work for our friends in the Homeland.

Missionary H. A. Huckett.—Mr. Huckett and family are expecting to leave India on March 23rd, by the S.S. "Scythia."

Male Missionaries.—The news concerning Mr. E. E. King emphasises the great need that there is for more male missionaries. It has been said several times at Council Meetings and elsewhere that, so far as we can see into the future, there appears to be required a minimum of three more young men. However that may be, we do unhesitatingly appeal to our Churches and people to make this a matter for constant thought and prayer, that through this the call of God may reach those who can and will respond.

Annual Conference, 1947.—Miss F. I. M. Caten has kindly sent an account of this Conference, and we print it in this issue. Of course she has not gone into details concerning the business that was discussed, but this was of an unusually important character. Many recommendations had to be made, and passed on to the Council at home, who will in their turn have discussed many of these before this magazine is circulated. For example, the right location of missionaries in the various fields is a very real problem at a time when so many missionaries are either in the Homeland or on their way to it. Then, too, there is the question of the changes that are likely to come when the government of the country passes completely into Indian hands. Whilst no one can prophesy what these changes will be, they have to be borne in mind. These, and other subjects, still call for the prayers of all our people.

The Future of India.—We have all read with deep interest the various pronouncements in Parliament concerning the future of the country. However limited our knowledge, we can realise how almost insoluble are some of the problems, but we wonder especially how the decisions already made, or yet to be made, are likely to affect our Churches in South India. In this, as in all else, we must seek to 'Rest in the Lord and wait patiently for Him.'

ENGAGEMENTS FOR APRIL, 1947

MISSIONARY A. J. MORLING.

10th, Brighton Tabernacle; 20th, Fulham.
Address: 61, Breakspears Road, Brockley, S.E.4.

MISSIONARY D. A. THROWER.

6th, Little Downham; 13th, Potten End; 20th and 21st, Deeping.

L.Z.A. DEPUTATION MEETINGS

DR. HARRIS.

10th, Brighton (West Street); 12th, Croydon, Windmill Road; 15th, Highbury; 23rd, High Wycombe; 29th, Streatham.

MISS M. E. HARRIS.

14th, Tollington Park; 17th, Chesham; 22nd, Tring; 25th, Highbury; 29th, Chelmsford; 30th, Otley; May 1st, Stowmarket.

MISS S. HAZEL.

26th, Gurney Road, Stratford; 29th, Devizes; 30th, Swindon; May 1st, Bradenstoke.
Address: 16, Cambridge Road, Wanstead, E.11.

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

GIFTS RECEIVED FROM 1st FEB. to 28th FEB., 1947

General Fund.

Rec. No.	£	s.	d.
402	4	18	8
403	3	13	8
404	3	3	0
405	3	10	0
406	1	2	6
407		13	0
408	1	16	0
409	4	5	0
410	4	7	0
411	3	0	0
412	5	0	0
413	5	0	0
414	1	15	6
415		6	0
416	3	3	6
417		12	0
418	1	0	0
419	5	0	0
420	3	0	0
421	1	3	0
422	3	5	11
423		4	0
424	2	2	7
425		10	6
426	2	2	0
427		13	0
428	3	0	5
429		14	6
430	6	11	6
431	3	3	0
432		15	0
433		10	0
434	1	5	0
435	1	1	0
436	1	1	0
437	2	0	0
438	4	11	8
439		16	6
440	1	15	0
441		14	6
442	4	8	6
443		16	0
444	1	4	0
445	6	11	1
446	2	0	3
447	13	7	0
448	6	8	6
449		7	2
450	2	0	0
451		6	0
452	1	0	0
453	19	0	0
454		10	3
455	5	0	0
456	2	17	0
457	4	0	0
458	6	0	5
459	10	6	9
460	90	0	0
461	5	16	2
462	1	15	0
463	1	10	0
464	21	7	0
465	19	8	5
466	2	18	0
467	2	18	7
468	6	0	0
	£331	2	0

Guild of Service £12 3 0

Literature £26 5 1

L.Z.A. Gifts.

Rec. No.	£	s.	d.
121	3	8	4
122		6	6
123	2	10	0
124	1	0	0
125		10	6
126	2	10	0
127	25	0	0
128	2	18	0
129	1	2	6
130	1	6	6
131		10	0
132		5	0
133	8	6	9
134	9	12	0
135	8	10	0
136	1	0	0
137		10	0
138 M. E....	10	0	0
139	2	0	0
140	3	0	0
141	5	9	9
142		5	0
143	5	0	0
144	10	0	0
145	4	0	0
146	2	6	5
	£111	7	3

M.E.—Medical Extension.

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.**

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, 37, Empress Avenue, Wanstead Park, E.12,** not later than the first day of the month prior to the date of publication.

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

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

STRICT BAPTIST MISSION HERALD

VOLUME XLVI. NUMBER 484 MAY, 1947

PRICE 

ONE PENNY

The HALF-YEARLY MEETINGS

will be held (D.v.) at

WESTMINSTER CHAPEL, BUCKINGHAM GATE

on

WEDNESDAY, MAY 7th, 1947

1.45 p.m. L.Z.A. MEETING. Open to all ladies.
Mrs. Simpson will preside. Dr. Ruth Harris and Miss Monica Harris will speak.

2.0 p.m. MEN'S PRAYER MEETING Conducted by Pastor C. J. Welsford.

3.0 p.m. UNITED SERVICE.
Chairman : Mr. S. W. Anderson (Vice-President)
Speakers : Pastor J. K. Thorpe and Miss L. S. Hazel.

6.15 p.m. PUBLIC MEETING.
Chairman : Pastor R. Robinson (President)
Addresses will be given by Pastor J. K. Thorpe and Missionary H. A. Huckett.
Missionary D. A. Thrower will give a short Farewell message.
The President will give a brief Valedictory message and offer the Valedictory prayer.

Tea will be obtainable from Messrs. Hills' (at 1/9) and from other restaurants in the neighbourhood.

(Tickets for the 1/9 tea are available beforehand from the General Secretary. Please apply early.)

OFFERINGS FOR MISSION FUNDS

General Secretary : **Pastor J. K. Thorpe.**
37 Empress Avenue, Wanstead Park, E.12.

Strict Baptist Mission Herald

Vol. XLVI | May, 1947 | No. 484

RELEASED - - - SENT.

(Acts 13: 3-4)

OUR Authorised Version tells us concerning those great pioneer missionaries, Barnabas and Saul, that the Church at Antioch *sent* them away, and they were *sent* forth by the Holy Ghost.

This is not really an inaccurate translation, but nevertheless it is interesting to notice that there are two different Greek words which in the A.V. are translated *sent*. The first one has in it the idea of release. The second one does indeed mean sent or impelled. When a ship is ready to leave port those who are on shore "release" it by casting off the ropes. The ship is then "sent" across the sea by the power that moves within it.

This thought shows us what we can do, and also what we cannot do in relation to our missionaries. We cannot in the deepest meaning of the word *send* them to India; unless they are sent there by the Holy Ghost all our sending is valueless; but we can and should *release* them.

It is probably true to say that a ship would still go on its voyage even if those on shore did not release the ropes; the power within is sufficient to break all links with the harbour; but there might be needless damage to both ship and harbour.

Perhaps each reader can work out this little parable for himself or herself. L.R.G.

IN AND AROUND MADRAS.

J. K. THORPE.

MADRAS is a great city and of supreme importance in the life and affairs of South India. It has also this significance in the work of our Mission, and it was fitting that I should conclude my tour of S.B.M. Fields by spending some time in what may be considered the headquarters of our work.

After travelling in country parts for more than two months it was not without some degree of excitement that I returned to city life with its scenes of business and substantial dwellings of the rich, its better roads and more modern transport, even to trams and electric trains. India, however, finds it hard to be consistent, so here in Madras we find a medley of the ancient and modern and of things European and Indian. With apparently absolute right, and in superior disregard of men and vehicles, buffaloes, cows and goats share with pedestrians the crowded paths, and aimlessly wander in the roads amidst the traffic or rest in the shade wherever it suits them. In many

things the same primitive ideas of the countryside prevail here in the city, and there is certainly no escape from the dust and smells, the noises and commotion that constitute the essential India.

Hindu, Muslim and Christian crowd together apparently without hostility in the trains and trams and buses, and jostle one another in the friendly crowd or the busy bazaar; but always there are the visible signs of difference that reveal something of the underlying tensions in which present history is being recorded. Squalor there is in abundance and professional beggars abound, but nothing is drab nor is one conscious of abject poverty, except possibly in certain back streets. Colour transforms miraculously, and here it is found in full array. A glorious riot, yet never once have I discerned disharmony or clash in this artist's paradise.

In the suburbs and nearby countryside villagers still pursue their typically Indian crafts and live their simple lives in the apparently unalterable mud huts that have served the poor for centuries, and in which are still to be found the anguish and tragedy of those whom India herself has so sorely oppressed.

Here then in town and village is a field for service—a field "white already to harvest," and in which the labourers are hard-pressed and inadequately few. Will you look on this field with me as I attempt to show you something of S.B.M. activities, generally in heat of the day and occasionally in the cool of eventide?

Our work in the Madras Field is more compact than in other areas and I propose to conduct you on a hurried tour that will give you a glimpse of each place in which we are established. There are five Strict Baptist Churches, with a total membership of over 700 friends, these being located at Vepery, Ayanapuram, Poonamallee, Sembian and Mannur. I had the pleasure of preaching in each of these main centres, and I also visited and addressed meetings of local congregations in Kilpauk, Koyambedu, Konnur, Kolathur and Thiruvakkadu

My first week-end in Madras was spent in happy fellowship with the friends of the Vepery Church. A welcome meeting was held on the Saturday afternoon, and it was certainly inspiring to meet so many enthusiastic friends in the compound at Kilpauk, about 200 being present. Sunday morning found us in the historic chapel at Vepery, a fine building that stirred one's memories of Missionary E. A. Booth, through whose devoted labours S.B.M. work commenced in this part of Madras. One of the older members reminded me of how Mr. Booth in the earlier pioneer days had actually been stoned in a nearby street as he was preaching the Gospel in the open-air. Faith, sacrificial giving and effort have, however, had their happy reward, for there is now established at Vepery a strong and healthy Church, with seven Deacons, well organised meetings for prayer and the ministry of the Word, as well as earnest evangelistic activities in the neighbourhood.

The following Sunday I preached at Mannur which is seven miles out from the centre of the city in pleasant country. Here is the

youngest and smallest of our Madras Churches, characterised in many ways by the vigorous features of youthful growth and energy. Eleven years ago the work commenced here through the voluntary efforts of young men belonging to the other S. B. Churches in the city, and the Lord has crowned their labour with manifest success. At Koyambedu there is a somewhat similar congregation, a branch of the Ayanapuram Church. We held a Saturday meeting at Koyambedu, and I was deeply impressed with all that I heard and saw as I visited the homes of the Church members and afterwards spoke to the earnest but happy congregation that crowded into the chapel. Most, if not all, of this company are recent converts and enquirers, and nearly all have been brought out of Hindu homes and families. The Lord has greatly blessed the work of his servants in this place, and we can rejoice in the wonderful evidence of His saving, transforming and keeping power.

I preached at Ayanapuram one Sunday morning and also at the Church Anniversary and Harvest Meetings the following Saturday. This Church has 175 members, with capable officers and deacons who prayerfully conduct the business of the Church in a very efficient manner. The Church report revealed that during the past year 27 had been baptised, and as a fitting expression of their expectant faith the baptistery is constructed in the centre of the chapel building and is always open.

Poonamallee, 12 miles from the city centre, was the scene of our labours the following week-end, and here again I was conscious of the historic character of this long-established centre of Strict Baptist work. The buildings here are in the main old and somewhat prison-like, but they are placed in a beautiful and compact compound, and, what is even more significant, the people in their loving welcome and attention to the Word gave one a sense, not of restraint, but of happy liberty. On the Sunday morning I was enabled to preach the Gospel of a mighty Saviour, and I knew in the service, which was attended by about 150 friends, and by comments afterwards that many of those present knew and dearly loved the Lord Jesus in all His saving grace and power. A further meeting was held in the evening of the next day, and this too proved to be a season of true fellowship and spiritual blessing.

The Sembiam Church has been passing through a season of difficulty and trial, culminating in the resignation of the Pastor. I had, however, the privilege of meeting the friends in this place and of giving an address at a service one week-day evening, and I feel sure that in answer to earnest prayer this Church will again see happy days of prosperity.

Our Madras Field has ten Day Schools with well over a thousand children in daily attendance. Thirty-eight Teachers are engaged in the important work of instructing the children, and it was a great pleasure to visit each of the schools in session. One cannot but appreciate the excellent work being done in our Schools, and we shall hope

to continue this ministry so long as the Government allows us to give daily Bible teaching and Christian instruction. The Government may, however, decide to take over all schools, or legislation against Christian teaching may be introduced, so we must pray for the Lord's gracious guidance in this matter. In the meantime a great work is being done in this Field in the work amongst the children. In addition to the day schools thirty Sunday Schools meet regularly, and these certainly indicate for us the way of continued ministry to the children in the event of serious educational changes coming about.

From this brief account, I trust you will be able to gain some idea of the scope and character of the work in and around Madras. "The Lord hath done great things for us; whereof we are glad," and we can particularly rejoice in the manifest establishment of the Indian Churches in this area. Whatever changes and trials await the Lord's people in India, I think it is true to state that with God's help the Strict Baptist Churches here will stand firm in the faith and bravely continue to witness to those around. Does this mean that our task is done? Surely not, when fifty or five hundred similar churches in the area served would still be far too few! More than ever before our Indian friends need our help, encouragement and support, and yet untouched fields call out for labourers to claim them in faith for our Lord and Saviour. Of necessity I must leave these scenes and shall, God-willing, soon be in England again, but the fields of India need men and women who will not, cannot, leave them. Let us thank God there are such servants of the Lord and let us pray more earnestly than ever before that many more may yet join the noble band.

A MESSAGE FROM OUR TREASURER.

THE CHALLENGE

The Council have been giving very earnest consideration to a Report which has been sent home by the missionaries who have been in conference. After surveying the work in the various fields, they have recommended certain repairs and additions which should be carried out without delay. In one case, the chapel is not large enough for the congregation, which is very encouraging. The members of the various churches are helping with the renovations, etc. but, in spite of this and of rigid economy, a capital outlay of about £450 is involved. Increased expenditure, chiefly in the Madras area, is also necessitated which will involve approximately £170 per annum.

Another momentous decision which has been taken is to re-open the Indian Bible Institute in Paniadipatti. This will provide training for our Indian workers and others and result in greater efficiency in service. Here again, expense has to be faced; a sum of £225 will be required to provide the necessary facilities and the adaptation of the buildings, together with about £450 p.a. to cover the recurring expenditure involved in the maintenance of the Institute and the students.

The Council is therefore faced with a capital outlay of £675 and an increased annual expenditure of £620 per annum. The Conference of Missionaries recommend that we should go forward with these plans in spite of the uncertainty with regard to the future of events in India and the Council consider this a challenge to the faith of all of us. They will therefore proceed in humble reliance upon our Covenant God, and feeling confident that they have only to state the facts to the generous supporters of the Lord's work in Southern India.—W. T. SAYERS.

GENERAL INFORMATION

OUR GENERAL SECRETARY, Pastor J. K. Thorpe arrived home from India on April 14th.

Mr. and Mrs. Huckett.—These friends, with their family, arrived in England on furlough on April 16th.

Missionary D. A. Thrower.—Mr. Thrower, who has taken over many of the General Secretary's duties during his absence in India, expects to leave this country about the end of May by the S.S. "Cilicia."

Mrs. J. M. Brand.—News has been received that Mrs. Brand arrived safely in India about the end of March.

Half-Yearly Meetings.—The front page advertisement gives full particulars of these. Just now we would emphasise the arrangements for tea. Special accommodation has been reserved at Messrs. Hills' Restaurants for a number of friends. The price will be 1s. 9d. each. It will be a great help both to the officers and to the friends if early application is made to the General Secretary for the tickets. This will save much confusion and uncertainty on the day.

District Meetings.—Kindly note the particulars on another page of the District Meetings in Suffolk and Wiltshire. We think naturally of the great London gatherings, but much useful and permanent interest is stirred by meetings in the Provinces. There are very many people who cannot come to London who may be able to reach one of the other centres mentioned.

Cheques.—It is quite understandable that during Pastor Thorpe's absence from this country there has been some slight confusion or uncertainty about a few matters. He now takes up all his former duties again, and all general contributions and communications should be sent to him. Cheques should be made out to the Strict Baptist Mission.

Men.—Our General Secretary will soon be giving to us in writing and in speech his impressions of the main needs for the work in India. From what he has stated already since his return from that land we can gather that the supreme human need is for more male missionaries. Let us in prayer and thought ever have this subject before us.

YOUNG PEOPLE'S GUILD OF SERVICE

We are happy to record that the following persons have accepted the invitation to act as Area Correspondents for the Guild of Service :—

Mr. R. Plail, 93, Norfolk Avenue, N.13. (N. & W. London).
Mr. C. C. Pond, 23, Mill Green Road, Welwyn Garden City, Herts. (S. and S.E. London).
Mr. P. C. Webb, 42, Leyspring Road, E.11. (East London)
Mr. T. Reynolds, 11, Levington Road, Ipswich. (Suffolk and Norfolk).
Miss R. Leeks, Ivydene, Galleywood, Chelmsford. (Essex).
Mr. Selwyn Varley, Slaithwaite, Yorkshire. (North England).
Mr. Mockford, Workworth House, Devizes, Wilts. (West England).

You may soon be hearing from your Correspondent, and likewise he will be pleased to hear from you.

Requests for meetings etc., and any enquiries will be dealt with by them in conjunction with myself.

Please remember the main purpose of the Guild of Service and let us be fervent in prayer to God concerning the guidance of our Mission Leaders in vital decisions to be made at this time of crisis in India.—ANTHONY R. DANNATT.

ENGAGEMENTS FOR MAY, 1947

MISSIONARY A. J. MORLING.

11th, Leyton; 18th, Bromley; 21st, Windmill Road, Croydon (District Meeting); 25th, High Wycombe. Mrs. A. J. Morling, 5th, 22nd, Chadwell Street. Women's Meeting.

MISSIONARY H. A. HUCKETT.

7th, Half Yearly Meetings, 31st, M.A.S.B.C., East District Rally.

PASTOR J. K. THORPE.

4th, Lee Common; 11th, Clayton West; 18th, Brentford; 25th, 26th, Devizes.

OTHER BRETHREN.

Mr. A. W. Thrower, 18th, Otley.

L.Z.A. DEPUTATION MEETINGS

DR. HARRIS.

3rd, Hinckley; 5th, Stoke Golding; 6th, Bedworth; 7th, Half-Yearly Meeting.

MISS M. E. HARRIS.

7th, Half-Yearly Meeting.

MISS HAZEL.

5th, New Cross; 7th, Half-Yearly Meeting; 14th, Epsom; 19th, Ipswich, Mt. Zion; 20th, Blakenham; 21st, Grundisburgh; 22nd, Stoke Ash; 27th, Ponders End; 31st, Streatham.

Address : 16, Cambridge Road, Wanstead, E.11.

THE L.Z.A. HALF-YEARLY MEETING will (D.V.), be held at Westminster Chapel, Buckingham Gate, on Wednesday, May 7th, at 1.45 p.m. Mrs. S. W. Simpson will be in the Chair, and addresses will be given by Dr. Ruth Harris and Miss Monica Harris. Miss Hazel will address the Public Meeting at 3 p.m.

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.**

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Enquiries should be made to the Guild's Hon. Secretary, Mr. Anthony R. Dannatt, Tudor Cottage, Chignal Road, Chelmsford; or to the Area Correspondents.

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

GIFTS RECEIVED FROM 1st MAR. to 31st MAR., 1947

General Fund.

Rec. No.	£ s. d.
469	100 0 0
470	3 17 0
471	2 5 0
472	1 0 0
473	23 2 6
474	5 6 5
475	7 13 8
476	100 0 0
477	12 0
478	3 0 0
479	2 13 6
480	8 19 9
481	1 0 0
482	2 10 0
483	1 2 10
484	13 0 0
485	5 16 5
486	1 0 0
487	1 8 6
488	2 5 0
489	5 0 0
490	1 1 0
491	5 0 0
492	5 0 0
493	1 0 0
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496	4 9 4
497	9 18 9
498	3 15 6
499	1 13 9
500	2 6 9
501	4 2 6
502	5 0 0
503	9 0 11
504	2 0 0
505	2 17 6
506	1 0 0
507	3 0 0
508	111 0 0
509	5 0 0
510	1 0 0
511	5 0 0
512	1 1 0
513	5 9 6
514	10 0 0
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524	6 0 0
525	1 12 6
526	3 0 0
527	4 9 3
528	7 7 0
529	7 12 0
530	10 0 0
531	23 12 6
532	3 6
533	14 15 0
534	10 4 1
535	4 6
536	1 12 0
537	3 0 0
538	1 0 0
539	1 15 1
540	9 5 0
541	3 14 6
542	3 3 0
	£662 17 9

Guild of Service £5 1 6

Literature £18 10 9

L.Z.A. Gifts

Rec. No.	£ s. d.
147	4 2 6
148	3 3 0
149	3 0 0
150	100 0 0
151	1 1 0
152	8 0 0
153	9 5 6
154	4 0 0
155	6 1 0
156	1 1 0
157	1 12 0
158	2 15 0
159 M.	25 0 0
160	7 12 6
161	2 0 0
162	7 0 0
163	12 0 8
164	5 0 0
165	2 0 0
166	5 12 6
167	2 0 0
168	2 3 0
169	5 0
170	5 0
171	4 2 6
172	5 0
173	1 1 0
174	5 0
175	1 0 0
176	1 10 0
177	25 0 0
178	10 0
179	11 8 4
180	5 0
181	2 2 0
182	10 0
183	5 0 0
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185	5 0
186	5 0
187	2 6
188	5 0 0
189	10 0
190	6 0
191	10 0
192	2 10 0
193	10 0
194	10 0
195	2 6
196	10 0
197	5 0 0
198	5 0
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201	10 0
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204	3 0 0
205	2 10 0
206	1 0 0
207	5 0
208	8 0 0
209	4 0 0
210	5 0
211	2 7 0
212	1 1 0
213	2 10 0
214	2 0 0
215	10 0
216	1 3 6
217	10 0
218	3 14 6
219	5 0 0
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221	1 10 0
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223	10 0
224	3 10 0
225	10 0
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227	3 5 1
228	1 10 0
229	10 0
230	3 18 3
231	5 15 0
232	10 0
233	1 10 0
234	2 7 6
235	1 0 0
236	1 10 0
237	8 3 6
238	1 5 0
239	10 0
240	2 0 0
241	15 0
242	2 2 0
243	1 10 0
244	4 8 0
245	1 0 0
246	4 0 0
247	1 10 0
248	1 3 0
249	10 0
250	8 10 0
251	5 0
252	3 10 0
253	17 6
254	2 12 6
255	2 10 0
	£450 11 6

OLD BAPTIST CHAPEL, DEVIZES

(God willing) SPECIAL MISSIONARY MEETINGS AND EXHIBITION

Whitsun Week-end, May 23rd—26th, 1947

FRIDAY. 7 p.m. Missionary Prayer Meeting.

SATURDAY. Opening of Exhibition at 3 p.m.

SUNDAY. Services at 11, 2.30 and 6.30.

MONDAY. Exhibition open from 10 a.m. 11 a.m. Young People's Ramble. 3 p.m. Missionary Conference. 6 p.m United Missionary Meeting.

Pastor J. K. THORPE will speak on "My Recent Visit to India."

SUFFOLK MISSIONARY RALLY

(God willing) on

WEDNESDAY, JUNE 4th, 1947 at "BETHESDA" CHAPEL, IPSWICH

Special Meetings Afternoon and Evening, 2.30, 3.30, and 7 p.m.

Missionary Speakers being Miss L. S. Hazel (Sendamangalam); Mr. H. A. Huckett (Kolli Hills); Pastor J. K. Thorpe (just home from tour of all S.B.M. Fields.)

See Special Posters and Handbills for full details of programmes of these Regional Meetings

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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 XLVI. NUMBER 485 JUNE, 1947

PRICE ONE PENNY



"LOOK ON THE FIELDS . . ."

The Mission . . .

Needs . . .

MEN!

—◊—

"PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST."

—◊—

All applications of men under 30 years of age, members of Strict Baptist Churches, will be prayerfully considered by the Council of the Mission.

Applications should be sent to the General Secretary,
Pastor J. K. Thorpe, 37, Empress Avenue, London, E.12.

Strict Baptist Mission Herald

Vol. XLVI June, 1947 No. 485

HALF-YEARLY AND WELCOME MEETINGS.

THE return of our General Secretary from his visit to India, together with the arrival of Missionary H. A. Huckett and his family, gave a special interest to the meetings that were held at Westminster Chapel on Wednesday, May 7th. A number of brethren met for prayer at 2 p.m., and at this service, conducted by Pastor C. J. Welsford, emphasis was placed upon the need for more male missionaries.

There was a united gathering at 3 p.m. under the chairmanship of Mr. S. W. Anderson (Vice-President). Pastor H. W. Caten read the Scriptures and offered prayer. Miss L. S. Hazel, who has spent the last nine years in India, gave an interesting description of a typical day in the Sendamangalam Girls' Boarding School, and closed with an appeal based upon the words of John 21: 21-2, "What shall this man do? . . . Follow thou Me."

Pastor J. K. Thorpe expressed gratitude to those who had performed his secretarial and other tasks whilst he had been away, especially mentioning Missionary D. A. Thrower in this connection. In his address he spoke of India as a land of many questions, racial, political and religious, and it is easier to ask these questions than to answer them. Amongst the Indian people there is an increasing spirit of self-consciousness as the goal of self-government approaches, but there are also serious misgivings as to the results of that self-government. These are momentous days, and the end of British rule serves to emphasise the difference between Hindus and Moslems. There was even the danger of a complete breakdown. As regards Christian work in general and our own work in particular, Mr. Thorpe reminded us of the uncertainty of the present situation, and the need for prayer that moderate counsels might prevail. Hospitals are being asked to sign agreements promising not to engage in evangelistic work, and there was a similar tendency with regard to schools, but the Indian Congress declaration always included the idea of religious liberty. As someone had said, after July of next year missionaries would be guests of the country, and there would be many problems of adjustment.

Throughout the day the numbers gathered were encouraging, and the area of the Chapel was well filled for the evening meeting, when Pastor R. Robinson (President) was in the chair. Missionary A. J. Morling read and prayed, and then the President welcomed the friends reminding them of former gatherings in the Surrey Tabernacle, the old Friends' Meeting House in Bishopsgate and the Leysian Mission.

Missionary H. A. Huckett referred to the many changes that had taken place since he left England in January, 1939. The present was full of problems and the future full of uncertainty, but the Mission's policy must be to go forward boldly with an emphasis upon evan-

gelism. Basing his appeal upon Luke 10: 2, "The harvest truly is great," etc., Mr. Huckett appealed for more prayer; prayer for more male missionaries, for more Indian workers, for more Christian leaders to arise from amongst the Kolli Hills' people.

Missionary D. A. Thrower, who expected to leave for India about the end of the month, gave a brief farewell message, telling of the kind of teaching that he hoped to give during his fifth term of service. Pastor R. Robinson, in the absence of Pastor R. C. Smith who was unable to be present, spoke to Missionary Thrower on the words, "We have this treasure in earthen vessels," and offered the valedictory prayer.

The closing message was given by Pastor J. K. Thorpe, who felt that the special circumstances justified his departing from his usual method of extempore speaking. We hope and expect that the address that he read to us will be printed in whole or in part in this magazine. It was a sober and balanced report of the impressions that he had received from his visit to India.

The services closed with the singing of the doxology. Offerings were once again encouraging, amounting to £128 12s. 6d.—L.R.G.

THE LADIES' ZENANA MEETING.

As has happened so many times before, we praised our God for giving us such a glorious day enabling many friends to gather at the L.Z.A. Meeting which was held in Westminster Chapel on Wednesday, May 7th. Our President, Mrs. Simpson, graciously presided. Mrs. Anderson read Psalm 145, and Miss Hall, the Vice-President, afterwards led us in prayer. Mrs. Simpson then welcomed Miss Hazel, who suitably replied. Miss Nunn gave us a few items of interesting news concerning the missionaries. The two speakers were Dr. Harris and Miss Monica Harris. They thanked the many friends from the churches who had so kindly entertained them during the past months while on their deputation work. They also told us of their great joy in going back for further service in India, and although the future was so uncertain, they made us realize how great was the peace in their hearts as they felt that God would undertake for them.

Mrs. Simpson closed the meeting with prayer. The collection amounted to £36 2s. 0d.

MY VISIT TO INDIA.

J. K. THORPE.

WRITTEN ON THE VOYAGE HOME.

THE thought that I should visit India and survey the work of the S.B.M. was nothing new, though nine years of service as General Secretary passed before the way opened up for the materialisation of this hope. When after only three weeks of actual preparation, I set out on Nov. 25th en route for India, it was with the conviction that in an unmistakable manner the Lord had opened up the way

for me to go, and I went with the sincere prayer in my heart that I might be enabled in every way to fulfil the mission designed for me by the Lord Himself. I have throughout been humbly conscious of the confidence of the Officers and Council in sending me, and it has been with a very real sense of privilege that I have entered into every phase of the experience that has been mine.

I would also gratefully acknowledge how much the prayers of my many friends have meant to me, and I would here publicly praise God for the many answers to prayer which, like milestones, stand out along the pathway I have trodden during the past five months.

I sailed from Liverpool on the "Scythia" on November 25th, and riding into an eighty-mile-an-hour gale was a severe ordeal right at the very start. However, though such conditions continued for the first week, events were better than my fears, and it was to me a daily wonder that I was able to take and retain all my meals during that stormy but necessary prelude to my Indian tour.

We reached Bombay on December 14th, only to find that protracted monsoon weather had breached roads and railways, necessitating a very round-about journey of 48 hours in order to reach Madras. What had thus literally occurred was a vivid illustration of the disrupted social communications brought about in India by the storms of communal agitation and strife. These violent outbreaks between Hindus and Muslims have largely passed by the Madras Presidency, but every day of my stay in India there was news of suffering, distress and frequently of deaths in the more northerly tracks of these horrible storms of human madness. Who can predict with any degree of certainty the course of a thunder storm, or who can say that no storms will break on the plains of our loved work and prayerful hopes? I would, however, allay unnecessary fears and venture the opinion that serious communal outbreaks are not likely in S. India, either now or in the immediate future.

It may also be stated here that in all my travels I was never once conscious of anti-British feeling, and its propaganda on the white-washed walls of town and village has either faded or been over-written with the slogans and the symbols of the hammer and sickle. Whilst I was in India the Madras Legislature summarily imprisoned active Communist leaders, and this unintelligent action is only proof of Government fears of the widespread influence and possible ultimate triumph of communism.

In the area of our work Hinduism is stirring into a new activity of defence and attack. The comparatively few Muslims are by no means lethargic, and those who have little place for spiritual things are turning to political and materialistic creeds with the zeal of a new and all-satisfying faith. The Indian is nothing without religion, and millions are today in the valley of decision—intellectuals and illiterate, rich and poor, men, women and countless children. Never before was there such a need for the exertion of all our efforts in this great harvest field of the souls of men!

AND WHAT ARE WE DOING?

Many questions concerning India I cannot answer. To some questions I wonder if any man can give a satisfactory reply, but I can give, I believe, a faithful account of what the Strict Baptist Mission is doing—or better still what God is doing through our loved Mission.

1. SOULS ARE BEING SAVED.

Conversion is a miracle of God's grace in any land, and this is no pious platitude so far as India is concerned. It is the inescapable truth enforced upon us realistically on the one hand by the politely nodding heads upon which the message may fall as water on a duck's back, and on the other hand by the stubborn and powerful forces of Hindu custom and religion, guarding and keeping the vast masses from the penetrating truth of Christ's Gospel.

Yet in spite of all the forces of evil and darkness souls are being saved, and in this we can rejoice. "The Lord's arm is not shortened that it cannot save, nor is His ear heavy that it cannot hear." On more than one occasion I had the joy of meeting groups of earnest enquirers, and in several places I gathered with assemblies of the poorest outcastes enthusiastically turning to Christ in all their need.

At Kakkaveri in the Sendamangalam Field I was present at a Church meeting at which three men and one woman were accepted for baptism, and at Alagapuri (Tinnevelly Field) I sat on the earth-floor of the little Chapel as Mr. Champion examined ten friends who were asking for baptism, and each gave a simple but convincing testimony of faith in Christ.

I had the joy of witnessing the baptism of the three men at Kakkaveri, and I felt it a great privilege during my stay in the Tinnevelly Field to baptise seven men and seven women at Kovilpatti. Of these fourteen, nine have joined the Church at Kovilpatti and five the Church at nearby Ilupayurani. In many places I met those quite recently baptised and retaining the joy and vigour of early faith, so with the utmost confidence and heartfelt praise to God we can truly say Souls are being Saved.

"This is the Lord's doing, and it is marvellous in our eyes."

2. *I can also happily assert that to the fullest extent of our limited powers* THE POOR HAVE THE GOSPEL PREACHED UNTO THEM. It is certainly not without significance that we are called the Mission that is taking the Gospel to the villages.

I went with Mr. Huckett into one typical Hill village where he and two Indian preachers in turn pointed to Christ as the way of salvation. There amid all the daily duties of bathing, pounding, cooking, etc., men and women heard the message.

In other Fields I stood with bands of preachers at the roadside or in crowded shandies. I could not but be impressed by two facts:-

(1) *The earnestness and comparative ability of our preachers, and*
(2) *The readiness of Indian crowds to listen to the message proclaimed.*

3. *I would also remind you that we are giving daily instruction to more than 3500 children in* OUR SCHOOLS, *apart altogether from the larger number gathering in Sunday School classes.* I personally visited nearly all of our schools and was able to see that our daily Scripture teaching is not something nominal and valueless, but a very real sowing of the precious Seed in the minds and hearts of the children, the majority of whom come from Hindu homes.

I think the Government will, as soon as it is financially possible, take over the entire responsibility for at least elementary education, and this action may well take from us the opportunity of evangelism through school work. If this is so, we have other plans for teaching children and young people through evening schools, Sunday School classes and Hostel work, but in the meantime we can rejoice in the fact that our schools are well worth while.

What we are doing in this connection is illustrated by an experience that was mine at Koilur on the Kolli Hills. A visit to this centre of the only Hindu temple on the Hills ended in pouring rain, in the midst of which the children from our school at Valappur came to meet the "dorai" from England and to receive their Christmas gifts. The young priest of the temple, who had previously received us cordially, allowed us to gather the children in the shelter of the temple interior, and there beside the hideous images and before the doorway into the inner shrine the children sang with happy confidence :- "The Lord is my Shepherd, I shall not want . . . ." So in the background of appalling darkness the true light is coming to the children.

4. *As a further constructive feature of our work reference should be made to the fact that* CHURCHES HAVE BEEN FORMED AND ARE BEING ESTABLISHED IN THE FAITH.

As with our Churches at home, one cannot give a uniformly gratifying report, but my impression gained from a survey of our Churches in widely different surroundings of the city and the countryside is on the whole a pleasing one. In some places the little community of Christians baptised and banded together in Church fellowship is very dependent upon the guidance, advice and help of the Mission, whilst in other places, especially in and around the city of Madras, the Churches are healthy and well-developed in spiritual and administrative affairs.

It has to be recognised, however, that much has yet to be done before we could confidently leave the Churches to manage their individual and associated interests. The proportion of male Church members is high, but we definitely lack men of consecrated ability and sanctified humility to serve as Deacons and Officers of the Churches and as future leaders in the affairs of an association of Tamil Strict Baptist Churches. We remember, however, the words of the Lord—"I will build my church . . . ." and we rejoice in the extent to which these words have been fulfilled in the sphere of our work in S. India.

The whole Christian Church in India is unquestionably threatened, and difficult and perilous days lie ahead, but our Lord who builds also keeps, and His relevent words inspire us—"and the gates of hell shall not prevail against it."

5. *I must also mention what was to me one of the most pleasing observations of my hurried tour*—THE CHRISTIAN HOMES *and in some cases the* CHRISTIAN VILLAGES INTO WHICH I ENTERED.

The application of the Gospel in social life certainly takes us again into the realm of the miraculous.

The same mud walls, the same incredibly thin goats sharing the one room in which the family lives and sleeps, and possibly the same innumerable smaller creatures that delight in human company in India —but with it all a new spirit and affection, a new joyous confidence in the Lord, expressing itself in eager attention to the reading of the Scriptures around which we all sit on the mud floor. Then devoutly kneeling the secret of it all in prayer to the Heavenly Father, known and loved and trusted through the saving grace of His dear Son.

These experiences in the homes of our Christian brothers and sisters never failed to move me deeply, and they made me realise repeatedly what great things the Lord has accomplished in the hearts and lives of His dear children in this dark land, where so many homes are just wretched hovels of hopeless and despairing existence.

There are, however, other things of which I must tell, arising out of my visit to India. The appalling magnitude of the need around, the painful slowness with which souls are won, the bitter disappointment of poor, imperfect Christians, the childish ways of some of the children of God, and the malice and unwearying antagonism of the enemy of souls, sowing evil tares amid the wheat of our endeavours—all these things can at times overwhelm the strongest and most determined of missionaries. There is something sinister in the air of India. Not in her temples, into many of which I entered, nor in the horror of snakes, of which I saw but one poor feeble specimen, but actually in the bungalow homes of God's servants, where in heat and weariness they have time to think and wonder—Is it really worth while? If I, with all the thrill and the pleasure of a three-months' visit felt this, how much more must those who long have borne the heat and burden of the day?

One loses many things in India. I lost weight and 25% of my normal energy. A large amount of shyness also went after I had become a spectacle unto many in village camping—but the easiest thing of all to lose is a sense of proportion. I am afraid that in the confusion that is India I often lost mine, but the Lord graciously restored it, so that I can give a report of hope and not despair. How well I remember that this was my experience at Sendamangalam! On the Sunday afternoon I had preached in the well-filled chapel, and in the evening had spoken at a meeting in an outcaste quarter of the town at the request of a group of Christians there. Then on the Monday I had the great joy of seeing something of the excellent work being done in the Girls' Higher Elementary School and Hostel. Was

it surprising that I should remember the photograph I have at home of Missionary David Morling outside the first little mud-building in which he worked in that Field 40 years earlier? "The Lord hath done great things for us, whereof we are glad."

The same is true of every Field—Namakkal, Kolli Hills, Tinnevelly, Madras. To see our work in S. India is to realise that it has not been in vain that the Lord has banded us together in denominational ties. Time after time I found myself reflecting on the wonder of it all, and I constantly had to thank God that He had done this marvellous thing through us.

AND WHAT OF THE FUTURE?

Advance must be the order of the day. We cannot stand still--we dare not fall back. The way is open. The opportunity is ours. Not in vague, uncertain steps, but in clearly defined policy the Lord is leading us today. Of this I am sure, and this confidence is shared by all with whom I met in Conference during February.

The time is short, of the present only we can be sure. This is no time for long-termed and costly experiments. The old India has gone, and what the new India may be no one can tell.

June, 1948, will not close the door, but beyond its portals it may well be that increasing difficulties await us and our dear Indian Christians.

WHAT THEN MUST OUR PROGRAMME BE?

1. *The Utmost Effort in Immediate Evangelism.*

During my travels I could not but admire the accomplishments of our early pioneer Missionaries:— E. A. Booth, David Morling, J. M. Brand, as well as those who laid the foundations of our work in the Tinnevelly Field.

If they with God's help did so much, we should be able to do much more, having the advantage of their experience and gains. It is not necessary for us to look away to distant territories, for within our exising fields our work could be extended ten times and still leave much land to be possessed. Necessity has forced upon our noble band of Missionaries much work that is purely institutional, and it is not their fault that they are not spending every day in direct evangelism. But this is the present need in India, that we should release all possible forces and adopt every possible means for the widest possible proclamation of the Gospel. A soul brought to Christ NOW in these critical days of India's transition may mean a Christian home and family, a new Church, a transformed village, a mighty movement for Christ and the Gospel in the new India in which it may be increasingly difficult for those of us from the west to work.

Here then is our first priority.

Lord give us souls, many, many dear souls brought into the light and liberty of the glorious Gospel!

2. *The Rendering of all Possible Assistance towards making our Churches Self-Governing, Self-Propagating and Self-Supporting.*

Much has yet to be done in this connection, and I cannot here

speak at length on this important subject. A Church Matters Committee convened by our Conference in India will be meeting later this year to discuss fully many questions concerning the development of the Churches. Let us pray that the Lord may graciously build them up in their most holy faith and make them strong for their local and widespread witness.

I would mention that there has already been considerable discussion concerning the possibility of forming an Association of our Tamil Strict Baptist Churches. In view of impending changes in India and to ensure a true continuity of our work in all eventualities some such scheme must be brought into being as soon as possible, and the formation of such an association would comply with the eager and reasonable desires of our more advanced Christians and would give them a new strength and dignity.

3. *The Early Re-Opening of our Indian Bible Institute.*

There is no greater need than this, for in the teaching and training of men of God called to preach the Gospel we are rendering them and the Indian Churches the highest possible service.

We are prayerfully planning for the re-commencement of this important work in January, 1948. Please pray for Mr. Kuhrt who will be in charge of this work and for Mrs. D. Morling and Mr. S. Paul, one of our preachers, who will be assisting him. Pray also that the Lord may move men of His choice to volunteer for this training, men designed of God for the ministry of His Word in our Churches in India, whose hearts shall be filled with a love for souls more than for office.

In common with other Missions in India, we have had our disappointments in the matter of Indian Pastors, but we must believe that the Lord can and will call and qualify men for this high calling.

Here then are our plans. Simple and clear in their spiritual purpose, but as ambitious as the vastness of the need and as great as our desire to glorify the Lord in all our humble endeavour.

May I now add in conclusion a few words as to how THIS PROGRAMME CAN BE IMPLEMENTED.

This is all important. We need plans, but plans that can be effectively carried out.

1. *Everything depends on* PRAYER. Earnest, constant prayer! Individually and in our Churches. Prayer quickened by a deep concern for souls and a keen, intelligent interest in the plans and activities of the Mission. Prayer that the Lord Himself may direct and inspire in all the work, and that the Strict Baptist Mission may be an instrument of vital. effective usefulness in this time of crisis in India, and in the new India that is to be.

2. *It is equally true that if our hopes are to be realised* THERE MUST BE A NEW SURGE OF EVANGELISM THROUGHOUT OUR CHURCHES AT HOME AS WELL AS IN INDIA.

We know that the Holy Spirit in His sovereignty may work in India irrespective of what may be happening in our churches here, but

if we are complacent, indifferent or fatalistic how can we expect those in the missionary outposts to be eager and energetic and wholly abandoned to their tremendous task?

More than ever we must believe in the importance of every Strict Baptist Church being a missionary church. Those churches that are not have utterly failed to understand the teaching and commands of the Lord Jesus, and will most surely perish through their own inherent weakness and error.

3. *Finally, we can see no real progress in the work of the Mission without* MORE MEN.

If we are to escape the real dangers of institutionalism in our work, and if we are to see anything in the way of new pioneering work within and beyond our present fields in India WE MUST HAVE MORE MEN.

Our present staff can do no more. Already the work is suffering, and every day our Missionaries are having to decide what to do and what must be left undone.

We need at least one additional man in each of our main areas—Madras, Salem, Tinnevelly. The re-opening of the Bible Institute will intensify the strain on our other Missionaries so far as administrative and evangelistic work are concerned. It is indeed true to say that from the human point of view everything depends upon our being able to bring up reserves. And where are these? God has given us new L.Z.A. workers, and we praise Him for these, but where are the men? It cannot be that the Lord intends the noble work of the past to be brought to nought. Our great gains, so dearly bought, cannot now be surrendered and lost, and the present vast opportunities are not there merely to mock and tantalise us. There must be those whom the Lord has been preparing and is now calling to the work.

To such I would present the challenge of the work as I myself have now seen it. The call that daily became more plaintive and appealing as I thoughtfully made my way home on the H.T. "Georgic," and as India fell away into the increasing distance behind us. How thankfully the majority of my 4000 fellow-passengers were leaving that land never to return to it again.

I myself may never go there again, but I have been entrusted as never before with *a message from India.*

It is the appeal of her countless villages that look to us for the Gospel, the request of our Churches, their preachers and workers, the cry of all who met in Conference in February this year—it is a message to us all, and our prayer to God—

SEND US MEN! SEND US MEN!

THE L.Z.A. QUARTERLY PRAYER MEETING will, God willing, be held on Tuesday, June 3rd, at West Hill, Wandsworth. Mrs. E. B. Dinham will preside, and Miss Hazel will give a short address. Lady friends will be very heartily welcomed.

NOTES AND NEWS

From the General Secretary.—May I take this opportunity of thanking all friends for their interest and prayers during my visit to the S.B.M. Fields in S. India, and also for the many kind expressions of welcome upon my return. I am deeply grateful for the many answers to prayer experienced, and would indeed praise God for every blessing realised.

It is with deep gratitude that I acknowledge the kindness and help of the Officers of the Mission, and the valuable service of Missionary D. A. Thrower, as Acting-Secretary, and also that of Pastor L. R. Garrard, in connection with the MISSION HERALD, during my absence. These friends, and others, made my visit to India possible, and I now heartily thank them all.

Missionary D. A. Thrower will (D.V.) be returning to India on the "Cilicia," due to leave Liverpool on May 31st. Miss M. E. Harris sails from Southampton on the "Strathmore" on June 5th.

From Missionary G. F. Champion, Tinnevelly Field.—"At Alahapuri last week-end we baptised ten men and five women. The Secretary will remember interviewing many of these people when we stayed in the village for a few hours on the way to Kalingalpatti in February. I promised then that I would try to return before the end of April and baptise those accepted by the Church, and I am pleased that I have been able to do this. In these three week-ends we have baptised twenty men and eleven women. You will be particularly interested to note that quite half of them are direct converts from Hinduism, and in addition three at least have come to us from the Church of Rome. This is an encouraging sign that there is an evangelistic outlook in these places. All these new members need our prayers."

From Gurney Road, Stratford.—"Come . . . buy without money and without price." These words were the theme of an address given by Miss Stella Hazel before she opened the Sale of Work of the Sunshine Band at Gurney Road Chapel, Stratford, on Saturday, 26th April. These words, nevertheless, were not true of our Sale as the people gave very generously indeed, enabling us to realise the grand sum of over £52. How thankful we are for God's goodness to us in this our second peacetime Sale. It is certainly the crowning blessing of the year, for He has been our help during the previous months when our young ladies have met week after week to work for Him. We who have been privileged to work and have been blessed with such a fine result, can now help our missionaries and Biblewomen to go forth and proclaim to the people of darkened India the wonderful news of the Treasure that can truly be bought without money and without price.

ENGAGEMENTS FOR JUNE, 1947

MISSIONARY H. A. HUCKETT.

1st, Blakenham; 2nd, Hoxne; 3rd, Chelmondiston; 4th, Suffolk Rally, Ipswich; 15th, Manor Park; 22nd, New Cross; 29th, Wood Green, Park Ridings.
Address: 45, Pagoda Avenue, Richmond, Surrey.

MISSIONARY A. J. MORLING.

8th, Chadwell Street; 11th, Gurney Road, Stratford; 15th, Richmond; 22nd, Great Gransden; 29th, East Ham.
Address: 61, Breakspears Road, Brockley, S.E.4.

PASTOR J. K. THORPE.

2nd, Farewell Meeting to Miss M. E. Harris; 4th, Suffolk Rally, Ipswich; 8th, Brighton, Ebenezer; 18th, Downe; 22nd, Hastings; 29th, Askett.

L.Z.A. DEPUTATION MEETINGS.

MISS HAZEL.

3rd, West Hill, Wandsworth; 4th, Ipswich, Bethesda; 7th, Haworth; 9th, Slaithwaite; 10th, Accrington; 16th, Irthlingboro; 17th, Wellingborough; 24th, Dorking; 26th, Potton.
Address: 16, Cambridge Road, Wanstead, E.11.

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

GIFTS RECEIVED FROM 1st APR. to 30th APR., 1947

General Fund.

Rec. No.		£	s.	d.
543	.....	8	10	7
544	.....	2	18	0
545	.....	1	1	0
546	.....	3	19	6
547	Anon.	100	0	0
548	.....	3	12	6
549	.....	18	5	6
550	.....		5	0
551	.....	2	15	0
552	.....	5	0	0
553	.....		14	0
554	.....		5	0
555	Legacy	200	0	0
556	.....	14	4	1
557	.....	4	18	0
558	.....	1	1	0
559	.....	2	12	0
560	.....	15	18	6
561	.....	6	13	1
562	.....	8	15	1
563	.....	1	17	6
564	.....	2	2	0
565	.....	2	0	0
566	.....	3	2	10
567	.....	13	0	0
568	.....		10	0
569	.....	4	9	6
570	.....	4	16	9
571	.....	8	13	9
572	.....	2	13	0
573	.....	20	14	3
574	.....	13	1	4
575	.....	12	0	2
576	.....	14	19	0
577	.....		14	0
578	.....	5	18	10
579	.....	1	9	2
580	.....	4	2	3
581	.....		10	0
582	.....	1	2	6
583	.....	1	16	6
584	.....	3	4	6
585	.....	1	1	0
586	.....	12	10	0
587	.....	8	18	0
588	.....	1	8	0
589	.....	2	13	0
590	.....	2	0	0
591	.....		7	6
592	.....	10	10	0
593	.....	6	6	0
594	Legacy	25	0	0
595	.....	4	5	0
		£599	4	2

Guild of Service	£11	8	8
Literature	£17	5	4

L.Z.A. Gifts.

256	.....	6	12	6
257	.....	1	0	0
258	.....	2	2	8
259	.....	13	6	7
260	.....	6	0	0
261	.....	1	0	0
262	.....		5	0
263	.....	1	10	0
264	.....		17	6
265	.....	8	15	0
266	.....	2	0	0
267	Legacy	200	0	0
268	.....		8	6
269	.....	4	10	0
270	.....	11	2	0
271	.....	2	5	0
272	.....	4	18	2
273	.....	1	10	0
274	.....	7	0	0
275	.....	10	0	0
276	.....	8	10	4
277	.....	1	4	0
278	.....	4	14	0
279	.....		10	0
280	.....		3	2
281	.....	1	1	0
282	.....	1	7	6
283	.....		5	4
284	.....	8	10	0
285	.....	6	9	9
286	.....	18	10	0
287	.....	1	3	0
288	.....		6	4
289	.....	3	7	0
290	.....		14	0
291	.....	1	5	0
292	.....		13	6
293	.....	1	6	0
294	.....	2	10	0
295	.....	2	5	6
296	.....		5	6
297	.....	8	10	0
298	.....	26	7	6
299	.....	2	4	1
300	.....	5	2	0
301	.....	8	0	0
302	.....		10	0
303	.....	4	2	5
304	.....	9	1	3
305	.....	1	12	9
306	.....	1	0	0
307	.....	5	10	6
308	.....		16	0
309	.....	1	0	0
310	.....	2	7	6
311	.....	5	14	2
312	.....	1	0	0
313	.....		5	0
314	.....	1	0	0
315	.....	5	0	0
316	.....	1	10	0
317	.....	1	2	9
318	.....	2	17	0
319	.....		10	0
320	.....		2	6
321	.....	3	13	0
322	.....		7	0
323	.....	1	0	0
324	.....	8	1	3
325	.....	1	5	0
326	.....	4	6	0
327	.....		12	6
328	.....	2	14	3
329	.....	2	10	0
330	.....	3	0	0
331	.....	1	18	0
332	.....		2	0
333	.....	1	10	0
334	.....	7	11	3
335	.....	1	11	6
336	.....	2	10	0
337	.....	1	3	0
338	.....	1	0	0
		£490	1	1

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.**

FAREWELL MEETING TO Miss M. E. HARRIS

(Due to sail for India on June 5th)

MOUNT ZION CHAPEL, ST. JOHN'S WOOD ROAD, N.W.8.

on MONDAY, JUNE 2ND, 1947, AT 7.30 p.m.

SUFFOLK MISSIONARY RALLY

WEDNESDAY, JUNE 4TH, 1947, at "BETHESDA" CHAPEL, IPSWICH.

SPECIAL MEETINGS AT 3 p.m. (L.Z.A.); 4 p.m.; 6.15 p.m. (Films), and 7.30 p.m.

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

STRICT BAPTIST MISSION HERALD

VOLUME XLVI. NUMBER 486 JULY, 1947

PRICE ONE PENNY



"THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM . . . . ."

LOCAL MISSIONARY MEETINGS

STILL OFFER THE OPPORTUNITY OF HEARING HOW THE LORD IS USING HIS SERVANTS TODAY.

Week-day Meetings can be arranged from September to the end of the year.

For a Deputation visit of Missionary H. A. HUCKETT write to the General Secretary.

For Miss L. S. HAZEL write to the L.Z.A. Hon. Secretary, Miss P. P. Nunn, 16, Claremont Close, London, N.1.

General Secretary :
Pastor J. K. Thorpe, 37, Empress Avenue, Wanstead Park, London, E.12.

Strict Baptist Mission Herald

Vol. XLVI July, 1947 No. 486

The Mission Needs MEN!

All applications of men under 30 years of age, members of Strict Baptist Churches, will be prayerfully considered by the Council of the Mission. Applications should be sent to the General Secretary

"AFTER MANY DAYS"

GEORGE F. CHAMPION.

ABOUT fifty years ago, I am told, an evangelist of the Mission in the course of his touring came to a hamlet of about a dozen houses, and told of the love of God as revealed in His Son Jesus Christ. He must have found the people of the place ready to listen, for Rangasamudram appears to have become a regular preaching place for him. In the course of time services were held there each Sunday, but then, as now, the work to be done was more than the workers could cope with satisfactorily. The pathetic scarcity of harvesters which called forth the sympathetic yearning of our Lord has not been made up during the intervening years, and now in the Tinnevelly Field we are still in need of preachers in several parts. There was a time when the preacher conducted worship in his own village, Anbinagaram, on Sunday morning, set out on foot for Ellarampanni, three miles away, where he preached a second time. Leaving that village he turned south and continued for two and a half miles to Rangasamudram, where he spoke to the members of the hamlet under a large tree, and then came his five mile walk back to Paniadipatti for the evening service.

It is not surprising that Rangasamudram was lost sight of after a time. The preacher's strength probably was not equal to all this travelling and preaching in the heat. Also, as no one confessed Christ in baptism, it may have been felt that he would be using his time better in preaching elsewhere. Whatever the cause, the little village passed out of our reckoning and was unvisited for some years.

During the hot weather, when our workers have their annual holiday, it has been the custom for a few of them to form a preaching band and go to places which are not regularly ministered to by any of our workers. And some years since, such a band in touring the countryside came to Rangasamudram. They were surprised to hear from the people that they believed all that they told them, and that they would like to have Sunday services again. They said that they worshipped no other God than the God of heaven, and that there was no idol shrine in the place. They had, through the years, given their children such names as 'Love,' 'Grace' and 'Pure Jewel,' which are common among Christians and had avoided Hindu names. A death had occurred just before the preachers arrived at the village, and one

of our Pastors was asked if he would conduct the funeral. When he came to the graveside he noticed that all arrangements had been made according to Christian custom, and he was pleased to conduct the interment.

From that time onward Sunday services were again held, and a preacher who lives only two miles away has become responsible for the village. A small prayer house has been erected by the villagers and I have conducted services there. During a recent tour I was asked to go to the hamlet, and was pleased to visit the place at about four o'clock on a Saturday afternoon. Every man, woman and child—about 30 adults and 20 children—was present. I talked with them after the meeting, and felt that the time was not far distant when a church should be formed in the hamlet. So, later, Mrs. Champion and I went out to Rangasamudram and examined for baptism those who the preacher felt were ready to confess their Lord publicly. Four men and six women were accepted and on the following morning, Monday, in a pond near the village they were baptized. Returning to the prayer house we observed the Lord's Supper and founded the Church with the appointment of two brothers as deacons. So the Church of Rangasamudram has been formed after many years of preparation. May God's blessing rest on it and prosper it exceedingly.

MUSIRI

W. H. KUHRT.

FOR a long time there has been a desire in the hearts of some to extend the work of the Strict Baptist Mission into parts, adjacent to our existing fields, where the Gospel is still virtually unknown. The county of Musiri, lying to the east of Namakkal, is the most obvious and incessant challenge to our faith. There are more than 300,000 people in the county which has no effective Protestant witness. In January, 1946, Mr. Morling encouraged three brethren to visit Musiri for a few days and now again in March, 1947, five men have been able to spend five days in and around Musiri town. The following is their report. They assured me that during their time spent there they were impressed and stirred by the obvious ignorance of the Gospel. It was almost as though thousands had hardly heard even the name of Christ.

CAMP WORK AT MUSIRI.

A band of five men had the privilege of camping at Musiri to preach the Gospel there and in the surrounding villages for a week. On the 17th, Monday, we started and reached our destination in the afternoon and we were able to secure a lodging in a chavadi by the evening. That night we waited upon the Lord for strength and guidance before commencing our work.

18TH TUESDAY. Next day morning we went to a village at three miles distance. When we began to sing the people of the village, both men and women, in great numbers gathered and sat around us on the ground and were eagerly listening to the Gospel message which

seemed to be quite strange to them. They bought many Gospel portions. Then we visited two more tiny villages and found there mostly women who heard us gladly and bought Gospel portions and leaflets.

That evening we took our stand on an elevated place at a crowded centre of the main road and preached the Way of Salvation with the help of the Heart Pictures. Hundreds of people listened quietly and at the end bought booklets.

That same night at eight o'clock we had a lantern service and showed the story of the Prodigal Son and the Life of Christ. Over 300 people, including many housewives who rarely come out of their houses, had the opportunity of hearing the way of salvation.

19TH, WEDNESDAY. We visited the local cheri (non-caste quarter) and preached to them. Then we met some R.C. people of the same locality and tried to enlighten them regarding the true light of the Gospel. They seemed to agree with us. That day being the shandy day we had a very good opportunity of preaching to crowds of people who had come from surrounding parts to the weekly market. That fully occupied our mid-day and afternoon hours.

We had lantern preaching again at night in another part of Musiri and people very much enjoyed the pictures and message. At the close some enquired more particularly about Christianity and our work and expessed their appreciation.

20TH, THURSDAY. We went two miles along the Trichinopoly Road and stopped at a village called Omayapuram. There we preached to crowds of labourers who were going to their work. But they stopped and heard us gladly. Then we reached a big Palla street where they warmly received us and heard our message. We went still further to two more villages called Sundakai and preached to the people found there and we arrived back to our mid-day meal only in the afternoon.

That night we pitched our lantern at a centre where four streets meet and had a blessed time in preaching the truth to many government officials and well-to-do people and high school students who had gathered in great numbers and very solemnly heard the sin-rebuking and at the same time sin-forgiving message of the Gospel. Even the Deputy Collector joined our audience on this occasion.

21ST, FRIDAY. Since a member of Sendamangalam church, a school teacher, is living in a village 3½ miles from Musiri, we went to visit him and preach the Gospel in his village called Thathampatti. We preached both in the caste and outcaste quarters and conducted a prayer meeting in the house of the teacher who was overwhelmed with joy at seeing us. He said he had had no touch with Christians for spiritual help and wished very much that God's work might be started at Musiri.

That afternoon we reached Musiri again and at night set up our lantern in the centre of a R.C. street. All the people gathered and heard our message which was enlightening the darkness and false

teaching of their priests. To our great surprise and joy a R.C. family enquired more about the truth after our lantern work was finished. The mother is Headmistress of the High School but it was her married daughter who showed most eagerness and she really seemed to accept the way we showed her and asked us to send her books that might help her.

We are sure that the Lord will certainly bless the message for the salvation of many souls there and the Gospel portions over 200 of which are now in their hands. These will give light to their minds and enable them to know Christ the only way, life and truth.

A Christian official who helped us secure the chavadi as lodging expressed the hope that we might soon start regular Mission work there. He also assured us that many people in the town had very much appreciated our labours there. We certainly feel that there is a great opening for us to reach the thousands who are in darkness and soon a concentrated work should be started at Musiri.

THE CHILDREN'S DAY.

MISS B. L. MOWLE.

SUNDAY, Nov. 3rd. It was a privilege to worship with the friends at Sendamangalam at their Sunday School Anniversary. For the children it was a red-letter day, a very happy day for the visiting missionaries, Mr. and Mrs. Kuhrt and myself, and I trust a day of satisfaction to our sisters Miss Hazel and Miss Wade and the Teachers working there.

We could not begin the service as early as usual as we were waiting for children from the two nearby villages to come and join us. The service began with a pretty lyric of praise, followed by prayer, and the reading of Luke 17: 11-19 by a young school child. A happy programme was then given by the Boarding and School girls of the Higher Elementary School at Sendamangalam. A number of children repeated verses of Scripture and sang suitable verses concerning our Lord's power to satisfy the needs of a sin-stricken world. This was illustrated by each child holding round clay moulds with a picture of the subject held above. These subjects were as follows: The Light of the World, The Water of Life, The Bread of Life, The Lamb which taketh away the sins of the World, and lastly The Way of Life.

Little ones came in carrying lamps and singing "Jesus Bids us Shine," and then again a little later with strips of red material and cotton wool balls to illustrate their song "Though your sins be as scarlet they shall be as white as snow." Some of us would have liked to have these items repeated but I am afraid it would have been far too great a strain for our little friends. Four older girls gave a very telling message on the four conditions of the hearts of men.

The Covenanters gave us the meaning of their badge. Several of these girl-covenanters have been baptised. They sang very sweetly "Take my life and let it be consecrated Lord to Thee." Our

hearts yearned that these young girls might be truly consecrated to the Lord.

Mr. Kuhrt gave a short but very telling message on the three questions: "Where art thou?" "Where is thy brother?" and "Where are the nine?"

It was a real joy to hear the village children repeat verses of Scripture and sing their lyrics. Approximately 200 children were seated in our little chapel.

Thoughts travelled homewards to our friends in England and we wished they could have shared our joy in seeing so many litttle ones, many belonging to Hindu homes, coming under the sound of the Gospel.

NOTES AND NEWS

Events in India.—It is a cause for thankfulness and praise to God that the political situation in India now appears more favourable than for some time past and there are real hopes of a peaceful transfer of power into Indian hands. The apparently inevitable division into the Pakistan and Hindustan Dominions is not necessarily a bad thing, and we should continue in much prayer for all who have the handling of these important matters. We desire the welfare of India in every way, and above all in our prayerful efforts to seek the extension of Christ's Kingdom in that great and needy land.

Departure of Missionaries.—It is indicative of Christian faith and purpose that at this time of uncertainty in India, Missionaries should be returning to their loved work there. As planned, Mr. D. A. Thrower left Liverpool on the "Cilicia" on May 31st, and Miss M. E. Harris sailed from Tilbury on the "Strathmore" on June 6th.

Dr. R. M. Harris.—Dr. Harris was not able to return to India with her Sister, as she had been advised an appendix operation. We are happy to report that this has been quite successful and that our friend is making a good recovery. We hope to secure a passage for Dr. Harris at the end of July, and a Farewell Meeting has been planned for Friday, July 4th, at Chadwell Street.

S.B.M. Medical Work.—We had earlier hopes of a possible development of the Medical work at Jederpalayam, and had even considered a substantial building scheme there, but in view of present conditions in India this has been abandoned. Dr. Harris will, therefore, God-willing, be returning to the Kolli Hills to resume charge of the Medical work there, and she will greatly value the prayers of all friends in her healing and spiritual ministry.

There is no other medical or Christian work on the Kolli Hills apart from that of the Mission, and upon the return of Dr. Harris to the Hills we are prayerfully planning to use, in connection with the Dispensary and Medical work there, certain Medical Fund gifts with which we have been entrusted during recent months.

"Rays" Meeting and Guild of Service Rally.—We have been able to reserve the Intermediate Hall at Westminster Chapel for our use on Saturday, **September 27th** next, and we are prayerfully planning for the "Rays" Meeting for children in the afternoon and a great Rally of young people in the early evening. Full details will be published later, but we trust that this preliminary notice will enable interested friends to reserve the date and also to plan for parties of children and young people to attend these special meetings.

Christmas Gift Fund.—During my stay in India I was frequently privileged to take part in the distribution of the Christmas Gifts made possible by this Fund of the Mission. It was a joy to hand on your behalf to workers and the children of our schools the various articles purchased in India, and in very many places I was requested to convey to you all the sincere thanks of our Indian friends.

We are still unable to despatch garments and articles from England, but we are sure that many friends will wish to continue the practical ministry of the Christmas Gift Fund. For several years past we have been able to send over £100 a year from this Fund for the purchase of suitable articles in India, and we trust that once again the loving and practical interest of Churches, Sunday Schools and friends will make possible a similar expression of Christmas good wishes.

Gifts for this 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 28th, 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 28th, and that the delegates will also send in to the General Secretary nominations for the Council election.

Report from the Old Baptist Chapel, Devizes.—The visit of our General Secretary on May 24th-26th was the occasion of a very interesting and profitable week-end for many Wiltshire friends. An exhibition, giving a very clear idea of life in India today, was opened on Saturday and was on view all day on Monday. Mr. Thorpe gave two very stirring messages in the morning and evening on Sunday, and conducted a united children's service in the afternoon. On Whit-Monday, after an enjoyable ramble in which about 40 young people took part, a missionary conference was held, and the local secretaries from Trowbridge, Bradenstoke, Swindon, Hilmarton and Devizes reported briefly on their branch activities. Much valuable information was gained from Mr. Thorpe's answers at "Question Time." The chapel was filled to capacity in the evening, when a united meeting was presided over by the Pastor (E. M. G. Mockford), supported by Pastor R. P. Cook of Trowbridge, and Pastor S. H. Peet of Swindon. With the aid of a map and his own rare gift of description, Mr. Thorpe took his hearers on a tour of the mission fields, vividly portraying the hopeless conditions of Indian life due to idol-worship, and showing the enlightening and uplifting power of the Gospel of Christ. The offerings during the week-end amounted to over £28, and it is hoped that these united gatherings will become an annual feature of denominational life in Wiltshire.

ENGAGEMENTS FOR JULY, 1947

MISSIONARY H. A. HUCKETT.

3rd, Belvedere; 9th, Haslemere; 13th, Stoke Ash; 20th, Stowmarket; 22nd, March; 23rd, Wimbledon; 27th, Willenhall.
Address: 45, Pagoda Avenue, Richmond, Surrey.

MISSIONARY A. J. MORLING.

6th, Walsall; 14th, New Cross; 20th, Pemberton; 27th, Woolwich.
Address: 61, Breakspears Road, Brockley, S.E.4.

PASTOR J. K. THORPE.

6th, Aylesbury; 9th, Bedford; 13th, Guildford; 20th and 21st, Stamford; 23rd, Wimbledon; 27th, Hailsham.

OTHER BRETHREN.

13th, N. Finchley, Mr. W. T. Sayers; Little Staughton, Mr. A. H. Sibthorpe.
20th, Brighton, Tabernacle, Pastor B. A. Warburton.

L.Z.A. MEETINGS.

MISS HAZEL.

1st, Brentford; 3rd, Yateley; 9th, Prittlewell; 10th, Chingford; 15th, Gurney Road; 16th, Ipswich (Zoar); 17th, Cottenham (Cambs. and E. Mid. Union Meetings); 22nd, Highbury; 23rd, Wimbledon; 30th, Hastings.
Address: 16, Cambridge Road, Wanstead, E.11.

L.Z.A. Boxes.—L.Z.A. Secretaries and friends 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 may be had on application.

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

GIFTS RECEIVED FROM 1st MAY to 31st MAY, 1947

General Fund.

Rec. No.		£	s.	d.
596	.....	1	10	6
597	.....		15	0
598	.....	3	14	4
599	.....	6	11	2
600	Legacy	25	0	0
601	.....	1	10	6
602	.....	128	12	6
603	.....		8	0
604	.....	4	6	0
605	.....	9	7	6
606	.....	8	0	0
607	.....	30	12	10
608	.....	5	0	0
609	.....	2	0	0
610	.....	6	0	0
611	.....	4	10	0
612	.....	1	0	0
613	.....		10	0
614	Anon.	4	0	0
615	.....	5	13	6
616	.....	4	10	0
617	.....	2	9	0
618	.....	1	8	3
619	.....	5	0	0
620	.....	10	7	9
621	.....		10	0
622	.....		8	0
623	.....	1	1	0
624	.....	1	0	0
625	.....	7	4	3
626	.....	15	0	0
627	.....	3	0	0
628	.....	14	1	7
629	.....	11	7	0
630	.....	4	1	0
631	.....	3	16	10
		£334	6	6

Guild of Service		£9	4	0
Literature		£6	2	3

L.Z.A. Gifts.

Rec. No.		£	s.	d.
339	.....	2	7	9
340	.....	1	3	6
341	.....	2	14	2
342	.....	4	4	7
343	.....	3	16	2
344	.....		12	0
345	.....	2	0	0
346	.....		5	0
347	.....		16	0
348	.....		10	0
349	.....		5	0
350	.....	1	10	0
351	.....	1	6	6
352	.....	3	0	0
353	.....	4	0	0
354	.....	3	9	4
355	.....	3	3	0
356	.....	2	4	0
357	.....		10	0
358	.....	2	4	10
359	.....		10	0
360	.....	1	8	0
361	.....	3	0	2
362	.....	1	5	6
363	.....	1	14	6
364	.....	2	0	0
365	.....	3	7	11
366	Anon. Med.	5	0	0
367	.....	2	0	0
368	.....		10	0
369	.....	36	2	0
370	.....	2	4	0
371	.....	1	0	0
372	.....	1	13	0
373	.....	4	0	0
374	.....	20	0	0
375	.....		16	0
376	.....	1	5	0
377	.....	1	10	0
378	.....	13	15	0
379	.....		16	4
380	Medical	4	12	0
381	.....		2	6
382	.....	2	10	0
383	.....		10	9
384	.....	2	10	0
		£151	1	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, 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, 37, 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, 37, 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, 37, 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.—
Enquiries should be made to the Guild's Hon. Secretary, Mr. Anthony R. Dannatt, Tudor Cottage, Chignal Road, Chelmsford; or to the Area Correspondents.

FAREWELL MEETING to Dr. R. M. HARRIS

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

on FRIDAY, JULY 4TH, AT 7.15 p.m.

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 XLVI. NUMBER 487 AUGUST, 1947

PRICE ONE PENNY



YOUNG PEOPLE'S MISSIONARY DAY

SATURDAY, SEPTEMBER 27th, 1947

Special Meetings in

THE INTERMEDIATE HALL,
WESTMINSTER CHAPEL, BUCKINGHAM GATE,
LONDON, S.W.1.

3.30 p.m. ANNUAL "RAYS" MEETING for children.

6 p.m. GUILD OF SERVICE YOUTH RALLY.
Films and address by the General Secretary entitled: "My Recent Visit to India."

Full details in September. Please book the date now.

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, 37, Empress Avenue, Wanstead Park, London, E.12.

Strict Baptist Mission Herald

Vol. XLVI August, 1947 No. 487

"BUT PRAYER WAS MADE. . ." ACTS 12: 5.

SERMON PREACHED ON THE DAY OF NATIONAL PRAYER, JULY 6TH, 1947.

PRAYER was a vital part of the story. It was in fact the explanation of all that followed—the deliverance of Peter from prison, the escape of a threatened Church and the amazing spread of the Gospel.

It looked very much as though history was going to be written in a certain way—a very gloomy way so far as Peter and the early Church were concerned. Some would have said that certain things were absolutely unavoidable. Nothing could prevent them. You could see so clearly the way in which things were going. James dead, and Peter in prison and reconciled to the inevitable.

"But prayer was made," and this changed everything. In our recent national history every day of National Prayer might be so recorded, for after events were better than all our fears. Now once again we are called together in this solemn exercise of prayer, and most surely prayer is needed.

Not that we should think of prayer as intended exclusively for times of emergency, but God does appear on the scene for those who are desperate. Bible characters in illustration of this appear one after the other, and it has always been true that under the constraint of overwhelming need men have laid hold of God, and God has laid hold of them.

This is our greatest need—*a sense of tremendous need!* We are not playing with a simple, harmless situation. We dare not be flippant. Things are serious. Only as there is this note of urgency in our praying shall we see that prayer changes things. How far will my praying allow the future historian to write . . . . . "*but prayer was made on July 6th, 1947*"?

We need the praying of desperation:—

1. IN OUR NATIONAL LIFE.

As a nation we have a great deal for which to praise God. These are, however, difficult and dangerous days. Already we have suffered some grievous blows and sustained some serious losses. There are many painful privations enforced upon us, and the prospect ahead is far from bright. All this is true in the material and economic realm, as in common with most other nations we reap the dreadful harvest of world-war. But this sphere is not beyond the hand of God, and we rightly believe that a way out may be found through prayer. "Then they cried unto the Lord in their trouble, and He delivered them out of their distresses."

It is, however, when we consider the moral and spiritual condition

of our loved land we may well be concerned and call out to God in prayer. We need to preserve a sense of proportion, and may do so as we remember the history of former evil days in which the remarkable deliverances of God were experienced. We must, however, face the facts that confront us in the present day. Like James, certain things have been swept away by the modern sword of convenience and pleasure. Our national life is immeasurably poorer through the ravages wrought by the desecration of the Lord's Day, the neglect of the Word of God, the break-up of home and family life, the hinderances and counter-attractions to Sunday School work, and the despised and weakened witness of the Church of God. *Only too clearly can we see the way things are going.* Our problem today in England is a spiritual one, and, unless there is a merciful change and deliverance wrought by God, it may easily mean disaster.

But God has not forsaken us. Prayer remains. It may still be written in the history of this favoured land . . . . *"But prayer was made. . . ."*

2. IN MISSIONARY WORK.

This New Testament story is most applicable to whatever missionary field we turn today. China, Africa, India, South Sea Islands, South America, or the stricken continent of Europe. Of course, missionary work is always the story of desperate men and women—those who in their desperation have learned to work and pray!

Here in this record of the Acts of the Apostles we have the inception of missionary work. Satan endeavoured to kill the child at birth, but failing in this he has never ceased to attempt its destruction. Now, more than ever before, missionary work is imperilled. We must pray without ceasing; desperate earnest prayer is needed; for only thus can Satan's devices be defeated.

Thinking of India, it is true to say that the work there has never been easy. We have no reason to expect it to be so at any time, and it may well be that in the near future the work will become increasingly difficult. Present clearly-marked tendencies would lead us to expect this. In many areas there is already a serious attempt to limit and hinder Christian activities, especially in connection with school and medical work.

Recent negotiations have renewed the emphasis on Moslem and Hindu distinctions. Each great force is guarding its own interests and intensifying its efforts to retain its adherents, and in these conditions the Christian disciple may easily meet with increasing persecution and penalties. The Christian witness in India is seriously threatened, but this does not mean that it is finished. We have the unfailing weapon of prayer.

The impending changes may increase our difficulties, but our presence in India is not at the instigation of any human government—British or Indian. We are there in the Name of Him who said: "All

power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . . and, lo, I am with you alway. . . ."

Our concern should be to see that "prayer is made without ceasing unto God."

3. IN THE AFFAIRS OF THE CHRISTIAN CHURCH.

This naturally arises out of the incident. Peter's experience is but a picture of what was happening to the Christian Church in those early days. The storm of persecution had broken. In fact it had reached a climax. It looked very much as if the Church of Christ would be stamped out, and doubtless there were those who mockingly anticipated this end.

But Peter's work was not finished, nor was that of the Church. It was only just beginning. Prayer was proof of its vitality and sure sign of its continuance.

The Church today, like Peter sleeping in prison, needs an awakening ministry. It may even need the blows of an angel's hand to arouse it, and to draw attention to the challenge and urgency of new possibilities. Certainly the call is: "Arise up quickly!" In answer to prayer we can shake off our chains and enter upon a new-found freedom. Peter found it all very hard to believe, and so did the noble band of praying souls in the house of Mary. They knew there had been prayer, and ulimately they knew that *there was the answer*. So it has always been in the story of the threatened Church, when prayer has been made.

Let us, therefore, pray as never before for the Church of Christ in every land. Pray that it may be delivered from its chains and prison walls! Pray that it may be awake, alert, active; endued with that Spirit-given vitality which shall be more than enough for all outward circumstances.

Pray that in our day we may see a Church no persecution can kill and no enemy can overthrow. A Church with a mission of deliverance and of good news in a gloomy world. A Church that comes to move the world and to upset even Satan's calculations and to frustrate his hellish efforts.

How can it be? Everything is against it. Everything was against it at Jerusalem nearly 2000 years ago—BUT PRAYER WAS MADE!!!

"WHOSO OFFERETH PRAISE GLORIFIETH ME"

MRS. O. M. MORLING.

IN the homeland, the month of March brings thoughts of lighter mornings, warmer days and spring flowers. In the Salem District, South India, we have, it is true, lighter mornings, though not so noticeably as at home, as there is only about one hour's difference all the year through in the time of the sunrise. Instead of warmer sunshine we have really hot days and the few flowers we manage to cultivate have come and gone by March, except for a few hardy flowering

shrubs and trees that seem to flourish in the hottest weather. By March too, the dry crops have all been gathered in. Farmers with good wells who can irrigate their fields, will sow and reap at almost any time of the year, but fields depending on the rainfall will be reaped by the end of February.

So March is our Harvest Thanksgiving month. Going in and out of the Christian homes about this time one is constantly reminded that this is so. In one is a young woman, sitting on the floor, surrounded with little pieces of printed and plain cotton cloth, old and new. She has before her an ancient hand sewing machine and is making curious little garments out of these bits of cloth to give as her offering. In another home they have a sturdy cockerel ready and in another some tiny chicks being reared carefully to bring before the Lord as an offering of praise. A young teacher comes to ask for half a day's leave as she wants to go to Namakkal, one guesses it is to buy some little brass or copper vessel to show her gratitude for past mercies. In the Hostel, out of their meagre rice ration our little girls have daily been putting aside a handful or two of raw unhusked rice, so that quite a large basketful is there waiting for the day of offering. Some little Hindu girls in our day school also wish to take part, so they come one morning and ask shyly if they may give up their share of school milk for two days before the meeting, because they want to use it to make coffee and sell it for the thanksgiving. Going a round of inspection of the compound during that week, I came across a group of little caste Hindu children surrounding a fire which they had made in that distant corner, hoping they would not be observed. Always on the lookout for irregularities, as one thinks she should be, I, of course, challenged them. Very reluctantly, they acknowledged they were making murukkus to give to the Lord. Murukkus are savoury titbits long and thin like spaghetti, which Indian women make, twist up into patterns and fry crisply in ghee. They are quite nice and nutritious provided one has a good digestion. Other children too were making various confection palatable to the Indian appetite.

On the appointed day, friends from the surrounding villages came in, and a meeting was held on the front verandah and compound of the Mission House. Some tables were provided on which to place the gifts as they were brought in. In addition to the above mentioned articles, we had fruit, vegetables, coconuts, lengths of cotton cloth, small mirrors, pocket combs, eggs, tumblers and many other small things. Then we held the thanksgiving service, Mr. Devanasan, our local catechist presiding. After a lyric, prayer and Scripture reading, the annual report was read, as the proceeds of the harvest meeting are devoted to the upkeep of one of our Mission stations. So Colporteur Isaac, who is in charge of this work, gave his report, which was moderately encouraging, and then Mr. Kuhrt gave an earnest address based on "While the earth remaineth," speaking on the various covenants God has graciously made with man. An offering was taken and thanksgiving made to the Lord for His good gifts. Another lyric and prayer closed the devotional part of the gathering.

The girls then approached with their coffee and other refreshments and these found more than a ready sale. An auction of the other goods followed and altogether a sum of about £10 was realized. Thus ended a happy red-letter day. We have special cause this season to thank God for bounteous rains which have kept our wells amply supplied with water and enabled the farmers to reap a better harvest than in some previous seasons. We long for the signs of a spiritual harvest, our eyes are up unto Him from Whom all blessings flow.

THREE SHIPS.

MRS. E. C. BRAND.

THREE ships in Bombay harbour!! And all serving the S.B.M. I left the "Franconia" and went to see the "Georgic" hoping to meet our Secretary. But because it was a troopship I was not allowed on board. I went on to see the "Scythia", but our friends, the Hucketts, had not yet arrived to take their berths. Crestfallen I returned to the "Franconia" and then to the seething baggage department on the wharf and patiently awaited my turn in the strife. Looking up I saw Mr. Thorpe who had braved the powers of the ship and received permission to visit us.

It was good to hear him speak of his trip around our mission stations although one had felt so disappointed at being unable to welcome him to this country. I hope he had as good a voyage home as we had coming out on the "Franconia."

We were a big crowd of missionaries. Every day (after we had obtained permission) we met in the Cinema for fellowship in singing, prayer and Bible readings. Some took a children's hour in the afternoon and some met again in the evening for continued fellowship. Certainly one has rarely enjoyed such a helpful and spiritual atmosphere on an ocean-going steamer, and we felt thankful and rested by the happy contacts with others who were out on the Master's business.

On our way here we passed a few refreshing hours in the Madras Bungalow with the Orchards and Miss Caten, and then later a wonderful Sunday with Paul at Vellore Hospital, where we saw their Village Sunday School and Students' Service. Paul's kind Baptist friends entertained me till I came on here where Mrs. Morling gave me loving welcome and I soon felt at home once more with the Sendamangalam folk.

* * * *

Yes, three ships in the Bombay harbour. One had brought me out again; two were taking our friends home for rest. When shall we hear of three more ships serving the S.B.M. and bringing three more men recruits out for service? Yes, we will look and pray for these ships for they are needed. We are so few and the Harvest so great.

NOTES AND NEWS

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.

Arrival in India.—Mr. Thrower and Miss M. E. Harris have both safely arrived back in India after good voyages on the "Cilicia" and "Strathmore" respectively.

Mr. Thrower will be working for a short time in the Namakkal Field, pending the arrival of Mrs. Thrower later this year, when they will together resume charge of the work in Madras. Miss Harris is on the Kolli Hills for a brief while with Miss Mowle and Miss Wade, but when Dr. Harris goes up to the Hills her sister will be residing at Namakkal and will be supervising the Biblewomen in that Field.

Miss B. L. Mowle.—Miss Mowle kindly deferred her furlough in order to help staff the Kolli Hills during the interval that the Hills are without a resident male missionary. We are happy to announce, however, that if alls well, Miss Mowle will be coming home at the end of August or the beginnning of September. We would assure her of our welcome and prayers for rich blessing during her furlough.

Farewell Meeting to Dr. R. M. Harris.—With the body of Chadwell Street Chapel filled with friends from many Churches, we gathered to bid farewell to Dr. R. M. Harris on Friday evening, July 4th. It was a very happy and inspiring meeting at which Dr. Harris and Pastor G. E. J. Bird spoke, and it is with confidence and much prayer that we commend our friend to the Lord as she sets forth for India for a further term of service there. Dr. Harris is to sail on the "Strathmore," leaving Southampton on August 1st.

Young People's Missionary Day.—We would draw attention to the preliminary advertisement re the special meetings on Saturday, September 27th, and we hope that many will be able to attend. There were certain obvious disadvantages in the accommodation and arrangements last year, but we shall endeavour to avoid these this year. The evening Rally will offer the opportunity of seeing the films I was privileged to take during my visit to India.

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, 1947

17th.—Bradenstoke and Hilmarton, Mr. J. C. Fromow.

31st.—Sleaford, Pastor J. K. Thorpe.

L.Z.A. DEPUTATION MEETINGS.

11th.—Royton.

12th.—Bury.

20th.—Gurney Road (Quarterly Prayer Meeting).

The **L.Z.A. QUARTERLY PRAYER MEETING** will (D.V.) be held at Gurney Road Chapel, Stratford, on **Wednesday, August 20th,** at 7.30 p.m. Mrs. Simpson will preside, and Miss Hazel will give a short address. Lady friends will be very heartily welcome.

News has just been received that Miss Mowle will (D.V.) leave India on August 7th on the "Franconia."

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

GIFTS RECEIVED FROM 1st JUNE to 30th JUNE, 1947

GENERAL FUND.

Rec.	No.	£	s.	d.
632	.....		10	0
633	.....	1	8	9
634	Anon.	10	0	0
635	.....	4	18	9
636	.....	1	0	0
637	.....	5	4	0
638	.....	13	4	0
639	.....	9	9	3
640	.....	22	11	7
641	.....		12	6
642	.....	9	12	0
643	.....	5	0	0
644	.....	100	0	0
645	.....	16	7	0
646	.....	7	6	1
647	.....	2	10	0
648	.....	1	14	0
649	.....	9	2	7
650	.....	1	13	6
651	.....	24	9	0
652	Anon.		2	0
653	.....	4	10	0
654	.....	10	0	0
655	.....	6	17	6
656	.....	2	10	0
657	.....	6	17	7
658	.....	1	15	6
659	.....	1	0	0
660	.....	2	6	6
661	.....	1	1	6
662	.....	3	10	0
663	.....	4	7	9
664	.....	2	9	0
665	.....	1	0	0
666	.....	1	0	0
667	.....	8	10	2
668	.....	2	0	0
669	.....	9	6	3
670	.....	6	0	0
671	Legacy	335	18	6
		£657	5	9

Guild of Service

		15	1	10

L.Z.A. GIFTS.

385	Medical	10	0	0
386	.....		19	3
387	.....		10	6
388	.....	25	0	0
389	.....	2	11	8
390	.....	1	0	0
391	.....	2	10	0
392	.....		9	8
393	.....	2	0	0
394	.....		12	0
395	.....	2	10	0
396	.....	1	0	0
397	.....	1	12	0
398	.....	2	0	0
399	.....	6	0	0
400	.....	20	1	1
401	.....		10	6
402	.....	1	10	0
403	.....		10	0
404	.....	5	0	0
		£86	6	2

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.**

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, 37, 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, 37, 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, 37, 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.—

Enquiries should be made to the Guild's Hon. Secretary, Mr. Anthony R. Dannatt, Tudor Cottage, Chignal Road, Chelmsford; or to the Area Correspondents.

The Mission Needs MEN!

All applications of men under 30 years of age, members of Strict Baptist Churches, will be prayerfully considered by the Council of the Mission.

Applications should be sent to the General Secretary.

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 XLVI. NUMBER 488 SEPTEMBER, 1947

PRICE ONE PENNY



YOUNG PEOPLE'S MISSIONARY DAY

SATURDAY, SEPTEMBER 27th, 1947

Special Meetings in

THE INTERMEDIATE HALL,
WESTMINSTER CHAPEL, BUCKINGHAM GATE,
LONDON, S.W.1.

3.30 p.m. ANNUAL "RAYS" MEETING for Children.
Special Speaker: Missionary H. A. HUCKETT.

6 p.m. GUILD OF SERVICE YOUTH RALLY.
Chairman: Pastor L. R. GARRARD.
Session of Prayer.
Guild of Service Report: Mr. A. R. DANNATT.
Films by the General Secretary entitled:
"My Recent Visit to India."

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

General Secretary:
Pastor J. K. Thorpe, 37, Empress Avenue, Wanstead Park, London, E.12.

Strict Baptist Mission Herald

Vol. XLVI | September, 1947 | No. 488

PASTOR W. CHISNALL

IT is a great pleasure to all members of the Council that our late Secretary, Pastor W. Chisnall is able to attend our meetings. His long and varied experience is still a great asset.

It may not be known, however, to very many, that on September 4th, our brother celebrates his 90th birthday, but a host of friends will desire to express their congratulations and sincere good wishes for that day.

The Strict Baptist Mission owes a great deal under God's blessing to Mr. Chisnall whose genial personality and untiring energy have been so used of God in advocating the claims of the Mission, and increasing its support from the churches. It is appropriate to recall that he became Honorary Secretary in 1904, during his pastorate at Guildford. Very soon the work required his full-time service, so in 1911, he relinquished his pastoral office, and devoted himself exclusively to it. This step was more than justified by the results, for the fields in India were expanded, and new missionaries sent across the sea, while here at home our Brother travelled far and wide in the interests of the Mission. A perusal of the Annual Reports during this period, will reveal how much was accomplished.

Though still enjoying remarkable health, it became evident that advancing years made it imperative that he should be relieved of the stress and strain, so ten years ago he retired from the office he had filled for 33 years, though for the years following he did considerable service as deputation secretary. When Pastor J. K. Thorpe was appointed his successor in 1937, Mr. Chisnall gave him every assistance possible, and has rejoiced in the continuance of the work, notwithstanding the abnormal difficulties of the years of war.

We send him our affectionate greetings on this auspicious day, with the prayer that he may still be spared to his loved ones and his many friends among the supporters of the Mission.

—R. ROBINSON, President S.B.M.

The Mission Needs MEN!

All applications of men under 30 years of age, members of Strict Baptist Churches, will be prayerfully considered by the Council of the Mission. Applications should be sent to the General Secretary.

CAR FESTIVAL AT KOILUR.

H. A. HUCKETT.

THE car festival at Koilur is held every year at the beginning of August, and usually lasts two days. For a week beforehand, pilgrims from the plains visit the temple erected to the god Arupalli, while Kolli Hill people take their children there to have their heads shaved, and to present the hair to the swami. Twice this week, I have seen families setting out from near-by villages for this purpose. The procedure is as follows: The child whose lice-infested locks are to be shorn is dressed in a pretty frock and carried by the father. Before leaving home, two village priestlings visit the house with their brass gongs, and the mother of the child prostrates herself at their feet in obeisance.

She then ties up the rice, coconuts, camphor and money which are to be offered at the temple in a white cloth, and taking a little pot of ghee in her left hand sets out behind her husband, the two priests leading the way. Perhaps eight or ten people will set out in this fashion, and it is a common sight to see them returning in the evening of the day, tired and hungry, but feeling that they have gained merit with the swami, and that he will bless their children.

The car festival proper begins on the 18th day of the month Adi. and may be compared to a religious fair. On the first day, crowds of people from various places on the plains climb the hills to visit the temple and worship. This Siva temple is considered to be very famous, and Hindus come to worship there from all over South India. Many of them climb down the precipitous slopes of the Kollis to bathe in the waterfall connected with the temple, which is known as the "Akasa Gangai" or Sky Ganges. At the Adi festival a great many hawkers are early on the scene, displaying their wares, which consist of coconuts, pulses, puffed rice, trinkets, cheap toys, bangles, haberdashery, mirrors, brass bells for cattle, and many other items of merchandise. There are also stalls where people can get food and light refreshments.

Hermits and fakirs with the sacred ashes of Siva smeared over their almost naked bodies are well to the fore, imposing on the gullibility of the public and collecting alms from the devout. There is a beautiful river near the temple, well stocked with fish which are fed with puffed rice by those who visit the shrine. So tame are they that they will literally eat out of one's hand, and some people put rings in their noses in honour of the god. It is considered a crime to catch the fish and eat them.

As the festival is a great opportunity for us to reach people with the Word of Life, we usually arrange to camp at Koilur at that time. Tents are pitched on the grassland overlooking the temple, and meetings held amongst the people. This year we had the help of five evangelists from Madras. We began each day with a time of prayer and Bible reading in one of the tents. Then armed with the Sword of the Spirit in the form of Gospels and Gospel portions, we sallied forth to the temple area, and held meetings amongst the people who had come up to the festival Musical instruments helped us with the singing, and

helped to draw the people One brother from Madras who had a long black beard was also quite an attraction. As he did not know Tamil, he had to speak by interpretation, but his earnestness was infectious, and one felt the power of the Spirit in his message.

After several brethren had spoken, we broke up for personal work and tract distribution, and we made many contacts with hungry souls in this way. Over 400 tracts and Gospels were sold, and on the second day of the festival, we found there was hardly a person who did not possess a copy of "The Way of Salvation" issued by the Scripture Gift Mission. After each morning's work, we spent some time in intercession, praying that the seed sown might spring up and bear fruit. These prayer gatherings attracted a number of enquirers, and it was our privilege to pray for them and with them in the tent. They were also a means of keeping us all in tune throughout the camp.

Miss Mowle and her Biblewomen did a good deal of work amongst the women and girls, and also held informal gatherings for them at her tent door and inside too. Purushotman, a lad for whom much prayer has been offered, came to the camp and we had some talks with him. We were also able to contact backslider James, and while our colleagues 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.

The time spent on camp was all too short, but as our Convention Meetings were due to start on Sunday, we had to get back to Valavanthi on Saturday evening. Please continue to pray for all who heard the message at Koilur.

" ENDURE," " FIGHT."

G. F. CHAMPION.

RECENTLY a considerable amount has been written on religious persecution and religious freedom. Many people also have begun to wonder if in New India persecution may break out against the followers of the Lord Jesus Christ. But we do well to remember that Christians, who have had to endure opposition in all parts of the world from the first century down to the present day, have always had persecution in India, and these days are no exception.

I have before me now five newspaper cuttings and a page of a Baptist periodical, each of which tells of some form of oppression directed against Christians in different parts of India. Less than three months ago a minister in Madras was summoned by an erstwhile member of his church because he had struck off his name from the church roll. He was fined the equivalent of a month's salary or one month's imprisonment.

It has just been officially stated in the Madras Presidency that outcastes and other underprivileged persons who become Christians, by

so doing raise their status, and therefore will not in future have any of the privileges Government give to their Hindu relations of similar social and economic standing. The large funds reserved for the welfare of outcastes, etc., will not be available for them and future Christans will not be admitted to outcaste hostels. This may, of course, cause a Christian drawn from the ranks of the outcastes to realise that he is now a member of a far higher communion, but it may also result in some young people deciding not to call themselves Christians until after they have finished their schooling and obtained employment.

A Central Province State passed an act a little while ago called "The Hindu Apostacy Act," the appendix of which affirms that the State allows "the fullest liberty." But the act provides for a fine up to an amount which would probably be two month's wages for an ordinary person against those who are converted without obtaining Government permission, and for those who assist them. The State is free to withhold permission if it feels that the conversion is not free and voluntary.

However, the persecution to which I intended to refer is that which had been going on for some time in a South Indian State generally considered to be advanced and westernised, and a model State. The Christians in this State consist of about a third of the whole population and have always been law-abiding, and have served their State well in matters educational and medical. But the State authorities, fearing apparently that Christianity was growing too strong, set out to cripple its power and prevent its expansion. At that time one of the churches in the State was having additions from the outcastes of about 1,200 persons each year. These humble people felt that they were esteemed and loved in the Christian community as they had never been in Hindu society. The chief director of the State's political policy noting this drift of the poor and outcaste to the church, pursuaded the Raja to throw open all Hindu temples to outcastes, a revolutionary step. The move was partially successful, for the number of the annual additions from the underprivileged to the church fell to about 600 a year. But the State authorities were not satisfied, something more must be done to hinder the church.

In the spring of 1946, rules regulating the use of places of public worship, cemeteries and crematoria were passed. These rules laid down that no permission to erect or use a place of public worship would be granted if it be situated within a mile of a church, mosque or temple now in existence. If the building of a place of worship were proposed, the Government must satisfy itself that it would be for the benefit of the major portion of the people of the locality who belong to the denomination for whose use the place is desired. At least one hundred families should benefit by the place of worship. The building may only be used for the purposes for which permission is granted.

A rule such as the above, had it been in force in British India, would, I believe, have prevented the building of a single Strict Baptist Chapel in South India, for I do not know of any place where we have had one hundred families asking for a chapel. It has been usual with us for a small building of mud walls and leaf roof to be built (generally

by the villagers themselves) as soon as there are two or three families sufficiently interested in the Gospel to attend worship regularly. As the Lord blesses the word preached in this little shed, others also begin to come and a larger building becomes necessary. In this way the church grows, and its chapel is enlarged or rebuilt. I suppose we have, even after three quarters of a century of Mission work in South India, very few churches where here are 100 families in fellowship with us.

It will be seen by the above how serious an attack has been made on evangelism. Unless a whole village can be pursuaded to join in asking for a chapel, no chapel may be built—no little group in the midst of heathen surroundings may have its little place of worship. Within three months of the passing of the above law, a minister of one of the churches and seven others were fined Rs. 200, a teacher's salary for a year shall we say, for conducting holy communion and cremating a dead body without Government sanction.

Our brethren and sisters in this State have been used to opposition and have braved it for years now, and I am sure that this attack on their liberties will be received as a challenge to yet greater efforts for the evangelisation of the State.

NOTES AND NEWS

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.

Amounts for the General Fund, Guild of Service and Literature to :—

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

L.Z.A. gifts to :—

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

To maintain the present work of the Mission calls for continuous and increasing expenditure, and we are also 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.

Young People's Missionary Day.—Full details are published in this month's S.B.M advertisements and also by special leaflets, and we prayerfully anticipate a very happy day. We shall value the co-operation of all Guild of Service Groups and Young People's Societies, especially those in and around London, and we hope that many of the younger friends of the Mission will be able to take advantage of this excellent opportunity of seeing and hearing more of the actual work of the Mission.

The Annual Meetings.—Full details will be published and circulated to the Churches next month. We trust all friends will reserve the date—Tuesday, October 28th at Westminster Chapel, Buckingham Gate, London, S.W.1. Prayer will be valued in connection with all arrangements and that the Lord's richest blessing may be realised in every way.

Election of Council.—This is made by ballot at the Annual General Business Meeting on October 28th, and the appointed delegates of the Churches have the right to nominate those for the election. Such nominations, to be sent to the Secretary, 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.

Dr. R. M. Harris.—Dr. Harris sailed on the "Strathmore," leaving Southampton on August 1st. Our prayerful good wishes follow her as she returns to India for a further term of service.

ENGAGEMENTS FOR SEPTEMBER, 1947

MISSIONARY H. A. HUCKETT.

6th, Courland Grove, Clapham; 9th, Tadworth; 14th, Ramsey; 16th, Kings Langley; 17th, Brentford; 21st, Haworth; 24th, Halstead; 25th, Leyton; 27th, Rays' Meeting; 28th, Swindon.

PASTOR J. K. THORPE.

14th, Walton-on-Naze; 17th, Brentford; 25th, Leyton; 27th, Guild of Service Rally; 28th, Cambridge, Tenison Road.

7th, Poynings, Mr. W. T. SAYERS.

L.Z.A. ENGAGEMENTS.

MISS HAZEL.

15th, New Cross; 16th, Tring (a), Potten End (e); 18th, Chadwell Street; 24th, Tunbridge Wells; 29th, Hounslow; 30th, Watford.
Address : 16, Cambridge Road, Wanstead, E.11.

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.**

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, 37, 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, 37, 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, 37, 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.—
Enquiries should be made to the Guild's Hon. Secretary, Mr. Anthony R. Dannatt, Tudor Cottage, Chignal Road, Chelmsford; or to the Area Correspondents.

THE ANNUAL MEETINGS OF THE MISSION

will (D.V.) be held on

TUESDAY, OCTOBER 28th, 1947

at

WESTMINSTER CHAPEL, BUCKINGHAM GATE,
LONDON, W.1

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

GIFTS RECEIVED FROM 1st JULY to 31st JULY, 1947

GENERAL FUND.

Rec. No.	£	s.	d.
672	2	5	6
673 Anon.	1	10	0
674 Anon.		10	0
675	1	0	0
676	7	8	10
677		14	0
678	1	0	0
679	15	2	0
680		12	6
681	25	0	0
682	1	10	0
683	2	0	0
684		16	0
685	8	8	10
686 Anon.		10	0
687	2	10	8
688		8	3
689	3	18	9
690	15	3	0
691	2	9	0
692	5	5	2
693	1	18	1
694	2	4	0
695	2	0	0
696	22	5	5
697	1	0	1
698	1	4	0
699	3	9	8
700	10	18	0
701	1	5	0
702	6	13	3
703	1	1	0
704	2	0	0
705	1	12	0
706	10	17	11
707	10	13	10
708		14	6
709	2	2	0
710	1	0	0
711	5	0	0
712	4	15	9
713		10	0
714	2	7	11
715 Anon.		10	0
716	5	16	6
717	8	3	6
718	12	10	0
719	20	0	7
720		10	0
721	11	9	3
722	4	5	0
723	13	8	0
724		10	0
725	5	11	3
726	33	8	1
727	4	15	0
728	5	0	0
729 Legacy	100	0	0
730	14	4	2
731		2	6
732	9	1	0
733	7	3	8
734	4	0	0
735	1	1	0
736	2	13	0
	£461	17	4

Guild of Service — £ 8 13 5

Literature — 13 6 3

L.Z.A. GIFTS.

405	4	18	8
406	3	4	3
407		10	0
408	1	5	0
409		10	0
410		10	0
411	2	0	0
412		6	4
413	1	0	0
414		17	6
415	1	11	9
416		10	0
417 Medical	1	16	0
418		10	6
419	7	0	0
420	5	10	0
421	2	8	0
422	9	10	0
423	1	10	0
424		16	3
425	10	0	0
426	1	0	0
427	5	6	0
428	1	13	0
429		5	0
430	2	0	0
431		9	6
432	1	10	0
433	3	6	5
434		10	0
435	60	0	0
436	5	0	0
437	3	10	0
438	5	17	6
439	1	17	0
440	4	10	5
441	4	16	6
442	7	1	6
443	6	3	6
444	7	2	6
445	1	0	0
446		5	0
447	5	0	0
448		10	0
449	1	0	0
450	1	4	0
451	17	14	11
452	12	17	0
453	1	0	0
454	1	4	6
455	6	0	0
456	14	10	4
457		15	0
458	21	7	6
459	1	10	0
460	2	12	0
461	4	0	0
462	1	1	0
463		10	0
464	1	10	0
465	2	0	0
466	5	0	0
467	1	0	0
468	11	0	0
469	1	10	0
470	15	0	0
471	7	0	0
472	11	17	3
473	1	1	0
474	2	5	0
475	5	12	1
476	1	0	0
477	6	15	6
478	1	16	0
479	1	5	0
480	14	14	0
481	4	0	0
482	1	10	0
483	10	14	3
484	12	2	6
485	1	8	9
486	2	4	0
487	2	3	5
488	4	4	10
489	7	15	6
490	10	3	0
491	3	5	3
	£422	0	8

METROPOLITAN ASSOCIATION OF STRICT BAPTIST CHURCHES
(South West District)
STRICT BAPTIST MISSION EXHIBITION AND RALLY
will be held (D.V.) on
SATURDAY, OCTOBER 4th, 1947.
At WEST HILL CHAPEL, WANDSWORTH.

3.30 p.m. EXHIBITION to be OPENED by the General Secretary, Pastor J. K. THORPE.

4.30 to 5.30 Buffet Tea.

6 p.m. MISSIONARY RALLY in Chapel.
Chairman: Pastor S. G. PURKISS (Richmond).
Speaker: Missionary H. A. HUCKETT.
Missionary Demonstration by the Young People of Courland Grove Chapel.
Anthem by Members of District Churches.
Collections for the Strict Baptist Mission.

All Are Welcome. **Something of Interest for Young and Old.**

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

STRICT BAPTIST MISSION HERALD

VOLUME XLVI. NUMBER 489 OCTOBER, 1947

PRICE ONE PENNY



The Annual Meetings

will (God-willing) be held at

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

On Tuesday, October 28th, 1947

11 a.m. ANNUAL GENERAL BUSINESS MEETING.

1.45 p.m. L.Z.A. MEETING. Address by MISS L. S. HAZEL.

2 p.m. MEN'S PRAYER MEETING. Conducted by PASTOR P. H. CREES

3 p.m. UNITED DEVOTIONAL SERVICE.
Chairman : MR. S. W. ANDERSON.
Sermon by the President, PASTOR R. ROBINSON.

6.15 p.m. GREAT EVENING RALLY.
Chairman : PASTOR R. ROBINSON.
Welcome Home to MISS B. L. MOWLE who will address the meeting.
Farewell to MISSIONARY and MRS. A. J. MORLING.
Report and Review of Work.
Address by MISSIONARY H. A. HUCKETT.

Thankofferings for the Lord's work in India

General Secretary :
Pastor J. K. Thorpe, 37, Empress Avenue, Wanstead Park, London, E.12.

Strict Baptist Mission Herald

Vol. XLVI October, 1947 No. 489

THE NEW INDIA

AUGUST 15th, Independence Day for India, has come and gone, and in this connection we may well praise God for the manner in which associated events passed off on this momentous occasion. We share the joy of Indian friends, and we continue in much prayer for the welfare of the two new Dominions of India and Pakistan.

It is far too early to venture upon positive statements as to the future, but the informed and thoughtful must confess the mingling of both hopes and fears. We are grieved at the terrible happenings in the Punjab and elsewhere, which must bring home to the new rulers the seriousness and magnitude of the responsibility they have now assumed. Present events should deepen our sympathy and intensify our praying for the leaders of both India and Pakistan, and also for the vast masses of people whose ignorance and tragic suffering reveal convincingly their need of the Gospel of the grace of God.

Many friends of the Mission are asking how the changes in India will affect our work, and we are happy to give certain encouraging indications that have been reported at this early stage. We are thankful that there are not reports of serious communal strife within the various areas of the S.B.M. activities, and most of our Missionaries have reported favourably as to the actual proceedings on August 15th and subsequently. It appears to be the considered opinion of our friends in India that the changes that have come about may yet be for the furtherance of the Gospel. Certainly on every hand we have news of happy relationships with those to whom the Gospel is being taken, and there is even manifest a new interest and eagerness to hear the Word of God.

Our Missionaries are now guests in the new India, and we must remember them very prayerfully in all the implications of this relationship with the people of India, both Christian and unconverted.

The Mission Needs MEN!

All applications of men under 30 years of age, members of Strict Baptist Churches, will be prayerfully considered by the Council of the Mission. Applications should be sent to the General Secretary.

SWARAJ—AUGUST 15th, 1947.

MRS. E. C. BRAND.

YESTERDAY we passed from under British rule into that of Indian Swaraj (Self-Government), and though British born we cannot but be glad!

It was really a happy day, and God helped us to enter heartily into the people's joy.

Before dawn we were making our first move as we filed out with our school children into the Panchayat Board Compound (Government Local Board). Full co-operation with the town's people had been wisely planned, and it was the S.B.M. school that formed the inner circle around the flagstaff at the unfurling ceremony.

The children sang patriotic songs as they approached the national emblem, and after we had greeted its unfurling, they formed up with the other schools, in a procession around the town.

In the public programme a devotional service in the S.B.M. chapel had been announced, to take place after the procession, so there we awaited their return. It was a great crowd that streamed into and around the little place of worship. Chief Officials were allotted, of course, a place inside, where they gave reverent attention throughout the service.

Suitable hymns were sung before the reading of the 33rd Psalm after which our preacher, Devanaisan, gave a short address. Another brother then offered prayer for the country and we all sang a song of petition on our knees. We thank God that He gave us this opportunity for witness and to acknowledge Him so early in the proceedings, and we realized that such an occasion would not have been possible some years ago.

Orders had been given by the educational authorities that all schools at 9 a.m. should unfurl the country's new flag. So we proceeded outside the day school to surround the flagstaff where, amid cheers, Mrs. Morling unfurled the flag and the girls of the school finished the ceremony with one of their charming drills punctuated with the striking of gaily painted batons. Sweets, oranges and bananas were distributed to the school children. They certainly did well that day, for besides our distributions, lorry loads of sweets and fruit, etc., were brought into the town for the five schools.

The programme included a Baby Show and the inspection of houses in the non-caste quarters by the Doctor and Health Inspector.

Later in the day we all proceeded to the great High School grounds where many activities took place. On one side, preparations were being made to feed over 2,000 (some say 10,000) of the poorest of the people. Many sacks of rice being brought in by lorries. On the other side big circles were chalked out for the school sports. The girls occupied the inner circles and the boys the outer, while great crowds

outside watched the children's demonstrations, drills and games that they had been taught. Our little Blue Birds looked very sweet in their blue skirts and white blouses as they flitted around and delighted the audience with their set pieces.

But the most impressive part of the day's programme came last when we, with 40 of our girls, were called away to where, in the Panchayat compound, the Local Indian Congress President was to distribute the prizes won by the best babies and the cleanest houses, etc.

Our Blue Birds and Guides were again asked to go through their drills, at the end of which each girl was given a small prize, a note book and pencil, much prized by the children for school use.

I wish all our English friends could have been there to have heard the tone of deep appreciation as the chairman addressed the large crowds gathered on all sides as he reminded them that but recently we had been teaching our children to respect the Union Jack, and that now, with equal zeal, we were instructing them to acknowledge another Indian Union Jack (as he humorously put it). He went on warmly thanking us for the spirit of co-operation and love, speaking in high terms of the good missionaries had been able to do in provoking friendship and union in the country. We do indeed thank God for the way He has taken us through this phase which might have been so different had this fellowship with the people been denied us.

One of our day scholars, a pretty little figure, stood before the people dressed to represent India, her sari so arranged that over the left arm hung drapery to show the east side of India with Burma beyond, while on the west side Cutch and Karachi were shown by the right arm encircling a brass water pot. The Sari was drawn together at the feet to show Cape Comorin. Her hair loose over her shoulders to represent the Himalayas. She received great applause and the next day had her photo thus taken. This is to be sent to the daily papers with an appreciation of her school and teachers.

May God's Name be glorified by all this is indeed our one and only desire.

CHURCH WORKERS' CONFERENCE, 1947.

REPORT WRITTEN BY MR. E. ORCHARD.

WE gathered at Kovilpatti in anticipation of a good time, and we were not disappointed. It seemed as though every delegate had come determined to get the best out of the meetings, and to give his best to them. The meetings lasted from August 23rd to August 27th and a very full programme was carried out.

Words of welcome and explanation of the arrangementss made for the comfort of the representatives of the churches were spoken by

the Convener—Mr. Champion, who then proposed Mr. Thrower as chairman of the meetings. This proposal was heartily agreed to by all present. After some further words of welcome, and a short message from the Word of God, the Chairman explained in detail the objectives of the Conference, and arrangements for Minute Secretaries and a Findings Committee were made. Two brethren—one from Madras, Vepery, and the other from Sendamangalam, Kakkaveri—were appointed as minute secretaries, and a Committee of five—four Indian brethren and one European—were appointed to collate the findings of the Conference. After this initial business we all settled down for an hour of worship. The first night's message set the tone for the whole series. Pastor Selvanathan gave a forceful and pointed address from the early chapters of Acts, which was followed by fervent prayer for God's blessing upon the Conference. Then one of the delegates from Vepery, Madras, gave a short, but very useful outline of the work of his church. A little while spent in happy conversation with one another ended this first day of an important phase in the life of the Tamil Baptist Churches connected with the S.B.M. in India.

For the next day's services we had already received a rota of places in which the help of the delegates would be appreciated. One group of four went in one direction and served two of the churches, and another went off in the opposite direction some ten or twelve miles and gave the Lord's message to an appreciative congregation. Some stayed in Headquarters, and others served the various places nearby Kovilpatti. In this way, the Conference members from all four areas in South India united in fellowship and service. After the evening meal we once again came together for prayer. This session was conducted by Pastor Devairrackam of Tinnevelly, and it was followed by an interesting account of the work in Tinnevelly by Pastor Aservatham. This helped us to pray more in fellowship for the work in that large and important area.

On Monday morning our friend, Pastor Christopher of Marikuppam, Kolar Gold Fields, gave us a stirring message on the "Three Cries" as seen in Luke 9—the cry of man; the cry of the demon; the cry of God. This was followed by an interesting and able paper on "The Sovereignty of God" by Mr. Kuhrt. After this there was a paper on "The Choosing and Support of Pastors." This paper and the preceding one provoked much discussion and clarified the position of the various delegates which took part. There was a pleasing and very great emphasis on the necessity for a Divine Call to service, and the spiritual nature of a Pastor's work.

This meeting was followed by an interesting two-hour meeting in the afternoon. The subject under discussion was "The Spread of the Gospel." Delegates from each of the areas, including the Kolar Gold Fields, gave short descriptions of the methods of Gospel Witness used in their areas. The highlight of this meeting was an excellent paper

read by the Headmistress of the Sendamangalam Higher Elementary School. Again there was a discussion of great value, and many suggestions were made for future Gospel work.

The night prayer meeting was given over to a thoughtful address by Mr. P. D. Manickam, who took up the subject of "Prayer," and to a talk by Pastor Christopher, of Kolar, on the work in that place. Two or three prayers commending the work of Pastor Christopher and his people to the Master brought the third day of our Conference to a close. *(To be concluded next month.)*

RESIGNATION OF MISS F. I. M. CATEN

IT is with deep regret that we announce the resignation of Miss F. I. M. Caten from the L.Z.A. Staff of the Mission.

Miss Caten's health has been causing concern for several months, and, though at first it was hoped that she would make the necessary adaptation to tropical conditions, it is now evident that she will have to return to England. Miss Caten has had the advice and attention of four doctors in India, but it was not until August 16th that Lt. Col. J. M. Skinner, an English doctor of wide experience in India, expressed the view that she should return to England.

Upon this statement of the Doctor we have been compelled to accept Miss Caten's resignation with deep regret, and she will be returning to this country as soon as a passage can be procured.

This is a great disappointment to us all, which human reason cannot understand; yet faith in God's unfailing purposes urges us to continue in prayer to the Lord of the harvest that He will send forth more labourers into His harvest field.

We hope that here in England Miss Caten will quickly recover her normal health.

NOTES AND NEWS

Pastor W. Chisnall.—It was a joy to us all that Pastor W. Chisnall was able to attend the meeting of the Council held on September 5th, and at this meeting the President handed to him a simple illuminated address conveying the following message :—

> "The Officers and Council of the Strict Baptist Mission heartily congratulate you on the attainment of your 90th birthday and express to you their affectionate greetings and prayerful good wishes.
>
> We recall your ardent and faithful service as Secretary from 1904 to 1937, during which time God abundantly used your devotion and zeal to the expansion of the work of the Mission.
>
> "For God is not unrighteous to forget your work and labour of love, which you have shewed toward His Name." Heb. 6 : 10."

Miss B. L. Mowle.—We are happy and thankful to report that Miss Mowle arrived safely in this country on August 30th, and we wish for our friend a very happy and refreshing furlough. She is sure of a welcome in our midst.

Film Talks.—The General Secretary is now in the position to book a limited number of week-evening meetings at which he can show films taken in India during his recent visit to that country. He can bring necessary apparatus for use where there is main electricity supply. Early application will be helpful.

ENGAGEMENTS FOR OCTOBER, 1947

MISSIONARY H. A. HUCKETT.

4th, S.W. Dist. Rally; 7th, Streatham; 8th, Brighton, Ebenezer; 10th, Croydon, Derby Road; 12th, Rattlesden; 13th, Somersham; 14th, Laxfield; 15th, Hadleigh; 18th, New Cross, Prayer Circle; 19th, Tring; 21st, Potten End; 22nd, Yateley; 26th, Epsom; 28th, Annual Meetings.

Address : 45, Pagoda Avenue, Richmond, Surrey.

PASTOR J. K. THORPE.

4th, S.W. Dist. Rally; 5th, Stretham; 8th, Brighton, Ebenezer; 12th. Prittlewell; 19th, Croydon, Derby Road; 22nd, Yateley; 26th, Wellingborough; 28th, Annual Meetings.

PASTOR A. E. BROWN.

19th, Carlton.

L.Z.A. ENGAGEMENTS.

MISS HAZEL.

2nd, Manor Park; 7th, St. Neots; 8th, Cottenham; 13th, West Ham; 15th, Horley; 16th, Meyrick Road, Clapham; 21st, Over; 22nd, Ramsey Fellowship; 23rd, Warboys; 28th, Annual Meeting at Westminster Chapel.

Address : 16, Cambridge Road, Wanstead, E.11.

MRS. H. A. HUCKETT.

8th, Brighton, Richmond Street.

MISS MOWLE arrived on furlough on August 30th. Her home address is Thornham Magna, Diss, Norfolk. Application for deputation meetings may be sent to Miss P. P. NUNN, 16, Claremont Close, London, N.1.

THE ANNUAL MEETINGS

Westminster Chapel,

Buckingham Gate, London, S.W.1.

TUESDAY, OCTOBER 28th, 1947.

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 300 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 —

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.

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

GIFTS RECEIVED FROM 1st AUG. to 31st AUG., 1947

GENERAL FUND

Rec. No.	£	s	d
737	2	6	0
738	12	14	6
739	22	7	6
740	2	0	0
741	15	6	6
742	2	0	0
743	2	13	3
744	5	13	6
745	1	0	0
746	1	6	0
747	7	7	0
748		13	0
749	6	16	9
750	8	6	0
751	2	12	6
752	8	18	0
753	1	0	0
754	1	14	6
755	6	10	4
756	15	10	0
757		14	0
758		15	0
759 Anon.	5	0	0
760	7	5	4
761	1	3	2
762	3	7	6
763	1	0	0
764	2	12	7
765	6	13	6
	£155	6	5
†	840	4	5
	£995	10	10

L.Z.A. GIFTS.

Rec. No.	£	s	d
492	1	0	0
493	6	0	0
494	2	5	6
495	2	3	6
496		10	0
497	10	13	6
498	8	18	5
499	7	10	0
500	7	10	0
501	1	7	6
502	9	10	0
503		11	0
504	3	5	3
505	4	1	0
506	13	6	10
507	11	0	0
508	2	5	0
509	26	15	4
510	15	0	0
511	3	0	0
512	16	6	0
513	2	10	0
514		6	6
515	55	16	2
516	34	1	6
517	6	18	5
518	9	13	6
519	4	5	0
520	3	5	3
521	2	16	2
522	2	10	0
523	5	10	0
524	8	0	0
525	2	10	0
526	1	15	0
527	2	9	0
528	3	10	0
529	3	5	0
530	1	0	0
531	2	2	6
532	20	4	8
533	13	15	6
534	3	10	0
535	5	1	0
536		7	6
537	1	0	0
538	32	0	0
539	4	15	4
540	5	5	7
541	2	5	9
542	3	19	1
543	1	10	0
544	26	6	0
545	5	15	0
546	5	12	0
547	12	0	0
548	6	0	0
549	2	5	4
550		6	0
551	1	10	0
552		7	6
553	36	13	6
554		12	6
555 †	357	17	8
556		17	0
557	6	19	8
558	3	10	2
559	26	10	0
560	3	5	6
561	1	5	0
562	1	0	0
	£897	9	5

†Income Tax Refund.

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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, 37, 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, 37, 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.—

Enquiries should be made to the Guild's Hon. Secretary, Mr. Anthony R. Dannatt, Tudor Cottage, Chignal Road, Chelmsford; or to the Area Correspondents.

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 XLVI. NUMBER 490 NOVEMBER, 1947

PRICE ONE PENNY



"Good News from a Far Country . . ."

THE 86th 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.

THE PAST YEAR HAS BEEN ONE OF GREAT SPIRITUAL BLESSING, IN SPITE OF ALL THE UNREST AND DIFFICULTIES IN INDIA TODAY. PLEASE READ THE STORY OF THE WORK THROUGH ANOTHER YEAR, AND JOIN WITH US IN PRAISE TO GOD.

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General Secretary :
Pastor J. K. THORPE, 37, Empress Avenue, Wanstead Park, London, E.12.

Strict Baptist Mission Herald

Vol. XLVI | November, 1947 | No. 490

"*Of every man that giveth it willingly with his heart ye shall take my offering.*" Exodus 25: 2.

THE Financial Year of the Mission has closed and Accounts have been made up and once again audited and found correct, and we desire to take this opportunity of thanking all Churches, Sunday Schools, Young People's Societies and individual subscribers, by whose generous gifts the needs of the Mission have been met through another year.

The Officers and Council of the Mission are deeply grateful for the gifts themselves, and also for that confidence with which they have been entrusted to their care, and it is our deep desire and constant prayer that all gifts may be used wisely and well and for the glory of the Lord and the blessing of many dear souls in South India.

The Secretary will gladly forward by post a copy of the Annual Report and Accounts to any friend requesting the same.

CHURCH WORKERS' CONFERENCE, 1947.

REPORT WRITTEN BY MR. E. ORCHARD.

(Continued from October issue)

Tuesday morning found everyone in their place right on time to commence the first meeting. The delegate from Kakkaveri brought a message on the words "Lovest thou Me more than these" and demonstrated that love is the foundation of every true Christian enterprise. The opening session of worship was followed by a paper by Mrs. Morling on "The Place and Work of Women in the Church," which arrested everyone's attention. This was followed by another paper on an allied subject, "Church Workers, their Selection and Service." These two papers led to a fruitful discussion in which opinions were divided on minor issues, but were united on the one great principle of the real necessity for every worker being prepared and set aside by God for whatsoever work he may attempt to do in the Name which is above every name.

After fellowship over a midday meal, the afternoon session was opened by a paper read by the Boarding Master of the Namakkal Hostel. He very thoroughly dealt with the somewhat controversial subject, "The Tamil Baptist Church in New India." This paper was followed

by a short talk on the local Church Associations formed recently in Tinnevelly. The paper and talk together brought about the most lively and valuable debate of the Conference. More delegates wished to speak than time would permit so after the session was over naturally there were many little groups still earnestly discussing the subject. The evening prayer meeting was conducted by one of the delegates from Ayanapuram, Madras. In a very able alliterative address on I Peter 2: 9, he led us thoughtfully into a consideration of our high calling and privileges as the People of God. Following this we had a short talk on a recent Regional Conference of the Madras Representative Christian Council. Once again a season of prayer brought our gatherings for the day to a close.

Wednesday, the last day of the Conference, was given over to the Chairman, who gave an encouraging and forceful word on "The Greatness and the Urgency of the Task of Reaping." After this stirring reminder of our responsibilities we turned to the business of collating the findings of the Conference. These could be summarised as follows:—

1. FUTURE CONFERENCES. Such Conferences are needed by our Churches. It was then agreed that another Conference (D.V.) be convened for 1949, and local Conferences be arranged for 1948.

2. APPOINTMENT OF PASTORS. Pastors should be people of highly spiritual character and life, and should be men possessng real ability to teach. Churches should wait upon God in prayer, and only appoint their Pastors after prayerful deliberation.

3. SUPPORT OF PASTORS. It is the church's responsibility properly to support financially the Pastor whom they have chosen.

4. EVANGELISM. All must be evangelised, but special efforts should be made to see that the children are taught the Gospel.

5. CHRISTIAN WOMEN. As the prosperity of the church depends much on the condition of its womenfolk, we should give more time to the training of our Christian women in ways of service among their sisters. It was further suggested that a Deaconess should be appointed by each church.

6. CHURCH OFFICERS. Churches should appoint to church work only those whom God has first called or appointed. Pastors should give attention to their spiritual ministry, and not enter too much into other matters, i.e. financial affairs of the church, etc. Deacons should attend to the duties that naturally fall to them in the church, in hearty co-operation with the Pastor.

7. ASSOCIATION OF TAMIL BAPTIST CHURCHES. Although each of our churches must conduct its own affairs in future as it has done here tofore, it is most desirable that the fellowship which exists between all our churches should be crystalised by the formation of an Association of Tamil Baptist Churches.

HILL LEAVE

G. F. CHAMPION.

ON the plains of India where our Mission is working, the temperature in the coolest part of the year rarely, if ever, falls below seventy degrees even at night. Naturally we dress as far as possible to suit these conditions and find the climate very pleasant between October and January during which months most of our twenty to thirty inches of rain falls. But with the passing of January the weather gradually begins to get hotter until by the end of April the thermometer registers about one hundred degrees almost every day and during the night falls no lower than eighty. For this reason May is a leave month for all our Indian staff. Our schools are closed and our preachers and teachers have their summer recess and as many people, Indian and European, as are able, leave the plains for a short spell in the more moderate climate of the hills. All Sunday services in our chapels are maintained either by teachers and preachers who do not go away for their holiday, or by members of the church.

In order that it should not be thought that our time on the hills is passed in idleness, I have written the following account of our stay in Kodaikanal this season when Mr. and Mrs. Kuhrt, Mr. and Mrs. Orchard, Miss Caten, Mrs. Champion and I shared a cottage in happy fellowship together. The period of our stay was divided into three and each of the married ladies, with generous help from the unmarried one, took it in turns to manage the household. As the shopping centre is about half an hour's walk from the house, getting in stores and seeing to our ration cards occupied much time; but the boating lake lies en route to the shops, and after an hour or two spent in the business of purchasing foodstuffs, one might manage to spend a short time drifting round this beautiful stretch of water recuperating for the further duties of the home.

Absence from their stations did not relieve the men-folk of all responsibility, for the postman called every day, often twice a day, with correspondence to be dealt with. I suppose that only on one or two days during the whole stay would any of the men have been without mail. Consequently the noise of typewriters working was often heard, and trips to the pillar box three quarters of a mile away gave constant physical exercise to us all.

At these hill stations meetings for the help of missionaries are arranged by various representative bodies. During the first three days we were on the hills, Dr. Stanley Jones was preaching at convention meetings in Kodaikanal and we, who have so few opportunities to hear preaching in English, went to the meetings whenever we could. There were also, of course, Sunday services in the chapels with services in English, Tamil and, I believe, Telugu.

In the second week of our stay in the mountains, there was a ministers' conference in one part of Kodaikanal and a three days' "Institute" in a hall in another part of the town. One of the brethren went to the former and heard an Anglican Bishop telling the assembly

that in New Testament days there were only Pastors and Deacons in the Church, but that in later days the episcopacy grew up to meet new needs which had arisen. Another brother went to the "Institute" which was planned to help missionaries in the use of pictures and photographs in presenting the Gospel in schools, in the open air, etc. Each day for three days five hours' tuition was given and as the hall was some distance from the house, another hour and a half or two hours a day was spent in travelling to and fro.

Later on the Annual Hill Conference was running for four days and one of our married ladies, who is the Mission delegate to the Christan Homes Committee, attended the meetings dealing with this subject, while one of the men went to the meeting dealing with school affairs, and told the others when he returned of those things dealt with that he thought we all should know. Twenty-five missionaries took their Tamil Examination at Kodaikanal this year and one of our men was Convenor of the Examination and an oral examiner. This work occupied him for many hours before the examination in planning, getting the papers prepared and circulating examinees, and for two and a half days he was fully occupied in the examination hall from morning to night. One of our number was asked to preach in Tamil at one of the chapels in the station and to this request he readily agreed. The congregation was about 300 strong and was very representative of all groups of society.

In the house itself we also had our occupations. One of our missionaries is still studying the Tamil language and she had lessons with a munshi in addition to her bookwork. Another is preparing for his position as Tutor-Principal of our Bible Institute, and therefore needed all the time he could muster for his studies. Tamil Lesson notes for our workers were being prepared on New Testament Epistles by two of the brethren and these, after preparation, were passed round for criticism, sent to the printers, proofed and then circulated.

Our times of spiritual fellowship together were sources of refreshment and help. Each evening we had a short prayer meeting at which a passage was read and a few expository words were given. Then some particular need or needs of our work were considered and two prayers offered, each person engaging in prayer by turns. In this way we were able to remember the Half-Yearly Meetings while friends were actually gathering in London. On Sunday evenings we all engaged in prayer. Twice a week we had a Bible-reading and discussion, the Book of the Acts of the Apostles being the basis of our studies.

The above rather incomplete account of our Kodaikanal stay will tend to show that, while we did, of course, have our outings, our rambles and picnics, our "hill leave" was not spent unprofitably; but that, as we returned to the plains, we were able to carry with us memories of time usefully occupied and happy fellowship in the Lord enjoyed.

CAMPING ON THE KOLLI HILLS

Miss M. E. Harris.

MY first camp on the Kolli Hills will always be the one I shall remember most vividly. It was to a place on the Eastern side of the Hills, about eight miles from Vazhavanthi Bungalow. It was very misty and cold the day I was to go, and I remember feeling a little apprehensive as I heard the Biblewoman ask in her prayer that I might be kept safe from bears! On enquiring, I was told that the way would lead through some very dense thorn-scrub and also through a forest, and that in misty weather bears sometimes roam around.

As soon as the coolies arrived to take the camping things, and the dholi men to take me, we set out on our way. The further we went from Vazhavanthi the warmer it became and less misty too, so I was able thoroughly to enjoy the journey, which lay through very pretty country. While I was being carried in the dholi the men asked if they could pass away the time by singing to me some of their wild and weird Hill songs. One man sang the refrain, and the others all followed on with the chorus; and so they continued singing alternately refrain and chorus, mile after mile, and thoroughly enjoyed themselves.

As we got near to the camping station I was surprised when I heard the men saying that we should soon see the "Bungalow." But I afterwards discovered that they were only referring to the school building, which we very soon reached. This building is built of mud and stone with a corrugated iron roof. All the time I was in camp, there was a strong wind blowing, and at times it seemed that the whole of this corrugated iron roof would be carried right off with the force of the wind. But it stayed on, under much protest, banging and rattling up and down furiously with every fresh blast of wind.

I was able to visit in three different villages with the Biblewoman during my short stay in camp, and in one of the villages we came upon a woman who had a Bible and could read. She read a portion to me very clearly, and listened most intently while I spoke to her about the Lord, so that I felt that she was more than ordinarily interested. I was told that at one time she had wanted to come right out as a Christian, but had been prevented by the Headman of the village, who once professed to be a Christian himself, but has gone back into caste again. I visited this man. I went to his house and found a woman sitting in the doorway. Getting no reply from her, I called to the man by his Christian name. I shall never forget how he sprang out of that house and then, having drawn himself up to his full height, stood glaring at me like a wild animal. Of course he had not seen me before, so I explained who I was, and then asked him to come and see me in the school. This he did later, but I could get no response from him. His attitude was guarded and suspicious. My chief business was to try and get his permission to let his daughter stay in our Hostel in Vazhavanthi, as she is not getting the proper care she needs. But he would not give permission. He needs our prayers. His Christian name is Luke.

When I was camping in another village later, I saw his little daughter, who is staying in her grandmother's house. She is a dear little girl, and we need to pray for her too. Luke had treated her very cruelly all the time she lived at home, half starving her. But the Bible-woman and her husband had managed to get her to their house again and again without Luke knowing, and had given her food. It makes one very sad to hear of such things. But I was able to have very happy Christian fellowship with the Bible-woman and her husband while I was with them in that camp, and I think that they really appreciated it. Therefore, I left them feeling that the camp had been worth while after all, in spite of the disappointment. "With God nothing shall be impossible." So let us continue to pray for the people upon these Hills.

NOTES AND NEWS

MISS B. L. MOWLE.—On returning to England in September, Miss Mowle sought medical advice : it has been found nescessary for her to undergo a further operation. We were so thankful to God that Miss Mowle made such a good recovery from her operation in India in 1944, and we trust that, with God's blessing, this one will be completely successful. By the time this paragraph appears in print we expect the operation will be over. Miss Mowle will be upheld by the earnest prayers of many friends. Deputation meetings arranged for her for November must necessarily be cancelled, and we regret any inconvenience caused.

MISS F. I. M. CATEN.—Miss Caten left India on the S.S. "Asturias" on October 7th, and as we go to press we expect her to arrive in England on October 23rd. We prayerfully hope that here in England she will speedily regain normal health and strength.

"VISIT TO INDIA."—The General Secretary is now in the position to book a limited number of week-evening meetings at which he can show films taken in India during his recent visit to that country. He can bring necessary apparatus for use where there is main electricity supply. Early application will be helpful.

ENGAGEMENTS FOR NOVEMBER, 1947

MISSIONARY H. A. HUCKETT.

4th, Stretham; 5th, Little Downham; 9th, Horsham; 11th, Dorking; Lewisham, Bible Spreading Union; 13th, Brighton, Tabernacle; 16th, Borough Green; 18th, Richmond; 23rd, Halstead; 25th, West Ham; 27th, Guildford; 30th, Highbury. Address : 45, Pagoda Avenue, Richmond, Surrey.

PASTOR J. K. THORPE.

2nd, Colchester; 4th, Hitchin; 9th & 10th, Horham; 11th, Dorking; 16th, Cambridge, Eden; 21st, Borough Green; 22nd & 23rd, Tunbridge Wells; 25th, St. John's Wood; 26th, Manor Park; 30th, Lewes.

OTHER BRETHREN.

16th, Over—Pastor A. E. Brown.
23rd, Tollington Park—Mr. W. T. Sayers.
30th, Bierton.—Mr. S. E. Denning.

L.Z.A. ENGAGEMENTS.

MISS HAZEL.

12th, Cambridge; 17th, Staines; 19th, Greenwich.

MRS. H. A. HUCKETT.

11th, Dorking.

THE L.Z.A. QUARTERLY PRAYER MEETING will, D.V., be held on Wednesday, November 26th, at 7.30 p.m., at Providence Chapel, Highbury Place, N.1. All lady friends heartily invited.

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

GIFTS RECEIVED FROM 1st SEPT. to 20th SEPT., 1947

Rec. No.	£ s. d.
GENERAL	
766	5 19 4
767	19 0 0
768	11 11 9
769	7 0 0
770	12 9 10
771	10 0
772	1 18 3
773	1 1 0
774	10 4
775	3 0
776	1 0 0
777	15 0
778	15 3 0
779	7 10 9
780	12 5 0
781	19 16 0
782	10 10 9
783	4 1 6
784	10 0 0
785	10 0
786	10 6 11
787	10 17 7
788	16 6
789	7 0 0
790	8 10 0
791	2 14 0
792	1 12 0
793	7 6
794	10 13 0
795	5 0 0
796	17 14 6
797	3 0 0
798	15 19 5
799	16 4
800	1 10 0
801	2 2 0
802	14 14 2

Rec. No.	£ s. d.
803	1 10 0
804	5 0
805	25 11 11
806	1 8 0
807	8 18 7
808	2 1 2
809	10 0 0
810 Anon.	10 0 0
811	4 13 9
812	19 1 0
813	2 0 3
814	5 0 0
815	8 3 2
816	4 6 3
817	5 4 3
818	13 1 7
819	2 0 5
820	11 9 6
821 Anon.	1 0 0
822	100 0 0
823	7 0 0
824	2 10 0
825	2 2 8
826	28 13 0
827	1 15 3
828	2 6
829	17 0 9
830	21 4 7
831	3 1 0
832	3 15 8
833	5 12 1
834	9 15 0
835	2 12 0
836	4 6
837	6 0 0
838	17 17 10
839	7 10 0
840	11 4 6

Rec. No.	£ s. d.
841	9 0 0
842	6 0 0
843	19 10
844	10 12 8
845	1 0 0
846	2 4 0
847	2 2 0
848	12 10 4
849	5 4 6
850	5 0 0
851	41 14 0
852	1 10 0
853	10 0
854	2 10 0
855	14 8 10
856	18 13 6
857	10 0
858	8 1 0
859	17 12 0
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862	18 7 0
863	14 5 4
864	1 10 0
865	3 18 0
866	3 3 0
867	5 0 0
868	13 15 5
869	1 0 0
870	10 6
871	7 12 2
872	1 0 4
873	13 2 6
	£988 3 8
Guild of Service	36 3 0

Rec. No.	£ s. d.
Literature	34 2 2
L.Z.A. GIFTS.	
563	15 14 0
564	20 0 0
565	1 1 0
566	11 10 0
567	2 10 0
568	1 3 0
569	18 0 0
570	7 6
571	25 0 0
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590	2 5 6
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	£179 6 11

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, Stremall, York.**

A FAREWELL MEETING

To MISS L. S. HAZEL

will, God-willing, be held at

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

FRIDAY, NOVEMBER 7th, 1947.

at 7.15 p.m.

Chairman: PASTOR R. ROBINSON.

MISS HAZEL will speak and PASTOR W. S. BAKER will give a short Farewell Address.

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 XLVI. NUMBER 491 DECEMBER, 1947

PRICE ONE PENNY



FOR THE PAST YEAR OF BLESSING . . . . .

AND THE NEW YEAR OF OPPORTUNITY . . . . .

We appeal to all friends to share in the

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 of the Mission.

General Secretary :

Pastor J. K. THORPE, 37, Empress Avenue, Wanstead Park, London, E.12.

Strict Baptist Mission Herald

Vol. XLVI | December, 1947 | No. 491

THE 86th ANNUAL MEETINGS.

WESTMINSTER Chapel was again our rallying place on Tuesday, October 28th; from far and near we gathered to thank our God for His goodness to us as a Mission through another year.

At 11 a.m. the delegates met under the President's chairmanship. Pastor C. Breed read the Scripture and prayed for guidance in our business meeting. Special mention was made to the Home-call of Brethren W. J. Shipton, R. Crisp, S. G. Nunn and R. W. S. Sears.

The Annual Report and Statement of Accounts were presented and accepted. It was agreed to alter the title "Finance Committee" to "The Executive Committee."

As no fresh nominations had been sent in the present Council members were re-elected and they would co-opt others to fill the gaps caused through deaths. It was hoped that the churches would in the future nominate new members for Council. The various officers were elected by a show of hands.

The Afternoon Gatherings.

At 1.45 the Ladies' Zenana Meeting was held and no doubt will be mentioned elsewhere. At 2 p.m. the Men's Prayer Meeting was held in the chapel under the presidency of Pastor P. H. Crees. Thirteen brethren led us in prayer and the large number present made a good male chorus to voice our song of praise.

The devotional session at 3 p.m. was under the care of Vice-president, S. W. Anderson, and Pastor E. J. Wood read Hebrews 11 and prayed for the Holy Spirit's presence. After the chairman's welcome, Brethren Goodge, Pond and J. C. Fromow led us to the Throne of Grace.

Pastor R. Robinson preached from the text "Consider Him" and gave a very helpful exposition of the chapter. I suggest it would be a great pleasure to be able to read the sermon and ponder over the encouragement and inspiration of this great theme. It was a most timely utterance.

The Evening Rally.

A large number of friends gathered at 6.15 p.m. Our president announced the hymn "Oh, for a thousand tongues to sing our great Redeemer's praise," and right heartily was it sung.

Pastor O. F. Clarke read the 2nd Psalm and led us in prayer. Pastor Robinson sympathetically mentioned Miss Mowle, who is now in hospital. He said how disappointed we all were at not being able to welcome her home.

Although no applications from young men for missionary service had been received, we must go forward and continue in prayer.

Our Secretary mentioned the new conditions of government in India, which so far had not hindered our work, also he said how much he appreciated the contacts he had made during his Indian visit. He was glad to present the Annual Report which shows increases in baptisms and membership. Our Treasurer reported some financial progress and spoke of increasing responsibility in view of the opening of the Bible Institute, and further medical work.

The president gave a farewell message to Mr. and Mrs. A. J. Morling soon going back. Brother Morling expressed his thanks to friends who had entertained him during his deputation work, and asked us to pray for his children who are staying in the home-land.

Pastor O. C. Austin gave the Valedictory address and prayer.

Missionary H. A. Huckett gave a message from Rev. 3: 8, "The open door which no man can shut." It was a most inspiring address containing warnings and appeals. Shall we have grace to enter the open door of opportunity? The offering amounted to £143 5s 2d.

C.W.

L.Z.A. ANNUAL GENERAL MEETING.

A well attended meeting of ladies was cordially welcomed by the President, Mrs. Simpson, at Westminster, on Tuesday, October 28th.

Mrs. A. J. Morling read Psalm 72, and was then followed in prayer by Mrs. H. A. Huckett. Our Hon. Secretary, Miss P. P. Nunn, next presented the Annual Report with suitable comment. When the Hon. Treasurer, Mrs. Anderson, introduced the Accounts, she drew attention to a slight decrease in Gift Week receipts and other donations; yet the finances were in a sound state. Expenses, however, had increased both at home and abroad.

Though some branches were unrepresented, greetings had been sent from Wellingboro and Tadworth. Mrs. C. Farrow (Stowmarket), and Miss L. Hazel (Stratford), with apt and gracious acknowledgment of the services rendered by the Officers and Committee, moved and seconded the adoption of the Report and Balance Sheet, which were unanimously passed. The Doxology was heartily sung.

It was a great disappointment that Miss B. L. Mowle was unable to be present, as she had recently undergone an operation, and was in Ipswich Hospital. The meeting sent a special message to her with good wishes for a speedy recovery.

Miss Hazel then gave an eloquent address, prefacing it with the statement that she had spent a very happy furlough and was looking forward to her return to India in the near future. 2 Cor. 6: 1 provided the text. Asking for continued prayer for the work of the Hostel and Girls' School, "Our Field," a phrase used by a friend in prayer and conversation, gave her great pleasure, as it almost unconsciously identified home supporters with the Missionaries in their work. The Thank-

offering realized £48 10s 1d, and a most interesting and profitable meetings was concluded with prayer by the Vice-President, Mrs. D. Hall.

FROM THE CROW'S NEST

MRS. D. A. THROWER.

THE good ship "Franconia" is slowly moving to anchorage at Port Said. The engines seem to have stopped, but a child at my side exclaims: "Mummy, isn't it funny to see houses moving?" Within a short time, however, both ship and houses cease to move!

Yes, here we are at the Gateway of the East. We look down from the decks of this monster of the seas, and witness a scene which never loses its fascination. Small motor boats rush through the water conveying various officials who visit the ship. Rowing boats, their surface covered with wares for sale, attract everybody's attention. The business of buying and selling starts with a demand for five pounds for a leather bag which will probably be sold for thirty shillings. Men swimming about in the harbour convince their audience of their skill by diving for coins thrown overboard.

On shore, the docks, streets and shops create interest, and at night electric signs advertise Johnny Walker's Whisky and Holidays in the Swiss Alps. If you ask a young traveller what he thinks of his first glimpse of the East, he will probably say, with an amused grin: "I suppose it is East, but strongly flavoured with the West."

Actually, Port Said is a good half-way house on the way to India. As we weigh anchor and start the second lap of the journey, we experience a sense of finality concerning the farewells already expressed in England. It is, therefore, a good opportunity to look back as well as forward, and see how much our eyes will take in.

Sir Arthur Keith, in a lecture to the British Optical Association, stated that no children are born with short sight. Close observation and careful recording have, however, established the fact that even by four years of age, ten or more out of every thousand British children develop short sight and, by the age of twenty, the proportion of persons suffering from myopia is a hundred and fifty out of a thousand. Let us seek to counteract this tendency of ours by looking well to the horizon of our vision. For this purpose we may imagine ourselves even higher than the boat deck of the ship. The man in the crow's nest, far up on the fore mast, keeps his lonely vigil night and day. Let us, too, ascend the dizzy height and exercise our God-given faculty of looking "afar off."

England! How our hearts thrill at the sight of your green fields and laden fruit trees! Even the lands which have yielded up their store of golden grain add beauty to the landscape. I wonder if it is possible to see the war scars at this distance? I scan the familiar places, but mother nature has hidden a number of them. That which remains

is a sinister reminder that men reap what they sow. It seems that war is a buried seed, and that which is now visible is the crop that must inevitably follow such sowing. It was, therefore, a token of the Lord's care for me, that He led me to study the Book of Jeremiah while on board. Jeremiah too experienced all the vicissitudes of a national disaster, but the Lord did not allow him to take a short-sighted view of the situation. He gave him that clarity of vision which pierced the gloom of present trouble and saw the dawn of a happier day. In other words, Jeremiah enjoyed that intimacy with his God which gave him an unshakeable confidence in His love and mercy, and a knowledge that "Behind a frowning providence, He hides a smiling face."

At Port Said we also see the statue of De Lesseps, that master engineer of the Suez Canal. There he stands on his well-deserved pedestal, facing East and pointing to the outcome of his vision, the ribbon of water which links East with West. So we obey his behest and turn to the Canal and beyond.

Looking east, our thoughts naturally turn to India. Her vast plains present a strong contrast to the pastures of England, the immense territory being merely dotted here and there with patches of bright green which represent the food of the people. And what of the people themselves? Even as I write their life-blood is being poured forth with a prodigality which is appalling. Hatred is being sown in the breasts of thousands, at a time when national unity is essential to national life. Is it possible to maintain hope for the future under such conditions? Can the eye of faith see beyond the present turmoil and strife to the triumph of right over wrong and of our Lord Jesus Christ over the devil?

To put it more plainly, have I any right to complete the voyage in the hope that my sojourn in India can make any appreciable impression on so vast a problem? Such a question and challenge can only be met by a faith which sees an omnipotent God. As I go forward into the future I realize my utter dependence on God's will and Word, and ask an interest in your prayers that I may be found faithful to so high a calling.

"CHARITY SUFFERETH LONG . . ."

MRS. E. ORCHARD.

THEY looked so different this time they came, hair dressed, clean, and with an air of self respect about them which was absent before. Also, they greeted us with a smile, but it was evident from the voices which rose quickly, that even now all was not well.

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The first time we saw a tall, unkempt man, fiercely angry, stalking into the compound, followed more slowly by a rather small untidy woman, who was shedding tears as she came towards us. From the sound of the voices which rose quickly, we realised that there had been a violent quarrel.

A meeting was due to begin within an hour at Koyembedu and

the one they had come to see was under—or nearly under—the "Trike" which must be coaxed to take him there in time. There was nothing for it but to carry on with the work, and talk to the newcomers at the same time.

Voices became more angry and excited as he questioned them in an effort to find out the origin of the trouble. The loud voice of angry man, the screech of the woman, and the deeper voice of the one they had come to see were heard for a long time. We who could not understand the words only guessed at the trouble, and were most interested in what was going on.

Presently, the tone of the man's voice changed, and looking out we saw him sitting on the verandah reading in a loud and still angry voice. All the compound must have heard it. The wife was huddled in a corner, appearing neither to hear nor to see. The repair work went on steadily as the Missionary remonstrated, questioned and rebuked.

Then again we heard the reading, more steady and reverent, and looking out we saw the wife had joined her husband, and was looking more intelligent and ready to listen. Again came the voice from the "Trike" and then the man was heard reading, this time more gently, and with more expression. Then the voices mingled in quiet discussion, after which there was a reverent calmness, and looking out we found all three on their knees, taking part in a prayer for pardon and restoration. Our hearts rejoiced as we saw it, and we too joined them in prayer that the bond of Christian love and fellowship might bind them more closely, and help them through these difficult places. We saw them later going away to put to the test the words which they had been reading.

A few days later on, they were met in their home, and the work started on the verandah of the bungalow was followed up by prayer and family worship. The "Trike" was finished and the missionary reached his meeting in time for a period of happy fellowship around the word of God.

The cause of such a bitter quarrel? He had given her 8 annas with which to buy food for the cow, and she had spent it on food for herself! What was the reading? 1 Corinthians 13. The first time neither the man nor the woman had understood the beauty of the words they were reading. The second time he had understood, but according to him, his wife had not done so—she had no sense anyway! The third time she was exhorted to listen carefully, and he to explain the passage read.

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We had hoped that there would be no repetition of this scene, but a few months later they came again. On this occasion the husband had refused to give his wife hair oil, and once again there was bitterness in the home. They were reminded of their former vows, and the Wedding Service, with all its deep significance, was read to them. After nearly two hours' discussion, they again went away to rearrange

their affairs. A short time afterwards they moved to a nearby village, and we trust that this will prove a help to them in many ways.

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Will you please pray for these two, so typical of many in this area, who are such babes in Christ, and need much patient help and teaching. Pray, too, for those who seek to guide and lead these dear ones to the feet of the Master.

NOTES AND NEWS

Christmas and New Year Thankoffering.—Once again we make this annual appeal on behalf of the General Fund of the Mission, and we are sure that individual friends, Churches and Sunday Schools will again generously respond at this significant season of the year. We thank God for His Greatest Gift, the Lord Jesus, and eagerly desire that through our gifts and service others may be brought to know and love Him.

The Christmas Gift Fund.—Space did not allow acknowledgment to be made in the November issue of the MISSION HERALD, but we take this opportunity of gratefully recording the fact that the sum of £149 14s 6d has been remitted to India for the purposes of the Christmas Gift Fund. This has been sent with our customary good wishes at this happy season of the year, and our Missionaries have already joined in an expression of sincere thanks to all friends for their generous gifts. We know that the money will be wisely spent and that the things purchased will be greatly valued by our Indian friends and the children of our schools.

We have again been indebted to Miss H. V. Harris for her loving help in the receiving and acknowledgment of gifts for this special Fund, and we heartily thank her for all her kindness and valuable service.

New Year's Prayer Meeting.—We are happy to give early notice of this special gathering on January 2nd, 1948 (D.V.), and we hope that it may be possible for many friends to gather for this season of earnest intercession on behalf of the Lord's work in our own land and away in South India.

Miss B. L. Mowle.—Following last month's announcement, many will be anxious to hear further news re Miss Mowle. Our friend is still in hospital and is greatly cheered by the knowledge of the prayers of so many friends, but we regret to state that a further operation may be necessary before we can hope for her full recovery. Please continue to remember Miss Mowle in prayer.

Mr. and Mrs. A. J. Morling.—Mr. and Mrs. Morling and their little daughter Moira sailed for India on the "Strathmore" on November 21st. We trust that they will have a safe and comfortable voyage and that they may experience the Lord's gracious Presence and abundant blessing as they take up the work on the Kolli Hills.

Farewell to Miss L. S. Hazel.—A special Farewell Meeting to Miss Hazel was held at Chadwell Street Chapel on Friday, November 7th. The President was in the chair, and Miss Hazel gave a happy and challenging message and also expressed her thanks to all who had made her furlough in England so enjoyable. Pastor W. S. Baker gave a short Farewell address, and the President expressed our united good wishes to Miss Hazel. Miss Hazel will be returning to Sendamangalam (D.V.) and will be sailing on the "Empress of Australia" which is due to leave Liverpool on November 29th.

ENGAGEMENTS FOR DECEMBER, 1947

MISSIONARY H. A. HUCKETT.

4th, Homerton Row; 7th, Bexleyheath; 14th, Bermondsey.
Address: 45, Pagoda Avenue, Richmond, Surrey.

PASTOR J. K. THORPE.

2nd, Stowmarket; 3rd, Greenwich; 6th, Streatham; 7th, Chelmsford; 8th, Richmond; 10th, Brentford; 14th, Cottenham; 15th, Needingworth; 17th, Devizes; 18th, Trowbridge; 21st, Staines.

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

GIFTS RECEIVED FROM 22nd SEPT. to 31st OCT., 1947

Rec. No.	£ s d
GENERAL FUND	
1	2 0 0
2	17 3 6
3	10 0
4	39 11 0
5	1 0 0
6	3 3 0
7	1 0 0
8	5 0 0
9	3 7 0
10	3 0 0
11	5 0 0
12	6 14 0
13	1 7 6
14	5 5 0
15	5 5 0
16	2 12 0
17	5 13 6
18	39 19 3
19	25 1 2
20	3 7 9
21	2 0 0
22	1 12 7
23	10 0
24	39 0 0
25 †	145 4 6
26	2 7 0
27	13 0 0
28	2 3 8
29	12 16 0
30	22 3 6
31	9 9 9
32	2 10 0
33	1 14 7
34	10 0 0
35	10 6
36	2 10 0
37	10 5 0
38 Anon.	5 0
39	3 14 2
40	5 0 0
41 †	4 10 0
42	6 0 4
43	3 6 7
44	1 0 0
45	3 0 0
46	2 16 7
47	1 0 0
48	14 0 6
49	5 0 0
50	2 0 0
51	19 8 5
52	3 4 0
53	10 0
54	4 0 0
55	3 11 5
56	10 10 0
57	10 0 0
58	5 8 6
59	2 12 1
60	8 0 0
61	2 0 0
62	5 3 0
63	7 0 7
64	4 10 0
65	10 0 0
66	20 0 0
67	16 0
68	6 10 0
69	3 3 0
70	4 19 2
71	6 12 5
72	9 0 0
73	2 2 0
74	7 6
75	3 2 7
76	5 3 9
77	5 0 0
78	2 14 7
79	10 0
80	1 3 6
81	3 10 0
82	2 0 0
83	3 2 5
84	4 5 1
85	4 1 0
86	11 3 4
87	7 10 0
88	1 0 0
89	98 16 8
90	39 1 6
91	7 0
92	15 2 4
93	1 16 0
94	9 10 0
95	6 5 0
96	11 5 0
97	2 0 0
98	50 0 0
99	10 0 0
100	1 1 0
101	5 0 0
102	3 0 0
103	5 0 0
104	1 0 0
	£968 8 9

† Christmas Gift Fund

Guild of Service	£14 3 8
Literature	£11 12 9

Rec. No.	£ s d
L.Z.A. GIFTS	
1	3 5 3
2	9 12 4
3	5 3 1
4	1 0 0
5	10 0 0
6	2 6 6
7	14 0
8	6 4
9	13 0 0
10	2 0 0
11	10 10
12	1 15 0
13	12 0
14	1 0 0
15	1 12 11
16	1 0 7
17	5 0 0
18	3 0 3
19	1 0 0
20	10 0 0
21	2 0 6
22	10 0
23	3 18 11
24 Medical	50 0 0
25	8 10 0
26	1 2 6
27	1 16 9
28	10 0 0
29	7 2 6
30	3 15 6
31	8 10 0
32	48 10 1
	£218 15 10

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, Sranfold, Strensall, York.**

THE NEW YEAR'S PRAYER MEETING

will, God-willing, be held at

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

on

FRIDAY, JANUARY 2nd, 1948,

at 7 p.m.

PASTOR R. ROBINSON will preside and PASTOR G. PIBWORTH will give a brief address.

We hope that many friends will gather to plead for the Lord's blessing at home and in India.

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

The

EIGHTY-SIXTH

ANNUAL REPORT

OF

THE STRICT BAPTIST MISSION

1947

THE

STRICT BAPTIST MISSION

THE EIGHTY-SIXTH

ANNUAL REPORT

1947

General Secretary:

PASTOR J. K THORPE. 37 EMPRESS AVENUE, WANSTEAD PARK
LONDON, E.12

THE
EIGHTY-SIXTH REPORT
1947

IT is with a full measure of thankfulness to God that we present this 86th Annual Report of the work of the Strict Baptist Mission. Through another year the Lord has graciously helped His servants and abundantly supplied their needs, and the opening note of this Report is rightly one of praise to His Name. "Then said they among the heathen, the Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad." (Psalm 126: 2).

The past year has been a momentous one in the history of India, bringing with it the fulfilment of nationalistic hopes in the transfer of government on August 15th. Independence Day, with its excitement and general rejoicing, passed off peacefully in almost all parts of the country, but conditions since have been far from happy in a number of areas. There is serious strife between Moslems, Sikhs and Hindus, and there have been terrible happenings in the Punjab and other districts, especially where the movement of minorities has been necessary. There may yet be grave consequences from these appalling expressions of human hatred and madness, and we should be much in prayer for those who are seeking to deal with this tragic situation.

We can thankfully report that in the Madras Presidency, where all S.B.M. work is located, there has not been violence between the Hindus and the minority group of Mohammedans, and it is our prayerful hope that peaceful conditions will continue in South India. These are still early days, however, and even experts would be slow to prophesy what may be in store for India and Pakistan with their 400 million souls. So many things might happen, leading either to appalling tragedy or true greatness in the history of this troubled sub-continent.

It is the considered opinion of our Missionaries on the spot that the changes which have come about in the matter of government, by which they are now "guests" in India, will be advantageous in Missionary relationships with those to whom they seek to minister the Gospel of Christ. In fact, it is generally reported that there is already manifest a new interest in the Word of Life and an eagerness to hear the Gospel message. "A great door is opened," and what may be the greatest hour for Christian workers has come in the new India of today. It is the deep desire of all associated with the Strict Baptist Mission—Officers and Council members, L.Z.A. Executive, Missionaries and Indian workers—that we may be able to meet the present challenge, and to the utmost of our humanly limited powers to buy up every opportunity of service for Christ amongst the Tamil people. Please continue in earnest prayer that we may not fail in this.

The year under review has not been without its difficulties and disappointments. On health grounds, Miss F. I. M. Caten is returning to this country after less than a year in India, and Mr. and Mrs. King have had to give up the prospect of going out as Missionaries. These losses are a serious set-back to our hopes of advance in India, and we are still prayerfully longing for new recruits, especially men. God's servants in India have prayerfully and patiently continued in their respective Fields, and in reading their reports friends will be able to enter in a very real way into the joys and sorrows that have been theirs in the Master's service. Some changes have come about in the actual work and in the location of workers, but all forms of missionary activity are still possible, and by God's help work has continued in Schools, Hostels, Dispensaries, as well as in the organised work of the Indian Churches and in regular village preaching. Amid human uncertainty and the background of a natural restlessness which stirs India at the present time, the Lord's work has gone on, and concerning the past year the words are indeed true: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." It has been a year of encouragement in spiritual results, and it is with real joy in our hearts, and deep gratitude to God, that we report that 176 Indian friends have been baptised during the year. The present number of Church members is now 1925—the largest ever reported.

It was a great privilege to me as Secretary to visit India during this year and to see the work of the Mission in all Fields, and I would gratefully acknowledge the kindness and confidence of Council in sending me and also the encouraging welcome given to me by our Missionaries and Indian Christians in so many places visited. I can confidently assert that there is a very real bond of fellowship between our Strict Baptist Churches there and here, and I was constantly impressed by the great things the Lord has accomplished through His servants during the years of our Mission's existence. This is not the place for a detailed account of my travels, of which I have already written a little in several issues of the *Mission Herald*, but I have been asked by Council to prepare a small book dealing with my experiences, and I hope that I shall be able to attend to this in the near future. The photographs with which this report is illustrated were taken during my travels.

On December 24th, our former Treasurer and esteemed friend, Mr. W. J. Shipton, was called to his eternal reward, and we deeply sympathise with Mrs. Shipton and family in their sad loss. We thank God for all the devoted service to the Mission rendered by our Brother through many years.

Very sincerely would we thank all friends and helpers in the homeland for the way in which, through another year, they have helped to maintain and increase real interest in the work of the Strict Baptist Mission. Without such support, the work would not be possible, and we are indeed favoured to have so many to whom the Mission is dear.

and to which they give their services in so many different ways. To all such we express our deep esteem and hearty thanks.

We also praise God, and thank all churches and personal subscribers, for those generous gifts with which once again we have been entrusted for the Lord's work. Our Accounts will give a full statement of our stewardship, and it is our constant prayer that we may be so guided of the Lord that all gifts may be used to His glory, and for the bringing of many souls out of darkness into Gospel light.

In closing, we would emphasise the Mission's appeal for more men for the fields of service in India. Please continue in earnest prayer concerning this important matter. Without more men the work must inevitably suffer, nor shall we be able to advance into unevangelised areas that are calling to us for the Word of Life.

May the new year before us bring peace to the troubled areas of India, and the realisation of our hopes in respect to new Missonaries and fresh ventures of service; and may we see through all the work the furtherance of the Gospel and the glory of the Lord.

"THY KINGDOM COME. THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN."

THE WORK IN INDIA

Madras and Poonamallee Field

THE LENGTHENING SHADOWS

BY E. ORCHARD.

CRIED the prophet of old to a people who were blindly going away from God into obscurity: "The shadows of the evening are stretched out" and in that one pregnant sentence revealed the urgency, importance, and deep desire of his own ministry, and the crying need of the people to whom he ministered. Whatever interpretation may be given to present trend of events in India, and in the world generally, it cannot be denied that the time—the little day of opportunity to set before men and women everywhere the glorious facts of the Gospel—is drawing to a close, and the harbingers of night are to be seen in the slanting shadows of the evening.

Lord of the reapers, hear our lowly pleading,
Thine are the fields that stand all harvest white;
Thine is the love that human souls are needing,
Ere falls the dusk that deepens into night.

Let us plead that prayer with all the persuasive earnestness at our command, for there is yet much to be done. In this hour big with the possibilities of a glorious harvest may the Lord thrust out other labourers into His harvest. In that sense of urgency let us see what has been done already by the gracious help of our Lord, and encourage ourselves further in the work that lies before us.

EVANGELISTIC WORK.—Once again it is possible to report a year of increasing activity. Many villages have been visited and Gospels, Gospel booklets, tracts, and other suitable literature have been used with varying success. Throughout the year regular open air work has been conducted in six localities, and the Lord has blessed the word spoken. In two of these places groups of believers have been established who now have regular Sunday evening services for worship and further enquiry concerning the Lord and His Word. Three brethren have been giving their time to this ministry, and there have been four successful evangelistic camps during the year. In two places to which we took the Living Word there was very considerable opposition to our preaching in the open air, so house to house visits

were made, and in every house a contact having been established, literature and the Scriptures became the medium of much useful conversation. This method proved so successful that it has been adopted in many villages and on many occasions since. Throughout the year this work has received much impetus through the devoted labours of not a few voluntary workers. There is yet much to be done, and the evening hours must therefore see no slacking in our pace, no diminishing of our efforts. Oh! for more and yet more God-sent helpers in so great a task.

CHURCH WORK.—There were 49 baptisms during the year, and we had six accessions from Pastor Christopher's Church at Kolar. Our membership for the 5 churches now stands at 535. Sembiam Church has passed through a period of difficulty during the year, which resulted in their Pastor being retired with the church's full consent. This has once again brought the church under the superintendence of the missionary, which is in some ways to be regretted deeply, but none the less the Lord has graciously led through all the difficulties of this time, and has brought the church back to an orderly progress. In spite of the uncertainty which such changes always engender the attendances at all the services have been uniformly good, and the congregations are once again increasing in number. The congregations in each of the other churches have also been maintained, and a pleasing feature of all the churches is the large percentage of young people attending. This augurs well for the future, but in itself it is a challenge. The work of shepherding these young men and women requires infinite patience and much time, and is a heavy responsibility. We can but inadequately perform this duty for our time is limited, and even if we were to give all our time to this work we should still not be able to do it to our satisfaction. The great and pressing need of this hour is that of personnel to fill the ranks of those who have gone; gifted gracious, God-given men and women who would find acceptance among the people, and a useful ministry in this most important part of the Lord's work. There is never any time to lose in the Lord's service, but at this time the need is specially urgent.

All the activities of each of the churches have gone on and prospered. The Bible Classes mentioned in our last report are still flourishing, and have served the eminently useful purpose during the year of giving both young and old the opportunity to know the deeper truths of the Word of God. This opportunity has been used by an increasing number of our members during the year. There is a closer fellowship now between our churches than at any previous time, and we are hopeful that a local association may be formed in the near future among our churches in Madras; an association which will lead to even greater fellowship in the things that matter most. There is the germ of such an association in the Annual gatherings which are held at Eastertide. Again this year these meetings were largely attended, and the

messages greatly appreciated by the people. The income from all the churches was nearly Rs. 2,500, this sum was used by the churches to defray the cost of petty repairs to buildings, for the salaries of caretakers and for the general expenses incurred during the year. The business of the churches continues to be conducted successfully by elected diaconates, the members of which have given faithful service, not without loss and inconvenience to themselves. Most of the churches are making monthly contributions to the cost of the Ministry of the Word of God among them.

SUNDAY SCHOOLS AND YOUNG PEOPLE'S MEETINGS.—7 Sunday Schools continue to meet week by week. Two Sunday Schools closed during the year owing to lack of suitable workers. I have been able to visit all of these schools since I last wrote for the Annual Report, and have rejoiced more than once in the way in which the Lord is using this service of His children. Most of these schools are conducted in the houses of church members, and continue to function only because of the enthusiasm of these voluntary teachers. Besides these seven schools there is a Sunday School attached to each of the 10 day schools. 10 Young People's Meetings have been conducted regularly each week, and much useful work has been accomplished by Preachers, Teachers and Biblewomen in this important ministry among the prospective members of our churches. Regular visits have been made to widely scattered places in order to keep in touch with this work.

DAY SCHOOLS.—Work in this department is becoming more and more difficult owing to the number of restrictive rules which are being promulgated by the authorities, but the Lord has enabled us to continue, in the 10 day schools, the teaching of His Word, and in some measure blessing has resulted from this teaching. The time has not yet come for us to abandon this form of service, but most surely the shadows of the evening are creeping upon us, and the night is coming when no man can work. So it behoves us for the present to bend every effort to this service that it may become effective in the best sense of that word. The Government grant received last year was a little under Rs. 6,000. 37 teachers have served in the schools during the year under review. In the latter part of the year a movement was set on foot materially to increase the salaries of all the teachers. This has now been done by the order of Government and we are faced with increased expenditure in the future under this item of our activities. However, there is still a harvest to be gathered in. God give us grace and ability to do what has to be done before the evening light fades into the darkness of night.

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.

Namakkal and Sendamangalam Field

By W. N. H. Kuhrt.

As one glances through the records of the past twelve months one is oppressed by the devastation wrought in the work and in one's own mind by the evils of uncertainty and unrest. Never was there a period surely when these were more characteristic of Indian affairs. Political unrest, labour difficulties and various other forms of uncertainty all combine to make missionaries and their Indian friends nervous and ill at ease. It might be thought that we should live above these things but, like other Christians, we live in two worlds and there is a certain amount of tension in consequence.

Politically, the die has been cast in favour of a divided India and in favour of British withdrawal by August 15th. This decision, far from causing us disquiet, fills most of us with a sense of relief. To have lived on in a state of uncertainty for another twelve months would have been almost intolerable. Now, we wait to see how the change will affect our work. Britain has undoubtedly earned very high marks for her handling of the situation so that there is every reason to believe that we are not now viewed with disfavour. Hence it is hoped that we may be permitted peacefully to pursue our Gospel work. When Government is being handed over we naturally think of devolution in other spheres also. It must be confessed that in most areas we are not ready for this and our unreadiness causes us some concern.

Labour agitation has at last had its inevitable effect upon the teachers and we are now in the throes of a province-wide movement that threatens to flare up into a strike on the 25th of this month. Teachers have been treated shabbily in the past and their emoluments still compare poorly with those of mill operatives, postmen, railway employees and even sweepers although, I suppose, there can be few teachers who are not earning twice as much as they were before the war. Anyway, the proverbially patient and long-suffering teachers have turned at last and so here is another source of anxiety. It must be explained that the dissatisfaction is with the Government and not with the Missions and other bodies that manage schools. It is hard enough already to maintain a proper staff of Christian teachers. Although we have been successful in finding men for the three schools on the Sendamangalam side nothing has been achieved on the western side of the Namakkal field; rather the reverse, for we have now only one teacher in the Selur school instead of two. It is a continual struggle to maintain the Higher Elementary School and we can only do so through the devoted labours of three or four lady teachers. Matriculate trained teachers are reluctant to come into school work now that they have tasted the sweets of Government service on high salaries. The number of children in the schools remains about the same and we are grateful still for every opportunity of teaching the Scriptures. Sunday schools and night schools at Irukkur, Mavuruthi, Pavithram, Puthupalayam and Kakkaveri supplement the work of the

recognised school. Government grant-in-aid amounted to Rs. 3,392.

In some ways, the hostel is the most satisfying piece of work we have had to attend to because here the boys are completely in our charge for the whole of the year except at leave time. We have enjoyed all kinds of contacts with them: scouting rambles, picnics, football, a trip to the Mettur Dam beside the more formal contacts of weekly meals and Scripture classes, have helped to endear many of them to us. An unusually large number of lads has left us; not only the five boys who completed their VIII std. (although only three gained their leaving certificate) but also six from lower standards who hope to persuade their parents to send them to High School. We have no quarrel with them on this score and wish them well. If High School is their objective it is better for them to go now than to complete their Elementary course with us. But there is no shortage of applicants and although Tinnevelly representation has dropped from 18 to 10 the number of boys from this field has increased from 11 to 28 (21 from Namakkal side and seven from Senda side) so that with two from Madras and four from the Kolli Hills we have a family of 44 in all and the promise of several more to come. One new departure which augurs well is the reception into the hostel of two Gownder boys from Kothamangalam and one from Sirunellikoil. We have had caste lads from Tinnevelly before now and some lads of unimportant castes even from the Namakkal field but, apparently, never, so far, from the formidable agricultural community that domineers over the whole of the Salem District. Last year we received a lame boy of this caste from Kothamangalam and now, presumably partly in gratitude for our treatment of the cripple, they have permitted three more of their lads to come and eat with our outcaste boys. It is too early to suggest that this will lead to anything but it is a matter of thankfulness. Government Grant for the hostel amounted to Rs. 1485.

On the whole, Church work has not been particularly encouraging except at Kakkaveri. There Mr. K. Enoch has been working for the greater part of twelve months. He settled there after a period of some unrest, and it is entirely to his credit that affairs have gone along so happily and that there has been an encouraging movement amongst the young men of the village leading to the baptism of four and the reception into church fellowship of two more besides. The new building at Pavithram has been completed and Mr. K. Isaac, the worker who is supported by our Gospel Extension Society, devotes most of his time to instructing the enquirers there and at Muttanchetti. One of these days there ought to be a strong congregation in Pavithram and, to help along the good work, we have received into the hostel four boys from that village. We were delighted, last January, to be able after several years to place a promising young man in Nattarmangalam with a view to the proper superintendence of the work there and in Elur. The Chakili people of Marvuruthi continue to learn steadily and surprisingly so that we hope that before long we shall have a little church there too, but work amongst them is not easy so that the op

timistic nature of our friend who labours there receives many a hard knock. From this village too we have taken a boy into our hostel and would have taken more if they had applied. Church income for the year amounted to Rs. 893. Contributions from the workers for their Gospel Extension Societies which carry on evangelism in Pavithram and Selur amounted to Rs. 510.

In order to encourage our colleagues in the work two conventions were held during the year. One was in Namakkal during the September leave, when we found a response which greatly delighted and surprised us. The other in Jederpalayam was a smaller and more modest occasion arranged chiefly for those living near that place who could not attend in Namakkal, but it was not unsuccessful. More recently, just before the May vacation, a rather impromptu series of meetings was arranged at Kakkaveri under pressure from the young people there, and that also greatly cheered and refreshed me. Village evangelism has been pressed forward by some of the brethren with great vigour if not always with much method. Many Hindu car festivals and markets have been visited and we have never been able to secure quite as many gospel portions as we should have liked. Gifts through the Scripture Gift Mission from friends at Brentford and elsewhere have been most timely and we have reason to believe that the Tamil Bible will be on sale again shortly. A group of five men ventured into Musiri for a six day camp last March and were greatly impressed with the opportunities that challenge us in this "region beyond."

The ordinary work of the field was somewhat interfered with by visits to the Kolli Hills three times and to Tinnevelly twice and also by the necessity of making preparation for the new work that is planned to begin in Paniadipatti next year.

Harvest Meetings called us to Tinnevelly twelve months ago and to Vazhavanthi in the Autumn. Then, more recently, in connection with the assumption of responsibility for the Kolli Hill work we had to make visits there in March and April. It is expected that I shall continue to go there about once a month until relief arrives later in the year. A high light of the year's activities was the visit of our General Secretary, but it will be unnecessary to give any account here of his tour as he will, by this time, have given it himself. Suffice it to say that it was an inspiration to us all to have him with us for a little while. We trust that his account of the work will be used of the Lord for the calling out of those whom He is preparing to work alongside of us in happy co-operation.

And now, after spending some time looking back over the past and pondering its lessons, we address ourselves once again in chastened mood but with sober confidence to the lofty task with which we have been entrusted. We sometimes rebuke ourselves with not feeling sufficiently the urgency of the task. Is it so, that there is not a man among you? no, not one to share this high calling? "Today, if ye will hear His voice, harden not your hearts." TO-DAY.

"THE PEOPLE, UNTO WHOM NOW I SEND THEE."

BY D. A. THROWER.

THE period of furlough ministry which came to an end in November last was a time of happy fellowship with loyal comrades in many places. Thereafter, for four-and-a-half months, it was our privilege to deputise for our General Secretary in certain respects. New contacts thus made with our supporting churches will ever remain a cherished memory.

At the end of May, our Master commissioned us for further service by the text which contains the words of our heading. He also strengthened us through the following experience. While the name of the vessel by which we were to leave for India had been announced two months previously, the actual date of sailing was not revealed until less than twenty-four hours beforehand. Finally, the embarkation notice, having been subject to several hours' delay en route, came to hand ten minutes after we had received this word from the Lord: "I have appeared unto thee for this purpose, ... delivering thee from the people, ... unto whom NOW I send thee, to open their eyes, to turn them from darkness to light, ..." Many gracious leadings, culminating thus, melted our hard heart in praise and adoration. The voyage, which commenced on 31st May, was memorable for comfort, fellowship and joy.

Reaching Namakkal, via Bombay and Madras, on 25th June, we threw in our lot with colleagues who had been labouring under heavy strain due to seriously depleted European staff in this area. Our fifth term of service has been embarked on at no ordinary time, for long before this report is published, India will celebrate her political freedom. Great is the privilege of serving her peoples with the Gospel of the grace of God at such a time. Contrary to appearances, the present is, in many respects, a day of unique opportunity for the servants of God. On our recent brief visits to the cities of Bombay and Madras, and since our arrival in Namakkal, we have been led to the conclusion that, at least in these parts of the country, the people's attitude towards the British is now definitely more friendly than it was when we left India eighteen months ago. Further, we are by no means alone in the belief that relations between the two races will continue to improve after Indian independence has become an accomplished fact.

New difficulties will, no doubt, confront both foreign and Indian Christian workers in the near future. As, however, we have access to a place where we may daily obtain grace suited to every need, we have nothing to fear. On the contrary, it is our unshakeable conviction that the changes that are upon us will "fall out rather to the furtherance of the Gospel."

William Carey laboured to arouse evangelistic zeal in the churches of his day. "Expect great things from God," he cried. Thus inculcating a great expectancy of divine blessing, he added: "Attempt great things for God." Let us never forget the order of these oft-repeated

exhortations. Unless God does great things by His Spirit all our attempts, great or small, are doomed to fail, for it is "Not by might, nor by power, but by My Spirit, saith the Lord." Therefore, "My soul, wait thou only upon God, for my expectation is from Him." Friends, let us be much before the Lord for the multitudes who sit in darkness in India. All her peoples must hear the Gospel before the end of this age, which end is now surely very near. Let our eyes be up to the Father, expecting from Him that world-wide outpouring of His Spirit promised through the prophet Joel, which alone can effect what the Church has failed to do in twenty centuries. With this vision clear before us, may we redouble our efforts to reach the multitudes.

Kolli Hills Field

BY W. N. H. KUHRT.

IT seems very much like presumption to attempt to write anything about the work of the Kolli Hills after having been in charge only a couple of months. But one may learn some things even in so short a time. One visit is quite enough, for instance, to convince one of the exceeding great beauty of the country and it does not need many visits to learn a little of the quick tempered, simple tribe that inhabits it.

I shall never forget the camp at Alathur where I went last April to conduct a wedding. Sitting out at night in the light of the moon as it rose over the eastern ramparts of the range and flooded with its gentle radiance the great and lovely valley, one could not fail to come under the powerful influence of the hill country's charm. And then what a bizarre scene just a few steps away in the bride's home where the wild uncouth and almost naked hill men were sprawling about listening with nodding head to the strains of the gramophone and to the testimonies with which the recital was punctuated. And then in Pannanthoorai not far away we had to conduct two Sunday morning services because the members there are not on sufficiently good terms to meet all together in one another's houses! A difficulty not altogether unknown in villages upon the plains!

During the year under review, church work has been perhaps more encouraging than for some time past largely by reason of the baptisms which took place last October in Vazhavanthi. Four men and two women professed their love for the Lord and were afterwards received into the fellowship together with two others who had been restored. And so the total church membership is now 50 and the offerings made in the course of the year for the maintenance of the work amounted to Rs. 642 plus Rs. 224 for the Workers' Gospel Extension Society.

Three recognised schools continue to flourish and it is worthy of note that two of them viz., Vazhavanthi and Ariyur are now run

entirely by teachers who have sprung from among the hill people. It is perhaps significant that three of these four trained teachers are women and doubtless some young men will have to be encouraged to become teachers in order to restore the balance. However, it must be said that a number of our young men have done well in the Army and that one of them after completing his service has now settled down to steady and competent work as a carpenter on the Mission settlement. Visions of development and of progress now float dazzlingly before our eyes, because the scheme for running a road right across the hills has at last been sanctioned and engineers have begun to make preparations. At the same time the Educational Department has sanctioned a plan for opening up six new schools, three of which are to be run by the District Board and three by ourselves providing we can find the men and the resources. It looks as though Government is willing to provide most of the resources and so the chief problem will be to attract the men. Some will not welcome even the road and will look with doubt upon the threatened invasion of "progress." There are 90 boys and 32 girls studying in our schools and last year Government paid a sum of Rs. 885 by way of Grant-in-Aid.

Four preachers beside the Pastor share the responsibility of preaching the Gospel in the villages while in the absence of a resident male missionary the Pastor has had to assume very heavy new burdens. He is quite capable of attending to affairs and we bear glad testimony to his willing help and co-operation.

The work of the dispensary goes quietly on. We have been glad of the services of Dr. Addison who, with his wife and young family, has now been on the hills nearly eighteen months. During the year they have treated 3,723 patients and performed 257 minor operations.

Tinnevelly Field

BY G. F. CHAMPION.

"He that soweth and he that reapeth may rejoice together. One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."

THE words quoted above are often in my mind when I consider the joy I have had in baptising South Indian believers and receiving them into the church. Often there has been a long period of sowing before the pleasure of reaping has come. Friends in England and other countries, Missionaries, Biblewomen, Preachers, Teachers and Church Members have all helped in sowing and tending the Fields, and the harvest, by the blessing of God, has at last been gathered in.

Our Membership.

This year we have had baptisms in eight centres, and in some centres more than once, and men and women from 14 villages

have shown their desire to follow the Lord in the way of His commandment. Our total membership now, after removing names of members who have left us, and of those who have been called into the presence of their Lord, has passed the thousand mark. We consider this as a great responsibility for we want all our members to be earnest witnesses to their Saviour, revealing in their lives the power of His resurrection. We desire that each one should be a messenger to others, bearing the Word of Life to them, eagerly striving for the salvation of their souls. And sometimes in this we are disappointed. Our Christians, drawn from among the lowly and despised, often show that they have no expectation of the conversion of the higher castes. 'They will not believe, they are Asaries, or Chetties' or some other caste, is the response which we receive when we enquire about neighbouring villages. And this attitude, born of centuries of suppression, lacks that vigorous and confident note which we feel so well throbbing through the writings of the Apostle Paul.

Associations.

In order to create a feeling of unity among our members, we have sought to form associations of S.B. Churches in our three areas, and all our churches have happily entered these associations. It is too early to make any comments on this new step yet, but we are hoping that there will spring up a spirit of mutual aid among the churches and that the evangelistic committees formed will really function as they are intended to do.

New Churches and Chapels.

Last year we mentioned that we hoped we would be able to form two new churches in Velugoundapuram and Rangasamudram. Our hopes have been realised and we have, moreover, had the satisfaction of taking our General Secretary to the former village where he laid the foundation stone of the chapel which members and their friends are building. The Secretary's visit was the prominent event of the year, and we were able to show him 30 of our 50 villages during the time he was with us. As mentioned above, he laid the foundation stone of one chapel, and in another village he declared open a new chapel erected by our members, the result of their desire for freedom. I have often been requested to suggest a name for a baby, and I have had to name domestic animals, but it was a new experience to me to be asked to propose a name for a village.

New Village.

The Strict Baptist Church at Koilur consisted of only a few members, but they were concerned that they should be forced to subscribe annually to the Hindu temple in their village. Their houses were built on land owned by a Zamindah, and they were, as a consequence, bound to the manor by feudal ties which they found irksome. This gave rise to a desire to move out, which they did by purchasing a field a few hundred yards away, outside of Zamin, and rebuilding their houses there. I was asked to suggest a name for the new hamlet.

It was about Christmas time, and the words quoted by the scribes to Herod came to my mind; 'And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule My people Israel.' The little Christian hamlet would be very small and perhaps despised by others, but might not light break forth from her to lead many a larger and more important place into the path of peace? So the village became Bethlehem. It consists of a row of cottages on either side of the street which leads straight to the chapel. Daily worship is offered in this house of prayer and the simple furniture, a small table and stool, given by the Secretary at the opening service, remind us of the link which exists between our churches in the two continents.

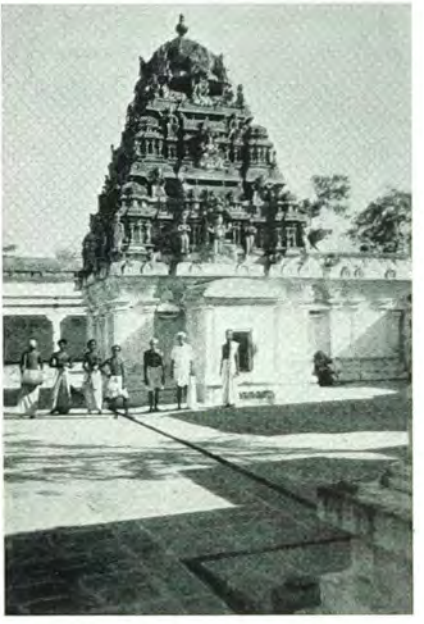
New Members.

Another memory of the Secretary's visit is of a baptising service at Kovilpatti when he baptised 14 men and women, seven men and seven women, from Kovilpatti and Illupayurani. The Sunday morning service was well attended, and Mr. Thorpe preached in the school building on the compound, emphasizing the necessity of witness. Then we gathered round the pool under the trees, and sang the Tamil translation of 'I'm not ashamed to own my Lord' as these young Christians showed in baptism their trust in the Lord Jesus Christ as their Saviour.

Trouble.

But the way has been hard for some of our workers. One preacher came to me asking if I could help him. When he began his work in Elayarasenthal only a few weeks before, he found that atheistic propaganda had made great headway there. A child had made some ungodly remark in the hearing of his Christian mother and she had rebuked him saying that God would have to correct him if he expressed such ideas. He replied, 'Why? In Russia people talk like that and nothing happens to them!' One of the prominent protagonists of atheism lent the preacher a book from which he made notes and later, when preaching, endeavoured to correct the errors which he had noted. Many of the outcastes, in an endeavour to help themselves socially, have joined a political party which is largely communistic and atheistic, and our preacher soon found that by his attack on certain doctrines of the communistic party he had antagonised almost the whole village. The leader of the party and others did not hesitate to attempt to intimidate him, writing threats on the chapel walls and openly reviling him before his house. So bad did the trouble become that he came to Kovilpatti to ask me if I would try to get him police protection. My experience has taught me that the police are generally the greatest oppressors in any place, and I always feel that their help should never be sought in any circumstances. So I could not help our worker in the way requested. I asked him if he believed he had done right in publicly preaching against error, and he said that he did. That being so, I suggested he should be pre-

"TO GIVE LIGHT TO THEM THAT SIT IN DARKNESS ...."



THE
HINDU TEMPLE
AT
KOVILPATTI



THE MOHAMMEDAN MOSQUE
AT NAMAKKAL

"TO GIVE KNOWLEDGE OF SALVATION ...."



VILLAGE PREACHING ON THE KOLLI HILLS



THE MEDICAL DISPENSARY
AT VALAVANTHI

pared to endure the consequences. I could not promise him that he would escape trouble for preaching the truth, nor that God would prevent his wife and children being injured. The Bible is full of records of those who have suffered for righteousness sake, our Lord Himself being the great Suffering Servant. But we could pray that God would, if He saw fit, protect him and his family from violence. So before he left we committed him, his wife and children into the Lord's hands, asking that He would bring blessing out of the disturbance and give His servant courage to witness a good confession.

That was some weeks ago and now our preacher tells me that through the stand he took the real nature of the organization was revealed to the village with the result that the Christians have become more definite in their religious convictions and, he believes, the erroneous teachings have received a definite setback. We thank God for this, and also for bringing the family through the persecution safely.

Round the Field.

When visiting Alahapuri with Mr. Thorpe we interviewed several people in that place, and I promised that I would return, if possible, in a short while and baptise those accepted by the church. To redeem this promise Mrs. Champion and I set out one Saturday afternoon in April. We went the first 16 miles of the journey by 'bus and would have gone the rest of the way by bullock cart if the cart had been waiting for us, which it was not. Not wishing to be benighted we set off across the fields on foot and in due course arrived at Sevelkulam, where we have a school. The teacher took us to his house and gave us a cup of coffee, and later conducted us on to Alahapuri which we reached after dark.

The Alahapuri teacher who cares for the church and congregation welcomed us and said that the candidates for baptism would come to us after we had eaten. It was, therefore, quite late before we were able to talk to these people and ask the church to hear their testimony. Next morning was the Church Anniversary, and we agreed to baptise those accepted by the church after the service. As the church meeting on Saturday finished very late, it was far from early when we had our service on Easter Sunday morning. When the service concluded we all set out for a lake nearly a mile away where the baptism was to be held. We assembled on the bank of the lake and sang a hymn of praise and after Bible-reading and prayer and a short word of exhortation, the brothers and sisters were baptised by our pastor. The Lord's Supper was observed when we returned to the chapel and those baptised were received in.

Mrs. Champion and I visited in the afternoon and again at night held a service in the chapel, then lay down to rest. The following morning we set off once more across the fields to the main road to catch the 'bus. It arrived full to overflowing but there was another one a quarter of an hour behind, the conducter informed us. I strongly doubted. Just then a 'bus appeared in the other direction, so we

boarded it and went in to the terminus and were surprised to find that we had a wait of two and a half hours for the next 'bus. Finally it arrived and some time after midday we reached Kovilpatti once more; five and a half hours for a 21 mile journey. Such is a typical camp of ours as we go from place to place visiting the churches of the Field. During the year 117 men and women have been visited and brought before the church and baptised in much the same way as described above; though often we have jouneyed from village to village by bullock cart, working round a sector of the Field, being away from Kovilpatti for one or two weeks together.

There is no space left to tell of our many other activities, but as their aim is always to establish and build up churches to the glory of our Lord Jesus Christ, an Annual Report dealing with the churches centres on the most important phase of our work. During the year we have, of course, visited our schools, been with the Gospel to villages where there are no Christians, have talked to Hindus in many places and distributed many Gospel portions and tracts. May our Heavenly Father Himself bless all that has been done in accordance with His will and cleanse all that has not been as He would desire.

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ON FURLOUGH

Home-Sickness

By A. J. Morling.

Most of us are acquainted with the proverb, "Home is where the heart is," and probably no proverb is more true. In the Tamil language there is no word that is truly equivalent to this beautiful English word that is associated with innumerable blessed thoughts and experiences. More than thousands of bricks or a few hundred cubic feet of stone are required to make a home. Fine carpets, figured wall-paper, luxurious furniture,, tables loaded with appetizing things, all give comfort, but none how lavishly bestowed can constitute a home in themeselves.

To the missionary in England on furlough the "lure of the east" increases as the days pass. To him home means the sphere of his labour, the path God has prepared for him to tread, the land which drains his strength and vitality and paradoxically enough draws him with an irresistible power and fascination. Thus a feeling of nostalgia asserts itself—perhaps the most tender and sacred sickness known to man.

We would express our heartfelt gratitude to all who have, by acts of kindness, tried to make this furlough in England a little like home. Scores have welcomed us into their homes as we have travelled round the country and have gone out of their way to be helpful—to all such we sincerely say, "Thank you."

Ere we return to India this autumn it falls to us to pass through new experiences and the greatest will be the parting with our children, Alec and Jean. This separation, however strange and contrary to our feelings, has been rendered inevitable, and we solicit your prayers that they may grow up to know Christ and become His ambassadors.

In England and India the future, in many ways, appears uncertain and grim. As we face the future how necessary it is for us all to avoid divorcing doctrine from life, to bear in mind that doctrine is vitally related to life and that it is not "an abstract lifeless system." The Christian life is a deliverance from death unto life and the Master expects us to translate into practice the grand doctrines of the Gospel. Conditions in England and India constitute a challenge and demand that we exemplify the verities of the Gospel in our consistent lives, and surely this is but our duty and joy as we co-operate in the "furtherance of the Good News."

Furlough Reflections

BY H. A. HUCKETT.

THE past year began at Valavanthi and ended in Richmond. Two events of special importance marked the closing months of our second term of service in India. (a) In answer to prayer, and as a direct result of our August Convention Meetings, six young people passed through the waters of baptism, and two backsliders were restored to church membership. Many others were blessed through the meetings, which were times of revival and refreshing from the presence of the Lord.

(b) We had the pleasure of a visit from the General Secretary of the Mission, Pastor Thorpe, who spent Christmas with us on the Kollis. A Welcome Meeting was held on December 23rd and on Christmas Day, Mr. Thorpe preached in our Valavanthi Chapel and later distributed gifts to our Indian staff. During his stay on the Kolli Hills, Mr. Thorpe visited several out-stations and met teachers and scholars from all our schools.

The New Year brought special responsibilities in connecton with our Annual Conference of Missionaries held at Namakkal in February, 1947. Here, too, it was a pleasure to have Mr. Thorpe with us, and his counsel and assistance in various ways were much appreciated.

We left India at the end of March and reached England on 17th April. We are now enjoying a period of rest and deputation ministry in the Home Churches. We have given 60 addresses to date, and are looking forward to further opportunities of fellowship with friends in the Homeland before returning to India. We have noted with great sorrow the low condition of many of our Strict Baptist Churches, and our prayer is that God may use our deputation visits and those of other servants of the Lord to bring revival blessing to all believers.

We are convinced that there is a great need for MORE PRAYER —not merely that the Lord may bless US (much as we need His blessing), but that there may be world-wide revival throughout His one true church, resulting in a great increase in missionary zeal, and a big ingathering of saved souls. May the Holy Spirit so indwell us that the emphasis and direction of our prayer will be that the heart of our blessed LORD may be satisfied in finding that which HE is ever seeking—true worshippers—"for the Father seeketh such to worship Him." May He also inspire within us FAITH to claim the promise and obey the precept contained in His message through the prophet Ezekiel:

"I the Lord build the ruined places, and plant that that was desolate; I, the LORD, *have spoken it and I will do it. Thus saith the Lord God: I will yet for this* BE ENQUIRED OF *by the house of Israel to do it for them. I will increase them with men like a flock."*—Ezek. 36: 36-7.



Ladies' Zenana Auxiliary

SECRETARY'S REPORT

By Miss P. P. Nunn.

"All things are naked and opened unto the eyes of Him with Whom we have to do." These words found in Hebrews 4: 13 (and the following verses) are directed as a searchlight as we begin to review the work of the past year. True valuation of service is only made from the Throne of God. We are glad it is so. The high-priesthood of our Lord and Saviour Jesus Christ is our solace, and to the Throne of Grace we shall need to come again and again, in order that we may "hold fast" our profession.

In the early part of the year, Mrs. Morling, and then Mrs. Brand, returned to the field; Miss M. Harris and Dr. Harris followed in the summer. In the wintry days of January we welcomed home on her second furlough Miss Hazel, after a term of service of nearly nine years. While the summer sun still shone at the end of August, it was likewise a joy to welcome home Miss Mowle, after her third period of service of over 7½ years.

We much regret to record that Miss Caten, who sailed for India in October, 1946, has been obliged to resign for health reasons, and she felt she could not write anything for the Annual Report.

We again acknowlege, with gratitude, the help given in L.Z.A. work throughout the year by Mr. and Mrs. Champion, Mr. and Mrs. Kuhrt, and Mr. and Mrs. Orchard. The need for new L.Z.A. missionaries is, therefore, apparent.

Miss Hawes and Miss Knight are continuing their studies at Mount Hermon Training College, where their first year of training was usefully and happily spent.

With gratitude to God, we acknowledge the value to our L.Z.A. work of the visit to India of the General Secretary, especially with regard to the help given in the elucidation of the problem of the future of the medical work carried on by Dr. Harris. We tender our thanks to Pastor Thorpe for this and for sympathetic co-operation at all times in L.Z.A. affairs; also to Mrs. Thorpe for carrying on so courageously in a most trying winter during her husband's absence in India.

In August, Miss E. L. Harris intimated to us that she felt the time had come when she must retire from the L.Z.A. Executive. The resignation was accepted with great regret, and with sincere appreciation of the loving service rendered as a member of the Executive almost from its formation.

Deputation Meetings in the churches have been enthusiastically requested and responded to, and again our thanks are due to our Branch Secretaries and to those giving gracious hospitality. The Quarterly District Prayer Meetings have been maintained, and monthly

prayer meetings in some Branches. It would be well if the latter could be multiplied. The individual membership of the Prayer Union steadily increases.

For the loving financial gifts to the work we express our gratitude. The amount of Income Tax refunded on covenanted subscriptions amounted to £357 17s. 8d.

MADRAS FIELD

BY MRS. E. ORCHARD.

"Pray Ye Therefore . . ."

THEY look such a frail band, the Biblewomen, as they come in month by month for their lessons and Bible study, yet they have gone on so faithfully in their work throughout the year, obviously for most of them through much difficulty.

One, Hepzibah, for a long while teacher, and then Biblewoman in this area, went to her reward at the beginning of the year. Her place has been taken by a younger woman—Thavamoney—who is doing good work. Biblewoman Glory has spent long months in hospital and we feared that she would never be able to continue her work, but, praise God, she has been able once again to return to her loved work of spreading the Good News, and is now living for a short time at Mannur to see how she gets on.

From most villages, in which our friends work, has come news of blessing. Precious souls have been brought to Jesus by the speaking forth of God's Word, and 19 young women have confessed their Lord in baptism during the year.

There is still much land to possess, and we long and pray for other workers who are able to give their time and strength to this important and far from easy work. Pray ye therefore. . . .

The challenge to prayer lies in the harvest that already is ripened for reaping. In every village and in the town there are women who will listen readily and respond whenever the Word of God is spoken. Is such a harvest to lie unreaped?

The challenge lies also in the desperate need for more workers. The ripened harvest demands immediate action on our part. The need for more Biblewomen—consecrated and capable women—is most pressing. Pray ye, therefore. . . The need for new lady missionaries is still most apparent. Let us arise to our hour of opportunity and pray importunately for so great a need to be satisfied.

NAMAKKAL FIELD

BY MRS. W. N. H. KUHRT.

IT is but little we can say about the work of the Biblewomen in this field, except only that we have tried to hold the fort. After beginning the year with a staff of 12 Biblewomen we now have only nine because two have been transferred to the Sendamangalam Field and

one has left for another part of the country with her family. The work in Kunnamalai has been altogether abandoned, and old Paripuranam who had for sometime tried to support a burden to which she was not equal was sent to Pavithram where at least she has the comfort of regular visits from the missionary and regular chapel services. We have much enjoyed visiting when able in Selur, Vadakkaraiathur, Kothamangalam, Sirunellikoil, Periyasolaipalayam and Namakkal. The caste homes of the last named town have, naturally, provided me with interesting opportunities more frequently than the outlying villages. I have learned to admire very greatly the patient persistence of the two ladies who have gone on with the work here for so many years taking the Gospel to them that sit in darkness. I am confident that in these homes there are humble believers who have never so far been able to make any public confession. Between us we have also been able to conduct the monthly Scripture classes so enabling all the women to sit for the usual Annual Examination. But we are far from happy about this part of the work and look forward with some eagerness to the time when a lady will once again be able to devote all her time to the needy villages of the western part of the Namakkal Field.

The Bible Class which was started some years ago by Miss Mowle for the Training and High School girls who reside in the Government hostel has been maintained throughout the year. These girls, about 30 of them, have attended our Sunday morning services very regularly and have shown considerable enthusiasm for the afternoon class which has been conducted either by myself or by one of the lady teachers who works in our Namakkal Higher Elementary School. Of late a new and unsympathetic matron has done all in her power to interfere with the smooth running of this meeting, but all the various and ingenious excuses so far produced have never yet succeeded in halting our programme. Twice during the year some of the girls have visited us in our home for a happy social hour, and although the conditions of their stay in Namakkal have been far from ideal, we all the more earnestly hope that their contacts with us will, under God's blessing, lead to their spending the rest of their lives as godly Indian women.

MEDICAL WORK IN JEDERPALAYAM

By W. N. H. Kuhrt.

It has been a strange and perplexing year for our friends Compounder Rajarathinam and his wife, Nurse Padma. If we have not been altogether free from the plague of uncertainty it would be asking a great deal indeed to require that they should have been always at ease and serene. Without their friend, Dr. Harris, to supervise their work, and without assurance concerning their own future or concerning the future of their work, they deserve the utmost credit for carrying on so quietly and efficiently. Though unable to contribute anything in a profes-

sional way to their labours, I have found it a joy to know them and to share with them some of their difficulties. Six times altogether they have entertained me in their home and we have all appreciated the quiet evenings spent together after the work of the day had been concluded. Occasionally I have been permitted to address the patients and sometimes to pray with the sick. We owe a debt of gratitude to the friends of the London Mission Hospital, Erode, for coming to our aid. Dr. Welford or Dr. Subbaratnam have visited once a month during the greater part of the year and have been of the greatest assistance to the Compounder. In 1946 we have dealt with 735 new cases, the total number of treatments being 4,720.

A good deal of time has been spent negotiating with Government officials and others concerning the future of the work at Jederpalayam and in preparing plans and estimates for the construction of our own buildings but now, somewhat regretfully, it has been decided that the Jederpalayam work must be abandoned. It is hoped that our friends, Mr. and Mrs. Rajarathinam, will find a place for their undoubted abilities on the Kolli Hills where we are at present without the services of a compounder. The Lord seems already to have prepared the way for such a move by providing for their four children in various boarding schools. Your prayers for these two friends and their children are earnestly solicited, and also that the work of the past years in Jederpalayam may yet bear fruit to the glory of His Name and to the encouragement and consolation of His much tried servants.

SENDAMANGALAM FIELD

Work Among Girls

BY MRS. O. M. MORLING.

THE first half of the year under review was spent in the homeland enjoying a happy and healthful furlough and visiting a few of the churches for deputation work. On January 4th I sailed for India and reached Sendamangalam near the end of that month, to take charge of the hostel and school work which Miss Wade had undertaken temporarily on Miss Hazel's departure for England.

This year we have had 55 girls in the hostel, which is the limit of our capacity in floor space for sleeping. They are all of school going age and attend our school on the same compound. The matron, who is to a large extent responsible for the control and well-being of the girls, is an earnest Christian woman of old S.B. stock. She is a descendant of Arulappan who in 1840 began the evangelistic work which the S.B.M. took charge of about twenty years later. Her father was one of the first preachers here in Sendamangalam and her mother served for many years as a Biblewoman in Sembiam, Madras, and was the means of much blessing. So she has a connection and loyalty above the average and we do thank God for all she is doing in this important branch of work.

All of those girls who were baptised and members of the Church passed out of the school in April. But there are many evidences that some of the older girls, still with us, do love the Lord. When going for their holidays, some belonging to Hindu homes came to ask me for Gospel tracts to give away in their village and others asked me to pray that they might not give way to heathen practices. One little girl walked two miles each way to attend service here on Sundays during the holidays and brought with her another girl who left the hostel the previous year.

When we opened the hostel after the holidays we had one striking instance of how the simple Word of God can work in the heart of a child. A Hindu father brought his little daughter of about twelve years and asked for her to be admitted into the hostel. He looked an unlettered village man, she had a bright eager face and seemed very anxious to be accepted. She had studied up to the seventh standard in her village. When I asked her name, she quickly answered "Mary." "But," said I, "you are a Hindu child and this is not the name on your school record sheet." She replied firmly, "No, but my name is Mary." A few more questions elicited the story that some one had lent her a Bible or a New Testament to read, and it had made such a deep impression on her, that she became assured that Jesus is the True God and she must worship Him alone. So she renamed herself Mary and, being told there was a Christian hostel here, persuaded her father to bring her. She is still very ignorant of many essential truths; notwithstanding, one cannot but feel that the Spirit of God is working in her young heart.

We have to thank our Heavenly Father for many blessings in connection with our girls' school. The attendance of scholars has been maintained. We have at present 239 girls on the roll and a good average attendance. For several years there has been much difficulty in obtaining sufficient Christian teachers of the educational grade required. But this year, although we have lost, by marriage, a teacher much valued, her place has been filled, and in answer to much prayer, we have a full staff, for which we humbly thank God and ask prayer that the influence of these teachers may be used to the salvation of the girls We are glad to have won the approbation of the inspecting officers for efficiency and general excellence in secular matters, but do praise God for evidences that He is being enthroned in the hearts of some of the children. During March two little caste pupils came to the Mission house to buy Testaments. On asking them a few questions, both of them told me that they love Jesus and are trying to follow Him in their homes. On another occasion, the head mistress went to a high caste home to enquire why the little girl there had not returned to school after the holidays. Her mother complained that the child would not wear the caste mark on her forehead nor join in their worship. After a time she yielded to the teacher's pleading and has allowed her daughter to re-join school. Of the six girls who were successful in passing the 8th Standard Government examination, three

are Hindu girls and all of these applied to Christian institutions for training as teachers, although there is a non-christian one much nearer, which showed very clearly where they wished to be associated. I am sorry to say only one of the three was accepted.

Our Nursery School is as yet very small and has not, so far, been recognised by government, which places the teacher at disadvantage. It is for tinies between two and six years and forms a valuable feeder for the first standard in the main school. At present we have an efficient teacher in charge and it is pleasing to see how happy the little ones are.

During the year that lies ahead, many important changes will be taking place in the government of India. We sometimes wonder what effect these will have upon this work which has been committed to our trust. But our Lord changeth not, His power and His mercy are the same. His plans for His kingdom remain firm. Therefore will we not fear.

With the Biblewomen

BY MRS. E. C. BRAND.

ON looking back over the past year's service, one sees three stages therein: 1st, the last months' of deputation work, full with the kindness of those dear friends who, although hard pressed by post-war conditions, yet found time for generous entertainment and eager attention to the things of the Kingdom. 2nd, then came a time of waiting for a boat—a time that called for waiting upon God for renewed vision and preparation. 3rd, since landing here it has been a time of picking up old threads of service in the Sendamangalam area.

In Kakkaveri where Enoch now works in his own village, and our Biblewoman Sundaram is stationed, there has been progress and additions, as also in Pavithram, where dear old Paripuranam is well fitted to lead on the enquirers. They rejoice in a new building where enquirer classes and Sunday services are held.

In Elur one does not find progress, but in a little evening cheri meeting the children gather eagerly for singing and instruction. Nattamangalam has, too, a new building, where the small church gathers on Sundays.

Altogether eight Biblewomen are working here, they gather at salary meetings for prayer and study. I visit them as far as possible once a month. Mary visits around the town and with Mrs. Morling. Navamonie is also for this town, and now and then accompanies Mary to near villages. Barkkium and Rattanam both work in Nunjandapuram and places around that village, while Elizabeth, not far off, is in Tuttikulum. It is good to find this girl, once in our Hostel, now testifying to her own folk. Rebekah is at Boddireddipatti and visits there while her husband keeps the little village school.

It is a privilege to work with Mrs. Morling and to see the progress of the Girls' School, which certainly seems the most hopeful part of the station, for one meets its witness in the homes of the people.

May God go on to bring many out into His service from here.

KOLLI HILLS FIELD

BY MISS B. L. MOWLE.

AS I sit down to write this report, I take up my pen with a feeling of great helplessness. How can we give a true report or picture of the work on the Kolli Hills?

The problems of the Nations are the problems which confront us, only of course on a much smaller scale. Added to this we are waging a spiritual warfare. The power of the adversary is very real indeed and oftentimes appears to be victorious.

This morning my thoughts were directed to Eph. 6: 14-18. Verse 11 reads "Put on the whole armour of God," verse 13, "Take unto you the whole armour of God." In the light of God's countenance, we must all confess our failure in this respect.

My days during the past few months have been spent in a succession of doing little things. A sick child needing special care, a young Christian sister needing help and guidance, young lads, too old for the Boys' Hostel, trying to keep house for themselves and making a hopeless muddle of things, so requiring a strict word or an act of kindness, and Christians needing the exhortation to be of one mind in the Lord.

Satan would make us downhearted by the failure we see so often exhibited in the lives of those who have professed to love the Lord Jesus. There are times when we are bitterly disappointed but we rejoice to know we serve a Victorious Lord.

Four new children have been added to the Girls' Home. About two of these children you will perhaps have heard through our Secretary, Pastor Thorpe, as he was the instrument in God's hand of placing them in our care. I am sure you will join with us in prayer that one day they will become useful members of Christ's Church. Two small boys who had come from a good home as far as this world's goods are concerned, are also with us. They lost both parents rather quickly, the grandmother lived next door to a Christian family and became influenced by the things of God. These friends advised her to place the little grandsons in a Missionary Home where they would be cared for after she was taken. The elder of the two will soon be transferred to the Boys' Home. A three-day-old infant, given to us in April, the Lord called to Himself.

We have now 16 children in the Girls' Home. Those who were given to us as babies and young children during Mrs. Brand's time on these hills are now young women, four have married young men brought up in the Boys' Hostel, and by the time this report is pub-

lished Barkiam, a name known to many, will be married. We would value prayer that these young families may become living witnesses and their homes an example and inspiration to all around.

We have only three Biblewomen. The need for consecrated women for this important village work is great. Our desire is that our boys and girls may feel the call of their unredeemed brothers and sisters and be willing to live in the villages, revealing a consecrated life for the Master.

Camps have been made at the various camping places, i.e. Alatur, Puliampatti, Kurungunadi, Moolakuni and Ariyur. The usual camp at Koilur was made at the time of the great Hindu festival. This camp was very encouraging in the Lord's service. Two women came to hear more about the Lord Jesus and I was able to have prayer with them. 12 persons, nine men and three women from a neighbouring range of hills, came and sat in front of the tent and I was able to speak with them. When they arose to go, one women said, "Amma, it has been worth my coming here to hear this good news." We may not see or know the result of this service or come into contact again with the lives touched, but we know God has promised His Word shall not return unto Him void.

May the Lord help us each one as we go forward into another year to take the shield of faith and thereby quench all the fiery darts of disappointment and discouragement, knowing that He is faithful Who has promised to do far above all that we can ask or think.

By Miss B. S. Wade.

"But the priests were too few. . . . . wherefore their brethren the Levites did help them till the work was ended" (2 Chron. 29: 34).

"The Levites did help them. . ." Had the Levites been asked to write a report of their work in helping in the routine work of the House of the Lord, I wonder what they would have written, for the main record would have been the priests' responsibility.

So also in this report of my first year's service with freedom from language study, I am in a like position, having been privileged to help with the work and yet am unable to give a report of an L.Z.A. Field.

It was both a joy and a spiritual burden to work with the Sendamangalam Biblewomen from July to January, to share with them the daily visiting, the new contacts made, the renewal of study and fellowship with young women who had passed through the Mission school and were living out in the villages, and also the seeking of fresh spiritual help and knowledge in the study together of the monthly lessons. This work is now in Mrs. Brand's hands and I must leave the report of the year to her. It was equally a privilege to have the experience of holding the reins of the Sendamangalam School and Hostel during Miss Hazel's absence prior to Mrs. Morling's return.

In February my transfer was made to the Kolli Hills. Miss Mowle will be giving the report of the Biblewomen and children, as I am only helping in the work until she is able to leave for England, when there will come the opportunity of relieving her of the responsibility. But I would seek to mention the need of these Hill women. Coming amongst them, a very real burden is laid on the heart for their spiritual condition. A Missionary can only fully realise this condition by seeing these women with their free and easy attitude (compared with the women of the plains), their direct ways and self-satisfaction. It requires only a short time spent in visiting the scattered villages to grasp how rapidly the minds of these Hill folk resist the approach to the Gospel. In their free open-air life, few find it easy to concentrate on a message, which, as far as they can see, holds little value to the immediate work to be done in field or home.

Apart from one or two houses, the verandah is as far as the Christian worker may enter into the homes of the people. The majority of the people cannot read.

The L.Z.A. worker has to question "How can these Kolli Hill women be reached?" "How are we to take the simple missionary demand and reveal the Lord Jesus?"

In returning from morning visiting during these past few months I have been tempted to question, Should we continue in this regular visiting? Why is it that very, very few people indeed are showing any response to the message we claim as God's own message for them? Why is it that Satan's forces are felt so strongly on these hills which are full of nature's best?

Psalm 68 reveals words of hope and strength:—

"He bringeth out those which are bound with chains . . . even Sinai itself was moved at the presence of God, the God of Israel."

The work must continue until He "brings" and "moves."

TINNEVELLY FIELD

BY MRS. G. F. CHAMPION.

THERE is one word that figures in every arrangement and everything that happens in the Tinnevelly Field and that word is 'CAMP' Every time I clear out the camp food basket, there are certain things I leave in it ready for next time. I know that they will not go bad because it is never long before the 'next time.' We have camped in over fifteen places during the year, in most of them more than once, and visited between 40 and 50 villages. We do praise the Lord for the number of baptisms amongst the women. Women have been baptised in villages in each part of the Field. Interviewing them and hearing their testimonies and considering whether they are fit to come before the Church are big responsibilities shared by the workers and ourselves. We do prove the Lord's leadings in these things and once

or twice when there has been a divided opinion about someone we have found that when it actually came to the time of their giving their testimony before the church they themselves asked to be allowed to wait awhile.

We still have 12 Biblewomen on our staff, though I am hoping to put on another one soon. I know that you pray for these women and they need your prayers. Each one is responsible for teaching Christian women in two or three villages. They are given monthly lessons to teach and have note books in which each woman's name is entered, so that when the Missionary is visiting she can personally see how each one is progressing. This system, which has been in use for years in Tinnevelly, is most satisfactory.

Hundreds and hundreds of people have been given medicine during the year. The need for medical work in the villages is really pitiful and almost overwhelming at times. We spend many hours treating sick people.

In camping with my husband I go to our Christian villages where, in some cases, we have never had a Biblewoman, and in others where she has been moved to some other village. These are the villages that cause me most concern. The women are untaught and in some instances have become indifferent.

We do praise the Lord that Mrs. Morling and Mr. and Mrs. Kuhrt will be coming to re-open the Bible Institute in the near future, because we look forward to having more workers equipped for the work. At the present time our Missionary Staff is at the minimum. Mrs. Kuhrt is very gladly taking over part of the Biblewomen's work which will be a big help, but married women are naturally not so free to get out and do the concentrated work the single ones can do. Tinnevelly has always had two L.Z.A. Ladies, and we hope and pray that the day is not too far distant when we shall have them again.

Again I ask you to pray for us. We can only just keep in touch with our own Christian villages. We long for the day when we shall be able to go to the many untouched ones. Several times during the year, while we were on camp, a worker or a Christian has told us of people who were interested in villages where there is no Christian work, but there has been no time to fit in extra camps.

And they said, "Lord, to whom shall we go? thou hast the Words of Eternal Life."

ON FURLOUGH

By Dr. R. M. Harris.

It has been a great joy to visit the Churches while home on furlough, and to realise what fellowship we have with one another in our Lord Jesus Christ, and in His service in connection with the Mission. Do let us, as individuals, seek to extend this fellowship, so that others who are still outside it may be drawn in, for by this, both they and we, and the Church in India will be greatly enriched.

During this time of furlough, while I have been home in England, Mr. Kuhrt has been in charge of the business side of the Jedarpalayam Dispensary. One cannot but be deeply appreciative of the great interest he has taken in it, and of all the work that was put into the making of the necessary investigations concerning land and Government policy, when the proposal to have a Medical Centre was under consideration.

This Dispensary is to be closed. The decision was made after prayerfully waiting upon God, so that there is no question of the rightness of it, but we do ask you to continue to pray that God would water the seed sown there, and cause it to spring up to His glory and honour.

Pray for the medical work on the Kolli Hills, to which I return, that God would give us the necessary skill to preach His Word so that souls might be saved, and to treat sick bodies that they might be healed. As we plan out the medical work, so as to reach the sick scattered over those Hills with the Message and with medicine, we shall need your prayers that we may be guided of God in every step.

Compounder and his wife are willing to make the sacrifice and come to the Kolli Hills. This is a real answer to prayer and it is a great encouragement to know that we are going to work together again as a team, in God's service.

As I write this shortly before leaving England, I do so with the confidence that we have your prayerful interest in this part of the work of God's Kingdom.

BY MISS M. E. HARRIS.

"Unto Him . . . . . be glory" (Eph. 3: 20 & 21).

BACK in India again after a blissfully happy furlough in England, it is with a heart full of gratitude that I look back over the past year, and remember all the amazing goodness, which the Lord showed towards me throughout the whole of my stay in England. Certainly the desires and expectations, which I had last year with regard to this furlough, were very great. But the fulfilment of them all has far exceeded all my wildest dreams, and my most fervent prayers. I realise now what a remarkable amount of good that time of rest and refreshing in the Homeland has done for me, and how much I have benefited by this furlough in England, both physically and in spiritual things.

Once again I want to thank all those who so kindly entertained me in their homes during my deputation work, for their most generous hospitality, and for all their kind attention to my needs.

It has been a great joy to me to have been able to visit so many of the Home Churches all over the country, several of which I had never visited before. I have also thoroughly enjoyed all the opportunities I have had of meeting new friends, and the many times of happy fellowship we have had together both before and after meetings.

I was especially struck with the genuine interest which so many showed in every part of the work, and by the many evidences I saw of the loyal support which is being given both by regular prayer and by other practical means. This has come as a very great encouragement to me, and will be a real inspiration also, as I begin doing the Lord's work once again out here in India.

The voyage out to India was a very happy one, and I am full of thankfulness to the Lord for granting me travelling mercies, and for all the help I received throughout the whole journey from His loving hands. But most of all I praise and thank Him for sending me out again to work for Him once more in this country where the need for those who will witness for Him is so great.

I shall greatly value the prayer-support of all those who have so faithfully prayed in the past, and the prayers, also, of all those whose interest has only recently been freshly aroused. My own prayer is that the Lord may grant much encouragement to all who pray, by allowing them to see many definite answers to their prayers in the coming days, and by sending them a great blessing into their own lives also.

"Now unto Him" Who has done exceeding abundantly above all I asked or thought, and "Who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto Him be Glory."

Open Doors

BY MISS L. S. HAZEL.

"Behold I have set before thee an open door, and no man can shut it" (Rev. 3: 8).

ANOTHER year has passed in which the writer has been privileged to spend part of it working in the Master's vineyard among the women and girls in South India. The remaining time I have had the great joy and fellowship of meeting old and making new friends in the homes and churches of our beloved denomination here in England.

In spite of difficulties of rationing and shortage of staff, both European and Indian, we have again proved the wonderful goodness of our Lord in blessings temporal and spiritual.

In the Girls' H.E. School at Sendamangalam, the work has been ably carried on by a faithful band of Indian Christian women. Doors which were once barred by Hinduism and superstition have now been opened, and not a few have been the testimonies from the caste girls of Sendamangalam itself and surrounding villages, who have attended our school, of help received educationally and in the matter of their souls' needs. We have felt, especially these past two years, the wonderful unity there sems to be between the school and the village home. Many more parents are desirous of sending their girls to the Mission

"TO GUIDE OUR FEET IN THE WAY OF PEACE."



SUNDAY SCHOOL CLASS
IN A
VILLAGE IN THE TINNEVELLY FIELD



A CHRISTIAN HOME
NEAR KOVILPATTI

"THAT WE MIGHT SERVE HIM . . . ."



CORRECTING PROOFS
OF THE TAMIL BIBLE



CONFERENCE GROUP,
FEBRUARY, 1947

school rather than to a Government or Hindu school. WHY? The answer is clear. Our aim always has been, and I trust always will be, to seek to have on the staff those who are the best educationally qualified, and most of all those who are truly Christians, with a keen desire for the conversion of the girls under their care.

In the Acts of the Apostles we read, "They took knowledge of them that they had been with Jesus." I believe this is the secret of all spiritual success in our school. If our staff is such, which I believe it is, their best, and only that, must be shown in every department of the work, and because of this the Hindu parents seek for their girls the best.

With the change in India politically, possibly our schools may be the first to be attacked, and it may mean the closing down of some of them. I personally feel, however, that the Lord Who in these latter years has given us such signs of blessing and has opened these doors of evangelism, cannot mean to close them now. Is the Word not true, unless He shuts the open door, NO MAN CAN shut it?

I would also like to bear testimony to the loving, consistent work of the Matron of our Girls' Boarding Home. She truly is keen that each one of these dear girls who comes under her care may be brought to a saving knowledge of Jesus Christ. She is not one of the strongest physically, but her whole strength and time are given to this work. Her labours have been rewarded in the past in seeing those who have been blessed under her ministry. May we continue to pray for Matron and her large family of about 55 girls.

In view of my departure for furlough early in January, 1947, in the latter part of December, 1946, I handed over temporarily the work of the Hostel, School and Sendamangalam Biblewomen visitations to Miss Wade, to be eventually taken charge of by Mrs. Morling, who was then leaving England on her return to India.

I have just been thrilled once again in having the privilege of recounting to the Home Churches the blessing on the work, but my heart has also been saddened as I have thought of the vast number of villages in South India which are still unevangelised. WHY? Because there is no one to tell them. The doors are wide open and people are anxious to hear, but must they be closed for lack of workers? Is there a young man or woman, seeing the need and hearing the call, who will respond and answer, "Here am I, send me," or must these doors which are now wide open, be closed because of his or her lack of obedience to the Divine call? We urgently need Indian and European workers, my Brother, my Sister what are YOU doing about it?

"I heard the call, come follow, that was all;
Earth's joys grew dim, my soul went after Him;
I rose and followed—that was all:
Will YOU *not follow if you hear His call?"*

And then may you be willing and ready to say,

"Mine are the hands to do the work,
My feet shall run for Thee;
My lips shall sound the glorious news:
Lord, here AM *I,* SEND ME."

TRAINING DAYS

BY MISS N. HAWES.

AS I look back over the past year, my heart is filled with thanksgiving and praise for all the way in which the Lord has led day by day.

To share with you some of the blessings and experience of the past year brings with it an added joy to my heart. Especially, too, as I realise afresh the sympathetic interest showered around me. The encircling band of prayer has truly been felt and realised; without which nothing could have been accomplished. May the blessing of the Lord enrich each one who has shown interest in a practical way.

The introduction to college life, with new people, surroundings and fresh work, very soon lost much of its strangeness, as the various duties and studies were gradually entered upon. A day set apart each term for prayer and meditation has been the means of added help and blessing. For each day, whatever it has held, we have realised that God's grace is always sufficient.

Some words spoken during the winter term came directly to my heart: "A promise is never ours until we have been tested on it." I accepted them as from the Lord, and from that moment every promise given me was only made truly mine as I was tested on it. The tempter seemed to say, "You have said that God's promises are true and fail not, I will see if you really believe it." But whatever the powers of darkness contrive against us, we prove afresh that against utmost impossibilities God is able. "He cannot fail." So God leads on, showing us in every experience more of Himself, His joy and peace.

Looking forward into the future, I would say with the apostle Paul, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus . . . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

BY MISS O. R. KNIGHT.

MY first year of training at Mount Hermon has been very happy and very useful.

In lectures and study time the Lord has been very near, so that these privileges have had spiritual and practical, as well as academic value. Instruction has been received through household and kitchen

duties, which the Lord has shown to be opportunities of proving the sufficiency of His grace. Work in the garden at College has been a joy and an opportunity of seeing and hearing some of the wonders of our Father's creation.

The training of Mount Hermon College is not confined to the College premises. It has been my privilege to go forth as Christ's ambassador to small boys at Sunday School, to older girls at their club, and to women in their meetings, or in their homes.

I am glad of this opportunity of thanking all those who have been praying for me. The Lord has given many gracious answers, and has in all circumstances made me to prove His own precious words, "My grace is sufficient for thee."

"Blessed be the Lord, who daily loadeth us with benefits." Knowing that "He changeth not," I eagerly anticipate another year in training, earnestly desiring that the Lord may use this to prepare me for His service in India.

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	535	49	1	8	34	9	3	17	1140	12	30
Sendamangalam	4	111	4	—	3	14	8	1	6	364	5	35
Namakkal	12	214	—	—	8	9	9	2	16	660	12	90
Kolli Hills ...	1	50	6	1	5	5	3	6	4	131	3	72
Tinnevelly	44	1015	117	2	37	15	12	4	38	1352	48	87
TOTAL	66	1925	176	4	61	77	41	16	81	3647	80	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 28th, 1947.

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.

COUNCIL OF MANAGEMENT

OFFICERS

President:
PASTOR R. ROBINSON, Stowmarket, Suffolk.

Vice-President:
S. W. ANDERSON, ESQ., Epsom, Surrey.

Hon. Treasurer:
MR. W. T. SAYERS, 25, Grenoble Gardens, London, N.13.

General Secretary and Editor of "The Mission Herald":
PASTOR J. K. THORPE, 37, Empress Avenue, Wanstead Park, London, E.12.

Hon. Minute Secretary:
PASTOR G. E. J. BIRD.

Editor of "Rays from the East":
MR. J. C. FROMOW, Oakfield, Guildford Road, Bagshot, Surrey.

Members of Council:

PASTOR O. C. AUSTIN
*PASTOR W. S. BAKER
PASTOR C. BREED
*PASTOR A. E. BROWN
PASTOR H. W. CATEN
*PASTOR W. CHISNALL
*MR. J. B. COLLIN
PASTOR P. H. CREES
MR. A. R. DANNATT
MR. S. E. DENNING
PASTOR L. C. FENSOME
*MR. J. C. FROMOW
*PASTOR L. R. GARRARD
MR. L. F. LUPTON
MR. S. G. NUNN
MR. S. W. PAYNE
PASTOR J. T. PETERS
PASTOR N. R. PERRY
PASTOR G. PIBWORTH
MR. L. PICKERING
PASTOR W. C. PLAIL
PASTOR S. G. PURKISS
MR. W. K. PUTTNAM
PASTOR W H. REEVES
MR. R. S. W. SEARS
PASTOR R. C. SMITH
MR. C. WEBB
MR. H. J. WEBB
*PASTOR C. J. WELSFORD
*PASTOR A. W. WHAYMAN
PASTOR S. WILKINS
*PASTOR E. J. WOOD

* Members of the Finance Committee.

Young People's Guild of Service Hon. Secretary:
MR. ANTHONY R. DANNATT, Tudor Cottage, Chignall Road, Chelmsford, Essex.

LADIES' ZENANA AUXILIARY

President: MRS. S. SIMPSON
President Emeritus: MRS. A. SILVESTER
Vice-Presidents: MRS. S. HUTCHINSON
MISS D. HALL

Secretaries:

Hon. Organising: MISS P. P. NUNN, 16, Claremont Close, London, N.1.
Hon. Minute: MISS M. FROMOW, 23, Alwyn Avenue, Chiswick, W.4.
Hon. Financial: MRS. S. W. ANDERSON, "Green Trees," Heather Close, Kingswood, Surrey.

Executive:

MRS. G. E. J. BIRD — MRS. L. R. GARRARD
MRS. O. F. CLARKE — MRS. R. ROBINSON
MRS. O. S. FREEMAN — MISS A. E. ROWELL
MISS H. RUTTER
WITH THE OFFICERS

MISSIONARY STAFF

Madras and Poonamallee Field:

MISSIONARY E. ORCHARD — MRS. E. ORCHARD

Namakkal Field:

MISSIONARY W. H. KUHRT — MRS. W. H. KUHRT
MISS M. E. HARRIS

Sendamangalam Field:

MRS. J. M. BRAND — MRS. D. MORLING

Kolli Hills Field:

DR. R. M. HARRIS, M.B., B.S. (Lond.), D.T.M. & H. (Eng.)
MISS B. S. WADE

Tinnevelly Field:

MISSIONARY G. F. CHAMPION — MRS. G. F. CHAMPION

On Furlough in England:

MISSIONARY & MRS. A. J. MORLING
MISSIONARY & MRS. H. A. HUCKETT
MISS L. S. HAZEL
MISS B. L. MOWLE

Missionaries-Elect:

MISS O. R. KNIGHT — MISS N. HAWES

Bankers:
WESTMINSTER BANK, LTD., RICHMOND BRANCH.

Solicitors:
MESSRS. G. BROWN, SON AND VARDY, 56, Finsbury Pavement, E.C.2.

Auditor:
STANLEY W. SIMPSON, Esq., F.S.A.A., 52, Broadway, Stratford, E.15.

Registered Office:
71, WHITE LION STREET, ISLINGTON, LONDON, N.1.

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 be sent to the Secretary :—

Pastor J. K. THORPE,
37, 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

RECEIPTS

1946 £				£ s. d.
	Balance at Bank 21st Sept., 1946—			
	Home Safe Deposit	100 0 0		
	Current Account	868 11 5		
	Deposit Account	2,100 0 0		
	Cash in P.O. Savings Bank ...	1,741 7 4		
	Cash in hands of Secretary ...	10 0 0		
	Investments :			
	£1,836 4s. 6d. 3½% War Stock ...	1,897 12 0		
	£400 3½% Conversion Loan ...	370 12 0		
	£1,000 3% Defence Bonds ...	1,000 0 0		
			8,088 2 9	
6,751	General Fund	6,582 18 1		
287	Legacies	836 5 5		
138	Christmas Gift Fund	135 5 0		
	"Herald" Fund (see payments) ...	— — —		
146	Young People's Guild of Service	150 19 10		
220	Sustentation Fund	210 17 9		
533	Pension Fund	544 2 5		
16	Voyage Fund	— — —		
8,091			8,460 8 6	
	Ladies' Zenana Auxiliary—			
3,207	General Account	3,225 5 8		
9	Medical Account	317 8 3		
5	Voyage Account	— — —		
3,221			3,542 13 11	
			£20,091 5 2	

PAYMENTS

1946 £				£ s. d.
	General Fund—			
4,243	India	4,334 17 10		
1,642	Home	1,806 1 7		
			6,140 19 5	
138	Christmas Gift Fund	— — —	149 2 10	
740	Voyage Fund	— — —	661 10 5	
	India Bible Institute ...	— — —	31 2 6	
426	"Herald" Fund	491 14 6		
286	Less Payments	234 16 4		
			256 18 2	
	Pension Fund—			
500	Purchase of £400 2½% Treasury Stock		400 0 0	
7,429				
	Ladies' Zenana Auxiliary—			
1,958	General : India	2,234 2 6		
443	Home	481 14 8		
13	Medical : India	11 5 9		
2	Home	62 2 0		
273	Voyage	540 14 5		
2,689			3,329 19 4	
			10,969 12 8	
	Balance at Bank 20th Sept., 1947—			
	Current Account	1,558 10 8		
	Deposit Account	2,500 0 0		
	In hands of Secretary	10 0 0		
	In P.O. Savings Bank	1,784 17 10		
			5,853 8 6	
	Investments—			
	£1,836 4s. 6d. 3½% War Stock	1,897 12 0		
	£400 3½% Conversion Loan ...	370 12 0		
	£1,000 3% Defence Bonds ...	1,000 0 0		
			3,268 4 0	
			£20,091 5 2	

GENERAL FUND

INCOME

1946 £			£ s. d.	£ s. d.
	To Balance brought forward			440 9 2
	,, Contributions—			
4,033	Churches	... 4,027 13 11		
1,299	Personal	... 1,213 0 5		
474	Miscellaneous	... 324 18 1		
5,806		5,565 12 5		
780	,, Income Tax Refund	848 11 5		
114	,, Interest on Investments	113 17 2		
6	,, Interest on Deposit Account ...	8 7 2		
2	,, Interest on Home Safe Account	2 19 5		
			6,539 7 7	
6,708			6,979 16 9	
42	,, Interest on Post Office Account		43 10 6	
6,750			7,023 7 3	
	Transfers from—			
	Pension Fund	214 6 8		
	L.Z.A. General Fund ...	100 0 0		
			314 6 8	
			7,337 13 11	

EXPENDITURE

1946 £		£ s. d.
	By Remittances to India for Salaries and Payments on	
5,243	Mission Account	4,334 17 10
859	,, Missionaries on Furlough ...	704 18 3
143	,, ,, Children's Allowances	217 6 8
50	,, Missionaries' Life Insurance	
15	less Payments by Missionaries	50 16 0
	,, Deputation, Ministerial and	
101	General Expenses	110 11 10
	,, Office Expenses, Secretary's	
737	Salary, etc.	657 6 10
67	,, Cost of Advertising	65 2 0
5,886		6,140 19 5
	,, Transfers to—	
	"Herald" Fund (Deficit)	206 18 2
	Reserve Fund	500 0 0
	Balance carried forward	489 16 4
		7,337 13 11

VOYAGE FUND

1946 £		£ s. d.		£ s. d.
	To Balance brought forward	671 4 3	By Secretary's Passage to and from India ...	132 8 1
			,, Mr. Huckett and family, Passage and Fares	369 6 0
			,, Mr. Thrower, Passage and Fares ...	87 16 4
			,, Mrs. Thrower, Passage and Fares ...	72 0 0
			,, Balance transferred to Reserve ...	9 13 10
		£671 4 3		£671 4 3

"HERALD" FUND

1946 £		£ s. d.	1946 £		£ s. d.
	To Subscriptions—			By Cost of Printing—	
177	Heralds ... 179 15 7		283	Heralds	291 19 0
58	Rays ... 36 2 1		85	Rays	120 12 6
22	Reports ... 18 18 8		58	Reports	79 3 0
257		234 16 4			
	,, Amount from General Fund 206 18 2				
	,, L.Z.A. General Fund ... 50 0 0				
		256 18 2			
		491 14 6	£426		491 14 6

YOUNG PEOPLE'S GUILD OF SERVICE

1946 £		£ s. d.	1946 £		£ s. d.
	To Balance brought forward	370 6 10		By Balance carried forward	521 6 8
146	,, Contributions from Societies and Members ...	150 19 10			
		£521 6 8			£521 6 8

SUSTENTATION FUND

1946 £		£ s. d.	1946 £		£ s. d.
	To Balance brought forward	611 15 6		By Balance carried forward	822 13 3
220	,, Interest on Investments	210 17 9			
		£822 13 3			£822 13 3

Capital of Sustentation Fund—

Investments (at cost)—	£ s. d.
£4,750 3½% War Stock ...	... 4,860 18 8
£1,000 2½% Treasury Stock	... 1,000 0 0
£950 National War Bonds ...	... 950 0 0
	£6,810 18 8

RESERVE (formerly "Bequest" Fund)

	£ s. d.		£ s. d.
To Balance brought forward ...	... 3,102 11 0	By Balance carried forward	... 4,448 10 3
,, Legacies received during the year	... 836 5 5		
,, Balance of Voyage Fund ...	... 9 13 10		
,, Amount from General Fund ...	... 500 0 0		
	£4,448 10 3		£4,448 10 3

INDIA BIBLE INSTITUTE FUND

	£ s. d.		£ s. d.
To Balance brought forward ...	31 2 6	By Remittance to India	31 2 6

CHRISTMAS GIFT FUND

	£ s. d.		£ s. d.
To Balance brought forward	13 17 10	By Remittance to India	149 2 10
,, Contributions	135 5 5		
	£149 2 10		£149 2 10

PENSION FUND

	£ s. d.		£ s. d.
To Balance brought forward	614 6 8	By Purchase of £400 2½% Treasury Stock ...	400 0 0
,, Interest on Investments ...	534 16 4	,, Amount Transferred to General Fund ...	214 6 8
,, Refund of Income Tax ...	9 6 1	,, Balance carried forward	541 2 5
	£1,158 9 1		£1,158 9 1

CAPITAL OF PENSION FUND.

Investments (at Cost)—

	£ s. d.
£1,367 14s. 5d. 2½% Consols ...	... 1,072 4 9
£935 1s. 3d. 3½% L.C.C. Stock	... 800 0 0
£211 1s. 9d. 4% Funding Loan	... 200 0 0
£2,000 New Zealand 5% Stock	... 2,000 0 0
£3,361 5s. 9d. 3½% War Stock ...	... 3,341 10 0
£4,790 16s. 0d. 3½% Conversion Loan	4,635 6 3
£1,300 3% Savings Bonds	... 1,300 0 0
£1,000 3% Defence Bonds	... 1,000 0 0
£900 2½% Treasury Stock	... 899 17 10
	£15,248 18 10

LADIES' ZENANA AUXILIARY

GENERAL ACCOUNT

1946 £		£ s. d.	£ s. d.
	Balance 21st Sept., 1946	646 2 8	
2,325	Contributions	2,244 9 1	
452	Gift Week	122 18 11	
		2,667 8 0	
431	Income Tax Refund	357 17 8	
	Legacy	200 0 0	
	Amount from Medical Account (Payment for Nurse)	13 10 0	
		£3,884 18 4	

1946 £		£ s. d.
1,958	Indian Expenses	2,234 2 6
278	Missionaries at Home	408 0 0
123	Deputation and General Expenses	40 2 3
42	Home Expenses	33 12 5
	Transferred to—	
15	S.B.M. Report Account ...	20 0 0
20	S.B.M. Herald Account ...	30 0 0
100	S.B.M. for Rent	100 0 0
100	L.Z.A. Voyage Account ...	500 0 0
700	L.Z.A. Medical Account ...	— — —
	Balance in hand	519 1 2
		£3,884 18 4

MEDICAL ACCOUNT

1946 £		£ s. d.	£ s. d.
294	Balance, Sept. 21st, 1946 ...	987 14 10	
	Contributions	317 8 3	
		£1,305 3 1	

		£ s. d.
	Grant paid Dr. Harris, 1946/47 ...	60 0 0
	Kovilpatti Grant	11 5 9
	Nurse	13 10 0
	M.S.M.	2 2 0
	Balance in hand	1,218 5 4
		£1,305 3 1

VOYAGE ACCOUNT

	£ s. d.	£ s. d.
Balance, Sept. 21st, 1946	598 11 6	
Transferred from L.Z.A. General Account	500 0 0	
	£1,098 11 6	

		£ s. d.
	Miss Caten's Passage, etc. ...	86 16 11
	Miss G. Hazel's Boxes Home ...	14 5 8
	Mrs. O. Morling's Passage, etc. ...	92 0 3
	Miss S. Hazel's Passage, etc. ...	90 8 8
	Miss M. Harris' Passage, etc. ...	81 19 10
	Dr. R. Harris' Passage, etc. ...	81 17 10
	Miss Mowle's Passage, etc. ...	85 15 0
	Miss M. Harris' Baggage	7 10 3
	Balance in hand	557 17 1
		£1,098 11 6

BALANCE SHEET as at 20th September, 1947.

LIABILITIES	£ s. d.	£ s. d.
General Fund	489 16 4	
Young People's Guild of Service ...	521 6 8	
Sustentation Fund	822 13 3	
Reserve Fund	... 4,448 10 3	
Pension Fund	... 544 2 5	
Ladies' Zenana Auxiliary—		
General Account	... 519 1 2	
Medical Account	... 1,218 5 4	
Voyage Account	557 17 1	
	£9,121 12 6	

ASSETS	£ s. d.	£ s. d.
Balance at Bank and in hand—		
Current Account ...	... 1,558 10 8	
Deposit Account ...	... 2,500 0 0	
Secretary	... 10 0 0	
		4,068 10 8
Cash in Post Office Savings Bank		1,784 17 10
Investments (at Cost)—		
£1,836 4s. 6d. 3½% War Stock	... 1,897 12 0	
£400 3½% Conversion Loan	... 370 12 0	
£1,000 3% Defence Bonds ...	... 1,000 0 0	
		3,268 4 0
		£9,121 12 6

Note.—The Mission also holds furniture for Missionaries on furlough to the value of at least £100.

W. T. SAYERS, 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, 1947.

52, The Broadway, Stratford, E.15.
2nd October, 1947.

STANLEY W. SIMPSON, F.S.A.A.

ABSTRACT OF RECEIPTS

21st SEPTEMBER, 1946 to 20th SEPTEMBER, 1947.

Abercwmboi—
General 3 17 9
Abingdon—
General 2 0 0
Accrington. "Ebenezer"—
General 10 18 3
L.Z.A. 5 14 3
Acton Friends—
General ... 7 6
L.Z.A. ... 6 5 4
Aldringham—
General ... 1 0 0
Askett—
General 2 5 6
Aylesbury—
General 18 10 9
L.Z.A. 17 5 8
Baguley—
L.Z.A. ... 8 0 0
Barcombe—
General 3 0 0
Bath—
General 22 9 7
Beccles—
General 1 9 2
L.Z.A. 6 12 5
Guild of Service... 4 3 2
Bedford, "Providence"—
General 31 0 9
L.Z.A. 13 12 9
Bedmond—
General 10 7 0
L.Z.A. 4 4 0
Bedworth—
General 8 17 6
L.Z.A. 3 0 2
Belvedere—
General 36 11 9
L.Z.A. 3 17 0
Guild of Service... 7 7 5
Benwick—
General ... 3 3 0
Bermondsey—
General ... 9 8 7
L.Z.A. ... 11 9 9
Bethersden—
General ... 5 14 11
Bexley Heath—
General 5 17 10
L.Z.A. 1 17 6
Bible-Spreading Union—
General 8 0 0
Bierton—
L.Z.A. 8 0 0
Billericay—
General ... 3 3 7
Billinghay—
General 34 3 7
L.Z.A. 5 0 0
Bilston—
General ... 5 6 6
Blackburn—
General ... 12 4 0
Blakenham—
General 27 6 11
L.Z.A. 11 1 0
Borough Green—
General ... 39 18 7
L.Z.A. ... 1 8 9
Bradenstoke—
General 24 18 10
L.Z.A. 9 6 0
Bradfield St. George—
General ... 9 7 1
L.Z.A. ... 11 0
Brentford—
General 93 7 11
L.Z.A. 64 2 7
Guild of Service... 8 12 8
Brighton, "Ebenezer"—
General 39 7 1
L.Z.A. 24 9 2
Guild of Service... 5 0
Brighton, "Tabernacle"—
General 70 12 0
L.Z.A. 75 7 0
Brixton—
L.Z.A. 6 9 9
Broadstairs Friends—
L.Z.A. 2 7 6
Brockley, Suffolk—
General 17 16 2
L.Z.A. 1 13 3
Bromley—
General ... 11 11 4
L.Z.A. ... 15 9 3
Bury, Lancs.—
General 5 13 6
L.Z.A. ... 14 1 7
Cambridge, "Eden"—
General 40 6 6
L.Z.A. 7 9 6
Cambridge, Tenison Rd.—
General 12 6 1
Carlton—
General 9 3 11
Chadwell Street—
General ... 112 13 4
L.Z.A. ... 85 10 7
Charsfield—
General 2 0 0
Chatteris—
General 36 18 9
L.Z.A. 17 13 9
Chelmondiston—
General ... 7 6 1
Chelmsford—
General 25 3 6
L.Z.A. 16 0 0
Guild of Service... 6 2 2
Cheltenham, "Providence"
General 6 8 0
L.Z.A. 10 0
Chesham—
General 18 18 0
L.Z.A. 9 10 6
Guild of Service... 3 17 6
Chingford—
General 17 0
L.Z.A. 10 0
Chorley—
General 7 0 0
L.Z.A. 5 0 0
Clacton—
General 18 0
L.Z.A. 2 10 0
Clapham, Courland Grove—
General 47 0 0
L.Z.A. 17 15 10
Guild of Service... 26 0 0
Clapham Junction—
L.Z.A. 12 0
Clayton West—
General ... 13 4 0
Clifton—
General ... 1 10 0
L.Z.A. .. 1 15 0
Colchester—
General 1 3 6
L.Z.A. 1 17 0
Collingwood, Australia—
General 3 2 11
L.Z.A. 3 2 11
Cottenham—
General ... 15 15 0
L.Z.A. ... 1 5 0
Cransford—
General 5 16 1
L.Z.A. 2 12 10
Crawley—
General 1 11 2
Crowfield—
General 1 14 6
Croydon, Derby Rd.—
General 15 2 8
L.Z.A. 16 18 6
Croydon District—
General 4 1 0
Guild of Service... 13 19 0
Croydon, "Salem"—
General 2 17 9
L.Z.A. 6 3 1
Croydon, Tamworth Rd.—
General 18 16 6
L.Z.A. 11 5 0
Datchet—
General 1 15 6
Deeping St. James—
General 17 10 4
L.Z.A. 8 10 0
Devizes—
General 79 14 8
L.Z.A. 11 18 8
Dorking—
General 47 0 7
L.Z.A. 72 7 9
Downe—
General 27 3 10
Dunmow—
General ... 3 2 0
Dunstable—
General ... 15 14 6
L.Z.A. ... 10 7 6
Eastbourne—
General 5 2 0
L.Z.A. 20 2 11
East Dist. Rally—
General 1 8 9
East Ham—
General 8 14 5
L.Z.A. 7 12 5
East London Tabernacle—
General 1 10 0
Ely—
General 3 3 6
Epsom—
General ... 34 18 10
L.Z.A. ... 119 4 4
Erith—
General ... 1 0 0
L.Z.A. ... 1 13 2
Five Ash Down—
General 1 14 0
Fressingfield—
General ... 7 4 9
Fulham—
General 8 16 10
L.Z.A. 13 3 6
Gaddesden Row—
General ... 1 16 6
Glemsford—
General ... 1 9 6
Gravesend—
L.Z.A. 2 1 0

Grays—
General 0 8 2
L.Z.A. 6 5 0
Great Gransden—
General 13 10 6
Greenwich—
General 32 6 8
L.Z.A. 10 8 0
Guild of Service... 10 0
Grundisburgh—
General 12 19 3
L.Z.A. 5 6 0
Guild of Service... 7 6
Guildford—
General 64 8 1
L.Z.A. 19 4 3
Hadleigh—
General 14 17 11
L.Z.A. 6 10 0
Hadleigh Heath—
General 11 15 0
L.Z.A. 3 5 0
Hailsham—
General ... 23 12 4
Halstead—
General ... 11 15 8
L.Z.A. ... 16 0
Handcross—
General 3 3 0
L.Z.A. 14 0
Hartley Wintney—
General 3 0 0
L.Z.A. 3 0 0
Harwich—
General ... 1 0 8
L.Z.A. ... 4 5 0
Haslingden—
General ... 5 0 0
Haslemere—
General 32 7 11
L.Z.A. 6 4 6
Hastings Tabernacle—
General 50 9 3
L.Z.A. 18 10 10
Haworth—
L.Z.A. ... 8 5 0
Hedge End—
General ... 1 4 0
Highbury—
General 83 19 7
L.Z.A. 51 6 2
Guild of Service... 4 8 6
Highgate Road—
General 5 0 0
High Wycombe—
General ... 19 17 9
L.Z.A. ... 9 5 6
Hinckley—
General ... 6 18 0
L.Z.A. ... 2 4 10
Hilmarton—
General 1 15 3
Homerton Row—
General 20 10 0
L.Z.A. 4 4 3
Holloway, Elthorne Rd.—
General 50 0 0
Horham—
General 95 0 0
L.Z.A. 9 11 0
Horley—
General 10 18 10
L.Z.A. 1 8 9
Horsham—
General ... 24 0 8
L.Z.A. ... 16 5 4
Hounslow—
General 31 18 4
L.Z.A. 21 11 6
Hoxne—
General 18 18 9
Ilford—
General 11 8 4
L.Z.A. 10 0
Ipswich, "Bethesda"—
General 60 4 2
L.Z.A. 30 9 2
Guild of Service... 4 4 0
Ipswich, "Mount Zion"—
General 21 17 0
L.Z.A. 8 0 0
Ipswich, "Zoar"—
General 23 14 3
L.Z.A. 21 4 6
Irthlingborough—
General 1 17 6
L.Z.A. 5 1 5
Ivinghoe—
General ... 1 0 0
Kenninghall—
General ... 1 0 0
Kesgrave—
General 5 12 11
L.Z.A. 3 10 0
Kilburn—
General 6 0
King's Langley—
General 45 12 0
L.Z.A. 2 5 0
Guild of Service... 2 13 8
Kingston-on-Thames—
General 16 4 6
L.Z.A. 7 11 3
Laxfield—
General ... 26 11 10
L.Z.A. ... 9 1 8
Leatherhead—
L.Z.A. ... 2 2 6
Lee Common—
General 7 1 2
Leicester, "Ebenezer"—
L.Z.A. 1 10 0
Leicester, "Providence"—
General 18 2 8
L.Z.A. 15 0
Leicester, "Zion"—
General 7 12 0
L.Z.A. 4 8 0
Leigh-on-Sea—
L.Z.A. ... 5 17 9
Leiston—
L.Z.A. 2 16 0
Lewes—
General ... 8 4 6
Lewisham—
General 2 17 6
L.Z.A. 3 0 0
Leyton—
General 20 7 9
L.Z.A. 15 10 0
Guild of Service... 19 13 0
Little Downham—
General 7 8 6
L.Z.A. 5 4
Little Staughton—
General 4 15 9
Lockwood—
L.Z.A. 2 0 0
Lode—
General ... 1 15 0
Long Marston—
General ... 10 13 7
Loughborough—
General ... 1 1 0
Maidenhead—
General ... 1 6 6
Maidstone—
General 1 9 7
Manchester Dist.—
General 12 0
L.Z.A. 6 9 2
Manor Park—
General ... 24 4 9
L.Z.A. ... 3 3 6
March—
General 13 6 0
L.Z.A. 24 10 0
Guild of Service... 10 0
Mayford—
General ... 36 11 3
Meopham—
L.Z.A. 7 3 1
Middlesborough—
General ... 19 12 6
Morley—
General ... 12 6
Needingworth—
General 10 4 3
L.Z.A. 14 16 0
Newcastle-on-Tyne—
General 8 6 0
New Cross—
General 82 14 8
L.Z.A. 22 3 6
Guild of Service... 4 7 5
Newick—
L.Z.A. 2 1 6
Newquay—
General 15 0
L.Z.A. 5 1 0
Norbiton—
General 1 19 6
L.Z.A. 7 3 0
North Finchley—
General 54 6 6
L.Z.A. 27 2 1
Guild of Service... 4 0 0
Norwich—
General 3 4 9
L.Z.A. 1 10 0
Notting Hill Gate—
General 14 6
L.Z.A. 10 0
Nunhead—
General 4 14 4
L.Z.A. 10 4 9
Occold—
General 12 5 7
Old Hill, "Ebenezer"—
General 12 8 0
Old Hill, "Spring Meadow"—
General 4 0 0
Otley—
General 18 8 0
L.Z.A. 10 18 6
Over—
General ... 15 11 0
L.Z.A. ... 20 11 6
Pemberton—
General ... 17 14 8
L.Z.A. ... 2 2 0
Ponders End—
General ... 1 13 6
L.Z.A. ... 11 18 9
Porth—
General ... 10 10 0
Potten End—
General ... 26 3 9
L.Z.A. ... 20 10 6
Potton, Beds.—
General ... 15 0 1
L.Z.A. ... 4 18 8
Portsmouth—
General ... 7 7 9
Poynings—
General 28 10 11
Prahram, Australia—
General 1 4 0
Preston—
General 12 17 6
L.Z.A. 3 3 6

Prittlewell—
General ... 18 9 1
L.Z.A. ... 22 16 5

Ramsey—
General 21 16 11
L.Z.A. 2 4 0

Rattlesden—
General 7 15 9
L.Z.A. 2 10 0

Raunds—
General 3 15 8

Readers of "The English Churchman"—
General 3 0 0

Readers of "The Christian"—
General ... 12 10 0

Reading Friends—
General 1 8 6
L.Z.A. ... 1 10 0

Redbourn—
General 2 0 0

Reigate—
General 1 10 0

Richmond—
General 32 15 2
L.Z.A. 23 2 0

Rishangles—
General 14 4

Rochdale—
General ... 5 0

Rotherham—
General 2 1 2

Royton—
General 23 2 6
L.Z.A. 5 10 10

Rushden—
General 5 19 0
L.Z.A. 2 1 0

Ryde, Australia—
General ... 2 0 0
L.Z.A. ... 2 0 0

Salhouse—
General ... 1 15 0

Scleddy, Pem.—
General 3 9 9

S.E. District Rally—
General 12 2 6

Siddal—
L.Z.A. 1 10 0

Slaithwaite—
General 2 13 0
L.Z.A. 18 2

Sleaford—
General 7 6 4

Smarden—
General 3 8 0

Smithfield, Australia—
General 1 0 0

Somersham—
General 6 12 10
L.Z.A. 5 19 1

Staines—
General 20 0 5
L.Z.A. 5 3 3

Stamford—
General 30 14 9
L.Z.A. 9 10 0

Stoke Ash—
General ... 20 18 2
L.Z.A. ... 5 10 9

Stoke Golding—
L.Z.A. 1 8 0

Stonham Parva—
General ... 2 8 0

Stowmarket—
General 20 5 11
L.Z.A. 24 12 8

Stratford—
General 53 13 9
L.Z.A. 62 11 1
Guild of Service... 8 8 6

Streatham—
General 43 5 1
L.Z.A. 20 7 7
Guild of Service... 1 0 0

Stretham, Cambs.—
General 5 3 6

St. Albans—
General ... 6 8 6
L.Z.A. ... 2 10 0

St. Clears—
L.Z.A. 3 8 4

St. John's Wood—
General 88 2 4
L.Z.A. 77 7 8

St. Neots—
General 13 0 1
L.Z.A. 5 0 0
Guild of Service... 5 0

Sudbourne & Tunstall—
General 34 15 0
L.Z.A. 3 7 0

Sudbury—
General ... 14 6
L.Z.A. ... 1 12 6

Sunderland—
General ... 2 14 0

Sutton-at-Hone—
General ... 9 0
L.Z.A. ... 4 14 0

Sutton, Cambs.—
General 14 19 0

Sutton (Surrey) Friends—
General 3 3 0
L.Z.A. 26 6 0

Swindon—
General 32 12 1
L.Z.A. 18 5 10

Sydney, Australia—
General ... 15 17 2
L.Z.A. ... 10 15 0

Tadworth—
General 35 10 9
L.Z.A. 5 5 3

Tenterden—
General 1 1 0

Thame—
General 8 10 0

Tollington Park—
General ... 1 16 0
L.Z.A. 0 2 9

Tottenhm—
General. Too late for insertion.
L.Z.A. ... 17 6

Tring—
General ... 53 17 3
L.Z.A. ... 30 14 5

Trowbridge—
General 50 2 6

Tunbridge Wells—
General ... 36 1 7
L.Z.A. ... 30 6 11

Two Waters—
General 7 17 0

Waldringfield—
General ... 13 8 7

Walsall—
General ... 33 16 4
L.Z.A. ... 2 3 0

Walthamstow—
General 9 3 2
L.Z.A. 25 6 3

Walton-on-Naze—
General 12 17 10
L.Z.A. 4 11 0

Wandsworth, Chatham Rd.—
General 1 16 6

Wandsworth, West Hill—
General 9 19 9
L.Z.A. 9 10 7

Warboys—
General ... 25 9 2
L.Z.A. ... 7 18 5

Warbleton—
General ... 2 10 0

Warrington—
L.Z.A. 6 0 0

Watford, "Beulah"—
General 17 9 6

Watford Tabernacle—
General 121 11 3
L.Z.A. 60 8 6
Guild of Service... 13 11 10

Wattisham—
General ... 9 19 4
L.Z.A. ... 3 10 2

Wellingborough—
General ... 46 17 5
L.Z.A. ... 15 8 9

West Ham—
General 25 13 11
L.Z.A. 22 0 0

West Hartlepool—
General 13 10 0

Wetherden—
General ... 19 8 0
L.Z.A. ... 2 15 0

Whittlesey—
General ... 30 2 0
L.Z.A. ... 0 15 6

Willenhall—
General ... 30 12 0

Willingham—
L.Z.A. ... 1 13 0

Wimbledon—
General 29 10 7
L.Z.A. 38 0 5

Wood Green, Eldon Rd.—
General 16 7 2
L.Z.A. 1 10 0

Wood Green, Park Ridings—
General 17 2 7
L.Z.A. 6 1 0
Guild of Service... 4 7 0

Woolwich—
General 7 13 0
L.Z.A. 7 0 0

Yateley & Eversley—
General 47 13 3
L.Z.A. 14 5 0

Yorkshire Friends—
General 7 3 6
L.Z.A. 18 0 0

PERSONAL.
General 1,213 0 5
L.Z.A. 803 9 4

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No. 104. FEBRUARY—MARCH, 1947.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Kolli Hill Hostel Girls.

Issued by the

Strict Baptist Mission

Of Pastor J. K. THORPE, 37 Empress Avenue
Wanstead Park, London, E.12.

Price, 3/- per 100, postage extra.

CHRISTMAS ON THE KOLLI HILLS.

By Pastor J. K. Thorpe, General Secretary of the Mission.

Dear Girls and Boys,

I am very happy to send you New Year greetings and good wishes from India, and, knowing how interested you are in the work out here, I thought I would send you a little account of how I spent Christmas Day with the children on the Kolli Hills. I arrived at Valavanthi on the Monday, and you will remember that Christmas Day was on the Wednesday, so that I was just in time to help a little with some of the preparations for that happy day.

Christmas morning began for me, not with feeling for my stocking in the early hours, but by listening to the older children of the Mission settlement singing carols from house to house at 5 a.m. in the morning. I wish I could play you a record of their singing, which was accompanied with cymbals, drum and Indian organ, and in which, some at least, thought volume was more important than sweetness. But what a lovely thing it is that Indian girls and boys can so happily sing of the coming of the Lord Jesus! Outside my room some of them sang in English our chorus: "In my heart there rings a melody," with its second part—"Jesus, Jesus, Jesus, sweetest Name I know . . .," and I am sure that the words are really true of some of the young people here.

After the first meal of the day, called "chota," I had the privilege of presenting to the children the Christmas gifts purchased with the money sent from England for this purpose. First the Boarding Master arrived with the ten boys of the hostel, and to each lad garments, buckle for shorts, sparkler firework, Tamil text card, an orange and a measure of puffed rice and peas were given and received with many smiles and great rejoicing. Then, I went with Miss Mowle to the Girl's Hostel and had the joy of making similar gifts to the fourteen smaller children there. I wish you could have seen the happy faces of both boys and girls and also how fine they looked when later they appeared in their new clothes.

From early morning, preparations were in progress for the Christmas feast. Fires outside in the open near the Chapel were soon burning brightly with large pots boiling and a team of men busily engaged in getting the food ready. There were many eager eyes and a few hungry dogs looking on most of the time. Before the feast, however, we all assembled in the beautifully decorated Chapel and Mr. Huckett conducted a lovely Christmas service. Many children took part in singing and Scripture recitations, and I had the joy of giving an address on "The Name which is above every name . . . the Name of Jesus." I could not, of course, speak Tamil, but Mr. Huckett translated what I said, and I think by the happy smiles and obvious interest of the congregation we

were able to bring home to all, the real meaning of Christmas. Altogether, there were 140 adults and children present.

Then followed further presentations to the Christian workers, and for everybody the Christmas feast. Squatting on the floor, with sleeves rolled up and a large banana leaf for a plate, I ate a large heap of boiled rice to which were added richly spiced boiled goat and potatoes. The whole feat being accomplished without spoon, knife or fork—which meant picking all the food up with my right hand. Please do not try to do the same with your Sunday dinner!

Thus far through the day, there had been no time for the usual family gifts in the home of Mr. and Mrs. Huckett. So, for a short hour after the feast, we were able to withdraw indoors and share in the happiness of the English family. Christmas Day here, however, is given up to our Indian friends, so once again we found ourselves outside in the open field where there were games, racing and jumping for all the young friends to participate in and for everybody to enjoy. Then, before dusk fell, men and boys made off to another field for an energetic game of football, but before this, in a corner near the Mission bungalow, I was thrilled to have around me all the smaller children and many older friends, Christian and Hindu, while I played on the gramophone records in Tamil of the story of the Good Samaritan. I think the company would have remained for hours listening to the magic words in their own language. Soon it was dark, however, and tired, but very happy, I thought the day's events ended, but the men and boys returning from their football requested lantern pictures in the Chapel! The ever ready Missionary approved, and so for a further hour before bed-time there were lyrics and the showing of pictures of the life of the Lord Jesus.

I think in every part of the world those who share Christmas Day with children are very tired on Christmas night, as are the children themselves. So at the close of our very happy day, we crept into our beds under our mosquito nets, after prayer and thanksgiving to God, who by His Gift of the Lord Jesus made the first Christmas Day and gave to us and our Kolli Hills friends the joys of Christmas 1946.

"I HEARD YESTERDAY . . ."

By Gnanakkan.

. . . that the General Secretary of our Mission has arrived on a visit to India. This has caused the Missionaries and workers in India much satisfaction. We look forward to great and valuable results from this visit. It is many years since such a deputation was sent from the Homeland, and this visit of our Secretary comes at a time when many changes are taking place in the National life

of the peoples of India. These changes are bound to affect our Missionary work, so the coming of Pastor J. K. Thorpe is timely, and we trust that his ministry amongst our Indian Churches and in the work of the Mission may be used mightily by God for the extension of His Kingdom in India.

. . , that Miss F. I. M. Caten, our new Missionary, has arrived safely in Madras, and has commenced the first great task of Language study. She has an experienced and capable Teacher. We look forward to the time when Miss Caten will be able to take her place in the work to which God has called her, fully equipped with a useful knowledge of Tamil. Until then we shall be remembering her in the day to day routine of study and preparation.

A VISIT TO A GOLD MINE (II).

By Mrs. G. F. Champion. Kovilpatti.

In our last issue, we heard about the machine shops and the building where the ore was crushed. We had just heard of the visit to a special office where the gold is kept, in which one of the chief managers is always seated.

Then a very important man came along and opened a big safe, and showed us some real gold. This looked very nice. We were given one piece to hold, I did not hold it long it was too heavy, and how much do you think it was worth? "Seven thousand pounds!" I expect that is the first and last time that I shall hold as much money in my hands.

Racing downwards.

I was glad to get out of that noisy place. After we had seen the huge tanks where they did all the first mixing, we were taken by car to the mine-head. Here we were fitted up with baskets on our heads in case of falling stones. Up came the cage and we got into it and started down the mine. We went down 5,400 feet in about three minutes. I shut my eyes and wanted to shout. "Stop, stop, I won't go any further," but I knew that was no good. At last, after what had seemed a long time, even though only about three minutes, we slowed up and were there at the bottom. When we got out, to my surprise, it seemed very much like being down the tube in London. In every direction, there were lines and trucks, and the whirring noise that they made was very much like the sound of trains passing in the tube. We saw a big hole where they take the rock out, and the huge machines that pump the air up and down.

Which would you choose?

Red Cross men were standing by their posts ready to deal with accidents. Every day there are some kinds of accidents. There are three shifts during the 24 hours, and, as there are ten thousand men working, someone usually gets an injury of some kind, though in this pit the men work downwards which means fewer accidents than if they worked upwards, which is done in the next mine. On the other hand, the men in this mine say that they

must always lift the heavy rock upwards whereas the men in the next mine have the rock fall down to them. This proves a thing that we all know; that wherever we are, things will never be quite right.

Now it is time to go up again. A terrific breeze meets us and I can feel the dust and small stones sweeping round my ankles and now we are up and I very thankfully open my eyes and see that we are just below the top. I wish we were there! The cage has two storeys and the men in the top one are getting out at the top platform and we very thankfully draw up to the bottom one and get out. I sit on a seat and rest a few minutes watching the men lining up to be searched. There are lots of ways of trying to bring out bits of gold. We were told that one man, who had to take some kind of batteries down the mine, very cleverly hid rock containing bits of gold in his instruments and got quite a bit. But, like all clever thieves, he was caught one day and hurried off to prison.

More precious than gold.

That was the end of our visit to the gold mine. We were very glad to get back to our friends and have a bath and some food. Now you would like to know the real reason that we had come to this place. There are two good Christian friends, who live here and work in the gold mines and in their spare time they preach to the people about the Lord Jesus Christ. There are now quite a number of people who have been baptised and come to chapel regularly and, once a year, some of our missionaries go there to help them by preaching and holding meetings. This year we went. I want you to pray for these people. A number of them come from villages far away and, if they learn to love the Lord Jesus, when they go back on leave they will be able to help their own people to love Him too.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Once again we are publishing our Honours List, this time for the year 1946. It is a list both glad and sad—glad because of the names that are there, but sad because there are so many names which might have been there had the owner of the name done just one more searcher during the year 1946. Here then is another chance for you! You can now start for 1947—so off you go like a gun with the Searcher in this issue, and mind you keep it up!

I was pleased to receive letters and in some cases Christmas cards from the following. It is too late for me to return your good wishes for the season which is past but not too late for me to thank you for them: Doreen and Freda Allick, George Archer, May Baxter, Jean Chapman, Bertha Etheridge, Janet Harsant, Patricia Harris, Jim Kilby, Mary Mills, Alan Preston (thank you for photograph), David Robinson, Margaret Scrivener, Yvonne Stollery, Violet Tyler, Maud Ward, Pearl Warne, Aileen Young. Also I should like to thank the following friends for their kind letters: Mrs. H. Benstead, Mrs. V. A. Boulton, Mr. and Mrs. R. J. Davis, Miss F. Hamilton, Mr. W. H. Trowbridge and Miss Christabel Wright.

With every good wish from,

UNCLE PETER.

"HERE IS A GALE WARNING."

How often have we heard those words during the past Autumn and this Winter. It may be that you have just heard a Children's Hour talk and have heard "Good-night Children, everywhere," when there comes sweeping down upon us a "Gale warning" and one thinks of the waves lashing the Western coast and gallant ships battling against high seas, far out into the Atlantic. I wonder where the winds come from, where do they begin and where do they end? We do not know the answer to these questions but we know who is Master of the winds, for we have read of One who rebuked the wind (just the same as if you would tell a dog to lie down) and the wind was quiet at once and there was a great calm. This is not in your Searcher but read Luke 8, 22-25.

Lower Group, age under 12.

Read through the chapters named very carefully, and find the answers to the following questions. When you have found them, write out the words that are given here and give the book, chapter and verse where found. Then choose the story that you like the best, and write out the whole verse where the answer is found. Here are the questions. Where do we read of—

1. A mighty strong west wind.
2. A strong east wind.
3. The north wind.
4. The south wind.
5. A great wind.
6. A hiding place from the wind.

The answers will be found in Jonah 1; Proverbs 25; Exodus 10; Isaiah 32; Acts 27; Exodus 14; but the chapters are not in the same order as the words.

Upper Group, age 12 and under 16.

You have to find the answers to the following questions also and write them down in the same way. But you may choose a verse from any one of the twelve stories, and when you have written it out, just say, in a few words, why you have chosen it.

7. The four winds.
8. A rushing mighty wind.
9. A boisterous wind.
10. The wings of the wind.
11. A wind from the Lord.
12. A great and strong wind.

The answers will be found in Acts 2; 1 Kings 19; Psalm 104; Matthew 14; Ezekiel 37; Numbers 11.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until AUGUST, 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. FEBRUARY 28th, 1947.

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

RESULT OF LAST BIBLE SEARCHER.

There were not quite so many entries this time; but some very good work was sent in. There were 36 new searchers. The names are given in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Ronald Holder, aged 14, Somersham S.S.
2, Jean Bridgestock, aged 13, March S.S.

Special Mention: Margaret Jaeger, Gwyneth Griffiths, Emily Reeve, Myrtle Simmons, Eileen Culliford.

Very Highly Commended: John Roe, Brenda Elson, Irene Bridgestock, Bertha Etheridge, Barbara Bugg, David Gower, Ruth Jaegar, May Baxter, Margaret Scrivener. Aileen Young, Brenda Wright, Doreen Allick.

Highly Commended: Freda Allick, Alan Webb, Lily Nash, Joyce Raper, Doreen Quy, Sheila Jackson, Beryl Reeder ,Ivy Scott, Pearl Warne, Rose Brown, Olive Warne, Roy Leaver, Allan Hill, Margaret Grover, Jean Pyett, Eunice Spratt, Peter Chapman, John Ellins, Janet Ovenden, Mary Thomas, Ruth Williams, Daphne Brewster, Eric Noble, Sylvia Robinson, Jean Warden, Joy Bugg, Joyce Willimer, Mary Emmerson, R. Boosey, Brenda Baker, Douglas Thurling, Ivan Peters, Brenda Bourne, Mary Saunders. David Briggs, John Stokes, Janet Burgess, Joyce Pannell, William Coy, Mary Watson, John Watson, Mary McReynolds, Irene Rudd, Muriel Nunn, Molly Hawkins, Doreen Jordan, Peter Hutton, Ruth Skull, Ruth Surridge, John Jupp, Margaret Preece, J. Fibbins.

Commended: David Whiting, Michael Bugg, Mary Mills, Phyllis Owens, Mollie Capon, A. G. Hunt, Iris Norton, Colin Humphrey, Pamela Boreham, William Brown, Vera Poole, Audrey Preece, Mavis Darnell (answered Lower Group only).

Lower Group, age under 12.

Prizewinners 1,: Betty Hope, aged 10, Cricket Hill, Yateley.
2, Thelma Beaumont, aged 11, Stowmarket S.S.

Special Mention: Peter Moon, Neville Reeder, Gilbert Archer, Christine Taylor, Mary Bugg.

Very Highly Commended: Derek Moon, Derek Bugg, Florence Mackenzie, Paul Durbidge, A. P. Minter, Brenda Leggett, Zeta Abbs, Joan Moss, Jasmine Pannifer, Betty Roe, Irene Adams, Mary Willimer, Jeannette Chalmers, Tony Russell, Mavis Beckingham, Daphne Rayner, Doreen Wilks, Peter Wilks, Ruth Orchard, Peter Roe, Nora Jaegar, Iris Cosgrove, Ivy Harrison, Ada Laud, Joan M. Mercer.

Highly Commended: Peggy Gomm, Myrtle Bugg, Stanley Bye, Kevan Skinner, D. Pearce, Robert Baldwin, Michael Ellins, Molly Noble, David Perry, Barbara Bennett, Constance Hill, Margaret Hudson, Ruth Piggott, Dorothy Hill, Alan Preston, Vilma McReynolds, Doris Driver, Wendy Hoy, Janet Harsant, Mary Howe, Rosemary Durham, Mary Hayward, Patricia Harris, Alan Norman, Maureen Cornelius, Betty Watson, June Gill, Roy Parkinson, Pat Russell, Maureen Bryant, Victor Poole, John Gammons, Elsie Hart, Maud Ward, Pauline Burgess, C. Crispin, Wendy Church, Diana Gill, David Julian, Olga Burgess, Jean Garnett, Audrey Bateman, Brian Heather, Jean Chapman, Betty Laud, Gordon Reeves, Peggy Howe, Peter Flemming, Joyce Cockman, Jean Hartfield, John Hill, David Surridge, Robin Whyatt, Ruth Edwards, David Robinson, Enid Shrimpton, Brenda Salmon, Sheila Brown, Gordon Driver, Priscilla Phipps, Ellen Barnard, Dorothy Jordan, June Cooper, Sylvia Buss, Dorothy Andrew, Josephine Kirkman.

Commended: John Newberry, Stella Church, John Skull, Joyce Bates, Mary Baker, Stephen Heather, Joyce Chamberlain, Iris Ellmore, B. Jackman, Walter Jupp, an entry without name or address, Eunice Skull, Dennis Reece, Mary Saunders, H. Fibbins, Doreen Bates, Fred Catlin, Sheila Erbe, Shirley Fraser, Harry Humphries, Margaret Blow, Ann Self, Maureen Coutts, Jeanette Bird, Brian Elwards.

Not for Competition: Miss Dorothy Best and John Robinson, who did not answer the questions in "Rays."

Brentford and March tied for the first place this time. Bethesda, Ipswich, Little Downham and Prittlewell tied for the second place.

HONOURS LIST.

All those whose names appear in this list, will receive a Certificate of Merit for regular Bible searching during 1946. To gain a Certificate you must send in at least five entries during the year. The **special** prizes for the year go to Michael Bugg, Tunstall; and David Bysh, Park Ridings, Wood Green. These prizes are awarded to the two scholars who have the longest and best record, but have never received a prize.

Congratulations to Roy Leaver, Richmond, who has gained a Certificate for ten consecutive years.

March: Shirley Betts, Irene and Jean Bridgestock, Ruth, Margaret and Nora Jaegar, John Jupp, Donald Pearson, Alan Preston, Margaret Saunders, Kevan Skinner. **Walthamstow:** May Baxter, Jeannette Chalmers, Ann Fromont, Doreen Quy, Joyce Raper, Margaret and Brenda Turner. **High Wycombe:** John and Michael Ellins, Stephen and Brian Heather, Myrtle Simmons. **Prittlewell:** Roy Boosey, Wendy and Stella Church, Brenda Green, Adrian Minter. **Bethesda, Ipswich:** Beryl and Neville Reeder, Barbara and Mary Bugg. **Potten End:** Brenda and Vivien Elson, Ivy Harrison, Aileen Young. **Yateley:** Betty Hope, Mary Mills, Margaret and Audrey Preece. **Crowfield:** Mary Emmerson, Muriel Nunn, Jean Pyett. **Hadleigh Heath:** David Briggs, Colin Humphrey, Jasmine Pannifer. **Ilford:** Joyce Pannell, Ruth and David Surridge. **Middlesbrough:** Doreen and Freda Allick, George Archer. **Stowmarket:** Thelma Beaumont, Daphne Rayner, Sylvia Robinson. **Tring:** Peter Chapman, David Gower, Brenda Wright. **Eldon Road, Wood Green:** Muriel, Joan and Mavis Beckingham. **Park Ridings, Wood Green:** David Bysh, Eileen Culliford, Tony Russell. **Bradenstoke:** Eunice and John Skull. **Brentford:** Brenda Bourne, Patricia Harris. **Chadwell Street:** Joyce Chamberlain, Florence Mackenzie. **Chingford:** Robert Baldwin, Margaret Scrivener. **Clifton:** Sheila Jackson, Mary McReynolds. **Fressingfield:** Zeta Abbs, Bertha Etheridge. **Hailsham:** Constance Hill, Janet Ovenden. **Highbury:** Lily Nash, Mary Thomas. **Otley:** William and Sheila Brown. **St. Neots:** William Coy, Alan Norman. **Southoe:** Mavis Darnell, Maud Ward. **Gurney Road, Stratford:** Josephine Fibbins, Alan Webb. **Tunstall:** Michael and Joy Bugg. **Whittlesey:** Joyce and Mary Willimer. **Bermondsey:** Ivy Archer. **Blakenham:** Mary Baker. **Eden, Cambridge:** Gordon Reeves. **Downe:** Louis Walker. **Bethel, Guildford:** Enid Shrimpton. **Horham:** Emily Reeve. **Mt. Zion, Ipswich:** Janet Harsant. **New Cross:** Ruth Williams. **Redbourn:** Fred Catlin. **Richmond:** Roy Leaver. **Staines:** Pearl Warne. **Streatham:** Ivy Scott. **Walton-on-Naze:** David Hatcher.

Grumblers

Feb.	3	M	**Num. 11, 1-9**
	4	Tu	**Num. 11, 10-18**
	5	W	**Num. 11, 19-26**
	6	Th	**Num. 11, 27-35**
	7	F	Psa. 78, 26-38
	8	S	Psa. 106, 7-18
	9	Su	1 Cor. 10, 1-12

My Servant Moses

Feb.	10	M	**Num. 12, 1-8**
	11	Tu	**Num. 12, 9-16**
	12	W	Exod. 2, 11-21
	13	Th	Exod. 33, 4-11
	14	F	Deut. 18, 15-22
	15	S	Deut. 34, 5-12
	16	Su	Heb. 3, 1-9

The Entry into Jerusalem

Feb.	17	M	**Luke 19, 28-40**
	18	Tu	**Luke 19, 41-48**
	19	W	Psa. 118, 19-29
	20	Th	Zech. 9, 9-17
	21	F	John 2, 13-22
	22	S	Psa. 69, 6-15
	23	Su	Matt. 21, 1-11

Parable of the Vineyard

Feb.	24	M	**Luke 20, 9-18**
	25	Tu	**Luke 20, 19-26**
	26	W	Psa. 80, 7-15
	27	Th	2 Chron. 36, 11-17
	28	F	Jer. 26, 18-24
Mar.	1	S	Jer. 37, 6-15
	2	Su	2 Chron. 24, 15-22

The Lord's Supper

Mar.	3	M	**Luke 22, 1-8**
	4	Tu	**Luke 22, 9-18**
	5	W	**Luke 22, 19-27**
	6	Th	Exod. 12, 1-10
	7	F	Exod. 12, 11-17
	8	S	Matt. 26, 26-30
	9	Su	1 Cor. 11, 23-29

In Gethsemane

Mar.	10	M	**Luke 22, 31-38**
	11	Tu	**Luke 22, 39-49**
	12	W	**Luke 22, 50-62**
	13		Luke 22, 63-71
	14	F	Psa. 88, 1-10
	15	S	Heb. 5, 1-10
	16	Su	Matt. 26, 36-45

Jesus before Pilate

Mar.	17	M	**Luke 23, 1-7**
	18	Tu	**Luke 23, 8-17**
	19	W	**Luke 23, 18-26**
	20	Th	John 18, 28-40
	21	F	John 19, 1-7
	22	S	John 19, 8-16
	23	Su	1 Tim. 6, 12-21

The Crucifixion

Mar.	24	M	**Luke 23, 33-45**
	25	Tu	**Luke 23, 45-56**
	26	W	Psa. 22, 1-8
	27	Th	Psa. 22, 11-20
	28	F	John 19, 19-30
	29	S	Isa. 53, 1-6
	30	Su	Isa. 53, 7-12

Risen and Ascended

Mar.	31	M	**Luke 24, 1-11**
Apr.	1	Tu	**Luke 24, 36-44**
	2	W	**Luke 24, 45-53**
	3	Th	Acts 1, 1-11
	4	F	1 Cor. 15, 1-9
	5	S	1 Cor. 15, 12-20
	6	Su	John 20, 24-31

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

No. 105. APRIL—MAY, 1947.

FROM THE RAYS EAST

FOR YOUNG PEOPLE



HOMEWARD BOUND.

Uncle Arthur (Mr. H. A. Huckett), now coming home on leave, so get your welcome ready.

Issued by the

Strict Baptist Mission

Of Pastor J. K. THORPE, 37 Empress Avenue

Wanstead Park, London, E.12.

Price, 3/- per 100, postage extra.

STILL MORE SNAKES!

By Missionary D. A. Thrower, Madras.

Three years ago there was a great flood at Madras, and water covered the ground around the Mission House. In some places, the water was five feet deep and in others it was much deeper. Snakes were washed out of their holes, and were seen swimming about looking for dry land. One of them climbed up the flowering creeper which grows on the front wall of the house. We watched the thing for a time, and wondered whether it would get into the bungalow. After the flood had passed, we found a live snake in one of the cupboards as we cleaned the water and mud out of it. I wonder whether it was the same reptile or not!

At another time a snake found its way to the top of an open door. I went through the doorway and slightly moved the door as I passed. The snake slithered down immediately in front of me, almost, if not quite, touching my head as it fell. This was a narrow escape, for which to be thankful to God for His protection.

On another occasion a snake intruded into our group when we missionaries were sitting on the front verandah of the Madras Mission House in the evening. I suddenly noticed it under a chair on which a lady was sitting. I got up, and quietly asked my friends to keep still and so avoid disturbing the creature; I slipped into the house and brought out a cane. The snake was soon despatched, but might easily have escaped if we had disturbed it before we were ready with a stick.

One of our missionaries once travelled for hours in a bullock-cart and afterwards found a live snake in the straw on which she had been sitting. That was only another example of the wonderful way in which our Heavenly Father protects His servants in this land of many dangers.

Boys and girls! Whenever you hear or read about snakes, remember the great danger of people being bitten by these deadly creatures in India, and pray for the servants of the Lord Jesus. It is they who are on the look-out for that old serpent the devil Satan, who is always injecting his poison of sin into men and women, boys and girls. Also, always keep a good look-out for him and his evil deeds in your own lives.

THE ADVENTURES OF A FOUNTAIN PEN.

By "Uncle Arthur."

I was born in the "Swan" pen factory and brought up in a shop in Oxford Street. There were six of us in family, but we were not all alike in colour or in shape. Two of my brothers always wore black as if in mourning, but I was brown as a berry and mottled all over. We were all self-fillers, and could drink quite a lot of ink.

One day, a quietly dressed lady came into the shop where we lived and said: "I want a nice fountain pen for a missionary who is going to India." After looking at several pens which did not

appear to suit her, she picking me up and said: "Is this a good pen? I like the colour." "It's a Swan self-filler" said the shop assistant, "and with proper treatment, should last a lifetime." I was glad he said that, for some people treat fountain-pens very roughly, and I did not want to fall into such hands. Also I wanted to last a lifetime if possible. After examining me very thoroughly, the lady decided that I would be suitable, and having paid the price asked, (much less than my real worth, of course!), she asked the assistant to wrap me up. He put me in a new red box with a wad of instructions, tied me in a neat parcel, and handed me over with a smile to my new mistress.

This lady I discovered was going to a missionary sewing class, where I was unpacked and shown round to a number of nice people, who all seemed very pleased to see me. A few days later, a missionary meeting was held, but I was kept in a gentleman's pocket for a long time, and could not see what was going on, though the muffled strains of "Greenland's icy mountains" reached my ears and sent shivers down my barrel. Just before the meeting ended there was a little excitement, and I was suddenly taken out of the "dark bag," and handed over very ceremoniously to a young man who was going to India. Needless to say, I had to endure another bout of inspection when the meeting was over, and having been given a good drink of "Swan" ink, I began my real career by writing the missionary's name.

Within a week, I found myself on a great ocean liner, and had a great deal of work to do, because my new owner was writing a diary, and seemed to have a lot to write about. The days passed very pleasantly—"Swans" are good sailors, you know—and I enjoyed the voyage, and was glad to have my cap taken off so frequently, so that I could see all the sights. We reached Bombay at the end of November, and my first job on India's coral strand was to write a telegram to Madras announcing my owner's arrival. For the next 48 hours I did not see the light of day, for we seemed to be having a train journey and then a motor-car ride, so there was no work for me to do. It was very hot and stuffy in the missionary's pocket, and I was truly glad when we reached Madras, and I was taken out to write a letter.

My owner soon found that I got thirsty very quickly in our new abode, and needed to drink more often than when we were in England. Within a few days, whatever do you think I had to do? Instead of being allowed to write the king's English, and commit to paper all my owner's great thoughts on theology, political economy, and other deep subjects, I was used merely to write the alphabet, and a very weird conglomeration of hieroglyphics at that. No longer was I displayed in a prominent position in my master's waistcoat pocket—for he did not wear a waistcoat now—nor was he able to take me out with a flourish on the platform of some great hall to make notes with or to sign autographs when the meeting was

over. Indeed, he never seemed to attend any meetings, except as a humble member of the congregation. Now, all I had to do, was to go to school with him every day, and write down curly little characters which he called Tamil, while an Indian munshi made weird and wonderful sounds come out of his throat, over and over, again until my head ached. It really was a "come-down," and had it not been for the diary work and letter writing he gave me to do in his spare time, I could not have endured it.

This went on for about six months, and then one day, he took me for a long train ride to the Nilgiri Hills. Just before reaching our destination, we had to change into a little train like a friend of mine once saw at Southend, and that was great fun. We climbed higher and higher into the heart of the mountains, and not being used to it, the altitude began to make me quite giddy. My neck was covered with a cold sweat, which made me feel very uncomfortable. I was also afraid at what my master would say when he took my cap off and started to write with me. Well, we reached Ooty at last, and I was pleasantly surprised to find it so green and fresh with lovely fir trees and real cold water. After the Madras heat it was most refreshing. My owner took me to a house called "Selborne," where other missionaries were staying, and being a bachelor at that time, he was given a small room at the end of a long passage. Just what I feared happened! He took me out to sign the visitors' book, and got his fingers covered with my ink. Just then the gong rang for lunch. I really felt sorry for him but could do nothing about it.

(To be continued.)

"I HEARD YESTERDAY . . . ."

By Gnanakkan.

That there are 57 cities in India with a population of 100,000 but there are over 450,900 villages with under 500 inhabitants. Some of these villages have only 12 or 14 houses in them, and are away from roads or paths. Often during the Monsoon time these villages are completely cut off from the outside world.

. . . that only 14 men in every 100 can read and write in India. The number of women who can read is even smaller; only 21 in every 1,000 can read intelligently. Wherever Christianity has been established for many years, there the percentage of literacy is much greater than in other places which are closed to the Gospel. This emphasises the importance of the Word of God. Where the light of that Word is; the darkness of ignorance is dispelled. In connection with this, we may remind you that the proof reading—always a difficult job—of the new edition of the Tamil Bible is being done by our Mission.

. . . that there have been a large number of young people baptised in recent months in the Madras Field of our Mission. Some of these young men and women have newly come from Hinduism; others have been brought up in Christian homes, but all of them

will pass through a time of severe testing, for Satan never easily allows his servants to leave his service. He will bend every effort to reclaim them for his use, but we can confidently pray for these new members of our Churches in India, knowing that God has them in His special care.

. . . that at the 20th General Assembly of the South Indian United Church a vote was taken on the question of union with the Methodist Church and the Church of India, Burma, and Ceylon (in South India). The union was agreed to by a large majority, and the necessary steps to complete the union were outlined. Although our Mission and the Tamil Baptist Churches associated with us cannot join such a Union, yet such an important step ought not to pass unnoticed. At the same time the Strict Baptist Mission follows in the great tradition of Carey, Marshman and Ward who were pioneers of modern Missionary effort in this tremendous sub-continent. There is a large and influential Baptist Communion in India and Burma.

WONDERFUL WORDS OF LIFE.

Have you ever thought that books are like caskets? Each casket reveals what is inside when you read the book. Some books are hardly caskets at all; they are not worth the paper on which they are printed, they contain nothing of any value. Other books contain knowledge and information; some contain much wisdom, so much so that the casket will only unlock after you have sought patiently for many hours to find the key. But one Book differs from all others; it has within its casket a quality that no other book ever has, or ever will, possess. It contains knowledge, information, much wisdom and truth, but above all it contains LIFE. Now the key of life is held by the Holy Spirit of God and, as we read our Bible (God's Living Word) the Holy Spirit may take the key to unlock the Life within the Scriptures; He may take another key to unlock our dead heart, and then as He applies the Living Word to our dead hearts, we come to see and know the Life of God through our Lord Jesus Christ, within the casket of His written Word.

Lower Group, age under 12.

All the answers to this Searcher will be found in **St. John's Gospel**. In each of the sentences you will notice that a word has been left out. First of all, find the sentences and write them out, including and underlining the missing word, and giving the chapter and verse where found. The missing words form a well-known text that is found in John 10. Write out this text also.

1. Because — live ye shall live also.
2. That he should — eternal life.
3. And giveth life — the world.
4. In — ye think ye have eternal life.
5. This is life — that they might know thee.
6. In him was —.

The answers will be found in chapters 1, 5, 6, 14, 17, but not in the same order.

Upper Group, age 12 and under 16.

In addition to the above questions find the answers to these, and write them out in the same way.

1. — am come that they might have life.
2. I — the bread of life.
3. He that believeth on — Son hath everlasting life.
4. They that have done good unto the — of life.

5. I am the way, the truth, — the life.
6. Thou hast — words of eternal life.
7. That believing ye might have — through his name.

The answers will be found in chapters 3, 5, 6, 10. 14, 20, and the missing text is in ch. 11.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until OCTOBER, 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, APRIL 30th, 1947.

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

CHRISTMAS ENVELOPE GIFT.

May I thank these friends for their kind gifts, most of which I have acknowledged by post. Your help is much appreciated and your gifts will go to assist the work amongst India's boys and girls.

	£	s.	d.
Ponder's End, "Eden," per Miss F. Hamilton	0	13	6
Hertford, per Mr. W. J. Parker	1	0	0
Walthamstow, per Miss M. Gearing	0	3	0
Walton-on-the-Naze S.S., per Mr. H. A. Jeffs	0	12	4
Personal—			
Anon., 2/6; M. R. F., 6d.; Ruth Skull, 1/3; Alan Webb, 2/-	0	6	3
	£2	15	1

RESULT OF LAST BIBLE SEARCHER.

We were very pleased with the response to this Searcher. Some excellent papers were sent in; but there were a number of scholars who omitted to write out their chosen verse, and some, in the Upper Group, wrote the verse, but omitted to give the reason for their choice. You should always read the instructions right through before commencing the Searcher. There were 72 new Searchers this time. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Joyce Raper, aged 13, Church Hill S.S., Walthamstow. 2, Myrtle Simmons, aged 13, "Zion" S.S., High Wycombe.

Special Mention: Olive Worne, Muriel Beckingham, Jean Beckingham, Eileen Culliford, Doreen Allick, John Roe. Beryl Reeder, Lilian Robinson, Roy Leaver, Sheila Jackson, Ronald Holder, Barbara Bugg.

Very Highly Commended: Lily Nash, Sally Ryan, Ruth Surridge, Peter Chapman, Gwynneth Griffiths, May Baxter, Betty Bailey, Bertha Etheridge, Margaret Scrivener, Ruth Skull, Alan Webb, Brenda Wright, Pearl Warne, Jean Lithgow, Ruth Izzard, Colin Humphrey, Peter Flitton, Janet Ovenden, Thelma Beaumont, Freda Allick, B. S. Hilton, Margaret Turner, Beryl Bourne, Norma Saville, David Gower, Ruth Jaegar, Margaret Jaegar, Muriel Nunn, Mary Thomas, Eunice Skull, Yvonne Stollery, Mary Emmerson, Maurice Bradshaw.

Highly Commended: Margaret Preece, Sylvia Robinson, Doreen Quy, Maureen Cotton, David Whiting, Ruth Williams, Brenda Bourne, Jennifer Jones, Brenda Leggett, Jean Pyett, David Briggs, Ivy Scott, Joyce Williner, William Brown, Sylvia Moses, Mary Layzell, Audrey Preece, Joan Rudd, Edith Rogers, Anita James, Michael Bugg, Margaret Richardson, Cynthia

Simpson, Ivy Archer, Joy Bugg, R. Boosey, J. Allen Miller, Joan Chadwick, John Kelvington, Maureen Robins, Brenda Peebles, Margaret Hale.

Commended: Margaret Laud, Douglas Thurling, Jasmine Pannifer, Emily Reeve, Jean Bridgestock, Avis Whitley, Ivan Peters, Irene Bridgestock, John Bush, Mavis Darnell, Rose Brown, Mary Mills, Janet Burgess, Doreen Jordan, Doris Gates, Mary Sessions, Jean Denman, Phyllis Owens, Joyce Reeve, Josephine Fibbins, Brenda Baker, Mavis Meeks, J. S. Denman, Florence Mackenzie, Derek Smith, John Jupp, David Bysh, Joan Wigzell, Yvonne Stringfellow, Loretta Goodenough, Margaret Jones, Iris Cordery, Valerie Cubitt, Brenda Elson, Derek Jessup, Elizabeth Overton. Answered Upper Group only: Annie Tye, Audrey Curtis, Tony Skidmore.

Lower Group, age under 12.

Prizewinners: 1, Derek Moon, aged 10½, West Street S.S., Brighton.
2, Kevan R. Skinner, aged 10, Providence S.S., March.

Special Mention: Ivy Harrison, Christine Taylor, Margaret J. Saunders, Elizabeth Snell, David Perry, David Newman, Betty Hope, Jeannette Chalmers, Mary Howe, Joyce Harris, David Hatcher, Janet Harsant, Mavis Beckingham, Shirley Betts, Dorothy Andrew, Barbara Allaway, Zeta Abbs.

Very Highly Commended: Betty Roe, Maureen Durbidge, Robert Baldwin, Harry Humphries, Mary Bugg, Joy Cooper, Joy Drinkwater, Shirley Fraser, Irene Adams, Jean Tangley, Constance Hill, Jennifer Ballard, Laura Dearden, Christine Payne, Neville Reeder, Mary Willimer, Pauleen Wilson, Alan Preston, Ann Fromont, Gordon Driver, Fred Catlin, Shirley Burton, Wendy Hoy, Lois Richardson, Peter Roe, Enid Shrimpton, Jean Mayhew, Annabel Knights, Mary Hayward, Michael Hale, Louis Walker, Graham Smith, Jill Harsant, Carole Jackman, Andrew Phillips, Doreen Wilks, Pamela Woollard, Robin Whyatt, David Robinson, Donald Pearson, Daphne Rayner, Jean Macdonald, Peter Moon, Ada Laud, John Laver, Jill Mayes, Dorothy Jordan, John Hill, Nora Jaegar, Brian Jackman, Elsie Hart, Stephen Heather, Dorothy Hill, Gillian Foster, Vivien Elson, Paul Durbidge, Joyce Chamberlain, Maureen Cornelius, Fred Cooper, Joyce Bates, Myrtle Bugg, Derek Bugg, Peter Aspinall, Maurice Smith, Robert Hawes, Mary Baker, Olga Burgess, Sheila Harris, Dennis Reece, Betty Restell, Brenda Turner, Doris Driver, David Whitworth, Maureen Beniss, George Archer, Sheila Brown, Audrey Bateman, Stanley Bye, Joan Fegan, Hazel Goodall, Ronald Hilton, Patricia Harris, Alan Norman, Dennis Self, Olive Scrivener, Anne Sutcliffe.

Highly Commended: Pat Russell, Gordon Reeves, Betty Laud, Hilary Fibbins, Norman Davies, David Betts, Margaret Hilton, Jim Kilby, Beryl Miller, Doreen Bates, Muriel Plummer, Joy Thorpe, David Surridge, Dorothy Pearce, Edward Hitchcock, Mary Day, Cyril Crispin, Joyce Cockman, Malcolm Church, Margaret Andrews, Kenneth Bush, Pauline Burgess, Ruth Edwards, Sylvia Meeks, Tony Russell, Lily Taylor, Betty Watson, Eben Skeet, John Skevington, A. P. Minter, Lorna Mills, John Robinson, Coral Nash, Duncan Humphries, Brian Heather, George Wheeler, Barbara Allen, Walter Jupp, Janet Cockbill, Connie Lister, Ian Mills, Barbara Reed, Brian Rayner, Brenda Salmon, John Skull, June Cooper, Doreen Chadwick, Gloria Harvey, Peggy Gomm, Roy Johnston, Jean Chapman, Ronald Bush, Norma Smith, Iris Fitzhugh, Peter Wilks.

Commended: Rosemary Potter, Doreen Mougue, George Evans, Janet Campbell, Audrey Horsnell, Sylvia Buss, Diane Titheradge, Peggy Chenery, Peter Boosey, Eileen Mitchell, Malcolm Horsnell, Audrey Webb, Brenda Thomas, Freda Lockwood, an entry from 26, Hurlock House, Pat Warren, Christine Wildon. Also tried: Eileen Chandler.

Not for Competition: The Misses Dorothy Best and Agnes Still. Brentford heads the list this time, with March second. Park Ridings, Wood Green and Mt. Zion, Ipswich, tied for the third place.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

First of all, I should like to congratulate North Road Sunday School, Brentford, on heading the list of Bible Searchers with most entries last

month. Well done Brentford, do it again! I also noticed that St. Johns Wood tried hard.

On Sunday, March 23rd, Viscount Mountbatten took the oath of office as Viceroy of India. The King himself is Emperor of India, but the Viceroy rules India, on the Kings' behalf, from the palace of the Viceroy at New Delhi. During the 258 years which separate the reigns of Britain's two greatest Queens, Elizabeth and Victoria, India had been governed in part or whole by the British East India Company; and then, on August 12th, 1858, Queen Victoria became Empress of India, and the British Crown took control of the future of that great land of 250 million souls. To-day, after nearly 90 years of British rule, there are 389 million people in India. During those years since 1858, India has enjoyed the blessings of peace, of civilisation and ordered government as she has never done in all her long story. Britain's rule has, on the whole, been just and fair, and she has given of her best both in men and strength and treasure, to help India forward. A long line of our best statesmen, judges, soldiers, administrators, civil servants, business men, and not least our missionaries have spent themselves for that great land.

And now it would seem that the day is not far distant when India must take charge of her own affairs. Our Prime Minister has said that this will take place in June, 1948. After that date, we, in this country, will have no more control in India than we should have in a foreign land. Our Viceroy must return home and our statesmen will have ended their duties under the British Crown.

It is yet too early to say whether our missionaries will be able to stay in India to carry on their great work of preaching the Gospel of our Lord. We cannot look into the future. The Lord Jesus has called our missionaries and, in obedience to His command, they have gone to India. We need to watch and to pray very earnestly that our Lord's will shall be made clear to us, so that we may know that He is leading us onward through the difficult days that lie ahead. All we know definitely is that His Kingdom shall come and His will shall be done on earth as it is in heaven, nor shall the politics of men be permitted to blunt the purposes of God.

I was very pleased to receive such a splendid number of letters during the past month and would like to thank:—Doreen and Freda Allick, Ivy Archer, Betty Bailey, Thelma Beaumont, Sheila and William Brown, Shirley Burton, David Bysh, Joy Drinkwater, Gloria Harvey, Ronald Holder, Betty Hope, Dorothy and Doreen Jordan, Muriel Nunn, Doreen Quy, Joyce Reeve, Lilian Robinson, Joan Wigzell. Also I would gratefully acknowledge letters from the fololwing friends:—Miss Marjorie Bond, Mrs. V. A. Boulton, Mr. H. J. Bysh, Mr. J. Christie, Mr. W. G. Glass, Miss F. Hamilton, Mr. W. Key, Miss A. L. Layte, Mrs. F. Leaver, Mr. William J. Parker, Mr. W. H. Trowbridge and Mr. C. S. Wing.

With best wishes to you all, from

UNCLE PETER.

The Walk to Emmaus

Apr.	7	M	**Luke 24, 13-24**
	8	Tu	**Luke 24, 25-35**
	9	W	Gen. 3, 13-21
	10	Th	Gen. 22, 10-18
	11	F	Isa. 9, 1-7
	12	S	Dan. 9, 1-8
	13	Su	Micah 5, 1-7

Returning to Jerusalem

Apr.	14	M	**Ezra 1, 1-11**
	15	Tu	**Ezra 2, 64-70**
	16	W	Haggai 2, 1-9
	17	Th	Isa. 44, 21-28
	18	F	1 Chron. 16, 34-43
	19	S	Deut. 12, 1-12
	20	Su	Psa. 126, 1-6

Foundation of the Temple

Apr.	21	M	**Ezra 3, 1-7**
	22	Tu	**Ezra 3, 8-13**
	23	W	1 Kings 8, 12-21
	24	Th	Haggai 1, 1-6
	25	F	Haggai 1, 7-15
	26	S	Zech. 4, 1-10
	27	Su	Psa. 137, 1-9

A Good Work Hindered

Apr.	28	M	**Ezra 4, 1-6**
	29	Tu	**Ezra 4, 7-16**
	30	W	**Ezra 4, 17-24**
May	1	Th	Psa. 2, 1-12
	2	F	Psa. 44, 15-26
	3	S	1 Pet. 3, 10-17
	4	Su	Matt. 5, 1-12

The Temple Built

May	5	M	**Ezra 5, 1-10**
	6	Tu	**Ezra 5, 11-17**
	7	W	**Ezra 6, 1-7**
	8	Th	**Ezra 6, 8-15**
	9	F	**Ezra 6, 16-22**
	10	S	Ezek. 37, 21-28
	11	Su	Mal. 3, 1-6

Ezra's Mission

May	12	M	**Ezra 7, 1-10**
	13	Tu	**Ezra 7, 11-20**
	14	W	**Ezra 7, 21-28**
	15	Th	**Ezra 8, 15-22**
	16	F	**Ezra 8, 23-30**
	17	S	**Ezra 8, 31-36**
	18	Su	Ezra 9, 5-15

Nehemiah's Prayer and its Answer

May	19	M	**Neh. 1, 1-11**
	20	Tu	**Neh. 2, 1-8**
	21	W	James 1, 1-7
	22	Th	John 16, 23-30
	23	F	1 Kings 18, 30-39
	24	S	Psa. 34, 8-17
	25	Su	1 John 3, 18-24

The Men Who Built

May	26	M	**Neh. 2, 9-20**
	27	Tu	**Neh. 3, 1-11**
	28	W	**Neh. 3, 12-22**
	29	Th	**Neh. 3, 23-32**
	30	F	John 4, 9-20
	31	S	John 4, 21-26
June	1	Su	Acts 8, 14-24

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

No. 106. JUNE—JULY, 1947.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



"An unwelcome visitor caught!"

Issued by the

Strict Baptist Mission

Of Pastor J. K. Thorpe, 37 Empress Avenue,
Wanstead Park, London, E.12.

Price, 3/- per 100, postage extra.

KANAHA'S QUEST—Part 1.

By Mrs. D. A. Thrower, Madras.

Here is a novel feature for "Rays" ! It is a real serial story of our own written specially for "Rays" by Mrs. Thrower and is the story of a little Indian girl. Look out for next numbers !

Kanaha was a little Indian girl. Until about a month before our story begins, she had thought herself the happiest girl in the world. She had one darling treasure, her baby brother, Arul.

It all happened quite suddenly. The goddess Ammai came to their village and started to make people ill with smallpox. She was feared, as people in England used to fear witches. "Oh, she would never touch their precious Arul, oh no!" Still, to make sure, they went and bought a charm and tied it round his wrist.

Then, when the child next door became ill, they made doubly sure by going to their village priest, and giving him a cocoanut and a chicken. As the father returned from the "Koil," mother and daughter both met him at the door.

"Are you sure Arul is safe now?" they asked, both together.

"Oh yes, the chicken was the thing needed. I am glad we gave that"; and their anxious hearts were glad again.

But it started that very night! Both Kanaha and Arul became restless, and by morning it was only too plain that the old woman Ammai had visited their home.

They were all panic stricken. Restless days and nights followed, when everyone was filled with fear. Their one thought was to turn aside the gaze of the goddess Ammai from their little son and brother.

Instead of calling him "Arul," which means "precious," they called him "Rubbish." Whatever they gave him or whatever they did for him, was because they feared the goddess, and not because it was good for him. They knew nothing of God and His loving care. Hence, they did many things which were bad for the boy, without knowing it.

Kanaha just looked on; she was too ill to do anything for her baby brother. But, being a mere girl, she was left without the harmful attentions which Arul received, so that, in the end, Kanaha got better but Arul did not. Everyone was heartbroken. Days dragged on without any proper dinner being cooked or any of the usual work being done. That was the only way they knew of showing their grief. Gradually Kanaha began to drag her weary body about and wait on herself.

By now everyone's temper was on edge. Fear and sorrow and lack of good food had upset them. "Get out of it, you little brat" said the mother. "What do we want you for, now that Arul has gone? Wasn't he worth ten of you?" Poor Kanaha got the worst of it all round. Her father said less; he just took no notice of her.

Kanaha didn't feel that what her mother had said was wrong, she thought the same herself. It was quite the custom to take a lot of care of the boys. The girls were just for the work. But all the same, she too had lost her best treasure, and her weak little body was merely a covering for a very sad heart.

Days and weeks passed, and the usual round of work started again, but without that which made every hard job easy. Then one day, when she was talking with a girl who lived near, she told her of her sorrow. "It wouldn't be so bad, Naha, if Ammai hadn't got him. She is such a bad one," sobbed Kanaha.

"Well, come to think of it, I wonder if she has got him," replied Naha, "I tell you why. You know the school I used to go to. The Christians there say that all the babies go to their God when they die, and He is a good One. It tells you in the book they read."

"Oh Naha, will you get me that book or tell me where I can get it?" pleaded Kanaha.

(*To be continued.*)

THE ADVENTURES OF A FOUNTAIN PEN (II).

By "Uncle Arthur."

In our last issue the "Swan" pen told its own story of its journey from Oxford Street, London, to Ootacamund, on the Nilgiri Hills in India. Uncle Arthur had just arrived, pulled out the pen to sign his name and got his fingers covered with ink!

This happened more than once at Ooty, and one day I quite disgraced myself by making a blot on a Tamil exercise he was writing. Those happy days on the Nilgiris passed all too quickly, and soon I was back in the steamy heat of Madras, going to Language School every day and writing childish sentences such as "Ponnamal goes to the Well. Ponnammal draws water. Ponnammal lights a fire," and so on. However, before the end of my first year in India an event took place in which I played a prominent part. My master had to write his first Tamil Examination, and you can imagine how proud I felt at being used on this important occasion. When the second examination came along a year later I was quite an old hand at writing Tamil, for my nib had done so many curls and loops that I could almost write them in my sleep. The exam. over, it gave me a great thrill to feel that NOW I could really help my master in making the Gospel known to the people of India. Soon

he was using me to write out whole sermons, to add up figures in the Mission account books, and even to sign cheques to the bank.

Years passed my, and then one day my owner took me to an entirely new habitat known as the Kolli Hills. Once again my neck was covered with a cold clammy sweat, and I thought my last hour had come. Within a few days, a very sad thing happened. My master had to go to Ariyur to preach the Gospel, and on the way back, I was turned upside down as he stooped to tie his shoe. I fell to the ground with a sickening thud, and was too overcome to cry out. The result was my master went on without picking me up, and thus my career of usefulness came to an abrupt end. I am still lying in a quiet forest glade waiting for some one to find me. A bear went by one day, and nearly trod on my head, but the worst experience of all was when a fox came and tried to bite me in half.

I often see my old master going along the path on his way to Ariyur and Valapupr, but cannot succeed in attracting his attention, There are also many hill people going by every day. Some are patients going to the Dispensary at Valavanthi. Others are men taking their produce down to the hill foot to sell it, or returning from market with salt and mud pots. How I wish I could speak to them. I wonder if any of you who read this will one day come to the Kolli Hills and pick me up. If you do, I will help you all I can to tell the people in India about Jesus.

Note from Uncle Peter.

From the above sad story you will learn that after a journey of about 15,000 *miles, the "Swan" ended its life in the Indian forest. I believe that there is another "Swan" Pen in Oxford Street, who is also wanting to do foreign missionary work. If each boy or girl who read this, would send me one or two 2½d. stamps, I believe we could send this other "Swan" to the Mission field to help "Uncle Arthur."*

TO ALL FRIENDS OF INDIA.

To all who wish India well, these are anxious days. The Viceroy, Lord Mountbatten, is now home in this country to report to the Cabinet. We are told that he is sure in his own mind that the Hindus and the Moslems will not work together or live together in the future, as they have in the past under British rule. We are also told that the Viceroy is recommending the division of India into two or more parts, each self-governing states; one is Hindu and will be called Hindustan, the other is Moslem and will be called Pakistan.

Many grave problems will arise from this and only time will prove whether the decision is a wise one. In the meantime, all who have the interest of India at heart, whether they are thinking of her vast populations, or the smaller areas under the care of the S.B.M., will be much in prayer to God that He will guide and govern all decisions for the good of His children and the extension of His Kingdom.

PANIADIPATTI MEETINGS.

By Mrs. G. F. Champion, Tinnevelly.

Meetings! Special Meetings! What is it like to go to special meetings in India? Come and see first of all how we make our building. There are four rows of stone pillars, the two centre rows are about 18 ft. high and the outside rows are 13 feet high and about 6 feet apart. Once a year these pillars are covered and roofed in by leaf matting which is tied to them so making a big building.

"The Cradle will rock."

Everyone sits on the floor, so there is no furnishing to be done. The folk who want mats to sit on bring their own. Now, since nobody wears shoes, and there are no shut doors, it is very easy for the boys and girls to walk about, and this they often do; so the teachers arrange them amongst themselves to see that there is not too much running about. If a child feels sleepy, its mother just lays it down on the floor beside her and there it has its sleep. The little babies however are not put on the floor. Many of the mothers come to the evening meetings after their day's work is done and bring with them a long piece of cloth, mostly an old saree, and tie both ends to the bamboos which form the roof and it makes a very nice place for the baby to sleep in. It can be easily pulled to and fro when necessary. I counted 24 of these cradles down one side of the meeting place at Paniadipatti.

"The Cradle will fall."

One night, a bamboo gave way and the women were so amused at such a happening, that it was nearly a minute before they noticed that a baby was on the floor! It had not far to fall so was not hurt, indeed it did not even cry. Children enjoy most of all their own meeting, when they recite their verses and sing their own hymns and the fathers and mothers are just as pleased to come and hear them as yours are when you have your anniversary.

Bread and breakfast.

What do they do about food? The folk who live near, tie up their rice in a banana leaf, some put it into a mud pot, some into a brass pot and it is all ready to eat. The children enjoy their food as much as you do on a picnic. Folk who are going to stay the night or two bring their pots with them and often pieces of firewood and all they need; but they do not need stoves and ovens. They are very skilful at making a really good fireplace with three stones and on this cook all they need. At night, their grass mat is their bed and if you saw them running about and playing in between times you would see that they thoroughly enjoy coming to special meetings.

HANDS.

Have you ever thought what wonderful members our hands are? With our hands we write, we make things, we feed, we feel, we search, we find our place in a book. We use them at all times; they are the most skilful servants of the body to do whatsoever our brain commands either of good or bad. Many things we do with our hands had been far better not done: many things touched with our fingers had been far better not touched. Let us learn of our Lord and Saviour Jesus Christ who never used His hands except for that which was good and right. How wondrously He used His hands to heal, to bless and to guide us to do the will of His Father. "And those kind hands which did such good, they nailed them to a cross of wood." Remember Him as you do this Searcher and ask Him to teach you to use your hands in His service.

Lower Group, age under 12.

Spread out your fingers and place one of your hands palm downwards on a piece of paper. Then take a pencil and drawn right round your hand from one side of the wrist to the other. Now read the following chapters carefully: Matthew 19; Mark 8; Luke 5; Luke 24; and make a note of the verses where mention is made of the "hand" or "hands" of Jesus, and write down one reference, book, chapter, and verse, on each finger and the thumb. Then in the centre of your drawing write out **in full** the verse in Mark 10 where these words are found, "He ——— put his hands upon them and blessed them." Extra marks will be awarded in both groups if you can find the words "hand" or "hands" more than once in any of the chapters. Make a list of the extra references, but be sure that they refer to the hands of Jesus.

Upper Group, age 12 and under 16.

We want you to draw two hands—a right hand and a left hand. On one hand fill in the references as above. Then read through Matthew 9; Mark 7; Luke 4; Luke 13; John 20; and fill in the references in the same way on the other hand. Write out in full the verse in Luke 24 where these words are found, "He lifted up his hands and blessed them."

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 eigible for another prize until DECEMBER, 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, JUNE 30th, 1947.

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.

Quite a good number of entries were sent in, though we would like to see even more. We were delighted with the splendid work. Most of the papers gained very high marks. There were 53 new searchers. Amongst them were scholars from Ebenezer, Brighton and Framsden. Here are your names in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Lily Nash, aged 12, "Providence" S.S., Highbury.
2, John Roe, aged 14, Little Downham S.S., Ely.

Special Mention: Irene Bridgestock, Jean Beckingham, Murial Joan Beckingham, J. Allen Miller, Sheila Jackson, Beryl Reeder, Ivy Scott, Barbara Bugg, Thelma Beaumont, Jean Bridgestock.

Very Highly Commended: Margaret Richardson, Molly Faulkner, Muriel Nunn, Peter Roe, Jean Self, D. J. Payne, Margaret Harris, Joy Bugg, Brenda Elson, May Baxter, Emily Reeve, Ruth Surridge, Mary Emmerson, Olive Worne, Annabel Knights, Mary Howe, Margaret Hewitt, Maurice Bradshaw, Shirley King, Sally Ryan, Alan Webb, Joan Wigzell, Margaret Scrivener, Betty Wicks, Joan Moss, Ruth Skull, Pearl Anker, Sylvia

Robinson, Margaret Laud, Doreen Quy, Irene Rudd, Joyce Willimer, Ruth Williams, Maureen Day, Betty Dufty, Colin Humphrey, David Briggs, Ruth Izzard, Joan Rudd, David Gower, Joyce Reeve, Gwynneth Griffiths.

Highly Commended: Margaret Jones, Roy Leaver, Margaret Turner, Barbara Lee, Mary Thomas, Bertha Etheridge, Brenda Wright, Wendy Church, Joyce Pannell, Audrey Preece, Evelyn Saunders, Brian Cleary, David Bysh, Queenie Saunders, Christine Thompson, Kathleen Parker, Pat Bundy, Joyce Raper, Doreen Allick, Betty Bailey, Brenda Leggett, Lilian Robinson, Freda Allick, Peter Chapman, Brenda Baker, Daphne Brewster, Margaret Preece, John Rudd, Roy Boosey, Beryl Bourne, Eunice Sawyer, Janet Ovenden, Brenda Bourne, Irene White, Hazel Southgate, John Endicottt, Pearl Warne, Jean Lithgow, Mary Layzell, Tony Russell, Eunice Skull, Peter Kendall, Victor Boxall.

Commended: Sheila Rich, Eileen Culliford, Margaret Jaegar and Michael Bugg, omitted one of the hidden texts, John Jupp. William Brown, Mary Mills, John Bush, Betty Watson, Sylvia Ellmore. Answered Upper Group only: Sylvia Beavis, Molly Capon, Margaret Hicks, Margaret Sullivan, Derek Smith, Ivy Bacon, Robin Whyatt.

Lower Group, age under 12.

Prizewinners: 1, Alan Norman, aged 11, St. Neots S.S.
2, Doris Driver, aged 11, Crowfield S.S.

Special Mention: Janet Harsant, David Perry, Gordon Driver, Rosemary Potter, Maurice Smith, Joy Cooper, Joan Reynolds, Pauline Butler, David Benny, Betty Roe, Mavis Beckingham, George Archer, Derek Moon, Kevan Skinner.

Very Highly Commended: Maureen Durbidge, Terrence Harsant, Arthur Ward, Ivy Harrison, Margaret Saunders, Davil Titheradge, Betty Laud, Laura Dearden, Mary Willimer, Peter Moon, Lorna Mills, Myrtle Bugg, Neville Reeder, Fred Catlin, Barbara Bennett, Jeannette Chalmers, Brenda Turner, Dorothy Andrew, Mary Bugg, Christine Taylor, Sally Cluff, Shirley Betts, Lois Richardson, Barbara Allaway, Betty Hope, Jean Macdonald, Joy Drinkwater, Jean Hards, Mary Hayward, Alex Morling, Sheila Brown, Audrey Bateman, Enid Shrimpton, Ellen Hardy, Norma Smith, Constance Hill, Sylvia Michael, Pat Russell, Jill Harsant, Andrew Phillips, Vivien Elson, Mary Saunders, Trevor Spurgeon, Wendy Hoy, Pamela Wollard, W. C. Groves, Christine Wollard, Malcolm Church, William Tookey, Sheila Erbe, Shirley Southern, Doreen Chadwick, Maud Ward, Hazel Goodall, Derek Bugg, Patricia Harris, Gillian Foster, Dennis Self, Daphne Rayner, Michael Hale, Gordon Runnacles, Ann Fromont, Ada Laud, June Cooper, Maureen Beviss.

Highly Commended: Diana Titheradge, Alan Preston, Dorothy Hill, Joyce Harris, Rose Williams, A. P. Minter, Anne Sutcliffe, Jennifer Ballard, Brian Arney, Maureen Jupp, Freda Lockwood, Pauline Lucas, Iris Ellmore, Iris White, Donald Pearson, Paul Durbidge, April Goodchild, Walter Jupp, Robert Scrivener, Priscilla Phipps, Maisie Allick, Beryl Speed, Barbara Reed, Irene Adams, Mary Baker, Sheila Harris, John Robinson, Mary Hale, Leonard Wakeling, Kathleen Bleach, Mary Day, John Skull, Helen Hall, Jacqueline Lunn, Nita Bennett, David Self, Gordon Reeves, Peter Goodall, Joyce Chamberlain, Doreen Williams, K. L. Richards June Anker, Jean Williams, Stella Church, Shirley Hicks, Graham Smith, Nora Jaegar, David Robinson. An entry with Staines postmark, Joan Gate, John Keep.

Commended: Maureen Windibank, Jean Langley, Robert Baldwin, David Newman, Elsie Hart, June Jones, Mary Graves, Ken Bush, Dorothy Pearce, Joan Taylor, Dorothy Jordan, Daphne Oldbury, Audrey Webb, Derek Wilkes, Sylvia Meeks, Barbara Allen, Alice Moody, Margaret Andrews, Patricia Packman, Peter Williams, Reggie Bacon, Norman Davies, Peter Wakeling, Marion Ellmore, Ann Self, June Munn.

Not for Competition: The Misses Dorothy Best, Ruth Jaegar and Agnes Still,

Walthamstow Sunday School heads the list this time. Mt. Zion, Ipswich and March tied for second place. Brentford came third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

There is quite a race going on at the moment for the head of the list. March has occupied this honoured place for many months, but of late there have come challengers from Brentford, St. Johns Wood Road, Walthamstow, Mount Zion, Ipswich, and Park Ridings. Each has been trying to pull the feathers out of March's cap and North Road and Walthamstow have actually succeeded. It remains to be seen what March will do about it or if the thieves can keep up the pace and "steal a march" again.

No doubt you have all been enjoying this lovely spring. It has been so much the more welcome after so long a winter God has been very merciful unto us and has blessed us, so that the earth may yet yield her increase. The outlook in March was dark indeed, for the ground was still frozen and was afterwards flooded so that the farmer could neither plough nor sow. ButGod had not forgotten his ancient promise of Genesis 8, v. 22, and in a way that only He could ordain, we have had sunshine to warm the earth and dry it; rain to moisten the earth and prevent the sun from cracking it; and such a wondrous mixture of warmth and cold, of wind and calm that the period for ploughing and sowing has been carried on far beyond its normal. And now all the flowers appear on the earth, and the time of the singing of birds is come, and our hearts rise to bless God for His mercy. Never allow yourselves to think for one moment that God is shut up to Sunday, or that the Gospel is to be put away with one's Sunday clothes. God's crowning mercies are written large for all to see who care to look, and now His Spring has come, rising again with ever renewed freshness and a loveliness of beauty which we have not seen of late. It is just as though God were saying to a sinful and sorrowful world, "I am the resurrection, and the life: he that believeth on Me, though he die, yet shall he live." As if God were telling us by the rising of the Spring that life and hope will never come from our own dead hearts, but that it can alone come from Him, through His blessing and grace.

I should like to thank the following boys and girls for their letters:—Zeta Abbs, Doreen and Freda Allick, Michael Bugg, Bertha Etheridge, Janet Harsant, Ruth Jaegar (so sorry you can no longer compete, Ruth, but if do the Searcher your school will get the credit), Roy Leaver (yes, Roy, ten certificates of merit is a record, for you are the first to gain so many. We shall miss your competition entries but you can still enter under the heading "Not for Competition"), Jean Lithgow, Derek Moon (two letters), Rosemary Potter, Emily Reeve, David Robinson (now that you are twelve, you can enter for the upper group Searchers) and John Skull. Also these friends kindly wrote to me:—Mr. J. Christie, Mr. Harold Harmer, Mrs. M. Preston, Miss M. G. Piggott, Miss Rose Taylor, Mr. H. K. Trowbridge and Mrs. P. Webb. Thanking you each and with every good wish to you all.

UNCLE PETER.

Building under Difficulties			Forty Days' Search			Mediation		
June 2	M	Neh. 4, 1-6	June 23	M	Num. 13, 1-16	July 14	M	Num. 16, 41-50
3	Tu	Neh. 4, 7-15	24	Tu	Num. 13, 17-25	15	Tu	Num. 17, 1-13
4	W	Neh. 4, 16-23	25	W	Num. 13, 26-33	16	W	Heb. 9, 1-12
5	Th	Neh. 6, 1-9	26	Th	Jer. 1, 7-10; 17-19	17	Th	Job 33, 15-24
6	F	Neh. 6, 10-19	27	F	2 Sam. 10, 6-16	18	F	Gen. 44, 18-26
7	S	Psa. 50, 14-23	28	S	Deut. 1, 19-28	19	S	Gen. 44, 27-34
8	Su	Eph. 6, 10-18	29	Su	Deut. 1, 29-39	20	Su	Matt. 20, 20-28
Reading the Law of the Lord			**Forty Years' Sentence**			**Cleanliness**		
June 9	M	Neh. 8, 1-8	June 30	M	Num. 14, 1-10	July 21	M	Num. 19, 1-10
10	Tu	Neh. 8, 9-18	July 1	Tu	Num. 14, 11-19	22	Tu	Num. 19, 11-22
11	W	Deut. 11, 13-21	2	W	Num. 14, 20-31	23	W	Acts 10, 1-8
12	Th	Deut. 31, 7-14	3	Th	Num. 14, 32-40	24	Th	Acts 10, 9-18
13	F	Josh. 1, 1-9	4	F	Num. 14, 41-45	25	F	Luke 17, 11-19
14	S	Josh. 8, 30-35	5	S	Acts 13, 16-24	26	S	John 15, 1-10
15	Su	Psa. 78, 1-8	6	Su	Heb. 3, 7-19	27	Su	John 13, 1-11
Two Evils Remedied			**Rebellion**			**Sin of Moses and Aaron**		
June 16	M	Neh. 5, 1-13	July 7	M	Num. 16, 1-11	July 28	M	Num. 20, 1-6
17	Tu	Neh. 5, 14-19	8	Tu	Num. 16, 12-22	29	Tu	Num. 20, 7-13
18	W	Neh. 13, 1-9	9	W	Num. 16, 23-30	30	W	Num. 20, 23-29
19	Th	Neh. 13, 10-14	10	Th	Num. 16, 31-40	31	Th	Exod. 17, 1-7
20	F	Neh. 13, 15-22	11	F	Psa. 106, 7-18	Aug. 1	F	1 Cor. 10, 1-7
21	S	Neh. 13, 23-31	12	S	Jude 1-11	2	S	Isa. 48, 16-22
22	Su	Psa. 37, 1-11	13	Su	Prov. 16, 16-24	3	Su	Deut. 3, 21-29

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

No. 107. AUGUST—SEPTEMBER, 1947.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Harvesting in India.

Issued by the

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Of Pastor J. K. Thorpe, 37 Empress Avenue,
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SPECIAL "RAYS" MEETING

To welcome UNCLE ARTHUR
now home from India.

Place: Westminster Chapel, Buckingham Gate, S.W.1.
(in the School Hall).

Date: Saturday, September 27th, at 3.30 p.m.

UNCLE ARTHUR will show some special new Lantern Slides never shown before.

Nearest Station: St. James' Park (Underground).
Buses to Army and Navy Stores, Victoria Street.

KANAHA'S QUEST—Part 2.

By Mrs. D. A. Thrower, Madras.

Summary of previous chapter.

Kanaha is a little Indian girl who has just lost her little brother. He died of smallpox. Indian people believe that smallpox is caused by a goddess called Ammai, and Kanaha is heartbroken that this cruel goddess has got her dear brother. Kanaha meets a friend who tells her about a book which will help her.

After a time a Christian book was found, all tattered and torn to be sure, but what did that matter. Kanaha wrapped it in her skirt and took it home. She then hid it in a dark corner and brought it out each night and put it under her head. It would then be in the very best place for when the book should tell her things.

Nevertheless, nothing happened. She would stay awake at night and wake early in the morning and listen very carefully.

"The book doesn't speak to me, it doesn't say anything. It is no good" Kanaha decided at last.

So she took it back to her friend and told her so.

"Well, you are a donkey, Kanaha! Don't you know that books tell you things if you read them? Of course you can't read, but you ought to know that;" she said.

"But we always expect things to happen like that, don't we Naha? Look at the charm we bought for Arul, and the bangle Mother wears. It's a sort of magic, I suppose" replied Kanaha, thoroughly mystified.

"Anyway, even if it is, if you want to use a Christian book, I guess you have to do it in the Christian way and they don't believe in magic and charms, I know. They read the book and talk to their God just as if He were in the room with them."

The result of this little talk between the girls was that Kanaha must learn to read. Here was another problem. Kanaha knew, without asking, that she couldn't go to school. Only a few favoured ones, whose parents liked that kind of thing, ever went to school. She must learn some other way. How could she learn to read this book, so that it would tell her where her little brother was?

Instead of putting the book away all the time, she would now bring it out and look at its pages when she was alone. She couldn't explain it even to herself. The ache inside didn't want to share this secret with anyone. She must find it out for herself and by herself. So she still kept the book hidden.

After a time, Kanaha persuaded Naha to let her into the secret of reading. Naha herself didn't know much, but she liked the pictures in the book she had used in school, and so had kept it. This she lent to her friend, helping her to repeat the letters on the first page.

Poor Kanaha, she little knew what further disappointment awaited her. The funny lines and curves told her nothing and how could a poor child who had never been to school, learn to read? She was settling down into despair, when a ray of new hope dawned.

"Kanaha! Did you see a woman with a little bag with books in yesterday? She came down our street, I saw her. Well, she is from the school and she goes to people's houses and tells them stories out of the Christian book. She might help you to read, you never know" said Naha.

"Oh Naha! I've given up the idea of learning to read, but if that woman comes again, I will ask her to tell me a story," replied Kanaha.

Next week, sure enough, the woman with the little bag came along. She went from door to door to see if anyone would listen. Kanaha listened gladly and made the first little contact which finally solved her problem.

(To be continued.)

MERCY.

By Miss B. L. Mowle, Kolli Hills.

"Let the Most Blessed be my guide,
If't be His blessed will,
Unto His gate, into His fold,
Up to His Holy hill.

And let Him never suffer me
To swerve or turn aside
From His free grace and holy ways,
Whate'er shall me betide.

And let Him gather them of mine
That I have left behind.
Lord, make them pray they may be Thine,
With all their heart and mind."

I wonder how many of my little readers have read the story of Pilgrim's Progress. As a little girl, I thought it was a most fascinating book, and I still think that it is one of the most wonderful books ever written.

In the second part, we come across a character named Mercy. In setting out upon her Christian Pilgrimage she quoted the above beautiful words of prayer, and by the last four lines we may know that some of her relations did not know the Lord Jesus as their own personal Saviour. We read, a little further on in the book—"He took her by the hand and led her gently in." We are reminded of the beautiful words of our Lord Jesus Christ, "Him that cometh to me, I will in no wise cast out." Mercy came to the Lord Jesus and found salvation, and walked in the path of life with Christiana and her family.

In our Girls' Home on the Kolli Hills we have a little girl called Mercy, who is also a little Christian Pilgrim. One day she asked me about the Way of Salvation and the path of life. I have had several talks with her since and times of prayer. I feel that she is now going on in the path of life with the Christian family of these Kolli Hills and is one of whom the Lord has spoken in Luke 10: 21. "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes."

Like the Mercy in Pilgrim's Progress, there will be times when she will have to confess her ignorance; and perhaps there will be times when she will say, "I see nothing," and mourn her lack of experience, but there will also be times when she will have music in her heart.

I think she experienced a little music in her heart one day when she tried to speak to a small group of little Hindu boys, who had gathered in my room to hear the gramophone. I was busy, so

handed her my book of Bible pictures and told her to tell the boys about them until I was ready. In the meantime, I finished my work and listened to Mercy's words. She said something like this:— "The Lord Jesus came into the world to save sinners. He was the only Saviour and true God. The gods you worship are false and cannot save you."

Mercy has relations who do not believe in the Lord Jesus. We also have many friends in the villages around who have heard about Him for a good many years and yet do not believe in Him. May they hear the voice of the One who said, "Verily I say unto you Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven" (Matt. 18: 3). And also "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

THE STRANGE ADVENTURES OF SOME BISCUITS.

By Mr. W. N. H. Kuhrt, Namakal.

The ladies in Sendamangalam had asked me to take over a pound of biscuits with me when I went. So Mrs. Kuhrt had been careful to buy the biscuits beforehand and they had been stowed away with some other luggage in a horse cart (jutka) which was waiting to take me the seven miles to our friends' house. Just as I was about to start there was the sound of grinding brakes from the road and we looked up to see a dozen or more large army lorries pulling up outside and nearly a score of bronzed young Englishmen tumbling out for a brief rest before continuing their long journey to Bangalore. These young men had reason to believe that if they stopped just where they did they might be invited in for a cup of tea and a rest in a cool room. And so it is not very surprising, perhaps, that, week after week, they always contrive their mid-morning halt just outside our home. As soon as we saw them we ran out to invite them in, and I had to tell my jutka man to wait for half an hour or so until our guests had gone.

Goodbye to the first pound.

You can imagine the bustle! We ransack the place for chairs, put out all the newspapers and picture magazines we can find and turn on the electric fan while in the other room we fill the table with cups and saucers and get folk running around for boiling water to make the tea. When we found we had no biscuits, nothing was easier than to plunder the suit case that had been packed for Sendamangalam and hand around to our soldier friends the biscuits that had been bought for someone else. After some twenty minutes or more of animated conversation the party broke up and we accompanied our guests out to the road and waved good-bye to them as they drove away.

(To be continued.)

BY THE SEASIDE.

I wonder how many of you will be able to go to the seaside this year. Even if you do not yourself go, you will be able to do this Bible Searcher which is all about the seaside, and that will be almost as good as going. The summer holidays are always the best, with cricket for the boys and outdoor games for the girls. I hope each one of you will have a really lovely holiday and do not forget the Bible Searcher. If you do not go to the sea, then you will do the Searcher in order to get a breath of sea air; but if you do go to the sea, then of course you will want to see what the Bible has to say about the sea.

Read the chapters through very carefully and search for these words. When you have found them write out the verse in full, giving the book, chapter and verse where found.

Lower Group, age under 12.

1. The house by the sea side.
2. A mighty tempest in the sea.
3. A great multitude . . . . by the sea.
4. Walking by the sea.
5. The mighty waves of the sea.

The answers will be found in Mark 4; Psalm 93; Acts 10: Jonah 1; Matthew 4; but the chapters are not in the same order as the words.

Upper Group, age 12 and under 16.

6. The sand that is on the sea shore.
7. The depths of the sea.
8. A net cast into the sea.
9. The ship in the midst of the sea.
10. They which could swim . . . . into the sea

The answers will be found in Acts 27; Matthew 18; 1 Kings 4; Micah 7; Mark 6.

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, 1948, 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, 1947.

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

RESULT OF LAST BIBLE SEARCHER.

We were very pleased to see such a fine show of "hands." It was almost like shaking hands with you all. There were 48 new searchers, some of whom did very well indeed We hope you will all try again. Here are the names in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Jean Beckingham, aged 13, Eldon Road S.S., Wood Green.

2, Joy Bugg, aged 12, Tunstall S.S.

Special Mention: Muriel Beckingham, Barbara Lee, Michael Bugg, Freda Allick, Peter Flitton.

Very Highly Commended: Jean Self, Margaret Jones, Barbara Bugg, Joyce Raper, Kenneth Gilbert, John Roe, Lilian Robinson, Brenda Wright, Betty Wicks.

Highly Commended: David Robinson, Mary Howe, Christine Thompson, Delphine Hammond, Janet Ovenden, David Briggs, Mary Emmerson, A. J. Cornelius, Peter Roe, Joyce Willimer, Eileen Culliford, Derek Knight, Zeta Abbs, Robin Whyatt, Margaret Scrivener, Thelma Beaumont, Mary Thomas, Joan Chadwick, Roy Boosey, Beryl Reeder, Beryl Bourne, Bertha Etheridge, Margaret Turner, David Gower, Brenda Elson, Emily Reeve, Olive Worne, May Baxter, an entry with London postmark, Olive Banks, Florence Mackenzie, Jean Scrivener, Sylvia Ellmore, Mary Hayward, Alan Webb, Maud Nicholls, Muriel Nunn, Joan Wigzell, Florence Nicholls, Kathleen Allen, Sheila Jackson, Myrtle Simmons, Margaret Preece, Doreen Allick, Betty Bailey, Brenda Peebles, Irene Bridgestock, Betty Major, Jean Bridgestock, Brenda Bourne, Margaret Jaegar, Mary Mills. Alan Norman, Sally Ryan, Roma Sunderland, Maurice Bradshaw, Sylvia Robinson, Jean Denman, Ruth Edwards, Betty Watson, Irene White, Derek Smith, Peter Chapman, Ruth Williams, an entry with Bristol postmark, Shirley Betts, D. Bysh, Vera Brown, Ruth Izzard.

Commended: Audrey Preece, Eunice Skull, Shirley Knott, Margaret Richardson, Maureen King, Brenda Baker, Doreen Quy, Hazel Southgate, Colin Humphrey, Shirley King. Answered Lower Group only: Shirley Box and Maud Ward.

Lower Group, age under 12.

Prizewinners: 1, Irene Adams, aged 8, Otley (Suffolk) S.S.
2, John Skull, aged 10, "Providence" S.S., Bradenstoke.

Special Mention: Ann Greenwood, Margaret J. Saunders, George Archer.

Very Highly Commended: William Groves, Mary Bugg, Colin Greenwood, Ivy Harrison, Constance Hill, Adrian Minter, Mavis Beckingham, Gillian Foster, Jeannette Chalmers, Gordon Reeves, Pauline Lucas, Ann Meeks, Derek Bugg, Robert Baldwin, Peter Moon, Dorothy Andrew, Terrence Harsant, Kenneth Richards, Mary Willimer, Neville Reeder, Laura Dearden, John Laver, Kingsley Abbs, Eileen Frost, Lorna Mills, Trevor Spurgeon, Alan Preston, Gordon Driver, Christine Taylor, Mary Closs, Fred Catlin, Betty Hope, Ian Mills, Derek Moon, Alec Morling, Janett Harsant, Joy Drinkwater, David Titheradge, Maureen Cornelius, Joyce Harris, Doris Driver, Jennifer Ballard, R. Norrish, Myrtle Bugg, Pauline Fetton, Pamela Crees, Alan Albon, Diane Titheradge, Doreen Bates, S. Southern, Betty Roe, James Miller, David Perry, Pauline Butler, Ruth Butters, David Benny, Jean Dingle, Fred Cooper, John Robinson, Sheila Erbe, June Munn, Barbara Allaway, Kevan Skinner, Brian Frost, an entry with Guildford postmark, Iris Sawdy, Peggy Barnes, Mary Baker, Maurice Smith, Jill Harsant, Irene Croton, Sheila Harris, Helen Hall, Nora Jaegar, Andrew Phillips, Kathleen Bleach, John Moules, Patricia Harris, Audrey Bateman, Daphne Rayner, Graham Smith, Christine Payne, Jean Bradley, Lois Richardson, June Wickham, Ronald Bush, Rosemary Miller, Robert Scrivener, "Pamela," Stonham, Malcolm Church, Maisie Allick, Wendy Church, Sheila Brown, Arthur Ward, R. Cook, Rosemary Potter, Joy Thorpe, David Hatcher, Robin Baker, Jacqueline Paterson, Ellen Hardy, Gordon Runnacles, an entry with Whittlesey postmark, Norma Smith, Winifred Oxborrow, June Cooper, Doreen Chadwick, Maureen Bryant, Brian Rayner, Iris Ellmore, Pat Vanner, Pat Keegan, Sylvia Knott, Sylvia Buss, Barbara Huggett, Jean Mackdonald, Brenda Lauder, Vivienne Hagger.

Commended: David Surridge, Nelly Walker, David Newman, John Skevington, Marian Olive, Joyce Chamberlain, K. Bush, Alan Keep, Roy Parkinson, Doreen Underwood, Surriya Khan, David Self, Brian Jackson, Barbara Allen, Shirley Hicks, Paul Townsend, Elsie Hart, Nita Bennett, Ann Brown, Terry Croucher, Judy Wood, Brenda Turner, D. Pearson, Maurice Lufftum, Edna Wells, Stella Church, J. Watkins, Dorothy King, Pauline Prigmore.

Not for Competition: The Misses Dorothy Best and Ruth Jaegar. The name of Zeta Abbs was accidentally omitted from the last list. She received special mention. Harold Elston sent a late entry. Mt. Zion, Ipswich and March tied for the first place; Walthamstow came second, East Ham third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

"The Adventures of a Fountain Pen" interested many of you and I was delighted to receive 6/4d. in stamps towards "Fountain Pen the Second," which we will call F.P. (2) for short. Now F.P. (2) is as yet only a Ghost Pen for all it has is a nib and a cap—the feed, the barrel, the self-filler have all to be bought, and the 6/4d. will only buy a nib and a cap. If F.P. (2) is to be a real pen that we can give to Uncle Arthur to take the place of F.P. (1), you will still need to send me some more 2½d. stamps when you send in your Bible Searcher, about four times as many as you have already sent.

I want to explain to you why I am so anxious about F.P. (2). If he stays in his drawer in the London shop you will never hear from him, but if we are able to give him to Uncle Arthur, you can be fairly certain that F.P. (2) will be jogging his master's memory about the boys and girls in England who read "Rays," and who are wanting to hear all the latest news from India. So that if we can really buy him, you will hope to hear more about his life and wanderings in India when he accompanies Uncle Arthur back again.

Now I do not know how good you are at keeping a secret, but here's one between you and me. On Saturday, September 27th, at 3.30 p.m., we are having another of those meetings which you all so much enjoy (you will find all the details on page 2). We are all hoping that Uncle Arthur will be able to come and show us some of his special brand-new lantern slides taken in India. That will be Uncle Arthur's surprise for us. Now for the secret!—sh-sh-sh! If F.P. (2) suddenly appeared at the meeting and found his way into Uncle Arthur's pocket, that would be our surprise for Uncle Arthur! Don't tell anybody will you? I know the girls can always be trusted with a secret but the boys only sometimes—so a special word to the boys, "Keep it dark, but send me enough for F.P. (2)'s barrel."

I was very pleased to receive the following letters from:—Zeta Abbs, Doreen and Maisie Allick, George Archer, Muriel and Jean Beckingham (so sorry to hear of your loss), Fred Catlin, Joy Drinkwater, Derek Knight, Pamela (Stowmarket), Joyce Raper (so glad you still enjoy them), Lilian Robinson, John Roe, Sally Ryan, Kevan Skinner, Eunice M. Skull (how did the holiday go?), Olive Warne and Brenda Wright. Also, I should like to acknowledge, with many thanks, these letters from friends:—Mr. H. J. Culliford, Mrs. Grace Emmerson, Mr. and Mrs. Holmer, "A Suffolk Friend," Mr. W. K. Trowbridge, and Miss C. Wright.

With every good wish, from

UNCLE PETER.

The Brazen Serpent			Laws for the Land			The Prodigal Son		
Aug. 4	M	Num. 20, 14-22	Aug. 25	M	Num. 35, 1-5	Sept. 15	M	Luke 15, 11-17
5	Tu	Num. 21, 1-9	26	Tu	Num. 35, 6-11	16	Tu	Luke 15, 17-24
6	W	Num. 21, 17-26	27	W	Num. 35, 12-21	17	W	Luke 15, 25-32
7	Th	2 Kings 18, 1-7	28	Th	Num. 35, 22-28	18	Th	Psa. 51, 1-8
8	F	John 6, 29-40	29	F	Num. 35, 29-34	19	F	Eph. 2, 1-8
9	S	Heb. 12, 1-7	30	S	Deut. 19, 1-10	20	S	Psa. 85, 1-13
10	Su	John 3, 10-18	31	Su	Heb. 6, 13-20	21	Su	1 John 1, 3-10
Balaam's Determination			**The Compassionate Saviour**			**The Unjust Steward**		
Aug. 11	M	Num. 22, 1-14	Sept. 1	M	Luke 13, 1-9	Sept. 22	M	Luke 16, 1-8
12	Tu	Num. 22, 15-25	2	Tu	Luke 13, 10-17	23	Tu	Luke 16, 9-17
13	W	Num. 22, 26-35	3	W	Mark 1, 32-41	24	W	Luke 12, 41-48
14	Th	2 Pet. 2, 9-16	4	Th	Psa. 103, 1-10	25	Th	1 Pet. 4, 1-10
15	F	Jude 11-21	5	F	Matt. 15, 30-39	26	F	1 Cor. 4, 1-7
16	S	Rev. 2, 12-17	6	S	Psa. 86, 8-17	27	S	Matt. 25, 14-21
17	Su	Num. 31, 1-10	7	Su	Psa. 145, 1-9	28	Su	Isa. 22, 15-22
Balaam and Balaak			**The Great Supper**			**The Grateful Samaritan**		
Aug. 18	M	Num. 22, 36-41	Sept. 8	M	Luke 14, 7-14	Sept. 29	M	Luke 17, 1-6
19	Tu	Num. 23, 1-13	9	T	Luke 14, 15-24	30	Tu	Luke 17, 7-12
20	W	Num. 23, 14-24	10	W	Matt. 22, 1-9	Oct. 1	W	Luke 17, 13-19
21	Th	Num. 23, 25-30	11	Th	Luke 13, 24-30	2	Th	John 4, 39-46
22	F	Num. 24, 1-9	12	F	Isa. 25, 1-8	3	F	Acts 8, 1-8
23	S	Num. 24, 10-19	13	S	Psa. 23, 1-6	4	S	Rom. 10, 13-21
24	Su	Num. 24, 20-25	14	Su	Rev. 19, 1-9	5	Su	Eph. 2, 11-22

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

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RAYS FROM THE EAST

FOR YOUNG PEOPLE



"Sarah."

Issued by the

Strict Baptist Mission

Of Pastor J. K. Thorpe, 37 Empress Avenue,
Wanstead Park, London, E.12.

Price, 3/- per 100, postage extra.

KANAHA'S QUEST—Part 3.

By Mrs. D. A. Thrower, Madras.

Summary of previous chapters.

Kanaha is a little Indian girl whose little brother died of smallpox. She is brokenhearted and wants to know where her brother has gone to. A woman comes along who tells her Christian stories.

Kanaha tried to listen to what the visitor told her, but really she was thinking of one thing only. As soon as the Biblewoman sat down beside the door, she drew out a book from her bag, opened it, and read a little. Kanaha stared at that book. The outside of it was different, certainly. It had a cover on, and looked clean and tidy. But the inside was just the same as the book she had. Yes, it was exactly the same.

Kanaha was really excited. She wanted to dash inside and fetch hers. But she must wait and find out more about this person. The Biblewoman might think she had stolen it. Nevertheless, the minute the story was finished and the woman had said goodbye, she popped in and reached for her book. Yes, she was sure that it was just the same sort of book.

What new hope returned to Kanaha! Here was a friendly woman who came right to her door and read the book as easily as talking.

Now Kanaha had to count the days. While she waited she thought how silly she had been not to listen to what the Biblewoman read. She couldn't remember anything. She had been too excited about the book. She would listen next time.

The days passed slowly. Then one night Kanaha had a dream. She saw a lot of children playing and they were so happy. Then suddenly, she saw Arul among them. But, was it? She sat up to look closer and as she did so Arul turned and waved to her. Oh! how happy he was and what a beaming smile he gave her. She called him but, as soon as she called, she couldn't see so plainly, and then she saw instead, a grand bandy or carriage coming towards her.

How very grand! "As soon as it gets here I shall ask them to take me there," she thought, and up she sprang to be ready for when the carriage arrived at the door. But when it came to a stand at the door, the driver of the carriage wouldn't take her! She then woke up and found herself kicking and crying because she had been left behind.

"What a noise you are making Kanaha, what is the fuss about?" asked her mother.

"Oh mother! I've seen Arul, and he was in such a fine place

and he looked ever so happy. But they wouldn't take me there" she said.

"Yes, but it was only a dream. so just forget it and go to sleep again."

But Kanaha couldn't forget. She closed her eyes and saw Arul over and over again. Then she would see the carriage draw up, and feel the awful pain of being left behind.

Her mind was still full of her dream when the Biblewoman called in the afternoon. Ah! she would ask her about the little children going to the Christian God.

As soon as the woman was seated Kanaha ventured to ask her question.

"Does your book tell us where children go to when they die?"

"Why, yes. But what do you want to know for?"

Then Kanaha told her the story of their precious Arul and about her dream.

(To be continued.)

THE STRANGE ADVENTURES OF SOME BISCUITS (II).

By Mr. W. N. H. Kuhrt, Namakal.

Another attempt.

I got into my jutka a little reluctantly. One of our guests had generously offered to give me a lift as far as Sendamangalam but I had declined it as it would have taken him a little out of his way. Going through the town, I stopped at the baker's to buy another pound of biscuits to take the place of those the soldiers had eaten and put them beside me in my comfortable little cart and moved on. All went well for several miles.

Goodbye to the second pound.

I was sitting with my back to the driver reading a book when quite suddenly, at the fourth mile stone, I found myself pitched heavily out of the front of the cart on to the hard metalled road. I picked myself up feeling a little sore and wondering what had happened. As I did this I noticed the driver doing likewise and all the biscuits lying scattered in the dust of the road. The horse had stumbled and fallen. The crazy shafts had broken and the cart had fallen forward depositing the driver and me out on to the road. Happily we were not involved with the horse and his hoofs. The driver looked very miserable because the cart was not his and neither was the horse. The horse looked miserable because it had badly wounded its knee and thigh. I looked woe-be-gone because I had two or three bad bruises on my back and because all my biscuits were lying in the dirt. A few women and men quickly gathered around and advised me to pick up the biscuits, but I did not feel that I could honestly dust them and take them to Miss Hazel after that, so I said they might pick them up if they cared to do so. What a rush! They were gathered up in no time and

borne home triumphantly. And so that was the end of the pound of biscuits.

Limping back home.

A bus came along very soon and I piled myself and my baggage on to the bus after paying the jutka man something to console him for the loss he had sustained. He, of course, could not compensate me for my bruises or even for the biscuits. When I was about to return home after the week-end away, my hostess said, "You must go in a good jutka this time," and ordered me one that has been used for many years by our missionaries in Sendamangalam. So off I started with every confidence in my driver and in his cart. When we had gone part way he stopped and got down to tie up the harness with a piece of string. While he was doing this one of the shafts slipped from out of the harness and hung loose. When the driver had finished tying up his string he said gaily, "Jump in." I retorted, "What! jump in with the shaft hanging loose like that!!" He looked rather sheepish, put the matter right and so we arrived home safely. I felt a little sympathy with those poor mariners and prisoners who escaped at last to land, "some on boards and some on broken pieces of the ship."

BELLS—BRASS—SILVER—GOLD.

By Miss B. S. Wade, Kolli Hills.

Listen! I can hear bells? Afar off they are faintly ringing; soft echo-sounding bells.

Here on the Kolli Hills, as a walk is taken across the fields, over stiles and through byways to villages there is sometimes heard a scampering sound, rustling of leaves and ringing of little brass bells and, in a minute or two, up bound a small herd of goats. It's a happy sound.

Another time, if the green fields or the wooded areas are crossed, a soft, mellow ringing "ting, ting, ting a'ling" will reach your ears, and sure enough in a minute or two you will come across cows grazing or pushing their way amongst the small trees and hedges. Each cow has a large bell attached to its neck. If you stand quite still in the field or wood, you will hear these bells ringing our their soft "ting, ling" until, from many directions, the sounds come blending together and give your heart a joyful thrill.

There is a little boy on the compound named Morgan. Usually he runs around bare-legged, but one day I found he had silver anklets firmly clipped together around his little brown ankles and wherever he ran the silver hangings from the anklets gave out a tinkling sound. "Why Morgan, why have you those on to-day?" I asked. His mother quickly responded "Because he runs here,

there and everywhere, and I never know where he is, but now I shall be able to hear him!"

Do you remember in the Old Testament, the chapters where we are told the Priest was to have golden bells on the border of his garment? The Bible tells us "and his sound shall be heard when he goeth in unto the Holy Place before the Lord and when he cometh out." They were golden bells, not silver. Some people say golden bells ring more clearly and sweetly than silver ones.

Sitting waiting for a 'bus at the side of a dusty road, I heard a loud "Ding-ding-ding" and as the sound came nearer and nearer I looked up from my book and saw a young man carrying a tray of flower petals to a small shrine, just across the road from where I was sitting. Watching him, I saw how carefully and rapidly he laid these on the ugly deformed body of the elephant god. Hastening away, he returned again, bringing this time rice, and I believe ghee; once again he rang the bell held in his left hand incessantly as he laid the food before the horrible object in front of him.

Bells! Bells! In India they can be used for many purposes, some good and some evil. The sound of the brass bells is helpful to the shepherd lads of India. Little Morgan's twinkling silver anklets helps his mother to know just where he is playing. The sound of the bells ringing on the border of the Priest's garments among other things reminded those outside the Tabernacle that the Priest was seeking God and I think it helped the people to turn their thoughts also towards the Lord.

But what of the young Hindu Priest? As he rang his bell, he led everyone's thoughts within hearing distance to idol worship—a terrible thing in the sight of God.

Are not our lives like bells, always giving forth some sound? (unless we are tucked up in bed! . . ./ Are our lives like golden bells, or do they give forth sounds which turn people away from all that is of God?

From the Hostel boys and girls on the Kolli Hills we hear many sounds. As I write, I can hear royal fun going on in the field. It sounds as if Neddie is galloping around with possibly one boy astride, but that many more are trying to "hang on" also! Sometimes there are other sounds—sounds of friction, temper and unkind words. One work we are seeking to do amongst the children here on these hills is to help them to live lives which shall give forth a clear and sweet sound. Sweeter than the brass bells of the herds, clearer than Morgan's twinkling anklets, but lives more attuned to the sound of the golden bells on the Priest's garment. And how can this be? Do you agree with me when I say LOVE is the answer?

"Though I speak with the tongues of men and of angels and have not love (charity), I am become as sounding brass or a tinkling cymbal."

HOW MANY?

Arithmetic! Who said they didn't like Arithmetic? Who said that sums were dry and boring? They may be called all sorts of names because boys and girls sometimes say they do not like a thing, and what they really mean to say is that they do not understand it. Like other things which we do not understand, Arithmetic is one of the steps by which we may climb. It is by getting our sums right that we learn to be accurate and exact, and to keep on trying to get things right even if we do not succeed at first. This is one of the wonders of the Bible. It is always accurate, always exact; even in its Arithmetic the Bible is always precisely right. Numbers stated thousands of years ago, are to-day proved to be perfectly correct when men come to uncover the stones and tablets in the Eastern Lands; they find that it is all just as it is written in the Scriptures.

Lower Group, age under 12.

You will notice that there is a blank space in each of the following sentences. This space represents a number, and this is what we want you to do. Read the chapter which is given after each sentence and find the answer to the question. Then write out the words as they are given, and fill in the missing numbers in figures, and state the number of the verse where the answer is found. Now add up the figures and you will have the number of chapters in the New Testament.

1. The disciples caught — great fishes. John 21.
2. The — returned again with joy. Luke 10.
3. Joseph saw — stars in a dream. Genesis 37.
4. Josiah was — years old when he began to reign. 2 Chronicles 34.
5. The child sneezed — times and opened his eyes. 2 Kings 4.
6. There were set there — waterpots of stone. John 2.
7. David chose — smooth stones 1 Samuel 17.

Upper Group, age 12 and under 16.

First answer the Lower Group questions then continue with the following questions, writing out your answers in the same way. Add the two totals together and the result will be the number of chapters in the whole Bible.

1. Abram had — trained servants. Genesis 14.
2. There were — souls in the sinking ship. Acts 27.
3. The king reigned over — provinces. Esther 1.
4. Obadiah hid an — prophets in a cave. 1 Kings 18.
5. There were — palm trees at Elim. Exodus 15.
6. Judas brought again the — pieces of silver. Matthew 27.
7. There is a lad here which hath — barley loaves. John 6.
8. Daniel prayed — times a day. Daniel 6.

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, 1948, 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 31st, 1947.

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

RESULT OF LAST BIBLE SEARCHER.

There were not quite so many entries this time, but possibly that was because of the holidays. We are sorry that there was a mistake in the Upper Group, but most of you were able to supply an answer to the question. Matthew 18 should have been Matthew 13. Those who were not

able to find an answer have not lost marks for this reason. We welcome 24 new searchers. The names follow in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Margaret Turner, aged 14, Church Hill, Walthamstow.
2, Joyce Raper, aged 13, Church Hill, Walthamstow.

Special Mention: Mary Emmerson, Betty Wicks, Doreen Quy, Beryl Reeder.

Very Highly Commended: Thelma Beaumont, Florence Mackenzie, Mary Howe, Lily Nash, Alan Webb, Olive Banks, Q. Saunders, Eileen Culliford, Margaret Jaegar, Lilian Robinson, Brenda Wright, Barbara Bugg, Joan Osborne, Margaret Scrivener, Mary Thomas.

Highly Commended: Jean Beckingham, Peter Chapman, Muriel Beckingham, Barbara Lee, Emily Reeve, Olive Worne, Joyce Willimer, Ruth Williams, Christine Thompson, Jasmine Pannifer, Mary Hayward, Colin Humphrey, David Briggs, Brenda Bourne, David Gower, Wendy Church, Evelyn Long, Audrey Bateman, Betty Watson, Mary Mills, Derek Knight, Annabel Knights, Beryl Bourne, William Brown. Ruth Edwards, Zeta Abbs, Muriel Nunn, Bertha Etheridge, Sheila Jackson, May Baxter, Joy Bugg, Daphne Wilkins, Jean Spencer, Jean Bridgestock, Irene Bridgestock, Alan Norman, John Roe, Peter Roe, Sylvia Robinson, David Hatcher, June Crathern, Patricia Harris ,

Commmeded: Eunice Skull, Michael Bugg, Margaret Preece, Victor Boxall, David Bysh, David Robinson, Kathleen Spencer, an entry from Chesterfield Road. Cambridge. Sent references only: Brenda Elson, Pamela Woods.

Lower Group, age under 12.

Prizewinners: 1, Maureen Durbidge, aged 8, Hailsham S.S.
2, Joy Thorpe, aged 10, "Rehoboth" S.S., Manor Park.

Special Mention: Gwen Allen, Peter Moon, Jeannette Chalmers.

Very Highly Commended: Dorothy Hudson, Myrtle Bugg, Peggy Barnes, Doris Driver, Gillian Foster, Enid Shrimpton, D. Bugg, Julia Stringer, Margaret Saunders, Lorna Mills, Brenda Crawshaw, Margaret Fromow, Mary Willimer, Joyce Town.

Highly Commended: Dorothy Andrew, Fred Catlin, Kathleen Allick, Rosemary Potter, George Archer, Jean Fegan, Jean Macdonald, Betty Hope, Jean Garnett, Sheila Erbe, S. Southern, Ronald Mills, Ann Greenwood, Hazel Goodall, Gwen Roberts, David Titheradge, Ivy Harrison, Kenneth Richards, Nora Jaegar, Gordon Reeves, Leah Griffiths, Pauline Bloodworth, Alan Preston, Rosemary Miller, Michael Pleasance, Derek Moon, Janet Pauley, Joyce Cockman, Doris Gee, Joy Drinkwater, Doreen Williams, Ellen Baker, Wendy Hoy, Christine Payne, Neville Reeder, Mary Bugg, David Benny, Patricia Ferguson, Ruth Orchard, Ian Mills, Helen Hall, Sylvia Meeks, Robin Baker, Stella Church, Doreen Bates, John Robinson, Terry Croucher, Maisie Allick, Ruth Butters, Rosemary Champion, Jean Bradley, June Cooper, Betty Roe, Leonard Wakeling, John Skull, Joyce Chamberlain, Daphne Rayner, Freda Lockwood, Shirley Hobbs, James Miller, David Perry, Jennifer Ballard, Sheila Harris, Jean Williams, Donald Pearson, Joan Gates, Susan Martin, William Groves, Sylvia Buss, Maureen Went, Diane Titheradge, Irene Adams, Dorothy King, Kevan Skinner. fi

Commended: Walter Jupp, Malcolm Church, Joan Smith, Brenda Turner, Eileen Parrott, Sheila Brown, Pamela Crees, Pauline Prigmore, Maurice Luffrum, Mary Baker, Jean McKay, June Munn. Sent references only: Barbara Allen, Norman Davies, April Goodchild, K. Pearce. Will Roy, Cedric and Sylvia Register please send their entries to "Uncle Peter" next time? The address is in Rays.

Not for Competition: Miss Dorothy Best.

March Sunday School heads the list with Walthamstow second. Park Ridings, Wood Green came third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

I was very pleased to receive such a splendid response from so many of you to my appeal for stamps with which to buy the new Fountain Pen for Uncle Arthur. You will be pleased to know that we shall now be able to buy the pen, barrel, nib and all; so that Uncle Arthur shall have a complete pen with which to write the articles for "Rays" to which we are all looking forward.

No doubt many of you are hearing with much sadness of events in India. You may have heard the reports about the fighting between Moslems and Hindus, of the burning of villages, of the hundreds of thousands of helpless refugees who have fled from their town and villages in the Punjab and are desperately hungry and homeless. Bad as these things are, they are now made far worse by a terrible outbreak of cholera, the most dreaded plague of all. You will no doubt be wondering what is happening in the parts within which our missionaries are working. We are very thankful to be able to tell you that in South India, there has been hardly any disturbance. India is a vast land, indeed it is as large as a continent, and the worst trouble has been confined to the Northern half of the land. One has to travel hundreds of miles southwards down the Great Indian Peninsula before one comes to the part where the coasts become closer to each other and one arrives at Madras—the greatest of the cities of South India. It is here that Mr. and Mrs. Thrower are at work. Still farther south and west, we come to the fields of Sendamangalam, Namakal and the Kolli Hills, where Uncle Arthur has been, and journeying southwards again, we come to the Tinnevelly field. Although we thank God that all our missionaries are at peace and that no serious trouble has broken out, we need to pray very earnestly that peace may be continued so that the work may go on unhindered.

I was very pleased to receive so many letters this month and would like to thank: Irene Adams, Kathleen and Maisie Allick, Muriel and Jean Beckingham, Ruth Clover, Joy Drinkwater, Ruth Izzard, Derek Knight, Lily Nash, Muriel Nunn, John Robinson (yes, please let Peter join), Sylvia Robinson, Lilian Robinson, Margaret Scrivener and Olive Worne. Also may I thank these friends for their kind letters: Mr. W. G. Adams, "David's Aunt," Miss F. Hamilton, Mr. H. W. Harmer, Miss M. G. Piggott and Mr. W. H. Trowbridge (thank you for stamps).

With every good wish to you all from,

UNCLE PETER.

How to Pray

Oct.	6	M	**Luke 18, 1-8**
	7	Tu	**Luke 18, 9-17**
	8	W	Matt. 6, 5-15
	9	Th	Psa. 25, 1-8
	10	F	Psa. 143, 1-8
	11	S	Gen. 18, 23-33
	12	Su	1 Thess. 5, 17-25

Last Years in Jerusalem

Oct.	13	M	**2 Chron. 36, 1-8**
	14	Tu	**2 Chron. 36, 9-14**
	15	W	**2 Chron. 36,15-21**
	16	Th	Jer. 9, 9-16
	17	F	Dan. 9, 1-8
	18	S	Deut. 30, 15-20
	19	Su	Jer. 39, 1-10

Daniel's Purpose

Oct.	20	M	**Dan. 1, 1-7**
	21	Tu	**Dan. 1, 8-14**
	22	W	**Dan. 1, 15-21**
	23	Th	Prov. 23, 15-23
	24	F	Eph. 5, 11-20
	25	S	2 Pet. 1, 1-8
	26	Su	Isa. 28, 1-7

Daniel the Interpreter

Oct.	27	M	**Dan. 2, 1-9**
	28	Tu	**Dan. 2, 10-18**
	29	W	**Dan. 2, 19-30**
	30	Th	**Dan. 2, 31-38**
	31	F	**Dan. 2, 39-44**
Nov.	1	S	**Dan. 2, 45-49**
	2	Su	Eph. 3, 1-10

True and False Greatness

Nov.	3	M	**Dan. 3, 1-7**
	4	Tu	**Dan. 3, 8-18**
	5	W	**Dan. 3, 19-25**
	6	Th	**Dan. 3, 26-30**
	7	F	Isa. 43, 1-7
	8	S	1 Pet. 1, 1-9
	9	Su	2 Cor. 1, 1-10

A Personal Warning

Nov.	10	M	**Dan. 4, 1-12**
	11	Tu	**Dan. 4, 13-22**
	12	W	**Dan. 4, 23-32**
	13	Th	**Dan. 4, 33-37**
	14	F	Matt. 16, 21-28
	15	S	Luke 12, 13-21
	16	Su	Matt. 3, 1-12

Weighed and Found Wanting

Nov.	17	M	**Dan. 5, 1-9**
	18	Tu	**Dan. 5, 10-16**
	19	W	**Dan. 5, 17-23**
	20	Th	**Dan. 5, 24-31**
	21	F	Rom. 3, 9-18
	22	S	Gen. 3, 13-24
	23	Su	Rev. 20, 6-15

Faithful unto Death

Nov.	24	M	**Dan. 6, 1-9**
	25	Tu	**Dan. 6, 10-18**
	26	W	**Dan. 6, 19-28**
	27	Th	Heb. 11, 32-40
	28	F	2 Cor. 11, 24-33
	29	S	1 Pet. 4, 12-19
	30	Su	Rev. 2, 1-10

Review

Dec.	1	M	**Dan. 1, 8-16**
	2	Tu	**Dan. 2, 14-23**
	3	W	**Dan. 2, 24-30**
	4	Th	**Dan. 3, 13-18**
	5	F	**Dan. 3, 19-25**
	6	S	**Dan. 4, 19-27**
	7	Su	**Dan. 5, 17-24**

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

CHRISTMAS NUMBER

No. 109. DECEMBER, 1947—JANUARY, 1948.

RAYS FROM THE EAST

FOR YOUNG PEOPLE

A Happy Christmas

✦ ✦ ✦

"Remember all God's children,
Who yet have never heard
The truth that comes from Jesus,
The glory of His Word."

✦ ✦ ✦

Will you remember them this Christmas and send them a gift in the Thankoffering Envelope?

Issued by the

Strict Baptist Mission

Of Pastor J. K. THORPE, 37 Empress Avenue,
Wanstead Park, London, E.12.

Price, 3/- per 100, postage extra.

OUR TARGET.

"Every Cloud has a Silver Lining"; and so the people of this country are lending their savings to the Government in order to give a Silver Lining to the clouds that are over us as a nation. Have you ever thought of the cloud upon India? It is a darker cloud by far than any over this country—a cloud of spiritual darkness, oppression and human misery that only the Gospel can relieve. Our Mission is bringing the light of the Gospel to these people but it cannot do so without our savings.

Our Sunday Schoolos have helped splendidly, and sent over £750 for the work in India last year. But the cost of the work is rising each year. Our Sunday Schools Target for this year is £1,000. Mark each gift as coming from your School so that it will go directly towards the Silver Lining Target, and let 1948 be a record year. Begin by using the Christmas and New Year Thankoffering Envelope. and may the Lord bless you each as you bring your gifts to Him for the sake of His work in India.

KANAHA'S QUEST—Part 4.

By Mrs. D. A. Thrower, Madras.

Summary of previous chapters.

Kanaha is a little Indian girl, whose brother died of smallpox. She fears that her brother is unhappy because the goddess of smallpox is "a bad one." A Biblewoman comes to her home and Kanaha tells her about her brother and asks her questions.

You notice that Kanaha didn't trust the visitor yet with the secret of her own book. She was still on her guard.

The Biblewoman started telling the story of how Jesus left His home in heaven and came to earth, but Kanaha grew bold.

"What does the book say?" she asked.

"If you want to know that first, here it is," and Mary the Biblewoman turned the pages of her Bible over and read "Suffer little children to come unto me, for of such is the Kingdom of heaven."

"Who said that?" asked Kanaha eagerly.

"Why, the Swami (or God) I was telling you about only you didn't listen."

"Is He a good spirit or a bad one?" asked Kanaha.

"He is a good one. He left His home in heaven on purpose so that sinners like you and me might go to live with Him in heaven."

"Well, then, why didn't they take me? I want to go to that fine place where Arul is."

Then Mary told Kanaha that a little baby doesn't know the

difference between right and wrong, and so goes straight to heaven. We who do so many bad things have to be washed and made clean, otherwise we shouldn't enjoy ourselves. There would be such a difference if everyone else were clean and we were dirty.

"Oh, I see now. It would never do to go in these clothes. All the children there looked so bright and beautiful. How can I get ready?"

"Well, Kanaha, it is like this. Each day you wear your pavadi (or skirt) it gets a few more dirty marks on it. When you have a new one at Pongal time you take ever such care of it don't you? But it gets dirty all the same. So we need to wash our clothes now and again. Now, our soul, the part of us which never dies, gets dirty too. Only it isn't just use which makes it dirty, it is the wrong things we do. Now, you just think how dirty your soul must be, because it has never been washed."

"I've never thought of that before. But what do you mean about the things which make us dirty inside?"

Mary hesitated a minute, and then said,

"I saw you in the bazaar (or shop) the other day, and you bought a piece of cocoanut and other things for the curry and you ate some of the cocoanut. Does your mother know that you eat some when you buy it?"

"Oh no, but I always eat some, so the piece of cocoanut I bring home is always the same size."

Just then Kanaha found the conversation rather trying so popped into the house to fetch the school book Naha had lent her, and lo! and behold! her mother was standing behind the door.

(To be continued.)

A LETTER FROM UNCLE ARTHUR.

Dear Sun-Rays,

It was a great thrill to meet so many of you at the "Sun-Ray" Meeting at Westminster Chapel on 27th September, and to receive such a lovely present from you in the form of "F.P.2." I have already thanked those who were at the meeting for this useful gift, but in case any of you who subscribed to the fountain pen were not there when Uncle Peter presented it, I have asked him to let me thank you now—and I do so very heartily—through the pages of "Rays." This is the first letter that "F.P.2" has ever written, but I hope to make him work quite hard on behalf of "Rays," and perhaps one day he will be able to tell his life story just as his elder brother did. Let us hope that he will not come to such an untimely end!

The prize in the Essay Competition on the lantern talk entitled "Campaigning for Christ on the Kollis" has been awarded to Patricia Harris of North Road, Brentford. Well done, Patricia!

With best wishes to all from,

UNCLE ARTHUR.

ADVENTURE IN A RAILWAY TRAIN.

By Mrs. G. F. Champion, Kovilpatti.

We all like going on journeys, especially when it is holiday-time and we always like the journey there the best. Last time, we went to some hills that are near enough for us to do the journey in one day. When returning, we set out at 8.30 a.m. in the morning expecting to reach home before 10 at night. The notice in the carriage said,

"To seat 8 in the daytime and 4 at night."

When we got in there were eight grown-ups and six children but, as there was nowhere else to go, we just had to squeeze in. The folk already in the carriage were very nice about it, a number said they were getting out soon. They did get out but alas! and alack! more and more folk got in and in the end there were 22 grown-ups in that carriage. We were certainly crowded but we felt that it did not matter quite so much as we were to be home **soon!**

Rioters on the Line.

As we drew near the big town of Madura. folk began saying that there was rioting and the soldiers had had to fire on the people. When we got to the town we could see solid crowds of men lining the streets and all the bazaars were closed. At the station, all sorts of rumours were repeated. The mill men were all on strike they said. This town has large cotton mills employing thousands of men. One thing was soon plain to us, and that was that the train was in no hurry to move. We sat in our seats because we wanted to keep them, we did not know how long we should have to sit.

On the station, near to us, was an "all clear" siren used as a work signal and it started to sound and it sounded 20 or 21 times straight off. You can imagine that, as we were quite close, we did not appreciate it very much. The reason for this was the fact that the rioters had started pulling up the railway lines about a mile distant in the same direction as that in which we had to go and the police had been forced to clear them off with difficulty. So in order to make everyone go home, they had a curfew and the siren was to tell them that anyone found on the streets would be severely punished.

Fighting in the Carriage.

After this crowds of folk came to the station, everyone was watching the police and wondering what they were going to do next. And there we sat! Four hours, five hours, six hours, at last we heard that the rails had been repaired and we were starting off again. What a sigh of relief we gave, but no we were too soon—in the next carriage a tremendous quarrel broke out. There were shouts, and shrieks and the breaking of glass. Crowds of folk gathered round and they all seemed to be siding with one man,

whom they kept telling to get up somewhere. Then someone shrieked out that knives were being used. What really happened we never really knew, only that there was plenty of hitting with sticks going on. The guard came along and started the train, but the shrieking people pulled the cord and we slowed up for a minute, but the guard got his way and on went the train. Whether anyone was left behind we did not know.

For the next four stops the quarrel was renewed, shouting, shrieking, banging and one man jumped into our carriage from one station to the next. He had a big stick in his hand and, as the train stopped, he leaped out and got back into the next carriage to get on with the quarrel. As far as we know, no-one was killed and the noise grew less until, by the time we came to the station where we had to change, it had stopped.

Prayer brings Peace.

Having missed our connection we had to wait two or three hours and so we spread out covers on the platform and lying down had a good sleep before our train came. We were thankful we caught that because, later in the day the trouble began in that town as well, and the lines were pulled up there also.

I expect you wonder how I felt sitting in the train waiting to know what was happening. Well, at first I did not like it at all. I got out a little book of verses I had to read and in it were two lines which read something like this:—

"Jesus helps us every day,
He can keep us."

I had been talking to a man near me who had just returned to India after five years in Malay and I gave him the book to read. He was not a Christian and as I sat praying that the book might be a blessing, all the fear I had went and I felt that if God allowed anything to happen He would give the strength to be brave and trust in Him, but He brought us through safely. When we arrived home, I felt as much relieved as we used to feel after the "All-clear" went after the raids in England.

THE ECHO.

No, the word "Echo" is not found in the Bible, but the word "Call" is. The whole of the Bible is a call from God to us—it is God's voice speaking through His Holy Word, seeking to find an echo within our hearts. The broadcast announcer speaks, and the microphone passes on his voice to echo round the world: someone speaks to us, and the echo in our ear passes the message to our brain and we hear. But if there were no microphone and no ear, there would be no broadcast received and no message heard. So when God calls, what is there to receive His word and give an echo to His Voice? It is our hearts that give the echo. God's voice is hid to them that are lost, the call goes on without finding any echo. May God cause each of our hearts to become an echo to His voice. We shall then not only hear and understand the message but we shall also

Bible Searcher—(continued).

desire to echo it on around the world, until others too shall hear the glad news of the Gospel.

You will notice that this searcher is arranged in the form of "couplets"; that is, there are two questions to each number. The first question is the "call"; the second question gives the "response" to the "call."

Lower Group, age under 12.

1. Come unto Me. Matthew 11.
   They came to him. Mark 1.
2. Seek ye the Lord. Isaiah 55.
   The people sought him. Luke 4.
3. Hearken unto me. Psalm 34.
   We have heard him. John 4.

Commence at the words given above and write on to the end of the verse, in each case giving the number of the verse where found. Be sure that you find the exact words, and that you write down your answers in the same order as the questions.

Upper Group, age 12 and under 16.

In addition to the above questions find the answers to these, and write them out in the same way.

4. Search the scriptures. John 5.
   They . . . . searched the scriptures. Acts 17.
5. Follow me. Matthew 4.
   The people . . . . followed him. Luke 9.
6. Look unto me. Isaiah 45.
   I will look unto the Lord. Micah 7.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until JUNE, 1948, 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, 1947.

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

RESULT OF LAST BIBLE SEARCHER.

We were pleased to see an increase in the number of entries. Many of the papers were exceptionally good, and gained very high marks. There were 56 new searchers; and we welcome entries from Chelmsford, Hastings, Lewisham and Thorndon. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Emily Reeve, aged 15, Horham S.S.
2, Irene Bridgestock, aged 15, "Providence" S.S., March.

Special Mention: Daphne Wilkins, Shirley Betts, Barbara Bugg, Beryl Reeder, Margaret Turner, Florence Mackenzie, Thelma Beaumont, Eileen Culliford, Margaret Jaeger, Muriel Beckingham.

Very Highly Commended: Mary Howe, Betty Wicks, Peter Chapman, Mary Thomas, Derek Garrod, Bertha Ovenden, Mary Hayward, Sylvia Robinson, Doreen Quy, Joyce Raper, Mary Layzell, Joyce Desmond, Joyce Willimer, Olive Worne, Mary Emmerson, Muriel Nunn, Brenda Wright, Jean Beckingham, Zeta Abbs.

Highly Commended: Joy Bugg, Lily Nash, Barbara Allaway, David Hatcher, Alan Norman, Audrey Bateman, Lavinia Doren, Peter Plummer, Mollie Capon, Colin Humphrey, David Briggs, Margaret Scrivener, Joan Wigzell, Sheila Jackson, Jean Self, Jean Bridgestock, William Brown, Margaret Preece, David Gower, Robin Whyatt, Mavis Beckingham, Margaret Laud, Alan Webb, David Robinson, Peter Underdown, Jasmine Pannifer, Pamela Woods, Janet Ovenden, Brenda Bourne, Sheila Rich, Margaret Grace, Alan Peebles, Joyce Reeve, Freda Allick, Brenda Elson, May Baxter, June Welcher, Stanley Crees, Shirley King, John Roe, David Whiting, Joan Foster, Brenda Baker, Ruth Williams, Ronald Woollard, Pat Stroud, Margaret Jones, Ruth Izzard, (also for August Searcher), Peter Roe, Annabel Knights, Patricia Harris, Maurice Bradshaw, Eunice Skull, Audrey Preece, Roy Boosey, Joy Adams, Pearl Anker, Wendy Church, Betty Bailey, Joyce Pannell, Rene White, Raymond Smith.

Commended: Michael Bugg, G. Webb, Christine Thompson, Mary Mills, Victor Boxall, Brenda Peebles, Bertha Etheridge, Evelyn Long, John Jupp, Margaret Hibbitt, Gwen Nicholls, Betty Major, Patricia Mothersole, Pamela North. Answered Upper Group only: Doreen Leney, J. Veness, Joan Mercer, May Waters, Ivy Jackson, Louis Walker.

Lower Group, age under 12.

Prizewinners: 1, Gillian Foster, aged 11, "Zion" S.S., Whittlesey.
2, Gordon Driver, aged 9, Crowfield S.S.

Special Mention: Mary Willimer, Diane Titheradge, Sheila Harris, George Archer, Neville Reeder, Margaret Jean Saunders, Janet Campbell, Trevor Spurgeon, Pauline Butler, Jeannette Chalmers, Doris Driver, Jennifer Leeks.

Very Highly Commended: Rosemary Champion, Sidney Skull, Lorna Mills, Nita Bennett, Ivy Harrison, Pamela Crees, David Perry, Alan Preston, Mavis Hammond, Maurice Smith, Irene Adams, Robert Baldwin, June Sowter, Donald Gill, Dorothy Andrew, Rosemary Potter, Pauline Lucas, Bruce Catt, Joan Newbold, Daphne Rayner, Adrian Minter, Michael Leeks, Doreen Couves, Margaret Plummer, John Skevington, Fred Cooper, Kingsley Abbs, Mary Baker, Ian Mills, Patricia Packman, John Harris, Joy Thorpe, Enid Shrimpton.

Highly Commended: Janet Harsant, Kevan Skinner, Ada Laud, Robert Scrivener, Mary Bugg, Peter Robinson, Dorothy Hudson, Sheila Couves, Betty Hope, Mary Day, Maureen Jupp, Jean Kirk, Ellen Hardy, Gordon Runnacles, Elsie Hart, Donald Pearson, Wendy Farrow, Gordon Reeves, Kathleen Allick, Maisie Allick, Pamela Wollard, Jean Otway, Nora Jaegar, Dorothy Hill, John Robinson, William Groves, June Cooper, D. Underdown, Shirley Hobbs, Sheila Erbe, Ellen Baker, Charles Abbott, Miriam Efford, Betty Roe, K. Richards, David Titheradge, June Crouch, Pauline Prigmore, Pat Vanner, Joan Skinner, Vivien Elson, Sheila Brown, Jennifer Ballard, Peter Moon, Jill Harsant, Constance Hill, Gwen Allen, John Skull, Barbara Allen, Mabel Evans, Derek Moon, June Jones, Joyce Chamberlain, Joyce Cockman, Betty Laud, Joan Smith, Sylvia Knott, Norman Davies, Marian Goodchild, Jean Bradley, Shirley Hicks, Peter Goddard, Christine Taylor, Janet Pauley, T. Rawson, Malcolm Saunders, Freda Clarke, Betty Restell, Stella Church, Helen Hall, Pearl Walsh, Graham Smith, Paul Townsend, Brenda Crawshaw, Ann Deeks, Eileen Harris, Fred Catlin, Joyce Town, Iris White, Gloria Swain, Edna Grimwood, Sylvia Buss.

Commended: Iris Braithwaite, Malcolm Church, Joan Nutkins, Walter Jupp, Margaret Knights, John Hill, Coral Nash, Audrey Bingham, Pat Keegan, Leah Griffiths, John Chaplin, Pamela Miller, Kathleen Grummett, David Benny, Christine Wollard, Maureen Banks, Ruby Hart, Sylvia Michael, Sonia Joel, Jean Pigrem, Doris MacDonald, Ann Osborne, John Moules, Vera Barnes. Also tried: Brian Sparks and Margaret Girling.

Not for Competition: The Misses Dorothy Best and Mildred Ovenden.

March still heads the list with Walthamstow second and Mt. Zion, Ipswich, third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Once again Christmas is drawing near and I wish you a very happy Christmas, with all the fun and enjoyment to which you all so much look forward. Do you remember the story in Matthew chap. 13 which Jesus told of the grain of mustard seed which a man took and sowed in his field? It was a tiny seed but it grew to be a tree. From a tiny beginning, there came a great unfolding; and so it was with the birth of our Lord Jesus Christ. He came into this world as a tiny baby, and lay in His mother's arms. There were few who knew of the coming of this Holy Child on the first Christmas night. Since that night, there has been a great unfolding—first of all, the purpose of His coming became unfolded. The Child grew to manhood and the Lord Jesus began to teach God's message of salvation and love, unfolding it as the Gospel for the whole world, "to every creature," for "all nations." To-day, that song of the angels heard first by those few shepherds outside Bethlehem, has become a song which literally "goes round the earth," proclaiming Jesus Christ as Lord.

Was there ever such a wonderful story as this? A story of such a beginning and such a glorious unfolding and growing. If we stop to ask ourselves why it is and how it has come to be, the only answer is to be found in the love of God, shown to us in the Lord Jesus Christ. It was God's love which gave His Son to be born into this world; to live in this world, and to become "the Lamb of God which taketh away the sin of the world." It is the love of Christ which binds to Himself the love of so many hearts, until it is true that "of His kingdom there shall be no end." We love to think of Him as a little Child—God's love-gift to this sad and sinful world—"We love Him because He first loved us."

I was pleased to receive letters from these boys and girls:—Freda Allick, Kathleen Allick; Maisie Allick, John Harris June Jones, Jennifer Leeks, Rosemary Potter, John Robinson and Robin Whyatt. Also I would like to thank these friends for their letters:—Mr. J. Christie, Miss F. Hamilton, Mr. Harold Harmer, Mr. W. H. Trowbridge (yours was a good idea) and Miss C. Wright.

Wishing you all a very happy Christmas,

UNCLE PETER.

The Rich Young Ruler			
Dec.	8	M	**Luke 18, 18-23**
	9	Tu	**Luke 18, 24-34**
	10	W	Matt. 6, 19-26
	11	Th	1 Tim. 6, 6-16
	12	F	Eccles. 2, 4-11
	13	S	Psa. 62, 5-12
	14	Su	Prov. 30, 1-9

The Birth of the Saviour			
Dec.	15	M	**Luke 2, 1-7**
	16	Tu	**Luke 2, 8-15**
	17	W	**Luke 2, 16-21**
	18	Th	Isa. 9, 1-7
	19	F	Matt. 1, 18-25
	20	S	Isa. 40, 3-11
	21	Su	Matt. 2, 1-11

Zacchaeus the Publican			
Dec.	22	M	**Luke 19, 1-10**
	23	Tu	Luke 5, 27-35
	24	W	Gal. 3, 1-9
	25	Th	Matt. 21, 23-32
	26	F	Acts 2, 37-45
	27	S	Luke 7, 36-43
	28	Su	Luke 7, 44-50

Taken from the Sheepfold			
Dec.	29	M	**1 Sam. 16, 1-13**
	30	Tu	**1 Sam. 16, 14-23**
	31	W	Psa. 78, 65-72
Jan.	1	Th	Jer. 17, 5-14
	2	F	1 Chron. 28, 1-10
	3	S	Psa. 89, 15-24
	4	Su	Psa. 23, 1-6

The Shepherd Warrior			
Jan.	5	M	**1 Sam. 17, 1-11**
	6	Tu	**1 Sam. 17, 12-21**
	7	W	**1 Sam. 17, 22-31**
	8	Th	**1 Sam. 17, 32-47**
	9	F	**1 Sam. 17, 48-58**
	10	S	Dan. 11, 30-39
	11	Su	Heb. 11, 32-40

Love and Jealousy			
Jan.	12	M	**1 Sam. 18, 1-9**
	13	Tu	**1 Sam. 18, 10-21**
	14	W	**1 Sam. 18, 22-30**
	15	Th	**1 Sam. 19, 1-12**
	16	F	**1 Sam. 19, 13-24**
	17	S	2 Sam. 1, 17-27
	18	Su	Song of Sol. 8, 4-7

True Friendship			
Jan.	19	M	**1 Sam. 20, 1-10**
	20	Tu	**1 Sam. 20, 11-23**
	21	W	**1 Sam. 20, 24-34**
	22	Th	**1 Sam. 20, 35-42**
	23	F	2 Sam. 9, 1-13
	24	S	Prov. 18, 14-24
	25	Su	John 15, 10-19

Hallowed Bread: Unhallowed Fear			
Jan.	26	M	**1 Sam. 21, 1-9**
	27	Tu	**1 Sam. 21, 10-15**
	28	W	Lev. 24, 1-9
	29	Th	Matt. 12, 1-8
	30	F	Psa. 34, 1-11
	31	S	Psa. 34, 12-22
Feb.	1	Su	Psa. 56, 1-13

Deliverance in Cave and Forest			
Feb.	2	M	**1 Sam. 22, 1-8**
	3	Tu	**1 Sam. 22, 9-16**
	4	W	**1 Sam. 22, 17-23**
	5	Th	Psa. 52, 1-9
	6	F	Psa. 57, 1-11
	7	S	Psa. 142, 1-7
	8	Su	Acts 23, 25-35

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