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

VOL. XLVIII. — 1949

LONDON:

Printed and Published for THE STRICT BAPTIST MISSION by
ROBERT STOCKWELL, LTD., 5-13, Baden Place, London, S.E.1.

INDEX

PAGE

A

A Wonderful Provision 54
A Muslim Convert 99
A Saturday Afternoon Outing 100

B

Back in India 46

C

Conference of Missionaries held in Madras, February, 1949.. 62
Champion, G. F. .. 88, 102

E

Easter at Jederpalayam 87

H

Harris, Miss M. E. 45
Hawes, Miss N. 62
Huckett, H. A... ..42, 87, 103
Huckett, Mrs. 79, 92

I

If Any Man Draw Back 67

K

Knight, Miss O. R. 100
Kurht, W. H. N... .. 67, 81, 99

M

Mowle, Miss B. L. 51
Morling, A. 56, 65
Morling, O. M. 77
My Second Visit to Paniadipatti 103
Madras Church Conference, December, 1948 63

N

Notes and News 47, 59, 82, 94, 106

PAGE

O

Our Two-Fold Appeal—Thank Offerings and Prayer .. 38
Our Biblewomen 51

P

Practical Work With Bible Institute Students 102
Pastor A. P. Selvanathan .. 42
Prospective Missionary .. 75

R

Report of the Annual Meetings, 1948 39
Resignation of Mr. & Mrs. A. J. Morling 93

S

Showers of Blessing 51
Seven Holes .. 56

T

These Forty Years .. 39
Thrower, D. A. 51, 63, 68, 90, 105
The Harijans of India.. .. 68
The Half-Yearly Meetings .. 72
The Paniadipatti Harvest Punthal 77
The Coming of " Dorcas " .. 79
The First Anniversary of the Paniadipatti Bible Institute.. 81
Tamil Missionary to the Nicobars 90

V

Visiting In A Mohammedan Home.. 45
Virudhamagar Strict Baptist Church 88

W

Where Is the Light ? 92
What Our Indian Schools Teach 105

Y

Young People's Guild of Service 57, 71, 83, 95, 106

VOLUME XLVII. No. 501. PRICE TWOPENCE. JAN.-FEB., 1949

STRICT BAPTIST MISSION HERALD

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

God-willing,

FRIDAY, JANUARY 7th, 1949,

will be observed as a special

DAY OF PRAYER

We appeal to all Strict Baptist Churches to join in earnest prayer throughout this day for the blessing of God upon His work at home and abroad.

PUBLIC MEETINGS OF INTERCESSION

will be held at

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

at the following times :
11 to 12 a.m.; 1 to 2 p.m.; 3 to 4 p.m.; 7 to 8.15 p.m.

At the evening meeting Pastor G. Andrew, of Staines, will give a short address.

1949

OUR TWO-FOLD APPEAL—THANK-OFFERINGS AND PRAYER.

NEWS of spiritual blessing is reaching us from several of the Fields of work in S. India, and we can rejoice in the power of the Holy Spirit being manifested in the conversion, testimony and baptism of dear friends in India.

This is the greatest of all encouragements in Missionary work, and we praise God that this seal of Divine approval rests upon the work of the Strict Baptist Mission as we close the old, and begin the new, year of service.

At this happy and significant season of the year we take the opportunity of heartily thanking all friends and helpers of the Mission, and we would also make a special appeal to all such supporters of the Lord's work. With deep gratitude for the past, we ask for further *Practical Gifts* and for much *Earnest Prayer.*

"THEY PRESENTED UNTO HIM GIFTS" (Matt. 2: 11)

In the Lord's Name and for His work, we have once again made our Christmas and New Year Appeal, and we trust that all friends will generously set apart a special Thankoffering to the General Funds of the Mission. We thank those who have already participated, and for any who may not have received an envelope one is enclosed herewith in the MISSION HERALD. Further gifts will be deeply appreciated and prayerfully used in the Lord's work in India.

"THESE ALL CONTINUED WITH ONE ACCORD IN PRAYER" (Acts 1: 14).

It is customary for the Strict Baptist Mission to have a special New Year's Prayer Meeting, but this year the Council has felt constrained to appeal to all Churches and friends to set apart JANUARY 7th as a special Day of Prayer. As we think of the Lord's work both at home and abroad there is an urgent need for prayer, and we trust that there may be with us all a deep sense of need and the spirit of fervent intercession. Let us come before the Lord in humble confession and with a deep desire to seek first His kingdom and His glory. Let us pray for spiritual revival in every land and for a great awakening through the mighty power of the Holy Spirit, with special entreaty that upon our Strict Baptist Churches and Strict Baptist Mission God's blessing may rest in a continuance and extension of our usefulness. We hope that many friends will be able to gather at Chadwell Street for the periods of united prayer together, and we trust that friends throughout the country will also be able to arrange for special prayer meetings on this Day of Prayer.

"Let us draw near with a true heart in full assurance of faith."

THESE FORTY YEARS.

IN the month of November, 1948, we were once again pleasingly reminded of the early days of the Ladies' Zenana Auxiliary, which was formed in 1906, before there was any indication of who the first missionary would be. The very sound basis of the appeal is seen in the recorded words, "Before all things, it is necessary that the choice and appointment should be the Lord's and not ours."



In the MISSION HERALD of March, 1908, the announcement was made, with much joy and deep gratitude, that Miss Olive M. Elliott had been chosen as our first L.Z.A. Missionary. Miss Elliott's account of her call by grace and to foreign missionary work was taken to be a gracious stimulus to praise, prayer and self-denying effort.

Miss Elliott sailed for India on November 21st, 1908, her early years in Madras being under the wise guidance of Mr. and Mrs. E. A. Booth, whose loyalty and devotion to the Mission were a fine example. On her marriage in July, 1921, to Mr. David Morling, the sphere of service was at Sendamangalam, then Namakkal, followed by Kovilpatti, where the first Bible Institute was opened in 1938. After the homecall of her husband, Mrs. Morling bravely carried on. Her present sphere of service is at Paniadipatti, as one of the tutors in the Bible Institute. To her valuable help there, Missionary Kuhrt has borne gracious testimony.

On the occasion of the celebration of Mrs. Morling's fortieth anniversary of Mission service, it was our privilege to send our sister a cablegram conveying our loving congratulations and thanksgiving. We praise God for His goodness in that He has permitted Mrs. Morling to serve the S.B.M. in India for a longer period than any of her predecessors. To His tender care we again commend the one who has our loving esteem for her own, as well as the work's sake, to which she was divinely appointed.

(Copies of Mrs. Morling's valuable little book "Light in Hindu Homes," are still available from the L.Z.A. Secretary, price 2s.)

REPORT OF THE ANNUAL MEETINGS, 1948.

YET another of the mountain peaks has been passed. We look forward with eager anticipation to the day of the Annual Mission Meetings. The hope of seeing old friends, the joy of worship, the thrill of joining with so many from far and near, the enthusiasm aroused in our hearts, the strong determination prayerfully and practically to support the work, all contribute to making this day, that of the mountain-top experience.

In the business meeting before lunch, a very representative gathering of delegates sought to know and do God's will and the business was transacted with an eye to God's glory.

While the L.Z.A. meeting was in progress the men gathered for prayer. This meeting was conducted by Mr. S. W. Payne, of Brighton, who gave us a number of items which called for our attention. The spirit of prayer was manifest. We felt that after praying in our own churches we were gathering up our prayers and unitedly presenting them before the throne of grace.

Immediately following this meeting we were joined by the ladies and our afternoon devotional service began. The chairman, Mr. S. W. Anderson, our Vice-President, reminded a very well attended meeting of the vast unevangelised fields of India and of the lack of workers. This note was prominent throughout the day. Pastors L. R. Garrard, S. E. Garrard and O. F. Clarke led us in our devotions before Pastor G. W. Bourne, of March, passed on the Lord's message from 2 Cor. 5: 14. "The love of Christ constraineth us." Truly it was a Christ exalting sermon.

Again India's need was set before us. Love has drawn many to India to tell of Christ. More are needed. Forcefully Judges 5: 23 was applied, "Curse ye Meroz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof; because THEY CAME NOT TO THE HELP OF THE LORD, to the help of the Lord against the mighty." The challenge remained, WHO WILL GO FOR US?

Other friends joined us after tea and together we assembled expectantly for the Great Evening Rally. The sight of all the people, the excitement of renewed contacts, the power of the organ, the hearty singing, never fail to thrill us. Pastor R. Robinson, our President, took the chair in his well-known friendly way. Pastor F. J. Bennett read from Heb. 10 and sought the Divine blessing. The chairman reminded us that we had come to say farewell to two new missionaries and again the need for recruits was emphasised.

Serious concern and real hopefulness were the two notes sounded by the Secretary, Pastor J. K. Thorpe, as he presented the 87th Annual Report with the colours of the Indian flag on the cover. We are hopeful because the Lord of the harvest has said we shall reap, if we faint not. The Treasurer, Mr. W. T. Sayers, spoke with gratitude of the continued financial support.

We were all eager to hear our two new missionaries, who, having finished their training at Mount Hermon Training College, were ready to step out into the service to which they had been called. Miss N. Hawes pointed us to Joshua 23: 14, and Miss O. Knight to Psalm 126: 3. Both gave us stirring testimonies and told us how the Lord had called them to this great work. To Miss Hawes the call came three years ago through the advertisement for six new missionaries which we all remember. God said, "Go YE into all the world." Missionary W. H. Kuhrt was the channel for Miss Knight's call when he spoke from Esther 4: 13 and 14. The people of India called her, "Come over and help us." Under the guidance of the Holy Spirit each responded to the call. Their ministers, Pastor S. C. Oxborrow, of Horham, and Pastor P. Goodge, of Chelmsford, gave the farewell addresses. Each brought the same appropriate word, "Lo, I am with you alway." Thus this promise, yea, this fact was doubly impressed on their minds. Sound, helpful and God honouring advice was given.

The President's final word for Miss Hawes was, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" To Miss Knight his words were, "I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

In the valedictory prayer, Pastor D. C. Mann, of Brentford, commended our sisters to the Lord, praying for Divine protection and blessing. May they be mightily used to the ingathering of many 'other sheep.' They are due to sail on the "Canton" December 17th. We shall follow them with interest to and in India.

We turn our eyes from India to the Homeland again and the challenge of the Annual meetings still rings in our ears, "Whom shall I send, and who will go for us? Oh, that young men and women may be constrained by the love of Christ to say, 'Here am I; send me'." F. J. B.

Gifts for the General Fund amounted to £168 18s 7d.

THE L.Z.A. MEETING

It was a joy to see such a large and representative gathering at the L.Z.A. Annual General Meeting on October 26th, and after the singing of the hymn, "O for a thousand tongues to sing" and Scripture reading the President welcomed all who had gathered in the interests of L.Z.A. work. The Reports of the Secretary and the Financial Secretary were then presented, the adoption of the Reports being moved by Mrs. Oxborrow, of Horham, seconded by Mrs. Benstead, of Whittlesey. It was felt that there was indeed great cause for thanksgiving to the Lord for another year of blessing during a most critical period in the history of India.

After the singing of the Doxology, Miss Hawes was asked to address the meeting. She spoke from Psalm 62: 8, "Trust in Him at all times, ye people pour out your heart before Him. God is a refuge for us." She referred to the importance and magnitude of the small word "all" in connection with trusting in the Lord; of the priceless heritage of prayer by which spiritual life is sustained. The Christian life was one of expenditure—expenditure of gifts which had come from God. She appealed in the name of the Lord that those who listened would give both hands, generously, and have no rest until others had been brought to know the Saviour.

Miss Knight, who then addressed the gathering, expressed her thanks for all the prayers which had been offered on her behalf. She had met with new experiences and difficulties—especially in her early days at "Mount Hermon," but these had proved to be glorious opportunities of proving God's faithfulness and with that confidence she looked to the future. She referred to the words spoken by God to Abraham as recorded in Genesis 17: 1. "I am the Almighty God, walk thou before Me and be thou perfect." God had revealed Himself as the Mighty One of resource and sufficiency and the greatness of the Lord made us realise our insufficiency and our failure. Each one had a responsibility in seeking to serve Him, and if the question came "Who am I that I should go?" there was the assurance of His presence—"Certainly I will be with thee." Thanks were due to God for the great encouragement we drew from the Report, but she asked for prayer that more labourers might be sent forth into the harvest field.

The Vice-President then closed the Meeting with prayer. The collections amounted to £57 6s. 6d. D. R. H.

PASTOR A. P. SELVANATHAN.

H. A. HUCKETT.



IT has often been stated that the ultimate objective of the missionary enterprise in India is the establishment of self-propagating, self-governing and self-supporting churches. With this aim in view, the S.B.M. has constantly encouraged local churches to contribute generously towards the support of their own ministry, and gradually to become responsible for the Christian enterprise in their particular area. After waiting upon God for guidance, they are then encouraged to call a suitable man to become their pastor. Usually, when a brother with the necessary qualifications is forthcoming, he is appointed by vote of the church as "preacher-in-charge" first of all. Later, as the church grows numerically, and in financial strength and spiritual stature, the preacher-in-charge becomes a pastor, and responsibility for his support rests on the members of his flock.

During the past 25 years, recognition services in connection with the settlement of Indian pastors have been held in each area where the Mission is working, and God has graciously blessed the ministry of the brethren who have been called to this important work. It must be confessed, however, that we have been very disappointed over some of those who have filled the pastoral office, in that they have not always proved faithful in service, and sometimes have even been a definite hindrance to the growth of the work. It is therefore, all the more pleasing to be able to record that the subject of this brief sketch, Pastor A. P. Selvanathan, is one who has not disappointed us, and we believe that God has used him as a channel of blessing to the people on the Kolli Hills.

Pastor Selvanathan began his education about the year 1905 in our S.B.M. School in Vepery, Madras, where his father was a teacher, and his mother a Biblewoman. Seeing that he was a promising pupil, Mr. E. A. Booth arranged for him to go to a Government Training School for teachers, and later gave him a post in our Egmore School, Madras. In 1915, fired no doubt by the pioneer spirit of Missionary J. M. Brand, Selvanathan gave up the amenities of city life and went to work in a small village school in the Salem area—Boddireddipetti.

That year, the work in Sendamangalam and on the Kolli Hills was in charge of Mr. Brand, and we may be sure that Mr. Brand talked to the young man from Madras about the hill people and their desperate need. The only Indian helper on the Kollis at that time was Preacher Swamidas, and as he was a close friend of Selvanathan's father, he invited the young teacher to come up to the hills and spend a few days with him. This link with the old home in Madras led to greater things. How true it is that "big doors hang on small hinges."

In September, 1917, Mr. Selvanathan heard and answered the call for workers on the Kolli Hills, and climbing the long and tortuous ascent from Sendamangalam, he arrived at Valavanthi, and was sent to open up work in Valappurnadu, some six miles distant, right in the heart of the hills. Here he lived in a rented house for one year, preaching the Gospel in the surrounding villages and holding a night school for the boys and young men who were eager to learn to read. He still has vivid memories of the primitive conditions of life in Valappur, and of the pigs which roamed around his dwelling at all hours of the day and night, until a fence was erected to keep them off.

In 1918 he was moved to Ariyur, and that year took part in an evangelistic camp in Kurungunadi, preaching the Good News in Sittur, Edapalli, Perakarai, and Bailnadu, places we do not often get to in these days. Soon after this, he fell a victim to the dreaded malarial fever, and owing to the hardships he had suffered, he resigned his post and returned to the plains. About that time an elderly worker named Jacob Daniel and his wife both died of malaria within 15 days of each other, and this event cast a gloom over the work, and made plains men afraid to go to the Kollis.

Knowing he had lost a valuable man in Selvanathan, Mr. Brand again approached him, prayed with him, and asked him to reconsider his decision, promising to provide as much protection from the fever as was possible, if he would return to the hills. After much prayerful consideration, Mr. Selvanathan agreed to do this, and went to live in a threshing floor about a mile from Valavanthi. While he was there, the world epidemic of influenza occurred, and the Kolli Hills did not escape. In one small hamlet, 18 people died in one week, and in six weeks 20 per cent of the population of the large village of Sakkaraipatti quite close to the Mission Settlement succumbed to the disease. Selvanathan was a great help to Mr. and Mrs. Brand at this time in taking medicine and food to the stricken people.

Later, he became headmaster of our Valavanthi School, and after his marriage both he and Mrs. Selvanathan laboured for many years as teachers in that institution. Their union was blessed by the Lord, and five daughters and one son were born to them while they were serving on the Kollis. Two of the daughters are now trained teachers working in our Higher Elementary School for Girls at Sendamangalam. A third is studying medicine at Madura.

With the growth of the work it became evident that it was both necessary and desirable to appoint someone as under-shepherd to the little flock on the Kolli Hills, and so, after many years of faithful service as a teacher and preacher, Mr. Selvanathan was chosen by the church to become their preacher-

in-charge on April 21st, 1934. Our then Senior Missionary, Mr. D. Morling, came to Valavanthi for this auspicious occasion, and there was great rejoicing over the event. Certainly no one on the Indian staff has such a wide knowledge of the Kolli Hill people, and it is generally recognised that by his even temperament, great patience, and long experience Mr. Selvanathan is eminently fitted for the position he holds. God has endowed him with preaching gifts, and we have listened with profit to some of his sermons. He also has that rare virtue, the grace of humility. We well remember how kindly he welcomed us to Valavanthi in March, 1940, and assisted us to unpack and get straight after our journey from Madras.

Towards the end of 1941, Mr. Selvanathan was called by the church at Valavanthi to the full pastoral office, and on November 2nd his recognition services were held. On behalf of the S.B.M. Conference of Missionaries, a solemn charge was given to him by Mr. A. J. Morling, who asked the new pastor the following questions:

1. Do you agree to accept the call of this church to become their Pastor, and to fulfil that ministry?
2. Do you enter upon your ministry with the aim of glorifying God and serving Him in the Kingdom of Jesus Christ?
3. Do your promise faithfully to keep the rules of this church, and to fulfil with a true heart your duties as Pastor?
4. Will you endeavour by the grace of God to live a holy life, to conduct your family in a becoming manner, according to the will of God, so that at the last day you may render up an account with joy to the Lord Jesus?

Suitable replies having been given, a Kolli Hill Christian and the Pastor then joined hands, and Mr. Morling asked the Divine blessing on the union of pastor and people. A charge to the church was given by the local missionary, and then at the close of the day we gathered round the Lord's Table to remember His death. It was a memorable occasion in the history of the Christian enterprises on the Kollis.

Missionaries who have lived on the Kolli Hills have always found Pastor Selvanathan a very humble and helpful person to work with, and his experience and advice have been invaluable to those unacquainted with the peculiar problems of life on the hills. In the recent troubles that have overtaken the work in that area, he has been a pillar of strength to the missionaries concerned, and his patience and restraint under unspeakable provocation have been an example to all. We feel that his record of 31 years of faithful ministry amongst the Kolli Hill people amid conditions of real hardship and even danger is a mighty tribute to the grace of God. While many others have forsaken us, he has remained faithful. We thank God upon every remembrance of him, and our prayer is that the Lord may raise up more men of his calibre for the work in India.

VISITING IN A MOHAMMEDAN HOME

MISS M. E. HARRIS.



IT was midday, and intensely hot. Everything was very quiet and still.

Suddenly there was a knock on the door, and the next minute in walked the Biblewoman. She held a canvas bag in one hand, in which she had got her Bible, hymn book and tracts; and in her other hand she held her big black umbrella, which she had brought to use as a sunshade. She mopped her perspiring face and neck with the end of her saree, as she stood waiting for me by the window. Before we set out, we knelt down for a few minutes together to ask the Lord to give us wisdom and guidance, and blessing on our work. Then we locked up the building, and started out on our way. The sun was directly overhead, and so we were glad to put up our umbrellas for sunshades, and thereby get a little protection from its scorching rays. The ground under our feet, also, felt burning hot at first, but we soon got used to these things, and gradually forgot about them as we went along together.

We decided to visit a certain Mohammedan woman first, because we knew that she would be too busy to see us, if we visited her later on. It was the time of the big Mohammedan festival, called Ramzan, during which the Mohammedans fast all day long and eat only after sunset. We entered the courtyard of the house, and were at once given a welcome, and invited to come in and sit down. There were two women; one an elderly woman, small, and with a gentle manner; and the other a tall, fine young woman, married only recently to the same husband of the elderly woman.

We talked a little while at first about the Festival which they were celebrating. The younger woman was particularly keen to tell me all about it. She told me that ever since she was a small child of five years old, she had been taught to keep this festival. She said that not only did she fast all day, but also was careful not to swallow her saliva even, until after sunset. She said that she had spent the whole of the past night in prayer, and had not slept at all. But in spite of this, she appeared fresh and bright, and her face shone with real devotion as she told me all about these religious rites and ceremonies, which she was careful to observe. But when I turned with a

questioning look to the other woman, I was told, that on account of ill health, she did not have to do these things. Consequently it was not surprising that when we got on to spiritual things, it was the older woman who gave us her attention most. Nevetheless, they both listened as we told them the story of how Jesus healed the woman who touched the hem of His garment. When the Biblewoman handed her Tamil Bible to the older woman, she read the story out aloud to us, and afterwards she was most eager to sing to me one of the Tamil lyrics from our Tamil lyric hymn book, which the Biblewoman had taught her. But when I asked the younger woman if she could read, she said that she could not read in Tamil, but only in her own language. They wanted us to stay longer, but we had other houses to visit that day, and so we could not stay. But as we got up to go, they made us promise that we would come again another day soon. The younger woman then accompanied us as far as the door of the courtyard, which leads out into the road. Here she stopped, and smiling cheerfully said that this was as far as she could come with us, as she was never allowed to go outside this door. Whereupon I remarked to the Biblewoman, as we walked away, that it was a hard life for her to have to live like that. But I had noticed, however, that the young woman herself, being a true devotee of Mohammed, had not spoken at all as if it were a hardship. Should not we, therefore, if we are truly devoted to the Lord Jesus, be even more willing and glad to bear the burden and heat of the day, for love of Him, Who died for us upon the Cross?

That Mohammedan home is just one of many other houses, which are now being visited in that village, in which the work has only quite recently been started by the Biblewoman. Therefore let us pray earnestly that the seed, which is being sown there now, may bear precious fruit in the years to come.

BACK IN INDIA

Mr. and Mrs. H. A. Huckett and Ruth, Mary and Peter, have safely arrived back in India and are now stationed at Namakkal. Our Brother quoted the following lines at the close of his article on Pastor Selvanathan—

"Be much in prayer for labouring ones,
Who in the Master's name,
And with the Master's message run
His mercy to proclaim.

The harvest's great, the workmen few,
And nought of time to spare;
Iniquity increases too—
CONTINUE THEN IN PRAYER."

NOTES AND NEWS

Now L.Z.A. Helper.—From January 1st Miss Ruth Fromow, a member of the Church at Prittlewell but now living at Camberley, will receive and acknowledge all gifts for the L.Z.A. Fund. She has kindly undertaken this service in order to assist Mrs. S. W. Anderson who will continue to deal with all other duties connected with her office of Hon. Financial Secretary of the L.Z.A.

We wish Miss Fromow joy and blessing in her important work and it will be appreciated if L.Z.A. Secretaries and friends will kindly note the new arrangement by which L.Z.A. gifts are to be sent to :

Miss R. Fromow,
216, Gordon Avenue,
Camberley, Surrey.

The Young People's Guild of Service.—Changes have also been made in connection with the Guild of Service. Pastor F. J. Bonnett, to whom we are indebted for the helpful report of the Annual Meetings, has commenced his duties as Hon. Secretary of the Guild of Service, and plans are being made for the development of the work with the help of Area Representatives. Full details will be published soon, but in the meantime we shall be grateful if Guild of Service members and other helpers will kindly note that all Guild of Service monies should now be sent to : Pastor F. J. Bennett, 23, Brewster Road, Leyton, E.10.

Miss N. Hawes and Miss O. Knight.—Our two friends will, God-willing, be sailing for India on the "Canton," leaving Southampton on December 17th, and we wish for them both the Lord's Presence and blessing on the voyage and as they begin life in India. May they realise now and always the truth of the wonderful message given to them both at the Annual Meetings : "Lo, I am with you alway, even unto the end of the world." We are happy to publish herewith photographs of these two new recruits.



MISS NELLIE HAWES
(Horham)



MISS OLIVE KNIGHT
(Chelmsford)

LADIES' ZENANA AUXILIARY.

Kindly book the following date now.

The **L.Z.A. QUARTERLY PRAYER MEETING** will, God-willing, be held at Devonshire Drive, Greenwich, on **TUESDAY, FEBRUARY 22nd,** at 7.30 p.m. Mrs. N. R. Perry will preside. Lady friends from the district will be very heartily welcomed.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from SEPT. 22nd to NOV. 30th, 1948.

	£	s	d
Churches	582	10	4½
Schools	154	17	2½
Personal ...	122	0	0
Annual Meetings	168	18	7
Christmas Gifts ...	124	11	2
Guild of Service ...	76	12	6
Literature ...	34	18	6
Miscellaneous ...		2	6
	£1,264	10	10

Included in the above are anonymous gifts of £5 (postmark Ipswich) and 10s (postmark Pullborough).

L.Z.A. General Account (including collection at Annual Meeting) £57 6s 6d	£201	10	10
Medical Account	1	18	1

Kindly note that all amounts for the General Fund and Literature payments should now be sent to the Hon. Treasurer, Mr. W. T. Sayers, 25, Grenoble Gardens, Palmers Green, London, N.13.

ENGAGEMENTS FOR JANUARY AND FEBRUARY, GOD-WILLING.

PASTOR J. K. THORPE.

January 6th, New Cross; 9th, Greenwich; 11th, Kingston; 12th, Lewes; 13th, Manor Park; 16th, Hitchin; 18th, Tottenham; 19th, Ilford; 23rd and 24th, Chatteris; 30th, Wood Green, Eldon Road.

February 6th, Chelmsford; 9th, Hadleigh; 13th, Chesham; 15th, St. John's Wood; 20th, Fressingfield; 27th, St. Neots.

PLANTS FOR SALE.—Michaelmas Daisies, Small Sunflowers, 6d dozen; Loose Strife Iris, Chrysanthemums, 6d each; Lilac, St. John's Wort, 1s each; Golden Rod, 2d; Raspberry Canes, 4d each; Evening Primroses, 2d; Hydrangeas and Oak-leaf Geraniums, 1s 6d each. Knee Caps, 3s 6d; Bed Socks, 3s 6d. Postage extra. All proceeds S.B.M. **Mrs. Gregg, Bramfold, Stronsall, Yorks.**

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 1025). To whom should be sent all subscriptions and gifts for the General 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 and monies for the same 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 **Miss R. Fromow**, 210, Gordon Avenue, Camberley, Surrey.

Printed and published for the Strict Baptist Mission by Robert Stockwell, Ltd., 5-7, Baden Place, London, S.E.1.

VOLUME XLVII. No. 502. PRICE TWOPENCE. MAR.-APRIL, 1949

STRICT BAPTIST MISSION HERALD

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

LADIES' ZENANA AUXILIARY



(A Typical L.Z.A. Biblewoman)

ANNUAL GIFT WEEK

MARCH 13th to MARCH 19th 1949

Please help in this special annual effort in support of the L.Z.A. work of the Mission.

These gifts and all amounts for the L.Z.A. should be sent to:
MISS R. FROMOW,
216, Gordon Avenue, Camberley, Surrey.

"HELP THOSE WOMEN....."

Phil. 4, 3.

WE appeal this month for your special help in connection with the Ladies' Zenana Auxiliary work of the Mission, and we trust that there will be a generous response during the annual Gift Week.

Your loving gifts will help in the support of the following:

7 L.Z.A. MISSIONARIES.

41 BIBLEWOMEN.

THE GIRLS' HOSTEL AT SENDAMANGALAM where 55 girls are in residence.

THE HOSTEL ON THE KOLLI HILLS in which are 22 children and babies, some being orphans.

THE MEDICAL DISPENSARY ON THE KOLLI HILLS.

The L.Z.A. work is vital to the whole work of the Strict Baptist Mission. Please help generously with your gifts and constantly with your prayers.



Witnessing to the women. L.Z.A. Biblewoman at work.

OUR BIBLEWOMEN

MISS B. L. MOWLE.

OUR Bible women are generally married women with a home and perhaps children to look after. Their husbands are often engaged in Mission service as well, and with their combined salaries they are able to engage help in the home when they themselves are engaged in the Lord's service.

I went one day with a Biblewoman to a village some distance from the village in which she lived and worked, and at first the afternoon's efforts appeared to be very disappointing. The walk to the village had been made during the midday hours and we both arrived tired and hot. The few people left in the village were lazy and sleepy and they listened to our message with indifference or in a half-hearted way.

We had a little open-air meeting and visited the few homes that were prepared to welcome us. Then we prepared for the journey home. Our pathway led through a desert place with just a few thorn trees dotted here and there. The soft rays of the evening sun falling on the sweet scented yellow blossoms of the thorn trees lifted my thoughts to a higher level. A few birds twitted and flew from tree to tree. I spoke to my companion of the thoughts which I believe the Holy Spirit had given me, and soon we were talking together of the Lord's goodness. She told me of an experience she had had just previously, saying, "Amma, a few weeks ago I bought a pair of new sandals, for I must wear sandals when I walk long distances on the hot roads and sand. Then one day I lost them, and though I tried hard to find them, I could not. I was afraid that my husband would be angry with me, so in my need I prayed about the matter. The Lord heard and answered my prayer in a most marvellous way. A caste woman in the village bought a new pair of sandals and after paying for them she found that they were not comfortable for her feet. She asked me if I would like them and said that she would give them to me if they fitted me. They were quite comfortable and a much better pair than those I had lost." We were then able, in a very happy spirit, to meditate upon God's great goodness even in the smallest things of life.

Please remember these dear workers in your prayers and help them by your generous gifts in response to the Gift Week appeal. In all the Fields we are needing more Biblewomen. Let us unite in prayer that God may send us truly consecrated women who may be graciously used of the Lord to lead many of their Indian sisters to Christ.

SHOWERS OF BLESSING

DAVID THROWER.

RAIN is recognised as one of the greatest of temporal blessings more readily in tropical lands than in temporate climes. In South India, for example, most of the year's rainfall occurs between the middle of October and the end of November and, when this monsoon is deficient, the

people suffer hardship. Last year the Madras rains completely failed, and many of the Hindus felt that the gods were angry with wicked people and had sent the drought as a punishment. A straw effigy of "Worst sinner" was paraded in the streets and later burnt in an effort to placate the deities.

Although our monsoon did not materialise last year, this season it broke at the usual time. Heavy showers fell during the week-end following 15th October but, after three days, the weather cleared and we feared that the monsoon had again given Madras the slip. However, the rain returned early in November and, by the end of that month, sufficient had fallen to save most of the standing crops.

The above finds a parallel in the life of our Madras churches. In the year 1947 only thirteen persons received baptism, all of whom were associated with one church—Ayanapuram. Again, during the first nine months of the present year, only one of the baptistries was used, two believers being immersed at Vepery. On the other hand, by the goodness of God, showers of blessing began in October, with the result that we had the joy of leading twenty - four Indian friends through the waters of witness during the last quarter of 1948. Four out of the five churches shared in this movement, the only place remaining in a lethargic state, and calling for special prayer, being Sembian. All the candidates, men and women alike, previously made public confession of faith in the Lord Jesus Christ as their personal Saviour and were accepted by the vote of the assembled members of the churches concerned.



The first baptisms took place at POONAMALLEE on Sunday, 17th October and coincided with the onset of the monsoon. In view of the uncertain condition of the weather, we definitely committed the matter to the Lord's will. The sermon, delivered in the chapel, was accompanied by torrential rain, but at the conclusion of the service there was a brief respite and the congregation was able to meet around the open-air pool. The candidates were three young men from the village of Numbal, fruits of the labours of a Biblewoman who has for many years conducted a Sunday School there. One or two minutes after the ordinance, rain again fell heavily. The Poonamallee friends were much encouraged by the double token of the Lord's goodness, the copious showers and the break just long enough to allow our young brethren to follow their Lord in this way.

On 14th November Mr. Huckett, who was passing through Madras on return from furlough, baptized five (women) candidates at AYANAPURAM. It was a real pleasure thus to share with our colleagues, Mr. and Mrs. Huckett, the ministry of that Lord's Day and the joy of reaping. The morning of Sunday, 28th November, saw the small chapel at MANNUR crowded to capacity, the congregation being augmented by a number of visiting friends connected with the voluntary work carried on in that area. After the service we resorted to the open-air baptistry and immersed four men and one woman from three outlying villages (see photograph).

On the first Lord's Day in December, VEPERY shared the blessing, for on that day no less than ten women and one man joined that church by baptism. As the candidates stepped into the baptistry they passed under a mural tablet to the memory of Mr. and Mrs. Ernest Booth, who did so much of the early sowing that has issued in the harvest of these later days. Besides the persons referred to in this article, there are others who keenly desire to be baptized but lack a sufficiently clear conception of the truths of the Gospel or, for other reasons, are at present unsuitable candidates for the sacred rite.

While a majority of those baptized during the past three months are illiterate, several studied in S.B.M. schools as children, and we observed a marked difference between the latter's grasp of Christian truth and that of those who have not attended such institutions. One candidate bore testimony to having been blest through reading Isaiah 53: 5: "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes (Tamil 'scars') we are healed."

Most of these believers are converts from Hinduism, the remainder having Christian homes. Here are extracts from the testimonies of three of them: A Hindu woman lost her husband many years ago. When dying, the man, who had lost faith in heathen practices, told his wife and two children to become Christians. They did not heed his words until, after the lapse of some ten years, the woman, who was employed as an ayah in the Government Mental Hospital, Kilpauk, attended a service conducted by the writer in that institution. She was met by the Lord as a result of that service. The youngest candidate, a daughter of Hindu parents, contracted smallpox during an epidemic and nearly lost her sight through the disease. Her friends advised circumambulation of the temple of the goddess Kali as the most likely cure. She tried this in vain. Hindu incantations were also prescribed and applied, but without effect. Later a Christian woman contacted the girl and introduced her to our local Biblewoman, who taught her to pray to the Lord Jesus Christ. The Lord healed her. So friendly did the family become that a member of the Vepery church was permitted to conduct a Sunday School in their small home. This led to the girl's salvation.

A third young woman, a daughter of members of our Vepery church (her mother being the chapel caretaker) had a serious illness some time ago. For a while she and her parents prayed for her recovery, but they eventually learned to ask only for God's will to be done, whether by life or death. From that time our young friend began to recover, and she decided that her life, thus preserved by God, must be lived entirely for His glory.

It is with gratitude and praise to God that we announce that two dear friends of the Mission have anonymously provided three cars as illustrated below for the use of our Missionaries in India: one for the Madras Field; another for the Namakkal and Sendamangalam area, and the third for the Tinnevelly Field.

The 10 cwt.
Ford
"UTILEVAN"

ALL PURPOSE VEHICLE. WE EXPECT DELIVERY IN INDIA WITHIN A FEW WEEKS.



IN ADDITION TO THE ABOVE the same donors gave £100 to start a fund for the purchase of a car for the use of the S.B.M. Secretary in his work here in England, and we are happy to announce that this fund is already fully subscribed, largely through the generosity of another anonymous helper.

PROVISION.

We view this remarkable gift as a very sacred trust and believe that under the blessing of God these cars will make possible the reaching of many with the Gospel who hitherto have been "out of the way."

We prayerfully anticipate renewed effort and real advance in the work in India through this wonderful provision.



THE CONVERSION FROM VAN INTO PASSENGER CARRYING VEHICLE OR VICE-VERSA, TAKES ONLY 30 SECONDS AND IS AS EASY AS OPENING A CAR DOOR. THE SEATS FOLD FLUSH INTO THE FLOOR. THERE IS COMFORTABLE SEATING FOR 7 PERSONS, OR FOR 2 OR 4 PEOPLE WITH BAGGAGE SPACE BEHIND.

Our hearts are filled with gratitude to our generous friends, and we do indeed praise God for His goodness. "The Lord hath been mindful of us: He will bless us."

"SEVEN HOLES."

A. MORLING.

"THEY are hammering away on their drums! Is it a wedding or a funeral?" I asked. "We cannot tell until we see the procession," replied the Pastor. Soon we turned the corner of the field and as we did so we met a noisy and excited crowd and in the midst of it men were bearing along a gaily decorated bier. As the corpse was carried out of the village the women one by one commenced wailing, tearing their hair and beating their breasts. Soon we spotted James, who was once a teacher on the Mission staff, and in his usual affable manner he made his way across to us through the crowd and displayed a real willingness to explain anything that was new or strange to us. We could not help feeling that it was a pity he did not exhibit a little reticence and shame regarding that which once he professed to have hated and cast off. On his forehead, between the eyebrows, was a caste mark. His explanations were interspersed by instructions to those around, for he was officially in charge of the ceremony.

At the village boundary, about a hundred yards from the nearest house, the bearers of the bier turned it round, shook it and then proceeded. Up to this point the corpse had faced the house it had left, from that spot onwards it was to face the burying ground. This little ritual is intended to stop the spirit of the deceased retracing its way to the house it had left. The copse in which the "seven holes" were was just beyond the boundary, and soon the bier was lowered into the undergrowth and the chattering attendants were rapidly dismantling it. The outcastes, who had performed so vigorously on their trumpets and drums, sat down at a respectable distance and discussed the prospects! I asked permission to go near the grave and this was readily given. There it was among the shrubs, about five feet long, three and a half feet deep and one and a half feet wide! James explained how that each village had but seven graves, or holes as they are described, and how that each of these was used in turn so that every internment necessitated the exhuming of the previous corpse or its remains, and how that in times of epidemics this became a very unpleasant task. His statement was confirmed by the numerous bones scattered around. A four anna piece was placed on the forehead of the dead woman and then four men carried it across to the hole in which it was lowered sideways facing the east. All jewelry and good clothing had been removed but the old saris and garlands were thrown on to the form of the departed. Salt water was then sprinkled over the body by one of the sons and then the relatives hastily pushed in the loose earth with their hands.

The whole ceremony was most offensive and lacked every sign of reverence. I complained to James that the depth of the grave was most inadequate and that foxes would that very night work havoc. He merely smiled and said it did not matter what happened to their dead for their bodies were of no further use. (It seems not uncommon for the dead on these hills to be placed in the field for the wild animals to consume.) We seized the opportunity of telling those participating and all who stood near of the resurrection of the dead and of their great need to be ready to meet the Judge of the whole earth.

All who in any way had any connection with the funeral were considered unclean and had to bathe prior to entering their homes on their return. We emphasised that in the Lord's sight sin was the great defiling agency and that for the expiation of sin there was but one way. As we spoke of the blood that cleanses from all sin we saw that our audience was indifferent, and one of the first to edge his way out of the group and out of hearing was poor James.

THE YOUNG PEOPLE'S GUILD OF SERVICE

WHAT IS THE GUILD OF SERVICE?

The Guild of Service consists of young people over 14 years of age who have formed themselves into a country wide organisation and have promised to support the Strict Baptist Mission and its work in India.

WHEN AND WHERE DID IT BEGIN?

One evening in September, 1941, there was a Young People's Missionary Rally at St. John's Wood, London. In spite of wartime conditions and dangers, hundreds of young people gathered and showed great enthusiasm. A crowd of missionary-minded young people! A suggestion, "Why not give continuity to this grand fellowship?" Thus, under the control of the Holy Spirit, on November 1st, 1941, the Guild of Service was inaugurated.

HOW DOES IT WORK?

The strong feature of the Guild of Service is its personal membership. Each member gives an annual subscription or uses a collecting box. Through this and other means, later explained, funds are raised which are kept separate from General Mission Funds.

All the officers of the Guild of Service are honorary workers, so that all gifts received are definitely used in the work for which they are intended.

The committee is formed of Area Representatives who are responsible for organising the work in their areas.

WHAT IS IT DOING?

Monthly meetings are held for prayer and fellowship, thus increasing missionary interest among young people.

The Guild of Service does NOT interfere with existing Young People's Societies in any way. Most of such organisations have missionary evenings with which the Guild of Service would readily assist. If such evenings are not arranged, we suggest they could profitably be introduced.

In this way young people are enabled intelligently to pray for and follow the work of the mission.

In some areas Handicraft Classes have been formed to make saleable articles for Guild of Service funds.

The Guild of Service is sharing with the Fellowship of Youth, a stamp corner. This effort has been enthusiastically supported and we are building up a large selection of approval sheets for collectors. The proceeds will be equally divided between the F.O.Y. and the Guild of Service funds.

An Annual Rally is held in London in September, and other Rallies are arranged in various parts of the country.

In March, 1948, at Paniadipatti, the Bible Institute was re-opened to train the Indian workers for teaching and evangelising their own people. Needless to say, this is a great and important work which will prove a blessing to our missionary staff. At the time of writing there are eight male students and seven women, the latter being their wives. As time passes the value of the Institute training will be felt in all our mission stations. We are honoured and privileged to have in charge or helping in this work, Missionaries Mr. and Mrs. W. H. Kuhrt, Mrs. O. M. Morling and Mr. S. Paul, the pastor at Paniadipatti. The Institute is costing £46 a month and the Guild of Service is providing half of this amount.

The Strict Baptist Mission has its own schools, hostels and medical work. The Gospel is being preached by lip and life to thousands in churches, homes and in the open air and the Guild of Service is wholeheartedly supporting each activity.

WHY YOU SHOULD JOIN.

Because the missionaries need your support, your prayers and your activities.

During the war, those who faced the enemy in France and Germany relied on those at home to supply them with necessities. Their needs were plentifully supplied.

Today, our missionaries are facing a greater enemy in India. The Lord has called and they have responded. Through us the Lord is going to supply their needs. Have we recognised our responsibilities? Are we giving all the support they need?

The Guild of Service is taking its part in giving this much needed support. The missionary staff deeply appreciates our efforts but we want to do more. We are seeking to increase our personal membership at home so that our efforts for India may be multiplied.

The Guild of Service is a growing organisation with a great future. Will you share the responsibilities and rejoice with us in the activities and triumphs?

Ask your mission secretary to supply you with the enrolment form or send direct to the Hon. Secretary,

PASTOR F. J. BENNETT,
23, BREWSTER ROAD,
LEYTON,
LONDON, E.10

who will put you in touch with your nearest Area Representative or supply you with any further information and enrolment form.

NOTES AND NEWS

Grateful Acknowledgment.—"This day is a day of good tidings." It is in the happy and grateful spirit of these words that we make in this issue the announcement of the generous gifts of anonymous friends which have made possible the provision of cars for the use of the Missionaries in India and also for the Secretary in the work at home. Our friends in India will doubtless be sending home their expressions of deep gratitude for all that this wonderful provision will mean to them in the work, but the Secretary would take this immediate opportunity of recording his sincere thanks to the generous donors who have thus provided for his need here. We purpose buying a recent model of the Ford "Anglia," and we trust that with the valuable assistance of this means of transport the work at home may be extended and developed.

In it all we acknowledge the goodness of God and prayerfully desire to use His gifts for His glory in all the work at home and away in India.

Arrival of Mr. and Mrs. E. Orchard and Miss B. S. Wade.—God-willing, these dear friends will shortly be coming home on furlough. They will sail on the "Mooltan," and this boat is due to arrive at Tilbury on March 30th. We trust that they, with Mr. and Mrs. Orchard's three little daughters, will have a safe and pleasant voyage, and we would assure them all of a loving welcome here.

Deputation Work.—If all is well, Mr. Orchard and Miss Wade will commence deputation work in May, and we look forward to their testimony concerning the work in India.

Mr. Orchard is already booked for all available Lord's Days, but applications for week-day meetings will be welcomed by the General Secretary. Meetings can be considered during May until the end of November, but excluding the month of August.

The same applies to Miss Wade and L.Z.A. meetings, but in this case application should be made to Miss P. P. Nunn, the L.Z.A. Secretary.

To avoid disappointment please write as soon as possible.

Close of the Mission's Financial Year.—In order to comply with new requirements under the Companies Act of 1948, it has been necessary to change the close of the Mission's Financial Year from September 20th to **JULY 31st in each year.** This decision was made at the last Annual Meetings, but we take this opportunity of giving early intimation to all friends. This applies to all funds of the Mission, and we shall be very grateful if all helpers, both S.B.M. and L.Z.A., will kindly remember this change and endeavour to gather up and forward amounts from the Churches by the above date.

History of the Strict Baptist Mission.—The Secretary hopes shortly to be able to give time to the writing of the history of the Mission, to be published in book form. This has been a long felt need, and the story is certainly one that calls for thankfulness and praise to God. The prayers of friends will be valued in connection with this task, and later issues of the MISSION HERALD will indicate more details and when publication can be anticipated.

Dates for your Diary—

Half-Yearly and Welcome Meetings.—Wednesday, May 4th, Westminster Chapel.
Guild of Service Annual Rally.—Saturday, September 24th.
Annual Meetings.—Tuesday, October 25th, Westminster Chapel.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from DECEMBER, 1st 1948, to 31st JANUARY, 1949.

	£	s	d
Churches	716	18	0½
Schools ...	242	14	2½
Personal ...	264	4	2
Miscellaneous	1	1	6
Guild of Service ...	15	12	3
Literature ...	123	12	2
	£1,364	2	4

Anonymous gifts included in the above : 2/- each (Postmarks Bexhill and ——sbridge); 2/6 (Postmark Colchester), and 10/- each (Postmarks Colchester and Peterborough).

L.Z.A.—General Account ... £367 16 9

Kindly note that all amounts for the General Fund and Literature payments should now be sent to the Hon. Treasurer, Mr. W. T Sayers, 25, Grenoble Gardens, Palmers Green, London, N.13.

ENGAGEMENTS FOR MARCH AND APRIL, GOD-WILLING.

PASTOR J. K. THORPE—

March 6th, Billinghay; 10th, Thame; 13th and 14th, Tunstall and Sudbourne; 20th and 21st, March; 22nd, Ipswich F.O.Y. Missionary Rally; 23rd, Downe; 27th, Potton; 31s, Bradfield St. George.

April 3rd, Little Downham; 8th, Highbury; 10th, Potten End; 17th, Bexleyheath; 24th, Ipswich, Bethesda.

PASTOR R. ROBINSON—

April 10th, Leyton.

L.Z.A.—MISS B. L. MOWLE—

March 8th, Whittlesey; 15th, Chatteris; 18th, Croydon, Mint Walk; 21st, Bromley; 25th, Croydon, Derby Road; 30th, Laxfield.
April 6th, Otley; 12th, Tring.

PLANTS FOR SALE.—Michaelmas Daisies, Small Sunflowers, 6d dozen; Loose Strife Iris, Chrysanthemums, 6d each; Lilac, St. John's Wort, 1s each; Golden Rod, 2d; Raspberry Canes, 4d each; Evening Primroses, 2d; Hydrangeas and Oak-leaf. Geraniums, 1s 6d each. Knee Caps, 3s 6d; Bed Socks, 3s 6d. Postage extra. All proceeds S.B.M. **Mrs. Gregg, Branfo'd, Strensall, Yorks.**

FOREIGN STAMPS.—There is now established a scheme for the collection and sale of foreign stamps by means of which the funds of the S.B.M. are benefitted. 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 in this connection.

Printed and published for the Strict Baptist Mission by Robert Stockwell, Ltd., 5-7, Baden Place, London, S.E.1.

VOLUME XLVII. No. 503. PRICE TWOPENCE. MAY - JUNE, 1949

STRICT BAPTIST MISSION HERALD

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

THE

Half-Yearly and Welcome Meetings

will, God-willing, be held at

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

on

Wednesday, May 4th, 1949.

1.45 p.m. LADIES' ZENANA MEETING.

2 p.m. MEN'S PRAYER MEETING. Conducted by Pastor E. J. Wood.

3 p.m. DEVOTIONAL SERVICE. Chairman : Mr. S. W. Anderson.
Preacher : Pastor W. S. Baker (Stratford).

TEA—Tickets in advance from Gen. Secretary, 2/- each. Please send payment.

6.15 p.m. GREAT RALLY AND WELCOME HOME TO MISSIONARIES
Chairman : Pastor R. Robinson. Addresses by Missionaries on Furlough : Miss B. S. Wade and Mr. E. Orchard.

GIFTS FOR THE LORD'S WORK IN INDIA.

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

CONFERENCE OF MISSIONARIES HELD IN MADRAS, FEBRUARY, 1949

REPORT BY MISS N. HAWES.

IT was not without a feeling of excitement and eager anticipation that we set out for our first Conference. With other missionaries we had travelled many miles from various stations, and were glad to accept the kind hospitality given us by Mr. and Mrs. Thrower, on Saturday morning the first day of Conference.

A few hours later when we were gathered together for worship and remembered all the many blessings granted during the past year, each heart added a tribute of praise. Our chairman reminded us that this was the first year since 1933 that so many missionaries had met together. The message from 1 Sam. 7: 12 assuredly found a response in each heart. We also certainly had cause to remember the past and to thank the Lord for "The Stone of Help" (marginal rendering). There had been difficulties, but as the Israelites were delivered, delivered by means, which might appear to some quite natural, SO LET US NEVER FORGET that it is His DELIVERANCE.

To those of His own children the Sabbath day always brings with it an added peace and joy. On this Sabbath morning we had the privilege of being one of a party which left the bungalow, by varied means of conveyance for one of the S.B. Churches in the area. Some were in walking distance but others were reached by car or jutka. Deep gratitude filled our hearts as we saw evidences of His saving Grace and Power. During the afternoon an English service was held in the bungalow at Kilpauk.

We felt the Spirit's Power in our midst as the words of Phil. 3: 10 were forcefully applied. As we partook of the emblems of our Lord's death, so we realised anew that to know Him more fully, we must suffer with Him, "For the SON of man was made perfect through suffering."

The following days were very busy ones as the business agenda had many items with which to be dealt. During each session which was preceded by a devotional period, we felt the Power of His Presence, and as we listened to His word from His servants we felt His searching power as we were led to ask—What in our Master's sight, was our attitude of heart towards Him and towards His work and service? Is His attitude toward us being reciprocated in our lives? "Were we a joy to our Master" and was His deep and unchanging love for us, bringing us into deeper and closer relationship to Himself?

As the time for departure came much of the bungalow verandah was occupied by articles of baggage, all neatly packed awaiting the conveyance to take them and their owners to the station. Farewells and goodbyes were passed from one to another, and we particularly remembered those who so soon would be sailing for England.

As we each return to our several stations, we praise Him for His great and continued goodness toward us. With the work which each has to do comes a greater assurance that He undertakes.

MADRAS CHURCH CONFERENCE, DECEMBER 1948

D. A. THROWER.

HOW good it is to get together and confer about the things of God and His kingdom! So we proved when we met at Kovilpatti in 1947 for the first Conference of workers from all Strict Baptist Tamil Churches. One of the decisions arrived at by that gathering was that such Conferences should be held alternate years, and that during intermediate years similar meetings be convened in each of the three areas—Madras, Salem and Tinnevelly.

The first Church Conference for the Madras Field took place in the Kilpauk Mission compound from the evening of Friday, 17th to noon on Sunday, 19th December, 1948. The conferees numbered 39, 36 of whom were elected representatives of the various churches, one was co-opted and the remaining two were the missionaries. A significant and highly satisfactory fact was that only 12 of the delegates were members of the Mission staff. Eight women were appointed, four of whom were not paid workers. Several of these sisters took part in the discussions, and one rendered efficient service as one of the secretaries. Although the educational attainments of the delegates ranged from the primary grade to B.A., L.T., few of them failed to contribute something useful to the discussions and, with perhaps one or two brief exceptions, complete unity of heart and purpose was manifested throughout by all.



The only business conducted at the opening session was the appointment of two minute secretaries and a committee of three to assist the former in the drafting of the findings and resolutions. Apart from this, and the roll call, the meeting was wholly given to prayer, 22 delegates taking part. Half-an-hour was set apart for worship at the commencement of each of the other sessions. These devotional periods were led by various brethren who, in their brief addresses, brought before us these topics: The love of Christ, the faith that conquers, the Lord's vineyard, and living epistles.

Three sessions were held on Saturday, and these were given to a consideration of the following subjects, previously agreed upon by the Church Workers' Committee of the S.B.M. Conference: Church progress, Evangelism, Candidates for baptism. The papers introducing these topics were

worthy of the occasion, having been thoughtfully and carefully prepared. Far more useful and challenging material was packed into them than the delegates could possibly assimilate by one hearing. Many weaknesses and defects in our church life and witness were brought to light, and a wealth of practical and helpful suggestions made by the writers. The papers were presented by two of the Mission preachers and the Headmaster of the Poonamallee School, who had been selected for this service by a full meeting of the delegates, held about six weeks prior to the Conference.

On Saturday afternoon tea was served on a small lawn in front of the Mission House. This gave the missionaries a welcome opportunity of entertaining so many of their Indian co-workers, and the latter a happy hour of social intercourse. The accompanying snapshot shows the delegates at tea.

The concluding meeting was mainly occupied with the reading of the minutes, findings and recommendations arising from the discussions. Finally, the following resolutions were adopted, one by one, after discussion and necessary emendation:—

1. CHURCH WORSHIP. (a) All those who conduct services are urged to observe due reverence and orderliness throughout the worship. (The practice of a number of persons taking part in one service is, for this reason, deprecated).

(b) Worshippers should be more reverent during services, and while prayer is being offered should maintain a becoming and reverent attitude.

(c) Deacons should see that order and quietness are observed throughout the building while worship is in progress.

(d) All members of our churches are urged to attend our own places of worship (with their families) every Lord's Day.

2. SUNDAY SCHOOL.—We urge all churches to exhort their members to send their children to Sunday School.

3. EVANGELISM. (a) Church members are urged to join with workers to preach the Gospel in neighbouring villages on leave days (viz., particularly Hindu holidays).

(b) In such work we recommend that more use be made of musical instruments.

4. ENQUIRERS. (a) More systematic teaching should be given to candidates for baptism and, for this purpose, the S.B.M. Church Handbook and the booklet "Friend of the Church" are strongly recommended.

(b) Enquirers should be encouraged to witness for Christ in a variety of different ways, and workers should give them as much practical help as possible in this connection.

The only item on the printed programme which, due to lack of time, failed to materialise was the chairman's closing speech! With a word of appreciation of all the helpful co-operation which had conspired to make the Conference so successful, and the exhortation: "See that ye fall not out by the way," the friends were dismissed to their homes.

THE PRIEST'S PORTION

A. MORLING.

THIS morning we visited the hunters' god's temple that is buried away in the forest on a hill to the south of this settlement. It was so secreted that only those familiar with its position could have detected it! The temple itself consisted of four stone slabs, two placed vertically and two across the top of these to form the roof. Inside were two earthen images of horses and their riders, all gaily decorated in an attempt to cover the moss that persisted in asserting itself. Saffron had been ground on the adjoining rock and a little lower there were rough fire places and the feathers of a recently killed cock. In the opposite direction we found sixteen lower jaw bones of wild pig arranged along a branch and the nearest to the shrine bore signs that it had been there but a day or two.

The monsoon season will soon be over and with it the pig hunting days for the year. When a village is bent on sport it sends out a few of its experienced members to find signs of wild pig and when these men are sure of the position of their game they return and from the centre of the hamlet shout their news to all its inhabitants and invite all to bring their nets and spears without delay. On certain occasions they use their horns to announce their intentions. Each family seems to possess its nets and spears and some have guns, many, we are told, without the required licence. In some villages there is a rule to the effect that in the event of the absence of the male member of the family a woman has to take his place. All proceed in haste to the indicated area and the nets are spread and then men with various weapons arrange themselves in such a way as to drive the pig in the direction of the carefully placed meshes. When a pig is entangled in these home-made snares those in hiding attack and speedily despatch the animal.



They attribute their success to the help of the god and after placing a two anna coin on the beast they at once worship it in the place where it fell. Immediately this act of devotion is completed they take the carcase to a rock always used for the dissection of swine. Soon their knives are busy and portions of it are distributed to all participating in the hunt. The

priest removes, claims and takes possession of the head, and one of the hind legs becomes the share of the man into whose net the animal ran and was caught. It is a rule among them that no one may complain concerning the quality of the meat—this is obviously to avoid incurring the wrath of their deity.

After the work of distribution is finished they proceed to their homes to deposit the flesh and collect rice from every house and a cock from the man whose net the pig favoured! The priest alone is allowed to carry the head because it is the peculiar property of the god. When all is ready they resort to the temple and sing and dance and blow their horns as they go. The noise they make echoes round the hills and we have heard it several times in the late afternoon. Immediately they reach the shrine all set to work and soon various preparations are in progress. A measure of rice is boiled especially for presentation to the idol described earlier and seen in the accompanying picture. The head of the wild pig and the cock are placed in an earthen vessel and after adding water, salt and garlic, it is brought to the boil and at once removed. The cooked rice and the above concoction are then divided and again all complaints are prohibited regarding the flesh that is now partially cooked. They first offer to the god and afterwards all who shared in the hunt and the men too old to engage in this rather dangerous pastime do justice to the meal. When all are replete the lower jaw of the swine is hung on the bough of the tree and becomes a permanent reminder of the goodness and favour of the hunters' god! No one is allowed to remove the long canine teeth because of the superstitious beliefs regarding their being useful for witchcraft. Everything left unconsumed has to be discarded and is eagerly devoured by the ever vigilant fox soon after sunset. When the priest has fulfilled all his duties and the devotees are satisfied, they return to their homes as they came, blowing their horns, dancing and singing.

We called in a nearby hamlet and endeavoured to point out the way of salvation and one preacher drew attention to the fact that their hunters though very religious in their practices were deluded, not knowing the Giver of every good gift. As he continued his message members of our very small audience shouted to friends who happened to be passing on their way to see relatives or to their women folk engaged in cooking—one hesitates to describe them as wives. Even in their sin and delusion their readiness to attribute success to the favour of their deities serves as a very necessary reminder to many whose light is far greater and whose background is much healthier. How many professing Christians stand stolidly indifferent and enjoy not to the full many divine blessings? It is Christ alone Who gives sweetness to the bitter and more sweetness to the sweet. Only he who enjoys life in Jesus Christ enjoys it at all.

The New Cars in India.—The three motor vehicles described in our last issue have now been purchased and are actually in use in the three main areas of work in India. Mr. Thrower, Mr. Huckett and Mr. Champion have all written appreciatively and enthusiastically concerning this wonderful provision, and we share their hopes as to the new possibilities in service that are thus opened up in all Fields. May the rich blessing of God be experienced in the use of these cars in the Master's service.

IF ANY MAN DRAW BACK.

W. N. H. KUHRT.

DEVAPATHAM was a bright, eager lad of sixteen when he first came to see me in 1942. He was of very good caste, had been rescued from threatening circumstances when only six years of age and had been brought up for ten wonderful years in a loving and earnest Christian atmosphere. Now, after leaving this home at his own choice, he came from nearby Mandithope to seek my help and counsel. This I gave him freely and several times I listened to him pray and felt little doubt about his true Christian character though even then there were obvious weaknesses that might lead to trouble. He wanted me to employ him in some capacity or another but that was not possible nor was it consistent with the policy of those who had so lovingly cared for him. At last he joined the army and I lost sight of him for five or six years. I heard from his old friends that they were trying to keep in touch with him but that they were not happy about him. Those old friends were, I knew, praying for him every day.

A few weeks back Devapatham's name suddenly flew back into my memory and I felt strongly urged to pray for him afresh. Then while staying in Kovilpatti recently I determined to seek him out and so started off on my two mile walk to Mandithope hoping that the Lord would lead me to the young man. I was careful to make a detour and to approach the high caste quarter without going through the non-caste section of the village. I reached the home I had visited quite frequently six years before and knocked on the door. It was Devapatham himself who answered my knock but not the Devapatham of six years ago. A man of 22, he advanced towards me with no sign of recognition on his face. I said, in tones of warm greeting, "You are Devapatham, aren't you?" but for several moments he endeavoured to maintain the pretence of not knowing me and then said in Tamil, "Go away; we can talk afterwards somewhere." But I held my ground and shortly he came back to the door and began to speak in English explaining that it was better that I should not visit him there and that he did not wish our conversation to be understood. Later he spoke in a more friendly tone and acknowledged old acquaintance but he made it clear that he regarded the ten years in Christian surroundings as an unfortunate interlude and now wished himself to be considered a Hindu. He is conducting a case in the courts and claiming old family rights in his village. His opponent's case is, briefly, "You are a Christian." Devapatham's case (his name is not now Devapatham of course for he has resumed his old Hindu name) is, briefly, "I was converted when a child and was not responsible. I am a Hindu." I pleaded with him to consider his soul's eternal welfare, to remember the loving care of the past and the times when he had joined me and others in prayer but it was of no use. He brushed every plea upon one side, asked me to visit him no more and declined brusquely an invitation to visit us in Kovilpatti.

Walking back home, I wondered why the Lord had so definitely laid it upon my heart to visit him only to get so bitter a rebuff. Could anything come of it even now?

Samuel is a very different kind of man belonging to Pullagowndanpatti near to the Paniadipatti compound. Seven years ago he was baptized by me. He is of non-caste origin, the only Protestant Christian from his street. For some years he persisted in worshipping in our little chapel where, besides himself and family, there attended two families of Nadar origin who were not always as cordial to the newcomer as they might have been. All his own relatives—about twelve other families in his own village—were Roman Catholics and the Roman chapel stood within a few yards of his home. Last year, for two months, Samuel lay sick with a very bad leg which completely incapacitated him. He is said to have tried many remedies and local doctors, but to no purpose. Then his friends urged him to visit one of the several notorious Roman Catholic shrines in this part of India. Thousands of people, Hindus and Christians, Romans and Protestants, throng to these centres of miraculous healing and many are the stories told of cures obtained there. Samuel got into a bullock cart and went and spent fifteen days at one of these shrines. He attended public worship, circumambulated (in true Hindu fashion) the Roman church, drank and sprinkled upon himself the holy water—and became better. At about the same time he managed to quarrel with the other Christians belonging to Pullagowndanpatti and so the easiest think to do was to come to terms with the Roman church and his own relatives. We visited him and pleaded with him and he seemed to be affected by our arguments. He asked us to give him a week to think things over but during that week we learned that this had only been a device resorted to in order to avoid giving a straightforward answer. They had no intention of remaining in fellowship with us.

Apart from these and other cases in India we have a list of no less than seventeen names which represent friends of ours in England who seem to be lamentable cases of falling away. Nothing in all our experience strikes us as being so dreadful a state and so distressing a scene for the onlooker. No wonder the author of the Hebrew epistle spoke so strongly about this matter and Bunyan wrote of an iron cage. Nevertheless, "Is anything too hard for the Lord?"

THE HARIJANS OF INDIA

OUTCASTES?—PEOPLE OF GOD?

D. A. THROWER.

OUR titles hide one of the greatest tragedies of all time. Although the outcastes constitute the third largest community in the Indian sub-continent, numbering upwards of sixty millions, their economic condition is appallingly low, and until recent years they were politically voiceless. Among the names by which this people are designated in the various vernaculars the following are (or formerly were) in vogue in the Tamil Nad. Thirty years ago the community was generally known as Pariahs, but this title had already begun to give way to those of Panchamas and Adi Dravidas. After these had been in common use for some years Mr. Gandhi popularised the name Harijans. Government Departments classify these folk as the Depressed Classes or Scheduled Castes. The people thus

variously referred to are, of course, outside India known as the Untouchables, or Outcastes. Let us briefly look at each of these eight titles, for they contain allusions to many facts concerning this ancient race who, in spite of their many designations, have but one status.

ADI DRAVIDAS.—Literally, the original Dravidians. This title distinguishes them from the Aryans who entered the country from the North-West and dispossessed them of their own land.

OUTCASTES.—Cast out from the social life of their own country many centuries ago by the Brahman invaders, these Dravidians have since been a race apart. They are not allowed to mix with the caste people, except as their servants, nor have they any part or lot in the religion of the land, Hinduism. They must perforce erect their own shrines and worship their own deities.

UNTOUCHABLES.—The Brahman styles himself a twice-born son of the gods and considers even the shadow of any of these people defiling to his sacred person. For instance, a member of this imperious caste, a man well-known to the writer, once bought a book from a travelling book-seller of outcaste extraction. He requested the vendor to place the book down and withdraw to a distance to enable him (the purchaser) to approach and pick it up. The Tamil word for the "untouchable" state of these folk signifies exactly what the English term connotes. They must on no account be touched by a caste person while, on the other hand, every precaution must be taken to ensure that their touch does not contaminate food or water. Hence their exclusion from wells used by the caste portion of the population.

PARIAHS: derived from the Tamil word "parai," meaning the tom-tom (drum) that is beaten as the chief duty devolving upon the outcastes as servants of the caste community. They beat the parai at Hindu festivals, weddings and funerals, their remuneration sometimes consisting of tots of toddy or, if they are fortunate, a few handfuls of grain.

PANCHAMAS.—This title appears to have been adopted in order to remove some of the stigma attaching to the community. The caste system has been built on four main pillars: Brahmans (priests), Chatryas (warriors), Vaisyas (merchants) and Sudras (farmers). As the outcastes belong to none of these groups they are styled Panchamas, or the Fifth Caste, from the Sanskrit "panch" meaning "five" (as in panch-ayat, a council of five). Actually, however, the term only serves to emphasise the fact that the millions in question are outside the social pale.

DEPRESSED CLASSES is a title that needs no explanation.

SCHEDULED CLASSES OR CASTES.—This name is used in Government communications in which members of this class, together with a few other smaller groups such as aboriginal hill tribes, are scheduled in connection with the grant of special aid for education, etc., to backward communities.

HARIJANS.—This, the latest attempt at a designation for this "submerged seventh," was coined by Mr. Gandhi a few years ago as part of his herculean efforts to remove once for all the ignominy which had for so long and so unjustly been heaped on these unfortunate people. He said, in effect: "You are not the scum of society, but the People of God." "Hari" means God, and "jan" signifies people (Sanskrit).

Gandhi's espousal of the cause of the outcastes eventually resulted (in spite of fierce opposition from many orthodox Brahmans) in the passing of legislation on their behalf. On the other hand, the extent to which the lot of these people has thus far been improved by these laws is reflected in an article which appeared in the Madras Mail of 28th May, 1948, from which we quote the following:

"The report (of the Madras Labour Department's Administration) for the year 1946-7 speaks of Harijans as having been freed from hoary inequalities against which generations of them had fought in vain . . . The author of the report writes: 'All the social disabilities under which the Harijans were suffering have been removed by the Madras Removal of Civil Disabilities (Amendment) Act II of 1947 . . . and the Madras Temple Entry Authorisation Act V of 1947.' But the 'social disabilities' have not been removed. They still exist, cause great hardship to Harijans, and impede their progress. Many among the Scheduled Classes are unaware that the law prohibits the iniquities to which they are subjected, and unquestioningly bear them . . . It is curious that those who were prominent in enacting the new laws have done little to educate the masses about them." Later in the same article this reference is made to a recently published report of the Harijan Welfare Committee appointed by the Madras Government: "The Committee says that Harijans are labouring under numerous disabilities, that in many places they are not allowed to use public wells and tanks, nor admitted to public eating houses or shops. The new laws have not reduced the force of ancient customs."

To the above we may add that, although much publicity was given to the ceremonial opening of Hindu temples to the Outcastes in 1947, we opine that the proportion of the latter who have subsequently availed themselves of the right to enter and worship in these temples is small. Literacy is increasing among these people, and their cause is ably championed in the Central and Provincial Governments, but a great deal remains to be done before the status of this vast community is anything but a disgrace to a great nation.

Although Mr. Gandhi, great social reformer as he was, lacked the power to give these unfortunates the nature denoted by the noble name by which he called them, there is One Who can and does work this great change in thousands of Outcastes. The backbone of the church of Christ in India, and the majority of the Christian community, are of Harijan origin.

Arrival of Missionaries.—We are happy to report the safe arrival of Mr. and Mrs. E. Orchard with their three little daughters, together with Miss B. S. Wade. These friends landed at Tilbury from the "Mooltan" on Sunday, April 3rd, after some difficulties created by a case of small-pox on board. They have had to comply with requirements of the health authorities since, but we are glad to state that they are quite well and now clear of the danger resulting from possible contacts with those who have suffered from this disease. Soon after landing, two of the children developed measles, but they are better, and we hope that our friends will all have a very happy and refreshing period of furlough here in England. We would again assure them of a loving welcome.

GUILD OF SERVICE CORNER



WE are very grateful to the Editor for granting us this corner of the magazine which is so widely read. It will provide a regular link with those Guild of Service members who through distance are prevented from joining in the various London activities, and will be of interest to all the supporters of the Mission.

WATCH THIS CORNER for further
Information,
Items of interest,
Reports of the work, etc.

OLD MEMBERS.—Many have already re-enrolled and are thus helping us to build up an active membership. I am daily watching for the postman to bring me further re-enrolments. We are deeply thankful for your past help and shall greatly value your further co-operation. If you have not done so, will you please fill up the form you have received and return it to the secretary as soon as possible.

Although this is the YOUNG PEOPLE'S Guild of Service I have been pleased to receive enrolments from some of our older friends and would invite others to support our work among the Tamil youth of India. It is not only desirable but very encouraging to have the sympathetic and practical interest of those friends who have for many years contributed to the work of the Mission.

NEW MEMBERS are urgently needed but watch this space for further details.

If you would like to join straightaway or know more about the movement the secretary will be pleased to help you.

Hon. Secretary: Pastor F. J. BENNETT, 23, Brewster Road, London, E.10.

Close of the Mission's Financial Year.—In order to comply with new requirements under the Companies Act of 1948, it has been necessary to change the close of the Mission's Financial Year from September 20th to **JULY 31st in each year.** This decision was made at the last Annual Meetings, but we take this opportunity of giving early intimation to all friends. This applies to all funds of the Mission, and we shall be very grateful if all helpers, both S.B.M. and L.Z.A., will kindly remember this change and endeavour to gather up and forward amounts from the Churches by the above date.

PLANTS FOR SALE.—Michaelmas Daisies, Small Sunflowers, 6d dozen; Loose Strife Iris, Chrysanthemums, 6d each; Lilac, St. John's Wort, 1s each; Golden Rod, 2d; Raspberry Canes, 4d each; Evening Primroses, 2d; Hydrangeas and Oak-leaf Geraniums, 1s 6d each. Knee Caps, 3s 6d; Bed Socks, 3s 6d. Postage extra. All proceeds S.B.M. **Mrs. Gregg, Branfold, Strensall, Yorks.**

FOREIGN STAMPS.—There is now established a scheme for the collection and sale of foreign stamps by means of which the funds of the S.B.M. are benefitted. 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 in this connection.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from FEBRUARY 1st, 1949 to MARCH 31st, 1949.

	£	s.	d.
Churches ...	513	7	2
Sunday Schools	100	8	9
Personal	218	4	0
Legacy	20	0	0
Guild of Service	9	19	5
Literature	54	8	0
	£916	7	4

Anonymous gifts: £1 (postmark Bury St. Edmunds); £1 10s. (postmark Hayes).

L.Z.A.—General Account £307 12 3
Anonymous gift, 5s. (postmark obliterated).

Kindly note that all amounts for the General Fund and Literature payments should now be sent to the Hon. Treasurer, Mr. W. T. Sayers, 25, Grenoble Gardens, Palmers Green, London, N.13.

ENGAGEMENTS FOR MAY AND JUNE, GOD-WILLING.

MISSIONARY E. ORCHARD.

May 1st, Hounslow; 4th, Half-Yearly Meetings; 8th, Aylesbury; 10th, Stapleford; 15th, Deeping; 18th, Meopham; 19th, West Ham; 22nd, Little Stonham; 23rd, Hoxne; 25th, Croydon District Meeting; 29th, Stowmarket.
June 1st, Stratford; 6th, Devizes; 12th, Courland Grove, Clapham; 14th, Erith; 15th, Lewisham; 19th, Great Gransden; 22nd, Bedford; 26th, Wood Green, Park Ridings; 28th, New Cross, S E. District Rally.

PASTOR J. K. THORPE.

May 1st, Lee Common; 4th, Half-Yearly Meetings; 8th, Preston and Blackburn; 14th and 15th, Royton; 22nd, Brentford; 29th, Wandsworth, West Hill.
June 5th, Devizes; 12th, Dunstable; 19th, Hastings; 22nd, Bedford; 26th, New Cross.

OTHER BRETHREN.

May 8th.—High Wycombe, Mr. J. C. Fromow.
15th.—Two Waters, Mr. S. E. Denning.
22nd.—Tollington Park, Mr. W. T. Sayers.

June 5th.—Brighton, Ebenezer, Mr. W. T. Sayers.
12th.—Chadwell Street, Pastor C. J. Welsford.
12th.—Richmond, Mr. J. C. Fromow.
26th.—Askett, Mr. S. E. Denning.
26th.—Manor Park, Mr. J. C. Fromow.

L.Z.A. ENGAGEMENTS.

MISS WADE.

May 4th, Half-Yearly Meetings; 10th, Devizes; 11th, Swindon; 12th, Bradenstoke; 16th, Hounslow; 18th, Prittlewell; 21st, 'Zion,' Leicester (a), Hinckley (e); 23rd, Stoke Golding; 24th, Bedworth; 30th, Staines; 31st, Courland Grove.
June 1st, Tunbridge Wells; 3rd, Highbury; 8th, Guildford; 12th, E. Ham; 15th, Horley; 20th, Royton; 21st, Bury; 22nd, Accrington; 27th, New Cross; 28th, 'Zoar,' Ipswich; 30th, Leyton.
Address: 48, Seymour Street, W.1.

The **L.Z.A. Quarterly Prayer Meeting** will, D.v., be held on **Tuesday, May 31st,** at 7.30 p.m., at Courland Grove, Clapham. Mrs. R. C. Smith will preside, and Miss Wade will give a short address. Lady friends are earnestly invited to be present.

Printed and published for the Strict Baptist Mission by Robert Stockwell, Ltd., 5-7, Baden Place, London, S.E.1.

VOLUME XLVII. No. 504. PRICE TWOPENCE. JULY - AUG., 1949

STRICT BAPTIST MISSION HERALD

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

IN CONNECTION WITH THE

CLOSE OF THE MISSION'S FINANCIAL YEAR ON JULY 31st

GIFTS FOR ALL FUNDS WILL BE DEEPLY APPRECIATED.

Please send

FOR GENERAL FUND AND LITERATURE—
To Hon. Treasurer, MR. W. T. SAYERS, 25, Grenoble Gardens, London, N.13.

FOR LADIES' ZENANA WORK—
To MISS R. FROMOW, 216, Gordon Avenue, Camberley, Surrey.

FOR YOUNG PEOPLE'S GUILD OF SERVICE—
To PASTOR F. J. BENNETT, 23, Brewster Road, Leyton, E.10.

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

THE HALF-YEARLY MEETINGS

THESE were held at Westminster Chapel on May 4th, and under the blessing of God the day was one of joy and encouragement in the Master's service. We are happy to give the following reports:—

LADIES' ZENANA AUXILIARY MEETING.

Once again we are glad to report an interesting and helpful half-yearly meeting at Westminster. Miss Hall read Psa. 33, after which Mrs. J. Dolbey offered prayer. The President (Mrs. Simpson) welcomed Mrs. Orchard, and referred to the termination of Miss Mowle's work for the Mission, and expressed thanks for her many years of faithful service. Miss Ruth Fromow was introduced as the new Financial Secretary to assist Mrs. Anderson, who called attention to a deficit due to a substantial increase in Field expenses, and once more made reference to the usefulness of covenanted subscriptions. Miss Nunn stated that Miss Wade was absent on account of an attack of malaria, and a message was sent from the meeting. Miss Mowle (who deputised for Miss Wade) gave the address, and began with the words that had just been sung—

And hearts are bruised and dead,
And homes are bare and cold;
And lambs, for whom the Shepherd bled,
Are straying from the fold.

This was the vision she had of India. Her text was, "They shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels" (Mal. 3: 17). In a series of word pictures of Indian Christians she brought before us the problems of caste and non-caste converts, some of whom are secret disciples, fearing persecution. They need much prayer that they may be kept faithful. Mrs. Orchard closed the meeting with prayer and the Benediction.

The thank-offering amounted to £53 7s. 3d.

MEN'S PRAYER MEETING.

While the ladies gathered for their L.Z.A. meeting the men met in an adjoining Hall for prayer. The majority of those who were able to be present took part in brief definite petitioning and although we concentrated in thought upon the S.B.M. we were impressed by the many different aspects of the work requiring our prayers. So we prayed for missionaries in India and missionaries in England; for the work of the Bible Institute and the work of the Bible women; for revival on the Kolli Hills and for guidance in the Council meetings. And we prayed as we sang: "Thy consecrating might we ask, or vain the toil, unblest the task . . ."

AFTERNOON SERVICE.

Pastor W. S. Baker, of Stratford, was the preacher at the devotional service in the afternoon, and the Lord graciously enabled him to speak from the sixth chapter of Isaiah, from which were emphasised the following essentials of the servant of God labouring at home or abroad: Contemplation; Contrition; Confession; Cleansing; Calling; Consecration; Continu-

ance. Only thus can there ever be the true answer to the Missionary challenge, "Who will go for us?"

EVENING RALLY.

There was an excellent attendance of friends from far and near, and our prayerful expectancy of blessing was not disappointed. Deep regret was felt and expressed at the absence of Miss B. S. Wade, who was suffering from an attack of malaria, but she was included in our thoughts of welcome to the homeland for furlough, together with Mr. and Mrs. E. Orchard who were on the platform.

The furlough Missionaries were commended to the Lord in prayer by Pastor D. E. Westcott.

The President then announced that in answer to prayer, Mr. John R. Field, a member of the church at Courland Grove, Clapham, had applied and been accepted as a prospective Missionary. This good news was received with gladness and with praise to God, and good wishes were expressed to our Brother for the period of training and study and then for a life of great usefulness and blessing in the work in India.

Missionary E. Orchard gave an address concerning life and work in India, illustrating the great need for the Gospel by telling of the pathetic significance of death in the thoughts and experience of the heathen, and in contrast he told of those who by grace had been quickened into newness of life and had confessed Christ in the sacred act of believer's baptism.

In the absence of Miss Wade, the General Secretary followed with an address on "India's Open Door," and through this were seen glimpses of the tremendous need and of the great opportunities of service that, in the purpose and Providence of God, are still ours in that country.

The meeting closed on the note of praise to Christ and in thankfulness to God for another happy and helpful day in Missionary fellowship and service.

Thankofferings for the General Fund amounted to £157 9s. 6d.

PROSPECTIVE MISSIONARY

AT a Special Council meeting held at Westminster Chapel on Wednesday, May 4th, 1949, MR. JOHN R. FIELD, a member of the Church at Courland Grove, Clapham, was accepted for service as a missionary in India.

It is anticipated that he will spend a full year in study and preparation here and that he will sail for the Field at the end of 1950, God willing.

Friends of the Mission will praise God for this answer to prayer and will constantly remember Mr. Field in their prayers as he prepares for the service to which the Lord has definitely called him.

It is with pleasure we publish our Brother's account of his call by Grace and to the Mission Field:—

ACCOUNT OF MY CALL BY GRACE.

Being brought up in a Christian home, it was not until after leaving school that I became much concerned regarding my lost state by nature.

Prospective Missionary

Although I had for some years before been interested in things of a Scriptural and Denominational nature, it was only under the ministry of Pastor R. Mutimer, that the Lord began to show me my need of a Saviour. This sense of need deepened with the passage of time.

After many months in considerable darkness and some measure of concern: seeking to see, "My title clear to mansions in the skies . . ." the Lord spoke to me through the ministry of Mr. G. Rose, at Tamworth Road, Croydon, in a series of sermons which he preached there upon the text, "And you hath He quickened, who were dead in trespasses and sins."

This comforting word was confirmed through a sermon preached by Pastor B. A. Warburton at Special Services at Tadworth soon after: he was much helped in showing how, "The Spirit Itself beareth witness with our spirit, that we are the children of God."

Even though, through this sermon brought into a measure of liberty, it was not until two or three years later that I felt compelled to confess the Lord in baptism.

Through the testimony of a Godly comrade in the Services, and finally through a sermon preached by Mr. S. Delves at Swanwick Shore on August 22nd, 1944, I felt led to apply for baptism the next time I arrived home on leave, and this took place on December 10th of the same year.

REASONS FOR BELIEVING I AM CALLED TO MISSIONARY WORK.

I have been to India and seen a very little of the physical and spiritual hunger of the people there.

Some of the simple little happenings that I experienced there and in other places have been applied to my mind with such force that I feel they constitute a "call" from the Lord to serve Him in India.

I have felt an impelling power in the Heart and in the conscience that will not allow me to do otherwise than to volunteer as a "recruit."

The Spirit of God, I believe, having led me to pray, "Lord save me," is now teaching me to pray, "Lord, send me."

Almost continually before my mind, for instance, there is a picture of a little group of children standing on the dockside at an Indian port, holding out their hands towards a ship, on which I am, pleading, "Master, ruti, Master, ruti." We, on board, gave the children bread: and this was evidently the "ruti" for which they had been clamouring.

The need for the Bread of Life is so apparent in India that it is not difficult to see this picture as a "spiritual" one. (Although the "picture" is what actually happened to me at Mandapam in 1945.)

When I saw it in this way, I felt that, as in Paul's case, the inference was plain.

". . . We endeavoured to go . . . assuredly gathering that the Lord had called us for to preach the Gospel unto them" (Acts 16: 10).

❖ ❖ ❖ ❖

THE PANIADIPATTI HARVEST PUNTHAL

OLIVE M. MORLING.

WHEN I first visited Paniadipatti in 1929 I noticed a large number of rough stone pillars on one side of the compound, which reminded me of pictures I had seen of Stonehenge. I vaguely concluded that these were the remains of some school or chapel belonging to former days. Not long after, however, I learned that these stone pillars belonged not only to the past but to the future also. Year by year they form the framework upon which is built the large shed or "punthal" in which the annual harvest gatherings are held for the churches in this part of the field. In the old days this was the meeting place for all our Tinnevelly churches, so the gatherings were very large. But in recent years harvest meetings have been held in three different centres, so only those churches belonging to the Paniadipatti circle assemble here.

This year, during the second week in April, bullock carts were arriving at any hour of the day or night loaded with hired teak and bamboo posts, and strips of matting formed by plaiting large coconut palm leaves together. No nails or other western implements are used in the building of this punthal; the posts and rafters are tied together by lengths of tree fibre and the palm leaf matting is fixed in position the same way. The large platform at the southern end is of earth and brick and is approached by several steps. The size of the present building is about 100 ft. by 50 ft. The cost of the erection of this temporary sanctuary is about £7. Mother Earth provides sitting accommodation for the congregation. Those who prefer something less dusty bring their own mats. Here and there you may see a long double length of cotton cloth suspended from a rafter to form a kind of hammock. Here baby is cradled while mother attends to worship. Fowls also may be seen tethered here and there; these are for harvest offerings and will be auctioned at the close of the meetings. The officers of nearby churches bring the collection bags and gongs used at their services. The simultaneous striking of the latter as a call to worship may be heard for a long distance, hastening those who are likely to be late.

People from distant churches come prepared to stay for the three days. They bring some cooked food, a little dry grain, a cooking pot or two, a sleeping mat, perhaps; it is remarkable how little they need. They sleep in the punthal and seem thoroughly to enjoy meeting their friends and relatives from other churches. At the entrance to the compound a few bazaar men establish themselves in small temporary sheds where they sell sweetmeats, plantains, savoury confections, glass bangles and other trifles to tempt the villager who has brought a handful of small change to spend. We must remember that, to some of these poor people, this is the only change from hard field work they have all the year through; it is their summer holiday, as well as a time for spiritual refreshment. They have come from a gruelling season of work in the harvest field, cutting the grain, picking the cotton and preparing the ground for next year's crops. The few days here mean much to them.

On Wednesday evening, April 20th, the bells rang out and the people who had arrived that day gathered for the Preparation Meeting, which was

conducted by Mr. Kuhrt who also gave a searching message from the last part of Rev. 10: 6:

The next day people arrived in larger numbers. Morning and evening Mr. Champion conducted the worship and very powerful addresses were delivered by a Christian brother, Mr. Sanjeevi David, on the love of God and the meaning of faith. It was estimated that there were 700-800 persons at the evening meeting. The afternoon meeting was for children, who had been preparing songs and dialogues for the occasion. Our brother, Devadason, who is specially trained for Sunday School work gave an excellent address on "Coins." During Friday morning's service Mr. Sanjeevi David related to us his life story. It was listened to with rapt attention and, I trust, much profit. As it is always good to hear of the Lord's dealings with His people, I pass on to you briefly the substance of his account.

He told us that he was born in Pondicherry, French India, into a Telegu Brahmin family of the highest division, the Iyengars. His father was a Hindu priest of considerable wealth and social standing, but given to drink and evil living. Sanjeevi was the only child and from early days was brought up according to all the exclusive rites and customs of his caste. At five years old he was married to a little girl of three years. Later, his father came under the influence of Roman Catholics who are numerous in Pondicherry and with his family joined their religion, which however made no difference to his caste practices and evil manner of life. Some years later both parents died of cholera in one day. The son went to his Roman Catholic priest about the burial, who refused to do anything until a large sum of money was paid into his hands for the rites and masses to be said for their souls. Being in good circumstances, the lad paid the money and was assured that his parents would attain heaven. But at the first anniversary of their death, the priest came again demanding another large sum for more prayers. Sanjeevi was mystified and asked if they had been cast out of heaven. Receiving no satisfactory answer he was angry and decided that religion was not for him.

By God's mercy, just at that critical juncture, he came into touch with two good missionary women whose fine work in Pondicherry is well remembered. They taught the pure Gospel to the poor lad, and although at that time he was not changed in heart, through their influence, he entered a Protestant Mission boarding school. According to his own account, his life there was exceedingly evil. After the other boys were settled for the night, he would creep out of the dormitory, scale the wall and go to visit nautch dances and other places of ill repute. But the prayers of those two women followed him and God had special purposes to fulfil through him. One night he slipped out as usual, and with head and face well covered to prevent discovery, he was held up by a large crowd gathered round an open-air meeting being conducted by Mr. Thomas Walker who was the means of so much blessing in South India. He stopped to listen. Then and there he was convicted of sin and cried out in such agony of soul, that he was called to the front to be dealt with. That night he was brought to the feet of the Saviour and dedicated his life unto His service.

Some time later, Sanjeevi went to his father-in-law's house to claim his wife. This man was also his guardian and in charge of his wealth. Not

having heard of Sanjeevi for some time, he had concluded that he was dead, had annexed his son-in-law's fortune and counted his wife a widow. So the appearance of the son-in-law was very unwelcome, he and his wife refused to accept the young man until his identity was proved beyond doubt by things written in his horoscope. When Sanjeevi declared his new Faith and began preaching to them Christ Jesus, they were exceedingly angry; he was abused and imprisoned in a small room with no window where they hoped he would die of suffocation. Finding he did not die they brought him food containing a virulent poison. This he ate unsuspectingly, but by God's mercy, vomited it and only suffered minor results. They then beat him so unmercifully that his left arm and hand are permanently disabled, the drum of his right ear was injured so that he has lost hearing on that side and with other wounds and bruises he was cast out on the road to die. However he recovered, and came eventually under the teaching of a well-known Baptist evangelist, "Tamil David," who gave him further instruction in truth and eventually immersed him. From that time onward Sanjeevi took the name of David and has spent the years in the Lord's service, going here and there in the Tamil and Telegu areas preaching the Word.

This, in brief, was his story. It was told to the glory of God and so simply that the most ignorant could understand and appreciate.

At the meeting in the afternoon the people brought their harvest offerings, which were afterwards sold for the benefit of our Gospel work. The last meeting was an evening service of song conducted by one of our teachers who has ability in that direction. This continued until about 11 p.m. when the congregation, which was a very large one, settled down to sleep. By 5.30 next morning all had departed, the punthal was deserted. After a light meal Mr. David with Mr. and Mrs. Champion left for Kalingalpatti where similar meetings are being held. On from there to Kovilpatti for the final gatherings. May the blessing of our gracious Lord rest upon all these services and His people be strengthened in their most holy faith.

THE COMING OF "DORCAS"

GRACE K. HUCKETT.

THE following article is sent as a testimony to the goodness of God in answer to believing prayer.

We arrived in Namakkal on 16th November, 1948, after a very happy furlough in England. Seven years of our previous term of service had been spent on the Kolli Hills; hence, a good deal of adjustment was necessary for the work on the plains once again. We had not been here very long before it became obvious that the help of a vehicle was necessary for effective supervision of the work and to enable us to reach new villages in this densely populated area. This became more evident as Mr. Orchard's furlough approached, and the work of *two* fields (Namakkal and Senda-

mangalam) had to be supervised by *one* missionary. Cycling in the tropical heat was very exhausting, and waiting around for buses wasted valuable time. Very often when the bus did come, it would be too crowded for one to obtain a seat, and it would tear past leaving one in a cloud of dust with an hour or so to wait for the next.

In view of all this, we felt we had much liberty to pray that our Heavenly Master would provide a vehicle for the more efficient doing of His work, and we began to pray for the same. We wanted to be quite sure that it was His will, so we asked Him for a sign. Sometimes God may deny a thing that seems good to us, because He knows that the discipline of doing without it, and the circumstances involved thereby are needed for the training of His children. Early in January the sign was given, so we felt sure that God was going to give, and we could pray with expectant faith and assurance. Hence, it was not a surprise when a letter came saying that God had constrained two of His children to give cars for the work of the Mission, but it was with deep joy and adoring worship that we received the joyful news. Such a sense of God's nearness and care came over us, we shall never forget it.

So dear friends, whoever you are, we would say a big THANK YOU and pray that the rich blessing of God may rest upon you. You must have a deep joy in the consciousness of His approval. "It is more blessed to give than to receive." Therefore, since our joy is so great yours must be even greater. Think of the souls you will touch through your gift! "Dorcas," for that is the name we have given to the van for this area, arrived safely in Namakkal on March 29th, after a good run of 235 miles from Madras without a hitch. She is navy blue in colour with silver lines and can seat seven people including the driver, or can take less people and substitute luggage. Thus she will be extremely useful for preaching trips to markets and festivals, and for camping, etc. Already she has begun her "good works" in enabling belated Christmas distributions to be accomplished. Garments, so very welcome and pleasure giving to the village children, sent by kind friends in England, were waiting for a suitable vehicle to convey them to schools on the Western side of the Namakkal Field, and it was very fitting for Dorcas to take them along! (Acts 9: 39).

Dorcas will fill many roles. She will take the soldiers of Christ to new battle-fronts, and enable us to carry the war into the very camp of the enemy of souls. She will help us to erect the standard of the Gospel in places that have not been reached before. She will aid those in difficulties, and enable the missionary to pay surprise visits to schools and preaching stations at a distance, where workers sometimes tend to become slack—a very real temptation in the torrid heat of South India. Best of all, we shall now be able more fully to carry out the Great Commission of our Master: "Go ye into all the world and preach the Gospel to every creature." We would ask you very definitely to pray that this may actually be the result of the coming of Dorcas, and that God's protecting care may be over us at all times as we travel in her.

❖ ❖ ❖ ❖

THE FIRST ANNIVERSARY OF THE PANIADIPATTI BIBLE INSTITUTE

W. H. KUHRT.

WE had not thought of celebrating March 1st in any particular way. Our ideas were centred more upon completing the year's work and then having a special gathering or series of gatherings with which to round out the course and to launch our students forth upon their life's work. However our Indian friends have their own notions of propriety and insisted upon setting aside Tuesday, March 1st, for thanksgiving. They had their way. The previous evening they were busily engaged decorating the lecture room both inside and outside with coloured paper and plantain trees while the women were making preparations for the mid-day feast which was to be an important part of the celebrations.



Bible Institute Students

At nine o'clock on the following morning we held our first meeting. During the service four of the students led us in prayer and in thanksgiving and I preached on words found in Deut. 11 emphasising (1) God's goodness in the past—"Your eyes have seen . . . " (verse 7); (2) The sacredness of present duty—"Therefore shall ye keep . . ." (verse 8), and (3) The promise for the future—"That ye may be strong and go in and possess the land . . . a land which the Lord thy God careth for . . . from the beginning of the year even unto the end of the year" (verses 8-12).

Dinner was scheduled for 12 o'clock midday but it must have been well past 1 o'clock when at last our food was put before us. The arrangements for this meal had been made by the students themselves under the guidance of our friend, Mr. S. Paul, and it was the latter who bore the major part of the expense. It was he too who presided over our afternoon session which commenced at three o'clock. The secretary of the students' fraternal read a report which recounted a great many of the year's activities, three of the students supported him with brief speeches and one of our old students, Mr. S. Isaiah, of Anbinagaram, made a rousing and happy contribution to the occasion.

At five o'clock in the evening all the men folk—students and tutors—shared in a badminton match, five a side. With a large number of the ladies to watch and encourage us the games were fought out with great keenness. Although games are not compulsory and many nights go by without any play at all some of our students do very well at this game and although a team of young men has come over repeatedly from Ellarampuni with the intention of lowering our colours they have never yet succeeded in doing so.

We were gladdened by the many expressions of gratitude and of deep appreciation which were voiced during the day. One of the students told us that he had been in doubt about coming until almost the last moment before boarding the train. Once in the Bible Institute however he had found himself in such a happy atmosphere that he had been praising God (in spite of some difficulties) ever since for the sovereign over-ruling that had led him here.

So we thank God and take courage.

NOTES AND NEWS

Baptisms.—The following extracts from recent letters are encouraging and call for praise to God:—

From MR. THROWER: "During the past month I have baptized five persons in the river at Koyembedu, one in a tank (lake) at Kolathur, and one at the Vepery Chapel. Two or three are awaiting baptism at Sembiam."

From MR. HUCKETT: "On Good Friday I preached at 8.30 a.m. at Namakkal. After this service I drove to Jederpalayam, some 20 miles to the west, and there found a large gathering of Christians from the Western-side churches awaiting my arrival. A well-attended service was held at which 76 adults and about 50 children were present. This was followed by a Communion Service when 49 baptized believers partook of the sacred emblems which remind us of our Saviour's wonderful love. In the afternoon I had personal talks with a number of workers and church members, and endeavoured to help them with their various problems and difficulties. Six young men came forward to give their testimony to the way the Lord had saved them, and it was my privilege to baptize these six men in the River Cauvery just before sunset on Good Friday evening."

From MR. CHAMPION: "At Kalingalpatti fifteen men and women were baptized, some of them being direct converts from Hinduism."

Miss B. L. Mowle.—As friends of the Mission know, Miss Mowle has been unable to return to India on health grounds. We all deeply regret this, but are thankful that our Sister has made a good recovery following the serious operation she underwent in 1947. At the Half-Yearly meetings of the Mission special mention was made of Miss Mowle, and it was stated that in August next she will terminate her official connection with the Mission. We know that many friends will continue to pray for Miss Mowle as she settles down to life and work in England, and we all unite in thanking God for all that He enabled her to do in loving, faithful service in India, and we wish her the Lord's richest blessing in every way.

Mr. W. H. Kuhrt.—We deeply regret that Mr. Kuhrt has lately been far from well, and at the time of writing he is in Vellore Hospital for tests and observations under Dr. Paul Brand. We prayerfully await report of diagnosis and treatment and hope that we shall soon have reassuring news of our Brother, whose work at Paniadipatti in connection with the Bible Institute is so important.



The Guild of Service Corner

Information concerning the need in India is our subject this time.

In 1947 the population of India and Pakistan was estimated to be over 422 millions. To evangelise this great mass of people there are only four thousand foreign missionaries. That means one missionary to every 105,500 people. Compare this with the work of your own Pastor and remember that the population of India is increasing by about five millions each year.

Of the present day figure of about 430 millions, only 9½ millions are Christians, and that includes about three million Roman Catholics.

The Strict Baptist Mission is working among the 20 million Tamil speaking people of the Madras Presidency with nineteen missionaries and 200 Indian workers engaged in full-time service as Pastors, preachers, teachers, Bible-women, colporteurs and medical helpers, etc. In spite of all our work there are still large parts of this area untouched by regular Christian enterprise and in India today over 300 large and small states have no Gospel witness at all.

It is very difficult for those of us who have not been to India to grasp the significance of these facts but they do present to us a challenge. We cannot all be missionaries but we can support the work in a prayerful and practical way.

Our present need is threefold:—

MORE PRAYER.

MORE MISSIONARIES, especially men.

MORE MONEY.

Will you pray with us for this work?

If the Lord is calling you, will you respond?

Will you help us with the finance?

May I appeal to old members of the Guild of Service to re-enrol, and ask for new members to join without delay. Either become a subscriber (minimum 5/- a year), or take one of our new boxes and send in the contents each year (minimum 1d. a week).

Enrolment forms are obtainable from Area Representatives whose names will be published shortly, or from the Hon. Secretary,

PASTOR F. J. BENNETT, 23, Brewster Road, Leyton, London, E.10,

who will be pleased to receive your completed forms and supply any further information.

PLANTS FOR SALE.—Michaelmas Daisies, Small Sunflowers, 6d dozen; Loose Strife Iris, Chrysanthemums, 6d each; Lilac, St. John's Wort, 1s each; Golden Rod, 2d; Raspberry Canes, 4d each; Evening Primroses, 2d; Hydrangeas and Oak-leaf Geraniums, 1s 6d each. Knee Caps, 3s 6d; Bed Socks, 3s 6d. Postage extra. All proceeds S.B.M. **Mrs. Gregg, Bramfold, Strensall, Yorks.**

FOREIGN STAMPS.—There is now established a scheme for the collection and sale of foreign and British stamps by means of which the funds of the S.B.M. are benefitted. 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 in this connection.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from APRIL 1st, 1949 to MAY 31st, 1949.

	£	s.	d.
Churches	290	2	7
Schools ...	129	0	2
Personal ...	274	5	6
Half-Yearly Meetings ...	157	9	6
Guild of Service	11	13	7
Literature	24	12	11
	£887	4	3

Anonymous gift of £1 received from A.K.

L.Z.A.—General Fund £541 5 4
(including collection at Half-Yearly Meetings, £53 7s. 3d.)

Kindly note that all amounts for the General Fund and Literature payments, should now be sent to the Hon. Treasurer, Mr. W. T. Sayers, 25, Grenoble Gardens, Palmers Green, London, N.13.

ENGAGEMENTS FOR JULY AND AUGUST, GOD-WILLING.

MISSIONARY E. ORCHARD.

July 3rd, Hinckley and Stoke Golding; 4th, Bedworth; 10th, Ipswich, Mount Zion; 11th, Chelmondiston; 13th, Wimbledon; 14th, Greenwich; 17th, Bromley; 20th, Haslemere; 21st, Whittlesey, Cambs. and E. Mid. Meetings; 23rd, New Cross, Prayer Circle; 24th, Guildford; 26th, Kings Langley; 28th, Homerton Row; 31st, Stoke Ash.
Address: 16, Sandcliff Road, Erith, Kent.

PASTOR J. K. THORPE.

July 3rd, Walsall; 10th, Clifton; 13th, Wimbledon; 17th, Pemberton; 24th and 25th, Stamford; 26th, Guildford.
August 14th, Trowbridge; 21st, Bradenstoke; 28th, Sleaford.

MR. J. C. FROMOW.

July 10th, North Finchley.

L.Z.A. ENGAGEMENTS.

MISS B. S. WADE.

July 5th, Dorking; 6th, Yateley; 12th, Horsham; 13th, Wimbledon; 14th, Epsom; 19th, Highbury; 20th, Hastings; 27th, Chatteris.

L.Z.A. BOXES.—L.Z.A. Secretaries and friends are reminded that **ALL L.Z.A. BOXES** should be emptied early in July, and the contents forwarded to Miss R. Fromow, 216, Gordon Avenue, Camberley, Surrey. August will be **too late** for amounts to be included in the year's accounts. The cost of the work in India has risen considerably. We have had the joy of sending out two new missionaries. Therefore we need increased financial support.

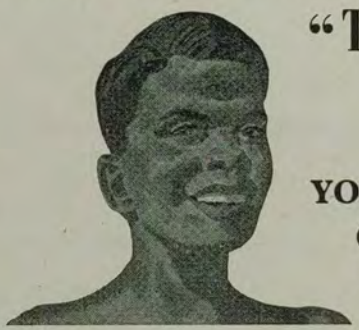
Printed and published for the Strict Baptist Mission by Robert Stockwell, Ltd., 5-7, Baden Place, London, S.E.1.

VOLUME XLVII. No. 505. PRICE TWOPENCE. SEPT. - OCT., 1949

STRICT BAPTIST MISSION HERALD

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

Come and Hear More about—



"THE YOUNG PEOPLE OF INDIA"

AT THE

YOUNG PEOPLE'S GUILD OF SERVICE RALLY

On SATURDAY, SEPT. 24th, 1949, at 6 p.m.

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

Chairman: PASTOR G. PIBWORTH.

Miss B. S. WADE, Mr. E. ORCHARD and Mr. J. FIELD will be the special speakers.

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 25th, 1949.

11 a.m. ANNUAL GENERAL BUSINESS MEETING.

1.45 p.m. L.Z.A. MEETING. Address by Miss B. S. WADE.

2 p.m. MEN'S PRAYER MEETING. Conducted by Mr. J. C. FROMOW.

3 p.m. UNITED DEVOTIONAL SERVICE.
Chairman: Mr. S. W. ANDERSON.
Sermon by Pastor C. J. WELSFORD (Rattlesden).

6.15 p.m. PUBLIC MEETING. Chairman: Pastor R. ROBINSON.
Presentation of the Annual Report. Introduction of Missionary-Elect, Mr. J. FIELD. Addresses by Missionaries on furlough, Miss B. S. WADE and Mr. E. ORCHARD.

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 obtained in neighbouring restaurants.

TEA.—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 at the Chapel. 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.

EASTER AT JEDERPALAYAM

H. A. HUCKETT.

IN a heathen land like India, it is quite easy to overlook Easter altogether. It is not a festival like Christmas with many extraneous attractions such as parties, paper chains, decorations in the shops and in the home, and the inevitable Xmas stocking. Probably very few people in Namakkal have ever heard of an Easter egg. Moreover, we do not observe "Bank Holiday Monday" in India, even our Mission schools being closed only for Good Friday and Saturday morning.

Hence, it was refreshing to be reminded by one of our senior preachers that the Western side workers and church members would appreciate a joint service on Good Friday in some centre readily accessible to all concerned. The result was that after conducting Divine Worship in our S.B.M. Chapel at Namakkal on Good Friday morning, we set out for Jederpalayam for an Easter Camp, picking up some brethren at Paramatti on the way. We were pleased to find quite a large congregation waiting for us at Jeder, consisting of about 80 adults and over 50 children. The following churches were represented: Selur, Sirunelli, Velur, Kothamangalam, Solaipalayam, Mavurutti, Irukkur, Pothanur and Vadakarai-attur. After giving a message on the Seven Words from the Cross, we conducted a communion service in which 48 baptized believers took part.

A heavy storm broke during the afternoon, but in the evening of the day, the Lord gave us the privilege of baptizing six men in the River Cauvery. Five of them are firstfruits from Mavurutti, and each of them gave a very clear testimony. The sixth was from Irukkur, a man named Moses, who lost his wife through cholera only a few months ago. All of them will be severely tested in the new life before them.

By this time, the last bus had gone, so we took the baptized men back part of the way to their village in the van. Two miles from Paramatti, we found a huge tree had fallen right across the road, so we had to drop them there and return to our camp at Jederpalayam.

On Saturday morning, we walked across the hot sand to Sirunellikoil, gave away the Christmas garments from England, and conducted the Harvest Festival there. A severe test came at 2 p.m. One of the weaker members of the Sirunelli church informed me that there had been a death in Tidumal, and the caste people were calling our church members to beat drums at the funeral. Would I postpone the harvest festival please? We sensed at once that this was a battle between Satan and God, as real as the one in Egypt in Pharaoh's day. We placed before the men concerned the seriousness of their position, and told them that like Esau, they were trying to sell their birthright in Christianity for a mess of potage. (The caste people give the out-castes money and grain for beating drums at festivals and funerals, and as many of the Christians at Sirunellikoil are extremely poor, it is a real temptation to them to do this kind of work when they can get it. It is, however, mixed up with idolatry, and as Christians, they should have nothing to do with it).

We went back to prepare for the meeting, feeling very depressed. We felt that Daniel 1: 8 and 3: 16-18 would be a suitable word, though not exactly a harvest message. To our great joy, the men came back

presently to tell me they had decided not to beat the drums, though they might suffer for it later. The harvest meeting began and ended on a note of victory, and the offerings were good, considering the poverty of the people. We walked back to Jeder, tired but triumphant. On Sunday morning we again visited Sirunelli for the Easter Morning service, and were presented with a petition asking the missionary to help them get a little rice (8 oz. a day—often less!) at the ration shop in Jederpalayam. In this part of India there are two or three kinds of ration cards, and "B" card holders come at the bottom of the list. These poor people had surrendered their "B" cards on 21st February believing they would be initialled by the officer concerned and returned to them as "A" cards. They have never seen the cards since!

We promised to see the Firka Supply Officer on Monday, having first taken care to interview the local munsif and village accountant to make sure there was no corruption in those quarters. The sequel was very gratifying. After much importunity on our part, the Supply Officer issued new cards to all in the village, and a week or two later we had a letter of thanks from all the church members at Sirunellikoil.

After conducting services at Kothamangalam and Vadakarai-attur we returned to Namakkal via Pothanur calling at five out-stations on the way. Thus ended a very blessed time of service out on the west.

VIRUDHANAGAR STRICT BAPTIST CHURCH

G. F. CHAMPION

VIRUDHANAGAR is a thriving commercial town 30 miles north of Kovilpatti. There is little Christian witness in the place but a Strict Baptist Church has been there for many years. A few years ago the neighbourhood of the chapel became so noisy that worship was almost impossible, and it was decided to move to a quieter part of the town. A plot of ground was purchased and a temporary shed erected. But the severity of the weather soon made it essential to replace the palm-leaf structure with a permanent building. Some of the church members were becoming discouraged at the conditions under which they were meeting for worship, and there was a serious danger that the church might become dispersed. So a special appeal was made to the Secretary when he toured South India, and last year the S.B.M. kindly made a grant towards the building of a new chapel. This gave new heart to the members of the church and congregation, and when the foundations were laid, we held an evening praise and prayer meeting on the site, and members were invited to offer gifts towards the building. There was a good response and a useful amount was promised and has since been given.

Virudhanagar Strict Baptist Church

The opening of the new Strict Baptist Chapel was a very happy occasion. We met the congregation in the street and gathered before the chapel doors for a brief service, concluded with the opening of the doors. Then we united inside in morning worship. The building was comfortably full, and a few non-Christians gathered with us. At the close of the service several brethren spoke, and the church Secretary read a short history of the church, a translation of which is appended to this report.



In our church at Virudhanagar we have four trained men teachers and three trained women teachers who are working in different schools in the town. So it is possible for them to conduct the services and run the Sunday School and Women's Meeting without Mission aid. Few of our churches here have so many educated men and women members, and therefore few are so capable of conducting their own affairs without help. Please pray that the Gospel witness of this cause may be felt throughout the whole town to the glory of our Lord and Saviour Jesus Christ.

HISTORY OF THE CHURCH

PRESENTED BY THE SECRETARY, MR. GNANAMUTHU.

Three gracious women were the original cause of the commencement of our church work in Virudhanagar. These three church members; Jeevarutnam (Living Jewel), Anammal (Swan) and Purnammal (Fulness), were given in marriage into Hindu homes in this town. The Lord brought about the rare occurrence of the founding of this church through the bright shining of their Christian light. It happened as follows:

Those who knew the late Pastor Suviseshamuthu (Gospel Pearl) are well aware that, like the evangelist Luke, he engaged in the profession of a doctor in addition to his calling as a Gospel preacher. In those days a wealthy labour overseer, Kalimuthu (Kali's Pearl), came home from Ceylon very ill and seeking someone to treat him. The three sisters mentioned above arranged for Pastor Suviseshamuthu to attend him, and as a result of his treatment the overseer was completely cured. He thought of giving financial help to the Pastor for his cure, but the Pastor said that he would prefer a chapel to be built in the town to the glory of God. The overseer, in accordance with this, in 1906 bought for £5 a piece of land near his house in A.P. Shanmuhanadar Street and erected a small chapel on the

site. Shortly afterwards he bought a bell for the chapel, and this same bell will soon be hung in this building.

In those days our missionary, Mr. Strickson, esteemed this town a place of importance and appointed a worker here who ran a school for some years. This school was later closed, but the church has continued to the present day without a break.

As a result of the growth of the town enmeshing our old chapel in Shanmuhanadar Street, and our church members moving away towards the east of the town, and also as a result of the establishing of an iron pipe works with its distressing noise in front of the chapel, our services were greatly inconvenienced; so our Pastor and members decided to build a chapel in another place. The old chapel was sold and a piece of ground acquired on which our new chapel now stands. A palm-leaf building was erected first, and for a year or two services were regularly held. But several did not come to the services because of the unsuitability of the temporary structure. Seeing this our missionary decided that a new chapel must be built. In the meantime Pastor Thorpe from our mother church paid a visit to India, and during his tour of our Field a petition was sent to him from our church. He kindly received it, and later a sum of money was sent to help towards the building of this new chapel, which has cost about £225. So today we not only join together in happiness at the opening of the building, but we join in praise to our Lord for His goodness towards us. Also we church members render our heartfelt thanks to the Strict Baptist Mission for its great help to us in our need.

Today, in this town, a consideration of our roll reveals that we have about 16 families in fellowship with us. Of these one or two families have gone away, but in their place others have come to work here from our churches in Anbinagaram and Melapudur. There are one or two additions which we would like to see, such as a wall round the chapel, and electric light installed. We trust that we shall soon be able to have these things done.

TAMIL MISSIONARY TO THE NICOBARS

D. A. THROWER.

IT was a bold venture, for the missionary history of the Nicobar Islands contained little to encourage the servant of God. Between 1768 and 1788 twenty-four Moravian missionaries laid down their lives, eleven in that inhospitable field and thirteen after leaving the islands. Finally, when the devoted band had been reduced to one, the missionary who had to make arrangements for abandoning the mission wrote: "Words cannot express the painful sensations which crowded into my mind while I was executing the task . . . I remembered the numberless prayers, tears and sighs offered up by so many servants of Jesus for the conversion of the poor heathen and, when I beheld our burial ground, where eleven of my brethren had their resting-place as seed sown in a barren land, I burst

into tears and exclaimed: 'Surely all this cannot be done in vain!' " The evil climate, the jungle and the dark superstition of the Nicobar natives had hitherto won in the struggle with the cross of Christ.

But a Tamil convert from Madras, named V. Solomon, succeeded where three missionary expeditions had failed. In the year 1885 a missionary Society opened an orphanage for aboriginal boys in the Andamans (800 miles East of Madras) and the following year this work was entrusted to Mr. V. Solomon, a catechist. The latter soon observed that the Andamanese race was becoming extinct: he therefore persuaded some Nicobar parents to send their children to his school. The Nicobar Islands are situated about a hundred miles South of the Andaman group, and have an area of 635 square miles. When Solomon first went there the population was about 6,000. Soon the teacher's house was full of Nicobar boys. His method of introducing the Gospel into the islands was to teach the boys to repeat in their own tongue short Scriptural passages on the love and holiness of God, and especially His loving-kindness in the gift of His Son. When the boys went home at the end of their school life these verses were recited in many a Nicobar hut where the blood of pigs and fowls had been sprinkled to placate demons. Solomon himself usually took the boys back to their parents on the Nicobars.

During these visits Solomon acquired much knowledge of the habits and thoughts of the Nicobarese, whom he found to be a people of mild disposition. After a time he conceived the idea of transferring his school to the Nicobars and eventually, in 1896, started a mission station on Car Nicobar, the most northerly of the group. There he laboured for thirteen years and gathered a Christian community of 128 souls.

The islanders nicknamed him "Sol," treated him as their father, and were ready to do anything for him. They constantly went to him for advice and referred all disputes to him. Besides those who embraced Christianity, many other islanders gave up the barbarous practices of their old animistic religion. Solomon made a thorough study of the language and habits of the Nicobarese, and his reports on these were considered such valuable ethnological material that they were sent to the Royal Society for publication. He reduced the native language to writing and translated into it (in Roman character) the Gospel of Matthew, the church catechism and a school vocabulary. Besides inducing many of the natives to give up their savage rites, he taught them to cultivate vegetables and fruits, to drink tea instead of their primitive intoxicant, and to sew and do carpentry. By the time of his death the former customs of infanticide, devil murders, felling coconut trees on the death of their owner, dragging about the bodies of deceased persons, burying them with live animals, and so on, had been completely given up in the principal village of Mus, where the mission station was situated. He introduced cattle, goats and poultry into the islands, and constructed good roads. Before his arrival traders were, owing to frequent murders, not allowed to remain on shore after their ships had left, but during his time they began to live there safely all the year round and to build fine houses and shops.

After Solomon's death his widow carried on the work through the medium of a girls' school. Others quickly followed this intrepid pioneer,

with the result that to-day there is in the Nicobar Islands a Christian church with fifty congregations, 1,500 communicants, and a total of some 3,500 adherents, under the care of a Nicobarese minister. During the past few years a striking revival has taken place on these islands, partly due to the fortitude and courage shown by the Christians under brutal persecution during the Japanese occupation in 1942-45. The whole of the New Testament has now been translated into Nicobarese, printed at Rangoon and disseminated in the islands. Many villages have their own schools and places of worship, and the Nicobar church is entirely self-supporting. In the year 1947 a Nicobarese Christian schoolmaster prophesied that within two years the whole population of Car Nicobar would be Christian.

We are indebted for most of the information given above to the book, "The Dispersion of the Tamil Church" (S.P.C.K., Madras).

Although it does not deal with our own work it serves to show what the Lord can do through consecrated Tamil converts, and gives us hope that He will yet use our Indian church members to His glory in bold ventures of faith and service.

WHERE IS THE LIGHT?

MRS. H. A. HUCKETT.

IT was Sunday morning. Ruth, Mary, Peter and I were walking along from the Mission Bungalow to attend the morning service in Namakkal. The chapel is about five minutes' walk away. Suddenly my attention was drawn to the sight of a woman doing puja to the electric light standard! She was evidently a caste woman, elderly, and dressed in a bright green sari. There she stood with Siva's ashes smeared across her forehead, looking up to where the light would be, and folding her hands in worship. Then she banged her forehead on the post.

Again she placed her hands together, muttered some mantrams, banged her head once more on the post, raised her hand high above her head in homage, and then hurried off, mumbling to herself as she went. What would be your thoughts if you saw a scene like that on your way to the house of God? Perhaps you would be tempted to say, "How foolish!" Alas! So it is, but then Satan has blinded the eyes and the hearts of these poor people, and they are given up to idolatry. They are in the dark, groping for the light. Was this woman searching for the light? Some are, but there are many who do not know their darkness. Only as the Light of the world is revealed to them through us will they realise their lost condition and come into the light.

"Dare we let them die in darkness,
When we have the light of God?
And the life that has been purchased
With the Saviour's precious blood?
Seek to win them,
Win them back through Christ to God."

RESIGNATION OF Mr. and Mrs. A. J. MORLING

IT is with very deep regret that we have to announce the resignation of Mr. and Mrs. A. J. Morling from our Missionary staff.

This serious step has been taken by our friends in response, they believe, to the leading and command of God, as will be seen from the following statement which quotes in full the resignation as sent to the Council:—

> "For a long while we have been very seriously exercised concerning the Lord's will for us and many hours have been spent in earnest prayer that we might be certain of His plan and purpose. We wish to do His will, nothing more, nothing less: to 'follow the Lamb whithersoever He goeth.'
>
> The sphere of our future service for the Master has caused us much heart searching and we naturally hesitate to leave an area in which we have tried for nearly twenty years to fulfil the Lord's wishes and where there are those we have learned to love and esteem. However, He bids us move onward and forward, and though we do not know where, we feel compelled to obey and quietly trust Him to open up the way as we humbly follow.
>
> Feeling confident that it is our Lord's will we (according to Regulation 19.2.) hereby respectfully tender our resignations and pray that our Master will enable you all to realise that we do so at His command and in a spirit of utter dependence upon Him.
>
> We, in doing so, wish most sincerely to thank all the members of Council for all their love, kindness, friendship and prayer-help in the years that have passed and trust that though we shall seek to fulfil Christ's purpose for us elsewhere, we may still feel that our aims, hopes and message are one and that we shall ever serve the same Master."
>
> Signed: A. MORLING AND G. M. MORLING.

After very prayerful consideration, and in view of this clear statement as to the Lord's leading, the Council of the Mission decided upon a unanimous vote to accept this resignation with sorrow and deep regret.

We gratefully record that Mr. Morling has served as a Missionary since November, 1930, and his wife joined him in India in 1933. We thank God for all that He has enabled them to do in His service through the years of their association with us. We are deeply saddened at their leaving, but shall follow them with our prayers for their welfare in every way and for the blessing of the Lord to rest upon their future work for Him.

Mr. Morling will continue in charge of the work on the Kolli Hills until the end of this year.



NOTES AND NEWS

NEW CHAPEL AT VEILUGANDAPURAM



I had the pleasure of laying the first foundation stones of this building during my visit to India, and we are happy to publish this picture of the completed building.

(J. R. T.)

Christmas Gift Fund.—Once again we appeal for special gifts for this fund, which is for the purchase in India of gifts for Indian workers and the children in our Mission Schools. This has been a regular feature of the Christmas season, and we should like 1949 to be characterised by these tokens of Christian love.

Gifts for this special fund should be sent to:—

MISS H. V. HARRIS,
7, Carlton Hill,
London, N.W.8,

who will gratefully acknowledge the same.

The fund will be **closed at the end of September.**

Mr. W. H. Kuhrt.—The latest news concerning Mr. Kuhrt is reassuring, but if a further attack of pain develops surgical treatment may be necessary. Upon medical advice, therefore, our friend is now stationed temporarily at Madras, which should allow prompt access to Vellore Hospital should the need arise. In the meantime the work of the Bible Institute is proceeding under the guidance of Mrs. D. Morling and Mr. Paulraj with special periods of lectures by Mr. Huckett during July and Mr. A. J. Morling during August.

We all feel deeply for Mr. Kuhrt in this disappointing interruption of his work, but we shall pray that under the blessing of God he may be able to return to Paniadipatti to conduct the closing term of this present course at the end of this year.

Mr. S. Paulraj.—We are sure that friends will rejoice with Mr. Paulraj (Tutor in our Bible Institute at Paniadipatti) and with his wife, Sountharie, in the gift of a son, born on June 19th in the American Mission Hospital, Madura. May our friends and their family realise the blessing of God in their home life and in all their service for the Master.

Annual Meetings of the Mission.—These will be on Tuesday, October 25th, God-willing, and full details are published in this issue of the MISSION HERALD. We shall value the prayers of all friends in connection with these great gatherings.

THE GUILD OF SERVICE CORNER

We are grateful to the hymn-writer for penning the words, "Blest be the tie that binds our hearts in Christian love." We are deeply thankful to God for binding us together with His love even though we be many miles apart. As we pray, as we engage in Christian service we are united in Him. Even so, eagerly we anticipate opportunities of happy fellowship, the joy of seeing faces of old friends and gripping one another by the hand. Such an opportunity is presented by the Guild of Service Rally at St. John's Wood, September 24th, at 6 p.m. Let us take advantage of it.

How much do we really know about the young people of India? This is the time to learn more. Missionary E. Orchard will be speaking about the young men and boys, Miss B. S. Wade about the women and girls, and I personally am expecting to learn quite a lot. We shall have the privilege too, of meeting Mr. John Field who has begun his training for service in India and of hearing him tell us of his call to take the Gospel to that dark land.

Why not organise a party, large or small, and join us in this Young People's Missionary Rally? If you live in the Provinces, take the opportunity of having another look round London and join us at St. John's Wood in the evening. We shall value your interest and support.

Here are the names of the Area Representatives for which you have been waiting. The whole country is by no means covered but we shall grow.

Mr. F. R. CLIFFORD, Wiltshire.
Mr. A. R. DANNATT, Essex.
Mr. J. C. FROMOW, Surrey.
Pastor J. E. HOAD, Suffolk.
Pastor C. STOCKBRIDGE, Cambridgeshire.
Pastor J. K. THORPE and the Guild Secretary, London.

Each is willing to help you in any way possible.

Hon. Sec., Pastor F. J. BENNETT, 23, Brewster Road, Leyton, London, E.10.

The **L.Z.A. QUARTERLY PRAYER MEETING** will, D.v., be held at Gurney Road, Stratford, on Wednesday, September 7th, at 7.30 p.m. Mrs. S. W. Simpson will preside, and Miss Wade will give an address. All lady friends earnestly invited.

PLANTS FOR SALE.—Michaelmas Daisies, Small Sunflowers, 6d dozen; Loose Strife Iris, Chrysanthemums, 6d each; Lilac, St. John's Wort, 1s each; Golden Rod, 2d; Raspberry Canes, 4d each; Evening Primroses, 2d; Hydrangeas and Oak-leaf Geraniums, 1s 6d each. Knee Caps, 3s 6d; Bed Socks, 3s 6d. Postage extra. All proceeds S.B.M. **Mrs. Gregg, Branfold, Strensall, Yorks.**

FOREIGN STAMPS.—There is now established a scheme for the collection and sale of foreign and British stamps by means of which the funds of the S.B.M. are benefitted. 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 in this connection.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from JUNE 1st, 1949 to JULY 31st, 1949.

	£	s.	d.
Churches	1,086	19	0½
Schools	217	15	5½
Personal ...	230	17	8
Miscellaneous ...	1	15	1
Guild of Service	76	4	3
Literature ...	46	0	2
	£1,659	11	8

Anonymous gifts: 10s. (postmark Hayes); £1 (postmark Saxmundham) and £1 (postmark Leiston).

L.Z.A.—General Fund ... £1,592 15 1
Medical Fund £9 10 0
(including an anonymous gift of £200 which is gratefully acknowledged.)

Kindly note that all amounts for the General Fund and Literature payments, should now be sent to the Hon. Treasurer, Mr. W. T. Sayers, 25, Grenoble Gardens, Palmers Green, London, N.13; L.Z.A. gifts to: Miss R, Fromow, 216, Gordon Avenue, Camberley, Surrey.

ENGAGEMENTS FOR SEPTEMBER AND OCTOBER, GOD-WILLING.

MISSIONARY E. ORCHARD.

SEPTEMBER: 4th, Cransford; 7th, Tunbridge Wells; 11th, Horley; 14th, Brentford; 15th, Brockley; 16th, Grundisburgh; 18th, Laxfield; 20th, Tadworth; 21st, Tring; 22nd, Leyton; 24th, Guild of Service Rally; 25th, Croydon, Derby Road; 27th, Halstead; 29th, Ipswich, Bethesda.
OCTOBER: 2nd. Borough Green; 4th, Streatham; 5th, Brighton, Ebenezer; 6th, Staines; 9th, Cottenham; 10th, Little Downham; 11th, Sutton, Cambs.; 12th, Cambridge, Eden; 13th, Epsom; 15th, Clapham; 16th, Highbury; 19th, Potten End; 20th, Eastbourne; 23rd, Wellingborough; 25th, Annual Meetings; 29th, E. Dist. Rally, West Ham; 30th, Yateley.

Address: 16, Sandcliff Road, Erith, Kent.

PASTOR J. K. THORPE.

SEPTEMBER: 4th, Poynings; 11th, Carlton; 14th, Brentford; 18th, Little Staughton; 20th, Stapleford; 24th, Guild of Service Rally; 25th, Swindon.
OCTOBER: 2nd. Stretham. Cambs.; 5th, Brighton, Ebenezer; 9th, Staines; 16th, Middlesborough; 18th, Hailsham; 19th, Hastings; 20th, Eastbourne; 23rd, King's Langley; 25th, Annual Meetings; 29th, E. Dist. Rally, West Ham; 30th, Lewes and Five Ash Down.

MR. JOHN FIELD, Missionary-Elect.

September 18th: Haworth.
October 9th: Woolwich.

L.Z.A. ENGAGEMENTS.

MISS B. S. WADE.

SEPTEMBER: 1st, Homerton Row! 6th, Croydon, Windmill Road; 7th, Gurney Road; 13th Fressingfield; 14th Horham; 15th, Stowmarket; 19th, New Cross; 20th. Greenwich; 21st High Wycombe; 22nd, Walthamstow; 24th, Guild of Service Rally; 27th, Whittlesey; 29th, Chadwell Street.
OCTOBER: 4th. Tring (a), Potten End (e); 5th. Brighton, Ebenezer; 9th Kingston: 12th, Lewisham (a). Belvedere (e); 13th. Brentford: 18th Over; 25th Annual Meetings, Westminster; 26th, Wood Green, Park Ridings; 31st, Chadwell Street.

Address: Flat 3. 29, Gt. Cumberland Place, W.1.

Printed and published for the Strict Baptist Mission by Robert Stockwell, Ltd.. 6-7, Baden Place, London, S.E.1.

VOLUME XLVII. No. 506 PRICE TWOPENCE. NOV.-DEC., 1949

STRICT BAPTIST MISSION HERALD

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

"THIS MINISTRY"

THE 88th ANNUAL REPORT

of the work of

THE STRICT BAPTIST MISSION

NOW READY.

Copies can be obtained from local Mission Secretaries, or from the General Secretary.

6d. each. **By post 7½d.**

SPECIAL FAREWELL MEETING

To MISSIONARIES RETURNING TO INDIA

(MR. AND MRS. E. ORCHARD AND MISS B. S. WADE)

will, God willing, be held at

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

on

FRIDAY, DECEMBER 2nd, 1949,

at 7 p.m.

Please book the date. Full details will be circulated by Posters to the Churches.

Christmas and New Year Thankoffering

We would take this early opportunity of reminding friends that this annual appeal on behalf 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.

HAVE YOU SEEN THE

S.B.M. MISSIONARY EXHIBITION?

The General Secretary will be touring different parts of the country and lecturing on this up-to-date Exhibition, dealing with our work in the villages of S. India.

Please write to him concerning possible arrangements in your church or neighbourhood.

A MUSLIM CONVERT?

W. H. KUHRT.

WE do not, as a rule have much to do with Muslims and I must hasten to say that the subject of this article is not a true Muslim. Some years ago when Dr. Ambedkar was leading a crusade for the emancipation of his oppressed fellows the thoughts of many outcaste people turned hopefully to Islam for, by this time, it was fairly clear that conversion to Christianity did not confer that kind and degree of worldly advantage which they were seeking. In the long run, and perhaps mercifully, Dr. Ambedkar quietened down (he is now a Minister holding an important folio in Pandit Nehru's administration) and no landslide took place either in the direction of Islam or Christianity. But in various parts of the country some insisted upon cutting adrift from Hindu slavery and from outcaste degradation and joining the Islam brotherhood. It does appear to be true that people of any origin are welcomed into the Muslim fold and that, once within that fold, they are no longer regarded either by their new friends or their old enemies as outcastes. A son of an old teacher of our's took this way of escape. He had had a hard and difficult home life so that he ran away and became a Muslim. His elder brother is a student in the Bible Institute and when some time last year, I saw this young man with his coloured cloth and red fez I asked anxiously who he was. I feared that he had come to collect debts! Then I heard the story of Dorairaj. Whenever he came to this place his brother and others spoke to him and sought to persuade him that he had but exchanged one form of slavery for another.



THE MOHAMMEDAN MOSQUE AT NAMAKKAL

Months later, at about Christmas time, he came again and this time with a different story. He had been pondering, so he said, the things that he had been told and particularly thinking about the resurrection, the truth of which Muslims universally deny. Without knowing it, he seems to have stumbled upon one of those evidences of Christianity with which most of us are familiar. He argued to himself that if the resurrection were really a fraud or a delusion such a wide-spread and vigorous church would not have arisen, or if it could have arisen it would not have been perpetuated if the truth upon which, above all others, it was founded were no truth at all. Turning this thought over and over in his mind he at last came to the conclusion that he had made a great mistake and that he must take steps to extricate himself from the Islamic brotherhood. He spent Christmas with us and attended a number of meetings and also had a talk with me. He

seemed a preternaturally solemn young man and certainly did not look very happy. One could only suspect what conflict might be going on within as to the future. He appears to have been very studious and to have worn himself out making himself acquainted with Muslim literature and ideas. At last he left us to go to Madras but before parting I gave him a Tamil Bible which he promised to read.

Two months later he wrote me the following letter :

Madras. 27.2.49.

BLESS THE LORD O MY SOUL.

The poor D. Dorairaj writes the following to Mr. W. H. Kuhrt :

Greetings to you all. I am sorry beyond all telling that when you came to Madras recently I was unable to come and see you. But I am at present working with Muslims because I have no other way of making a living. I have no Christian worship, no Bible reading but I am continually engaged in silent prayer. I do ask you to pray earnestly to God that I may be delivered from this situation and that the Lord may place me amongst Christians and help me to live a godly life. Twice I have seen our missionaries in Madras but I have been unable to speak to them. If I am seen speaking to Christians my master will give me a lot of trouble. The Lord must help me. If my conversion becomes known to them I shall be in great danger. The Lord is sufficient. Please pray for me. Because my master has gone to the mosque to-day with all the Muslims to pray for rain I have had opportunity to write this letter. Praise the Lord.

Yours obediently,
D. MAHOMMED HUSSAIN.

This letter speaks for itself. Let us pray that when Dorairaj does come boldly out it may be into a genuine and virile faith and not into the rather tired kind of Christianity which is so common.

A SATURDAY AFTERNOON OUTING

MISS O. R. KNIGHT.

AS we cycled from the compound one Saturday afternoon we anticipated an interesting time. We were not disappointed. It was the first time that we had cycled through Sendamangalam and it was a fascinating experience. I am having to get into the habit of ringing my bicycle bell much more frequently than I have ever done before. Groups of people were walking along the road, and it was entertaining to try and guess to which side they would move after hearing our bells. Some of them apparently considered that it was not necessary for them to move to the side of the road. In Sendamangalam we passed a number of shops, but not along the main bazaar street. As we were leaving the village we heard a voice from one shop saying, " Wonderrrful to see." The way the spokesman rolled the " r " in the first word had made me wonder from whom he learned his English ! There was a white goat in the road, and as I wished to avoid a collision, I did not turn to see who it was that thought the appearance

of two European women so wonderful. No doubt it was the fact that we were cycling which caused the remark that sent us on our way laughing.

The people here are very friendly and many greeted us. We heard three different greetings which we recognised. The last was from some neatly dressed children, and when they used the Christian form of greeting we remembered that there is a Mission school in the village through which we were passing. We passed through another village and as we approached the next we saw a school in a field on our left and knew that the house to which we were going was not far away.

When we reached the house we saw B.W. Ruttinammal just outside. She hurried to open the gate which, like the fence, was mainly composed of palm leaves and sufficient thorns to make anybody treat it with respect. We went inside and left our cycles in the shade of a tree before going to greet Ruttinammal's husband who used to be a preacher in our Mission. Preacher Benjamin is now bedridden, but mentally alert, and his pleasure at seeing us corresponded with our pleasure at seeing one of whom we had often heard others speak. Preacher Benjamin was sitting on a cot under the extended eaves of their thatched house. The road is two or three yards away and quite a lot of dust from it must sift through the fence. A good many eyes were looking through it while we were there ! A chicken tied to a post by a cord round one leg, shared that simple shelter, where our old friend (I recently heard it said that he is about 100 years old) spends his days and nights.

It may not have been a grand house that we visited that afternoon, but it was a sacred place. On the outside wall of the house above the cot were written in English, the words, " Prayer House or Hall." One of the first things which Preacher Benjamin did after greeting us was to take his prayer list down from the wall and show it to us. This was also written in English and included the Officers of our Mission, the different areas in which work is done, and the missionaries. It was indeed a joy, but also a challenge to see this, and to hear this old gentleman say that now he can no longer get about to preach the Gospel, his work is to pray. He said that if he is unable to sleep at night he spends that time in prayer. We very much appreciated his being able to speak to us in English. He told us a little about his life, and then suggested that we should pray. We realized afresh our unity in the Spirit, as he gave praise to God and prayed for us, in Tamil.

We then expected to return to Sendamangalam but B.W. Ruttinammal said that she would take us along to see the sister of the wife of our Sendamangalam preacher. During the few minutes which we spent walking along the road, we managed a little Tamil conversation, and understood each other enough to enjoy ourselves. By the time we reached the house we were to visit a good many people were aware of our presence in the village and came along to have a look at us. We realized that the people we had come to visit were very pleased to see us, and their little son smiled his greetings, although he did not venture near us. As we talked a little with his father in English we longed for the day when we shall be able to speak freely in Tamil.

They had brought chairs outside for us ; so people had a good opportunity of looking at us and discussing us. A policeman came to investigate

the cause for a group of people talking together. He soon went away, presumably quite satisfied. We were not able to understand much of the talk going on around us, but thought that B.W. Ruttinammal was telling the women that we should be coming to talk to them next year.

We arrived back at the bungalow with memories of a very happy afternoon.

PRACTICAL WORK WITH BIBLE INSTITUTE STUDENTS

The following Report is from a letter sent by MISSIONARY G. F. CHAMPION.

"ON the 21st July we left Kovilpatti for a week's camp with the Institute Students in the Seitur area. We spent a night in Christianpet, the settlement founded by Arulappan, where Mr. Doll of our Mission lived in the year 1882. The Plymouth Brethren have been there now for many years. I took a photograph of the grave of Arulappan, and at night I gave a lantern lecture in the chapel, and there were about 80 children and 200 adults present.

The next day we went on to Seitur and spent three very active days with the students visiting the Christians in Seitur and conducting evangelistic meetings in the towns and villages nearby. On Sunday morning half of the students attended the service in Seitur and the others came with me to the village near Rajapalayam where a little group of our Christians live. We had morning worship with those who were not in the mills in one of the houses, and arranged to meet those who were asking for baptism the following evening. We talked to the man and three women the next evening, and brought them before the members of our church at night, and they were accepted for baptism. They were baptised and received into the church on the Wednesday morning.

Last week we went to Paniadipatti and spent four very full days with the churches and B.I. students. On Thursday night I gave a lantern lecture to the students in the form of a demonstration of that kind of evangelism. Students spoke from some of the slides, and I from others, and we criticised the efforts of the speakers. Then on the following three nights we took the same slides to three villages and used them in the open air. Six students and S. PaulRaj spoke. The pictures were much appreciated as was shown by the fact that almost all the residents of the villages came to the meetings. I was pleased at the way the students presented the Gospel message with evident concern for the spiritual welfare of those to whom they spoke.

We baptised three people from Sivasangapatti, and three from Kandiapuram. These latter three were all young men of caste origin, two from heathen homes. Another lad of good caste wanted to be baptised, but the church said that he must get his father's consent. The father is expected to allow him to be baptised but was away from home at that time, so I hope we shall be able to baptise him in a few weeks time.

On Sunday morning I baptised fifteen in Tayilpatti; these were all accepted some time ago."

MY SECOND VISIT TO PANIADIPATTI

H. A. HUCKETT.

MY first visit to Paniadipatti was for the wedding of a colleague. The second was for a separation—that same colleague having to leave his work and his wife for a while on account of ill-health and the threat of an emergency operation. It was therefore with mingled feelings that we boarded the 3.30 bus at Namakkal on July 11th on the first stage of our journey to Paniadipatti, where we had been asked to assist for two weeks in the work of the S.B.M. Bible Institute.

After a 52-mile ride over rough roads we reached Trichinopoly—or, as it is now spelt Tiruchirapalli—the great railway town of Southern India about 7.30 p.m. We made our way to the Junction Station, a palatial edifice, which, viewed by night from a distance, with its twinkling lights and spacious balconies, looks like a luxury liner out at sea. It took nearly half-an-hour to get one second class ticket, after which we went upstairs for a meal, and read " Revelation " till the train came.



PANIADIPATTI BUNGALOW

We had to sit up all night in a 4-berth compartment with 12 people in it, and though we did not get any sleep, we got a little amusement out of the antics of our fellow passengers. Three men in particular insisted on talking in sonorous tones until 1.30 a.m., and then relapsed into uneasy slumber, one of them lying on another person's luggage with his feet against the door to keep out intruders. At Madura, many people got out, and a lot more got in. One of the new-comers with unusual generosity offered his seat to a fellow traveller who was sitting on his bedding in the middle of the compartment. The exchange having been made, the first man promptly spread a towel on the dirty floor, and using the other man's bedding as a pillow, went off to sleep.

My Second Visit to Paniadipatti

The night hours dragged wearily by. We reached Satur just before dawn, and were glad to find a Bible Institute student waiting to welcome us, and to conduct us to his seat of learning. Fortified by a glass of Indian coffee and two rice cakes, we waited at the bus stop till 7 a.m. watching a small boy winding up the charcoal buses by turning a handle at the back, like a man with a barrel organ, and then calling on the passengers to push the vehicle to make it start. We reached Ellarampani just before 8, and there we found the B.I. bullock cart waiting to transport us the last three miles across open fields to Paniadipatti.

Here we received a warm welcome, a good meal, and a hot bath. After meeting the students and their tutors, we had a short rest, and then at 3 p.m. gave our first lecture on the work of the Holy Spirit in Conversion. On succeeding days, this was followed by other lectures on such topics as " Saving Faith," Justification, Sanctification and Final Perseverance. It did our own souls good to study these glorious doctrines once again, and in seeking to magnify the Person and Work of the Holy Spirit, we ourselves were refreshed.

Normally, Paniadipatti is a hot dry place, but overcast skies and a steady breeze rendered our first few days quite pleasant, so much so that we began to think we had come to a minor health resort. By Sunday however, Old Sol had re-asserted his authority, and soon showed us what he could do to keep us humble. In spite of some drawbacks, the site chosen seems a good place for the Bible Institute. After the noise and bustle of Nammakkal, it seemed very quiet, and therefore, ideal for study. There are many villages within walking distance, where the students go and preach, and these villages are benefiting by their visits. On Sunday morning we were told that seven men came from Paraipatti to the service we conducted in our S.B.M. Chapel at Paniadipatti. The students hold Sunday Schools in several villages, and they are also doing personal work. Each Lord's Day, some of them go to more distant places to conduct services.

At the Bible Institute, they take morning prayers each day in turn, and also the mid-week prayer meeting. During our stay, we heard some really helpful messages from the students. At their request, and after conferring with the Acting Principal, Mrs. D. Morling, we conducted a Communion Service towards the end of our visit.

While we are sorry that the much loved Principal of the Bible Institute has been compelled to sever himself from the work for a time, we are glad to have had this opportunity of taking a small share in his labours, and trust that our ministry among the students will result in blessing. May the Lord grant to our Brother Kuhrt restoring mercies and sustaining grace. Our prayer as we leave Paniadipatti is that the Holy Spirit may fill each student with His Almighty Power, and do through them those greater works that Jesus promised when He went to the Father.



WHAT OUR INDIAN SCHOOLS TEACH

D. A. THROWER.

NO doubt many of our supporters, particularly those in the teaching profession, would like to know more than they do about the above topic. As S.B.M. Schools give elementary education to nearly four thousand Indian children the matter is not merely one of interest but also of importance. Three of our institutions cover the full elementary grade (standards 1-8), the remaining forty-three having only classes 1-5.

The primary object of all our Schools is to make the children literate in order that they may read the Scriptures for themselves, and also possibly for the benefit of their parents, many of whom are illiterate.

Let us make a brief review of our curriculum under three heads, like a sermon. First in importance are the religious subjects, secondly general lessons such as the three " R's," and lastly manual activities.

Religious instruction in S.B.M. Schools consists of Scripture lessons, Gospel lyrics, verses from the Bible, and a simple Scripture catechism containing more than seventy questions. All but the first of these are committed to memory by the pupils. The lessons are taught according to a Tamil syllabus which is adapted from one of the syllabi prepared by the National S.B. Sunday School Association for use in Sunday Schools in the homeland. For our Sunday Schools we take one of the other syllabi compiled by the same body.

The three " R's " and other general lessons are taught in much the same way as, I imagine, is done everywhere, except that there is with us more memorising and a less intelligent review of the subject in hand than is the case in some countries.

English is taught in the H.E. Schools from standard six upwards, and it is amusing to listen to the efforts of our teachers in this direction. The English of almost all Indians except those few who have resided in England for a long period, is hopelessly unidiomatic, though usually fairly grammatical. That of those who have not been to College sometimes beggars description !

Action songs form a prominent feature in the standard and in the few kindergarten classes for under-fives. Drill, usually of an ultra-elementary character, and simple indigenous games, are played during the last period in the afternoons. In the H.E. Schools hockey, football and badminton are sometimes indulged in.

Manual subjects, known in this country as pre-vocational training, include spinning, weaving, carpentry and sewing, these varying in different schools according to the qualifications of the staff. Minor activities such as grass and straw work and paper and clay modelling are also carried on. The present trend of Indian elementary education is towards what are termed " Basic " methods, and we are told that a revolutionary scheme along these lines is shortly to be made compulsory. At present spinning is being introduced, and a number of our teachers have undergone training in this craft. Later, we understand, many other cottage industries will be added until the education of the children is almost completely divorced from books. Needless to say we deplore this prospect, but hope that these plans of the Educational Dept. will be modified in the light of experience as time goes on.

THE GUILD OF SERVICE

You will notice that the typical Christian Indian boy has moved to the centre of our article which means he is now surrounded by our thoughts. He and thousands more need our remembrance. Ours is the privilege and responsibility of surrounding them with our prayerful efforts. There are so many ways in which we can help them. Here are a few :— A DAILY REMEMBRANCE IN PRAYER. "More things are wrought by prayer than this world dreams of," says one of our writers. Let us remember them in their homes, in the Hostels, in the day schools, the students at the Institute and all who seek to instruct them. God answers prayer. A GUILD OF SERVICE MEETING conducted by one of the Area Representatives who will show you a filmslide of Indian life, of boys at school, in the hostels, their work and their play, of the terrible superstitions which have made the work of our Missionaries so difficult. You will see cult. You will see some of the efforts that are being made to bring souls to Christ. After seeing these pictures you will be able to pray even more intelligently for the work. TAKE A COLLECTING BOX. If another 250 people would save by this means a minimum of 1d. per week we shall be greatly encouraged to maintain and further our efforts in India. The block of the boy's head used on this page also appears on the new boxes which are very attractive. Use one at your Sunday School, Bible Class, Young People's Meeting. Pass it around to your friends. COLLECT STAMPS. Pastor O. C. Austin, 139A, Grosvenor Avenue, N.5, will be very pleased to receive any foreign stamps. Please don't try to remove them but cut well round them and leave the rest to him. There are now four new stamps on sale which commemorate the 75th Anniversary of the founding of the Universal Postal Union. Look out for them, save them, and thus help us. I would recommend this scheme to collectors. We with the F.O.Y. have already shared the £8 profit. START A GUILD OF SERVICE CLASS. A pamphlet dealing with this lucrative activity is available from the secretary. Let us seek by these and other efforts to surround our friends in India.



Hon. Secretary, **Pastor F. J. BENNETT,** 23, Brewster Road, Leyton, E.10.

NOTES AND NEWS

88th Annual Report of the Work of the Mission.—An enlarged and attractive Report has been prepared this year under the title of "THIS MINISTRY." Copies are now available, and they can be obtained through local Mission Secretaries in the Churches or direct from the General Secretary. The Report has been favourably received, and we trust that friends will feel that the additional cost is fully justified. The price this year is 6d. per copy or by post 7½d. 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 1950. 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 as far as possible payment is received for them. With the 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.

Guild of Service Rally. The Rally held at St. John's Wood was very encouraging and showed a growing enthusiasm. Pastor G. Pibworth was chairman and Miss B. S. Wade and Mr. E. Orchard both presented India's need in a striking way. The responsibility created by the need was emphasised by Mr. J. Field. The challenge was indeed real. The offering amounted to £11 14s. 0d.

Christmas Gift Fund. We thank all friends who kindly sent to Miss H. V. Harris in response to this special annual appeal, and are happy to announce that the sum of £125 0s. 0d. has been sent to India for the purchase of gifts there for distribution to Indian Workers and children at the Christmas season. We know that these gifts will be greatly appreciated, and we thank all concerned. Very grateful acknowledgment is made once again of the valuable help rendered by Miss H. V. Harris in connection with this fund, with which she has been actively associated for so many years.

Mr. W. H. Kuhrt and the Bible Institute. We still have reassuring news concerning Mr. Kuhrt and it is now hoped that he may be able to return to Paniadipatti by the beginning of November. During October Mr. Champion was the special lecturer at the Bible Institute.

Mr. John R. Field. Mr. Field, Missionary-elect, is now in residence at the Strict Baptist Bible Institute in London, where he has commenced an intensive one-year course of study preparatory to going to India at the end of 1950. He is open to receive Sunday preaching engagements in the interests of the Mission or as personal bookings, and in this connection enquiries should be made of the General Secretary who has arrangements in hand.

Passages for Returning Missionaries. Passages have been booked for Mr. and Mrs. E. Orchard and family, and for Miss B. S. Wade on the R.M.S. "Strathnaver," sailing from Tilbury for Bombay on January 5th, 1950, D.v.

New Year's Prayer Meeting. We anticipate that this will be held at Chadwell Street Chapel on Friday, January 6th, 1950, at 7 p.m. We trust that many friends will reserve the evening for this time of special prayer together on behalf of the Mission.

The New Cars at Work. In each of the three main areas of work the new cars, so generously given to the Mission, are proving of tremendous help and are making possible evangelistic work in fresh villages. We are happy to publish below a photograph taken of the Namakkal-Sendamangalam car on the way to Selur and Jederpalayam.



We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from AUG. 1st, 1949 to SEPT. 30th, 1949.

	£	s.	d.
Churches ..	384	5	3
Schools ..	20	12	8
Personal ..	298	11	3
Miscellaneous ..	2	5	0
Guild of Service ..	25	13	4
Literature	9	18	6
	£741	6	0

Anonymous gift, 10s., received from A.K.
L.Z.A. General Fund £103 6 5

Kindly note that all amounts for the General Fund and Literature payments, should now be sent to the Hon. Treasurer, Mr. W. T. Sayers, 25, Grenoble Gardens, Palmers Green, London, N.13; L.Z.A. gifts to: Miss R. Fromow, 216, Gordon Avenue, Camberley, Surrey.

ENGAGEMENTS FOR NOVEMBER AND DECEMBER, GOD WILLING.

MISSIONARY E. ORCHARD.

November.—1st, Trowbridge; 2nd, Swindon; 3rd, Bradenstoke; 8th, Richmond; 10th, East Ham; 13th and 14th, Horham; 15th, Occold; 16th, Beccles (F.O.Y. Rally); 20th, Whittlesey; 22nd, F.O.Y. Rally (Suffolk West Group); 23rd, Hadleigh; 24th, Fressingfield; 25th, Otley; 27th, Watford, Tabernacle; 29th, Dorking; 30th, Brighton Tabernacle.
Address: 16, Sandcliff Road, Erith, Kent.

PASTOR J. K. THORPE.

November.—6th, Tring; 8th, Collier Row Y.P.S.; 13th, Horsham; 20th, Leiston; 27th, Cambridge, Eden; 29th, Dorking; 30th, Brighton, Tabernacle.
December.—1st, Wood Green, Eldon Road; 4th, Bierton; 7th, Meopham; 11th, Prittlewell; 14th, Bromley; 18th, Tunbridge Wells.

OTHER BRETHREN.

November 6th. Halstead: Mr. J. R. Field.
November 20th. Over: Pastor A. W. Whayman.

L.Z.A. ENGAGEMENTS.

MISS B. S. WADE.

November.—1st, Watford; 2nd, Wandsworth; 7th, Ipswich (Bethesda); 8th, Cransford; 9th, Blakenham; 10th, Laxfield; 15th, Great Gransden; 16th, Cambridge; 17th, Chadwell Street; 19th, New Cross; 21st, Hounslow; 22nd, Chelmsford; 24th, Manor Park; 28th, Nunhead; 29th, Woolwich (Quarterly Prayer Meeting).
Address: Flat 3, 29, Gt. Cumberland Place, W.1.

MRS. E. ORCHARD.

29th, Dorking.

PLANTS FOR SALE.—Michaelmas Daisies, Small Sunflowers, 6d dozen; Loose Strife Iris, Chrysanthemums, 6d each; Lilac, St. John's Wort, 1s each; Golden Rod, 2d; Raspberry Canes, 4d each; Evening Primroses, 2d; Hydrangeas and Oak-leaf Geraniums, 1s 6d each. Knee Caps, 3s 6d; Bed Socks, 3s 6d. Postage extra. All proceeds S.B.M. **Mrs. Gregg, Branfold, Strensall, Yorks.**

FOREIGN STAMPS.—There is now established a scheme for the collection and sale of foreign and British stamps by means of which the funds of the S.B.M. are benefited. 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 in this connection.

Printed and published for the Strict Baptist Mission by Robert Stockwell, Ltd., 5-7, Baden Place, London, S.E.1.

"THIS MINISTRY"

THE 88TH ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

1949

"THIS MINISTRY"

THE 88TH ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

1949

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

CONTENTS.

Page

I

SECRETARIES' REPORTS.

The General Secretary. 1

Miss P. P. Nunn, Hon. Secretary of the Ladies Zenana Auxiliary. 3

II

IN AND AROUND MADRAS.

1.

A Great Door . . . Many Adversaries.
By D. A. Thrower. 5

2.

The Ladies' Zenana Auxiliary Work.
By Mrs. D. A. Thrower. 8

III

IN THE SALEM AREA.

1.

The General Work in the Namakkal and Sendamangalam Fields. *By H. A. Huckett.* 11

2.

The L.Z.A. Work in the Namakkal Field.
By Miss M. E. Harris. 15

3.

The L.Z.A. Work in the Sendamangalam Field.
By Miss L. S. Hazel. 18

4.

Impressions of the First Year in India.
By Miss N. Hawes. 21
By Miss O. R. Knight. 21

5.

On the Kolli Hills.
By A. J. Morling. 22

6.

The L.Z.A. Work on the Kolli Hills.
By Dr. R. M. Harris. 24

Page

IV

IN THE TINNEVELLY FIELD.

1.

REPORT OF THE GENERAL WORK.

By G. F. Champion. 26

2.

THE LADIES' ZENANA AUXILIARY WORK.

KOVILPATTI. *By Mrs. G. F. Champion.* 32

PANIADIPATTI. *By Mrs. W. H. Kuhrt.* 35

3.

THE BIBLE INSTITUTE.

By W. H. Kuhrt. 37

By Mrs. O. M. Morling. 40

V.

ON FURLOUGH.

By Mr. E. Orchard. 43

By Miss B. S. Wade. 44

SUMMARY OF STATISTICS.

DOCTRINAL BASIS.

OFFICERS OF THE MISSION.

MISSIONARY STAFF.

ACCOUNTS.

ABSTRACT OF RECEIPTS.

I.

SECRETARIES' REPORTS.

THE GENERAL SECRETARY.

AS a sacred trust, God has given to us as Strict Baptists "this ministry" of Missionary work in South India, and it is with gratitude and praise to Him that this 88th Annual Report of the work of the Strict Baptist Mission is prepared and sent forth.

Our thoughts find full expression in the inspired words of the great Missionary Paul when he wrote to the Corinthian Christians: "As we have received mercy, we faint not . . . For we preach not ourselves, but Christ Jesus the Lord : and ourselves your servants for Jesus' sake . . . But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

The past year has been one of mingled experiences, and our Missionaries faithfully report the joys and sorrows in their respective Fields of service.

There is certainly very much to cheer and gladden our hearts and fill them with praise to God. We still have the opportunities and privileges of "this ministry" in the new India of today, and although they are critical days and troubles and difficulties abound, God has enabled His servants to meet these conditions courageously and triumphantly through faith and prayer.

Nothing in this Report can have greater significance than the fact that during the past year of service "the light of the knowledge of the glory of God in the face of Jesus Christ" has come to many, and we rejoice in the recorded baptism of dear friends who have thus joined the Churches in India. Souls have been saved ; the Holy Spirit has been mightier than all the forces of evil and error, and our Lord and Saviour Jesus Christ has been glorified through the preaching of the Gospel and the teaching of the Word.

There have been disappointments, and in some things "we are perplexed," but we are certainly not in despair.

Owing to the possible need for surgical aid, Mr. Kuhrt has had to take up residence temporarily in Madras, and this has meant that the work of the Bible Institute has had to be carried on by others without the valuable leadership and ministry of the Principal. We hope, however, that Mr. Kuhrt will soon be able to return to Paniadipatti for the closing term of the present course at the Bible Institute.

We also have to report with sadness the resignation of Mr. and Mrs. A. J. Morling, who feel that the Lord is calling them into other fields of service for Him. Their going will increase our difficulties of staffing our Fields in India, but we continue to seek from the Lord those who, in response to the Divine call, will go forth into the great harvest field of South India.

In this connection the Lord has constrained Mr. John R. Field, a member of the Church at Courland Grove, Clapham, to volunteer as a new recruit, and our Brother has been accepted by the Council as a prospective Missionary. He is now studying in the Strict Baptist Bible Institute, and we prayerfully anticipate his going to India at the end of 1950, God-willing.

The Annual Accounts clearly reveal the goodness of God and the loving generosity of His people, and we would sincerely thank all who have shared in " this ministry " of material things, so necessary for the maintenance of the work of the Mission. Deep gratitude is expressed for the special provision during the year of three new motor vehicles for India and of a car for the General Secretary through the generous gifts of certain anonymous friends.

We trust that friends will peruse prayerfully the following detailed reports, which this year are set out in a slightly changed order. The work is dealt with under the various Fields, and the general and L.Z.A. work and workers are thus grouped together. They are one, and we with them are happy, humble labourers together with God, who has given unto us " this ministry " of making Christ known and of seeking to lead precious souls to Him, " to whom be glory for ever and ever."

THE L.Z.A. SECRETARY,

MISS P. P. NUNN.

SHORTLY after our last report was published, we were reminded that the passing of time must inevitably bring changes on the administrative side of the L.Z.A. Mrs. Anderson found it necessary, owing to eye strain, to relinquish that part of her work concerned with the receiving and acknowledging of the financial gifts. In November, 1948, Miss Ruth Fromow was invited to join the Executive, and later kindly accepted the position of Hon. Assistant Financial Secretary, beginning to receive all contributions for the L.Z.A. in January, 1949. This has been an excellent arrangement, for we are glad that Mrs. Anderson is still able to continue that part of her work which deals directly with the L.Z.A. accounts in India.

Mrs. R. Robinson and Miss A. E. Rowell have found it necessary, for health reasons and distance from London, to resign their membership of the L.Z.A. Executive, the former after giving valuable service for over 30 years, and the latter for over 10 years. Both friends will be greatly missed, though we know their deep interest will still be maintained.

The business of the L.Z.A. has been carried on month by month, always with a great sense of responsibility, yet with the joyful realisation that we are one with those who represent us in India, and with our Indian co-workers.

We have further to report that Miss B. L. Mowle's official connection with the S.B.M. terminated at the end of August. We are thankful that Miss Mowle's health is sufficiently restored to enable her to serve the Lord in England. We know we can always count on her prayers for us all, and again express our thanks for her devoted service in India and among the home churches.

Mrs. O. M. Morling, in November, 1948, celebrated her 40th anniversary of service in India. This is a record of service in the S.B.M., and we thank God on every remembrance of our sister.

On December 17th, 1948, Miss N. Hawes and Miss O. R. Knight sailed for India, reaching Sendamangalam on January 8th, 1949. Miss B. S. Wade was welcomed home for her first furlough on April 3rd.

Finance. During the early part of this year there was a disturbing monthly deficit on the L.Z.A. General Account. Perhaps it had not been generally realised that the cost of the work in India had risen considerably. In July, a statement concerning the position was circulated with the monthly letter. Contributors generously met the need and the Boxes yielded well. About the same time, the Income Tax refund on Covenanted Subscriptions was received, amounting to £366. So again we thank God for His goodness and for the money to meet our commitments during the winter months, before Gift Week comes again in March. As regards the future, we need new subscribers, and those who will have Red L.Z.A. Boxes in their homes. The L.Z.A. is sharing in the wonderful gift of the Motor Vehicles in India, and is meeting the running expenses for L.Z.A. work. The cars have already been used to enable our Missionaries to do more work, and with much less fatigue. So we, with our Missionaries, unite in saying, " Bless the Lord, O my soul, and forget not all His benefits."

II.

IN AND AROUND MADRAS.

1.

A GREAT OPEN DOOR—MANY ADVERSARIES

By D. A. Thrower.

THE experience of the apostle Paul, recorded in 1 Cor. 16: 8-9, finds a parallel in that of Christian missionaries in India to-day. The great first-century pioneer in international evangelism was in the city of Ephesus, and he wished to remain there for some time longer for two reasons : A great and effectual door for the entrance of the Gospel into many places and many hearts lay open before him and, at the same time, there were many adversaries who challenged his use of that grand opening.

A similar situation exists in South India at the present time. On the one hand it is most encouraging to observe that the door of opportunity for Christian witness, which has stood open for so long, not only remains as wide as ever, but has recently become a still greater opening than at any time in the past. On the other hand, many adversaries dog the steps of the Christian worker and seek to hamper his every movement. In fact there seem to be a host of new enemies to contend with now-a-days.

A great door. The usual activities of this Field have all continued throughout another year. The ten Day-cum-Sunday Schools run by members of the Mission staff, and the ten Sunday Schools conducted in other places on a voluntary basis, impart the Gospel story and other Scripture knowledge to some thirteen hundred Indian children whose parents are nearly all worshippers of idols and false gods. Teaching Grants received from the Educational Department of the Madras Government, towards the cost of teachers' salaries, amounted to Rs.10557 during the year 1948.

This was of great assistance to the Mission, especially in view of the fact that our Indian workers are now paid double what they earned before the late war.

Last year we reported a state of stagnation in the life of the Tamil churches of this area. For the encouragement of our many supporters who made this a matter of special prayer we are pleased to be able to draw a somewhat brighter picture this year. Thirty-one Indian men and women have been baptised on confession of personal faith in the Lord Jesus Christ. These additions are offset by a certain number of losses from death and other causes, but there has been a net increase of sixteen in the total membership of the five churches, which now stands at 544. We need prayer for the restoration of backsliders and lukewarm members.

The giving of our Christians has been well maintained, if not markedly increased. The total offerings, in the shape of church collections, monthly subscriptions, Harvest Festival gifts and sales, and thankofferings amounted to Rs.2895, which is Rs.150 more than that reported last year.

Village preaching, evangelistic camps, evening meetings in our schools and chapels, colportage, cottage gatherings, and Bible classes are all regularly carried on to pass on the torch of Gospel light to the souls that sit in darkness in our thirty-odd localities. Occasionally we are able to visit villages in the regions beyond the circle of our normal work.

And Effectual. Almost two years have elapsed since India's declaration of Independence, and it is a surprise to many that Christian Missions are still carrying on their work much as they have always done. Indeed, only minor changes have thus far taken place. The Central Government of the Indian Union has passed an article in its Draft Constitution granting to the adherents of all religions the right to profess, practise and propagate their faiths. Several statesmen of the highest rank have, from time to time, spoken in glowing terms in defence of Christian Missions. Thus the Lord is over-ruling the affairs of the Indian state so that its statesmen themselves render the door of opportunity for the Gospel still more " effectual " than it has been in the past. One of the Provincial Governors is an Indian Christian, and members of the Christian community hold a few offices of the greatest importance at Delhi and in the Provinces.

Is Opened. A still more relevant aspect of this situation is that the people at large, particularly in rural areas, are more receptive to the message than in former years, and they certainly extend to us missionaries a cordial welcome wherever we go, whereas in days gone by we often received a chilly reception, or worse, from the common people. So the door stands open still. Yet, while we rejoice in this amazing fact, we also realise the urgency of our task. Humanly-speaking anything might happen at any time in the present situation. The outlook might change overnight and the church find itself faced with repressive legislation.

Signs are not lacking that, after India becomes a Republic (in a few months' time) it will not be so easy as at present for foreign missionaries to gain admission to this country. Almost certainly official recognition will have to be obtained by all foreign persons and bodies wishing to work here. It therefore behoves us to enter before the door closes.

Many Adversaries. In a large city like Madras, which now has practically a million inhabitants, there are always cults and creeds which draw away members from the regular Christian churches. Here we appear to have them all : Russelites, Seventh Day Adventists, Pentecostalists, and others far too numerous to mention. We have of late had much unsettlement among our people through the activities of Pentecostal workers, and would value prayers as we endeavour in the spirit of Christ to combat the baneful effects of this movement. At the same time it must be admitted that it is usually the more spiritually-minded persons who are carried away by such emotionalism. This, and the fact that it is the least spiritual element in our community that is the more doctrinally " sound," make it all the more difficult to deal with the situation.

Another enemy to progress in the things of God is a faulty conception of the democratic form of church government. Our Tamil churches conduct their affairs more or less in accordance with congregational order, but elected deacons sometimes lord it over their members, forgetting that they have been appointed to serve, not to rule. Mission workers, unless elected to church office, are looked upon with suspicion whenever they take the initiative in forms of service for which they alone have the time and leisure. Even the missionary, while he has, of course, all the influence that his Christian character qualifies him to wield, actually possesses

but one vote against perhaps a hundred if it comes to a division ! So these are days when super-human tact and humble ministry are called-for in whoever would serve the church of Christ in this country.

In the political realm, as we have hinted above, there are adversaries against God and His truth. More than one Provincial Government has been less tolerant towards Christians than their masters in Delhi. The Madras Legislative Assembly, for instance, has recently promulgated a conscience clause for schools which, in the case of Christian institutions, resolves itself into this : No non-Christian pupil may be admitted to the Scripture class without the express demand in writing of the pupil's parent or guardian. We are, therefore, inviting Hindu parents to sign printed slips saying that they desire their children to attend the Bible lessons in our schools. Few parents demur.

Does not a consideration of this double challenge, the widely-flung door and the obstructing opponents, stir our zeal and give us all a renewed determination to press every faculty, power and possession into the Lord's service in India ?

2

THE LADIES' ZENANA AUXILIARY WORK.

By Mrs. D. A. Thrower.

IN reviewing the events of the past year the chief characteristic seems to be summed up in the words " Their strength is to sit still." The general tone of life today in the city and the surge of changing events, have been buffetting us and our hope for the future, but there is a great safeguard in an ability to sit still. Although this brings no progress, neither does it result in regress. Moreover, it does not hinder the onward or the upward look.

Thousands of Europeans have left India during this period, and the resultant change is now evident in every walk of life. For instance, only yesterday I was visiting in some Warders lines attached to the near-by Mental Hospital and the appalling squalor

of the place was just one more indication of the lack of efficient supervision which is now everywhere apparent. The woman whom I visited had lost two children by death within a week. One didn't need to ask the reason for their death. The wonder is that anyone remains alive !

Nevertheless, this sad state of things is not the only side of the picture. A new spirit and more certain hope is being born out of the turmoil and uncertainty of these days. I find an echo of its spirit in the tender words addressed by Ruth to Noami. In fact, I see the Hindu maid taking Ruth's place, and coming to her mother-in-law, who may fittingly represent the household of faith. There is a foreboding sense of parting, and in the suspense of impending trouble, Ruth makes the declaration of her faith. " Entreat me not to leave thee . . . for whither thou goest, I will go . . . thy people shall be my people and thy God, my God."

The past year has seen various changes in our staff. Kamalam, a young woman of promise, has been hindered from witness by her heathen relatives. Mrs. J. Esther continues in service with us, but in an honorary capacity. Mrs. S. Pushbam came to us for the work at Mannur after many months of prayerful waiting, while Mrs. N. Pushbam has also recently joined us. Prayer is called for at Sembiam where we have no Biblewoman living at present, due to the transfer of the previous Biblewoman's family to another part of the field.

One interesting development this year has been an impetus towards self-support. We have fifteen regularly conducted— Women's meetings and during the six months of their new effort, these have contributed Rs.6/2/6 (about 10/-) towards the L.Z.A. Biblewomen's fund, besides setting aside a similar amount to finance further effort. With this small beginning they have bought material and made it up into small garments which they hope to sell at their united meetings. As a matter of fact, I have a very interesting collection of articles stored away in a cupboard, which will doubtless swell their funds during the coming months. One young girl has painted several texts during her school holidays, while others have embroidered garments or made less pretentious ones according to their ability. A few other women have each set aside a hen for the Lord's work, so it is not unusual now to see in our cash book such items as " sale of eggs."

It is also a cause for praise that our Madras churches are rising to their responsibility and are making small monthly contributions towards the support of Biblewomen's work.

Twenty-one sisters have passed through the waters of baptism during the past year. For these tokens of the Lord's blessing we praise Him. ' Nevertheless, we have a great hunger for a deeper work of God to be accomplished in the hearts and lives of our people. The general unrest in the world has its counterpart in the Christian church. In a city such as Madras, where nearly all the isms of Christendom appear to congregate, our people need all the armour of the Christian warfare. Oh that they might realise their need and repair to the armoury with more real concern ! Our burden these days is for those who name the name of Christ. Will you help us to bear that burden ?

III.

IN THE SALEM AREA.

1.

THE GENERAL WORK IN THE NAMAKKAL AND SENDAMANGALAM FIELDS

By H. A. Huckett.

A YEAR ago, while friends in England were celebrating the 87th Birthday of the S.B.M., we were on our way to India on the ss. " Carthage " for a further period of service in this needy land. We shall never forget that wonderful voyage, the opportunities for witness, the fellowship with other missionaries on board, and, best of all, the constant sense of the Lord's presence and favour all the way from Southampton to Bombay. We landed in India on November 8th, and reached Namakkal via Madras on November 16th. We have been in charge of the Namakkal and Sendamangalam Fields for just over eight months, and we gladly testify that throughout this period the Lord has been our Strength and Stay, and His Holy Spirit our Comforter and Guide. We owe a great debt to all the dear friends in the Homeland who have constantly upheld us in prayer and intercession.

Our Churches. One of the first tasks to which the Lord led us was to arrange for a Conference of Church Workers representing all the Tamil Baptist Churches in the Salem area. This took place at Namakkal last December and resulted in much blessing. Several churches which had been in a very low condition were revived, and the Holy Spirit began to stir up the members to more effective evangelistic witness. One resolution passed at the Conference was that the Christians in each locality should go out with the Mission worker stationed there at least once a month to do open-air preaching and evangelistic work in the surrounding villages. It is easy to pass resolutions like that, and often nothing happens afterwards. But when we camped at Kakkaveri a few weeks later, we had a big surprise. The evening service was closed down completely, and

19 young men took the missionary to a large village some 5 miles away where 3 meetings were held, 26 Gospels sold, and a large number of tracts distributed. This evangelistic effort was preceded and followed by prayer, and we believe that the seed sown must spring up and bear fruit.

In the church at Sirunellikoil, God gave us grace and courage to deal with a sinning member. The sin was confessed and discipline enforced with the result that there has been a revival in that area. On the first Sunday in August three enquirers were accepted for baptism.

One special feature of the Church Workers' Conference was an address on " The Christian Home " by an Indian lady from Madras, which we trust will bear fruit in the lives of the Christians in this area. At Sendamangalam a " Christian Family " service was held, when the family pew idea was adapted to Indian conditions by father, mother, and children all sitting together on one mat, quite an innovation in this country, as men do not usually sit with their wives. Each family gave a response during the service, and an address appropriate to the occasion was given by the missionary.

Another united effort that did much to strengthen the bonds of fellowship between the various S.B.M. churches in the Namakkal Field was an Easter Rally held at Jederpalayam. A large company of Christians, representing nine churches, gathered at this centre on Good Friday to remember our Saviour's sufferings and His wonderful love in dying for sinners at Calvary. After the first meeting, a communion service was held in which 49 baptised believers took part. In the evening as the sun was setting, six young men were baptised in the River Cauvery, five of them being firstfruits from Mavurutti, a place mentioned in last year's Annual Report. Altogether 21 friends have confessed their Lord in this way during the past year. We are far from satisfied with the little that has been achieved, but we believe that greater blessings are in store. The total offerings and subscriptions from all the churches in this area was Rs.1802-9-2.

Our Schools. (a) *Day Schools.* By the help of God, we have continued our evangelistic witness through seven elementary schools in which 25 teachers are employed. In all these schools a Scripture Lesson from a prescribed syllabus is given regularly, and the children are examined in religious instruction from time to time. One

That they may turn to God from idols—



TYPICAL HINDU TEMPLE WHERE IDOL VISHNU IS WORSHIPPED



HINDU IDOL OF WISDOM

That they may be delivered from all their fears—



INDIAN WOMAN
DRAWING THE
"KOLAM" IN RICE
FLOUR—to keep away evil
spirits from the house



BIBLEWOMAN TEACHING CASTE WOMEN
IN A TINNEVELLY VILLAGE

headmaster is constantly sending in to Namakkal to buy Gospels for the boys in his school, and in our rounds of inspection we have been surprised at the progress some pupils have made in Bible knowledge. A rule restricting Christian teaching to Christian children only has not as yet been enforced in the Salem area. We are watching the position prayerfully, and hope that the freedom we enjoy at present will continue. There are now 460 scholars on the roll of our Higher Elementary School in Namakkal, which is an area where compulsory education is enforced by Government. We are hard put to it to find adequate accommodation for such a large number of pupils, but rejoice to have such a wonderful opportunity. There are 12 teachers in this school. A sum of Rs.6438-0-0 was received from Government as school grant in 1949 for the seven schools in this area, and the whole of this amount was used for teachers' salaries and maintenance.

(b) *Night Schools.* Two night schools, one at Pavittram, and one at Mavurutti give us an opportunity to reach young men (employed in field work in the daytime) with the Gospel. The teaching given in these schools is somewhat individual in character, as the pupils are at various stages of literacy. One cannot but admire the perseverance of the lads as they sit in a circle round the hurricane lantern poring over their lessons, bravely struggling to master the mysterious hieroglyphics of the Tamil tongue, and turning to the teacher again and again for further help. A boy who studied in one of our night schools came with his wife to present their little son to the Lord a few weeks ago at Sendamangalam. He and several others have been baptised and are now members of the church there.

(c) *Sunday Schools.* All our day school teachers also conduct Sunday Schools, and our preachers also gather the children together on Sunday to study the Word of God. In Namakkal, a teachers' preparation class is held every week, conducted by various brethren including the missionary when he is at home. Sunday School Rallies are held at various centres, and these are usually very popular both with Christians and Hindus.

Evangelism. Ten preachers and one colporteur are working in this area, proclaiming the Word of Life, selling Gospels and other literature, and looking after village congregations and enquirers. We have recently placed a preacher in Rasipuram, a large Taluk

town near Kakkaveri, where there is very little Gospel witness. He has already been able to contact several hungry souls amongst the caste people there. We sold a large number of Gospels at the Car Festivals in Senda. and Namakkal, and visited Mohanur on Adi 18 for the usual celebrations. On this occasion we held five open-air meetings and sold 120 Gospels as well as distributing dozens of free tracts to the hungry multitudes. The Ford Station Wagon so kindly donated by two friends in the Homeland has proved most useful in all this work, and has definitely enabled us to reach more people with the message of salvation than we could otherwise have done. The witness of the wayside pulpit has been renewed, and we have had personal talks with many young men. One is deeply impressed with the fact that this is the day of opportunity for India ; the door is wide open—but it may close ere long. It is no platitude to say that " the fields are white unto harvest." *But where are the reapers* ? " The night cometh when no man can work."

Boys' Home. This famous institution has continued to minister to spirit, soul and body in the lives of over 60 boys. Supplies have been a problem at times, but the Lord has not failed us. The total cost of the Boys' Home in 1948 was Rs. 7131-2-6. We received as grant from Government the sum of Rs.1858. Without your generous gifts we could not have kept this home going. Many of our teachers and preachers today were once lads in this home, and some are now sending their own sons there.

Home-Call. We have lost two old and faithful servants of the Lord during the past year, viz. Preacher J. Christian and Ex-Writer S. Muthuswamy. Both were employed in the Namakkal area for many years, and their wives are still working as Biblewomen on the Mission staff. May the Lord raise up others to take their places and grant His comfort to the bereaved.

As we enter another year of service for the Master in India our prayer is

" *Bring near Thy great salvation Thou Lamb for sinners slain,*
Fill up the roll of Thine elect, then take Thy power and reign !
Appear Desire of Nations, Thine exiles long for home,
Show in the heavens Thy promised sign,
Thou Prince and Saviour, come !

THE L.Z.A. WORK IN THE NAMAKKAL FIELD.

By Miss M. E. Harris.

"*O Lord, revive thy work in the midst of the years.*"—Habakkuk 3 : 2.

LOOKING back over the past year, we thank God that there have been signs, here and there, of the Lord's blessing in this Field, and our hearts have been filled with praise for every little evidence we have seen of new spiritual life, or new growth in spiritual things. But we are very conscious, at the same time, of how little actual progress has been made into the 'enemy's' territory, and we feel strongly the need for a spiritual revival in these parts ; first of all in the hearts and lives of the Lord's own children, and then through them to the needy souls of those around us.

As far as possible all the previously existing work in this Field has been maintained by the Biblewomen throughout the past year. Work has also been opened up again in three different places, where in previous years and for various reasons, it had been allowed to lapse. Thus the women in Irrakur, Didumal, and Kumaraswamipaliyam are now being visited and instructed again by the Biblewomen.

The L.Z.A. work in this Field is always done in co-operation with the Biblewomen. Therefore the best way of reporting on the work of the past year will be to give a brief account of the Biblewomen's activities in the villages in which they work.

The work amongst the children of the sweeper caste in Mavaruthi has been maintained by Biblewoman Navamoni Samuel, and she has also been able to get into one or two houses in the caste quarters. In Paramatti she has recently been able to visit in the houses of both the women teachers who teach in the Hindu girls' school there, and who are both caste Hindus. Once when I went there on camp I was even allowed to give out Tamil Text Postcards to all the children studying in their school. From Paramatti B. W. Navamoni has started going to Irrakur to teach the women in the non-caste

quarters there. This work needs special prayer, as these people have recently been having a lot of trouble from the caste people.

The work in Velur has been maintained by Biblewoman Mary Christian, who was bereaved of her husband at the end of last year. But after taking only a few days off for this sad event, she was eager to return to her work, and bravely began her visiting again, which she has been doing ever since amongst the caste women in Velur, and the Christians in Pottanur and Sultanpettai.

In Selur the work has been rather disappointing for Biblewoman Grace, who lives and works there. The two women enquirers, who were asking for baptism, are still desirous of the same, but the church life in that village is in a very poor state. The husband of one of the women enquirers, although a church member, has been trying to stop his wife from attending chapel. But the B.W. continues to visit in her house, and the last time I camped in Selur I was able to see this woman and have prayer with her, and give her some encouragement. There is a great need to pray for a revival in the church at Selur. In Sellappanpaliyam, where B.W. Grace also works and where there were encouraging signs in 1941, the work has gradually lapsed, and only a very few people give us their attention when we go there. But in Vadakaraiattur, where Grace has been teaching the Christian women, the work is more encouraging, and three of the women who have been learning with her are now asking for baptism.

The work in Kottamangalam is now being done by Biblewoman Manomani James, who has recently joined our staff, and who at one time was Matron in the girls' Hostel up on the Kolli Hills. Biblewoman Kanagamoni, who was previously working in Kottamangalam, contracted cholera last February and passed away very suddenly. Her death came as a shock to us all, and our deepest sympathies went out to her bereaved husband and three little children. Much prayer is needed for the people of Kottamangalam who have no proper water supply. We are glad to report that there is now one woman enquirer there who is asking for baptism.

In Sirunellikoil the work is being done by Biblewoman Navamoni David, who joined our staff at the end of last year, having been transferred from the Kolli Hills. We have noticed a marked difference in the work since she started visiting in this village. There is a new interest amongst the women, and some are showing a

real desire for spiritual things. It has been my joy recently to interview three women enquirers there who are asking for baptism. From Sirunellikoil B.W. Navamoni has been going over to Didumal, where there are a few women who are willing to be taught.

In Periasolipaliyam, where Biblewoman Ruth works, there have been several disappointments during the past year. There have been irregular marriage arrangements, whereby Christians have been married to Hindus ; and at one time some of the Christians gave way to idol worship. But I am glad and thankful to be able to report that that has stopped now, and the stone which they set up as an idol has been thrown out. We long to see a revival in the church at Periasolipaliyam.

The work in Namakkal town is still being carried on by three Biblewomen, of whom Biblewomen Annapuranam and Gnanathiravium are now nearing retiring age, but have faithfully been carrying on with their work during the past year to the best of their ability. Biblewoman Gnanathiravium is not very strong, and some of her work has had to be curtailed. Biblewoman Annapuranam Muttuswamy lost her husband in the first part of this year. His death was sudden and unexpected, but he was ready to go, and his end was quiet and peaceful. Biblewoman Ratnammal, who also works in Namakkal, and who has taken over some of the work previously done by the other two Biblewomen, was ill herself with facial paralysis at the beginning of this year, so that the work in Namakkal has had several set-backs. But in spite of all these things we have had some encouragement in the work, and it was a very happy day when four women were recently baptised in Namakkal, two of whom were from a family in the cheri.

The Bible Class for the students studying in the Government Training School for Teachers in Namakkal has been conducted throughout the past year with the help of Ranjitham and Lily, two teachers from our Higher Elementary School. The attendance has improved lately, and we often have quite a number of Hindu girls attending this class.

The medical work we have been able to do continues to be a means of getting into touch with the villagers on camp and the Hostel boys on the compound.

Regular camps have been made in each of the above-mentioned villages ; and for getting to places like Paramatti and Velur, where

there are no conveniences for camping, and the work has to be done daily from Namakkal, it has been a great help sometimes to have had the use of the Mission Car. We are now looking forward to using the Mission car for going to new villages in order to get into touch with women who have never yet heard the gospel story. We have already been on one evangelistic expedition in the car to Mohanur at the time of a Hindu Festival, when we were able to help in giving out tracts and selling gospels to the crowds of Hindus who had gathered to bathe in the waters of the River Cauvery and worship in the Hindu Temple there.

Our biggest need still is for younger, energetic and consecrated Biblewomen who will be willing and eager to attempt new work, and be free to come with me to new villages. Meanwhile we pray that the Lord will bring about a revival in our midst, so that the existing staff may get a new vision, and feel more the urgency of their work, and the need to make the most they can of every opportunity that comes for leading souls to Christ.

3.

THE L.Z.A. WORK IN THE SENDAMANGALAM FIELD.

By Miss L. S. Hazel.

"*What shall the Harvest be?*"

OUR Heavenly Master bids each worker in His vineyard go forth into the highways and byways compelling the lost to come in. This, in obedience to His command, we have been trying to do in a small measure during the past year. We cannot record great visible results, but we praise God for six women who have been led to confess their Lord by baptism during the year under review, two of these being teachers in the Girls' H. E. School Sendamangalam and two, a Mother and daughter, from Kakkaveri.

In my report of 1948, I asked for your continued prayer for the raising up of a preacher and his wife for the Taluk town of Rasipuram. God has graciously heard our prayers and we now have

the Compounder of the Kolli Hills and his wife, Padma Ammal, working there from 1st July 1949. They seem to be very happy in their new home and I believe the Lord is going to use them mightily in His service.

Our Biblewomens' staff has increased to 10 and we have 3 women, with a part-time camp Biblewoman, working in Senda : and six others in the near-by villages and camping stations. This year we have reopened Elur, and Saverammal and her husband from the Kolli Hills have been placed there. Periodical visits have been made to the camping stations and other villages worked from them. One great asset to the work has been the gifts of the Fordson vans. Just recently I was able to visit two large villages about 20 miles from Kakkaveri, and many were the gospels and Scripture portions sold. Without this aid I could have reached these only under great difficulty of weary travelling in jutkas or many hours of waiting for 'buses. In one village on the way, we contacted three Christian families who are meeting together in their homes for worship and prayer on Sundays. On every hand there seems a readiness and willingness to read and hear God's Word read and spoken. It is most encouraging to find in so many of the caste homes there are those reading God's Word for themselves ; and in one home in particular it was a real joy to see three caste girls reading from the Word, repeating the lessons taught, and joining in the singing of the lyrics.

It was a great privilege this year for the writer to visit our Sister Church at Kolar Gold fields. It was quite an inspiration as, although many are illiterate, they are a keen body of people.

Our Girls' school still functions and we still have our number of 8 teachers and the weaving master, although some changes have been made in the personnel of the staff. We feared at the commencement of this school year that we should have to dispense with the valued and long service of 13 years of our headmistress, owing to family ties. God was greater than our fears and answered our prayers in a wonderful way in permitting her to remain with us at least for another year. The future we have to leave with Him. These women are devoted to their work and faithful in their witness for the Master amongst the children. Our 8th standard results were not too good this year, which was a big disappointment to all concerned. So far we have had no hindrance with regard to the

teaching of Scripture, and the girls gained good marks in the Annual Scripture Exam : with several carrying away prizes.

Our usual united Sunday school rally was held during the Autumn with five schools represented. Also a special feature this year, was the " Family Worship Sunday," when all families sat together, each taking some part in the Worship, by repetition of Scripture verses or the singing of a Lyric, etc. (I might add here by way of explanation, it is not the usual custom for our Indian congregations to sit in families, the men sit always one side and the women the other).

Our Boarding Home is filled to its capacity this year. In fact I have 60 girls so am utilising a spare room on the compound for sleeping accommodation. In spite of raised fees, the parents are anxious to send their girls to us. They know they will get an all round training, spiritually, morally, domestically, and educationally, and good regular food. At least 20 were refused admission owing to insufficient space, and great was their disappointment. We are pleased to report that we have some waiting for baptism.

Matron still continues to mother this little flock. She daily attends to their temporal needs and is most concerned about their spiritual welfare. I cannot speak too highly of her, but her reward will be in Heaven.

Our great concern is for those who have grown cold in their love. Some will remember on furlough my speaking about Lydia. She and others have fallen away and have lost their first love. Please continue to pray for these.

As we look back we feel there MUST be a Harvest, and WHAT SHALL IT BE ? At that last great day which is fast approaching, shall you and I have the great joy and privilege of meeting our Lord, bringing in the sheaves which we have gleaned for His Harvest, by prayer, our giving, our going, our faithful service ?

IMPRESSIONS OF THE FIRST YEAR IN INDIA.

By Miss N. Hawes.

"*Great is the Lord and greatly to be praised, and His greatness is unsearchable.*"

THE psalmist confessed that God had searched him, but he could not search out God. For there is no searching of His understanding : He is beyond our reach. The well is deep and we have nothing to draw with. The sky is high and we have no ladder to scale its height.

The greatness of God may be unsearchable, yet we may prove His greatness from day to day. This has been my experience during the past few months in which I have been in India.

The study of the Tamil language has, of course, been my chief occupation. The task of learning the language is certainly not small, but in the greatness of His sufficiency is our joy and peace.

Besides this we now have a small Sunday school class, so that we have this added opportunity of using the language.

While we have been in Sendamangalam we have also had the opportunity of learning and observing something of the customs, outlook, and the daily lives of the people, understanding in a small way something of their difficulties and joys.

The harvest fields of India are truly great, but praise God His greatness reaches over wide fields. He is good to all, His tender mercies are over all His works.

By Miss O. R. Knight.

"*Great is Thy Faithfulness.*"

THESE words have often been in my mind during the past year as I have been conscious of Our Lords presence and help in very many different places and new circumstances. He has been faithful even though I faced language study with fear instead of courage, and has made this year a very happy one for me.

As you read these words, please join in praise for all His faithfulness, and accept my thanks for the very real help which you have given by prayer.

I arrived in India on January 2nd, after a very happy voyage. A few days later we were welcomed in Madras and then in Sendamangalam, where we soon settled down to language study. I am enjoying this very much. In times of difficulty the Lord has given understanding and renewed courage, and now I have the joy of—speaking to some of the children in our Sunday School. I appreciate the help of the children in correcting my mistakes in Tamil !

I have been with the headmistress of our school to visit some of her former pupils, and have in this way had the privilege of entering many homes. This has given the opportunity of learning something of the customs of the people, and what I have been told about the sin and sadness in these homes has intensified my desire for the transformation of these people by the power of the Holy Spirit, convincing them of sin and leading them to Christ. We pray that our God may be glorified by these people turning to serve Him, the Living God.

5.

ON THE KOLLI HILLS.

By A. J. Morling.

THE Kolli Hills are roughly fifteen miles long and five miles wide, and the average altitude is 3,700 ft. For Government administrative purposes the hills are divided into fourteen " nadus " and of these seven fall in the Rasipuram Taluk and seven belong to Namakkal. A " nadu " is a collection of about twenty-five hamlets scattered along the sides of the hills and each " nadu " has a munsif and two assistants, the latter are usually quite illiterate. We have professing Christians in five " nadus " —two here and two there, but Mission Workers have been limited to Vazhavanthinadu since the disbanding of the Church and the

dismissal last September of almost all the preachers and teachers. In the villages there are about ten Christians, the remainder live in headquarters.

Now there are two schools on the Kollis, one conducted by the Mission and the other by the District Board. The former was not closed last September because it serves the local Girls' Hostel, and at present we have two teachers instructing five classes with a total attendance of about thirty-five children. Although the Bible is taught every day in this school the Scripture examination results last December were very poor. There seems to be a determination on the part of village children not to heed the Scripture lessons, much less memorise the texts. Various methods have been adopted to increase interest and to excite competition, but our efforts have met with little success.

Last December the Overseer that had faithfully served in supervising the agricultural work on the settlement left us to assume the responsibilities of a preacher in the Namakkal Field. His help has been greatly missed and many of his duties have had to receive our personal attention. In January our Writer-Preacher felt he could continue no longer and so for six months we have endeavoured to work single-handed. This has resulted in much precious time being wasted in mundane tasks such as measuring rice and oil, settling the price of grains to be purchased and attending to the agricultural problems of the settlement.

In praying, preaching and personal contacts we have striven to lead the people to realise their need of Christ, their need to trust Him as Saviour and King. Recently we have had personal interviews with almost every Christian and have greatly lamented the fact that only a very few see the necessity for a change of heart and life. We are hoping that it will soon be possible to start the work of reconstruction with the few that have an interest in the spiritual progress of the work. These, however, fear violent opposition from those whose motives are insincere. May He soon " remove the dark and muddy flood of foul and wicked thoughts." In the bungalow there are signs on a wall in the bedroom that indicate the growth of our children. Though two are separated from us by thousands of miles the same system is observed of marking growth. Keen concern would soon be experienced if progress were arrested, but this apprehension must be neglible compared

with the sorrow that is inflicted upon the Father when our spiritual advancement and that of the Church is checked by sin. We most earnestly wish the whole rebuilding process to be on an entirely spiritual basis, so that the Church may be true, progressive and a bright light in these sin-darkened hills. Only the Spirit of God can effect the change we desire to see. In our task we shall greatly value your prayer fellowship.

Ask the Lord to convince the hill Christian of the power of the Gospel and the great peril of the unsaved, that they may have a conviction that will burn and spread. Three words seem to be of vital importance : Conviction, Consecration and Constancy. Only to such as have a personal and deep knowledge of these can the joy of conquest be given. We are persuaded that if we all could follow the Lord more fully we would be used to make a deeper and more durable impression—please pray that we may.

THE L.Z.A. WORK ON THE KOLLI HILLS.

By Dr. R. M. Harris.

Kolli Hills Dispensary.

PATIENTS representing the 14 Nadus, or divisions, of the Kolli Hills have been treated in the Dispensary during the past year, some have come up to us from villages on the Plains. Various ones have been visited in their own homes. We have had patients staying in the wards, but, in nearly every case, those who have been happy enough to start with, later become frightened about staying, owing to the grim tales about local demons with which visitors have regaled them. In spite of this, patients have remained with us, and, as one patient usually means a crowd of relatives, we have had splendid opportunities of preaching the Gospel. I think of one woman, the mother of a lad who had been playing with friends at night, and he had fallen on a stick which had pierced his abdomen and injured the bowel, she would take every opportunity of listening to the Gospel during the three weeks the family were with us. We have not seen them since, but Moses and Mary are in touch with them.

In the daily dispensary we are, through patients and their relatives, in touch with villages all over the Hills. As the months pass by we are getting an increasing knowledge of the people and more of their confidence. By keeping a register of villages and entering the names of the patients under the villages from which they come, we are able to follow up the different ones, and make enquiries after those in whom we are particularly interested. This is made possible by the fact that the villages are small and the people of one caste. As they are nearly all related to each other, everyone knows all that is to be known about everybody else !

Compounder Rajarathinam and his wife, nurse Padma, left the work on the Hills in June. It is good to know that they are still working in the S.B.M. as Evangelist and Biblewoman and have had the privilege of opening up work in a new town, but they are greatly missed here. The cool, damp climate of the Kolli Hills had greatly aggravated Compounder Rajarathinam's neuralgia, and that together with the difficulties of the work made them feel that they could stay no longer. Please pray for them, and for the new Compounder and his family, that he might be blessed and made a blessing.

The Kolli Hills Boarding Home.

In February I took over the charge of the children's Boarding Home. One cannot but realise the great responsibility of bringing up these little children. I would ask your prayers for them, that they might come to know the Lord as their Saviour while they are still young, and that they might grow up healthy in body and mind.

No additions have been made to the Home during the past six months. Two of the older girls have gone down to study in our Senda school, two of the little ones have just joined the school here, and are very thrilled about it. The babies, much loved by the children, are making good progress.

Morning by morning we gather for prayers in my Bungalow. It is a time when we seek to give them systematic Bible instruction, line upon line, precept upon precept.

We still look for the time when the Story of God shall cover the Hills as the waters cover the sea.

IV.

IN THE TINNEVELLY FIELD.

1.

REPORT OF THE GENERAL WORK.

By G. F. Champion.

"*God hath chosen—the foolish things*
the weak things
and base things
and things which are despised
and things which are not
That no flesh should glory in His presence," 1 Cor. 1 : 27-28.

THESE words have been a comfort and confirmation to me recently when I have seen so many Christians putting their trust in important organizations and large groupings of churches. The new Church of South India, with its great resources and apparent strength, has its attractions ; but it does not seem to fit into the picture which Paul paints of the ways of God. If God, to show His greatness, chooses the weakest of weapons, as the Tamil proverb has it, 'Even a blade of grass is a weapon to the strong man,' we are not wrong either in seeking out the weak, poor and despised and bringing God's message of life and strength to them. Need is obvious everywhere, may we be helped to bring it into touch with the fulness and grace and truth of God which came by Jesus Christ (Jn. 1 : 17-16).

The Churches.

(a) *Progress.* This is what we all like to see, and we thank God that we have seen it in some of our churches. We still have places which are a grief to us and which show few if any signs of life.

One church at the moment is in a state of rebellion and unrest ; but the Lord may have brought peace even there before these words are in print, so I shall refrain from detailing instances of the work of the Adversary, and rather try to record instances of the working of our Saviour among us ; and it is with gratitude to Him that we write to His praise about the increase in our Tinnevelly Churches.

Last Sunday we were at Tayilpatti and had the joy of baptising six men and ten women. These sixteen souls have been brought in largely through the work of our teacher and his wife who is a biblewoman. I asked the teacher if there is any Hindu temple in the village now, and he said there is no temple in that part of the village, but at certain seasons of the year the Hindus worship various deities in their homes. The number of Hindus left among the outcastes is now small, and even they are beginning to show an interest in the Gospel. Veerappandiapuram, a station far to the south, is in a similar condition, almost all the villagers profess faith in our Lord Jesus Christ. This presents to them the challenge of the villages round about them and in the case of the latter village some children of the next hamlet are now coming to the Mission school and we hope that through them, and by means of the biblewoman's work in the homes with the women, the Gospel will gain an entry among those people, none of whom at present trusts Christ.

The churches at Melapatti and Ramathevanpatti are small, so eight baptisms in the former place and four in the latter have made a valuable addition to their numbers. In Chettikurichi there is a spirit of enquiry, but as we have been seriously disappointed with these people in the past, we have not been over excited to learn that the majority of the residents in the outcaste quarter have said that they want to become Christians. However, their present attitude gives our preacher an opportunity to teach them regularly, and a Sunday School, Women's Meeting and Men's Meeting have been conducted throughout the year, and the villagers have certainly increased in knowledge by the teaching given them. Fifty-six persons were baptised in the Field during the year.

(b) *Chapels.* You will have read in the ' Herald ' about the opening of a new chapel in Virudhanager and the increase in church life and witness as a result. On Saturday last, we were present at the laying of a stone for another small chapel near Paniadipatti,

in the hamlet of Sivasangapatti. About thirty years ago their old chapel was dismantled and a large number of the people moved away from the area leaving only one family of Christians in the village. There were several sons in the family and their houses now constitute a small hamlet on their own. Loss of their chapel resulted in a low state of spiritual life, or perhaps the low ebb of their spiritual life may have caused them to lose their chapel. For some years they have complained that the Mission should have built them a new place of worship, and previous missionaries have tried to stir them up by promising them help if they would build themselves a house of prayer, but until now they have made no attempt to build. Recently a Christian landowner who employs some of them as labourers has taken an interest in their wellbeing and has stirred them up to activity, promising to bear a share of the cost. We have also offered to supply wood and roof tiles. On Saturday the first earth was dug and the same day one man and two women were baptised, marking, we hope, a revival of their church life.

(c) *Annual Meetings.* Each church has its annual meeting in its own chapel, but the harvest gatherings, held in three centres, are of great importance for the fellowship of the churches. Mrs. O. M. Morling has already written a most interesting and instructive article for the 'Herald' on the Paniadipatti meetings this year; the following particulars will be of interest concerning the Field as a whole. The three centres in which the meetings are held are 12, 12 and 18 miles apart and serve our 44 churches with their membership of 1,051. Also, as one meeting is set apart for children, it will not be out of place to mention that we have 23 schools with over 1,400 pupils. Children from eight schools sang or otherwise took part in the children's meeting. Seven meetings were conducted in each centre plus a baptismal service in Kalingalpatti at which fifteen were baptised. Members from 52 villages were present and brought their envelopes containing monetary gifts. There were also gifts in kind. At the largest meeting in Kalingalpatti there were 300 present, at Kovilpatti 400 and at Paniadipatti 800; so we estimate that at least 1,500 people came to these meetings and heard the messages given. It will be readily seen that these annual gatherings are of considerable importance to our Tinnevelly and Ramnad Churches.

Tracing Members.

As many of our members move about from place to place looking for work, we have tried to track them down and visit them in some of the towns and villages to which they have gone over a wide area.

(a) *Tuticorin.* We heard that there were three or four of our families in this large sea-port town, and we spent two days there exploring the possibility of getting them together for regular worship. We ourselves were not able to get the accommodation we had expected and spent two nights trying to sleep on wooden benches with scores of mosquitoes buzzing in our ears. Our members, we found, were so scattered that it would be impracticable to arrange meetings for them.

(b) *Muhavur.* Some of our members are living in this town near Seitur and we went to visit them when we stayed in Seitur. They have been out of touch with Christian worship for so long that they require encouraging and wooing back to regular meetings for worship. Our Seitur preacher regularly visits them now.

(c) *Arunachalapuram.* We found a lady about 55 or 60 years of age the only Christian in the place. As a young woman she had come to live there with her husband who later died. Other Christians also died and left her then a widow, the only Christian there for about 20 years. Our workers have sometimes visited her, but she had not been baptised. We asked her why, and she said that she had often wished to be, but the opportunity had never occurred. Her testimony to Christ's keeping power down the years was simple and touching, and it was with great happiness that we saw her pass through the waters of testimony.

(d) *Samsihapuram.* On hearing that several of the members of the family of one of our Pastors had settled here to work in cotton mills two miles away, we arranged with Mr. Kuhrt that four of the Bible Institute students should do some of their practical work in the vicinity. But by the time we arrived the whole group had moved two miles, and were living near the mills in which they work. They hire four houses built together, and we contacted them in their new homes and arranged for a meeting in one of the houses on Sunday morning. On talking to them we learned that four of them were asking for baptism. The next day we spoke to these four men and women ; and the church members, after

hearing their testimony agreed to their suitability for baptism, so it was arranged to baptise them on the Wednesday morning, which is their leave day. We walked across the fields singing and baptised the man and three women in a pool in a stone quarry, then returned to observe the Lord's Supper in the house where we had had our service before. We hope that our preacher will be able to meet with this little group of believers each week when they have leave from the mills. There are now nine baptised members here besides unbaptised relatives.

In this way we have also been able to trace other members of ours in different places, and have tried to meet their needs for fellowship and worship.

Evangelism.

(a) *The Van.* The Fordson has been invaluable to us in our evangelistic and other work, and we have been able to go to many villages which would otherwise have been out of our reach. When travelling by 'bus, for example, one cannot stop at a village, preach and then go on again as we can do with the van. Recently when returning to Kovilpatti we were passing a small village at which I had not before stopped. The preacher, in response to my question, told me that there were no Christians in the place, so we went into the village and talked to the temple priest for some time and left various Scripture portions and tracts with him.

(b) *Projector.* We have had the co-operation of the staff and students of the Bible Institute in this form of open air work. Last week, after a lesson in the Institute on the use of the lantern, we had open air meetings in three villages on three successive nights using slides of the parables and Scripture incidents. The students and tutor spoke, and in each case almost all of the people in the village came to the meeting, and the Gospel was very plainly and simply set before them.

(c) *Schools* have also been a help in bringing us into touch with the people. At Tonugal the caste people have at last shown an interest in our Mission school and asked us to move it to a part of the village where all the children can come. We are trying to do this with their co-operation and hope that the children of all castes will soon be studying with us. The Melapudur school has received permission to add the higher standards, and we now have sixty boys and girls coming from half a dozen villages to study in the sixth and

seventh standards. We shall have to increase our accommodation which can only be done by building a new school, and this matter is receiving our serious consideration.

Personal Contacts. These, of course, are numerous ; we shall just mention two.

(a) *By the Lake.* We had been in our Terkukonarkottai school-chapel long enough to want a breath of fresh air and, as we had heard that there was a large lake about a mile to the south-west, we set out to find it. There was not much water in it when we found it, but we sat for a time on the bank under the shade of a tree watching a few water birds searching for food. A young man came along and we asked him how far it was to a settlement where an English lady lives doing work among the criminal tribes. He told us how far it was and described the journey and then volunteered the information that he was a Christian. He had been in Ceylon and had been baptised there and attended chapel in the island. ' But,' he said, ' it was in your school here that I first made contact with Christians and learnt about Christ. Your teacher personally taught me and from then onwards I had an interest in Christianity which resulted in my conversion in Ceylon.

(b) *In the Academy.* We were in urgent need of a bullock cart as the one we had hoped to obtain was not available. One of the teachers in our school said that there was a religious teacher nearby who had a cart which he would probably lend us. He went off, and shortly after the cart arrived. On our journey we called at the ' holy man's ' retreat, where he lives with his disciples, to thank him, and we found him a quiet and unostentatious man prepared to talk in a friendly way on many subjects. We gave him a copy of the New Testament which he accepted with apparent pleasure and said he would read.

Testing.

These are days when Christians, specially young men and women, must be prepared to endure difficulties and loss for their Lord. Most people are more friendly than they have been for many years, but the Government are determined to help Hindus and Hinduism and to create as many difficulties as possible for Christians and Christian missions. Hindus, and chiefly high caste Hindus, will in future get the best Government positions, and Christians will be urged to apostasize in order to obtain what is due to them.

Recently several of our young men appeared before the Selection Committee for the Government Training School for teachers in Kovilpatti, a school which in the past has had sometimes two-thirds of its students Christians. One lad who has been serving in the navy as a Christian presented his school certificate which records him as a Hindu and was accepted. He says he was not asked his religion and he did not tell them that he had become a Christian, so was entered as a Hindu.

The other young men were asked in turn if they were Christians, and they all replied that they were. One young man of a high caste, who was a Hindu until he studied in our Namakkal School, was asked if he had been baptised, and he said, 'No, but I intend to be.' The Chairman replied, 'If you have not been baptised there is still time for you to become a Hindu again.' All these lads were asked if they would not revert to Hinduism, and none of them was accepted for training, though I am pleased to say they have since been accepted in other schools. We felt very grateful to God that He had given these young men grace to witness a good confession before these Hindus of high caste and highly educated. If all our young men and women maintain such a stand for Christ in the great issues of life, then the work of the Mission will certainly not have been in vain in the Lord.

2.

THE LADIES' ZENANA AUXILIARY WORK. KOVILPATTI.

By Mrs. G. F. Champion.

THE year has passed very quickly and the time has been fully occupied. The greatest event of the whole year was the arrival of the car. As usual, camping had been occupying most of our time and I really was tired out. One night I remember specially, we had finished our food and held an evening service for the people then in order to avoid travelling in the heat all the next midday (that being the only other connection) we walked

three miles to the station, put up our camp cots and lay out under the stars, in order to catch a train at three o'clock in the morning. As I lay there I felt too tired to face the future and the burden of my grumble to myself was that I just could not go on with all the weary hours of waiting for buses and trains, etc. Thus and thus I thought that night. I have forgotten many such journeys, but I shall not forget this one, because when we arrived back in the morning we found a letter from Mr. Thorpe telling us that kind friends were giving three Fordson Vans and we were to have one. To me the first reaction was one of tremendous relief and with it a feeling of great unworthiness. We had prayed that the Lord would hear our earnest cry and grant us relief, but it had not prevented my complaining, yet, in spite of that, the Lord had heard us.

Now life has taken on a different look, if anything we are busier because we can go more often to villages, new and old, where it was impossible before. But oh, the joy of being able to get in and set off to time is wonderful, and another thing that is wonderful is the number of times someone has to visit a village just in the direction we are going, and, while we are careful not to overload the van, it is so nice to be able to give someone a lift. Another thing too we do know, and that is that if we had not had these years of weary travel our sympathies with our people would not be nearly so genuine. The van cannot go to all our villages, but the relief it gives to our general work gives us cause to praise the Lord with all our hearts.

We have camped in every part of the Field and have had the joy of hearing the testimonies of those asking for baptism and of seeing quite a number baptised. There are always some who are asked to wait that they may grow in grace and experience. We, too, have much to learn. At times I have been talking to some woman and have felt that she was quite unfit for baptism but when we have come to the subject of prayer I have had to change my mind. The ordinary village woman finds it very difficult to express her thoughts to order, so we often talk about the things we need. When we pray we ask for food, for health, for our children, for protection from poisonous things, snakes and scorpions, and what else? At this stage of our talks it is not unusual for a woman to put her hands together and try to recollect what she does say. 'Keep us safe. Please fill our stomachs, and, Oh Lord, you know

all about the sins, the faults, and all the bad that comes into our hearts, and Oh Lord, cleanse it away ; make us clean, we are Thy children, You died for us, Amen.' It does my heart good to feel the bond of sympathy there is between those who love the Lord everywhere.

The recent acceptance for baptism of four people who are at present living near Rajapalayam caused us to look for somewhere to baptise them. It would really be of great interest to have snaps of the numerous and different places where we have held baptising services. This time, when we were discussing the above question and several wells had been inspected I was reminded again of the wonderful way in which some of the people lose their fear of the Hindu gods. One of the women suggested that a pool that had a Hindu god in the middle should be used. The god is supposed to be there to protect the water and when I asked if it would be all right to be baptised in such a pool, she replied, ' No one would mind, and as for God, where does it go when all the water dries up ? ' The pool, however, turned out to be too filthy even to think of going into, so they found a pool in the bottom of a large hole made by the stone men removing stone for building purposes. To me there is always something very lovely about these out-door baptisms. This was a peaceful spot. We walked there singing lyrics, and when we arrived a few men were there washing themselves and their clothes. On these occasions we stand in a group, there is a prayer, a lyric, reading and a few remarks to the persons about to be baptised, who then walk quietly down into the water one after the other and we sing a verse of ' I'm not ashamed to own my Lord ' as each one comes up out of the pool : the men go off in one direction to change their clothes, the women in another. Then there is the final prayer and benediction, and we walk back to our camping place singing lyrics and praising the Lord that more souls have professed His name and praying that they may be kept.

The greater part of our biblewomen's time is taken up in teaching Christian women ; as far as possible we try and keep in touch with each baptised and unbaptised woman in our congregations. We have not yet Biblewomen working amongst all our Christian women in Tinnevelly and Ramnad, but at the end of the year we hope to have three more coming out of the Bible Institute and we continue to hope that in a year or two all our villages will be touched, and

also that we may be able to go more often to those ' other sheep ' ; women who are so friendly and listen so well when we do go, but who do not yet know the Saviour.

We do praise the Lord that there has been more rain this year and that our people have had more work. Our Women's Meetings are quite well attended and we are grateful to a number of our women teachers who, in villages where there is no Biblewoman, are holding a meeting for the women. For those who are teaching in school every day, running a home and looking after their children, this piece of service means quite a bit of extra work.

Medical work in the villages takes up a lot of our time. At various times we are in touch with fifty villages where we have Christians, and there are doctors living in only four of them. In the others there are neither doctors nor nurses, and it is no easy thing for the people to go where they can get medical treatment. The local treatments and native medicines cause much unnecessary suffering.

We praise and thank the Lord for the friends at Home who continually remember us in prayer. It does mean so much more than we can express in words to know that this continual and powerful help is ours, for we believe that much of the blessing out here comes from prayers offered by those at Home.

PANIADIPATTI.

By Mrs. W. H. Kuhrt.

IT is with deep gratitude that I report another year's health and strength which God has granted to me. Service for the Lord in any country is a great privilege but specially so in India. Last October we had plenteous rains for which we thank God. Our wells are well maintained and the people around us have had plenty of work. We wish we could report that the cost of living is less in consequence. That is not so, but we gratefully record that, at least, it is no higher. As I go round the villages and speak with the women I find that their thoughts are still centred around ' food ' to a great extent. Almost everything is thought of only as it is related to ' Sooru ' (rice). Perhaps that is only natural where there is such poverty.

There is a sense in which I have specially enjoyed camping alone

in the villages of Thayilpatti, Tullukunkurichi and Banthuvarapatti. In two of these places there is now a room built for the missionary on camp and it is a relief to be able to get away from the noisy school. It is particularly convenient for private interviews. In Thayilpatti on my last camp I interviewed several women for baptism and felt able to recommend them all. In nearly every case there was a clear testimony and it was a great joy to hear them. One woman said that although her husband was not a Christian he was allowing her to be baptised and she hoped he would be joining her in the future. When asked if she was afraid of persecution, she answered 'No, she loved her Saviour and was sure He would help her.' Another young girl said she had been thinking of baptism ever since her childhood in our school. Yet another boldly testified that she wanted to be baptised because of what Christ had done for her. 'He suffered and died for me,' she said. All these candidates prayed short simple prayers in my presence and there was none of the giggling and silliness which we sometimes see amongst the women.

Another time in Nadusurungudi when interviewing candidates for baptism I had to ask a young woman to wait awhile and learn more with the Biblewoman. This woman has persisted in seeing me again about baptism, so now I feel that such persistence should be rewarded. She says she loves the Lord Jesus and baptism is His command. There are many others in this field waiting to be baptised and we hope to witness this joyous service in the near future.

Medical work has been continued on the compound and as we now have thirty children belonging to the families on the compound there is much to do to keep them well. In this connection we gratefully record that the Lord has been very merciful to us for throughout the whole of this past year we have had no serious illnesses and the many confinements have all been happy ones.

We join in rendering thanks to all our dear friends at home for their letters of good wishes and specially for their prayers. My husband and I are specially thankful for all the prayers of our friends at this present time. This parting is difficult to understand but, 'All things work together for good to them that love God.' We love God. Job said, 'What, shall we receive good from the hand of God and shall we not receive evil?'—And Job knew.

The bicycle continues to do valiant service although the heavy winds at this time of the year do not make for easy riding. Often the bullock cart must be used instead. The Biblewomen are all well and continue their faithful service. Some of them encounter many difficulties. Some of them are not so young as they used to be and the number of grandchildren mount up steadily. Let us continue to bring these faithful workers to the Throne of Grace. We anticipate with joy the new Biblewomen (and the old) who will be available for service when they have finished their course at the end of this year in the Bible Institute. We pray that God will place them where He sees they will do His work. May He bless them and use them in His service and also give them the joy of seeing souls won for His Kingdom and may they give Him all the praise and all the glory.

3.

THE BIBLE INSTITUTE.

By Mr. W. H. Kuhrt.

Bible Study. During the seventeen months that have elapsed since our work in Paniadipatti was begun on March 1st last year the following eight books have been studied in great detail :—Daniel, I Corinthians, Genesis, Joshua, I Samuel, Gospel according to John, Ephesians and Hebrews. The first two named in the list were taught by Mrs. Morling and Mr. S. Paul respectively, and these were the only two which the women did not also study. In connection with other subjects such as The Tabernacle, The Levitical Offerings, The Jewish Feasts, The Life of David, The Life of Christ and Church History men and women together have also studied in considerable detail all the latter half of the book of Exodus, a great deal of Leviticus, the whole of II Samuel, the whole of the four Gospels and most of the book of Acts. For all of these Mrs. Morling has been responsible.

Bible Introduction. In these classes which are for men only we have completed work on all the books of the Pentateuch and all the

Historical books. This included a fairly detailed survey of Jewish History until the time of the Captivity. From there Mrs. Morling took up the story threading her way gallantly through the intricate mazes of the Persian, Grecian and Roman periods and so bringing her students safely to the date at which the second testament opens. This has been invaluable in giving them some historical perspective in which Indians generally are notoriously deficient. The need for some such survey will be apparent when I regretfully report that one brother still shows a woeful tendency to mix up B.C. and A.D. ! It is evident that the students have appreciated these lessons because they have repeatedly urged me to cover the whole Bible within two years. It was never very likely that this could be accomplished and I have tried, but unsuccessfully, to persuade them that it was not even very desirable.

Systematic Theology. By the time they leave all the men will have a considerable library of note books. So far I have dictated to them full notes on the following doctrines :—God, Man, Sin and The Person and Work of Jesus Christ. Every point has been fully and freely discussed. It is in this class that full rein has been given to debate and although, sometimes, it has become trying to me and to some of the students I think, on the whole, nothing but good has come from the free exchange of views. All kinds of theological misconceptions have been dragged into the light and we have all, I hope, learned to be a little more careful to secure accurate statement and the choice of the right word. In connection with this subject too I have been urged, especially by one brother, to make quite sure that I cover the whole ground. A morbid interest in heaven and hell and in other parts of eschatology seems to account for this desire and also for the strong pressure from the same quarter to undertake the teaching of the book of the Revelation.

Homiletics. These classes have continued more or less throughout the whole course so far though giving way at times to special classes for model Sunday School and S.S. preparation. But the writer must confess to a great deal of dissatisfaction with the quality of the students' preaching. All occasionally do well ; but, unhappily, all occasionally do very poorly. The prospect of hearing four of the brethren gives pleasure but it is one of the disciplines of life to have to listen to the others. However, genuine spiritual

earnestness is a redeeming feature and even the poorest produce occasional flashes of real insight and depth and so rebuke tutorial impatience. But there is much room for improvement. Even of the pleasing group two are sometimes unaccountably heavy, one tends in his more exalted moments to look fierce and fanatical, another speaks far too rapidly and some use illustrations which put great strain upon my credulity. To listen is a salutary experience and one wonders, with a shiver, whether some of these oddities have been borrowed unconsciously from their instructors. But certainly no blame can attach to Mr. Paul for no man maintains such a consistently high standard of homiletic excellence. Always interesting, always lucid, always earnest in manner and always spiritual in tone he provides an admirable model which I should have thought some of the students would have been more successful in following.

Practical Work. Preaching in the many villages around and some Sunday School work have been maintained, and four short camps have been held during the last twelve months. A new departure in practical work had been projected before the long vacation and its introduction was rendered imperative by my temporary removal. Six villages have been divided out amongst them and for the next three months, and probably six, each man or pair of men is to be completely responsible for pastoral and evangelistic work in the village assigned. This arrangement will draw in the slack occasioned by my absence and will shift the emphasis (which was in any case desirable) a little from the purely academic to the severely practical. Since we wrote our last report we have retained the same students. We have also clung to the same habits of weekly and monthly prayer meetings. Though our men and women are drawn from all the fields of the Mission and are of different training, education and upbringing there have been excellent harmony and co-operation. No case of strife has come to my notice. In a land like this such a state of affairs is cause for much praise and is a testimony to the spiritual quality of the students. The camping tours provide the severest test of character for on such occasions cramped quarters throw them more closely together and they have to prepare and eat their meals together. There is no more fruitful source of quarrelling than food arrangements ! Four such tours have passed off without producing friction.

And now, by way of conclusion, I must report the most strange and perplexing providence that has plucked me away from a well-loved place and work just when I was expecting to enter upon the most important and fruitful part of the course—the last six months. A mysterious internal trouble which afflicts me at irregular intervals and which has not been certainly diagnosed has occasioned my transfer, for the time being, to Madras from which place I can easily and quickly travel to Vellore and to the safe hands of Dr. Paul Brand if and when the trouble seizes me again. Meanwhile, Mrs. Morling, Mr. Paul and Mrs. Kuhrt carry on with the help of occasional visits from missionary colleagues. No words can adequately express our debt to Mrs. Morling ; about Mr. Paul I have already written and I must also add a word of thanks to those who have come so willingly to our aid in spite of heavy responsibilities of their own. It would be churlish not to bear glad testimony to the kind sympathy shown us in our trouble and to the mighty volume of prayer made in our behalf. The bitter disappointment has been rendered bearable and in some ways almost palatable by the calm, and sometimes glad, certainty that it is part of the " good, and acceptable, and perfect, will of God."

" THESE THINGS . . . TEACH."

By Mrs. O. M. Morling.

THE Lord has granted to us in the Bible Institute, a year of happy service. At the time of writing, only five months remain of the two years course of study. We began the twelve months under review with sixteen full time students, eight men and eight women. All of these have continued until now with only occasional absence for sickness or other domestic reasons and although there are differences in mental ability and educational attainment, they have all applied themselves to their studies with real diligence and profit. When I tell you that one of the women students has five little ones and another six, and that both of these women passed in their exams creditably, I think you will agree with me that they must have worked well.

The women do not study all the subjects taught to the men, but their course has covered a fairly wide range. During this year, together with the male students, they have attended lectures on the books of Jeremiah and Hebrews, the Gospel of John, a detailed life of Christ, the lives of David and Elijah, Baptist History and Jewish Feasts and Worship. The women have also attended separate classes where we have had lessons on some of the miracles and parables of our Lord, studies in the historical part of the book of Daniel and simple talks on Home Nursing and the Care of Infants. During the closing six months, by God's grace, we hope to continue the life of Christ, to take up the lives of Elisha and the Apostle Peter, and have lessons on Believers' Baptism and the Lord's Table. If time permits, we hope also to study the lives of more Old Testament men and women.

Since we opened the Institute in March last year, each family on the compound has had an addition except two. So our children number thirty. Six or seven are old enough to attend the local school, so are expected to go there. For the others, we provide a crèche or nursery school where the mothers may leave their little ones while attending classes. On Sunday afternoons, two of the women students conduct a class for the compound children, while the other women go to adjoining villages to hold women's meetings. Sunday Schools are conducted also by the men in nearby villages in addition to their preaching duties.

We praise God, that although in many of our Mission stations there has been considerable difficulty on account of water shortage, we, here in Paniadipatti have suffered no lack. Although, in addition to the Mission house, ten families are supplied by the one well, the supply has always been plentiful and the water is good. This, in such a thirsty country is a very great blessing.

Supplies of food grains are still unsatisfactory. Those who have been accustomed to a rice diet find it very difficult to adjust their taste to eating the coarser grains and cooking them so as to be palatable. Such grains are also more difficult to digest when leading a sedentary life. At first there was a little discontent with those who had come from towns where foods more pleasing were obtainable. But they have learned to be content with such things as they have, and a really good spirit of patience and gratitude has prevailed.

We close this year on a note of sadness. We all deeply grieve that through ill-health, Mr. Kuhrt has been obliged to leave here and be transferred temporarily to Madras, so that he may be within reasonable reach of surgical aid. It is to him a sad disappointment to have to leave the work he loves so truly and has so ably carried on. We pray that the Lord may heal His servant and restore him to this loved work before long. Meanwhile, we thank Him for sending to our aid, fellow missionaries from other fields to give special lectures and so help us through this difficult period.

In closing, dear friends, we would beseech your prayers that these last months of preparation may be a time of rich spiritual blessing to our students, that they may go from here to their spheres of service in the power and fulness of the Holy Spirit, being 'good ministers of Jesus Christ, nourished up in the words of faith and of good doctrine' and so be channels of great blessing to our churches and the heathen people to whom they witness.

V.

ON FURLOUGH.

THE GOOD HAND OF OUR GOD.

By Mr. E. Orchard.

WORTHY Ezra of old was conscious of the great fact of God's controlling power in his life. So much so that he did things which seemed impossible, and sometimes, even contrary to human wisdom. The God of Ezra is still the same today ; wise, unerring in His judgment, gentle, yet firm in all His dealings with His people.

We rejoice in recognising that by the good hand of our God upon us we have passed through a year of work which has deepened our knowledge of His ways, and has made us conscious of the vast possibilities—pregnant with good—which lie ahead. The year under review has been one of many changes. The first half was spent in India, and was broken up by change of responsibility for work, and by change of location. Then circumstances were against regular and concentrated work in any one area, but the good hand of our God led us by various ways along which we had not thought to go, but we firmly believe that all His ways are perfect, and that we have yet to see the completion of His purpose in what seemed, to us, a very broken and incomplete period of service for Him.

Further, we have had the joy once again of visiting the Homeland, and would record our gratitude for many signs of His leading during the few months we have been at home. We are convinced that had His good hand not been upon us this period would have been sterile and full of reproach, but in every place the firm guidance of the Lord has been known, and the " clutch of fell circumstance " has proved to be nothing less than the compelling of His Love.

We would offer our grateful thanksgiving for warm-hearted Christian Fellowship and Hospitality. Truly, the Lord has given

us much more than we have deserved in this way, and we pray that God's own blessing may be with all the dear folk who have shared so liberally with us their homes and friendships. We look forward to the period of service which is yet before us in the homeland, and believe that we shall not ask in vain for the prayerful help and fellowship of God's people in the months that lie ahead. Experience teaches us that we can rely on such loving co-operation.

We would, also, earnestly bespeak the continued prayers of all those who read this report as we turn in due course to the work of the Lord in India. We shall go back encouraged by the knowledge that old friendships are secure, and that new ones are strengthened by such a valuable bond of intercession.

By Miss B. S. Wade.

DOVER cliffs in fog . . . Tilbury . . . London's roar of traffic . . . clean roads . . . Daffodils in the parks . . . then Home ! And now after 4½ months in England, I can but express my appreciation of the wonderfully happy furlough I have been privileged so far to enjoy. The linking up again with my parents, the fellowship at Highbury Church, and the listening to English speaking services and conversation have all been part of the happy stimulus of furlough.

Deputation work, though small, has been a very wonderful privilege.

Five years away from England allows the memory of the Home Churches to grow somewhat dim, so that the meetings attended have enabled me to feel afresh the interest, understanding and consistent prayer for the Mission, and may I say, love towards the individual workers which is manifested in this country.

It has also been a happy time of fellowship with some of the young people of our Denomination, and I am thankful for the memory of the interest taken in the work of the Mission by so many of those who gathered at the Bexhill House Party.

The months are passing quickly and I can only thank God for the quiet sense of the knowledge of His Will for the return next January.

That they may know and trust the Lord—



PASTOR A. P. SELVANATHAN WITH HOSTEL BOYS ON THE KOLLI HILLS



HEADMISTRESS AND STAFF OF THE HIGHER ELEMENTARY SCHOOL AT SENDAMANGALAM

That they may grow in grace—



OPENING OF NEW CHAPEL AT VIRUDHANAGAR, TINNEVELLY FIELD



Mr. S. PAUL, TUTOR IN THE BIBLE INSTITUTE WITH HIS WIFE AND FAMILY

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	544	31	—	6	36	9	4	10	10	1089	11	30
Sendamangalam	4	118	9	—	7	16	10	3	3	7	535	5	40
Namakkal ..	9	225	12	—	11	11	9	2	4	7	609	11	92
Kolli Hills ..	—	—	—	—	—	2	—	3	1	1	41	1	—
Tinnevelly ..	44	1051	56	2	39	19	12	5	23	38	1424	48	87
TOTAL	62	1938	108	2	63	84	40	17	41	63	3698	76	249

DOCTRINAL BASIS

OFFICERS OF THE MISSION

MISSIONARY STAFF

together with

ABSTRACT OF RECEIPTS AND BALANCE SHEET

Presented at

THE ANNUAL GENERAL MEETING

of the Association

held at

WESTMINSTER CHAPEL
LONDON, S.W.1

On Tuesday, October 25TH, 1949

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 Managment shall determine, when a report of the past year's proceedings shall be read by one of the Secretaries, and the Council shall be elected for the ensuing year, with power to add to their number according to the Articles of Association.

7.—That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

8.—That a month's notice be given of any new business intended to be introduced to the Council.

9.—That with a view to giving contributing Churches of the faith and order of its doctrinal basis direct participation in the conduct of this Mission, every such Church subscribing—from all sources during the current year—£3 is entitled to nominate one of its members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members, £30, four members. Such nominations to be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual and General Meetings of the Association.

10.—That in the event of the death or retirement of any of the Officers or Council, any such casual vacancy may be filled up by the other members of the Council.

11.—That all meetings be commenced and concluded with prayer.

THE STRICT BAPTIST MISSION

COUNCIL OF MANAGEMENT

OFFICERS

President:

PASTOR R. ROBINSON, Stowmarket, Suffolk

Vice-President:

MR. S. W. ANDERSON, 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 G. ANDREW
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
PASTOR D. A. DAWSON
MR. S. E. DENNING
PASTOR L. C. FENSOME
*MR. J. C. FROMOW
*PASTOR L. R. GARRARD
PASTOR H. H. GLADSTONE
MR. W. E. KING
MR. L. F. LUPTON
PASTOR E. M. G. MOCKFORD
MR. S. W. PAYNE
PASTOR N. R. PERRY
PASTOR J. T. PETERS
PASTOR G. PIBWORTH
PASTOR W. C. PLAIL
PASTOR S. G. PURKISS
MR. W. K. PUTTNAM
MR. W. R. SINCLAIR
PASTOR R. C. SMITH
MR. C. WEBB
MR. H. J. WEBB
*PASTOR C. J. WELSFORD
*PASTOR A. W. WHAYMAN
*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
Hon. Assistant Financial: Miss R. FROMOW, 216, Gordon Avenue, Camberley, Surrey

Executive:

Mrs. G. E. BIRD — Mrs. L. R. GARRARD
Mrs. O. F. CLARKE — Miss F. E. PUDDEFOOT
Mrs. O. J. FREEMAN — 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:
Miss L. S. HAZEL — Miss N. HAWES
Miss O. R. KNIGHT

Koli Hills Field:
Missionary A. J. MORLING — Mrs. A. J. MORLING
Dr. R. M. HARRIS, M.B., B.S. (Lond.), D.T.M. & H. (Eng.)

Tinnevelly Field:
Missionary G. F. CHAMPION — Mrs. G. F. CHAMPION

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

On Furlough:
Missionary and Mrs. E. ORCHARD
Miss B. S. WADE

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

ACCOUNTS

Owing to the closing of the Mission's financial year on July 31st in order to comply with certain requirements of the Companies Act, 1948, it should be noted that the following Accounts are for 10 months only.

CASH SUMMARY

RECEIPTS

	£ s. d.	£ s. d.
Balance at Bank, 21st 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
General Fund	6,380 0 11	
Young People's Guild of Service ..	190 2 0	
Sustentation Fund	203 2 6	
Motor Car Fund	2,100 0 0	
Pension Fund	528 5 7	
" Herald " Fund	263 19 1	
		9,665 10 1
Ladies' Zenana Auxiliary:		
General A/c.	3,377 1 2	
Medical A/c.	11 8 1	
		3,388 9 3
		£17,232 6 9

EXPENDITURE

	£ s. d.	£ s. d.
General Fund		6,516 4 10
" Herald " Fund		304 15 11
Young People's Guild of Service		295 5 5
Pension Fund		290 0 2
Motor Car Fund		2,100 0 0
Reserve		497 9 9
		10,003 16 1
Ladies' Zenana Auxiliary:		
General A/c.	2,455 6 9	
Medical A/c.	243 3 11	
Voyage A/c.	245 17 11	
		2,944 8 7
Balance at Bank 31st July, 1949:		
Current A/c.	1,880 6 5	
Deposit A/c.	1,500 0 0	
In hands of Secretary	10 0 0	
In hands of Guild Secretary	5 0 0	
In P.O. Savings Bank	888 15 8	
		4,284 2 1
		£17,232 6 9

GENERAL FUND

	£ s. d.	£ s. d.
To Balance brought forward ..		133 3 0
,, Contributions:		
Churches and Schools ..	4,034 13 0	
Personal	1,109 11 4	
,, Miscellaneous	329 7 2	
,, Legacies	20 0 0	
,, Sale of Annual Reports	19 12 8	
	5,513 4 2	
,, Income Tax Refund ..	569 16 10	
,, Interest on Investments ..	113 14 0	
,, Interest on Deposit	9 9	
,, Christmas Gifts	124 11 2	
	6,321 15 11	
,, Interest on Post Office Account ..	58 5 0	6,380 0 11
,, Transfers from:		
Pension Fund	345 15 8	
L.Z.A. General Account for Rent	100 0 0	
L.Z.A. General Account for Reports	20 0 0	465 15 8
		£6,978 19 7

	£ s. d.	£ s. d.
By Indian Expenses, Salaries and Payments on Mission Account		4,896 11 9
,, Missionaries on Furlough		156 9 0
,, Missionaries' Children's Allowances		311 16 0
,, Missionaries' Life Insurance		30 10 6
,, Deputation and General Expenses		99 6 4
,, Office Expenses		734 14 1
,, Cost of Annual Reports		103 10 0
,, Advertising		58 16 0
,, Christmas Gifts sent to India		124 11 2
		6,516 4 10
,, Transfers to:		
" Herald " Fund (Deficit)		20 16 10
Reserve		250 0 0
Balance carried forward		191 17 11
		£6,978 19 7

"HERALD" FUND

	£ s. d.	£ s. d.		£ s. d.	£ s. d.
To Subscriptions:			By Cost of Printing:		
Heralds	193 9 4		Heralds	200 16 9	
Rays	70 9 9		Rays ..	103 19 2	
		263 19 1			304 15 11
„ Amount from L.Z.A. General A/c.		20 0 0			
„ Amount from General Fund ..		20 16 10			
		£304 15 11			£304 15 11

YOUNG PEOPLE'S GUILD OF SERVICE

	£ s. d.		£ s. d.
To Balance brought forward	451 1 11	By Remittances to India for Bible Institute ..	229 3 4
„ Contributions	190 2 0	„ Stationery, Printing, etc.	66 2 1
		„ Balance carried forward	345 18 6
	£641 3 11		£641 3 11

SUSTENTATION FUND

	£ s. d.		£ s. d.
To Balance brought forward	1,037 19 9	By Balance carried forward ..	1,241 2 3
„ Interest on Investments	203 2 6		
	£1,241 2 3		£1,241 2 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 ..	3,439	18	0	By Mr. and Mrs. Huckett's Fares, baggage, etc. ..	105	19	9
,, Amount from General Fund ..	250	0	0	,, Mr. and Mrs. Orchard's Passage, baggage, etc. ..	214	18	9
				,, Repairs to Buildings in India	176	11	3
				,, Balance carried forward	3,192	8	3
	£3,689	18	0		£3,689	18	0

PENSION FUND

	£	s.	d.		£	s.	d.
To Balance brought forward ..	545	15	10	By Paid Pension	90	0	0
,, Interest on Investments ..	528	5	7	,, Purchase of £250 2½% Treasury Stock ..	200	0	2
				,, Amount to General Fund	345	15	8
				,, Balance carried forward	438	5	7
	£1,074	1	5		£1,074	1	5

CAPITAL OF PENSION FUND

Investments (at Cost):

	£	s.	d.		£	s.	d.
£1,367 14s. 5d. 2½% Consols	1,072	4	9	£1,000 3% Defence Bonds	1,000	0	0
£935 1s. 3d. 3% L.C.C. Stock	800	0	0	£900 2½% Treasury Stock	899	17	10
£211 1s. 9d. 4% Funding Loan	200	0	0	£250 2½% Treasury Stock	200	0	2
£2,000 5% New Zealand Stock	2,000	0	0				
£3,361 5s. 9d. 3½% War Stock	3,341	10	0		£15,745	7	3
£4,870 16s. 0d. 3½% Conversion Loan..	4,635	6	3				
£1,600 3% Savings Bonds	1,596	8	3				

MOTOR CAR FUND

	£	s.	d.		£	s.	d.
To Donation ..	2,100	0	0	By Remittance to India for Cars for Missionaries ..	2,000	0	0
				,, Deposit on Car for General Secretary	100	0	0
	£2,100	0	0		£2,100	0	0

The balance of the cost of the car for the General Secretary has been met by friends.

LADIES' ZENANA AUXILIARY

GENERAL ACCOUNT

	£ s. d.	£ s. d.		£ s. d.	£ s. d.
Balance, 21st September, 1948 ..		384 9 4	Indian Expenses	2,258 10 2	
Contributions	2,595 4 8		Missionaries at Home	138 14 9	
Gift Week	415 15 7		Deputation and General Expenses ..	33 16 4	
		3,011 0 3	Stationery and Postage	24 5 6	
Income Tax Refund		366 0 11			2,455 6 9
			Transferred to:		
			S.B.M. Report Account ..		20 0 0
			S.B.M. Herald Account ..		20 0 0
			S.B.M. for Rent		100 0 0
			L.Z.A. Voyage Account ..		250 0 0
			Balance carried forward ..		916 3 9
		£3,761 10 6			£3,761 10 6

MEDICAL ACCOUNT

	£ s. d.		£ s. d.
Balance, 21st September, 1948	980 8 6	Indian Expenses ..	243 3 11
Contributions	11 8 1	Balance carried forward	748 12 8
	£991 16 7		£991 16 7

VOYAGE ACCOUNT

	£ s. d.		£ s. d.
Balance, 21st September, 1948 ..	473 15 1	Misses Hawes and Knight: Passage, etc.	160 8 10
Transferred from L.Z.A. General Account	250 0 0	Miss Wade: Passage	71 9 0
		Misses Wade and Mowle: Baggage ..	14 0 1
		Balance carried forward	477 17 2
	£723 15 1		£723 15 1

BALANCE SHEET as at 31st July, 1949

LIABILITIES	£	s.	d.
General Fund	191	17	11
Young People's Guild of Service	345	18	6
Sustentation Fund	1,241	2	3
Pension Fund	438	5	7
Reserve	3,192	8	3
Ladies' Zenana Auxiliary:			
General Account	916	3	9
Medical Account	748	12	8
Voyage Account	477	17	2
	£7,552	6	1

ASSETS	£	s.	d.	£	s.	d.
Balance at Bank and in Hand:						
Current Account	1,880	6	5			
Deposit Account	1,500	0	0			
Secretary	10	0	0			
Guild Secretary	5	0	0			
	3,395	6	5			
Cash in Post Office Savings Bank	888	15	8			
				4,284	2	1
Investments (at Cost):						
£1,836 4s. 6d. 3½% War Stock	1,897	12	0			
£400 3½% Conversion Stock	370	12	0			
£1,000 3% Defence Bonds	1,000	0	0			
				3,268	4	0
				£7,552	6	1

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 31st July, 1949, 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 31st July, 1949.

52, The Broadway, Stratford, E.15. 29th August, 1949. STANLEY W. SIMPSON, F.S.A.A.

ABSTRACT OF RECEIPTS

21ST SEPTEMBER, 1948, TO 20TH SEPTEMBER, 1949.

Abercymboi—
General 4 5 0
Abingdon—
General 2 15 0
Accrington " Ebenezer "—
General 3 18 0
L.Z.A. 9 8 9
Accrington " Zion "—
General 3 14 0
Acton Friends—
General 0 10 0
L.Z.A. 8 6 0
Aldringham—
General 2 12 6
Askett—
General 3 2 6
Aylesbury—
General 8 17 7
L.Z.A. 12 12 10
Baguley—
General 5 0 0
L.Z.A. 3 10 0
Barcombe—
General 4 11 0
Bath—
General 22 2 6
Beccles—
General 3 0 0
L.Z.A. 5 4 0
Bedford—
General 34 13 3
L.Z.A. 9 7 3
Bedmond—
General 0 17 6
Bedworth—
General 9 8 6
L.Z.A. 1 14 0
Belvedere—
General 48 7 2
L.Z.A. 6 2 5
Guild of Service 0 15 0
Benwick—
General 2 13 0
Bermondsey—
General 4 11 7
L.Z.A. 13 5 6
Guild of Service .. 1 0 6
Bethersden—
General 8 2 0
L.Z.A. 2 2 0
Bexley Heath—
General 18 8 0
L.Z.A. 2 17 7
Guild of Service .. 16 9 4
Bible Spreading Union—
General 10 0 0
Bierton—
General 19 15 9
L.Z.A. 8 0 0
Billinghay—
General 46 17 10
L.Z.A. 5 0 0
Bilston—
General 2 12 6
Blackburn—
General .. 7 17 6
Blakenham—
General 12 18 3
L.Z.A. 8 01 0
Borough Green—
General 51 17 8
L.Z.A. 2 13 4
Bradenstoke—
General 13 6 3
L.Z.A. 5 0 0
Bradfield St. George—
General 7 10 0
L.Z.A. 2 3 0
Brentford—
General 46 13 6
L.Z.A. 56 19 0
Guild of Service 4 11 0
Brighton " Ebenezer "—
General 34 0 0
L.Z.A. 33 3 4
Brighton Tabernacle—
General 32 2 0
L.Z.A. 36 0 0
Brixton—
L.Z.A. 7 7 3
Broadstairs Friends—
L.Z.A. 0 10 0
Brockley, Suffolk—
General 26 13 0
Bromley—
General 13 8 10
L.Z.A. 11 5 0
Guild of Service .. 0 10 0
Bury, Lancs.—
General 3 11 10
L.Z.A. 12 19 0
Cambridge, " Eden "—
General 38 14 11
L.Z.A. 6 14 6
Cambridge, Tenison Road—
General 6 16 10
Chadwell Street—
General 78 15 10
L.Z.A. 77 15 4
Charsfield—
General .. 7 0 0
Chatteris—
General 40 14 10
L.Z.A. 37 2 6
Chelmondiston—
General 7 7 0
Chelmsford—
General 18 17 6
L.Z.A. 6 5 0
Guild of Service 10 13 0
Cheltenham—
General 11 0 0
L.Z.A. 0 5 0
Chesham—
General 12 11 0
L.Z.A. 4 10 9
Guild of Service 2 2 6
Chingford—
General 1 13 0
L.Z.A. 0 6 6
Chorley—
General 4 5 0
L.Z.A. 5 0 0
Clacton—
General .. 0 18 6
L.Z.A. .. 0 13 0
Clapham, Courland Grove—
General 42 7 3
L.Z.A. 11 9 0
Guild of Service 26 0 0
Clayton West—
General .. 6 9 0
Clifton—
General .. 9 3 3
L.Z.A. .. 3 15 0
Colchester—
General 0 8 6
L.Z.A. 1 0 0
Collingwood, Australia—
General 14 6 9
Cottenham—
General 15 15 6
Guild of Service 0 10 0
Cransford—
General 1 17 10
L.Z.A. 17 2 1
Crawley—
General .. 2 1 2
Crowfield—
General 8 14 6
Croydon, Derby Road—
General 20 3 0
L.Z.A. 18 5 3
Croydon District—
General 4 3 0
Guild of Service 2 0 0
Croydon, " Salem "—
General 8 14 2
L.Z.A. 4 6 0
Croydon, Tamworth Road—
General 22 15 0
L.Z.A. 11 3 0
Guild o. Service .. 4 3 0
Deeping St. James—
General 12 5 1
L.Z.A. 2 10 0
Devizes—
General 77 16 6
L.Z.A. 14 4 0
Dorking—
General 53 11 5
L.Z.A. 65 13 0
Downe—
General 16 3 6
Dunmow—
General .. 0 10 6
Dunstable—
General 25 17 3
L.Z.A. 4 0 0
Eastbourne—
General .. 6 3 11
L.Z.A. .. 8 18 0
East Ham—
General 13 19 1
L.Z.A. 10 10 10
Ely—
General 2 0 0
Epsom—
General 37 7 9
L.Z.A. 85 18 6
Erith—
General 9 18 6
L.Z.A. 0 5 0
Five Ash Down—
General .. 3 13 0
Fressingfield—
General 13 10 0

Friston—			
General ..	5	2	8
Fulham—			
General ..	9	8	0
L.Z.A. ..	5	6	0
Glemsford—			
General	0	15	0
Gravesend—			
General	0	12	0
L.Z.A.	2	0	0
Grays—			
General	11	5	10
L.Z.A.	6	15	0
Great Grandsden—			
General	13	6	0
Greenwich—			
General	40	10	6
L.Z.A.	12	19	9
Guild of Service ..	0	15	0
Grundisburgh—			
General	5	7	0
L.Z.A.	5	3	0
Guildford—			
General	54	12	3
L.Z.A.	23	19	0
Guild of Service ..	5	0	0
Hadleigh—			
General	17	12	1
L.Z.A.	6	10	0
Hadley Heath—			
General	2	10	0
L.Z.A.	4	16	0
Hailsham—			
General	14	1	6
Halstead—			
General	5	0	0
L.Z.A.	0	12	0
Handcross—			
General	2	8	6
L.Z.A.	1	10	0
Hartley Wintney—			
General	17	17	3
L.Z.A.	2	10	10
Harwich—			
General	2	11	9
L.Z.A.	11	4	6
Haslingden—			
General ..	5	0	0
Haslemere—			
General	29	16	8
L.Z.A.	7	0	0
Hastings Tabernacle—			
General	28	12	0
L.Z.A.	15	19	0
Haworth—			
General	14	7	6
L.Z.A.	5	0	6
Hebden Bridge—			
General	4	10	3
L.Z.A.	3	0	0
Hedge End—			
General ..	1	15	0
Hertford—			
General ..	0	10	0
Highbury—			
General	75	2	7
L.Z.A.	49	19	3
Guild of Service ..	5	1	3
Highgate Road—			
General	5	0	0
High Wycombe—			
General	27	14	0
L.Z.A.	8	2	10
Guild of Service ..	0	5	0
Hinckley—			
General ..	9	8	0
L.Z.A. ..	3	0	0
Hilmarton—			
General ..	1	14	6
Hitchin—			
General	11	14	0
Homerton Row—			
General	17	7	11
L.Z.A.	3	8	10
Horham—			
General	97	0	0
L.Z.A.	4	10	0
Horley—			
General	2	3	6
L.Z.A.	3	7	5
Horsham—			
General	38	3	6
L.Z.A.	17	0	9
Hounslow—			
General	27	12	6
L.Z.A.	26	14	0
Guild of Service ..	0	10	0
Hoxne—			
General	15	14	6
Ilford—			
General	12	12	6
L.Z.A.	1	16	0
Ipswich "Bethesda"			
General	311	19	10
L.Z.A.	50	4	8
Guild of Service ..	3	3	0
Ipswich, "Mount Zion"—			
General	23	10	1
L.Z.A.	7	1	6
Ipswich, "Zoar"—			
General	19	11	0
L.Z.A.	22	14	6
Irthlingborough—			
General	2	16	0
L.Z.A.	3	4	0
Ivinghoe—			
General	0	10	0
Kenninghall—			
General ..	7	10	6
Kesgrave—			
General ..	1	6	6
L.Z.A.	2	2	0
Kilburn—			
General	1	10	9
Kings Langley—			
General	25	19	0
L.Z.A.	1	10	6
Guild of Service ..	2	7	6
Kingston-on-Thames—			
General	15	10	6
L.Z.A.	4	0	0
Laxfield—			
General	15	8	6
L.Z.A.	19	12	7
Leatherhead—			
L.Z.A.	1	13	10
Lee Common—			
General	5	18	7
Leicester, "Ebenezer"—			
General	1	0	0
L.Z.A.	0	15	0
Leicester, "Providence"—			
General	16	2	6
L.Z.A.	1	15	0
Leicester, "Zion"—			
General	2	8	9
L.Z.A.	3	0	4
Leigh-on-Sea—			
L.Z.A.	10	10	3
Leiston—			
General	2	2	0
L.Z.A.	2	5	0
Lewes—			
General	8	18	7
Lewisham—			
General ..	9	2	0
L.Z.A. ..	6	15	0
Leyton—			
General	60	2	6
L.Z.A.	18	15	0
Guild of Service ..	46	16	9
Little Downham—			
General	8	8	8
Lockwood—			
L.Z.A. ..	3	5	0
Lode—			
General	2	1	0
Long Marston—			
General ..	1	13	0
Maidstone—			
General	1	8	0
Manchester District—			
L.Z.A.	6	0	0
Manor Park—			
General	22	11	4
L.Z.A.	3	12	6
March—			
General	50	2	7
L.Z.A.	2	8	0
Guild of Service ..	0	15	0
Mayford—			
General	29	15	4
Mendlesham Green—			
General	2	14	0
L.Z.A.	4	10	6
Meopham—			
General	13	13	0
L.Z.A.	4	16	2
Middlesborough—			
General	16	2	6
Morley—			
General	0	12	6
Needingworth—			
General	4	12	1
L.Z.A.	4	14	0
Newcastle-on-Tyne—			
General	9	10	0
New Cross—			
General	101	14	11
L.Z.A.	35	8	6
Guild of Service ..	3	17	9
Newick—			
General	0	8	0
L.Z.A.	1	2	1
Newquay—			
General	0	12	0
L.Z.A.	3	17	0
Norbiton—			
General	0	4	6
L.Z.A.	10	18	0
North Finchley—			
General	40	15	11
L.Z.A.	27	7	5
Norwich—			
General	3	14	8
L.Z.A.	2	0	0
Notting Hill Gate—			
General	0	14	6
Nuneaton—			
General	1	5	0
Nunhead—			
General	1	0	0
L.Z.A.	8	6	8
Occold—			
General	15	4	0
Old Hill, "Ebenezer"—			
General	14	11	0
Old Hill, "Spring Meadow"			
General	4	2	6
Otley, Suffolk—			
General	10	7	0
L.Z.A.	9	0	0
Oundle—			
General	1	10	0
Over—			
General	8	13	0
L.Z.A.	22	9	0
Pemberton—			
General	22	16	10
Ponders End—			
General	1	10	6
L.Z.A.	7	5	0

Porth—
General 10 10 0
Potten End—
General 33 7 1
L.Z.A. 19 7 1
Potton, Beds.—
General 16 0 10
L.Z.A. 5 10 2
Portsmouth—
General .. 9 7 9
Poynings—
General 17 5 10
Praham, Australia—
General 3 14 0
Preston—
General 14 2 0
L.Z.A. 3 6 0
Prittlewell—
General .. 24 11 0
L.Z.A. 37 5 6
Guild of Service 0 5 9
Ramsey—
General 19 13 6
L.Z.A. 2 10 0
Guild of Service .. 0 6 5
Rattlesden—
General 6 2 0
L.Z.A. 2 10 0
Readers of "The English Churchman"—
General 6 0 0
Reading Friends—
General 2 0 0
L.Z.A. 2 0 0
Redbourn—
General 3 3 0
Reigate—
General 3 6 6
Richmond—
General 31 9 7
L.Z.A. 36 16 6
Rochdale—
General 0 10 0
Rowley Regis—
General 0 10 0
Royton—
General 30 0 0
L.Z.A. 3 17 0
Rushden—
General 3 2 3
L.Z.A. 1 15 0
Ryarsh—
General 3 12 6
Salhouse—
General 3 0 0
Scleddy, Pem.—
General 4 1 6
S.E. District Rally—
General 3 13 0
Slaithwaite—
General 0 7 8
L.Z.A. 1 11 6
Sleaford—
General .. 1 5 0
Smarden—
General 3 7 8
Smithfield, Australia—
General 1 0 0
South Chard—
General .. 1 0 0
Staines—
General 15 11 11
L.Z.A. 4 1 0
Guild of Service .. 2 0 0
Stamford—
General 53 8 5
L.Z.A. 4 0 0
Stapleford—
General 2 10 0
Stevenage—
General 0 16 0
L.Z.A. 5 7 6
Stoke Ash—
General 16 15 11
L.Z.A. 11 3 0
Guild of Service .. 5 0 0
Stoke Golding—
General 2 5 9
Stonham Parva—
General .. 10 11 6
Stowmarket—
General 23 1 0
L.Z.A. 23 10 3
Stratford—
General 62 12 9
L.Z.A. 63 1 2
Guild of Service .. 11 12 0
Streatham—
General 43 17 0
L.Z.A. 29 5 10
Guild of Service .. 0 10 0
Streatham, Cambs.—
General 13 8 7
St. Clears—
L.Z.A. 3 12 3
St. John's Wood—
General 68 7 4
L.Z.A. 59 13 3
St. Neots—
General 7 7 9
L.Z.A. 5 4 0
Sudbourne—
General 15 16 2
L.Z.A. 2 16 6
Sudbury, Suffolk—
General 3 11 6
L.Z.A. 2 8 0
Sunderland—
General 1 16 0
Sutton-at-Hone—
General 0 7 0
L.Z.A. 3 15 0
Sutton, Cambs.—
General 13 19 0
Sutton (Surrey) Friends—
General 4 1 8
L.Z.A. 30 6 0
Swindon—
General 28 15 6
L.Z.A. 28 17 6
Sydney, Australia—
General 6 18 10
Sydney, Australia—
(Dorcas Socy.) .. 5 0 0
L.Z.A. 2 0 0
Tadworth—
General 18 5 3
L.Z.A. 2 5 0
Tenterden—
General .. 1 3 6
Thame—
General 8 0 0
Thorndon—
General 1 0 0
Tollington Park—
General 5 17 9
L.Z.A. 6 5 0
Tottenham—
General 20 1 4
L.Z.A. 5 9 7
Tring—
General 26 7 9
L.Z.A. 20 19 6
Trowbridge—
General 35 10 5
Tunbridge Wells—
General 52 13 5
L.Z.A. 30 8 11
Tunstall—
General 25 10 6
Two Waters—
General 5 2 0
Upney—
General 2 2 0
Waldringfield—
General 1 0 0
L.Z.A. 1 8 0
Walsall—
General 37 5 1
L.Z.A. 5 0 0
Walthamstow—
General 7 5 1
L.Z.A. 8 19 9
Walton-on-Naze—
General 2 2 3
Wandsworth, Chatham Rd.
General 0 11 0
Wandsworth, West Hill—
General 12 14 2
L.Z.A. 12 9 7
Warboys—
General 24 18 10
L.Z.A. 14 7 6
Warrington—
L.Z.A. 3 10 0
Watford "Beulah"—
General 9 0 0
Watford Tabernacle—
General 75 8 2
L.Z.A. 54 0 0
Guild of Service .. 8 13 0
Wattisham—
General 10 8 9
L.Z.A. 3 2 3
Wellingborough—
General 54 5 1
L.Z.A. 13 3 6
West Ham—
General 30 10 7
L.Z.A. 10 5 0
West Hartlepool—
General 17 0 0
Wetherden—
General 3 12 10
L.Z.A. 5 0 0
Whittlesea—
General 45 14 3
L.Z.A. 10 4 9
Wimbledon—
General 29 13 4
L.Z.A. 29 7 4
Wivelsfield—
General 0 5 0
Wood Green, Eldon Road—
General 29 3 1
L.Z.A. 1 13 6
Wood Green, Park Ridings—
General 17 12 0
L.Z.A. 5 18 6
Guild of Service .. 2 17 0
Woolwich—
General 9 15 9
L.Z.A. 4 18 0
Yateley & Eversley—
General 35 0 0
L.Z.A. 19 3 0
Yorkshire Friends—
General 7 0 9
L.Z.A. 19 0 0
Fellowship of Youth :—
Rally at Laxfield .. 20 5 0
Rally at Stowmarket 4 10 0
Rally at Ipswich 9 16 6
Rally at Bradfield 10 12 7
House Party for Guild of Service 2 13 0
PERSONAL :—
General .. 1109 11 4
L.Z.A. .. 1027 13 4
Guild of Service .. 2 0 0
"Stamp Corner"—
General 4 0 0
Annual Rally Collection—
Guild of Service .. 12 10 0

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. 3/6 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.

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 Miss R. Fromow, 216, Gordon Avenue, Camberley, 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."