Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



https://www.buymeacoffee.com/theology



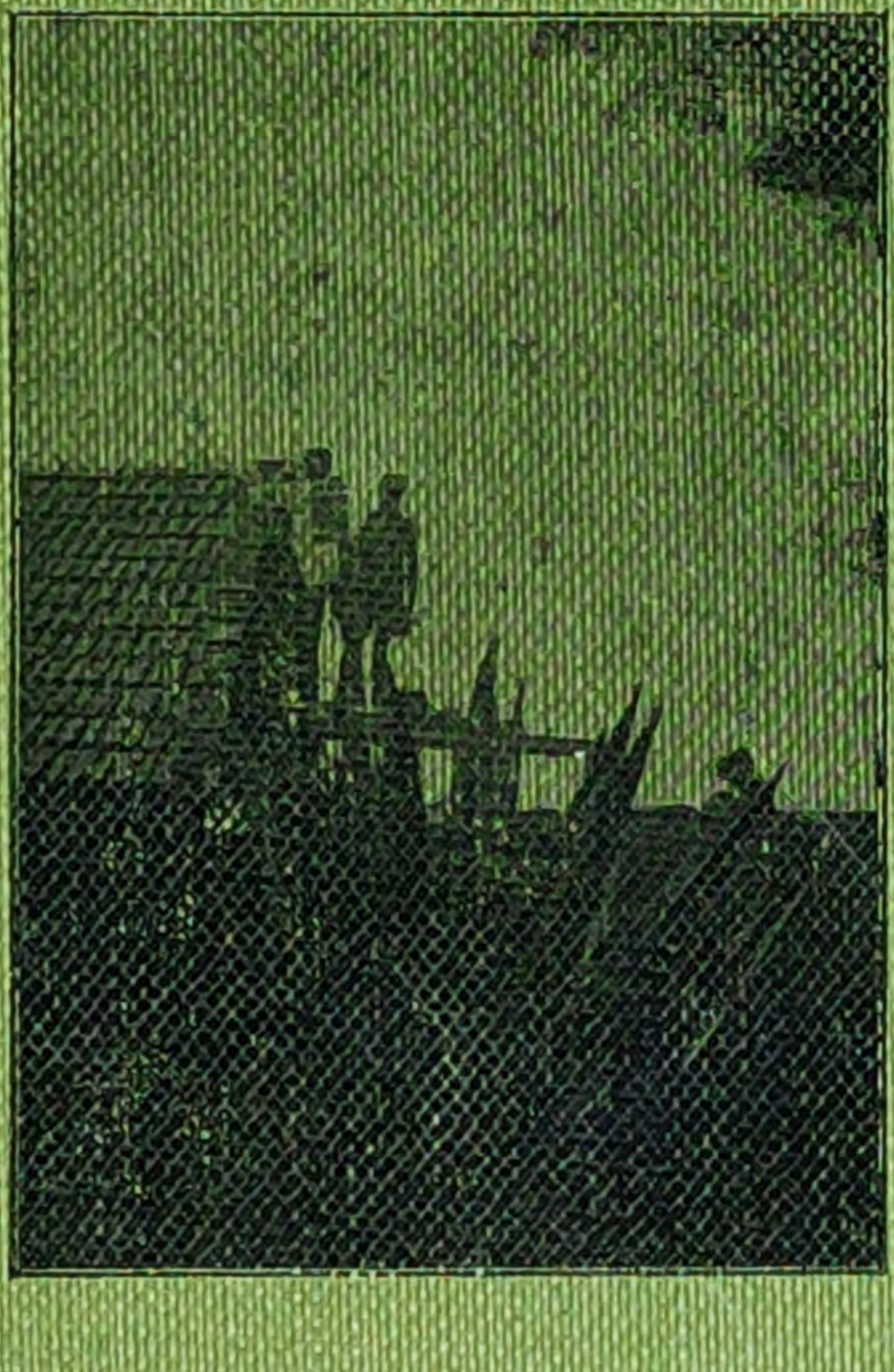
https://patreon.com/theologyontheweb

PayPal https://paypal.me/robbradshaw

A table of contents for the *Strict Baptist Mission Herald and Report* can be found here:

https://missiology.org.uk/journal_strict-baptist-mission-herald-and-report_01.php

The Strict Baptist Mission Herald



THE
STRICT BAPTIST
MISSION HERALD

VOLUME XLVII.—1948



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

INDEX

*New Bi-monthly Series from July onwards

PAGE

A

A Great Door 2
A Baptismal Service in Namakhal 3
A Problem for Prayer .. 28
A Cripple's School 30
A Visitor's Impression .. 8*

B

Bible Institute .. 19, 34
Brand, Mrs. E. C. 2, 18, 30

C

Crisis on the Kolli Hills .. 25*
Champion, G. F. .. 10, 29*

D

Drawers of Water .. 12
Dispensary Patients .. 31*
Difficulties 32*

G

God's Niche 35

H

Harris, Dr. R. M. .. 31*
Huckett, H. A. 28

I

In the Mountain's Shade 10
India's Great Need .. 1*

K

Kept by the Power of God .. 7*
Kuhrt, W. N. H. 37, 3*, 21*, 32*
Kuhrt, Mrs. 3, 26

L

L. Z. A. Gift Week 18

PAGE

M

Monthly Prognostigators .. 4
Missionary Conference 26
Morling, Mrs. O. M. .. 34, 7*

N

Notes and News
7, 15, 23, 31, 39, 47, 10*, 23*, 34*

O

Our Schools 14
Our Mission Schools 18*
Orchard, E. .. 4, 35, 45, 17*

P

Pastor D. Jesudason .. 29*

S

Sendamangalam Contacts .. 21*

T

The Idle Man 6
The Spoiling of Your Goods .. 37
The Mission Herald 39
The Half-Yearly Meetings .. 42
"The Same Commit . . ." .. 3*
The Tamil Nad 15*
The Triangle 17*
The Tamil People 27*
Thrower, D. A. 14, 15*, 18*, 27*

V

Village Cameo 45

W

With our Wiltshire Friends 6*
Wade, Miss B. S. .. 12
Wood, A. S. J. 8*

★

STRICT BAPTIST MISSION HERALD

VOLUME XLVII NUMBER 492 JANUARY, 1948

PRICE ONE PENNY



1948

"Another Year of Service"

BRINGS WITH IT THE NEED FOR

PRAYER

THE NEW YEAR'S PRAYER MEETING

will, God-willing, be held at

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

on FRIDAY, JANUARY 2nd, 1948,

at 7 p.m.

PRACTICAL SUPPORT

The Treasurer, Mr. W. T. Sayers, has now undertaken the receiving and acknowledging of all monies for the General Fund, Literature and Guild of Service. Will friends, therefore, please note that from now onwards all remittances, except L.Z.A. amounts, should be addressed to him at 25, Grenoble Gardens, London, N.13.

General Secretary :

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

Strict Baptist Mission Herald

Vol. XLVII | January, 1948 | No. 492

A GREAT DOOR AND EFFECTUAL IS OPENED AND THERE ARE MANY ADVERSARIES

By Mrs. E. C. Brand.

THE question arising would seem to be "Who are entering therein? Are we or the adversaries?" And the Door? The great rising tide of literacy in this country. Again a question. "Who are the adversaries?" Quite easy to answer. They who are flooding the press with evil and filthy literature.

In nearly all the many villages around us, small schools are springing up. I was amazed, when right out in the more remote districts, to find compulsory education in some villages; and gradually the Government means to carry out this project everywhere in this country.

The consequence being that wherever one goes one is meeting groups of boys and girls on their way to school, with their little bags of books and if going to a more distant place, a food carrier with the midday meal prepared by the fond mother.

As I watch these children, trudging along the roads, how my heart goes out to them! Especially when, as it often happens, they catch sight of our jutka and start running. Yes and how far they will run with us, discussing together whether they have half annas for the coveted books. One is tempted to give these booklets freely but it has been proved that that which has cost something is more sure to be read.

So a big pile of Gospels constitutes my most important piece of luggage. Twice lately, when setting out on camp, I have imagined that I had a sufficient stock, but have had to send back to the Bungalow for more.

So now we go well laden and the joy of standing in a crowd distributing His Word of Life while eager children press half annas into our hands in payment, is indeed very real. We cannot pretend that this all signifies thirst for the Scriptures; most do not know what it is all about. Any literature is gladly received by those who are beginning to be able to read. Some know and tell the others. In many cases it means a good opening for testimony when we can explain our message, or hand the book open for some student to read aloud. Or we see little groups gathering around some one who has just purchased a copy while he reads to them to discover what it is all about.

Last time while coming home from camp we saw one little boy, among others who were following us but had no money, drop off with the rest when he reached his village. We went on to the next village and stopped while a man from a lorry descended to buy both a Tamil

and Urdu Gospel. Before we were off again up dashed the little chap. He had been home for the half anna and actually run all that way to catch us up. It was a real athletic feat to beat the horses running over all that distance. How gladly I gave the portion and how proud he was to accept it.

As you think of all these hundreds of books in the hands of old and young will you not join us in asking for the fulfilment of His promise "My Word shall not return unto Me void . . . . ."

Pray too that Christ's Church may arise and enter into this very wide open Door which no man can shut.

A BAPTISMAL SERVICE IN NAMAKKAL

By Doris A. Kuhrt.

A DELIGHTFUL scene presented itself in Namakkal on the morning of Sunday, November 2nd. Instead of the usual service in chapel which is about a furlong along the road from the bungalow, members, hostel boys and other friends, about one hundred in number, assembled in the bungalow compound for a service which preceded the baptism of four friends (1 man and 3 girls). The pool being in this compound it was decided to have an open air service here first and then adjourn to the chapel. Sometimes services in the open air in India tend to disorderliness but this Sabbath morn we were hushed with expectancy.

The service was well attended as several friends from Sendamangalam also joined with us. The preacher was enabled to preach earnestly on the Testing of Discipleship. "If any man come unto Me and hate not his father and mother . . . he cannot be My disciple" (Luke 14: 26). No man need hate his family in the sense that we understand the word "hate" today, but in comparison with his love for his family, love for Christ must be far greater.

As we sat on rush mats underneath two large trees by the well we were conscious of the Lord's presence and we prayed that many souls might be led to take up His cross and follow Him (ver. 27). "To forsake all and follow Him" (ver. 33), is not easy anywhere—in India it is very difficult, but the preacher reminded us that God says "My grace is sufficient for thee . . . ."

The lusty singing caused many passers by to stand in the roadside and listen and we hoped that His Word might reach the hearts of some of them as well as of those sitting with us.

After this service we all moved toward the baptismal pool where our four friends obeyed their Master's command. Two of the girls are from the local government training school hostel where we are privileged to hold a Bible class every Sunday afternoon. Over one hundred and fifty girls live in that hostel during term time, so our two friends have a very valuable opportunity to testify their love for Christ daily.

The third girl is the daugher of teachers in our Namakkal school. The man is the first friend from the outcaste quarter in Namakkal to join with us and we ask your special prayers that he may be kept faithful to his Lord. His wife and daughter are also asking for baptism. As there is a family of eight children under 15 years the woman is unable to worship with us regularly but the Biblewoman visits her often and the visits are much appreciated.

After this impressive service we all walked to the chapel where we had the joy of witnessing our friends given the right hand of fellowship into the church. Each one was given a certificate of remembrance and a suitable text. All these friends were attended by members of their families, and we trust that this witness will soon be followed by similar additions to the church.

We ask your prayers for these four who will certainly be assailed by the evil one in the near future. May they be kept by the power of God, who alone is ABLE.

"MONTHLY PROGNOSTIGATORS"

BY E. ORCHARD.

THE Hindu calendar is splashed with red-letter days; High Days follow close on Holy Days, and the latter are solemnly attended by New Moons and Last Quarters. It thus becomes difficult for a Hindu to do anything without close reference to dates, phases of the moon, and the positions of the stars.

Private affairs, as well as business and family arrangements, are all dictated by the calendar of auspicious and inauspicious days, hours and minutes. The casting of beans, the seeing of crows, the chirping of lizards, and the hearing of other sounds are all invested with deep significance.

The busy whirr of machinery was shut out as the office door closed, and the high-caste clerk took his seat on the stool beside his desk. Although it was long past the time when work should have commenced, he sat mumbling to himself, carefully counting the minutes. The manager entered and asked why his orders had not been carried out; but his anger evaporated before the bland assurance of the clerk to the effect that everything would be done in accordance with his wishes. Finally, at the right moment, at the minute indicated by a carefully worked-out plan of auspicious times, the work was started. So, in defiance of the efficiency of the West, and the orderly routine of a big factory office, the iron hand of the Hindu priest and practice was clamped down on this man. In deciding the auspiciousness of time and place, sight and sound constituted factors of grave importance not appreciated by the Western manager.

With the hustle and bustle that appeared to be typical of the man, a Brahmin of ample proportions settled himself in the corner of the

railway carriage and almost immediately began to pour out a torrent of English and Tamil words, evidently under the impression that he was speaking to a Government official of unknown status. On my assuring him that I was nothing more than a missionary, he set himself to prove, to his own satisfaction at least, that the British Government had quitted India at the wrong time. After a lengthy explanation of the alleged fact that the people were not ready for self-government (an opinion to which I did not necessarily adhere), he clinched his argument with: "Why, of all the months and days in the year, did the British choose the most inauspicious for the handing over of power, and so make it impossible for the new Government to start work with that degree of goodwill which was necessary to such an undertaking?" "But," said he, "our leaders have been wise in this that they did not conform to the time set by the West, but clung steadfastly to wisdom in consulting the stars and the ages." As a still further illustration of the matter, he concluded by explaining that the journey that he was then making was the third of its kind. The previous two had failed because the fates were against him. After carefully enquiring into times and seasons, he had laid his plans to get to his journey's end at the right time to arrange for the marriage of his eldest son. On each occasion, however, something had intervened and resulted in his arriving after the most auspicious hour, and as there was no other suitable time near he returned to his village twice without having conducted the business. This time, on the other hand, he was more hopeful of a happy conclusion, as the train was running to time, and also the choice of times was not so limited as on the other occasions. Another gentleman of the same caste nodded approval of this wise management of one's life and family, and I was left in silence to ponder this significant revelation of the inward and outward control that Hinduism still powerfully exerts upon its followers.

Following up this interesting investigation, I was brought face to face with the same influence at work in an unexpected place. I had married two young people connected with our churches and, as usual, went to visit them some two weeks after the wedding. To my dismay I found that the bride had been taken away to her mother's home. There appeared to be more in the matter than was seen on the surface, so, after assuring myself that there had been no quarrel, and that everything was in accord with the husband's wishes, I made a mental note to visit the bride's home, which was at no great distance from the Mission bungalow. An opportunity to do this occurred the next day. All the bride's family and, for that matter, the bridegroom's too, were Hindus, so the welcome I received was rather reserved. After a few words of general conversation, we gradually came to the real purpose of the visit. The bride's folk gently but firmly insisted that the girl should remain with them for some time. After talking along this line for awhile, the insistence upon a certain number of days awoke a suspicion within my mind, and I asked outright for an

explanation of this seemingly untoward behaviour. At last one of the men explained that for a newly wedded couple to beget children in this month would be most inappropriate, and would lead to peculiar ill-fortune for both the begotten and the begetters. After explaining the Christian attitude in detail to these men, they agreed to let the wife return to her husband, but not without first clearly putting the blame of any misfortune that may happen to the couple upon their own shoulders. So, the deadening influence of environment, background, and non-Christian relatives exert a strong backward pull toward Hinduism.

Although the influence of the Hindu Calendar is so profound on Christian thought and living, yet the opportunities for vital witness to the keeping and cleansing power of the Gospel are great. The very inimical environment becomes the most profitable sphere of service for the true Christian. The triumph of Christ is seen in the ordinary lives of His people who live in the midst of such contrary circumstances. Christian witness for them is not made up of great deeds done splendidly, but of ordinary lives lived worthily.

THE IDLE MAN

At this eleventh hour, Lord,
  Thy vineyard needs a man,
A man to take Thy Living Word,
  To carry out Thy Plan.

At this eleventh hour, Lord,
  Call forth some Idle Man;
Inflame his heart to spread Thy Word,
  And shape him for Thy Plan.

The battle needs a Warrior, Lord,
  Who feareth nought but Thee;
Filled with Thy Spirit, girt with Sword,
  To fight for Victory.

Hear India's cry for Light, O Lord,
  Speak to that Idle Man,
That he may hear Thy calling Word,
  And run as Philip ran.

ANONYMOUS.

TUNBRIDGE WELLS.
December, 1947.

NOTES AND NEWS

The New Year.—We express our Christian greetings and good wishes to all readers of the MISSION HERALD at the beginning of another year, and we prayerfully trust that the Lord's blessing may still be realised in our service together at home and in India. The new year dawns upon a troubled world, and unrest and human uncertainty are manifest everywhere. We have, however, the sure promises of our God, and in reliance upon Him we can meet the challenge of 1948—"always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Miss B. L. Mowle.—Miss Mowle is still in hospital and is deeply grateful for the continued prayers and good wishes of many friends. Following a further serious operation, Miss Mowle was for some time critically ill, but we are thankful to state that she is now somewhat better and slowly recovering. We are sure that friends will continue to remember Miss Mowle in earnest prayer.

Miss L. S. Hazel.—Miss Hazel sailed for India on the "Empress of Australia" which left England on December 4th, and we trust that she has now safely arrived back at Sendamangalam.

Mr. and Mrs. A. J. Morling.—After a good voyage on the "Strathmore," Mr. and Mrs. Morling and their little daughter, Moira, have safely arrived in India for their new term of service which is to be on the Kolli Hills.

Farewell Meeting to Mr. and Mrs. H. A. Huckett.—God-willing, Mr. and Mrs. Huckett will be returning to India during February, and we have prayerfully planned for a Farewell Meeting to them to be held at Chadwell Street Chapel on Friday, February 6th, at 7 p.m. Please book this date and attend the meeting, if possible.

The Treasurer.—In order to help the General Secretary, the Treasurer, Mr. W. T. Sayers, has kindly undertaken to receive and acknowledge all monies for the General Fund, Literature and Guild of Service. **Will friends, therefore, please note that from now onwards all remittances, except L.Z.A. amounts, should be addressed to him at 25, Grenoble Gardens, London, N.13.** Cheques should be made payable to "The Strict Baptist Mission."

We deeply appreciate this valuable help of the Treasurer, and we are sure that friends will prayerfully remember our Brother in all the work involved in these additional duties gladly undertaken in the service of the Master and of the Mission.

ENGAGEMENTS FOR JANUARY, 1948

PASTOR J. K. THORPE.

2nd, New Year's Prayer Meeting; 4th, Cransford; 6th, Guildford; 10th, Brighton, The Tabernacle; 11th, Greenwich; 17th, Streatham, Gleneagle Road; 19th, Leyton; 20th, Tottenham; 25th, Thame; 27th, Hounslow; 28th, Hastings, The Tabernacle; 31st, Leicester, Providence.

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

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

Rec. No.	£ s d
GENERAL FUND	
105	1 0
106	2 5 1
107	2 11 10
108	5 0 0
109	1 3 0
110	4 10 1
111	5 0 0
112	1 9 2
113	4 2 0
114	2 0
115	1 0 0
116	45 9 [illegible]
117	1 6 9
118	1 6 4
119	7 15 3
120	1 0 0
121	2 6 10
122	8 2 1
123	12 1 2
124	1 0 0
125	2 2 0
126	10 0
127	1 0 0
128	10 0
129	44 8 0
130	9 0 0
131	4 0 0
132	17 3
133 Legacy	10 0 0
134	11 8 0
135	1 10 0
136	5 0 0
137	4 16 6
138	5 0
139	14 0 8
140	5 0 0
141	2 7 6
142	17 0 0
143	15 0
144	11 0
145	4 10 0
146 Anon.	10 0
147	105 4 0
148	9 4 2
149	15 0
150	2 6 6
151	1 14 4
152	1 0 0
	£369 8 9
Guild of Service	£1 11 11
Literature	£20 10 10
L.Z.A. GIFTS	
33	10 0
34	2 10 0
35	10 0
36	6 0 0
37	16 6
38	2 6
39	7 5 4
40	1 17 6
41	1 0 0
42	14 0
43	1 5 4
44	25 0 0
45	1 3 7
46	3 0 0
47	9 16 4
	£61 11 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.**

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.**

Subscriptions and gifts for the general work of the Mission, Literature payments and Guild of Service amounts, should be sent to the Hon Treasurer, **Mr. W. T. Sayers, 25, Grenoble Gardens, London, N.13.**

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

★

STRICT BAPTIST MISSION HERALD

VOLUME XLVII NUMBER 493 FEBRUARY, 1948

PRICE ONE PENNY



GOD-WILLING

Our Indian Bible Institute

re-opens on

MARCH 1st at PANIADIPATTI.

This means an increased expenditure of at least Rs. 500 (£37) per month.

Please pray for and support this important work.

PRELIMINARY NOTICE

HALF-YEARLY AND FAREWELL MEETINGS TO MISSIONARY & MRS. H. A. HUCKETT.

will, D.v., be held at Westminster Chapel on

Wednesday, May 5th, 1948.

PLEASE BOOK THIS DATE.

General Secretary :

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

Strict Baptist Mission Herald

Vol. XLVII | February, 1948 | No. 493

IN THE MOUNTAINS' SHADE

G. F. CHAMPION.

HEAVY rain fell last night and when we left Paniadipatti this morning to walk to Ellarampanni, visibility was exceptionally good and the whole of the range of the Western Ghats from the Palni Hills in the north to the Dhonavur Rock in the south stood out clearly sweeping round us in scimiter form for over a hundred miles. This old range of mountains with its many towering peaks over 8,000 feet above the level of the sea, higher than anything in India south of the Himalyas, has looked down on the growth of the Strict Baptist Churches in Ramnad and Tinnevelly for nearly one hundred years. Our work had its beginnings within three miles of the mountains' foothills. In the intervening years the centre of our witness has moved south-east till now we have churches which, though still within view of the ancient heights, are as much as forty miles away. However, our most recent development, concerning which this article is written, brings us back once more to the shadow of the mountains only fifteen miles from the village where our work had its birth and less than five miles from these same old ghats.

During our harvest meetings in Kalingalpatti this year and also last, some of our members who have migrated west came to us and asked if it were not possible to send them a worker. They told us that there were four hundred houses in their part of the town alone, and that no Christian work was being conducted there. Naturally we were most interested and being new to the Tinnevelly District we asked for an account of how they had come to settle in such a town and how far they were from the nearest Strict Baptist Chapel. They said that they had moved to Seitur one by one during the last ten to fifteen years because it had been possible to get more regular employment there, and that Kalingalpatti was as near as any other of our Mission stations, but that Seitur was quite fifteen miles farther west. These men who had come to the Harvest Meetings urged us to do something for them and their children, and others of our Christians also spoke on their behalf. After their first representation to us we tried to make arrangements for occasional visits to them by preachers or members, but the distance was too great for anything regular to be done, and after a year had passed they again renewed their request. Our difficulty was that we had no workers which we could send them without leaving some other station empty, which we finally have had to do. Several of our preachers now have to divide their time between two and even, in some instances, three villages, and we did not know whom we could send to this distant place. Then without further information how could

we be sure that we should be wise in asking any of our colleagues to go there? After considerable thought we decided to send one of our keen young men to pay a visit to our distant brethren, to give us his impressions of the place and the need for Gospel work there. He spent about a week with our Christians in the town, making investigations and observations, and wrote a report which made us feel that we should ourselves go and camp in the locality: this we did the following week.

Seitur is about 30 miles north-west from Kovilpatti, and one can either go by bus or train, but the journey is circuitous either way. We arranged for some of our Indian colleagues to go with us and left Kovilpatti at about eight in the morning and arrived at about one o'clock in the afternoon. It was some time before we were able to get a place in which to stay, and we spent the night in a small room over the 'Squire's' office; but next morning we were given half a cottage for our use. This room and kitchen had a terraced roof with a thatched shelter on it, and we were able to have our camp cots on the roof and made ourselves comfortable during the three days of our stay in the town.

As our aim in camping in Seitur was to find out if possible whether there was a likelihood of a worker in the area being able to do useful Gospel work, we spent as much time as we could in the part of the town where our Christians lived. In talking with the 'Squire' and his steward they could not bring themselves to mention it by name, but would say 'that street,' or 'over there;' the very thought of it appeared to fill them with uneasiness. We however went to our Christians' houses and sitting among them each morning and evening conducted Bible readings and had prayer with them. We also had open air meetings in various places, and always had a good hearing, and we sold Gospel portions from street to street. In this way we came in touch with many scores of persons, and became acquainted with the area. As far as we could discover, there was no Protestant place of worship within six miles, nor any evangelistic work being done among the thousands of people in the towns and villages around. There was, perhaps, a certain amount of latent hostility, but undoubtedly the countryside should be evangelised, and we felt it to be in accordance with the command of our Lord to 'preach the Gospel to every creature' to station a worker there for a time, if possible.

So we talked the situation over with the young man who had prospected there for us, and asked him if he would be prepared to settle in Seitur for about a year to serve the Lord and see if blessing followed his witness. As he is a married man with four small children, his answer would not be that of a reckless and carefree youth. He had now been in the town for several days on two occasions and knew something of the difficulties he would have to face and the isolation involved. But he said he would pray over the matter and talk to his wife about it and let me know within a few days. It is very gratifying to be able to write that this young couple dedicated themselves to the

task and moved to Seitur within a few days. By this time they have been there some weeks and are, I believe, doing faithful work in that distant part of the Field. They visit the members of our churches in their homes and make the Gospel known in all the nearby villages, as well as throughout the town. Sunday services are held in a small shed as there are no resources for building a chapel; and they tell us that the people there are looking forward to the time when we shall be able to camp among them again.

DRAWERS OF WATER

MISS B. S. WADE.

HEAVE Ho! was expressed in action as the drawers of water made taut their muscles for the final pull of the bucket from the central roller to the side of the well. Repartee of conversation continued until with head erect, straight shoulders and free swinging lower limbs the way separated to individual mud and thatch homes.

One evening while taking a walk I came up to a caste well with ten rollers so that ten women at one time were able to draw water. Pointing to a brass vessel which a woman was holding I asked the name of it, the woman thinking I was about to touch it, drew back. Why? Because I was equal in her sight to an outcaste and had I touched her vessel with my hand it would have polluted it. Thus it can be well understood that if an outcaste woman actually lowered her bucket into a caste well—the whole well would be considered polluted. The custom is for the caste women to draw water from one well, the outcastes from another and generally speaking Christians from yet another.

At Kakkaveri there is a well containing mild salt water from which water may be drawn by the outcaste folk and from which my water was drawn on camp. But such water is a trial to drink for any length of time. Yet the only means of obtaining fresh water is to take a vessel to the caste well and plead with a caste woman to draw the water with her own vessel and pour it into the bucket the outcaste (or Christian) woman has brought. This was only given as a favour, quite a number of times the bucket came back empty and the dispondent answer was "They will not give it Amma."

In India, morning and evening, the constant coming and going of drawers of water is a usual sight—water for thousands of families' physical needs, without which they could not live.

What of the water necessary for these same families' spiritual needs, without which they cannot live spiritually? In John 3 we read "Except a man be born of water and of the spirit he cannot enter the Kingdom of God." Some feel these words are meant to read "Except a man be born of water, even as by the Spirit, he cannot enter the Kingdom of God."

For Indians' physical needs God has made ample provision as is seen in the countless wells all over the country, not only in every village in the open places, but also many homes of the higher caste people possess their own wells in the courtyard of the home. How abundantly the spiritual water has been supplied in the gift of God's only Son and the Person of the Holy Spirit.

Our work in India is to draw women into the knowledge of how to know there is a life-giving water and how to reach it. Many times in going out we find a small group of women weaving baskets, winding off threads of cotton on to spools, pounding grain or preparing for coolie work in the fields. Our desire is to see an awakening spiritual life in their hearts.

It is helpful to consider the way our Lord and Master dealt with the Woman of Samaria. He showed her the need of spiritual water in His first conversation with her. No doubt this woman would have drawn water from her earliest days, just like we see Indian children grasping tightly the little vessels placed on their heads. But did this Woman of Samaria know anything about obtaining spiritual water? Possibly she did, the name of Jehovah would have been known to her, just as the name of Kadaval (the Supreme Being) is known to the women of India. But did she know the Saviour? By her conversation we know that she did not, and equally by speaking with the women we visit we know that hundreds are without even the knowledge of His Name and certainly have no conception of personal Salvation.

What therefore was the Lord's approach to this woman? Three simple words, "Give Me to drink," then He led the conversation on to the deepest teaching—that of the gift of God and Himself, drawing forth the question that would cause her to consider her own spiritual condition—"Ye worship ye know not what," and so on to the truth of the Father, and the means by which He would receive man's worship.

We might reasonably ask, was this not all beyond the woman's grasp? If it had been so the Lord surely would have withheld the words. How often we also say the same thing, "Amma, ye worship ye know not what," and we question within ourselves if our message is not beyond their mental grasp. I think this is more constantly felt on the Kolli Hills where in the work amongst the women there are times when it seems impossible to touch any spiritual response in the hearts of those we seek. Is it possible that we belittle the Holy Spirit's power to take the things of God and reveal them to those who through no fault of their own are living on a far lower scale of life?

The Woman of Samaria's response was "Is not this the Christ?" We long that India's women may say this from the depth of knowing Him.

OUR SCHOOLS.

D. A. THROWER.

ILLITERACY, ignorance and superstition darken the minds of the masses in India. In order to remove them, and to facilitate the entrance of the Gospel through the reading of the Word of God, the S.B.M., early in its history, commenced educational work among the boys and girls of the Tamil country. This side of the Mission's activities has been confined to the conducting of elementary schools, and at the present time we have about 50 of these distributed among the three areas of Madras, Salam and Tinnevelly. Each of these day schools is also a Sunday School, and the number of the latter is made up to 85 by the addition of about 35 Sunday Schools in places where we have no day schools. The Girls' School at Sendamangalam, and those for boys and girls at Namakkal and Poonamallee, are complete elementary schools, i.e. they provide instruction up to standard eight, while all the other schools give primary education only (standards 1-5). Apart from the Sendamangalam Girls' School all our schools give co-education for both boys and girls.

Practically all the schools of the S.B.M. are officially recognised by the Educational Department of the Government of Madras. Government inspecting officers visit them (in most cases once a quarter) and conduct an annual inspection and examination. A teaching grant is made to assist the management in the payment of teachers' salaries. Every recognised school is required to employ trained and certificated teachers in the proportion of at least two out of every three. To promote education among girls, which until recent years was tragically lacking, girls must now form at least one third of the strength on the rolls of every school. An average attendance of at least 20 children (on the rolls) for each teacher is a rule which is strictly enforced by the authorities. Pupils must possess record sheets containing particulars of their educational history, and no headmaster or headmistress may admit a child from another school without an up-to-date record sheet.

At the present time some 4000 children are receiving tuition in our schools. In most cases they are drawn from the outcaste community only, but in a few places children representing almost every class and caste attend the schools. This helps to combat the baneful effects of caste prejudice and exclusiveness. Where pupils of both Brahmin and outcaste extraction drink water from the same Mission well this is most pronounced.

During recent years a few experiments have been made in conducting nursery schools for children from two to five years of age. This type of work is greatly needed and is fruitful.

In all the schools of the Mission the teaching of Scripture and allied subjects is regarded as of paramount importance and is attended to daily.

NOTES AND NEWS

New Year's Prayer Meeting.—There was a representative assembly of friends at Chadwell Street Chapel on Friday evening, January 2nd, for the New Year's Prayer Meeting, and there was a sense of very real fellowship as we joined in earnest prayer and in praise to God. Various brethren took part in prayer for the blessing of God upon all the work of the Mission—the outstanding features of our united petitions being for more labourers, more converts, more glory for the Lord Jesus during 1948. Pastor G. Pibworth, of St. John's Wood, gave a short but stimulating missionary message based on Romans 1 : 14, 15 : "I am debtor . . . So . . . I am ready . . ."

S.B.M. Bible Institute.—God-willing, our Bible Institute for the teaching and training of Indian Preachers will be re-commenced on March 1st at Paniadipatti. Mr. and Mrs. W. H. Kuhrt, Mrs. D. Morling, and one of our Indian preachers, Mr. Paul, will be undertaking this important work, and we solicit for them the prayers of all friends. We hope next month to give in the MISSION HERALD a report concerning the earlier work of the Bible Institute and to indicate the scope and prayerful hopes of the present work.

Deputation Work During 1948.—The war years inevitably brought about delays in the furloughs of our Missionaries, but we are happy to state that there are now no further arrears of furloughs due. Since the war the earliest possible furlough has been granted to each Missionary, and at certain times several Missionaries have been home simultaneously. It now happens, however, that we have to face this year with no male Missionary home. This will make it difficult to meet all the demands of deputation work, but the Secretary will be pleased to visit as many Churches as possible for Missionary meetings and services. He is now booked for all Lord's Days during the year, but will be happy to hear from Church or Mission Secretaries respecting week-day meetings in any part of the country. Following his visit to India he can report concerning the work in all Fields, and he can still book film or lantern lectures during March and April or the autumn of the year.

Mr. and Mrs. Huckett.—Mr. and Mrs. Huckett have been granted a short extension of furlough and will now, D.v., be returning to India in May. This cancels the Farewell Meeting arranged for February 6th.

Miss B. L. Mowle.—We are happy to report that Miss Mowle has continued to make good progress. She has now returned to her own home, following her prolonged stay in the hospital and a short period at the convalescent home. Our prayers still follow our dear friend and we wish for her the Lord's blessing in every way.

SPECIAL NOTE.—In order to help the General Secretary, the Treasurer, Mr. W. T. Sayers, has kindly undertaken to receive and acknowledge all monies for the General Fund, Literature and Guild of Service. Will friends, therefore, please note that from now onwards all remittances, except L.Z.A. amounts, should be addressed to him at 25, Grenoble Gardens, London, N.13. Cheques should be made payable to "The Strict Baptist Mission."

ENGAGEMENTS FOR FEBRUARY, 1948

PASTOR J. K. THORPE.

1st, Hinckley; 2nd, Bedworth; 8th, Wandsworth, West Hill; 14th, Dunstable; 15th, Manor Park; 16th, Clifton; 18th, Ilford; 22nd and 23rd, Tunstall; 24th, Brockley and Glemsford; 29th, Billinghay.

LADIES' ZENANA AUXILIARY.

The L.Z.A. Quarterly Prayer Meeting will, God willing, be held on Tuesday, February 3rd, at Park Ridings, Wood Green, at 7.30 p.m. Mrs. Crowhurst will preside. Details of the work will be given, and lady friends will be warmly welcomed for prayer which is so much needed.

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

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

GENERAL FUND.

Rec. No.	£	s	d
153	1	0	0
154	25	0	0
155		17	6
156	25	15	11
157	1	10	0
158	17	10	0
159		10	0
160	3	5	0
161	4	0	0
162	2	9	6
163	8	10	9
164	1	4	3
165	2	0	0
166		17	0
167	8	7	6
168		5	0
169	1	0	0
170	1	0	0
171		10	0
172		10	0
173	1	0	0
174	1	0	0
175	6	10	0
176	2	10	0
177	10	0	0
178	5	0	0
179	3	18	6
180	1	3	9
181	1	0	0
182	2	0	0
183		5	0
184 Anon.		2	0
185	1	10	0
186	2	7	6
187	1	0	0
188	10	10	0
189		17	6
190		4	6
191	3	13	0
192	1	0	0
193 Anon.	1	0	0
194	3	4	9
195	1	2	0
196	1	1	0
197	3	0	0
198	1	1	0
199	50	0	0
200	1	0	0
201		5	0
202	8	17	4
203	5	0	0
204		10	0
205	6	10	0
206	8	8	6
207	2	12	0
208	1	0	0
209		10	6
210		10	0
211	3	11	6
212		5	0
213 Anon.	2	0	0
214		15	4
215		10	0
216	4	0	0
217		10	0
218	5	3	9
219	3	8	6
220	14	11	0
221		10	0
222		2	6
223	20	0	0
224	2	10	2
225		10	0
226		5	0
227	36	9	0
228		10	0
229	15	1	9
230	2	10	0
231		10	0
232	3	10	0
233		10	0
234		10	0
235	4	10	3
236	5	4	0
237	1	4	0
238		12	0
239		10	0
240	1	0	0
241		12	3
242		9	0
	£389	11	3

Literature	£69	18	0
Guild of Service	£1	7	3

L.Z.A. GIFTS.

48	5	0	0
49	1	1	0
50		2	6
51	2	0	0
52	1	5	0
53	2	16	9
54	2	10	0
55	1	0	0
56		7	6
57	5	6	9
58		5	0
59		10	0
60	1	0	0
	£23	4	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, Stresall, York.**

NOTICES

GENERAL SECRETARY OF THE MISSION AND EDITOR OF "THE MISSION HERALD":—

Pastor J. K. Thorpe, 37, Empress Avenue, Wanstead Park, London, E.12 (Phone: WANstead 2387). To whom should be sent all enquiries relating to the general work of the Mission and deputation work, correspondence concerning the Mission Herald, and orders for the "Mission Herald," "Rays from the East for Young People," Annual Reports, Tamil Texts and other publications.

HON. TREASURER:—

Mr. W. T. Sayers, 25, Grenoble Gardens, Palmers Green, London, N.13 (Phone: BOWes Park 1628). To whom should be sent all subscriptions and gifts for the General Fund, and also amounts for the Guild of Service Fund, and Literature payments.

HON. SECRETARY OF THE YOUNG PEOPLE'S GUILD OF SERVICE:—

Mr. A. R. Dannatt, Broomfield Wyck, Broomfie'd, Chelmsford, Essex (Phone: Broomfield 291). To whom all communications respecting the Guild of Service should be sent.

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** (Phone: TERminus 4500).

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

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

★

STRICT BAPTIST MISSION HERALD

VOLUME XLVII NUMBER 494 MARCH, 1948

PRICE ONE PENNY



Ladies' Zenana Auxiliary

Annual Gift Week

MARCH FOURTEENTH

— *to* —

MARCH TWENTIETH

1948

Please help in this special annual effort in support of L.Z.A. Missionaries, Biblewomen, Girls' Hostels, Medical Work, Etc.

These Gifts and all L.Z.A. amounts should be sent to

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

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

Strict Baptist Mission Herald

Vol. XLVII March, 1948 No. 494

L.Z.A. GIFT WEEK

BY MRS. E. C. BRAND.

"Praying us with much entreaty . . . ." 2 Cor. 8: 4.

FOR what? A gift? No! To accept a gift! What a glorious change from begging advertisements!

No, this article is not to ask you *all* to give for Gift Week, so if you are not already interested in this 'Giving,' please skip this page and go on to more informative reading, of which there is always plenty in this small magazine.

There can only be success in this project, or indeed in any of our giving, if of us it becomes true "They first gave their own selves to the Lord . . . by the will of God." (2 Cor. 8: 5.)

How marvellous a season Gift Week might become were we all so thrilled that we were looking forward to it with the impatience of the Macedonian Church. "When will you take it? When are you setting off? Why linger?" These dear people cried: "Make haste, the work is urgent, tarry not. No, take *more*, not less! Of course we can afford it. It's not ours anyway, it is His." So they persuaded, until Paul had to get up and pack his bag for the journey, wave a hasty goodbye and be off, weighted down a bit with so much cash, but light and happy in spirit taking upon him "the fellowship of the ministering." It really is great to think of the "fellowship" that is yours and ours. We almost touch hands as you send it out. You who have received so much in the knowledge of Him, handing to us that which will send us further afield with our Biblewomen to those who have never heard.

I am just home from camp, where the thought has been quite overwhelming. Four strenuous days, and we have hardly touched these many thousands; villages with mostly not one Christian there to testify of His Love . . . .

I wonder how you are meeting Gift Week? Are you turning round on us saying, "Off with you! Take it! Take more, not less! Make haste! Time is short! Why linger?" I hear your voices over the waves. We answer, "Right! We are ready! Pray for us."

(The second object of Gift Week is the support of the Girls' Hostels and Schools, for which there is the same urgency of appeal in these pressing days of opportunity.)

GOD-WILLING

Our Indian Bible Institute

re-opens on

MARCH 1st at PANIADIPATTI.

MISSIONARY W. H. Kuhrt will be in charge of this work and will act as Principal, and he will be assisted by Mrs. D. Morling and Mr. Paul, one of our Indian Pastors. We earnestly solicit the special prayers of all supporters that the Lord's blessing may be experienced by all concerned in this very important work.

We gratefully report that of the sum of Rs. 500 per month (£37) required for the Bible Institute work the Young People's Guild of Service has promised to contribute half. This valuable partnership of our younger friends is greatly appreciated, and it manifests a delightful spirit of understanding and co-operation with the young men of our Churches in India who are responding to God's call and are giving their lives to the service of the Lord Jesus.

We are still needing new male Missionaries, but the great need of our Indian Churches is for able and spiritually-minded Pastors and Preachers, and for these we rightly look to our own Indian Bible Institute.

Our Bible Institute makes practical for our Indian brethren the exhortation of Paul to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

THE SECOND INDIAN BIBLE INSTITUTE

By W. H. Kuhrt.

EXACTLY ten years ago, in Kovilpatti, Mr. Morling was putting the finishing touches to four houses which had been erected in connection with the inauguration of the Indian Bible Institute. Now as I write in January, 1948, we are putting the finishing touches to accommodation in Paniadipatti in order to the resumption of this work. For some the long gap of more than six years and the change of venue may need explanation.

After carrying on the work most ably for three and a half years, Mr. Morling was compelled by the illness, which at length proved fatal, to relinquish duties which he much loved and retire to Bangalore. The ten students who comprised the second group were told not to return after their summer leave so that their course consisted of only

four terms instead of six. Mr. Morling dealt with twenty-two male students in all during the years of his principalship and of these nineteen are still working in connection with the Mission, most of them in posts of responsibility. Seven are preachers or pastors in the Tinnevelly Field, two are preachers in Sendamangalam and four preachers in Madras. The headmaster and boarding master in Namakkal are both old students while the four remaining are teachers, two in Tinnevelly, one in Namakkal and one in Sendamangalam.

No one who lived for long with Mr. Morling could fail to respect most highly his thoroughness and his remarkable range of reading and interests. There were few subjects about which he did not know something and many about which he seemed to know almost everything. When the writer was a very young man he once had the temerity to question his senior Missionary's dating of the Fall of Constantinople and on another occasion his locating of the State of Washington, U.S.A. When at last convinced of his folly he made up his mind that he would not very easily be drawn again into hazarding an opinion to the contrary with such a doughty opponent. But Mr. Morling was always a generous foe. Most of his books were read and marked. One day after reading through his copy of the first volume of Farrar's Lives of the Fathers I picked up the second volume and found the pages uncut. Perhaps I was a little too triumphant in my announcement of the discovery! However, believe it or not, it was not long after that the newly cut volume was in his hands and being subjected to the same diligent perusal that most of the rest of his books had long ago undergone. All his students entertained for him the deepest respect, even those who, for some reason or another, had found him severe. With a builder of Mr. Morling's calibre to lay down the foundations it is not likely that his successors will find it necessary to deviate very widely from the methods he followed.

It is impossible when writing of Mr. Morling to omit mention of his devoted partner. He relied upon her help a great deal and she proved in his last great piece of work a loyal and an able help-mate. We are proud and grateful to have her assistance still after the lapse of so many years and at an age when most people would be thinking of rest. But Mrs. Morling is indefatigable, always willing to go anywhere and to do anything and, in this instance, most generously willing to help where she might command. If it were anyone but Mrs. Morling the position for her juniors might easily be difficult. As it is, we feel no awkwardness at all because we are not allowed to.

We are also privileged to have the help of Mr. S. Paul who was assistant tutor during 1940-41. He was himself a pupil in the previous years and had proved the most successful student of his group. He "happened" to be stationed as preacher here in Paniadipatti which for quite other reasons we had chosen as our new centre. He is an excellent preacher and a good teacher with a most engaging

manner. He will not only assist in dictating notes for us but will himself take responsibility for church history, Hinduism, Tamil, Child Psychology and S.S. work, village preaching and pastoralia.

Why the gap? Mr. Morling's death was in 1942 when the war was at its height and when, already, most of the missionaries were due for furlough and were feeling the strain of things. Moreover it was not then clear who should be appointed in his place. So delay was counselled. But at home in England there were some who chafed at the delay and it was due to pressure from the Council that the matter was taken up again seriously in August, 1946. The time was not altogether opportune from our point of view because there were very few of us in India just then to discuss the matter and, strangely enough and perhaps unfortunately, recommendations were eventually sent from a small committee at which only four members were present. These provided for arrangements very similar to those of ten years ago but suggested that the Bible Institute should be located in Paniadipatti for reasons which will appear later. The opening was arranged tentatively for January, 1948, by which time it was hoped students would be available and the tutors prepared. These moves, made at last in India, met with a grateful and ready response in England and, last February, at our annual conference with the General Secretary present all the important parts of the plan and most of the others were confirmed unanimously.

Why Paniadipatti? It should be made clear that the first Bible Institute hardly ever passed out of the experimental stage. Only four houses were provided specifically for its work, there was never proper accommodation for the missionaries in charge and there was never a proper lecture hall. During all the time of Mr. Morling's occupation the lecture room had to be cleared of impedimenta every Saturday in preparation for its Sunday use as chapel! That defect has since been remedied but even so the old Kovilpatti lecture hall still remains located within a few yards of a very noisy school which has about seventy or eighty scholars and three teachers. Mr. Morling never had an office in which to work and right to the end had to study and interview his pupils on a very small landing through which, as likely as not, others would be passing every now and again. During the years that have elapsed since the closing of this first Bible Institute the work run by the Ladies' Zenana Auxiliary in Paniadipatti had to be closed down for lack of ladies. At the time this was a matter of great regret to most of us but it was not very long before some thought they saw the hand of God in this, preparing the way for the resurrection, on new soil, of the Bible Institute work. And so it has proved. Instead of only four houses there are, after alterations, eight here which can be used without asking favours of anybody. Another two are being made available by the kindness of Mr. Champion. There was an empty bungalow awaiting us. True, it was not entirely suitable but

now, after alterations, it offers comfortable accommodation for all three of us and there is an office which the writer will be able to call his own without any qualifications whatever. As I have sat there during the last fortnight studying in preparation for my new work I have, every now and again, summoned to mind a picture of my predecessor sitting patiently on his cramped landing and I have wondered what I have done to deserve such privacy and comfort. Then the old L.Z.A. school in an adjoining compound provides us not only with ample lecture hall space (we shall be able to have two classes going simultaneously, if necessary) but also with four of our houses.

Of course there are drawbacks! The utter isolation of the place would be trying to many and probably will be trying to us sometimes. It may also worry some of the students at first, especially those from Madras. It is not always easy to get supplies and it is sometimes most desperately quiet and eerie. However it won't be so quiet when we get the place full of students and their families. We are threatened with twenty-two children to start with! In any case after having just come from Namakkal I find the quiet delightful after buses and lorries thundering past night and day on one side and a cinema blaring most of the night on the other side. We hope the quiet will be conducive to study. As for practical work, there are sixteen preaching stations of ours within a radius of four miles.

I cannot do better than close by quoting two short passages from the Herald article which Mr. Morling wrote shortly after the inauguration of the Kovilpatti Bible Institute. His article was entitled, "The Opening of a New Chapter" and in his third paragraph he wrote, "From the start we were sure that the Institute should be a real BIBLE Institute, that is for teaching and helping to deliver the Bible message." Our aim has not altered. He ended his article with the words, "We bespeak the prayers of the reader that tutor and student may be guided by the Spirit of God."

NOTES AND NEWS

Miss B. L. Mowle.—We praise God for the remarkable recovery Miss Mowle is making, and we ask friends still to remember her in their prayers. She is now receiving certain electrical treatment as an out-patient of the hospital, and we understand that this is proving beneficial to our dear friend. We hope that Miss Mowle will be able to be with us for the Half-Yearly meetings in May.

Mr. D. A. Thrower.—News reached us during January that Mr. Thrower had been taken seriously ill in Madras. We are now thankful to report, however, that he has made a good recovery following a collapse evidently due to an over-taxed heart. The doctors say that Mr. Thrower must exercise care and take regular rest on one day a week in order to carry on when he starts work again.

Addresses of our Missionaries.—In view of recent changes in the locations of our Missionaries the following addresses may be helpful :—

Mr. and Mrs. D. A. Thrower	The S.B. Mission, Kilpauk, Madras, 10, India.
Mr. and Mrs. E. Orchard, Miss M. E. Harris,	The S.B. Mission, Namakkal, Salem District, S. India.
Mrs. J. M. Brand, Miss L. S. Hazel,	The S.B. Mission, Sendamangalam, Namakkal, S. India.
Mr. and Mrs. A. J. Morling, Dr. R. M. Harris, Miss B. S. Wade,	The S.B. Mission, Vazhavanthinadu, Namakkal Taluk, S. India.
Mr. and Mrs. G. F. Champion,	The S.B. Mission, Kovilpatti, Tinnevelly District, S. India.
Mr. and Mrs. W. H. Kuhrt, Mrs. D. Morling,	The S.B. Mission, Paniadipatti, Ellarampanni Post, Sattur, Ramnad, S. India.

Mr. and Mrs. H. A. Huckett.—Mr. and Mrs. Huckett will now be with us here in England until early May. This extension of their furlough has been granted on the grounds of their being unable to get accommodation booked in India for the hill-leave during the hot weather in May and June, and as they will be taking Peter and Mary back with them it would have been harmful to have kept the children down in the heat of the plains. We trust that our friends will gain added strength by this longer period in England and that they may realise the Lord's blessing in every way.

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.**

ENGAGEMENTS FOR MARCH, 1948

PASTOR J. K. THORPE.

1st, Billinghay; 2nd, Kings Langley; 3rd, Wimbledon; 7th, Ipswich, Mount Zion; 8th, Grundisburgh; 10th, Walthamstow; 11th, High Wycombe; 14th, Belvedere; 16th, Aylesbury; 17th, Lewisham; 19th, Tring; 21st and 22nd, March; 24th, Downe; 28th, Potton.

OTHER BRETHREN.

14th, Blakenham.—Missionary H. A. Huckett.
14th, Poynings.—Mr. W. T. Sayers.
21st, Chelmsford.—Missionary H. A. Huckett.
28th, Stoke Ash.—Mr. W. T. Sayers.

LADIES' ZENANA AUXILIARY

The week commencing March 14th 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.

It is not likely that Miss Mowle will be able to visit the churches for another month or two, but it is hoped that Branches will hold meetings in the interests of L.Z.A. work, with local speakers where possible.

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

GIFTS RECEIVED FROM 1st JAN. to 31st JAN., 1948

GENERAL FUND.

Rec. No.	£	s	d
243		6	0
244		17	0
245	4	1	4
246		11	5
247	5	2	8
248		10	0
249	2	5	6
250	1	1	0
251		10	0
252		10	0
253		3	0
254	1	0	0
255	1	14	0
256		8	0
257	2	2	0
258	1	1	0
259	2	0	0
260	10	0	0
261		10	0
262	22	6	8
263	1	12	2
264		10	0
265	1	0	0
266		7	0
267	4	6	10
268	11	10	0
269	2	2	0
270		13	0
271		5	0
272	1	0	0
273		5	0
274	2	4	6
275		5	0
276	1	5	0
277		5	0
278	10	0	6
279	4	13	6
280	2	15	0
281	6	16	7
282	1	15	4
283	1	0	0
284	6	15	0
285		12	6
286	3	11	6
287	1	15	0
288	1	9	0
289	9	6	3
290	3	15	0
291	4	0	0
292		4	0
293	14	16	6
294		17	8
295		16	0
296	1	0	0
297	1	0	0
298		2	0
299	9	15	0
300	13	13	8
301	5	3	4
302	1	6	0
303	6	18	6
304	1	0	0
305	1	8	6
306	30	14	0
307		15	6
308	3	3	10
309		16	0
310		5	0
311	5	7	0
312	13	11	7
313		7	6
314	5	10	0
315		18	0
316	6	10	0
317	3	0	0
318	3	7	0
319		5	0
320	1	1	0
321	3	10	0
322		7	6
323	8	17	10
324	2	15	0
325	1	18	3
326	1	5	0
327	17	0	0
328	1	10	0
329		10	9
330	4	2	6
331	2	6	0
332	1	10	0
333		15	0
334	1	7	6
335	3	13	0
336		10	0
337	6	0	0
338	4	6	7
339		10	0
340	1	11	6
341		10	0
342	20	12	0
343	4	0	0
344	7	1	0
345	2	0	0
346	15	6	0
347		18	0
348	3	3	0
349		15	4
350	2	3	6
351	7	4	0
352	Anon.	7	0
353	3	12	4
354		10	0
355	1	6	0
356	2	0	0
357		11	0
358		10	0
359	2	0	0
360	5	0	0
361	1	0	0
362		18	0
363		15	0
364		17	0
365	1	0	0
366	1	0	9
367		7	0
368	16	10	0
369	3	1	6
370	1	7	0
371	2	4	7
372		14	10
373	1	5	9
374	3	7	9
375	2	1	6
376		13	0
377	2	11	2
378	1	5	0
379	1	1	0
380	7	4	1
381		10	0
382		2	6
383		4	0
384	3	15	0
385	12	0	0
386		14	0
387	1	2	6
388	2	4	0
389		14	0
390	1	10	6
391	23	1	0
392	5	13	9
393	2	0	0
394	17	16	6
395		7	0
396		5	0
397	5	0	0
398		5	7
399	5	5	0
400		9	0
401	2	0	0
402	1	0	0
403		10	0
404	1	1	0
405	7	10	0
406		14	6
407	2	1	3
408	15	1	6
409	1	0	0
410	11	18	9
411	2	0	0
412	3	15	8
413	3	10	0
414		5	6
415		10	0
416	10	0	0
417	1	0	0
418	1	14	6
419	12	12	2
420	7	0	0
421	5	2	6
422	1	1	0
423		15	0
424	6	17	0
425	1	10	0
426	15	12	6
427	5	0	0
428	3	2	9
429		10	0
	£677	6	0

Guild of Service	£32	2	0
Literature	£83	3	9

L.Z.A. FUND.

Rec. No.	£	s	d
61	5	12	8
62		6	4
63	1	0	6
64		5	0
65	17	17	6
66	1	0	0
67	100	0	0
68		10	0
69		10	0
70	35	0	0
71		5	0
72	1	0	8
73	2	14	5
74	22	10	0
75	2	9	0
76		10	0
77		2	6
78	10	0	0
79		6	6
80	1	12	3
81	1	0	0
82	1	0	0
83	2	10	0
84	10	0	0
85	1	0	0
86	0	0	0
	£225	1	11

HALF-YEARLY AND FAREWELL MEETINGS TO MISSIONARY & MRS. H. A. HUCKETT.

will, D.v., be held at Westminster Chapel on

WEDNESDAY, MAY 5th, 1948.

PLEASE BOOK THIS DATE.

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

★

STRICT BAPTIST MISSION HERALD

VOLUME XLVII NUMBER 495 APRIL, 1948

PRICE ONE PENNY



The Half-Yearly and Farewell Meetings

will, God-willing, be held at

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

on

WEDNESDAY, MAY 5th, 1948

1.45 p.m. LADIES' ZENANA MEETING.
2 p.m. MEN'S PRAYER MEETING.
3 p.m. & 6.15 p.m. PUBLIC MEETINGS.

We expect Missionary H. A. Huckett and Miss B. L. Mowle to take part in the meetings, and Pastor R. B. Hewitt, of Beccles, will preach the Missionary Sermon in the afternoon.

Full details next month.

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

Strict Baptist Mission Herald

Vol. XLVII April, 1948 No. 495

MISSIONARY CONFERENCE—FEBRUARY, 1948.

REPORT BY DORIS A. KUHRT.

ARRIVAL. Train, bus, bullock cart and bicycle brought fifteen missionaries and one child from near and far to Kovilpatti where, at the kind invitation of Mr. and Mrs. Champion, we held our annual missionary conference this year. The railway conveniently brings passengers to within about ten minutes of the bungalow so that that was the mode of transport most favoured and in spite of the difficulties of travelling these days, our friends from distant Madras and Salem fared comparatively well. As I had just taken a long journey to put Brian back into school on the Nilgiri Hills I was not sorry that I had no further to go than could be covered in an hour and a half by cycle. It took Mrs. Morling the whole of four hours to do the same journey in a bullock cart. By lunch time on Saturday, February 14th, we were all assembled.

WEEK-END. On Saturday afternoon we met for prayer and praise and then afterwards for informal talks. For the purpose of these preliminary talks we divide so that men and women can discuss separately those matters which most concern them before bringing them to the general conference session. We have often found that more than half our business can be disposed of in these first informal gatherings. Sunday was a good day. Several of the men went out to nearby villages to preach while the rest of us repaired to the Kovilpatti chapel for worship. In the afternoon an English service was conducted by Mr. Thrower in the bungalow when he preached on the text "But we have this treasure in earthen vessels that the excellency of the power may be of God, and not of us," 2 Cor. 4: 7. This service was followed immediately by a solemn remembrance of our Lord's death. After supper at night with Mrs. Champion at the piano we sang many lovely old hymns so that at times we felt that we were not far away from dear ones at home.

SESSIONS. All sessions opened with a half hour period of worship and closed with prayer. All were very ably presided over by our Chairman, Mr. Thrower, and most were of several hours duration because the agenda was a long one. We often sat from eight in the morning to twelve noon with a short break for refreshment and then again from three-thirty to five or even six in the evening. Moira Morling was the only child and it was not very surprising that she occasionally came to the door to ask a little plaintively, "Finished, Mummy?" Even some of the adults felt like echoing the words with, "Finished, Mr. Chairman?" A copy of the agenda is always sent around to each missionary a fortnight or so before the Conference so

that we can all talk things over beforehand and prepare our arguments for or against. Patience, tact and tolerance are always needed and there is no question that at Kovilpatti all these qualities were amply in evidence. From the commencement we were conscious of the Lord's presence and guiding hand.

BUSINESS. Some may ask, "Well, what do you talk about anyway?" This year the subjects were many and varied. Some of them were Missionaries' locations and furloughs, workers' allowances, boarding home fees, allocation of the Christmas Gift Fund, Bible-women's salaries and the inevitable financial requests for new buildings, repair of old buildings and the commencement of new work. All discussions were lively and were followed with keen interest. We all benefit by listening to and taking part in these. W hear the other man's point of view and our complacency gets a jolt when we hear about the difficulties of others. Perhaps a necessary jolt may come from another direction if we have been inclined to think that no one could have had greater trials than our own. Special time was given this year to a debate on our Mission policy in respect of day school education. The subject was introduced by Mr. Champion who read a well thought out paper suggesting certain difficulties that might arise and possible ways of meeting them. What shall we do when Christian teaching may no longer form part of the curriculum? How shall we conduct our work if Government tries to put a still heavier burden of financial responsibility upon us? Supposing a serious attempt were made to put Friday in the place of Sunday as the official day of rest? These were some of the questions raised either in the paper or in the discussion which followed.

SOCIAL. Every night after supper we relaxed and found various ways of entertaining ourselves. Looking at one another's snaps, listening to gramaphone music or to the piano whiled away the very short time that there was to spare between our evening meal and an early bed time. On one such evening we bade farewell to Mrs. Brand who is about to retire after thirty-six years of ungrudging and devoted service. In the course of a delightful speech, Mrs. Morling indulged in happy reminisences of early days and then, on behalf of us all, presented to Mrs. Brand a power light which we hope will be of great use to her on the hill range which she hopes to visit from time to time.

DEPARTURE. We were all grateful to our host and hostess for their glad willingness to entertain us all at such a time. Although there were whispers occasionally behind the scenes of loss or shortage the majority of us knew only that the table was always well supplied though how we could not quite divine. And so after five or six days spent together in this way we all prepared to depart. In a way we were sad to go but, on the other hand, after such a good time of fellowship we left with a glow in our hearts that with God's help will carry us through many a day and nerve us for many difficult tasks.

A PROBLEM FOR PRAYER

H. A. HUCKETT.

A UNIQUE feature of the work on the Kolli Hills is that it was started in 1914 by Mr. Brand *with the help of Christian Indians from the plains*. It was a pioneer effort, and as at that time there were no Christians at all on the Kollis, men from the plains had to be imported as workers to assist the missionary. With a few exceptions, these men and their wives have been a great help to us, and some of them have put in many years of faithful service for the Master. They have had to face hardships and dangers peculiar to the Kollis, and all of them have suffered in health through repeated attacks of malaria.

Whereas a worker on the plains can sometimes arrange to live near his relatives or within easy reach of them, a man who goes to the Kolli Hills must face separation, isolation, and the loss of those amenities of life which even an Indian village, let alone a taluk town or a city can afford. He must do his weekly shopping by proxy, and can seldom buy even his monthly stores in person. He has to depend on the doubtful honesty of any cooly he can get hold of, and send his order in writing to a shopkeeper he hopes is reliable, eight, ten or even twelve miles away.

As his children grow older, he will have to send them away to boarding school on the plains, and may feel it wiser to keep them there all the year round rather than re-infect them with malaria in the holidays. One of our preachers from the plains, who retired a few years ago owing to his wife's ill health, buried no less than five of his children on the Kolli Hills.

During the past 30 years, these men from the plains have been the backbone of the work on the hills, and under God, it has been through their instrumentality that souls have been saved, churches formed, and the Christian enterprise established. Today, by the grace of God, we have an indigenous Christian community on the Kollis, and it is a pleasure to visit some of the Christian families belonging to our flock. In some cases, those who first came out for Christ now have grandchildren being nurtured and brought up in the faith of the Gospel. Most of our teachers are indigenous Christians, educated in our own schools, and now engaged in passing on the Good News to boys and girls of their own race.

We are greatly concerned that up till now we have not been able to find a man of the requisite spiritual calibre to become a Pastor to the Kolli Hills Church, but our prayer is that the Lord may raise up such an one from the ranks of the hill Christians. Meanwhile, Pastor A. P. Selvanathan, who hails from Madras, though his family is now in Tanjore, is carrying on amidst many difficulties and discouragements. He has been on the Kollis for more than 30 years.

With the advent of Indian Independence, the desire of the hill Christians to manage their own affairs has received a great impetus, and some of the younger members of the church have worked up an agitation for the removal of all workers from the plains, and their replacement by hill Christians. This is partly a repercussion of events in the political realm, but for many years past, there has been considerable friction between hills and plains Christians, and an obvious lack of unity. Caste feeling is at the bottom of this cleavage and though we have preached against it, and tried to point out that we are all ONE in Christ Jesus, the gulf remains unbridged. The hill Christians, who are of caste origin, look down on their brethren from the plains, some of whom are of outcaste extraction, and the plains men tend to despise the hill Christians because of their evil heredity and sinful background.

Some years ago, a difficult situation arose over an outcaste Christian taking the communion with hill men, but this was firmly handled by the missionaries and nothing like that ever happens now. Inter-dining is not very common, though all partake of wedding and Christmas Feasts together. Intermarriage is regarded with disfavour, and those who have worked on the hills for some years agree that there is a good deal to be said against it. Conditions, customs, outlook, even dress are so different on the Kollis that intermarriage is not likely to be a success, and would create many problems. A plains man always feels the pull of the plains, and a hill girl the attraction of the hills.

At the present time, we are not in a position to dispense with the services of men from the plains, nor should we think it right to do so just because of an agitation on the part of certain disgruntled people. Nevertheless, it is clear that the aim of our work on the Kollis should be increasingly to strengthen the indigenous church, and to seek by God's help to train hill men with the necessary spiritual and educational qualifications for positions of leadership in the church. There is nothing new about this. It was the cherished ambition of our pioneer missionaries to the Kollis, Mr. and Mrs. Brand, and it has been the aim of all who followed them. The problem has been, and still is, to find *MEN with the necessary spiritual equipment*, and those conscious of a Divine Call to a life of service and sacrifice.

Will you please PRAY EVERY DAY for such men to be called and equipped by the Lord, and that "plains" and "hills" may work together in harmony for the extension of the Redeemer's Kingdom and the glory of His Name.

A CRIPPLE'S SCHOOL

MRS. E. C. BRAND.

NO! Not a school for cripples! But a school kept and run by a dear crippled girl. She lives across the fields about two miles from where our two Biblewomen, Ratthanum and Barkkium, are working, so they can occasionally go and encourage her in her efforts.

She seems to have been a normal child until she was two or three years of age, then she must have had a serious fall for her legs are hopelessly twisted and dwarfed so that she can neither walk nor stand. The story they tell is hard to believe, that a strong whirlwind, of which we see many in the tropics, swept the baby off its feet into the air; the fall left her terribly injured. Be this as it may, she knows there is no cure for her.

How we admire her pluck and the victory one sees in this little shed-school so charmingly clean and efficient. Nicely white-washed, it is hung all around with specimens of her hand-work, and in addition, this time, I saw she had strung up all the picture postcards we had given the children.

They said "the teacher had gone away" but later, "There she comes!" and as we looked away over the fields we saw her little bullock bandy finding its way over the rough fields. This is the only way she can travel.

As she drew up she gracefully swung herself off on to a wooden stool put conveniently near, her light sari flowing around her poor deformed feet. Moving carefully from stool to bench she was soon facing her children who stood respectfully on either side of the room to salute her.

As she sits there she seemed to us a happy little queen in complete control of the thirty to forty children who compose her class.

The joy of it all being that she welcomes us to give her little crowd all the instruction we can in Scripture and singing. She herself is trying to help them to know God and His way, although by caste she is a Hindu.

What a happy afternoon we had yesterday with those dear children. First a tiny boy of about three, stood up very busy arranging a cloth around his neck and then trying to get his arms correctly folded, so that he could start off his story with due weight. It was quite good except that something seemed to go wrong as though the story of the five loaves had come into his little mind for there were five sheep who came back at last.

However we had later on the story both of the lost sheep and the five thousand told more correctly by other earnest little scholars, both girls and boys. We were glad we had more postcards and little booklets to give them, also some popped rice and jaggery. While they in there turn brought in green cocoanuts for our refreshment.

Our dear sister is daily reading the Testament we have given her and we pray that full light may be hers. She declares that she is trusting the Lord for Salvation, and I write this that you may all join us in praying for her and her sweet crowd of children. For with God all things shall be possible.

NOTES AND NEWS

Annual Conference of Missionaries.—As friends will see, we are indebted to Mrs. Kuhrt for a pleasing report of the Conference held at Kovilpatti in February, and we praise God for His Presence and blessing realized by our Missionaries in their fellowship and business deliberations. We are thankful that Mr. D. A. Thrower was able to attend and to act as Chairman, and we are happy to report that his recovery of health and strength is being maintained.

Increased Expenditure.—Arising from the recommendations of Conference, the L.Z.A. Executive and the Council of the Mission have now undertaken in faith increased remittances for the carrying on and development of the work in India, and in addition a sum of £412 is being sent out for capital expenditure on buildings, etc. Part of this sum will be used for the building of a new chapel at Virudhanagar in the Tinnevelly Field.

The Bible Institute.—News is now reaching us of the happenings during the opening days of the new session of the Bible Institute at Paniadipatti, and we rejoice in the fact that in answer to much prayer this important work is now proceeding. There are eight men resident as students. Each is married, and the wives also reside in the Mission compound together with their children. We hope next month to give further details of the Bible Institute work, and we earnestly solicit the prayers of friends for the blessing of God to rest upon this important undertaking. In earlier announcements we stated that the Bible Institute work would require an increased expenditure of Rs. 500 per month. This has now risen to Rs. 610 (£45) per month, of which the Guild of Service has promised half. This is a monthly recurring remittance, in connection with which all possible help will be appreciated.

The Half-Yearly Meetings.—We hope that all friends will book Wednesday, May 5th, for the great meetings at Westminster Chapel, and we shall value prayer that the Lord's blessing may be realized in every way.

Miss B. L. Mowle.—The Lord has graciously answered our prayers for Miss Mowle, and she continues to make a good recovery. She has, however, still to attend the hospital as an out-patient for another month, so we cannot yet state when Miss Mowle will be able to start deputation work. We prayerfully anticipate her presence with us on May 5th.

ENGAGEMENTS FOR APRIL, 1948

PASTOR J. K. THORPE.

4th, Little Downham; 5th, Sutton, Cambs.; 6th, Collier Row; 11th, Potten End; 13th, Kingston; 18th, Leyton; 21st, Hoxne; 22nd, Fressingfield; 25th, Preston and Blackburn; 26th, Accrington; 27th, Wellingborough.

MISSIONARY H. A. HUCKETT.

4th, Rattlesden; 11th, Ipswich, Bethesda; 12th, Chelmondiston,

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

GIFTS RECEIVED FROM 1st FEB. to 31st FEB., 1948

GENERAL FUND.

Rec. No.	£	s	d
430		17	0
431	9	12	6
432	5	12	0
433	1	0	0
434		12	0
435	2	6	6
436	1	16	0
437		15	0
438	2	0	0
439	1	13	10
440	3	0	0
441	1	18	9
442	1	7	0
443		5	0
444	3	5	6
445	4	0	0
446	1	14	6
447	14	11	0
448	2	12	9
449		17	0
450		13	0
451	1	0	0
452	1	14	0
453	3	3	6
454		12	6
455	1	10	0
456	6	7	6
457	6	10	6
458	3	10	0
459	4	0	0
460	1	1	0
461	2	9	2
462	1	17	9
463 Anon.	10	0	0
464		18	7
465	5	0	0
466	14	0	0
467		5	0
468	1	0	0
469	8	17	6
470	100	0	0
471	1	5	0
472		5	0
473	1	0	0
474	1	2	6
475		18	0
476	3	0	0
477		10	0
478	1	0	0
479		10	0
480		5	0
481	3	13	0
482	13	11	0
483	9	15	9
484	18	12	2
485	1	11	0
486	3	6	0
487	200	0	0
488	2	2	0
489	3	2	0
490	4	2	0
491		5	0
492	2	7	2
493	1	0	0
494	6	12	3
495	7	0	0
496	14	3	0
497	1	1	0
498	3	17	3
499	5	5	0
500		10	0
501	1	0	0
502	2	0	0
503	7	17	6
504	4	8	0
505		12	0
506	30	0	0
507	5	10	0
508	5	18	4
509	1	7	0
510	1	0	0
	£599	10	3
Guild of Service	£7	17	0
Literature	£39	2	10

L.Z.A. GIFTS.

	£	s	d
87	2	10	0
88	10	0	0
89	10	0	0
90	25	0	0
91	3	0	0
92	5	13	6
93	5	0	0
94	2	0	0
95	1	0	0
96	2	2	0
97	2	0	0
98		15	6
99	7	0	0
100	3	0	3
101	7	0	0
102	5	0	0
103	4	0	0
104		15	0
105	9	4	0
106	3	8	6
107		15	6
108	1	7	6
109	3	3	0
110	2	2	6
111	1	12	0
112	18	1	1
113	30	0	0
114	4	0	0
115	1	0	0
116	5	0	0
117		5	0
118	1	0	0
119	2	0	0
	£178	15	4

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

GENERAL SECRETARY OF THE MISSION AND EDITOR OF "THE MISSION HERALD":—
Pastor J. K. Thorpe, 37, Empress Avenue, Wanstead Park, London, E.12 (Phone: WANstead 2387). To whom should be sent all enquiries relating to the general work of the Mission and deputation work, correspondence concerning the Mission Herald, and orders for the "Mission Herald," "Rays from the East for Young People," Annual Reports, Tamil Texts and other publications.

HON. TREASURER:—
Mr. W. T. Sayers, 25, Grenoble Gardens, Palmers Green, London, N.13 (Phone: BOWes Park 1028). To whom should be sent all subscriptions and gifts for the General Fund, and also amounts for the Guild of Service Fund, and Literature payments.

HON. SECRETARY OF THE YOUNG PEOPLE'S GUILD OF SERVICE:—
Mr. A. R. Dannatt, Broomfield Wyck, Broomfield, Chelmsford, Essex (Phone: Broomfield 291). To whom all communications respecting the Guild of Service should be sent.

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** (Phone: TERminus 4500).
Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Green Trees," Heather Close, Kingswood, Surrey.**

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

★

STRICT BAPTIST MISSION HERALD

VOLUME XLVII NUMBER 496 MAY, 1948

PRICE ONE PENNY



The Half-Yearly Meetings

will, God willing, be held at

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

WEDNESDAY, MAY 5th, 1948

1.45 p.m. L.Z.A. MEETING in the Institute Hall.
Open to all ladies. Address by MISS B. L. MOWLE.

2.0 p.m. MEN'S PRAYER MEETING in the Chapel.
Conducted by PASTOR L. R. GARRARD.

3.0 p.m. UNITED DEVOTIONAL SERVICE.
Chairman : MR. S. W. ANDERSON.
Preacher : PASTOR R. B. HEWITT (Beccles).

TEA For 300 at Hill's Restaurants—1/6 each. Tickets can be had in advance from the General Secretary. Please send payment.

6.15 p.m. PUBLIC MEETING. Chairman : PASTOR R. ROBINSON.
Welcome Home (deferred) to MISS B. L. MOWLE.
Farewell to MR. & MRS. H. A. HUCKETT.
Valedictory Address by PASTOR G. E. GOULD and Prayer by PASTOR W. R. SCOTT.

ADDRESS BY MISSIONARY H. A. HUCKETT.

Thankofferings.

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

Strict Baptist Mission Herald

Vol. XLVII | May, 1948 | No. 496

THE RE-OPENING DAY OF OUR BIBLE INSTITUTE

REPORT BY MRS. O. M. MORLING.

FOR many months we have been anticipating the happy day when the Indian Bible Institute would be re-opened. From the beginning of 1938, for three and a half years it functioned in Kovilpatti and was a centre of real blessing to the thirty-six men and women who studied there, and through them, to our S.B.M. Churches. Then, my husband's illness and Home-call left it without a Principal and we were obliged to close it down.

The war years, with their great strain on our missionaries and our financial resources have restricted us since in many directions. But now, once again, and this time at Paniadipatti, a group of young men and women has gathered and they are daily engaged in studying the things which concern the kingdom of God.

For several months last year, Mr. and Mrs. Champion were busy supervising building repairs, alterations, and additions necessary to the mission house and old hostel premises before the Institute work could be commenced. We owe them a debt of gratitude for all the unselfish thought and energy they have expended in this work. At the end of the first week in January, 1948, Mr. and Mrs. Kuhrt and I came down south and took up residence in Paniadipatti to complete the necessary preparations. There was still a good deal to be done and it meant a race with time to get each little home ready by the last week in February when the students arrived with their wives and families.

It was late at night on Tuesday, we had all gone to rest, when the creak of bullock cart wheels announced the arrival of the first family. This was Mrs. Brand's adopted daughter, Ruth, with her husband and little son who had come from the Kolli Hills. After that, they arrived family by family until Saturday noon, when with the exception of one man and two women, who we hope will come later, all had assembled. Older friends may be interested to know that one of the young women is the great-grand-daughter of the first woman to be baptized in Namakkal twenty-four years ago.

Mr. and Mrs. Champion who had been camping near by came to Paniadipatti for the week-end. The first gathering was on Saturday, February 28th, and was of a social character, that we might get acquainted with each other. Eight young men, seven wives, sixteen little children and some relatives who have come to help in household affairs gathered with us on the verandah of the mission house and enjoyed refreshment of tea, cakes, fruit and friendly conversation. A brief devotional meeting followed and information about Sunday services,

The next morning we all assembled in Paniadipatti chapel. It was refreshing to see such an addition to the number of worshippers. Mr. Champion conducted the worship and gave a searching message from Hebrews 10: 38, 39.

At 4.30 that afternoon we assembled in the lecture hall of the Institute and the Inaugural service was held. Mr. Champion conducted this also and preached from Hebrews 4: 2, pointing out to the students the opportunities being given to them of studying the Word, and exhorting them to use these two years, by God's help, to the best advantage.

Monday was a day of prayer. At 9 o'clock in the morning there were separate prayer meetings for men and women. It was heartening to find how earnestly each student took part in petition and praise. I was expecting to find some of the women nervous in this exercise, but it was quite evident they were used to pouring out their hearts in prayer.

At 3 p.m. we all met in the lecture hall and Mr. S. Paul, the Assistant Tutor, led our devotions. After several prayers had been offered, he delivered a beautiful address on constraining love using the illustrations of Jonathan for David, I Sam. 18: 3, 4, and the incident by the lake recorded in John 21: 15-17. I think we all felt it was good to be there. The day's worship closed with another meeting for prayer at 8 p.m., which Mr. Kuhrt conducted. He gave an earnest address on the faithful fulfilment of vows made unto the Lord and absolute dedication to His service, basing his remarks on some aspects of Jephthah's vow. The singing at all the meetings was hearty and much enjoyed. A real spirit of oneness was evident. Regular study commenced on Tuesday morning.

Our hearts are full of gratitude to our gracious Lord for His goodness in making it possible for this branch of His work to be re-opened and for giving to us some share in it. We have been conscious of your fellowship in prayer and ask that you will continue to pray for tutors, students and their families, that all may be kept from the many snares that beset the servant of God in these days, and that Paniadipatti Mission compound may be a real centre of light from which blessing may stream forth to the surrounding villages and churches.

GOD'S NICHE

BY E. ORCHARD.

IT seemed such a ridiculous place to find a god, sitting on the top of a road roller, but there it was for everyone to see. At first I thought that children in their play had made a "Pretence" garden on the top of the round roller, but a closer inspection precluded such a view for there were all the comcomitants of worship set out in such a fashion that they allowed only one conclusion. Some one burdened

with a petition had set up this temporary shrine on the top of the stone roller. One big clay and cow-dung figure surrounded by seven other small rough images were set there with a yellow King tree flower before them. The signs of burning and the remnants of devotion lay around, pathetic witness to the makeshift nature, and the suddenness of the devotee's piety. The worship and the god were bound within the limits of the materials and circumstances of the place; clay, dung, flowers, matchsticks, and a broken cokernut.

The wayside milestone black with the greasy worship of countless pedestrians, received yet another laving in oil as the traveller to the distant village stopped for awhile beside the road. The worshipper went on happier in the knowledge that he had propitiated some power half known and dreadful. The burnt out lamp abandoned to the vagaries of the cattle and monkeys; a withered garland of jasmine sitting jauntily across the figures which tell the distance to the far away town are mute but eloquent witnesses to an uninformed, and an unreasoned piety.

The more closely attended shrine of the rickshaw-pullers glistening white in the hard sunlight, a miniature garden before it, and the inevitable money-box to receive the offerings of the men; the tiny triangular hole in the wall of the newly built house—a niche, carefully placed according to the instructions of the Hindu practice, from which the god of the house would finally dominate every occasion of importance in the family; the crude stone set in the middle of a village road, a menace to pedestrians, and vehicular traffic alike, but so sacred that no one dare move it to a more reasonable place; the icon splashed with sandalwood paste, set up in every pious merchant's shop: these all tell of one thing—the dominance of god. Some form of worship, dictated usually by fear of the unknown, and to some extent the unknowable, has a place in everyone's life. The sense of hopeless frustration which one so often meets, in so many ways, among the commonality of India becomes understandable, when the "smallness" and "poverty" of the everyday gods of India are seen. A man tends to become like the god he worships.

The god Pillian had his brief day of glory, decked with garlands of chrysanthemums, the blue smoke of burning camphor curled round his head, the joyful shouts of worshippers swept round him like a sea of noise, but now quiet and deserted the god lay drunkenly across a brown and faded garland, gradually turning into a heap of earthly clay. A crow perched melancholily on the mis-shapen head which had received the devout laving of many votives of oil. The god slowly passed back to the Earth from which he had been taken, destroyed by the action of wind and rain.

The man carefully shielded the flickering light from the rough gusts of wind. Before him, on a smooth piece of sand sat three small representations of Pillian. Presently, he succeeded in lighting the offering of camphor and cokernut oil which he had brought and set

before the idols. After a few brief acts of worship, the man suddenly took up one of the gods, and rushing into the waves, flung it far out into the water. The other two came to the same end. So returned the god to the sea, which he is supposed to have created. The first reaction to all this is to dismiss it with the thought "ridiculous," but it is a matter of faith and practice with many millions of men and women. God is smaller than the man made him, and is invested with all the frailties and pettiness of man, and with none of his redeeming virtues. Christianity—Eastern or Western—can only meet the need of India, if its central figure is a vital, dominating, radiant Person, capable of claiming the allegiance, love and service of His followers. We can only lead others as near to our Saviour, God, as we have come ourselves.

THE SPOILING OF YOUR GOODS

By W. H. Kuhrt.

DECIDING to go to Paniadipatti was one thing. Getting there was quite another as we discovered more than once between September, 1947, the month first planned for our move, and January, 1948, the month in which at last we succeeded in gaining our purpose.

We really did set out, although it was only our determination to adhere to our plans that made it possible. The lorry for which a permit had been granted failed to turn up and so, with the concurrence of the owners, we loaded up our stuff very carefully on another of their lorries which happened to be idle. This loading occupied the whole of one hot mid-day when normally we should have been inside resting a little. We finished packing the lorry only just in time to bathe, change and eat before the bus came to carry us the first part of our journey to Paniadipatti. Mrs. Morling had joined us by now and as far as Trichinopoly Junction and until 9.30 p.m. we were very comfortable indeed. But on the night train we failed to find room and so had to make shift with what we could get. Brian slept on the floor, Mrs. Kuhrt found a cramped corner near-by, Mrs. Morling sat on one of her boxes in a corridor stacked ceiling high with luggage and I passed an interesting night with talkative companions sitting upright all night in the cattle-truck-like compartments that serve in this country for third class. There was, of course, no question of sleep.

At 5.30 next morning we arrived at Satur where we persuaded the station master to put a light in the waiting-room so that we could have a meal. Then we piled into the three bullock carts that were waiting for us and started on our three hour journey to Paniadipatti after having carefully posted two men on the road to meet and guide the lorries when they should arrive. We felt that our uncomfortable journey was more than re-paid when we arrived, at last, to be warmly welcomed by local friends and by Mr. Champion. We relaxed a little,

looked around with interest upon the various alterations that had been made for our convenience and fondly supposed that all our trials were over. They were not. It was only the end of the beginning.

At about mid-day we heard that the lorries had arrived but that their drivers were unwilling to bring them the three miles that separate this place from the road. I could not really blame them, but as I had persuaded the owner (who fortunately knew nothing about Paniadipatti and its environs) to allow them to come right through and as I wanted neither the enormous expense nor the bother of unloading them three miles away and bringing the furniture in on the heads of men and women, I set off with Mr. Champion at about two o'clock on cycle to persuade the drivers to come right through to Paniadipatti for a consideration. This was the second mid-day running spent out in the sun and by this time I had been awake, and working most of the time, for more than thirty hours. The drivers yielded eventually to our persuasions and started off. Happily we had an ex-Army M.T. driver to act as guide and he not only showed us the way but instructed a gang of coolies how and where to repair the road and how to construct an Irish bridge over a difficult piece of water. With a great deal of pulling and pushing and after enlisting the aid of a pair of bulls to tow, at last we managed to bring both the lorries right up to the Mission house and to get them unloaded between five and six in the evening. Then we discovered that the lorry we had so carefully packed the day before was not the lorry that had arrived in Paniadipatti. The whole of our carefully packed luggage and furniture had been re-loaded (I will not say packed) on to another lorry and as one article after another came off we could see with what awful results. One of our few pieces of handsome furniture was little more than matchwood. One dining-room chair was missing altogether save for a very small piece of the back—just enough, as we bitterly observed, to assure us it had not been left behind by mistake! Everything was scratched more than was necessary. However we must not dwell on the dark side of things. Except for a couple of pictures all our china and glass came through triumphantly and some pieces of furniture which we prize were whole even though scratched. We had to set to immediately and put some things in order and so by the time we got to bed that night I had been awake for forty hours.

I will not attempt to say what should be the moral of all this but at various times during this eventful forty hours my companions and I moralised on the wisdom and desirability of giving up private property entirely. We pondered Christ's words "take nothing for your journey." (Mark 6: 8). We also thought with much feeling of the people who took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance.

THE MISSION HERALD

OWING to the increasing cost of printing and the high price of circulating the MISSION HERALD, the Council of the Mission has decided to adopt for the time being a bi-monthly issue of the magazine.

It is proposed to commence the same with the July-August copy, embodying at the same time certain other changes and improvements. The new production will have more pages than the present monthly issue, and in this way we hope to offer our readers the fullest possible information concerning the work in India, whilst saving on the charges for packing and postage.

The price for the larger bi-monthly copy will be 2d, instead of 1d—thus making the charge for the year 1/-, the same as at present when obtained through a local Mission or Magazine Secretary. For copies supplied direct by post the charge will be 1/6 a year instead of 2/-, and we hope that friends who have paid in advance for 1948 will accept adjustment when remittances for 1949 become due.

NOTES AND NEWS

The Half-Yearly Meetings.—We solicit the prayers of all friends in connection with the Half-Yearly Meetings to be held, God-willing, at Westminster Chapel on Wednesday, May 5th. We trust that many may be able to gather at these special meetings and that the Lord's blessing may be realised in every way.

Suffolk Regional Meetings.—We have not planned this year for the usual Annual Suffolk Missionary Rally at Ipswich, but we prayerfully anticipate holding a number of regional Rallies in connection with the Suffolk Young People's Fellowship later in the year. At present Rallies have been arranged for November 17th at Cransford and for November 30th at Stowmarket.

Whit-Monday Meetings for Wiltshire Friends.—Last year we were favoured to have very successful gatherings at Devizes on Whit-Monday, and once again plans have been prayerfully made for special united meetings on Whit-Monday, May 16th. Devizes has again been chosen as the most convenient centre, and we trust that friends from neighbouring Churches will be able to gather there in good numbers. Full details will be circulated to the Churches concerned.

Christmas Gift Garments for India.—This is a reminder of days of old when friends in their sewing meetings were able to make garments for the children in India. We propose to send to India shortly quantities of such garments that have remained on hand from pre-war days, and we shall be very grateful if friends who may have been holding any garments will send them to the General Secretary during May and June. We anticipate that this will be the final consignment of Christmas Gift garments, at least until the happier time of unrationed supplies, and we hope that friends will therefore endeavour to forward any garments on hand before the closing date—June 30th next.

Guild of Service Rally.—It is with pleasure we make this preliminary announcement of the Guild of Service Rally (D.v.) on Saturday, September 25th. Mount Zion Chapel, St. John's Wood, will be the place of meeting this year, and a full and interesting programme will be announced later. Please book this important date.

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

GIFTS RECEIVED FROM 1st MAR. to 31st MAR., 1948

L.Z.A. GIFTS.

Rec. No.	£	s	d
120	5	0	0
121	1	0	0
122	3	3	0
123	35	0	0
124	1	1	0
125		2	6
126	1	0	0
127	2	10	0
128		12	6
129	8	0	0
130	1	0	0
131	2	0	0
132	4	5	6
133	5	0	0
134	1	7	0
135	1	10	0
136		10	0
137	5	0	0
138		10	0
139		9	6
140	1	0	0
141	1	0	0
142	1	4	6
143	1	0	0
144		8	6
145	10	0	0
146	7	10	0
147		2	6
148	1	0	0
149	1	0	0
150		10	0
151	1	2	0
152	1	1	0
153		10	0
154		5	0
155		2	6
156	2	0	0
157	6	10	0
158		17	0
159		19	3
160	5	10	6
161		10	0
162	2	2	0
163		5	0
164		5	0
165		5	0
166	3	0	0
167		2	6
168	2	0	0
169		5	0
170	2	0	0
171		10	0
172	2	5	0
173		5	3
174	5	10	0
175		12	6
176	4	14	0
177	5	0	0
178	1	2	6
179	8	0	0
180	3	0	0
181	1	8	0
182	2	18	6
183		19	0
184	2	10	0
185	1	1	6
186	8	11	1
187		12	1
188	1	7	0
189	7	13	1
190	3	0	0
191	5	0	0
192	7	0	0
193	5	0	0
194	3	10	0
195		10	0
196	7	6	3
197		10	0
198	1	1	0
199	2	0	0
200	1	10	0
201	2	10	0
202	1	2	6
203		8	0
204	10	0	0
205	1	0	0
206	1	0	0
207	26	16	0
208	2	2	3
209	11	8	8
210		12	0
211	4	0	0
212	2	5	0
213	1	10	0
214		10	0
215	1	1	0
	£293	19	11

GENERAL FUND.

Rec. No.	£	s	d
511	3	4	0
512	2	1	0
513 Anon.	1	10	0
514	1	1	0
515		10	0
516	5	0	0
517	9	0	0
518	1	0	0
519	1	0	0
520	5	14	1
521	6	0	0
522	3	11	9
523	2	0	0
524		15	0
525	8	14	2
526	2	2	0
527	5	19	6
528	2	15	0
529	1	0	0
530	1	0	0
531	1	0	0
532	5	0	0
533	5	0	0
534	2	0	0
535	3	0	0
536	10	17	0
537	5	0	0
538	111	0	0
539	1	1	0
540	5	0	0
541	4	16	1
542	1	2	6
543	2	18	11
544	1	0	0
545	10	0	0
546	10	0	0
547 Anon.	10	0	0
548	1	10	0
549	2	0	0
550	9	13	9
551	10	0	0
552	11	12	5
553	18	15	7
554	10	0	0
555	5	2	4
556	3	3	0
557	2	15	6
558	3	5	0
559	1	1	0
560		10	0
561		18	0
562	11	9	8
563	14	5	8
564	3	9	0
565	16	15	0
566	16	2	0
567	1	0	0
568	1	10	0
569	3	14	3
570	6	10	0
571	1	1	0
572	4	11	9
	£415	8	7

	£	s	d
Guild of Service	10	0	
Literature	18	18	9
	£434	16	10

ENGAGEMENTS FOR MAY, 1948

PASTOR J. K. THORPE.

2nd, Lee Common; 5th, Half-Yearly Meetings; 9th, Bromley; 12th, Croydon District Meeting; 16th, Two Waters; 23rd, Brentford; 26th, Meopham; 27th, Fulham; 30th, Clapham, Courland Grove.

MISSIONARY H. A. HUCKETT.

5th, Half-Yearly Meetings; 9th, Horsham; 16th & 17th, Devizes.

LADIES' ZENANA AUXILIARY.

The **L.Z.A. HALF-YEARLY MEETING** will (D.v.) be held in the **INSTITUTE HALL** of Westminster Chapel, Buckingham Gate, at 1.45 p.m., on Wednesday, May 5th. (The Hall is reached by passing along the passage at the side of the Chapel, then upstairs, as will be indicated.) Mrs. Simpson will preside, and Miss Mowle will address the meeting.

The **L.Z.A. QUARTERLY PRAYER-MEETING** will (D.v.) be held at North Road, Brentford, on Tuesday, May 11th, at 7 p.m. The presence of lady friends will be appreciated. Miss Mowle will be present, if circumstances permit.

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

★

STRICT BAPTIST MISSION HERALD

VOLUME XLVII NUMBER 497 JUNE, 1948

PRICE ONE PENNY



A Message from the Half-Yearly Meetings of the Mission:

Remember ——

THE POWER of CHRIST

"All Power . . . in Heaven and in Earth . . ."

THE PLAN of CHRIST

"Go ye . . . and teach all nations . . ."

THE PRESENCE of CHRIST

"Lo, I am with you alway . . ."

and prayerfully help in the work of the S.B.M. in India.

General Secretary:

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

Strict Baptist Mission Herald

Vol. XLVII June, 1948 No. 497

THE HALF-YEARLY MEETINGS

MAY the fifth was a beautiful spring day, in the midst of a period of unsettled and stormy weather, and it was with grateful hearts that we gathered at Westminster Chapel for the Half-Yearly Meetings of the Mission. It was encouraging to have once again the privilege of fellowship with friends from far and near, and we praise God for His Presence and blessing realised throughout the day.

It is with pleasure we give the following reports of the various meetings:

THE L.Z.A. MEETING, report kindly written by Mrs. R. B. Hewitt.

It was a joy to gather once more with our sisters at their meeting in the afternoon of the Half-Yearly gatherings at Westminster Chapel on May 5th. The President, Mrs. S. Simpson, was in the chair and announced the opening hymn, "Head of the Church and Lord of all." The Scripture reading from Romans 12 and the prayer were taken by our two Missionaries-in-training, Miss N. Hawes and Miss O. Knight.

Mrs. Simpson then gave a very loving welcome to all present, with special reference to our former President of so many years standing, Mrs. Silvester, and also to Miss B. Mowle, home on furlough. To her she expressed the pleasure of us all that God had heard many prayers for her recovery and our joy at seeing her in our midst.

Miss P. P. Nunn, the Secretary, then spoke a few words and after another hymn was sung, Miss Mowle gave her address. She expressed her thankfulness to the many friends who had prayed for her and had written letters to her whilst in hospital. She then spoke of her return to India in 1939, which held so many dangers from war, and of her natural fear, but God gave her the word, "Be not afraid of sudden fear . . ." and all fear was removed. In a very simple yet graphic way she told of a young outcast boy, from a very poor and benighted village, who came to know the Lord as his Saviour and who is now studying in the Bible Institute. Also she told the story of another young man who was converted as a boy in the Hostel at Namakkal and is now witnessing for the Lord in Singapore, thus showing how the influence of the Mission is spreading far beyond the bounds of India.

Her words were much enjoyed and stirred us all, and we do pray that she may be fully restored to health to enable her to return to her beloved work. The thankoffering for the work of the L.Z.A. amounted to £39 13s 6d.

THE MEN'S PRAYER MEETING.

Pastor L. R. Garrard, who is ever ready to help in S.B.M. matters, graciously conducted this meeting, and he has kindly supplied the following statement:—

It was a comparatively small company of men who gathered in the Chapel at 2 p.m. for prayer and praise, but the little meeting before the larger one was well worth while. Several brethren voiced our feelings in audible thanksgiving and petition, and the Lord's Presence was very real.

AFTERNOON DEVOTIONAL SERVICE.

The Vice-President, Mr. S. W. Anderson, presided at this meeting, and Pastors E. B. Dinham, W. Chisnall and N. R. Perry took part in the opening devotions.

Pastor R. B. Hewitt, of Beccles, was greatly helped of the Lord in preaching the Missionary sermon based on the Great Commission of Matthew 28: 18-20. It was an opportune message as we were powerfully reminded of the POWER, the PLAN and the PRESENCE of Christ.

Our prayer is that all concerned in the work of the Strict Baptist Mission may be given grace to continue in the Lord's work with the constant realisation of these things.

EVENING PUBLIC MEETING.

A large assembly of friends gathered together for this meeting, which was under the Chairmanship of the Mission's President, Pastor R. Robinson. After the reading of God's Word and prayer by Pastor D. E. Westcott, a word of welcome was given to all by the President.

Loving tribute was paid to Mrs. J. M. Brand, who has recently retired from the staff of the Mission after 36 years of service, and the following extract from the May minutes of the Mission Council was read:

> "On the occasion of the retirement of Mrs. J. M. Brand, the S.B.M. Council and the L.Z.A. Executive desire to place on record their deep thankfulness to God for the 36 years of devoted service rendered by our dear Sister.
>
> Through this long period she has been graciously sustained of the Lord and has consistently displayed courage and consecrated zeal and energy in the cause of Christ in India, and her example of unselfish and earnest service will ever be an inspiration to all who have had the privilege of friendship and partnership with her in the work of the Strict Baptist Mission.
>
> We prayerfully wish for our Sister the Presence and blessing of the Lord in all her future steps and service, and she will always have our good wishes, Christian love and highest esteem."

Then followed the public welcome home to Miss B. L. Mowle. This had been deferred from the Annual meetings owing to illness and period away in hospital. The President expressed to Miss Mowle the pleasure of all present at seeing her again, and also conveyed to her the assurance of continued prayers for her welfare in every way.

Missionary work involves parting with friends as well as welcoming them home from time to time, and this meeting was also the Farewell to Mr. and Mrs. Huckett, who will be shortly returning to India with three of their children, Ruth, Mary and Peter.

Before the Farewell messages and prayer, Missionary H. A. Huckett delivered an inspiring message concerning the work in India, and we are happy to incorporate in this report the following abstract of his address:

"*They rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles.*" (Acts 14: 27.)

The adventures of Paul and Barnabas must have made a thrilling story when they returned from their first missionary journey to report to the church at Antioch. Notice how the Holy Spirit describes the meeting. They rehearsed what GOD *had done with them,* and how HE *had opened the door of faith.* Paul and Barnabas were KEYS *in* THE HAND OF GOD. Our desire is as we return to India to be keys that God can use to open hearts that are locked by superstition, ignorance and fear. A KEY must be made, cut, filed, and sometimes oiled before it will open a lock God has to do something IN us, before He can do anything WITH us. Sin must be dealt with, pardon and cleansing received through the atoning work of Christ, and we must receive the anointing of the Holy Spirit for service. (Acts 13: 2.)

God not only uses men, but MEANS as Keys to open the door of faith. Let us think of THREE KEYS He is using in South India.

1. MISSION SCHOOLS AND BOARDING HOMES.

The way to the hearts of the parents is through the children. The Word of God is going into the homes of caste people in Sendamangalam through scholars in our school there. In a Namakkal village, a backslider was restored through the testimony of his little daughter—a scholar in one of our schools. "A little child shall lead them."

2. THE BIBLE INSTITUTE.

The key to the growth of the church of Christ in India is *trained leadership.* Missionaries are needed to give instruction in the truths of God's Word and for the training of Indian leaders. Sometimes, like the evangelist Philip in Samaria, a missionary is called to leave a fruitful field of labour to go into the desert to teach one man. In a certain Indian province, a missionary found over 10,000 students in the city he stayed in. It was quite impossible for him to reach them all, so he chose six, and he and his wife gave them all they had to give. These men became outstanding Chistian leaders for many years afterwards.

3. PRAYER.

We often say very glibly: "Some can go, many can give, but all can pray." Can ALL pray? Only as the Holy Spirit lays upon us a burden for some special need. Intercession is a costly thing. Are we willing to sacrifice our time, our leisure, our own comfort and convenience to give ourselves to prayer? We need MORE MEN. We have not had a new male missionary since 1936. WHERE ARE THE MEN? What is holding them back? Is it fear, is it unbelief, is it ignorance of the great need, or is it love of ease?

From the University of El Azhar in Cairo, every year 2,000 Mohamedan missionaries are sent out to Africa alone. Islam is on the march, and wherever it secures a foothold, Christian evangelism faces an opposition backed by the energy of Satan himself. Only a real outpouring of the Holy Ghost can stem the tide of Islam's crusade. In Europe and in other places also Communism is spreading at a rapid rate. Sometimes it seems as if we are just fiddling while Rome is burning.

Our longing as we go back to India is that the Lord may use us to bring souls to Him, that Christ through us may see of the travail of His soul and be satisfied.

"Pray ye therefore the Lord of the Harvest that He would thrust forth labourers into His harvest."

"Continue in prayer and watch in the same with thanksgiving, praying also for us that God would open unto us a door of utterance."

Pastor G. E. Gould delivered the Valedictory message, basing his helpful remarks on 2 Cor. 13: 11, and Pastor W. R. Scott commended our returning missionaries to the Lord in prayer.

Gifts for the General Fund of the Mission amounted to £122 8s 5d, and as we parted at the close of the day the hearty singing of the Doxology fittingly expressed our gratitude to the Lord for all the blessings bestowed upon us and the Mission we love.

VILLAGE CAMEO

BY E. ORCHARD.

THERE is something about walking in the dark toward an unknown destination which always awakens a sense of adventure in me. The night was certainly dark, and the way rough and unfamiliar; added to this my companion felt it his duty to spice the conversation with details of the number of snakes killed and the number of poisonous insects trodden upon without injury to himself or to those who trod the same pathway. Having been properly prepared I was ready for adventure.

Village Cameo

We passed through the silent caste quarter of the village, remarking as we went on its cleanliness. Drowsy cattle moved awkwardly out of our way. The subdued noises of the village seemed to be part of the night about us, awakening our curiosity, and moving us strangely to want to gather these people together and tell them of the Saviour who wept over a city. Suddenly out of the night came the strong throbbing of the drums making us aware of the constant vigilance of Hinduism. Though they were distant yet the penetrating sound drowned all other noise, and started the dogs of the village howling. So from silence we passed to a night of noisy demonstration and came to our destination. Through the village to the sweepers' quarter; through the closely built squat huts to the little whitewashed prayer-house we came, followed by an excited crowd of children and adults.

Here the Preacher gathered together his congregation. Telegu was their mother tongue, but their locality and environment made it necessary for them to speak Tamil. This was the adventure: an attempt to make a bridge of understanding between these half-literate people's broken Tamil and my limited knowledge. After some singing of lyrics, accompanied by the energetic rather than the rhythmic beating of many pairs of hands, the bridge was built by two wee girlies telling the story of the lost sheep and the lost coin. In such surroundings and in such an atmosphere an orderly sermon was both unnecessary and unwise, so taking up the stories where the tellers had left them, by slow steps and many questions, a strong understanding was built between us—a bridge upon which the traffic of the soul moved with reasonable ease. Once again silence came to us as we knelt together in prayer.

On the way home we had the company of four or five of the men of the village. These had been specially asked to come by the Preacher in order that we might have time for unhurried and unhindered conversation. After talking about the usual generalities the conversation turned to spiritual experience, and one after another was encouraged to talk about things eternal. One young fellow neatly epitomised much of the conversation by saying "The Lord Jesus compelled me, by His great love, to follow—what could I do other than follow?" Bodily and mental tiredness were forgotten as we talked on and endeavoured to use this rare opportunity to emphasise the wonderful nature of Salvation, and the privileges attached to it. It was scarcely necessary to remind these men of the subtle and far-reaching influence of Satan's power. Their whole surroundings were a constant reminder of his dominance.

The long day ended, but before we went to rest for the night, the work of the day, and especially the meeting in the village at night were made the subject of much prayer. The Preacher and his wife, both keen workers together in the Lord's service shared the joy of that intercession as they shared the burden of that village work.

NOTES AND NEWS

The Mission Herald.—As mentioned in the May issue of the MISSION HERALD, we propose to commence next month an improved bi-monthly issue of the MISSION HERALD. The new production will have more pages than the present monthly issue, and in this way we hope to offer our readers the fullest possible information concerning the work in India, whilst saving on the charges for packing and postage.

The price for the larger bi-monthly copy will be 2d instead of 1d—thus making the charge for the year 1/-, the same as at present when obtained through a local Mission or Magazine Secretary. For copies supplied direct by post the charge will be 1/6 a year instead of 2/-, and we hope that friends who have paid in advance for 1948 will accept adjustments when remittances for 1949 become due.

Christmas Gift Garments for India—Final Notice.—This is a reminder of days of old when friends in their sewing meetings were able to make garments for the children in India. We propose to send to India shortly quantites of such garments that have remained on hand from pre-war days, and we shall be very grateful if friends who may have been holding any garments will send them to the General Secretary during May and June. We anticipate that this will be the final consignment of Christmas Gift garments, at least until the happier time of unrationed supplies, and we hope that friends will therefore endeavour to forward any garments on hand before the closing date—June 30th next.

Return to India of Mr. and Mrs. H. A. Huckett.—God-willing, Mr. and Mrs. Huckett, with Ruth, Mary and Peter, will sail for India on the "Canton" which is due to leave England on July 2nd. Please remember them in prayer as they make the voyage and as they return to the work in India. Mr. and Mrs. Huckett will be stationed at Namakkal.

Deputation Work.—As friends are aware, no male Missionary is expected on furlough this year, but the Secretary, with the advantage of his recent visit to India, will endeavour to meet all requests for week-day meetings throughout the Churches. Sundays are fully booked, but further meetings can be considered for the remainder of this year and the beginning of next. Films entitled "Visit to India" can be booked for dates in October and November this year and January to March, 1949. For meetings in which the films are shown, the Secretary is able to bring all necessary apparatus for use with ordinary electricity supply. Please write to the Secretary as soon as possible for any meetings.

Mr. and Mrs. Orchard.—We are happy to announce the gift of another daughter to our friends—Susan Elizabeth, born at the end of April. With the return of Mr. and Mrs. Huckett, Mr. and Mrs. Orchard will be stationed at Sendamangalam, and it is anticipated that they will take furlough next year, together with Miss B. S. Wade.

ENGAGEMENTS FOR JUNE, 1948

PASTOR J. K. THORPE.

2nd, Stratford; 5th and 6th, Royton; 9th, Bedford; 13th, Chadwell Street; 15th, Erith; 20th, Hastings; 27th and 28th, New Cross.

OTHER BRETHREN.

13th, Brighton, Ebenezer—Mr. W. T. Sayers.
27th, Askett—Mr. S. E. Denning.
27th, Wood Green, Park Ridings—Mr. J. C. Fromow.

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

GIFTS RECEIVED FROM 1st APR. to 30th APR., 1948

GENERAL FUND.

Rec. No.	£	s	d
573	2	3	0
574	7	18	0
575	2	10	0
576	10	10	0
577	3	12	0
578	6	15	6
579	13	3	2
580	5	0	0
581	1	13	6
582	17	14	5
583		10	0
584		10	0
585	10	0	0
586	2	10	6
587	7	17	4
588	1	0	0
589	6	5	8
590	17	15	11
591		19	4
592	3	0	0
593	1	0	0
594	3	4	6
595	14	0	0
596	5	18	10
597	7	0	6
598	11	7	9
599	5	15	0
600	1	10	0
601	8	4	0
602	6	2	6
603	1	0	0
604	11	18	7
605	5	0	0
606	1	4	0
607	1	0	0
608	2	11	6
609	1	10	6
610	2	0	0
611	13	10	0
612 Anon.		4	0
613	7	0	4
614	11	15	0
615	6	10	0
616	3	10	0
	£254	5	4

Guild of Service	£2	17	0
Literature	£5	15	1

L.Z.A. GIFTS.

Rec. No.	£	s	d
216	3	6	0
217	5	7	6
218	1	10	0
219	7	6	9
220	1	0	0
221	5	0	0
222	3	10	0
223	2	15	0
224	1	17	6
225		7	6
226	5	10	0
227		10	6
228	1	16	0
229	1	5	0
230	4	17	0
231	2	0	0
232	3	7	0
233		13	0
234	1	3	6
235	1	3	0
236	1	0	0
237		5	0
238	1	0	0
239	2	13	9
240	3	14	6
241		13	3
242	3	8	0
243		9	0
244	3	3	0
245		6	4
246	3	2	6
247		4	6
248	3	2	6
249	3	16	0
250	7	12	6
251		2	0
252	1	10	0
253	1	10	0
254		3	6
255	12	12	2
256		18	0
257	13	0	2
258	4	4	0
259	5	0	0
260	3	0	0
261	6	0	0
262	1	11	6
263		10	0
264	1	10	0
265		10	0
266	2	3	6
267	3	18	0
268	3	17	6
269	1	0	0
270	11	0	0
271	3	14	0
272	4	1	6
273	3	8	0
274	4	10	0
275	1	10	0
276	2	7	6
277	3	10	0
278 Medical	1	4	7
279	9	0	0
280	1	0	0
281	1	15	0
282		13	0
283	40	0	0
284	1	0	0
285	1	0	0
286		14	0
287	1	12	0
288		6	0
289		10	0
	£244	12	0

NOTICES

GENERAL SECRETARY OF THE MISSION AND EDITOR OF "THE MISSION HERALD":—
Pastor J. K. Thorpe, 37, Empress Avenue, Wanstead Park, London, E.12 (Phone: WANstead 2387). To whom should be sent all enquiries relating to the general work of the Mission and deputation work, correspondence concerning the Mission Herald, and orders for the "Mission Herald," "Rays from the East for Young People," Annual Reports, Tamil Texts and other publications.

HON. TREASURER:—
Mr. W. T. Sayers, 25, Grenoble Gardens, Palmers Green, London, N.13 (Phone: BOWes Park 1028). To whom should be sent all subscriptions and gifts for the General Fund, and also amounts for the Guild of Service Fund, and Literature payments.

HON. SECRETARY OF THE YOUNG PEOPLE'S GUILD OF SERVICE:—
Mr. A. R. Dannatt, Broomfield Wyck, Broomfield, Chelmsford, Essex (Phone: Broomfield 291). To whom all communications respecting the Guild of Service should be sent.

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** (Phone: TERminus 4500).
Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Green Trees," Heather Close, Kingswood, Surrey.**

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

VOLUME XLVII. No. 495. PRICE TWOPENCE JULY-AUGUST, 1948

STRICT BAPTIST MISSION HERALD

General Secretary and Editor : PASTOR J. K. THORPE, 37, EMPRESS AVENUE, LONDON, E.12

INDIA'S GREAT NEED

INDIA is a land of need, and that need has never been greater than it is to-day. It is openly represented by the swarms of miserable beggars congregating wherever there is the hope of relief or advantage, and it is further seen in the pathetic squalor of the dwellings of the poor. The greater and more sinister need of India is, however, behind these things that are seen, and it is often completely hidden or very cleverly disguised.

India needs so many things—everything, in fact, and one hardly knows where to begin to catalogue those needs, and once begun the list may never end.

Recently I was asked to speak on this subject of India's great need, and I ventured to advance what I hope is not an over-simplification of this many-sided and tremendous problem. India needs two things—*friends* and the *truth*.

India Needs Friends.

This is true in every way. India has not been without friends in the past, but it cannot be denied that many have sought only their own ends in that land. This great sub-continent has been too often a rich field for invasion and exploitation, and the people of India themselves have been ever ready to pursue their own conflicting interests of family, caste or community. In the travail of a new India and in the terrible language of unrest and strife the present cry is for unity, good-will and peace—for friends!

India's Great Need

In grappling with her great economic, industrial, educational and social problems India needs real friends, within her own territory and far beyond her shores. Think of the significance of this extract from a recent government report: "To remove the constant threat of scarcity, famine and helpless dependence on imports, to which this country is exposed at present, it must increase food grains production annually by 10 million tons within the shortest possible time." Or consider this from a similar report dealing with education: "First and foremost in our programme today is the provision of universal compulsory education for the nation . . . . A beginning had, no doubt, been made in the preparation of plans in the Sargent Report. That plan, however, required 40 years to make education universal and compulsory. . . . Under the leadership of Maulana Azad, the all-India Education Conference, therefore, decided that education must be made universal and compulsory not in 40 years but in ten."

How can these schemes, and hundreds of others for the betterment of the people, be implemented except there be many who will be India's true and loyal friends?

Above all this, India needs more desperately than ever those who for Christ's sake will be her friends. Those who counting not the cost will go forth to serve this needy land in her great spiritual plight. India's supreme need is for Christ—the Greatest Friend. Without Him untold millions must be forever forlorn and forsaken. How shall they hear and know of Him except there be those who in highest friendship are prepared to give everything to the task of proclaiming Christ and seeking to lead poor needy souls to Him? These are the friends India needs. Responsible voices in India are now saying " 'Quit India' does not apply to friends," and unquestionably Christian Missionaries and all who make possible their endeavours are India's truest friends.

India Needs the Truth

This again is true in every way. The trouble in India is more than ignorance, grave as that may be. Positive error is the evil that has done untold and immeasurable harm. Wrong-thinking is the trouble, and this so often with the sanction and authority of religion.

In India's accommodating confusion and love of argument the truth is hard to discover, in fact many have despaired of ever finding it. Yet India needs the truth in every realm of life. In home and village the truth of simple hygiene; in her fields the elementary truth of cultivation and development; in her legislature and courts the truth of law and justice. Yes, everywhere the cry arises, wistful and often unintentional, "Give us the truth, without which we shall perish!"

In the Name of Him who is the Way, the Truth and the Life, our great task is to take to India the precious truths so gloriously presented in the inspired Word of God and made dear to us by the Holy Spirit. Have not the words of Christ tremendous meaning as we think of India in all her need—"Ye shall know the truth, and the truth shall make you free"?

We must take to India the truth concerning God; concerning the way of salvation; concerning the Divine purpose in human life; concerning Christian character and godly living; and let us never relax in prayer that many precious souls may know the truth and be truly free.

Against the dark background of India's need, we have here the prayerful desire and purpose of all true missionary work. Whether our sphere of partnership is in India or here in England we are together saying in the unmistakable significance of missionary endeavour "We are your friends . . . . and ye SHALL know the Truth and the Truth shall make you free"!

"THE SAME COMMIT THOU TO FAITHFUL MEN"

BY W. N. H. KUHRT.

MANY questions agitate the minds of those who are about to embark upon the kind of work which we have just recommenced here in Paniadipatti. We go over and over our time table and syllabus and prepare with special care the first few lessons with which we shall have to face a group of critical students. We wonder whether the accommodation will be adequate and to the liking of newcomers. But above all these questions we ask ourselves anxiously about the men whom we are expecting. Are they good men? Are they the best men? Are they the men of God's choice? Will their wives be whole-heartedly with them in the new kind of life? Some of these questions can be answered, at least tentatively, even after a very short period of close contact with them in and out of the lecture room.

There can be no doubt that most of our brethren were agreeably surprised to find such comfortable accommodation awaiting them. In spite of certain obvious drawbacks they like Paniadipatti. Some are afraid of the many snakes that infest this compound and would like their houses to be a little better protected but, as I found one in my own office recently, it is evident that no habitation here is completely immune. Not all the accommodation has been taken up because only eight families came after all: others may come in June.

This article owes its heading to my confidence that whatever else may be lacking God has given us "faithful men." With the exception of two all had been fully tested as to faithfulness by fairly long periods of service in the Mission prior to their coming to Paniadipatti. But even the two not so tested have shown themselves already to be quite the type of men we want.

Educationally we have rather a mixed lot. Six of the eight have been at high school but only half of them completed their course and not one succeeded in passing the School Leaving examination. That is regrettable but these three, all the same, have a decided advantage

over the rest, work much more neatly and confidently and can make considerable use of English. Only one has not completed elementary school. Three of the eight, all from Tinnevelly Field, are trained teachers. Naturally one compares this group with those who studied in Kovilpatti. We certainly have not got men equal to the best of those days for there were three or four then of quite oustanding ability. But, on the other hand, there were also men who were distinctly poor and the wide differences occasioned the tutors much difficulty and some of the students much heart burning when the differences became, as was sometimes inevitable, a little too glaring. We are to be saved this embarassment. The two of least education will certainly find things hard but, so far, they are tackling even the most difficult subjects manfully and sometimes they stand up and say things that manifest considerable penetration. Of the women three are trained teachers and three of the others have completed elementary schooling. The sister from Kolar Gold Field who has had less educational advantage than anyone seemed upon her arrival to be very backward indeed and we were afraid she would become so discouraged as to put a brake upon her husband's progress. Far from that however she has brightened up amazingly even in so short a time and now promises to do better than one or two others who made a better start.

Socially we are all much the same, that is from the community with which most of our work in South India is concerned. The sister from the Kolli Hills, Ruth Brand, and her husband are the only exceptions as Ruth comes, of course, from the hill tribe, and her husband from a well-known and prosperous Tinnevelly community that has been strongly influenced by Christianity. All the rest of us come of very humble origin and some from exceedingly poor circumstances. In spite of this four, at least, have so far improved themselves that to come to Paniadipatti for this training represented a very severe sacrifice. One of the Namakkal nominees, after being helped by some of our missionaries first through our Namakkal school and then through high school finished up in the Army as a Havildar Clerk. In this capacity he saw service in about a dozen different countries in the Mediterranean and Middle East, including Palestine. His knowledge of world affairs is considerable and may be either a great help or a hindrance: it depends how he uses it. He is one of the few who, apart from the War years, has been brought up entirely under our influence which perhaps accounts for his habit of praying very frequently for "*our* S.B. Mission." Thomas hails from Paniadipatti village but has spent short periods in Ceylon. He is a sturdily built man of great determination and of considerable ability. Gunanesan of Kolar has worked for some years as an untrained teacher and also as a clerk in the gold mining company. Aaron of Madras has had mixed experience as an untrained teacher, as an A.R.P. warden and as a clerk in the Ordnance Department. William of Namakkal has had a strange career. He was born in Malaya and then spent many years on

the Nilgiris with his father until an over-ruling providence brought him back to his own village and into the service of the Mission.

On account of the long gap between the second and third Bible Institute courses the average age of the present group is high. It is about thirty-two. Half of them are this age while two are older and two are younger. Nearly all the women are much younger than their husbands although there seems to be a surprising degree of uncertainty as to their exact age. This high average is a draw back in that some have become unduly set in their ways and manner of thinking. On the other hand it means that most have already behind them a useful background of faithful service and scriptural knowledge. Another result of the high average age is large families although when I think the matter over I am sometimes surprised the number of children is not larger. There are nineteen to start with and the promise of three more very shortly. All three of the trained women teachers have worked for some years in the Mission schools while one of the other women has worked for a while as Bible Woman. It may be well at this point to emphasise that all the women, except when prevented by maternity leave, are considered full time students and have to be present, with their husbands, for two periods four mornings a week. One of these periods is for Tamil Bible study and is conducted by me. The other is conducted by Mrs. Morling and is for a variety of subjects. They all have to attend one period every afternoon for revision and the dictation of notes. Mrs. Morling also takes them alone on Monday mornings for one period. Unless educational work, in the meantime, becomes impracticable it is probable that the three women teachers will revert to teaching and the sister who has hitherto worked as a Bible woman will undoubtedly revert to that form of ministry. Of the remaining four it is confidently expected that three will prove fit by the time their course ends to strengthen the ranks of the Bible women in the Namakkal and Tinnevelly fields.

Not more than half a dozen of our sixteen students can be said to have been born and brought up amongst us. Two of these went through the Namakkal school and one through the Sendamangalam school. Two of the Tinnevelly men, although closely related to members of our staff, spent most of their young days in a C.M.S. atmosphere especially while studying in the admirable high schools of that society. But immediately upon the completion of their schooling both of them came in our direction and have not swerved in their allegiance since. Two of our students passed through our Kovilpatti hostel while taking teacher training. It should be emphasised here that all men and women are members of Strict Baptist Churches. We might, in certain circumstances, be prepared to receive candidates from other societies and churches but our rules would require them to have been immersed upon personal profession of faith. Gunanesan of Kolar Gold Field was called by grace through the ministry of a well-known South Indian lady evangelist, Sannyasini Ponnammal. His first membership was with the Methodists of Kolar but he very soon found a

more congenial home in the warm-hearted fellowship of Pastor Christopher's church, the only thoroughly indigenous and independent Strict Baptist Church which we have so far in South India. Gunanesan was called by grace out of raw Hinduism and is a marvellous testimony to the power of the Spirit. In depth I think I should say he outstrips fellow students who have been born and brought up in a Christian atmosphere. Another convert from Hinduism is William who was brought to love the Lord during Gospel meetings conducted by another well-known evangelist, Mr. Bakht Singh, on the Nilgiri hills. Shortly after that conversion and a very short association with the C.M.S. he was stricken down with a serious illness which brought him back to his own village on the western side of the Namakkal field. A wonderful recovery and wise spiritual counsel in which Mr. Morling, Miss Mowle and Dr. Harris all had a hand led to his remaining in Namakkal and joining the staff of the Mission. For six or seven years he has been with us and in spite of ups and downs, deep poverty, some indebtedness, and a more difficult background than any of the others have he bids fair to make a useful student and a faithful minister of the Gospel.

These, then, are the men and women who are to be with us here in Paniadipatti for the next eighteen months and for whom we bespeak your most earnest and believing prayers. They are already "faithful men." Pray that they may become "able to teach others also."

WITH OUR WILTSHIRE FRIENDS

WHITSUN week-end was once again the occasion of special missionary activities in Wiltshire. At the Old Baptist Chapel, Devizes, on Sunday, Missionary H. A. Huckett conducted morning and evening services and a united children's service in the afternoon. On Monday morning a good number of young people joined in a treasure hunt which extended over some miles of the countryside, ending in a picnic lunch. In the afternoon a garden party was held in perfect weather and ideal surroundings. After a missionary conference, at which brief reports from the neighbouring churches were given, the children took part in a missionary demonstration, "Ready for Anything on the Kollis," illustrating very forcibly the-day-to-day interruptions in the life of a missionary. The chapel was well filled at the evening meeting when Pastor E. M. G. Mockford presided, supported by Pastor R. P. Cook, of Trowbridge, and Pastor S. H. Peet, of Swindon. Mr. Huckett gave a very instructive address on the conditions in India, speaking of that vast country as "divided, disillusioned and desperately in need of Christ," and referring to his own reactions to his impending return. The singing of the Doxology was a fitting expression of praise to God for His blessing during the week-end. The offerings amounted to £28.

KEPT BY THE POWER OF GOD

MRS. O. M. MORLING.

WHEN I first went to live in Sendamangalam in 1921, a man of good caste and considerable property used frequently to walk the two and a half miles between his home and ours to speak to my husband about spiritual things. Much time was spent by the two in Bible study, prayer and quiet talk on the life of faith. As time went on, my husband felt quite convinced that Ramaswamy Udaiyar was a child of God, and encouraged him to take the definite step of confessing his faith by baptism. Ramaswamy knew that it would mean persecution and ostracism and other personal loss, but eventually decided to take the step. I do not remember whether he actually came before the church to testify of his faith. But when he confessed to his wife what he was about to do, she being an orthodox Hindu woman, was violently antagonistic and in a frenzy of anger, vowed that the day he was baptized she would jump into the well. Knowing her temperament, Ramaswamy was afraid to go further in the matter, so withdrew, though he continued his visits to us. Later, feeling very unhappy, he asked if he might be baptized secretly, but it had to be explained that baptism is a public confession of faith.

Soon after that we went on furlough, and on our return were stationed at Namakkal. Ramaswamy came over to see us sometimes, but since then, for years I have not seen him, though he has, to some extent, kept in touch with missionaries and others stationed in Sendamangalam.

During 1947 I have visited his village several times and enquired for him. But being a farmer, he and his wife were each time out in the fields and their house was closed. One day in December however I found the wife at home. She received me and the biblewoman kindly, and listened readily as I spoke to her, although, knowing what a hindrance she had been to her husband, I took the opportunity of speaking very seriously about her position as a sinner before God. Perhaps the years have helped to mellow her, or her husband's consistent life and walk have unconsciously influenced her. Anyway her attitude showed no bitterness. She said, "Yes, I know all this well, my husband often tells me about it. He reads the Christian God's book a great deal and prays only to the Christian's God. He never puts the sacred ashes on his forehead or worships at the temple. He is like you, a Christian."

A few days later, Ramaswamy came to our Christmas morning service at Sendamangalam. Let us thank God for keeping alight the lamp of faith in Ramaswamy's heart during these many years and pray that his faith may be so strengthened that he may yet be constrained to make a public confession of what great things the Lord hath done for him.

A VISITOR'S IMPRESSION OF OUR MISSION SCHOOLS

A. S. J. Wood.

WHAT does that word conjure up for you? The answer will depend upon your age. The younger ones of us think back to sessions of Latin, Chemistry and History or Wednesday afternoons on the games field—to masters or mistresses sweeping down corridors with black gowns spotted with chalk dust trailing from their shoulders and red splashed examination papers tucked under one arm. We had our good times and our boring ones but we realised eventually that this was to be essentially the centre of our lives until we were fourteen, sixteen or possibly eighteen years old.

Older ones of us live all this again in the lives of our children. We discover just how much we have forgotten but if we are wise we consider how much school for us was the groundwork upon which we have built up our education and cultural attainments. We struggle with the problems of school fees, uniforms and a hundred other worries that have come in the wake of a high civilisation that has misguidedly spent its best endeavours upon two world wars within our generation.

And being English men and women we are invariably insular in our outlook. We cannot easily think of school without moulding all our thought within the orbit sketched above. We say that one half of the world does not know how the other half lives, and having said so think that we have resolved the question.

Christianity is not a by-product of the British Isles. It came to our shores comparatively late in time. A Syrian Christian friend of mine in Colombo was once proud to tell me that the apostle Thomas took the good news to his native Travancore (not so very far from the S.B.M. fields) in the very early days of the Christian era. If we are to be good Christians we must study to be intelligent ones. We must realise that we cannot expect to measure the world in general and Christian missionary work in particular with an English yard stick but like the divine Founder of our religion look beyond the confines of artificial land boundaries, climates, and peoples and standards of culture.

Look beyond with me now.

"For the most part we have travelled through the most barren of land, red and sandy, but here and there fields of cereals nearly ripe were passed. The roads themselves are little better than bullock cart tracks, deeply rutted, dusty and stony, but most of the way they are lined with the tamarind tree which is of very large and shady growth. Every so often we passed farms always recognisable by the clump of cocoanut palms which indicate the presence of water. Otherwise the palm seen everywhere is the palmyra which looks rather like a telegraph pole with an open umbrella on the top.

"We saw little upon these country roads and the few bullock carts we passed always had to beat a hurried (?) retreat to the side to allow us passage. People there were always—every Indian road has its sojourners and one wonders where they are going or coming from. They always seem to me to be just walking along for something to do but it is a fact that many of them walk miles to work or visit and they

all love travelling (especially on trains where these are possible).

"Our first stop was at Irukkur where in the outcaste quarter we visited the school run by the S.B.M. We found William teaching about a dozen tiny tots in a diminutive affair like a small barn."

That is a direct quotation from a letter I wrote from the Mission bungalow in September, 1945. I just can't forget William tucked away on those arid dusty plains almost out of reach of the Namakkal missionary and so far physically from you and me now.

William is a good Christian. His educational qualifications are no better than an intelligent office boy here in England but he will teach his dozen little brown skinned children to read and write and much of what they learn will be passed on to their parents who had no such opportunities to learn even the rudiments of knowledge. The Mission entirely supports this school and many another much like it. Without William Irukkur would have no school—no Christian teaching daily being absorbed by these village youngsters. Remember that ninety per cent. of India's four hundred millions live in villages like this and but a few in every hundred of them are literate or ever will be without men like William. The average Indian who qualifies academically refuses to go back to his village and teach his compatriots. It needs a Christian to accept the hardships, the disadvantages and the loneliness.

There are bigger schools and Government grants are obtainable provided a minimum attendance is maintained. Both boys and girls attend and caste and non-caste children mix with varying degrees according to local feeling. Government regulations may provide that schools shall accept both the caste and the outcaste but there is always great difficulty in getting the parents of caste children to allow them to attend a school where non-caste are in the habit of going. In this respect the Mission accomplishes results which many a state school does not. In one or two of the Mission schools caste and non-caste children sit next to each other—such a simple matter (as it may appear to the modern democratic Englishman) is a minor triumph in India.

Attendances are not always regular and the results and standards obtained poor on our standards. But these boys in their white vashtis, these little girls in their bright saris sitting cross-legged on the floor or upon polished boards with their slates and their hempen bag of books have moved a long way from the times of even their own parents. An illiterate Christian is not to be despised—far from it, but how narrow is his world where superstition ever lays wait for the ignorant. We owe it to India to give her also the culture that has ever followed in the wake of Christianity. Every literate Christian is a missioner to his own people.

At the other end of the scale in the Namakkal field there are Higher Elementary Schools and Namakkal itself and at Sendamangalam with numbers over the hundred mark. Here white-walled and red-tiled bungalows, divided by low wall partitions into separate rooms, house seven classes of boys and girls up to the age of sixteen, and the curriculum constitutes a big advance on that of the thatched hut school that William's is.

A Visitor's Impression of our Mission Schools

Vocational training plays a big part. In India where vagrancy is an art and a paying one at that, it is refreshing to see the young taught how to earn the kind of living we regard as an honest one. The weaving departments turn out excellent work and by the time a boy leaves school he can earn a good living at this trade so important in the East where to have woven a length of cloth is to have made one's principal wearing apparel be one a boy or a girl.

At the girls' school in Sendamangalam, music, civics and library figured on the syllabus displayed upon the wall of the senior class. Here one is approaching the standards of education attained in the fifth form of an English secondary school. Young India is awake and whether or not the Christian communities assist she is rapidly rising culturally from the centuries of illiteracy. These state-aided schools correspond to the church schools in our own land which played such a large part in the early educational facilities of the homeland. Every teacher is a Christian and in many cases the only opportunity of bringing Christianity into a Hindu home lies with these teachers through their pupils.

There exist those who maintain that the Christian should confine his evangelising to preaching the Gospel and it remains true that the danger of widening the scope and forgetting the basis exists. But such as these have not seen the Williams at work, neither have they had the opportunity to compare the bright intelligent faces of the senior girls at the H.E. School at Senda with those of the poor half human creatures who moan for backshish at every wayside railway station throughout India.

Having myself seen I have no doubt that those who take the good news must never fail in their duty to take with it the education that shall make thinking Christians. Too long has India accepted blindly error that it was incapable of discerning through centuries of ignorance. To many in South India school will never be associated with black gowns, red ink or Latin grammars—but it will be something that we know to matter far more—the first morning rays that herald the LIGHT OF THE WORLD.

NOTES AND NEWS

The Mission Herald.—As previously announced, this issue of the MISSION HERALD is the first of the new bi-monthly productions now planned as a measure of economy, and we hope that readers will appreciate the same with its increased space for articles dealing with actual conditions and work on the mission field.

Miss B. L. Mowle.—It is with deep regret we announce that on very definite medical advice Miss Mowle will be unable to return to her loved work in South India. We are thankful that Miss Mowle continues to make a good recovery following her time in hospital, but we must accept the advice given by the medical authorities. Miss Mowle has served the Mission for 19 years, and we thank God for all that He has enabled her to do. She has been a faithful and devoted worker and has endeared herself to all who have been associated with her, and her not being able to return to India will be a great loss to the Mission and to our Indian friends. We deeply sympathise with Miss Mowle in her keen disappointment and ask friends to remember her in prayer, especially as she will soon be undertaking a limited amount of deputation work here at home.

The Christmas Gift Fund.—We thank all friends who have been able to send in garments for India left over from former years, and we are planning to send these to India as soon as possible. These garments, however, will certainly not be enough to meet the normal needs supplied in the Christmas Gift distribution, so once again we hopefully appeal to Churches, Sunday Schools and friends to help with financial gifts.

There will be expenses in connection with the shipping of the boxes of the garments on hand, and then in addition we hope that our friends in India will be able to purchase cloth and other suitable articles in India. At the present time in India we should not like to see a decrease in the ministration of our Christmas Gift Fund, and we therefore hope that gifts will be as generous as in the years during and since the war.

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 26th, 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 26th, and that the delegates will also send in to the General Secretary nominations for the Council election.

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 to the Treasurer as early as possible before that date.

Young People's Guild of Service Rally.—Full details will appear in the next issue of the MISSION HERALD, but we hope that all young people will reserve Saturday, September 25th, for the great Rally at Mount Zion Chapel, St. John's Wood, London.

Departure for India.—Mr. and Mrs. H. A. Huckett with three of their children, Ruth, Mary and Peter, will, D.v., sail for India on the "Canton" leaving England on July 2nd. The prayers of many friends will follow them as they return for a further term of service on the Mission field—this time at Namakkal.

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. A good response is hoped for. Boxes for new subscribers may be had on application.

L.Z.A. Quarterly Prayer Meeting.—Kindly note that the date of the next Quarterly Prayer Meeting will, D.v., be Monday, August 30th, at 3 p.m. This meeting will be held, by kind invitation of Mrs. J. K. Thorpe, at 37, Empress Avenue, Wanstead Park, E.12. Mrs. Thorpe will preside, and Miss Mowle will give a short address.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED MAY 1st to MAY 31st, 1948.

	£	s	d
Churches ...	80	11	1½
Sunday Schools ...	42	18	4½
Personal ...	40	4	7
Half-Yearly Meetings	122	13	5
Legacies ...	190	0	0
Guild of Service ...	10	0	5
Literature ...	2	13	9
	£489	1	8

Included in the above is an anonymous gift of £5 (postmark Ipswich).

L.Z.A. Gifts £85 18 0

ENGAGEMENTS FOR JULY AND AUGUST, GOD-WILLING.

PASTOR J. K. THORPE.

July 4th, Walsall; 8th, Reigate; 11th, N. Finchley; 15th, March, C. &. E. Mid. Union Meetings; 18th, Pemberton; 21st, Wimbledon; 25th and 26th, Stamford; August 15th, Bradenstoke and Hilmarton; 22nd, Trowbridge; 29th, Sleaford.

OTHER BRETHREN.

July 18th, Stoke Ash—Mr. W. T. Sayers.
July 18th, Hailsham—Pastor C. Breed.
Aug. 8th, Little Staughton—Mr. A. Sibthorpe.
Aug. 29th, Chingford—Mr. W. T. Sayers.

L.Z.A. MEETINGS.

MISS MOWLE.

July 1st, Stowmarket; 5th, Ipswich, Mount Zion; 21st, Wimbledon; August 30th, Quarterly Prayer Meeting, to be held, by kind invitation of Mrs. J. K. Thorpe, at 37, Empress Avenue, Wanstead Park, E.12.

Applications for deputation meetings should be sent to Miss P. P. Nunn, 16, Claremont Close, N.1.

GENERAL SECRETARY OF THE MISSION AND EDITOR OF "THE MISSION HERALD":—
Pastor J. K. Thorpe, 37, Empress Avenue, Wanstead Park, London, E.12 (Phone: WANstead 2387). To whom should be sent all enquiries relating to the general work of the Mission and deputation work, correspondence concerning the Mission Herald, and orders for the "Mission Herald," "Rays from the East for Young People," Annual Reports, Tamil Texts and other publications.

HON. TREASURER:—
Mr. W. T. Sayers, 25, Grenoble Gardens, Palmers Green, London, N.13 (Phone: BOWes Park 1628). To whom should be sent all subscriptions and gifts for the General Fund, and also amounts for the Guild of Service Fund, and Literature payments.

HON. SECRETARY OF THE YOUNG PEOPLE'S GUILD OF SERVICE:—
Mr. A. R. Dannatt, Broomfield Wyck, Broomfield, Chelmsford, Essex (Phone: Broomfield 291). To whom all communications respecting the Guild of Service should be sent.

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** (Phone: TERminus 4500).
Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Green Trees," Heather Close, Kingswood, Surrey.**

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

VOLUME XLVII. No. 499. PRICE TWOPENCE. SEPT.-OCT., 1948

STRICT BAPTIST MISSION HERALD

General Secretary and Editor : PASTOR J. K. THORPE, 37, EMPRESS AVENUE, LONDON, E.12

Come and Hear About—

THE BIBLE INSTITUTE IN INDIA

AT THE

YOUNG PEOPLE'S GUILD OF SERVICE RALLY

ON SATURDAY, SEPTEMBER 25TH, 1948, AT 6 p.m.,
AT MOUNT ZION CHAPEL, ST. JOHN'S WOOD ROAD, LONDON, N.W.8.
Chairman : PASTOR R. C. SMITH.

A team of people with first-hand knowledge of the situation in India and of the response at home will address the meeting.

Singing and other Items.

DO NOT MISS THIS UNIQUE OPPORTUNITY

SAME PLACE AND DATE :

"RAYS" RALLY FOR CHILDREN

in the afternoon at 3.30 p.m.

THE ANNUAL MEETINGS OF THE MISSION

will, God-willing, be held at

WESTMINSTER CHAPEL, BUCKINGHAM GATE,

LONDON, S.W.1,

On TUESDAY, OCTOBER 26th, 1948.

11 a.m. ANNUAL GENERAL BUSINESS MEETING.

1.45 p.m. L.Z.A. MEETING. Addresses by MISS N. HAWES and MISS O. KNIGHT.

2 p.m. MEN'S PRAYER MEETING.

3 p.m. UNITED DEVOTIONAL SERVICE. Chairman: MR. S. W. ANDERSON. Sermon by PASTOR G. W. BOURNE (March).

6.15 p.m. PUBLIC MEETING AND FAREWELL TO NEW MISSIONARIES. Chairman: PASTOR R. ROBINSON.

Presentation of the Annual Report. Addresses by MISS N. HAWES and MISS O. KNIGHT. Valedictory Addresses by PASTORS P. GOODGE (Chelmsford) and S. C. OXBORROW (Horham).

THANKOFFERINGS FOR THE WORK IN INDIA.

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.

TEA. The provision of tea becomes increasingly expensive, but arrangements have been made for tea for 200 people at Hill's Restaurant in Tothill Street at a charge of 2/- each. We regret this high price, but it does ensure a good tea in reasonable proximity to the Chapel. Tea tickets will be sold in advance and early application is advisable. Please send to the General Secretary, remitting payment with order.

During the day cases and other belongings can be deposited in cloakroom. Attendant in charge.

STRICT BAPTIST 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.

THE TAMIL NAD.

D. A. THROWER.



NAD is a Tamil word meaning country or province. Apart from the island of Ceylon, about one-third of the population of which speaks Tamil, this nad comprises the eleven most southerly districts of the Indian peninsula. These are (taking them in order from North to South) Madras, Chingleput, North Arcot, South Arcot, Salem, Coimbatore, Tanjore, Trichinopoly, Madura, Ramnad and Tinnevelly. The total area is 48,486 square miles, which is almost exactly the same as that of England. For administrative purposes these districts are divided into 86 taluks, that is an average of eight or nine taluks to a district, except in the case of Madras which comprises little more than the city of that name. A taluk is about the size of a southern English county.

Tamil Nad is bounded on the north by the Telugu country and on the west by the Malayalam-speaking States of Travancore and Cochin, and the Nilgiri Hills, where a corrupt form of Kanarese is chiefly spoken. There is a large infiltration of Tamil people in these adjacent districts. The Tamil land is 450 miles from north to south and, at its widest part, about 250 miles from east to west. (See map of Madras Presidency in the S.B.M. Atlas.)

The mountains known as the Western Ghats rise to an altitude of more than 8,000 feet in the Palni Hills, which apparently form the southernmost spur of the range. The summer resort of Kodaikanal is situated on the Palnis at 7,000 feet. The Eastern Ghats join the Western Ghats in the Nilgiris, which also contain peaks more than 8,000 feet high. There are also many smaller ranges of hills scattered over the plains, particularly in the Salem District, and among these are the Kolli Hills with a plateau some twenty miles by ten in extent and a maximum height of above 4,600 feet. The S.B.M. has, since the year 1911, carried on missionary work among the people who inhabit these hills.

The Plains gradually rise from the eastern seaboard, where they are little higher than sea level, until they reach more than 1,000 feet

in the western portion. Hence the Tamil word for "west" also means "up" and the word for "east" signifies also "down." Lying between 8° and 13° North latitude, in the heart of the tropics, the country, apart from the hills, has a hot and enervating climate. Rainfall is less copious and regular than in the west and further north, where the main (or south-west) monsoon provides a plentiful water supply from May till September. The Tamil area is shut off from this moisture-laden wind by the Western Ghats, and consequently most of the country gets little rain during the months that it blows, but has to depend on the north-east monsoon, which prevails from October till March. The latter is not nearly so heavy as the south-west rains, being really a recoil of the earlier wind after it strikes the Himalyas and the mountains of Assam. Owing to this the Tamil land is more liable to suffer a failure of rainfall than most other parts of India.

The Tamil country produces large quantities of rice, though not sufficient for the needs of its great population of twenty millions. Much of this grain was, therefore, imported from Burma before the 1939-45 war, and is now gradually coming into this country again from the same source. Various other grains, particularly millets, are also grown widely, and such commodities as chillies, cotton, betel leaf and areca nut (the Indian after-meal digestive), coffee (on the hills), oranges, plantains (the Indian banana) and sugar cane. Ground nuts were formerly exported in large quantities, especially to England, but India's post-war food supply problems have resulted in this highly nourishing article being retained in the country. In recent years cotton spinning and weaving mills have sprung up in a great many towns.

The country has been well opened up by railways, and vast hydro-electric plants on the Nilgiri Hills and at Mettur on the Cauvery river supply light and power over a wide area.

The largest river is the Cauvery, which rises in the Western Ghats in the province of Coorg (south-west of the Mysore State), and flows into the Bay of Bengal through the Coimbatore, Salem, Trichinopoly and Tanjore Districts. It passes our S.B.M. Namakkal Field on its eastern bank at about the middle of its course. It has two main mouths and a large delta, and its waters fertilise more than a million acres of land.

The chief cities are Madras, with nearly a million people, Madura, with its colossal Hindu temple, and Trichinopoly at the sacred confluence of the rivers Cauvery and Coloroon.

Ed. note :

To us as Strict Baptists the Tamil country of South India presents a tremendous challenge. It has been our sphere of missionary work for over 86 years, and to-day its spiritual claims are greater than ever. In order to meet those claims in Christ's Name, our outstanding need is for more Missionaries. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

THE TRIANGLE.

E. ORCHARD.

A SMOOTH modern concrete road runs out of Madras to Poonamallee 9 or 10 miles away; from there to Avadi runs another road recently modernised and broadened to take military traffic. Then by another route the road takes you by Mannur and Konnur-Villivakkam to Madras again. Roughly within this large triangle lies the village work of the Madras field, and, in some respects, what is more important a large area of unevangelised or partially evangelised villages.

The morning was cool and bright as the four of us set out upon an evangelistic trek. The cart containing our luggage and literature, food, tracts, and scriptures was piled high and went with us. Our purpose was to reach as many of the untouched villages in that great triangle as possible. We had planned our campaign carefully, with the aid of Government survey maps, and had decided that three weeks of intensive work would enable us at least to make a new survey and collect material that would help us in the establishment of regular Gospel work. We further set before us the goal of visiting every village in the area. We knew that all of us could not fulfil our purpose for two of our number in order to come had taken their leave of two weeks and casual leave for one week, but this only added to the zest of the trek.



The first point of contact was Koyembedu where we had a short talk with some of the men of the village, and prayer with our colleagues in the Mission School, then we went on to spend the rest of the day and night across the river from Koyembedu in a place called Tirumangalam. After a lantern service in which the story of the Prodigal Son was forcefully and beautifully set before the people, we visited the houses in the village and made one contact after another with people who had heard the Gospel message, but were attracted by this new approach. We slept soundly that night under the shadow of a great neem tree, and in a shelter attached to an Hindu Temple. In this manner from village to village, from house to house we went sometimes finding whole villages in which the Gospel had not been heard, or if

it had been heard, forgotten by those who heard it. As the days went on our supply of literature and tracts diminished rapidly, but still there was much to do in selling and giving away booklets, Gospels and tracts.

Along the dusty byepaths of the Indian countryside, and into out-of-the-way villages we went, finding a warm welcome from all the children, and a somewhat reserved welcome from the older folk. Quite often we were invited into the modest homes of the people for a tumblerful of sweet coffee, and some peculiar delicacy made by frugal housewives. The inate courtesy of the country folk helped us in the work which we wished to do, so that sometimes we greatly desired to stay and consolidate the first contact, and establish something more permanent in the way of Gospel witness for those who were so obviously keen. But we were unable to do this and fulfil the first objective of our trek.

During those all too short weeks no part of the villages visited were left untouched. The Brahmin priest and the high caste village official were given the same message as the village barber and sweeper. Keen eyed and happy children and wrinkled old men and women all heard the glad news of salvation. With the passing of the days our happiness was complete as once again we turned toward home with empty haversacks, and a light cart. Behind us lay over three weeks of intensive evangelism, and a large area of villages in which the Word of God had been carefully sown.

That was the vission—alas! a vision never to come to reality in the years that followed, for the call to another sphere of service came and plans so well laid had to be set aside for other work no less important which had a prior claim. Rather than let the thousands of Gospels bought for the trek, lie idle we used them in other places. The growing responsibility for work already established did not dim the vision but made its fufilment increasingly impossible. The clamant call of such areas is still clearly heard, but to heed that call and satisfy the need which lies behind it is beyond our power UNTIL such time as men called to the work are ready to give themselves to the tasks of God's Kingdom in this country. The work is tremendous ; the opportunity calls clamantly, but God's Servants can only do the work committed to their care to the limit of their capacity and time. Even our gracious Master once said, "I must work the works of Him that sent me while it is day: the night cometh when no man can work." O, Lord thrust out other reapers into Thy harvest.

OUR MISSION SCHOOLS.

D. A. THROWER.

ILLITERACY, ignorance and superstition darken the minds of the masses in India. In order to remove them, and to facilitate the entrance of the Gospel through the reading of the Word of God, the S.B.M., early in its history, commenced educational work among the

boys and girls of the Tamil country. This side of the Mission's activities has been confined to the conducting of elementary schools, and at the present time we have about 50 of these distributed among the three areas of Madras, Salem and Tinnevelly. Each of these day schools is also a Sunday School, and the number of the latter is made up to 85 by the addition of about 35 Sunday Schools in places where we have no day schools. The Girls' School at Sendamangalam, and those for boys and girls at Namakkal and Poonamalle, are complete elementary schools, i.e., they provide instruction up to standard eight, while all the other schools give primary education only (standards 1-5). Apart from the Sendamangalam Girls' School all our schools give co-education for both boys and girls.



At the present time some 4,000 children are receiving tuition in our schools. In most cases they are drawn from the outcaste community only, but in a few places children representing almost every class and caste attend the schools. This helps to combat the baneful effects of caste prejudice and exclusiveness. Where pupils of both Brahmin and outcaste extraction drink water from the same Mission well this is most pronounced.

During recent years a few experiments have been made in conducting nursery schools for children from two to five years of age. This type of work is greatly needed and is fruitful.

In all the schools of the Mission the teaching of Scripture and allied subjects is regarded as of paramount importance and is attended to daily.

Most of the children studying in the schools of the S.B.M. are boys for, in the past, the people of this country did not want their girls educated. Government has, however, for many years conducted a drive to increase the proportion of literate girls, with the result that these now constitute about one-third of the total number on the registers of each recognised school (except in villages which have separate schools for them).

Like Western schoolboys and girls, our Tamil children are boisterous and mischievous. Like them too, they sometimes indulge in

cruel practices just for the fun of the thing. For instance, we have seen boys with living beetles to which they have attached pieces of string to make them into automatic toys.

As discipline is unknown in most of the homes of our pupils, it is difficult for five-year-old newcomers to learn such elementary rules of child conduct as obedience, courtesy, clean habits and regular attendance. At first they are not ready to give and take, the tiny tot saying "Mine," and reacting with a tearful scene if anyone attempts to touch its small possessions. Organised games, however, do much to remedy this, and it is pleasing to see the hearty way in which the children enter into these, whether they be the indigenous action songs of the girls or the more energetic play of the boys. The H.E. Schools have such games as hockey, badminton and football.

Our children excel in memory work, being easily able to learn long passages by heart. They are not so quick at mastering subjects which demand positive thinking. They learn things by repeating them aloud a great many times, but never seem to enquire the meaning of the words they are using. They thus compare favourably with English pupils in feats of memory.

Tamil children who fail in examinations nearly always come down in arithmetic (or "mathematics," as those who know a few words of English always call this subject). Their next most difficult lesson appears to be Tamil. This may seem strange to our readers, but we must remember that the alphabet contains 250 characters and the grammar is highly complex.

Not many cultivate a taste for reading. For one thing books in their langage are few and not easily obtained. For another, there are no long dark evenings in South India to encourage reading habits, for the sun never sets before about six o'clock. Again, artificial light is almost non-existent in the homes of the poor, the only illumination being that provided by one or two tiny wick lamps sufficient for household purposes but totally inadequate for reading.

The vast majority of our 4,000 pupils come from very poor homes, living in mud huts with their parents, brothers and sisters, numerous other relatives, and the chickens and goats (if any). With the exception of some of the pupils of the H.E. Schools, almost all are of out-caste extraction, although the parents of quite a number have become Christian.

It is good for our people that the climate of South India is so hot that clothes are not needed for warmth, for the villagers have great difficulty in clothing their children. Two garments—a shirt and a pair of shorts (or small loincloth) for boys, and a jacket and skirt for girls—are the full dress of our pupils. Indeed, in many cases children from the less sophisticated villages wear nothing above the waist, their "clothes" consisting of a single garment made from the flimsiest cotton cloth.

It is regrettable that a large number of children fail to continue at school long enough to pass the fifth standard, for only those who do so attain permanent literacy. This is a matter which Government

Inspectors are tackling seriously, with the consequence that wastage (as it is termed) is steadily being reduced. On the other hand, the fact that Tamil children can make good is proved by the number of Tamil men and women in public life throughout India, the most prominent among them all being the new Governor-General, Sri C. Rajagopalachariar. Some of those who as children studied in S.B.M. Schools have subsequently done well in business or office careers, and a few have taken university degrees.

SENDAMANGALAM CONTACTS.

W. H. KUHRT.

A MUSLIM was recently discharged from the Army after having been a prisoner-of-war for some years in Singapore. Upon returning to his own home he lost no time in meeting our preacher and in telling him his story. While in the P.O.W. camp he had come into touch with some earnest Christian men who had strongly influenced him so that he very much desired, now, to associate himself with Christians. He attended our chapel quite frequently and I particularly remember speaking to him one morning after service some months ago. Since then I have met him several times sitting in his shop where he sells sandals, shoes and other leather goods. Each time I have invited him to come and see me or to attend our services again; each time he promises to come and each time fails to keep his promise. I cannot discover why he has so lost interest and his desire for our company but we suspect that the necessity for finding a suitable wife may have something to do with it.

A Hindu named Purushotthanam was, years ago, a ring leader amongst the mischief makers of a Sunday School class for caste boys. He is now a full grown man and a tailor. The other day he came to see me. For an hour we sat and talked, referring again and again to the Scriptures for light upon the subjects we were discussing. His knowledge is considerable and in course of conversation he admitted more than once that apart from Christ there was no other Saviour and no other way but the way set forth in the Christian Bible. But he also clearly implied that he was not able yet to go any further than this as the sacrifices involved might be very great indeed. He was willing for me to read to him and pray with him, which I did very readily. A few weeks ago I met him in the Sendamangalam bazaar when he said he would come and see me again before I returned to Namakkal. He did not come.

One Saturday evening after meeting the two men mentioned above I escaped for a while out along the road running to the Kollis. I climbed a low hill and there, perched away in solitude—as I thought—had a refreshing time. It had been raining and after the rain the great mass of the Kollis looked surprisingly lovely while in spite of the

drought from which we have suffered stretching away from the foot of my eyrie were fertile fields and groves of luxuriant trees. Presently it began to rain a little and so I rose to return home, reluctantly. As I rose two young boys detached themselves from some rocks a little way away and also began to descend the hill. When I reached the bottom they made directly for me so, annoyed, I changed my course. They changed their's and after one or two such ineffectual manouvres I gave it up and turned upon them a little wrathfully and asked what they meant by pursuing me so. However several years in India have taught me that, in general, it is unwise to drive people away so I permitted them to walk along besides me and gradually the elder unfolded his tale. He was much distressed by persistent low fever, coughing and dizziness. He had been treated some while before by Dr. Harris. He was obviously a typical T.B. patient so I told him what I thought he ought to do and promised to bring his case to the notice of the ladies living in Sendamangalam. As we drew near to the town the lad began to complain in a dull toneless voice that he had heard his disease was likely to prove fatal. I was under the necessity of telling him that he had been rightly informed and while trying to comfort him quite a crowd collected so that soon I found myself preaching there on the road about a disease which is universal and far more certainly fatal than any disease of the body. I told them of the only remedy and urged upon all the necessity for preparing to meet God as none of us could be any more sure than our poor afflicted friend that he would see to-morrow's light. And then as some of the listeners drifted off we stood reverently for a few moments while I commended the young sufferer to the Lord and to His mercy. Next morning he was present at our Sunday service and was introduced to our lady missionaries for whatever relief their skill and medicine can supply.

CLOSE OF S.B.M. FINANCIAL YEAR.

Once again we would draw attention to the fact that the financial year of the Mission ends on **September 20th,** and 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 :

Mr. W. T. Sayers, Hon. Secretary,
25, Grenoble Gardens,
Palmers Green, London, N.13.

L.Z.A. gifts to :

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

We praise God for the generous response of our many friends, by means of which the needs of the Mission are supplied, and we assure all that their gifts are used very prayerfully in the Lord's work.

NOTES AND NEWS

Council Election.—The following list gives names and Churches of delegates appointed to attend the S.B.M. Annual Business Meeting on Tuesday, October 26th. Delegates have the right to nominate any other delegate for the Council election. Such nominations must be sent in writing to the General Secretary not later than September 20th, and this list is published to indicate those who are eligible and in the hope that new nominations will be made.

Present Council members are shown with asterisk, and the names of these brethren will appear on the ballot paper without fresh nomination.

Before sending in nominations delegates should ascertain the willingness of candidates to serve on the Council if elected.

Beccles : R. B. Hewitt. Bedford : *L. C. Fensome, C. Lewin. Belvedere : R. D. Orchard, G. F. Lanaway, J. H. Harmer, *E. J. Wood. Bexleyheath : A. W. Clark. Blakenham : E. G. Runnacles, A. Garner, Mr. Hopkins. Boro' Green : D. E. Westcott, S. A. Bramley, A. Hester, E. A. Bovingdon. Brentford : C. W. Leake, G. W. Fromow, *J. C. Fromow, *L. Lupton. Brighton, "Ebenezer" : F. G. Eade. Brighton, The Tabernacle : W. L. Mills, B. Jenkins, R. Eldridge, *S. W. Payne. Bromley : H. W. Thorpe. Cambridge, "Eden" : *W. H. Reeves, M. C. Green, W. Whyatt, T. Brown. Cambridge, Tenison Road : H. Maskell. Chadwell Street : *O. C. Austin, *L. Pickering, S. Whybrow. Chelmsford : P. Goodge, F. S. Hazelton, L. Leeks, S. F. Knight. Chesham : K. W. Glass, J. T. Mansfield. Croydon, Derby Road : S. A. Garnham; E. Bradley. Croydon, "Salem" : J. Payne. Deeping : *S. Wilkins. Epsom : F. Grimwood, *S. W. Anderson. Greenwich, *N. R. Perry, A. E. Endersby; E. Mancktelow. Guildford : *J. T. Peters, E. C. Foster, W. R. Nicholson, A. E. Jenkins. Hartley Wintney : H. Woodason, R. J. Mundy. Highbury : *H. Adams, *L. R. Garrard, *W. K. Puttnam, J. J. Smith. High Wycombe : *H. W. Caten, A. Wallis. Hounslow : *A. E. Brown, E. C. Tagg, W. Lancaster. Horham : S. C. Oxborrow, S. Ling. Horsham : J. Hyder, E. Sayers, S. Piggott. Hoxne : K. Chenery, C. H. Rush. Ipswich, "Bethesda" : K. R. Foster, W. T. Sayers, F. E. Deaves, N. A. Finch. Kings Langley : R. J. Surridge, H. W. Freeman. March : *G. W. Bourne, C. H. Hopkins. Manor Park : *C. Breed, R. J. Baldwin. New Cross : A. D. Knott, W. M. Boorne, A. J. Strickland, S. F. Goodrich. North Finchley : W. R. Sinclair, A. T. Smith. Norwich : H. H. Cook. Over : D. Savage. Potten End : C. Hodsden, A. Carter, E. Boxall. Poynings : H. L. Adams. Prittlewell : R. J. Cripps, E. Plail, A. E. Layzell. W. Adams. Ramsey : A. J. Wade, R. H. Whitaker. Staines : G. Andrew, G. F. Higgs. Stoke Ash : L. Owers, C. Rayment, *O. F Clarke. Stowmarket : *R. Robinson, W. G. Glass. Stratford : *W. S. Baker, *C. Webb, W. S. Ince, B. T. Leete. Stretham : D. A. Dawson, J. Bradshaw. Streatham : W. H. Pounds, R. Collier, J. Christie. Tottenham : *W. C. Plail, F. T. Waller. Tunbridge Wells : *H. J. Webb. Yateley : W. Newman, S. Parker, G. Thrower, H. F. Newman. Wandsworth : E. B. Dinham, D. E. Ramell, C. W. Byford. Watford : J. Wright, F. J. Derham, T. W. Warrell, *W. E. King. Wellingborough : H. H. Gladstone, A. E. Lock, R. J. Newton, J. Johnson. West Ham : F. G. Cowell, H. Crees. Whittlesey : *A. W. Whayman, J. King, T. Todd. Wood Green, Eldon Road : H. Newling, T. G. Baker. Wood Green, Park Ridings : *W. T. Sayers, N. Holland.

Mr. and Mrs. H. A. Huckett.—Owing to the children having chicken-pox, the passages booked for Mr. and Mrs. Huckett and family on the "Canton" which sailed on July 6th, had to be cancelled. Our friends are therefore still here in England, but new bookings have been made for them on the "Carthage" which is due to leave England for India on or about October 22nd. We are happy to report that the children are now quite well again.

Pastor D. Jesudason.—News reached us recently of the death of Pastor D. Jesudason, of Paniadipatti. Our brother served the Mission for over 50 years, and the work in the Tinnevelly Field owes much to this devoted servant of God. In our next issue we hope to publish an article by Mr. Champion dealing with the life and work of our friend.

Close of Financial Year, September 20th.—We shall be grateful if all subscribers and helpers will kindly note this important date.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from JUNE 1st to JULY 31st. 1948.

	£	s	d
Churches	466	0	3
Sunday Schools ...	96	8	1
Personal	188	16	6
Miscellaneous ...	1	10	6
Legacies ...	152	0	0
Guild of Service	11	10	6
Literature	16	14	4
	£933	0	2
L.Z.A. General Fund ...	406	6	7
Medical Fund ...	3	3	0
	£409	9	7

Included in the above are two anonymous gifts of £5 for the L.Z.A. and S.B.M. General Funds (postmark Croydon).

Kindly note that all amounts, except L.Z.A., should now be sent to the Hon. Treasurer, Mr. W. T. Sayers, 25, Grenoble Gardens, London, N.13.

ENGAGEMENTS FOR SEPTEMBER AND OCTOBER, GOD-WILLING.

PASTOR J. K. THORPE.

September 5th, Laxfield; 8th, Brentford; 12th, Whittlesey; 13th, Market Deeping; 15th, Halstead; 19th, Haworth; 21st, Tadworth; 23rd, Leyton; 25th, Guild of Service Rally; 26th, Swindon. October 3rd, Stretham, Cambs.; 6th, Brighton, Ebenezer; 10th, Yateley; 12th, Streatham; 13th, Epsom; 15th, Tollington Park; 17th, High Wycombe; 21st, Staines; 24th, Wellingborough; 26th, Annual Meetings; 31st, Croydon, Derby Road.

OTHER BRETHREN.

September 12th, Stowmarket : Pastor R. Robinson.
September 19th, Tunbridge Wells : Pastor R. Robinson.

L.Z.A. MEETINGS.

MISS MOWLE.

September 1st, Prittlewell; 4th, Clapham (Courland Grove); 8th, Lewisham; 20th, Brentford; 22nd, Potten End; 25th, St. John's Wood (Guild of Service); 29th, Horley. October 2nd, Croydon, (Derby Road); 4th, Nunhead; 6th, Brighton, Richmond Street; 12th, St. Neots; 19th, Over; 28th, Mendlesham Green.

The **L.Z.A. ANNUAL MEETING** will (D.v.) be held on Tuesday, October 26th, at 1.45 p.m., in the Institute Hall of Westminster Chapel, Buckingham Gate. Mrs. Simpson will preside, a Report will be presented and addresses will be given by our outgoing Missionaries, Miss Nellie Hawes and Miss Olive Knight. ALL LADIES INVITED.

GENERAL SECRETARY OF THE MISSION AND EDITOR OF "THE MISSION HERALD":—
Pastor J. K. Thorpe. 37, Empress Avenue, Wanstead Park, London, E.12 (Phone: WANstead 2387). To whom should be sent all enquiries relating to the general work of the Mission and deputation work, correspondence concerning the Mission Herald, and orders for the "Mission Herald." "Rays from the East for Young People." Annual Reports, Tamil Texts and other publications.

HON. TREASURER:—
Mr. W. T. Sayers. 25, Grenoble Gardens, Palmers Green, London, N.13 (Phone: BOWes Park 1628). To whom should be sent all subscriptions and gifts for the General Fund, and also amounts for the Guild of Service Fund, and Literature payments.

HON. SECRETARY OF THE YOUNG PEOPLE'S GUILD OF SERVICE:—
Mr. A. R. Dannatt, Broomfield Wyck, Broomfield, Chelmsford, Essex (Phone: Broomfield 291). To whom all communications respecting the Guild of Service should be sent.

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** (Phone: TERminus 4500).
Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Green Trees," Heather Close, Kingswood, Surrey.**

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

VOLUME XLVII. No. 500. PRICE TWOPENCE. NOV.-DEC., 1948

STRICT BAPTIST MISSION HERALD

General Secretary and Editor : PASTOR J. K. THORPE, 37, EMPRESS AVENUE, LONDON, E.12

CRISIS ON THE KOLLI HILLS.

THE commencement of the work on the Kolli Hills in 1913 was a pioneer venture of the S.B.M. into an entirely unevangelised area, and this field of work will always be associated with the honoured names of Mr. and Mrs. J. M. Brand who first resided there and opened up this wild and beautiful range of hills to the message of the Gospel of God's grace. The early years of work were years of patient, prayerful sowing, and seven years passed by before God's servants had the joy of seeing the first convert confess his faith in Christ.

Since those early days the work has gone on steadily under the blessing of God, though there have always been outstanding difficulties in this work amongst the ignorant but proud and independent caste-people of the Kolli Hills.

From the start to the present day our English Missionaries on the Kolli Hills have valued the help of Indian workers from our Churches on the plains, and it is obvious that but for these preachers, teachers and Biblewomen from other areas many on the Kolli Hills would never have received the Word of salvation and life. The outstanding example of this type of worker has been Pastor A. P. Selvanathan, whose period of service on the Kolli Hills extends over thirty years, during which time he has faithfully and zealously served Christ and the best interests of the Kolli Hills' Christians and has gained the confidence and affection of all the Missionaries with whom he has served.

Crisis on the Kolli Hills

The Hill people, however, have always resented and treated as foreigners those from other areas, and unhappily something of this spirit has persisted amongst Hill Christians, and difficulties have been created by this un-Christian attitude. Knowing the tragic background of heathenism and the prevailing ignorance and power of custom, pity rather than criticism is provoked, but this failure of Kolli Hills' Christians has occasioned sadness to those who have patiently and prayerfully endeavoured to lead them in the nobler way of Christ. Slowly some have displayed the spirit of the Master in their attitude to others, and with this little nucleus we believe Christ has set His Church on these dark mountains of death.

In June last, we regret to state, certain Hill Christians and workers employed by the Mission made violent protests against workers from the plains. Missionary A. J. Morling endeavoured to reason with the trouble-makers, and we are thankful to say that further serious trouble was averted. The malcontents, however, persisted in their threatening attitude and wild demands. This disclosure of unfriendliness and antagonism resulted in all workers from the plains, with the exception of the Compounder and his wife who work with Dr. Harris, asking for transfers to other S.B.M. stations on the plains.

To deal with this unpleasant situation a deputation consisting of Mr. W. H. Kuhrt, Mr. E. Orchard and Mrs. D. Thrower went up to the Kolli Hills at the end of August, and these friends joined with Mr. and Mrs. Morling in a prayerful investigation of the whole situation. The deputation was greatly helped of the Lord and all involved appear to have been deeply conscious of the Presence and leading of God in the many interviews and meetings held. A full report was forwarded to the Council in England, and unqualified approval has now been given to the following actions, recommended or taken, in India:

1. Transfer of all Indian workers from the plains to other areas, except the Compounder and his wife and the Writer and his wife. Pastor Selvanathan will, God-willing, be taking up work in Rasipuram, a new town-centre of S.B.M. work in the Sendamangalam Field.

2. Dismissal of certain Hill Christians employed by the Mission, and the prayerful endeavour to develop evangelistic work by the voluntary efforts of Hill people.

3. Disbanding of the Church on the Kolli Hills for the time being, owing to the fact that many members are being moved away or are subject to disciplinary action. This serious but necessary step has been taken in the confident belief that under the gracious influence of the Holy Spirit the day will not be far distant when the Church will be re-formed with spiritually renewed and earnest members.

We believe these decisions are right and of the Lord, but we can only view what has led up to them as of the enemy and a real defeat in Christian work. But the struggle goes on, and a battle lost is not necessarily decisive. It may be the turning point to ultimate triumph. It is in this way our Missionaries in India view the situation on the Kolli Hills, and they firmly believe that days of real blessing are ahead

as we build up again the work that has been so grievously disturbed. We are thankful that the Medical work goes on without change or set-back, and the Hostel and School at Valavanthi are continuing their valuable ministries. In other ways it will largely be a beginning again of the work, except that now in many villages there are families or groups of those who really know and love the Lord.

Special prayer will be valued in connection with the work on the Kolli Hills, and we are sure that friends will remember Mr. and Mrs. A. J. Morling, Dr. R. Harris and Miss B. S. Wade in all that they seek to do for the spread of the Gospel and the recovery and building up of the Church of Christ, set amid the jungle-villages and primitive people of the Kolli Hills. "O Lord, revive Thy work in the midst of the years!"

——: :——

THE TAMIL PEOPLE

D. A. THROWER.

THE people of the ancient Dravidian race are either the original inhabitants of India or, at any rate, the earliest of which anything is known. Their total number exceeds 70 millions, dispersed in many parts of the sub-continent. Fourteen languages are spoken by them, the oldest being Tamil, which is the mother tongue of 20,412,000 people in South India and the island of Ceylon.

The Tamils occupy an area as large as England in the portion of the peninsula which lies between Madras City and Cape Comorin. They are the out-castes and lower castes—artisans, farmers and coolies. The principal non-Dravidians are the Brahmans, whose original language was Sanskrit, and the Moslems, who speak Hindustani as well as Tamil. The facts given below concern the Dravidian Tamils.

These folk are short of stature, dark skinned (a few almost black), with somewhat broad noses and long, black hair (not woolly). Being rice eaters, their physique suffers from an unbalanced and starchy diet, and this is particularly noticeable when they are compared with their more sturdy fellow-countrymen of the North, who live largely on wheat.

Although Tamil has a richer and more ancient literature than any of the other Dravidian languages, a very large amount of illiteracy still prevails among the masses. In fairness, however, we must add that in this respect the Tamil Nad is in advance of most other language areas of India. The Government is making a bid to enforce compulsory elementary education during the next few decades. They have a big task before them, for there are, to the writer's knowledge, areas in which a Compulsory Education Act has been in force for about twenty years, but where the goal is still far from having been reached. Yet, the Tamils have intelligence and, given the opportunity, many

of them become successful in business or professional careers. A Tamil Christian man well-known to the writer was brought up in a village in the Coimbatore District; his mother is an illiterate widow. By hard work and perseverance he eventually secured university degrees of three countries—India, Great Britain and America.

Many Tamil artisans are highly skilled, being initiated into their crafts almost from babyhood. They can produce beautiful results with primitive tools and equipment. Those few who have been trained in Government Schools of Arts and Crafts in the cities gain proficiency in carpentry, wood carving, ironwork, drawing and engraving. But the caste system tends to crush any natural ambition which these workers may possess, for it is after all impossible for them to change their caste, and extremely difficult for them to rise in the social scale.

A readiness to emigrate is in evidence among this people, who go in search of employment to distant parts of the land, and even to the very ends of the earth, in large numbers. Tamil colonies are to be found in most of the great cities of India, in Ceylon, Burma, Malaya, Fiji, Mauritius, South and East Africa, and South and Central America.

The Tamils have a less virile character than the races of the North. The villagers are inclined to manifest a servile spirit which is doubtless the outcome of the long centuries of serfdom that they and their forbears have suffered under the heel of the Brahmans. For the most part they are peaceable, quiet and submissive, in striking contrast to such warlike races as the Rajputs, Sikhs and Gurkhas. Their character has been much influenced by a fatalistic belief in the Hindu doctrine of karma, the inexorable out-working of the fate written on the individual's forehead by the god Vishnu, and many have become apathetic and listless.

The mass of the people still, to a large extent, practise their ancient Dravidian religion, which should not be confused with Hinduism. In spite of the age-long impact of the latter on its beliefs and practices, Dravidianism has, to this day, retained many of its distinctive features. Indeed, it has influenced Hinduism as much as it has been modified by it. Unlike orthodox Hinduism, the Dravidian system abounds in blood sacrifices. Moreover, whereas most of the Hindu deities are masculine, nearly all those of the Dravidians are feminine. These possibly number hundreds, a great many of which are fierce demonesses that keep their devotees in abject fear. Most of these deities are said to be incarnations of the blood-thirsty Kali and so, like her, wives of Siva. This constitutes the chief link between the two religions, for Siva is one of the gods of the supreme Hindu triad. These people also worship the forces of nature and place their crude shrines at the foot of certain trees which they consider to be the abodes of their deities. Superstitious fears and taboos overshadow the lives of the masses, but these are dispelled wherever the light of the Christian Gospel penetrates. Please pray for all who preach the Gospel to the Tamil people.

——: :——

PASTOR D. JESUDASAN

G. F. CHAMPION.

TWO outstanding Indian men have been connected with the Strict Baptist Church of South India. The first, Arulappan, a man raised up of God to preach the Gospel over a wide area, through whose ministry many of our churches were founded; and the other, Pastor D. Jesudasan, recently called Home, who was used of God to establish the churches, many of which might otherwise have faded away, or been drawn aside by the Anglicans who did succeed in overrunning some of these small causes. How often have we seen a person of great ability rise up in a family otherwise undistinguished, do a great work, and pass from this earthly scene leaving behind him no descendants of particular note! Such a man was Jesudasan; and one must believe that our Lord raised him up for a special work and equipped him for that task in a most particular manner. None of his children shows any sings of greatness, and only one is working with the Mission as a teacher.

Jesudasan was born in the outcaste quarter of Tulukkankurichi, where we have a small church and congregation, to Hindu parents. The father had been a member of the Church of England, but had reverted to Hinduism to marry into a family who were devotees of a goddess whose shrine was among the foothills of the Western Ghats. The two first children of the marriage died in infancy and, as is the custom among Hindus in such a case, the disappointed couple made a vow to their goddess that if they had a third child they would name it after her, have its nose pierced in her honour and its head shaved at her shrine where they would dedicate the child to her. Their third child was a boy, and in due course the parents took him to the valleys beneath the towering peaks of the mountains and performed their vows. As they were returning a fearful thunderstorm broke over the countryside and a deluge of rain raced down the hill slopes and coursed through the passes along which many pilgrims were returning from the temple. The young couple were caught in a defile in the flood which swept many to their destruction, but the father called out. "Jesus help me," and with his wife and child, he managed to reach a place of safety.

When he arrived back at Tulukkankurichi, the father turned his back on the family goddess, to whom he had so recently dedicated his son, and the very next day left the village for Paniadipatti, his birthplace, and there, with his wife this time, he made profession once more of Christianity. The boy, who had been called Sundram, "devotee of Sundram," was renamed Jesudasan, "devotee of Jesus," and he was educated in Christian schools, first in his own village up to the fifth standard, then on to the eight in another C.M.S. school, and finally he took his matriculation in the American Misson High School at Pasumalai.

On his return from high school he married the only daughter of an S.B.M. preacher and became the Tamil teacher of Mr. Strickson and later other missionaries from about the year 1899. His knowledge of English and his close contact with missionaries of the S.B.M. resulted in considerable development of his character and abilities, and at times he was left to carry much responsibility, specially when the missionaries were away from the Field. In 1914 he was called to the Pastorate of the Paniadipatti Church, and he engaged in preaching the Gospel over a wide area, visiting all the Strict Baptist Churches in his locality. He was a powerful preacher and had the gift of exposition in a marked degree. At times when the European supervision of the work was at a minimum, he acted in the capacity of missionary, was manager of the schools and supervised the entire work in the Tinnevelly and Ramnad Districts. We have never had in the Mission another man of like ability and the Mission and our Churches owe much to his control at that time. Had he not been in Paniadipatti then the work of the S.B.M. would have suffered considerably and probably have diminished in extent through lack of direction.

In the course of twenty years in India, I have never known a man of outcaste origin living in an outcaste village to exercise the influence and command the respect of all classes of people as did Pastor Jesudasan until his Home-call at the age of 72 on the 15th April this year. Up to a few months of his decease he would at any time make a long and tiring journey to interview high officials on the behalf of any of our poor church members. Even when he went to Madras he seems to have been able to obtain a personal interview with any man he was determined to see.

Having read the words of Mary Tudor he would frequently say that if his body were to be cut open the letters S.B.M. would be found written on his members; and it is certainly true that he had a most passionate love for the Mission which he served so long and with such lasting effect. He was a man not without his faults, and much that he did was open to criticism (as is true of most of us), but we all have much for which to thank the Lord in His use of Pastor Jesudasan to forward His cause in this part of South India.

Last year he had a stroke which resulted in his being confined to his house for many weeks, but he so far recovered that he was able to walk quite well, and he seemed to have regained almost normal strength and ability. But he was again taken ill in the early days of this year, and gradually his surprising strength was overcome and his condition progessively deteriorated until his Home-call. Mr. Kuhrt conducted the funeral service and was able to give a suitable message to the large assembly of relatives and friends that gathered round the grave near the Mission House where Pastor D. Jesudasan's body was laid to rest in a grave he himself had had prepared in his own land.

——: :——

DISPENSARY PATIENTS

DR. R. M. HARRIS.

IT must seem strange to our patients as they see us at our morning prayers in the Dispensary. First there comes the reading of a Book, then they kneel and one of them talks to Someone, Who is not visible nor represented by any image or picture. That is what these patients see, and there is really nothing comparable to this in their own conception or experience of worship. Then there follows a talk about sin and its punishment, about God and His way of Salvation, thoughts of which things play very little part in their lives and about which they receive no enlightenment in their own religion.

These men and women come from villages nestling in the hills. Each is surrounded by a low wall and composed of a number of one-roomed thatched houses built in tiers one above the other, separated by stone walls and made accessible the one to the other by rough hewn stone steps. They have wended their way along narrow paths skirting the edges of the terraced fields, they have crossed rice fields by traversing the bank, sometimes not wider than a foot, which divides one water-covered field from the other, and under which at intervals flows the water. Some of them have come through forest, most of them have have had to pass along paths so overgrown with lanatana that even when walking single file one cannot come out unscratched.

The other day two boys arrived full of the tale of how they had seen a bear at close quarters, of how they had managed to pursue their journey by walking stealthily, and finally, how they hoped they would not meet it on the return journey!

However warm the day may finally become, the early mornings are usually cool, sometimes cold, and patients turn up to the dispensary all wrapped about in large white (or originally white) cloths or swathed about with rugs. There are few mornings when at least one patient is not hugging his or her face because of toothache. especially on the cold windy days, when the mists are chasing over the hills and the cold damp gets into that carious tooth.

What we do find a little trying at times, is the way patients walk in, and, instead of describing their symptoms, order their medicine or treatment as they might order their lunch at a hotel! With varying degrees of patience, sometimes more, sometimes less, we tell them it is for them to present the complaint and for us to prescribe the treatment. Trouble comes when the patient or the relative has ordered an injection and we decide it is not necessary, or when, as happened the other day, we have very good reasons for giving an intramuscular injection only, while the husband considers it useless unless the patient is also given an intravenous injection! Our reactions to this type of attitude may be hot or cold, but we usually end up good friends!

Not long ago a patient turned up at the dispensary having two discharging wounds, one below and one above the elbow of one of his

arms. A splinter of wood had pierced his arm about eight days ago, he said. On further questioning it turned out that the injury had happened at least two months previously, and that he had been to various places for treatment. Under an anaesthetic we removed a piece of stick about 4 inches long and as thick as a pencil from the upper arm where it had come to lodge, after passing in front of the elbow en route. Rubber drainage tubes were inserted and a dressing of Sodium Sulphate (Glauber's salts) 10% applied (that is just to explain that all was in order). The patient, who according to the rules of the game should have returned beaming with gratitude, arrived all reproachful and complaining. He said that instead of applying medicine the wound had been dressed with plain water while he had been under the anaesthetic, this being the information he had received from his friend. A taste of the 'water' before an amused audience, the same that had heard his complaint, convinced him otherwise. Since then the water has been tinted a delicate blue, for other patients have made the same criticism.

We, doctor, nurse, compounder and peon, need both wisdom and patience if we are to conduct this work worthily of Him, Whom we serve, and Whom we preach. Pray for us, and pray for our patients that they may be converted, as well as healed.

——: :——

DIFFICULTIES

W. H. KUHRT.

WE would not dare to compare our troubles with those of the Apostle Paul or even with those suffered by some missionaries of whom we have heard but we think readers may like to know with what kind of sauce piquancy is lent to our life in Paniadipatti. Some difficulties are the direct and malevolent attack of the enemy enraged at the spiritual quality of the work being done and determined to thwart it if he can. Some are permitted by the Lord to strengthen faith and trust. Still others are permitted as the direct result of our folly and disobedience and to draw our attention to the unspiritual nature of our activities. It is not always easy to judge in which category our particular troubles fall. We would like to think they are of the first kind when sometimes our truest and most loyal friends have to conclude they are of the third. Certain it is that since we came here to Paniadipatti we have had a vexatious crop of them.

The second day after my arrival I went to Sattur which by the bus route is about eleven miles to see the Collector, who happened to be there that day, about bread ration and an allowance of kerosene oil. It took about a fortnight to secure the bread permit and I am glad to start this article on a happy note by assuring you that since that first anxious fortnight we have never been without bread and that nowadays we can get it without a permit as rationing has been abolished in these parts. However it has to come 360 miles from Madras by train to Kovilpatti twice a week where it is collected by our friends there and handed over to our messenger who walks in about ten miles each way for it.

But with oil things have not turned out so happily. It is now, as I write exactly six months since I first made application to the Collector in Sattur and we still have no permit. We have two very good power lights waiting to be used but dare not use them while our supply of oil is so poor and uncertain. Consequently we all have to grope about a great deal in semi-darkness and do such study and other work after dark as is possible by the vague light of hurricane lamps. There is one doubtful consolation. Our students have not been tempted to burn midnight oil and are no doubt sleeping longer hours and enjoying better health than might otherwise be the case.

The next difficulty, or rather series of difficulties, to meet us was maternity. All our students are married men and of their wives four have already needed to take maternity leave. The first baby arrived quite safely in Madras as the mother had not ventured to accompany her husband down here for the shortened first term. The second was born quite safely on this compound but only after the poor husband, quite unnecessarily, had nearly worried himself and others to death. The third child was born to William's wife here during the month of May when we were away on the hills. The birth was quite normal and the child still survives but, unhappily, within three weeks the mother died of sepsis and the poor distracted husband, left with two children, decided that he could not possibly stay here and left before the second term began. This was a severe blow and, for a while, greatly unsettled the whole community. However, I am glad to say that confidence has been restored and that we have admitted another family in the place of the one that has gone. William has been re-employed in the Namakkal field and it is not beyond the bounds of possibility that he may be able, later, to return here and resume his studies. The fourth baby was born to Ruth Brand a fortnight ago in her husband's village and we expect her back here before very long to rejoin her husband. Not only students but sometimes tutors too are involved in happy expectations of this kind and when the wife of our dear brother, Mr. S. Paul, went off a short while ago to her village we joined our friends in prayer for a baby boy to be added to their family of two girls. It *was* a boy but it was not alive and perhaps no one who has not lived in India can quite understand the shock that this sad event occasioned to both parents and the blow that it gave, for a while,

to their faith in God's goodness and in the efficacy of prayer. But they are mature Christians and, grief though it was, our brother's sunny nature has re-asserted itself and in a week's time we shall be welcoming Biblewoman Sountharie back again.

The last difficulty I have to mention is a somewhat unexpected one perhaps. It is the danger of robbers. Owing to the very severe famine conditions there is a certain increase in lawlessness in some parts so that teachers are not always anxious to go home alone after having received their monthly pay packets. Twice or thrice recently our messenger who goes for the bread twice a week to Kovilpatti has complained upon his return that he had met with suspicious looking people armed with sticks and knives. Being in the company of others he escaped molestation but says he knows of others who have been robbed. This worried us, partly because we did not want a man in our service to suffer injury on our account, and partly because we did not wish to lose our precious bread after it had come so far and so expensively. So we encouraged him by giving him a little extra money every month and by praying for him both in public and in private. He seemed to be very pleased with our praying for him and this week has twice made the journey without complaint. Except on those mornings when he leaves very early for Kovilpatti he attends morning prayers in the Bible Institute.

I should not like people to think in connection with this last paragraph that danger from robbers is the result of the British withdrawal. There are too many people who are far too willing to believe that India is fast slipping into anarchy. While there are, undoubtedly, bad patches, we notice no signs of anarchy here; the kind of crime alluded to has always been endemic in these parts anyway and is slightly on the increase, quite understandably, on account of the severe famine conditions that prevail. We, for our part, both men and women, continue to move about with the utmost freedom and security and are greeted everywhere with genuine friendliness.

NOTES AND NEWS

Young People's Guild of Service.—The Annual Rally in connection with the Guild of Service was held at Mount Zion Chapel, St. John's Wood, on Saturday, September 25th, and the meeting was encouraging in every way. Pastor R. C. Smith, of Clapham, was in the Chair, and the special theme of the meeting, upon which all the speakers concentrated, was our S.B.M. Bible Institute in India. This is a very important branch of our present work in India, and one in which the Guild of Service is taking a vital part in its undertaking to meet half the financial requirements of the scheme. The collection amounted to £12 10.

Concerning the future work of the Guild of Service, we regret to announce that owing to pressure of business, Mr. A. R. Dannatt has been compelled to relinquish the Office of Hon. Secretary. We deeply appreciate all that Mr. Dannatt has been able to do and place on record our sincere thanks to him for valuable services rendered.

Pastor F. J. Bennett, of Leyton, has accepted the invitation to become the new Secretary of the Guild, and plans are being prayerfully made for the appoint-

ment of other friends as regional representatives to serve the interests of the Mission amongst the young people in our Strict Baptist Churches in various areas. A full statement will be made in the new year, and we shall value special prayer for the new Secretary and all concerned with him in the task of carrying on and extending the usefulness of the Guild of Service.

87th Annual Report of the Work of the Mission.—This is now ready, and any friend who has not obtained a copy through a local Church or at the Annual Meetings of the Mission can obtain the same from the General Secretary. The nominal price of 3d a copy is being charged; by post 4½d.

The Annual Report may be a very helpful means of introducing the work of the Mission to new friends, and we shall value co-operation and help in this direction.

Missionary Magazines for 1949.—This is the time of the year for the placing or renewing of orders for the "MISSION HERALD," or "RAYS FROM THE EAST." We thank all those who in the Churches are helping us in the sale and distribution of the MISSION HERALDS, and we shall be happy to continue sending the quantities required. Increasing costs, however, make it necessary for us to watch closely the numbers supplied and that so far as possible payment is received for them. With the new bi-monthly issue of the MISSION HERALD the charge is 2d per copy, or by post, 1/6 for the year. Orders should be sent to the General Secretary, who will also pass on payments to the Treasurer, but if payment only is being sent on present orders and no alterations are required then please send direct to the Hon. Treasurer, Mr. W. T. Sayers. The same applies to orders for RAYS FROM THE EAST, 3/6 per 100 copies, postage extra.

Christmas Gift Fund.—We have this year been able to ship to India garments for Indian children left over from the days before the war, and friends will be happy to learn that the following things are now on their way to Madras : 668 shirts for boys, 393 blouses for girls, 181 skirts and 75 frocks, together with a large case of miscellaneous articles such as needlebooks, bags etc. We know that these things will be greatly valued and that they will cause much happiness at the Christmas season.

In addition to this splendid consignment, we are happy to announce that the sum of £124 11s 2d has been sent to our friends in India for the purposes of this fund. We heartily thank all friends who have generously contributed and would also gratefully acknowledge the valuable help again rendered by Miss H. V. Harris in connection with the receiving of these gifts.

The Christmas and New Year Thankoffering.—Owing to the bi-monthly publication of the MISSION HERALD, we would take this early opportunity of reminding friends that this annual appeal on behalf of the General Fund of the Mission will once again be made. Letters with supplies of envelopes for gifts will be sent to the Churches, and we shall value the helpful co-operation of Mission Secretaries and Church Officers in this matter. Envelopes will also be inserted in the January copies of the MISSION HERALD. All gifts, large or small, will be greatly appreciated and should be sent to the S.B.M. Treasurer, Mr. W. T. Sayers.

Mr. and Mrs. H. A. Huckett.—When this appears in print we anticipate that Mr. and Mrs. Huckett with three of their children will actually be on their way back to India, sailing on the "Carthage" which is due to leave Southampton on October 22nd. Please remember our friends in prayer.

Foreign Stamps for the benefit of Mission Funds.—In connection with the Fellowship of Youth there is now a scheme for the collection and sale of foreign stamps, the proceeds being for the Fellowship of Youth and S.B.M. Funds. Full particulars can be had of Pastor O. C. Austin, 139a, Grosvenor Avenue, Highbury, N.5, who will also be grateful for the gift of any stamps that friends may be able to send to him for sale under this scheme.

Miss N. Hawes and Miss O. R. Knight.—Passages have now been obtained for these two new missionaries. They will, God-willing, sail on the "Canton," leaving England on December 17th, and the prayerful good wishes of many friends will follow them both as they set out for India. They will be stationed at Sendamangalam.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from AUG. 1st to SEPT. 20th, 1948.

	£	s	d
Churches	814	15	9½
Sunday Schools	114	12	2½
Personal	143	12	3
Legacies ...	100	0	0
Guild of Service	26	11	10
Literature	26	15	4
	£1,226	7	5
L.Z.A.:			
General Fund	811	9	2
Medical	9	10	0
	£820	19	2

Kindly note that all amounts, except L.Z.A., should now be sent to the Hon. Treasurer, Mr. W. T. Sayers, 23, Grenoble Gardens, London, N.13.

ENGAGEMENTS FOR NOVEMBER AND DECEMBER, GOD-WILLING.

PASTOR J. K. THORPE.

November 2nd, Dorking; 3rd, Wood Green, Eldon Road; 7th, Halstead; 9th, Richmond; 11th, Chingford; 14th and 15th, Horham; 16th, Occold; 17th, F.O.Y. Rally, Laxfield; 21st, Middlesbrough; 22nd, West Hartlepool; 24th, New Cross; 25th, North Finchley; 28th, Lewes and Five Ash Down; 30th, F.O.Y. Rally, Stowmarket; December 1st, Meopham; 2nd, Clapham, Courland Grove; 5th, Bierton; 7th, Manor Park; 9th, East Ham; 12th, Prittlewell; 14th, Watford; 19th, Ramsey; 20th, Cottenham.

OTHER BRETHREN.

November 7th.—Woolwich : Mr. W. T. Sayers.
17th.—Brighton Tabernacle · Pastor W. C. Plail.
21st.—Over : Pastor N. R. Perry.

L.Z.A. ENGAGEMENTS.

MISS B. L. MOWLE.

November 3rd, Otley; 4th, Stoke Ash; 10th, Blakenham; 11th, Laxfield; 17th, Brighton (West Street); 22nd, Hounslow; 23rd, St. John's Wood; 29th, New Cross; 30th, Highbury; December 1st, Wandsworth (West Hill).

The **L.Z.A. QUARTERLY PRAYER MEETING** will, D.v., be held at Mount Zion, St. John's Wood Road, on **Tuesday, November 22,** at **7 p.m.** Mrs. G. W. Pibworth will preside, and Miss Mowle will give a short address.

GENERAL SECRETARY OF THE MISSION AND EDITOR OF "THE MISSION HERALD":—
Pastor J. K. Thorpe, 37, Empress Avenue, Wanstead Park, London, E.12 (Phone: WANstead 2387). To whom should be sent all enquiries relating to the general work of the Mission and deputation work, correspondence concerning the Mission Herald, and orders for the "Mission Herald," "Rays from the East for Young People," Annual Reports, Tamil Texts and other publications.

HON. TREASURER:—
Mr. W. T. Sayers, 25, Grenoble Gardens, Palmers Green, London, N.13 (Phone: BOWes Park 1628). To whom should be sent all subscriptions and gifts for the General Fund, and also amounts for the Guild of Service Fund, and Literature payments.

HON. SECRETARY OF THE YOUNG PEOPLE'S GUILD OF SERVICE:—
Pastor F. J. Bennett, 23, Brewster Road, Leyton, E.10 (Phone: LEYtonstone 2827). To whom all communications respecting the Guild of Service should be sent.

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** (Phone: TERminus 4500).
Subscriptions and gifts for the L.Z.A. should be sent to **Mrs. S. W. Anderson, "Green Trees," Heather Close, Kingswood, Surrey.**

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

STRICT BAPTIST MISSION



87th ANNUAL REPORT



1948

THE STRICT BAPTIST MISSION

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 F. J. BENNETT
PASTOR G. BOURNE
PASTOR C. BREED
*PASTOR A. E. BROWN
PASTOR H. W. CATEN
PASTOR O. F. CLARKE
*MR. J. B. COLLIN
MR. A. R. DANNATT
MR. S. E. DENNING
PASTOR L. C. FENSOME
*MR. J. C. FROMOW
*PASTOR L. R. GARRARD
MR. W. E. KING
MR. L. F. LUPTON

PASTOR E. M. G. MOCKFORD
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
PASTOR R. C. SMITH
MR. C. WEBB
*PASTOR C. J. WELSFORD
*PASTOR A. W. WHAYMAN
PASTOR S. WILKINS
*PASTOR E. J. WOOD

Life Members:
MR. H. ADAMS
PASTOR W. CHISNALL
MR. A. J. ROBBINS

* Members of the Executive Committee.

Young People's Guild of Service Hon. Secretary:
PASTOR F. J. BENNETT, 23, Brewster Road, Leyton, E.10.

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 — Miss F. E. PUDDEFOOT.
Mrs. O. F. CLARKE — Mrs. R. ROBINSON
Mrs. O. J. FREEMAN — Miss A. E. ROWELL
Mrs. L. R. GARRARD — Miss H. RUTTER
With the Officers

MISSIONARY STAFF

Madras and Poonamallee Field:
Missionary D. A. THROWER. — Mrs. D. A. THROWER.

Namakkal Field:
Missionary H. A. HUCKETT. — Mrs. H. A. HUCKETT.
Miss M. E. HARRIS

Sendamangalam Field:
Missionary E. ORCHARD. — Mrs. E. ORCHARD.
Miss L. S. HAZEL.

Kolli Hills Field:
Missionary A. J. MORLING. — Mrs. A. J. MORLING.
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.

The Bible Institute:
Missionary W. H. KUHRT. — Mrs. W. H. KUHRT.
Mrs. D. MORLING.

New Missionaries (sailing 1948):
Miss N. HAWES. — Miss O. R. KNIGHT.

Bankers:
Westminster Bank, Ltd., Bowes Park 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.

THE
EIGHTY-SEVENTH REPORT
1948

"WE SHALL REAP, IF WE FAINT NOT" (Galatians 6 : 9)

THE Report of the Strict Baptist Mission is annually prepared at the harvest season of the year, and it is with joy and thankfulness to God that we can present this 87th Annual Report of the work of the Mission in the great harvest fields of Christ in South India.

We can rejoice that in spite of all the great changes that have come about in that country, the work of the Mission has been sustained throughout another year, with no greater difficulties than those that always exist in that land of heathen darkness. God's servants have been strengthened and cheered as they have faithfully endeavoured to labour on and to bear the heat and burden of the day, and their service has not been in vain. God has given the increase.

Unlike 1947, however, this has not been a year of great reaping in India. Faithful sowing and diligent cultivation of the fields have characterised the past twelve months, and these things must precede the harvest. "We shall reap, if we faint not."

Yet even so, we cannot but ask the question: Why do we have to report so few baptized and added to the Indian Churches during the past year? Many things may account for this, but it undoubtedly calls for earnest thought and prayer and for the exercise of vigorous faith. In some cases converts have had to wait for baptism owing to the lack of workers, and in other areas lack of actual water owing to drought has caused delay. But there may be for us a deeper meaning in this testing of our faith. Have we neglected prayer? Or have we wrongly thought that Misssionary work in India is some easy thing? Has past blessing made us less conscious of our dependence upon the Holy Spirit? Or have we grown weary in well doing?

Energetic faith is the essential quality of all true missionary work—"We SHALL reap, if we faint not"—and it is this that must be exercised now more than ever before. The faith that ultimately we shall reap underlies the work of our Bible Institute which re-opened on March 1st at Paniadipatti, and we praise God for this significant event. There are eight students resident with their wives, and as these brethren and sisters daily give themselves to the study of God's Word and preparation for His service, we have the vision of the greater ingathering yet to be through these dear Indian labourers. Please pray for them and for others to follow in their steps.

Miss N. Hawes and Miss O. Knight have now successfully completed their training here, and, God-willing, they will leave for India in November. We wish for these two new workers the Lord's blessing in every way and are confident that much prayer will support them as they enter upon their new life in India and the hard task of Tamil study. Their's must still be the faith of reaping in due season.

More recruits for the Mission Field are still urgently needed, and we appeal to all supporters to continue in earnest prayer concerning this vital need. Hard-pressed labourers look up wistfully for the coming of new helpers, and the picture of the Indian harvest field brought vividly before us in this report brings home to us again the modern truth of the Master's words: "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

The fields in South India to-day are indeed "white unto harvest," but where are those who will go out in faith to reap?

Those of us who, in the interests of the Strict Baptist Mission labour here in the homeland gratefully acknowledge the goodness of God throughout another year. We sincerely thank all friends and Churches for their continued partnership in prayer and generous support of the Lord's work. We praise God that increasing financial needs have been met, and we would again assure all contributors that their gifts are valued and used as a sacred trust in which we prayerfully seek a precious spiritual harvest.

So through all the tests and strains of another year of missionary labour, we have proved the faithfulness of our God and have been able to continue unto this day. Much remains to be done; difficulties abound; more labourers are desperately needed; but "let us not be weary in well doing: for in due season we shall reap, if we faint not." Let us labour on with this faith in our living, mighty Lord.

"Rising to Thee the reapers' prayer appealeth,
Grant us full sheaves before the day is done!"

—◊—

THE WORK IN INDIA

Madras and Poonamallee Field

BY D. A. THROWER.

TWO missionaries travelled together all day in the broiling Indian sun. As afternoon drew on towards evening one of them remarked that it was a dull afternoon, and his companion agreed that the light did appear to be rather dim for the time of day. A few seconds later both men had a good laugh when they remembered that they were wearing glare glasses. Yes, readers, much depends on the clarity of our vision, and the outlook we adopt. After reading the following lines you will doubtless form your own conclusions as to whether we in Madras are about to enter the gloom of nightfall or are in the "fourth watch of the night" and approaching the glorious light of day. We ourselves tenaciously hold the latter view, for we see what the Tamils call "the East whitening" for the dawn.

PERSONAL.—The first four months of the year under review were given to evangelistic tours in the Namakkal and Sendamangalam Fields, every week-end except one being spent out of headquarters. The writer became so attached to the work and workers that he wished he could have remained in the area permanently. However, the time for return to our former sphere arrived, and we soon settled down in the old home and haunts, together with Mrs. Thrower who reached Madras early in October. Since the beginning of 1948 a certain amount of physical weakness has been our lot but, apart from a few weeks in January, we have been able to carry on fairly normally. The experience has in many ways proved valuable discipline.

ELEMENTARY EDUCATION.—The S.B.M. rightly refrains from efforts in the field of higher education but, on the other hand, wisely seeks to promote literacy by conducting elementary schools in localities in which our Christians live. Bible narratives, a Scriptural catechism, memory texts and Gospel lyrics are taught daily in all our schools. An encouraging proportion of applicants for baptism testify to having first learned of the Lord Jesus Christ and His salvation while studying in our schools. Since the commencement of this year we have personally examined the pupils of each school and, although far from satisfied with the efficiency of the work of our staff, we are confident that all the children gain a knowledge of the way of salvation. At the same time we earnestly desire to see in our teachers more evidence of a sense of vocation and a greater appreciation of the responsibility of their work.

For the year 1947 Government gave us financial assistance to the extent of Rs. 9,934. The whole of this sum was credited to the account

from which teachers' salaries are paid. While not nearly sufficient to meet the full cost of running the schools, this grant was a very great relief to Mission funds.

The fear of some that we should lose our schools almost as soon as India attained independence has happily not yet been realised. We record with thankfulness that in this area we have not thus far suffered any handicap in this sphere of work. It is true that one of the Government inspecting officers for a short time adopted a threatening attitude regarding the teaching of Scripture. The same official, however, subsequently issued a circular to the effect that his earlier orders did not "ban Bible instruction in Mission Schools," and added: "The only point is that non-Christian pupils should not be compelled to attend such classes in Mission Schools as this will lead to protest from Hindu parents." As there is little likelihood of such protests being made we consider this quite satisfactory.

CHRISTIAN COMMUNITY.—At the moment of writing the life of the churches seems to be almost as stagnant as the two rivers which flow into Madras but lose themselves in the sand before reaching the sea. Only five persons put on Christ by baptism during the year, in contrast to an average of about thirty in recent years. Two members previously removed from fellowship by disciplinary action have been restored after public confession. This addition of seven souls has, we regret to say, been offset by a double number of losses, six being removed by death and six by discipline, while two left to worship elsewhere. It is only right to add that we have every reason to expect that at least two of the baptistries will be used again in the near future. Still, the condition of our churches calls for heart-searching and earnest prayer.

In this land where parochial tendencies are carried to extremes, and the Christians of each hamlet generally demand their own church building and independent existence as a unit, it is a tribute to the wisdom of our predecessors in this area that they persistently pursued the policy of uniting the believers of as many villages as possible in one organised church. We are, moreover, thankful to say that, in spite of the divisive forces now so vigorously at work in this country, our Madras Christians still continue loyal to their five churches. While they live in more than thirty scattered localities, they worship together Sunday by Sunday in eleven chapels, and meet at the five church centres for all important functions and to conduct church business. It should be mentioned that an effort was recently made to effect a bifurcation of the Vepery church but, after a full and free discussion, the members rejected the proposal by almost a three-quarters majority.

As stated in last year's Report, Sembiam is still in special need of your prayers as it slowly but surely recovers from the effects of the defection of the pastor.

Deacons' meetings and church business meetings are held regularly. The total offerings of congregations and individuals towards church and evangelistic activities amounted to Rs. 2,743.

THE PRINTED PAGE.—After several years of paper famine, resulting in the supply of vernacular Scriptures and other Gospel literature being practically cut off, we are glad to record that the new edition of the Tamil Bible (the proof-reading of which was entrusted to us) has now been on sale for about a year. It may be of interest to our supporters to know that, for the first time in the history of the Bible in South India, this edition was produced by the Photo Offset process (each sheet of a large-print Bible being photographed and the copies printed from the plates thus made). The result is that the work is completely free from broken type and consequently more clear and easy to read than earlier impressions. The new method has also the great advantage of minimising typographical errors in a way that is possible by no other form of printing.

The second volume of the Tamil Bible Concordance is also, after many delays, at last actually being printed. Please remember in prayer those who have the onerous task of checking the proofs of this, with its scores of thousands of references.

A perennial weakness of evangelistic effort in the Tamil field lies in a paucity of suitable tracts. After having suffered from this for many years we now have several tracts prepared by our own colleagues, and this year these have been supplemented by a good translation of one of Mr. A. F. Rowell's English tracts. We hope, if the Lord will, to translate others of our friend's tracts in the near future. We also have a supply of the Scripture Gift Mission's booklet "The Way of Salvation" in Tamil. This is valuable in contacts with those who already know something of the Christian Way.

We have as far as possible refrained from giving statistics, the more relevant of these being printed in tabular form elsewhere in this Report.

"Free India" has evidently been interpreted by many in this country as connoting licence to do as they please. Our legislators are endeavouring to disillusion such unruly elements, but it is patent that there is no real peace in the land. An atmosphere of restlessness, change and insecurity prevails among the people generally, and the Christian community is not immune to its effects. A majority of our people are too pre-occupied with the cares of this life to give serious attention to their spiritual well-being. On the other hand, messengers of the Cross now find the people more ready than formerly to welcome them and their message, for the masses have at last been compelled to believe that Christian missionaries are not paid agents of alien rulers.

Namakkal and Sendamangalam Field

BY E. ORCHARD.

"... A LITTLE FARTHER ..."

WHEN all the disciples had come to the garden they had come as far as they might in their sharing of Christ's sufferings. Three of them were allowed to share the deeper agony of those hours, but even they were left with the instruction to watch, while He went a little farther. How true a picture of the Lord do we have in this short phrase " . . . and He went a little farther . . ." We never shall exceed our Master in His devotion to a definite purpose. He was set for the salvation of many, and in that great task He never faltered; never was found lagging, always was ready to go out alone into the darkness, and face those realities which His followers could not face. Surely in this fact we have a corrective for our timidity, and an incentive to our faith. No matter how great may be our difficulties, our Master had greater. In this matter He went a little farther than the foremost of us, and always faced the darkness with supreme courage, and with an unshakeable confidence in the purpose of His Heavenly Father. In every new venture of faith we find to our surprise, that Christ is there before, but this should not surprise us for it is like HIM. In every wearing disappointment we see His sure unhesitating footprints which declare that He has gone on a little farther.

Through all the changes of this year under review, it has been a source of happiness to know that in every circumstance the Lord has been intimately acquainted with the way, and in every matter has led on—going farther than we can ever hope to go, and doing more than is within our capacity to do. Yet He has not despised nor spurned the service which we have sought to render Him. Every now and again has come the loving injunction, "Tarry ye here and watch WITH ME."

The first part of this year—that is from August to December—was spent in Madras. We had the joy during this time of continuing the regular work of that Field, and of sharing the fellowship of its churches. Towards the end of this period in Madras, unhappily, under medical advice, it was necessary for me to go away for a short period of rest. The Lord graciously made provision for us during this time, both in the matter of the work, and also with regard to suitable accommodation on the Hills. We returned to Madras in time to hand over the work of that area to our good friends, Mr. and Mrs. Thrower, whom the Lord sent at the right time to encourage us by their friendship and help. After spending a quiet and happy Christmas season, we packed our goods and chattels and moved to Namakkal to relieve Mr. and Mrs. Kuhrt for their work in the Bible Institute.

Since coming to Namakkal area it has been possible for me to visit all the villages connected with the work both in Namakkal and Sendamangalam, except Pavithram. Some places have been visited more than once.

EVANGELISTIC WORK.—A band of devoted men have given their time to this work in widely scattered villages. The work has varied from a regularly conducted night-school in a place called Mavairotti to itinerant colportage which has taken one friend to places where no other Gospel Work can at present be done. Whatever the type of approach, and wherever the work has been done, it has always been followed by much earnest prayer. At least two new groups of believers have been established as a result of this work, and we are now searching for more men to share this important ministry. We have also made visits to local markets, and taken part in this work with our brethren. On the occasions of the Car-Festivals in Namakkal and Sendamangalam full use was made of the opportunities provided by the great crowds for the preaching and distribution of God's Word. May the Lord who said, "Let us go into the next towns, that I may preach there also," ever keep before us the vision of "The next towns"—and of all the villages between.

CHURCH WORK.—The care of the churches in this area is in the hands of a group of Preachers and Preacher-Teachers. These brethren have worked under severe difficulties, and amid great discouragements, but they have continued earnestly in their work. Some churches and congregations have given us great cause for sorrow by their lack of growth, and strange apathy to Christian teaching. In some cases a thorough going disciplinary action is needed, but in most cases we are anxiously praying for, and earnestly entreating those who have for long years borne the Christian name, to show by their lives that they are worthy of the name they bear. On the other hand it has been a great pleasure to interview men and women for baptism and church membership. We hope that it may be possible to baptize 14 men and women in the next month or two, who have made a good profession and are now waiting to come before the various churches concerned. We trust that these new members may be the means of awakening latent desires in the hearts of men and women who are already members of the churches and who have grown cold in their love for the Master.

SUNDAY SCHOOLS AND OTHER MEETINGS.—Although the Sunday Schools in this area are not so well attended as in other places, yet good results are apparent in those schools which are regularly run. The faithful and progressive teaching which is given by the teachers to boys and girls who are not attracted by anything other than their interest in the lessons, cannot but bear good results. Sunday Schools are held in each of the day schools and in almost every village where we have a Christian congregation.

Besides these schools there are three flourishing night schools conducted by Preachers. These differ from the Sunday Schools in so far as they usually have a greater element of grown-ups in them, and are not always conducted on Sundays. Also, the teaching is given in a different form, and usually takes the nature of a reading or a writing lesson. It has been a pleasure to see the eagerness with which these men tackle the not easy problem of a belated education, and also to share somewhat in the satisfaction of the teachers in their valuable task.

Then it has been my joy to conduct regular classes for workers and Bible Classes in Namakkal and Sendamangalam for anyone who wishes to come. In this way systematic teaching from the Word of God has been given to those who are constantly teaching others. Although this ministry is limited both by lack of time and by lack of ability, yet it has been worthwhile, and we look eagerly for results from it.

DAY SCHOOLS.—There has been an appreciable increase in the number of children under instruction in our schools. This is due chiefly to the introduction of compulsory education in some parts of our area. Seven Government recognised and two unrecognised schools are doing useful work. The Higher Elementary School at Namakkal has nearly doubled its attendance since the last Annual Report was written, and has had gratifying results in the year-ending Public Government Examinations. The boarding Home and Hostel run in connection with this school has now 63 inhabitants. Government grant both for schools and Hostel show a slight increase.

Certainly, the Lord does not despise these incomplete efforts of His people, but we must beware of an easy complacency which will lull us to sleep and earn for us the sorrowful rebuke, "What, could ye not watch with me one hour?"

Jesus, Lord Jesus, bowed in bitter anguish,
And bearing all the evil we have done,
Oh teach us, teach us how to love Thee for Thy love,
Help us to pray, and watch, and mourn with Thee.

Kolli Hills Field

BY A. MORLING.

THE November night when we slipped out of Southampton harbour on board the "Strathmore" and narrowly escaped colliding with another vessel seems a long while ago. Furlough has its trials and testings and none so severe as that of parting with one's children, but we have many pleasant memories of times spent in various churches and halls telling and showing what the Lord is doing in India. The two hundred and fifty odd times that we spoke were almost invariably happy occasions and we thank all who so eagerly and generously entertained and welcomed us. Now we are on the Kolli Hills again where so much of our time is occupied by agricultural duties and problems, and these suggest the following method of dividing this report:

Sowing.

Some say this is simple, but how little most of us do! Think of the numerous factors a farmer has to consider before he sows a field and it will help us to realise that sowing in the spiritual sense is not just to speak a little word for Jesus. Sowing here on the Kolli Hills has been in progress for nearly forty years and should be done in our

schools, in the open air and in daily contacts on the settlement and elsewhere. The Mission is trying to conduct schools in Vazhavanthinadu, Areyur and Valapoor, and this year we have reopened one at Chulavanthi and are trying hard to bring it up to the standard that Government requires. The hill teacher's inefficiency and disinterestedness form hindrances that challenge one's patience and tact. Nearly every boy that was in this hostel has been sent to Namakkal where they should receive a better foundation in education, general training and discipline. Strange to say, many of the lads that were in this hostel are from the plains. Village preaching is maintained and the urge is to go beyond the limits usually visited where the people have heard the Gospel many hundreds of times and remain indifferent.

Watering.

To all who have lived in S. India this word is associated with docile bulls and the screeching wheel as it raises the irrigation bucket. By certain people, watering in the spiritual sense is described as the easiest, but how many are lost after the time of their showing interest in the message of Christ! A careless word or unkind action may repel, may change the whole course of an individual's life. Watering calls for experience and discrimination; the ryot must know when and how much.

How we need continually to remember and remind ourselves that our service is essentially a spiritual one and that we must use spiritual means. This year has been marked by revolts and riots and God's house has been desecrated by those who professed to be Christians and by some who were on the Mission staff. Caste feeling and animosity have passed beyond control and deep hatred has been exhibited by those who once were thought to be believers. We have spent weeks in trying to produce better feeling and reconciliation, but those whose mind is focused on material advantage and gain have no ear for the things that are unseen, eternal. Services have been, until recently, regularly conducted in Therupule, Areyur and Vazhavanthinadu. Pastor A. P. Selvanathan, who has served the Church on these hills so faithfully for more than 31 years, is about to leave us at his own request by reason of the serious disturbances conducted against him and his fellow plains workers during the year under review. We would most earnestly solicit your prayers on behalf of those who faithfully endeavour to lead the hill Christians into a fuller and more glorious experience.

Harvesting.

This year what a disparity of opinion there was amongst the local cultivators concerning when the harvesting should commence! Perhaps nothing is such a tax on the minister's powers of discernment as the task of deciding whether a soul is ready for harvesting. It requires a great deal of tact, the application of every power, the expenditure of much spiritual energy to ascertain whether a soul is in right relationship to Christ. A foe within the Church is worse than hundreds without, and this bitter lesson we are seeing demonstrated again. By so many immersion is considered as the climax of the spiritual

experience rather than the beginning, as the ground for claiming material advantages rather than the donning of the Christian armour.

The number of those on the Church Roll is lower than it was when we were here fourteen years ago, and there are often times when we wonder what relationship our official records bear with those so faultlessly maintained in heaven. During this year there have been no additions to this Church. The reason is obvious. Only a pure Church can be a powerful Church and the cleansing of the Church on this small range of hills is the greatest need in our work. Only a pure Church can reflect the winsomeness of the Lord Jesus Christ and thus attract others to its Master. We have been praying and longing for revival, but this is impossible with strife and sin within the camp. Please pray earnestly that the inner life of the Church on these hills may be made pure, holy, separated from all that defiles, Christ exalting.

Tinnevelly Field

BY G. F. CHAMPION.

"CHRIST IS PREACHED; AND I THEREIN DO REJOICE."

YESTERDAY I was looking at a sheet of particulars of Christian Churches and Missions in the Tamil country and noted that there is about one Christian to every fifty persons in the country; in other words, of every fifty men one sees, one might be a Christian, of every fifty boys and girls, only one comes from a Christian home. Does not this serve to remind us of the great need to evangelise the South of India? Here, in Tinnevelly and Ramnad, there are large tracts of country where even now there are no Christian chapels, schools, or even families. As I cross the fields sometimes and ask the name of a village which I see, I will add, "Are there any Christians there?" and too frequently the answer is "No." Yet I feel sure that if we had the workers to put in some of these places there would, under the Lord's blessing, be a good response. And there is far more work in these Fields than one missionary can supervise. In my Annual Report this year I would like to describe some of the evangelistic work which we have been doing during the last twelve months, to show, as I am able, some of the need of the villages in these two large Tamil Districts in which we tour.

To find places where the Gospel message is unknown, or little known, one does not need to go far away from headquarters, there are such places in every direction, and a town about eight miles east of us is a striking example of the need of evangelism. The town is larger than Kovilpatti and is built round the palace of the Zamindah, generally referred to as the Rajah, whose income is considered to be about £45,000 a year. Going from Kovilpatti one first passes the new Memorial Hall, built in honour of a Tamil poet recently deceased, then along the pot-holed main street, with the palace looming up on the right. A right hand turn takes one round the bend of the palace buildings and then one virtually leaves the town by a left hand turn.

About two furlongs further on one comes to a welter of small huts, the outcaste quarter, and here live the only Christians in this large place, and for several miles along the road. Some months since, Mrs. Champion and I stayed several days in our little school building where we had a service with our few members each evening, and during the day, with our workers, we went out to one village after another with Scripture portions, text cards and other Christian literature for which we had a ready sale. In one village we were told an interesting account of some of the high caste people who were listening to us. In 1898 when our first converts were baptized the parents of these same caste people were furious and drove them from their homes necessitating their coming to the outskirts of the town to live. Now, half a century later, their sons were listening to the Gospel that their fathers had rejected, and one of the men called our teacher aside and said that he was interested in the Gospel and would like to become a Christian. His father had been one of the principal persecutors of those humble folk who had put on Christ. The lack of growth of the little church in Ettiyapuram has been a sorrow to us since we came to Tinnevelly, and I would like special prayer on its behalf.

The above is a brief account of a camp we undertook within eight miles of Kovilpatti; the following is a note on a camp 30 miles north west of our town. We went by 'bus fifty miles round, as there is no direct route, and arrived at about one o'clock, having left Kovilpatti at about seven in the morning. We had gathered here with us a Pastor from 15 miles away, a deacon from a church about the same distance, and two preachers from another area in which the Mission works about 25 miles away. We had come to find out the need of the area and to consider what we could do to meet the need. What did we find? We found that there were in the neighbourhood about a dozen towns and villages where the Gospel was not being preached and, apart from our little group of Christians who had migrated there over the course of the last ten or fifteen years and a few others who had come there for work, there were no Protestant Christians in the area. There was a definite need to preach the Good Tidings of Salvation in this neglected country, but to meet that need we have had to take away a young man from another part of the Field and leave a church without a worker. The man with his wife and children have been in Seitur now for nearly a year, ministering the Word to our members and touring the villages to make the Gospel known to those who have rarely if ever heard it before. His work is, we believe, being blessed and now there are those in that area who are asking for baptism.

Our workers' Gospel Extension Society recently planned a camp eighteen miles south-east of Kovilpatti and a Pastor, two village preachers and two teachers met on a Saturday midday and stayed until Monday morning in a village where the relatives of some of our Christians live. A carefully written account of the week-end's work has been sent in and it shows that each night sixty or eighty adults gathered to hear the messages given, and that there were also over thirty children present at one meeting. In this village there is no Christian and no school for the children; they are growing up without any education or

Christian instruction and a few years hence it appears that they will be much as their parents are now. The adults listened respectfully and said that if we were to give them someone to teach their children, they would give the Gospel an attentive hearing. I do not know when we shall be able to take the message to them again.

Being burdened with the necessity of making a special effort to reach the class of people we do not usually touch in Kovilpatti, this year we hired the largest hall and arranged for an American missionary to conduct a meeting in the Indian manner, giving short addresses interspersed with Tamil Christian Lyrics. We were very gratified with the response for 500 to 600 came and listened to the presentation of the Gospel in a form they could appreciate. After the meeting Gospels and tracts were sold or given away and were eagerly received.

Our touring among the churches has also been made an opportunity to go into villages nearby with the message of salvation. Near our Kalingalpatti station (20 miles west of Kovilpatti), is a village called Maratoni where one of our Christian families lives in an otherwise entirely Hindu village. On the evening before our Church Anniversary service our Pastor, his son, the teacher, some boys and I went over to the place and held an open-air meeting. The teacher is related to the villagers and in the course of his address he mentioned the havoc that drinking is making among them. We had a fairly good hearing, but as soon as we had returned to Kalingalpatti the men surrounded the house of our members and threatened to drive them out of the village saying that it was because of their presence that we had gone there worrying them with our preaching. The mother of the family showed no anger when talking to me about it later but agreed that we should pray for the enlightenment of these poor people.

Our Church Anniversaries in other places also have been made use of for evangelism. In two villages on successive nights, as the moon was nearly full, the pastor suggested that we should have the Anniversary Services at night outside the chapels in the moonlight. Our Christians are few in these two villages compared with the heathen, and our chapels are small, and had we had the services inside we could only have reached about thirty or forty people in each place. By having the services outside there was no limit to the number of people who could attend. Consequently the table and chair were put outside the chapel door and about a quarter of an hour before the meeting was due to commence, Pastor, teacher, children and members went round the village streets singing to the accompaniment of cymbals and tambourines. When they had returned and seated themselves on the ground, the majority of the people of the village came and sat down also. In this way we were able to tell them about our Saviour in the cool and quiet of the night without hurry or disturbance.

But it is not only in the crowds that we are able to make the Lord known, we also have opportunities to talk to the ones and twos day by day. On one occasion we were in a town waiting to change 'buses and spent some time in the 'bus office. The head clerk told us that he had been presented with a Bible by the late Lord Pentland when he was in college for proficiency in Scripture knowledge. We were

able to talk to this Brahmin about the contents of the Bible, but he did not appear to know the way of salvation. A few days ago we were talking to a Hindu friend, a lawyer, and sympathising with him on the loss of his son-in-law (he lost his elder daughter a few months ago). We asked him if he had no hope of ever seeing his loved ones again and he replied that all he could do was to have all possessions and photographs removed and try to forget. He said he knew that we believed in a resurrection for he also had studied in a mission school and was presented with a Bible, but he does not read it now. Again, a few moments ago, the trend of the young people of today was illustrated when I asked the newspaper boy if he worshipped a good god or a bad one; he threw wide his arms and said, "I have nothing at all." I told him that that might seem all right when he was well and happy, but he would find that he would need Jesus Christ when in distress.

When we conducted the Scripture Examination of the nearly 1,300 boys and girls in our schools in the opening months of the year, I had the privilege of asking every boy and girl in the 3rd, 4th and 5th Standards what they thought of Jesus Christ. I was greatly impressed by the replies of almost every one of them. They evidently have come to know much about the Lord; may the Holy Spirit bring them to know Him as Saviour. And so we have tried, as the Lord has enabled us, to make His truth known, imperfectly and defectively, and all too insufficiently.

The Home-call of Pastor D. Jesudasan at the age of 72 (a brief account of whose life is appearing in the "Herald") has removed from our churches a man of great power and influence; we pray that the Lord will raise up among us others of like ability. This year our baptisms have been very few, only nine, and as a result of deaths and other causes our numbers have diminished somewhat during the year. Special causes have operated to bring about this effect, prominent among them being severe famine which has driven many away from home, as famine did Elimelech and Naomi in days of old. When we go to some of our villages now we find practically no men in the congregation as they have gone to distant parts to seek a livelihood. Long journeys for food have robbed many of regular instruction, for when the preacher or Biblewoman has gone to the village to teach them, they have not been at home. Also in two places we have accepted some for baptism but there has been no water in which to baptize them, for streams and ponds have dried up. These people are waiting for the rains. It has been a sorrowful year as we have heard of our members digging up nut-grass roots to eat, or eating cattle cake to keep life in their bodies. Naturally such rough diet has had a serious effect on the health of many. But the preaching of the Gospel has been blessed and two instances of blessing should be mentioned.

We heard the testimony of a young man who had asked for baptism in spite of the opposition of his family for his father was the 'big priest' in the village. Although the lad seemed very earnest we could not be confident that he had entered into the joy of sins forgiven; so we asked him to wait until we had another opportunity of

talking with him. We were unhappy about this as we wondered if it would drive him back to his father's side. Some weeks later the preacher said at our prayer meeting, "I am very happy today; the 'big priest has become a believer." I asked him how it had happened and he told us that he has continued to speak to him on all occasions, and when he has been to his house for prayer with his son, he has refused to allow him to leave, and so, by constant witness his heart has been softened and he now worships the Lord.

The other instance I would like to give of the Lord blessing constant witness is that of the conversion of a caste man in Kandiapuram. We were asked to go to a meal and the lady of the house, a member of ours, fed us, and afterwards we were asked to talk to the husband and two sons who were asking to be baptized. We talked to them and later brought them before the church and they were received and baptized the following week. Later the preacher said to us, "That was a very great event in that family; when his wife was baptized a year or two ago, that man made it almost unbearable for her, and he would never listen to us when we tried to talk to him." "How then, has the change come about?" I questioned. The preacher then told me that the wife had been steadfast in her witness, and also the teacher and the preacher had insisted on speaking to him about salvation, refusing to be driven away. They went to the house for cottage meetings, and insisted on his listening, and the Lord has applied the Word to his heart.

Let us close with these happy instances of the power of God and His graciousness in using the preaching of His Word and the witness of His people to His glory in the salvation of souls.

The Bible Institute

By W. H. Kuhrt.

"CONSIDER HOW GREAT THINGS HE HATH DONE FOR YOU"
—1 *Sam.* 12 : 24

Certainly when we remember the great difficulties that conspired against our ever reaching this place and when we consider subsequent events which, if we had not by that time had our work well started, might well have provided new reasons for delay we marvel at God's gracious over-ruling. We would dwell more fully upon this aspect of our affairs if it were not for the troubles that press upon our Mission work in other quarters. While deeply grateful for the Lord's goodness here we would not wish to seem unmindful of conditions obtaining throughout the work as a whole and of the difficulties being faced both in India and in England.

The latter part of last year was a series of devolutionary manœuvres. In July, Namakkal and Sendamangalam affairs were unloaded on to the very willing shoulders of Mr. Thrower with whom for the space of about three months we enjoyed most happy fellowship. But at the



BIBLE
INSTITUTE
STUDENTS



PANIADIPATTI MISSION HOUSE — Centre of Bible Institute Work

STUDENTS' WIVES





TEACHERS IN
THE SCHOOL AT
VALAVANTHI,
KOLLI HILLS.

VALAVANTHI
SCHOOL-
CHAPEL



end of that period we had, regretfully, to resume that burden and bid farewell to Mr. Thrower who returned to Madras. In August we were able to hand over responsibility for the Jederpalayam and Kolli Hill dispensaries to Dr. Harris. In September the Namakkal L.Z.A. work was assumed by Miss Harris who shared our home in Namakkal with us for the last three months of the year. Kolli Hill affairs were handed over to Mr. Morling just before Christmas. In the course of nine months I had visited Vazhavanthi six times and spent a total of twenty-five days on the hills. And then at last and with a sigh of relief, I must confess, we were able to lay down our last burden when the Namakkal-cum-Sendamangalam work was handed over, once again, this time into the strong hands of Brother Orchard.

For the purpose of giving a brief overall picture of life here in the Bible Institute at Paniadipatti I will divide my subject in true homiletical style into three divisions and call them, Theory, Practice and Prayer.

THEORY.—Subjects studied thus far include Genesis (Detailed), Bible Introduction after Angus, Doctrine of Plenary and Verbal Inspiration, the Doctrine of God, Bible Geography, Acts of the Apostles, Life of Christ, Spurgeon's Lectures, Hinduism, Tamil and English. Some of these subjects have been completed and have given place to I Samuel and John (Detailed), the Doctrine of Man, the Tabernacle, Islamics and Church History. Class room work occupies nearly six hours on each of four days a week. There are five lecture periods and one for the writing up of notes and revision. This may seem a long time to spend in the class room but the time table has been arranged in this way because many of our students are not trained to use private study time to the best advantage. However, they have the evenings free for this purpose, say between the hours of eight and ten. We encourage them to play badminton or go for a walk after five o'clock and we are pleased to find that most of them appreciate the provision that we have made for the former and the provision that nature has made around us for the latter. Saturday is completely free and Monday almost entirely so. This arrangement has been made in order to encourage the students to put their very best into the worship and work of the Lord's Day without the temptation to con over lessons for the following day. The tutors also find the long week-end helpful in a variety of ways One difference between the first Bible Institute and the second is that Mrs Morling is devoting her whole time to the work and in consequence we are asking rather more of the student's wives than formerly. In fact we ought to dignify them with the status of students and cease to call them student's wives! They attend two lectures each morning and have one revision class each afternoon. They also have an extra class with Mrs. Morling most Monday mornings. The Bible Institute could hardly be run at all and certainly not efficiently without Mrs. Morling's splendid work. Old students and present students will to the end of their days speak from time to time with reverent gratitude of the help that they have received from (amongst many other things) Mrs. Morling's talks on the Tabernacle illustrated with a model made by her own hands.

PRACTICE.—For at least two periods each Thursday afternoon theory and practice over-lap when all the three tutors join forces in conducting a homiletical class. Public reading of the Scriptures or of Pilgrim's Progress, the preaching and criticism of trial sermons, the construction and criticism on the blackboard of sermon outlines are some of the activities in which we have indulged so far. Men who will not open their mouths, others who will not trouble to avoid gross provincialisms and still others who will not finish their sentences properly come in for gentle but firm correction at the hands of fellow students and tutors. One or two have voices that are effeminate and another has a voice that seems to come from so far down his throat as to be in danger of losing itself on the way up. Voice production needs attention but is, unfortunately, not a subject about which the present tutors have much knowledge. We also attend to singing and every now and again, to liven up the proceedings, the leader will pounce upon an unsuspecting brother and ask him to start some hymn which is usually started too high or too low by those who lack judgment in these things. I have been relieved and delighted to find every one keenly appreciating this weekly class. Despite fairly severe criticisms no one has taken offence and all seem to realise that it is entirely for their good. Perhaps their patience is partly to be accounted for by my telling them tales of my own experiences first at White Lion Street and then at the London Bible Institute.

The real practical work takes place, usually, on Sundays and makes for them a fairly heavy day. In the mornings all go out for preaching work in villages where we have congregations. There are ten villages to which our students usually go and as about half of these might have only infrequent visits in the ordinary way the location of the Bible Institute in Paniadipatti represents a help to the local pastors in the shepherding of their church members. The students are encouraged to do more than merely preach and come home again. A little pastoral visitation before or after the service or perhaps a children's meeting may lend more significance to the visit of the Lord's servant and will give him a wider experience. In the afternoon at three o'clock some of them sally forth again for Sunday School work in the near-by villages, and then at five they often go out for a third time to preach the Gospel in Hindu streets and villages. When there is no open-air work there is an evening service on the compound. During some part of every leave it is expected that students will engage in practical work either in their own fields or here.

PRAYER.—It has been a constant fear with the writer lest, in work of this kind, theory should outweigh practice and lest theory and practice together should outweigh prayer. I have several times already assured some of the students that there are three things I particularly want them to learn and which in my judgment are of greater importance than all the subjects in the curriculum. First, they must learn to pray both alone and together and to recognise that prayer is not just something tacked on to the beginning or the ending of a piece of work but that it is itself the work to which, at times, the Christian

may be called to give himself to the neglect of other things that are important. Secondly, they must learn to live by faith: that does not mean that they should not enjoy a regular stipend but it does mean that they should regard such provision as coming from the Lord and that they should plan their expenditure of this sum and of any other monies which they may receive in humble dependence upon God and with a determination not to live beyond their incomes and not to be pre-occupied with plans for supplementing them. Thirdly, we hope they will go away from this place with a deep love for precious souls. Probably we might sum up the whole matter by saying that what we really desire for ourselves and for our companions is an ever growing apprehension of Christ and His unspeakable fulness. That will come by prayer and will lead to more prayer. That will make us very willing and anxious to live by simple faith in Him and will make us keenly desirous to bring others into the same blessed experience. Our weekly prayer meeting is on Wednesday at eight o'clock in the evening and is conducted by the students themselves. Every Saturday night there is a men's prayer meeting which concentrates specially on the needs of the ministry of the following Lord's Day. Our interests lead us further afield of course and at one recent prayer meeting I counted petitions for nine countries other than India. This widening of prayer interest is helped by the provision of a Tamil newspaper and by the circulation of books and papers in English dealing with missionary activities. It goes without saying that each day's work commences with prayer. A quarter of an hour is set aside for the singing of a hymn, the reading of a portion of Scripture, and prayer. Too many of the students have tried to preach a full-blown sermon with three main headings and sub-divisions in this short period and have had to be given a little kindly advice as to what is expected of them. Occasionally a lesson will be of such a solemn or searching nature as to require a short pause at the end for prayer and confession. Besides these weekly arrangements we attach great importance to our monthly prayer day. We must not claim originality for this idea as it had its beginnings away back in the days when Paniadipatti was a ladies' station. Impressed, then, by its value we felt compelled to revive this plan. On the first Monday in every month everything stops in favour of prayer. There are three public sessions during the day and in between those who feel able continue to wait upon the Lord in regard to things laid upon their hearts. Over and above these more formal arrangements there are, of course, endless opportunities for praying from house to house and for concluding private interviews with prayer for men who have been rebuked or encouraged, as the case may be. In Mr. S. Paul we have a brother who is not only of the greatest help in the class room but who is in complete sympathy with us and so able to take a very full share in every part of our prayer life and ministry.

You cannot share with us in our Class Work nor in our Practical Work but you can share with us in our Prayer Work and so help to send forth from this Bible Institute men of faith and of prayer, equipped for the right exercise of whatever gifts and attainments the Lord may have given them.

AFTER FURLOUGH

By H. A. Huckett.

Our furlough is now over, and we fully expect to be on our way to India again by the time this report is issued. We have enjoyed our period of rest in the Homeland, and it has been a pleasure to meet friends both old and new in the home churches. We have been grieved at the low condition of some of our churches, but we have been cheered to note in certain places a growth in missionary interest and a marked increase in offerings for the work. For this we thank God and take courage.

God has led us by a somewhat strange pathway in recent months and we have proved that not only our steps, but also our "stops" have been ordered by the Lord. We have been very conscious of His guiding hand in it all, and our one desire is that the experiences we have passed through may result in greater fruitfulness in His service during the coming years, and a closer walk with God. We are grateful to all who have entertained us in their homes during our furlough, and especially to those who have taken our children to their hearts, and have helped us with them in various ways. The Master's "Inasmuch" will be your sure reward.

As we turn our faces eastwards again, we do so, fully assured that His Holy Spirit is dwelling within us in Almighty Power, and we are looking for a great outpouring of blessing on the churches in South India. May revival showers come to the people of God everywhere, and Joel's prophecy be speedily fulfilled.

"And it shall come to pass in the last days saith God, I will pour out of my Spirit upon all flesh . . . and whosoever shall call on the name of the Lord shall be saved" (Acts 2: 17-21).

——: :——

Ladies' Zenana Auxiliary

SECRETARY'S REPORT

By Miss P. P. Nunn.

Throughout another year we acknowledge the sufficiency of God's grace for all our work abroad and at home. Of the work in India the following pages will tell. Closely bound with it, in truest fellowship, are the endeavours of the home helpers, to whom we are indebted for loving ministry in various ways. It is always felt that we have close contact with our Branch Secretaries and other friends by means of the monthly Circular Letter, knowing that these extracts from our missionaries' letters have encouraged thought and prayer. The hidden, yet we trust powerful, weapon of prayer is also wielded by those who have engaged to remember before the Lord the daily appointed petitions. How urgently prayer is needed has been proved time and again.

The L.Z.A. Executive (to whose membership has been added Miss F. E. Puddefoot, of St. John's Wood Road Church) have continued to give faithful and loyal service.

Miss Hazel, after a period of useful deputation work, returned to her field, with joy, on December 6th.

Miss Mowle underwent two serious operations at the end of 1947. We praise God for His restoring mercies granted to our sister after a period of great weakness and consequent anxiety on the part of her family and friends. We very much regret, however, that medical advice was definitely against return to work in a hot country. Miss Mowle first sailed for India in September, 1928, and during the following years won the deep love of her colleagues and of the Indian people, both old and young, to whom she so devotedly ministered. For the present, the Mission will still be served by Miss Mowle as she undertakes deputation work among the churches at home.

At the end of March this year, Mrs. J. M. Brand retired from the Mission after having given 36 years of devoted and tireless service. For 17 years of this time Mrs. Brand was a member of the L.Z.A. Staff. Her consecrated zeal has been an inspiration to us all.

We rejoice that our Missionaries-elect, Miss Nellie Hawes and Miss Olive Knight, having completed their training, are now ready to sail when passages are forthcoming in November. We wish them God-speed and a long life of service in India, if the Lord will.

The year has brought no fresh applicants for service, but more missionaries are urgently needed, those who will work in loving co-operation with their Indian sisters for the evangelisation of others still in heathen darkness.

We acknowledge, with gratitude, the help given with L.Z.A. work during the year by Mrs. Champion, Mrs. Kuhrt and Mrs. Thrower.

Finance.—The needs of the year have been met, although our expenditure exceeded our income. In view of the outgoing of two new missionaries, we appeal for increased support and interest.

In days which are sometimes discouraging may we encourage one another with the words of Paul: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

MADRAS FIELD

By Mrs. D. A. Thrower.

The early part of the period under review was spent by the writer in the Homeland. In October, 1947, I took charge of the L.Z.A. work of this Field, and have enjoyed immensely all the contacts made since then. The most pleasing feature of this ministry, and one which augurs well for the future, is that the Biblewomen have a real appreciation of, and desire to study, the Word of God. The fortnightly Bible Classes are a source of real inspiration and help to the writer, and we are sure that the women also appreciate them. When we take into account the fact that they are all busy women with family cares in addition to their regular house-to-house visiting, it is patent that nothing but a real sense of need will keep alive their appetite for spiritual food. In a land and in houses where privacy is practically unknown it is a cause for astonishment that study is possible, especially to the mother of the home. Perhaps a side-light on this matter was seen the other day when I discovered a study textbook in my goat house. The friend who milks the goats for her own household and for ours had been improving the moments in the intervals of waiting.

As is usually the case, some people translate theory into practice more easily than others. Indeed, he who winneth souls is wise, and some of our sisters develop more of this heavenly wisdom than others of their co-workers. It is here that our Indian sisters need guidance and instruction as they seek to lead sinners in the way of life. It is essential for this part of the ministry that an L.Z.A. Missionary be set apart for the work. In the absence of such a leader, however, it is a privilege to fill the gap as far as the general work permits.

During the year we lost Biblewoman Glory by death and, although an additional worker has joined the staff, it has not been possible to fill Glory's place, which is therefore still vacant. Mannur, where this sister worked, is an exceptionally needy district but one in which we find it particularly difficult for Biblewomen to live and labour. Prayer is solicited for this neighbourhood, in which there are vast opportunities for Christian service.

On an average, about half the work accomplished concerns shepherding and instructing church members, while the remainder consists of seeking the lost and warning the unsaved. The character of the work of each Biblewoman is determined largely by the nature of the locality in which she lives. Some have developed meetings for women where they can give a message to several at once; others continue the house-to-house visitation and thus deal with souls individually.

Our outstanding need is a quickening of spiritual life by the Holy Spirit. Many souls are (albeit almost imperceptibly) turning their faces towards Zion, while others, having made a bold stand, find that Satan

does not release his prey easily. There are believers of many years standing who are burdened with the cares of this world, and a few who are strong in the Lord and in the power of His might. No matter where or who we are, our need is one and the same. Our hope rests on the Lord's own promise: "If ye then being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

NAMAKKAL FIELD

By Miss M. E. Harris.

During the past year the L.Z.A. work in the Namakkal Field has undergone one or two changes due, mostly, to certain transfers which have taken place. The work at Vadakaraiattur has had to be left, but the work at Sirinellikoil has been restarted. The work in Namakkal town is now being done by three Biblewomen again instead of two, and we have lately had one addition to our staff by the transfer of a Biblewoman from the Sendamangalam Field to this area.

The visiting amongst the caste Hindu women in Namakkal town has increased considerably, and we are given a friendly welcome wherever we go. The same applies also to the visiting amongst the caste Hindu women in the villages. These women listen readily to our Bible teaching, and like being visited in their homes. Some, who are able to read, have bought Bibles or Gospels, and are reading them. Some have told us that they no longer worship idols, nor sacrifice to them either. Some have even said that they do believe in the Lord Jesus Christ as their Saviour, and worship Him only. We have every reason to believe that such women are true believers. But even so, they are only secret believers, and have never yet wholly yielded themselves to a life of full obedience to the Lord; which, in their case, would mean having to leave caste and all that that would mean, in order to become professing Christians. We realise that such obedience can only come as the result of an overwhelming love for the Lord, and a whole-hearted desire to follow Him at all costs. Hence we feel the need to present Christ to these women in such a way, that they may not only believe on Him as their Saviour, but also love Him with so great a love, that they may be compelled to obey Him fully in all things. For this type of work we feel the need for more fully consecrated workers, and pray that the Lord may supply our need.

The work amongst the non-caste women in this Field has also been encouraging in some places. In certain villages the women have shown a real desire to be taught, and have made it possible for us to see them in their homes, in spite of the fact that they are out at work most of the day, and are always busy when at home. In Selur two non-caste women are asking for baptism, for which we praise God. We need to remember these women constantly in prayer, as well as two lads who are also asking for baptism there. In Mavaruthi, where several children of the Chucklia caste are being given regular Bible teaching by the Biblewomen, and where a number of caste houses are also being visited now, the work is most encouraging. The work at Kotta-

mangalam needs much prayer, and also the work which has been restarted amongst the women at Sirinellikoil. There is a marked indifference and an undisguised disinterest there at present, and a large proportion of the Christian community seems to show no desire for spiritual things at all.

Although we have several women church members in the non-caste quarters of each of the villages over on the western side of this Field in which our Biblewomen are working, there seem to be very few signs of life or spiritual growth in these churches to which they belong. In fact the apparent lifelessness and inactivity of some of these churches gives much cause for prayer.

We are trying to revive regular women's meetings in certain villages where once they were held, namely, Periasolipaliyam, Sirinellikoil and Selur. We are trying also to get the women, whom we visit, to memorise the Bible lessons they are taught, or, failing that, at least to be able to answer intelligently questions on them. One or two women find this easy, as for several years they have been taught to repeat Scripture from memory, but others are needing much encouragement. We need to pray faithfully for these women that through this regular Bible teaching they may come to a fuller knowledge of the Lord, and of the life more abundant in Him.

The Bible Class for the girls in the Government Training School Hostel in Namakkal has been held regularly Sunday by Sunday during the past year. The attendance dropped at the beginning of the new Government year in June, owing to the fact that more than half the number of girls who used to attend this class finished their training and left at the end of April. But we hope that the numbers will increase again. Towards the end of last year two girls, who were attending this class, and one other girl, who is the daughter of one of our workers, testified of their love for the Lord, and were baptized at a baptizing service held in Namakkal compound. Afterwards they were all three received into Church fellowship.

Through the medical work it has been possible to keep in touch with the Hostel boys and the others on the compound in Namakkal by giving them simple medical help whenever needed. In the villages also the small amount of medical help it has been possible to give has always been appreciated.

We have at present nine Biblewomen working on our staff in the Namakkal Field. All were able to write the Scripture Examination in March this year, and all obtained pass marks. Some of these Biblewomen are getting on in years now, and are not finding it so easy to do their work as they used to do. Therefore we do need to pray earnestly that the Lord would send us more workers, so that the work may go on unhindered, while the door of opportunity still stands widely open.

SENDAMANGALAM FIELD

Regions Beyond

BY MRS. E. C. BRAND.

MY last year with the L.Z.A. was spent in camping around Sendamangalam, and so this must form my last report of work with you all.

Thank God, as one door closes others open. But it is with no smug satisfaction that I review the past endeavours but rather with a wistful wonder, will others realise that there is a gap (many gaps now) waiting to be filled, so much one wanted to do left undone, so little one visit? And then those beyond, too far to touch, how they lie hard accomplished, so many villages one longed to reach still without even on one's heart. I wonder why people are slow in coming forward!

Let us record the regular camps one tried to do each month. Kakkaveri with its group of poor Christians clustered around the small chapel, with one of their own men as preacher in charge. How much they need the helping hand that we give for those few days a month when visiting in their houses. But is it not the villages lying beyond, many without any Christian witness that seem to call the loudest? Only two or three perhaps visited during the camp, some in which are no Christians at all, some with just the school teachers, nominal or real, Christians who must work on and on with no other spiritual help and no place of worship from month to month; and then, right away behind the Hills, those pockets of villages lying away too far to reach, without Christ or hope.

Elur too, where we gather the few Christians and children at night in the village street for a little service, lies in the centre of villages wholly Hindu. Natamangalam reached from there has two or three families of Christians. A day trip enables us to encourage them and to visit the caste boy who seemed to be promised to Christ at birth but his Hindu parents are afraid of their caste friends. He is reading his Bible and is eager for instruction. Kokkerly, too, is a day's trip from Elur where are enquirers, one family.

Pavitrum where dear old Paraburanum works has enquirers among the men in the cheri. They come for a prayer meeting while we are on camp, but we find it difficult to get their women interested. Life is a struggle, especially when rains fall. How we need to pray for these very ignorant sisters of ours. Some of their little ones are with Miss Hazel in Sendamangalam Hostel. Here lies our best opportunity of reaching their hearts.

From Pavitrum we reach Eramaipetti, Shulkuruchi and Poddereddipetti where is also a Biblewoman. The camp must include outside villages, but how little we can do, apart from short trips, for these big villages beyond, where the tide of Hinduism sweeps on unhindered. Crowds gather to buy Gospels, to listen for a few minutes to the Word and then we must leave them, hardly conscious of our message . . . and then the villages on and on beyond, unreached, always on our hearts. Shall we ever fulfil our call, "to every creature!"

Other camps have been planned where were lost sheep to be found, girls who have been in our school but now are married to Hindu husbands. Cow sheds or grain huts do well for a few days' stay.

Then there are day visits to the villages clustered around the Hills. Hill people living very much away from the bigger towns, small villages untouched by any thought of Him, unless we can spend a few hours among them.

Yes the Harvest is great. May I say to those who hesitate, saying "is it worth while?" do not stay at home. Were you but to see, or to travel around with us for one or two camps, you could never rest again till He had granted you a share in the work of this vineyard.

Results? Well He knows. We think of isolated enquirers. The little crippled woman, trying to teach her scholars of Christ although still nominally a Hindu. We think of groups in Namagerripetti and Tattaiyangarpetti, where we have tried to encourage Christians to meet together for prayer. We think of those who are certainly reading the Bibles or Testaments given them. But only that great day will declare how many have really turned to Him. It is not ours to know, but to go forward, not counting the cost, not allowing the barrenness of the soil to discourage us, nor the thrusts of the enemy to turn us back . . . Till He comes.

Work amongst the Women and Girls

BY MISS L. S. HAZEL.

AS I sit down to write this yet another annual report of the Lord's goodness and help during the year under review, I have to record with deep gratitude the wonderful help experienced in the first months of it, spent at home in deputation work. Early in December I was privileged to set sail once again for India, the land of my adoption. The Lord was very gracious to me on the voyage, giving me the companionship of other Christians on route, and the happy fellowship of a Missionary whom I had met in India, who accompanied me right to Madras. It was a strange Christmas day for both of us as we spent it in the train travelling south from Bombay.

I arrived in Sendamangalam towards the end of December when I again resumed charge of the Hostel and Girls' School from Mrs. Morling. In the beginning of April, Mrs. Brand on her retirement handed over the care of the Biblewomen.

We now have a staff of eight women, three working in Senda itself, and the other five in surrounding villages. Biblewoman Elizabeth has left us for the time being, to take her Teacher's training. Please join us in prayer that she may still hear the call to continue in this work at a later date. We have been trying to get permission to work in Rasipuram, a large Taluk town near Kakkaveri, and this month this has been granted from the London Mission who had work there, but for many years have not been doing anything in the way of Gospel work. We now need a suitable couple to place there, and solicit your continued prayers for the raising up of someone for this work.

High and low caste homes have been visited during the year, and I have been greatly encouraged at the ready and eager response to read God's Word. In several homes too there is a Bible. Mrs. Brand and I had a very interesting camp last March in Pavittram, visiting from there several villages that were new to me. We found a few little groups of Christians, who, not having a Church building, were meeting together for prayer and the reading of God's Word in each other's

houses. The Hindu population too were eager to receive us, and many Gospels were bought.

We praise God for the continuance of the Girls' School, and especially for our Headmistress who is still with us. Sometimes questions arise as to her continuing, owing to her mother's age and loneliness, but we do ask your prayers that the Lord will definitely guide in this matter, and if it be His will spare her to us for many years yet.

Our numbers are still on the increase and there is every evidence that God is blessing the work. Our 8th Std. Govt. Examination results were again good, 6/7 being successful. The great difficulty with which we are at present faced is the lack of accommodation. We do not want to refuse admission to girls who desire to come, as it is a golden opportunity to impart a knowledge of the Scriptures in the hearts of the young.

This year again our Boarding Home is full to its capacity of 55 girls. In spite of non-Government Grant and the need to increase the fees, the parents have been most anxious to send their girls, and again we have been compelled to refuse many owing to insufficient room. It is a rule of the Hostel that each girl must possess her own Bible, and now that these are on the market again, in spite of the increased price of Rs. 3—as against pre-war Rs. 1.4—nearly all have purchased the same.

I was very interested to hear the testimony of a Hindu parent when he said, "I want my daughter to grow up as a Christian and marry a Christian, I am a Hindu but I know the Christian religion is the right one." Yet another child was to be stopped from returning after leave on account of her testimony to the truth of Christianity, but at the last moment no place could be found in a school nearer her home. Her father consented to her returning, and the child has since told us she knows there is nothing lasting in Hinduism and ask us to pray for her parents. It is in testimonies such as these that we praise God that His work is still going on, and the seed is being sown in the young lives of India.

We wish we could report a more healthy sign amongst our Christian women of Rajapuram, Sendamangalam. Alas, apart from two or three, the majority who once were live members with us, seem dead and just do NOT want any spiritual help whatsoever.

One special feature of witness we have been enabled to do this year, is the placing of a large type Tamil Bible in a case on the wall of the Mission Compound for passers by to read. For this we have to thank kind friends and Covenanter classes for their gifts of farthings, and small contributions from our own Covenanter class here. God's Word is put before the people in different ways, to young and old, illiterate and literate, that all may hear and read. Shall we continue to pray for blessing to follow the promise which He has given, "So shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

KOLLI HILLS FIELD

By Miss B. S. Wade.

" . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be . . . the planting of the Lord."

"Oi Amma! There's a child in Solacardu village, its not wanted, the mother is dead and the father has gone away. They told me to tell you yesterday, but I forgot." These words shouted over a hedge, was the first news received of little Star, an unwanted 15 day old child. Two or three hours later we had walked to the village some 3 miles distant and were shown the 3 lb. 5 oz. baby girl. She was brought and laid on the ground while the village men and women gathered. The responsibility of accepting or refusing this child on behalf of the Mission had to be taken. In such cases the responsibility is great because once taken the child must be supported until young adult life, when a suitable marriage can be made. Should there develop physical unfitness or mental disability the responsibility remains, love and care must always be shown.

In this instance, as also in three other cases during the year, the decision was made in favour of accepting the child into the care of the Hostel, but not without the feeling of deep dependence on God for direction as to the wisdom of such a step. Out of the four children taken one has been gathered into the Heavenly fold. A further child—Jewel of Love was also accepted, but under different circumstances, her mother died of fever in Malaya, and the father, a young man of about 22 years of age, feared to hand the child over into the care of his Hindu relations and pleaded that the Mission would receive her.

The number of children at present under the care of the Hostel are: non-school age, 6; school-going children, 10; adult girls, 6.

With Elizabeth Ammal, an old Hostel girl herself and one who is thoroughly faithful, as Matron, the atmosphere seems as nearly like home as we can make it.

Several of the older girls, now earning, have their own room and manage their own cooking and are therefore almost independent of Mission support. Janaky this year has passed her training and is now in her first position as Teacher in the Sendamangalam School.

During the year, through the kind gifts of friends, some useful things have been added to the Hostel such as a clock, weighing scales, cupboard, power lamp, some very nice pictures to cheer the sick room and the Hostel, and perhaps that which is most appreciated by the tots—a rocking horse! Two months we have possessed this strong toy and it has given immense pleasure. Besides these gifts, sufficient money was received to buy a buffalo and calf and those who know the difficulties of obtaining milk in India will realise how such a gift gives great joy to Matron who is thus able to see that our small children have milk each day. There were further love tokens, for we received from Clapham Church Young People some lovely toys for Christmas,

and several small parcels of children's clothes were sent, one we know by an elderly friend of the children. I am not sure who receives the greatest joy through these gifts. Our children, yes, but so does the missionary, an abundant share, and I would like to thank all those who have made it possible, through the general remittance and by gifts for the children to live a healthy, happy life.

It would be incorrect to give the impression that all is joyful. There are constantly increasing costs of food which cause concern, and naturally where children are developing there are character-building battles to face and amongst the older girls this is particularly so and has caused sorrow. But these difficulties are balanced by other parts of the work, as for example the weekly study class held for several young people who are asking for baptism.

We cannot but love these children who definitely have some knowledge of "ashes . . . mourning . . . heaviness," but our love would be of little value had it not the object of gradually revealing to them "Beauty . . . oil of joy . . . garment of praise."

Miss Mowle's inability to return is a great grief to Matron and Barkiam and a fact difficult to be understood by the children. Miss Mowle was loved by them.

The village Biblewomen's work is more difficult to report on. It appears to awaken little response in the hearts of either young or old, the people being so steeped in sin. Three Biblewomen (until recently, when one was transferred elsewhere) have continued to go out daily. It is a solemn fact that we cannot report any known blessing to a single soul through this year's Biblewomen's work.

On these hills a full night's Hindu festival has been witnessed, and as I remember the scene in the early hours of the morning, when the women bowed themselves before the Mariammal goddess, the response in my heart is Lord grant us the liberty of the Spirit of God to know how to reveal in simplicity the beauty of Christ to these women who are in ignorance, accepting the customs and beliefs of the Hindu religion.

MEDICAL WORK ON THE KOLLI HILLS

BY DR. R. M. HARRIS.

FAREWELL TO JEDARPALAYAM.

The first event of any importance after my return from furlough, and before proceeding to the Kolli Hills, was a visit to Jedarpalayam to close the Dispensary there. I mention this here to remind you that though the dispensary is closed, the door of prayer is still open. Let us continue to pray that the seed sown may spring up to bear fruit to the glory of God. We are still in touch with the people of this village.

THE RESPONSE OF FELLOW-WORKERS.

The next event was the transfer of Staff and a considerable amount of equipment to the Kolli Hills. The willingness of Compounder and his wife, Padma, to come to the Kollis and share the work there was indeed an answer to prayer. It was also a response to the conviction in their own hearts that this was the will of God for them.

THE WORK.

There is much for which to be truly thankful. We thank God for the remembrance of Ponnammal, who came to the Hospital destitute and desperately ill. Through the loving ministry of one and another on the Compound she came to know the Lord as her Saviour before she died.

Many have been the serious talks we have had with those who come to us from near and far, concerning the things of God. Three of us are in full fellowship in the spiritual side of the work, we would ask prayer for the boy who draws the water, sweeps and does the odd jobs willingly, that he may be saved.

We have had patients staying in our cottage wards, but they will not stay if they can possibly avoid it. These people have an inveterate fear of evil spirits and rumour has it that the spirits of the dead who have died in the wards haunt the place. How many patients we have seen taken home who would have benefited by daily care as in-patients. A recent case of tetanus has meant another set-back. Please surround our wards with prayer.

The addition of a nurse-midwife, in the person of Padma, to the Kolli Hills Dispensary medical staff has greatly increased the efficiency of the work.

In the near future, through the kind gifts of friends, we hope to effect improvements in our buildings and accommodation.

Quite a number of visits have been paid to patients in their own homes. In connection with this we can scarcely omit to mention Tabitha, the horse, the gift of friends in South Africa, for she has certainly rendered the journeys to distant villages less fatiguing than they would otherwise have been, in this hilly country without roads.

THE CHALLENGE.

The spiritual atmosphere in which we find ourselves presents a tremendous challenge to faith and prayer, yours and ours.

The heathen about us, unaware of their moral depravity, are unresponsive to the Gospel message, but in desperate need of its saving power. The spiritual life of the Christian community is at a low ebb. The fire of faction and strife smoulders, ready to burst into flame at the slightest provocation. The spirit of communalism has invaded us here. How often we have been conscious of God's restraining and guiding hand, and of the strength which comes through prayer-fellowship.

It would be a help if those who would like to make this work a definite matter of prayer would get into touch with us.

We believe that we shall yet see the glory of God in this place.

TINNEVELLY FIELD

Handing on the Torch

BY MRS. O. M. MORLING.

"WHO crowneth thee with lovingkindness and tender mercies." These words came powerfully to my mind and heart as I began to

contemplate the writing of this brief report. Truly it is good that we should, sometimes, look back and remember the wonderful way in which the Lord has led us on. During the first half-year of the twelve months covered by this report, I was in Sendamangalam doing furlough duty while Miss Hazel was in England. I shall always be glad that I had this opportunity of getting acquainted with the Sendamangalam activities and having fellowship with the Christian women workers there. Moreover I had the happiness of sharing a home for nine months with my dear friend, Mrs. Brand, whose loving comradeship and selfless example we are going to miss very much.

On Miss Hazel's return at the close of December, I handed over to her the charge of the Girls' Hostel and Higher Elementary School. Early in January my belongings were packed into a lorry and I came down south with Mr. and Mrs. Kuhrt to take up residence in Paniadipatti and recommence the work of the Bible Institute.

Paniadipatti mission house had been unoccupied for about three and a half years, except when Mr. and Mrs. Champion have camped there. It needed many repairs and improvements to make it comfortable for a married couple and a single woman to live there. We owe Mr. Champion a debt of gratitude for all he did to prepare the house and compound for our occupation.

There was still some work to be done in the quarters for the students before they could move in. We also needed more time for preparation of lessons. So the Bible Institute was not opened until March 1st. We began with eight male students and seven women, the latter being their wives. One man was not at that time able to bring his wife and family, but they joined us after the May vacation. Each of the women students has a child under two years. Our students' children number twenty-two and the eldest of these is only ten years. So the mothers have many home responsibilities, but attend two classes each morning and come for an hour each afternoon to write their lecture notes. In two families they have an elderly relative who can care for the children while their mother is in the class room, but others cannot manage this, so a crèche has been opened in the dispensary building, where the wife of the local teacher attends to watch over and amuse the little ones.

On Sunday afternoons, the women students do a little practical work by going two by two to adjacent villages to conduct women's meetings. We have a preparation class for this each Monday morning at 8 o'clock. After they have gained a little more experience and courage in speaking, we hope to attempt some open-air work.

At the time of writing, about a quarter of the two years' course of study has been accomplished. The subjects that the women have been taking with the men, up to the present, are: The Book of Genesis, 1 Samuel, John's Gospel, also Early Church History, Life of Christ, Bible Geography, Tabernacle in the Wilderness. The men take several subjects in addition. I should say that Mr. Kuhrt takes, in large proportion, the burden of both lecturing and general responsibility. I am much favoured in having such kindly and considerate colleagues as Mr. and Mrs. Kuhrt and Mr. S. Paul.

One very sad occurrence happened during the May vacation. Bakkiam, one of our women students, died at childbirth. She was from the Namakkal Field and a member of the church at Periyasolaipalayam. She was not very bright in study, but we hoped that with the two years of study she would become a useful Biblewoman. Her husband was so distressed at her loss that he left here and resumed his former work in Namakkal, but there is hope that he may return before long. This term another young couple has joined us. They are eagerly trying to make up the loss they suffered in missing the first term's studies.

The first Monday in each month is always set apart for prayer, praise and meditation. We do earnestly desire that, as these young people study the Word of God and the many things that concern the proclamation of the Gospel, they may indeed be spiritually nourished and so grow stronger in the life of faith; that they may, not only by what they teach, but also by what they are, glorify God and lead others to Him.

Paniadipatti Compound Lives Again

BY MRS. W. H. KUHRT.

THE 8th of January, 1948, will live long in our minds on account of disappointment and broken furniture, but we read that day in Daily Light. "Be ye content with such things as ye have . . . . So that we may boldly say the Lord is my Helper." So we gathered it was all in the PLAN.

The thought of coming back to Tinnevelly gave us much joy but it was one thing to return to the district and another to live in Paniadipatti. However, after six months, we feel as if we have never left the field. We have settled in so well.

By reason of its isolation Paniadipatti gives us occasional anxieties, the worst being occasioned by sickness. We are three miles from the nearest Doctor so we keep as many household medicines as we can intelligently administer. Every morning at 7 a.m. would-be patients are waiting for treatment. For anything of a serious nature they must walk the three miles to the Ellerampunni Hospital.

As there are 23 small children on our compound it can well be imagined that there is plenty to do for them. Various seasons bring various ailments. As I write they are particularly troubled with itch, boils and sore eyes, all of which are very irritating for the little ones. Patients come from villages around too, and this is one of the reasons why these people have hailed with delight the permanent opening of this mission station.

Upon our return South I was privileged to take responsibility for the supervision of half of the Tinnevelly Biblewomen. On account of the size of the field and the Biblewomen being widely scattered, Mrs. Champion was glad of this help. Even so, she, with her husband must do by far the larger share of camping work.

In the Paniadipatti Circle, as it may be called, there are now five Biblewomen working. There were seven but two are studying in the

KOLLI HILLS
HOSTEL BOYS
AT PLAY





SENDAMANGALAM
NURSERY CLASS



AND WORK



MISS NELLIE HAWES
(Horham)

MISS OLIVE KNIGHT
(Chelmsford)



Bible Institute with their husbands. Although it means that some villages are left for the time being without a Biblewoman we are glad at the thought of these two sisters studying further for their work in the Lord's service.

Of the present five Biblewomen, Sounthari, an ex-Bible Institute student of the first term in 1938 who is the wife of the Tutor Mr. Paul, lives on the compound and teaches in four nearby villages. Sounthari is privileged in, and grateful for, having the co-operation of the Bible Institute sisters who visit her villages in turn every Sunday to conduct the women's meetings.

Salome, wife of Preacher Isaiah, of Anbinagaram, has served that uproarious village for many years. She also teaches in Achankullam and Kandiapuram one mile and half a mile respectively from her village.

Paranjothi who lives in Melaputhur is the least well educated of the five but is faithful and sincere. She has nobly borne heavy family difficulties while her husband has been working in Ceylon. She also teaches in three other villages.

Gnanatheebam, an unusually large and tall woman is full of good humour and energy although nearing retiring age. She has entrance into a caste home in her village and there is no opposition from husbands and friends, so week by week six or eight women sit at her feet in that house and learn the Word. May God bless this effort and give her the joy of seeing the fruit of her labour.

Lastly, there is Thayamal, of Thayilpatti, who also teaches in nearby Gothanachiapuram. Owing to a large family, this woman is rather careworn. These dear friends of ours are very human and the cost of living has risen enormously so that despite generous allowances they still seem to be living on the border line as it were. We do ask prayer that our people may be wise in spending their money.

Visiting in these villages, 14 in all, is very, very interesting and it is a joy to hear the words of Scripture from the lips of the women and to follow their progress. I am glad of my bicycle and in most cases can come and go in the day but need to camp a night in Thayilpatti and Thullukunkurichi, which are the furthest from the bungalow, about four to five miles.

The joys and sorrows of housekeeping would fill another article so I mustn't enlarge further, but sandwiched in between this and that, here and there, we manage to study the monthly lesson with the Biblewomen. All sat for this year's exam with fairly gratifying results.

Our Biblewomen need prayer and encouragement. These noble women, despite, in some cases, poor education, go out daily to teach others less educated. Sometimes when I am sitting in dirty, dark, smoky and sometimes evil smelling huts with these women and dogs, goats, chickens, pigs and bulls, I metaphorically take off my hat to these Biblewomen and gratefully remember the clean clothing and the soap that awaits me in my home.

With two Biblewomen in the Bible Institute there are several villages where there are now no Biblewomen for the time being. We ask your prayers that when villages suffer in this way the women may not become disinterested but continue at Sunday services. There are

women in nearly all the villages asking for baptism, but in many cases they have been asked to wait for various reasons.

We finish up as we began because it is true . . . "So that we may boldly say the Lord is my helper."

Kovilpatti

BY MRS. G. F. CHAMPION.

THIS year work amongst the women in the Tinnevelly District has had a very real sadness about it. The lack of rain means that our Christians, the big majority of whom work on the land, have a continual struggle to earn money and to obtain food. Obtaining food has, at times, been as difficult as earning the money, because many of the people who have the grain are afraid to part with it in case the drought is further prolonged, and in a number of villages the ration shops have been of very little help. But many a time in prayer the women have thanked the Lord for the "surprising" way in which they have been fed, though many a time a mother has gone without food in order to give it to her children. It is now the beginning of August and we have had over an hour's rain on four days, the most we have had for eighteen months. No crops can be sown yet for two months but the people have been able to plough and we hope and trust that in a few months there will be work and food for all. Perhaps this seems rather much to write about rations, etc., but I know that the hearts of many of you at home who do the housekeeping will go out in very keen sympathy to our Indian sisters.

One thing that has made me feel how wonderfully the love of Christ raises poor sinners to a higher level, is that, although there has been all this need, our Christians have never come to us begging and those of you who know the place begging takes in India will realise how wonderful this is. The old people have suffered most. Many of them are very pathetic, too old to work, no pension and not wanted.

Prayer is needed for so many things. So many people cling to the old Hindu idea of marrying their sons and daughters to the right relative, whether Hindu or Christian. It is sad to see a girl who has studied in our Hostel living in a Hindu home. Many of these give a good testimony and we hope and trust that others may be brought to trust in the Lord through them, but we do long to see the parents completely leaving this bad custom.

Another great temptation, to women without children, is to go and worship at a Roman Catholic shrine about twenty miles from here. I have been really shocked to find the many hundreds of women who go there, of all castes and creeds, rich and poor. This shrine has a very definitely bad influence for many miles round here. I have seen even some of our own women looking very ashamed when I have spoken about it and I know that some of them have been. Our Bible-women need your prayers in this matter that they may be able to give Bible teaching in such a way that it may convince the women of the wrong.

During the year I have had the joy of talking to over twenty women who love the Lord and are asking for baptism and we hope that they will be baptized in the coming months. There are many enquirers and many sad tales could be told of opposition that they are enduring. Only yesterday when I was talking to some Hindu women who are really interested, one woman's eyes filled with tears several times and when I made them repeat certain texts, trying to impress on them that that was how we could gain hope and confidence by repeating God's Word, the tears came to the woman's eyes again, but she smiled such a keen smile as she said she knew that was how we could be kept from temptation.

It was a real pleasure to me to hand over six of the Biblewomen to Mrs. Kuhrt to supervise, after she arrived at Paniadipatti last January, because it is quite impossible for one person to do this work. Although two of us are now doing it there is much work still waiting.

While the doors are yet open, while we still have a welcome, and the Gospel is listened to, our earnest prayer is that there may be others now coming, not only to fill the gaps, but to reach out to "those others." The work is not easy, the language is hard, the food more often than not uninteresting. Heat, dust, noise and smells sometime seem to be more prevalent than anything else and EVEN if it was all like this (and at times when we are tired we think it is, but it is not) will YOU not answer when HE calls?

ON FURLOUGH

BY MISS B. L. MOWLE.

"I trusted in Thee, O Lord: I said, Thou art my God. My times are in Thy Hand."

I wrote my last Report from the Kolli Hills, South India. As I look back it seems almost impossible to realise it is only about a year ago.

I finished that Report by saying, "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." Little did I think when I wrote those words how I would need to take the shield of faith to quench the fiery dart of disappointment. The Lord has given His sweet peace and rest concerning the future thereby fulfilling His wonderful promise, "My grace is sufficient for thee."

"My times are in Thy Hand." The why and the wherefore are yet to be unfolded in His own good time.

A Report.

What is a report? something which has been attempted, something done. The year under review has been spent chiefly resting. A few deputation meetings have been taken, the Lord's help given, and we ask for His blessing to rest upon all that has been attempted in His Name.

Friends have kindly received me into their homes and given of their very best in kindness and hospitality. May God bless you each one, and make up to you that which I cannot.

In Isaiah 54: 2, we read, "Lengthen thy cords and strengthen thy stakes." After this exhortation, promises are given in the same chapter which should encourage any Church.

Only the truly missionary-minded church is the spiritually wealthy church. I have been pleased to know there are some churches who meet once a month for definite prayer for mission work, and to know by their prayers that they have a grasp of our S.B.M. which is very encouraging. We have experienced together the joy of the Lord as Pastors, Biblewomen, children, and one and another have been remembered before the throne of grace.

"We lose what on ourselves we spend,
We have as treasure without end
Whatever Lord to Thee we lend
Who givest all."

OUTGOINGS

"He faileth not"

BY MISS N. HAWES.

TRULY these words express the feelings of my heart, as I look back over the past year.

How wonderfully God has undertaken in every duty or task. Often has He made me to prove that it is indeed, "Mine to take; 'tis His to undertake." Many and precious are the lessons taught, but "Not one thing hath failed of all the good things which the Lord your God spake concerning you . . . ."

Now as we face the future, our desire and prayer is that we might yield ourselves continually to Him, that our blessed Master may be glorified.

Difficulties, problems, and temptations, there will be, but I go in His Name and that cannot fail.

May I also take this opportunity of thanking all, who during the past years have remembered me in prayer, and ask for your continued interest at the Throne of Grace.

Forward with our Faithful Lord

BY MISS O. R. KNIGHT.

THE past year has again been a time of proving the lovingkindness and faithfulness of the Lord, as I have had the privilege of continuing my training at Mount Hermon.

Now that those precious days are past, I am conscious that there is very much more for me to learn. I can, however, face the future

with humble confidence, for the Lord Himelf has promised to be my Teacher—"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Psalm 32: 8). This promise is being fulfilled not only for the big things but also in the comparatively small details of all the practical preparations for the coming days, as well as when by His Holy Spirit He opens my understanding and opens the Scriptures to me.

I am persuaded that whatever the coming year holds for me my Saviour's presence continually is assured by His word, "I am with you alway."

May He grant that I may be faithful in obedience to His instruction, teaching, and guidance, so that having received blessing I may be a blessing, particularly to those in India to whom He now sends me.

——: :——

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	Day Schools	Sunday Schools	Pupils (Day School)	Places where regular Chapel services are held	Villages in which the Gospel is regularly preached
Madras ...	5	528	5	—	6	34	9	4	10	20	1138	11	30
Send'mangal'm	6	111	—	—	7	13	8	1	4	7	470	7	37
Namakkal ...	9	218	4	—	12	11	9	2	5	10	594	11	91
Kolli Hills ...	1	42	—	1	3	4	4	2	4	1	123	3	40
Tinnevelly ...	44	1001	9	2	40	17	11	4	23	38	1284	48	87
TOTAL	65	1900	18	3	68	79	41	13	46	76	3609	80	285

GENERAL INFORMATION

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.

PUBLICATIONS.

Strict Baptist Mission Herald. Giving reports and articles dealing with the Lord's work in India. Published bi-monthly. Price 2d per copy supplied through local Mission or Magazine Secretaries. By post direct, 1/6 for the year.

Rays from the East. A Bi-Monthly Magazine for Children. 3s. per 100. Postage extra.

Orders for the above publications, Annual Reports and all S.B.M. literature to be sent to the General Secretary.

SUBSCRIPTIONS AND DONATIONS for all Funds (except L.Z.A.) should be sent to the Hon. Treasurer: Mr. W. T. Sayers, 25, Grenoble Gardens, Palmers Green, London, N.13.

Gifts under Covenant. Subscribers who pay income tax at the full rate can greatly help the funds of the Mission by making their annual gifts under a Covenant of Payment for 7 years. The Mission can then recover each year the amount of income tax paid on such gifts, without any further trouble to the donor.

We shall be very grateful for further helpers under this scheme, and a Form of Covenant will be found on the last page of this report.

Completed forms should be sent to the Treasurer, or to Mrs. Anderson for L.Z.A., and any further information will be gladly sent.

Please note: All cheques, etc., should be made payable to "The Strict Baptist Mission," and crossed.

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.—All enquiries as to membership and meetings, etc., to be addressed to Hon. Secretary, Pastor F. J. Bennett, 23, Brewster Road, Leyton, E.10.

NOTICE IN REFERENCE TO BEQUESTS

We believe there are many of our subscribers who would like to continue their subscriptions even after the Lord has taken them home, and although this is a somewhat delicate matter, yet for the sake of the Lord's cause, we mention how it can be done—viz: by bequeathing

a Legacy to the Mission.

The following Form of Bequest is therefore recommended to those who may be desirous of thus assisting the Mission:

FORM OF BEQUEST.

"I give and bequeath to the Treasurer for the time being of THE STRICT BAPTIST MISSION (founded in London in the year 1861), the sum of £ free of duty, for the promotion of the objects and work of the said Mission: and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same."

SUMMARY OF ACCOUNTS

RECEIPTS.

	£ s d	£ s d
Balance at Bank, 21st September, 1947 :		
Current A/c. ...	1,558 10 8	
Deposit A/c.	2,500 0 0	
In hands of Secretary	10 0 0	
In P.O. Savings Bank ...	1,784 17 10	
		5,853 8 6
General Fund	7,007 1 9	
Young People's Guild of Service ...	108 11 7	
Sustentation Fund	315 0 0	
Pension Fund ...	554 15 10	
"Herald" Fund ...	273 11 0	
		8,259 0 2
Ladies' Zenana Auxiliary:		
General Account	2,865 2 10	
Medical Account	63 17 7	
		2,929 0 5
		£17,041 9 1

PAYMENTS

	£ s d	£ s d
General Fund :		
India	5,749 13 3	
Home	1,815 3 3	
		7,564 16 6
"Herald" Fund		460 3 9
Young People's Guild of Service		178 16 4
Pension Fund :		
Purchase of £300 3% Savings Bonds and Payment of £9 to Miss Mowle		305 8 3
Sustentation Fund :		
Purchase of £100 3% Savings Bonds		99 13 6
Reserve		1,008 12 3
Ladies' Zenana Auxiliary:		
General—		
India ...	2,390 19 8	
Home	368 15 0	
Medical	301 14 5	
Voyage ...	184 2 0	
		3,245 11 1
Balance at Bank, 20th September, 1948 :		
Current A/c. ...	1,337 16 9	
Deposit A/c. ...	500 0 0	
In hands of Secretary	10 0 0	
In P.O. Savings Bank ...	2,330 10 8	
		4,178 7 5
		£17,041 9 1

GENERAL FUND.

1947 £		£ s d	£ s d
	To Balance brought forward		489 16 4
	,, Contributions :		
4,028	Churches and Schools ...	4,127 18 9	
1,213	Personal ...	1,229 6 2	
325	,, Miscellaneous	271 14 8	
836	,, Legacies	452 0 0	
19	,, Sale of Annual Reports	19 11 11	
		6,100 11 6	
849	,, Income Tax Refund	592 7 10	
114	,, Interest on Investments ...	111 17 1	
8	,, Interest on Deposit	6 18 0	
135	,, Christmas Gifts	149 14 6	
		6,961 8 11	
43	,, Interest on Post Office Account	45 12 10	
			7,007 1 9
	,, Transfers from :		
	Pension Fund	247 14 2	
	L.Z.A. General Account for Rent	100 0 0	
	L.Z.A. General Account for Reports	20 0 0	
			367 14 2
			£7,864 12 3

1947 £		£ s d	£ s d
	By Remittances to India for Salaries and		
4,335	Payments on Mission Account ...	5,599 18 9	
705	,, Missionaries on Furlough ...	341 4 0	
217	,, Missionaries Children's Allowances ...	412 9 7	
	,, Missionaries' Life Insurance	50 16 0	
111	,, Deputation and Ministerial Expenses	116 6 9	
657	,, Office Expenses ...	736 19 11	
79	,, Cost of Annual Reports	92 5 0	
65	,, Advertising	65 2 0	
135	,, Christmas Gifts sent to India	149 14 6	
		7,564 16 6	
	,, Transfers to :		
	"Herald" Fund (Deficit)	166 12 9	
	Balance Carried Forward	133 3 0	
			£7,864 12 3

"HERALD" FUND.

1947 £		£ s d	£ s d	1947 £		£ s d	£ s d
	To Subscriptions				By Cost of Printing :		
180	Heralds	191 13 10		292	Heralds		349 14 9
36	Rays	81 17 2		121	Rays		110 9 0
			273 11 0				
	,, Amount from General Fund		166 12 9				
	,, L.Z.A. General Account		20 0 0				
			£460 3 9				£460 3 9

YOUNG PEOPLE'S GUILD OF SERVICE

1947 £		£ s d	£ s d	1947		£ s d
	To Balance brought forward	... ...	521 6 8		By Remittances to India for Bible Institute ...	178 16 4
151	,, Contributions	... ...	108 11 7		,, Balance carried forward	451 1 11
			£629 18 3			£629 18 3

SUSTENTATION FUND.

	£ s d		£ s d
To Balance brought forward ...	822 13 3	By Purchase of £100 3% Savings Bonds ...	99 13 6
,, Interest on Investments ...	215 0 0	,, Balance carried forward	1,037 19 9
,, Mrs. L. M. Parker	100 0 0		
	£1,137 13 3		£1,137 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
£100 3% Savings Bonds ...	... 99 13 6
	£6,910 12 2

SPECIAL NOTE.—This Fund can only be drawn upon in a **Special Emergency** and then only to a **limited amount** in any one year.

RESERVE FUND.

	£ s d		£ s d
To Balance brought forward ...	4,448 10 3	By Mrs. Thrower's Fares, Baggage, etc. ...	15 9 4
		,, Mr. and Mrs. Morling's Passage and Baggage, etc.	197 17 5
		,, Repairs to Bible Institute	191 4 2
		,, Capital Expenditure on Buildings in India ...	416 19 5
		,, Mr. and Mrs. Huckett's Fares, Baggage, etc.	187 1 11
		,, Balance carried forward	3,439 18 0
	£4,448 10 3		£4,448 10 3

PENSION FUND.

	£ s d		£ s d
To Balance brought forward	544 2 5	By Purchase of £300 3% Savings Bonds ...	296 8 3
,, Interest on Investmests	554 15 10	,, Amount to General Fund	247 14 2
		,, Paid Miss Mowle	9 0 0
		,, Balance carried forward	545 15 10
	£1,098 18 3		£1,098 18 3

CAPITAL OF PENSION FUND.

	£ s d
Investments (at Cost) :	
£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 0s 0d 5% New Zealand Stock ...	2,000 0 0
£3,361 5s 9d 3½% War Stock	3,341 10 0
£4,870 16s 0d 3½% Conversion Loan	4,635 6 3
£1,600 0s 0d 3% Savings Bonds ...	1,596 8 3
£1,000 0s 0d 3% Defence Bonds	1,000 0 0
£900 0s 0d 2½% Treasury Stock ...	899 17 10
	£15,545 7 1

LADIES' ZENANA AUXILIARY

GENERAL ACCOUNT.

1947 £		£ s d	£ s d
	Balance, 21st September, 1947		519 1 2
2,244	Contributions	2,082 17 7	
423	Gift Week ...	413 14 2	
			2,496 11 9
358	Income Tax Refund ...		368 11 1
200	Legacy ...		— — —
			£3,384 4 0

1947 £		£ s d	£ s d
2,234	Indian Expenses ...		2,390 19 8
408	Missionaries at Home		211 11 6
40	Deputation and General Expenses		51 5 5
34	Stationery and Postage		25 18 1
	New Missionaries Outfits and Grants		80 0 0
	Transferred to S.B.M. :		
20	Report Account ...		20 0 0
30	Herald Account ...		20 0 0
100	For Rent		100 0 0
500	To L.Z.A. Voyage Account ...		100 0 0
	Balance in Hand		384 9 4
			£3,384 4 0

MEDICAL ACCOUNT.

	£ s d		£ s d
Balance, 21st September, 1947 ...	1,218 5 4	Indian Expenses	299 12 5
Contributions	63 17 7	Donation to M.S.M.	2 2 0
		Balance in Hand	980 8 6
	£1,282 2 11		£1,282 2 11

Of the above balance, £980 8s 6d, a sum of £335 is earmarked for extension of buildings.

VOYAGE ACCOUNT.

	£ s d		£ s d
Balance, 21st September, 1947	557 17 1	Dr. R. M. Harris : Baggage ...	8 11 6
Transferred from L.Z.A. General Account	100 0 0	Miss Caten : Passage, etc.	83 4 0
		Miss S. Hazel : Passage, etc. ...	92 6 6
		Balance in Hand	473 15 1
	£657 17 1		£657 17 1

BALANCE SHEET as at 20th September, 1948

LIABILITIES.	£	s	d
General Fund	133	3	0
Young People's Guild of Service	451	1	11
Sustentation Fund	1,037	19	9
Pension Fund	545	15	10
Reserve	3,439	18	0
Ladies' Zenana Auxiliary :			
General Account	384	9	4
Medical Account	980	8	6
Voyage Account	473	15	1
	£7,446	11	5

ASSETS.	£	s	d	£	s	d
Balance at Bank and in Hand :						
Current Account	1,337	16	9			
Deposit Account	500	0	0			
Secretary	10	0	0			
	1,847	16	9			
Cash in Post Office Savings Bank	2,330	10	8			
				4,178	7	5
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
				£7,446	11	5

Note.—The Mission also holds furniture for Missionaries on furlough to the value of at least £100.

R. ROBINSON, W. T. SAYERS, } Directors.
J. K. THORPE, Secretary

AUDITOR'S REPORT.

In accordance with the provisions of the Companies Act, 1948, I beg to report :

(1) I have obtained all the information and explanations which to the best of my knowledge and belief were necessary for the purposes of my audit.

(2) In my opinion proper books of account have been kept by the Company so far as appears from my examination of those books.

(3) In my opinion the above Balance Sheet, dated 20th September, 1948, is in agreement with the books of account; and, to the best of my information and according to the explanations given to me, the said Balance Sheet gives the information required by the Companies Act, 1948, in the manner so required to give a true and fair view of the state of the Company's affairs as at the 20th September, 1948.

52, The Broadway, Stratford, E 15. 28th September, 1948.

STANLEY W. SIMPSON, F.S.A.A.

ABSTRACT OF RECEIPTS

21st SEPTEMBER, 1947 to 20th SEPTEMBER, 1948.

	£	s.	d.
Abercwmboi—			
General ...	4	2	6
Abingdon—			
General	18	9	0
Accrington "Ebenezer"—			
General	9	8	0
L.Z.A.	2	15	0
Accrington "Zion"—			
General	3	4	0
Acton Friends—			
General ...	1	10	0
L.Z.A. ...	8	9	4
Aldringham—			
General ...	2	3	6
Askett—			
General	3	10	0
Aylesbury—			
General	11	4	0
L.Z.A.	14	18	6
Baguley—			
L.Z.A. ...	2	10	0
Barcombe—			
General	4	0	0
Bath—			
General ...	21	14	10
Beccles—			
L.Z.A.	2	15	0
Guild of Service ...		10	6
Bedford, "Providence"—			
General	29	4	6
L.Z.A.	14	14	9
Bedmond—			
General ...	3	15	3
L.Z.A. ...	1	4	0
Bedworth—			
General ...	16	4	0
L.Z.A. ...	1	1	0
Belvedere—			
General	67	9	6
L.Z.A.	4	17	5
Guild of Service ...	1	15	0
Benwick—			
General ...	1	7	0
Bermondsey—			
General	15	9	7
L.Z.A.	14	12	0
Betheraden—			
General ...	3	7	3
L.Z.A. ...	3	3	6
Bexley Heath—			
General	11	1	7
L.Z.A.	1	12	0
Guild of Service ...	10	11	0
Bible Spreading Union—			
General	10	0	0
Bierton—			
General ...	17	10	0
L.Z.A. ...	7	10	0
Billericay—			
General			
Billinghay—			
General	32	15	2
L.Z.A.	5	0	0
Bilston—			
General ...	2	12	6
Blackburn—			
General ...	8	10	0
Blakenham—			
General	18	18	1
L.Z.A.	7	18	6
Borough Green—			
General ...	57	18	0
L.Z.A. ...	2	19	0
Bradenstoke—			
General ...	28	4	2
L.Z.A. ...	5	11	2
Bradfield St. George—			
General	20	0	9
L.Z.A.		5	0
Brentford—			
General	103	10	7
L.Z.A.	61	6	0
Guild of Service ...	5	1	0
Brighton, "Ebenezer"—			
General	89	19	0
L.Z.A.	37	15	5
Brighton, "Tabernacle"—			
General	59	15	0
L.Z.A.	53	10	0
Brixton—			
L.Z.A.	7	6	3
Broadstairs Friends—			
L.Z.A.	3	7	6
Brockley, Suffolk—			
General	27	3	6
Bromley—			
General	17	11	0
L.Z.A.	9	18	6
Guild of Service ...		10	0
Bury, Lancs.—			
General	4	17	3
L.Z.A.	9	12	10
Cambridge, "Eden"—			
General	50	17	6
L.Z.A.	8	11	3
Cambridge, Tenison Road—			
General	6	0	6
Carlton—			
General	16	16	4
Chadwell Street—			
General	73	7	3
L.Z.A.	87	16	10
Charsfield—			
General ...	4	0	0
Chatteris—			
General	35	3	4
L.Z.A.	16	9	6
Chelmondiston—			
General	11	7	9
Chelmsford—			
General	41	2	3
L.Z.A.	7	0	0
Guild of Service ...	9	4	3
Cheltenham, "Providence"—			
L.Z.A.		10	0
Chesham—			
General	11	0	0
L.Z.A.	4	15	0
Guild of Service ...	2	10	0
Chingford—			
General	4	3	0
L.Z.A.	1	0	0
Chorley—			
General	7	18	0
L.Z.A.	4	0	0
Clacton—			
General	1	2	0
L.Z.A.	3	14	6
Clapham, Courland Grove—			
General	79	12	4
L.Z.A.	13	4	0
Clapham Junction—			
L.Z.A.	1	0	0
Clayton West—			
General ...	6	15	6
Clifton—			
General ...	8	4	0
L.Z.A. ...	2	0	0
Colchester—			
General	10	13	7
L.Z.A.	1	15	3
Collingwood, Australia—			
General	5	18	4
L.Z.A.	4	0	0
Cottenham—			
General	14	18	6
L.Z.A.	1	0	0
Cramford—			
General	4	6	10
L.Z.A.	9	12	4
Crawley—			
General	1	12	7
Crowfield—			
General	4	1	6
Croydon, Derby Road—			
General	22	7	8
L.Z.A.	15	10	0
Croydon District—			
General	4	3	6
Guild of Service ...			
Croydon, "Salem"—			
General	2	15	6
L.Z.A.	4	4	0
Croydon, Tamworth Road—			
General	16	10	0
L.Z.A.	11	13	6
Crymmych—			
General	2	3	6
Deeping St. James—			
General	16	19	8
L.Z.A.	5	18	6
Devizes—			
General ...	63	16	2
L.Z.A. ...	10	0	0
Dorking—			
General ...	38	2	2
L.Z.A. ...	48	7	6
Downe—			
General	24	7	6
Dunmow—			
General	2	4	6
Dunstable—			
General	23	5	3
L.Z.A.	6	0	0
Eastbourne—			
General	6	10	5
L.Z.A.	10	12	0
East Dist. Rally—			
General			
East Ham—			
General	14	9	9
L.Z.A.	4	8	8
East London Tabernacle—			
General			
Egham—			
General ...	5	12	0
Ely—			
General ...	2	2	0
Epping—			
General ...	1	1	0
Epsom—			
General ...	45	11	5
L.Z.A. ...	110	14	8
Erith—			
General	15	0	0
L.Z.A.			
Guild of Service ...		12	6
Five Ash Down—			
General			
L.Z.A.			
Guild of Service ...			
Fressingfield—			
General ...	9	16	8
Friston—			
General	4	18	1
Fulham—			
General ...	11	6	3
L.Z.A. ...	11	9	0

Gaddesden Row—
General ... 1 0 0
Glemsford—
General ... 17 0
Gravesend—
General ... 11 0
L.Z.A. ... 1 0 0
Grays—
General 5 11 0
L.Z.A. 6 10 0
Great Gransden—
General 10 16 4
Greenwich—
General 44 16 10
L.Z.A. 0 2 0
Guild of Service ... 1 0 0
Grundisburgh—
General 12 18 1
L.Z.A. 3 18 8
Guildford—
General ... 68 8 3
L.Z.A. ... 21 10 0
Hadleigh—
General 16 18 0
L.Z.A. 6 2 6
Hadleigh Heath—
General 1 10 0
L.Z.A. 2 7 6
Hailsham—
General 17 2 9
Halstead—
General 16 16 4
L.Z.A. 1 12 0
Handcross—
General 2 17 2
L.Z.A. 12 0
Hartley Wintney—
General 15 1 9
L.Z.A. ...
Harwich—
General ... 1 7 0
L.Z.A. ... 4 2 0
Haslingden—
General ... 7 2 0
Haslemere—
General 26 5 3
L.Z.A. 7 0 0
Hastings Tabernacle—
General 35 7 3
L.Z.A. 18 6 0
Haworth—
General 12 16 0
L.Z.A. 5 2 6
Hedge End—
General ... 18 0
Highbury—
General 70 11 9
L.Z.A. 49 9 0
Guild of Service ... 6 14 0
Highgate Road—
General ... 5 0 0
High Wycombe—
General 17 10 0
L.Z.A. 9 7 0
Hinckley—
General ... 6 10 6
L.Z.A. ... 1 10 0
Hilmarton—
General 4 13 6
Hitchin—
General ... 5 10 1
Homerton Row—
General 5 18 10
L.Z.A. 4 5 8
Horham—
General ... 112 10 8
L.Z.A. ... 2 7 6
Horley—
General ... 13 1 0
L.Z.A. ... 2 0 6
Horsham—
General ... 16 0 0
L.Z.A. ... 22 11 9

Hounslow—
General ... 26 6 6
L.Z.A. ... 20 10 7
Hoxne—
General 14 17 6
Ilford—
General 12 11 3
L.Z.A. 1 18 0
Ipswich, "Bethesda"—
General 145 17 7
L.Z.A. 34 6 10
Guild of Service ... 4 4 0
Ipswich, "Mount Zion"—
General 13 6 8
L.Z.A. 8 5 1
Ipswich, "Zoar"—
General 23 4 0
L.Z.A. 21 16 4
Irthlingborough—
General 1 16 0
L.Z.A. 3 8 7
Kenninghall—
General 5 17 0
Kesgrave—
General 4 11 8
L.Z.A. 2 2 10
Kilburn—
General ... 10 6
Kings Langley—
General 34 17 0
L.Z.A. ...
Guild of Service ... 5 6 8
Kingston-on-Thames—
General 17 12 0
L.Z.A. 3 2 6
Laxfield—
General 16 16 3
L.Z.A. 17 4 4
Leatherhead—
L.Z.A. 1 13 1
Lee Common—
General 5 10 7
Leicester, "Ebenezer"—
General 1 10 0
L.Z.A. ... ...
Leicester, "Providence"—
General 16 18 0
L.Z.A. 1 7 0
Leicester, "Zion"—
General 7 10 0
L.Z.A. 3 17 4
Leigh-on-Sea—
L.Z.A. ... 7 15 6
Leiston—
L.Z.A. 1 0 0
Lewes—
General 7 19 7
Lewisham—
General ... 4 19 6
L.Z.A. ... 6 0 0
Leyton—
General 44 1 1
L.Z.A. 22 0 0
Guild of Service ... 12 3 0
Little Downham—
General 10 12 5
Little Staughton—
General ... 6 0 0
Lockwood—
L.Z.A. 3 0 0
Lode—
General ... 2 6 1
Long Marston—
General 11 10 3
Loughborough—
General
Maidenhead—
General
Maidstone—
General 1 0 0
Manchester Dist.—
L.Z.A. 10 5 1

Manor Park—
General 34 19 6
L.Z.A. 2 1 6
March—
General 91 8 2
L.Z.A. 11 2 0
Guild of Service ... 10 0
Mayford—
General 7 11 2
Mendlesham Green—
General ... 1 5 0
L.Z.A. ... 14 4
Meopham—
General ... 8 18 5
L.Z.A. ... 2 6 6
Middlesborough—
General ... 17 0 0
Morley—
General ... 12 6
Needingworth—
General 10 19 3
L.Z.A. 7 2 4
Newcastle-on-Tyne—
General ... 11 5 0
New Cross—
General 134 18 7
L.Z.A. 19 15 6
Guild of Service ... 3 4 10
Newick—
General 7 6
L.Z.A. 1 0 0
Newquay—
General 18 6
L.Z.A. 3 7 2
Norbiton—
General 1 15 0
L.Z.A. 6 15 0
North Finchley—
General 72 19 1
L.Z.A. 25 0 10
Guild of Service ...
Norwich—
General 2 4 6
L.Z.A. 1 10 0
Notting Hill Gate—
General 13 0
L.Z.A. 1 17 0
Nuneaton—
General ... 4 0 0
L.Z.A. ... 2 10 0
Nunhead—
General 2 0 0
L.Z.A. 7 0 0
Occold—
General 10 0 6
Old Hill, "Ebenezer"—
General 16 18 7
Old Hill, "Spring Meadow"—
General 4 0 0
Otley, Suffolk—
General ... 16 0 0
L.Z.A. ... 9 13 0
Otley, Yorks.—
General ... 5 0 0
Oundle—
General 1 0 0
Over—
General 21 1 0
L.Z.A. 18 19 8
Pemberton—
General ... 16 8 4
L.Z.A. ...
Ponders End—
General ... 10 0
L.Z.A. ... 9 4 0
Porth—
General ... 10 10 0
Potten End—
General ... 34 2 6
L.Z.A. ... 19 3 0
Potton, Beds.—
General ... 13 5 5
L.Z.A. ... 5 10 8

Portsmouth—
General ... 9 9 0
Poynings—
General 26 14 2
Praham, Australia—
General 1 14 0
Preston—
General 11 15 0
L.Z.A. 3 4 5
Prittlewell—
General 23 4 6
L.Z.A. 15 15 0
Ramsey—
General 11 3 3
L.Z.A. 1 8 0
Ramsgate—
L.Z.A. ... 10 0 0
Rattlesden—
General 18 18 0
L.Z.A. 2 3 0
Rounds—
General 3 6 2
Readers of "The English Churchman"—
General ... 7 0 0
Readers of "The Christian"—
General 10 0
Reading Friends—
General ... 3 2 9
L.Z.A. ... 2 0 6
Redburn—
General 2 1 6
Reigate—
General ... 14 14 6
Richmond—
General 35 7 9
L.Z.A. 45 9 0
Rotherham—
General ... 2 4 0
Rowley Regis—
L.Z.A. ... 10 6
Royton—
General ... 25 7 2
Rushden—
General 3 14 2
L.Z.A. 2 10 0
Ryde, Australia—
L.Z.A.
Salhouse—
General ... 2 0 0
Scleddy, Pem.—
General 3 11 6
S.E. Dist. Rally—
General
Siddal—
L.Z.A. ... 1 0 0
Slaithwaite—
General 11 5
L.Z.A. 1 19 0
Guild of Service ... 2 5 0
Sleaford—
General ... 11 19 0
Smarden—
General 3 1 0
Smithfield, Australia—
General
Somersham—
General 2 10 1
L.Z.A. 5 10 0
South Woodham—
General 1 0 0
Staines—
General ... 15 13 2
L.Z.A. ... 2 0 3
Stamford—
General ... 44 14 5
L.Z.A. ... 5 10 0
Stevenage—
General ... 1 8 6
L.Z.A. ... 20 1 6
Stoke Ash—
General 22 11 10
L.Z.A. 5 10 6
Stonham Parva—
General 5 6 0
Stowmarket—
General 25 7 11
L.Z.A. 23 11 6
Stratford—
General 25 3 10
L.Z.A. 60 8 10
Streatham—
General 50 5 7
L.Z.A. 37 19 7
Guild of Service ... 10 0
Stretham, Cambs.—
General 13 18 10
St. Clears—
L.Z.A. 3 8 6
St. John's Wood—
General 35 1 9
L.Z.A. 76 14 9
St. Neots—
General 14 0 0
L.Z.A. 5 0 0
Sudbourne & Tunstall—
General 39 5 8
L.Z.A. 1 14 6
Sudbury, Suffolk—
General 1 10 0
L.Z.A. 1 1 6
Suffolk Rally—
General 19 8 5
Sunderland—
General 2 3 8
Sutton-at-Hone—
General 4 6 6
L.Z.A. 3 5 6
Sutton, Cambs.—
General 17 15 11
Sutton (Surrey) Friends—
General 3 5 0
L.Z.A. 27 3 8
Swindon—
General 28 0 0
L.Z.A. 19 19 6
S.W. District—
General 10 0 0
Sydney, Australia—
L.Z.A. 1 11 9
Tadworth—
General ... 1 9 0
L.Z.A. ... 6 6 9
Tenterden—
General ... 1 5 0
Thame—
General ... 8 17 6
Thorndon—
Guild of Service ... 4 10 0
Tollington Park—
General 5 1 6
L.Z.A. 6 13 0
Tottenham—
General 36 8 7
L.Z.A. 4 9 6
Tring—
General 50 6 3
L.Z.A. 21 16 0
Trowbridge—
General 45 1 7
Tunbridge Wells—
General 57 3 2
L.Z.A. 34 0 0
Two Waters—
General 4 12 2
Upney, Barking—
General 2 10 0
Waldringfield—
General 13 15 1
L.Z.A. 1 10 0
Walsall—
General 29 12 6
L.Z.A. 3 12 6
Walthamstow—
General 8 1 7
L.Z.A. 25 10 0
Walton-le-Naze—
General 1 5 0
Wandsworth, Chatham Rd.—
General 1 15 6
Wandsworth, West Hill—
General 9 19 6
L.Z.A. 9 5 10
Warboys—
General 26 14 9
L.Z.A. 20 15 0
Warbleton—
General ... 5 15 0
Warrington—
L.Z.A. 5 10 0
Watford, "Beulah"—
General 6 18 6
Watford Tabernacle—
General 61 4 9
L.Z.A. 54 7 0
Guild of Service ... 8 8 0
Wattisham—
General 5 12 0
L.Z.A. 3 10 6
Wellingborough—
General 45 17 7
L.Z.A. 12 13 8
West Ham—
General 28 16 3
L.Z.A. 5 0 0
West Hartlepool—
General 13 0 0
Wetherden—
General ... 3 0 0
L.Z.A. ... 1 10 0
Whittlesey—
General 22 12 0
L.Z.A. 11 12 0
Whittlesey Road—
General 10 0
Willenhall—
General ... 21 13 1
L.Z.A.
Willingham—
L.Z.A. ... 1 12 0
Wimbledon—
General 30 0 10
L.Z.A. 39 10 3
Wivelsfield—
General 5 0
Wood Green, Eldon Road—
General 13 18 2
L.Z.A. 10 0
Wood Green, Park Ridings—
General 14 14 11
L.Z.A. 7 5 9
Guild of Service ... 3 7 0
Woolwich—
General 8 12 3
L.Z.A. 5 0 0
Yateley & Eversley—
General 49 0 0
L.Z.A. 16 5 9
Yorkshire Friends—
General 6 6 6
L.Z.A. 19 0 0
PERSONAL—
General ... 1,229 6 2
L.Z.A. ... 648 7 7

ROBERT STOCKWELL, Ltd., Printers, 5-7, Baden Place, London, S.E.1.

Agreement to Contribute

I .....

of .....

HEREBY COVENANT with THE STRICT BAPTIST MISSION that for a period of seven years from the 6th April, 19....., or during my life, whichever period shall be shorter, I will pay annually to the said Mission such a sum as will, after the deduction of Income Tax, leave in the hands of the Mission a net sum of.....
(£.....) such sum to be paid from my general fund of taxed income, so that I shall receive no personal or private benefit in either of the said periods from the said sum or any part thereof.

IN WITNESS whereof I have hereunto set my hand and seal this.....day of.....19.....

SIGNED, SEALED AND DELIVERED by the said

.....

in the presence of

..... L.S.

Signature.....

Address .....

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.

PRICE THREEPENCE

No. 110. FEBRUARY—MARCH, 1948.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



SENDAMANGALAM.
Doorway: decorated with Bananas.

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 5.

By Mrs. D. A. Thrower, Madras.

Summary of previous chapters.

Kanaha, a little Indian girl, asks about Heaven. Mary, the Biblewoman, tries to tell her about the wrong things she does which keep her soul dirty and unable to go there. Kanaha was surprised to find her mother listening to the conversation behind the door.

Now here was an awkward affair. Kanaha of course expected a thrashing, but nothing of the sort happened. Her mother just looked at her and said nothing. Actually Kanaha's mother had been listening to the conversation about Arul, and naturally her heart was soft on that point. Kanaha, on the other hand, had been satisfied about Arul. Indian people all have a great faith in dreams, and that which the Biblewoman had told her had made her quite sure of Arul's safety and happiness.

However, that same conversation had made her troubled about herself. Next time she went to the bazaar she felt very guilty. What should she do? She didn't even want to eat the cocoanut now. She brought it home and nothing was said, but she knew that her mother noticed the difference, by the way she looked. This silence on her mother's part was even worse than a scolding. Kanaha was not used to it, and it made her feel more and more guilty. As she went about her little jobs she realised that there were many more things like the cocoanut which needed to be put right.

Then the expected visitor arrived again. Kanaha was on her guard in another direction now. She knew that her mother might be listening behind the door. This time the Biblewoman brought a picture representing Jesus with the little children of various countries around Him. Mary was just describing this picture, when, much to their surprise, Kanaha's mother came outside to listen. You see, it is possible to hear sounds through a door, but you can't see a picture through it.

"Salaam Amma" greeted Mary. "Here is a picture I have brought for you to see. Our Swami loves all the children of the world and this picture shows how He welcomes them all."

All three of them looked hard at the picture and then Kanaha's mother said, "But it is an Indian GIRL on his knee. Fancy it being a girl!"

"Why not?" asked Mary. Jesus loves boys and girls but He gives a special welcome to folk who think they may not be wanted. You see what the book says:—"He hath sent me to publish good news to the poor, to heal the brokenhearted, to deliver the captives, and to give sight to the blind."

"But Arul wasn't poor or brokenhearted or blind. Why did He want him?"

"I cannot tell you why, Amma. The children are His in any case. But the Swami loves you and Kanaha too, and maybe you wouldn't want to know about Him if Arul had not gone to heaven first."

"Maybe not. It seems funny that the Swami loves the girls like that. We always want the boys."

"Don't you think it gives us new hope? If the Swami loves girls, He will love them when they grow up. That makes room for you and me."

Kanaha said nothing to all this. She listened and took it all in. It seemed too wonderful for words.

After that, both mother and daughter used to look forward to the weekly visit of Mary the Biblewoman and it was surprising how their lives changed and they learned to love and help one another. It all came about by learning of the love of Jesus.

Then, one day when they expected Mary, Kanaha's father was at home from work. Up to then he knew nothing of this weekly visitor. They were both a wee bit anxious.

(To be concluded.)

THE ANTS THAT NEVER GAVE UP.

By Mrs. G. F. Champion, Kovilpatti.

A little while ago I had dengue fever, or something very much like it. I was not really ill, but I was feverish; all my bones ached and I was glad to lie down. My bed was against a high wooden partition, and as I lay there I could see the white ants very busy. This partition stood quite nicely for a year or two and then the ants found it.

Ants with an appetite.

The carpenter says it got too dry with the heat and now the ants will not leave it. The wood has been painted and everything that can be done has been tried but the ants still come.

Each time we come back from camp it is attended to, and each time we come back the ants have eaten a piece more. Near where I lay, they had made a very clever little tunnel of earth which they must have brought from a very long way off, and for the whole time they were hurrying along inside this. Three times in a few hours, I knocked their tunnel down and it was surprising the number of ants that came along to mend it.

Business methods.

They were running backwards and forwards at such a rate that often quite a number of them fell down on to the floor. They

could not get back again and no-one seemed to stop to look for them. Every ant was so busy that I never once saw them stop and bump heads by way of greeting like the black ants do. I wondered lots of things about them—"When do they eat? Who is the head man? Where do they hold their meetings and decide what to do?" They seemed to be quite organised. I do not know the answers to any of these questions, but I do know that they keep on keeping on until they finish what they start to do. I expect that you are often told to finish a thing and don't always feel like it. When you feel like that, then think of white ants.

The Ants' Motto.

We asked a carpenter to come and take all the bottom out and paint it with solignum. He then did all the other parts too. This made them stop and think for a while, but they soon found lots of places to crawl through, and within a few days were eating away as hard as they could. "Persistent" is the right word for them, if they are stopped they just wait and watch their opportunity to start again. Nil desperandum!

We need so much persistence to do everything we ought, and we have a wonderful place to which we may go to ask for help; for Jesus said: "Suffer the little children to come to Me." This means that all of us can go to Jesus and ask Him to help us to keep on doing the things that will please Him.

THE STORY OF CAPTAIN YU.

Captain Yü was an officer of the Chinese Imperial Army and, for a short time, he was stationed in Mingpo, one of the cities of his own province. Whilst there, he heard men who were preaching what he called "the Jesus doctrine." Now Captain Yü was a thoughtful man and he heard the message of the Good News of the Lord Jesus with interest. It was a case of good seed falling on good ground. For fifteen years the seed lay buried in his heart. He was seeking the truth: he knew the foolishness of idol-worship, but he did not know the Lord Jesus.

Later on, he met men who followed Buddha, who were more enlightened than most Buddhists, and believed in One God, the ruler of the Universe, the One who alone should be worshipped. Captain Yü found much in common with these men and for years he went about preaching this message of One God, whom he did not and could not know. It is only as we come to know the Lord Jesus that we can know God, and Captain Yü had not yet come to know Christ.

One day an old man entered a newly opened Gospel Hall where a missionary, Dr. Douthwaite, was preaching Jesus. The old man sat down and reverently listened to the Gospel message. It was Captain Yü. At last, he heard the Good News for which he had so often longed, and his joy was great. The seed that had lain sleeping within his heart had sprung to life and growth. He believed on the Lord Jesus and found in Him the Way to God, the Truth concerning God, and the very Life of God in his own soul. Captain Yü asked to be allowed to confess the Lord Jesus and was baptized. Perhaps in another issue, we may tell you what followed.

HONOURS LIST 1947.

Each scholar whose name is mentioned in this list will receive a certificate of merit for regular Bible searching during 1947. If your name is not here why not make a start right now and see that it appears in the next list. The special prizes which are awarded annually to the two scholars who have the longest and best record but have not received a prize for searching, are gained by **William Brown, Otley,** and **Olive Worne, Tunstall. March:** Irene and Jean Bridgestock, Shirley Betts, Margaret and Nora Jaegar, Donald Pearson, Alan Preston, Margaret Saunders, Kevan Skinner. **Walthamstow:** May Baxter, Jeannette Chalmers, Doreen Quy, Joyce Raper, Diane Titheradge, Margaret and Brenda Turner. **Bethesda, Ipswich:** Barbara Allan, Barbara, Mary and Derek Bugg, Beryl and Neville Reeder. **Mt. Zion, Ipswich:** Nita Bennett, Mary Hayward, Janet and Jill Harsant, Maurice and Graham Smith. **Crowfield:** Doris and Gordon Driver, Mary Emmerson, Muriel Nunn Betty Wicks. **Stowmarket:** Thelma Beaumont, Daphne Rayner, Sylvia Robinson, Christine Taylor. **Tring:** Audrey Bateman, Peter Chapman, David Gower, Brenda Wright. **Tunstall:** Michael and Joy Bugg, Annabel Knights, Olive Worne. **Yateley:** Betty Hope, Mary Mills, Margaret and Audrey Preece. **Brentford:** Brenda Bourne, Patricia and Sheila Harris. **Highbury:** Margaret Jones, Lily Nash, Mary Thomas. **Little Downham:** John, Peter and Betty Roe. **Otley:** Irene Adams, William and Sheila Brown. **Prittlewell:** Wendy and Stella Church, Adrian Minter. **St. John's Wood:** Joy Drinkwater, Rosemary Potter, Lilian Robinson. **Whittlesey:** Gillian Foster, Joyce and Mary Willimer. **Eldon Road, Wood Green:** Muriel, Jean and Mavis Beckingham. **Park Ridings, Wood Green:** Jennifer Ballard, Eileen Culliford, Jean Macdonald. **Bradenstoke:** Eunice and John Skull. **Tabernacle, Brighton:** Derek and Peter Moon. **Eden, Cambridge:** Gordon Reeves, Robin Whyatt. **Chadwell Street, Clerkenwell:** Joyce Chamberlain, Florence Mackenzie. **Chingford:** Robert Baldwin, Margaret Scrivener. **Fressingfield:** Zeta Abbs, Bertha Etheridge. **Hadleigh Heath:** David Briggs, Colin Humphrey. **Hailsham:** Constance Hill, Janet Ovenden. **Haslemere:** Ian and Lorna Mills. **Potten End:** Brenda Elson, Ivy Harrison. **Wellingborough:** David and John Robinson. **Belvedere:** William Groves. **Ebenezer, Brighton:** Helen Hall. **Carlton:** Mary Howe. **Clifton:** Sheila Jackson. **Salem, Croydon:** June Cooper. **Courland Grove, Clapham:** Dorothy Andrew. **Five Ash Down:** Ruth Izzard. **Framsden:** Christine Thompson. **Greenwich:** David Perry. **Grundisburgh:** Malcolm Church. **Bethel, Guildford:** Enid Shrimpton. **Horham:** Emily Reeve. **Mendlesham:** Mary Baker. **Middlesbrough:** George Archer. **New Cross:** Ruth Williams. **Ponders End:** Sheila Erbe. **Redbourn:** Fred Catlin. **St. Neots:** Alan Norman. **Gurney Road, Stratford:** Alan Webb. **Staines:** Norman Davies. **Walton-on-Naze:** David Hatcher. **Watford Tabernacle:** Margaret Richardson.

WHERE IS THE SNOW?

One answer to this question is, "Up in Scotland!" and I expect some of you boys and girls will answer that you have it on your doorstep too. As far as we are concerned, you are right welcome to keep it—only boys and girls, Polar bears and a few other animals like snow, for it upsets our roads, gets in our boots, covers up ditches so that you fall into them, and generally plays as many pranks as its cousin, Jack Frost. And yet snow speaks to us of God. It tells us of the wonder of His hand in its crystalline structure; of the purity of His holiness as it covers earth's filth and dirt with its dazzling white mantle; and of the plenteousness of His mercies as the flakes fall one upon another in their multitudes, until a wondrous change has come about upon all around.

"Summer, Winter, all to Thee
Glory render: Lord may we."

Lower Group, age under 12.

In each of the chapters named there is a verse in which you will find the words **"white as snow."** Write out the verse *in* **full** and give the book, chapter and verse where found. These are the chapters: Numbers 12; 2 Kings 5; Isaiah 1; Matthew 28; Mark 9.

Upper Group, age 12 and under 16.

In addition to the Lower Group we want you to find the answers to these questions.

1. Where do we read of snow in time of harvest?
2. Who slew a lion on a snowy day?
3. Where do we read of one who is not afraid of the snow?
4. "Whiter than the snow." Where are these words found?
5. Where do we read of God speaking to the snow?

The answers will be found in Psalm 51: Job 37; Proverbs 31; Proverbs 25; 1 Chronicles 11; but not in the same order. Write out the verse that answers the question **in full,** and say where it is found.

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, 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, FEBRUARY 29th, 1948.

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

RESULT OF LAST BIBLE SEARCHER.

We are pleased that so many of our readers do send in answers to the Searcher, but we would like to see many more entering in 1948. There were 37 new searchers this time. Amongst them were scholars from Colchester and Laxfield. We welcome you all, and hope all your names will appear in the Honours List next year. The names below are given in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Janet Ovenden, aged 13, Hailsham, Sussex.
2, John Hudson, aged 13, Belvedere.

Special Mention: Jean Macdonald, Jean Beckingham, Beryl Reeder, Lily Nash, Mary Howe, Barbara Bugg, Mavis Beckingham, Thelma Beaumont.

Very Highly Commended: Gwen Thirkettle, Brenda Elson, Pearl Anker, Florence Mackenzie, Sheila Brown, Brenda Bourne, Gerald Webb, Christine Thompson, Joyce Willimer, Ruth Williams, Phyllis Owens, Mary Emmerson.

Highly Commended: Shirley Betts, Margaret Jones, Eileen Culliford, Jean Bridgestock, Sheila Jackson, Mary Thomas, Emily Reeve, Iris Cartwright, Irene Bridgestock, John Jupp, D. S. Bugg, Eunice Skull, John Roe, Lilian Robinson, David Gower, Muriel Nunn, Sylvia Robinson, Wendy Church, Joy Drinkwater, Mark Champion, Joyce Raper, Leslie Allen, Margaret Turner, Margaret Jaegar, Joyce Desmond, Jasmine Pannifer, Audrey Preece, Ronald Woolard, Doreen Laud, Margaret Scrivener, Michael Bugg, Joy Bugg, Joan Foster, Joy Cooper, Audrey Bateman, Mary Mills, Betty Wicks, David Hatcher, Mary Hayward, William Brown, Patricia Harris, Robin Whyatt, Annabel Knights, Alan Webb, Sheila Rich, Donald Ealey, George Archer, Peter Roe, D. L. Knight, Betty Coombes, Margaret Richardson, David Garrod, Mavis Meeks, Annie Tye, Ruth Izzard.

Commended: Olive Thrower, Maureen Smith, Ian Mills, Louis Walker, David Whiting, K. Watson, Joan Fegan, Denis Flitton, Victor Boxall, Ivy Jackson, David Robinson, Joan Jackson. Olive Banks and Pearl Cann did not complete the verses. Answered Upper Group only: Audrey Curtis, Joyce Neate, Jean Chapman, June Welcher, Peter Whiting, Joan Taylor, Marina Reeman.

Lower Group, age under 12.

Prizewinners: 1, Janet Harsant, aged 11, Mt. Zion S.S., Ipswich.
2, Ivy Harrison, aged 8, Potten End S.S.

Special Mention: Garry Hart, Derek Moon, Mary Bugg, Margaret Jean Saunders, Ellen Baker, Diane Titheradge, Anthony Frost, Patricia Packman.

Very Highly Commended: Nora Jaegar, Elizabeth Leeks, Rosemary Champion, Irene Adams, Gordon Reeves, Neville Reeder, June Anker, Elizabeth Snell, George Evans, Jennifer Leeks, Peter Moon, John Harris, Myrtle Bugg, Constance Hill, Shirley Hicks, Margaret Fromow, Kathleen Allick, Dennis Reece, Daphne Rayner, Doris Driver, Sheila Erbe, Alan Preston, Kevan Skinner.

Highly Commended: Miriam Efford, David Pleasance, Graham Smith, Jose Smith, Jennifer Ballard, Jill Harsant, Dorothy Hudson, Hazel Woolard, Mary Willimer, Doreen Rich, Malcolm Church, Priscilla Phipps Peggy Barnes, Jeannette Chalmers, Gerald Mayo, William Groves, John Robinson, Joan Newbold, Bernard Mavo, Jean Archer, Betty Hope, Ada Laud, Harold Elston, Walter Jupp, Brenda Hirst, Michael Leeks, Jean Pigrem, Christine Woolard, Paul Townsend, Adrian Minter, Mavis Miles, Mavis Hammond, Dorothy Hill, Gordon Driver, Jean Dingle, Robert Scrivener, Maurice Smith, David Perry, Sylvia Michael, Lorna Mills, Helen Hall, D. Pearson, Jean Kirk, Robert Baldwin, Mabel Evans, Gillian Foster, Ann Self, Sylvia Meeks, John Skull, Betty Roe, Maurice Luffrum, Nancy Coombes, Janet Ashen, Michael Pleasance, Barbara Allen, Nita Bennett, Sheila Harris, John Chaplin, Judith Foard, Christine Taylor, Pamela Preston, Joan Skinner, Janet Pauley, Sylvia Anker, Brian Sowter, Gwen Allen, Brenda Turner, Joyce Chamberlain, Kathleen Heard, Ronald Jackson, Ruth Orchard, Maureen Banks, Janet Cockbill, Peter Robinson, Pauline Prigmore, Julia Stringer, Fred Catlin, P. Goodhall, Elizabeth Wild, Peter Alder.

Commended: Maureen Phillips, Mary Baker, Wendy Farrow, Ann Bays, Stella Church, D. Close, Vera Barnes, Tony Anderson, Ann Shearman, Michael Smith, Sheila Humblestone, Marian Olive, Joan Smith, Marian Goodchild, Norman Davies, Mary Wild, Eileen Brewster, Dorothy King, Cedric Registor, Michael Roberts, Peter Roberts.

Not for Competition: The Misses May Baxter, Dorothy Best, Olive Warne. Doreen Quy sent a late entry.

March Sunday School once again heads the list. Walthamstow came second. Belvedere and Whittlesey tied for third place.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

There are several things I wish to mention this time, but first let me wish you each a very happy year in 1948. I am pleased that so many of you have won Honours Certificates, and will send them to you before very long. We are hoping that even more of you will enter regularly for the Bible Searchers during this year, so that there may be an even longer Honours List for 1948.

I was very pleased to hear from so many this time and would like to thank each one for your letters, your Christmas Cards, and your good wishes:—George Archer, Jennifer Bollard, John Chaplin, Jean Dingle, Denis Flitton, Janet Harsant, Ruth Jaeger, Elizabeth and Michael Leeks, Muriel E. Nunn, Emily Reeve, David Robinson, Lilian Robinson, Olive Thrower (so glad to have your letter and Bible Searcher, Olive).

I was delighted to receive a splendid gift of 25/- from the boys and girls of Church Hill Sunday School, Walthamstow, for the Christmas Envelope Fund, also three well-designed and original Christmas cards, from Nora Jaeger, Sheila Richmond, and Kevan Skinner, and a beautiful Calendar from May Baxter, who has reached the age limit (we shall miss you, May, God bless you in all your future).

Then, too, I would like to thank these friends for their letters and kind good wishes:—Mrs. E. E Baker, Mr. E. W. Fromow, Mr. Harold W. Harmer, C. Horrex, Mr. W. H. Trowbridge and Uncle Arthur. May I thank both these friends and all our teachers, helper and friends who have so gladly and helpfully joined in this work of seeking to interest our young people, both in the study of the Scriptures and in the work of the Mission. It would gladden and hearten you each, if you could see some of the letters which the children write telling of blessing received through differing means. May the Lord be with you each through the coming year.

Yours sincerely,

UNCLE PETER.

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

Deliverance in City and Wilderness

Feb.	9	M	1 Sam. 23, 1-8
	10	Tu	1 Sam. 23, 9-18
	11	W	1 Sam. 23, 19-29
	12	Th	Psa. 11, 1-7
	13	F	Psa. 31, 1-11
	14	S	Psa. 31, 12-24
	15	Su	Psa. 38, 11-22

David Shows Mercy

Feb.	16	M	1 Sam. 24, 1-11
	17	Tu	1 Sam. 24, 12-22
	18	W	1 Pet. 2, 17-25
	19	Th	Rom. 12, 9-21
	20	F	Prov. 25, 19-28
	21	S	Psa. 136, 1-9
	22	Su	Prov. 11, 17-31

A Wise Woman

Feb.	23	M	1 Sam. 25, 1-9
	24	Tu	1 Sam. 25, 10-20
	25	W	1 Sam. 25, 21-31
	26	Th	1 Sam. 25, 32-44
	27	F	Prov. 31, 10-22
	28	S	Prov. 31, 23-31
	29	Su	Prov. 12, 1-10

Saul's Sin

Mar.	1	M	1 Sam. 26, 1-9
	2	Tu	1 Sam. 26, 10-16
	3	W	1 Sam. 26, 17-25
	4	Th	1 Sam. 31, 1-13
	5	F	James 1, 8-16
	6	S	Psa. 54, 1-7
	7	Su	Psa. 61, 1-8

The Temptation of the King

Mar.	8	M	Matt. 4, 1-11
	9	Tu	Deut. 8, 1-10
	10	W	Deut. 6, 4-15
	11	Th	Deut. 6, 16-25
	12	F	Heb. 2, 10-18
	13	S	Heb. 4, 12-16
	14	Su	Gen. 3, 1-10

The Followers of the King

Mar.	15	M	Matt. 4, 17-25
	16	Tu	John 1, 35-42
	17	W	John 1, 43-51
	18	Th	Luke 5, 1-11
	19	F	2 Sam. 15, 13-21
	20	S	Matt. 10, 29-39
	21	Su	Rev. 14, 1-5

He Is Risen

Mar.	22	M	Matt. 27, 50-56
	23	Tu	Matt. 27, 57-66
	24	W	Matt. 28, 1-8
	25	Th	Matt. 28, 9-15
	26	F	John 20, 1-10
	27	S	John 20, 11-18
	28	Su	Rev. 1, 10-20

The Beatitudes

Mar.	29	M	Matt. 5, 1-9
	30	Tu	Matt. 5, 10-16
	31	W	Isa. 61, 1-7
Apr.	1	Th	Psa. 37, 1-11
	2	F	Isa. 55, 1-9
	3	S	Rev. 3, 14-22
	4	Su	1 Pet. 3, 13-22

J. Lamb, Printer, Northcote Road, S.W.11.

No. 111. APRIL—MAY, 1948.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



The smile of gratitude to all "Sun Ray League" members."

Issued by the

Strict Baptist Mission

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

Price, 3/6 per 100, postge extra.

KANAHA'S QUEST—Part 6.

By Mrs. David Thrower, Madras.

Summary of the previous chapters.

Kanaha, a little Indian girl, and her mother both look forward to the weekly visit of Biblewoman Mary. But to-day Kanaha's father is at home and they are not sure how he will welcome the visitor.

Mary duly arrived. By now they were fast friends and a mat was placed ready for her to sit on. Kanaha had begun to learn her letters, so that was the first item on the programme. Then Mary told them the story of Jesus healing the two lepers. The story was nearly finished when father came out and leaned against the door-post to listen. When the story was finished, Father chimed in.

"And what is the use of all this, I should like to know Someone getting healed a long time ago doesn't help us, does it "

"Yes, I think it does. Jesus Swami is still alive to help us when we ask Him" was the reply.

"How can you prove that?" asked the father.

Now Mary didn't know how to argue, but she had noticed the difference in Kanaha and her mother since she had been visiting their home. They were brighter and more cheerful and she made a very good guess that their home was a happier place as a result. So she replied.

"Well, I know that Jesus Christ has made a great deal of difference to me. I used to quarrel, and tell lies, and be lazy. Now I don't want to be like that. Jesus Swami gives me the power to overcome these bad habits. Maybe that will happen in your home too."

And, with that, Mary took her leave.

It was about a year later. It had taken a long time for the father to feel that there was any good in it, but the difference in the family and home told. Mary's words had proved true, and he knew it.

Then, one day, he came home from work really ill. As he tossed about on his sleeping mat that evening he thought again of Mary's words, "Jesus Swami is still alive to help us if we ask Him," so he called his wife to him and said, "Do you know how to ask Jesus Swami for things?" and his wife said, "Yes a little."

"Well, you had better ask Him to make me better for, if I don't go to work to-morrow I shall lose my job."

Now Kanaha and her mother had already been praying in their simple way, so the latter kneeled down by the side of her

husband and offered a little prayer again. God heard that prayer and soon the father fell into a sound sleep and awoke refreshed.

That was just the beginning of a Christian home in that village. When father made a move, things went swimmingly. Kanaha soon found herself going to school, and a new life opened out for her.

We soon get our last glimpse of the happy family as they go together to the Christian "Koil" on Sunday. Their clothes aren't grand and they cannot sing the hymns or read the Bible, but they are constantly learning more of Jesus Swami who brings good news to the poor.

This is the end of the story of Kanaha's Quest. We are all sorry to hear the last of her, because we have all been interested in her story and we are all grateful to Mrs. Thrower for telling us about her. But how good it is to know that Kanaha found the Lord Jesus to be her Saviour. Every true quest after Him will end in this way, for Jesus said, "Blessed are they that hunger and thirst after righteousness for they shall be filled."—Editor.

I HEARD YESTERDAY . . .

By Gnanakkan.

. . . that the new edition of the Tamil Bible is on sale. The proof-reading of this work has taken more than three years, and has required much very careful work. We are happy that this important task was committed to The Strict Baptist Mission. Although the new edition has been published, the number of copies available is very limited, and the prices owing to increased cost of production are much higher than for the last edition. Connected with this, it is good to report that The New Revised Tamil Bible is being prepared for the press, and this work has now been taken on by our Mission. This Bible which is an effort to put the best Tamil before the modern readers, has had a long history, and has been in revision for many years. When the work is completed it will stand as the result of years of careful and reverent study and scholarship.

. . . that our good friend Mrs. Thrower is on her way back to India—by the time these notes are published we trust she will have arrived and once again taken up the work she loves. God grant her many happy days of service in this great land.

. . . that India's Independence Day was celebrated with much joy by all our Mission Schools. In several places, celebrations and all arrangements were in the hands of the Missionaries and

staffs of our Schools. In one place at least—the local dignitaries attended the service arranged to ask for God's Guidance and Blessing upon India, and spoke with appreciation of all that was done.

. . . that the Official Indian Dominion Flag has three horizontal bars of colour with a wheel in the centre. The three colours from the top down are Orange-yellow, White, and Green. Pakistan Dominion which is the name of the other Dominion into which British India has divided, has a two coloured flag. It is divided into Green and White; the white part, which is about a quarter of the whole, is nearest to the flag post, and the green forms the other three quarters. Set on the green is the star and crescent of Mohammedanism. Since the achievement of self-government, India's name has been stained by the terrible inter-communal strife in the North of India. In the Madras area, everything has remained peaceful, but we cannot feel happy when so many thousands of men and women are passing through such grievous sorrow. God grant peace and a right mind to the major communities in India, and grant us continued opportunities of serving the peoples of this vast land.

. . . the Strict Baptist Mission Bible Institute has now opened. Eight students have been accepted for the course which will then begin. We wish Mr. and Mrs. Kuhrt and Mrs. Morling and their fellow helper, Mr. S. Paul Raj, much blessing in this ministry, and we pray that the young men may become ready and valuable workers for the work of The Lord Jesus in this country. The Bible Institute is situated at Paniadipatti, which has been the scene of great blessing and extensive work in our Mission in the past. May the Lord make the future to be even more glorious than the past, and use the work of the Principal, Tutors and Students to the extension of His great Kingdom.

MORE ABOUT CAPTAIN YU.

In our last issue, we heard how Captain Yu found the Lord Jesus Christ, and now you will hear what followed. About a year after his baptism, he was filled with a great desire to go out as a preacher of the Good News of the message of Salvation. "I have led hundreds on the wrong road," he said, "and now I want to turn them to the Way of Truth. Let me go. I ask no wages! I do not want money. I only want to serve the Lord Jesus."

Captain Yü went. Three weeks after he was back again at the mission station, bringing with him a farmer also named Yü—a cheerful man who was filled with joy at his newly found faith. "For forty years I have been seeking the truth," he said, "and

now I have found it!" He wanted to be baptized on that very day but the missionary felt that he should know more about this farmer.

"No," he said, "let me be baptized now. I am an old man and have come three days' journey. I may never be able to travel so far again. I believe everything you have told me about the Lord Jesus. There is no reason why I should not be baptized to-day."

The missionary talked with the old man further and found that there was no doubt about his trust in the Lord Jesus, so he baptized him and he went away rejoicing. But that was not the last of our cheerful farmer. He came back again after a time, bringing with him six or seven others to whom he had been preaching the Good News. They too confessed their faith in the Lord Jesus and, after a few months' testing, joined the church after baptism.

(Look in our next issue for the conclusion of the story.)

ANIMALS OF THE BIBLE.

There are not many boys and girls who are not fond of animals. They are a wonderful part of God's creation, and the beauty of their coats, their form and their grace of movement is all a tribute to the beauty of God's creating mind. We know that our Lord and Master loved the animals. He was gentle to them, for He came to help the helpless, and it is probable that, when He was born in a manger, there were animals present. May God give to each of us that true gentleness which Christ showed to all weak ones, whether they were boys or girls or even animals.

Lower Group, age under 12.

1. A ——— caught in a thicket. Genesis 22.
2. Thy servant slew both the —— and the ——. 1 Samuel 17.
3. The ——— that the king rideth upon. Esther 6.
4. The ——— and the ——— shall feed together. Isaiah 65.
5. My ——— hear my voice. John 10.

Each of the spaces in these sentences represents the name of an animal. When you have found the animals write out the words as given, filling in the name, and giving the book, chapter and verse where found. If you read carefully you will find that some of the animals are mentioned more than once in the chapters. Make a list of the extra animals and say where they are found, like this—lion is also found in ———.

Upper Group, age 12 and under 16 .

Answer the above questions first. Then find the answers to the following, but in this part the references are not in the same order as the questions.

6. I will draw water for thy ——— also.
7. The little ——— that spoil the vine.
8. A living ——— is better than a dead ———.
9. The ——— shall lie down with the ———.
10. Ye shall find an ——— tied and a —— with her.

The answers are in Isaiah 11; Matthew 21; Genesis 24; Song of Solomon 2; Ecclesiastes 9. Follow the instructions given for the Lower Group, but your extra references may be found in the chapters in both groups.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until OCTOBER, 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, APRIL 30th, 1948.

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.

Well done, boys and girls! This searcher brought in a record number of entries. What a splendid beginning for 1948! We welcome 106 new searchers. This also is a record number; and we were pleased to find entries from several schools that have not been represented for a long time. Here are your names in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Shirley Betts, aged 12, "Providence" S.S., March.
2, Mary Howe, aged 12, Carlton S.S.

Special Mention: Eileen Culliford, Jean Beckingham, Mavis Beckingham, Samuel Piggott, Barbara Bugg, Jean Blondin, Beryl Reeder, Doreen Quy, Margaret Turner, John Hudson, Brenda Randall, David Whiting.

Very Highly Commended: Sheila Brown, Beryl Walter, Margaret Scrivener, Lily Nash, Thelma Beaumont, Phyllis Owens, Betty Wicks, Sylvia Robinson, Patricia Harris, Doreen Laud, David Hatcher, Donald Ealey, Joyce Willimer, Daphne Brewster, Ann Busk.

Highly Commended: George Archer, Audrey Bateman, Barbara Allaway, Margaret Jaegar, Elizabeth Snell, Joyce Huckett, Ronald Hilton, Joan Francis, Jean Fegan, Margaret Jones, Muriel Nunn, Joyce Desmond, Marion Dench, Gwen Bartlett, an entry from Aberdeen Park, Highbury, Joy Bugg, Olive Banks, Brenda Bourne, Pearl Anker, Joyce Burch, William Brown, Jean Bridgestock, Brian Hilton, Mary Thomas, Jean Self, John Roe, Allen Miller, Margaret Mutimer, Sheila Jackson, David Gower, Irene Bridgestock, Joyce Neate, Enid Shrimpton, Janet Cockbill, Eileen Brewster, Alan Webb, Ivy Archer, Doris Bowerman, Margaret Smith, Ruth Izzard, Nettia Kappler, Olive Thrower, Sheila Rich, Ruth Edwards, Janet Ovenden, Richard Wood, Mavis Paveley, Joan Foster, Maurice Bradshaw, Doreen Jordan, Ruth Williams, Donald Payne, Maureen Quinnell, Eunice Skull, Iris Cartwright, Robin Whyatt, Sheila Richmond, Peter Roe, Florence Mackenzie, Joyce Raper, Daphne Wilkins, Kathleen Lawson, Leslie Allen, Beryl Norwood, Pat Osmond, Vera Brown, Derek Bugg, Derek Garrod, Victor Boxall, Kathleen Last, Betty Hope, Christine Thompson, Ian Mills, Stanley Rookyard, Shirley King, Joyce Reeve, Wendy Church, Annabel Knights, Evelyn Saunders, Michael Bugg, Margaret Richardson, Evelyn Leney, John Swan, Brenda Peebles, David Robinson, Walter Bray, Margaret Hibbitt, Martin Levy.

Commended: Pearl Cann, Phyllis Mutimer, Keith Saunders, Denis Flitton, Janet Pauley, Pamela Wods, Bronwen Owen, Mary Mills, Maureen Day, Gwen Thirkettle, Melvena Hopkins. Answered Upper Group only: Shirley Matthews, Audrey Curtis, Jean Chapman, Pauline Shave, Mollie Capon, Jean Wilson, Ronald Hawkins, Audrey Grimmett, Doreen Hollywood, John Hillis, Walter Jupp, Annie Tye, Ray Register, John Jupp, Margaret Andrews, Doris Wilton, Brenda Tarry. Answered Lower Group only: Renee Darnell, Peter Langley.

Lower Group, age under 12.

Prizewinners: 1, Dorothy Andrew, aged 11, Courland Grove S.S.
2, Rosemary L. Champion, aged 8, "Zion" S.S., Whittlesey.

Special Mention: Laura Dearden, Margaret Jean Saunders, Sylvia Michael, Ruth Butters, Jeannette Chalmers, Bernard Mayo, James Kilby, Anthony Frost, Janet Harsant, Michael Pleasance, Michael Berry, Diane Titheradge, Joy Humphrey.

Very Highly Commended: Pauline Butler, John Lavor, Elizabeth Leeks, Susan Roberts, Valerie Felton, Kenneth Appleton, Miriam Efford, Irene Adams, David Pleasance. Maurice Rushbrook, Maureen Bryant, Constance Hill, Gwen Allen, Peggy Barnes, David Grundy, Rosemary Potter, Peter Kistruck, Pamela Woolard, Michael Leeks, Pamela Miller, Edward Brearley, Mary Saunders, Kathleen Allick.

Highly Commended: Jean Treeby, Pauline Prigmore, Michael Roberts, Sheila Erbe, Vera Barnes, Margaret Last, John Harris, Cecilia Bedford, Joyce Cockman, Jill Mayes, Sheila Couves, Myrtle Bugg, Garry Hart, Peter Alder, Jean Hollywood. Sheila Whatling, Cedric Register, Shirley Hobbs, Jean Bradley, Pamela Hopkins, Maurice Luffrum, Daphne Rayner, Margaret Knights, Jimmy Watson, Pauline Ling, Percy Smith, Graham Smith, Margaret Maclean, Judith Hawes, Rachel Perry, Roma Page, Betty Roe, "Brian," Walthamstow, Gillian Owens, Peter Moon, Patricia Matthews, Pauline Felton, Robert Hawes, Pamela Crees, Lorna Mills, Jennifer Leeks, Mary Bugg, Dorothy Hudson, Myra Borley, Neville Reeder, Marie Williams, Mary Willimer, Roy Saunders, Doreen Rich, Priscilla Phipps, Alan Preston, Dorothy Rule, Nora Jaegar, Ian Aspinall, Gordon Driver, Enid Burch, Barbara Allen, Maureen Jupp. Gerald Mayo, Margaret Stannard, Ruth Orchard, Brenda Turner, Christine Taylor, Rose Williams, Kevan Skinner, Arthur Runnacles, Sylvia Meeks. Susan Martin, Peter Harris, Roger Phipps, Jean Collins, Gillian Baldrev, Ivy Harrison, Rosemary Burch. Robert Oxborrow, Robert Baldwin, Jill Harsant, Norman Davies, Patricia Hemmings, June Cooper, Jean Archer, Gillian Foster, Judith Foard, Joan Eves, Doreen Underdown, Jean James, Sally Cluff, Norman Ling, Trevor Spurgeon. Sidney Skull, Margaret Saunders, David Perry, Beryl Miller, Jillian Berridge, Vivien Elson, Doreen Mullins, Sheila Harris, Dennis Reece, Winifred Oxborrow, Roden Wilkins, Derek Moon, Gwen Roberts. Helen Hall, Shirley Burton, Elsie Hart, David Benny, Muriel Endersby, Michael Smith. Doreen Wilks, Fred Wilton, Audrey Bateman, Dorothy King, Joyce Chamberlain, Wendy Harvey, Maurice Smith, Shirley Whatling, Gordon Reeves, Shirley Hicks, Joyce Simonds, Mary Wild, David Fysh, Mary Busk, Ann Fromont, James Abbott, Mavis Miles, Dennis Driver, Joy Thorpe, Maureen Smith, John Skull, Amy Barrett, Frances Bingham, Julia Stringer, Daphne Harriett, Mavis Holben, Joan Newbold, Wendy Coles, Betty Endersby, Peter Wilks, Ann Flitton, Deborah Endersby, Donald Pearson, Malcolm Church, Dorothy Betts, Betty Restell, Margaret Savage, Maureen Banks, Peter Boosey, Lillian Hibbitt, Sally Osmond, Arnold Coe, Beryl Thulbourn, Terry Armsby, Ann Shearman, Helen Rand, June Anker. Stephen Weeder, Janet Ashen, Jennifer Ballard, John Robinson, David Self, William Williams, Reginald Bacon.

Commended: Mary Baker, Barry Hillis, Ann Brown, Ernest Mullins, Pamela Preston, Peter Robinson. Fred Catlin, Florrie Lambert, Robin Baker, P. Flemming, John Chaplin, Christine Woolard, Elizabeth Wild, Ronald Jackson, Edna Burch, Jacqueline Patterson, Ann Hagon, Marian Olive, Sylvia Buss, Peter Roberts, F. Lockwood, Doreen Tovee, Mabel Evans, Tony Dawson, Shirley Donnelly, Valerie Newing, Beryl Beadon also tried.

Not for Competition: The Misses Dorothy Best, Mary Emmerson, Emily Reeve.

Several schools made a splendid attempt to reach top place; but March is still first, with Walthamstow second, and Belvedere third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls.

Do you remember the story of the Greeks who sought for Jesus? It is told in the 12th Chapter of St. John's Gospel. Probably the Greeks went to Philip because he himself had a Greek name and understood them. But these men had a real desire after Jesus, for that is the meaning of the word "would"—they had made up their minds that they would see Jesus. It was not by chance that they went to Philip, for Philip was a true missionary. The very first act which he did after Jesus had called him was to go off and find his friend Nathaniel with the invitation to "Come and see, Jesus." And now it was to this man that God guided those Greeks when they too desired to see Jesus.

I am telling you this, boys and gir,ls in order that you may understand that the first desire of a true missionary is to lead enquiring souls to Jesus. Of course, it was needful first that Philip himself should desire to see and to know Jesus; and then, having found Him, he desired no greater joy than the joy of leading others to Him. Before ever we can become a missionary for Christ, we must begin where Philip began, we must obey the call of Jesus when His voice bids us follow Him. As we come to know the Lord Jesus, we shall desire that others may know Him too; until it may even be that those who desire to find Jesus shall enquire their way to Him through us.

I was pleased to receive letters from these boys and girls:—Irene Adams, Kathleen Allick, Dorothy Andrew (is your eye better?), Jean Blondin, Brian (Walthamstow), Sheila Brown, William Brown, Barbara Bugg, David Denny (you are right, David, Middlesex is the best cricket team, so far as I am aware), Ivy Harrison (thank you for photograph), Jill Harsant, Joyce Huckett, Michael Leeks, Muriel Nunn, Emily Reeve, Graham Smith, Maurice Smith, Christine Taylor, Joy Thorpe, Doreen Tovee, O. Worne (so glad to hear your good news).

I would also like to thank these friends, who have written me, both for their letters and their good wishes for "Rays":—Mrs. E. E. Baker, Mr. J. Christie, Mr. Robert J. Davis, Mr. J. A. Dunnett, Mr. Harold W. Harmer (glad to receive increasing number of entries), Mr. W. Key, Miss A. L. Layte, Miss A. Last, Miss M Linggood, Miss G. Piggott, Miss Eva Rance, Mr. F. M. Self, Mr. W. H. Trowbridge (congratulations to March on examination successes) and Miss Christabel Wright (so glad to hear of baptisms).

With every good wish,

Yours sincerely,

UNCLE PETER.

Teaching Forgiveness

Apr.	5	M	**Matt. 5, 21-26**
	6	Tu	**Matt. 5, 38-48**
	7	W	Luke 17, 1-10
	8	Th	Matt. 18, 21-27
	9	F	Matt. 18, 28-35
	10	S	Col. 3, 8-17
	11	Su	Acts 7, 51-60

Teaching Prayer

Apr.	12	M	**Matt. 6, 1-8**
	13	Tu	**Matt. 6, 9-18**
	14	W	**Matt. 7, 7-12**
	15	Th	James 5, 13-20
	16	F	Luke 18, 1-14
	17	S	Luke 11, 5-13
	18	Su	Jer. 29, 7-14

Teaching Providence

Apr.	19	M	**Matt. 6, 19-25**
	20	Tu	**Matt. 6, 26-34**
	21	W	Phil. 4, 12-23
	22	Th	1 Tim. 6, 1-11
	23	F	2 Cor. 9, 6-15
	24	S	Neh. 9, 12-21
	25	Su	1 Kings 17, 1-9

Teaching Wisdom

Apr.	26	M	**Matt. 7, 1-6**
	27	Tu	Matt. 7, 7-12
	28	W	Matt. 7, 13-23
	29	Th	**Matt. 7, 24-29**
	30	F	Prov. 8, 1-12
May	1	S	Prov. 8, 13-23
	2	Su	Prov. 8, 24-36

The Ascension of Jesus

May	3	M	**Acts 1, 1-5**
	4	Tu	**Acts 1, 6-14**
	5	W	Mark 16, 9-20
	6	Th	Luke 24, 44-53
	7	F	John 6, 53-63
	8	S	Eph. 4, 1-10
	9	Su	Psa. 24, 1-10

Pentecost and its Effect

May	10	M	**Acts 2, 1-11**
	11	Tu	**Acts 2, 12-21**
	12	W	**Acts 2, 22-28**
	13	Th	**Acts 2, 29-36**
	14	F	**Acts 2, 37-4**
	15	S	John 16, 1-7
	16	Su	John 16, 8-147

The Power of the Name

May	17	M	**Acts 3, 1-8**
	18	Tu	**Acts 3, 9-16**
	19	W	**Acts 3, 17-26**
	20	Th	Luke 10, 1-3; 17-2
	21	F	John 14, 1-7
	22	S	John 14, 8-14
	23	Su	Phil. 2, 5-13

Arrested for Doing Good

May	24	M	**Acts 4, 1-12**
	25	Tu	**Acts 4, 13-22**
	26	W	**Acts 4, 23-31**
	27	Th	Rev. 1, 4-9
	28	F	Acts 16, 16-25
	29	S	Dan. 6, 10-17
	30	Su	Jer. 38, 1-6

True and False Disciples

May	31	M	**Acts 4, 32-37**
June	1	Tu	**Acts 5, 1-8**
	2	W	**Acts 5, 9-16**
	3	Th	Matt. 25, 1-10
	4	F	Luke 22, 39-48
	5	S	John 6, 60-71
	6	Su	2 Tim. 4, 1-8

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

No. 112. JUNE—JULY, 1948.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



"A Little Outcaste."

Issued by the

Strict Baptist Mission

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

Price, 3/6 per 100, postge extra.

"GRIP HARD— PEDAL HARD; LOOK UP!"

By Doris Kuhrt, Paniadipatti.

How many of my young readers own bicycles, I wonder? Probably many of you do. You will all be very much at home on the nice English roads and even if some of you live in the country your paths are not too bad. The only time you would feel discomfort in the country is when you try to take a short cut through the fields after rain, and land in the mud. Well, English mud may not be nice to fall in, but I wonder what you would say to our black cotton soil which, after rain, cakes all around everything that touches it. It is impossible to cycle in it and, one day when I was walking in it across fields, one of our party left a shoe behind in it. It is best to take off the shoes and walk barefoot.

The right way to fall off a bicycle.

We have recently come to Paniadipatti which is rather off the map. It has no electric light, no buses and the only means of travel are the bullock cart, or the bike. Some of us favour the latter for several reasons. My work takes me into the surrounding villages where I visit with the Bible women. I jump on my bike and go off at the time appointed and, although none of the villages I visit are more than five miles away, it takes me much longer to get to them than it would in England, because of these poor bullock cart tracks. We have not had a good rain for 18 months in this district so the paths are dry and because the bullock cart wheels are constantly going through them and, since they are never mended or made up in any way, they are just ruts, made worse by the sand. One of the things to learn when cycling here is the art of falling off gracefully and although I am tall, and not so small as some of you, I am trying to learn that art, because it means that one needn't get hurt. Of course falling in the sand at the seaside is all right but this is not exactly seaside sand, and it happens mostly to be in stony places, so we avoid falling off if possible.

The Cyclist's Mottoes.

During the last month, I have been out to many villages and a few words have come to my mind like a motto and, on several occasions, I have thought "I must write that to the children." It is our hottest season here now, and the wind when it blows is not a cooling element, it is hot like the blast of an oven and is a feature of the Tinnevelly weather. When I get on my bike to cycle off, I feel this hot wind meeting me with great force and I have to cycle with determination to get on at all. Three things then have come into my mind and they are "Grip hard," "Pedal hard," "Look up"!

Because the sand is so frequent, I must grip hold of the

handlebars hard in order to keep the front wheel from slipping out of control. And because the wheels slither, instead of going round. I must pedal hard to keep up such a pace that they have to keep going. Then lastly, but most important, I must look up, not down. Do any of you remember when you learnt to ride your bikes that someone kept saying, "Look up, look up, not at your front wheel"? The front wheel fascinates us when we are learning to ride, but it is fatal, and we soon wobble and fall off. When I am cycling along the narrow sandy ruts, I want to look at the front wheel but often and often I fall off, gracefully as possible no doubt, but if I try not to look at the front wheel, but look up or straight ahead the front wheel will look after itself.

"Forgetting those things which are behind.

When I first learnt to ride a bike, I was in a quiet street with a friend and her cycle. She ran alongside holding the carrier for a while and occasionally shouted to encourage me and she kept saying "Look up, Look up, don't look at your front wheel." I looked up obediently for I was keen to learn and saw the spire of a church before me well down the road. I fixed my gaze on that spire and never took my eyes off it. I went on and on, very pleased with my progress, until I realised, with some horror, that my friend had fallen back and I was alone. I didn't know how to get off, so in my fright I kept on. The road ran right across tramlines to shops opposite and, happily for me, there was no traffic coming. Of course I fell right off, not that that mattered for I was only twelve, but I had learnt to ride and I never forgot that lesson of "Looking up"

"Reaching forth unto those things which are before."

The Christian pathway is not always easy either, but if we remember the words "Grip hard, pedal hard and look up" they may help us. Let us Grip hard by taking the Word of God as His promise to us personally. "I will never leave thee nor forsake thee." Let us pedal hard by moving on and remembering that Jesus said, "Resist the devil and he will flee from you." He cannot retard our progress if we claim that Word. Finally. "Look up," Look to Jesus for there is none other Name under heaven whereby we must be saved. God says, "Look unto Me and be ye saved all the ends of the earth" (Isaiah 45, 22).

Perhaps when some of you are cycling you may think with some amusement of the writer falling off her cycle in India, but if you will also think seriously of the words, "Grip hard, pedal hard and look up," she will forgive you.

BURDENS.

By Miss L. S. Hazel, Sendamangalam.

Many people in India carry burdens, some on the hip, some on their backs, and yet the great majority carry their burdens or loads upon their heads. These may be all shapes, all sizes, some light and some very heavy in weight.

Carrying Burdens up hill.

Do you know that one of our Stations, the Kolli Hills, is a range of hills about 3,000 to 4,000 feet high, very malarious, with no roads and no shops? Everything has to be carried up on men's heads, food stuffs and even furniture for the home. Sometimes the things are so heavy they have to be tied to bamboo poles and carried by four or even eight men, and when they are extra heavy it takes many many men. During these last few weeks some of our Missionaries have been transferred and some of the loads have been too heavy. The men have taken them to their houses, and then brought them back to the bungalow, refusing to carry them unless more men are allowed.

All kinds of Burdens.

If you were to take a walk early in the morning, you would meet lots of women with shiny brass pots on their heads, going off to the wells for water, and some with a baby on the hip as well. Another scene which comes to my mind is market day, when all kinds of loads are being taken for sale; baskets of vegetables and fruits, mud pots piled ever so high and well-balanced on the head, grain, sweet-meats, brooms, etc.

Then there is the washerman who comes each week for our clothes, and he often goes away with a very large bundle on his back; since we have a large family of 55 girls in our Boarding Home. Sometimes these burdens are put on both sides of a donkey, and the poor animal is just weighted down with his heavy load and is hardly able to walk.

When I was visiting up North for a holiday, I was surprised to find that the heavy loads were mostly carried by the women, fastened to the back by a leather strap. My heavy trunk was given to one such old woman, who slung it on her back and ran off with it as if it was only a light piece of luggage. She had to walk all the way down the mountain side and climb all the way up another, and for this very hard labour she would receive about Rs. 1, equal to one shilling and sixpence.

A Burden which fell off.

Boys and girls, have you thought of another load or burden which we all carry, our burden of sin? For some, it is very heavy and for others it may be light. Do you remember Christian who started off for the Celestial City carrying his burden upon his back? When he came to the Cross, his burden fell off and he left it there. Why? Because Jesus Christ had taken it instead. If we give

Jesus our burden of sin, He is willing and ready to carry it in our stead.

The Pallars, who took the loads to the Kolli Hills, grumbled that they were too heavy and brought them back for more cooly to be given. Others who carry the burdens expect cooly for their services. THE LORD JESUS CHRIST takes our burden however light or heavy and asks no price. He paid the price once on Calvary; He died that we might roll our burden of sin at His feet and go free.

The Great Burden Bearer.

At small distances along a road in the Indian villages there may be seen three stone pillars, two placed in the ground and one across on top, for weary travellers to rest their burdens. These are known as burden bearers; and, boys and girls, Jesus Christ is our great Burden Bearer; He says, "Come unto me and rest." "Cast your burden upon Me." Is there some boy or girl who is ready to do that today? If so what a difference it will make to you, and will you pray that India's boys and girls too may find the Great Burden Bearer and cast their load of sin upon Him.

THE HOLY TRINITY.

Do you remember the story in Bunyan's Pilgrim's Progress of the three Shining Ones which came to Christian after he had stood at the Cross and his burden had fallen from off his back. These Shining Ones were not angels but they represented the Three Persons of the Trinity. The First said to Christian, "Thy sins be forgiven thee," for it is God alone who forgives sin. The Second stripped him of his rags, and clothed him with a change of raiment, for it is the work of the Lord Jesus to clothe us with His own righteousness. The Third set a mark upon his forehead, and gave him a roll with a seal upon it, for it is the Holy Spirit who seals us with God's promise of salvation and gives to us an understanding of His Holy Word. So that both the Father and the Son and the Holy Spirit each take part in our salvation. It is into their name we are baptized and by their care and mercy that we shall at last enter heaven.

Lower Group, age under 12.

Make a drawing of a leaf such as a Chestnut or a Clover leaf which divides into three lobes or parts, each joining at the bottom to become one leaf upon one stalk. Ask your teach to show you if you do not quite understand how to do this. Then search for the verses in which the following words are found and write them out ***in* full,** one in each part.

1. God the Father.
2. Jesus Christ, the Son.
3. The Holy Ghost.

They will be found in the 2nd Epistle of John; John 14; Philippians 2; but not in the same order. Also write out the verse in Matthew 28 in which all three persons—Father, Son, and Holy Ghost, are mentioned, in each case giving book, chapter and verse where found.

Upper Group, age 12 and under 16.

First follow the instructions given for the Lower Group. Then make another drawing of a similar leaf in three parts and fill them in with verses from the 1st Epistle of John in which are mentioned (1) The Father; (2) His Son; (3) The Spirit; one verse in each part. Also write out the verse in the same Epistle in which these words are found, **"These three are one,"** giving the chapter and verse where found.

(see next page for instructions.)

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until DECEMBER, 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, JUNE 30th, 1948.

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

RESULT OF LAST BIBLE SEARCHER.

The entries are still mounting up, and again we have a record number. There were 112 new searchers, and we welcome two schools—Egham and Broadstairs. The names are given in order or merit, but if some of you wonder why your names are not quite so high up as usual, it may be that you forgot to search for the extra animals.

Upper Group, age 12 and under 16.

Prizewinners: 1, Barbara Allaway, aged 12, Courland Grove S.S., Clapham.
2, Eileen Culliford, aged 14, Park Ridings S.S., Wood Green.

Special Mention: Jean Macdonald, Maurice Bradshaw, Barbara Bugg, John Roe, Peter Roe, Mavis Beckingham, Alan Webb, Jasmine Pannifer, Kathleen Last, Irene Bridgestock.

Very Highly Commended: Daphne Rayner, Sylvia Robinson, William Wild, Myrtle Simmons, Lily Nash, Janet Ovenden, Gillian Foster, Janet Harsant, Joyce Desmond, V. Boxall, Jean Bridgestock, Sheila Jackson, Audrey Bateman, Margaret Jones, Mary Thomas, Joy Bugg, Mary Howe, Beryl Walter, Betty Hope, Evelyn Saunders, David Gower, Florence Mackenzie, Joyce Raper, Iris Cartwright, Doris Driver, Samuel Piggott, Doreen Quy, Eunice Skull, Ruth Izzard, Joyce Willimer, Margaret Jaegar, Muriel Nunn, Sheila Rich.

Highly Commended: Rosemary Stuart, Dorothy Offer, David Hatcher, Zeta Abbs, Olive Rookyard, an entry from Lybury Lane, Redbourn, Derek Bugg, Maureen Day, Doreen Laud, Stanley Rookyard, J. Allan Miller, Tony Izzard, Shirley Betts, Brenda Randall, Joyce Burch, William Brown, Michael Bugg, Wendy Church, Sheila Brown, Mavis Meeks, Jean Beckingham, Joyce Neate, Derek Garrod, Joyce Reeve, Olive Scrivener, Margaret Orgar, Patricia Harris.

Commended: Ian Mills, Annie Tye, Peter Langley, Janet Cockbill, Sylvia Beavis, David Robinson, Roy Johnston, George Archer, Margaret Hicks, Ruth Edwards, John Bush, Thomas Lott, Mollie Capon, Annabel Knights, Jean Blondin, Eileen Brewster, Mavis Paveley, Dudley Bryant, Christine Thompson, Margaret Mutimer, Pauline Shave, Anne Busk, Doreen Davies, Doreen Jordon, Nellie Walker, Ronald Wooland, Irene White, Daphne Wilkins, Shirley King, Joan Fegan, Vera Brown, Gwen Bartlett, Leslie Allen, Doreen Bond, Gwyn Jennett, Iris Skinner, K. Bush, Shirley Thackery. Answered Upper Group only: Donald Pearson, Tony Adams, Derek Cockings, John Swan, June Welcher, Jackqueline Lunn, Beryl Speed, Ray Register, Joyce Proctor, Irene Oliver. Answered Lower Group only: Joan Gates, Wallace Kemp, Jean Chapman.

Lower Group, age under 12.

Prizewinners: 1, Ann Fromont, aged 11, Church Hill S.S., Walthamstow.
2, Audrey Rose Mann, aged 11, Haslemere S.S.

Special Mention: Derek Moon, Peter Moon, Sylvia Michael, Betty Roe, Jennifer Ballard, Rosemary L. Champion, Edward Brearley, Jennifer Leeks, Michael Berry.

Very Highly Commended: Virginia Ansell, Michael Leeks, Vera Warren, Pauline Prigmore, John Skull, Brenda Turner, Margaret J. Saunders, Rose Williams, Jill Harsant, Mary Wild, Jacquelin Cross, Colin Simmons, David Surridge, Elizabeth Wild, Joan Eve, Dorothy King, Peter Harris, Diane Titheradge, Laura Dearden, Muriel Endersby, Maureen Durbidge, Doreen Herring, Ivy Harrison, Gladys Simmons, Constance Hill, Joy Thorpe, Mary Bugg, Mary Willimer, Margaret Last, Valerie Boggis, Pamela Crees, Maureen Hammond, Percy Smith, James Abbott, Richard Pearce, Anthony Frost, Nora Jaegar, Alan Preston, Jeanette Chalmers, Trevor Spurgeon, Ruth Orchard, Kevan Skinner, John Hill, Dennis Driver, Margaret Driver, Maureen Banks, Beryl Pearce, Ann Flitton, Peter Robinson (Belvedere), Alan Cross, Malcolm Church, Rachel Perry, David Perry, Edna Bench, Miriam Efford, Isabel Wright, Margaret Fromow, Beryl Miller, John Chaplin, Basil Campen, Jean Turner, David Benny, Cecilia Bedford, Eileen Harris, Vivien Elson, Tony Bedford, John Laver, John Stevens, Deborah Endersby, Dorothy Andrew, Pamela Woolard, Stella Church, Malcolm Saunders, Margaret Andrews, Olive Draper, Myrtle Bugg, Dorothy Hill, Fred Catlin, Joyce Town, Lorna Mills, June Munn, Sheila Erbe, John Harris, David Baxter, Alan Robinson, Ruth Robinson.

Highly Commended: Mary Hobbs, Kingsley Abbs, Anthea Evans, Connie Paris, June Cooper, Irene Adams, Doreen Mullins, Ian Aspinall, Judith Foard, Mary Baker, Angela Fysh, David Fysh, Kathleen Allick, Coral Nash, Sheila Harris (Brentford), Michael Pleasance, Sally Cluff, Terry Armsby, Arnold Coe, Audrey Surridge, Robin Baker, Maurice Smith, Shirley Hicks, Cynthia Scrivener, Rosemary Burch, Doreen Wilks, Dorothy Rule, John Watkins, Graham Smith, Alan Hudson, Susan Roberts, Peter Roberts, Brenda Kemp, Elizabeth Leeks, Sidney Skull, Ann Webb, Eileen Skinner.

Commended: Ruth Butters, Doreen Tovee, John Robinson, Enid Burch, Peter Robinson (Wellingborough), Jean Otway, Ellen Baker, Helen Hall, Joyce Jackman, Maureen Jupp, Leonard Wakeling, Patricia Miles, Margaret Knights, Joan Smith, Peter Bush, Joan Nutkins, Betty Restell, Jeannette Smith, Roma Page, Pat Hillier, Peter Alder, Sheila Humblestone, John Skevington, Iris Sawdy, Mavis Holben, Betty Paine, Priscilla Phipps, David Grundy, Michael Roberts, Averil Petty, Arthur Runnacles, Christine Locker, Betty Pearce, Jill Mayes, Hazel Laws, Malcolm Horsnell, Jimmy Watson, Josephine Collins, Shirley Hobbs, Brian Jackman, Sheila Barber, Wendy Shave, Patricia Loveday, Molly Cook, Ronald Bush, Doreen Smith, David Dennison, Tony Cockbill, Beryl Marsh, Carole Jackman, George Evans, William Groves, Barbara Allen, Rita Street, Marion Arbon, Iris Daniels, Shirley Morris, Tony Dawson, Maureen Bryant, Florrie Lambert, Reggie Lott, Kenneth Pearce, Alma Bond, Heather Brooker, Joyce Kemp, Doreen Whatling, Shirley Whatling, Dawn Parnell, an entry from London Road, Ashford, Harry Humphries, Derek Lott, Audrey Horsnell, Jeannette Skinner, Sylvia Lott, Sheila Harris (Mendlesham), Roy Lavell, M. Duncan, Judith Simmonds, Ann Simmonds, Christine Woolard, Joyce Chamberlain, Doreen Williams, Jean Treeby, Frances Ayres, Walter Jupp, Janice Mellodem, Mary Bush, Pat Vanner, Cedric Register, Evelyn Barnes, Jean Collins, Frederick Arbon, Margaret Williams, Betty Endersby, Freda Lockwood, Stephen Weeder, Eileen Tyler, Ann Brown, Diana Hughes, Alan Tickell, Barbara Dudman, Astrid Witt, Hazel Grimwade, Frances Bingham, Valerie Sillett, Georgina Ball, Irene Williams, Margaret Grix, Jean Williams, Kenneth McKenzie, Margaret Haird, David Houghon, Helen Rand, Barbara Reeves, Vera Barnes, Jennifer Catt, Tony Godward, Rita Smith, Gareth Fennell, S. Maynard, Alan Barnes, Terry Godward, Jean Taylor.

Not for Competition: The Mises Dorothy Best, Audrey Curtis, Mary Emmerson, Emily Reeve.

March is still first and Walthamstow second. Brentford and Mendlesham tied for third place.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

May I first say how pleased I am that you have again beaten the record for total number of Bible Searcher entries. Our last issue beat the pre-war record and the entry recorded in this issue beat the last one with 384 entries. A few more are needed to smash our target of 400 entries. Why not do it for this issue? Your entry counts and each one helps.

I wonder how many of you have noticed the swallows this year. It was during one afternoon in late March that I saw them for the first time, after their journey across the seas. They had just arrived and were circling and wheeling above a pond; for the swallows love the sun, and at the end of our summer will leave this country and travel across seas and countries until they come to the other side of the equator and there begin another summer. Most of the swallows that come to this country in the spring will leave us in October and spend our winter months in glorious sunshine in South Africa; so that in a swallow's year there is no winter.

Happy birds that love the light and follow the sun! What a lesson they have to teach us; for our hearts are often content to stay in the cold winter of selfishness and sin when, if only we would come to the Light, we too might be dwelling in the sunshine and joy of the love of God. Jesus said, "I am come a light into the world, that every one that believeth in Me should not abide in darkness."

I should like to thank these boys and girls for their letters:—Zeta Abbs, Kathleen Allick, Dorothy Andrew, Joyce Burch, Rosemary Champion, Maureen Day, Jill Harsant, Ruth Izzard, Doreen Jordan, Joyce Neate, Alan Robinson, John Robinson and Maurice Smith. Also would these friends please accept my grateful acknowledgment of their kind letters:—Miss G. Cheek, Mr. J. Christie, Mrs. B. Hammond (do I recognize the hand of an old "Rayite"?), Mr. Harold Harmer, Mr. J. A. Johnson, Miss A. L. Layte, Mr. L. Leeks, Miss M. Linggood, Miss A. M. Poole, Mr. G. W. Royffe, Mr. W. T. Sayer and Mr. W. K. Trowbridge.

With best wishes to you each, and looking forward to another record-breaking Searcher.

UNCLE PETER.

Imprisoned for Jesus' Sake			
June	7	M	**Acts 5, 17-24**
	8	Tu	**Acts 5, 25-33**
	9	W	**Acts 5, 34-42**
	10	Th	Rev. 2, 8-11
	11	F	Luke 6, 20-26
	12	S	2 Tim. 3, 10-17
	13	Su	1 Pet. 4, 13-19

The First Deacons			
June	14	M	**Acts 6, 1-8**
	15	Tu	**Acts 6, 9-13**
	16	W	John 13, 6-17
	17	Th	Matt. 20, 20-28
	18	F	1 Tim. 3, 8-16
	19	S	2 Cor. 8, 1-6
	20	Su	2 Cor. 8, 16-24

Stephen's Defence and Death			
June	21	M	**Acts 7, 1-10**
	22	Tu	**Acts 7, 11-21**
	23	W	**Acts 7, 22-34**
	24	Th	**Acts 7, 35-42**
	25	F	**Acts 7, 43-50**
	26	S	**Acts 7, 51-60**
	27	Su	Rev. 2, 12-17

The Power of the King			
June	28	M	**Matt. 8, 1-9**
	29	Tu	**Matt. 8, 10-17**
	30	W	**Matt. 9, 1-8**
July	1	Th	Isa. 45, 1-8
	2	F	Luke 4, 14-22
	3	S	John 5, 21-27
	4	Su	John 3, 31-36

The Kings Gives a Commission			
July	5	M	**Matt. 10, 1-10**
	6	Tu	**Matt. 10, 11-20**
	7	W	**Matt. 10, 21-31**
	8	Th	**Matt. 10, 32-42**
	9	F	Luke 22, 31-38
	10	S	Isa. 52, 7-12
	11	Su	Rom. 10, 8-15

Spiritual Sovereignty			
July	12	M	**Matt. 12, 1-9**
	13	Tu	**Matt. 12, 10-21**
	14	W	**Matt. 12, 22-30**
	15	Th	Isa. 42, 1-8
	16	F	Psa. 103, 1-10
	17	S	John 3, 5-13
	18	Su	Eph. 1, 5-13

Natural Sovereignty			
July	19	M	**Matt. 14, 13-23**
	20	Tu	**Matt. 14, 24-36**
	21	W	John 17, 1-9
	22	Th	Mark 4, 35-41
	23	F	John 5, 17-24
	24	S	John 1, 1-8
	25	Su	John 1, 9-16

The Parables of the King			
July	26	M	**Matt. 13, 1-9**
	27	Tu	**Matt. 13, 18-30**
	28	W	**Matt. 13, 36-43**
	29	Th	Prov. 2, 1-9
	30	F	Psa. 1, 1-6
	31	S	Isa. 28, 23-29
Aug.	1	Su	Jas. 1, 19-27

The Compassion of the King			
Aug.	2	M	**Matt. 15, 21-31**
	3	Tu	**Matt. 15, 32-39**
	4	W	**Matt. 9, 36-38**
	5	Th	Isa. 40, 1-11
	6	F	John 11, 18-27
	7	S	John 11, 28-37
	8	Su	John 11, 38-44

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

No. 113. AUGUST—SEPTEMBER, 1948.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



David and Jonathan.

Issued by the

Strict Baptist Mission

Of Pastor J. K. Thorpe, 37 Empress Avenue.
Wanstead Park, London, E.12.
Price, 3/6 per 100, postge extra.

★ LOOK OUT ! !

for the announcement of a

SPECIAL "RAYS" MEETING

to be held on

SATURDAY, SEPTEMBER 25th, 1948 at 3.30

in Mount Zion Chapel, St. John's Wood Road, London, N.W.

✦ ✦ ✦

HAVE YOU ANY FRUIT?

By Mrs. Grace Huckett, Namakal.

"Aiyo! Not one mango left on the trees!" So said the missionaries on the Kolli Hills when they returned to Valavanthi from a visit to the Blue Mountains. "Perhaps there will be some papais" one suggested. Papai fruit grows at the top of a tall straight tree. "Alas! Only a few miserable green things, quite uneatable. But let us go to the pineapple garden. There were some green ones there, before we went away. Perhaps they are ripe now." So we look in the pineapple garden ,but all we find is gaps in the hedges! Someone has stolen them!

"What about the passion fruit vines? Surely there will be some fruit there!" Alas, that too is a fruitless search. No fruit—how disappointing!

Is all this a picture of our Lord Jesus looking for fruit in His children's hearts and lives and finding none? The MANGO-tree is a sturdy, spreading one, with lots of branches covered with leaves—a good tree to climb. It should have, and often does bear, lovely golden luscious fruit which is much sought after. Big strong boys with many activities should have lots of lovely fruit to delight our loving Master and Lord. The qualities He expects to find in them are courage, truthfulness, kindness to others, love, and obedience.

PAPAI TREES are graceful, slender, and tall. The fruit grows in clusters at the top of the tree, and is golden in colour when ripe,

and very nice and juicy. How the children and grown-ups love them. Is it like that with you, big girls? Have you that fruit which old and young rejoice to see and enjoy? Patience, sympathy, friendliness and good temper. These are some of the fruits our Heavenly Master loves to see.

Who doesn't like PINEAPPLE when it can be got? Now, little brothers, what about you? Haven't you something nice to show us? Pineapples grow low down. The plant is not a big one, but how refreshing the fruit is! There can be lovely things in **your** lives for our Lord Jesus to enjoy—obedience, affection, helpfulness to others, trustfulness, truth.

The PASSION-FRUIT vine is very tender and has to twine round something to support it. On the Kolli Hills, the vines often cling to the mango tree, and we see the passion fruit popping out high up in the tree, here and there. Little sisters, look to big brothers and sisters to help them, and they too have something to give. These four fruits are lovely separately, and they can also be made into a lovely fruit salad, all together.

Big boys and girls! Little boys and girls! How is it with you? Does the Heavenly Gardener find FRUIT in your hearts and lives to enjoy? "We want Him to" you say. First of all, are you IN the garden? Do you belong to Him? He will put you there if you ask Him. Then He looks for fruit. HE alone can make it grow. Ask Him to do this in your lives.

When we lived on the Kolli Hills at Valavanthi, a lot of our fruit was stolen, some of it by hostel boys and girls, and other children on the Settlement. Are we allowing Satan to have the fruit which rightly belongs to the Lord Jesus? Our time, our talents, our opportunities of service—who has them, Jesus, or Satan? Or, are we taking the fruit for ourselves?

Let us seek by prayer and watchfulness to take care of the fruit so that the Master can enjoy it, and call upon His friends to enjoy it, too. Jesus said, "He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."

Did you know that?

There are nineteen boys and girls in the new Strict Baptist Bible Institute at Paniadipatti. They have come to live there with their fathers and mothers. Their parents are being taught in order that they may be teachesr themselves, and pastors and preachers also. We all wish these boys and girls a very happy time together and pray that they may come to know the Saviour. Perhaps one day they may come back again as grown-up men and women to learn to be teachers of others, even as their fathers and mothers are now doing.

THE STORY OF KIRTIWAN AND LALA.

Kirtiwan is a little boy of about nine years of age who lived with his father and mother and grandparents in an Indian village. When he was quite young, his father, who was the elder son, always took a leading part in the family worship, but in Kirtiwan's home they all worshipped idols for they were Hindus. Gradually, his father took less and less interest in the family worship and he became very friendly with a Christian evangelist. One day he was baptized and from that day he was called a Christian.

Little Kirtiwan used to play with the evangelist's little boys when they were home from Boarding School. One day his father told him that he was going to send him to the Christian Boarding School with the evangelist's children because he wanted his little boy to learn in the Christian School and to grow up to love and serve the Lord Jesus Christ, whom he now loved and served. So when the other little boys went back to Boarding School, Kirtiwan went with them.

When he came home for his first holiday what a change there was in little Kirtiwan. In front of his Hindu grandfather and grandmother, before commencing his meals, he always said "grace," for had he not been taught to do this in Boarding School? He also told his grandfather and grandmother some of the Bible stories he had learnt in school. In his home there lived a little cousin about the same age as Kirtiwan. These two were like brothers, as cousins usually are in India, and during the holidays Kirtiwan taught Lala many things he had learnt about the Lord Jesus Christ.

One day, while Kirtiwan's father was away, they came along to the missionary and asked her to pray with them for they had no-one to pray with them at home, and in Boarding School Kirtiwan had learnt to pray to the true God in the name of the Lord Jesus Christ..

Holidays came to an end and then Lala said that he, too, wanted to go back to the Christian Boarding School with Kirtiwan. Lala's father is still a Hindu, but he was willng to pay the fee for his little boy to go to the Christian Boarding School because he saw what a change it had made in Kirtiwan.

Will you pray that Lala may come to know the Lord Jesus Christ while in Boarding School, even as Kirtiwan did? Kirtiwan always reminds me of a verse in the Bible about Andrew. "He first findeth his own brother Simon . . . . and he brought him to Jesus."

THE GOAT AND THE DOG.

Not long ago, I saw upon a piece of heath a goat tied up to a stake by a length of rope, long enough to allow him to wander around and feed. When I saw the goat however, he was not feeding but was stretched on the end of his rope facing a big white spotted dog. The dog was worrying him and was seeking to find an opening in the goat's defence, and to give him a nip with his teeth.

Round they went, first to the right, then to the left, then they turned right about; always the dog moving quickly on his feet trying to get behind the goat, but, just as quickly, the goat swinging round to face the dog. The dog could never find the goat off his guard. Each time the dog moved, the goat faced his foe, head down, horns pointed outwards, ready to butt his tormenter. Wherever the dog moved to attack, he found the goat watching him steadily with head bent ready to strike.

The goat had learnt a lesson which we need to learn. If he had tried to run away, he would soon have got caught, and the dog's teeth would have nipped his legs. He knew how to meet the enemy's attack and how to stand his ground. He found that the best way was to bow his head and face the foe.

Now, that is just what Christians have found all down the years since their Master, the Lord Jesus Christ met the attack of the Evil One and drove him off. The apostle James said, "Resist the devil and he will flee from you," and the apostle Paul tells us that the best way to stand, is to do so with heads bowed, "praying always with all prayer . . . . and watching thereunto." This is the way in which our missionaries face the foe in India; and there are many enemies there who would upset their work and make it difficult for them to tell others about the Lord Jesus. There are enemies that are seen; there are the Brahman priests, the hatred of the caste folk and the opposition of the rich landowners. But there are far more serious enemies which are unseen; wherever any follower of the Lord Jesus tries to work for Him, the great enemy, the devil, tries to hinder and to stop the work. He employs all the ways he can think of, both on the left, on the right and to the rear, and none can match him in their own strength. The only way to meet the enemy is to bow our heads in prayer, to seek the strength which Jesus gives, and then in His strength to face the foe.

What is true for our missionaries is also true for us at home. We shall soon be caught off our guard; we shall soon fall, unless we go to the Lord Jesus for His strength, His keeping power and His grace.

"Who in the strength of Jesus trusts
Is more than conqueror."

THE SCRIPTURES.

The word "Scriptures" means the "Writings." There is a Latin word "scribo" which means "I write" and from this word we get our words—scribe, inscription, script; and even that word which all boys and girls hear from their teacher when they write carelessly—the word "scribble." There is nothing careless about the Scriptures, or "The Writings"; they are meant to stand the test of all time like a mighty rock; they are meant to be a foundation which we can trust, and upon which we can build faith and our lives. And so God has taken great care to give to us, through His Holy Spirit, writings which, even though they are thousands of years old, have stood the test of time and are accurate in all details and in all statements of fact. That is why Jesus said, "Search the Scriptures" because, when He said THE Scriptures, by the use of the definite article the word "the," He meant us to understand that "the Writings" are above all other writings, "the Scriptures" above all other scripts. May the Lord lead us each to love His Holy Word, to read it each day, to search it, to pray over it, and above all to seek to hear what God has to say to our heart by it.

Read through the chapters named very carefully and when you have found the words write out the whole verse, giving the book, chapter and verse where found.

Lower Group, age under 12.

1. They believed the scripture.
2. The scriptures are able to make thee wise.
3. The scripture which he read.
4. He opened to us the scriptures.
5. The royal law according to the scripture.

The answers are found in James 2; Acts 8; 2 Timothy 3; John 2; Luke 24; but the chapters are not in the same order as the words.

Upper Group, age 12 and under 16.

6. The scriptures testify of me.
7. All scripture is given by inspiration of God.
8. They searched the scriptures daily.
9. That we through the scriptures might have hope.
10. The scripture hath concluded all under sin.

The answers are found in 2 Timothy 3; Acts 17; John 5; Galatians 3; Romans 15; but not in the same order, and will you please note that if you are in the Upper Group ages you must answer all ten questions.

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, 1949, 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, 1948.

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

RESULT OF LAST BIBLE SEARCHER.

The number of entries was rather disappointing after the splendid response that we had to the first two competitions this year. There were just half the four hundred that we had hoped to see. Some of the papers were very good indeed, but many scholars lost marks because they forgot that you should always put a capital letter when writing of the Father, Son, and Holy Spirit. There are 43 new searchers, and we are very pleased to see entries from Bexley Heath once again. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Zeta Abbs, aged 13, Fressingfield S.S.
2, Mary Thomas, aged 14, "Providence" S.S., Highbury.

Special Mention: Peter Roe, Myrtle Simmons, Kathleen Last, Barbara Bugg.

Very Highly Commended: An entry with London postmark, Joyce Willimer, Ruth Edwards, Margaret Jaegar, Thelma Beaumont, John Roe, Sylvia Robinson, Eunice Skull, David Stuart, Patricia Harris, Audrey Bateman, Muriel Nunn, Margaret Scrivener, Sheila Jackson, Brenda Randall.

Highly Commended: Derek Moon, Lily Nash, Samuel Piggott, Doris Driver, Audrey Mills, Ruth Izzard, Jean Macdonald, Mary Howe, David Hatcher, Jasmine Pannifer, D. S. Bugg, Brenda Bourne, Phyllis Owens, Betty Truslove, Gillian Foster, Tony Dawson, Robin Whyatt, Maurice Bradshaw, Daphne Rayner.

Commended: Evelyn Saunders, George Archer and Janet Ovenden omitted verse in Matthew, Joy Bugg, Donald Pearson, Doreen Laud, Judith Foard, Joyce Desmond, Doreen Bond, Pamela Johnson, Kevan Skinner, an entry with Belvedere postmark, Joyce Neate, Jean Peacock, Michael Bugg, Tony Izzard, Mavis Paveley, Annie Tye, Christine Thompson, Betty Hope, V. Boxall. Answered Upper Group only: Margaret Laurence, Dorothy Collier, Phyllis Kyte, Doreen Jordan. Answered Lower Group only: Jean Chapman, Ann Brown, Brenda Louder, Joan Gates, Brenda Peebles, Alan Cross.

Lower Group, age under 12.

Prizewinners: 1, Jennifer Ballard, aged 9, Park Ridings S.S.
2, Margaret Last, aged 11, Mendlesham Green S.S.

Special Mention: Ruth Orchard, Allan Preston, David Perry, James Abbott, Rachel Perry, Jennifer Leeks, Michael Berry.

Very Highly Commended: Brenda Johns, Eileen Skinner, Mary Willimer, Lorna Mills, Rosemary Champion, Margaret Saunders, Joy Preston, Maureen Bond, Richard Pearce, Diane Titheradge, John Harris, Coral Nash, Patricia Kegan, Pauline Prigmore, Jean Hollywood, Joy Thorpe, Mary Wild, Brenda Turner, Terry Catlin, Ann Fromont, Laura Dearden, Nora Jaegar, Anthea Evans, Michael Pleasance, Patricia Wyatt, Mary Bugg, Shirley Hobbs, June Cooper, Kathleen Robery, Janice Johns, John Huckett, Pamela Crees, Myrtle Bugg, Neville Reeder, Jimmy Watson, Audrey Mann, James Wild, Peter Robinson, Belvedere, E. Brearley, Hazel Burnett, an entry from Ipswich.

Highly Commended: P. Wilks, Alma Bond, Pauline Weber, Dorothy Andrew, Peter Moon, Elizabeth Leeks, Betty Endersby, Betty Roe, Elizabeth Wild, Maureen Fordham, Fred Catlin, Ann Flitton, Sylvia Michael, R. Scrivener, Dennis Driver, Joan Skinner, Dorothy Savage, Barbara Peryman, Christine Lingyard, Rose Williams, Mary Stutter, Margaret Driver, Joan Booth, Maureen Bryant, Doreen Tovee, Joyce Butler, Michael Leeks, Muriel Endersby, Jean Treeby, Joan Middleton, Constance Hill, John Skull, Valerie Boggis, Deborah Endersby, David Surridge, Paul Townsend, Peggy Collier, John Laver, Shirley Young.

Commended: Jeannette Chalmers and Priscilla Phipps omitted verse in Matthew, Ivy Harrison, Peter Harris, Doreen Wilks, Sheila Harris,

Bible Searcher Results—(contd.).

Bryan Forway, Terry Armsby, Rosemary Miller, Harry Humphries, Sylvia Johnston, Dorothy King, Iris Sawdy, Jacqueline Lovage, Maureen Banks, Peter Robinson, Wellingborough, Shirley Beyer, Joyce Chamberlain, Margaret Taylor, Joan Dawson, Percy Smith, Diana Mooney, Brian Simpkins, John Robinson, Arnold Coe, Pamela Hoare, Alan Tickell, Mary Baker, Shirley Morirs, Margaret Grix, Norman Davies, David Jones, Pat McEwen, Evelyn Wood, Olive Draper, Beryl Whitney, Dorothy Rule, Doreen Herring, Newton Cracknell sent a very original entry but gave the wrong verses in Philippians and 2 John.

Not for Competition: The Misses Dorothy Best, Mary Emmerson and Emily Reeve. Brenda Tarry sent a late entry for the April Searcher. Congratulations to Bexley Heath Sunday School who head the list this time. March came second; Belvedere and Courland Grove tied for third place.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

This is the holiday number and I want first of all to wish you all a very happy holiday. Some of you may go to the sea; others, who live in towns, may go to the country; and those who live in the country may want to see what a town looks like. But whether you spend your holiday at the sea, in the country or the town remember there are stories of Jesus for each place. Try to think of them during the holidays, think of the people He spoke to, think of the words He spake. And then remember that, best of all, He can be with us today wherever we are, unseen yet very near and very real. When He was upon the earth, the people had to go to the place where He was. Now, He comes to us, when we seek Him, wherever we may be.

I was very pleased to receive some interesting letters from Norman Davies, Dorothy Andrew (Matt. 10: 32), Anthea Evans, Mary Howe, Audrey Mann, Joyce Neate, David Stuart, David V. Surridge (glad to receive your message, David) and Jimmy Watson (salaams Jimmy). Also the following friends have kindly written and I desire to acknowledge letters from:—Mr. H. W. Harmer, Miss M. G. Piggott, Mr. G. W. Royffe, Miss R. J. Russell, Miss B. D. Taylor, Mr. W. H. Trowbridge (quick March) and Mr. R. R. Whyatt.

With every good wish to you all from,

UNCLE PETER.

The Compassion of the King

Aug.	2	M	**Matt. 15, 21-31**
	3	Tu	**Matt. 15, 32-39**
	4	W	**Matt. 9, 36-38**
	5	Th	Isa. 40, 1-11
	6	F	John 11, 18-27
	7	S	John 11, 28-37
	8	Su	John 11, 38-44

David with the Philistines

Aug.	9	M	**1 Sam. 27, 1-7**
	10	Tu	1 Sam. 27, 8-12; **28, 1-2**
	11	W	**1 Sam. 29, 1-11**
	12	Th	Psa. 31, 15-24
	13	F	Psa. 16, 1-11
	14	S	Matt. 24, 42-51
	15	Su	Matt. 25, 14-23

Saul Enquiries of a Witch

Aug.	16	M	**1 Sam. 28, 3-14**
	17	Tu	**1 Sam. 28, 15-25**
	18	W	Lev. 20, 22-27
	19	Th	1 Sam. 31, 1-13
	20	F	1 Chron. 10, 1-7; 13-14
	21	S	Deut. 18, 9-19
	22	Su	Isa. 8, 11-22

David Enquires of God

Aug.	23	M	**1 Sam. 30, 1-10**
	24	Tu	**1 Sam. 30, 11-20**
	25	W	**1 Sam. 30, 21-31**
	26	Th	Num. 31, 25-31
	27	F	Psa. 33, 13-22
	28	S	Psa. 146, 1-10
	29	Su	Gen. 14, 13-24

David's Lamentation for Saul

Aug.	30	M	**2 Sam. 1, 1-7**
	31	Tu	**2 Sam. 1, 8-16**
Sept.	1	W	**2 Sam. 1, 17-27**
	2	Th	Rom. 13, 1-7
	3	F	Josh. 9, 16-27
	4	S	Prov. 24, 13-22
	5	Su	2 Sam. 18, 31-19, 4

David and Ishbosheth

Sept.	6	M	**2 Sam. 2, 1-7**
	7	Tu	**2 Sam. 2, 8-17**
	8	W	**2 Sam. 2, 18-24**
	9	Th	**2 Sam. 2, 25-32**
	10	F	**2 Sam. 3, 20-27**
	11	S	**2 Sam. 3, 28-39**
	12	Su	Psa. 89, 19-29

Anointed King in Jerusalem

Sept.	13	M	**2 Sam. 5, 1-10**
	14	Tu	**2 Sam. 5, 11-18**
	15	W	**2 Sam. 5, 19-25**
	16	Th	Ezek. 34, 22-31
	17	F	Ezek. 37, 21-28
	18	S	Psa. 72, 1-12
	19	Su	Psa. 72, 13-20

The Ark of God

Sept.	20	M	**2 Sam. 6, 1-11**
	21	Tu	**2 Sam. 6, 12-23**
	22	W	Exod. 25, 10-22
	23	Th	2 Sam. 15, 14; 24-29
	24	F	Heb. 9, 1-6
	25	S	Heb. 9, 7-14
	26	Su	Psa. 89, 1-10

The Kindness of God

Sept.	27	M	2 Sam. 7, 1-11
	28	Tu	2 Sam. 7, 12-17
	29	W	2 Sam. 7, 18-24
	30	Th	2 Sam. 7, 25-29
Oct.	1	F	**2 Sam. 9, 1-13**
	2	S	2 Sam. 16, 1-4
	3	Su	2 Sam. 19, 24-30

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

No. 114. OCTOBER-NOVEMBER, 1948.

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Harvesting in India

Issued by the

Strict Baptist Mission

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

Price, 3/6 per 100, postage extra.

MISSIONARY THRILLER

A PIONEER IN POLYNESIA.

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

Last week, I went on board the Missionary Ship "John Williams VI," which was named by H.R.H. Princess Margaret on August 5th, at Tower Pier, London. She is a fine vessel, 140 ft. long by 26 ft. wide with a gross tonnage of 380 and is driven by British Diesel Oil engines of 300 H.P. I wonder if all readers of "Rays" know the story of John Williams, the ironmonger's apprentice who became a pioneer missionary to the South Sea Islands.

On Sunday evening, January 3rd, 1814, a young man was waiting in City Road, London, for some friends with whom he intended to visit a near-by tavern. The friends were late, and as he waited, his employer's wife came by and invited him to go with her to a service at Whitefield's Tabernacle. He consented, not because he really wanted to go, but because he was annoyed with his companions for keeping him waiting. The minister preached from "What is a man profited if he shall gain the whole world and lose his own soul?" As he spoke, John Williams came face to face with Christ. He left the meeting a changed man.

Soon after this, his heart was profoundly stirred by hearing of eight men who were butchered, baked and eaten by cannibals in the South Sea Islands. He offered to go and live amongst these savages to tell them of God's love to men through Jesus Christ, and very soon, he and his wife, Mary, were on their way to Tahiti in the S.W. Pacific Ocean, where they landed in November, 1817. There he built a boat which was eventually launched with the help of the natives, and in this he began to visit the surrounding islands with the message of the Gospel.

Ere long he realised that something more than a small boat was needed to reach the more distant places, so he wrote to friends in the Homeland, asking them to provide him with a schooner. Having to go to Sydney for health reasons, he there purchased a new ship called the "Endeavour," which the converted islanders renamed "The Beginning," and which they paid for by selling arrow-root and coconut oil to merchants in Australia. This ship was used to place native teachers on several islands in the Pacific.

On Atiu lived a heathen king named Roma-tane, and he was invited on board to meet John Williams and some of

his converts from Raiatea and Aitutaki. By the power of God, the king's eyes were opened to see the folly and sin of idolatry, and he quickly gave instructions that all the idols in his territory were to be burned, and the altars on which human sacrifices were offered, demolished. "Do not scratch your faces with sharks' teeth, nor cut your heads or breasts with stones," he ordered. "Must we stop worshipping 'Great Ears,'" asked one of the priests. "Yes," answered the king, "Cease to worship him and all the other evil spirits."

When the natives of Mauki saw John Williams and his companions for the first time they held their hands and smelt them, turning up their coat sleeves to see if their arms were white all the way up. A present of some goats astonished them immensely. "Come," they shouted to their comrades, "look at these birds with great teeth on their heads."

On the island of Rarotonga, the people made a great bonfire and threw their idols and fetishes into the flames. Cannibalism was stopped, and the war-like natives completely transformed. In a few years by the preaching of the Gospel, the life of six islands was entirely changed. But John Williams was not satisfied with these achievements. He longed to reach more distant isles with the Good News, and for this he needed a 70 ton ship. A pickaxe, a hoe, an adze, a few hatchets and some hammers were all the tools he had. There was not even a saw. However, he cut down trees, built a forge, made some nails out of an old ship's chain, and with the help of the Rarotongans, in 15 weeks he had built a stout vessel which he named "The Messenger of Peace."

On her first trip, the foremast broke in two, and he had to steer her back to the coral reef surrounding the island in a crippled condition. Repairs were effected, and soon the ship was sailing eastwards to Tahiti and Raiatea. Later, he visited Samoa and several other groups of islands, returning to Rarotonga with a cargo of flour, bananas, yams, some cats, pigs and donkeys. The cats were needed to kill the rats, which were so daring that when John Williams and his wife were having a meal, at least two people had to stand by to drive them away and keep them off the table. When they knelt down for family prayers, the rats ran over them, and a pair of shoes left on the floor one night was eaten by the morning. Strangely enough, the hogs killed more rats than the cats.

The Rarotongans had never seen an animal larger than a pig, and they were quite overwhelmed by the sight of a horse, which they called "the great pig which carries the

man," while the donkeys were named "long-eared pigs," and a dog "the barking pig."

After 18 years of faithful service, John Williams and his family sailed for England. Up and down the country he went, telling people what wonderful things God had done in the Pacific Islands, and pleading for funds to carry the Gospel even farther afield. After much hard work enough money was collected to buy a fine brig, the "Camden," in which Williams and 16 other missionaries embarked in April, 1838. On arrival, they received a tremendous welcome on all the islands, and particularly at Rarotonga where they left 5,000 New Testaments. After making arrangements for the new missionaries and helping them with their language study, John Williams set out on his last great enterprise, the voyage to Erromanga, the island where Capt. Cook had been driven off with spears and stones and arrows.

When he reached the island, the whaleboat was lowered and he approached the shore with beads and fish-hooks as presents for the natives. At first they seemed friendly and gave him tender coconuts, opening them for him to drink. He anchored his boat and waded ashore. Suddenly a mob of yelling savages with clubs and other weapons set upon him. He rushed back to the boat, but slipped on a pebble and fell into the water. He was immediately surrounded by the fierce Erromangans, who beat him to death with their clubs and shot at him with their arrows. "The hero of a hundred islands was dead—the first martyr of Erromanga."

The "Camden" returned to Britain with the doleful news. When the first shock was over, the boys and girls of Britain set to work and collected over £6,000 for a new ship, which was named the "John Williams" in honour of this great missionary. Since then, there has always been a ship of that name to carry on the great tradition and now the latest vessel, the "John Williams VI," costing over £70,000 has been launched, and will soon be taking the Message of Life through human channels to the people in the far away South Sea Islands.

STOP-PRESS NEWS.

There is just enough room for me to tell you about the wonderful meeting we had on Saturday, September 25th, at St. John's Wood Road. The large Chapel was nearly full with boys and girls and their teachers and, after Pastor Pibworth had opened the meeting with prayer and Bible Reading, his two little daughters, Barbara and Audrey, gave a recitation entitled "Jesus and the children." After another hymn, the School at Courland Grove, Clapham, gave a dialogue entitled "The Way of Life Eternal." This told the story of a girls' class in

one of our Schools in India, how two girls began to desire to follow the Lord Jesus, and how 12 years afterwards they came to find what a difference He had made in their lives.

Then followed the roll-call and giving of prizes by Uncle Peter and, following that, another splendid recitation by the boys and girls of West Ham entitled "The Master seeks fruit." The General Secretary of the Mission, Pastor, J. K. Thorpe, gave the closing address and told us of these big "Rays"—Gospel Rays which shine in the East—and how the Light of the Gospel travels to Indian boys and girls by means of Christian Day Schools and Sunday Schools, Hostels for Boys and Girls and by the Medical Work. We all greatly enjoyed this address and thus ended a very happy Annual Meeting.

SEEDTIME AND HARVEST.

Have you ever found the spot where the Rainbow ends? All boys and girls wonder where it is but none find it, because it is the Rainbow itself we are meant to look at, not its end. And the Rainbow is like the great arch of a bridge joining God and man with a gracious promise from God Himself. God said it was an everlasting promise, or covenant, and that "while the earth remaineth, seedtime and harvest . . . shall not cease." And therefore our farmers sow the fields each Autumn and Spring and reap the harvest each Summer beneath God's rainbow promise that in spite of rain, wind, storm and flood there shall be harvest.

We in this country came near to losing our harvest this year, but God had not forgotten His promise, even though we, as a nation, have so largely forgotten Him. On Sunday, August 15th, just in time, the clouds parted, the sun shone to dry the fields, and harvest with its joys began. "For the Lord is good; His mercy is everlasting; and His truth endureth to all generations."

Lower Group, age under 12.

1. In the morning sow thy seed.
2. First the blade, then the ear.
3. The harvest truly is great.
4. Bringing his sheaves with him.
5. Seedtime and harvest shall not cease.

These words will be found in Luke 10; Genesis 8; Mark 4; Ecclesiastes 11; Psalm 126; but not in the same order. When you have found the words write out the verse in full, giving the book, chapter and verse where found.

Upper Group, age 12 and under 16.

Find the anwers to these questions also.

6. A sower went forth to sow.
7. The beginning of barley harvest.
8. The end of wheat harvest.
9. That both may rejoice together.
10. Thou crownest the year with thy goodness.

They will be found in Psalm 65; John 4; Matthew 13; Ruth 1; Ruth 2; but not in the same order. Write out your answers in the same way as the Lower Group.

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 MARCH, 1949, 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.

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

RESULT OF LAST BIBLE SEARCHER.

We were delighted to see so many entries—the highest number we have ever had for an August Searcher. The 67 new searchers included a large number from Belvedere Sunday School. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Jean Beckingham, aged 14, Eldon Road, Wood Green.
2, Brenda Randall, aged 14, "Zoar" S.S., Hounslow.

Special Mention: Margaret Jaeger, Gwen Thirkettle, Audrey Bateman, Mary Thomas, Barbara Bugg, Barbara Allaway, Thelma Beaumont, Janet Ovenden, Gwen Bartlett, Zeta Abbs.

Very Highly Commended: Kathleen Last, John Roe, Sheila Rich, David Gower, Margaret Grover, Alan Webb, Lily Nash, David Stuart, William Wild, Rosemary Wool, Betty Bennett, Gillian Foster, Derek Bugg, Michael Leeks, John Hill, Muriel Endersby, Derek Moon, George Archer, Derek Garrod, Florence Mackenzie, Mavis Beckingham, June Mason, Doreen Quy, Margaret Jones, Eileen Culliford, Margaret Orgar, Ivy Bacon, Dorothy Tomsett, Kathleen Allen, John Hudson, Myrtle Simmons.

Highly Commended: Rosemary Stuart, Jean Mercer, Joyce Neate, Joyce Burch, Connie Paris, Donald Pearson, Joy Bugg, Joan Moss, Patricia Harris, Margaret Scrivener, Joyce Desmond, Gerald Webb, Joyce Raper, Kathleen Moss, June Welcher, Brenda Bourne, David Surridge, Peter Roe, Mavis Paveley, Michael Bugg, Daphne Rayner, Phyllis Owens, Audrey Grimmett, Iris Cosgrove, Ruth Edwards, Ray Harris, Joyce Proctor, Florence Davie, Annabel Knights, Sylvia Smith, Sylvia Robinson, Margaret Kendall, Dorothy Bell, Tony Carter, Mollie Capon, Daphne Brewster, Betty Truslove, Betty Tice, Janet Harsant, Hazel Matthews, Shirley Betts, Sheila Jackson, An entry with Bexleyheath postmark, Ruth Izzard, Margaret Andrew, Dorothy Hall, Olive Banks, Jasmine Pannifer, Jean Blanchard, Iris Skinner, Eunice Skull, Margaret Hicks, Hazel Goodall, Annie Tye, Joan Wilkinson, Dorothy Collier, Doreen Davies, Janet Pauley, Wendy Church.

Commended: Albert Archer, Joyce Willimer, Jean Chapman, Muriel Nunn, David Robinson, Ian Mills, Doreen Laud, Pamela Goodchild, Doreen Couves, Doreen Bond, Robin Whyatt, Kevan Skinner, Roy Johnston, Raymond Pickard, Shirley Thackary. Answered Upper Group only: Peter Wakeling. Sent references only: An entry from Bank House, Laxfield, Kenneth Laud, Stanley Rookyard.

Lower Group, age under 12.

Prizewinners: 1, Ruth Orchard, aged 11, "Belvedere" S.S., Kent.
2, Rose Williams, aged 11, "Salem" S.S., Croydon.

Special Mention: Mary Wild, Jennifer Leeks, Trevor Spurgeon, Joan Eves, Anthea Evans, Margaret Last, Philip Skeet, Margaret J. Saunders, Ruth Butters, Gerda Cooley, Loma Mills, Michael Pleasance, Dorothy Andrew.

Very Highly Commended: Irene Adams, John Harris, Kathleen Allick, Dorothy Rule, Elizabeth Leeks, David Perry, Patricia Wyatt,

Pauline Webber, Jeannette Skinner, Hazel Burnett, Shirley Whatling, Nita Bennett, Rosemary Champion, Sheila Botwright, Dorothy King, Pamela Crees, Jean Jackson, John Watkins, Sheila Harris, Jeannette Chalmers, Valerie Sennitt, Joyce Town, Heather Palmer, Dorothy Hill, Philip Bartholomew, Alan Pearson, Sheila Conner, Brenda Turner, Ann Painter, Shirley Hobbs, Doreen Smith, Miriam Efferd, Peter Moon.

Highly Commended: Stella Church, P. Wilks, Daphne Koster, Gillian Benham, Joan Hollywood, Elizabeth Wild, Ronald McKenzie, Doreen Herring, Pauline Pugmere, Sylvia Buss, Jean Archer, Kathleen Grimmett, Janet Petts, Diane Titheradge, Jennifer Ballard, Kingsley Abbs, Myrtle Bugg, Sylvia Michael, David Baxter, Sheila Munns, Nora Jaegar, Neville Reeder, Coral Nash, Alma Bond, Mary Bugg, Peter Alder, Maureen Stephenson, Eileen Harris, James Abbott, Joy Thorpe Eileen Buss, David Cooper, Maureen Bond, Michael Roberts, Muriel Beyer, Beryl Mansfield, Betty Roe, Cynthia Miles, Peter Goodall, Doreen Wilks, Margaret Hilton, Rachel Perry, Christine Lingyard, Dorothy Savage, Ann Cook, Betty Austin, Mary Hobbs, Elsie Faulkner, Harold Elston, Dorothy Green, Christine Bond, Thelma Ward, David Benny, Barbara Bushell, Terry Arnisby, Sidney Skull, M. Norman, Eileen Skinner, Doreen Austin, Percy Smith, Gladys Simmons, Ivy Harrison, Joan Middleton, Audrey Surridge, Olive Draper, Ann Fromont, Jill Harsant, Graham Mulley, Shirley Hicks, Priscilla Phipps, Terry Catlin, Brian Pickard, Pauline Cheesewright, Patricia Collingwood, June Goakes, Mary Baker, Roy Lavell, Keith Hadley, Alan Tickell, Betty Endersby, Shirley Beyer, Brenda Hirst, James Wild, Kenneth McKenzie, Sheila Couves, Betty Lyford, John Robinson.

Commended: John Skull, Amy Barrett, June Cooper, Mary Willimer, Deborah Endersby, Florrie Lambert, Bryan Forway, David Betts, Constance Hill, June Robinson, Peter Robinson, Valerie Vanner, Peter Harris, Fred Catlin, Brian Simpkins, Pat Vanner, Pat McEwen, June Button, Leonard Wakeling, David McCluskey, Paul Townsend, Leah Griffiths, Brenda Hennah, Pamela Peak, Margaret Grix, M. J. Taylor, Joseph Bysh. **Also tried:** Rose Lungley, Dawn Trevathan, Sheila Burgess, Peter Bush, Gareth Fennell, Iris Sawdy, Bill Bush, Alan Barnes, Sylvia Border, Ann Berry, Ronald Bush.

Not for Competition: Miss Dorothy Best.

Belvedere Sunday School did splendidly and gained first place this time. Walthamstow came second, and Courland Grove and March tied for third place.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

There was a sequel to the fine story told by Uncle Arthur in this issue, and it happened during the recent war. A big American bomber crashed in the sea near to the island of Erromanga, where John Williams met his death. The men on the plane managed to get to shore and, knowing the fierceness of the natives, feared that they had only escaped from drowning in the sea to be killed and eaten by cannibals. With great caution the airmen crept ashore and they turned white with terror when they saw the natives running towards them. They were taken prisoner and brought before the chief, who sent them to a hut where they were closely guarded and were given food to eat and dry clothes.

The next day was Sunday and, early in the morning, the airmen were awakened by the tolling of a bell. They saw all the people gathering together and thought that their end had come. Presently, two men came to bring them to the great gathering. To the utter

amazement and joy of the airmen, they found that the people had not gathered together to see their death but to worship God in a Christian service. The airmen were invited into the midst of the gathering and made to sit down in a place of honour; they had not been used to attending God's house in their home town in America and it came strange to them to find that, at a certain moment in the service, all the people knelt upon the ground in prayer. Of course, the airmen did so too, but the preacher noticed that they did not seem to understand. Presently, it came to the time for the address and, during the address, the preacher turned to the airmen and said these words, "You who have come from the great White World do not worship our God, and yet it was one from the great White World who came to tell us of the Lord Jesus. We do not understand how this can be, but we want you to know this—that if you had come to our island in the time of our fathers, you would have been killed and in the pot by now. It is because we have come to know the Lord Jesus and to worship Him that you are alive and need have no fear."

We do not know what those American airmen thought about the value of missionary work before they joined the Air Force, but we do know that they had to thank God for the seed sown by John Williams amongst these cannibal savages. John Williams' sacrifice of himself had been used by God to save their lives.

I should like to thank these boys and girls for their letters:—Barbara Allaway (glad to hear good news), Kathleen Allick, M. G. Baker, Audrey Bateman (why not give Tibs milk?), Eileen Culliford, Joyce Desmond, Ruth Izzard, Margaret Last, Michael (Chelmsford), Muriel Nunn, Heather Palmer, David Surridge, Mary Thomas (so glad to hear good news), Betty Tice. Also I would thank these friends for their kind letters:—Mr. R. J. Davis, Mr. Harold W. Harmer, Mr. A. Leaver, Miss M. Linggood (well done, Belvedere!), Miss Edna Phillips and Mr. W. K. Trowbridge. The Class at Epsom have been busy making things for the boys and girls of India and I should like to thank both them and Miss Ida Humphrey for their splendid gift.

By the time that this is published, our "Rays" Meeting will have been held. We are looking forward and praying for a wonderful gathering.

With every good wish to you all.

UNCLE PETER.

Nathan's Parable

Oct.	4	M	**2 Sam. 12, 1-6**
	5	Tu	**2 Sam. 12, 7-14**
	6	W	2 Sam. 7, 15-23
	7	Th	Psa. 51, 1-9
	8	F	Psa. 51, 10-21
	9	S	2 Cor. 7, 9-16
	10	Su	Psa. 32, 1-11

Preaching in Samaria

Oct.	11	M	**Acts 8, 1-8**
	12	Tu	**Acts 8, 9-17**
	13	W	**Acts 8, 18-25**
	14	Th	1 Cor. 2, 1-10
	15	F	Acts 1, 1-11
	16	S	John 4, 1-10
	17	Su	John 4, 19-26

Preaching in a Chariot

Oct.	18	M	**Acts 8, 26-34**
	19	Tu	**Acts 8, 35-40**
	20	W	Acts 6, 6-15
	21	Th	Matt. 28, 9-10; 16-20
	22	F	Acts 19, 1-8
	23	S	Isa. 53, 1-6
	24	Su	Isa. 53, 7-12

A Persecutor Converted

Oct.	25	M	**Acts 9, 1-9**
	26	Tu	**Acts 9, 10-22**
	27	W	**Acts 9, 23-31**
	28	Th	2 Cor. 1, 1-9
	29	F	2 Cor. 6, 1-10
	30	S	2 Cor. 11, 22-33
	31	Su	2 Tim. 1, 6-12

Two Miracles of Peter

Nov.	1	M	**Acts 9, 32-43**
	2	Tu	Acts 20, 6-12
	3	W	1 Kings 17, 17-24
	4	Th	2 Kings 4, 18-28
	5	F	2 Kings 4, 29-37
	6	S	2 Kings 13, 14-21
	7	Su	1 Cor. 15, 13-23

A Roman Christian

Nov.	8	M	**Acts 10, 1-8**
	9	Tu	**Acts 10, 9-18**
	10	W	**Acts 10, 19-26**
	11	Th	**Acts 10, 27-33**
	12	F	**Acts 10, 34-48**
	13	S	Isa. 60, 1-5
	14	Su	Matt. 8, 5-13

Spreading the Gospel

Nov.	15	M	**Acts11, 1-9**
	16	Tu	**Acts 11, 10-18**
	17	W	**Acts 11, 19-26**
	18	Th	Isa. 42, 5-12
	19	F	Rom. 15, 8-16
	20	S	Eph. 3, 1-8
	21	Su	Isa. 49, 6-12

Peter Imprisoned and Delivered

Nov.	22	M	**Acts 12, 1-11**
	23	Tu	**Acts 12, 12-25**
	24	W	1 Kings 19, 1-8
	25	Th	Psa. 91, 1-8
	26	F	Psa. 91, 9-16
	27	S	Mark 11, 20-26
	28	Su	John 16, 17-24

Examination Review

Nov.	29	M	**Acts 8, 14-25**
	30	Tu	**Acts 8, 26-40**
Dec.	1	W	**Acts 9, 1-9**
	2	Th	**Acts 9, 32-43**
	3	F	**Acts 10, 34-43**
	4	S	**Acts 11, 1-10**
	5	Su	**Acts 12, 5-16**

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

CHRISTMAS NUMBER

No. 115. DECEMBER, 1948—JANUARY, 1949.

RAYS FROM THE EAST

FOR YOUNG PEOPLE

A Happy Christmas

✦ ✦ ✦

Jesus said:

"Give and it shall be given you; good measure, pressed down, and shaken together, and running over."

✦ ✦ ✦

Do not forget to put your 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, 3/6 per 100, postage extra.

LETTER FROM UNCLE ARTHUR.

On board P. and O. s.s. "Carthage,"
Red Sea.
Monday, November 1st, 1948.

Dear Girls and Boys,

A happy month to you all! We are having a most wonderful voyage. So far, the sea has been calm all the way from Southampton, and Ruth, Mary and Peter have all kept very well. This is a lovely ship. She was an armed merchant cruiser until October, 1943, and then was used as a troop transport until she was handed back to the P. and O. Co. on July 6th, 1948. She has been reconditioned at a cost of £1,250,000, and is now like a new boat.

Within 72 hours of leaving Southampton, we were passing through the Straits of Gibraltar, that mighty bastion at the gates of the Mediterranean which inspired Prime Minister William Gladstone to call the Bible "the Impregnable Rock of Holy Scripture." Do you read your Bible every day? I do, and God speaks to me through His Word.

We reached Port Said on Saturday at 6 a.m. Here, Egyptian hawkers in their little boats surrounded the ship, and conducted animated "trade talks" in pidgin English with passengers, some of whom bought leather hand-bags and other articles over the side of the vessel. It was fun to watch the bargaining, and to see the goods coming up in a straw basket on a long cord, and the money going down by the same route. I did not see any boys diving for coins as one sometimes sees at Port Said. We went ashore for about two hours, and were pestered unceasingly by street vendors, cab drivers, conjurors and other folks, all anxious to sell us something at the highest price they could get. In one shop live quails were available at eight for a 1/-, reminding one of God's provision for Israel in the wilderness.

We saw some camels on the banks of the Suez Canal, and plenty of sand. We had to tie up for four hours to let other boats Northward bound go by, so it was dark before we reached Suez. When we woke up next morning we were in the Gulf of Suez with Mt. Sinai away in the dim distance on the port side of the ship.

There are nearly 30 missionaries on this boat, some going to India, others to Malaya, Borneo and China. Some were interned by the Japanese during the war, and are now returning to their old stations, wondering what they will find when they arrive. Others cannot get back to their old homes, because they are in the hands of Communist invaders. Every day we have a prayer meeting at 7 a.m. in the lounge, and each Sunday we have had a Sunday School on deck and a Gospel Service in the evening. Last night we finished up with community hymn singing and an epilogue.

We are now steaming steadily down the Red Sea towards Aden and soon we shall be at Bombay. From there, we have a train

journey of 800 miles to Madras, then another train ride of 210 miles to Salem, and then a bus ride of 31 miles to Namakkal. I wonder if you can find these places on a map of South India. Namakkal is 51 miles from Trichinopoly, which is mentioned in history. There is a fort there and an air-port.

Now I will close this letter by wishing you all a very happy Christmas, and God's guidance and blessing throughout the New Year. "In all thy ways acknowledge Him and He shall direct thy paths."

With love from

UNCLE ARTHUR.

WHEN GOD VISITS.

Do you remember one of the first Christmas Carols? It was sung by a man who until a few hours before was dumb. Why did he sing and what was the subject of his song? He sung, first of all, because praise to God welled up within his heart like pure water wells up within the spring. That which made him sing was the Good News that God had remembered His promises. He said that God had "visited His people." Once again, He who had been silent for so long had spoken, and Zacharias sang the song of blessing and praise. It was a time of sadness that was turned into joy by the promise of Christ.

Thirty years afterwards we hear the same song again; this time from the lips of a great many people. A wonderful thing had happened that day in a town of Galilee called Nain. As Jesus and His disciples were about to enter the town, they met a strange and sad procession coming out of the town. It was a funeral and there were many people in the procession. Jesus' eyes fell on one sad and lonely woman who walked at the head of the procession. She was a widow and she was going out to bury her only son. Jesus knew that after the funeral was over she would have to go back home and live alone. He felt so sad for her. Stepping towards her, He lifted His hand and the funeral procession stood still. Nobody had ever done anything like that before, for nothing on earth can stop our path to the grave; but Jesus had a power which was even greater than the power of death. Looking into the sad face of that sorrowful mother, He said to her "Weep not." And then He touched the stretcher on which the dead man lay, and they that bare him stood still. And He said, "Young man, I say unto thee,

Arise." And he that was dead sat up and began to speak. And Jesus gave him back to his mother. Now this was more wonderful than anyone had ever seen before. And they said that ". . . . God hath visited His people." Once again, a time of sadness had been turned into joy by the coming of Christ.

That was over 1,900 years ago. It was true that, when Jesus came to earth, God visited His people. But Jesus went back to heaven. Has He visited His people since? Does He visit His people now? Here is a story of one of His visits. He visited His people at the time of this story and He still visits them to-day.

On August 7th, 1743, a funeral procession was slowly moving towards the churchyard in Paulers Pury, a little Northamptonshire village. There was the clergyman, the dead man being carried out and, behind them, there walked a widow with her little seven-year-old son Edmund. And much people of the village had come with her to show their sympathy for her. Only a fortnight before, that widow had gone that same way to the churchyard to bury her eldest son, William. On that occasion her husband was by her side. But overcome with grief at the loss of his firstborn son, Peter Carey, the village schoolmaster had never got over the shock. It was not many days after that he too died and it was his funeral on this sad day of which we write. His widow and her little son might have thought that God had forgotten them, so sad was their loss and so grievous the blow.

Edmund was a good lad however, and treated his mother with kindness and understanding. Her sorrows and joys became his and when he grew to be a man and had married, he asked his mother to share their house with them. Edmund was a poor man and a weaver, but into that little thatched cottage there came a rich gift. A little son was born, on August 17th, 1761, to whom they gave the name of William Carey. From the first, William's grandmother made him her especial care. He bore the same name as her own eldest son whom she had buried eighteen years before and all the love and prayers which she had had for her own son was poured out on the little baby, William. God had visited that little Northamptonshire cottage and, through His tender mercy, there had been given to that home and to the world a son who should bring joy and gladness to many. "To give light to them that sit in darkness and in the shadow of death and to guide their feet into the way of peace." And the child grew and became strong in spirit, and when the day came that God called him to work in His service, He sent William Carey to India to be the first and greatest missionary to that dark land. God had visited His people. Sadness and sorrow had once again been turned into joy and gladness by the coming of Him, who is God's Dayspring from on high.

CAPTAIN YU AGAIN.

You will remember that in a previous issue we heard about our cheerful friend Farmer Yü, who had come to know the Lord Jesus through the preaching of Captain Yü.

Meanwhile, Captain Yü had been carrying on his work. One day, as he was trudging along the road, he met another farmer, a young man named Tung. Yü told his companion the story of the life, the death and the resurrection of the Lord Jesus, and he came to see how Christ met his need and he believed on Him. He too went on to tell others of the Lord Jesus, for if He could meet his need, surely He would meet the need of others also. Farmer Tung was right; only Jesus can bring to our lives the joy of forgiveness and the blessednss of salvation.

Some months later the missionary went to the village where Farmer Tung lived, and, on visiting his home, found the courtyard filled with a number of people all sitting down on chairs, stools, baskets, and even buckets turned upside down. It seemed as if they were all waiting for a meeting to begin and the missionary wondered how they could have all come together so quickly, seeing that they did not know of his coming. "Oh," said Farmer Tung, "these people have not come together just because you have come to the village. They have come, as is their custom, to sing hymns and pray, and read from the Word of God. Even if you had not come, the meeting would have been held just the same."

From villages far and near, the people had come to sing their praises to Jesus, to read His Word; and going back home had brought others with them to their next meeting. All this had come about because of the desire of Captain Yü to go out and serve the Lord Jesus. From lip to lip, from heart to heart, the message of the love of Christ had passed. When the Lord Jesus had said to Captain Yü, "Go home and tell what great things the Lord hath done for you," he had obeyed the command of his Master. His blessing always follows obedience to His commands.

HIS NAME.

When a baby is born, everybody at once asks what his or her name is going to be, for names are very important and have a meaning. Thousands of people to-day are wondering what name will be given to the little Prince, the son of Princess Elizabeth. There is no doubt that the secret is known to every member of the Royal Family and it will not be long before the British nation knows too. But there was another Royal baby born long ago whose name was chosen for Him in heaven and, not only was the name announced by the angels long before His birth, but the name given to this Royal baby told the very reason for His birth. His name is a name for all nations; His name was JESUS, for He shall save His people from their sins. Yes, the angels knew why Jesus came to bear that wondrous name, which meant "God is Saviour," and we want the

whole wide world to hear it too. As you do this Bible Searcher will you each ask yourself the question, "What does the name of Jesus mean to me?"

Lower Group age under 12.

In each of the following texts you will see that a word has been left out. Find the text and write it out, including the missing word and giving the number of the verse where found. **Do not write out the whole verse.** You will find that the missing words form another text which is found in Philippians ch. 2. Write out this text also.

1. ——— more excellent name. Hebrews 1.
2. Thou shalt call his ——— Jesus. Matthew 1.
3. Jesus, ——— was so named of the angel. Luke 2.
4. There ——— none other name. Acts 4.
5. Far ——— . . . . every name. Ephesians 1.
6. That at the name of Jesus ——— knee should bow. Philippians 2.
7. Whosoever shall call upon the ——— of the Lord shall be saved. Romans 10.

Upper Group, age 12 and under 16.

In addition to answering the Lower Group questions read the same chapters through again and search for the following words. Then write out the verses **in full,** and say where they are found.

1. Heirs of salvation.
2. He shall save his people.
3. Unto you is born . . . . a Saviour.
4. Neither is there salvation in any other.
5. The gospel of your salvation.
6. If thou . . . . shalt believe . . . . thou shalt be saved.

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 MAY, 1949, 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, 1948.

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 would have liked to see a few more entries; but we were very pleased to see how carefully most of the papers were written, and many of you have gained very high marks. Here are the names in order of merit. They include 50 new searchers and several who have not entered for a long time.

Upper Group, age 12 and under 16.

Prizewinners: 1, Gwen Bartlett, aged 13, Devizes, Wilts.
2, Beryl Walter, aged 13. Walton Street S.S., Aylesbury.

Special Mention: Barbara Bugg, Kathleen Allen, Gillian Easter, Florence J. Mackenzie, Daphne Wilkins, Joyce Harris, Shirley Betts, Sheila Rich, Connie Paris, Zeta Abbs, Derek S. Bugg, George Archer, Maureen Clarke, Jean Beckingham.

Very Highly Commended: Peter Bacon, Peter Barton, Annabel Knights, Joan Moss, Joyce Neate, Maureen Day, Joyce Williner, Brenda Randall, Marion Dench, Jasmine Pannifer, John Skevington, Dorothy Collier.

Highly Commended: Anthea Evans, Betty Tice, Michael Leeks, David Surridge, Wendy Hoy, Doreen Laud, Ruth Orchard, Albert Archer, Hazel Goodall, Tony Izzard, Thelma Beaumont, Mavis Beckingham, Patricia Harris, Jean Blanchard, Maureen Cornelius, Audrey Bateman, Derek Weeks, Muriel Nunn, Dorothy Tomsett, Mollie Capon, Margaret Orgar, Joan Wigzell, Janet Ovenden, John Roe, Mary Thomas, Muriel Endersby,

Joan Fegan, Derek Moon, Gerald Webb, John Kelvington, Michael Bugg, Roy Harris, Wendy Church, Barbara Allen, Robin Whyatt, Ian Mills, Maureen Roper, Doreen Quy, Margaret Scrivener, Alan Webb, Evelyn Saunders, Pamela Miller, Barbara Allaway, Christine Thompson, Joyce Raper, Sylvia Robinson, Ruth Edwards, Pat Osmond, Joan Newbold, Ivy Bacon, Daphne Rayner, Janet Pauley. Elsie Elliott, Iris Riches, Donald Pearson, Margaret Andrews. Margaret Knights, Margaret Laud, Raymond Pickard. Jean Chapman, Betty Truslove. Janet Harsant, Kevan Skinner, Eunice Skull. Sheila Jackson, Mary Race.

Commended: Ruth Izzard, Annie Tye, Joy Bugg, Peter Roe, P. Brown, Iris Skinner. These sent correct answers, but did not write out the verses: Phyllis Mutimer, P. Catling, Joan Miller. Answered Upper Group only: Joan Mercer, David Hatcher, Margaret Law, Peter Young, Mavis Knowles, Jean Buckland, Pauline Norton, June Jones, Norma Stephenson, Thelma Ford, Shirley Donelley, June Mahoney.

Lower Group age under 12.

Prizewinners: 1, Sylvia Michael, aged 10, Mount Zion S.S., Clerkenwell.
2, Rachel Perry, aged 7, Devonshire Rd. S.S., Greenwich.

Special Mention: David Baxter, James Abbott, Jennifer Leeks, Alan Preston, Dorothy Andrew. Rosemary Champion, Ruth Butters, Mary Bugg, Roberta Green.

Very Highly Commended: Ann Scales, Betty Roe, Heather Palmer, Mavis Archer, Percy Smith. James Wild, Graham Smith, Maureen Bond, Elizabeth Wild, Myrtle Bugg, Roma Page, Jean Hollywood, Myra Borley, Eileen Harris, Shirley Hobbs, Pauline Webber, Hazel Burnett, Brenda Turner, Maurice Luffrum, Esme Catling, Walter Jupp, Terry Catlin, Joseph Bysh, Elizabeth Leeks.

Highly Commended: M. Norman, Andrea Webb, Diane Titheradge, Alan Tickell, Keneth McKenzie, Dorothy King, Brenda Hirst, Josie Pannifer, Peter Moon, Margaret Saunders, Carole Jackman, Trevor Spurgeon, Constance Hill, Lorna Mills, Sheila Harris, Norman Davies, Mary Willimer, Neville Reeder, Doreen Mullins, Mary Day, Doreen Smith, Elsie Faulkner, Rose Williams, Mary Wild, Sheila Conner, John Watkins, Daphne Dodd, M. Arbon, Jeannette Chalmers, Maureen Stephenson, Peter Harris, Jacqueline Cross, Gillian Baldry, Michael Roberts, Maureen Bryant, Miriam Efford, Betty Austin, Coral Nash, Winifred Prior, Joyce Chamberlain, Betty Endersby, David Perry, Jill Harsant, Arthur Battley, Michael Berry, Deborah Endersby, Rodney Gorwick, Jacqueline Dillon, Yvonne Wrangles, Nancy Coombes, Valerie Newing, Diana Hughes, June Robinson, Beryl Campbell, John Pool, Valerie Rivers, Diane Smith. Jean Hillier, Gordon Reeves, Barbara Toll, Priscilla Phipps. Sylvia Buss, Percy Carr, Irene Adams, Pamela Crees, Michael Pleasance, Alma Bond, Brian Jackman, Pauline Prigmore, Jean Treeby, John Skull, Maureen Oliver, Beryl Pearce, Valerie Vanner, Colin Hart, David Cooper, Jennifer Ballard, Michael Toll, P. Hutton, Sheila Hyland, Joy Thorpe, Alan Hodson, D. Austin, Pamela Mumford, John Harris, Robin Baker, Paddy Pyke, Peter Goodall, Barbara Bushell, Beryl Marsh, B. Duncan, Eileen Buss, Dorothy Hyland, Jeannette Smith, Harry Humphries, Jennifer Jones, Brian Gutheridge, Fred Catlin, Sidney Skull, Christine Singyard, Terry Armsby, Ann Fromont, Eileen Tyler, Mary Baker, Joan Prior, Nora Jaegar, Maurice Smith; Dorothy Green, Dorothy Harris, Christine Bond.

Commended: Doreen Daniels, Amy Barrett, Helen Rand, Maureen Smith, Frances Ayres, Brenda Stevens, Gordon Kuhrt, Ivy Harrison, James Knight, Paul Townsend, Sally Osmond, Maureen Banks. Sent references only: Joan Morris, Shirley Morris, David Clarke, Audrey Mann, Olive Draper.

Not for Competition: Miss Dorothy Best, Miss Margaret Jaegar, and an entry in Braille from Mr. John Barton. There were also entries from John and Peter Robinson, but they made a mistake, and answered an old Searcher.

Congratulations to Belvedere, who again take first place. March and Walthamstow tied for second place; Brentford and Chadwell Street tied for third place.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Once again the old wish to you each, "A very merry Christmas and a happy New Year." May you all enjoy this Christmas and do not forget the boys and girls of India who have no Christmas because the good news of Jesus Christ has not yet reached them. Where there are Christian missionaries and Christian schools, there the boys and girls do enjoy a Happy Christmas, and that is why the little brown envelope is put inside this issue so that you may thank God for Christmas, and send a Christmas present to other boys and girls.

Very early one morning, during the past week, I was awakened shortly before light. Not long after, the faint light of the coming day began to lighten the sky and almost immediately a thrush began to trill his song to the coming day. Soon after he had begun his song, many other birds began their twittering and stirring, and all the time the light grew stronger, until the sun had risen and a new day had begun. The Christmas story, with its sweet songs, is something like the song of the thrush. It is a beginning, a glad note of praise telling us that God's Dayspring from on high has come. At first the singers were few; there were the three wise men, Zacharias, Mary, Anna and Simeon, besides the shepherds. Gradually however, the Day began to dawn and the disciples took up the song of praise to Jesus. And then the day of Pentecost came when the Light dawned on three thousand souls in one day. To-day, the Light of Jesus has spread over all the earth to every nation in every land, "and the whole world gives back the song which once the angels sang." The sad part is that so few are awake; there are still millions of men and women who sit in darkness, whose eyes are blinded by sin, who have not seen the glory of the Light of the World. They are still groping in thick darkness and it is for their sakes that our missionaries go to India to tell of Jesus, who alone can give recovery of sight to the blind and can give to them the Light of Life. I wonder if you have yet learned to sing the song of praise to Jesus; if His light has yet come to your eyes; or whether you, like the Wise Men, have yet come to worship Him.

It was a great joy to receive our first Braille entry to the Bible Searcher from John Barton of Haywards Heath. Also I was very pleased to receive letters from Zeta Abbs, Jean Beckingham, Barbara Bugg (we shall miss you, Barbara), Ann Fromont, Tony Izzard, Graham and Maurice Smith, and Joyce Willimer (glad to hear of two new Rayites). I should like to thank these friends for their letters: —Mrs. S. Burn, Mr. R. J. Davies, Mr. Harold Harmer, Miss M. G. Piggott, Miss M. Linggood, Miss B. D. Taylor and Mr. W. K. Trowbridge.

With every good wish for Christmas and the coming Year, from

UNCLE PETER.

The Birth of King Jesus

Dec.	6	M	**Matt. 1, 18-25**
	7	Tu	**Matt. 2, 1-10**
	8	W	**Matt. 2, 11-15**
	9	Th	**Matt. 2, 16-23**
	10	F	Isa. 9, 1-7
	11	S	Luke 2, 1-11
	12	Su	Luke 2, 12-20

The King's Forerunner

Dec.	13	M	**Matt. 3, 1-12**
	14	Tu	Matt. 11, 1-6
	15	W	Matt. 11, 7-15
	16	Th	Mal. 4, 1-6
	17	F	Mark 1, 1-8
	18	S	John 1, 19-28
	19	Su	John 1, 29-37

The Death of the Forerunner

Dec.	20	M	**Matt. 14, 1-12**
	21	Tu	John 5, 32-39
	22	W	Luke 7, 24-28
	23	Th	Luke 7, 29-35
	24	F	Rev. 2, 8-11
	25	S	Psa. 116, 1-11
	26	Su	Psa. 116, 12-19

The Call of Jeremiah

Dec.	27	M	**Jer. 1, 1-10**
	28	Tu	**Jer. 1, 11-19**
	29	W	2 Kings 22, 1-7
	30	Th	Jer. 52, 1-8
	31	F	Isa. 49, 1-9
Jan.	1	S	Luke 5, 1-11
	2	Su	Heb. 1, 1-8

In the Potter's House

Jan	3	M	**Jer. 18, 1-10**
	4	Tu	Rom. 11, 25-36
	5	W	Isa. 45, 5-13
	6	Th	Rev. 21, 1-8
	7	F	Rom. 9, 14-24
	8	S	Ezek. 33, 1-11
	9	Su	Isa. 64, 1-9

Jeremiah Arrested

Jan.	10	M	**Jer. 26, 1-7**
	11	Tu	**Jer. 26, 8-15**
	12	W	**Jer. 26, 16-24**
	13	Th	Acts 7, 51-60
	14	F	Matt. 23, 29-39
	15	S	1 Thess. 2, 10-16
	16	Su	Heb. 11, 32-40

Jeremiah & the Rechabites

Jan.	17	M	**Jer. 35, 1-11**
	18	Tu	**Jer. 35, 12-19**
	19	W	Dan. 1, 8-16
	20	Th	Gal. 5, 16-26
	21	F	Eph. 5, 8-18
	22	S	Rom. 13, 7-14
	23	Su	Rom. 14, 14-23

Burning God's Word

Jan.	24	M	**Jer. 36, 1-10**
	25	Tu	**Jer. 36, 11-19**
	26	W	**Jer. 36, 20-26**
	27	Th	**Jer. 36, 27-32**
	28	F	Psa. 19, 7-14
	29	S	John 5, 39-47
	30	Su	1 Pet. 1, 18-25

Jeremiah in the Dungeon

Jan.	31	M	**Jer. 37, 1-5**
Feb.	1	Tu	**Jer. 37, 6-15**
	2	W	**Jer. 37, 16-21**
	3	Th	**Jer. 38, 1-6**
	4	F	**Jer. 38, 7-13**
	5	S	Psa. 105, 7-15
	6	Su	Acts 16, 16-25

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