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The Strict Baptist Mission Herald

THE

STRICT BAPTIST MISSION HERALD

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STRICT BAPTIST MISSION HERALD

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

WE APPEAL TO ALL FRIENDS TO REMEMBER

FRIDAY, JANUARY 6th, 1950,

AS A DAY OF SPECIAL PRAYER FOR THE MISSION AND, IF POSSIBLE, TO ATTEND

THE NEW YEAR'S PRAYER MEETING

to be held, God-willing, at

CHADWELL STREET CHAPEL, LONDON,

at 7 p.m.

PASTOR A. W. WHAYMAN, of Whittlesey, will give a short address.

Special L.Z.A. PRAYER MEETING in the Upper Class Room at 6 p.m.

1950

THROUGH the goodness of God we have come to the beginning of another year—another year of opportunity and of challenge in the service of Christ in the great Mission Field of South India.

Like Moses of old, we dare not face the future without the assurance of the Divine Presence and help, but granted these we can calmly and confidently venture forward in the work to which the Lord has called us.

The Missionary task has never been an easy one, and this new year may well be a critical one for us in the work of the Strict Baptist Mission. It will most certainly be a year of *strain* for all concerned, and we must pray earnestly that our physical, material and above all spiritual resources may not fail.

We are dealing with a mighty foe, whose supreme objective is to prevent the preaching of the Gospel and, if it were possible, to bring to nought the work of Christ. The sinister forces of the enemy are clearly revealed in the age-long powers of Hinduism, and our Missionary friends, with all the Indian workers, will need our daily prayers that they may not fail in faith and endurance as they press the battle against the enemy of souls. Every advance in the Lord's work will but provoke the furious opposition of Satan—new converts, new churches of baptized believers, new workers setting out from our Bible Institute, new attempts to take the Gospel into unevangelised villages—can only mean one thing—the open or disguised assaults of the evil one.

Let us not fail the Lord's servants in this great conflict but give to them our continued sympathy and a constant remembrance in our prayers. Financial help is also needed and a generous response to the Christmas and New Year appeal will be greatly appreciated. If you have not already contributed will you please send a gift for the funds of the Mission.

"For God is able to make all grace abound toward you; that ye, having all sufficiency in all things, may abound to every good work."

2 Corinthians 9: 8.

KOLLI HILLS BULLETIN

The following statement is contributed by MISSIONARY E. ORCHARD who, upon his return to India this month, will be taking up the Work on the Kolli Hills.

THE following matters are put before friends prayerfully in the realisation that if we are to fulfil God's purpose on the Kolli Hills, something more than individual effort will be needed. Only the co-operation and goodwill of friends at home will turn Vision into REALITY. Between vision and realisation lies a long road of gradual achievement, but in order that the goal may be kept before us, we thought it good to set out a general programme of work which, with the blessing and help of God we should seek to fulfil.

Before doing so, it is only right and proper to say that this programme is a statement of general principles, which may need considerable alteration in detail as the day to day purpose of God is revealed, and increasing knowledge of the Hills and people retards or accelerates progress. Granted this condition, may we prayerfully set out the following:



THE S.B.M. SETTLEMENT AT VALAVANTHINADU.

OBJECTIVES:—

i. The re-evangelisation of the Kolli Hills.

ii. The establishment of the Kolli Hills Church on a self-propagating, and self-supporting basis.

iii. The more economic use of the Kolli Hills Settlement.

As far as we know the present condition of the Kolli Hills demands that the third of these objectives be undertaken first. For it seems to us that no good purpose will be served in preaching in the environs of the Settlement until such time as we can be reasonably sure of a happy and contented centre of Christian life and witness. We propose therefore to seek ways and means of making the Settlement provide a greater amount of the food-stuffs needed by those living on it, viz. the Hostel children and other Christian families normally resident on the Settlement. This will mean that we shall have—in the first instance—to give our attention to the corporate life and work of the Christian community at Valavanthinadu, and seek by example and personal interest to increase the usefulness of the available land. While we are not allowed by the Government of India to make a profit for the Mission out of the Settlement, we should strive to supply the needs of the community for green vegetables and other food-stuffs which can be grown on the Hills. There seems to us no incongruity between this aim, and that of preaching the Gospel to the people. Indeed,

with the blessing of God upon our labours, we may look for a more ready acceptance of the MESSAGE OF LIFE through this METHOD OF LIFE. Practical demonstration of Christian principles should do no harm, and may do a great deal of good.

ii. We rejoice in the knowledge that the church, which we saw, at the end of August, 1948, quite unable to function, and disbanded, is now once again established in Christian Fellowship. In a church re-organised on such a spiritual basis, we may look for a healthy development of church conscience, and shall endeavour, by the help of God, to foster Christian life on an indigenous and independent basis, and shall encourage the willing co-operation of our Indian Brethren and Sisters in the endless task of evangelism. We shall not, therefore, seek, at this juncture, to establish a paid agency for the work of the Gospel, but shall endeavour by earnest prayer and teaching to inculcate the value of ready service for the Master, and loving recognition of the duty of ALL His children to make known the blessings of His Kingdom to others.

iii. For many years past it has been our privilege to hear of the evangelisation of the villages on the Kolli Hills. At the commencement of the work a survey of the Hills was made and the Gospel was preached in a large number of villages. Later the number of villages in which the Gospel was regularly preached dropped owing to the difficulties of obtaining suitable paid workers. Recently, due to reasons which were revealed in 1948, evangelistic work became impossible—or almost impossible—outside of the Mission Settlement. Therefore, the long-termed and primary task, under the blessing of God, must be the re-evangelisation of the Hills. This task at present seems impossible, but given health and strength, we shall seek to survey the Hills once again, and shall ask from the Lord men and women from the Hills to share this work. Unless circumstances completely demand it, we shall offer no "Profit motive" to the helpers whom we seek, but shall wait on the Lord for men and women burdened with a sense of their own, and other people's need for the blessings of the Gospel.

In this programme there are all kinds of difficulties, which we would share with you. The first difficulty may arise from an ignorant enthusiasm. Please pray that we may be saved from that kind of foolish optimism which would cloud vision, and mar achievement. Then there are the difficulties arising out of strained relationships. Through the action of some of the church members, and others of the Christian community on the Kolli Hills confidence has been destroyed. Prejudice and uncertainty will have to be removed and friendly relationships established on a sound and reasonable basis. New methods, especially in relation to agriculture, may have to be adopted. If this be so, great wisdom—much greater than we can claim—will be needed. Again, we would ask your prayers that we may not enter upon this area of our responsibilities in a negative and iconoclastic spirit.

These are some of the difficulties which present themselves on a first review of the present position, in the light of the plan just outlined. Others may appear when we begin to put this plan into operation so in conclusion we would once again sound a warning for ourselves and for you dear friends, who are so keenly interested in the prosperity of Christ's Kingdom, viz.,

that we must expect but slow progress toward the goal set out in this statement. We may expect setbacks—some of them serious both in nature and extent, but if we believe, as surely we do, that God has a people for Himself, and a purpose for us on the Kolli Hills, then let us keep bright before us the vision He has granted of His Kingdom established on the Hills. God grant us the grace of patient continuance in well-doing.

Nota Bene.—If you are interested in this work may we suggest that you keep this statement for guidance in your prayer-fellowship with us.



HOSTEL CHILDREN ON THE KOLLI HILLS.

A DAY OUT WITH "DORCAS"

GRACE K. HUCKETT.

THE day dawned dull and grey but not cold. It was a relief to have dull skies as we intended to be out all day. After the usual bustle of preparation, packing sandwiches, water, etc., issuing instructions to the Mission Writer, waterman and so on, we thought we were ready to start. However one never gets away quite so easily. A bunch of boys came over from the Hostel for medicine, real and imaginary complaints, a man from the Namakkal press arrived about some printing they were doing and had to be attended to, proofs checked and so on, a few drops of rain fell reminding us it would be as well to shut the window-shutters on the windward side

of the house. If it rains while we are out things in the rooms can be soaked in a few minutes with the terrific force of the wind and rain when storms break. We do all this and a few other items.

Now we are ready to start. Someone enters the compound and a colleague from Senda arrives. "Just in time," we say, and are able to hand her the letter which has just been typed to her informing her that banks and post offices have stopped business for three days. Several other matters can be settled and then we really set out taking her along to the hospital where she has to see the doctor about one of her women who is ill. Next we call at the Post-office to see if there are any incoming letters to be collected. There is always a hopeful longing for English mail! "Dorcas" makes her way through the town scattering people but having to dodge bulls, goats, dogs, and chickens as best she can. One buffalo which came to meet us along the middle of the road didn't think he need get out of the way until a bump on his hind leg which it was impossible to miss without hitting something else made him change his ideas. When we were nearly to the temple I saw a sight not easily forgotten. A little girl of about 11 or 12 years old being conducted to the temple. She was smeared with "holy?" ashes, decorated with leaves, her face painted and through her cheeks was pierced a long needle. Whether it was a fraud or not I cannot say. It looked as if it went in at one cheek and out at the other. In her hands was a tray of offerings for the idols. In her eyes was a look of wild excitement horrible to see. The devil's work, yes. Where are the soldiers of the King of kings to fight this devil and to take from him his prey?

We sped along for about 11 miles passing villages, big and small, wondering when we shall be able to evangelise them more thoroughly. Now we have reached Paramatti where we meet Mr. S. Joseph Samuel, one of our preachers. We stop for a moment at his house for a word with his wife, a Biblewoman, and then go on to Irrukkur, $3\frac{1}{2}$ miles away. Here there is a handful of Christians but they are pitifully poor and ignorant. We have tried to help them in various ways but they seem to have no desire to better themselves if it means *working*. Sad to say it is probably their being continually underfed that has led to this state of things. Being of Pariah origin they are terribly oppressed by the caste people. Often there is no work and when there is they have little strength or inclination to do it. We felt very sorrowful as we stood in their midst. It is impossible to describe their wretched appearance. They looked so thin, scarcely any clothing on them, hair all tousled and altogether very dirty. What would you do? We suggested several ways they might earn a little. One man has a tiny piece of land so we suggested when he had no other work he could collect some stones, etc., and try to build himself a decent house. They all said, "Yes, yes," to these proposals but with that hopeless look on their faces which made one feel they didn't want to do much about it. Pray for them, they need a godly couple to live among them to teach and help them.

Leaving Irrukkur we went to Solaipaliyam about three miles further on. Here we have a camping station so we were able to have some food in peace. The Preacher was out preaching but the Biblewoman (his wife) was in. Folk soon got to hear we were there and came around. Amongst others was a man and his wife who, though professing to be Christians,

have done a grievous and sinful thing. For a large sum of money they have given their daughter Esther, aged 16, to a Hindu named Pulni, aged 45, who already has two wives and is a cruel wicked man. The devil's work, and this time he has caught those who profess to be Christians in his net. The girl has run away from the man back to her home and refuses to return. He is after her or his money (which has been spent). How would you deal with such a tangle of wickedness? The culprits are in fear and trembling and they deserve to be, but how to save the girl? How endure the disgrace on the Christian witness? How stand up before the Hindu? The devil must and will be defeated. Let us get to prayer.

After this we make our way to Kottamangalam, five miles farther on. On the way we pass a new dam built half way across the river Cauvery to divert some of the water into a wide channel for irrigation purposes. We decide to have a look at it and also refresh our weary spirits by a sight of some of God's beauty and grandeur in creation. The wide river, full of water, flashing in the sunlight that had now chased away clouds, made a grand picture. We walked across a bridge of planks to the dam which has been built to divert the great volume of water into the irrigation channel at the side of the river. It was an exciting business and needed a good nerve for in places there was just a single plank from pier to pier, but it was worth it. The fresh breeze and the sight of such beauty as we looked up and down the river revived us and we trudged back over the great stretch of sand to the van feeling much refreshed, picking up some beautiful stones on the way that sparkled in the sunlight now shining on them.

Our road, a mere cart track, lay across a great stretch of sand that reminded one of the banks of the Suez Canal. Soon we arrived at Kottamangalam and here we found James and Manomonie who have only been recently employed in this field. (Some may remember that the Bible-woman in this village died of cholera last February.) They are old friends, however, for James was at one time Writer on the Kollis and Manomonie was matron in the Girls' Home at Vazhavanthi. It was good to find them taking a real interest in their work. It is a difficult place, extremely isolated. There is no water and all they need has to be bought. We are trying to get a well dug for them and one of the things we had come for today was to see how the well-diggers were getting on. We found they were not working and had gone off to Namakkal! Manomonie was quite distressed because she had nothing to offer us, supplies are so difficult to get. We assured her we did not need anything having brought food with us. Our visit cheered them and we had prayer together. Then after inspecting the school we "set sail" again across the desert—yes, it was something akin to sailing to judge by the motion!

Now we made for Vadakarrai-attur, some three miles distant. Here school was in progress with two young teachers in command. However the report book showed one of them had taken leave without permission and the Government inspector had caught him out when he unexpectedly called to inspect the school. This had to be reproved, also the presence of a questionable book in the school table drawer. Pray for our young people regarding their reading and also that good literature may be forthcoming. India is becoming more and more literate and there is not enough helpful Christian literature to meet the desperate need. There is plenty of trashy

unclean stuff got up very attractively which is a very real snare. The school children are spoken to, given some booklets and tracts and after a very profound salaam from them we depart and this time make a bee line for Selur where we are joyfully welcomed by Miss Harris who has been on camp there for a week. Can you imagine how glad we were of a nice cup of tea she had ready for us?

We had much to dicuss and here again were several problems that made us all sad. It would take too long to tell of them but this little church needs much prayer that it may be purified and strengthened. They need someone to *love* them and patiently seek to teach them "to observe all things" the Lord has commanded us. While the camp luggage is being packed into the van, the school was inspected, tracts and booklets given out, one or two church members were interviewed, then we all got in, setting our course homeward, but we had by no means finished our calls. We stopped at a place called Puthupaliyam where Preacher William and his wife live. We arrived at a very opportune time and were surely guided by the Spirit of God, for William was just being persuaded by that wicked man, Esther's husband Pulni, into writing a letter for him. There was the man, the paper, ink, etc., and we were just in time to reveal the circumstances and advise William to steer clear of any contact with him. William's sad little wife was cheered by our visit and the promise that William could bring her in with him to the Church Workers' Conference in Namakkal. A little baby was born to her some months ago. The little one needed urgent medical attention which could not be obtained in time. God took the babe to Himself. She was an orphan brought up in our Senda Hostel and has no relatives other than a sister who is also in Senda Hostel. She looked so thin and sad but we were not able to stay longer as we had to go to Velur to call at the Police Station to see the Police Inspector.

Velur is a big place and while we were waiting outside the police station we were able to give out a lot of tracts to those who crowded round. A lot of students from the nearby schools came for them and we felt it well worth-while to stay there for a time. When this business was finished we had the most cheering incident of the day. Preacher S. Joseph Samuel who was with us told us of a village he wanted us to see, about a mile off the main road called Maravapalayam. The villagers have forsaken idolatry and want to join the Christian way. They are pleading for a night school where, after the day's work is finished, they can gather to be taught to read and taught about the True and Living God.

When we arrived they soon gathered round, men, women, and lots of children. They were very pleased to see us and eagerly took us to a clear space on the outskirts of the village where they had cleared and levelled a piece of ground and had begun to dig the foundations for a building. They had gathered a heap of stones ready for the walls, so they are in earnest. We have promised them material for a thatched roof if they will get on with the walls themselves as they are very poor. They can only do work on it at night. That which they have already done they have done by lantern light. Now they are waiting for the moonlight nights to do more. Their obvious keenness was cheering. We had just a little talk with them there on the site. They were shown a picture of the Good Samaritan and it was

explained to them. They were told of Him who came and gave His life that sinners might be saved. When asked if they knew how to pray they said, "No," and wanted to learn, so there on the spot they were shown how to kneel and pray to the True God. I tried to imagine our Lord's look of compassion on these simple ignorant people, kneeling there in the dusk, for it was now nearly dark, by the side of the place they were going to build in order that they may learn of Him. How are hearts went out to Him that He would come down in His mighty power and show Himself and His salvation to them bringing them right into His family. Then, bidding them farewell and to seek the Lord with all their hearts we got into "Dorcas" and set out for home. Little Peter was nearly asleep and we were all very tired but much cheered over what had taken place there.

We soon reached Paramatti again, having made a wide circle round the country, left Mr. Samuel at his house, and soon covered the last 11 miles to Namakkal. "Dorcas" pretended she had no petrol for the indicator was at zero but she must have had some for we reached Namakkal without incident and very thankful we were not to be stranded. Petrol shortage is now acute and rations have been cut, but we make the most of what we have. I hope our long day out has not tired you. May this account draw out prayer on behalf of this area and its people. We passed many villages untouched still. Do they not call to some of you who read this and does not the Lord say, "Go ye . . . and preach the Gospel to every creature"?

SPECIAL NOTICE

At the Annual Meetings of the Mission the assembled Delegates decided that the Half-Yearly Meetings of the Mission in 1950 shall, God willing, be on Wednesday, May 10th—that is the second Wednesday of the month instead of the first. This is in order to secure the use of Westminster Chapel as the place of meeting. We should also prayerfully plan for the second Wednesday in May, 1951, in view of the Festival of Britain being due to open in London in the first week of May.

The Annual Meetings for each year would be on the usual fourth Tuesday in October—October 24th, 1950, and October 23rd, 1951.

We shall be grateful if friends and Churches will kindly note these arrangements and graciously help us in any re-arrangement of local plans.

GUILD OF SERVICE CORNER



A Very Happy New Year full of the Lord's blessing we prayerfully wish all our friends. We can review the past year with real gratitude. Thanks be unto our God for all His goodness. The year was one of preparation for future activity. The foundations have been laid as we have sought an up-to-date record of members through re-enrolment. If you have not helped in this matter, please do so at once. New boxes have been prepared and many have already been taken. Pamphlets giving details of the work have been distributed. This corner has been inaugurated. The Rally in September was a real success. Interest is rapidly growing and financial support is increasing. We have been able to maintain our financial support to the Bible Institute and we sincerely thank all our supporters and all who have in any way sought to help in the work. We look into this new year with great confidence believing that our God will do great things for us. Let us include in our resolutions just three more:—

1. I will, as promised, prayerfully remember the Lord's work in India each day.

2. I will always read my MISSION HERALD so that I may know more details and be able to pray more intelligently.

3. I will endeavour to interest my friends in this work.

We want this mid-century year to be one of unparalleled blessing. May our hopes be realised.

N.B.—All members are entitled to a free copy of the MISSION HERALD and all magazine secretaries are authorised to order the copies they need.

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

NOTES AND NEWS

The Annual Meetings.—October 25th, 1949, seems a long time ago, but happy memories of the Annual Meetings of the Mission, held at Westminster Chapel on that day, abide with us. The day was a good one in every way, and we praise God for answered prayers and for His blessing realised in the whole series of meetings, from the Business session in the morning to the grand closing Rally in the Chapel in the evening when at least 1,500 friends were present.

Retirement from Office of Miss P. P. Nunn.—In July last year Miss P. P. Nunn indicated to the L.Z.A. Executive that circumstances were such that she felt she would not be able to continue very much longer in her office of Hon. Organising Secretary of the Ladies' Zenana Auxiliary, and now the time has come when, with the deepest regret, her retirement from office has to be an accepted fact. Miss Nunn has moved from London, and we wish for her the Lord's blessing in every way in her new home.

It is not enough to say that Miss Nunn will be greatly missed—the work will never be quite the same without her. During many years of diligent, faithful service Miss Nunn has given herself without reserve to the work of the L.Z.A. and she has the deep joy of knowing that the Lord has greatly honoured her untiring efforts in the building up of the Ladies' Zenana work as we know it to-day.

She is also assured of the loving esteem and deep gratitude of all those who have had the joy and privilege of working with her.

Will friends please join in prayer for the clear guidance of the Lord in the appointment of a successor to Miss Nunn.

Sailing of Missionaries.—Mr. and Mrs. Orchard and family with Miss B. S. Wade sail for India on R.M.S. "Strathnaver," leaving Tilbury, D.v., on January 5th. We wish for our friends a safe and comfortable voyage and a happy return to their work for the Lord in India. Mr. and Mrs. Orchard will be going to the Kolli Hills, and Miss B. S. Wade will be living with Mrs. D. Morling at Paniadipatti and will be in charge of the L.Z.A. work there. We thank God for the furlough of each of our friends and for their helpful deputation work throughout the Churches.

The Bible Institute.—The two-year course of study and training of the eight students and their wives ended during December, and we do not purpose commencing with a further group of students immediately. It was our original intention to do so, but the Lord has clearly guided us into other arrangements. God-willing, for 1950 Mr. and Mrs. Kuhrt will be serving at Kovilpatti, during the absence on furlough of Mr. and Mrs. Champion, and then in 1951 they themselves will come home for furlough. We thus prayerfully contemplate a new course to commence in the Bible Institute in the beginning of 1952. During 1950 Mrs. D. Morling will be conducting at Paniadipatti a special school for Biblewomen, and the prayers of friends will be appreciated in connection with this new and important venture.

Mr. and Mrs. A. J. Morling.—Our friends terminated their work with the S.B.M. at the end of December, and they have now moved into the Ramnad District of South India where they have taken up work supported by the Brethren. They will still be labouring amongst Tamil people and we wish for them the Lord's blessing in every way.

New L.Z.A. Recruit.—We are happy to state that Miss ETHEL M. FLORY, a member of the Church at "Zoar," Ipswich, has been accepted as a prospective L.Z.A. Missionary, subject to her passing satisfactorily a two-year Bible Training Course and following some Medical Training. We shall remember our friend prayerfully in these years of study and preparation.

The Mission Herald.—We prayerfully plan to continue the bi-monthly issue of the MISSION HERALD at 2d. a copy, or 1/- a year through local Mission or Magazine Secretaries (1/6 by post from General Secretary), and we should welcome new readers. We will gladly send copies gratis to helpers seeking to interest others, and we would take this opportunity of thanking all those who are helping in the distribution and sale of the magazine. Guild of Service members may have their copy without further payment, and we shall be grateful if Mission and Magazine Secretaries will kindly note this.

The Christmas and New Year Appeal.—May we remind all friends and helpers that these special gifts, and all amounts for the General Fund, should be sent to the Hon. Treasurer, Mr. W. T. Sayers, 25, Grenoble Gardens, Palmers Green, N.13. Owing to the earlier closing of the financial year in 1949, the Mission greatly needs financial help now.

The **L.Z.A. QUARTERLY PRAYER MEETING** will, D.v., be held on **Wednesday, February 15th,** at 7.30 p.m., at "Salem" Chapel, Richmond. Mrs. S. G. Purkiss will preside. A hearty invitation is extended to all lady friends who can attend.

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

	£	s.	d.
Churches	542	6	11½
Schools	86	3	4½
Personal	96	2	9
Miscellaneous	1	5	10
Collections at Annual Meetings	212	8	10
Guild of Service	29	4	10
Literature ...	33	8	10
	£1,001	1	5

The Christmas gifts, amounting to £125 19s. 11d., have been remitted to India.

Anonymous gifts which are gratefully acknowledged:— £5, postmark Ipswich, and £1, postmark Saxmundham.

L.Z.A. GENERAL FUND £127 2 8
(including the collection at the Annual Meeting, £49 16s. 8d.)

MEDICAL FUND £1 0 0

Anonymous gift, 10s., postmark Leicester.

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 JANUARY AND FEBRUARY, GOD-WILLING.

PASTOR J. K. THORPE—

JANUARY 8th, Greenwich; 11th, Lewes; 15th, Kingston; 17th, Two Waters; 22nd and 23rd, Chatteris; 24th, Cambridge, Eden; 29th, Fulham.
FEBRUARY 5th, Ponders End; 6th, Sutton, Cambs.; 7th, Over; 8th, Needingworth; 9th, Ramsey; 12th, Hinckley; 13th, Bedworth; 19th, Fressingfield; 20th, Sudbourne; 21st, Beccles; 22nd, Otley; 26th, St. Neots.

MR. JOHN R. FIELD—

JANUARY 29th, Wood Green, Eldon Road.
FEBRUARY 12th, Cambridge, Tenison Road; 19th, Tunstall and Sudbourne.

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, Stronsall, 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.

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VOLUME XLVII. No. 508. PRICE TWOPENCE. MAR.-APR., 1950

STRICT BAPTIST MISSION HERALD

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

LADIES' ZENANA AUXILIARY

ANNUAL GIFT WEEK

MARCH 12th—18th, 1950.

Please help generously 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.

"How shall they hear?"

Only women can reach
women in India.



Here is a typical group of women in an Indian village waiting for the L.Z.A. Missionary or Biblewoman.

YOUR HELP BY GIFTS AND PRAYER
WILL BE DEEPLY APPRECIATED.

AN APPEAL OF WOMEN TO WOMEN

ONCE again the time has come for the *Special* appeal on behalf of the Ladies' Zenana Auxiliary, and we feel sure that no woman in our Strict Baptist Churches will allow *one* Indian sister to remain in spiritual darkness through any neglect of *our* duty and opportunity to help with *gifts* as well as prayers.

The work of the L.Z.A. is varied—from the rescuing and care of unwanted babies to the claiming for God of those women who are old and weary with life, and without the knowledge of the Light of Life.

A most important part of the work is the training of Biblewomen, who can now be given special instruction in Bible teaching by Mrs. Morling at the Bible Institute.

The medical work of our missionaries is tremendously important as a means of spiritual contacts, by which souls are brought into touch with the Great Physician.

All sections of L.Z.A. activities need increased financial help, and we are asking for generous support during GIFT WEEK.

Please make it a *special* gift, and as unto the Lord, remembering that "HE giveth liberally," and "Of His fulness have all we received."

Mrs. O. J. FREEMAN.

THE REPUBLIC OF INDIA

ON January 26th India became a "sovereign democratic Republic" under a new Constitution, the framing of which commenced three years ago. Thus a new phase in Indian history begins under the first President of the new Republic, Dr. Rajendra Prasad.

The changes that have thus come about are of great importance and their implications have yet to be fully discovered as the new Constitution is implemented. To legislate for India's 320 millions of diverse people is a tremendous task, and we must pray that God will prosper all that is for the real good of the people and the new Republic.

We can be thankful that the new Constitution contains so much that is clearly sound and just, and we must hope that the authorities will be able to carry out all the provisions made for the true freedom and welfare of the people.

The following quotations concerning human rights are worthy of special note:—

"The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

Untouchability is abolished and its practice in any form is forbidden.

The enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with law.

All citizens shall have the right—

(a) to freedom of speech and expression;
(b) to assemble peaceably and without arms;
(c) to form associations or unions;
(d) to move freely throughout the territory of India;
(e) to reside and settle in any part of the territory of India;
(f) to acquire, hold and dispose of property; and
(g) to practise any profession, or to carry on any occupation, trade or business.

Subject to public order, morality and health and to the other provisions of this Part (the Fundamental Rights) all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion."

We rejoice in these declared rights of every Indian and trust that they will be realised in the new Republic of India. We are, however, working there for greater blessings than these and our earnest prayer is that many may find new and abundant life in Christ, the truth of whose great Kingdom is "if the Son, therefore, shall make you free, ye shall be free indeed."

RECOGNITION SERVICES

(TINNEVELLY PASTORATES)

AT the opening of 1950 we had the pleasure of taking part in special services for appointing Indian brethren to pastoral office in connection with our Tamil churches. We thank the Lord and our colleagues for the privilege thus granted us.

At nine o'clock on New Year's morning, which was a Sunday, we assembled in the Kovilpatti chapel, which had been colourfully decorated and, before the meeting commenced a few minutes later, most of the congregation had arrived. An encouraging number of local friends were present, although there were few from the outlying district.

Mr. Champion presided at the service. After devotional exercises one of the deacons of the Kovilpatti circle made a statement regarding Mr. R. J. Nallathambi, who had served the congregations for four years as preacher. He expressed appreciation of the preacher's past ministry and, in the name of the church, presented him with a Tamil Bible in commemoration of his appointment as their pastor.

The writer then requested the candidate to speak to us along the following lines:— (1) To tell us something about his call by grace; (2) How he became a Baptist; (3) Why he was a preacher of the Gospel; and (4) What truths he principally teaches and hopes to continue to expound. Mr. Nallathambi made a brief statement in reply, giving some information on these matters, after which the undersigned, representing the S.B.M. Conference, gave the charge to the pastor. The address was based on the exhortation to ministers referred to in 1 Timothy 1: 5. The aim of this charge is the development of the love that springs from a pure heart, a clear conscience and an unfeigned faith. Mr. Kuhrt followed

with the charge to the church, using the home at Bethany as a worthy example to Christian assemblies great and small.

The deacons made a declaration setting Mr. Nallathambi apart for the pastoral office, and Mr. Champion led the meeting in prayer for our brother. Our hearts echoed the petitions and went out in sincere desire for God's richest blessing on the minister and his flock.

The following morning we accompanied our Kovilpatti colleagues as far as Ellarampanni in the Fordson stationwagon, and thence to Panaiadipatti by bullock cart. Soon after ten o'clock we met in the chapel there to appoint Mr. S. Paulraj (Bible Institute assistant tutor) to the pastorate of the congregations in that circle. The decorations here included two plantain (banana) trees, one on either side of the platform. The service was similar to that at Kovilpatti the previous day, and the chairman and visiting speaker were the same. Mr. Paulraj's testimony was somewhat more detailed and explicit than that of Mr. Nallathambi, and contained reminiscences of several of God's servants whose ministry had been made a blessing to him at various times. The charge to the pastor was based on the Lord's commission to Peter as recorded in John's Gospel, chapter 21: 16-17: "Feed (tend, or care for) my sheep; feed (nourish) my sheep." May the Lord richly bless Brother Paulraj in his ministry among the churches. Owing to the temporary closing of the Bible Institute he will now be able to give his whole time to this work.

We rejoice with our friends in these signs of progress in church life and witness, and hope that the way will open for other such appointments to be made in this and other Fields of the Mission in the near future.

D. A. THROWER.



S.B.M. Cars at Namakkal, Church Workers' Conference, September, 1949.

A VISIT TO GOONDOOR NADU

DR. R. M. HARRIS.

IT was about 3 p.m. in the afternoon when a young Hindu man came to the Bungalow—his baby aged four months was ill, would we come to see it? Why had he not brought it in? It was very limp, he said. His village was about eight miles away and we certainly could not get there and back that day, for we had no car, no train or bus to cover the distance. It gets dark by 7 p.m., the path for the most part is very rough going and there is only Tabitha the horse to help us out. However we arranged for the father to go on and bring the baby in to a village about two miles nearer and to inform the munsif that we were coming to stay the night, so that he might give us some kind of accommodation.

We started off at 4 p.m., having packed up bedding roll, medicine box and hard-boiled some eggs. We had several streams to cross, and some rocky patches to negotiate, but Tabitha went well and we arrived at our destination before dark, for which we were thankful, for it is no joke making one's way along the uncertain edge of the fields at any time, and especially without a lamp, which we had forgotten to bring.

We sat on the verandah of the munsif's house waiting for our small patient to be brought, and a motley crowd gathered round to look on. The poor wee thing, when it arrived, was certainly limp, in fact it looked as though it could not survive the night. We examined it by the dim light of a smoky lamp. The child was suffering from some abdominal condition —please do not ask for the diagnosis. After the application of one or two remedies, all rather in the dark, in more senses than one, the baby showed more life and when we left it there seemed some hope of recovery.

After treating the baby I was conducted down some rough hewn steps and over a style to the place where I was to stay the night. It was a half-finished house on the edge of the village, with a tiled roof, noble doors of carved wood, and a floor like a ploughed field, covered with wood shavings. They brought a welcome cup of hot coffee and some hot water with which to wash one's face and hands. Then followed supper, rice and pepper water, which they had prepared, together with two of the eggs (bantam size) which I had brought with me, all of which I partook off a plantain leaf, sitting on a plank of wood on the floor. It was now getting late, so I spread out my bedding on the cot they provided, fixed up the mosquito net, and then spent the night tossing to the tune of Tabitha's munching outside.

Early in the morning, ghosts of hills peered through the mist, still too sleepy to rise up off the fields, while I had my meditations and chota. The baby we had come to see was very much better. God in His goodness had restored it, and we spoke to the people of the love of God.

At 6.30 a.m., Isaac, the horseman, the local shopman (an old patient of ours), and the baby's father, set out on foot to visit the father's village, a village from which we have had many patients, and one to which I had longed to go for sometime. It was a lovely walk up over a hill, in company with a file of men going down to the Plains to market, a broad vista of green fields met us at the top. Our path skirted the hill and then took us down into the valley, where the river flowed serenely over a flat rocky bed. Having

crossed the river we climbed the hill to the village which was situated on its slopes. The approach to the village was up a path which had been constructed of great flat stones, and then over the village green, where we saw three thatched-roofed huts, two being inhabited by local deities, and one housing the wooden frames on which these deities were carried at festival times.

We visited the people we knew and preached the Gospel to those who would listen. It is certainly very much easier to command attention in the dispensary than it is out in the open, in a village.

On our return we visited a shed, where we were shown a girl left quite alone while her people were at market on the Plains. She had high fever and was swollen all over. One cannot but feel that there is something very hard-hearted about this people, it may be partly due to the stringency of the economic conditions in which they live. Is it not also partly due to the stony-hearted gods which they worship? We sent medicine back to her and, although she lost her baby at birth, her life was saved.

Back again at the village where we had lodged the night, we visited the shopman's home, and the baby, who continued to show improvement, had the food they had prepared, and then set off for Vazhavanthinadu.

We stopped at two villages to give out medicine and finally reached Vazhavanthi to find the dhoby, the Senda coolie with the weekly stores, and a small boy with a fractured femur, all requiring urgent attention.

In these contacts one is always on the look-out for the souls whom God is going to call out, and through whom He is going to work. We wait for the fulness of time, God's time.

"DORCAS" AND DEDICATIONS

MRS. H. A. HUCKETT.

JANUARY 3rd—yet blazing sunshine, and temperature about 90 in the shade! How glad we were of the breeze "Dorcas" gave us as she sped along with us to Paramatti. We were off to Maravapalayam for the dedication service of the little building the villagers had put up in order to have a place where they could meet for a night school in the week, and on Sundays gather to worship the True and Living God. They do not know much about Him yet, but have forsaken their idols, and have shown a sincere desire to know more by giving their land and labour for a place where they can learn of Him.

First of all we go to Paramatti, for we have to collect the Preacher, Mr. S. Joseph Samuel and his family, for their little son is to be dedicated publicly to the Lord at the same time as the building is opened for worship. The preacher hopes that this will be a witness and an example to the parents in this new village. We have our food at Paramatti, and then all climb into "Dorcas" and set out for Maravapaliyam. It is rather a rocky journey in more ways than one. The ground is rocky and we rock to get over it! Dorcas and the missionary negotiate it safely, and soon we see the building ahead of us on the outskirts of the village, just where we once

knelt and prayed for the people of that place, and endeavoured to teach them how to kneel and pray. A little crowd had gathered to welcome us.

We can hardly suppress a smile at their efforts to dress themselves, and also at the look of the building. They had tried to whitewash the outside, but the walls being just rough mud, the operation was not very successful, so that the building looked something like a cake that had not been properly iced! Any way it looked "Christmas-sy," especially as there was a "pandal" or porch of greenery built at the front, and gay streamers of leaves and coloured paper decorations decorating the whole. Soon we were all seated under this canopy of green, and except for a minor setback through Mary bumping her head on the back door of the van when she went to get her Bible, the meeting started off well.

We began by singing lustily a lyric, the chorus of which goes something like this:

"Songs of Victory, Songs of Victory,
We will clap our hands and sing;
Jesus Christ the King has risen
Allelujah, we rejoice and sing."

Each verse gives details of that wonderful resurrection. Truly our joy was in the *Living God.*

Next we were all presented with limes and garlanded with flower garlands—the Indian way of giving a welcome.

After a few words suitable to the occasion, prayer was offered, dedicating the building to God, and then the door was unlocked and we all went inside. Again we sang and Jeremiah 10: 1-10 was read. This portion had been laid upon our hearts the day before in our private reading, and is an excellent portion to show the difference between dumb idols of man's making (v. 5), and the True and Living God (v. 10). We prayed that it might be a message to the many gathered there. The missionary explained the passage, and spoke to the people on the purpose for which the building had been erected, exhorting them to take care of it, and to come there to meet with God. Again we prayed, asking God to meet with the people there.

After this, Mr. S. Joseph Samuel and his wife, Biblewoman Navamonie, came forward with their baby son to dedicate him to the Lord. He was given the name Jabez Benjamin. The missionary took the child in his arms, and prayed that God would make the little one His own, and that he would grow up to be God's servant. Jabez nearly upset the gravity of the children and older people too—at least those who had their eyes open—for while the missionary was praying, Jabez began to pick the missionary's pocket, and managed to possess himself of a pen and pencil and was diving for more! He was old enough to yell at suddenly being placed in a stranger's arms—in fact he did begin to do so, but fortunately the pen and pencil attracted his attention and caused him to stop halfway.

Another lyric was sung followed by the benediction. Then all eyes turned expectantly to a big sack in the corner. In it was puffed rice and split peas, a mixture that is very popular with Indian children and grown-ups too. Everyone had a tumblerful of this, old and young alike. Many

had the problem of finding something to put it in. Usually it was received in a corner of a sari or veshti or at the bottom of the skirt as the case might be, but what to do if the recipient had nothing at all on! Birthday suits haven't any spare parts or pockets. However big brothers and sisters, aunts and uncles, Daddies and Mummies, came to the rescue by making litle bundles of their spares, and so every one was happy. To our astonishment, although this was an outcaste quarter and the congregation consisted of people from that community, caste women and children began coming in at this juncture. They also received some puffed rice and there was a general mix-up. May it be indicative of the future when caste and non-caste will meet there to partake of the Bread of Life together. Everyone received a picture postcard tract, and I saw many a one examing his or hers afterwards with great satisfaction, and discussing its merits with their friends.



After the Dedication Service at Maravapaliyam.

A poor little village! An ignorant crowd of people! But what possibilities! Jewels of the Lord are there. Shall we not seek them out? They will shine in the brightness of His Kingdom when found, cleansed and polished. Thus a building and a baby were dedicated to the Lord, and once more we all climbed into "Dorcas" and she took us swiftly and safely home. Remember the Maravapaliyam building, and pray that it may become a real house of prayer and the birthplace of many precious souls. Remember the baby, and pray that Jabez like his father may become a preacher of the Gospel in this needy land of India.

GUILD OF SERVICE CORNER



FIRST of all, our grateful thanks to you all for your generous support enabling us to fulfil our promise to provide half the cost of the Bible Institute. The two-year course has now ended and the students are entering various forms of service at our Mission stations. A great work has been accomplished in preparing these men and women for the work of evangelisation. Our Missionaries met for Conference February 23rd and by now have decided exactly where the new workers will serve. This, of course, means added financial responsibility. We now have over 200 Indian workers and the more we have, the higher the cost. The Guild of Service is again ready to help. We have decided to send Rs. 150 a month (£11 5s. 5d.) to India to support two of these new workers, one in one field and the second in another. In the next issue we expect to be able to give their names and the two fields and from time to time give information concerning their work.

This support is not so much as we have been giving but while we help now we have our eyes on the future. We want to build up a balance so that when the Bible Institute begins again we may be in a position to accept the full cost. A full two-year course costs over £1,100 and it is possible that two courses will run consecutively after Mr. Kuhrt has been home on furlough next year. Now then, what about it? It presents to us a challenge. We have with God's help done a great service but a glorious possibility is set before us. Let us accept the challenge, pray earnestly, try to interest our friends in this work, increase our support (1d. a week isn't much in these days, is it?) and with the Lord's blessing, great things will be accomplished through the Guild of Service to the glory of His Name.

Let us remember Mrs. Morling in our prayers as she trains Bible Women at the Institute during the interim period. Many doors of service which are shut to the men, are open to the women so let us use the ever-open door of prayer and remember before God this all important work.

Please reserve Saturday, September 23rd, for the Guild of Service Rally at New Cross. More details later.

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

NOTES AND NEWS

Spiritual Blessing.—The work of the Mission does not become easier and the great enemy of souls is constantly opposing our evangelistic efforts. We can rejoice, however, in the mighty power of the Holy Spirit as seen in the conversion of many in South India. There has been news recently of those confessing Christ by baptism in all S.B.M. Fields, including the Kolli Hills. We praise God and prayerfully seek a continuance of these favours.

Furlough of Mr. and Mrs. G. F. Champion,—We anticipate with pleasure having Mr. and Mrs. Champion here on furlough this year, and God-willing, they will be arriving in England at the end of March on the R.M.S. "Strathnaver." They are assured of a loving welcome and we wish them rich blessing in every way.

Mr. Champion's Deputation Work.—All available Sundays are booked, but we shall welcome applications from Churches for week-day Missionary meetings at which Mr. Champion might speak concerning the Lord's work in India.

L.Z.A. Meetings.—There will be no L.Z.A. Missionary home this year, but it is earnestly hoped that L.Z.A. Meetings will be arranged in the Churches as usual with the help of local speakers.

L.Z.A. Secretary.—We are still prayerfully seeking the Lord's guidance in the appointment of a successor to Miss P. P. Nunn. In the meantime any important communications concerning the L.Z.A. can be addressed to Miss Nunn whose address is now:— 53, Victoria Drive, Eastbourne, Sussex, or enquiries can be made of the General Secretary.

Addresses of Missionaries in India.—Mr. and Mrs. Orchard and Miss Wade are now back in India after a safe voyage, and as there have been certain changes in the locations of Missionaries the following addresses may be helpful:—

Mr. and Mrs. D. A. THROWER,
S.B. Mission, Kilpauk, Madras, 10, India.

Mr. and Mrs. H. A. HUCKETT and Miss M. E. HARRIS,
S.B. Mission, Namakkal, Salem Dist., S. India.

Miss L. S. HAZEL, Miss N. HAWES, Miss O. R. KNIGHT,
S.B. Mission, Sendamangalam, Namakkal, S. India.

Mr. and Mrs. E. ORCHARD and Dr. R. M. HARRIS,
S.B. Mission, Vazhavanthinadu, Kolli Hills, Namakkal Taluk, S. India.

Mr. and Mrs. W. H. KUHRT,
S.B. Mission, Kovilpatti, Tinnevelly Dist., S. India.

Mrs. S. D. MORLING and Miss B. S. Wade,
S.B. Mission, Paniadipatti, Ellarampanni P.O., Sattur, S.I.R., S. India.

IMPORTANT DATES—

Half-Yearly and Welcome Meetings, WEDNESDAY, MAY 10TH, 1950.
Close of S.B.M. Financial Year, JULY 31ST, 1950.
Guild of Service Annual Rally, SEPTEMBER 23RD, 1950.
Annual Meetings, TUESDAY, OCTOBER 24TH, 1950.

SPECIAL NOTICE

At the Annual Meetings of the Mission the assembled Delegates decided that the Half-Yearly Meetings of the Mission in 1950 shall, God willing, be on Wednesday, May 10th—that is the second Wednesday of the month instead of the first. This is in order to secure the use of Westminster Chapel as the place of meeting. We should also prayerfully plan for the second Wednesday in May, 1951, in view of the Festival of Britain being due to open in London in the first week of May.

The Annual Meetings for each year would be on the usual fourth Tuesday in October—October 24th, 1950, and October 23rd, 1951.

We shall be grateful if friends and Churches will kindly note these arrangements and graciously help us in any re-arrangement of local plans.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from DECEMBER 1st, 1949 to JANUARY 31st, 1950.

	£	s.	d.
Churches	497	4	7½
Schools	236	9	8½
Personal	165	17	0
Miscellaneous ...		2	6
Guild of Service	31	19	1
Literature	131	0	7
	£1,062	13	6

Anonymous gifts gratefully acknowledged:

£2 (Brighton), 1/- (Woodbridge), 2/6 (Robertsbridge), 2/- (Ipswich), and 10/- (Leicester)

L.Z.A.—General Fund	£215	0	10
Medical Fund	2	3	0

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 MARCH AND APRIL, GOD-WILLING.

PASTOR J. K. THORPE—

MARCH 4th, Sleaford; 5th, Billinghay; 12th, Ipswich, Mount Zion; 15th, Downe; 19th and 20th, March; 24th, Croydon, Derby Road; 26th, Potten.

APRIL 2nd, Little Downham; 16th, Potten End; 23rd, Leyton.

OTHER BRETHREN—

MARCH 12th, Chelmsford—Mr. W. T. Sayers.

MARCH 26th, Thame—Mr. J. R. Field.

APRIL 16th, Hounslow—Mr. J. R. Field.

APRIL 23rd, Aylesbury—Mr. J. R. Field.

APRIL 30th, Hitchin—Mr. J. R. Field.

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.

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VOLUME XLVII. No. 509. PRICE TWOPENCE. MAY-JUNE, 1950

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 10th, 1950.

1.45 p.m. LADIES' ZENANA MEETING.
Address by Mrs. G. F. CHAMPION.

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

3 p.m. DEVOTIONAL SERVICE. *Chairman:* Mr. S. W. ANDERSON.
Preacher: Pastor J. S. SMITH (Zoar, Ipswich).

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

6.15 p.m. GREAT RALLY AND WELCOME HOME TO MISSIONARIES. *Chairman:* Pastor R. ROBINSON.
Missionary G. F. CHAMPION and Pastor P. H. CREES will give Addresses.

THANKOFFERINGS

WE HOPE YOU WILL BE ABLE TO ATTEND.

Special Announcement

concerning

The Ladies' Zenana Auxiliary.

FOR many years the L.Z.A. work has been associated with the name of Miss P. P. Nunn, who has generously and ably served as Honorary Secretary, and we deeply appreciate all that she has been able to do in the Master's service.

In the January issue of the MISSION HERALD we had to announce with sympathetic understanding, but also deep regret, that circumstances were such that Miss Nunn could not continue to do the work involved in the office she held. We could not but accept her retirement from office, and much prayerful thought has been given to the matter of the appointment of a successor as L.Z.A. Secretary.

Our efforts in a number of directions have not borne fruit, but we are now happy to announce that satisfactory arrangements have been made for the carrying on of the L.Z.A. organisation and its distinctive work. A junior clerk is to be employed to work in the office of the General Secretary and to help in clerical matters associated with both the General and L.Z.A. interests of the Mission.

In view of this arrangement, we are able to announce with pleasure and gratitude that Miss P. P. Nunn has kindly agreed to continue to serve as Hon. L.Z.A. Secretary temporarily until another lady is appointed to this office. Miss Nunn will be responsible for all committee matters of the L.Z.A. Executive and will deal with the correspondence with L.Z.A. Missionaries in India, preparing also the Circular Letter sent to all L.Z.A. Branches and other friends. Correspondence concerning membership of the Prayer Union, and the compiling of the prayer requests will be in Miss Nunn's charge, as before, but will friends please note that all correspondence concerning L.Z.A. matters should now be addressed to the S.B.M. office:

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

where attention will be given to general enquiries and applications for L.Z.A. Deputation meetings.

As has been previously announced, there is no L.Z.A. Missionary home on furlough this year, but we trust that L.Z.A. meetings will be arranged in the Churches wherever possible. The General Secretary is able to offer certain arrangements for speakers at L.Z.A. meetings during this difficult year, and early enquiries will be appreciated.

In carrying out these new arrangements we shall deeply appreciate the prayers and financial help of all friends, and we trust that the Lord's blessing may be realised in the maintenance and development of interest in the L.Z.A. work and in the bringing of many women and girls in India to the Lord Jesus as their Saviour and Friend.

CONFERENCE OF MISSIONARIES—1950

REPORT BY MISS O. R. KNIGHT.

AFTER the privilege of sharing in two of our missionary conferences my impression is that they could be described as family re-unions. Yet we in this land are but a small part of a great family and as we met we remembered our many prayer-helpers. We were conscious of your prayers on our behalf, and beyond this realised the presence of our Father throughout each day.

This year our conference was held in Namakkal, by kind invitation of Mr. and Mrs. Huckett. By mid-day on February 21st we were all gathered together, and there was much excited conversation as seventeen adults and four children greeted each other. The three Mission cars were also in Namakkal, having made travelling very much easier for many of us.



Although the word "conference" suggests business and it is that which makes our meeting together each year necessary, there is something else of great importance associated with our conference. I refer to the privilege of fellowship, which is eagerly anticipated and greatly enjoyed. There is opportunity for refreshing conversation concerning our respective families and interests, and many questions concerning our friends in England are gladly answered by those who have recently returned to India. We spoke with gratitude of the unseasonal rains, which had commenced two days earlier, and were relieving a very serious drought. The cooler weather which was another result of the rain also gave us cause for praise. Our meeting in Namakkal gave opportunities for the renewal of friendships with Indian friends, with whom many of the members of conference had worked in previous years.

Conference of Missionaries—1950

All this was overshadowed by the greater privilege of fellowship together with our Lord and Master. On the first afternoon of conference we met for praise and prayer. After reading Psalm 139 we were reminded, by a consideration of verses 17 and 18, that God's knowledge of us is perfect,— and yet He loves us. We sought to praise Him in our singing and in our prayers, for our God is worthy of endless praise. Each morning and afternoon we met first for worship. This helped us to commence the business sessions which followed with a very real consciousness of our Master's presence, and the assurance of His guidance.

Following our Praise and Prayer meeting we had our informal talks for which men and women met separately to discuss items on the agenda which most concerned them. This was a useful preparation for the business sessions, in which many varied matters had to be considered. These included items concerning building repairs, school buildings, locations of missionaries, and the re-opening of the Bible Institute. We heard with interest of the retirement of one Biblewoman after 30 years service in our Mission, and also of the impending retirement of a Pastor-in-charge after 48 years service. We have acknowledged their service with letters of appreciation. Our thoughts also travelled north to the Tamil Baptist Church in the Kolar Gold Fields. Your prayerful remembrance of this Church will be much appreciated.

One afternoon we had a discussion about self-support in our Churches. We have to discover how we may best help our Indian brothers and sisters, many of whom are very poor, and have very little money. Mrs. Thrower suggested that it is a case of finding out some ability (talent) which has been unused and guiding its use, so that money can be earned for the Master. This will bring blessing to the givers, and we hope will eventually result in more money being available for extension of our work.

Before the end of conference we had a very happy Sunday. In the morning a car-load of colleagues accompanied the missionary who went to Sendamangalam to conduct the service there. The remainder of us joined in the service in the Namakkal Chapel. This was conducted by Mr. Thrower, the chairman of conference. In the afternoon we met in the bungalow for an English service. We were then reminded of Paul's desire, and ours, as expressed in Phil. 3: 10. With solemnized yet rejoicing hearts we took the emblems of our Lord's death. Some of us were again able to join our friends in Namakkal in their evening service which was conducted by a missionary. Our time of re-union was almost over. In our family prayers later that evening, we specially remembered our colleagues who will now be with you in England, and gave thanks for the knowledge of the good Hand of our God upon us throughout our Conference. This was manifest not only in our fellowship and business, but also in the way in which our host and hostess were able to accommodate us comfortably and produce a bountiful supply of food, in spite of many difficulties.

Before 6.30 the next morning the three cars had left the bungalow, and the last of the visitors to leave commenced travelling soon after midday. Through the lovingkindness of our God we returned from Conference refreshed and encouraged, and face the future with renewed hope.

BRICKS AND MORTAR AND—OTHER THINGS

MRS. D. MORLING.

IT must be nearly forty years ago since a neat stone building was erected in the midst of the cornfields a little to the south of our Paniadipatti compound, on the direct route to our post office and shopping village of Ellarampuni, three miles away.

The building stood quite alone on top of a rising, quite half a mile away from any other residence. No doubt many people queried why we should build there in that high, dry, hot place, away from all other dwellings. The reason for its isolation was, that it was to be a Bethesda, a house of mercy, for poor outcast lepers. A grant of land had been made by the Indian Government to the Mission for this purpose, and for some years, men afflicted by this terrible disease lived there, received temporal and medical aid and had the Gospel's glad tidings preached unto them.

In course of time this part of the work was closed down and the building became vacant. Various changes in missionary staff took place and after some years Miss Green came to Paniadipatti Mission house, to begin her lonely work of teaching the women in the surrounding villages. A boarding home and Lower Elementary school for girls were opened and for some years were maintained in very inadequate quarters. The number of girls in the boarding home was rapidly increasing, better premises were urgently needed, but funds were low and the large amount needed for such a building was not available. Then Miss Green thought of that discarded leper home on top of the rising, standing empty and gradually going into decay. Would it be possible, she wondered, to use this. But it had been occupied by lepers. Was it safe? Might not infection be lurking there? Would it be a risk to the wellbeing of the girls? She consulted fellow-missionaries. And gradually the whole building was taken down, brought half a mile north to the Mission compound where an adjacent plot of land had just been acquired. A deep wide pit was dug, it was filled with a strong disinfectant, and every brick, stone, tile and piece of timber was submerged in it. Afterwards, all these materials were exposed to the tropical heat of the sun for several days and the building of a neat school, boarding home and matron's quarters took shape.

For about sixteen years, under the supervision of Miss Green, Miss Poole and others this work was maintained. Many of the girls who studied duried that time were brought to know the Lord Jesus as their own personal Saviour and are serving Him in villages near and far. It was a sad day in 1944 when we had to close this school on account of shortage of missionary staff.

For more than three and a half years the Mission house doors were closed except when the Field Missionary from Kovilpatti came to camp there for a few days. The school quarters were silent and empty. Then later in 1947 builders and carpenters appeared on the compound and under Mr. Champion's guidance, began repairs and alterations. Paniadipatti sprang into new life. In March, 1948, the Bible Institute was opened with Mr. Kuhrt as Principal. Eight students with their wives and children had moved in. Each day the bell rang out at intervals for worship, lectures, etc., day and night we were conscious of the presence of 20 to 30

little ones, the compound was a hive of activity. We hoped that this Bible Institute work would continue four years without an interval. But toward the end of the second year it became evident this was not to be. A cloud of disappointment gathered as we with much regret accepted the inevitable. The Bible Institute must be temporarily closed down.

But the Lord has His own plans for carrying on His work. Those buildings erected first for suffering outcasts are entering upon their fourth phase of usefulness. On March 4th of this year, we welcomed a small group of young women who have felt the call of the Lord to work for Him as biblewomen and desire to be trained for this service. At present there are only six, but they are all eager to learn more of the Word of God and so be prepared to serve Him among their less happily placed sisters. During the weeks since we began this new service for the Lord, I have been very conscious of help through your prayers, dear friends, and would ask you to continue in this fellowship, that these young women may not only learn more of the Word, but may be in daily vital union with Him Who alone can give true preparation for service. I hope to write later some details about these sisters that you may be able to make definite petition on their behalf.

AARAATHANAI KEETHANGAL

(Hymns of Worship)

D. A. THROWER.

TAMIL Hindu Hymnology (poems in praise of the gods) is 2,000 years, Tamil Christian hymnology perhaps 200 years, the S.B.M. Tamil Hymn Book "Hymns of Worship" nearly 20 years old. A third imprint of the last-mentioned is in the Press and most probably will be on sale by the time this article is published. The book first appeared in the year 1932 and was the work of a committee consisting of three missionaries and three Indian brethren appointed by the S.B.M. Conference. It contained 355 hymns and lyrics, in the proportions of about two-thirds and one-third respectively. The first impression consisted of 2,000 copies, which were sold out by the year 1939, when a second edition, containing an additional twenty lyrics, was issued. Unhappily these became exhausted sooner than we had expected. However, it was impossible to reprint during the war years, and our people whose copies have become worn out have had to wait for replacements until now. Nevertheless, early in the war, another Hymn Book Committee was set up by our Conference to revise the book. The chief changes made by the Committee were the replacing of some fifty of the hymns by a similar number of additional lyrics. The various fields were circularised to discover which hymns were little used by the churches, and to select the best lyrics to take their place. These latter were chosen from lyric books published by various Christian bodies. Later fifteen simple lyrical translations of well-known English hymns, the work of a munshi employed in connection with the Mission, were also included. The final result is 386 hymns and lyrics, making a volume of 356 pages, including 26 pages of indices.

For a long time we tried in vain to find a printer who would undertake the work but, towards the end of 1948, were led to a Christian man who had recently opened a new printing press in Madras. He offered reasonable terms and gladly took our order for 3,000 copies. He is turning out a satisfactory piece of work, type, paper and layout all being satisfactory. As most of our Indian friends will probably wish to have their copies rebound according to their individual tastes, we are binding the bulk of the edition in paper boards. The cost of copies in this, the cheapest binding, will be Rs. 1/4, whereas the 1939 impression cost no more than eight annas. Still, even this ($2\frac{1}{2}$ times more than the pre-war price) is cheap for these days.

A Scriptural quotation is given at the head of every hymn and lyric, and meters and suitable tunes are indicated in the case of English hymns. The list of contents covers fifty topics, including the Trinity, God the Father, God the Son: (birth, life, attributes, offices, death, resurrection and Second Coming), the Holy Spirit, Holy Scripture, the way of salvation: (the Gospel call, regeneration, repentance and confession of sin, atonement, assurance, justification, peace with God, final perseverance, sanctification), Christian life: (walk, hope, love, self-dedication, joy and praise, warfare and service), prayer, the church: (Baptism, the Lord's Supper), Evangelism, Hymns for special occasions, Children's hymns.

We commend this book to the prayers of our readers as it is used in private, family and public worship by our Indian friends.

"NEITHER A BORROWER NOR A LENDER BE"

W. H. KUHRT.

THERE is Scriptural authority at least for the first part of Polonius's famous advice. As to the second great diversity of opinion and practice prevails though I suppose we are all agreed that, ideally, lending, if it is to be indulged in at all, should be so arranged as not to do harm to the borrower. If genuine gratitude and a willingness to re-pay as speedily as possible together with a determination not to get into difficulties again are displayed, then, presumably, nothing but good has been done. If, on the other hand, the borrower seems to indicate by his attitude that he has conferred a privilege upon you by allowing you to lend him money, if he shows no inclination to re-pay unless or until he is somehow compelled to and if he shows every indication of being willing to incur further debt as soon as possible then, undoubtedly, nothing but harm has been done. It is not my purpose now to embark upon any further discussion of the ethics of lending. I could give you examples of this latter attitude, some quite recent and quite distasteful, but I will spare you and set down instead one example of the former attitude that has greatly refreshed our spirits.

"Neither a Borrower nor a Lender be"

An aged friend of ours tottered round to my office some weeks ago with a pitiful tale. I had known her years ago in Kovilpatti as a somewhat sharp-tongued but devout old lady with a surprising knowledge of and love for the Scriptures. A son of her's was killed during the 1914-18 war and she has been drawing a small pension ever since. Six months ago she lost her pension book and when she appeared at the Government Treasury without it she was told that she must apply to the District Collector for the issue of a duplicate and that until she had done that no more money could be paid. So she made her application and sent it by registered post. In fact she applied twice but month succeeded month and she received no reply. Meanwhile she was steadily running up bills in the bazaar. At last she came to me and told her story and asked whether I would give her a letter to the Collector so that she could visit him in person. That meant a journey of more than forty miles for her and her daughter but it was clearly the only way to get our South Indian bueraucracy working so I wrote her a letter and put it into her hands. Then it became quite clear that she would need money for the journey. She asked me to lend her this and promised to repay it as soon as her pension payments were resumed. I readily gave her the money—it was quite a small sum—and said she need not trouble about repayment. Her journey was successful and, after a little delay, she was informed that upon presenting herself at the Kovilpatti treasury she would be able to collect her pension once more together with the arrears. She could not go for a few days because she was not strong enough but at last she managed the journey and collected the money. Most of it had to be disbursed at once to clear off bills in the bazaar. I did not know anything about these events until, on the very day after she had returned home to Paraipatti within a few furlongs of this place, the familiar old figure leaning on a stout stick came once again to my office and, without any fuss, produced a few grimy notes from her cloth and made to hand them to me. I would not receive the amount but suggested that she should put it towards buying herself a new cloth for it looked as though she could do with one.

As I have said above, this incident greatly refreshed us, and all the more so since we had recently been the victims of quite another kind of spirit.

* * * *

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.

OUR FINANCIAL NEEDS

IN the work of the Strict Baptist Mission we have great cause for thankfulness in the wonderful way in which the Lord has graciously supplied our financial needs through the love and generosity of His people. We praise God and thank all supporting Churches and friends.

The Council of the Mission prayerfully endeavours to use wisely and for the advance of the work in India every gift entrusted to it. In these days of the decreased purchasing power of money both here and on the Mission Field, there are times when your Council is deeply exercised about meeting the increasing financial claims upon it. This applies to existing work and there is always in addition the deep desire to see development in all the Fields of work.

May we, therefore, appeal to all friends to help in bringing about a REAL INCREASE in the Mission's Income. So much more could be attempted in the Master's service if regular financial support were forthcoming.

The following encouraging letter was recently received and its thoughtfulness indicates one of many ways in which interested Churches might be able to help in this important matter:—

"To the Editor.

Dear Mr. Thorpe,

The very great rise in the price of grains in India, and the consequent need to advance the salaries of all native staff, must have proved a great strain upon the financial resources of our Mission.

Finding at our recent Church meeting, that our funds were in a healthy condition last quarter, the members decided to make an additional Sunday collection for the Mission Funds.

This has now been forwarded to the Mission Treasurer.

Perhaps other Churches may be able to act in a similar way, for we realise that only larger gifts can meet this additional upkeep.

With Christian greetings,

From 'Wellwishers'."

Another way in which Churches might help is suggested by the fact that of recent years some Churches have kindly given Harvest Thanksgiving Collections to the Mission. These special offerings often went to local Hospitals, but the need in this direction has changed under the National Health Scheme. We should be very grateful if friends could remember the Mission in this connection. The General Secretary would be pleased to conduct such services without expense to Churches giving the collections to the Mission.

In thus mentioning the Mission's financial needs, we would ask all friends and helpers to remember that our

FINANCIAL YEAR ENDS ON JULY 31ST.

It would greatly help our Hon. Treasurer if there could be early attention to the sending in of all monies for the Mission. Gifts for the General Fund, payments for Mission Heralds, Rays from the East, etc., should be sent to him. Guild of Service amounts to Pastor F. J. Bennett and amounts for L.Z.A. funds to Miss R. Fromow.

GUILD OF SERVICE CORNER



IN the last issue of the HERALD, we reported our decision to support two ex-students of the Bible Institute at Paniadipatti. When our Missionaries gathered at Namakkal recently for their Annual Conference they selected the two men we shall support.

One is Mr. D. JEEVAKANNI who is Preacher-in-charge at Nalattinuputhur in the TINNEVELLY FIELD. He studied at the Bible Institute during 1948-49 and for this year Principal Kuhrt is the Field Missionary stationed at Kovilpatti only five miles away.

The second is Mr. G. SILUVAINESAN who has spent the last two years at the Bible Institute and is now a Preacher at Pavithram, just south of the Kolli Hills in the SENDAMANGALAM FIELD. Mr. H. Huckett is about 20 miles away at Namakkal.

From time to time we hope to be able to report on the work of these two men who, I'm sure will be remembered in our prayers even if their names and locations may, to us, be tongue-twisters.

We have now committed ourselves to send £135 a year to support these two men, but in 1953 when the Bible Institute re-opens we want to accept the whole responsibility and send over £550 each year for four years. Please do all you can to HELP NOW.

Don't forget to book September 23rd for our Rally at New Cross.

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

NOTES AND NEWS

Arrival of Missionaries.—We announce with pleasure the safe arrival in England of Mr. and Mrs. Champion after a comfortable voyage, and we wish for them a refreshing and happy furlough.

Mr. Champion's Deputation Work.—All available Sundays are booked, but further week-day meetings can be considered. Applications for the services of Mr. Champion at such meetings should be sent to the General Secretary as soon as possible.

L.Z.A. Meetings.—There will be no L.Z.A. Missionary on furlough this year, but we hope that friends will arrange local meetings as usual. Wherever possible we will gladly help with speakers for L.Z.A. Meetings. During his visit to India the Secretary saw something of this important branch of work and he will be pleased to address L.Z.A. meetings, if possible. Correspondence concerning L.Z.A. meetings should now be sent to him, and even where local speakers are arranged we should like to know of such meetings as they can be added to the list of meetings announced in the MISSION HERALD.

Half-Yearly and Welcome Meetings.—We solicit the prayers of all friends in connection with these important meetings at Westminster Chapel on May 10th, and we trust that there will be large gatherings to welcome our Missionaries and to help forward the work.

Tea arrangements have been made at the nearer Hill's Restaurant in Buckingham Gate, but accommodation will be limited. Please make early application for tickets (2/- each), sending payment to the General Secretary.



The above is an illustration from the excellent book by Mrs. D. Morling, "LIGHT IN HINDU HOMES." This publication sold well and has been much appreciated by many readers. Just a few copies remain and the purchase of these will benefit L.Z.A. funds. Copies gladly sent from the S.B.M. Office, 2/- each.

LADIES' ZENANA AUXILIARY.

The **Quarterly Prayer Meeting** will, D.v., be held at "Providence" Chapel, Highbury Place, on Wednesday, May 3rd, at 7.30 p.m. Mrs. Driscoll will preside. It is hoped that as many ladies as possible will take advantage of this opportunity for united prayer.

The **Half-Yearly Meeting** will, D.v., be held on Wednesday, May 10th, at 1.45 p.m., in the Institute Hall of Westminster Chapel, Buckingham Gate, S.W.1. **Mrs. G. F. Champion** will address the meeting. Come, and give her a hearty welcome. Mrs. S. W. Simpson will preside.

We gratefully acknowledge the goodness of God and the kindness of, friends in the following GIFTS RECEIVED from FEBRUARY 1st, 1950 to MARCH 31st, 1950.

	£	s.	d.
Churches	629	11	9½
Schools	122	12	9½
Personal	248	17	6
Guild of Service ...	29	12	11
Literature ...	53	4	0
	£1,083	19	0

Anonymous gifts gratefully acknowledged:— 10s. (Biggleswade); £1 (Bury St. Edmunds); 5s. (Hassocks); 1/- (Grundisburgh); 10s. (postmark indecipherable); £10 (Thankoffering).

L.Z.A.—General Fund £584 18 8

Anonymous gifts gratefully acknowledged:— 10s. (Wallington); £5 (South Norwood); £10 (Thankoffering); £5 (Ipswich, April 17th).

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 MAY AND JUNE, GOD WILLING.

MISSIONARY G. F. CHAMPION—

MAY 10th, Half-Yearly Meetings, Westminster; 14th, Royton; 17th, Croydon District Meeting; 21st, Warboys; 28th, Wandsworth, West Hill; 29th, Wiltshire Rally, Trowbridge; 31st, Stratford.

JUNE 6th, Tring; 11th, Ipswich, Bethesda; 12th, Hoxne; 13th, Ipswich, Mount Zion; 18th and 19th, New Cross; 21st, St. John's Wood; 25th, Five Ash Down; 28th, Haslemere.

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

PASTOR J. K. THORPE—

MAY 7th, Lee Common; 10th, Half-Yearly Meetings; 14th, Preston and Blackburn; 21st, Brentford; 28th, Devizes; 29th, Wiltshire Rally, Trowbridge; 31st, Stratford.

JUNE 4th, Deeping; 9th, High Wycombe; 11th, Hastings, The Tabernacle; 18th, Cradley Heath; 25th, Askett; 27th, Kingston.

MR. J. R. FIELD—

MAY 14th, Manor Park; 28th, Two Waters.

JUNE 4th, Richmond; 11th, Chadwell Street; 18th, Trowbridge; 25th, Kings Langley.

Address: 98, Tressillian Road, S.E.4.

OTHER BRETHREN—

MAY 14th.—High Wycombe, Mr. J. C. FROMOW.
MAY 28th.—Tunbridge Wells, Pastor R. ROBINSON
MAY 28th.—Chesham, Mr. W. T. SAYERS.
JUNE 18th.—Brighton, Ebenezer, Mr. W. T. SAYERS.

L.Z.A. MEETINGS—

MAY 18th.—Belvedere.
JUNE 27th.—Kingston.

PLEASE NOTE—Applications for L.Z.A. Meetings should now be sent to the General Secretary.

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STRICT BAPTIST MISSION HERALD

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

WILL ALL FRIENDS AND HELPERS KINDLY NOTE THAT

—— THE ——

Mission's Financial Year Closes 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.

PRAYER AND REVIVAL (Acts 4: 31)

Address by Pastor P. H. Crees at the Half-Yearly Meetings of the Mission held at Westminster Chapel on May 10th, 1950.

IN this verse the Holy Spirit links two things together which I believe are never separated, Prayer and the fulness of the Spirit of God, Prayer and bold evangelical witness, or in other words, Prayer and Revival. At Pentecost itself the outpouring of the Holy Spirit was upon praying disciples in the upper room. As far as I know, throughout the whole history of the Christian Church, these two things have gone together, Prayer and Power, Prayer and Revival.

It is too big a job just now to trace that fact through 2,000 years of Christian history. We can, though, see it in connection with the last great revival that came to Great Britain. I have been studying this question of revival now for some weeks and have been much helped by a number of books, particularly by "The Second Evangelical Awakening in Britain," by Dr. J. E. Orr, price 17/6, from Marshall, Morgan and Scott.

Ninety years ago in 1850 a great revival began in Great Britain, which was to have vast and lasting effects. Mrs. Howard Taylor, of the China Inland Mission, said, "Christian people do not seem to realise the importance of that wonderful revival of 1859, it lasted fifty years . . . FIFTY YEARS." It was undoubtedly an outpouring of the Holy Spirit upon almost every denomination, upon every country, and almost every Church was blessed.

Now how was the outpouring of the Spirit manifest? In exactly the same way as it was seen at Pentecost. There were three outstanding things.

First, there was a remarkable revival of prayer. The knowledge that blessing had come to one place quickened the prayer life of the intercessors in another place and they flocked to prayer meetings in a most unusual way.

Second, there was a deep conviction of sin, not only amongst the unsaved, but amongst the believers too.

And third, there was conversion of many precious souls.

This is the order of Pentecost. Prayer in the Upper room, Conviction in the heart, conversion of the soul.

Now, who was the leader of this great revival? The remarkable fact is this, that in its beginnings it was leaderless. It was nothing more or less than the Sovereign Power of God poured out upon his praying people. The Revival produced great leaders like Chalmers, Hugh Price Hughes, Evan Hopkins and Handley Moule. The Revival produced great movements or organisations like the China Inland Mission, the Children's Special Service Mission, the Keswick Convention and the Salvation Army. Moreover, I believe it is true to say that the Strict Baptist Mission is indirectly a product of that Revival for it was mooted in 1860 and formed in 1861.

Whilst the Revival produced these things, the revival itself was apparently unorganised and leaderless in its beginnings, it was of the Holy Spirit of God as all true revival must be. Now whilst it was leaderless in the sense that no great personality was behind it, yet this can be said, that in Canada, Ulster, Scotland, Wales and England, there were groups of people, and sometimes only individuals, who were seeking the ourpouring of God's grace and mercy.

Indeed, the Revival has been called "The Prayer Movement." The history of that great and long revival is this, that a few here and there

commenced praying in real earnest, and their example became so attractive to multitudes of ordinary people that it spread across counties and even continents. The Revival began with a wave of prayer in the Church of Jesus Christ.

The Ulster revival began in the Kell's prayer meeting in 1858. It started with one man, James McQuilkin, then another joined him, and it increased to four, to eight, to sixteen, until a whole community was in prayer.

The Scottish revival began in a united prayer meeting in Aberdeen of the same year, 1858.

The Welsh revival began through the prayers of Rev. David Morgan, a Calvinistic Methodist who prayed for revival for ten years, 1848-1858.

The Soutn England revival began here in London in a daily prayer for business men, and soon they had to have six daily prayer meetings. Two months later there were twenty-four daily prayer meetings and sixty weekly ones. The movement to prayer was unprecedented, the phenomena of the revival was the Prayer Meeting. So I could go on and tell how revival came to the Universities of Oxford and Cambridge through prayer and of the formation of the influential Christian Unions of both Universities, O.I.C.C.U. and C.I.C.C.U.

How far Particular Baptists joined in the revival I am unable to say, I have tried to find out, but this I do know, that the great evangelical doctrines of our faith were the bases of that revival. The doctrines of the Divine inspiration of the Scriptures, the Trinity, the utter depravity of man, the atoning work of our Lord and Saviour Jesus Christ, Justification by faith and the work of the Holy Spirit in conviction and conversion were its foundational truths. There can be no revival without truth.

All this leads to close with a few urgent and necessitous observations. I believe as a denomination we have the truth, the foundations of revival. Then what is lacking? I am absolutely convinced it is Prayer. The Lord would have his house to be a house of Prayer as well as of truth. If every one of us were to go away from this meeting to our Churches and get together for earnest, repentant prayer, there would be power enough to affect the half of England. Our Churches are scattered up and down our land and if they were Churches of earnest, effective prayer for revival we could be a mighty power for righteousness, truth and revival.

Listen to the call of our Lord himself. Men ought always to pray and not to faint. Ask and ye shall receive. What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Tarry ye, . . . till ye be endued with power from on high.

"When they had prayed . . . they were all filled with the Holy Ghost."

Let us as a denomination begin a prayer movement for the fulness of the Spirit of God in reviving grace. Revival has come through Prayer. Revival has come when most needed. The need is greater than ever. Then let us pray and not faint until we be endued with power from on high. For Christ's sake, for the sake of our denomination, and for the sake of lost souls, let us, each one of us, give ourselves to earnest, heartfelt prayer and repentance that we may be endued with the fulness of the Holy Spirit. When they prayed . . . they were filled.

RECOGNITION of Pastor SAMUEL DEVENESAM AT VEPERY

H. A. HUCKETT.

AN atmosphere of reverent jubilation pervaded the Recognition Service held at Vepery on April 16th, to mark the settlement of Mr. Samuel Devenesam as Pastor of the Tamil Baptist Church, Madras. The historic chapel at Maddox Street where Mr. Booth laboured for so many years was tastefully decorated for the occasion. About 150 people were present, and a high spiritual tone prevailed throughout the service.

Brother P. Paulraj read Psalm 85 and 1 Timothy 4, after which a missionary sought the Divine blessing. The Church Secretary, Mr. P. Gnanasundaram, then presented a suitably inscribed Tamil Bible to Mr. Devenesam as a token of esteem from the church. Mr. Thrower called on Mr. Devenesam to give his testimony by asking him the following questions:— 1. How were you converted? 2. How did you come to join a Baptist Church? 3. Why did you begin preaching? 4. What doctrines are you going to preach?

In his replies the new pastor gave a clear account of his call by grace and to the ministry, and also told us how he came to accept the invitation to the pastorate at Vepery and Kilpauk. Brought up in a Lutheran family he was led to see the need of personal faith in the Lord Jesus Christ through reading a sermon by C. H. Spurgeon on Ephesians 2: 8, called "All of Grace." Four years later he saw the need of believer's baptism through reading another sermon by that Prince of preachers, and, as a result, was baptized in the River Adyar, near Madras in 1929.

In 1933 he was led to offer for service on the Kolli Hills where he worked for a time under Mr. Champion. Later, he became a local preacher at Sendamangalam, where his ministry was greatly blessed to the young men in Rajapuram. After two years' training under Mr. Morling at the Bible Institute, he proved even more useful in the Senda. area, visiting outstations and conducting evangelistic camps in order to help the local missionary. Later, he was commissioned to conduct communion services and Christian weddings, all of which was a preparation for fuller responsibility. During this time, he felt that the Lord was preparing him for a definite sphere of service and kept praying for guidance. Then the call from the church at Vepery came, and after a trial period in Madras, he felt convinced that the Lord wanted him there. He returned to Sendamangalam to await the decision of the church. A few weeks later, without any urging whatever on the part of the Madras missionary, they gave him a unanimous invitation to become their pastor.

Mr. Huckett brought greetings from the church at Sendamangalam, where Mr. Devenesam had laboured for nearly 15 years, and then on behalf of the S.B.M. Conference of Missionaries gave a solemn charge to the Pastor, based on the four-fold warning given by Paul to the Ephesian elders in Acts 20: 18-32. Take heed (1) to your preaching; (2) to the souls in your charge; (3) to the perils which threaten the flock; (4) to yourself as God's servant (1 Tim. 4: 12). Mr. Devenesam gave satisfactory answers

to the following questions: (i) having accepted the invitation of this church to be their pastor do you promise to fulfil this ministry by the grace of God? (ii) Do you enter upon this service with a sincere desire to bring glory to our Triune God, and to serve HIM in the Kingdom of His Son Jesus Christ? (iii) Do you promise to be faithful to the rules and doctrines of this church and to fulfil your duties as pastor with a true heart? (iv) Will you endeavour to lead a holy life, and to bring up your own family in the fear of God, so that in the last day you may be able to render your account with joy to the Chief Shepherd, our Lord Jesus Christ?

After a hymn and the offering, Mr. Thrower then gave the charge to the church, basing his message on Psa. 85: 6 and emphasizing the difference between restoration and revival, the latter being the outcome of Divine LIFE in the soul, resulting in a holy union of mercy and truth, righteousness and peace, and its practical outworking in a holy walk, ver. 13. The revival prayer of this Psalm is the prayer we pray for the church at Vepery.

A statement was then read on behalf of the church, definitely appointing Brother Samuel Devenesam to be their Pastor. The new pastor, supported by two deacons and two other church members then knelt for the prayer of dedication which was offered by Mr. Thrower followed by the benediction. Thus came to an end a most solemn and sacred service.

"HELP THOSE WOMEN"

OLIVE M. MORLING.

THE first term of our Biblewomen's Training School has passed. I know that much prayer for it has been offered by friends in the homeland, so am writing to tell you a little about the way the Lord has been leading.

When it became known that such a school was under consideration, applications from women in all parts of our Tinnevelly field began to come in. These were chiefly from those who had been in the Paniadipatti boarding school years ago and had, as children, learned the truths of the Gospel message through Miss Green and Miss Poole's teaching. Some of these young women were married and so placed that I did not think they could be useful to us as Biblewomen later on; others were educationally unfit and some did not seem to have the right motive for service. There were others, too, whose character was not such that we could accept them. So one way and another the number was brought down to four, who we selected and have been studying here for about two months. In other fields, various events happened to prevent seemingly suitable young women from taking advantage of this opportunity to prepare for the Lord's service. I think the long distance was the chief hindrance; then there was the unwillingness of the husband to part with his wife for so long a period, the

expectation of a new baby, a mother's reluctance to let her young daughter leave her present employment, and so on. But two women have come from the Sendamangalam area, so we have had six students this first term. The number is smaller than we hoped for, but if these six become faithful servants of the Lord, the effort will have been well worth while.

Perhaps a few words about each of these women will help you to pray for them with greater understanding. In the accompanying photograph,



the woman standing at the back left corner is Kirubai, who is the wife of Preacher Enoch in Kakkaveri in the Salem District. When a single man, Enoch studied in our second Bible Institute group at Kovilpatti, during 1940-41. Kirubai is about 26 years old. She spent her early years in the Arcot District among Danish Mission people. After the death of her father, her mother came to the Salem District and was engaged by Miss Hazel as a Biblewoman. In course of time the daughter was married to Enoch but has never been in L.Z.A. employ. She has a little boy of four years, who is now left with his father and grandmother. The baby girl of one year is here. Kirubai is perhaps the most promising of our little group, she is better educated than the others, is quick of understanding and seems to be a sincere, earnest, Christian woman.

Next to her, at the back is Rutnammall, who has a Strict Baptist background. Her mother is Biblewoman Mary, of Chettikuruchi, Tinnevelly District. Her father and her husband are both converts from Hinduism, the former being now a village preacher, and the latter a teacher in Paniadipatti village school. Rutnammal is probably 25 years old, has four little sons ranging between six years and a few months. She was in charge of the nursery school during 1948-49. She lives with her family on this compound and is rather burdened with domestic claims, but is giving her mind to study and will, I think, benefit much by the months of study.

Jebamoni is the middle one at the back. She is not a student but has been taking care of the children during the study hours, and so, relieved the mothers of all care concerning their little ones. Standing next to Jebamoni is our youngest student, Ranjitham. She is only 18 years, is unmarried and is Rutnammal's younger sister. Ranjitham was baptized about two years ago and has since been doing some voluntary Christian witnessing and has been studying the lessons appointed for the Biblewomen. She is moderately bright in study and will, I think, be a useful and earnest worker. She is to be married at the end of this year.

Another young woman of the same name stands at the right hand corner. She is known as M. Ranjitham as she is Teacher Moses' wife. This Ranjitham is the daughter of a Valliapatti widow and was educated in our Paniadipatti Boarding School. She was brought to the Lord and baptized while here and has lived a consistent Christian life since. In Mission stations where her husband has worked she has established meetings for women and so shown her desire to work in the Lord's vineyard. She is about 22 years old and has a little son of about four years and a baby of six months. She is quick of comprehension and I believe a life of usefulness is before her.

Gnanamoni, sitting at the left front has been working with Miss Hazel as a camp helper for a year or two. She is a member of the church at the Kolar Gold Fields where her relatives still live. She is not physically very strong and her education is below standard, moreover she has had rather a hard struggle in life as her husband died some 10 years ago leaving her with two small children. Gnanamoni must be over thirty years now, she finds study and, in particular, the writing of notes thereon rather difficult, but she is making progress. She is a sincere Christian woman and has a true desire to serve the Lord. I recommend her specially to your prayers.

It was with some misgivings that I selected Rebecca, the woman sitting on the left, for this course of study. Rebecca is of old Strict Baptist stock. When we first came down to Tinnevelly in 1929 her father was one of the senior preachers and she was a girl of 14 or 15 years. Later she was married to Teacher Arulappan and has had several children. She is now about 35 years. When Rebecca came, two and a half years ago, seeking admission with her husband in the Bible Institute, her reading was so poor, her writing so bad and her whole appearance so unpromising that we put the application aside. But she has evidently striven to improve herself. She also inherits her father's love for Indian music and can sing quite sweetly. Rebecca is just a plain but sensible village woman and will make a useful worker amongst women of her own class. She is very conscious of her need of help and prays most earnestly at our meetings for prayer that God will teach and use her.

I have been very conscious of upholding and strength by prayer during the past weeks, and would plead for your continued partnership during the months that lie ahead that the Lord would give these dear women not only a deeper knowledge of His Word but that they may know Him better, and so through heart experience teach with assurance and power the truths they are being taught.

KOLLI HILLS BULLETIN 2

MR. AND MRS. E. ORCHARD.

SINCE writing the last bulletin much that was then anticipated has now happened. We are safely on the Kollis and sharing a busy daily routine with our colleague, Dr. Harris. There have been opportunities for contacts which we would urge you to remember in prayer, that they may be for the establishment of God's purpose. One of the first men we met brought out a modern torchlight. "I do not know how this thing works. Rs. 7-8-0 gone into the Chettiar's box and wasted," he said. While we showed him what was wrong, the Light of the World, which sin and hatred can never extinguish was just the word needed and given. Another came asking for books to read—an unusual request. He told of living in Ceylon, and contact with Christian witness there. Suitable books were given and methods of reading and memorising the texts were shown to him. This request was followed by another from a man who has had long contact with the Mission. He and a friend were speaking about crops and a miscellany of other subjects. The conversation turned to the late Mr. Brand, that honoured servant of the Lord, and the visitor said, "I was there when he died. I stayed with him and gave him water when he needed it." Then quite suddenly as though the memory of those days long ago provoked it the request came. "Will you not come and preach in our village?" In our heart there was a song as we saw so soon some sign of the Lord's preparation of our way. We promised to go as soon as the way opened up for such thrilling work. God's work—in God's way—nothing less than that must be our objective. Please continue to pray earnestly that this kind of request may come not from one man—or from one village only, but from many villages scattered over these hills. We have been promised this. The Gospel preached to unresponsive hearts is heart-breaking—for the one who preaches it, and knows its worth, and sees it spurned by careless indifference. So pray that the Lord may give preparation of heart to these folk who so greatly need the cleansing saving power of the Gospel in their lives.

"There used to be," so the District Educational Officer informed us, "There used to be 17 schools on the Kollis. Now there is only one worthy the name and that is here at Valavanthinadu." He had been staying with us while he made a survey of the prospects of Education on the Hills. We praise God for this Officer's helpful suggestions and careful attention to our needs and believe that God has guided in this matter. There are strong possibilities that three of the former Mission staff may return to these Hills in Government service. Two of these are Hill folk trained in our Hostels and schools. There are possibilities in this situation that may be for the making or marring of many years' work. These two are disciplined members of the Christian community and showed no real desire to return to full Fellowship, but the Lord has given us a firm confidence that He will bring them back to a place of useful Christian witness and life. We would ask earnestly that you, who are in prayer-fellowship with us for this work, may have power in prayer for these two young folk—Sinnamuthu and Sunthosie. That if they return to the Kollis as teachers they may do so with hearts aflame with the love of God, that they and we may strengthen our hands in every good work and fellowship.

Among the many problems with which we are faced up here, Lantana, a pernicious weedy bramble takes pride of place in the working of the Settlement. When it is burnt and dug into the ground there is no better manure. This work has occupied the last week or so and we are gradually getting a piece of land ready for bean sowing. The work is largely being done on a co-operative basis. Those who work will finally have joy in the reaping. By this close association with the folk who live with us here we have already been able to deal with some problems which we feel sure will lead to a better understanding of the dignity of toil with the hands, and the value of personal effort not only in the natural, but also in the Spiritual realm, for we live and pray for the day when this very team of men and women, with others, will evangelise their own Hills. We feel greatly the need of God's constant help in these daily contacts. In connection with the development of the Settlement friends may know that we have been given an excellent motor plough and cultivator. This came in answer to prayer through the generosity of one of God's servants, and although we have not yet been able to secure an import licence, yet we feel sure that at God's own time this valuable gift will be here and in full use. We praise God for this valuable aid to the work, and ask you all to pray that we may soon obtain the necessary permission to import it. God is working in ways that at present are beyond telling, but the time will come when we shall rejoice in the fulness of His blessing. Praise Him.

DR. R. M. HARRIS.

It is a great privilege to be on the Kolli Hills at this time working and waiting in fellowship with those of like mind for the great blessing which is to come to the people of these Hills.

At the time of writing we still have no Compounder to assist us in the Dispensary. We wait for the man the Lord has appointed to come and share in the Medical and in the Spiritual side of the Dispensary work.

Kantham, a Hill girl, who had several years of experience with me in Sendamangalam, is now proving a capable and willing worker in the Dispensary. While Thangiah was on holiday and getting married, Mrs. Orchard helped us in what would have been a very difficult time, for we had two badly burnt babies to dress and these take up a great deal of time, as well as a number of other cases needing daily dressing.

Do pray with us that God would give us His message for the Hindu people as we speak to them morning by morning in the Dispensary, and pray that they may be converted. Surely, we should ask, and look for nothing less, seeing that is the purpose for which we have been sent here.

The Bible Class held for the Christian women on the Compound each Friday evening, is being well attended. We do pray that when the Spirit shall move in our midst, that the instruction given at these classes may enable the women to give effectual witness to their own people. Please pray for this, and that through the study of God's Word, we may all be led into a deeper, fuller spiritual life which shall manifest itself in our every day lives.

A letter received from Sinnamuthu and Sunthosie, who are working in a village on the plains on the other side of the Hills shows that they are running a Sunday School in the village where they are. Muthummal, whom

I met six years ago at the Festival in August, has fellowship with them there. Let us pray for these two young people, that the force of character and gift of leadership, which in the past have been used to create so much trouble, may in the future be consecrated to God, to be harnessed for use in the work of His Kingdom.

So finally we would ask for your friendly interest and prayerful fellowship in the following matters.

Staff:

Kantham—Dispensary assistant.
Thangiah—Wardboy and factotum.
Thangasawmy—A plains' man, who helps in the services, and whom we hope will finally become part of the general group of voluntary workers.
A. Grace Alice—Headmistress in the School.
I. Chellammal—Assistant in the School.
Lazarus—General helper on the Settlement.
Isaac—Horse and cowman.
Elizabeth—Matron of the Girls' Hostel.

These all need your support in prayer as they do their various jobs. Pray that the vision of other people's need of salvation may so break in upon them that the whole Hills may become their burden.

Dispensary:

Pray for the man of God's choice for the important work of Compounding, and preaching to the patients.

Pray also for the Spirit's powerful manifestation as the Word of God is preached day by day.

Schools:

Pray that the new Government Scheme may be of God's ordering, and that the Teachers who come to the Hills under that scheme may be truly Apostles of the Lord Jesus Christ.

Pray for Chinnamuthu and Sunthosie, that the signs of the awakening need may persist, and that they truly may come back to the Saviour whose name they so sadly disgraced.

Pray for the School here at Valavanthi, that it may fulfil its primary function, namely that of teaching the Word of God, in such a fashion that the boys and girls may carry that precious Truth to their homes. Pray for an increased attendance of Village children.

Settlement:

Pray for the Church of God in this place. That vision may not be lacking, and that the clean living, and honest dealing of the members may commend the Gospel of our Lord and Saviour. Pray that the teaching given week by week may be used by God to develop a sense of responsibility for the spread of the Gospel.

Pray for the general agricultural and other activities on the Settlement, that they may be means to an end. The establishment of Fellowship; the development of Christian stewardship, and expression of orderliness in Christian living which can but be for the Glory of God.

GUILD OF SERVICE CORNER



Please book Saturday, September 23rd, for the Annual Rally of the Guild of Service, to be held this year at "Zion," New Cross.

Will members and helpers also note the close of the Mission's financial year on July 31st. The forwarding of subscriptions and box amounts to:

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

will be much appreciated.

NOTES AND NEWS

Half-Yearly Meetings.—These were held at Westminster Chapel on May 10th, and the day was one of joy and blessing in fellowship and missionary service. The Lord graciously answered our prayers and gave us good weather, excellent congregations, helpful and Christ-exalting messages and generous collections for both the L.Z.A. and General funds of the Mission. We thank our God and all friends and helpers.

Local Missionary Meetings.—Missionary G. F. Champion's engagement list is now more or less complete, but enquiries for week-day meetings will be appreciated and readily dealt with by the Gen. Secretary. He will be happy to visit any Churches in the interests of the Mission. Special illustrated lectures include:— "The Indian Village"; "1860-1950 . . . The Story of the Strict Baptist Mission"; "The Young Missionary in the India of To-day." Please apply promptly for autumn or winter meetings.

L.Z.A. Meetings.—May we repeat the following statement which appeared in our last issue:—

L.Z.A. MEETINGS.—There will be no L.Z.A. Missionary on furlough this year, but we hope that friends will arrange local meetings as usual. Wherever possible we will gladly help with speakers for L.Z.A. Meetings. During his visit to India the Secretary saw something of this important branch of work and he will be pleased to address L.Z.A. meetings, if possible. Correspondence concerning L.Z.A. meetings should now be sent to him, and even where local speakers are arranged we should like to know of such meetings as they can be added to the list of meetings announced in the MISSION HERALD.

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, Stromsall, 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.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from APRIL 1st, 1950, to MAY 31st, 1950.

	£	s.	d.
Churches	202	4	5
Schools	66	18	4
Personal	49	2	0
Legacy	10	0	0
Collections at Half-Yearly Meetings	150	3	7
Guild of Service	12	9	1
Literature	8	10	6
	£499	7	11

Anonymous gifts gratefully acknowledged: £1 (A.K.), £5 (a friend Croydon), £5 (Ipswich, April 17th), £1 10s. (Bexhill).

L.Z.A.—

General Fund (including collection at Half-Yearly Meeting £53 3s. 6d.) £364 3 0

Anonymous gift gratefully acknowledged: 10s (Clapham).

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 JULY AND AUGUST, GOD WILLING.

MISSIONARY G. F. CHAMPION—

JULY 4th, Horsham, L.Z.A.; 5th, Bedford; 8th, Broomfield Garden Meeting; 9th, N. Finchley; 11th, West Ham; 12th, Bexleyheath; 16th, Guildford; 19th, Wimbledon; 20th, C. & E.M. Union Meetings, St. Neots; 23rd, Stamford; 30th, Stoke Ash.

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

PASTOR J. K. THORPE—

JULY 2nd, Walsall; 5th, Bedford; 8th, Broomfield Garden Meeting; 9th, Dunstable; 10th, West Ham, L.Z.A.; 16th, Pemberton; 18th, Stratford, L.Z.A.; 19th, Wimbledon; 23rd, Clifton.

AUGUST 13th, Prittlewell; 20th, Bradenstoke; 27th, Sleaford; 30th, Hastings, L.Z.A.

MR. J. R. FIELD—

JULY 9th, Stowmarket; 16th, Bromley.

L.Z.A. Meeting at Dorking on July 11th, address by Mrs. Simpson, L.Z.A. President.

The next **L.Z.A. Quarterly Prayer Meeting** will, God willing, be held at West Hill Chapel, Wandsworth, on Tuesday, September 5th, at p.m.

PLEASE NOTE.—Applications for L.Z.A. Meetings should now be sent to the General Secretary.

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STRICT BAPTIST MISSION HERALD

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

"EVANGELISM IN INDIA"

IS TO BE THE SPECIAL THEME OF



The Young People's Guild of Service Rally

AT

ZION CHAPEL, NEW CROSS,

D.v., on

SATURDAY,

SEPTEMBER 23rd, 1950,

Commencing at 6 p.m.

Chairman: Pastor P. H. CREES.

Missionary and Mrs. G. F. CHAMPION and Mr. JOHN R. FIELD will be the Special Speakers.

COME AND SHARE IN OUR FELLOWSHIP AND HELP IN OUR MISSIONARY TASK.

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 24th, 1950

11 a.m. ANNUAL GENERAL BUSINESS MEETING.

1.45 p.m. L.Z.A. MEETING. Address by Mrs. G. F. CHAMPION.

2 p.m. MEN'S PRAYER MEETING.

3 p.m. UNITED DEVOTIONAL SERVICE.
Sermon by Pastor E. J. WOOD (Belvedere).

TEA At HILL'S RESTAURANT—2/- each.
Tea tickets will be sold in advance, and early application is advisable.
Please send to the General Secretary, remitting payment with order.

6.15 p.m. PUBLIC MEETING.
Presentation of Annual Report and Accounts.
Address by Missionary G. F. CHAMPION.
Farewell to New Missionary, Mr. J. R. FIELD.
Address by Pastor R. C. SMITH.

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.

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.

PASTOR
ROBERT ROBINSON

the highly esteemed President of the Strict Baptist Mission passed away suddenly at his home in Stowmarket on Sunday, August 13th.

He will be greatly missed by a wide circle of personal friends and in the many Denominational interests and activities in which he rendered such valuable service for many years.

He served as a member of the Council of the Mission for 32 years, being our greatly loved President since 1935, and we have sustained a great loss through his Home-call.

We think in loving and prayerful sympathy of Mrs. Robinson in this time of bereavement and sorrow, and wish for her the Lord's comfort and sustaining grace.

A SUMMER BIBLE SCHOOL

W. H. KUHRT.

FOR at least five years it has been the writer's ambition to spend part of the month of May on the plains conducting some kind of consecutive Bible study for the benefit of teachers who are not usually able to spare the time in any other part of the year. Parental responsibilities and other reasons have all combined to make such an experiment impossible hitherto. But this year all the usual excuses and difficulties were overborne and the ambition has at last been realised. A sufficient number of the teachers signified their intention of coming and they themselves made the necessary funds available through their own Gospel Extension Society.

So after a shortened but most refreshing holiday we put a very gallantly co-operative Brian back into school four days before his holiday was over and arrived home in Kovilpatti on Saturday, May 20th. Temperatures were about 107 in Madras and in other places much nearer but we did not notice it too much and we don't keep a thermometer. After about a week the Lord graciously sent us showers of rain and a surprising drop in the temperature. After our arrival it took us all our time to get cleaned up and straight before Monday evening when the meetings were due to commence. It would be wrong to omit mention of the considerable volume of prayer that supported us throughout—prayer in which friends of groups other than our own took a very large share.

We had expected perhaps twenty or twenty-five to attend but, in the event, thirty-two men and women were present for the whole course and fourteen others were present for some part of the time. Also there was hardly a meeting at which a contingent of C.M.S. friends was not present. The school lasted for seven days and we arranged for each day a programme of two prayer meetings and three Bible classes. I conducted eight of the classes in the earlier chapters of Zechariah and Pastor S. Paul, of Paniadipatti conducted thirteen on Ezra and Nehemiah. It was a most helpful time and much appreciation was expressed both during and after the school.

But the most gratifying feature, I might almost say thrilling feature, of the week's work from my point of view was the outstanding success of Pastor Paul's ministry. Judging by previous experience I had reckoned on taking the larger share of the teaching and there had been moments in the previous weeks when I wondered whether I had been unwise to attempt so much at such a time of the year. But upon consulting with Brother Paul shortly before the meetings I found that he was ready to take on far more than I had expected he would. From the very first day I knew that the Lord was beginning to do a new thing in our midst and I have never experienced so much delight and relief while listening to an Indian brother connected with the work of the S.B.M. Brother Paul's talks met the peculiar needs and temptations of our teachers. He was plain spoken in exposing sin but, throughout, most pleasing and kindly in his manner. When the Bible Institute re-opens, God willing, we shall have alongside of us a brother fitted to take very much more responsibility than ever before. I have rarely felt so refreshed in spirit and the words of John the Baptist began to take on quite a new meaning, "He must increase and I must decrease."

A TROPHY OF GRACE

MRS. D. MORLING.

AT the close of our Paniadipatti Harvest Meetings this June we had the joy of witnessing the baptism of ten believers. Each had given definite evidence of having passed from death unto life. The young couple in the accompanying picture were two of these. John is the younger brother of Pastor S. Paul and came to us first in June, 1939, as a young lad to help us in housework and assist on camp. He had been brought up in a Christian home and had been duly confirmed in the church, so considered himself a Christian. But he had no consciousness of sin and found it very tedious to attend family prayers and regular Sunday services. Some time after war broke out, he decided to join the armed forces and was sent to Bangalore for training. He had described himself as a Christian, so with others was given leave on Sundays to attend a place of worship, an advantage he abused by amusing himself in the bazaar. This practice of his was known to Hindu acquaintances who were not given this privilege leave.



One day, while practising target shooting, he was accidentally hit. But he was wearing a broad thick leather belt which prevented the shot doing more than just grazing his skin. He says it did just pass through his mind that it was of God's mercy that he had been preserved, but his heart was so hardened that he decided it was only a piece of good luck.

For some months he continued in his careless sinful life and then, at another target practice an acquaintance of his was seriously wounded and he himself received some face wounds and was carried unconscious to hospital. While lying there in much pain, a Hindu friend called to see

him and said something to this effect: "This is a just punishment to you. Your God is angry with you, you have not given Him the worship you have been taught you should and have deceived your officers. Let this be a warning to you." John says he felt very ashamed that he should be rebuked by a heathen man and shortly after when he heard that the other wounded man was dead, he was full of terror. This led to a humble confession of sin and turning to God for pardon.

When we returned to the south in January, 1948, John, who was by that time married, was here wanting to work for us again. So Mrs. Kuhrt gave him employment and two years later, when she moved to Kovilpatti, kindly relinquished his help in my favour. John and his wife, Sellathai, have both given abundant evidence that they are the Lord's children. Their baptism has given us much joy. Sellathai is now helping me by minding the small children of the women students while the mothers are studying. She has learned to read since she came here and spends much time studying her New Testament. They have two little daughters.

THE VILLAGE WOMAN'S TALENT

MRS. D. A. THROWER.

ON approaching this subject, I would draw special notice to the facts that in the parable of the talents, which our Lord related, there was no servant who was denied a talent, and that it was the one talent which was despised and consequently neglected. That which I am about to outline, is the result of a prayerful consideration of these two facts.

Many of us have often experienced the delight of dealing with our unsophisticated village women. We marvel at the simplicity of their faith and at their ready response to the message of salvation by the blood of Christ. It is not possible to have fellowship with them without realising that many of them are saved by grace. The thrill of knowing that the people who sit in darkness have seen a great light is beyond all telling. Nevertheless, it is on the other hand a source of grief that, after this initial experience, there is not that growth in grace which we so long to see. It is here that we encounter an apparently insurmountable obstacle. As exercise is necessary for the healthy growth of a child, so some form of service is essential for the spiritual child, in order that he or she may develop in the things of God. Yet, in the past, we have failed to see any avenues of service for our illiterate and poverty-stricken Indian sister.

About two years ago, however, I became thoroughly dissatisfied with this state of affairs and decided that I could not continue ministry under these conditions. We already had too many babes and, the more we took the Gospel to the unsaved, the greater this problem became. Our care of the newly-born was not producing development which could bring glory to God.

While prayerfully seeking a solution of this difficulty, I was directed to the parable of the talents, which led me to the conclusion that the saved

village woman must have a talent, and that it was my business to discover and develop it. Careful investigation revealed that in the course of a month or a year a considerable amount of time was at the disposal of these friends. I have therefore found various ways of service which, while not necessitating an expenditure of money, utilise the *time* which would otherwise be wasted.

For instance, I heard of an indigenous method called in Tamil "varam" whereby goats and fowls are let out on hire. Along these lines, I offered a hen to any woman who would keep a fowl as service for the Lord, giving half of the produce to our funds and retaining the other half for her necessary expenses. Although we have only made a small beginning, the income from this, even in this first year, has been not inconsiderable. At first my stock consisted of only three birds, yet already the number of laying hens has increased, as chickens received by me in connection with the scheme have been handed over to other women.

Turkeys have not been quite so successful, but even here a sum of Rs. 24 has been raised to swell the local funds of the churches concerned. A goat project is also under way on the same basis. I consider that as we educate our people in the necessity to give *something* if they are to enjoy the Lord's blessing and in order to finance the Lord's work, a dozen goats kept in this way in any given rural area would considerably increase the income of the local church and also materially benefit the people themselves.

The impetus to work which these small efforts have created, has uncovered other dormant talents. Needlework, painting, crochet, gardening and cooking have all contributed to an income which is itself but a sign of a far more valuable process—the building of character. May I suggest that we builders pay more attention to our one-talent sisters. I am quite sure that the law of multiplication would apply just as much in this case, as in those of folk with more than one talent, if the conditions were the same, not to mention the joy and satisfaction which we may anticipate on the King's return.

Since preparing the above paper the writer's notice was called to an extremely helpful comment by Robert E. Speer quoted below.

"If the kingdom is to continue to spread throughout the world, there needs to be in every country, a church which draws its own resources from heaven above and from the soil of the country beneath, welcoming in the accomplishment of its national task all the aid others can supply in supplement. And we might add, bearing its share in the world-wide task of carrying the Gospel to those who do not know it. No such church can grow on a basis of outside help over long periods of time."

"Yet, where help has been received, to discover alternate ways of maintaining a church is not easy. The inertia of tradition and an entrenched system has to be overcome. It is easier for all of us to ask for funds from a source already developed than to uncover new resources which ought to be made available in new soil."

N.B.—The above is a resume of a paper read at the S.B.M. Missionaries' Annual Conference, February, 1950.

KOLAR GOLD FIELDS TAMIL BAPTIST CHURCH

THE Kolar Gold Fields, near Bangalore, is an area about 14 square miles in extent and it has a population of approximately 50,000. About 15 years ago a Tamil Christian named Edward Christopher, employed as an accountant in the office of one of the mining companies, began evangelistic work in the place. The Lord's blessing attended this Brother's prayerful efforts, and after a time a small Tamil Church was formed, with Mr. Christopher as its pastor.

This Church has continued and prospered throughout the years, and since 1937 it has been in close association with the S.B.M. and is in full agreement with the Doctrinal Basis and Rules of the Mission. One of our missionaries each year has visited Kolar and held special meetings at the request of the Church and Pastor.

Upon the recommendation of our Conference of Missionaries and following a special visit by Mr. and Mrs. Thrower and Mr. Huckett, the Council has now taken over the oversight of the Kolar Gold Fields Church as a definite part of our S.B.M. work. Pastor Christopher and the Kolar Church requested this and they have transferred to the Mission, as a gift, the chapel premises.

One of our Indian Preachers from Madras, Mr. Daniel, is now stationed at Kolar, and his wife is working with him there as a Biblewoman. There will be reports from time to time of work in this new Field, and we shall value the prayers of friends for all concerned in this important centre of work.

RETURN TO WORK!

MISS B. S. WADE.

CERTAINLY! and with a great deal of joy.

Hill leave is without doubt worth while and everyone working on the Mission field is grateful for the holiday season and above all for the relief from the heat, but nevertheless it is good to be home in our own stations with problems and joys ahead and as much work as we feel we can tackle before us! Sometimes the unexpressed "Thank you Lord" for Christian service; for fellowship of the churches of our denomination and for the daily feeling of renewed physical strength is very real and it's good to thank God for these things.

But what is this work to which we can return with good cheer? It varies in each field. From the Paniadiapatti station in the L.Z.A. section of the work it appears this year to me something like this:

1. ENDLESS CAMPING! (Which should just continue as a routine work.)

But what does this mean? It means living out in the villages some five, ten, or 14 miles distance and staying in each place three to six or so days. Usually it is planned so that the actual "camp" is made in the most central place so that all the surrounding villages in that area may be visited. For instance if a camp is made at Kalingapatti then the five villages around would be visited. The principle object in such visitation is to hear the lessons learnt by the women in the villages who have been taught by the

Bible Women. Christians of many years standing will have been taught lessons which are planned out every three months while newer converts will be taught the life of Christ, the Lord's prayer and the ten commandments, etc. All will be expected to learn verses of Scripture—in this memory is a great trial and very often the missionary is disappointed. If in such planned village visitation there is time to spare then there is the need to seek the opportunity to enter Hindu homes—these are countless.

2. THE CO-OPERATION IN THE CARE OF WOMEN'S MEETINGS.

There are 16 such meetings held on Sunday mornings or afternoons with probably an average attendance at each of ten women. The Bible Women need help in knowing the wisest way to conduct these meetings and perhaps we may be used of the Lord to give such help and fellowship which they need inclusive of encouragement.

3. THE INDIVIDUAL TEACHING OF YOUNG WOMEN.

There are a few young women keen to learn more than the average village women and to whom there is felt an extra responsibility in teaching. They are mainly girls who have passed through the mission schools.

4. THE MONTHLY BIBLE WOMEN'S LESSONS.

The Bible Women of Paniadiapatti are with the exception of one all older than myself and with far longer years of service rendered to the Lord. To teach the monthly lessons which we all study for our own growth is that which needs care, thought and humility.

5. QUESTION OF PLANNING A FOUR OR FIVE DAY BIBLE FELLOWSHIP (for the end of the year).

Thoughts lie ahead for this—there are obstacles inclusive of one's own inability to handle the language correctly and also the disadvantage of having to realise that if the women come then toddlers and bairns in arms must needs also come! Is it to be voluntary? Who can we most wisely ask to speak?

6. LINKING UP WITH THE FAMILIES.

Perhaps this may seem unnecessary to mention but after all one of the big things in village work is to find the binding fellowship of human problems (not of necessity spiritual ones). There is a great delight in returning from the Hills feeling that you are anxious to hear about that which has taken place in your absence.

Perhaps a bird's eye view of several small happenings this last eight or so days may show you the certainty of happiness in returning to work:

SIVASANGAPATTI.—Asked by Mr. Kuhrt some months back to link up with this village. A C.M.S. Landowner is showing considerable interest amongst the coolie people who work for him. All are anxious to build a church and have a certain amount of money already collected for this purpose. B.W. Sountharie and I went over with the object of conducting a women's meeting at the close of the morning's service which was conducted by a teacher—a direct convert from Hinduism. How did we meet? not in a church or sitting on a pew! Merely a large cow-shed in which the oxen were driven out to graze some few moments after we got there which will assure you that there was quite a cow-like smell about the place!

Return to Work!

Leaf matting was placed on the somewhat grubby floor and we women folk took our places in Indian style, the three men folk—four when the shepherd lad was present—were more fortunate in having the dignified position of a raised mud platform and two mats! The preacher sat through the service almost like a humble king talking to his subjects! A few children were present, several intent on crunching sugar cane. Was this small gathering worth while? In eternity that will be known—the preacher spoke of the feeding of the five thousand and our need to give to others of the Word of God and the Bible Women later sincerely sought to bring home to the women's hearts the message of John 3: 16. I felt it was really good to be present.

VALLAMPATTI.—Before we had gone to the hills the Bible Women and I had called at the home of a very old lady who had been gored by a bull and who had on the night of the accident come to us for help. It was a caste home. The old lady was too broken in mind to understand very much of what we said. In the home was a young wife, the husband was lying on a cot in the open courtyard—obviously an ill man. He was about 25 and had attended our small village school as a lad. Knowing that possibly he could not live for very many more months we sat down and chatted with him. His baby daughter played on his cot. Almost I felt the revolt of the will to sit on the rough log by the string cot—and yet this young man needed the reminder to his will and heart of that which he would have heard at school and it was with the compulsion of the need to bring God's Word and his mind together that I felt constrained to speak. Now a week after our return the news has come that he died a few days ago. The young widow may wear her coloured saries and jewels for 15 days after this they will be taken from her and she will only be allowed to wear the widow's white sarie and no jewels. Have we now obtained an opening to this caste home? Have we got something greater than wealth and even the companionship of married life to offer this woman? Such homes call for thought, prayer and work.

Such and more could be written but I ask that to those of you who might read these notes that at least it may convey to you the joy of Christian service which is experienced in India and above all the need for the constancy of your co-operation in prayer.

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 schools. This has been a regular feature of the Christmas season, and we should like 1950 to be characterised by these tokens of Christian love. There is really special need this year, as in some parts of South India there are serious famine conditions.

Gifts for this special fund should be sent to:

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

who will gratefully acknowledge the same.

The fund will be closed at the **END OF SEPTEMBER.**

GUILD OF SERVICE CORNER

HE'S GONE!! WHO? WHERE? You may have noticed our Indian boy is not on this page. He's gone to help make the Guild of Service Rally a success by drawing attention to the advertisement on the front cover. I hope *you* will not be found at home on September 23rd, but will be helping to make the Rally a success by your presence at ZION, NEW CROSS. Like holiday makers in September we are going south. I trust the new meeting-place will meet with your approval.

The theme, "Evangelism in India" is most interesting. The speakers, Mr. and Mrs. G. F. Champion, are qualified to speak, for evangelising the villages of S. India occupies much of their time. Another reason why you should endeavour to come is that this is OUR last opportunity of saying "Farewell" to Mr. John Field. Let him *know* that we wish him well. Let him see that the young people of the Mission are really interested in a young man going out to India. You're coming? Of course you are. Let's make it a great rally.

For the coming winter, arrangements are being made for classes to see a film-strip showing the history and usefulness of the Bible Institute at Paniadipatti. Many are now writing to say, "We recall a very happy evening spent in the interests of the S.B.M. . . . We suggest the following dates . . ." Why not write now to your Area Representative or the Secretary and every effort will be made to fit in with your winter programme. A time of happy fellowship and interest will result.

You will be glad to know that further increases have been made financially. It may be a record but early figures are not to hand as I write. Make sure you get an Annual Report next month and see the actual figures, etc. Meanwhile, let us prayerfully endeavour to go on from strength to strength.

Hon. Secretary, PASTOR F. J. BENNETT, 23, Brewster Road, E.10.

LADIES' ZENANA AUXILIARY.

The **L.Z.A. QUARTERLY PRAYER MEETING** will, D.v., be held at West Hill Chapel, Wandsworth, on Tuesday, September 5th, at 7.30 p.m. Miss A. Applegate will preside, and the presence of lady friends is earnestly requested.

PLEASE NOTE.—Applications for L.Z.A. Meetings should now be sent to the General Secretary.

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.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from JUNE 1st, 1950, to JULY 31st, 1950.

	£	s.	d.
Churches	1,146	4	6½
Schools	257	0	10½
Personal	244	7	4
Legacy	5	0	0
Miscellaneous	1	15	9
Guild of Service	85	1	2
Literature	42	14	7
	£1,782	4	3

Anonymous gifts: £1 (A.K., Hayes); £1 (Saxmundham).

	£	s.	d.
L.Z.A.			
General Account	1,211	19	5
Medical Account	9	10	0

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 G. F. CHAMPION—

SEPTEMBER 3rd, Laxfield; 4th, Chelmondiston; 6th, Potten End; 7th, Brentford; 10th, Whittlesey; 13th, Erith; 14th, Halstead; 16th, New Cross, Prayer Circle; 17th, Bermondsey; 19th, Leyton; 20th, Brighton, Tabernacle; 21st, Belvedere; 23rd, "Rays" and Guild of Service Meetings, New Cross; 27th, Lewisham; 28th, Hailsham; 30th, Courland Grove, Clapham.

OCTOBER 3rd, Tadworth; 4th, Brighton, Ebenezer; 8th, Willenhall; 10th, Streatham; 11th, Hadleigh; 12th, Mendlesham, L.Z.A.; 15th, Staines; 16th, Hounslow; 17th, Trowbridge; 19th, Bradenstoke; 22nd, Wellingborough; 24th, S.B.M. Annual Meetings; 28th and 29th, Borough Green; 30th, Ryarsh.

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

PASTOR J. K. THORPE—

SEPTEMBER 2nd, Croydon, Derby Road, L.Z.A.; 3rd, Bierton; 7th, Brentford; 10th, Cransford; 17th, Highbury; 19th, Leyton; 21st, Walthamstow, L.Z.A.; 23rd, "Rays" and Guild of Service Meetings; 24th, Swindon; 28th, Hailsham.

OCTOBER 1st, Poynings; 4th, Brighton, Ebenezer; 5th, Homerton; 8th, Egham; 9th, Wood Green, Eldon Road; 12th, Potton, L.Z.A.; 15th, Carlton; 17th, Carshalton; 19th, Manor Park, L.Z.A.; 22nd, Little Staughton; 24th, S.B.M. Annual Meetings; 28th, Borough Green; 29th, Yateley; 30th, Ryarsh.

MR. JOHN R. FIELD—

SEPTEMBER 3rd, Grays; 23rd, Guild of Service Rally.

OCTOBER 1st, Reigate; 8th, Stretham; 15th, Wood Green, Park Ridings; 22nd, Rattlesden; 29th, Cottenham.

Address: 34, Willis Avenue, Sutton, Surrey.

MR. W. T. SAYERS—

SEPTEMBER 10th, Tollington Park.

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STRICT BAPTIST MISSION HERALD

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

SPECIAL VEPERY JUBILEE NUMBER



AN EARLY PHOTOGRAPH OF VEPERY CHAPEL, MADRAS.

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,
25, Grenoble Gardens,
Palmers Green, N.13.

"His Cause Goes On"

THE 89TH ANNUAL REPORT OF THE WORK OF THE MISSION IS NOW READY.

Special reference is made to the late esteemed President, Pastor R. Robinson, and there is an excellent photograph of him as a frontispiece.

The reports from the Fields of work in India are most encouraging.

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

6D. EACH. BY POST 7½D.

VEPERY CHURCH JUBILEE

REPORT BY D. A. THROWER.



MISSIONARY E. A. BOOTH

FOUNDED in the year 1900 by Missionary E. A. Booth, the Vepery S.B.M. Tamil Church celebrated its Jubilee in August, 1950. The usual Ingathering Service was held in the Vepery Chapel on the afternoon of Saturday 5th, the chair being taken by the Pastor and the address delivered by the missionary. The attendance was fairly good—it is never large for this particular meeting—and a happy and enthusiastic spirit prevailed. The offerings, contents of collecting pots and proceeds of sale realised slightly more than Rs. 100, nine-tenths of the amount being received in cash, while the remainder represented promised gifts to be paid in during the next few days.

On Sunday, 6th, the church worshipped in the Kilpauk Mission House compound. A commodious space roofed by the spreading branches of two ancient tamarind trees had been cleared and furnished with benches, chairs, grass mats and rugs loaned by various friends. Rain had fallen on Saturday, and the weather continued to be overcast throughout the week-end. However, the gatherings did not suffer, although a heavy shower fell on Sunday evening after the congregation had dispersed. Indeed, the clouds, which had given us many qualms regarding the wisdom of holding the meetings in the open, were kind to us, for they gave us a cool and pleasant day.

The morning service was highly encouraging. Some 350-400 adults and many children gathered, and took a keen interest in the proceedings. A rustic shelter had been erected to shade the chairman, speaker and church leaders from such sunshine as there was. Missionary Lincoln Watts presided and led the devotional exercises. The preacher was Pastor Y. M. Solomon, late of our Sembiam Church. The congregation was deeply impressed by the sermon, which our Brother delivered in his usual masterly manner. The writer learned later that several persons were moved to tears as the subject, "The King's daughter"—"all glorious within" was expounded. The public service was followed by the Lord's Supper, led by the Pastor, Mr. S. Devanesam. At noon the friends enjoyed a meal of curry and rice, in the preparation of which many helpers had shared.

The Jubilee Rally commenced at 3.30 p.m., the Field missionary presiding. Representatives of sister churches in this area assisted by leading

the congregation in prayer and reading the Scripture lesson. A brief history of the church was given by a brother who has been a member since the year 1918, and whose knowledge of the cause goes back still farther. The Secretary then read messages of greeting which he had received, including a cable from the Home Secretary of the S.B.M. as follows:

> "S.B.M. CHURCH SECRETARY, VEPERY. HOME CHURCHES AND COUNCIL OF MISSION REJOICE WITH YOU ALL IN JUBILEE CELEBRATIONS OF VEPERY CHURCH. GOD BLESS YOU ALL. THORPE, S.B.M. SECRETARY."

The next item was the presentation of the 50th Annual Report and Statement of Accounts, printed copies of which had been distributed among the friends. Encouraging points noted were that fourteen persons received believers' baptism during the year, and that the membership roll now contains 194 names. Grateful acknowledgment was made of the goodness of God in giving the church a Pastor since our last anniversary. One interesting and reassuring fact revealed by the accounts was that, in spite of considerably increased expenditure due to the settlement and ministry of the recently-appointed Pastor, the General Fund has been well maintained, last year's balance being Rs. 244, and this year's Rs. 245. Lyrics composed for the occasion and sung by the members of the Vepery and Kilpauk Christian Endeavour Societies also featured in the programme. But the item which created greatest interest was the address by Missionary L. Watts, the theme of which was the Jubilee, the fiftieth year release ordained by God for His people the Jews, and its spiritual counterpart for believers of all times. The speaker's headings took the form of a Tamil alliteration which, being interpreted into English, would read somewhat like this:

Atonement ...		the basis of Emancipation.
Announcement	...	of Emancipation.
Ageless character	... ...	of Emancipation.
Abnegation (self)	... ...	of Emancipated ones.

The closing hymn was a translation of "All hail the power of Jesu's name." The Pastor of the church brought the happy occasion to a close by offering the concluding prayer and pronouncing the benediction. All joined in singing the doxology with glad and thankful hearts. The friends were speeded on their homeward way by cups of tea and packets of Indian sweetmeat.

A SUNDAY WITH THE VEPERY CHURCH

MRS. D. A. THROWER.

IT was my pleasure yesterday evening (2nd July) to attend a church meeting conducted by the recently appointed Pastor of Vepery Church. For all business purposes, church meetings are held in the Vepery church building which is large enough to seat all the members comfortably. This particular gathering, however, was convened at Kilpauk to hear the testimonies of persons living in that area, who had applied for baptism and

church membership. It was felt desirable that they should give their witness in their own neighbourhood among the people who know them best. A similar meeting had been held in the morning for those enquirers residing in the Vepery locality.

The theme of the Sunday evening service formed a suitable prelude to this testimony meeting, and, after a brief prayer, a young man was asked to state his reason for desiring baptism. He gave an earnest and convincing testimony of salvation from nominal Christianity. His besetting temptation before conversion was gambling, but since the Lord had met him through the ministry of one of His servants, He had given him other interests which completely eclipsed the worldly pleasures which he once enjoyed. He had already started witnessing for the Lord. His testimony was cordially seconded by two brethren who spoke highly of the lad's integrity.

The next person called upon was a convert from Hinduism, a big burly man of middle age. He had been the head man of his village and the leader in Hindu worship. Nevertheless, he found that service in the pay of the devil was not satisfying, and, one morning, after he had spent a night of rowdyism and quarrelling, a paper was put into his hands with the words of Job 28: 28 written on it. I think he said that his wife gave it to him, but the noise in the street prevented my hearing distinctly. The words "depart from evil" fixed themselves in his mind until he came to realise the wisdom couched in the verse. He had barely finished speaking, before one of the members of the church asked him what he would do if his old associates asked him to do some work connected with his old life, and he replied that he had completely broken with his old companions and that they knew it. Two deacons stood up to tell of how this brother had found the light, one of them testifying that he had intimate knowledge of how the villagers had taunted the man about his leanings towards Christianity, and told him that he could no longer be their leader if he persisted.

The third man was younger and more nervous in speaking. So the Pastor afterwards asked a few pointed questions to elicit a clearer testimony. However, that did not satisfy one of the deacons, who rose to his feet and left us in no doubt concerning the fact that baptism should be a sign of something which has already taken place in the life, there being no virtue in the water itself. After questioning the candidate further, this brother was satisfied and the lad accepted.

The fourth man was a rough diamond of the cooly type. The people in the front bench apparently heard a good testimony, for there were no questions, the man apparently being well known to all concerned. Two brethren spoke concerning his change of life.

The last testimony was given by a man whom we know well as he had been a member of the young men's hostel years ago. He had, however, not responded to the Gospel until he was faced with imminent danger during the war years. After returning to civil life, he had expected to be accepted for church membership at once, but he had been asked to wait. Later on he applied again together with his wife, but, although his wife was accepted and baptized, he was again asked to wait, as he did not

evince sufficient desire for spiritual help by regular attendance at divine worship. These various circumstances had been blessed to him and he now asked to be associated with the Lord's people in a more tangible way. One of his visitors had known him from early youth and bore good testimony concerning him.

So, commending each one to the God of all grace, the meeting ended on a note of praise.

It so happened that all the women enquirers belonged to the Vepery side, and the men to the Kilpauk neighbourhood. It had been our privilege to interview the women and hear their testimonies in their homes. So, although duty called the writer to another place of worship in the morning, we were well able to enter into the spirit of this red letter day in the life of the new pastor and his church.

The people who gave testimony expect to be baptized on the first Sunday in August, which will be the day of the Jubilee of the Vepery Church. May the Lord release many more captives from Satan's thraldom, as this Jubilee year advances.

MEMORIES OF MOHANUR

MISS O. R. KNIGHT.

THERE was a pleasant breeze by the River Cauvery. It was good to see plenty of water. Although this was an orange-brown colour due to recent rains, it was *water* and no one worried about its muddiness. There were many people about, but it was no care-free holiday crowd which came to Mohanur on the banks of the River Cauvery on that day at the beginning of August. True, a few lads were enjoying themselves swimming in the water, but with most of the men, women, and children one was conscious of a sense of urgency.

According to the Tamil Calendar the date was Aadi 18, an important day for the Hindu people of this part of South India. They worship gifts instead of the giver and as water is an essential thing it is reverenced by the people. Aadi 18 is a day which is specially set apart for such worship.

We have often read of Paul's visit to Athens. While he was there, "His spirit was stirred . . . when he saw." Those words came and stayed in my mind that day for my heart was stirred and sad because of many of the things which were seen. Paul saw, "The city wholly given to idolatry." In many places in Mohanur we saw stone idols, about two or three feet in height, under trees by the road-side. They were images of the elephant-headed god, whom people worship thinking that they will afterwards be successful in their undertakings. Under one large tree were several painted mud idols. One had fallen over and broken. An explanation was given by a fellow-missionary who said that after the people have garlanded such idols, goats often came to eat the garland, and in their eagerness, put their feet up onto the idol and knock it over.

A rough and narrow road led down to the river. Several men had driven their bullocks into the water and were bathing them. A few yards away a lad was pouring bucketfuls of water into a water-cart. That water was to be taken to a "hotel." We hope that it was all boiled before use.

To the left of the road was a wide space on the river bank. On one side stood a temple and opposite to this were stone steps leading down to the water. Believing that they would thus obtain cleansing from sin people were standing in the water washing themselves and their clothes. Women were wearing brightly coloured sarees. It was rather surprising to see children shivering as they came from the water. Two margosa trees were growing on the river bank, and under each, on a raised platform, was a representation, in stone, of the elephant-headed god. In the ground in front of each of these were almost a hundred grey stones, which, from a



WITNESSING AT MOHANUR.

distance, looked like small headstones of graves standing strangely close together. These also were idols. On the front of many of the stones two snakes intertwined with each other were carved. Priests stood on the platforms behind the elephant-headed idols and received the offerings of worshippers. Some presented flowers, camphor, coconuts, bananas and other fruits on brass trays. Others brought similar offerings in their hands. Occasionally a woman who had been bathing brought a pot of water from the river and poured it over one of the elephant-headed idols. Seeing ignorant women and little children, with hands together in an attitude of worship, bending at intervals to touch a stone idol, and walking round and round one or other of those two patches of ground, where living trees gave shade to dead idols, could Christian hearts remain unstirred?

The presence and power of the enemy was manifested in a very definite way later in the day. After worshipping the tools which they use day by day certain members of a group of men were garlanded. Two men who were drumming and chanting loudly stood in front of them and the men gradually began to move and dance under the control of evil spirits. People gathered to watch, and there where the works of the enemy were displayed the work of telling the way of salvation, distributing tracts and selling Gospels was continued. For as our hearts were stirred afresh there was an increased desire to fulfil the purpose of our visit and make known the glorious Gospel of Christ.

This was also proclaimed by the missionary and two Indian brethren in several open-air meetings. The result of singing into a megaphone may not have been exactly tuneful, but many people heard and came near to listen to the Gospel message. The very positions in which these meetings were held challenged us. The first was held near a bullock cart which displayed a large luridly coloured poster advertising a cinema film, and others were held near the temple and on the river bank. In contrast to many other memories of that day it is a great joy to think of the lad who eagerly looked through a pile of tracts and bought one of each sort. He and many other people who obtained a Gospel or tract, and those who listened to the spoken message are now in many different places. Let us pray that their hearts also may be stirred, so that they may be able to say, "Thy word hath quickened me . . . The entrance of thy words giveth light."

CULTURE AND THE GOSPEL

W. H. KUHRT.

IN a recent copy of World Dominion it was pointed out that in 1938 at the Tambaram decennial meeting of the International Missionary Council there was manifested a strong desire for what was called the naturalising or—horrid word!—indigenisation of the Christian Gospel in the various eastern countries to which it has been taken by the west. Last year, however, when another conference, made up largely of nationals from the younger churches of South-East Asia, met in Bangkok this craze for naturalisation seemed to have disappeared and the delegates present were much more interested in evangelisation. The change may be accounted for partly by the fact that whereas in 1938 most of the eastern delegates were still galled by the heavy hand of western imperialism, in 1949 they were rejoicing, more or less, in the attainment of independence and no longer felt the need of a defensive attitude against western culture and western methods of worship. However that may be, the writer, as will appear below, recently encountered more thorough going attempts at indigenous worship than he had ever met before and was not very well pleased with them.

Missionaries have not always succeeded in distinguishing between what is merely western and what is essentially Christian; there is no particular reason why Indian Christians should be required to worship in churches of western architecture or to use western music. On the other hand for many years some Indian Christians (supported by some too generous missionaries), imbued with an excessive desire to preserve their Indian heritage in the face of the cultural thrust of the west, have failed to distinguish between what is Indian and legitimate and what is Hindu and illegitimate.

I was recently invited to speak at a largely attended convention in the Tamil country. When I arrived I discovered that the three-day programme of worship centred around a small temple which was built upon the top of a low hill. Except for three crosses it was, from a distance at any rate, indistinguishable from thousands and thousands of Hindu shrines built similarly upon the tops of small hills. Although the main gatherings assembled in a large panthal at the foot of the hill in the deep shade of lovely mango trees, others took place on the top of the hill and worshippers were required to walk up barefooted. The worship at the foot of the hill was, with the exception of a microphone for which I was extremely grateful, truly Indian but consistent with Christianity. The worship on the top of the hill tended to be more than merely Indian, tended to be Hindu and represented compromise. The last of the four meetings at which I was to speak had been arranged for the top of the hill. I felt it my duty to protest to the leaders of the convention about those features of their arrangements which seemed to me objectionable and I declined to ascend the hill and to speak outside the temple there. They gave way to me in this matter and the final meeting was held like the three earlier ones at the hill foot.

During the meetings a group of earnest Christians began to distribute hand bills protesting against this compromise and it was evident that amongst the Indian ministers there was a great deal of division of opinion. The minister who built the temple had himself to issue severe warnings against superstitious practices and threatened to dismantle it with his own hands if worshippers did not desist from walking around the temple in the expectation of receiving boons from heaven. It is only fair also to testify that the arrangements for the feeding and marshalling of nearly two thousand people were excellent; large and attentive crowds assembled for all the meetings and no restraint was put upon me in regard to the ministry of the Word.

Our people are not much tempted in the ways outlined above because they come from strata of society that are not much concerned with India's "cultural heritage." Their temptations are many and serious enough but usually of a less subtle variety. One could write at length about them but it might not be very profitable. Cultured and uncultured (Nicodemus of Jerusalem and the Samaritan woman of Gerizim) all alike need to learn that the hour is already come "when ye shall neither in this mountain nor yet at Jerusalem worship the Father . . . they that worship Him must worship Him in spirit and in truth."

NOTES AND NEWS

Memorial Service to Pastor R. Robinson.—A united memorial Service to the late esteemed President of the Mission was held at Chadwell Street Chapel on Friday, September 1st. Mr. S. W. Anderson presided over the meeting, which was attended by friends from near and far, the Chapel being completely filled. The Chairman was supported by the Mission Secretary and representatives of the many Denominational organisations in which Pastor Robinson served for many years, and Pastor O. C. Austin and Pastor W. S. Baker spoke in affectionate remembrance of one who was indeed a faithful servant of Jesus Christ and a brother beloved.

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 £140 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 and loving help rendered by Miss H. V. Harris in connection with this fund, with which she has been actively associated for so many years.

Mr. J. R. Field.—Mr. Field sails for India on the "Chusan," leaving England on November 7th, and we are sure that the good wishes and prayers of many friends will follow our brother on the voyage and also as he begins life in India and as he commences to learn the Tamil language.

New Year's Prayer Meeting and Farewell to Missionary and Mrs. Champion.—Passages are booked for Mr. and Mrs. Champion on the "Canton," sailing on January 12th, D.v., and we plan to have the Public Farewell to them at Chadwell Street Chapel on January 5th, at 7 p.m. We hope that many friends will join with us on that occasion and thus send forth God's servants encouraged and strengthened for yet another term of service in India.

Missionary Magazines for 1951.—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. The charge for the MISSION HERALD 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.

The Annual Meetings.—We are now in the position to add this short report of the S.B.M. Annual Meetings, held on Tuesday, October 24th. We were favoured with a fine day and were greatly cheered by record congregations at all meetings. Above all the Lord's blessing was realised throughout the day in His gracious help given to the afternoon preacher and all speakers and in the happy spirit of fellowship which prevailed. We praise God and thank all friends who made possible such an encouraging day. Collections amounted to:

General Fund: £227 17s. 7d. L.Z.A.: £62 3s. 2d.

Home-call of Mr. H. C. Harris.—It is with a very real sense of loss we record the sudden Home-call of Mr. H. C. Harris (the father of Dr. R. Harris and Miss M. E. Harris) on October 11th. We extend our deepest sympathy to all members of the family, and especially to the two daughters serving with the Mission in India, and would assure them of our prayers in this sad bereavement.

LOCAL MISSIONARY MEETINGS, 1951.

God willing, we shall have home on furlough next year, Mr. and Mrs. W. H. Kuhrt and Miss M. E. Harris, and plans are now being made for Mr. Kuhrt and Miss M. E. Harris to visit Churches in various parts of the country.

The period of deputation work is from May to the end of November and both General and L.Z.A. Meetings are now planned from the S.B.M. office in London. Please address letters to the General Secretary. Mr. Kuhrt's available Sundays are all booked but week-day meetings can be arranged. Early application will be appreciated, as also for the services of Miss Harris for L.Z.A. Meetings in any part of the country.

We trust that friends will plan for meetings wherever possible as in this way first-hand information of the work in India can be gained, and our Missionaries will have the greatly valued prayers of helpers at home.

GUILD OF SERVICE CORNER



THE Rally at New Cross proved to be very encouraging. Churches south of the river were well represented and we feel interest in the Guild has been widely extended.

The difficulties facing evangelism in India and the encouragements God grants were vividly presented by Mr. and Mrs. Champion. We can pray more intelligently now for this great work. Under the able chairmanship of Pastor Crees we bade farewell to Mr. John Field. The whole meeting stood to indicate their willingness to support him in prayer. We earnestly pray that the Lord will grant a safe voyage and much blessing in his studies and service in India.

We are deeply grateful for the increased interest in our work. One source of financial help comes from the Stamp Corner. Pastor O. C. Austin (139*a*, Grosvenor Avenue, N.5) has been working hard in this direction and we deeply appreciate his efforts. He does need now someone who is expert in dealing with stamps to price and make up approval sheets. If you would be willing to do this or know of one who could help, will you please let Pastor Austin know.

All philatelists in our churches can benefit through purchasing our stamps at a greatly reduced price and in so doing will help our funds. The proceeds are equally divided between the Guild and the F.O.Y.

Search	Through	Any	Mailed	P a c k e t S.
Stop	Throwing	Away	Money	P r o s p e c t S.
Start	Turning out	Accumulated	Miscellaneous	P a c k e t S.
Supplement	The	Amount in	Mission	Purse.
Send	To	Austin	More	Postage stampS.
Study	The	Approvals	Mailed	Promptly.
Sincere	Thanks for	Albums	Made our	Property.
Secretaries,	Talk	About this	Monied	Project.
Set	Them	All	Making	P h i l a t e l i s t S.

Hon Guild Secretary, Pastor F. J. Bennett, 23, Brewster Road, E.10.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from AUGUST 1st, 1950, to SEPTEMBER 30th, 1950.

	£	s.	d.
Churches	297	1	11
Schools	98	4	5
Personal ...	131	5	11
Guild of Service	44	9	7
Literature	13	19	0
	£585	0	10

Anonymous gifts gratefully acknowledged: £1 10s. (postmark Gravesend); £1, A.K. (Hayes); 12s. (postmark Brighton).

L.Z.A.: General Account £118 4 10

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 G. F. CHAMPION—

NOVEMBER 1st, Epsom; 2nd, East Ham; 7th, Richmond; 8th, Tunbridge Wells; 9th, Chesham; 12th, Horham; 13th, Horham; 14th, Occold; 15th, Tunstall; 16th, Fressingfield; 19th, Over, 21st, Stowmarket; 26th, Cambridge, "Eden"; 27th, Stretham; 28th, Cottenham; 29th, Little Downham.

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

PASTOR J. K. THORPE—

NOVEMBER 5th, Halstead; 12th, Tring; 13th, Chesham; 18th, Dorking; 19th, Lewes; 20th, Hounslow; 22nd, Bromley; 23rd, N. Finchley; 26th, Croydon, Derby Road; 29th, West Hill.

DECEMBER 3rd, Watford; 6th, Meopham; 7th, Kings Langley; 8th, Croydon; 26th, Croydon, Derby Road; 29th, West Hill, Wandsworth.

L.Z.A. Quarterly Prayer Meeting at Mount Zion, St. Johns' Wood, on **Thursday, November 16th, at 7.30 p.m.**

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.**

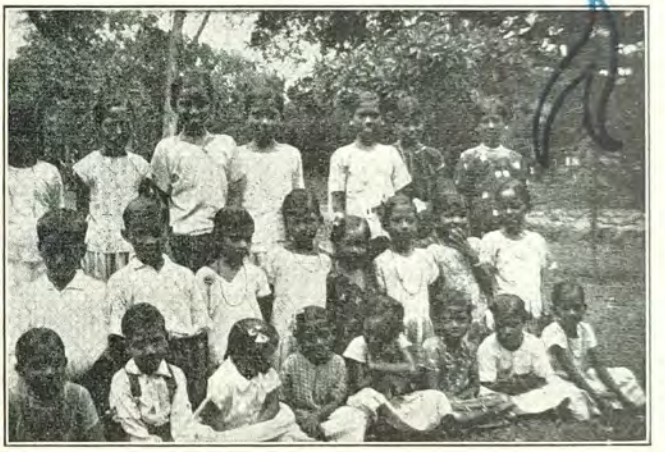
FOREIGN STAMPS.—There is now established a scheme for the collection and sale of foreign and British stamps by means of which the funds of the S.B.M. are benefited. Full particulars can be had of Pastor O. C. AUSTIN, 139a, Grosvenor Avenue, Highbury, N.5, who will also be grateful for the gift of any stamps that friends may be able to send to him for sale in this connection.

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RAYS FROM THE EAST

FOR YOUNG PEOPLE



Sunshine and Smiles from India

Issued by the

Strict Baptist Mission

Of Pastor J. K. THORPE, 37 Empress Avenue.
Wanstead Park, London, E.12.
Price, 3/6 per 100, postage extra.

DORCAS GOES TO CHAPEL

By Mrs. H. A. Huckett, Namakal.

Who is Dorcas? She takes us to chapel, but doesn't go inside. She is full of good works, which we continually prove. She helps many a widow and the fatherless, but she doesn't sew and make garments. Little children rush out to welcome her with shouts of glee when they see her arrive, and run after her when she departs. She doesn't give them any sweets, but she often has pictures and all sorts of nice things to see and hear. Who is Dorcas? Well, she is the Mission Car, and the bearer of good tidings.

An Early Start.

On December 11th. Daddy said that he was going to preach at Kakkaveri, 23 miles away. Would the family like to come? He didn't have to ask twice! "Everybody must get up early. Breakfast (we call it chota) at 6.15. Start at 7 o'clock!" he announced. What a scramble to be ready in time! Sandwiches to cut for everybody, for we should be out for the greater part of the day. Even so, 7.15 saw us out of the gate and down the road in a cloud of dust. Ruth decides to count dogs, as we go along. She gets up to 100, and tires and then starts on pigs! Mary tries horses, but they are few and far between. Peter is too fascinated with Dorcas's works to heed passing sights. Daddy—well I expect he is thinking about what he is going to say when he gets there. Mummy—well she enjoys the fresh morning breeze and the sight of the hills and mountains all around. At one point on the road, we seemed to be surrounded by them, the Kolli Hills being the highest—over 4,000 feet. The words: "As the mountains are round about Jerusalem, so the Lord is round about His people," came to one's mind.

Thoughts on the Way.

Then I thought of something I had seen the day before when we were going to Kothamangalam on the western side of the taluk. Near a temple full of idols was a long row of clay horses, some with their heads broken off, some with their tails missing, and all looking very dilapidated and dirty. I thought, "Yes, how sad! The people have only dumb idols for their god, with a bodyguard of broken clay horses, while those who love and trust in the Lord Jesus have the Lord of hosts and His chariots of fire to protect them." Elisha's servant found this out. Read 2 Kings 6:17. The mountains were full of horses and chariots of fire round about His servant. Are you ever afraid of being alone? Are you afraid in the dark? Remember the Lord Jesus and His angels are round about you to take care of you.

Our First Stop.

By this time we had reached Kakkaveri, so we left Dorcas outside, and went in to the service, where we listened to what God's word tells us, and how to " walk as children of light." The chapel was full of men, women and children by the time the service ended. From one door I could see a row of faces looking over the wall with a background of thatched roofs behind them. The village looked like a gigantic farmyard full of haystacks of all shapes and sizes. From the other door we could see the road and all that passed along it. During the sermon, a donkey made a dreadful noise under one window, and a toot from Dorcas told us that some mischievous boys were interested in her " good works," when they should not be!

A Question for Us All.

From Kakkaveri, we went to Rasipur to the preacher's house where we ate our sandwiches. The preacher's name is King's Jewel. Here we had the joy of fellowship with a caste man who has just recently become a Christian. He prayed, and thanked our Lord Jesus for saving him, and said he would not worship idols any more, but that he loved the Saviour. Can you say that you LOVE Jesus?

Dorcas took us back to Namakkal by a different route, so we were able to call and see old Mr. Benjamin, who was a preacher in the Mission for many years and is now about 100 years old. We found him on his bed. His legs are very thin and he cannot stand up, but he still has a cheery smile and a deep faith in God. We had prayer with him, and as he could speak English, he said a few words to Ruth, Mary and Peter, which they were able to understand. (They do not know much Tamil now, having forgotten while on furlough what they did know.) Lots of people came to see them wherever we went, and we got rather tired of being on show such a lot. I suppose you would all crowd round to look, if three little Indian children with brown bodies and Indian clothes on suddenly came into your Sunday School one Sunday!

Nearly Home Again.

When we reached Senda, we had tea with the "Aunties " there, and then went to the afternoon service in Senda Chapel. Here it was a pleasure to listen to the Hostel girls singing and to join in with them. The preacher was a Namakkal teacher who had come over for the day's services, and he was very glad to have a lift in " Dorcas " on the way home. Very soon we saw the familiar big rock with its light on top, for it was now about 6 p.m. and nearly dark, as with a toot-toot Dorcas turned into the Mission Compound having safely conveyed us many miles and taken us to two different chapels for worship, as well as enabling us to visit several of God's children in their own homes.

Stories of William Carey.

FOLLOWING ON.

In our last issue, we read the story of William's baptism in the River Nene, and how this step brought a joy into his life which he had never known before. And what happened after that?

The Lord Jesus never leads us to the point where we confess Him as Saviour and Lord, and then lets us go, or leaves us to ourselves. Oh no! He who begins His work in us will see it through, until we reach the eternal day. The Lord Jesus had only begun with William when he was baptised, and He had many things to teach him.

First of all, William had to learn some geography, for the Lord was thinking about other people in other lands. And William borrowed some big books, beautifully engraved, written by the famous explorer Captain Cook. They were known as "Captain Cook's Voyages." As William read these works with their thrilling tales of adventure, travel, seamanship and astronomy, he saw with the eyes of his mind, strange peoples of the Pacific, distant oceans dotted with numberless islands, lands where the glory of the sunshine made the darkness of the hearts of the peoples seem the greater. He read the story of Captain Cook's death, struck down upon the edge of the water, by a dozen rough hands of the Indians of Hawaii, men who so soon before had worshipped Captain Cook as a god. And William read on and on, thrilled by the wondrous tales of travel, and they saw the rush-light burning in his window late at night.

Then there came to William's home a great sorrow; for his little baby girl, Ann, not yet three years old, was taken ill of a fever and died. William's sorrow at the loss of his own little one made him remember other little ones the wide world over. He thought of little children, of men and women, too, dying in heathen darkness without hope and without God. He began to dream of other ships, just as stout and sturdy as Captain Cook's "Endeavour," sailing across the wide seas of the eastern world, not to discover fresh lands but to bring to those lands the message of the love of the Lord Jesus, who said "Suffer the little children to come unto Me."

And so the Lord Jesus led William to follow on to know Him and to learn of Him. Perhaps some of you have begun to know Him, even some may have been baptised in His name. Never think that this is the end of the road. It is only the beginning, for, as we look unto Jesus, He will lead us on day by day, and life will be a voyage of discovery in the good ship "Endeavour" as we pray, "Lord, what wilt Thou have me to do?"

REWARDS

"The first prize goes to . . ." I wonder how many of you have had your name called out as a winner of the first prize, or indeed, any other prize. It must be a wonderful feeling for the prizewinner, as he walks up to the platform with the eyes of all others in the school on him.

Jesus taught His disciples by saying three times over that there are two sorts of rewards. One reward which you may have today by making a show, and by leading people to think how good or clever you are—and the other, a reward which is yet to come. The reward which you may have today soon passes away, but the reward which is yet to come is given to those who seek to do God's will in the secret of their hearts.

We shall not know of that great reward beforehand. One day, we are told, Jesus will come again quickly and He will bring His reward with Him. It will be too late then for those who must have their reward now—they will have had their reward. On that great day, Jesus will reward all His children openly and many and great will be the surprises. I wonder which reward you desire to be your own.

In this issue of Rays you will find the names of those who have been rewarded for regular Bible searching. If your name is not in the list see that it is there next year by making a start **now,** and doing the searcher regularly.

Lower Group, age under 12

1. He is a rewarder of them that diligently seek him.
2. There is a reward for the righteous.
3. Your work shall be rewarded.
4. A full reward be given thee.
5. My reward is with me.
6. Thy Father . . . shall reward thee openly.

These words will be found in Hebrews 11; Psalm 58; 2 Chronicles 15; Ruth 2; Revelation 22; Matthew 6. When you have found all you can, write out the words given and give the book, chapter and verse where found. You need not write out the whole verse.

Upper Group, age 12 and under 16.

Find the answers to the Lower Group questions, then search for these words also, and write out your answers in the same way.

7. He shall not lose his reward.
8. He shall reward every man accordingly to his works.
9. Behold, his reward is with him.
10. Great is your reward in heaven.
11. Of the Lord ye shall receive the reward.
12. If any man's work abide . . . he shall receive a reward.

The answers will be found in Matthew 5; Isaiah 62; Matthew 16; Mark 9; Colossians 3; 1 Corinthians 3; but not in the same order.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for another prize until JULY, 1950, although their entries will be marked and listed with others. Put your name, age, address and Sunday School on your paper and post in an envelope (unsealed), bearing a PENNY stamp to: UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. CLOSING DATE, FEBRUARY 28th, 1950.

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

HONOURS LIST.

Each of the scholars whose name appears in this list will receive a Certificate of Merit for regular Bible Searching during 1949. The special prizes which are awarded to the scholars who have the best record, but have not quite succeeded in winning a prize are won by Fred Catlin, Redbourn; Nora Jaegar, March; Brenda Turner, Walthamstow.

Belvedere: Doreen and Betty Austin, Brian Gutheridge, Dorothy Harris, Colin Hart, Jean Hollywood, Dorothy King, Ruth Orchard, David McCluskey, Kenneth McKenzie, Pauline Prigmore, John Sawyer, Alan Tickell, Joan Twitchett. **March:** James Abbott, Maureen Banks, Philip Bird, David Grundy, Nora Jaegar, Alan Preston, Margaret Saunders, Kevan Skinner, Stephen Trowbridge. **Walthamstow:** Esme Catling, Jeannette Chalmers, Cynthia Johnston, Pat Mitchell, Margaret Solly, David and Diane Titheradge. **Richmond:** Doreen, Alma and Maureen Bond, Ronald and Peter Bush, Carole Smith, Yvonne Waldegrave. **Chadwell St., Clerkenwell:** Joyce Chamberlain, David Champion, Sylvia and Barbara Michael, Raymond Pullen. **Mt. Zion, Ipswich:** John and Peter Harris, Janet and Jill Harsant, John Rudd. **Whittlesey:** David Baxter, Rosemary Champion, Gillian Foster, Mary and Joyce Willimer. **Bethesda, Ipswich:** Barbara Allen, Derek and Myrtle Bugg, Maureen Clarke. **Mendlesham Green:** Mary Baker, Arthur Battley, Percy Carr, Thelma Ward. **Lynton Rd., Bermondsey:** Alice and Anne Lawrence, Brenda Long. **Bradenstoke:** Eunice, John and Sidney Skull. **Tabernacle, Brighton:** Derek and Peter Moon, Margaret Orgar. **Chelmsford:** Michael, Elizabeth and Jennifer Leeks. **Chingford:** Margaret Scrivener, Heather Thomson, Joan Wigzell. **Crowfield:** Valerie Felton, Gloria Harvey, Vera Warren. **Eastbourne:** John, Dorothy and Christine Hill. **Hailsham:** Constance Hill, Janet Ovenden, Evelyn Saunders. **Highbury:** Lily Nash, Mary Thomas, John Watkins. **Redbourn:** Fred and Terry Catlin, Olive Draper. **Stowmarket:** Michael Pleasance, Daphne Rayner, Sylvia Robinson. **Park Ridings, Wood Green:** Jennifer and Ann Ballard, Joseph Bysh. **Broadstairs:** Anthea and Timothy Evans. **Courland Grove, Clapham:** Barbara Allaway, Dorothy Andrew. **Colchester:** Mary and Elizabeth Wild. **Greenwich:** David and Rachel Perry. **Haslemere:** Ian and Lorna Mills. **Horham:** David Havers, Percy Smith. **Manor Park:** Gordon Kuhrt, Ruth Wood. **Middlesbrough:** George Archer, Derrick Chisholm. **Sudbourne:** Mary and David Bugg. **Tunstall:** Joy Bugg, Annabel Knights. **Wellingborough:** John and Peter Robinson. **Aylesbury:** Beryl Walter. **Brentford:** Shirley Hobbs. **Clifton:** Josephine Collins. **Cransford:** Mollie Capon. **Salem, Croydon:** Pauline Ward. **Devizes:** Maureen Stephenson. **East Ham:** Iris Sawdy. **Eversley:** Doreen Mullins. **Old Baptist, Guildford:** Enid Shrimpton. **Hadleigh:** Brian Poulding. **Hounslow:** Brenda Randall. **Otley:** Irene Adams. **Preston:** David Sowerbutts. **Prittlewell:** Marion Lineham. **St. John's Wood:** Barbara Pibworth. **Staines:** Norman Davies. **Gurney Rd., Stratford:** Alan Webb. **Streatham:** Mary Layzell. **Yateley:** Betty Tice.

RESULT OF LAST BIBLE SEARCHER.

We were very disappointed in the number of entries, it is the lowest we have had for some years. We are sorry, too, that over 30 scholars have lost their certificates for regular Bible searching in 1949 through missing this one searcher. We welcome 18 new searchers, and there was one new school—Stapleford. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Sylvia Robinson, aged 15, Stowmarket.
2, Enid Shrimpton, aged 14, Old Baptist S.S., Guildford.

Special Mention: Jeanette Chalmers, Lily Nash, Michael Pleasance, Maureen Clarke,

Very Highly Commended: Daphne Rayner, Anthea Evans, Janet Harsant, Barbara Allaway, Roy Harris, Joy Bugg, Evelyn Saunders, Margaret Scrivener, Daphne Dale, Janet Ovenden, Beryl Walter.

Highly Commended: Eunice Skull, Ruth Orchard, Brenda Turner, John Skull, David Titheradge, Gillian Foster, Betty Tice, Paul Ballard, John Rudd, Alan Preston, Mary Wild, Derek Moon, Shirley Betts, Maureen Stephenson, Ruth Wood, Brenda Randall, Michael Leeks, Josephine Collins, Eileen Harris, Dorothy Hill, Nora Jaegar, Mary Bugg, Kevan Skinner, Keith Pedley, Florence Mackenzie, Dorothy Andrew, Margaret Orgar, Gloria Harvey, Barbara Allen, John Hill, C. D. Lister, George Archer, Annabel Knights, John Watkins, Derek Bugg, Joyce Chamberlain, Christine Hackett, Hilda Cattermole.

Commended: Janet Knott, Fred Catlin, Alma Bond, Brian Poulding, Doreen Bond, Ronald Bush, Bryan Forway, Betty Austin, Alice Lawrence,

Answered Upper Group only: Colin Abson, Donald Crane.

Lower Group, age under 12.

Prizewinners: 1, Rosemary Champion, aged 10, "Zion," Whittlesey.
2, Stephen Trowbridge, aged 6, "Providence," March.

Special Mention: James Abbott, Margaret Saunders, Mary Baker and Percy Carr.

Very Highly Commended: Maureen Hammond, Valerie Newing, Pauline Prigmore, Valerie Laws, Yvonne Waldegrave, John Sawyer, David Sowerbutts, Diane Titheradge, John Harris, Colin Hart, Brian Marsh, David Shrimpton, Margaret Maclean, Dorothy Harris.

Highly Commended: Brenda Long, Jean Hollywood, Joyce Town, Kenneth McKenzie, Joan Twitchett, David McCluskey, Peter Harris, Dorothy King, Barbara Michael, Michael Chalmers, Ruth Ager, Myrtle Bugg, Ann Ballard, Elizabeth Leeks, David Bugg, Alan Long, Cynthia Johnston, Marion Lineham, Thelma Ward, David Champion, Stephen Ager, Irene Adams, David Baxter, Sylvia Michael, Arthur Battley, Shirley Millard, Peter Moon, Pamela Gaston, Sidney Skull, Rachel Perry, Percy Smith, Doreen Wells, Pauline Ward, Elizabeth Wild, Leslie Freeman, Raymond Woolland, Jennifer Ballard, Evelyn Andrews, Norman Davies, Christine Hill, Lesley Wood, John Laver, Margaret Solly, Roger Glanfield, Constance Hill, Ian Hurst, Timothy Evans, Maureen Bond, A. Tickell, Pat Eason, Michael Newing, Pauline Foster, Brian Gutheridge, David Self, David Perry, Jill Fisher, Olive Draper, An entry with St. Albans postmark, Derrick Chisholm, Vera Warren, Michael Wood, Terry Catlin, Doreen Austin, Anne Harwood, Alan Turnbull, Helen Stephens, Kathleen Filby, Christine Baldwin, Margaret Phillips.

Commended: Jill Harsant and Jenifer Leeks sent correct answers but omitted to write out the verse in Luke 2, Joseph Bysh, Iris Sawdy, Raymond Pullen, Kingsley Abbs, Rosemary Thomas, Esme Catling, Trevor Clarke, Gillian Norman, Anne Lawrence, Peter Wood, Joan Nutkins, Daniel James, Carole Smith, Peter Bush, Billy Bush, Barbara Martin, Daphne Cattermole, Jennifer Catt, Paul Townsend, Albert Voller. David Grundy sent references only.

The following also tried but gave the names of the persons who spoke the words: Barbara Pibworth, Margaret Grix, Jean Crane, David Pibworth, S. Lawrence, Maureen Phillips, Jean Read, Joyce Crane, Mary Willimer.

Not for Competition: Miss Dorothy Best and Ann Scales.

Belvedere still leads. March and Walthamstow tied for second place. Richmond came third.

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Over thirty of you do well to remember the story of the hare and the tortoise. They made such a good start in 1949 and did their Bible Searchers so regularly until Christmas came and then like the hare they stopped, they lost the race, and there is no Honours Certificate for them this year. So try to learn by your failures and, even if you are not so slow as a tortoise, stick to it in 1950.

In front of the great Council House in Delhi, India's capital city, the other day, there was gathered a vast crowd of people with upturned faces. They were gazing at the topmost point of the Government building, upon which for 38 years there had rested the great bronze crown, a sign of the allegiance of India to their King-Emperor, the King of Great Britain. The bronze crown was now being taken down by a team of steeplejacks.

There is only One who is fitted to wear India's crown upon His head, and that One is our Lord Jesus Christ. Do you remember how He came to Jerusalem, as the prophet said, "He is just and having salvation; lowly, and riding upon an ass"? And because He came in that lowly way, they refused Him to reign over them. India needs the Lord Jesus today and He is the only answer to her need.

One day, He will come again; not as the lowly Saviour but as King and Lord. And then the crown of India and all crowns of empire shall meet upon His brow for "all kings shall fall down before Him and all nations shall serve Him," and on His head there shall be many crowns.

Then I would like to send a very special message to two brave little souls from Mendlesham, Mary Baker and Percy Carr. Both are in hospital and both did the Bible Searcher. We all hope that you may soon be better and go home again. May God bless you each.

I was very pleased with the Christmas cards sent to me by Irene Adams, George Archer and Elizabeth Michael and Jennifer Leeks; also the prettily coloured picture by Marion Lineham. Iwould like also to thank these boys and girls for their letters and good wishes: Maureen Clarke, Anthea Evans, Janet and Jill Harsant, Connie Hill, Janet Knott, Michael Pleasance, Brian Poulding, Margaret Scrivener, Vera Warren and Ann Wilson. These friends too kindly wrote to me and I would thank them for their letters and kind good wishes:—Mrs. E. E. Baker, Mrs. I. Carr, Mrs. H. J. Culliford, Mr. H. W. Harmer, Miss M. Linggood, Miss J. E. Smith and Mr. W. H. Trowbridge (so glad to hear of Peter, give him our kind remembrances).

May the Lord bless you each abundantly during 1950.

Gods' Care for a Baby

Feb.	6	M	**Exod. 2, 1-10**
	7	Tu	Matt. 2, 7-15
	8	W	Luke 1, 57-66
	9	Th	Gen. 16, 7-14
	10	F	Gen. 21, 12-19
	11	S	1 Sam. 1, 19-28
	12	Su	Heb. 11, 23-29

Moses' Danger

Feb.	13	M	**Exod. 2, 11-16**
	14	Tu	**Exod. 2, 17-25**
	15	W	Psa. 105, 17-27
	16	Th	Heb. 3, 1-10
	17	F	Psa. 106, 23-33
	18	S	Acts 7, 17-29
	19	Su	Num. 12, 1-9

God Calls Moses

Feb.	20	M	**Exod. 3, 1-10**
	21	Tu	**Exod. 3, 11-18**
	22	W	Acts 7, 30-37
	23	Th	Isa. 63, 7-14
	24	F	Psa. 77, 11-20
	25	S	John 5, 39-47
	26	Su	Isa. 6, 1-8

The Excuses of Moses

Feb.	27	M	**Exod. 4, 1-8**
	28	Tu	**Exod. 4, 9-17**
Mar.	1	W	**Exod. 4, 27-31**
	2	Th	Jer. 1, 1-10
	3	F	Luke 9, 51-62
	4	S	Luke 14, 16-24
	5	Su	Jonah 1, 1-10

The First Plague

Mar.	6	M	**Exod. 7, 1-9**
	7	Tu	**Exod. 7, 10-18**
	8	W	**Exod. 1, 19-25**
	9	Th	Rom. 9, 15-24
	10	F	Prov. 29, 1-8
	11	S	Heb. 3, 7-15
	12	Su	Acts 28, 23-31

Anointed for Burial

Mar.	13	M	Mark 13, 28-37
	14	Tu	**Mark 14, 1-9**
	15	W	John 19, 34-42
	16	Th	Luke 7, 37-47
	17	F	Gen. 50, 1-8
	18	S	2 Sam. 23, 13-17
	19	Su	John 12, 1-10

The Last Supper

Mar.	20	M	**Mark 14, 10-16**
	21	Tu	**Mark 14, 17-25**
	22	W	Mark 14, 26-31
	23	Th	Mark 14, 32-42
	24	F	John 13, 1-11
	25	S	John 13, 12-20
	26	Su	Rev. 19, 1-9

Condemned and Crucified

Mar.	27	M	Mark 14, 43-53
	28	Tu	**Mark 15, 1-10**
	29	W	**Mark 15, 11-20**
	30	Th	**Mark 15, 21-30**
	31	F	**Mark 15, 31-38**
Apr.	1	S	Psa. 22, 1-9
	2	Su	Psa. 22, 10-22

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RAYS FROM THE EAST

FOR YOUNG PEOPLE



"Taking a drink."

Issued by the

Strict Baptist Mission

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

Price, 3/6 per 100, postage extra.

MARY'S HOME GOING

by Mrs. D. A. Thrower, Madras.

It was early morning. We had planned to go to Poonamallee that day, but before we had finished our breakfast, a preacher came from the village Koyembedu, and said that a little girl had died and her parents would like us to visit them. As Koyembedu is on the way to Poonamallee, it was easy for us to do so.

We found the house crowded with people and the girl of 13 years lying on a bench with a garland of flowers round her neck. Very often when we go to a house of mourning, we can hear the cries and moans of the people before we arrive there, but here, there were no cries. No one fell on my neck and sobbed as if her heart would break. There were no tears. We wondered at the orderliness and quietness of the crowd as we conducted the service. Were not the parents sorry to lose the girl?

Later on, we learned the secret. Death had been swallowed up in victory. Mary had been ill for a long time and in her sickness, had found the Saviour. He had become a precious friend to her. During her last evening on earth, she had begged her parents not to weep for her: was she not going to be with Jesus? She sang a hymn of praise with her latest breath and then asked the waiting relations to go on singing. Thus she went to her heavenly home on wings of praise. The parents and other friends were so impressed that they could not weep. Their child was happy and they too were content. We are praying that the bright testimony of Mary may lead many other children to ask themselves if they too may not find the Saviour as she found Him.

JEWEL'S STORY

By the late Mrs. E. A. Booth.

BIBLEWOMAN ANNA and I had spent a long afternoon visiting in the caste quarter of Ayanapuram. It was time to go home, but something whispered to us, " Just one more house." In the last house were four people—an old man, two women and a boy. Three of them merely stared at us, but the younger of the two women, Jewel, was interested in what we said.

As we rose to go, Jewel got up and stood in the doorway. "Oh, wait," she cried, " I have something to tell you." And then, very earnestly, she said, " I want to be a Christian; take me away with you." Immediately a storm arose in the house: the elder woman scolded Jewel and, shouting angrily, rushed out into the street; the old father looked on sullenly. " Let her go," he said. "Three of my Children have died and, if she becomes a Christian, she will be the fourth. When she leaves me I shall count her as one dead."

When the storm quieted down a little we heard the story of Jewel's life. Seventeen years before she had been as a little girl to our Mission School in Ayanapuram, and there a tiny seed had been sown in her young heart. She heard of the One True God and of His Son Jesus Christ, the Saviour of sinners. She could not believe in her Hindu gods, and the worship in her home had no meaning for her. She had to go with her parents to Hindu temples and festivals, but it was not to worship. She only went to "see the fun."

When she was very young she was taken from the school and then, week by week for many years, one of our Biblewomen would come to her home, would teach her to read and would tell them the old, old story of Jesus and His love. Before long she gave up going to heathen temples, even to "see the fun." And then one day, the little seed which God had sown in her heart began to grow and there came into her heart a great longing and a great love. She knew then that Jesus had died for her sins, and she loved Him.

Now the heathen surroundings of her home began to make her feel very sad. She hated the idol worship, hated the language which she heard and the sights she saw. A voice within her told her that she must leave it all and become an open Christian. And then, pointing to her father and mother, she said, "They know it and now let me go away with you."

We sat there, as the darkness of the evening came on, looking from the angry face of the father to the wistful face of Jewel, and praying for her silently. Then the father said, "Teach my daughter some sense. If she wants to worship another God she must do so: how can I prevent her—but if you take her away from here she will be to me as one dead—dead." Jewel put her hand in mine and then, smiling sadly, said, "He does not understand. No one understands what is in my heart. But God knows."

As we left her we asked her to pray each day that God would guide her as to the next step which she would take. We told her that God would show her the way and she nodded brightly, and said, "He will."

TWO GLAD STORIES OF YESTERDAY

Some time ago, a young woman and a lad were baptized in Madras. Here are their stories. The young woman's name was Anna-purani. She was brought up in a heathen home but came to a Mission school, and since then had ceased to worship idols. Even though her father and mother were heathen, they sometimes allowed her to come to Christian services. Not long after, she boldly said that she would no longer worship idols and became

married to a Christian. She then asked if she might be baptized but it was felt best that a biblewoman should teach her more about the Lord Jesus first

Once again she asked for baptism and, as our missionary, Mr. E. A. Booth, talked with her, he felt that Annapurani really meant all that she said, even though she did not know very much. She said that after her husband had gone to work, and the work of the house was done, she would read the Bible and pray to God, asking Him for pardon and help. She said that she finds prayer so different now. Once it was a matter of form; now it is the telling of the longing of her heart, and, through prayer, peace comes to her mind. Annapurani was gladly baptized by our missionary and was received into the Church.

The name of the lad was Paliyam. He was born into a heathen family, but when he was about six years old his father became a Christian. From that day the father's chief desire was that his little son also should one day follow Jesus Christ. When he was old enough, Paliyam was sent to our Semmen-cheri school, and for years he learned the Scriptures daily. The words of the Bible, which he learnt, were as good seed in good ground, for he remembered very much of them and began to know what a fearful thing is sin and there came a great fear into his heart.

Not long after, his father and sister fell ill, and Paliyam prayed that they might be made better. They soon got well, and Paliyam believed that this was an answer to his prayers. After that he had a strong belief in prayer. When he came to ask for baptism, he told our missionary how that there was a time when he did not trouble about sin, but that now sin caused him real trouble of mind. He prayed to God for pardon, and he knew that his sins were forgiven by the gladness and joy that came into his mind and heart. He said, " Jesus the Saviour will never let go my hand."

For some months Paliyam had been working in the cotton mills, but every morning he rose up very early and roused the whole family so that he might have family prayers at five o'clock before going to work, since he was the only one in the family who was able to read. It was with great joy that our missionary baptized Paliyam, who chose the new name of Paul at his baptism.

These two stories of yesterday show what is still going on to-day in India as our missionaries tell out the same gospel that Annapurani and Paliyam came to love. Their joy is being echoed over again in the hearts of others, as one by one they come forward to confess the Lord Jesus as their Saviour. We long to hear of others; not only in India, but in England as well, whom the Good Shepherd has sought and found, and who have likewise joyfully confessed His Name.

WORDS OF LIFE

I wonder if you remember the story in 2 Kings 5, 7 of the king of Israel who was asked to heal Naaman of his leprosy. He was very worried indeed because although he could do many things, he could not do that, and he said, " Am I God, to kill and to make alive? " The king was only partly right; man can kill life but only God can make life. Every blade of grass, every green twig every feather of each little bird, every tiny insect and, still more, every boy and girl are built up of thousands and millions of tiny living cells, in each of these cells is LIFE. We can kill LIFE but we cannot make it, only God can make alive. Every tiny seed is built of living cells and in the centre is a living germ, which is able to start growth. And so is God's Word—the Word of Life. In this most wonderful of all books are thousands upon thousands of words and sentences; each like a seed, each containing LIFE from God. And when our hearts are ready, like good soil, the word of LIFE from God drops into our hearts and, like the seed, it stays and grows and brings forth fruit, the fruit of a New Life in Jesus Christ. " Make the BOOK live to me, O Lord."

Lower Group, age under 12.

Read through the chapters named very carefully and see how many times you can find these words.

1. The tree of life.
2. Water of life.
3. Bread of life.
4. Everlasting life.

They will be found in Genesis 3; John 3; John 6; Revelation 22. Write out your answers in this way.

The tree of life is found in . . .

Water of life is found in . . .

and so on; giving the books, chapters and verses where the words are found. Then write out **in full** the verse in John 14 where Jesus speaks of Himself as " The way, the truth, and the life."

Upper Group, age 12 and under 16.

Follow the instructions given for the Lower Group, then search for these words also.

5. A fountain of life.
6. The book of life.
7. The crown of life.
8. Eternal life.

They will be found in Proverbs 13; Revelation 21; James 1; 1st Epistle of John 5. Be sure that you read very carefully as you may find some of the answers in both sets of references. In addition to the verse in John 14 write out **in full** the verse in John 11 where Jesus speaks of Himself as " The resurrection and the life."

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until SEPTEMBER, 1950, although their entries will be marked and listed with others. Put your name, age, address and Sunday School on your paper and post in an envelope (unsealed), bearing a PENNY stamp to: UNCLE PETER, " OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. CLOSING DATE, APRIL 30th, 1950.

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

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see so many entries although not quite equal to the record number last year. We welcome 102 new searchers; and there were two new schools—Whickham and Worlingworth. We were also pleased to see the return of several schools that have been missing for a long time. Here are the names of those who entered, all in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Joan Eves, aged 12 yrs., Belvedere S.S.
2, Betty Tice, aged 14 yrs., Yateley S.S.

Special Mention: Rose Wiliams, Jean Austin, Michael Pleasance.

Very Highly Commended: June Cooper, Malcolm Church, Brian Morgan, Enid Shrimpton, Eileen Brewster, Ruth Balls, Mary Bugg, Jean Hunt, Derek Bugg, Maureen Clarke, Anthea Evans, Eileen Skeet, Eunice Skull, David Bugg.

Highly Commended: Pat Walker, Joyce Simonds, Ruth Wood, Dorothy Hill, Doreen Tuckham, T. Spurgeon, Nora Jaegar, Jeannette Chalmers, Alice Lawrence, Eileen Harris, Jean Alsop, Maureen Stephenson, Janet Knolt, John Hill, Wendy Hoy, Barbara Allen, Dorothy Andrew, Derek Moon, Freda Lockwood, Pamela Woollard, Maureen Cornelius, Lily Nash, Anne Fromont, Joan Wigzell, Orlando Reeve, Janet Ovenden, Gillian Foster, John Rudd, Joy Bugg, Joan Moss, Sylvia Robinson, Ivy Bacon, Margaret Orgar, Christine Woolland, Joyce Chamberlain, Dawn Wright, Sylvia Lee, Sheila Barber, Michael Leeks, Ronald Bush, Ruth Orchard, Dawn Trevethan, Janet Cockbill, George Archer, Gloria Harvey, Norman Davies, Marion Dench, Malcolm Duncan, Shirley Morris, Alan Preston, Dennis Havers, Betty Austin, E. Edwards, Ian Mills, Barbara Allaway, Annabel Knights, Heather Thompson, Peter Barton, Olive Banks, Shirley Hobbs, Joy Thorpe, Eva Boast, John Robinson, Winifred Oxborrow, Peter Bacon, Gordon Sheldrake, Joan Taylor, Dorothy Wilberg, Ada Laud, Walter Jupp, An entry from Red House Cottage, Hindlesham, Mary Wild, Joyce Leng, Rose Peerless, Brenda Turner, Kevan Skinner, Janet Harsant, Shirley Blackbourn, Irene Robson, Daphne Rayner, Beryl Whitney, Alma Bond, Margaret Strong, Josephine Collins, John Watkins, Sheila Harris, Brenda Louder, Paul Ballard, John Skull, Hilda Cattermole, Doreen Bond, Richard Seabrook, Mary Stutter.

Commended: Daphne Hayward, June Anker, D. Jenneth, David Fysh, Christine Hackett, Alan Pereira, Joan Gates, June Ludlam, Betty Stacey, Derek Garrod.

Sent References only: Ray Flitton.

Answered Upper Group only: Gillian Frost, Roy Register, Doreen Wood, Daphne Wood, Brenda Page.

Answered Lower Group only: Reginald Eves.

Lower Group, age under 12.

Prizewinners: 1, Margaret Maclean, aged 9, Chelmsford S.S.
2, Cynthia Johnston, aged 9, Walthamstow S.S.

Special Mention: Gilian Hunt, Stephen Trowbridge, David Baxter.

Very Highly Commended: May Gates, Ronald Cooper, Ann Ballard, Barbara Michael, Jennifer Ballard, Maureen Hammond, Peter Robinson, (Belvedere), Joan West, Pauline Felton, Kenneth McKenzie, Monica Johnson, Dorothy King, Yvonne Wrangles, Jill Mayes, Dorothy Harris, Sylvia Michael, John Sawyer, Philip Bird, Nita Bennett, Olive Skeet, Michael Horrex, Wendy Flint, Barbara Pibworth, Marion Lineham, Brian Whatling, Murray Clarke, Yvonne Waldigrave, Kathleen Lyford, Derek Welcher, David Dwight, Dorothy Rule, Edward Pay, Valerie Felton, Valerie Newing. David McCluskey, Kathleen Filby, Ronald McKenzie, Raymond Pullen, Jean Hollywood, Christine Lawson, Joan Twitchett, Pauline Ward, Amy Barrett.

Highly Commended: Beryl Glastonbury, Doreen Wells, David Pibworth, David Burman, Grace Skull, Brian Ward, Mary Oxborrow, Michael Chalmers, Mary Farrow, Ruth Ager, Paul Pibworth, Sylvia Gillies, Elizabeth Leeks, Percy Carr, Rachel Perry, David Sowerbutts, P. Robinson (Wellingborough), Margaret Solly, Brenda Long, Michael Filsell, Betty Laud, Stephen Farrow, Ruth Sowerbutts, Alan Tichell, Michael Roberts, John Harris, Margaret Saunders, David Perry, Maureen Jackson, Rosemary Champion, Vera Warren, Stephen Ager, Hazel Freeston, Helen Moore, Valerie Sennitt, Joseph Collier, Brian Gutheridge, Lorna Mills, Olive Draper, Joyce Town, Mari Williams, Pauline Prigmore, Margaret Woodgate, David Self, Timothy Evans, Christine Payne, Jennifer Leeks, John Laver, Anne Hitchcock, Heather Peck, Thelma Ward, Elizabeth Wild, Ann Self, Brian Marsh, Joan Collins, Raymond Woollard, Leslie Sheldrake, Mary Glanfield, Ruth Hoffman, Joan Nutkins, Ann Kempster, Ann Havers, Alan Turnbull, Michael Shrimpton, Anthony Bourne, Tesley Wood, Paul Johnson, Trixina Darwin, Rose Eves, Trevor Clark, Doreen Austin, Valerie Laws, James Abbott, Peter Harris, David Grundy, Ruth Butters, Irene Adams, Christine Baldwin, Gillian Norman, John Wood, David Havers, Peter Carrington, Gordon Reeves, Constance Hill, Diane Titheradge, Mary Willimer, Maureen Durbidge, Jean Wooler, Jean Reed, Peter Moon, Percy Smith, David Pleasance, Rosa Kent, Audrey Wilberg, Daphne Cattermole, Vera Barnes, Carole Smith, Pat Cox, Peter Roberts, Iris Hatton, Janice Want, Janet Arnold, Doreen Mendez, Pamela Gaston, Peter Hill, Christine Singyard, Michael Pay, Carole Gilbert, Roger Glanfield, Olive Bennett, Helen Stephens, Florence Lambert, June Sinnilt, Derrick Bailey, Mary Baker, Daphne Page, Maurice Smith, Joyce Kemp, Barbara Martin, Kathleen Moseley, Sylvia Martin, Leslie Smith, M. Norman, Susan Roberts, Christine Hill, Gerda Cooley, Brenda Kemp, Maureen Banks, Myrtle Bugg, Robin Baker, John Williams, Ronald Elliot, Dorothy Peerless; Pauline Monaghan, Maureen Oliver, Dorothy Saunders, Maureen Bond, Wendy Appleton, Marian Arbon, Stephen Howlett, David Cooper, Pamela Hooton, Pamela Appleton, Gordon Kuhrt, Peter Ward, Michael Wood, Michael Newing, Cecil Hunt, Brenda Turner, Graham Smith, Rosemary Thomas,Olga Starkey, David Shrimpton, Tony Cockbill, John Gabbitt, Patricia Maskell, Billy Morris, Carol Collett, Doreen Marsh, Sylvia Stacey, June Abbott, Angela Fysh, David Maynard, Eric Constable, Jean Stacey, Sidney Skull, Winifred Garton, Heather Brooker, Peggy Collier, Susan Cantor, Peter Bush, Philip Mills, Susan Holding, Pauline Coles, Joan Barnes, Charlie Collier, Lawrence Seabrook, Brenda Seabrook, Margaret Phillips, David Meeks, Pearl Phillips, Jill Harsant, Hazel Grimwade, Arthur Battley, J. Bysh, Enid Burch.

Commended: Maureen Pickering, Georgina Thomas, June Lee, Denise Dade, Patsy Reynolds, Jean Collins, Pamela Tucker, Grace Collier, Jean Keep, Billy Bush, Anne Lawrence, Margaret Grix, Richard Moore, Betty Lyford, Eunice Adams, Wendy Morris, Jean Elphick, Sandra Head.

Sent References only: Margaret Lumley, Catherine Leach, Linda Cowell, Pat Rivers, David Sawyer, Stella Harvey, Audrey Bingham, Albert Voller, Helen Dommelt, Roberta Harvey.

Not for Competition: Miss Dorothy Best and Mr. John Barton. Also an empty envelope with Brockley postmark. Belvedere Sunday School did splendidly, and heads the list, March came second; Mendlesham Green, third.

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LETTER FROM UNCLE PETER

Dear Boys and Girls,

We have a tall oak tree in front of our house and each day, for the last month and more, from early in the morning until the evening comes, there sits on its topmost twig a beautiful Mistle Thrush pouring out its song.

All through the day, whether wet or fine, storm or calm, he sings his melody and people on the pavement stop to listen, attracted by the joyous beauty of his clear notes. Sometimes we watch him through a telescope and we can then see how eagerly he sings, putting all his little strength into the song until his little body shakes with the effort.

Although we are very proud of him and speak of him as " our Mistle Thrush," he really does not belong to us and there is very little that we can do in return for the joy he gives us. His is the song and ours the joy of listening.

All the best gifts which we enjoy are free and come straight from the hand of God. The sunshine and the rain, the fresh air and the good earth, the lovely songs of the birds and the beauty of the wild flowers,even life itself—all these things are without money and without price. When in our right mind, we, like the Mistle Thrush, praise God daily for them.

And now as Easter draws near, we remember God's Unspeakable Gift, the gift of His Son to be our Saviour. So wondrous was his love that He gave His Son to die for us upon the Cross. There is no return that we can make which will ever make us worthy of this great gift but, in answer to our need of pardon, He gave Himself freely for our sins. Like all His best gifts, God's Grace is without money and without price; it is unmerited and free and and may only be received humbly and gratefully. We remember the sorrow of His Cross upon Good Friday. We rejoice in the glad song of His resurrection on Easter Day.

Like our little thrush, let us sing His praises and join in the chorus until " daily shall He be praised . . . And blessed be His glorius name for ever: and let the whole earth be filled with His glory." Have you ever joined in the song unto Him that loved us? If not, then pray this prayer, " O Lord open Thou my lips; and my mouth shall show forth Thy praise."

I was very pleased to receive letters from Mary Baker and Percy Carr (glad both of you are getting better), Fred Catlin, Joyce Chamberlain, Rosemary Champion, Anne Hitchcock, Margaret Lumley, Brenda Randall and Sylvia Robinson (our best wishes to you both), Stephen Trowbridge (thanks for photograph) and Brenda Turner. Also I was glad to hear from these friends and would like to thank them for their letters:—Mr. C. E. Barnet, Miss M. E. Clarkson, Mr. H. J. Culliford, Mr. R. J. Davis, Mr. Leslie W. Hill, Mr. A. J. Jermyn, Mrs. J. .A Johnson, Miss M. Linggood, Miss D. Mayhew (may the Lord bless the effort amongst the children), Mrs. M. A. Phillips, Miss G. Piggott, Mrs. D. A. Scrivener, Mrs. A. E. Shrimpton, Mr. W. R. Trowbridge and Pastor A. W. Whayman.

With best wishes to you all from, UNCLE PETER.

Buried and Risen			**and Death**			**Walking on the Sea**		
Apr.	3	M	**Mark 15, 42-47**	Apr. 24	M	**Mark 5, 21-30**	May 15	M	**Mark 6, 45-56**
	4	Tu	**Mark 16, 1-8**	25	Tu	**Mark 5, 31-36**	16	Tu	Psa. 107, 23-31
	5	W	**Mark 16, 9-16**	26	W	**Mark 5, 37-43**	17	W	Job 9, 1-10
	6	Th	1 Cor. 15, 1-11	27	Th	John 4, 46-54	18	Th	Job 38, 1-11
	7	F	1 Cor. 15, 12-22	28	F	Isa. 38, 1-8	19	F	Psa. 89, 1-9
	8	S	Psa. 16, 1-11	29	S	John 11, 18-27	20	S	Matt. 14, 22-33
	9	Su	Rev. 1, 10-20	30	Su	John 11, 32-44	21	Su	Rev. 21, 1-8
Victory over Nature			**Death of John the Baptist**			**The Gift of the Holy Spirit**		
Apr.	10	M	**Mark 4, 35-41**	May	1	M	**Mark 6, 14-20**	May	22	M	**Acts 2, 1-11**
	11	Tu	John 2, 1-11		2	Tu	**Mark 6, 21-29**		23	Tu	**Acts 2, 12-21**
	12	W	John 6, 1-13		3	W	Luke 3, 1-9		24	W	Rom. 8, 1-8
	13	Th	John 21, 1-8		4	Th	Luke 3, 10-20		25	Th	Rom. 8, 9-14
	14	F	Luke 12, 22-30		5	F	John 1, 15-27		26	F	Acts 1, 1-9
	15	S	Mark 11, 12-23		6	S	Luke 7, 19-28		27	S	John 14, 15-26
	16	Su	Psa. 107, 31-43		7	Su	Matt. 14, 1-12		28	Su	John 16, 5-14
Victory over Satan			**" Give ye them to eat"**			**Catching Men**		
Apr.	17	M	**Mark 5, 1-10**	May	8	M	**Mark 6, 30-44**	May	29	M	**Acts 2, 22-28**
	18	Tu	**Mark 5, 11-20**		9	Tu	2 Kings 4, 38-44		30	Tu	**Acts 2, 29-36**
	19	W	Matt. 4, 1-11		10	W	1 Cor. 11, 23-28		31	W	**Acts 2, 37-42**
	20	Th	Matt. 16, 13-23		11	Th	John 6, 25-35	June	1	Th	Luke 5, 1-11
	21	F	1 John 3, 1-8		12	F	John 6, 47-55		2	F	1 Cor. 2, 1-10
	22	S	Luke 22, 31-37		13	S	Rev. 7, 9-17		3	S	1 Cor. 9, 16-23
	23	Su	Matt. 12, 22-29		14	Su	Matt. 14, 13-21		4	Su	Matt. 4, 18-25,

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FROM THE RAYS EAST

FOR YOUNG PEOPLE



"The water pot's too big!"
Pash pam—a Kolli Hill Hostel girl

Issued by the

Strict Baptist Mission

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

Price, 3/6 per 100, postage extra.

SOME TREES IN INDIA

By Mrs. D. Morling, Paniadipatti.

Dear Boys and Girls,

Today we have felled a tree which has stood for many years in our compound just outside my room. It was quite dead and well dried, only useful for firewood, so we cut it down. But when I heard the trunk creaking, as little by little it loosened from the ground and finally fell with a crash, I felt sorry because it was the end of a long and useful life. For many years, that tree had spread out its branches and so given shade to my room and provided a home for many kinds of birds. It had produced berries which the squirrels loved to eat, and also oil for burning in the little lamps the village people use. Its leaves were useful for poultices and other medicinal purposes. It had, also, been green and shady all through the hot weather when many of the other trees were quite bare. So it had been in many ways a faithful friend. I shall miss it from our garden.

Seeing this tree fall made me think of other trees and their uses. Our Tamil friends say that the Palmyra is the best, because every part of it serves some useful purpose. It is not very beautiful in appearance. The trunk is quite straight from the root upwards and grows to a great height. There are no branches, the leaves grow straight out from the trunk, in a bunch at the top. These leaves are very large, broad and fanlike in shape, supported by strong ribs which spread out like the fingers of our hands. When well grown these leaves are about three feet across. They are used chiefly to thatch the roofs of houses and, if properly fixed, make a good protection.

A few years ago, when paper was not used much in village parts, Indian people used strips of Palmyra leaves to write on, and even now in some old-fashioned schools, lessons for primary classes are written on these. One of these leaves, also, makes quite a good umbrella in the rainy season. And the thick stem of the leaf makes an excellent brush for whitewashing one's house walls, if one end of the stem is well hammered to take away the soft fleshy bits and disentangle the strong fibres it contains.

The Palmyra has a large fruit contained in rather a hard case. This is very cooling and pleasant to eat in hot weather. The hard case is used as fuel for boiling the ricepot, so that is not wasted. Then again, a great quantity of sweet sap is secreted in the Palmyra tree and is a pleasing and nourishing drink. To obtain this, men very cleverly climb the tall straight trunk and near the top make a small cut in it, against which they hang an earthen pot. Slowly the sap flows out into the pot; so morning and evening a man climbs up to empty the juice into another vessel and then replaces the pot. A great deal of sugar is produced from this juice.

But the part of this tree that is of the most lasting value is its strong, straight trunk. A properly hardened and seasoned Palmyra

trunk makes excellent rafters for one's house and posts on which the verandah roof may rest. The last good point about this tree is that it will grow in dry sandy soil where other trees would soon wither away, because it sends its roots deep down until they reach the moisture that is hidden away there. So we can understand why the Indian people think much of the value of such a tree.

When I was a very little girl, and that is a long time ago, I learnt the 92nd Psalm. The 12th verse begins "The righteous shall flourish like the palm tree." I had seen pictures of palm trees and thought a "righteous" man must mean someone very tall and solemn and alarming to such a naughty little girl as I was. But that was quite a wrong idea. The "righteous" just means those who love God and want to do the things that please Him.

Dear Sunray Members, I hope you will grow like the palm tree, straight, truthful and honourable in all your ways and turn away from everything that is crooked and deceitful. And would it not be a happy thing too, if like it, you try to live for others day by day and so make their lives sweeter and more joyful. But we must remember that just as the Palmyra has to send its roots deep down in the earth to gain food and so get strong and useful, so we, if we would really live to please God and help others, must deep down in our hearts ask the Lord Jesus to give us strength to do this, and so get the help day by day that we need. He has promised to give us this if we ask Him and I know He will.

A BLOCK OF STONE

—and what it would say if it could speak—

By Miss B. S. Wade, Tinnervelly.

I was only a block of stone lying all day out in the Indian sunshine. It sometimes seemed as if I was hot all day long until the evening when the sun would pass behind the horizon and perhaps a gentle breeze would blow and then hey presto! I would feel cool and happy at last!

One day a strange thing happened to me. I was lifted from the ground by coolies, who found me very heavy, and I was placed on a bullock cart and then slowly, bump-bumpty-bump two fat bullocks pulled the cart away from where I had been lying and took me to the home of an Indian sculptor and there laid me on the verandah.

The Sculptor's home was just an ordinary house made of mud, with cool, thatched roof. There were small "shelves" cut into the whitewashed walls inside the house and these had small clay vessels placed on them for use as lights when it became dark. The fireplace was made of mud and near at hand were bundles of wood, while in one corner there were pots stacked one on top of each other until they nearly reached the thatched ceiling. On

the walls were hung many kinds of pictures of different gods whom Indian people worship.

While I was lying there wondering what everything was about, I heard the Sculptor say that I was just the right sized stone for him to chisel into the shape of a god. That was sad news for me for I realised that this would mean chip . . . chip . . . chip . . . and gradually by the " work of men's hands " I was to become, not just an ordinary stone, but a stone shaped like a god to which men would bow themselves down and worship.

For nearly a whole month the Sculptor worked on me and some said that because I was to become a god he was only allowed to eat in the early morning and the evening and that, while he was doing such a work, he must not on any account have rice to eat at midday or even anything else. I knew that, as the chips of stone went flying off upon the floor, the face, body and limbs of the god were being formed—yes " he maketh it after the figure of a man."

One day when I was nearly finished, I heard a different voice. It was not the Sculptor's voice, nor that of his wife. The words, which I heard, I knew belonged to someone who loved the Lord Jesus. At first that " someone " stood rather sadly by and watched the skilful work of the Sculptor as he tapped with a hammer at the tiny chisel before asking the question, " How many days have you been working on this? " and the answer was given while the tapping still went on, " Just about a month." " And will this stone god which you have made be placed in a temple for men to worship? " " Yes," said the Sculptor, " In the temple over towards the south." " And will you receive money for making this god? " " Yes," he said as he carefully and proudly turned me over so that my face could be seen, " a 100 rupees." The serious voice then said, " May I read to you from this Holy Book? " and, as the Sculptor gave his consent, the person who seemed so concerned read from the part which tells of gods made of men's hands and all the things they possess which are useless to them like mouths, eyes, ears, noses, hands and feet, but which also says " Trust thou in the Lord . . . trust in the Lord," and then gradually I knew that they were talking about sin, and they were asking how could an idol cleanse a soul from sin? and, with that conversation still ringing a question (perhaps in the Sculptor's heart) that person went away to a distant village and did not return again until evening when it was necessary to stop and give a further salaam, for the worker was resting on the verandah and his wife was busy at hand preparing the evening meal. Alas! there within the Sculptor's open doorway, I was placed standing erect, and on either side were burning lights made from coils of wick placed in open vessels of oil. Would men worship me? Perhaps as that person stood and looked and thought of God's command, " Thou shalt not make unto thee any graven image," she was saddened and remembered,

" they carry him and set him in his place "—and it was true.

"But I will pray that God may send
Far away, far away;
Glad tidings of my Saviour Friend,
Far away, far away,
And every little I can spare,
Shall help to send the Bible there,
And men of God the Truth to bear
Far away, far away."

INTO ALL THE WORLD.

" . . . the Truth, the whole Truth and nothing but the Truth." How many hundreds of times have these words been spoken in a Police Court? Before anyone can stand up and act as a witness they have to promise upon their solemn oath to speak the Truth. Anyone who stands up as a witness and then tells lies is liable to become accused as a perjurer. The Lord Jesus had His witnesses. They were, first of all, His apostles and their duty was to tell the Truth about Jesus, and nothing but the Truth. They had seen and known Him they were eye-witnesses of His Majesty. After their death there were no eye-witnesses but all who loved Jesus were called on to witness for Him by telling the Truth of what they know about Him. Tell of your love for Him; tell what He has done for you; tell of His great love; of His forgivness; of His grace; of His risen life; of His power to save and to help, and you will be a witness for Him.

Lower Group, age under 12.

Read through the chapters named very carefully, and as you read search for these words.

1. This gospel . . . a witness unto all nations.
2. Ye are witnesses of these things.
3. The same came for a witness.
4. Ye shall be witnesses unto me.
5. Thou shalt be his witness unto all men.

When you have found them write out each verse **in full** giving the book, chapter and verse where found. You will find the words in Matthew 24; Luke 24; John 1; Acts 1; Acts 22.

Upper Group, age 12 and under 16.

First of all answer the Lower Group questions, then search for these words.

6. I continue . . . witnessing both to small and great.
7. We are witnesses of all things which He did.
8. We are His witnesses of these things.
9. Them . . . who are His witnesses unto the people.
10. This Jesus . . . whereof we all are witnesses.

They will be found in Acts, chapters 2; 5; 10; 13; 26, but not in the same order. Write out each verse in full as in the Lower Group.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until NOVEMBER, 1950, although their entries will be marked and listed with others. Put your name, age, address and Sunday School on your paper and post in an envelope (unsealed), bearing a PENNY stamp to: UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you

send a letter with your entry, you must put on a 2½d. stamp. CLOSING DATE. JUNE 30th, 1950.

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

RESULT OF LAST BIBLE SEARCHER.

We were very pleased to see so many entries of this Searcher. It was encouraging too, to find that so many scholars were able to find most, if not quite all, the references to the words that were given. On the other hand there were a number who sent in beautifully written papers, but only gave one reference to each question, or else omitted to write out the verses in John 14 and John 11. You should always read the instructions right through before you start. There were 66 new searchers this time. The names follow in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1, Peter Barton, aged 15, " Bethel," Wivelsfield.
2, Barbara Allaway, aged 14, Courland Grove, S.W.

Special Mention: Joan Eves, Jeanette Chalmers, Maureen Clarke, Roy Harris, George Archer, Jean Austin.

Very Highly Commended: Winifred Oxborrow, Eileen Brewster, Janet Ovenden, Donald Ealey, Michael Pleasance, Mary Bugg, Margaret Orgar, John Rudd, Daphne Dodd, Dorothy Andrew, Malcolm Church, Betty Tice, Dorothy Turner, Mary Sparrow, Patricia Stroud. Derek Moon, Enid Shrimpton.

Highly Commended: Eunice Skull, Alan Preston, Janet Cockbill, Christine Hackett, Malcolm Duncan, Ruth Orchard, Joyce Simonds, Dawn Parnell, Lily Nash, Brian Poulding, Doreen Bone, John Skull, Brian Morgan, Brenda Turner, Barbara Allen, Valerie Sennitt, Gillian Foster, Janet Knott, Dorothy Hill, Ada Laud, Dawn Trevathan, Ann Shearman. Maureen Stephenson, Maureen Roper, Jill Mayes, Margaret Fromow, John Hill, Anthea Evans, Marian Goodchild, Sylvia Robinson, Reginald Head, Daphne Rayner, an entry from 5, Council Houses, Gosbeck, Shirley Hobbs, Jennifer Leeks. Doreen Mullins, Daphne Wood, Derek Bugg, Joan Wigzell, Orlando Reeve, Jean Alsop, David Fysh, Gillian Frost, S. Gadsdon, Nora Jaegar, Josephine Collins, Janet Harsant, Nancy Coombes, Richard Seabrook, Christine Woolland, Betty Austin.

Commended: Timothy Evans, John Watkins, Norman Davies, Shirley Morris, Wendy Hoy, June Ludlam, Dawn Wright, Joyce Chamberlain, Annabel Knights, Anne Pawsey, Brenda Syer, Doreen Luckham, Alma Bond, Betty Stacey, Doreen Underdown, Derek Garrod, Alice Lawrence, Doreen Bond, Doreen Wilks, Maureen Langford, Roy Register, Freda Lockwood, John Robinson.

The following sent references only: Joyce Teng, Ian Mills, Aubrey Lawson, Joan Gates, Brenda Page, Leslie Sheldrake, June Cooper, Ronald Bush, Eileen Tyler, Ruth Balls, Betty Lyford. Answered Upper Group only: Olive Draper, Tony Archer, Robert Middleditch, Winifred Prior, Joan Prior, Jacqueline Pearce, June Salmon. Answered Lower Group only: Rose Peerless, Ronald Elliott.

Lower Group, age under 12.

Prizewinners: 1, Dorothy King, aged 11, Belvedere S.S.
2, Lesley Wood, aged 7, Bexleyheath S.S.

Special Mention: Percy Carr, Lorna Mills, Thelma Ward, Michael Horrex, Janet Burling, Margaret Maclean, Leslie Smith, Elizabeth Leeks, James Abbott, David Wright.

Very Highly Commended: Pauline Felton, Joseph Bysh, Joan Collins, Mary Oxborrow, Valerie Felton, Percy Smith, Stephen Trowbridge, Robert Gutteridge, Margaret Cooper, Brian Ward, Rose Eves, Margaret Solly, David Havers, Doreen Wells, Brenda Seabrook, Maureen Perry, David Bugg, David Rudland, David McCluskey, Carol Collett, Mervyn Prime, Christine Hill, Jessie Wing, Mary Race, Elizabeth Wild, Dorothy Harris,

David Benny, Vera Warren, Christin Singyard, Alan Long, Gillian Norman, Mary Willimer, John Laver, Marian Freeman, Kenneth McKenzie, Maureen Gull, A. Barrett, Margaret Hart, Brenda Long, Paul Gutteridge, Joan Wing, Anthony Bourne, Ann Havers, Valerie Laws, Peter Moon, Pauline Prigmore, Michael Chalmers.

Highly Commended: Patricia Marsh, David Burman, Denis Perry, Maurice Rushbrook, Grace Skull, E. Brewer, Leonard Race, Elizabeth Gillett, Peter Robinson (Belvedere), Carole Jackman, Rosemary Champion, Pamela Gaston, Joan Twitchet, Jane Fearnside, Lavinia Money, P. E. Thorp, Maureen Jackson, Joan Bearfoot, M. Norman, Penelope Fearnside, Richard Pinning, Diana Dewsbury, Margaret Church, Pauline Ward, Pauline Monaghan, Peggy Collier, Rosemary Broad, Sidney Skull, Rachel Perry, David Perry, Heather Jones, Pamela Tucker, David Pibworth, Olga Starkey, Lawrence Seabrook, Roland Stannard, Jean Hollywood, Barbara Pibworth, Maureen Hammond, John Twitchett, Betty Laud, Dorothy Saunders, Raymond Woollard, Nita Bennett, Christopher Turner, Raymond Pullen, Mervyn Howard, Brian Gutheridge, Margaret J. Saunders, Jean Collins, Philip Bird, Jean Read, David Dwight, Irene Adams, Jean Wooler, Charlie Collier, Ann Ballard, Jill Fisher, Gordon Edwards, Myrtle Bugg, Jennifer Ballard, Doreen Marsh, Angela Fysh, Michael Filsell, Barbara Michael, Sylvia Michael, Valerie Barnett, John Gobbitt, David Pleasance, Sylvia Martin, Valerie Brewster.

Commended: Joan West, Doreen Austin, Pamela Hooton, Jill Harsant, Diane Titheradge, Constance Hill, Evelyn Gilbert, Maureen Banks, Pat Reynolds, Guda Cooley, Jeffrey Archer, Brenda Twitchett, Cynthia Johnston, Jennifer Richards, Carole Smith, Robin Baker, Wendy Morris, Peter Robinson (Wellingborough), Maureen Bond, Daphne Cattermole, Jean Crane, Joyce Crane, Joan Morris, Billy Morris, David Baxter, Valerie Morton, Heather Brooker, Iris Daniels, Hazel Grimwade, Pat Cox, Florrie Lambert, Sylvia Stacey, Paul Townsend, Sheila White, Rosa Kent, Malcolm Stuart, Pat Rivers, William Williams, Rosemary Thomas, Maureen Oliver, Margaret Philips, Joan Lawson, Patricia Bastick, Ann Tupper, Margaret Grix, Diana Andrews.

Omitted verse in John 14: Pamela Blackwell, Mary Glanfield, Patricia Hinde, Margaret P. Saunders, John Sawyer, Michael Newing, Betty Roe, Joan Smith, Betty Layzell, Kathleen Filby, Michael Shrimpton, Yvonne Waldegrave, Valerie Newing, David Shrimpton Brian Foster, Mary Baker, June Robinson, Rose Hinde, Sylvia Gillies, Olive Bennett, Sheila Harvey, Stephen Ager, Daphne Page, Barbara Martin, Ruth Ager, Doreen Mendez, R. Stener, Gordon Reeves, Mary Gates, Jean Taylor, Wendy Flint, Anne Lawrence, David Cooper, Sylvia Gardiner, Doreen Williams, Brenda Elliott, Brenda Taylor, Terry Cooper, Pauline Saunders, Brian Pickard, Peter Elliott, Maureen Grix, Billy Bush, Oliver Hale, Jean White, Peter Bush. Also tried: Joan Barnes, Vera Barnes, Denise Dade, Ann Page, Philip Mills, Peter Flanders, John Whitfield.

Not for Competition: Miss Dorothy Best and Mr. John Barton, Sylvia Gardiner sent a late answer to the February Searcher.

Belvedere Sunday School still heads the list. March came second; Chadwell Street, third.

(See over page for instructions.)

LETTER FROM UNCLE PETER.

Dear Boys and Girls,

Spring has come once more, like a wonderful flood of life, clothing the trees with blossom and leaf, the meadows with green and the air with song. There is no part but what has been reached. High in the trees, the blackbird is singing and deep in the ground the tiny insects have been stirring. All the trees have shed their brown winter dress for brightest

green; the birds wear their most glossy and brightest plumage, and boys and girls throw off their winter coats for brighter and lighter clothes.

The other day, I went into a room where there was a number of scarlet ladybirds crawling on the window pane seeking their way out. I opened the window and, as they felt the warm, fresh air flow over their backs, they lifted their scarlet wing-cases, spread their tiny wings and flew out into the larger world of sunshine outside. All winter long they had been asleep, hiding in some dark chink indoors where no inquisitive broom could reach them, and now their time had come for new life and freedom. The spirit of springtide had awakened them to life and action.

There came a springtide of new life to earth long ago, when the Holy Spirit came at Pentecost. Men, whose hearts had been cold and dead, felt the warmth of His influence flow into their hearts and they awoke from their long sleep of the ages to cry, "What shall we do?" The answer was ready, "Turn away from your sin, be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins and you shall receive the gift of the Holy Spirit. For God's Promise is for you and for your children too. . . ." Those men obeyed—they sought pardon for their sin, they were baptized, and the Spirit of God came upon them like the flood of springtide. Like the ladybirds, they entered into a new and fuller and happier life.

Oh yes, they knew it, they felt it and rejoiced in it, and filled the air with praise. It is this wonderful message of life that we are trying to send to India where there are millions of souls whose hearts are cold and dead. But still more wonderful to us is the good news that the Promise is for your heart and mine, if we seek it for ourselves. Jesus has promised that this wonderful blessing of Heaven's Springtide and New Life in your heart shall be yours for the seeking. He has said that the Father will give the Holy Spirit to them that ask Him. Have you asked? Will you seek Him? Remember His Promise; for God always keeps His promises.

I was pleased to receive letters from David Baxter, Mary Bugg, Janet Burling, Maureen Clarke (so glad to hear your good news), Olive Draper, Anthea and Timothy Evans, Sylvia. Gardiner, Pamela Hooton, Brian Poulding, Brenda Taylor, Betty Tice and Joan Wigzell. Also my thanks are due to the following friends for their letters and their co-operation:—Mr. H. J. Culliford, Mr. R. J. Davis, Miss M. Linggood, Miss G. Piggott, Mr. Frank A. Prime and Mr. W. H. Trowbridge.

With every good wish from,

UNCLE PETER.

The Judgments of God			**Food in the Wilderness**			**The Tabernacle**		
June 5	M	Exod. 7, 14-28	June 26	M	Exod. 15, 22-27	July 17	M	**Exod. 26, 1-11**
6	Tu	Exod. 8, 1-15	27	Tu	**Exod. 16, 1-10**	18	Tu	**Exod. 26, 12-25**
7	W	Exod. 8, 16-24	28	W	**Exod. 16, 11-21**	19	W	**Exod. 26, 26-37**
8	Th	Exod. 9, 1-10	29	Th	**Exod. 16, 22-26**	20	Th	Exod. 25, 10-17
9	F	**Exod. 10, 1-11**	30	F	Exod. 16, 27-36	21	F	Exod. 25, 18-22
10	S	**Exod. 10, 12-20**	July 1	S	Neh. 9, 9-17	22	S	Exod. 38, 21-31
11	Su	**Exod. 10, 21-29**	2	Su	Num. 11, 1-9	23	Su	Heb. 9, 1-7; 11-12
The Last Night in Egypt			**The Rock and the Rod**			**The Broken Law**		
June 12	M	**Exod. 12, 1-10**	July 3	M	**Exod. 17, 1-7**	July 24	M	**Exod. 32, 1-8**
13	Tu	**Exod. 12, 11-20**	4	Tu	**Exod. 17, 8-16**	25	Tu	**Exod. 32, 9-18**
14	W	**Exod. 12, 21-28**	5	W	Psa. 78, 14-25	26	W	**Exod. 32, 19-29**
15	Th	**Exod. 12, 29-39**	6	Th	Num. 20, 1-11	27	Th	Acts 7, 35-43
16	F	Exod. 12, 40-51	7	F	Isa. 55, 1-9	28	F	Deut. 9, 7-12
17	S	Deut. 16, 1-8	8	S	John 7, 37-46	29	S	Deut. 9, 13-21
18	Su	Psa. 105, 36-45	9	Su	1 Cor. 10, 1-12	30	Su	Jer. 11, 1-8
Pharaoh's Pursuit			**The Commandments of God**			**Moses Intercedes**		
June 19	M	**Exod. 13, 17-22**	July 10	M	**Exod. 20, 1-11**	July 31	M	**Exod. 32, 30-35**
20	Tu	**Exod. 14, 1-9**	11	Tu	**Exod. 20, 12-21**	Aug. 1	Tu	**Exod. 33, 1-11**
21	W	**Exod. 14, 10-22**	12	W	Deut. 4, 11-20	2	W	**Exod. 33, 12-23**
22	Th	**Exod. 14, 23-31**	13	Th	Exod. 34, 27-35	3	Th	Gen. 18, 23-33
23	F	Exod. 15, 1-12	14	F	2 Cor. 3, 7-18	4	F	Neh. 1, 4-11
24	S	Exod. 15, 13-21	15	S	Heb. 12, 18-29	5	S	Job 42, 1-10
25	Su	Psa. 106, 1-12	16	Su	Psa. 19, 7-14	6	Su	1 John 1, 5-2, 1

F. J. Lamb (printers) Ltd., 173a Northcote Road, London, S.W.11.

No. 125 AUGUST—SEPTEMBER, 1950

FROM THE RAYS EAST

FOR YOUNG PEOPLE



He's just done his good deed for today.

Issued by the

Strict Baptist Mission

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

Price, 3/6 per 100, postage extra.

SPECIAL ANNOUNCEMENT

GREAT ANNUAL RALLY

on

Saturday, September 23rd 1950

at 3.30 p.m.

Place:—**Zion Chapel, New Cross Road, London, S.E.14**

Speaker:—**Missionary G. F. CHAMPION**

All Boys & Girls are welcome

Tea or Lemonade will be provided

but bring your own "eats"

MY SUNDAY SCHOOL CLASS

By Miss Olive R. Knight, Sendamangalam.

At what time do you wake up on Sunday morning? If you wake up at about 6 o'clock (when you have "summer time" in England) that is the time when we have almost finished our Sunday School in Sendamangalam.

Most of the children who come to this Sunday School are girls who live in our Hostel. A few boys, whose parents are Christians, come, and also a few girls who live in the village. Their parents are Hindus, and these girls are not able to come regularly. We are glad that they do come to the school on weekdays, because they then learn about the Lord Jesus in their scripture lessons.

The Lesson

After our morning service in the Chapel the children walk into the school singing a hymn or lyric, and enter a classroom. The children sit on the floor. At the back there is a row of chairs for the teachers, who take it in turns to lead the opening part, which is very much like that in Sunday Schools in England. After this we go to different parts of the school for our classes. My girls and I have the privilege of using the room which the Headmistress and some of the girls use on weekdays. We usually read some verses from the Bible. Sometimes I tell a story, and at other times we talk about the verses which we have read. Each week, the girls must repeat the verse on the text card which they have received the previous week, before another text card is given them. Before we finish our class, we enjoy ourselves singing hymns, lyrics, or choruses. Then, as you do in England, we thank our Heavenly Father for the happy time we have had together and ask Him to help us to do the things which He wants us to do, in the coming week.

The Text Cards

One Sunday, the girls were very excited because I had some Tamil text cards which you had prepared in England. Four little girls were very sad when they found that they could not say their texts correctly. They cheered up afterwards when I told them that if they learnt their verses, and said them to me after the afternoon service, they should have a card. When I gave them their cards that afternoon many more girls came eagerly asking for one. but there were not enough for them all to have one.

Meet Some of the Girls

Now I must introduce to you the girls whom I have taught. They are all about 10 or 11 years old.

Saaratham and **Krishnaveyni** both live in Sendamangalam and come to our school on weekdays. The other girls have to come each Sunday unless they are ill, because they live in our Hostel. **Valliammal** and **Saroja** come from Hindu homes, so that we are very glad that they are with us and hope that they will learn to love the Lord Jesus and tell others about Him.

Pushpam is an orphan, but she often has a smiling face. She was cared for in the Hostel on the Kolli Hills until she had studied in all five standards of the school there.

Beulah's parents both love the Lord Jesus, and a few months ago Beulah's elder sister was baptised. But I have heard that Beulah has often been a naughty girl and would not obey her parents. Perhaps some of you have been like that and you will like to pray especially for Beulah. She likes to carry my books for me when we go home from Sunday School.

There are **two girls named Mary** in the class. In India boys and girls put the initial of their father's name in front of their own name instead of using a surname as you do in England. One of these girls is **"R. Mary"** because her father's name is Ruttnaswamie. Her parents are Christians, and they work as a Preacher and Bible-woman; as do Beulah's parents. **The other Mary** used to live near the gold-fields in Kolar. Her father died some years ago and Mary's mother is studying with Mrs. Morling so that she may be able to work as a Bible-woman.

The last little girl of whom you should read is **Grace.** Her little sister also lives in the Hostel. Their father, whose name is David is a Preacher, and their mother is a Bible-woman.

Why They Never Made a Picture

You have read of some girls who have Christian parents and of others whose parents worship idols. Please pray for them all. They are in many ways very much like English girls. They like

to have text cards and are very pleased when I have pictures to show them. As we go home together they remind me of little girls in England who used to walk along with me after Sunday School. One Sunday these Indian girls were thrilled when I told them to come to the bungalow after school next day, so that I could take their photograph. The next day I thought they must have forgotten —but I had made a mistake—it had taken them a long time to dress themselves in their best clothes, do their hair tidily and put on ribbons and slides. When they arrived they were very excited but the sun was almost setting and I was not able to obtain a good photograph. I am very sorry that you have not been able to look at a picture of these girls as you read about them. On the same day, they came up to my room and were very happy when they looked at some of my pictures and photographs. When it was time for me to do some more study, I suggested that they should go away, but Pushpam said: "We must sing and pray before we go," so we spoke to our Heavenly Father and they sang a chorus which reminds me of the song of praise which we read in Revelation Ch. 7: "Blessing and honour and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever."

JANA GANA MANA

By Mrs. D. A. Thrower, Madras.

Every Friday afternoon, the children in our schools sing the Indian National Anthem before they go home. The tune is very familiar to us, since India became a Republic. Whenever I hear it sung, my mind goes back to my own school-days when we sang "God save our gracious king" on the 24th May and other special occasions. I can remember how we sang it, not merely with our voices, but also from our hearts. There was a warm feeling which made us really mean the words we sang. We wanted God to bless our king and the royal family under whose good rule we enjoyed so many blessings.

Singing in a Strange Tongue

The National Anthem which our Indian children sing is, however, quite different. For one thing, the national leaders want all the people throughout India to sing the same song, but as they speak many different languages, this is somewhat difficult. So our Tamil school children, for instance, sing the national anthem in the language in which it was written, that is Bengali. They do not know a word of what they are singing, but just bawl out the sounds taught them. Do you think you could sing from your heart something in a different language from your own? Even if you knew the meaning of what you sang, it would not seem to "belong" to you in the same way as if it were in the language that you have known from your babyhood.

India's National Anthem

Here is the first verse of the Indian National Anthem translated into English. The English translation as well as the original song in Bengali was written by the well-known Indian poet Rabindranath Tagore:—

" Thou art the Ruler of the minds of all people,
Thou Dispenser of India's destiny.
Thy name rouses the hearts of the Punjab, Sind,
Gujarat and Maratha, of Dravid, Orissa and Bengal.
It echoes in the hills of the Vindhyas and Himalayas,
Mingles in the music of Jumna and Ganges,
And is chanted by the waves of the Indian Sea.
They pray for thy blessing and sing thy praise,
Thou Dispenser of India's destiny,
Victory, Victory, Victory to thee.

When the Song will become a New Song

I wonder what you think of it? They are fine words if applied to the True God, but the fact remains that these wonderful lines are so written that the peoples of all religions can sing them and apply them to any god whom they may worship. Let us continue to work and pray, so that the people of India can sing their National Anthem from the heart because God has saved them from their sins and made them His sons and daughters. In that day the threefold " Victory " at the end will have an added meaning.

A BIBLE MUSEUM

A Museum is a building where many interesting and wonderful things are gathered together to teach us about the habits and customs of people who lived long ago, or to preserve for our instruction some of the rare and beautiful things which they made. When Christian was about to leave the Palace Beautiful, " they showed him some of the engines with which some of His servants had done wonderful things. They showed him Moses' rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps, too, with which Gideon put to flight the armies of Midian . . . they showed him, besides, many excellent things, with which Christian was much delighted." It will give us joy also, as we do this Searcher, to think of more of these excellent things and to remember that they are all carefully preserved within the Bible so that we may learn by them.

Lower Group, age under 12

We want you to see how many of these objects you can find in the chapters named. Some of the words are not given exactly as they appear in the Bible, but you will have no difficulty in finding the answers if you read very carefully, and you may find some of the objects more than once.

(See next page)

1. A gold chain.
2. The ring of an Egyptian king.
3. A brass helmet and coat of mail.
4. Precious stones.
5. A Roman penny.
6. A giant's bedstead.

They will be found in Geneses 41; Deuteronomy 3; 1 Samuel 17; 1 Kings 10; Daniel 5; Luke 20. Write down the words as given above, and give the book, chapter and verse where found. Then choose which you think is the most interesting object and write out **in full** the verse where it is found.

Upper Group, age 12 and under 16

Search for these objects also. Some of them will be found in the Lower Group chapters as well as those given below.

7. All kinds of musical instruments.
8. Looking-glasses of brass.
9. Books and parchments.
10. A sword, a spear, and a shield.
11. A very valuable pearl.
12. Trumpets, pitchers, and lamps.

They will be found in Exodus 38; Judges 7; Job 39; Daniel 3; Matthew 13; 2 Timothy 4. Write out your answers in the same way as the Lower Group, but you need only give **one verse in full,** which may be chosen from either Group.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until JANUARY, 1951, although their entries will be marked and listed with others. Put your name, age, address, and Sunday School on your paper and post in an envelope (unsealed), bearing a PENNY stamp to: UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. CLOSING DATE: AUGUST 31st, 1950.

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

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see so many excellent entries, and also to welcome three new Schools—Badingham, Chase Cross, and Fulham. There were 40 new searchers. The names are listed in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1—Lily Nash, aged 15, "Providence," Highbury.
2—Mary Bugg, aged 13, Sudbourne S.S.

Special Mention: Michael Pleasance, Dawn Parnell, Bernard Bartram, Maureen Roper, Gillian Foster, A. J. Preston, Enid Shrimpton.

Very Highly Commended: Jill Mayes, Patricia Winter, Betty Stacey, Valerie Sennitt, Shirley Hobbs, Derek Bugg, Brian Poulding, Charles Abbott, Barbara Alloway, Brenda Frost, Jennifer Leeks, Maureen Stephenson, Dorothy Andrew, Anthea Evans, Doreen Luckham, Jean Alsop, Joyce Chamberlain. Ruth Orchard, Michael Leeks, George Archer, Mary Sparrow, Joan Weond, Roy Harris, Leslie Gould, Olive Banks, Annabel Knights, Shirley Gadsdon, Gillian Norman.

Highly Commended: Betty Tice, Eileen Brewster, Peter Barton, John Rudd, Doreen Mullins, Daphne Rayner, Dawn Wright, Walter Jupp, Eunice Skull Derek Moon, John Watkins, Ann Collier, Brenda Page, Daphne Dodd, Raymond Pullen, June Ludlam, Nora Jaegar, Alma Bond, Timothy Evans, Dorothy Hill, Brenda Turner, John Robinson, Jeanette Chalmers, Malcolm Church, Josephine Collins, Brenda Louder, Gwyn Jennett, Roy

Register, Marie Boudoux, Gloria Harvey, John Skull, Barbara Laver, Tony Carter, Mary Stulter, Keith Pedley, Reginald Head, Olive Draper, Jane Sutton, Janet Harsant.

Commended: Constance Hill (wrong verse in Acts 22), Ronald Bush, Winifred Oxborrow, Maurice Lavell, Norman Davies, Betty Austin, Alice Lawrence, Daphne Wood, Marina Rowland, Richard Seabrook, Joan Middleton, Christabel Finbow and Hilda Cattermole sent references only.

Answered Upper Group only: Ronald Elliott, Alice Sayers, Doris Howard.

Lower Group, age under 12

Prizewinners: 1—Elizabeth Leeks, aged 9, "Ebenezer" S.S., Chelmsford.

2—Barbara Michael, aged 9, Mount Zion S.S., Clerkenwell.

Special Mention: Mervyn Prime, Michael Horrex, James Abbott, David Sowerbutts, David Bugg, Sylvia Michael, Dorothy King, Maureen Hammond, John Lavers, Ruth Butters.

Very Higly Commended: Maureen Petty, David Wright, Florence Lambert, Valerie Newing, Mary Willinier, Myrtle Bugg, Sylvia Stacey, Rachel Perry, Percy Smith, Stephen Trowbridge, Jennifer Richards, Brenda Long, David Pibworth, Sheila Barker, Graham Smith, Jean Robins, Jean Collins, John Sawyer, Percy Carr, Mary Oxborrow, Philip Bird, Pamela Gaston, Betty Roe, Christine Hill, Valerie Laws, Michael Newing, Doreen Austin, Maureen Jackson, Valerie Morton, Thelma Ward, Margaret Saunders, Rosemary Thomas, Maureen Banks, Irene Adams, Peter Moon, David Self, Patricia Lewis, Brian Gutheridge, Brian Ward, David McCluskey, Jacqueline Patterson, M. Norman, Gerda Cooley, Carol Collett, Vera Warren, David Baxter, Jill de Harsant.

Highly Commended: Janet Peerless, Cathrine Trollope, Sidney Skull, Pauline Hall, Pauline Ward, Denis Perry, Dorothy Harris, Marlene Daley, Maurice Smith, Olga Starkey, Stella Harvey, Roy Halson, David Benny, Rosemary Champion, Pauline Prigmore, Valerie Felton, Doreen Collier, Yvonne Waldigrave, A. Tickell, Peter Elliott, Jean Stacey, Michael Shrimpton, David Havers, John Harris, Arthur Battley, Mary Baker, Paul Gutteridge, Rhoda Challen, Vivian White, June Abbott, Joan Theobald, Valerie Barnett, Doreen Devonshire, David Shrimpton, A. Barrett, Daphne Page, Marian Olive, Jean Hollywood, Joan Twitchett, Leslie Smith, Rosa Kent, Jean Belford, Valerie Bluck, Sylvia Gillies, Patricia Marsh, Peter Robinson, Maureen Gull, Barbara Martin, Billy Bush, Joseph Bysh, Margaret Munday, Philip Mills, Pat Cox, Brenda Elliott, Paul Townsend, Barbara Pibworth, Lesley Wood, Peter Harris, Pauline Monaghan, David Scrivener, Brian Foster, Kenneth McKenzie, Marlene Baker, Roy Bush, Peter Bush, Margaret Solby.

Commended: Doreen Wells, Jean Fendt, Colin Crisp, Stephne Gomm, Dorothy Hyland, Carole Smith, Pat Fellowes, Pat Rivers, David Perry, Jean White, Joan Collins, Clifford Banton, Sylvia Martin, Marian Arbon, Ian Hurst, Robert Gutteridge, Maureen Bond (omitted one answer), William Williams, Pat Reynolds, Frances Burgess, Kathleen Robinson, Margaret Phillips, Teresa Poole, Diane Titheradge, and Teresa Poole gave one wrong answer, Christopher Lee (omitted one answer), Roy Stenner, Anne Laurence, Brenda Seabrook, Laurence Seabrook, Jean Wooler, John Gobbitt. Sent references only: A. Ballard, Martin Thompson, David Maynard, J. Ballard, Sandra Head, Pauline Saunders, Yvonne Simms, Eva Bardev, Ruby Dodson, Jean Taylor, Barbara Taylor. Also tried: Peggy Collier, Hazel Grimwade anwered the wrong searcher.

Not for Competition: Mr. John Barton.

Belvedere Sunday School still leads. Chadwell Street came second. Congratulations on the increase. March was third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Not long ago, the great liner *Andes*, one of the newest boats on the Royal Mail line to South America, had just arrived home from her journey of nearly 6,000 miles and had come up the English Channel, had rounded the Isle of Wight, ready to sail the last few miles into Southampton Water, when a surprising thing happened. For 40 years the master of the vessel had sailed the seas, and he had often sailed into Southampton; his course had always been set by the light of the Nab Tower—a few miles from the Isle of Wight. The light had never failed him, but on this night, as he approached the Nab Light-Tower, her light was out. The Skipper could hardly believe his own eyes but, as he sailed nearer to the position of the Nab, he could just see her in the darkness—a tall tower, meant to show a light, but dull and dark, a danger to other vessels.

For seventy minutes the light of the Nab Tower was out and all ships had to be warned by wireless, lest, in the darkness, they should collide with her. The men in her worked very hard to overcome the breakdown, and it was not long before her light was shining once again, but it was a dreadful thing that the light had failed.

Jesus said to His disciples, "Ye are the light of the world." He meant by this that His disciples should always be shining brightly for Him, so that other men should find their way to Christ amid the darkness of this world. How terrible it would be if our light should fail to shine for Christ, and through our failure someone should lose their way! Jesus said, "If then the light that is in thee be darkness, how great is that darkness," and the darkness is indeed great when Christ's disciples fail to shine; whether it be in England or in India. Christians with their lights out are dangerous people. How can our light be kept burning brightly? Can we keep it bright ourselves? There is only one answer to these questions: Jesus is **the Light of the World:** as we turn to Him, and look full in His wonderful face, His light will fall upon us, and we shall reflect His light to the world in which we move. It is a dreadful thing for our light to fail, but fail it will unless we are looking to Jesus continually. Only as we go to Jesus can we be bright lights in the world for Him.

I was pleased to receive letters from the following boys and girls:—Peter Barton, Maureen Clarke, Jean Collins, Jill Harsant, John Rudd (we shall miss you, John), and Lesley Wood; also from the following friends:—Mr. R. J. Davis, Mr. H. W. Harmer, Mr. O. R. Toms (greetings to an old Searcher), and Mr. W. H. Trowbridge.

With every good wish, from

UNCLE PETER.

			"Could be Hid not"
Aug.	7	M	**Mark 7, 24-30**
	8	Tu	**Mark 7, 31-37**
	9	W	Acts 10, 34-43
	10	Th	Luke 7, 1-10
	11	F	John 4, 45-54
	12	S	Matt. 11, 1-6
	13	Su	Matt. 15, 21-31

			The Friend of Children
Aug.	14	M	**Mark 9, 33-37**
	15	Tu	**Mark 10, 13-16**
	16	W	1 Sam. 3, 1-10
	17	Th	2 Tim. 3, 10-17
	18	F	Zech. 8, 1-8
	19	S	Matt. 21, 1-8
	20	Su	Matt. 21, 9-16

			"One thing thou lackest"
Aug.	21	M	**Mark 10, 17-27**
	22	Tu	Luke 10, 38-42
	23	W	Mark 12, 28-34
	24	Th	Psa. 27, 1-8
	25	F	John 9, 13-21
	26	S	John 9, 22-29
	27	Su	John 9, 30-38

			Eyes Opened
Aug.	28	M	**Mark 10, 46-52**
	29	Tu	John 9, 1-11
	30	W	Matt. 20, 29-34
	31	Th	2 Cor. 4, 1-7
Sept.	1	F	Isa. 42, 1-7
	2	S	1 John 2, 1-11
	3	Su	Isa. 35, 1-10

			The King Comes
Sept.	4	M	**Mark 11, 1-11**
	5	Tu	**Mark 11, 15-19**
	6	W	Mark 11, 20-26
	7	Th	Mark 11, 27-33
	8	F	Psa. 24, 1-10
	9	S	John 1, 43-51
	10	Su	John 12, 12-19

			Rejected of Men
Sept.	11	M	**Mark 12, 1-12**
	12	Tu	Luke 9, 49-56
	13	W	Psa. 118, 19-29
	14	Th	Eph. 2, 13-22
	15	F	1 Pet. 2, 1-10
	16	S	1 Pet. 2, 18-25
	17	Su	Matt. 21, 33-42

			God and Caesar
Sept.	18	M	**Mark 12, 13-17**
	19	Tu	Mark 12, 28-34
	20	W	Mark 12, 35-44
	21	Th	1 Pet. 2, 11-17
	22	F	Rom. 13, 1-8
	23	S	2 Cor. 8, 1-9
	24	Su	Luke 20, 19-26

			Jesus Calls Peter
Sept.	25	M	Luke 5, 1-11
	26	Tu	Luke 9, 57-62
	27	W	Matt. 4, 12-22
	28	Th	Matt. 10, 1-13
	29	F	Mark 1, 29-39
	30	S	Luke 5, 27-35
Oct.	1	Su	Acts 2, 32-41

			Peter's Daring Act
Oct.	2	M	**Matt. 14, 22-29**
	3	Tu	**Matt. 14, 30-36**
	4	W	Matt. 21, 17-22
	5	Th	Acts 27, 21-26
	6	F	Acts 27, 33-44
	7	S	Mark 4, 35-41
	8	Su	Rev. 21, 1-7

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No. 126 OCTOBER—NOVEMBER, 1950

FROM THE RAYS EAST

FOR YOUNG PEOPLE



Kolli Hill Girl—off to work in the fields with midday meal on her head and an umbrella.

Issued by the

Strict Baptist Mission

Of Pastor J. K. THORPE, 37 Empress Avenue,
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Price, 3/6 per 100, postage extra.

★ *Here is a very wonderful story from the pen of Mrs. Thrower about one of India's greatest men, Dr. B. R. Ambedkar. On November 4th, 1948, he had the honour of presenting the draft Indian Constitution, or body of State Law, before the Indian Parliament, or Constituent Assembly, as it is called. The story of his early years will be of much interest to all boys and girls.*

FROM OUTCASTE VILLAGE TO NEW DELHI

By Mrs. D. A. Thrower, Madras

The above title reminds us of the book, "From Log Cabin to White House," but the story I am about to tell is even more thrilling than that wonderful tale of how a poor boy rose to be President of the United States of America.

Bhimrao Ambedkar was not only poor, but belonged to the scum of Indian society, for whom it was counted to be worse than sin to aspire to learning or a good position in life. No English child can really understand what "untouchability" means, but perhaps the following details may give some slight idea of it. Thirst for knowledge must have been very great in Bhimrao for him to put up with daily and hourly humiliation whenever he went to school. For instance, he always had to sit alone, and dare not touch a piece of chalk or handle anything which the other boys used. "He spent the years isolated in a far corner of his class-room, although he was the brightest boy in the class. The teacher would not touch his 'polluted' exercise book or let him recite. He was not allowed to drink water with other lads. At recess, while the other boys played cricket, Bhimrao could only stand at a distance and watch."

In spite of every handicap, Bhimrao passed through elementary school and won a scholarship which admitted to a secondary school in the distant city of Bombay. While he was there the Maharajah of Baroda (called the Gaekwar) heard of him and made it possible for him to continue his studies at the Bombay University and later to go to America for further study. After all the humbling experiences of his early days, we can imagine something of the great change which this meant to Bhimrao Ambedkar.

"On his first day at Columbia University in New York, young Ambedkar was deeply stirred by two new experiences. He dined in a cafeteria on a basis of complete equality with other students, and he was given a room in the dormitory, where he shared the shower-room and lounge and drinking fountain with everyone else." In America, the young man's thirst for knowledge urged him on in study, so that, at his examination for the degree of Doctor of Philosophy, he earned double the required number of credits. After further studies in England and Germany he then returned to his

native land, but not to the praise and honour which he had earned. "Except for odd jobs, one of India's best educated men lived in Bombay, for the next year and half, unemployed, poverty stricken, miserable." Even the Maharajah, at whose expense he had been educated, could do nothing for him, nor take advantage of the knowledge gained by him. Caste baulked his every movement; he was still "the untouchable" though highly educated, cultured and spotlessly clean.

However, early training in a hard school had taught Ambedkar a lot; most of all it had given him a spirit which would not admit defeat. I think we shall all agree that he thoroughly deserves the high place that he now occupies in the affairs of his country. He is Law Minister in the Cabinet of the Indian Republic. The name Ambedkar is known the world over, and his untiring efforts on behalf of India's untouchables are beyond all praise. You will be glad to know that the pennies that you give to the Mission help thousands of similar children from the outcaste section of the Indian people. Many children who were studying in our schools in the early days of the writer's Indian career are now occupying good posts. Moreover, they have received the best of blessings—a knowledge of the Lord Jesus Christ who is able to give us true freedom.

(*Acknowledgment*: The quotations in this article are from a recent issue of the "Readers' Digest.")

THE MAGICIAN'S CAVE, OR MORE THOUGHTS FROM HOSPITAL

By Wilfred H. Kuhrt

Most of us enjoy things that seem to be mysterious and like to investigate the uncanny. The other day I went to a magician's cave where all sorts of strange thoughts began to come into my mind and some of these I would like to share with you. The room to which I went was not a very large one but was nearly full with all sorts of strange equipment that might quite easily have been instruments of torture. When I entered, the room was full of light and one or two harmless looking persons stood idly around or else occupied themselves dusting the instruments of torture. After a time there was a bit of a bustle, all the doors and windows were shut and a man walked in who afterwards proved to be the chief magician. As soon as he came in, all the lights went off except for a small red one which glowed dimly over the door. The chief magician sat down and covered his face with his hands as though he were praying and an eerie silence reigned for about ten minutes. The chief magician told me that he was merely letting his eyes

become adjusted to the darkness but while I waited, lying stretched out on the torture table, I began to expect that at any moment "skinny weird sisters" would begin to weave their horrid spells. But at last the chief magician moved, came over to where I was, gave a few crisp orders to the radiologist and then, with his adjusted eyes, began to find out what was going on inside me.

All Things Laid Bare

It is, perhaps, rather unpleasant to contemplate all the things that the wonderful X-ray can reveal but there is nothing very frightening about it. It reminded me, however, of some verses in scripture which speak of another kind of X-ray that reveals deeper and more secret things than can ever be discovered in the best equipped hospital. Some people think we ought not to be frightened by the Bible but I find there some things which seem to me very frightening and which I think God intended to be frightening. You can read about God's X-ray in Rev. 1:4, "His eyes were as a flame of fire . . ." and also in Heb. 4:12, 13, "the word of God . . . is a discerner of the thoughts and intents of the heart, neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of Him with whom we have to do."

An Hour When They Were Not Aware

More than four years ago I visited another place which filled me with solemn thoughts. It was no dark cave but a large town full of light and full of buildings. The only thing it was not full of was life; everywhere was death. But magicians had been busy in this mysterious town for many years and by their skill had gradually won it back from all the rubbish and lava under which it had been hidden for 1,800 years. It was the town of Pompeii, overwhelmed by Vesuvius in the year 62 A.D. What struck me as being so frightening was that the people of the town should have been caught by death so suddenly. They were cut off in a moment. Not only had they no opportunity to repent of their wickedness but many of them were turned as they stood into pillars of salt so that their evil deeds have been left on record for the warning of subsequent generations. We sometimes think that we can easily wipe the slate and begin anew when we like. Many a man and woman in Pompeii would have liked the chance, but death came too swiftly; not only were their own writings never wiped off the slate but they are there to this day for tourists to see. "Remember Lot's wife."

"Be Ye Therefore Ready Also"

So, if there are things inside us which we would not like others to know about, and about which we should not know how to give an account to God, let us expose ourselves now to His

X-rays and unburden ourselves of the whole unpleasant story. "Who is a God like unto Thee that pardoneth iniquity . . . He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Mic. 7:18, 19.

THE SHEEP HE DIDN'T WANT

On the coast of North Wales there is a long line of hills running out to sea, like a great giant lying on his back, and they are known as the Great Orme. There was once a sheep dog trial held there, and sheep dogs from England, Scotland and Wales were there to compete with each other. They were all prize-winning dogs, and it was their duty to race to the top of the hill, find the sheep, bring them down the hillside and guide them all into the pen or fold.

It was the turn of Bruce, the lovely Scotch collie, who had won many prizes for his master. As the whistle blew, he raced up the hill after the sheep. Very soon he had eleven of them gathered together and running down the hillside. But the shepherd blew his whistle again, and Bruce stopped still. "What had he done that was wrong?" he asked, with his intelligent head cocked on one side and his ears pricked up. Again the whistle blew, and back went Bruce to find a little black creature on the hilltop all by itself. Bruce looked at it—it looked like a sheep. He smelt it—it smelt like a sheep; but Bruce had never seen a thing like that before, sheep in Scotland were white and this object was black. Once again the whistle blew, and this time Bruce gave a little gentle bark and sent the little black sheep running down to join the others waiting on the hillside. Poor Bruce had had a big surprise. He never knew that sheep were sometimes black and he had lost the prize because of his mistake.

Boys and girls are just like that little sheep. Many have black or brown skins and there are lots of people—not readers of "Rays" of course—who, because their skins are the wrong colour, pass them by, just as if the Good Shepherd did not care for black or brown boys and girls, just as much as He does for white. But the Good Shepherd does not forget his black and brown boys and girls, and He sends loving souls to seek them in India or in Africa and to bring them into His wondrous fold.

And all boys and girls, whatever the colour of their skin, whether it be white or brown or black, whether they live in an English town or an Indian outcaste village; all boys and girls have hearts that are black with sin, for "all we like sheep have gone astray, we have turned everyone to his own way." Each of us need the love of the Saviour. Not one of us can ever be clean in

our heart until the Good Shepherd finds us and cleanses us from our sin. The Glad News of His wonderful Gospel is just this—that Christ Jesus came into the world to save sinners; sinners with black skins and sinful hearts, or sinners with white skins and hearts blackened by sin. All are the same to Him, for "all have sinned" and come short of what God meant us to be to His glory. And the Lord Jesus will never do what Bruce did. He will never turn away from any who want to be in His flock, but He will love them, and there shall be one flock and one Shepherd. Jesus said, "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep."

A HARVEST SEARCHER

". . . Unto joy or sorrow grown"—so we sing in the lovely Harvest Hymn, which thousands of boys and girls will have sung at Harvest Festivals this year. Harvest is a time of great joy, for the crop safely gathered-in is a rich blessing, and a crown upon all the work of both the farmer and the worker. But Harvest is a time of sorrow too. It is the end of the summer with all its warmth and joys; it is the end of the treasure which the fields have held all through the months gone by, from the time of the sowing in the autumn and winter; and, this year there has been much sorrow in the hearts of many farmers who have little or no harvest, because the rain and wind have ruined their crops.

All is now finished for another year, save for the threshing. It is finished for either joy or sorrow, for blessing or for ruin. And Jesus tells us that so shall it be in the end of the world. There will be a great Harvest of souls and the angels will be the reapers. It will be joy and blessing for all who trust in the Lord Jesus. It will be sorrow and ruin for those who have rejected Him. Where will you stand on that great day?

Lower Group, age under 12

Read through the chapters named and search for these words:—

1. Seedtime and harvest —— shall not cease.
2. In harvest thou shalt rest.
3. The end of —— harvest.
4. The joy in harvest.
5. The harvest truly is great.

They will be found in Genesis 8, Exodus 34, Ruth 2, Isaiah 9, Luke 10. Write out the verses **in full**, and give the book, chapter and verse where found. Extra marks will be given if you find the word **"harvest"** in any other verses of the chapters named. You need not write out the extra verses, just say where they are found.

Upper Group, age 12 and under 16

Answer these questions as well as the Lower Group:—

6. Fields —— white —— to harvest.
7. The time of harvest.
8. The harvest —— is ripe.
9. The harvest is the end of the world.
10. The harvest is past.

The answers will be found in Proverbs 25, Jeremiah 8, Matthew 13, John 4, Revelation 14, but not in the same order. Write out all the verses **in full** including any extra verses you may find in either group.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness.

At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until MARCH, 1951, although their entries will be marked and listed with others. Put your name, age, address, and Sunday School on your paper and post in an envelope (unsealed), bearing a PENNY stamp to: UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. CLOSING DATE: OCTOBER 31st, 1950.

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

———o———

RESULT OF LAST BIBLE SEARCHER

We were particularly interested to see so many entries from our younger Searchers, and we hope that you all enjoyed your visit to the Bible Museum. We welcome a new school—Occold, and there were 37 new searchers. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1—Reginald Head, aged 12, Belvedere S.S.
2—Winifred Oxborrow, aged 13, "Bethesda," Ipswich.

Special Mention: Eileen Harris, Roy Harris, Joan Eves.

Very Highly Commended: Betsy Pearce, Shirley Gadsden, Gillian Norman, Anthea Evans, Dorothy Andrew, Brian Burman, June Cumbers, Maurice Lavell, Mary Willimer, Margaret Fromow, Ruth Orchard, George Archer.

Highly Commended: Eunice Skull, Alan Preston, Brenda Turner, Jeanette Chalmers, Doreen Luckham, D. J. Moon, Enid Shrimpton, Shirley Hobbs, Jill Mayes, Eileen Brewster, Joyce Town, John Skull, Valerie Sennitt, Dawn Parnell, Dorothy Hill, Mary Wild, Daphne Rayner, Betty Tice, Gillian Foster, Pauline Felton, Pauline Prigmore, John Laver, Michael Pleasance, John Hill, Maureen Stephenson, Malcolm Church, Maureen Roper, Peter Barton, Joyce Leng, Derek Bugg, Barbara Allaway, Paul Ballard, Nora Jaegar, Orlando Reeve, Rosemarie Fleckney, Lily Nash, Beryl March, Brian Poulding, Annabel Knights, Arthur Battley.

Commended: Josephine Collins, Timothy Evans, Ann Simmonds, Penelope Fearnside, Alma Bond, Michael Leeks, Dawn Wright, Brenda Page, Maureen Bluck, Joan Weond, Ruth Hoffman, John Bugg, Joyce Chamberlain, John Watkins, Charles Abbott, Alice Lawrence, Jean Alsop, David Smith, Ronald Bush, Ann Collier, Betty Stacey, David Fysh, Brenda Frost, A. Cross, Daphne Wood, Doreen Mullins, Hazel Grimwood, Olive Draper, Julia Whitehead, Jean Pearce, Joy Bugg, Alan Driver, Joan Gates, Richard Seabrook. The following omitted to write out their chosen verse: Harry Humphries, Brian Burkett, Norman Davies, Gordon Reeves, Mary Bugg, Brian Gutheridge, C. Wainwright. Sent references only: Jennifer Leeks and Kay Brailey. Answered Upper Group only: Valerie Turner and Jacqueline Paterson.

Lower Group, age under 12

Prizewinners: 1—Brenda Long, aged 9½, Lynton Road, Bermondsey.
2—Rachel Perry, aged 9, Devonshire Road, Greenwich.

Special Mention: Graham H. Smith and Maurice Smith, Valerie Laws, Ruth Butters, Pauline Ward, Denis Perry, Michael Horrex, Rosemary Champion.

Very Highly Commended: Mary Oxborrow, Maureen Petty, David Perry, Jessie Way, Grace Skull, Terry Cooper, Sylvia Head, Margaret Cooper, Trevor Clark, Margaret Solly, Percy Carr, Pamela Gaston, Cynthia Johnston, Kenneth McKenzie, Jean Collins, Joan Solly.

Highly Commended: Brian Ward, Pamela Jeavons, Pat Cox, David Wright, Thelma Ward, Stella Harvey, Joy Knight, Jean Wooler, David Benny, Christine Hill, James Abbott, Gordon Kuhrt, Wendy Morris,

BIBLE SEARCHER RESULTS—continued.

Yvonne Waldegrave, Myrtle Bugg, Dorothy King, David Havers, Jean Hollywood, David Bugg, Stephen Trowbridge, Mervyn Prime, Janet Peerless, Doreen Austin, Maureen Gull, Michael Chalmers, Patricia Fellowes, Barbara Michael, M. Norman, Elizabeth Leeks, Sylvia Michael, Edith Cumbers, Sandra Head, Philip Head, Dorothy Harris, Valerie Felton, Joan West, Irene Adams, Valerie Newing, Janet Clifford, Diane Titheradge, David Burman, Leslie Smith, Pauline Monaghan, Percy Smith, Gerda Cooley, Peter Moon, Patricia Marsh, A. Barrett, Philip Mills, Monica Johnston, Vivian White, Wendy Flint, Valerie Barnett, Sylvia Gillies, Sidney Skull, Jennifer Wayman, Jean White, Roy Halson, David Baxter, Elizabeth Wild, A. Williams, David Cooper, Joan Wing, Philip Bird, Sylvia Martin, Jean Stacey, Susan Roberts, Ann Ballard, Peter Robinson, Margaret Saunders, John Chilvers, Peter Harris, Mary Baker, Carole Sandiford, John Harris, Maureen Bond, Anne Lawrence, Patrick Sheehan, Peter Roberts, Margaret Stroud, Oliver Hale, Angela Fysh, June Bignell, Eileen Lewis, Jill Harsant, Michael Roberts, Jennifer Ballard, Valerie Bluch, Daphne Page, Yvonne Pulham, Sylvia Stacey, Jennifer Richard, Ernest Goodrich.

Commended: Maureen Jackson, Ronald Cooper, Jean Belford, Doreen Collier, Diane Andrews, Carole Smith, Brenda Seabrook, Pamela Steer, Roy Stener, Lawrence Seabrook, Carol Collett, Stella Stebbings, Maureen Banks, Pat Duckworth, Geoffrey Pearce, David Pibworth, Denise Dade. The following omitted to write out their chosen verse: Vera Warren. Wendy Mercer, David Scrivener, Michael Newing, Joan Twitchett, Roy Abbott. An entry from Rose Cottage, Bacton, June Abbott, Sylvia Lott, Margaret Phillips, Brenda Versey, Valerie Morris, Sally Lawrence, Pat Mitchell, Sylvia Murphy.

Not for Competition: Miss Dorothy Best, Mr. Stephen Toms, and a Braille entry from Mr. John Barton. Denise Dade and Elizabeth Wild sent late answers to the June Searcher.

Belvedere again heads the list with March second. Three schools tied for third place—Chase Cross, Chadwell Street and Walthamstow.

Peter's Great Declaration			Peter's New Commission			Sending out Spies		
Oct. 9	M	**Matt. 16, 13-20**	Oct. 30	M	**John 21, 1-9**	Nov. 20	M	**Num. 13, 17-25**
10	Tu	Matt. 16, 21-28	31	Tu	**John 21, 10-19**	21	Tu	**Num. 13, 26-33**
11	W	Rom. 1, 1-7	Nov. 1	W	John 21, 20-25	22	W	**Num. 14, 1-10**
12	Th	Psa. 2, 1-12	2	Th	Luke 14, 25-35	23	Th	Num. 14, 11-19
13	F	Heb. 1, 1-9	3	F	Mark 16, 14-20	24	F	Num. 14, 20-25
14	S	Gal. 4, 1-7	4	S	John 15, 14-21	25	S	**Num. 14, 26-33**
15	Su	Luke 9, 18-27	5	Su	1 Pet. 5, 1-11	26	Su	Num. 14, 34-45
With Jesus on the Mountain			**Peter Shows the Power of Jesus**			**Rebellion in the Camp**		
Oct. 16	M	**Matt. 17, 1-6**	Nov. 6	M	**Acts 3, 1-10**	Nov. 27	M	**Num. 16, 1-7**
17	Tu	**Matt. 17, 7-13**	7	Tu	**Acts 3, 11-16**	28	Tu	**Num. 16, 8-18**
18	W	Exod. 34, 29-35	8	W	Acts 3, 17-26	29	W	**Num. 16, 19-27**
19	Th	Acts 6, 8-15	9	Th	Acts 8, 14-25	30	Th	**Num. 16, 28-35**
20	F	Rev. 1, 10-18	10	F	Acts 12, 1-10	Dec. 1	F	Psa. 106, 6-18
21	S	2 Pet. 1, 15-21	11	S	Acts 12, 11-19	2	S	Jude 1-11
22	Su	Luke 9, 28-36	12	Su	Acts 9, 32-43	3	Su	John 14, 1-14
Peter's Fall			**Examination Review**			**A Serpent of Brass**		
Oct. 23	M	**Luke 22, 31-34**	Nov. 13	M	**Luke 5, 1-11**	Dec. 4	M	**Num. 21, 1-9**
24	Tu	Luke 22, 39-46	14	Tu	**Matt. 14, 22-31**	5	Tu	John 12, 23-33
25	W	Luke 22, 47-53	15	W	**Matt. 16, 13-20**	6	W	Zech. 12, 6-14
26	Th	**Luke 22, 54-61**	16	Th	**Matt. 17, 1-13**	7	Th	Isa. 45, 18-25
27	F	Prov. 16, 16-23	17	F	**Luke 22, 54-62**	8	F	John 8, 21-32
28	S	1 Cor. 6-13	18	S	**John 21, 1-9**	9	S	John 3, 1-8
29	Su	Luke 12, 1-9	19	Su	**John 21, 10-19**	10	Su	John 3, 9-17

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CHRISTMAS NUMBER

No. 127 DECEMBER, 1950—JANUARY, 1951.

RAYS FROM THE EAST

FOR YOUNG PEOPLE

A
Happy Christmas
to you All.

GIVE a present, if you can, to India's boys and girls.

The Christmas envelope inside will take it to them.

Issued by the

Strict Baptist Mission

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

Price, 3/6 per 100, postage extra.

WHAT'S IN A NAME ?

By Mr. W. H. Kuhrt, Kovilpatti.

While on camp a few weeks ago I was horrified to hear my friend the teacher call a boy by the name of Hitler! Upon enquiry I discovered, to my disgust, that the poor child had, in fact. been burdened with the name of the dictator. It set me pondering the whole subject of names because it was by no means the first strange name I had come across. What a grave responsibility rests upon parents when choosing the names with which their hapless offspring must be labelled for the rest of their lives. In India this responsibility is sometimes put upon the missionary for it is by no means uncommon to find despairing parents thrusting their babes into the missionary's arms with the request that he should select for it a name as well as pray for it. Ignorant and superstitious parents frequently give their children ugly names in the hope that demons will think such children unworthy of their attentions. Names like Blacky and Insect are given with this intention and it is possible that the name Hitler was given for the same reason.

Famous Names

In 1940 we had a student in the Bible Institute whose son was named Stalin. It is probable that he had been so named after a German missionary named Staehlin but we used to find it both strange and unpleasant to hear this name called out across the compound every now and again. To console us, a little shortly after, there came to the same compond a small bay whose name was Winsingh. This sounded sufficiently like Winston and in course of time we began to call him so. The other day when examining school children I puzzled for some time over a rather strange looking name and then discovered that it was an attempt to Tamilize the name of the late Prime Minister Chamberlain. And again in the same village where I discovered young Hitler I found another boy who boasted the attractive name Swaraj which means self-government. Mercifully, English parents have not yet taken to attaching political slogans to their innocent children otherwise we might by now have had a generation of men and women named Free-Trade, Welfare State, Free Enterprise and Home Rule.

Good Names

Naming children after missionaries is a common practice but one of which most of us disapprove. Perhaps, however, our names are not sufficietnly euphonious to attract attention! I certainly cannot imagine any Indian parent wishing to use my surname and,

in fact, during fifteen years no one has yet applied for the privilege. One of our recent students has saddled a son of his with the ponderous titles of Jones Chandra Bose. The last two of the three have been taken from an Indian whom some people regard as a war-time traitor but many others in India as a national hero. The eldest son of another student is called Wellington. There was a good deal of argument one day as to whether he was named after the Duke, or after the military station of that name on the Nilgiri Hills. The argument ended rather unromantically when we discovered that the father had never heard the Duke.

A Name which is Above Every Name

It is a solemn responsibility to bear a good name. Many a Peter slides back into "Simon-like" habits and many an Israel into the old "Jacob" ways. And too many who bear the name of Bunyan's pilgrim are far from being Christian and bring no credit to the Lord Jesus, for there is no name to **compare with His.**

NOT EASY

"Would you like to be a Christian?" Many English boys and girls, with all their hearts, say "Yes" and they follow the Lord Jesus. But how would you like to be a Christian in India? When a boy or girl belonging to a high-caste home puts on the Lord Jesus Christ, it means that he or she is at once turned out of home and neither father or mother dare have anything to do with them. They are cursed by their relatives and become, to all their loved ones, as good as dead. Or, if the boy or girl belongs to the outcastes, they must face the scorn and laughter of their village; they must be prepared to lose all that they have for the sake of the Lord Jesus Christ.

And yet from both high-caste, low-caste and outcaste, boys and girls and men and women are coming out on the side of the Lord Jesus and, in the face of all the tremendous opposition, they are standing loyally for Him. What is it that keeps them from going back to be heathen once again? It is the power of the Spirit of God which keeps them day by day as miracles of His grace. Will you remember them in prayer and ask God to uphold them with His strength and teach them His way? Jesus said, "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Let us thank God that we, English boys and girls, do not have to suffer for His sake as do our Indian Christians but what will it avail us to be English, if we are left outside of the kingdom of God, whilst many an Indian boy or girl is entering in?

A LITTLE GIRL'S DREAM

A True Story

By Mrs. D. A. Thrower, Madras.

It was dead of night. On a large open verandah two dozen little Indian girls lay curled up on as many grass mats, like so many ghosts wrapped around in their bed sheets. Suddenly, out of the darkness, appears a wonderful chariot driven by angels. One gasps in amazement at the splendour of the carriage and the graceful bearing of the angels. The pretty, soft light enveloping the heavenly entourage, becomes brilliance in contrast to the blackness of the night beyond. Now, the angels alight from their carriage and looking into a book which they have brought with them, they call each girl by name and assign a place for her in the carriage. Oh! what joy! "We are going to heaven in this wonderful way," and the eyes of our special little chum sparkle at the prospect. There was no hurry or hitch, just one golden moment for each girl, as she heard her name, and responded to the call. The ranks of those still waiting were growing remarkably thin, but she thought, "some of the girls already safely inside, are far worse than I, so there isn't the slightest doubt that my name will be called." But lo! the last name in the book is called, the doors are shut, and the carriage moves away. Our lonely little girlie shouted and screamed, but no one heeded her, she was left behind —alone.

Oh! the agony of that moment. After the lapse of many years, the memory of it still hurts. After a little while, the screaming gave way to sobbing, and the sobbing to thinking. Oh, happy thought, perhaps it was a dream after all? So our little friend gropes her way on all fours to find out if the other girls had really gone. Certainly, the girl who should have been on the mat nearest her, is not there—nor the next—nor the next! Then her self-possession gives way, and she rolls and kicks and screams as only a little Indian girl can. But in her wild movements her feet come into contact with other feet, and then there is a loud outcry from many throats.

Yes! she had been dreaming, and the other girls were so frightened by her violent crying and struggling that they had all huddled together in a corner of the room.

A dream, only a dream, yet the pain of that moment when she realised that her name was not in the book, was no dream. "Oh! that I might know that my name IS written in God's book!" Then, one day when she wasn't asleep, she read in God's book, "I have blotted out as thick cloud THY transgressions and as a cloud THY sins, return unto me; for I have redeemed THEE." And peace, sweet peace took possession of her soul.

THE ANGEL'S MESSAGE

Do you know the meaning of the word "Angel"? No, it does not mean someone with a pair of white wings; it means just simply, "Messenger". It does not follow that all Messengers are "Angels" but all Angels are "Messengers" and, on the first Christmas night when Christ was born, the Angels became the bearers of the most wonderful Message that has ever come to this earth. It was a message from another World—a message from a world of Peace and Joy to a world of war and sin—a Message from God Himself brought by the angel of the Lord, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

This message was given first to the shepherds but it is still being given. It is given by our missionaries to the people of India. It is given to all who will hear. Most important of all—it is a Message from God for YOU.

Lower Group, age under 12.

Read through the following chapters—Matthew, chapters 1 and 28; Luke chapters 1 and 2; and as you read search for these words,

1. I am . . . sent . . . to shew thee these glad tidings.
2. Thou shalt call his name Jesus.
3. I bring you good tidings of great joy.
4. Go quickly and tell . . . that he is risen.
5. Of his kingdom there shall be no end.

You will find that the words are not in the same order as the chapters, so you must read carefully. Write out each verse **in full**, and give the book chapter and verse where found.

Upper Group, age 12 and under 16.

First of all answer the Lower Group questions, then search for these words. They will be found in Acts Ch. 5: 8, 11, 12, 27 but not in the same order.

6. Gird thyself . . . and follow me.
7. God hath given thee all them that sail with thee.
8. Go . . . and speak . . . all the words of this life.
9. Who shall tell thee words whereby thou . . . shall be saved.
10. Arise and go toward the south.

Write out each verse **in full** and say where it is found.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Seacher are not eligible for another prize until MAY, 1951, although their entries will be marked and listed with others. Put your name, age, address and Sunday School on your paper and post in an envelope (unsealed), bearing a PENNY stamp to UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. CLOSING DATE: DECEMBER 31st, 1950.

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

RESULT OF LAST BIBLE SEARCHER

We were very pleased indeed with the results of this Searcher. Many of the entries gained very high marks. There were 61 new searchers, and we welcome three new Schools—Askett, Bury St. Edmunds, and Yaxley. The names follow in order of merit.

Upper Group age 12 and under 16.

Prizewinners: 1.—Michael Pleasance, aged 13, "Bethesda," Stowmarket.

2.—Eunice Skull, aged 15, Bradenstoke S.S.

Special Mention: Lorna Mills, Mary Bugg, Dorothy Turner, Barbara Jackson, Shirley Gadsdon.

Very Highly Commended: Brian Poulding, Keith Pedley, R. Pullen, Eileen Skeet, Eunice Nimmo, An entry from 11, St. Leonard's Rd., Epsom, Reginald Head, Gillian Foster, Valerie Sennitt, Joy Bugg, David Baxter.

Highly Commended: Pauline Prigmore, Malcolm Church, John Skull, Winifred Oxborrow, Arthur Battley, Brenda Page, Ruth Orchard, Jennifer Leeks, Alan Driver, Christine Woollard, Mary Willimer, Joan Weond, Anthea Evans, Lily Nash, Sylvia Michael, Ann Collier, Jill Mayes, Dorothy Andrew, June Cooper, Nora Jaegar, C. Wainwright, Dorothy Hill, Betty Tice, George Archer, Mary Sparrow, Gillian Norman, Shirley Hobbs, Bernard Bartram, Annabel Knights, An entry with Ipswich postmark, Hazel Woollard, Betty Austin, Doreen Luckham, John Hill, Mary Baker, Nancy Coombes, Timothy Evans, Dawn Wright, Pamela Woollard, Mary Wild, Jean Alsop, Charles Abbott, Pat Rickett, Eileen Brewster, Derek Moon, Rita White, Alan Preston, Peter Barton, Michael Leeks, Thelma Dwyer, Jacqueline Patterson, Brenda Turner, Derek Bugg, Hilda Cattermole, Alice Sayer, Margaret Newman, Joyce Chamberlain, R. B. Elliott, Peter Aspinall, Tony Carter, Constance Hill, Josephine Collins, Shirley Morris, B. Gutheridge, Ronald Bush, Robert Middleditch, Harold Elston, June Ludlam.

Commended: Norman Davies, Alma Bond, Jean Pearce, Daphne Rayner, Iris Markham, Hazel Grimwade, Alice Lawrence, Pauline Coles, Richard Seabrook, sent references only. Answered Upper Group only: Peter Alder, Alice Crane, Anne Crane, David Meeks.

Lower Group, age under 12.

Prizewinners: 1.—Christine Hill, aged 8, Grove Road S.S., Eastbourne.

Prizewinners: 2.—Yvonne Waldegrave, aged 10, Salem S.S., Richmond.

Special Mention: James Abbott, Stephen Trowbridge, Jennifer Ballard, Gerda Cooley, Barbara Michael, Michael Horrex, Brian Holderness, Irene Adams, Maureen Hammond, Brian Ward.

Very Highly Commended: Grace Skull, Maurice Smith, Barbara Mills, Percy Carr, Jean Goodchild, Thelma Ward, Valerie Barnett, David Burman, Philip Bird, Jessie Wing, Rachel Perry, Maureen Gull, Janet Ward, Ann Ballard, Pamela Gaston, Shirley Frost, Joan Frost, Graham Smith, Vera Warren, Percy Smith, Brenda Long, Pat Norburn, Myrtle Bugg, Jean Collins, Vivian White, Dorothy King, Kenneth McKenzie, Jean White, Mervyn Prime, Anthony Bourne, Ruby Aspinall, Pat Warnett, Michael Roberts, Carole Sandiford, Valerie Newing, Patricia Marsh, Dorothy Harris, Barbara Pibworth, Denise Dade, David Pibworth, Albert Crane, Margaret Chapple, Joyce Kemp, Peter Moon, Kenneth Leggett, Daphne Page, Carole Allen, Denis Perry.

Highly Commended: Patricia Fellowes, Trevor Clark, Pauline Monaghan, Michael Newing, Myrtle Battley, Ernest Goodrich, David Sowerbutts, Joy Stewart, David Champion, Doreen Collier, David Perry, Valerie Morton, Joy Knight, Vera Barnes, David Havers, Kenneth Appleton, Margaret Saunders, Victor Page, Pat Cox, Christopher Turner, Mary Oxborrow, Margaret Gould, Daphne Leggett, David Budd, Maureen Draper, Joan West, Edmund Frost, Carole Rand, Leslie Smith, David Day, Maureen Jackson, Nita Bennett, Loretta Fox, Angela Fysh, Olga Starkey, Gloria Summers, Rosemary Thomas, Raymond Woollard, Valerie Bluck, Margaret Maclean, Evelyn Mills, Elizabeth Leeks, Florence Lambert, David Harris, Valerie Laws, Sylvia Gillies, Sidney Skull, Brenda Kemp, Doris Simms, Rosemary Champion, John Chilvers, Stella Harvey, Daphne Cattermole, Colin Howells, Pat Mitchell, Ruth Sowerbutts, Agnes O'Donoghue, Philip Head, Peter Robinson, Carole Smith, Sylvia Jones (Cambridge), Barbara Jackson (Belvedere), Joan Morris, Eunice Adams, Stephen Ager, Rosa Kent, Sylvia Martin, Stephan Powell, Sheila Williams, Rita Ginn, Pauline Ward.

Commended: Diane Titherage, Maureen Petty, Cynthia Johnston, Philip Mills, Jill Harsant, Elizabeth Wild, Margaret Solly, Doreen Austin, Sylvia Head, Beryl Mothersole, Verona Roe, Pauline Bluck, M. Norman, June Abbott, Joan Wing, Georgina Poll, Maureen Bond, Edith Cumbers, Sandra Head, Anne Lawrence, Maureen Banks, Olive Bennett, David Pleasance, Billy Bush, Ann Turnell, Betty Trangman, Sheila Morris, June Bignell, An entry from 36 Penton St., Pauline Salmon, Islington, Kathleen Bennett, Malcolm Woollard, Kenneth Poll, Jean Belford, Peter Elliott, Cecil Hunt, Brenda Elliott, Maureen Oliver, Yvonne Field, Sally Lawrence, Freda Townsend, Beryl Glastonbury, Ronald Alder, Joan Collins, Diane Andrews, Geoffrey Pearce, Michael Cooper, Roy Bush, A. Bingham, Sylvia Jones (Chadwell St.), Peter Johnson (omitted references), Roy Abbott, An entry from 36 Penton St., age 7. Sent references only. Jennifer Wayman, Ruth Ager, Sheila White, Janice Want, Marilyn Trott, Maureen Grimes, Pauline Saunders, Pat Eason, Jack Newman.

Not for Competition: Miss Dorothy Best; Mr. Stephen Toms, and a Braille entry from Mr. John Barton. Belvedere still maintain the lead, but there are some keen rivals for first place. Chadwell St. did well, and came second. Chase Cross came third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Who does not love a running race? I think the girls like running as much as the boys, and I am sure we all love to watch a running race from start to finish. It is interesting to watch the start; to see everybody leaning forward, so keen to be off—hands are clenched, eyes are fixed on the starter, feet are so placed as to spring forward at the instant the word "go" is heard, and at the signal away they go. At first, all are together and then, slowly but surely, some forge ahead and the rest fall behind. Interest begins to centre on the leaders as the half-way mark is reached and some people even begin to say who will win.

But races are not won at the half-way mark. The first half is the easier; the last half is the more difficult. In a long run, the runner has to get his "second wind" and it needs pluck to stick it out whilst he is finding it, especially if, while he is labouring, others are getting in front. A good runner, however, never loses heart; he never gives up hope; he presses on yard by yard with his eye on the goal and his mind fixed on the prize. It maybe that his rival will tire at the last lap. Very often the great runner, Sydney Wooderson, would run behind his rival, watching him getting more and more tired but all the time saving up some of his own strength for the

Letter from Uncle Peter (continued).

last few yards, and then, with only a few yards to go, he would dart forward to win brilliantly.

The great apostle Paul loved running races too, and once, in writing to the people of Galatia, he penned these words, "You did run well; who did discourage you so that you were beaten back." He also told the Christian people of Corinth, "to run so that they might obtain the prize."

In the autumn of 1585, on the day that he sailed into Cadiz to "singe the king of Spain's beard," as he termed it, Sir Francis Drake wrote these words ". . . .it is not the beginning but the continuing of the same until it be thoroughly finished, which yieldeth the true glory."

The Christian life, whether it be for young runners or for old, is a race to be run with patience. How wonderful it is to start off "Looking unto Jesus," as our great starting point! What a thrill it gives us to feel that His eyes are watching our eager beginning. It is however when the way is long and we begin to tire that we most need Him, and it is just then that He is most ready to help, if only we still look to him. It is He only who can help us to endure to the end. It is He alone who can be our example, for He endured the cross and laid down His life to finish His work. In our own strength, we soon grow weary but as we look away to Jesus, His strength flows into our aching limbs and weary feet.

All this reminds me that, in our next issue, we shall publish the Honours List. How I remember many boys and girls who started off so eagerly in the February Searcher; they kept it up so splendidly and ran right round the year with only one miss. They had four Searcher entries to their credit, but they grew tired at the end—they failed to do the December Searcher, and their names never appeared in the Honours List.

And there are many of our regular Searchers like that this year. They need one more entry to win. "You have run well . . . so run that you may obtain."

I was pleased to receive letters from:—Roger Ager, Jean Collins, Arthur Battley, Winifred Oxborrow, Pauline Prigmore; and from the following friends:—Mr. John Barton, Mr. R. J. Davis, Mrs. J. H. Harmer, Mr. Harold W. Harmer, Miss M. Linggood, Mrs. M. E. Poulding, Miss Joan E. Smith and Mr. W. H. Trowbridge.

May the Lord bless you each and may you each enjoy a very happy Christmas.

UNCLE PETER.

Cities of Refuge		
Dec. 11	M	**Num. 35, 1-8**
12	Tu	**Num. 35, 9-19**
13	W	**Num. 35, 20-29**
14	Th	Psa. 91, 1-8
15	F	Psa. 91, 9-16
16	S	Psa. 46, 1-11
17	Su	Josh. 20, 1-9

Why We Remember Christmas		
Dec. 18	M	**Luke 2, 1-11**
19	Tu	**Luke 2, 12-20**
20	W	Isa. 9, 1-7
21	Th	Micah 5, 1-7
22	F	Luke 2, 25-35
23	S	Luke 2, 36-40
24	Su	Isa. 52, 7-15

The Death of Moses		
Dec. 25	M	Matt. 2, 1-10
26	Tu	Matt. 2, 11-18
27	W	**Deut. 34, 1-12**
28	Th	Deut. 3, 21-29
29	F	Deut. 32, 44-52
30	S	Num. 27, 12-20
31	Su	Matt. 17, 1-9

David's Desire		
Jan. 1	M	**2 Sam. 7, 1-11**
2	Tu	**2 Sam. 7, 12-19**
3	W	**2 Sam. 7, 20-29**
4	Th	1 Chron. 22, 1-8
5	F	1 Chron. 22, 9-16
6	S	2 Chron. 6, 1-11
7	Su	Psa. 27, 1-14

David's Great Sin		
Jan. 8	M	2 Sam. 11, 14-21
9	Tu	2 Sam. 11, 22-27
10	W	**2 Sam. 12, 1-10**
11	Th	Exod. 20, 1-17
12	F	Psa. 32, 1-11
13	S	Psa. 51, 1-9
14	Su	Psa. 51, 10-19

Absalom's Rebellion		
Jan. 15	M	**2 Sam. 15, 1-9**
16	Tu	**2 Sam. 15, 10-18**
17	W	**2 Sam. 15, 19-30**
18	Tu	**2 Sam. 15, 31-37**
19	F	2 Sam. 16, 1-8
20	S	John 18, 1-9
21	Su	Psa. 55, 12-23

Absalom's Plans		
Jan. 22	M	**2 Sam. 17, 1-14**
23	Tu	**2 Sam. 17, 15-22**
24	W	**2 Sam. 17, 23-29**
25	Th	2 Sam. 16, 9-19
26	F	Prov. 19, 20-29
27	S	Matt. 27, 1-10
28	Su	Psa. 37, 1-12

The Battle in the Woods		
Jan. 29	M	**2 Sam. 18, 1-8**
30	Tu	**2 Sam. 18, 9-20**
31	W	**2 Sam. 18, 21-33**
Feb. 1	Th	2 Sam. 19, 1-8
2	F	2 Sam. 22, 1-9
3	S	2 Sam. 22, 10-20
4	Su	Prov. 4, 14-27

David's Mighty Men		
Feb. 5	M	**2 Sam. 23, 1-12**
6	Tu	**2 Sam. 23, 13-23**
7	W	2 Sam. 21, 15-22
8	Th	1 Chron. 11, 10-19
9	F	Heb. 11, 32-40
10	S	2 Cor. 10, 1-8
11	Su	Eph. 6, 10-20

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"HIS CAUSE GOES ON"

THE 89TH ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

1950



Pastor Robert Robinson
Member of the S.B.M. Council 1918-1950
Vice-President 1933-1935.
President 1935-1950.

"HIS CAUSE GOES ON"

THE 89TH ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

1950

"*I will build my church ; and the gates of hell shall not prevail against it.*" Matthew 16 : 18.

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SECRETARIES' REPORTS.

THE GENERAL SECRETARY.

THESE are threatening and perilous days, but in personal faith and in Christian work we can as Strict Baptists

> "*Rejoice, the Saviour reigns*
> *Among the sons of men.*
> . . . . . .
> *In spite of foes His cause goes on.*"

It is in this spirit of joyous confidence and with deep thankfulness and praise to God we present this 89th Annual Report of the work of the Strict Baptist Mission.

The past year has brought its joys and sorrows ; difficulties have confronted us at home and in India, and the end of the year has been darkened by the sad loss sustained through the sudden Home-call of our highly esteemed President, Pastor R. Robinson. The work has gone on, however, and the Lord's blessing has been manifested in many ways, and we now have the privilege of recording in this Report some of those things which the Lord has done through His servants in India and their prayerful supporters at home.

In reading through this Report, it will become very apparent that we are still presented in South India with great opportunities in Christian work and witness. Faithfully and with earnestness and prayerful zeal our dear Missionaries have continued to preach and teach as commissioned by Christ, and they have had the great joy of seeing in many directions the Divine blessing attending their efforts. God's Word has not returned to Him void, and the fact that 136 Indian friends drawn from all Fields have been baptised during the year is a great encouragement to us all. These precious

gains to the cause of Christ have been made through the blessing of the Holy Spirit and have been achieved in that land where the evils and errors of heathenism and communism unite their sinister forces to oppose the cause of Christ and the work of His followers. We praise God for these triumphs of His grace and pray that there may be many more.

The Churches in India have thus been built up, and in other ways also they have been strengthened and advanced in spiritual things. This is particularly true of the blessing derived from the teaching given in our Indian Bible Institute, and there is undoubtedly a new phase of the work opening up in the appointment of more Indian brethren as Pastors of the churches in the various Fields.

Extension is further seen in the Kolar Gold Fields' Church, which is now definitely part of our S.B.M. work and of which we hope to give more detailed news from time to time.

We are happy to report that Mr. John R. Field, of the Courland Grove Church, Clapham, has successfully completed his period of study and training at the Strict Baptist Bible Institute, together with a short medical course at Livingstone College, and he will, God-willing, sail for India on November 7th. He will at first be stationed in Madras, and we are sure that friends will continue to remember our brother in their prayers as he commences the hard task of learning Tamil. We wish for him the Lord's blessing in every way and trust that a life of great joy and usefulness lies before him in India, where he will be greatly welcomed as a new recruit to the work.

We deeply appreciate all the loving help of friends in the home land and we gratefully acknowledge that financial gifts for the work of the Mission have been generously maintained. Increasing costs, however, cause us concern as to the maintenance and development of the work and we would point out the need for increased income for both the General and L.Z.A. work. Only thus as the love of Christ constrains us shall we be able to extend the work on the field itself where the need is so great and the opportunities boundless.

The Young People's Guild of Service has continued and developed its valuable work under the able and energetic leadership of its Hon. Secretary, Pastor F. J. Bennett and the help of regional representatives. We congratulate and thank all those who have

thus stimulated the interest and practical support of the young people in our Churches at home.

The Strict Baptist Mission has sustained a great loss through the sudden Home-call on August 13th of its greatly loved and highly esteemed President, Pastor R. Robinson. We praise God for all that He enabled His servant to do so ably and faithfully in the ministry of the Gospel and the service of our Strict Baptist Churches and Denomination. His name will always be associated in a special way with the work of the Strict Baptist Mission. He served as a member of the Council for 33 years and was elected as Vice- President in 1933. Then in 1935 he was appointed President and continued in that important office until his death. As President he manifested through 15 eventful years a deep love for the work of the Lord in India, and he gave himself unreservedly to every possible service calculated to further the interests of the Mission. He was a gifted advocate of the work, an able chairman in business and public meetings, a wise administrator and counsellor, and a real friend to all engaged in the work of the Mission.

We feel deeply our loss in England, and our friends in India share this with us as is indicated by the following message sent to the Council by the Missionaries upon hearing of our Brother's Home-call :—

" This, the Reference Committee of the S.B.M. Conference, learned with profound grief of the sudden Home-call on Sunday, 13th August, of our greatly beloved and esteemed President Pastor R. Robinson. Our Mission has lost a faithful friend and untiring worker. The memory of the outstanding grace, tact and wisdom with which Pastor Robinson led both public and business meetings, and the power and appeal of his ministry, will remain with us as an inspiration and cause for praise to God."

The Lord has now called from our midst His dear servant, but the work must go on and we are confident that our Sovereign Lord will raise up others to fill the places of those called to higher service.

At the unanimous wish of his fellow-officers and of the Council of the Mission, Mr. S. W. Anderson has been constrained to serve for the time being as President, and we wish for him the Lord's gracious help and blessing in this important office. We are sure that he will have the loving prayers of all supporters.

Changes inevitably come, but throughout the nearly 90 years of history of the Strict Baptist Mission can be clearly traced the loving purpose of God advancing the cause of Christ and bringing eternal blessing to many needy souls. We believe it will be so still in these present days. Aggressive and militant communism in both the East and the West calls for a new zeal in our advocacy of the Christian faith. The days are evil and the time is short, and we must prayerfully labour on being " stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

" His cause goes on . . . " through the love and devotion and consistent living of His children and the prayerful preaching of the Gospel and obedience to His commands.

" *Till God the Son shall come again*
It must go on. Amen ! Amen ! "

THE L.Z.A. SECRETARY.

MISS P. P. NUNN.

IN our last year's report it was indicated that time must inevitably bring changes on the administrative side of the work. Owing to the L.Z.A. Secretary's removal from London, and other reasons, her resignation was tendered and accepted, at the end of last year. During a transitional period the work was carried on as before, while efforts were made to provide for future administration which, in those directions, proved fruitless. Ultimately it was agreed that paid assistance should be obtained for clerical work under the supervision of the General Secretary, in his office. This being so, the L.Z.A. Secretary was asked to continue the responsibility of the Committee work, correspondence with the missionaries, and the supervision of Prayer Union interests, and agreed to do so as a temporary measure. The clerk began her work in mid-April, and the arrangement is working well. It is hoped that this may pave the way for another L.Z.A. Organising Secretary who may be able to offer her services in an honorary capacity, for a reduced amount of work.

With great sorrow the L.Z.A. Executive received in June the resignation of Miss D. R. Hall from the office of Vice-President, and as a member of the L.Z.A. Executive, owing to business claims which made her attendance at meetings too irregular to be satisfactory in her own estimation. During Miss Hall's tenure of office since September 1946, and as a member of the Executive since April, 1936, her help has been of the greatest value to the L.Z.A. It was, therefore, with great reluctance and regret, and with thanks for her able service, that the Executive felt obliged to accept Miss Hall's resignation. Miss F. E. Puddefoot has also been unable to continue her membership of the Executive. We regret her resignation and thank her for all the service rendered.

Miss Wade returned to the Field in January of this year, taking up work at Paniadipatti. No L.Z.A. Missionary was due for furlough, so that deputation work has been considerably less, though we are indebted to Mrs. Champion for speaking at a few meetings ; and to Mr. Champion, Mr. Thorpe and others who have kindly given assistance in this way. Our thanks are once again due to Mrs. Thrower, Mrs. Champion and Mrs. Kuhrt for their help in L.Z.A. work in their respective Fields.

In December, the Council accepted as a prospective Missionary Miss Ethel M. Flory, a member of the church at " Zoar," Ipswich, subject to her passing successfully through the necessary training. Miss Flory is accepted as a student at Mt. Hermon Training College from September of this year.

Finance. An examination of the published accounts for the year ended in July will show that we received £474 less than we spent. This difference was met by a balance carried forward from the previous year. It should be understood that the balance shewn as carried forward this year will be more than exhausted by the August-October remittances sent to India.

We earnestly appeal to all Branch Secretaries and subscribers to help us in meeting the increasing demands of this important work.

II.

IN AND AROUND MADRAS.

1.

LIKE THEM THAT DREAM.

By D. A. Thrower.

COUNTLESS bands of pilgrims to Mount Zion thus voiced their praise for the deliverance wrought for them by God : " When Jehovah turned again the captivity of Zion we were like them that dream " (Ps. 126 : 1). So amazing was the divine intervention on their behalf that they were left dazed and felt as if it were but a wonderful vision.

In certain respects our Madras Churches have developed more during the twelve months under review than for decades hitherto. As year succeeded year it seemed that no relief from the old stagnant state of affairs was possible. We prayed for progress but, instead of blessing, unprecedented troubles followed. In the year 1949 things became so bad that malcontents openly threatened to turn out their missionaries. Almost fifty years after the first Tamil church was formed in this area we found ourselves without a single Indian Pastor.

Then the Lord appeared for us in a manner which led one of our deacons to exclaim : " When we were told that there was a prospect of our church having a pastor it was like a day-dream." The men have been provided, and the various congregations led, in such a way that, within the space of a year, all five circles have been settled with Pastors or prospective Pastors. All these workers have been chosen by the churches concerned and also, we believe, by the Lord Himself. We are indebted to our Salem and Tinnevelly areas for two of the brethren thus appointed, but the other three are indigenous to the Madras Field. Further, we have had the privilege of providing the Kolar Gold Fields Church with a

Preacher from this area. It is a peculiar pleasure to report that all these men have studied in our own Bible Institute.

The changes recorded below, following as they do the lines of church practice in the homeland, will probably appear to our readers to be quite normal, and will therefore create no surprise. But to us here on the Field they reflect a radical change in our Indian friends. Although our Madras Churches have exercised a large measure of self-management for many years past, the initiative in all matters of importance was, until last year, left to the missionary. Needless to say, this placed an improportionate burden on the latter, while leaving his Indian friends free to criticise everything that he did for them. The complete change of emphasis which has resulted in the recent developments, on the other hand, has brought indescribable relief to ourselves, while, at the same time, enabling our Indian brethren to begin to appreciate their responsibilities. Already a vast improvement has taken place in the relations existing between us and our indigenous colleagues. The latter are now assuring us that our advice and help are, and will remain, essential to their welfare. Here are a few details concerning these developments :—

Vepery and Ayanapuram. Preacher S. Devanesam of Sendamangalam and Preacher D. Asirvatham of the Tinnevelly Field have been appointed to the full pastoral office at Vepery and Ayanapuram respectively. The name of the former was suggested by the Vepery deacons when they met to consider the question of a successor to their preacher, who had resigned and left the Mission. We felt sure that this proposal was of the Lord because, not only did this brother appear to be the most suitable person for the post but, when we approached Mr. Devanesam, he told us that he had for some time been praying for a transfer. He first served the Church for two months on the invitation of the deacons and later accepted a unanimous call to the pastorate from the church members. The Recognition Service, held in April last, was a happy though solemn occasion. Last autumn the leaders of the Ayanapuram circle, stirred by the happenings at Vepery, began seriously to consider the need for a Pastor for their scattered congregations. Mr. Asirvatham was put into touch with these friends through a door of service being unexpectedly closed to him in Tinnevelly just as he was about to be given full pastoral recognition. Our Tinnevelly

colleagues recommended this brother for the post at Ayanapuram, and both the man and the Church were convinced that it was the will of God that he should become Pastor here. After he had worked for two months with a view the Church extended to him a unanimous invitation. He took up his pastoral duties at the beginning of June. The wives of both Pastors are on the Mission staff, one being a teacher and the other a Biblewoman. During the year fourteen candidates have received baptism at Vepery and eight at Ayanapuram. The present membership of the two causes is 194 and 130 respectively.

Sembiam, Poonamallee and Mannur. Although these churches are at present unable to support Pastors, each of them has, during the past year, taken the initiative regarding its ministry. Two Preachers who were formerly stationed in the Ayanapuram circle, but whose work was not sufficiently appreciated (the congregations themselves not having chosen them), have both been happily settled, one at Sembiam and the other at Poonamallee at the request of these churches. The new worker at the latter place is at present serving for a probationary period at the invitation of the deacons, and we anticipate that his appointment will be confirmed by the church members in due course. At Sembiam the need arose through the defection of the Pastor some time ago. The friends there have already shown their appreciation of the Preacher's work by increasing (by 50%) their contribution towards his support. At Mannur, where the work is cared for by the Volunteer Fellowship, a full-time Preacher has been engaged for the first time. The congregation is small, and the Committee is at present only able to give its worker a small stipend. We trust, however, that the work of the brother in question will result in such an improvement of the finances that it will soon be possible to give him a more adequate salary. His wife is employed as a teacher in the S.B.M. School at Korattur. Four persons have been baptised at Mannur on confession of faith in the Lord Jesus. The membership of these churches is now : Sembiam 104, Poonamallee 94, Mannur 43.

Kolar Gold Fields Church. This Tamil S.B. Church, which has been loosely affiliated with our churches for the past twelve years, has recently been brought into more full association with the S.B.M. A few months ago, at the request of the Pastor, Mr. E. Christopher, through whose instrumentality the cause was founded

and built up, the Mission took over the chapel premises and assumed charge of the work as a whole. We sent to our friend's aid a preacher and his wife (the latter being a Biblewoman) who had been employed in the Madras Field for many years. These workers were transferred during the month of May, since when they have been busily engaged in a variety of activities among the men, women and children of the congregation and neighbourhood. They have, among other things, already started three Sunday Schools and regular Women's Meetings. We are indebted to Brother Christopher for the gift of the property, and also for his eager willingness to co-operate with us in efforts to put the church on to a truly self-supporting basis. An arrangement has been made for the church to pay a quarter of the combined salaries of the preacher and Biblewoman for the present. Please pray for the Pastor, whose health is far from good, and for those who have so recently joined him in the work ; also for the deacons and members. At the same time, do not forget the Council of our Mission and the missionaries as they shoulder the responsibilities thus devolving upon them in this new sphere. Although the workers referred to above happen to have come from Madras it is not intended that the Kolar work shall be regarded as forming part of that Field, but that it shall be linked with our Mission as a whole. A few particulars concerning this church will be found in the table of statistics.

Please pray that revival blessing may accompany the ministry of the Pastors and Preachers among our fifteen scattered congregations. The appointment of new church workers has been accompanied by a healthy increase in the giving of our people, the latter being nearly Rs.500 in excess of the amount raised last year. The average sum given per member for the Field as a whole was exactly Rs.6. If the whole of the income of the Churches was pooled and spent on the ministry it would meet $\frac{7}{8}$ths of the total cost of the latter. Indeed, prior to increased expenditure resulting from the recent changes in personnel, the offerings more than covered the total cost of the Preachers' salaries. But, in this area, it is at present neither practicable nor desirable for the whole of the income of the churches to be spent in this way. Each church, however, provides a progressively increasing proportion of the cost of its ministry, and also assists the Mission funds by keeping in repair the premises which it occupies. The churches also meet a variety of incidental

expenses, and help their poorer members in times of special need. **Other Activities.** We are still permitted to retain all our ten Day/Sunday Schools, which continue to teach Scripture without serious interference from inspecting officers. These, with the ten Sunday Schools held in places where we have no Day Schools, have 1,300 pupils under regular instruction. The Day Schools are all recognised and aided by the Madras Government. In addition to the usual teaching grant, which provides slightly more than ¾ of the teachers' salaries, we have this year received a sum of Rs.1035 towards the cost of maintaining the Schools.

Open air evangelism, colportage, cottage meetings and other methods are used for reaching the people with the Gospel. Among the Tamil publications produced by the Mission during the year is a third edition (of 3,000) of our Hymn Book.

2

THE LADIES' ZENANA AUXILIARY WORK.

By Mrs. D. A. Thrower.

LIFE is full of paradoxes, and we seem to have had our full share of these lately. However, we encourage ourselves by the fact that life, with all its troubles, is to be preferred rather than mere existence. We count it an honour that the Lord has called us to preach the Gospel to the outcaste, the mentally enslaved, to people whose inherited outlook is inimical to all initiative and progress. Moreover, the poverty of spirit prevailing among our Indian sisters makes us realise that they have received in their persons the full result of that serfdom ; for women occupy the lowest position in the community.

Three years ago Independence took charge, but this term is completely misunderstood by the majority of the people of this country. This resulted in repercussions that drove us as never before to " consider Him that endured such contradiction of sinners against Himself." Still, even this unrest was a form of life, and we

praise God that there are signs of more constructive development this year. In this connection our first need is heavenly wisdom. May the God of all grace bestow it on us in abundant measure as we seek to guide our people into paths of true prosperity.

It is a pleasure to be able to report progress. Just as the adolescent gains valuable experience by spending the money that he has earned himself, in contrast to handling that given him by his parents, so our people are surely growing as they go ahead under their own steam, as it were.

Last year we briefly referred to the small efforts at self-support which had then recently begun to take shape among the women throughout this field. As a result of these activities, and of the sales of work, the women have, during the past year, not only subsidised literature (chiefly Bibles) to the extent of Rs.20, but have contributed Rs.30 to the funds of the Volunteer Fellowship, and also defrayed the expenses of Biblewoman D. Esther's transfer to Kolar Gold Field. One serious defect has, however, already become evident in this venture, viz., that, owing to the Women's Meetings being small, and all of them looking to the missionary as leader, the funds raised have been pooled and used for the above-mentioned general objects. This is unfortunate for, while we want our people to develop a missionary outlook, they at the same time need to be loyal to their own churches, particularly at this time when a forward movement is taking place in the matter of pastors. A process of devolution is, therefore, taking place at present which will, we hope, develop local talent still further. The Women's Meetings in each circle are being encouraged to combine their efforts, so that their home church funds may benefit as well as interests of a more missionary nature.

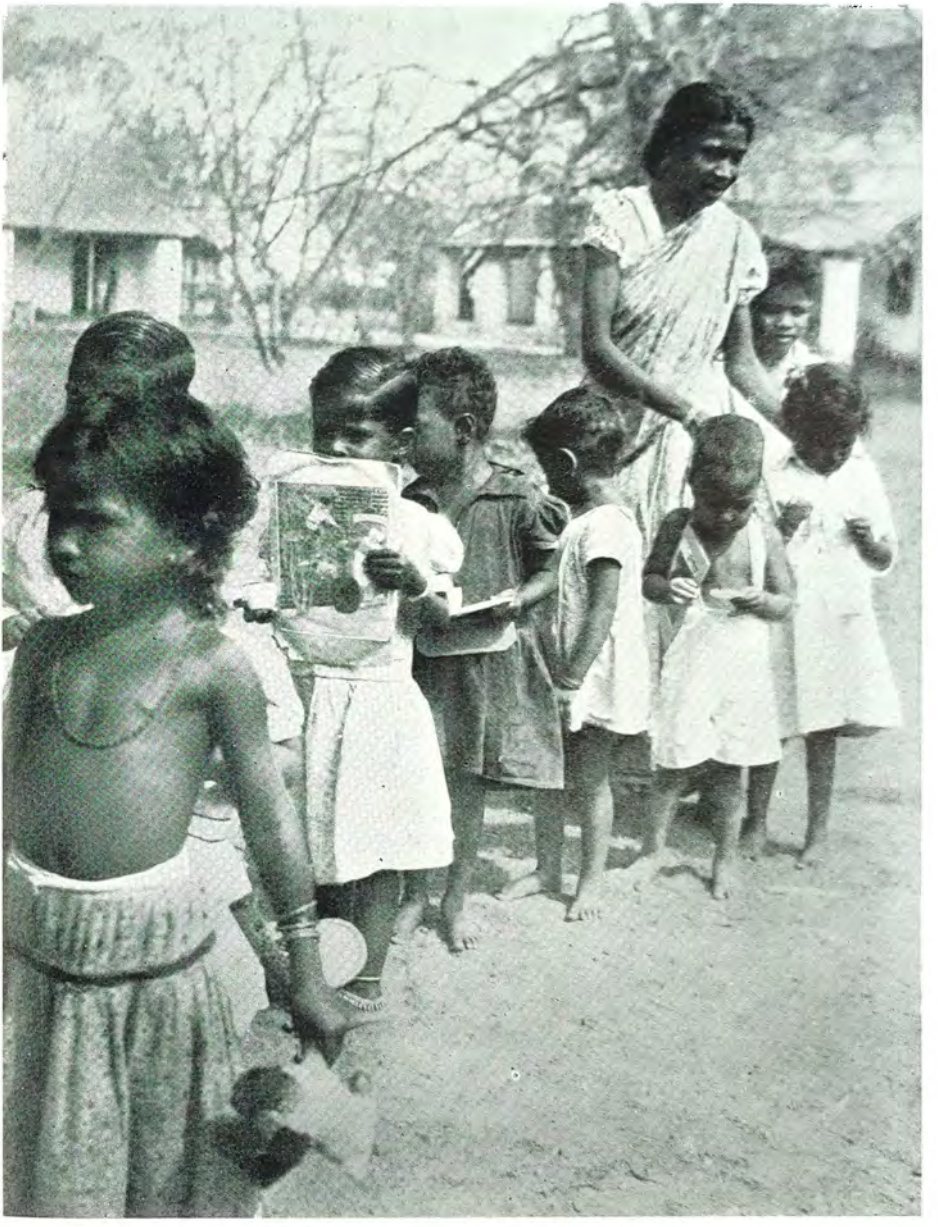
Another development which calls for both praise and prayer is that one of our Biblewomen has been called further afield, to the church at Kolar Gold Field. Although Biblewoman D. Esther is still supported by Home funds, it has been a special pleasure to be able to defray her transfer expenses from local funds raised by the efforts of our own women. Moreover, it has forged a link with Gospel effort outside our own immediate circle which will, under God's blessing, enlarge the hearts and horizons of many.

It is pleasing to report that the churches of this field have shown their appreciation of the services of the Biblewomen by contributing

towards the cost of the L.Z.A. work to the extent of Rs.180 during the past year. Nevertheless, in order that the Lord's richest blessing may rest on the work, we must have more full unity of purpose on the part of both the women and the general workers. With a view to this we have hoped that our women might be " called " to their ministry by the churches in a similar way to that followed in the case of pastors and church preachers. Although Esther was not actually called to the K.G.F. church on her own account, but in connection with her husband's call, we feel that it is a real step forward that she went at the request of the friends there. She has settled down and is working in conjunction with two honorary helpers. A similar request has now come from the Sembiam deacons. This circle has been particularly difficult of late, so that we have not had a resident Biblewoman there for about a year. While prayerfully considering the needs of this neighbourhood, it did not seem to us to be in keeping with the changing conditions to " transfer " a worker as in times past. We have, therefore, waited for the deacons to take the initiative, and we now believe that patience will soon be rewarded, and that, as soon as suitable housing accommodation is available, Biblewoman Jeevamonie will be the first woman to have the honour of being called by the deacons, to ministry among the women of a church.

We recently welcomed Biblewoman Naomi (Mrs. D. Asirvatham) into our midst. We commend her to your prayers as she seeks to combine her duties with the added responsibility of her position as Pastor's wife in the Ayanapuram circle.

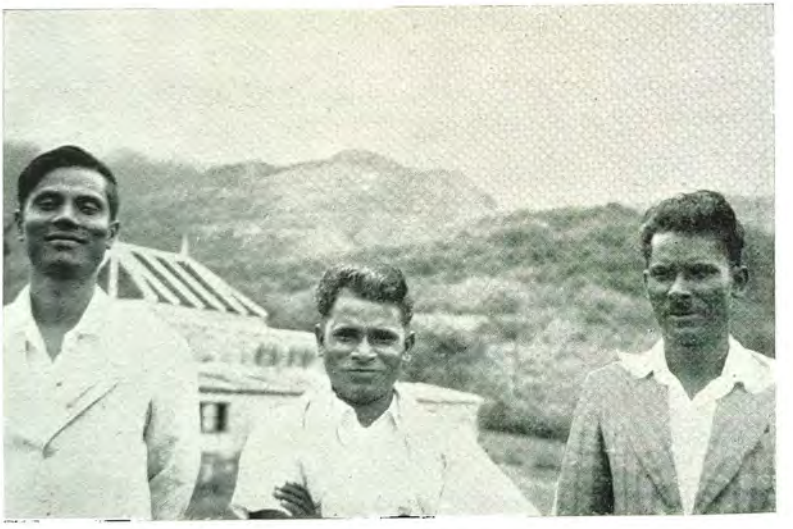
Women's Meetings and house to house visitation go on as usual, and it has been my privilege to hear a number of heartening testimonies to God's saving grace through the ministry of the Biblewomen. It is impossible to give a true report without mentioning the acute food shortage and its attendant complications of ill-health and lack of vitality. One is never in the company of women for long without this ubiquitous topic obtruding itself. May I solicit your special prayers on behalf of myself and my Indian co-workers as we seek to exercise a spiritual ministry surrounded by such material need.



LEADING THEM IN THE RIGHT WAY.
Nursery School Children at Kovilpatti



MRS. D. MORLING AND THE WOMEN IN HER BIBLE SCHOOL.



PASTOR S. PAUL, MR. R. THOMAS, PASTOR D. ASIRVATHAM.

III.

IN THE SALEM AREA.

1.

A TOUR OF THE NAMAKKAL AND SENDAMANGALAM FIELDS

By H. A. Huckett.

"*Let us go forth into the field ; let us lodge in the villages.*"— Song of Songs 7 : 11.

"*They went forth and preached everywhere, the Lord working with them.*"— Mark 16 : 20.

OUR second year in Namakkal has been a year of discovery. We have discovered many things about ourselves, and quite a few things about the work—and about some of the workers. The Holy Spirit has shewn us matters that needed to be put right, and has given us tact and courage to deal with them. This has not been easy—it never is—but by His grace we believe that some progress has been made. Praise God it has also been a year of discovering our unlimited resources in Christ, and His abundant sufficiency for EVERY need.

Perhaps a skeleton tour of the area covered by our work will be helpful. Eight roads lead out of Namakkal, and we need them all to reach the scores of villages in the taluk. The two we use most are the Paramatti-Velur-Jederpalayam route, and the road to Sendamangalam, but evangelistic work has been done in villages on all the eight main highways during the past year. We will begin our tour with the road to the west.

1. **Paramatti Road.** A run of eleven miles brings us to this village, where Preacher S. Joseph Samuel and his wife, Navamonie are stationed. In addition to the work at Mavurutti (see last year's report), the Lord has used them to open up work in a new village, *Maravapalayam*, where a prayer house has been erected by the

villagers themselves with some help from the Mission. Here a flourishing night school is conducted and Sunday morning worship regularly held. After a busy day on the west, it is a real tonic to visit this place and to see the eager faces of the children and young people, and hear them say the amazing variety of texts they have learnt.

Preacher William and his wife, Ruth, are stationed at *Irukkur*, some three miles further on. The Christians here have suffered much through lack of water and regular work. We are hoping and praying for a revival amongst them. Another 3 miles brings us to *Kabala Malai*, where Preacher Arockiam (Healing) regularly preaches the Word. He lives in *Solai-palayam* with his wife, Ruth, and looks after the church there. He has a Bible-class for young men and a lending library of Tamil books. He has been a great help to several young fellows in that area. A Christian teacher from this village was baptised recently.

Our next stopping place is *Jeder-palayam*, some 20 miles from Namakkal. No one is stationed here, but every Friday our preachers preach in the local market and distribute tracts. We have now reached the River Cauvery and must turn to the right for *Kothamangalam* (2 miles distant), where Preacher G. Ratnaswamy and his wife hold the fort, while their son James, a Secondary Grade trained teacher, conducts the school. A Tamil Baptist Church was founded in this village in 1924. Two members were added by baptism during the past year.

Leaving the road, we now trudge over the fields for about 2 miles and arrive at *Siru-nelli-koil*, which is our largest church in the Namakkal Field. We camp there frequently and visit the surrounding hamlets with Preacher M. C. David (the " overseer " mentioned in the last Annual Report, page 23). Three women from Sirunellikoil have been baptised during the year. The Harvest Festival was held on July 16th, when a very happy time was spent with the members there.

Back to Jeder, and along the Velur Road we come to *Vada-karai-attur* (*North Bank Village*), where we have a school and a small Christian community. Pastor Selvanathan, who served on the Kollis for many years, is now stationed there with his wife and family. We are praying that God may use him to bring Revival to the church there.

A run of 5 miles takes us to *Selur*, where Mr. A. M. Paul and his wife, Grace, are witnessing as lights in a dark place. We have camped at Selur on several occasions and preached in the near-by villages. The children in our S.B.M. School there always seem to know their Scripture lesson well. Mr. Paul's son, Manasseh, was baptised recently. A convert from this village, G. D. James, is now running a Gospel Hall in Malaya.

Another five miles brings us to the S.B.M. Chapel at *Pothanur*, where a small group of believers meets for worship every Lord's Day. There is also a small chapel at *Sultanpet*, near-by, where regular services are held.

Leaving Maravapalayam on our right, we now have a straight run to Namakkal, but there are many villages off the road which we have not yet really evangelised.

2. **Mohanur Road.** This is our nearest route to the River Cauvery—11 miles. On August 2nd each year we go to Mohanur for Gospel work in connection with the Hindu Festival of *Adi* 18 This festival commemorates the end of hostilities between 2 rival kings in the Tamil country in days gone by, and is celebrated by ceremonial bathing in the sacred River Cauvery and by offerings to the idols. This year we sold more than 200 Gospels and Bible portions, and also gave away a large quantity of free tracts. Four open-air meetings were held and many personal contacts made. We also visited shops and houses in the town.

3. **Pavittram Road.** Boys from villages on this road attend our Higher Elementary School, and there are enquirers in Tusur. Eight miles from Namakkal is the village of *Boddireddipatti*, where there is a 3-teacher Mission school. The other day 81 out of 93 scholars were present. Mr. Jeevamonie ("Living Gem") is constantly sending in for more Gospels which the children buy and use in the Scripture lesson. A Sunday School is also conducted by him and two other teachers.

Two miles beyond Boddi-reddi-patti is the Buffalo Village (*Erumaipatti*), where Preacher Isaac visits local Christians and holds a service each Sunday. Isaac also keeps an eye on the work in *Pavittram*, five miles to the east. Here there is a small church, but no resident preacher or Biblewoman at present.

4. **Tiruchengode Road.** Six boys have recently joined our Hostel from a village on this road, and we hope that this will lead to

more intensive evangelism in that direction. There are many villages almost untouched on this route. We have given away tracts in some of them.

5. **Salem Road.** We use this to go to *Buthan Shandy*, seven miles away, where three preachers hold open-air meetings each Wednesday and sell literature. We have preached there with them several times and sold Gospels. It is one of the largest markets in South India, and hundreds of people gather there every week. Just beyond Buthan Shandy is a third class road leading to *Elur*, five miles distant where Preacher D. James and his wife are stationed. They conduct Sunday services, visit in the surrounding villages, and also hold a Sunday School. They are trying to start a young men's meeting. James also goes to *Nattarmangalam*, 3 miles further on, where there is a small church. Christians from Nattarmangalam are now serving the Lord in other parts of S. India.

The Salem Road is also our main line to *Rasipuram*, 18 miles from Namakkal, where Preacher D. Rajaratnam and his wife, Padma, are pioneering for Christ. Preaching, prayer, and personal work are their main weapons, especially prayer. On Sunday mornings they attend our S.B.M. Chapel in *Kakkaveri* some two miles distant, and in the evening they have cottage prayer meetings in Rasipuram Town. It has been a joy to minister in some of these gatherings, when camping that way.

Kakkaveri is our biggest church in the Senda Field with nearly 60 members. The preacher there is Mr. K. Enoch. His wife is now studying in the training school for Biblewomen conducted by Mrs. D. Morling. Three have been added to the church by baptism during the past year. Enoch is responsible for about 30 villages in this area, and on his cycle manages to visit most of them regularly.

6. **Trichy Road.** This is the road on which our Mission Bungalow stands. On our way to and from Trichy, evangelistic work has been done in Thothiyam and Musiri, and a colporteur visits *Valaiyapatti* frequently to sell Gospels. Several boys from villages on the Trichy Road have recently joined our Hostel, while others walk in daily to attend our Higher Elementary School.

7. **Pottanam Road.** This is a comparatively new road which passes through a number of small villages and eventually joins the Buthan-Shandy-Sendamangalam Road beyond *Pottanam*. In this

village we have a four-teacher school in charge of Mr. A. Devadasan. His wife is also a teacher and has recently been accepted for baptism. There are several Christians in Pottanam, though some of them are not shining Christians. There are also some secret believers in the caste quarter. We had the joy of baptising a Hindu lad from this village recently, and he is now studying in a Christian training school.

8. **Sendamangalam Road.** Seven miles from Namakkal is the growing town of Sendamangalam (pop. 22,000) where Preachers M. P. Samuel and S. John Michael are stationed. In the suburb of *Rajapuram* there are several Christian families, and we have teachers on the staff to-day who have come from this group. The villages around are regularly visited. On Easter Sunday morning, a procession of witness, led by an Indian brother from Madras, toured the town, and many houses and shops were visited with tracts and invitations to the services. Since January, eight have been baptised and joined the church, and six more will be baptised shortly.

Beyond Senda we come to *Thuthikulam*, 3 miles away, where there is a five teacher school with 130 scholars. In a near-by village two caste converts have recently been accepted for baptism, and we know of others who are interested. The harvest of many years of faithful sowing in the Senda Field is slowly being reaped. One who came before the church recently said that Mr. D. Morling and his first wife in their early days at Sendamangalem had been made a blessing to him. We have visited other villages on the Senda Road, but we need more time and more men. The harvest is plenteous, but the labourers are few.

450 copies of a Christian paper are sold every month by our preachers. Hundreds of Gospels have been sold by colporteurs, missionaries and other workers, and several thousand free tracts given away in the Namakkal area and beyond. Indeed, we are now being asked : " Haven't you got anything new ? I've bought that already ! " Scripture teaching is still given in our Higher Elementary School in Namakkal with its 413 scholars and 12 teachers. Meetings have also been held in the town, but more could be done by Spirit-filled men. In our Boys' Home there are 62 boys, only 18 of whom claim to belong to the Christian community. 22 are new boys many of whom had never heard the

Gospel before entering the boarding home. The problem of getting food supplies for such a large family does not get any easier, but the Lord Who knows our need has not failed us once, and we know He never will. We received Rs.6794-13-0 from the Government as teaching grant for our seven schools and the whole of this amount was spent on teachers' salaries. Church collections and subscriptions amounted to Rs.1753-10-9. We were sorry to lose Pastor S. Devenesam when he was called to the pastorate of the Vepery Church in November 1949, but we rejoice to know that God is using him there.

As we face another year of service, our prayer is : "*Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us : and establish Thou the work of our hands upon us ; yea, the work of our hands, establish Thou it.*"

2.

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

By Miss M. E. Harris.

"*With us is the Lord our God to help us, and to fight our battles.*"—2 Chron. 32 : 8.

IN our last report we made known the need for prayer that the Lord would send us a spiritual revival. During the past twelve months we believe that the Lord has been working in answer to our prayers. Towards the end of last year a series of special meetings was held in Namakkal. The Lord blessed the messages that were given, and spoke to the hearts of some of the younger people in our midst, as a result of which five of them came forward for baptism, and were baptised in Namakkal compound along with other candidates from an outside village. Since then others also have come forward, and two baptising services were held at Jedarpalayam by the river Cauvery, in which three women from Sirunellikoil were baptised, as well as other candidates from nearby villages.

Our hearts have been greatly cheered and encouraged by these evidences of the Lord's working in our midst. But we have been very conscious, at the same time, of other forces at work, the forces of evil, which have attacked us again and again, and many are the spiritual battles that have had to be fought. Time and again when some special witness has been given, or some special piece of evangelistic work has been carried out, there has come a counter-attack from the enemy of souls, in an endeavour to undo all the good that has been accomplished. It is at such times that we have received comfort from the knowledge that " with us is the Lord our God to help us, and to fight our battles."

Moreover we have realised by many other experiences that the Lord has been answering our prayers for revival by revealing things in the lives of His own children, which could hinder the longed-for blessing. The battle is still on, and we long for the time when all the forces of evil will be driven back, and the wall of opposition broken down, and when the Lord of Hosts shall be glorified in our midst.

The Biblewomen's work has been carried on as usual, and camping work has been done as regularly as possible. We have had one or two changes on our staff in that B. W. Manomani James has left the Namakkal Field, and has been transferred over to the Sendamangalam side, and in her place B. W. Saveriammal has come from the Sendamangalam Field to work in Kotta-mangalam. We were very sorry to have to lose Manomani, but we are glad that Saveriammal has been sent to take over her work.

Biblewoman Annapuranam Muttuswamy retired from Mission Service at the end of last year, after working on the Mission staff for thirty years. She has given faithful and devoted service, and we are missing her help greatly now. No one has come to take her place for visiting in Namakkal town, where she is very well known and was very well received wherever she went.

New work has recently been opened up in a village called Maravapalayam, which is about a mile away from Paramatti, and visiting is being done amongst the women in both the caste and non-caste quarters of that village.

All the other work done by the Biblewomen has been maintained as far as possible, but through lack of workers the work in Vada-karaiattur and Irrukkur has not received as much attention as before. Also through failure of the monsoon and lack of rain, and the

consequent hardship experienced by the people in the villages, it has often been difficult to see many of the people we usually visit. In several villages the poor people have left their homes to try and find work elsewhere. Those who have remained are, in some places, having to beg for every drop of water they get, and are trying to exist on a starvation diet. The poverty of some of these poor villagers is terrible indeed, and needs to be seen to be believed.

The Mission Van has made travelling easier, whenever it has been available for use, both for getting to camping stations and for making day trips to villages in which it is not possible to camp.

Medical work has been carried on in a small way in connection with the camping work, and also in connection with the Hostel boys in the Namakkal Hostel and the others on the Mission Compound. It has been the means of getting into touch with people with whom we would otherwise have had no opportunity for speaking about Christ.

We are still allowed to conduct the Sunday Bible Class in the Government Training School Hostel in Namakkal. But the Christian girls and others who attend the classes are meeting with increasing opposition from the Hindu inmates of the Hostel, as a consequence of which the attendance has not been very large.

The work of selling gospels and booklets and distributing paper tracts has received fresh stimulus this year. Many hundreds of gospels and booklets have been sold, and many thousands of paper tracts have been distributed both in and out of the Salem District. We have been able to visit Namakkal Market several times, and also two or three other markets in the Namakkal Taluk, and on each occasion opportunities have come for preaching the gospel to the crowds who have gathered round to receive the tracts. We have been able to do the same kind of evangelistic work at the time of the Temple Car Festival in Namakkal and also at the Temple Festivals held at Nainamalai and in Mohanur. The High School boys in Velur and the school children in Paramatti and in other places have been eager buyers of Scripture books and gospels. By these means the Living Seed has been widely sown in this part of India, and we are watching expectantly for signs of life and growth, and are looking forward eagerly to the time when there will be a great ingathering of souls, and when the Lord of the Harvest will be glorified, and His Name honoured and adored.

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

By Miss L. S. Hazel.

"*A Jubilee shall that fiftieth year be unto you.*"—Lev. 25 : 11.

AT the commencement of this year, that verse was given with great force and power to the writer. It seemed the Lord said He would do a new thing in our midst and we are looking to Him for fifty souls this year. Since my last report twelve have passed through the waters of baptism and seven are now waiting.

Easter Sunday was one long to be remembered. We started off in the early hours of the morning with petromax lanterns in procession all around Senda : singing hymns of praise and reciting verses of Scripture ; then after our Chota we assembled in the Chapel for the morning service. We rejoiced in that the Lord had given three souls, unique cases, to give their testimony in baptism. One was a Hostel girl whose people are all Hindus, she is the only Christian in her village. (Since her baptism she has had to undergo testing, the preacher arriving there just in time to prevent her Bible being thrown to the flames. They thought she had not been successful in the recent 8th Std. exam, saying she had only been taught the Bible here, that is why she had failed. We afterwards heard she had been one of the successful candidates). The other one, also a hostel girl, who comes from a nominal Christian family where the parents believe in infant baptism, gave her testimony that day. The third was a teacher in the High school who comes from a very orthodox R.C. family whose relatives are some of the Priests. He has given up all, as he sees this is the true way.

We are still waiting upon the Lord in prayer for the remaining ones of the 50. Has He not said and will He not do it ?

At the commencement of the year we had a staff of 11 Bible-women, but this has decreased owing to the resignation of an ex B.I. student who did not really feel her call to this work and was

desirous of taking up nursing. She with her husband left us in June. This was a great blow ; we need to remember these who take the B.I. course that they may hear the call to service. One who is part time Biblewoman and Camp helper has gone to Mrs. Morling for Bible training. We trust she may greatly benefit by this privilege and also that Enoch's wife Kirubai may be a useful asset in the Lord's work after training. In the early part of the year, Biblewoman Alice was on sick leave, but God has heard prayer and raised her up for further service. It is expected that Biblewoman Parapuranam may have to be retired at the end of the year, she has been a faithful worker for over 40 years but is now really getting beyond this. We look to the Lord to raise up others of the younger Christian women who may hear the call to service in this land amongst their Indian Sisters.

The personnel of the Girls' School remains the same and we praise God for His continued goodness in favouring us with the valued service of the Head-Mistress. She and her co-workers are being used of the Lord in this great ministry of leading the little ones to Him. We had $^{9}/_{15}$ pass results from the 8th Std. for which we praise God. The Scripture lessons have been faithfully taught, and those meriting awards hope to have the new Hymn book. We also praise God for the spiritual results from the school. Two of the caste girls in the 8th Std. have definitely expressed their love for the Lord Jesus Christ and a desire to follow Him by baptism. Of course the enemy has not let this desire go unhindered, and in one home in particular the parents were very angry. One of the girls we have helping in the nursery class, and she is daily attending the Scripture lesson. By this means we are keeping in touch with her and praying that the time may come when she will be free to give her witness in His appointed way.

The workers all write an annual Scripture exam, and three of our teachers were successful in gaining prizes.

This new term we had to commence Hostel with the absence of Matron who had not been in the best of health for some time and felt the need of extra rest. It was hectic without her, and needed much grace, patience and wisdom, especially with so many new girls to be admitted and instructed into institutional discipline and regulations. However, the Lord graciously helped and at the time of writing we praise God that Matron is again with us.

We have 54 girls in the home this year, and although Matron is a strict disciplinarian, the girls all love her. Great was their joy to see her return. Our one great desire and prayer is that these whom the Lord has given into our charge may come to know Him personally and to trust Him as Saviour and Lord in their lives. We solicit your prayer fellowship as we seek to win these young lives for the Master. May you have the joy of sharing in that Jubilee year in the reaping of a rich harvest unto Him.

By Miss N. Hawes.

" And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it.

Ps. 90 : 17.

IT is with this thought in mind that I desire to share with you a few experiences of the past year.

We praise our Lord for all the help which He has granted unto us in our Tamil studies, and still we would ask you to continue your help by prayer, and by doing all to His praise and glory we shall continue to see the wonderful working of His power.

Last year when I wrote, I had just commenced taking a Sunday School class of small children. This was a great joy. During the year I have had the privilege of teaching children from the ages of 5-13 yrs. Some of these children live in Sendamangalam, while others come mostly from surrounding villages and live in the hostel. For every opportunity which has been ours in making His Word known we praise Him. Often through these children the Gospel is introduced into their homes.

Each week has given us the opportunity of visiting various parts of Sendamangalam with the Biblewomen. In this way we have had a closer contact with many classes of people and a clearer insight into their habits, customs, and surroundings.

There are many customs and festivals connected with Hindu worship, a few only of which we have seen at present. At one or two of these we have been able to mingle with the crowds and distribute portions of Scripture and tracts. May His Word find an entrance into many hearts.

As there is generally some medical work to be done on the Mission compound amongst the Christian families and Hostel girls, I have been able to take a small share in this.

Sometimes when visiting there comes an opportunity to give some help or word of advice. This forms a contact which arouses the interest of the people at once.

We thank Him for His love and for every manifestation of His presence with us.

By Miss O. R. Knight.

THIS has been a year of many privileges and consequently of increasing responsibility. The opportunity of teaching in Sunday School has continued. This has been a help in getting to know some of the children and has given the joy of friendship with them.

The joy that comes when speaking of our Saviour has also been experienced in different parts of this village and one other village. The Biblewomen have listened patiently as I have spoken to groups of women, and have then often retold the story with topical illustrations. It has been helpful to learn from them in this way.

Thank you for your faithful help by prayer. You must also share the pleasure which comes, by the Lord's gracious goodness, with increasing ability to speak and to understand the Tamil language. There is very much more to learn, but we praise the Lord that by His help a start has been made and the first examination has been passed. In preparation for the next examination, and to gain a better understanding of the people, time is being spent each week in conversation with a local Hindu priest. Please pray that our Lord may use these hours to reveal to him the only Way of Salvation.

Contact with the people at festivals and other times shows that many are firmly held by the enemy. Nevertheless " the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds." In the ability which He gives may we all glorify Him through faithful use of these weapons.

ON THE KOLLI HILLS.

By E. Orchard.

"IN the day of prosperity be joyful, but in the day of adversity consider . . ." seems to sum up adequately the year which passes with this report. Early in the year we were enjoying to the full fellowship and service in the Homeland. These days were marked with the great mercy and goodness of God. We rejoiced in the prosperity which was God given, and were able to appreciate the loving kindness of our God in the days when "everything seemed to go wrong."

While we were home the Lord laid on our minds the work of the Kolli Hills, and we were able to accept the call of the Council to this work, as from the Lord Himself. We greatly value the support which Council has given to the work, and the sympathetic prayers of many "Helpers together" in the task to which we are committed.

As I write this report clouds of mist are rolling across the Hills blotting out the landscape. The strong wind and warm sunshine will come presently and drive these clouds of mist away. This is parabolic of the position here at present; though there is much to encourage, the position is somewhat obscured by the uncertainties which are always present in human affairs, but God's revealed purpose is clear before us.

Church Work. It is a joy to report that after a period of discipline, a group of Christians decided to re-form a church. This they did on the second Sunday in September 1949 and the work of the church has gone on slowly ever since. There were 18 members when the church was re-formed, and a Church Secretary and Deacons were appointed to conduct the affairs of the church. On the first day of 1950 five sisters were baptised and added to the church so that the membership now consists of 23. The Sunday services are well attended averaging 40 adults and some 20 children. The deacons and church members do not yet show that concern over

Church affairs that they should, but we believe, with the blessing of God, that there will be a progressive development of responsible church-life. There are still other baptised men and women who have not yet made any move toward rejoining the church. Please continue to pray that the Lord will work in their hearts, also, that our witness may be strengthened by their confession of sin and public acknowledgment of the Lord.

School Work. The school here at Valavanthinadu continues to work in spite of some difficulties and setbacks. Two fully qualified teachers give their time to this important work, and the daily attendance averages 38. About half the cost of the school is born by the Madras Government. During the year we have had two visits from the District Educational Officer, who has helped us by his advice and criticisms. The main object of the school has been kept well in mind, and daily lessons from the Word of God are given to the children. We pray that these, together with the consistent lives of the teachers, may be used of God for the blessing of the boys and girls.

Ministry of the Word. The Lord has given us a golden opportunity among a group of young believers, to teach His Word, and week by week we have sought to fulfil a planned ministry in this respect. We pray that this ministry may not only lead to the development of Christian character, but also to the birth of a desire in these dear folk to tell out what they have learnt. God grant them an overwhelming experience of His great grace that they may take their place in the economy of Christ's Kingdom on these hills. We rejoice in the knowledge that we have only a small part in this preparational work ; the Lord calls out, equips, and sends forth His own messengers, for the earth shall be filled with the knowledge of the Glory of the Lord as the waters cover the sea.

Agricultural Work. " Missionary activities cover a large field." This is certainly true of the work done under this general and generous title ! We have sought during the last six months, not without some success, to inculcate the dignity of manual labour, and have tried to imbue the folk here with a desire to see the Settlement clear of bramble and weeds and cultivated—to the glory of God. The silent witness of orderly work well done, is borne to everyone who passes through the S.B.M. property on these hills. By various means and with valuable help from our fellow-workers,

we have now cleared extensive areas of land. Some of this has been cleared and sown under a type of agreement which obtains locally ; other of the land has been cultivated by our own Christians under agreement ; and still other of the land has been cleared entirely at Mission expense. We seek to lay emphasis always on the great objective—the evangelisation of the Hills. Every agreement, and piece of work, has in it either a written clause or a clear understanding that the first portion of all proceeds from the land must be set aside for Evangelism. This is the prime objective and two others follow in its train, namely (1) the support of voluntary Evangelists by their own efforts on the land, and (ii) the maintenance of the Settlement in such a way that all may know Christianity is a matter of orderly as well as Godly living. " For the administration of this service not only supplieth the need of the saints ; but is abundant also by the thanksgiving of many . . . "

5.

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

By Dr. R. M. Harris.

The Kolli Hills Dispensary.

WE have been very conscious of God's Presence and help in the work of the Dispensary during the past year, especially when we have been talking to the patients concerning the things of God.

We have been without skilled help since December, when the Compounder, who had only been with us for 6 months, left us. It is a hair-raising experience to have to operate even in only a minor sort of way, when the lay-anaesthetist is very deaf and is blissfully oblivious of danger signs in the patient and of directions from the operator ! Hence it has been a real comfort to have Mrs. Orchard's help occasionally, and to know she is willing to give us a hand whenever we are hard-pressed. Every effort to secure the services of a Compounder, who is converted and keenly evangelistic, with a sense of a call, has failed. We are deeply conscious of the guiding Hand

of God and are convinced that He will supply our need in His own time and in His own way.

Kantham, a Kolli Hill girl, who worked with me in the Dispensary in Sendamangalam for about four years, is giving us help in the morning Dispensary and is proving useful.

Last year 3,798 new cases were treated and the total number of attendances was 5,572, minor operations performed numbered 490 (most of these were tooth extractions) and a number of patients were visited in their homes.

Please pray that the knowledge of the Gospel may be disseminated throughout the Hills through the patients attending the Dispensary, that it may bring forth fruit at the time of the Harvest, a time which may be nearer than we realise.

The Kolli Hills Boarding Home.

Our children are bonnie and well. How to keep them neatly and cleanly clad is a perennial problem, for the various fruit seasons leave their marks upon their clothes, and the effects of getting caught up in the thorn bushes when going out for firewood, and of preparing feasts with mud and water as ingredients, leave one helplessly distracted—but the children are happy.

We are up against deceit, stubbornness, and thieving, failings common amongst these children, as indeed they are in a greater or lesser degree amongst most children. Pray that Matron Elizabeth and I might be given wisdom in all matters of discipline. Above all pray that the children might come to know the Lord as their Saviour while they are young.

We are concerned about the marriages of our three older girls. One of them is a girl from the Plains, a trained teacher, for whom we are negotiating, praying all the time that we may know the Will of God for her and do it. The other two girls are converted Hill girls for whom there are no bridegrooms in view. At present the " Christian " Hill boys are " Christian " only in name, but we have committed the matter to God knowing that He will not fail to guide us. According to Indian standards these girls should be married by now.

The Women's Meeting.

Since the beginning of the year a meeting for Christian women living on the Compound has been held in my Bungalow at 7.30

p.m., on Friday evenings. These meetings, which take the form of Bible Studies, are being well attended. Most of the women who attend are young and converted, and as one looks round upon them, one cannot but realise what a privilege it is to have the opportunity of preparing them for the great days of service, and witness, which lie ahead.

In those days we shall write declaring the wonderful works of God in the hearts of the heathen.

IV.

IN THE TINNEVELLY FIELD.

I.

REPORT OF THE GENERAL WORK.

By W. H. Kuhrt.

THE first note of my report this year must be one of deep gratitude to God for His restoring mercies. Last year's report was written from Madras and from a situation of great perplexity. This year I am in Kovilpatti and back in the thick of ordinary duty with no reason to fear that my career may be cut short. Physically the whole thing remains a mystery ; spiritually it is not perhaps so mysterious. Anyhow, since the pain subsided at about the middle of May 1949, I have had no further attack. My report therefore covers a year broken up into three parts : a few months in Madras, three and a half months in Paniadipatti and, last of all, six months in Kovilpatti.

The time spent in Madras can be passed over quickly except to say that there was much blessing for me during that time and to record my gratitude to Mr. and Mrs. Thrower who gave me such a ready welcome into their home at a time when I was not an easy guest. At last the Lord gave the word for me to return to Paniadipatti and I was permitted a very happy and fruitful period there before the Bible Institute came to its close. Unhappily, by the time I returned, two of the students had had to close their course prematurely but the time spent with those who were left was richly worth while. During my absence they had had much appreciated visits from each of our missionaries who had given them special courses of lectures on important subjects. Mrs. Morling and Pastor S. Paul had been there throughout the whole of my absence and had done nobly.

The students have now scattered to their respective homes and they are all engaged in Christian service. Three of the four

Tinnevelly students are working as preachers in this field located in Nalattinputhur, Veerapandiapuram and Salvarpatti. The fourth has an inportant teaching appointment in the new Higher Elementary school in Melapudur. The two men who came from the Salem District are working as preachers in the Sendamangalam field. Mr. Aaron who came from Madras is working under the auspices of the Baptist Volunteer Fellowship in Mannur and Mr. Gunanesan, although employed in the office of the Kolar Gold Company, is rendering voluntary service in connection with the Strict Baptist Church in Marikuppam under the guidance of Pastor Christopher. Four of the women are on the L.Z.A. Bible Women's staff and three are working in our schools as teachers.

Shortage of staff, sickness and other considerations have compelled us to relinquish the Bible School ministry for the time being but the Lord has graciously provided opportunities for short courses of teaching in Madras last autumn, in Paniadipatti during the brief Christmas vacation and, more recently, in Kovilpatti during the last ten days of May. So now I find myself back in field administration in the old home and amongst old friends. Much remains as it was six years ago when I left but there are some changes. New churches have been established in five places and the area of the field has been extended a considerable distance in a westerly direction. It has also been strengthened in its northern and southern outposts ; in the north by the provision of a new church building and the settlement there of several Christian high school teachers, and in the south by the revival of the school and the appointment of a preacher and a Bible Woman. Efforts have been made to strengthen and extend the work to the East also in Ettaiyapuram and beyond but so far without any great success. Short preaching and colportage campaigns in Ettaiyapuram itself and in areas ten miles south and a similar distance north have not produced any permanent change though at the time, the preaching was well received and gospels were sold in great numbers. After some years without a resident worker the little group of congregations around Valaiyapatti once again has the ministry of a preacher, Mr. S. Benjamin, and a Bible Woman. Two Christian teachers connected with us but working in a private school in Valaiyapatti give some assistance under the fatherly guidance of the preacher. The ministry has been strengthened by the recognition of Pastors

Nallathambi and Paulraj but weakened by the retirement of Pastor P. Asirvatham, through failing eyesight, and the departure to Madras of Mr. D. Asirvatham. During the year 78 people have been baptised and the total church membership stands at 1098.

Except in one particular the school work remains very much the same as it was. We have 22 schools under our management with an enrolment of nearly 1,400. The Valaiyapatti school was closed some years ago and in its place the school at Veerapandiapuram has been revived. The exception is that the old establised Melapudur school has now become a higher Elementary school. The sixth and seventh standards have received temporary recognition and the eighth standard has also just been opened. This school has on its roll 134 boys and 49 girls who come from nearly a dozen different villages around. We have three Secondary Trained teachers in charge of the top standards, five other teachers suitable for the lower classes and a weaving instructor. There is therefore nothing lacking in this respect and everything seems to depend upon the provision of adequate accommodation. In several villages adult education has been started by teachers who have been given special training in literary work and in at least two villages this seems as though it may help forward the work of the gospel. The hostel continues its good work in Kovilpatti though in a form somewhat different from that with which I used to be familiar. Training school boys are now required to reside in the government hostel so that our activities are confined to providing for high school students. There are a dozen of them and they are under daily instruction. A syllabus of scripture study is followed and the boys are required to present themselves for examination three or four times a year. It is not easy to feed these growing lads adequately but it is a good thing to have them with us during this formative period of their lives.

Another new thing that must not go without mention is the Fordson van. We had not altogether relished assuming charge of such a wide field in the fifth year of a difficult term of service but the car has made it possible for us to keep up with things in a way that might have been quite impossible under the old conditions. With its help we have visited nearly every place in the field at least once and some places several times. We have been able already to

spend 58 days away from headquarters and have taken part in 57 open air meetings.

So once again we take courage and go forward. Strange and puzzling providences in our own affairs, the threatening aspect of international relationships, the care of all the churches—all these are but opportunities for the display of His grace. "Thanks be unto God which leadeth us about from place to place in the train of His triumph."

2.

THE LADIES' ZENANA AUXILIARY WORK.

KOVILPATTI.

By Mrs. W. H. Kuhrt.

READERS will remember that last year our report ended on a sad note concerning Mr. Kuhrt. This year we rejoice to record that God has heard our prayers and that for more than a year there has been no recurrence of his trouble. We praise and adore Him for His faithfulness ; He has been very gracious to us this year. We thank God and know that He will never fail us nor forsake us, weak though we are. We also thank all kind friends for their sympathetic prayers.

Owing to lack of male missionaries the Bible Institute had to be discontinued for the time being, so we transferred here to Kovilpatti to do furlough relief for Mr. and Mrs. Champion. Miss Wade came from furlough to Paniadipatti to take up the work amongst the women on that side ; we were greatly relieved not to have to leave Mrs. Morling alone in Paniadipatti.

It was with mingled thoughts that we returned here to Kovilpatti : sorrow for the closing of the Bible Insitute but joy to be back in our old home. Once again we have taken up the duties of camping life together, but this time with the aid of the mission van we find the life a little less arduous and we join with others in thanks to the Lord for this gift. It is a privilege to live a certain amount amongst the people for we can get nearer to them that way than ever we could by supervising work from afar in headquarters. I have enjoyed

many outings with the Biblewomen and am very pleased with the teaching that is going on.

The staff has changed a little. Biblewomen Thangathai, Dorothy and Ratnammal have joined us from the Bible Institute and we look forward to seeing great advantage from their training. The first two were on the staff before, but the third is quite new to the work. There are still only twelve Biblewomen in this large field for although we have had three from the Bible Institute, Biblewoman Naomi has gone to Madras with her husband and a widow named Annammal has left us to return to her own people. Miss Wade is in charge of seven of these and I am in charge of the remaining five. We look forward to welcoming next year to our staff three of the four Tinnevelly women who are at present studying in Mrs. Morling's training school at Paniadipatti. The fourth who is young and unmarried may have to wait a while until her future becomes a little more settled but she too will eventually become, we hope, one of the little band of women that carries on this all important work.

All the women sat for the usual examination in March and all but one passed creditably. We are studying the book of Exodus and the study is much appreciated. We still find that for the village Christian women the systematic style of teaching is the most effective. This past year the Biblewomen have taught their pupils in turn lessons from the Life of Christ, the Life of Abraham and the lives of Elijah and Elisha. The response to questions has been very encouraging. Some women are learning to read, but it is not easy after one has married and settled down to family life. Memorising of Scripture passages is sometimes quite good, but it could often be better ; the women get dull with family cares and hard living. When we remember that many village women spend their day in the fields picking cotton or weeds, or at some such job that makes them very fatigued, we must realise that it is not easy to come back to cooking and household tasks and then to find the Biblewoman waiting to teach or the lady missionary waiting to catechise on the last month's work. We have had the privilege of seeing some enter the waters of baptism and it has been a great joy to hear testimonies that ring true.

Nearly everywhere there is a great readiness to hear the Gospel. Two examples will suffice. I visited an outcaste woman in

Padanthapuli who gladly welcomed us. In half a minute her one roomed home was filled to capacity and as there was a fire going and the door was quickly blocked up by people one can imagine the result. Although it was stifling, the Biblewoman and I each spoke to this crowd amongst whom there were many men and they listened well. This is the kind of occasion when the simple gospel story is the best method of approach. All of them sat and sat, or stood and stood, until we had to leave as it was getting dark. They all followed us to the outskirts of the village and implored us to come again which we promised to do. The caste people too are often very willing to hear ; during the same camp but in another village Mr. Kuhrt had a splendid opportunity when the chief men of the village of Thonukal invited him to go and address them. Together with the teacher and shoals of our school children we marched to the caste quarter at about eight o'clock in the evening with a power lamp blazing. All the village turned out to see us and two hundred men and women listened to the gospel for about an hour. But, alas, in spite of the invitation and in spite of the quiet hearing, that is as far as they are prepared to go. They will hear but there is not much sign of a readiness to accept the message. We returned that night to our cramped quarters filled with a sense of our own weakness. We can sow the seed and can help to water, but only God can give the increase. For this we need your untiring prayers. May God give us all a burden of prayer for those in India who hear the word but do not heed.

PANIADIPATTI.

By Miss B. S. Wade.

" . . . *and for the villages, with their fields, some of the children of Judah dwelt at . . . and in the villages thereof . . . and in the villages thereof . . .* "

Neh. 11 : 25.

IN returning to India's up-country villages there is the interest of coming into contact with a people who live hard-working simple lives. They are content with farm and cotton picking coolie work. Their villages lie scattered all over the countryside and in each, as the approach is made, a very similar sight may be

seen, i.e. a group of thatched homes with a few large brick buildings with red tiled roofs standing well above the poorer houses ; hay-stacks ; bullocks munching slowly at the stalks of cumbu ; an idol dwelling alone under a tree or within the recess of a small shrine ; goats here and there and dogs of lean countenance ready to whine at any newcomer ; children playing in the dusty areas before the houses ; women carrying their vessels, bucket and rope for water ; mothers feeding their children sitting at the open doorways and possibly a struggling infant protesting against the tinfuls of water poured in a non-stop fashion over its brown body as a needed bath ! Palymra trees or shady tamarind trees make a pretty sight and often a blacksmith may be seen under such a tree shoeing a bullock likewise protesting but held firmly with rope through the nose and legs tied together. Last but not least in very many villages of the Sattur district one or two whitewashed buildings in each village will indicate school or chapel.

There are no sounds whatever of traffic or even of a distant train ! Just the constant squeaking of un-oiled rollers over which the women haul up the buckets of water from the now exceedingly low wells, or the bullocks the leather " bags " of water for the irrigation of the fields. The ringing of the bells attached to the herds is a constant sound, as is also on entering a village the thud of the pounding pole as the grain for each home is prepared for the day. Bullock carts occasionally " scrunch " their way slowly over the rough paths. Over all is constant sunshine and many a bird may be heard responding to its warmth.

It is of work in such villages that this report must be written and there is a hesitancy in writing due to the few short months in which I have been here amongst these people. Taking up the continuance of a work which has been handled for many years is exceedingly interesting. Principally it lies in two directions :—

(1.) The keeping in contact via the Biblewomen with the women of the villages who have renounced Hinduism and accepted the Christian faith or who have naturally stepped into the Christian pathway because they are of Christian parentage. Many may be church members.

(2.) The seeking of entry into high and low caste Hindu homes that the Gospel message may reach the women living under the influence of Hinduism.

For such work 9 Biblewomen have been stationed out in 8 main villages that of Paniadiapatti, Melaputhur, Salvarpatti, Thayilpatti, Tulukkankurichi, Bethlehem, Kalingapatti and Ilaiyarasendal. These workers have sought regularly to visit 33 villages teaching weekly lessons to the Christian women and where possible contacting the Hindu homes. They have conducted Women's Meetings in 16 different villages each Sunday which has meant for some of the workers two meetings in the one day.

In co-operation with this work my task has been to camp in the villages seeking to enter with interest into the teaching given by the Biblewomen and the response of those taught, as also to help open up the way into Hindu homes.

There is faith to believe that in such normal routine work there will be the advancement of understanding amongst the women in the Word of God which is the main objective, and with it we pray for the enlightenment leading to conversion and thus going on to know the Lord in daily living and growth.

We have had the joy of seeing some take their stand in baptism—the fruit of other " men's " labour.

As I look back to the early part of this year, in leaving England, I praise God for His enabling of obedience in returning, and for the fellowship and happiness of service already felt amongst our Indian church members.

3.

PREPARATION FOR SERVICE : A BIBLE SCHOOL FOR WOMEN.

By Mrs. O. M. Morling.

MY report for 1949 closed on rather a sad note. We were half way through the second year of the Bible Institute training, and were concerned because our Principal, Mr. Kuhrt, had been obliged to spend some time in Madras on account of ill health. By the good hand of our God, however, that dark cloud was lifted in October when he was able to return in good health. The course of study was completed at the end of the year and

our students left to serve in the various stations to which they were appointed. As our Principal was needed for field administration and his furlough is due in 1951, another two year course of instruction could not be arranged.

It was therefore decided to open in Paniadipatti a short term Bible Study School for young women who felt called to take up Biblewomen's work. The latter six months of the twelve under revision have been occupied with this service. Several weeks were used in preparation, and the school was opened at the beginning of March. I was a little disappointed that we began with only six students. A fairly large number of applications were considered, but these were the only ones who seemed to be really worthy and suitable for such a training. Our picture shows them standing before the lecture room where the lessons are given. Educationally, they are rather deficient, only one of them has studied above the fifth standard, but all are intelligent, converted women, eager to learn.

From Monday to Friday we meet every morning in the lecture room at 8 o'clock, where each student has a separate desk. We begin by singing a hymn or lyric, which is followed by the reading of a short portion of the Word with a few brief comments thereon, and prayer. This worship is conducted by a student and myself alternately and is usually completed in twenty minutes. Then follows an hour's lesson which up to the present, has been on the life of Christ. We have studied the condition of the Jews religiously and politically at the time of the first advent, the birth, early years, baptism, anointing and wilderness temptations of our Lord. From that point onward we have taken in detail the Gospel of Mark. A brief interval follows the morning lesson, then we meet again to write notes on it. This, at first, was rather a laborious exercise, as some of the women had done very little writing since they left school many years ago. But they have greatly improved, and on the whole, are doing well now. It is usually 11 o'clock by the time we have completed our work.

At 2.30 the students meet again for quiet study and at 3.15 I give them another lesson which has been, for three days of the week, a detailed study of the book of Genesis, and on the other two days, a talk on the geography and history of the Holy Land. This latter subject had to be at first of an exceedingly rudimentary character,

as they were almost entirely ignorant of geography, but they have become very interested. This lesson and the notes written thereon occupy us till 5.15 or 5.30 p.m.

On the completion of the aforesaid subjects, we hope to take up the study of the early church, the tabernacle and its service and the lives of some Old Testament saints. Miss Harris will (D.v.) have been in August to give a series of lessons on teaching methods. Later, we hope to have Mrs. Thrower to give teaching on baptism and the Lord's Supper. Our students are conducting meetings for women every Sunday in the surrounding villages and did a fortnight's village visiting in June under the guidance of an experienced Biblewoman. We hope to arrange a camp for them later on. In addition to the daily morning and evening worship, we all meet for prayer on Wednesdays at 8 p.m., when Pastor S. Paul usually gives us a helpful message.

The course of training will (D.v.) be completed at the end of the year. We thank and magnify God's Holy Name that up to the present He has granted excellent health to students and teacher. My He daily teach us by His Holy Spirit, that these young women may truly learn to know Him better and go from this place filled with a holy desire to serve Him and be used to bring their Indian sisters to a knowledge of His great salvation.

Every morning, from 7.0 to 7.45 is reserved for medical work.

Total prohibition of intoxicants has resulted in certain restrictions in the sale of drugs, which has made it rather difficult to carry on this branch of the work. The number of patients greatly varies. When epidemics of skin and eye diseases prevail, it is difficult to finish before other work claims attention. On the other hand, if there is plenty of work to do in the fields, people have no time to come for medicine unless it is really an urgent case. But daily there are a few who are glad of our help and in some cases these have opened the way for the Gospel in homes which would have otherwise been closed to it.

We praise God for every opportunity given to make His Word known, believing that it shall accomplish that which He pleases and prosper in the thing whereto He sends it.

V.

ON FURLOUGH.

I.

By Mr. G. F. Champion.

I HAVE used the word 'furlough' many times, but have this morning, I think for the first time, looked up its meaning and find that it refers to 'absence from duty with permission.' However applicable such a word may be to a soldier on leave, it can hardly be said to suit the life of a servant of God at any time: and I am sure I should not like to spend my time in England in idleness.

One of the pleasures to which we all look forward when we return to England, however much we shrink from the responsibilities of deputation work, is visiting our churches and meeting those friends who have the interests of the Lord's work in India on their hearts. This joy has been mine during the past months and I have once more been filled with gratitude to God for the signs I have seen on every hand of ceaseless work and prayer on behalf of the Mission. The knowledge of this strong body of support is one of the greatest encouragements we have during our years of Indian service, and we often thank God for it.

A special word of thankfulness is called for to all those who have received me into their homes, or will so receive me, during my deputation work. The kind hospitality afforded me will remain a refreshing memory when English homes are far away, and their comforts pleasures of the past or future only.

I pray that grace may be given to enable me to fulfil my engagements with the Churches to the praise of our Saviour, to Whom alone all glory is due.

2.

By Mrs. G. F. Champion.

A YEAR ago we were in Tinnevelly and the greater part of our time was taken up with camping and visiting. Some camps are full of encouragement, a few very discouraging. We do praise the Lord that nearly everywhere we go we find people ready and willing to listen to the Gospel.

Most of the time of our Biblewomen is taken up instructing enquirers and teaching our Christian women because the big majority of women are poor and ignorant and need regular care and help if they are to grow in grace. It would be wrong to neglect this important part of our work and yet it leaves our Biblewomen with very little time to visit the caste women in their homes. In Tinnevelly we have not enough Biblewomen to visit all our Christian villages yet, and we pray for the time to come when we shall have not only enough for this work but also to visit caste homes and take the joyful news of salvation to those who are so ready to listen.

We are now on furlough in England and once more have the joy of meeting friends and relatives and enjoying so much the warm welcome we are receiving everywhere. This furlough has brought the extra pleasure of spending a fortnight with the F.O.Y. House-party at Bexhill ; we shall never forget the kindness and fellowship of that holiday. May the Lord grant to us all His blessing whether we serve Him on the Mission Field or at Home.

VI

MISSIONARIES-ELECT.

I.

Mr. J. R. Field.

" *The love of Christ constraineth . . .* "

WHEN the remembrance of the circumstances of even a short period of one's life arouse warm feeling of gratitude to the God from Whom every good gift comes in perfect abundance it will readily be understood when one says that the attempt to think back over all the way that God has brought one, is an action that is liable to bring one very near to tears : for at the back of all, there is the consciousness of the all-excelling Love that gave Himself to redeem one so failing and faithless and utterly worthless as oneself. Nothing is quite so calculated to make a man feel his own insignificance as the realisation of the fathomless mystery of the Love of the Heavenly Father, the grace of the Saviour Redeemer, and the fellowship of the Holy Spirit, the Revealer. These tremendous facts permeate all my experience of His goodness, making tiny things big with the purposes of God, and impressing on one the truth that it is out of the mouths of babes and sucklings that God chooses to perfect His praise and glory.

When the Shepherd enters the sheepfold, the sheep hear His voice—He calls His own sheep by name and He leads them out. There is my testimony to His redeeming and sending grace in a few words—and because it can be expressed in that way, one has also the conviction of the truth contained in the verse that tells us that, " When He putteth forth His own sheep, He goeth before them."

When it pleased God to call me by His grace, I had no desire to preach Christ among the heathen, but now He has taught me that it is my highest privilege and joy to live unto Him Who is the God of the living, and every indication is that before long it will be my privilege to bear the glad news of God in Christ to those other sheep of His, who in India are yet sitting in darkness and the shadow of death.

Recent days of training in the ministry at the S.B.B.I. and in the taking the message of God to various companies of God's people in England have revealed to me in a clearer light than was possible before the fact of my own insufficiency and the great and altogether glorious truth of the bountiful provision of the Lord Who out of His fulness adds grace to grace. In preaching one has often felt impelled to say that there must be inevitable failure in the life of any of us who seek to serve God with what we are pleased to call " our own " strength and resources. As the time for departure to India draws nearer this conviction as it affects myself grows stronger. So it is that in concluding this small testimony to the manifold grace of God, I feel the urge to beg you who are my kinsfolk in Christ to pray for me, that in the Lord I may find all strength, and be endued with the power of His might alone, so that utterance may be given to me, that I may open my mouth boldly, to make known the mystery of the Gospel.

. . . And if so be the Lord will be with me, I shall be able . . .

2.

Miss E. M. Flory.

My call by Grace and to the Mission Field.

I THANK God that I was brought up in a Christian home, and am blessed with godly parents. Some of my earliest recollections are of my Sunday School days and of my Sunday School Teacher, now in glory, who taught me the stories of Jesus.

However, it was not until I reached the age of 13 that I first felt my need of a Saviour. In August 1939 I attended some young peoples's meetings held in connection with the Eastern Counties' Convention at Felixstowe, and there I was made to see myself as a guilty sinner before God. Then came the war, and owing to damage by enemy action to our home, I was sent to the country and attended the church at Horham. I was still under conviction of sin and could find no peace until under the ministry of Pastor S. Oxborrow God spoke to me from John 20, verse 25. I then knew that my sins were all atoned for by Christ's death and

I could say with Thomas, " My Lord and My God." This was in 1940.

The following year I was constrained to follow Him in baptism, and since then I have known much of His help and guidance in my life.

Soon after my conversion, I felt an interest in the work of the Strict Baptist Mission, and as I attended various missionary meetings, God began to speak to me concerning working for Him in India. I resolutely put the thought from me, saying that I was too young to give it any serious consideration.

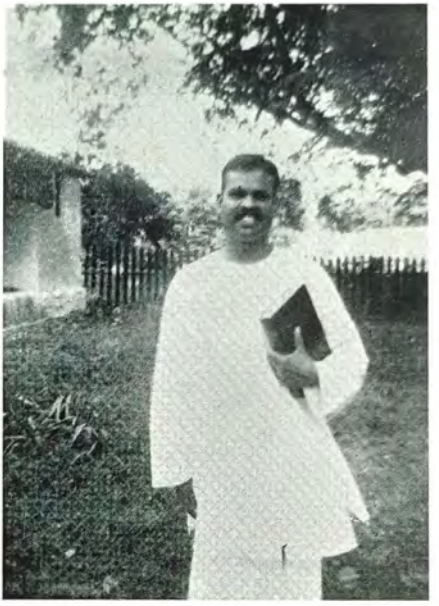
As the years went by, the call was repeated, but still I said, " No, Lord. I will do anything but that." I called myself a Christian but was not prepared to do what God asked of me. I argued that I was unsuitable, and that I was needed in England, but I found that I lost much joy and peace in my Christian life. Prayer became unreal, the reading of God's Word lost much of its meaning and I began to realise I was getting further away from God.

In September 1948 I attended a Conference at Hildenborough Hall conducted by Dr. Graham Scroggie. The last evening he was led to speak from Acts 10 verse 14, and said that the words " Not so, Lord " were a contradiction in terms. True Christianity involved obedience. God spoke to me that night, and led me to yield the whole of my life to Him.

On March 22nd of last year, Pastor Thorpe spoke at a Young People's Rally at Bethesda, Ipswich. Before this meeting I prayed that if God really wanted me to work for Him in India He would give me confirmation that night. This He did, and as Mr. Thorpe was speaking of the great need, I had the vision of millions in darkness hungering and thirsting for the Gospel.

I now feel sure that God wants me in India, and can say with the hymn writer :

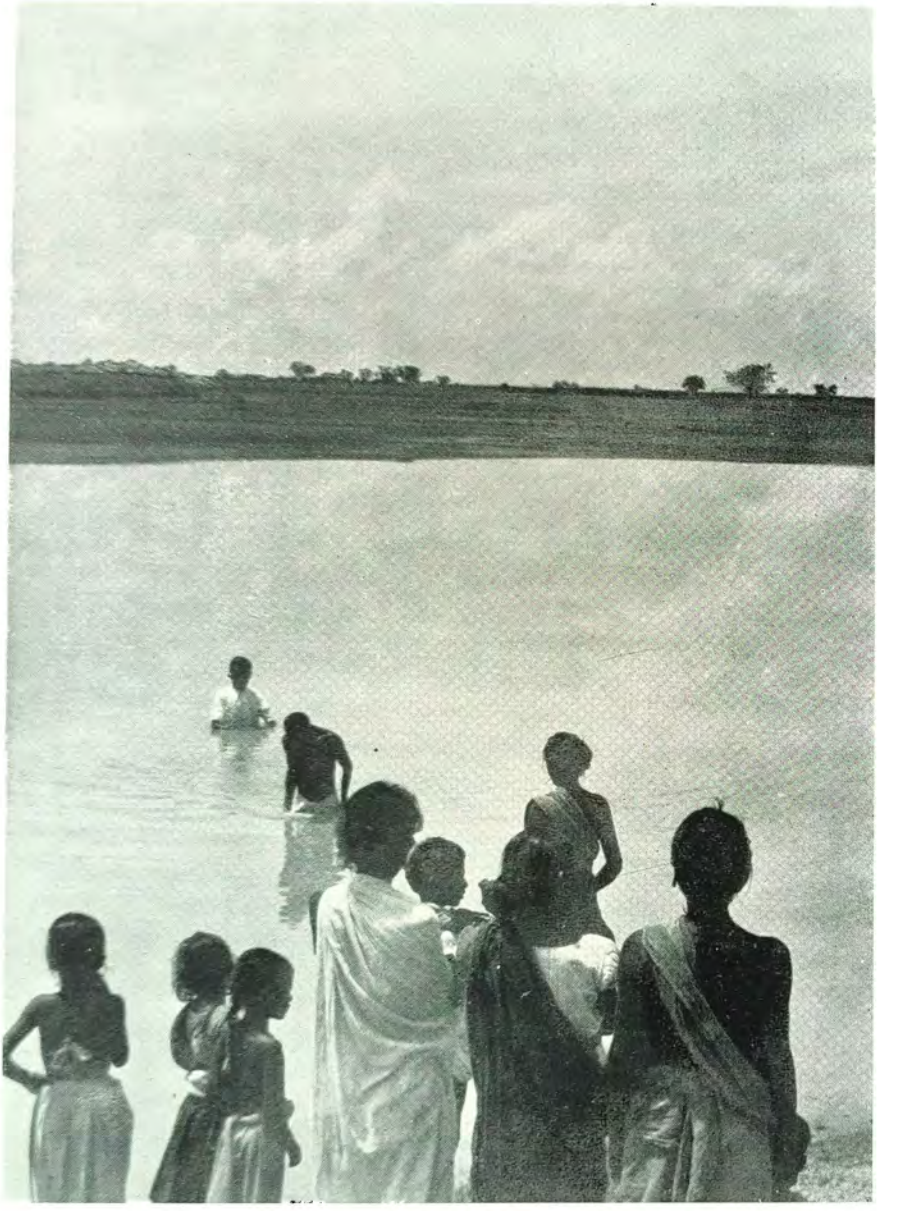
" Why should I keep one precious thing from Thee
When Thou hast given Thine own dear self for me ? "



Pastor S. Devenesam
Vepery, Madras.



Mr. John R. Field
Sailing for India
November 7th D.v.



FOLLOWING THE LORD.
Baptising Service at Alahapuri

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	565	26	2	5	37	8	4	10	10	1079	12	30
Kolar	1	77	2	1	1	—	1	—	—	3	—	2	6
Sendamangalam	4	121	11	—	6	20	10	2	4	5	625	5	63
Namakkal ..	10	169	14	—	10	13	8	3	6	7	584	10	67
Kolli Hills ..	1	23	5	—	1	2	—	—	1	1	43	1	—
Tinnevelly ..	44	1098	78	3	40	20	12	4	22	38	1383	48	87
TOTAL	65	2053	136	6	63	92	39	13	43	64	3714	78	253

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 24TH, 1950

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 300, 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:

MR. S. W. ANDERSON, Epsom, Surrey

Vice-President:

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 H. W. CATEN
PASTOR O. F. CLARKE
*MR. J. B. COLLIN
PASTOR P.H. CREES
*MR. A. R. DANNATT
PASTOR D. A. DAWSON
MR. S. E. DENNING
*MR. J. C. FROMOW
*PASTOR L. R. GARRARD
PASTOR H. H. GLADSTONE
PASTOR J. E. HOAD

Life Members:

MR. W. E. KING
MR. L. F. LUPTON
PASTOR E. M. G. MOCKFORD
MR. S. W. PAYNE
PASTOR N. R. PERRY
PASTOR G. PIBWORTH
*PASTOR W. C. PLAIL
PASTOR S. G. PURKISS
MR. W. K. PUTTNAM
MR. W. R. SINCLAIR
PASTOR R. C. SMITH
PASTOR C. H. STOCKBRIDGE
MR. C. WEBB
MR. H. J. WEBB
*PASTOR C. J. WELSFORD
*PASTOR A. W. WHAYMAN
*PASTOR E. J. WOOD
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-President: Mrs. S. HUTCHINSON

Secretaries:

Hon. Organising : (*pro. tem.*) Miss P. P. NUNN, 53, Victoria Drive, Eastbourne, Sussex.
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. O. J. FREEMAN
Mrs. O. F. CLARKE — Mrs. L. R. GARRARD
Mrs. F. DRISCOLL — 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

Kolli Hills Field:
Missionary E. ORCHARD — Mrs. E. ORCHARD
Dr. R. M. HARRIS, M.B., B.S. (Lond.), D.T.M. & H. (Eng.)

Tinnevelly Field:
Missionary W. H. KUHRT — Mrs. W. H. KUHRT
Mrs. D. MORLING — Miss B. S. WADE

On Furlough:
Missionary and Mrs. G. F. CHAMPION

Shortly Sailing for India :
Mr. J. R. FIELD

L.Z.A. Missionary-Elect :
Miss E. M. FLORY

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

CASH SUMMARY

RECEIPTS

	£ s. d.	£ s. d.
Balance at Bank, 1st August, 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
General Fund	6,525 13 4	
Young People's Guild of Service ..	214 0 5	
Sustentation Fund	215 0 0	
Pension Fund	565 10 10	
" Herald " Fund	241 7 11	
		7,761 12 6
Ladies' Zenana Auxiliary :		
General A/c.	2,959 13 0	
Medical A/c.	13 13 0	
		2,973 6 0
		£15,019 0 7

EXPENDITURE

	£ s. d.	£ s. d.
General Fund	7,259 13 11	
" Herald " Fund	378 14 1	
Young People's Guild of Service ..	224 15 2	
Pension Fund	102 16 0	
Reserve	464 12 11	
		8,430 12 1
Ladies' Zenana Auxiliary :		
General A/c.	3,294 9 11	
Medical A/c.	250 6 8	
Voyage A/c.	92 6 5	
		3,637 3 0
Balance at Bank, 31st July, 1950 :		
Current A/c.	1,918 0 0	
Deposit A/c.	1,000 0 0	
In hands of Secretary	10 0 0	
In hands of Guild Secretary	5 0 0	
In P.O. Savings Bank	18 5 6	
		2,951 5 6
		£15,019 0 7

GENERAL FUND

	£ s. d.	£ s. d.
To Balance brought forward ..		191 17 11
„ Contributions :		
Churches and Schools ..	4,191 15 4	
Personal	1,102 17 10	
„ Miscellaneous	365 16 6	
„ Legacies	15 0 0	
„ Sale of Annual Reports	37 9 1	
	5,712 18 9	
„ Income Tax Refund ..	539 12 10	
„ Interest on Investments ..	116 17 1	
„ Interest on Deposit	1 14 11	
„ Christmas Gifts	124 19 11	
	6,496 3 6	
„ Interest on Post Office Account ..	29 9 10	
		6,525 13 4
„ Transfers from :		
Reserve	350 0 0	
Pension Fund	344 9 7	
L.Z.A. General Account for Rent	100 0 0	
L.Z.A. General Account for Reports	20 0 0	
		814 9 7
		£7,532 0 10

	£ s. d.	£ s. d.
By Indian Expenses, Salaries and Payments on Mission Account		5,335 6 9
„ Missionaries on Furlough		266 3 4
„ Missionaries' Children's Allowances		308 8 0
„ Life and National Insurance		106 3 6
„ Deputation and General Expenses		184 5 1
„ Office Expenses		719 11 4
„ Cost of Annual Reports		161 14 0
„ Advertising		53 2 0
„ Christmas Gifts sent to India		124 19 11
		7,259 13 11
„ Transfers to :		
" Herald " Fund (Deficit)		117 6 2
Balance carried forward		155 0 9
		£7,532 0 10

Part of the amount paid for Life Insurance and National Insurance is defrayed by the Missionaries.

"HERALD" FUND

	£ s. d.	£ s. d.		£ s. d.	£ s. d.
To Subscriptions :			By Cost of Printing :		
Heralds	177 16 2		Heralds ..	243 11 5	
Rays	63 11 9		Rays	135 2 8	
		241 7 11			378 14 1
,, Amount from L.Z.A. General A/c.		20 0 0			
,, Amount from General Fund ..		117 6 2			
		£378 14 1			£378 14 1

YOUNG PEOPLE'S GUILD OF SERVICE

	£ s. d.		£ s. d.
To Balance brought forward	345 18 6	By Remittances to India ..	182 4 2
,, Contributions	214 0 5	,, Stationery, Printing, etc. ..	42 11 0
		,, Balance carried forward ..	335 3 9
	£559 18 11		£559 18 11

SUSTENTATION FUND

	£ s. d.		£ s. d.
To Balance brought forward	1,241 2 3	By Balance carried forward ..	1,456 2 3
,, Interest on Investments	215 0 0		
	£1,456 2 3		£1,456 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.—The 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 ..	3,192	8	3	By Repairs to Indian Bungalow	127	14	4
				,, Mr. and Mrs. Orchard's Passage, Baggage, etc.	196	12	2
				,, Mr. and Mrs. Champion's Passage, Baggage, etc.	140	6	5
				,, Transfer to General Fund	350	0	0
				,, Balance carried forward	2,377	15	4
	£3,192	8	3		£3,192	8	3

PENSION FUND

	£	s.	d.		£	s.	d.
To Balance brought forward ..	438	5	7	By Paid balance of Pension	9	0	0
,, Interest on Investments ..	561	17	9	,, Purchase of £100 3% Savings Bonds	93	16	0
,, Refund of Income Tax ..	3	13	1	,, Amount to General Fund	344	9	7
				,, Balance carried forward	556	10	10
	£1,003	16	5		£1,003	16	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	£1,150 2½% Treasury Stock ..	1,099	18	0
£211 1s. 9d. 4% Funding Loan	200	0	0	£100 3% Savings Bonds	93	16	0
£2,000 5% New Zealand Stock	2,000	0	0				
£3,361 5s. 9d. 3½% War Stock	3,341	10	0				
£4870 16s. 0d. 3½% Conversion Loan	4,635	6	3		£15,839	3	3
£1,600 3% Savings Bonds	1,596	8	3				

LADIES' ZENANA AUXILIARY

GENERAL ACCOUNT

	£ s. d.	£ s. d.		£ s. d.
Balance, 1st August, 1949 ..		916 3 9	Indian Expenses	3,064 10 10
Contributions	2,176 0 5		Missionaries at Home	81 11 2
Gift Week	430 10 7		Deputation and General Expenses ..	57 5 5
		2,606 11 0	Stationery and Postage	38 11 5
Income Tax Refund		353 2 0	National Health Insurance	52 11 1
Transferred from Medical Account ..		250 0 0	Transferred to :	
			S.B.M. Report A/c.	20 0 0
			S.B.M. Herald A/c.	20 0 0
			S.B.M. for Rent ..	100 0 0
			Balance carried forward	691 6 10
		£4,125 16 9		£4,125 16 9

Part of the amount paid for National Insurance is defrayed by the Missionaries.

MEDICAL ACCOUNT

	£ s. d.		£ s. d.
Balance, 1st August, 1949 ..	748 12 8	Indian Expenses ..	246 2 8
Contributions	13 13 0	Donation to M.S.M. (1949)	2 2 0
		Donation to M.S.M. (1950)	2 2 0
		Transferred to :	
		L.Z.A. General A/c.	250 0 0
		Balance carried forward	261 19 0
	£762 5 8		£762 5 8

VOYAGE ACCOUNT

	£ s. d.		£ s. d.
Balance, 1st August, 1949	477 17 2	Miss Wade, Passage, etc.	92 6 5
		Balance carried forward	385 10 9
	£477 17 2		£477 17 2

BALANCE SHEET as at 31st July, 1950

LIABILITIES	£	s.	d.	ASSETS	£	s.	d.	£	s.	d.
General Fund	155	0	9	Balance at Bank and in Hand :						
Young People's Guild of Service	335	3	9	Current Account	1,918	0	0			
Sustentation Fund	1,456	2	3	Deposit Account	1,000	0	0			
Pension Fund	556	10	10	Secretary	10	0	0			
Reserve	2,377	15	4	Guild Secretary	5	0	0			
Ladies' Zenana Auxiliary :					2,933	0	0			
General Account	691	6	10	Cash in Post Office Savings Bank	18	5	6			
Medical Account	261	19	0					2,951	5	6
Voyage Account	385	10	9	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
	£6,219	9	6					£6,219	9	6

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

S. W. ANDERSON
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, 1950, 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, 1950.

52, The Broadway, Stratford, E.15. 29th August, 1950. STANLEY W. SIMPSON, F.S.A.A.

ABSTRACT OF RECEIPTS

1ST AUGUST, 1949 TO 31ST JULY, 1950.

Abercymbol—			
General	3	5	0
Abingdon—			
General	3	9	0
Accrington "Ebenezer"—			
General	3	6	0
L.Z.A.	3	15	0
Accrington "Zion"—			
General	4	14	0
Acton Friends—			
General	1	12	6
L.Z.A.	8	0	0
Aldringham—			
General	2	6	0
Askett—			
General	3	0	0
Aylesbury—			
General	10	14	10
L.Z.A.	9	0	7
Baguley—			
L.Z.A.	3	10	0
Barcombe—			
General	4	9	6
Bath—			
General	18	19	6
Beccles—			
General	6	11	4
L.Z.A.	4	13	9
Guild of Service ..	2	13	3
Bedford—			
General	20	0	9
L.Z.A.	6	15	0
Bedmond—			
General	2	6	6
L.Z.A.	1	0	0
Bedworth—			
General	7	2	4
L.Z.A.	1	12	6
Belvedere—			
General	64	5	1
L.Z.A.	5	18	6
Guild of Service ..	1	15	0
Benwick—			
General	2	0	0
Bermondsey—			
General	13	3	6
L.Z.A.	14	1	5
Guild of Service ..	1	1	0
Bethersden—			
General	5	1	6
L.Z.A.	2	2	6
Bexley Heath—			
General	16	6	1
L.Z.A.	2	15	11
Bierton—			
General	16	16	8
L.Z.A.	8	0	0
Billinghay—			
General	45	0	11
L.Z.A.	5	0	0
Bilston—			
General	2	10	0
Blackburn—			
General	8	12	9
Blackenham—			
General	6	13	7
L.Z.A.	4	9	9
Borough Green—			
General	37	2	9
L.Z.A.	3	1	11
Bradenstoke—			
General	25	15	5
L.Z.A.	4	0	0
Bradfield St. George—			
General	16	6	3
L.Z.A.	2	17	6
Brentford—			
General	104	15	7
L.Z.A.	63	0	6
Guild of Service ..	6	5	0
Brighton "Ebenezer"—			
General	37	3	10
L.Z.A.	45	15	3
Brighton Tabernacle—			
General	34	0	0
L.Z.A.	27	11	6
Brixton—			
L.Z.A.	5	19	6
Guild of Service ..	0	15	0
Brockley, Suffolk—			
General	31	11	7
L.Z.A.	0	18	0
Broadstairs Friends—			
L.Z.A.	1	11	0
Bromley—			
General	13	12	8
L.Z.A.	11	10	0
Guild of Service	0	10	0
Bury, Lancs.—			
General	3	9	6
L.Z.A.	6	15	0
Cambridge, "Eden"—			
General	57	18	0
L.Z.A.	8	18	4
Guild of Service ..	0	3	0
Cambridge, Tenison Road—			
General	8	6	9
Carlton—			
General	10	18	8
Chadwell Street—			
General	69	13	1
L.Z.A.	57	16	6
Guild of Service ..	0	13	1
Charlsfield—			
General	9	0	0
Chatteris—			
General	37	7	4
L.Z.A.	42	10	6
Chelmondiston—			
General	1	0	0
Chelmsford—			
General	19	3	2
L.Z.A.	7	13	3
Guild of Service ..	10	17	0
Cheltenham—			
General	0	13	8
Chesham—			
General	12	11	0
L.Z.A.	12	15	7
Guild of Service ..	7	6	3½
Chingford—			
General	1	2	6
L.Z.A.	1	1	6
Guild of Service ..	0	10	0
Chorley—			
General	5	0	0
L.Z.A.	3	0	0
Clacton—			
General	1	0	0
L.Z.A.	2	19	6
Clapham, Courland Grove—			
General	30	16	0
L.Z.A.	1	15	0
Guild of Service	25	2	9
Clayton West—			
General	5	14	0
Clifton—			
General	19	14	6
L.Z.A.	2	4	10
Colchester—			
General	4	6	10
L.Z.A.	0	12	7
Collier Row Y.P.S.—			
General	3	0	0
Collingwood, Australia—			
General	12	14	11
Cottenham—			
General	24	16	9
Guild of Service ..	1	8	2
Cransford—			
General	9	7	4
L.Z.A.	13	5	4
Crawley—			
General ..	2	4	4
Crowfield—			
General	3	0	0
Croydon, Derby Road—			
General	24	10	6
L.Z.A.	12	13	6
Croydon District—			
General	5	0	0
Croyden, "Salem"—			
General	7	9	10
L.Z.A.	5	14	3
Croydon, Tamworth Road—			
General	18	14	9
L.Z.A.	4	2	0
Guild of Service	0	10	0
Crymmych—			
General	3	2	6
Datchet—			
General	1	14	7
Deeping St. James—			
General	9	6	0
L.Z.A.	0	6	0
Devizes—			
General	53	19	6
L.Z.A.	8	18	0
Dorking—			
General	49	3	7
L.Z.A.	65	19	8
Downe			
General	16	10	3
Dunmow—			
General	2	3	0
Dunstable—			
General	25	9	6
L.Z.A.	2	0	0
Eastbourne—			
General	14	16	9
L.Z.A.	24	2	6
East District Rally—			
General	4	15	0
East Ham—			
General	9	1	0
L.Z.A.	13	4	2
Egham—			
General	2	5	3
Ely—			
General ..	2	2	0
Epsom—			
General	40	4	7
L.Z.A.	97	13	5
Erith—			
Guild of Service ..	0	12	6
Erith, Queens Road—			
General	1	3	2
Five Ash Down—			
General	12	8	2
Fressingfield—			
General	17	12	10
L.Z.A.	3	3	0
Friston—			
General	6	2	7
Fulham—			
General	17	1	6
L.Z.A.	3	11	0
Guild of Service ..	1	0	0
Glemsford, "Ebenezer"—			
General	0	13	9
Glemsford Providence—			
General	1	0	0
Gravesend—			
General	0	8	6
L.Z.A.	1	0	0
Grays—			
General ..	9	14	1
L.Z.A. ..	6	0	0

Great Grandsden—
General 11 0 8
L.Z.A. 1 15 8
Guild of Service .. 0 6 7
Greenwich—
General 47 18 0
L.Z.A. 16 12 0
Guild of Service .. 0 10 0
Grundisburgh—
General 6 2 9
L.Z.A. 5 10 0
Guildford—
General 52 4 7
L.Z.A. 19 0 0
Guild of Service .. 1 5 0
Hadleigh—
General 19 12 9
L.Z.A. 7 15 0
Hadleigh Heath—
General 2 10 0
L.Z.A. 1 13 6
Hailsham—
General 11 5 0
Halstead—
General 12 12 0
L.Z.A. 0 12 0
Hand Cross—
General 2 15 0
L.Z.A. 1 5 0
Hartley-Wintney—
General 23 4 6
L.Z.A. 2 6 2
Harwich—
General 1 19 5
L.Z.A. 7 7 6
Haslemere—
General 32 0 1
L.Z.A. 7 6 0
Hastings Tabernacle—
General 42 12 10
L.Z.A. 7 4 5
Haworth—
General 15 0 0
L.Z.A. 4 0 0
Hebden Bridge—
L.Z.A. 2 0 0
Hedge End—
General 2 10 0
Highbury—
General 63 7 2
L.Z.A. 52 5 0
Guild of Service 3 7 0
Highgate Road—
General 7 0 0
High Wycombe—
General 15 5 6
L.Z.A. 12 13 10
Guild of Service 13 2 0
Hilmarton—
General 2 0 0
Hinchley—
General 5 6 0
L.Z.A. 2 12 6
Hitchin—
General 7 13 0
Homerton Row—
General 12 13 3
L.Z.A. 5 11 10
Horham—
General 105 2 6
L.Z.A. 16 10 9
Horley—
General 12 3 0
Horsham—
General 27 7 7
L.Z.A. 5 4 6
Hounslow—
General 26 9 10
L.Z.A. 30 7 3
Guild of Service .. 1 7 0
Hoxne—
General .. 18 19 6
Ilford—
General 12 6 6
L.Z.A. 0 17 6
Guild of Service .. 0 10 0
Ipswich "Bethesda"—
General 261 18 0
L.Z.A. 64 17 1
Guild of Service .. 3 3 0
Ipswich "Mount Zion"—
General 28 0 3
L.Z.A. 6 10 6
Ipswich "Zoar"—
General 23 0 0
L.Z.A. 31 14 0
Irthlingborough—
General 1 18 6
L.Z.A. 3 12 7
Kenninghall
General 1 10 0
Kesgrave—
General 4 1 4½
L.Z.A. 0 10 0
Kilburn—
General 0 12 0
Kings Langley—
General 35 11 4
L.Z.A. 1 0 0
Guild of Service .. 4 2 3
Kingston on Thames—
General 22 8 3
L.Z.A. 5 0 6
Guild of Service .. 0 5 0
Laxfield—
General 22 8 3
L.Z.A. 6 15 9
Leatherhead—
L.Z.A. 1 3 8
Lee Common—
General 6 3 1
Leicester, "Ebenezer"—
L.Z.A. 0 10 0
Leicester, "Providence"—
General 2 13 0
L.Z.A. 2 3 6
Leicester, "Zion"—
General 2 16 10
L.Z.A. 6 8 10
Leigh-on-Sea—
L.Z.A. 6 19 8
Leiston—
General 8 0 6
L.Z.A. 0 16 6
Lewes—
General 9 2 10
Lewisham—
General 4 14 8
L.Z.A. 6 4 6
Leyton—
General 37 1 3
L.Z.A. 18 15 6
Guild of Service .. 40 6 9½
Little Downham
General 11 18 11
Little Staughton—
General 6 5 2
Lockwood—
L.Z.A. 2 0 0
Lode—
General 1 3 6
Long Marston—
General 7 0 0
Manchester District—
General 0 7 6
L.Z.A. 7 13 6
Manor Park—
General 18 17 6
L.Z.A. 6 14 0
Guild of Service .. 0 10 0
March—
General 45 5 6
L.Z.A. 19 6 9
Guild of Service .. 2 15 6½
Mayford—
General 19 11 0
Mendlesham Green—
General 1 0 0
L.Z.A. 2 15 3
Meopham—
General 10 14 6
L.Z.A. 16 16 0
Middlesboro'—
General 17 7 6
Morley—
General 0 12 6
Needingsworth—
General 8 5 6
L.Z.A. 4 16 3
Newcastle-on-Tyne—
General 11 0 6
New Cross—
General 99 16 8
L.Z.A. 39 17 0
Guild of Service .. 4 3 11
Newick—
L.Z.A. 1 0 0
Newquay—
General 0 6 0
L.Z.A. 4 8 10
Norbiton—
General 0 4 6
L.Z.A. 11 10 0
North Finchley—
General 26 7 8
L.Z.A. 13 11 6
Norwich—
General 0 15 6
L.Z.A. 2 3 0
Notting Hill Gate—
General 0 9 3
L.Z.A 3 16 10
Nuneaton—
L.Z.A. 1 1 0
Nunhead—
General 2 0 0
L.Z.A. 7 11 0
Occold—
General 19 13 6
L.Z.A. 1 5 0
Old Hill, "Ebenezer"—
General 14 6 6
Old Hill, "Spring Meadow"—
General 2 11 0
Otley—
General 12 19 0
L.Z.A. 7 17 0
Oundle—
General 1 0 0
Over—
General 24 1 7
L.Z.A. 18 17 0
Pemberton—
General 23 10 0
Ponders End—
General 3 11 6
L.Z.A. 8 10 0
Guild of Service .. 1 5 5½
Porth—
General 15 15 0
Portsmouth—
General 9 7 9
Potten End—
General 27 13 8
L.Z.A. 16 1 0
Potton, Beds.—
General 16 2 0
L.Z.A. 3 8 5
Poynings—
General 33 6 5
Prahram, Australia—
General 3 14 0
Preston—
General 14 11 6
L.Z.A. 4 0 0
Prittlewell—
General 22 13 0
L.Z.A. 31 10 6
Guild of Service .. 0 5 0
Ramsey—
General 14 11 4
L.Z.A. 3 0 0
Ramsgate—
L.Z.A. 10 0 0
Rattlesden—
General 11 17 11
L.Z.A. 3 12 6
Raunds—
General .. 3 16 3

Readers of "The English Churchman"—
General 3 0 0
Readers of "The Christian"—
General 15 0 0
Reading Friends—
General 1 2 6
L.Z.A. 2 0 0
Redbourn—
General 3 15 0
Reigate—
General 10 2 0
Richmond—
General 33 10 4
L.Z.A. 29 15 6
Guild of Service .. 1 1 0
Rishangles—
General 1 7 6
Rochdale—
General 1 15 6
Rotherham—
General 2 11 5
Royton—
General 28 11 6
Guild of Service .. 3 10 0
Rushden—
General 4 17 7
L.Z.A. 1 12 0
Ryarsh—
General 4 7 6
Salhouse—
General 2 0 0
S.B.B.J.—
General 0 12 0
Scleddy—
General 1 19 4
Slaithwaite—
General 4 14 4
L.Z.A. 0 6 6
Sleaford—
General 13 17 0
Smarden—
General 3 12 0
Smithfield, Australia—
General 1 0 0
Somersham—
General 0 14 3
L.Z.A. 18 13 10
South Chard—
General 1 10 0
Staines—
General 16 12 4
L.Z.A. .. ..
Guild of Service .. 1 6 3
Stamford—
General 49 19 6
L.Z.A. 4 0 0
Stapleford—
General 3 5 0
Stevenage—
L.Z.A. 0 13 5
Stoke Ash & Yaxley—
General 18 5 6
L.Z.A. 8 15 2
Guild of Service 3 10 0
Stonham Parva—
General 4 17 6
Stowmarket—
General 20 6 2
L.Z.A. 23 15 6
Stratford—
General 38 2 4
L.Z.A. 63 18 6
Guild of Service .. 6 13 6
Streatham, Hambro Road—
General 45 1 3
L.Z.A. 30 17 0
Guild of Service .. 5 2 2
Streatham, Hetherfield Road—
General 2 10 0
Stretham, Cambs.—
General 15 18 3
Guild of Service .. 0 5 0
St. Albans—
General 2 0 0
St. John's Wood—
General 28 12 10
L.Z.A. 92 15 7
Guild of Service 0 9 6
St. Neots—
General 6 18 4
L.Z.A. 5 0 0
Guild of Service .. 0 12 0
Sudbourne—
General 19 14 7
L.Z.A. 1 14 0
St. Clears—
L.Z.A. 3 2 6
Sudbury, Suffolk—
General 3 19 9
L.Z.A. 2 19 6
Sunderland—
General 1 19 3
Sutton-at-Hone—
General 1 14 6
L.Z.A. 3 6 6
Sutton, Cambs.—
General 16 4 4
Sutton, Surrey, Friends—
General 4 14 0
L.Z.A. 30 9 10
Swindon—
General 36 16 9
L.Z.A. 29 15 0
Sydney, Australia—
General 7 19 0
L.Z.A. 6 0 0
Sydney, Dorcas Society—
General 5 0 0
Tadworth—
General 22 19 9
L.Z.A. 13 15 0
Tenterden—
General .. 1 1 0
Thame—
General 8 10 0
Tollington Park—
General 1 4 0
L.Z.A. 8 18 0
Tottenham—
General 18 5 9
L.Z.A. 1 15 0
Tring—
General 45 10 0
L.Z.A. 15 16 0
Trowbridge—
General 43 13 9
Tunbridge Wells—
General 59 13 6
L.Z.A. 24 8 4
Tunstall—
General 22 9 11
L.Z.A. 1 1 0
Two Waters—
General 6 11 1
Upney—
General .. 1 0 0
Waldingfield—
General 27 4 7½
L.Z.A. 1 4 0
Walsall—
General 16 6 10
L.Z.A. .. ..
Walthamstow—
General 19 1 0
L.Z.A. 40 2 3
Wandsworth, Clatham Rd.—
General 1 0 0
Wandsworth, West Hill—
General 16 3 3
L.Z.A. 19 13 2
Guild of Service .. 1 17 1
Warboys—
General 42 12 9
L.Z.A. 5 0 0
Warbleton—
General .. 6 10 0
Warrington—
L.Z.A. 9 0 0
Watford, Beulah—
General 13 15 0
Watford, Tabernacle—
General 66 14 10
L.Z.A. 66 13 0
Guild of Service .. 1 10 0
Wattisham—
General 12 4 4
L.Z.A. 3 16 6
Wellingborough—
General 41 12 3
L.Z.A. 12 10 7
Guild of Service .. 0 10 0
West Ham—
General 39 14 6
L.Z.A. 16 7 0
West Hartlepool—
General 13 0 0
Wetherden—
General 2 10 0
L.Z.A. 1 10 0
Whittlerey—
General 36 10 11
L.Z.A 12 8 0
Guild of Service .. 1 10 1
Willenhall—
General 13 5 6
Willingham—
General 9 3 1
L.Z.A. 0 15 0
Wiltshire Rally—
General 14 12 1
Wimbledon—
General 25 8 10
L.Z.A. 29 18 3
Wivelsfield—
General 2 16 6
Wood Green, Eldon Rd.—
General 29 16 11
L.Z.A. 1 13 6
Wood Green, Park Ridings—
General 9 10 2
L.Z.A. 8 10 2
Guild of Service .. 2 14 0
Woolwich—
General 11 4 2
L.Z.A. 6 13 0
Yateley & Eversley—
General 38 1 4
L.Z.A 7 18 6
Guild of Service .. 0 5 6
Yorkshire Friends—
General 6 17 3
L.Z.A. 19 0 0

Fellowship of Youth :—
Rally at Stowmarket
General .. 12 0 0
Suffolk Northern Group
General .. 5 5 0
Suffolk for Guild of Service .. 9 16 0
Annual Rally Collection
Guild of Service 11 14 0
Stamp Corner
Guild of Service 1 10 0

PERSONAL :—
General .. 1102 17 10
L.Z.A. 539 2 6
Guild 21 9 7

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.

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a Legacy to the Mission.

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FORM OF BEQUEST

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

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