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The Strict Baptist Mission Herald

THE

STRICT BAPTIST MISSION HERALD

VOL. L. — 1951

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INDEX

PAGE

A

Ayanapuram Strict Baptist Church 210
Annual Meetings 239

C

Challenge, The.. 183
Called to Serve.. 220
Champion, G. F. 222, 234, 242
Christian Teachers not in Mission Service 232

F

Four Brahmins.. 186
Field, J. R. .. 189, 202, 206, 240
Famine and Famine Relief in India 197

H

Huckett, G. K... 185, 194, 208, 212
Huckett, H. A... 189
Harris, Dr. R. M. 224
" Helping together by Prayer " 239

K

Kuhrt, W. H. .. 186, 188, 210, 232
Knight, O. R. 218
Kolli Hills Bulletin, No. 3 .. 224

L

Ladies' Zenana Auxiliary .. 231

M

Mistaken Woman, A 194
Memorial to the late President 197, 215
Matters for Praise and Prayer.. 214
Morling, O. M. 220
Morling, O. M. Mrs. 243

PAGE

N

Notes and News 191, 203, 215, 227, 235, 247
Nothing but Leaves 240
" Not that which goeth into the Mouth " 242

O

Orchard, E. 189, 224
Opening a new School-Chapel 218

P

Progress at Mannur 195
Punctured " Dorcas," A .. 212

R

Reports from India 188
Rekindled Reactions on Reaching India 202
Return from Conference .. 208

S

Sufficiency ? Poverty ? .. 200
S.B.M. Conference, Paniadipatti 206

T

Thrower, D. A. .. 189, 244
Thrower, Mrs. D. A. 195
Tamil Bible Concordance .. 244

W

Watching for Souls 185
Wade, B. S. 200
Water 222
What a Disappointment ! .. 234

Y

Young People's Guild of Service 190

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STRICT BAPTIST MISSION HERALD

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

New Year's Prayer Meeting

— AND —

Farewell Service

To MISSIONARY AND MRS. G. F. CHAMPION

will, God willing, be held at

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

On FRIDAY, JANUARY 5th, 1951,

Commencing at 6.30 p.m.

The President, Mr. S. W. Anderson, will be in the chair and Pastors A. W. Whayman and P. H. Crees will take part in the Valedictory Service.

Please join us in this Special Prayer Meeting and help us to give God's servants encouragement and support as they return to South India.

1951 — THE COMFORT

"God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4: 19).

WE sincerely thank all Churches and friends for the loving support constantly given to the work of the Strict Baptist Mission, and we wish for every helper the rich blessing of the Lord in every way.

A New Year is opening before us, bringing with it new responsibilities and demands in Christian service at home and abroad, and we know that in the work of the Mission we shall need the earnest prayers and loving help of every possible friend. Above all, we humbly depend upon our gracious, unfailing God, through whom alone the Mission is thus able to enter upon its ninetieth year of work for the Lord.

Please pray that we may not fail to meet every opportunity of evangelism presenting itself to us in our Fields of work in South India and that the blessing of the Holy Spirit may attend every effort to make Christ known in that dark and needy land.

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 General Fund of the Mission.

SPECIAL THANKOFFERING

THE CHALLENGE — 1951

"There remaineth yet very much land to be possessed . . ."
Joshua 13: 1.

TO the earnest Christian every New Year brings a new challenge, and as we prayerfully commence 1951 we are deeply conscious of this. We find our great comfort in the fact that God will never fail, nor will our resources in Him ever prove inadequate to the demands we make make upon them in daily life and service. With our faith thus steadied and re-enforced, we can look ahead and meet the challenge of another year in the Master's service.

The picture on this page will remind us of how in our work in South India "there remaineth yet very much land to be possessed." From the vantage point of the hill-side we can look out over the plains and pick out here and there those places where, by God's help, His servants have been able to take the Gospel message, and where there may now be Christians living and witnessing for the Lord. To see these places is to rejoice and to praise God. But that is not all the picture.

What of the many villages yet unevangelised? These abound in all directions, and what has been accomplished appears very small against what remains to be attempted. Our late S.B.M. Missionary, Mr. Lincoln Watts, has been giving much time and thought to publications dealing with Christian statistics in India, and the following is quoted from his booklet, "What the Figures Tell":—

> "IN the whole of India and Pakistan, one person out of every fifty people is a Christian. If an average fifty men came and stood in rows, there would be 36 Hindus, 12 Muslims, 1 Christian and 1 Sikh. Women and children are also in the same proportions.



Although this is an average for the whole of India and Pakistan, it is not the same in every part of the country. In Travancore one in every three persons is a Christian; in Madras Province the average is one in 25; in Assam one in 13. But in other parts like Kashmir it is one in 1000, in Sourashtra one in 2000, and in the Simla Hills one in 4000. On the other hand, there are many places like Baluchistan and parts of central India where there are no Christians at all."

Certainly the scene as a whole in India reveals "very much land to be possessed."

In the particular areas of our work, we are challengingly confronted with this same fact. Every one of our Missionaries could be moved into comparatively unevangelised areas adjoining their present spheres of work, and within every one of our Fields there are many villages where the Gospel is seldom or never heard.

Very shortly Missionary W. H. Kuhrt will be with us again on furlough. How much nearer are we reaching the 312,000 people of Musiri for whom he so earnestly pleaded five years ago? Camps have been held there, but nothing more; and we must ever remember that Musiri, with the appealing need of its 135 villages, is but representative of countless similar areas. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

Is there not also a great challenge at home? The real missionary spirit accepts no geographical limitations. Because we see the need in South India and are seeking to meet it in our Missionary work there, this does not mean that we are ignoring the need around us in our own land. And how great is that need! May the Lord direct us all, individually and in our Churches, so that 1951 may be a year of earnest prayer and of new endeavour in evangelism at home.

Let us seek in our prayers and efforts that every Strict Baptist Church may be a truly missionary Church. We desire most earnestly to be true to the faith and order of the New Testament, but how can this be if we fail in this most obvious feature of obedience to the Lord's command? Missionary zeal was the secret of the vitality of the early Church—not self-preservation, not its own comfort and edification, but most determined efforts to proclaim the glorious Gospel of Christ to all around characterised the Church of which we read in the New Testament. Let us pray and seek for this in our Denomination in an increasing measure.

Thus as we survey the scene at the beginning of 1951, we appeal to every reader of the MISSION HERALD to join us in prayer daily that we may advance, both at home and in India, into the "very much land to be possessed." In and of ourselves we can do nothing, but with God we shall find all things possible. So may 1951 prove to be:

"Another year of progress,
Another year of praise,
Another year of proving
His Presence all the days."

WATCHING FOR SOULS

GRACE K. HUCKETT.

GOATS! Goats! Goats! If you wish to grow anything in our part of the country one of your biggest enemies will be the goat. Many of the people keep just a goat or two, sometimes more, and allow them to wander at will anywhere and everywhere. They appear to eat anything and everything and even odd pieces of paper have I seen them devouring.

To the east of our compound there are some fields and just recently after a few showers they have been ploughed and sown with grain. Since the field next to our compound has become green with the young growing cholam I have noticed an old man sitting in the middle of it all day long. Every day from dawn to dusk he sits in the middle of the field, gazing this way and that, and never seems to give up and lie down or seek the shade as one would expect him to do with the blazing mid-day sun on him.

On inquiring why he did this I was told he was the "watchman" carefully watching the young growing corn to see that the goats did not come and eat it. Such care, such perseverance surely deserves a harvest.

This appeared as a parable and as a great lesson to me. Do *we* watch as carefully the Lord's growing "wheat" that there may come that full corn in the ear which shall delight and satisfy the Master's heart of love? Do we see that no enemy spoils the promise of fruitfulness? Do we care so perseveringly for the "babes in Christ" that they grow unhindered by the enemy of souls?

Perhaps some older friends reading this may wonder what they can do to help forward the work of the Lord. Perhaps you are thinking, "I cannot do much *now*" in the field of the Lord. Dear Friend, you have the most important part of all entrusted to you and possibly *now* as never before you have the time to do it. The man who watches in that field is an *old* man. He hasn't the strength to till the ground, but he can *watch*. I admire his perseverance, his ceaseless watching. He must often be tempted when the sun is blazing to seek the shady trees on the edge of the field, to lie down and sleep away the drowsy hours, to amuse himself with his friends over by the coffee stall—but no, he has got to keep those goats away, otherwise he knows there will be no corn. A few moments' carelessness and there they will be munching away at the cholam and spoiling the prospects of a harvest. Alas! how quickly the enemy of souls can get in and spoil the Lord's precious grain.

We are called to watch in prayer. It means self-denial, it means to "pray without ceasing." Shall we not give ourselves to this ministry. *Every* child of God can have a part in this and indeed is called to it. Vain will be the sowing without it. There will be no harvest without it, so let us all present ourselves to our Master for this purpose.

Since writing the foregoing I have discovered another thing about the watching of that field and that is that it is watched *all night* also. When the old man leaves for his home in the evening, a *young* man takes over the charge and is there all night. There are many creatures which could damage the grain at night. *Young* friends, have you caught a vision of your part in the watching? Our Lord knew what it was to watch all night in prayer. How glorious the outcome! Whether it be by day or by night let us not weary of the "watching."

FOUR BRAHMINS

W. H. KUHRT.

OUR work is usually so very much confined to people of the depressed classes that we sometimes forget the comparatively small intelligentsia that has succeeded so far, under all regimes, in imposing upon Indian life both its philosophy and its bureaucracy. Until quite recently, and even now, an overwhelming proportion of India's administrators, government servants and lawyers come from this select community. It has recently been my privilege to have contact for a short while with four members of the Brahmin community.

The first came to see me one day in Paniadipatti. He was a school master from a village near by. Like many members of his community he is a direct descendant of Talkative and although, ostensibly, he had come to discuss religion and philosophy with me he seemed quite prepared to do most of the talking himself. The whole interview reminded me forcibly of the difficulty anglers sometimes experience in landing a powerful and obstinate fish. If, for a few moments, I tried to speak and to lead the conversation in a certain direction he would suddenly go off like a shot in some opposite direction and the line would need to run out at a great rate. I would try cautiously to draw him to land but off he would go again. However he took a few Scriptures from me and, much to my surprise, a few days later when I met him he insisted upon paying for what he had been given.

The second is Arjunan and I met him near Vellore where he had been for treatment. He is a native of Madras City, fairly well educated and a partner in a small lorry hire business. Upon arrival in Vellore he providentially fell in with a very earnest Christian brother who received him into his home. Strangely enough the Christian brother, though a graduate, is about as far removed from Arjunan in caste as he could very well be. When I met Arjunan he told me that since coming to Vellore he had been convinced of the truth of Christianity and had sloughed off several bad habits to which he had been a slave. He actually gave testimony to this effect in a youth meeting which took place at that time. But, if possible, he was even more loquacious than my first friend and his excessive talkativeness left me a little unconvinced as to the reality of his experience. Anyhow I had prayer with him on two occasions and tried to show him that outward reformation, however necessary or commendable, was not what was adequate to his case or to the case of anyone of us. He seemed impressed and sobered and I entertained some hope of him. But I told the Vellore brother with whom he was staying that Arjunan never would be saved, as far as I could see, until he stopped talking. And I am coming to the conclusion that salvation (to use the word in a very wide sense) for a great many of us waits upon a baptism of quietness.

The third Brahmin I met on the same occasion with the above. His name is Ganesha and he too had come for treatment at Vellore. He said that he had been a Christian for ten years, that he had been closely associated with some of the Lord's people in Madras and that he had often testified publicly to his faith in the Lord Jesus. His knowledge of the Bible seemed to bear out his story. But I could not understand how he could have been

for so long a Christian and associated with the particular company he mentioned without having been baptized. He seemed troubled by the question of obedience but unwilling to link his spiritual discomfort with the challenge of baptism. He declared that his wife too was a devout Christian and that there would be no opposition to his being baptized, but then went on to say that he thought baptism was too much emphasised. With this view I partly agreed but still felt, and told him so, that other people's false teaching about baptism and over emphasis could not excuse his disobedience. He was far less eloquent than the other two and in his manner struck me as being a real and humble though somewhat puzzled and hesitant believer.*

The last was for some years an earnest Christian worker displaying great talent in the use of both English and Tamil. He was a great reader and intellectually well able to grasp all that was put before him. Consequently he soon knew all there was to know and then the trouble began. He left the piece of Christian work in which he was engaged and became employed in a place where he had access to thousands of books not all of which were helpful. He began to wander in the fields of rationalistic thought and whatever spiritual life he may have had seemed to be completely submerged. He attended no place of worship regularly and when challenged would proudly reply that he knew as much as, and more than, the men in the pulpit. From the purely intellectual point of view his claim was probably justifiable. But for some time now he has been softening in his attitude and has been mingling more with the Lord's people and seeking godly counsel. He confided his difficulties to me recently. The trouble now is that he is being advised in two opposite senses. Some think that he should retrace his steps to where in their judgment he first began to depart from the living God, give up employment which they think is a snare to him and trust the Lord for the future. Others think he would do better to stay where he is for the time being and reconstruct his Christian life and testimony in the place where he finds himself and amongst his present group of colleagues.

It is just possible that recent political changes may lead to a certain slackening off in accessions from the underprivileged classes and at the same time some increase in the number of those who turn to the Lord from amongst other communities. It is not for us to prefer one sort of convert to another nor is it for us to assume that converts from higher castes will be more satisfactory than converts from among the down trodden. Every conversion is a miracle and all our growth and perseverance are to be attributed only to His matchless grace. But it is our duty to pray for all sorts and conditions of men and to bear in mind the words of the new song, "Worthy art Thou: for Thou didst purchase unto God with Thy blood men of every tribe, and tongue, and people, and caste."

---

* Mr. Kuhrt has just reported that Ganesha has been baptized in Bangalore and is bravely witnessing for the Lord in the face of opposition from the Brahmin community.

REPORTS FROM INDIA

MISSIONARY W. H. KUHRT writes of famine and famine relief:

A neighbour missionary has just written home to America saying, "Here in India, however, the enemy which we particularly fear is, not a foreign aggressor, but sheer lack of proper food." Millions of poor people in the villages who have no income apart from their daily wages are at a level which only just keeps them living. In the last ten years rice, South India's staple food, has increased in price about ten times. One big reason for the shortage of rice and millets has been the comparative failure of the north-east monsoon rains for three years running. Supplies have begun to come in from other countries but it is to be feared that in some cases the relief will have arrived too late; even if people do not die of starvation, they may die of disease because their physical resistance has been greatly reduced by mal-nutrition.

Experts say that the minimum requirement of cereals per adult per day is sixteen ounces. The government had set up a rationing system guaranteeing twelve ounces as a minimum. That system has now broken down except in municipal areas and in some villages adults have not been getting even four ounces a week. We camped last week end in Illaiyarasenenthal and toured the villages near by. The deacon of our Melapatti church who is usually a bright cheerful looking man seemed particularly dull and unresponsive and while walking away from the place I asked our pastor what could be the reason. He replied with one word, "Poverty" and assured me that many of our Christians in that area were eating only once a day and went on to explain that the rain which was falling just then and which is so welcome to most of us was a source of trouble to cooly people who can get no work while it is raining and consequently have no money with which to buy even the meagre ration.

Thanks to the generosity of American Christians certain supplies of lima beans and powdered milk have been made available for distribution. So far I have received thirteen bags of beans and I have been promised fourteen barrels of milk powder. But the milk was held up in Bombay for weeks because the Famine Relief Organisation's machinery creaked badly and the clearance charges were not forthcoming! So will the milk powder be any good when we get it? It has been a bitter-sweet experience giving out these beans. Our people do not really relish them but as Pastor Devairakkam said rather bitterly, "Our people now will eat anything except stones and earth." We gather the women folk together always including some Hindus in the group. After a short talk about the Heavenly Father from Whom comes every good and perfect gift and about the Bread of Heaven and a little explanation as to the origin of the supplies and the manner in which they should be cooked we dole out 24 ounces to each

woman, pouring the pitifully small quantity into a basket or, more commonly, into a piece of the woman's cloth.

We have had some quite heavy rains during the last few days but to replenish the dried up wells and tanks very much more will be needed.

P.S.—Two barrels of milk powder have just arrived and it is in good condition. It is much more popular than the beans.

MISSIONARY D. A. THROWER tells of blessing in the Madras Field: "The Lord continues to give us signs of blessing here, in which we rejoice, while at the same time longing for more extensive and intensive conviction and conversion among our people. During the month of October I had the very great joy of baptizing 12 people at Mannur and five at Sembiam, and next Sunday ten friends will receive immersion at Poonamallee, D.v. The Sembiam church, so long in a stagnant state, has also received back into fellowship three backsliders and accepted one immersed person on testimony."

MISSIONARY H. A. HUCKETT writes: "The work in the Namakkal and Senda Fields is going on well. We should like to see more signs of spiritual life in some quarters. From the 28th to the 30th October I camped at Kakkaveri. I conducted four services on the Sunday and also took part in the Sunday School. Mr. Rajaratnam has established a regular service at Rasipuram in his house, and the day I was there, a number of local Christians were present, and also one or two enquirers. There are undoubtedly many secret disciples amongst the caste people in Namakkal and Rasipur, and eternity alone will reveal how many have really trusted the Lord Jesus Christ as their personal Saviour."

MISSIONARY E. ORCHARD continues happily in the work on the Kolli Hills, and we are pleased to state that the Lord has granted to him and Mrs. Orchard the gift of a son, born on October 12th. We congratulate our friends and wish them the Lord's richest blessing in family life and in all their work for the Master.

MISSIONARY J. R. FIELD has arrived safely in Madras after a good voyage and he tells of how he is settling down in India: "Settling down in Madras is quite pleasant just now with cool sunny days and even cooler moonlit nights. Last evening my munshi and I were introduced to one another, and he immediately gave me my first lesson, so I am already trying to make my tongue perform acrobatic feats in the attempt to pronounce strange Tamil sounds.

To-day I have been over to Poonamalee and hope (D.v) to visit Mannur tomorrow for their Thanksgiving Service for their new roof. It has been interesting to have a look at the places of worship at Kilpauk and Koyambeddu as well, and also to have been able to meet several Indian teachers and Pastors and other brethren and sisters."

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



A very happy and prosperous New Year. May the coming days be full of blessing for us all.

A review of 1950 gives us cause for praise and thankfulness to God. Steady progress has been made in membership and finance. We are indeed grateful to all those who arranged, attended and spoke at meetings in our interest and we rejoice to know that interest has been deepened and extended over a wider area. If you took a collecting box and have not returned the enrolment form, will you please do so at once. It does help so much.

If a Representative has not been to your class to show you the story of the Bible Institute, write to your nearest Area Representative or to me straight away. There is still time to arrange a meeting this winter.

As we look forward, let us keep in mind our cherished hope that in 1953, D.v., we shall be able to fully support the Institute. It means doubling our income in two years. We CAN do it. The help of little groups working in various ways is greatly appreciated. Let's have a working party in every church.

We have promised to pray for the work too. Mr. John Michael and Mr. D. Jeevakanni are working in the Sendamangalam and Tinnevelly Fields respectively. They are being supported by us at a cost of £135 5s. 0d. a year. When Mr. Kuhrt comes home this year he will be able to tell us so much of their God-honouring work. Those who studied during the last course are now working in various places and it does us good to learn of conversions through their work. Let's share their joys by remembering these workers in prayer.

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

NOTES AND NEWS

Sailing of Missionaries.—God willing, Mr. and Mrs. Champion will be returning to India on the "Canton" which is due to leave England on January 12th. We wish for them a safe and pleasant voyage and the Lord's richest blessing during another term of service in India.

Mr. and Mrs. Kuhrt and Brian, and Miss M. E. Harris are due to leave India for England on the "Canton" on March 2nd, and we wish for them a very happy and refreshing furlough.

The Half-Yearly Meetings.—These will, God willing, be held on **Wednesday, May 9th, 1951.** We cannot have the use of Westminster Chapel on that date, but the Council has gratefully accepted the invitation of the Church at Mount Zion, St. John's Wood, to hold the meetings there.

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.

Kolar Gold Fields.—In view of recent S.B.M. developments in this area, we are happy to publish pictures of Church premiss there.



EXTERIOR.

PASTOR CHRISTOPHER—the man in centre with tie.

PREACHER M. T. DANIEL—with Bible and Hymn Book.



INTERIOR.

PREACHER M. T. DANIEL on rostrum.

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

	£	s.	d.
Churches ...	549	4	2
Schools	108	11	2
Personal	96	19	6
Legacy	1,746	7	8
Collections at Annual Meetings ...	228	0	1
Miscellaneous	1	0	6
Guild of Service	16	8	3
Christmas Gifts	139	2	0
Literature	34	9	10
	£2,920	3	2

Anonymous gift gratefully acknowledged, £5 (postmark Ipswich).

L.Z.A.: General Account £157 10 4
(including collection at Annual Meeting, £63 8s. 2d.)
Medical Account £2 12 3

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 4th, Tollington Park; 11th, Fulham; 14th, Greenwich; 17th, New Cross; 21st and 22nd, Chatteris; 25th, Courland Grove, Clapham; 28th, Otley; 30th, Bermondsey.

FEBRUARY 6th, St. John's Wood; 7th, Ipswich F.O.Y. Rally; 11th, Chesham; 13th, Chelmsford; 18th and 20th, Fressingfield; 22nd, Brentford; 25th, St. Neots.

The L.Z.A. Quarterly Prayer Meeting will, D.v., be held on Wednesday, February 14th, at 3 p.m., at "Bethesda" Chapel, Ipswich. Mrs. O. J. Freeman will preside, and Miss B. L. Mowle will give an address. This will offer an exceptional opportunity, and lady friends in the district are asked to note the date and plan to gather for prayer if at all possible.

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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STRICT BAPTIST MISSION HERALD

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

THE LADIES' ZENANA AUXILIARY

ANNUAL GIFT WEEK

MARCH 11th to 17th, 1951

The Ladies' Zenana Auxiliary is in special need of financial help to meet the increasing costs of its important ministry of Lady-Missionaries and Biblewomen and of its Hostels and Medical Work.

PLEASE HELP GENEROUSLY

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

"A MISTAKEN WOMAN"

GRACE K. HUCKETT.

IT was mid-day. We had been at the festival all the morning, preaching, talking, giving tracts, selling Gospels and Scripture portions. We sought a quiet place in which to eat and found a large shady ban-yan tree some distance away from the streams of people coming to the river Cauvery which they believe to be sacred. They come to bathe and wash away their sins and to worship at the temple and various shrines and to make their offerings.

We sat down gratefully in the shade and refreshed ourselves and talked of the doings of the morning. Nearby was a kind of garden enclosed by a wall with an opening almost opposite us. In the middle of the little compound was a very old small temple with its usual idol and some "sacred" stones in front. Occasionally worshippers appeared with their offerings of oil, coconuts and plantains. Some men brought an antique, beautifully chased brass vessel or rather tier of vessels. The workmanship was beautiful, but the emblems and figures were far from being so, indeed they were horrible. The vessels were filled with water from the "sacred" river to wash the god, and with oil for pouring over it. They also brought a big brass bell to ring before it and I presume to awaken it. To these various folk we tried to witness.

Presently a woman came and stood in front of me. She stood some time watching, one might say staring! Knowing she would presently speak I waited. Then she said, "What have you come for? Have you come to see the festival?" "We have come to tell people about the True God, the *Living* God. We have come to tell them of the Lord Jesus the only Saviour, the *Living* Saviour," I replied, adding the question, "What god do you worship?" "Oh," she replied, "Chelliah, Marai," etc., quoting a whole list. Again I questioned, "Is that any use?" Can they hear you? Can they see you? Can they speak to you?" With a characteristic gesture of the hands which meant it was no good at all, she said "No." Continuing I said, "They have ears, eyes, and mouth but they have no life. Our God is a *Living God.* He sees, He hears, He speaks. He saves us from our sin. He gives us release, He will take us to Heaven, *He* takes sin away. It is He whom we have come to tell you about. His name is Jesus Christ."

Suddenly, completely changing the subject she asked, "What about your food? Have you food?" "Oh, yes our food is in this basket, our water in that vessel. We have eaten," I replied. "What kind of food do you eat? Can I see it? Can I try it?" was the surprising question. Surprising because touching our food would be defilement. However I produced a Marmite sandwich which she took, looked at, smelt and finally tasted. Whether she realised the enormity of what she had done or not or whether her curiosity was satisfied remains to be seen, but she moved off at once, deposited the rest on a flat stone where the crows or kites could eat it and forthwith went down to the water where she walked in clothes and all and bathed herself, washed her hair and her clothes and then sat in the sun to dry.

All this may make us smile at such folly and superstition, but underneath is there not a burden that makes us cry out to the Lord for deliverance

for such captives in the darkness and delusion of the Devil. It is a burden that presses the spirit till relief is only found in prayer. I have described one, there are thousands and thousands such in this place alone. When will the Light shine? When will they find the "Fount opened for sin and uncleanness"? Only through God's own children whom the Spirit of God is pleased to use.

PROGRESS AT MANNUR

MRS. D. A. THROWER.

THE history of the Mannur Church is unique in the Madras Field, owing to the fact that it is the result of Indian Missionary Evangelism in contrast to work supervised and financed from the West. All service rendered in its inception and nurture has been of a voluntary nature, apart from the work done by a Biblewoman who lives in that neighbourhood. This very fact, however, has resulted in its career being a chequered one. Mannur has proved a good training ground in Christian service for young believers, but the work itself has often suffered from lack of sustained effort. For instance, the small company of believers has many times gathered for worship only to find that the preacher failed to turn up. Moreover, the indigenous charatcer of the work has involved financial responsibilities which have tested the workers in many ways.

Nevertheless, during the past eighteen years men and women have been converted and formed into a church, under the guidance of a committee drawn from the older Tamil S.B. churches in the Field. In the year 1950, however, this movement sprung into new life chiefly, we believe, through the devotion of a young preacher who was trained in our Bible Institute. It required courage for this man to respond to the invitation which he received early last year from the B.V.F. Committee to minister to the needs of the Mannur congregation and the Christians of the surrounding villages. At a time when even the necessities of life are only to be had at a premium, and when the Committee could not offer him more than pocket money, he volunteered to go to Mannur. True, his wife is a trained teacher, and as such earns a salary which meets some of the needs of their growing family. Nevertheless, when men serving in a similar capacity in other churches were receiving a much more adequate stipend, it must have been a strong temptation for Preacher Aaron to say "No," to the call of this small and poor group of people and to look for a more lucrative post elsewhere.

Needless to say, the Lord, in fulfilment of His promises, honoured the faithfulness of His young servant. On 22nd October last we rejoiced with our Manur friends as twelve believers were baptized there. All these new members are simple village folk, and their humble unpolished testimonies warmed our hearts. One man had been saved from a life of drunkenness, and it was particularly pleasing to see his wife radiating joy as her husband took his stand with her in the pathway of obedience. Another candidate was formerly a village priest, sorceror and medicine-man, a veritable lieutenant of the Evil One. It was grand to hear his witness to the saving power of Christ. A young woman enquirer was unable to give oral

testimony as she was deaf and dumb, but several persons testified that she knew the Lord. The Lord's presence at His table was realised in a special way as six men and six women were welcomed to that ordinance for the first time.



While the Lord was thus working in the hearts of His people and claiming their bodies for His dwelling place, things were also moving regarding the brick and mortar house in which they worship. The roof of the little sanctuary had been needing repair for some time, and the congregation was clamouring for the building to be enlarged, but this work had been repeatedly postponed through lack of funds. However, immediately after the services referred to above, the roof was stripped of the old primitive half-moon tiles to replace them by the more efficient and modern flat tiles. While this work was in progress the people's desire and need for an enlarged sanctuary were once more pressed, when it became evident that there was a way of increasing the floor space without much additional expense. By demolishing two party walls the space of two small rooms could be added to the main building. This was done, and the opening service of the repaired and enlarged chapel was another high day in the history of the church. Moreover, the new life is manifesting itself in a spirit of spontaneous giving and, out of their deep poverty, the members are responding to the need in numerous ways, so that it has become possible to re-open the building practically free of debt. At the same time the preacher's faith has been rewarded in that he is already receiving more than double the amount of income to which he originally agreed. Yet another happy circumstance is that each of the stronger churches in the Field has resolved to give the whole of one Sunday's collections towards the cost of the Mannur repairs and alterations.

Thus, in spite of many handicaps, the Church is showing signs of growth. Still further proof of this is seen in the fact that the members

have recently demanded that regular church meetings be held at Mannur as in the other churches. Hitherto the purely business side of things has been transacted for the church by the B.V.F. Committee, church meetings being almost wholely confined to gatherings at which those who apply for baptism give their testimony. This company of believers is thus emerging from a Mission Hall type of existence and entering the corporate life of a Christian church. The time will obviously soon arrive when our friends at Mannur will no longer need to have their affairs administered from without. The first step in this direction has already been taken, as two persons have been elected from Mannur to serve on the executive body. As further developments take place it is hoped that the B.V.F. Committee will be willing to withdraw, so that the church can exercise its full powers. In the meantime, may the Lord give that urgent call to other activities in His vineyard which will make this transition easy.

FAMINE AND FAMINE RELIEF IN INDIA

THE food situation in India continues to give cause for deep concern, though we are thankful that certain things are being done which may result in an improvement of conditions for the poor people. The recent decision of America to send help on a large scale, and the action of our own Government in diverting grain ships from Australia, will, we hope, alleviate the serious distress and suffering reported from some areas in India.

The Council of the S.B.M. has made enquiries of those in India as to whether any possible action can be taken by us in the way of famine relief, having in mind the possibility of sending money for those in need in our fields of work. Our Missionaries have, however, informed us that the problem is an exceedingly difficult one and that there is very little we can do by way of relief work.

Mr. Thrower in concluding his statement concerning this distressing problem writes: "Perhaps our best contribution can be that of prayer for the people of this land." Let us, therefore, continue in earnest prayer concerning this serious need.

MEMORIAL TO THE LATE PRESIDENT, Pastor R. ROBINSON

The Council of the Mission is uniting with the Church at Chadwell Street in the erection of a Commemorative Mural Tablet to the memory of Pastor R. Robinson who was the honoured President of the Mission from 1935-1950.

The Mission has undertaken to meet half the cost of this memorial, and it is felt that many interested friends may wish to be associated with this loving tribute to our late friend who so faithfully served the Lord and the many interests of our Strict Baptist Denomination. Will any who may wish to share in this memorial kindly send small gifts to either the Hon. Treasurer of the Mission:

Mr. W. T. SAYERS, 25, Grenoble Gardens, Palmers Green, N.13,
or to the General Secretary.



The Lord Jesus looked at the needy woman of Samaria and said :-

"IF THOU KNEWEST THE GIFT OF GOD . . .

thou wouldest have asked . . .

AND HE WOULD HAVE GIVEN THEE LIVING WATER."

Will you please look at this typical village woman of South India and think what it will mean if she and thousands like her come to know of the GIFT OF GOD.

HOW CAN SHE KNOW?

The Ladies' Zenana Auxiliary is our answer to this question.



A GENEROUS REPONSE to the SPECIAL APPEAL of the I



BIBLEWOMAN PARIPURANAM
retired at the end of last year after more than 40 years of service with the Mission.

In present service :–

7 L.Z.A. MISSIONARIES, 1 MISSIONARY-ELECT and 39 BIBLE-WOMEN need and value your prayerful and practical support.

ES' ZENANA AUXILIARY will be DEEPLY APPRECIATED

SUFFICIENCY? POVERTY?

MISS B. S. WADE.

A Christian home—father, mother and four children. Sufficiency? Poverty? The reader may decide.

The equipment of the home:

6 earthen cooking vessels.
1 cooking spoon (the type made from the half of a coconut shell).
1 grain basket.
2 glass bottles.
1 sack. (There was no rush mat and I was offered the sack to sit on. At night they had nothing else.)
1 stone for grinding.
2 small tin cases.
3 very small brass vessels.
1 light.

(This list completed the house equipment.)

Cloths:

That which the children stood up in with one or two odd garments.
An old army pullover.
The worn working sarie the women was wearing.
The sarie swung up to the rafter for use as a swinging cradle.

Food:

Enough cholum grain for the evening meal.
(No other grain or food, i.e., no stock of grain for the morning meal, no vegetables, no chillies, no fat.)

Food to come would depend as to the ability or otherwise of the parents to obtain coolie work in the fields.

Firewood:

Brittle thorn twigs are gathered which are freely obtainable.

The condition of the children:

Pitiably thin—but then so many children are likewise that comparison does not take place as with a bonny European child. The younger boy and the infant of three or four months had syringo which is a skin disease due to lack of nutritious food.

The house:

One roomed and very small with a door to the front and open at the back leading out into a small yard space where there stood an uninhabitable shed.

The Bible Women and I visited this home in the usual way to hear the lessons which this Christian woman had been learning, but we did not go into the study of the lesson, hardship and poverty seemed so near that it was all this woman could do to face them, though we did remember that in our lessons we had learnt that regarding the children of Israel, "God heard . . . remembered . . . looked . . . had respect unto them." That was all, and for the rest we talked over the problems of the home and then knelt together to tell the One who has bidden us so to do. Unashamed I admit that tears were near my own eyes when I felt the strain this woman was living in and the love of kinship in the Lord which I had with her.

Were it the only case I would have sought to have met the need in a small way but it is not so and thus consideration for any one family can only be given wisely and possibly in a roundabout way.

Another home at Thyalpatti. A widow with four children and apparently without help from relations. A home? Yes, but with the centre part of the roof open to the skylight. It rained the night I camped in this village and I question in that tiny house if there was any space or corner in which the children could have cuddled into without the rain coming in on to them. There was not a mat nor a sack. There were a few cooking vessels in one corner by the fireplace. Cloths? well! its mainly a land of sunshine so as the little folk were minus such articles it was not a very great trial to them. The elder girl was poorly clad and the mother could not boast of a sarie, it was merely the remains of one. The elder girl was the only one who could work in the fields bringing in six annas for a day's coolie or grain. The mother had arthritis and could only walk with difficulty and was unable to stretch out her arms. She was about 36 years of age. Can blame be placed on this woman, who is a member of our church and whose husband before his death two years ago was also a member, if she now passes from home to home begging food?

The average Indian woman who works in the fields is quite content with very few home comforts and this simplicity of outlook need not be changed. But where even the coarser grains are (compared to the coolie wage) so costly to secure, and where an old sack is all you can give a child of yours to lie on at night, and where an old tin is gladly welcomed as a drinking vessel, may it not be termed poverty.

The general response of the people appears to be that of accepting conditions as those of a time of famine and therefore a time which must be accepted as cheerfully as possible. There is on the whole very little grumbling only a constant talking on the matter of the problems of feeding. Perhaps it is the workers who feel more the anxiety of the position, but in most villages there will be found women who will express their need and some amongst them who will come up to you placing their hands to their bodies and then to their mouths saying, "No food . . . no food," a fact which is manifested by the conditions of their bodies.

This is not written to express financial need but that at home some of the conditions we are meeting in up country villages may be realised so that we may remember our Indian Christians in the love of prayer service that they remain steadfast in faith. Out of the present circumstances one difficulty has arisen amongst others and that is the feeling of need to go out to the fields for work on the Lord's Day and thus the neglect of Sunday services. This is evident in a number of places. It is a difficult matter to judge and handle, for we ourselves have every sufficiency, but it is a matter in which victory for them is desired. We need the love of heart and faith to show understanding not tempered with superficiality. God has His purpose through these days of difficulty, the desire is that in the lives of the individual Christians there shall be a manifested glory to His Name even through suffering.

REKINDLED REACTIONS ON REACHING INDIA

J. R. FIELD.

RETURN to India has meant a reviving in one's heart of many emotions, ranging from disgust to admiration and from anger to pity. I suppose it would hardly be possible not to feel at least SOME indignation at the miserable works of the oily money-lenders as they grind the simple folk of this land into the throes of hopeless indebtedness. Few of us have such hard hearts that they would not be wrung by the weak cries of starving infants. Sudden contact with the filthy practices that constitute Hinduism, and with the results of this religion in broken human homes and lives, must inevitably, I suppose, disgust the Christian. And when the disgust has passed, there comes afresh the realisation, "So much to do, so little done," and one has to look up afresh to the God Who alone has power to set the sinner free.

At home, many tried to say that the picture of dire need in India was over-drawn. People seemed to be saying, "Of course, it's so much better now that caste is done away with," and in the face of such statements one was inclined to think that more progress had been made than was actually the case. The facts, of course, are not so cheerful. Caste is by no means dead, and famine is a grim, stark reality staring thousands in the face at this moment.

Most, if not all, the need of India can be traced to the underlying spiritual famine—the need for Him Who is the Bread of Life without Whom souls must forever be without God and without hope. Only yesterday, as Mr. Thrower and I walked through a nearby village, we saw a Hindu exorcist at his work, shaking a switch of palm leaves in front of the face of a babe in its mother's arms; a grim reminder that ordinary human beings are still dwelling in the grip of fear and superstition.

The grand thing, in the face of all the darkness, is the gleam of Light that has sprung up, and refuses to be put out. The light in the faces of Indian Christians as they wend their way to little Strict Baptist Bethels here in Madras, is a joy to the beholder. Chapels full of folk, and stories of souls converted and restored, are apt to make the lines of the old hymn seep into one's consciousness: "God is here, and that to bless us . . ."

The ultimate reaction to the picture as one sees it, is a growing conviction that the most urgent need in India is for the Power of the Gospel that can change lives and alter situations. The very hand of God working in mighty strength in our midst. Dabbling with all other schemes of "betterment" must take second place while souls are perishing. It seems to me that here—as indeed everywhere in the world, but here in a very pointed way—the one tremendous and all-embracing need is for that Life Eternal which consists in knowing the only true God, and Jesus Christ; the need is not for a "civilisation" which, however "good" it may be, without God can only serve merely to make the way to Hell more comfortable for men.

NOTES AND NEWS

Every Christian a Witness and every Church a Missionary Church.—This is our special theme in prayer and effort for this Festival year of 1951, and we shall value the prayerful co-operation of all friends and Churches in this connection.

Furlough of Mr. and Mrs. W. H. Kuhrt and Miss M. E. Harris.—Our friends will be sailing from India on the "Canton" and we anticipate with pleasure their arrival in England on or about March 19th. They are assured of a loving welcome and we wish for them each a very happy and refreshing stay in the homeland.

Special Missionary Meetings in Local Churches.—A few more week-day meetings can be arranged for Mr. Kuhrt or Miss Harris, but early application must be made. Please address all communciations re deputation work to the General Secretary.

Young People's Guild of Service.—We are sorry to announce that Pastor F. J. Bennett, who has served so energetically as the Hon. Secretary of our Guild of Service, has been seriously ill, and it has become necessary for him very reluctantly to relinquish the Guild of Service work.

Pastor Bennett is making a good recovery and we praise God for this answer to our prayers, and we hope that he will soon be able to resume his work in connection with his Church at Leyton. We express our sincere thanks to Pastor Bennett for all his valuable service in connection with the Guild of Service, and we solicit the prayers of all interested friends that the Lord may raise up another to take his place as Secretary.

In the meantime Guild of Service matters are being attended to by the General Secretary and Guild Correspondence and payments should be sent to 37, Empress Avenue, London, E.12.

The Late Pastor G. W. Clark.—Further to the tribute that appeared in the December issue of the GOSPEL HERALD, may we add with loving appreciation that our late esteemed friend and brother was for many years the Secretary of the South Indian Strict Baptist Missionary Society. In this capacity he rendered most valuable service and he shared actively in the amalgamation of the above Society with the S.B.M., brought about through the blessing of God in 1929.

Officers and Council of the Mission.—It has been brought to our notice that the result of the Election in October last by the Delegates for S.B.M. Officers and Council has not been published in the MISSION HERALD. We gladly rectify this by publishing the following list of those appointed.

OFFICERS.

President: Mr. S. W. Anderson.
Vice-President: Pastor G. E. J. Bird.
Treasurer: Mr. W. T. Sayers.
Minute Secretary: Pastor E. J. Wood.

MEMBERS OF EXECUTIVE COMMITTEE.

Pastor W. S. Baker
Mr. A. R. Dannatt
Mr. J. C. Fromow
Pastor L. R. Garrard
Pastor W. C. Plail
Pastor C. J. Welsford
Pastor A. W. Whayman

COUNCIL.

Pastor O. C. Austin
Pastor F. J. Bennett
Pastor G. Bourne
Pastor H. W. Caten
Pastor O. F. Clarke
Pastor P. H. Crees
Pastor D. A. Dawson
Mr. S. E. Denning
Pastor H. H. Gladstone
Pastor J. E. Hoad
Mr. L. F. Lupton
Pastor S. C. Oxborrow
Mr. S. W. Payne
Pastor N. R. Perry
Pastor Pibworth
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

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from DECEMBER 1st, 1950, to JANUARY 31st, 1951.

	£	s.	d.
Churches	477	19	9
Schools	206	4	8
Personal	218	6	6
Miscellaneous ...		3	6
Guild of Service	20	16	7
Literature	122	4	6
	£1,045	15	6

Anonymous gifts gratefully acknowledged: 2/6, Norwich; 10/-, Brighton; 10/-, Manningtree; 10/-, Tunbridge Wells; 2/6, Hastings; £1, Ipswich; £1, Stowmarket.

L.Z.A.—General Account £344 16 5

Anonymous gift gratefully acknowledged: £1, High Wycombe.

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 3rd, Sleaford; 4th, Billinghay; 7th, Belvedere; 8th, Chadwell Street; 11th, Ipswich, Mount Zion; 14th, Greenwich; 15th, St. Albans; 18th and 19th, March; 25th, Potton; 27th, Guildford.

APRIL 1st, Little Downham; 4th, Aldbury; 8th, Ponders End; 10th, Leicester; 11th, Haworth; 12th, Pemberton; 15th, Potten End; 22nd, Stonham Parva and Mendlesham; 26th, Wood Green, Eldon Road; 29th, Hitchin.

THE HALF-YEARLY AND WELCOME MEETINGS

will, God willing, be held at

MOUNT ZION CHAPEL, ST. JOHN'S WOOD,

On WEDNESDAY, MAY 9th, 1951.

Full details later.

OTHER IMPORTANT DATES—

Close of S.B.M. Financial Year, July 31st, 1951.
Guild of Service Annual Rally, September 22nd, 1951.
Annual Meetings, Tuesday, October 23rd, 1951.

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

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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

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

on

WEDNESDAY, MAY 9th, 1951.

1.45 p.m. LADIES' ZENANA MEETING.
Address by Miss M. E. HARRIS.

2 p.m. MEN'S PRAYER MEETING.
Conducted by Pastor G. W. PIBWORTH.

3 p.m. DEVOTIONAL SERVICE.
Chairman: Pastor G. E. J. BIRD.
Preacher: Missionary W. H. KUHRT.

TEA—On the Chapel premises for 250 people, 1/6 each. Tickets in advance from the General Secretary. Please apply early and send payment with order.

6.15 p.m. GREAT RALLY AND WELCOME HOME TO MISSIONARIES. *Chairman:* Mr. S. W. ANDERSON.
Addresses will be given by Miss M. E. HARRIS and Missionary W. H. KUHRT.

THANKOFFERINGS.

WE HOPE YOU WILL BE ABLE TO ATTEND.

S.B.M. CONFERENCE—PANIADIPATTI, 1951.

REPORT BY J. R. FIELD.

"I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from the Lord,
Which made heaven and earth."

USUALLY clearly visible from Paniadipatti is a range of blue-grey mountains. To those mountains, fifty miles away to the South-West, one's gaze often turned during the Conference period. In looking towards those hills, misty and often capped with clouds, there came a reminder of the Creator; the One Whose promises are more sure than the granite rocks under our feet; He whose faithfulness will remain unchanging when those ranges have disappeared in destruction.

In that spot, peaceful in its isolation amid the corn and cotton-fields of South India, a small group of Strict Baptists came together in order to seek the guidance of the Lord of Heaven and Earth; the while enjoying the kindly hospitality of Mrs. Morling and Miss Wade, who had evidently expended an immense amount of time and thought in preparation for the satisfaction of our needs. Here it was that, one bright morning in February, the members of the S.B.M. Conference came together.

There is a business-like sound about the word "Conference," and certainly the S.B.M. Conference was business-like. Indeed, one had the feeling, now and again, that one was watching a machine, well-cared for, oiled, and working with rhythmical precision: yet one was conscious all the time that this was something more than a mere machine. This was an organism; an integrated body; in fact, here were the members of the Body of Christ in action. In the highest sense of the term, here was a fellowship.

In contrast to much that the term "Committee" connotes in these days, in this committee there were no cast-iron dictatorships and no wooden, complacent unanimities. There seemed to breathe among us the Spirit of the Councils of the Early Church, and, just as the Christians of those far-away days had met together to seek the best means of practising and propagating the things most surely believed amongst them, so we sought in faith for the way that God would have us take. What a tremendous inspiration it was to realise a very real desire to find the purpose of God for the S.B.M. in India underlying all that was said in the parry and thrust of discussion.

The unexpressed conviction upon which the discussions seemed very evidently to be based was, "We can do nothing without Him." Over against it there was the feeling which sometimes was almost put into the words, "If only there were more labourers, how much more could be attempted!" Yet, in spite of the deep convictions and emotions upon which our thinking was constructed, there was little or no time wasted in idle day-dreaming or futile recriminations. The desire of all seemed to be that we should make the best possible use of the resources at our disposal:— as Mr. Thrower told us in one of our periods for prayer and meditation: "We must live in the NOW; not in the experiences of the Past, or in the possibilities of the Future."

S.B.M. Conference—Paniadipatti, 1951



Of course, it was these periods of fellowship with the Father that made Conference the time of spiritual refreshment that it was. Apart from these periods of Prayer and Devotion, Conference might very easily have been a time of brain-fag and frayed tempers. Although ours was simple worship, yet it was real, and in the power of it, we began every business session in the knowledge that our Risen Lord was the Unseen Listener to all our conversation.

During our time of Conference together one heard of the different needs in the various Fields, and in contacts with the country folk all around us we were reminded again and again of Man's deepest Need.

Some of the members of Conference had the privilege of speaking in one or other of the village chapels on the Sunday following the days of conference. The rest of us were members of congregations which consisted very largely of the children of heathen homes. In meeting in this way we were made conscious yet again of the call of the Lord to preach the Gospel to every creature.

Now that Conference is over, some of us look forward with renewed confidence in Him, and in the knowledge that "His Kingdom cannot fail," we begin to tackle again the tasks and problems of our own particular pieces of work in His Name.

"Unto Thee do I lift up mine eyes,
O Thou that sittest in the heavens.
Behold, as the eyes of servants look unto the hand of their master,
As the eyes of a maiden unto the hand of her mistress;
So our eyes look unto the LORD our God,
Until He have mercy upon us . . ."

THE RETURN FROM CONFERENCE.

GRACE K. HUCKETT.

JINGLE, JINGLE, TINKLE! Munch, munch, munch! Such sounds close by our beds wake us with a start. We flash the torch on our watches. Surely it's not time to get up yet—and are relieved to find it is only 12.30 a.m. We realise that the bulls and their drivers have only arrived four hours too soon! Tinnevelly folk have scored over the folk in our part, who would probably be at least an hour late. Through the efforts of our bovine helpers and the snores of their drivers, we are certainly not in danger of oversleeping, and we rise at 3.30, take up our beds, etc., and load up. Our kind hostesses are already preparing us a meal, and by the time we have finished, other colleagues have also turned out to see the Namakkal party off. One of the party made a most undignified exit by missing the top step in the darkness, and falling headlong down the whole lot. However in the mercy of God little damage was done, and soon we are off across the fields. Our cavalcade of four bullock carts, pitching and rolling drunkenly across the ridges and ditches to the tune of the bullock bells and curious noises made by the drivers seems to be the only sign of life at that early hour. Apart from that, the quietness is extreme, and overhead is a dark blue canopy of velvety sky, bespangled with shining, twinkling stars. God breathes into our hearts many thoughts as this solemn hush holds before the dawn, and we breathe praise to Him for all His goodness during Conference and prayers for the future too.

After three miles of this, we reach Ellarampani, and dawn has broken. We make for the compound where the vans have been parked during Conference, and find that they are locked behind high walls with hugh iron gates, and the family not up yet. After repeated calls, at length a sleepy, half-naked figure appears, but at least he wears the sacred thread which betokens his caste. We unload the carts, put out the lanterns and dispose of the oil to much interested onlookers, for by this time we have attracted a little crowd, many of whom are cleaning their teeth with twigs or charcoal. We get rid of our oil, not wanting to be showered with it, when "Dorcas" negotiates rough roads, for the lanterns, ten of them (our own and other people's) must be tied to the roof of the van. Paniadipatti is a land of lanterns—no electrical facilities there! On the way down several people politely asked what we were going to do with all those lanterns. Were we in the trade, etc.? It was not possible always to explain that we were carrying them for our friends going by train and bus.

Eventually all is ready. We give out some tracts, commit ourselves to the Lord for safe journeying, and we are off. Satur, Virudhunagar, Tirumangalam—a splendid run right through to Madura, that "sacred" town of many temples and much wickedness. Here we meet an elephant and become entangled in a procession of idols being carried along in gaudy palanquins on the shoulders of half-naked men. We watch the inhabitants worshipping as they go along the road to the big temple. Never shall I forget the look of longing and adoration on the face of one elderly man as he went to one of the palanquins, and stood before the idol with hands folded in worship, looking up into the face of the hideous thing. Such sights bring a cry to the heart for the kingdoms of this world to become

the Kingdom of our Lord Jesus, for the prey to be taken from Satan, and for the Lord to possess His inheritance amongst the heathen. One also feels a sense of utter helplessness that only prayer can relieve.

Eventually we disentangle ourselves from the procession and go on our way. We pass through some paddy growing areas, and to our amazement find the grain being laid out on the road to dry—and this is a main trunk road! There was no alternative but to go over it, and no one thought it unusual. The hay also was spread over the roads, drying in the blazing sun, and going through it was like driving through a hay field. We trembled for "Dorcas" and her under-carriage, but fortunately nothing got mixed up with the works and presently we found the road again. We stopped at a place called Melur to allow one of the party to get food, and while waiting began to sell Gospels and give out tracts. Soon we were overwhelmed by demands for literature. A forest of outstretched hands was all around us. Free tracts were welcomed and read aloud. Gospels and booklets were freely purchased. "Grandma," old and toothless, and with only a rag round her must have one, for she has a grandson who can read. That big burly man with the Saivite marks wants one also. Thumbie, a wee chap about three feet high says: "Amma! I want one." "You can't read, Thumbie," we say. "Oh yes, I can. I've studied in Standard three," he pleads and so we give him one.

Proud mothers, though illiterate themselves, buy for their fine sons to read when they come in from the fields. They have learnt in the village school. Shy little girls hang on to the sides of the van, hoping to be noticed. Old men, young men, all stop on seeing the crowd. They are not to be left out. Our stock is all gone. Our Indian friend who went for food has returned long ago, and has been eagerly helping in the Gospel work. We must be off, and almost run over the toes of the unsatisfied ones who cannot believe that we have no more books to sell. This is continually happening everywhere we go. What a grand opportunity! Satan is already far ahead of us in buying up this desire for literature, and the market is flooded with unclean and sinful matter. Let us make much greater use of this means of evangelism ere the door closes as it has done in China.

After Melur, we pass through some beautiful mountain scenery though still on the plains ourselves. We negotiate some bad roads as well as good ones, and eventually reach Trichinopoly where we hope to get some tea. We find that the ceilings and walls of the railway restaurant are being whitewashed by a gang of coolies. Just one table is spread in a corner, but no prospects of anything to eat for an hour or two. Not desiring dust and lime with whatever they might produce then, we thankfully avail ourselves of full thermos flasks kindly provided by our L.Z.A. friends at Paniadipatti —Loving, Zealous Aunties as someone called them! Then we buy a few stores, Trichy being a good shopping centre, and start off on the last lap of our journey back to Namakkal. It was with hearts full of praise for all the Lord's goodness that we reached the Mission House about 9 p.m. thanking Him for taking us out and bringing us back in safety over a total distance of 430 miles.

AYANAPURAM STRICT BAPTIST CHURCH.

W. H. KUHRT.

A SERIES of special services was held at Ayanapuram on February 24th and 25th in connection with the settlement there of Mr. D. Asirvatham as Pastor. This church was founded 25 years ago when a group of people was honourably dismissed from the parent church at Vepery. This is the first time that they have ventured to maintain a ministry of their own and in taking such a step of faith they have been helped by the example and progress of the mother church. Neither church nor pastor is likely always to find the conduct of affairs easy and your prayers are solicited for them all.

The first of the meetings, which was also the Harvest Thanksgiving Service, was held on Saturday afternoon and on that occasion Mr. M. Gunanesan brought fraternal greetings from the Marikuppam (Kolar Gold Field) Strict Baptist Church, of which he is Secretary, and preached a vigorous sermon. The 25th church anniversary was celebrated on Sunday morning when Pastor S. Paul, a nephew of Mr. D. Asirvatham, brought fraternal greetings from the Tinnevelly field and preached forcefully and practically from the words in Eph. 4: 1, "Walk worthy of the vocation wherewith ye are called." This address, as Mr. Thrower remarked at the Recognition Service, was to all intents and purposes a charge to the church and was greatly appreciated by the large congregation that had gathered.

After a short break the day's services were resumed at 2.30. This was the Service at which Mr. Asirvatham was formally recognised minister of the Ayanapuram church and as it was held in the early afternoon a great number of visitors from neighbouring churches, having concluded their own morning worship was able to be present. Mr. Thrower presided over this gathering and early on in the proceedings called upon Mr. Asirvatham to give some account of the Lord's dealing with him. This he did at some length and in the somewhat staccato and racy manner which is typical of him. He described his upbringing in a Christian home and on a Christian compound and his early years spent in school work with the Strict Baptist Mission. He might have said much more than he did about the long experience of trials and perplexities that he has undergone.

It was my duty to give the charge to the Pastor and this duty I performed with peculiar satisfaction as I had known Mr. Asirvatham intimately for sixteen years and shared with him very closely most of the difficulties alluded to above. Mr. Thrower gave the charge to the church and the Church Secretary, Mr. G. J. James, read a statement setting out their leading and hopes for the future. A very pleasing feature of the programme then followed. The secretaries of the two neighbour churches of Vepery and Poonamallee both made to the new pastor on behalf of their respective churches a presentation of books to signify their prayerful interest. The books were well chosen and such as could be very well made use of by Mr. Asirvatham who has diligently improved his knowledge of English. As a climax to these hours of worship missionaries, ministers and deacons all gathered around while Mr. Thrower offered special prayer separating our dear brother to the work to which he has been called.

It is perhaps worth while mentioning that all the three brethren who took prominent part in these services are products of our Indian Bible Institute. Pastor S. Paul was trained under Mr. Morling in 1938-39. Pastor D. Asirvatham was in the second batch trained by Mr. Morling in 1940-41, and Mr. M. Gunanesan was a student with us in Paniadipatti 1948-49.



M. GUNANESAN. D. ASIRVATHAM. S. PAUL.

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"HOLDING FORTH THE WORD OF LIFE."

Ours is a "Bible" Mission, and two articles in this issue kindly written by Mrs. Huckett indicate the great opportunities now presented to us in India for the distribution of the Word of God.

We are seeking from the General Fund of the Mission to meet this great need, and we shall value the prayers and practical help of all friends in this connection.

A PUNCTURED "DORCAS"

GRACE K. HUCKETT.

"BROTHER! Can you use some Tamil tracts, booklets and Scripture portions? I've just had a large parcel come and our language area is not Tamil." So said a young missionary from Bombay a few days before we left Coonoor. Of course we said, "Thank you very much, yes, as many as you can spare." This missionary, a Mr. Thompson, together with his wife and baby girl had been staying with us in the same home and he had been witnessing a good deal in Coonoor. He and some others had been preaching a lot in the market place distributing tracts and Scripture portions and selling Gospels as often as they could, even while on holiday. He was converted while on a troopship coming to India during the war. After demobilisation knowing the great need for Christian literature in India and having seen something of the need, he took a two-year course in all branches of the printing trade and then came out to Bombay to join Mr. Durham of the Gospel Literature Service and to use all his knowledge and gifts in reaching the people of India with the printed word. These men are men of faith, for this work has been started in utter dependence upon God to supply their needs and the needs of the work and they have a grand witness to their faithfulness of God in this way. They are men of Vision for they have a vision of the possibilities of Christian literature in an awakened India, and have also found ways of using the Radio to broadcast the message of the Gospel in English and in some of the vernaculars of India. As there are public loudspeakers in many towns and villages this is a grand opportunity and one feels this is a great move forward to obey the command of our Lord (Mark 16: 15) to preach the Gospel to every creature. Let us pray much for blessing on all these efforts to reach India's millions.

This gift of literature was God's preparation for an unexpected piece of witness He had for us a few days later, on our way to Namakkal. Two other circumstances were also overruled to bring it about. One, a careless piece of work on the part of a motor tyre repairer, and the other a very bad piece of road even though a main trunk one. We were unconscious of the former but very conscious of the latter! All went well on our journey till the middle of the town of Bhavani was reached and right in the middle of the main street, "Psh . . ." went one of the back tyres. Dorcas had let us down! One's first thought was, "Oh dear! we shall not reach Namakkal as soon as we had hoped," our next "Oh how hot it is to wait here and what a good thing we have plenty of drinking water with us." Then we see the crowd begin to gather and realise we have a grand opportunity for some evangelistic work. We have stopped right near a school. It is closing time and the children pour out. Two other schools in the town disgorge their students and here they come to see this unusual sight, a new kind of van, white people, the man and his helper working hard to get the tyre changed surrounded by a most interested audience who offer all kinds of advice, a little white boy who attracted the children most of all, to his great embarrassment. There is much speculation about the woolly toy animal he has. "It is a dead dog, no, it is alive, no, it is dead, I tell you, it doesn't move, see how it's legs stick out," and so on, they remark. What a grand

opportunity. Out come the tracts and booklets. Miss Harris gets out and draws a crowd at once to listen to all she has to tell them of God's love and the way of salvation, of the need to repent and forsake idolatry and sin. Then comes the demand for books and soon we are fast selling Scripture portions and booklets. We give away hundreds of tracts also and the next three hours are spent in this kind of work. Our hearts are up to the Lord that He will touch many hearts and lives of those who are then contacted. Truly God had prepared for we had all that literature handy—not even packed up for we had nothing to pack it in and had just stowed it away in the car as it was. We sold over 250 booklets, etc., and gave away many tracts. Some interested men asked questions about the van, how we got it, what it had cost and so on as the custom is in India. Here was another opportunity for witness as the missionary told of how we prayed and God moved two of His people to give so that the message of the Gospel could be carried into the towns and villages of India. I think God must have had a special purpose of Grace towards some souls in Bhavani who that day heard the Gospel. Truly the "seed" was sown and His Word is a *living* seed, therefore we may expect a *harvest*. When that shall be revealed we shall count it a priceless privilege to have been the sowers of the seed which is the Word of God. Will all of you who read this pause to pray for the people of Bhavani who that day heard the Word and received portions of it into their hands. Pray especially for the children and young people. Pray also for the missionary and helpers of the G.L.S. They do not compromise and undertake any printing other than that which will glorify God and be of use to His servants.



NEW SCHOOL-CHAPEL AT VADAKARAIATTUR WHERE PASTOR SELVANATHAN IS WORKING.

MATTERS FOR PRAISE AND PRAYER FROM LETTERS SENT BY MISSIONARIES.

Mr. Champion writes upon his return to the Tinnevelly Field:

"The condition which has forced itself most on my attention so far is the disorganisation of much of our church life as a result of famine conditions, and the migration of a number of our people in search of work and food. These members will be out of touch with our churches for months, and no doubt will suffer to some extent through their change of surroundings and habits. However, we pray that they may be helped to witness to the power of Christ so that the Gospel message may be disseminated through them."

Mr. Thrower from Madras reports:

"Brother D. Asirvatham (the new Pastor at Ayanapuram) has been attacked by smallpox, which has severely shaken his physical strength. By the Lord's mercy he is now recovering. The disease was probably contracted through our friend's faithful work in visiting members of his flock whose families have been stricken with this dreaded malady. Next Sunday a number of enquirers are expected to give their testimonies at Poonamallee."

Mr. Huckett writes from Namakkal:

"On Saturday next we are hoping to hold the Dedication and Harvest Thanksgiving Services in connection with the enlarged school-chapel at Vadakariattur. Pastor Selvanathan continues to do good work there, and we have both his son and daughter as teachers in the school. Last Monday a church meeting was held at Kothamangalam, when K. Ramaswamy, a boy belonging to the Goundar caste came before the church and gave a clear testimony concerning his conversion and desire for baptism. His father has given written consent to his being baptized, which is a very remarkable thing.

We went to Paichal, a large village near Rasipuram, last week and held an open-air meeting. Later we visited a Christian family in that village and had prayer with them. The Lord has been working through our friends the Rajaratnams at Rasipuram. We spent a very precious time with them last Friday and met a Chettiar woman named Veerammal who has had a definite call by grace and who desires to take baptism. Her own son turned her out of the house for 20 days, but in answer to prayer he asked her to come back and her daughter who was against her now seems friendly." News received since this letter indicates further serious persecution, and earnest prayer is requested.

Mr. Orchard sends the following news of work on the Kolli Hills:

"Your prayers in regard to the development of the work up here are, we feel, being answered graciously by the Lord. The chief signs of blessing are at present difficult to write about, as they can be felt, more than expressed! We are glad, however, to be able to say, that Chinnamuthu and Sunthosie, after several months of serious indecision, have now definitely asked to be readmitted to the church fellowship. They both will be giving testimony before the church on the 2nd Sunday in March, and, God willing, will be given the hand of fellowship on that day. Simon, another lad who is baptized but not yet a member of the fellowship, has also moved to come back, and two others who live and work with us here have asked for baptism. So, we feel that we are closing our ranks and deepening confidence in each other, which must be done before we can give a united and virile witness to the folk around."

THE MISSION'S 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 the General Secretary, and amounts for L.Z.A. funds to Miss R. Fromow.

NOTES AND NEWS

The Lord's Work in China.—We are sure that all friends of the S.B.M. will share with the Council of the Mission in a sense of deep concern for all Miss onaries having to leave China at the present time. We deeply sympathise with those servants of the Lord who are having to leave their spheres of service, and we join in earnest prayer for the Christian Church in that land.

May the grace and guidance of the Lord be granted to all concerned, and may even these present great trials work out for the furtherance of the Gospel in China. Such changes as have come about in China to-day, give to our work in India a new urgency.

Arrival of Missionaries.—Mr. and Mrs. Kuhrt and Brian, together with Miss M. E. Harris, arrived safely in England on March 19th, after a comfortable and pleasant voyage. We assure our friends of warm welcome everywhere and wish for them a refreshing and happy furlough.

Half-Yearly and Welcome Meetings.—We have not been able to plan for these meetings to be at Westminster Chapel this year, but we deeply appreciate the kindness of the friends at Mount Zion, St. John's Wood, in welcoming us again to their Chapel and premises. We prayerfully anticipate a day of happy and sacred fellowship, and we trust that many friends will be able to gather with us. Please pray that the Lord's help and blessing may be realised by all concerned in organisation and ministry, and that the Lord may be glorified in and through these great meetings.

The Young People's Guild of Service.—The General Secretary is, for the time being, attending to the work that Pastor Bennett had to relinquish, but we hope that soon another friend may be appointed as Honorary Secretary of this important branch of our work. We are happy to report that Pastor Bennett has been restored to health, in answer to the prayers of many friends.

Home-call of Life-Member of Council—Mr. H. Adams.—After an unusually long life of happy Christian service, our esteemed friend and Brother, Henry Adams, of Highbury, was Called Home on Monday, March 26th. He will be greatly missed at "Providence" Chapel and Sunday School, and the Mission has also lost a valued friend and helper. We shall, however, cherish our memories of this "Brother beloved" and devoted servant of our Lord and Saviour, Jesus Christ.

MEMORIAL TO THE LATE PRESIDENT, Pastor R. ROBINSON

As mentioned in our last issue, the Council of the Mission is uniting with the Church at Chadwell Street in the erection of a Commemorative Mural Tablet to the memory of Pastor R. Robinson who was the honoured President of the Mission from 1935-1950.

The Mission has undertaken to meet half the cost of this memorial, and it is felt that many interested friends may wish to be associated with this loving tribute to our late friend who so faithfully served the Lord and the many interests of our Strict Baptist Denomination. Will any who may wish to share in this memorial kindly send small gifts to either the Hon. Treasurer of the Mission:

Mr. W. T. SAYERS, 25, Grenoble Gardens, Palmers Green, N.13,
or to the General Secretary.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from FEBRUARY 1st, 1951, to MARCH 31st 1951.

	£	s.	d.
Churches	451	10	0
Schools ...	167	18	10
Personal	211	0	0
Miscellaneous ...		3	0
Guild of Service	64	0	1
Literature	64	15	9
	£959	7	8

Anonymous gifts gratefully acknowledged: 5s. (Peterborough); £1, (Saxmundham).

	£	s.	d.
L.Z.A.—General Account	£499	16	4
Medical Account		10	0

Anonymous gifts gratefully acknowledged · £3 (Guildford); 5s. (Sutton Coldfield); 10s. (Wood Green).

ENGAGEMENTS FOR MAY AND JUNE, GOD WILLING.

MISSIONARY W. H. KUHRT—

MAY 2nd, Ilford; 3rd, Belvedere; 6th, Two Waters; 9th, Half-Yearly Meetings; 13th and 14th, Wiltshire; 20th, Leyton; 22nd, West Ham; 23rd, Downe; 24th, Thame; 27th, Hinckley and Stoke Golding; 28th, Bedworth; 30th, Croydon Dist.

JUNE 5th, Erith; 6th, Stratford; 7th, Chelmsford; 9th, Chesham, Guild Rally; 10th Chadwell Street; 12th, Woolwich; 13th, Lewisham; 16th, New Cross, Prayer Circle; 17th, Richmond; 20th, Haslemere; 21st, Chingford; 22nd, Croydon; 24th, Ipswich, Bethesda; 25th, Hoxne; 26th, Ipswich, Mount Zion; 27th, Crowfield.

Address: 24, Hesketh Road, Forest Gate, London, E.7.

PASTOR J. K. THORPE—

MAY 6th, Lee Common; 9th, Half-Yearly Meetings; 13th and 14th, Wiltshire; 20th, Brentford; 27th, Stoke Ash.

JUNE 2nd and 3rd, Royton; 4th, Thornhill; 6th, Stratford; 10th, Hastings; 17th, Great Gransden; 24th, Aylesbury.

L.Z.A. MEETINGS—MISS M. E. HARRIS.

MAY 9th, Half-Yearly Meetings; 14th, Wiltshire; 22nd, Quarterly P.M., Brentford; 23rd, Prittlewell; 24th, Chesham; 28th, St. John's Wood; 29th, Aylesbury; 31st, Epsom.

JUNE 6th, Swindon; 7th, Bradenstoke; 12th, Kings Langley; 13th, Wandsworth, West Hill; 14th, Potton; 19th, Tring; 20th, Potten End; 21st, Ilford; 25th, Horley; 27th, Tunbridge Wells; 28th, Leyton.

Address: 1, Ascott Avenue, Ealing, London, W.5.

LADIES' ZENANA AUXILIARY.

The **L.Z.A. QUARTERLY PRAYER MEETING** will, D.v., be held at North Road Chapel, Brentford, on Tuesday, May 22nd, at 7.30 p.m. Miss M. E. Harris will speak, 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.

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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STRICT BAPTIST MISSION HERALD

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

The Financial Year of the Mission Closes on July 31st

and we shall be deeply grateful if amounts for all Funds can be forwarded as soon as possible before that date.

Please send:

FOR GENERAL FUND AND LITERATURE—
To Hon. Treasurer, MR. W. T. SAYERS, 25, Grenoble Gardens, Palmers Green, 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 J. K. THORPE, 37, Empress Avenue, London, E.12.

OPENING A NEW SCHOOL-CHAPEL

MISS O. R. KNIGHT.

ON a hot afternoon in March we arrived in Vadakariattur, a village in the West of the Namakkal Field, to share in the important event of the opening of the new school-chapel. Mission workers from various villages in the area were already there, or arrived with us. We all looked with pleasure at the new building. The school children seemed specially excited and were ready to enjoy themselves. A few last minute arrangements had to be made, and that gave me an opportunity to walk over to the mud and thatch houses in which the local Christians live close to the new building. One of the women was ready and came along with a little child on her hip. Another was putting on her saree in the small open space near her home. Soon all were ready and we stood together on the verandah in front of the building for the first part of the proceedings.

We commenced by singing Psalm 133. Then one of the preachers read Psalm 127, and another led us in praise and prayer. After Mr. Huckett had explained that the building was to be used primarily for the worship of the true God, and also as a school, Mrs. Huckett unlocked the door. This was not done with a silver key, but the padlock was shiny new, and its key had a satin ribbon to smarten it for the occasion.

It was not long before children and adults, Hindus as well as Christians, were seated inside enjoying the breeze which came through comparatively large windows. We noticed the four blackboards fixed in the walls, and those who were able to do so read the Gospel posters. It was fitting that we should commence our service by singing a lyric of praise. The words were well known but our ideas of the tune varied considerably. The building was full and interested folk were looking in through the windows. One two-year-old, who had been lifted on to the window sill, was not content with looking, but made determined though unsuccessful efforts to get in between the bars of the window. Psalm 84 was read and one of the preachers led us in prayer. When the school was first commenced in Vadakariattur Mr. A. M. Paul was the headmaster, and on this afternoon he directed our attention to Romans 12: 1. The school is now conducted by a daughter of Pastor Selvanathan and her younger brother. We appreciated some of the effort which they have put into this task when the children sang the Tamil version of, "Jesus bids us shine . . . ," and responded eagerly to questions asked by the Missionary, who said that there were four important lessons which they must learn in their new school—1. Jesus loves us. 2. Jesus seeks us. 3. Jesus saves us. 4. Jesus guides us.

Something which some of us saw during the service leaves us with unhappy memories. A woman of the out-caste community got up to go out. Caste lads who were standing just inside the door-way squashed back to give her plenty of room. No, it was not respect for an older woman but an effort to avoid "contamination." A little child earned a noisy slap from his mother, but later went to sleep. Pastor Selvanathan spoke of those



THE NEW SCHOOL-CHAPEL AT VADAKARAIATTUR.

who had helped him when he was overseeing the building work. The offerings of the congregation were received on a brass plate. That gave one person the opportunity to put on a coin and take change in smaller coins, which were immediately passed to others who replaced them on the plate. Obviously they all wanted to share in this part of the service, and we are glad of that, but hope that they will soon learn to make necessary preparation before the services. We concluded the service by singing the doxology.

Like everyone else that little child was ready for his share of puffed rice and sweets. Eager hands were stretched out, or spread the front "tails of their shirts, the corner of a towel, or part of their saree or skirt to receive their share of the eats. There were no tea-tables or speeches, but conversation with the women was a help towards getting to know them, and fitting the right name to the right person. In this group of women is a bright-eyed girl of about 13 years of age. She can read, and we pray that she may be a help to the illiterate women of that church.

Your gifts have helped toward the cost of this building which has brought encouragement to the Christian people of Vadakariattur. Your continued interest in prayer can be a great help in the development of work in this village.

CALLED TO SERVE.

O. M. MORLING.

YES, I believe they all have been called. It has been good to realize that many friends at home were in prayer fellowship asking that only those whom the Lord had called might be accepted to study in the 1951 Bible School. There was a number of applications and one did feel to need guidance with regard to this matter.

The students assembled on February 28th and we began work on March 1st. I write at the close of the first term, as we separate for the hot weather vacation.



A few details of information about the members of this little group may help you to pray for them with more understanding and definiteness. The student standing on the far left, holding a Bible, has come to us from Namakkal, where her husband is employed on our Mission compound. But she belongs to Paniadipatti, I have known her since she was a tiny child. Her name is Gnanasuntherie, and she is about twenty-three years. Her early history was very sad, as her mother was mentally afflicted. In order to protect the life of the child, she was admitted to the Paniadipatti Hostel when very young. A delicate and poorly developed child, she looked at five years only half that age. But the loving care given by Miss Green and Miss Poole was blessed to her physical and mental development. She passed the Fifth standard and has evidently done her best to keep literate, as she reads and writes well and has a fair knowledge of the word of God. She was baptised by Mr. Champion about five years ago. Her husband has recently been baptised by Mr. Huckett at Namakkal. They have one little son.

Next to Gnanasuntherie stands Ruth Papa, who hails from Ayanapuram in the Madras field. Her husband is employed in the Veterinary College in Madras. They have two children. Ruth tells me she was baptised in

1941. She has for some time been feeling she would like to serve the Lord in some capacity and told her desire to Bible woman Naomi, who suggested she might be helped by coming here this year. She is perhaps twenty-six- or seven years, is a quiet steady student and it is hoped she may be able to serve in connection with the Sembian church.

D. Bakkiam comes from the far western side of the Tinnevelly field. She is a niece of Pastor Devairrakam's and an old Paniadipatti Hostel girl, where she passed through all the five standards. Bakkiam was brought to know the Lord while here and was baptised at the age of thirteen. She is rather an unpolished gem, but is mentally alert and is quick at finding Scripture passages. Her husband was baptised at Kovilpatti and is a mill worker.

Next to her, and tallest in the line is Sellathai. She belongs to Paniadipatti village. She attended our mixed school there, but her parents belonged to another denomination. She tells me she was in the Fifth standard when she left. But she seems to have forgotten it all, as when she came to this compound three years ago she could not read. However, Bible woman Soundrie took her in hand and she made some progress. Last year Sellathai helped us by caring for the children of the students while they attended class. She had been giving very real evidence of conversion and was baptised about the middle of the year with her husband. Later she asked Miss Wade if she might be a student this year, but her ability to read and write was still so poor that we did not feel that we could encourage the idea. However, a week or two before we began this year's studies, Sellathai came to me and begged so earnestly, that I tested her again in reading and found that desire had been spurring her on, so that she is fairly up to the standard required, so she has joined the School. When taking her turn in conducting morning prayers, Sellathai shows that she has spiritual apprehension and real devotion. I think she will be an earnest worker. She has two little daughters.

Ruth is next to Sellathai; she is married to Preacher William of Irrakkur in the Namakkal field. His first wife died here at childbirth three years ago. Ruth is probably only twenty-two or thereabout. She came to Sendamangalam some years ago, a poor and much neglected orphan child. Miss Hazel received her into the hostel and she left school when in the sixth standard. She was baptised at Sendamangalam. Mentally she is poorly developed, and finds it hard to keep abreast with the other students, but is trying very hard and has certainly improved in several directions during these two months. Previous to coming here she had been doing Christian service by conducting a Bible Class for the village women. Ruth specially needs our prayers.

Esther, who stands at the right hand, is not a student. She is a granddaughter of the late Pastor Jasudason and is a candidate for baptism. She is taking care of the students' children while the mothers are in class and the little ones seem to be very happy with her.

Grace Rutnam is sitting down next to Esther. She is another Paniadipatti Hostel girl and belongs to the village of Bunthuvarapatti, which is about three and a half miles from here. Grace was baptised by Mr. Kuhrt about ten years ago, she is of caste origin. She applied to come here

last year, but was too late to be accepted. Grace is married and has three children. Her husband and his parents are church members. He is a pedlar and is sometimes away from home for quite long periods, so she has learned to be more independent in her habits than many Indian women of her type. She reads and writes fluently and is a bright intelligent person.

Sitting on my other side is Siromoni who comes from Vepery, Madras. Siromoni is better educated than the others and is a trained teacher; she has been on our teaching staff for some time. She is rather older than the others also and is the mother of five children of whom two are here with us. Siromoni is an earnest humble believer, and is, I believe enjoying the studies. It is hoped that she will be able to do deaconess duties in connection with the Vepery church of which she is a member and her husband is a deacon. Her aunt, Biblewoman Sarah, was on our Madras staff for about thirty years.

I think the above brief sketches bring before us the value of our Mission school work. Five of the seven women now studying here are our old scholars and three were brought to the Lord during those years. There is also a definite contrast to be seen between the students of last year and this. Those who were here in 1950 were all either themselves Mission workers or were wives or daughters of Mission workers. This year Ruth is the only one whose husband is on the S.B.M. staff. Future days will prove whether or not this is for the advancement of the service of God.

WATER.

GEORGE F. CHAMPION.

IN this part of South India, we like to get a little rain in the early part of January, then perhaps two rainy days in April. From then until August rain may or may not fall. In August rain is expected for the sowing of the un-irrigated crops, and in the middle of October heavy rain should fall until the middle of December diminishing in weight until the monsoon has worn itself out. With regular rain in this manner, the agricultural people of these parts would be contented. Our Kovilpatti well would have twenty-five feet of water, coming up to within a few feet of ground level, and all the wells in Kovilpatti town would be plentifully supplied and most people would be able to meet their needs by drawing water within a few yards of their houses.

But if any of the "regular" rains fail, hardship comes to many people. The villagers who work in the fields like to be given their wages in grain, part of which they cook and eat at once, part they save for the months of the year when no work is available in the fields. Little field work is to be expected during the months of February, March and April, and most people then like to sit about or go to annual cattle markets, and live on

the grain laid by. If the August rains fail or are delayed, sowing is hindered and the dry crop jeopardized, but with a good monsoon from October no serious harm might be done. If rain falls in August and the people sow their seeds and the monsoon is poor, the young growing crop may wither and the farmer loses seed and harvest. He may have enough seed left for another sowing later, or he may have to buy or borrow. People who irrigate their crops from wells at great expense, may have the grievous experience of seeing their wells go dry when a crop has been half reared. Then all their time and expense is rendered useless, and their crop gradually dies before their eyes.

No rain. No weeds! And our people who earn much of their living weeding are idle. If rains fail for most of the year, then people go hungry. With poor rain for two years running, people begin to dig up the roots of nut grass, soak them for three day in changes of water then cook and eat them. Also cattle cake is eaten, and I was told in a village some time ago that everyone was eating ground nut cake every day. If rain still does not fall, even nut grass does not grow. In these parts the rains have failed for four years in succession.

Every morning we walk to our well and look over the parapet. Twenty-five feet down there is about one and a half feet of water; we have have never seen it so low, and we are about thirty people who daily draw on its declining resources. In the town there is hardly a well with any water left. The public well about 150 yards from our gate normally has five or six people drawing in the evening; now if one passes at almost any time of the day there is a large crowd of women and men 40 to 50 strong, eagerly lowering and raising buckets for the precious fluid.

People now are leaving the villages seeking sustenance in parts of the country favoured with rain and produce. Many are crossing over to Ceylon and eluding the immigration officers to land without papers. We look at our members and workers and most of them are showing signs of strain. Certainly our workers look thinner than they were a year ago. Also our congregations in the villages are smaller, where men, and often women and children also, have gone roaming away looking for food. The opening verses of the Book of Ruth are being illustrated before our eyes.

The Government talks daily about what should be done, is being done and may be done: but the Food Minister does not seem to think that the situation is so very bad.

May our Lord come to the aid of these poor people with refreshing rain out of His treasury, and may we all be given thankful hearts for His gifts which we so often receive without a thought.

EDITOR'S NOTE.—The above article was written in March, but we are happy to state that rains have fallen in many areas, including parts of the Tinnevelly Field.

KOLLI HILLS BULLETIN, No. 3.

CHURCH AND GENERAL WORK:
BEN. AND ETHEL ORCHARD.

MEDICAL AND L.Z.A. WORK:
DR. RUTH M. HARRIS.

SETTLING down is always a dangerous and can be a deadening process. We do praise God, however, that there is One who can make settling into a routine a supreme adventure of Faith. Work done regularly and honestly for our Saviour, without the dead acceptance of the inevitable makes for a life governed by the rightness of His thought and action.

In a period of slow and consistent development regular contacts have been made through the work of the Settlement. Though we confess with shame occasional lapses which have revealed areas of serious weakness in Christian life, it is with pleasure that we can speak of useful witness for the Master, of work well done, and of the happy atmosphere generally prevailing. The folk who are the familiars of our co-workers are not slow to mark this growth. Opportunities are sought and eagerly embraced to teach God's Word in the villages around.



One such opportunity occurred when a group of us were foraging for grain. We came to the big temple at Koilur where we were welcomed and given food by the man in charge who afterwards showed us the various interesting relics, and the ancient writings on various parts of that venerable pile. Before we left we were glad to open the Word of the Living God right inside the precincts of the temple and point a group of attentive listeners to the one and only Saviour of men.

Two Church meetings have been held recently to hear the testimonies of those wishing to come into fellowship. On the first occasion a young man was was brought up in the hostel here was baptised after giving convincing testimony to the saving power of our Lord Jesus. Then Chinnamuthu and Sunthosie, for whom much prayer has been made, asked forgiveness and showed good reasons for being readmitted into fellowship. Both these services were times of blessing. We continue to study the Word of God consecutively, striving, under the blessing of God, to weld ourselves into an effective instrument of witness to the non-Christian world around us.

We rejoice in the growth of confidence that is apparent among those who work on the Settlement. This has given impetus to the work of clearing and cultivating the land and ridding the area of Lantana, and we now

begin to see the value of such activity not only from the monetary, but also from every other point of view. When a friendly meal around a fire under the orange trees was mooted, I gladly agreed, because the orange gardens had been the centre of much work and prayer, and had been the means of deepening friendship among the men on the Compound. After the simple meal was over one of the participants speaking with the evident consent of the rest said somewhat as follows: "When we started this work we had some misgivings because we are weak men and feared we should not be able to carry it through, but as we went on, in spite of some difficulties, we felt the Lord's hand was with us, so we not only wanted to show our fellowship by this meal, but we wanted to have it in the place of our work to praise God for giving us this opportunity, and for keeping us from harm on the many trips up and down the hill, and for bringing us to this satisfying conclusion of the work." He then prayed simply expressing thanksgiving for these great mercies. One by one the other men around the fire gave expression in prayer to thoughts that led us into the presence of the Lord, and enriched our fellowship, and we became conscious of a great sense of the nearness of God.

Inevitably there have been changes in personnel during the time under review. Mr. Thangaswamy has left us for other work on the plains, and Miss Grace Alice has been married and is now working in the Sendamangalam S.B.M. Girls' Higher Elementary School. The burden of Church and School affairs has now been thrown upon the shoulders of less experienced people, but we trust this will be in the best interests of the work.

* * * *

Prayer is being answered, friends, and we are going forward, even though as yet we do not see the fulness of the blessing as we expect to see it. We are beginning to know many people in an ever increasing number of villages all over the Hills, through our contacts with patients and their relations in the dispensary, and through visits to patients in their own homes. We have enjoyed their hospitality and stayed in their kullams (thatched, single roomed huts situated near the threshing floors). We eagerly look forward to the time, when God will fulfil his promise to us of an abundant harvest of souls to the glory of His name; when these people awakened by the Gospel which they have heard will call



out men and women from the Christian community to teach them more of the way.

We still have no Compounder and continue to pray that God will send the man of His own choice in His own time. In the meantime we have been conscious of God's help granted at times when we have most deeply felt our need of skilled help, especially has this been so in some of the difficult midwifery cases we have had recently.

There is little to record in connection with the work amongst the Boarding Home children, it is just a question of line upon line and precept upon precept. The problems which arise in any family confront us in this family too, some of the children seem to have such difficulties in their characters with which to cope, and others get along easily. Among the older girls there is the usual resentment of any sort of discipline or correction, but the clashes and conflicts which this implies are not serious and are very well worthwhile when one is able to see character developing along right lines. Do please pray for these girls and for us that we may have wisdom in helping them. One of the girls was married in December and is now living in Madras, another of our girls I hope will be married by the time this bulletin reaches you.

Devamonie, one of our old Hostel girls, now married, has taken Kantham's place in the dispensary. Kantham gave up the work because she said she did not like it, but we know at the time that there were deeper reason than this. We would ask special prayer for her that she might be brought back nearer to the Lord and be made a blessing.

So, finally, we ask you to share with us the following ministry of intercession:

i. Pray for an increasing desire in the Christian community to preach the Gospel among Hindu relatives and friends.

ii. Praise God for the degree of success granted in the development of the work.

iii. Pray that we may continue to grow together in the knowledge of God's Word, and in a desire to do His will.

iv. Praise God for those who have come again into the fellowship of the church of God. Robert Chelliah, Sinnamuthu and Sunthosie.

v. Pray for those baptised Christians who have not yet rejoined the church; that they may do so and strengthen our hands in the work of the Lord.

vi. Praise God for the timely rains which have come, and pray that His intention may be fulfilled through the work on the Settlement.

vii. Pray that wisdom and guidance may be given in teaching and helping the older Hostel girls.

viii. Praise God for attentive hearing given to God's Word taught in the dispensary and in other places.

ix. Pray for those who bear the name of Christ Jesus our Lord but whose lives bring shame to His Name; that they may know HIM and the POWER of His resurrection.

x. Praise God for the growing interest and friendship of the villagers living around Valavanthinadu, and in the remoter parts of the Hill.

NOTES AND NEWS

Half-Yearly and Welcome Meetings.—These were held at Mount Zion Chapel, St. John's Wood, on Wednesday, May 9th, and in answer to our prayers we were favoured with good gatherings and a real sense of the Lord's Presence throughout the day. Our Missionaries on furlough were the main speakers—Mr. Kuhrt being the preacher in the afternoon, and Miss M. E. Harris and Mr. Kuhrt giving the addresses at the evening meeting. There was also an excellent L.Z.A. Meeting at which Mrs. Kuhrt and Miss Harris took part.

We thank all friends, especially those of Mount Zion, who helped in practical ways to make the day a happy and successful one, and we praise God for His blessing realized in these special meetings.

Young People's Missionary Day.—We are now prayerfully planning for a Special Missionary Day at West Ham Tabernacle on Saturday, September 22nd, next, D.v., and we appeal to all young people to reserve this day and to make plans to attend. There will be an interesting programme both afternoon and evening, the full details of which will be published later.

The Annual Meetings.—The Annual Meetings of the Mission will be held, D.v., at Westminster Chapel, London, on Tuesday, October 23rd, and we trust that friends of the Mission everywhere will endeavour to make these gatherings in this Festival year a record in every way. Most of all we desire to honour the Lord in this 90th year of the work of the S.B.M., and we shall value the prayers of friends in connection with these great meetings.

Delegates to the Annual Business Meeting on October 23rd.—Forms for the return of names of Delegates have been sent out to all Strict Baptist Churches subscribing £3 or more last year to the funds of the Mission, and we trust that Churches will appoint their representatives and return the forms to the General Secretary before July 31st. Such delegates have the right to nominate Brethren for the Council Election.

S.B.M. Map of the work in India.—Friends will be interested to know that there is in preparation a small wall map giving details and information concerning the work of the Mission in each of its Fields in South India. We anticipate that these will be ready by the early autumn.

New Film-slide Lectures.—The General Secretary will be happy to book meetings in the autumn and winter months for film-slide lectures dealing with the work in India. He now has the latest type of film-slide projector and is able to bring all equipment for such meetings, wherever there is main electricity. Please make early application for such bookings.

Young People's Guild of Service.—We hope soon to be able to announce the appointment of a new Hon. Secretary of the Guild of Service, and in the meantime we trust all members will continue to give prayerful and practical support to the work. Remember the Guild of Service Rally on September 22nd.

Tamil Texts for India.—Please note that finished Tamil Text cards should now be sent direct to India and not to the General Secretary. 100 finished cards, in packets with open ends, can be sent to India at "printed paper" rate for 5½d., and this is the way we recommend friends to send the cards. List of addresses of Missionaries gladly sent on request to the General Secretary.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from APRIL 1st, 1951, to MAY 31st, 1951.

	£	s.	d.
Churches	211	5	1
Schools	84	0	5
Personal	79	2	6
Collections, etc., at Half-Yearly Meetings ...	136	1	3
Legacies	40	0	0
Miscellaneous	5	10	0
Guild of Service	5	17	9
Literature	18	7	2
	£580	4	2

Anonymous gifts gratefully acknowledged: £5 (Ipswich); 12s. (Huddersfield); £1 (A.K.); £2 10s. (Guildford).

L.Z.A.—General Account (including collection, £55 12s. 1d., at Half-Yearly Meeting) ... £450 10 9

Anonymous gift gratefully acknowledged: 5s. (Hassocks).

Kindly note that all amounts for the General Fund and Literature payments should 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 W. H. KUHRT—

JULY 1st, Walsall; 4th, Bexleyheath; 5th, Wandsworth, West Hill; 8th, North Finchley; 11th, Bedford; 12th, Sutton-at-Hone; 15th, St. John's Wood; 18th, New Cross; 19th, Epsom; 22nd, Guildford; 25th, Wimbledon.

Address: 24, Hesketh Road, Forest Gate, London, E.7.

PASTOR J. K. THORPE—

JULY 1st, Preston and Blackburn; 8th, Dunstable; 11th, Bedford; 15th, Pemberton; 19th, Cambs. and E. Mid. Union; 22nd, Brighton, Ebenezer, and Poynings; 25th, Wimbledon; 29th, Stowmarket.

AUGUST 12th, Smarden; 15th, Prittlewell.

OTHER BRETHREN—

JULY 22nd, Manor Park, Pastor R. C. Smith.

JULY 22nd, Brighton, Tabernacle, Pastor W. H. Clarke.

L.Z.A. MEETINGS—MISS M. E. HARRIS—

JULY 3rd, Richmond; 4th, Yateley; 5th, Staines; 6th, Highbury; 10th, Horsham; 11th, Hastings; 12th, Eastbourne; 17th, Chatteris; 19th, Belvedere; 20th, Croydon; 23rd, Hounslow; 24th, Dorking; 25th, Wimbledon.

Address: 1, Ascott Avenue, Ealing London, W.5.

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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STRICT BAPTIST MISSION HERALD

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

YOUNG PEOPLE'S MISSIONARY DAY

SATURDAY, SEPTEMBER 22nd, 1951

AT

WEST HAM TABERNACLE, LONDON



3.30 p.m.

IN THE CHAPEL—

"RAYS" RALLY FOR CHILDREN.
All Children Welcome.

IN THE SCHOOL HALL—

"NINETY YEARS"—HISTORICAL EXHIBITION.
Come and learn the thrilling story of the S.B.M.

—Buffet Tea—

6 p.m. ANNUAL RALLY OF THE YOUNG PEOPLE'S GUILD OF SERVICE.

Chairman: Pastor G. E. J. BIRD, Vice-President, S.B.M.

Theme: "S.B.M. CHALLENGE TO YOUTH."

Speakers: Miss M. E. HARRIS and Missionary W. H. KUHRT.

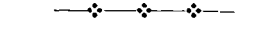
COME — AND — HELP.

The Annual Meetings of the Mission

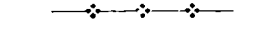
will, God willing, be held at

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

ON TUESDAY, OCTOBER 23rd, 1951



11 a.m.	ANNUAL GENERAL BUSINESS MEETING.
1.45 p.m.	L.Z.A. MEETING. Address by Mrs. W. H. KUHRT.
2 p.m.	MEN'S PRAYER MEETING.
3 p.m.	UNITED DEVOTIONAL SERVICE. Sermon by Pastor W. C. PLAIL (Tottenham).
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. Addresses by Miss M. E. HARRIS and Missionary W. H. KUHRT.



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.

THE LADIES' ZENANA AUXILIARY

AS friends know, Miss P. P. Nunn has been kindly carrying on the duties of Honorary Secretary of the L.Z.A., although in May, 1950, she asked that arrangements should be made for the appointment of another to take her place. We have all deeply appreciated her continuance in office during this period in which there has been constant prayer for the guidance of the Lord in this very important matter.

Recently Miss Nunn indicated that she would really have to relinquish the office of L.Z.A. Secretary, and it is with deep regret that we announce that Miss Nunn will terminate her work as Secretary at the end of this year. Friends will be pleased to know, however, that she hopes to continue as a member of the L.Z.A. Executive.



We believe that the Lord has been graciously providing for this situation, and in recent meetings of the Ladies' Zenana Executive and of the Council of the Mission Mrs. J. K. Thorpe was unanimously appointed to take over from Miss Nunn the responsibilities and office of Honorary Secretary of the Ladies' Zenana Auxiliary. Mrs. Thorpe has agreed to serve in this way with a very real sense of dependence upon the Lord and in humble confidence that she will experience the same gracious help of the Lord as has enabled Miss Nunn to serve in this way for so many years. She will greatly appreciate the prayers of all friends.

Present arrangements for the L.Z.A. work will continue until the end of the year, and a further detailed statement will be given in the next issue of the MISSION HERALD.

CHRISTIAN TEACHERS NOT IN MISSION SERVICE

W. H. KUHRT.

THERE are large numbers of Christian teachers who for various reasons have not been able to find employment in Mission schools and have, in consequence, accepted work in District Board schools, in schools run for Harijans by the Labour Department or in privately managed schools. Most teachers, in these parts at any rate, prefer to remain under Mission management if they can because conditions of service are difficult in the District Board and under private management. Labour schools frequently offer good conditions but are usually so situated as to make Christian witness impossible and Christian life very difficult. It must be admitted with sadness that some Christian teachers do not seem to mind this but there are others who enter upon such service only because they see no other alternative and with much searching of heart. As time passes it is possible that an increasingly large number of Christian teachers may have to exercise their teaching vocation outside the shelter of Christian management. We have often therefore been burdened with the question, "What should be done to help those of this group who would welcome help?"

Not far from Melaputhur is a large and wealthy village where there is a thriving four teacher school under private management. The headmaster is a Hindu but the three assistants are all Christians. The first assistant belongs to our Melaputhur church and is the son-in-law of Pastor Selvanayagam; the second is a lady teacher who belongs to the Melaputhur R.C. Church; the third, who is a Lutheran, hopes shortly to marry a girl belonging to the S.B. Mission. Our missionaries have a standing invitation to visit this school and to examine the children in Scripture. This somewhat astounding state of affairs is owing to the influence which the first assistant, Mr. P. Masillamani, wields in the school and in the village. Nearly all the children in the school are caste Hindu children but when I visited the place they readily answered questions concerning a wide variety of Bible stories and nearly all the senior children repeated Scripture texts which they had memorised. I was allowed to sell a number of Scripture portions.

In Valaiyapatti we used to have a school of our own which was always struggling to hold its own against the caste school. Some years ago our school was abandoned but now the rival school is staffed by two Christian teachers, both of them connected with our Mission. These two young people are under the powerful influence of Mr. Benjamin our preacher and are helped by him to spend their Sundays in a useful fashion and to exercise a wholesome and restraining influence on the caste children who for many years have been notorious for their undisciplined behaviour.

A young teacher who was brought up in Namakkal and who left our staff some time ago is now working in a Labour School near Tinnevelly. That is a long way from our usual haunts but the other day



I had occasion to visit Tinnevelly and arranged to look up this young man and his family. He had made elaborate arrangements for my comfort and expected me to stay the night. That I could not do but by certain internal adjustments I managed to insert an extra meal into the day's programme and show my appreciation of the food he had prepared. Spiritually, this young man's position is not an enviable one. The people of the village are all Hindus and enjoy their present educational advantages in consequence of being Hindu outcastes. However I was invited to his school and was there permitted to address the children and the crowd of village elders who assembled. I spoke to them plainly of the Lord Jesus Christ as the only true God and Saviour and distributed to every child a Tamil text card and then left some literature for sale while I went off for a talk and prayer with the headmaster. To my surprise almost all the books were sold and the people of the village urged me to come again and to stay with them for a day or two.

Recently some of us visited a large and prosperous village called Dalaivoyapuram on the far western side of our field. After selling a surprisingly large number of books we were about to leave the village when a small girl came up to us and asked whether we would come and visit her school. So we turned about and found our way to the Board Girls' School of that village, the headmistress of which proved to be a Christian. It was evident that because of difficulties in her home there was not much witness in her life and she did not look a very bright Christian but at any rate she went out of her way to send for us and gave us a ready welcome when we turned back. She encouraged her girls (all of them caste Hindu children) to buy all that was left of our literature and then permitted us to speak to them of the Lord Jesus.

In the first two schools mentioned above we can exercise a direct and almost continuous influence, but in the last two mentioned the head teachers need much prayer. Unless they go out of their way to seek Christian help and fellowship their position is sad indeed. A brief visit like mine might happen once in a year! And not even the missionary knows how deadening is the influence of Hinduism all around.

WHAT A DISAPPOINTMENT!

G. F. CHAMPION.

SEVEN o'clock, we press down the light switch; nothing happens. "What's this, a fuse?" Ah no! We have just seen the Kovilpatti temple car hauled round the temple square. It is so tall that the electricity cable crossing the main road has to be disconnected to allow it to pass. Before long the lights will be on again.

What is this temple car and why is it pulled round the streets? The car is the chariot of a god and goddess used to take them round the town on their wedding procession. Many years ago, I am told, a certain lady named Sanbuhavalli was engaged to a certain gentleman named Buvananathar. All preparations for the wedding were completed and they toured the streets on their way to the scene of their wedding. But when the wedding service was approaching its climax an unlucky omen was noticed. The wedding was accordingly postponed, and never subsequently took place.

Now the Kovilpatti temple is the shrine of the unfortunate spinster, and the deified Buvananathar also resides within its walls. And each year the Brahmins (India's priests and prognosticators) fix a date for the wedding of these gods. The great wooden car is made in readiness, draped with cloths of a beautiful shining scarlet and crowned with a scarlet umbrella. People crowd in from a score of villages and the whole town goes festive on the wedding day. Buvananathar and Sanbuhavalli mount their car and make their tour of the town (necessitating the disconnecting of the electric cable) and the streets are lined with holiday makers watching the lumbering wagon pass, hauled by a hundred willing devotees, and preceded by dancers flinging themselves about in wild leaps and waving their arms in fierce abandon.

At last the wedding hall is reached. Modestly Sanbuhavalli takes her place beside her expectant bridegroom. The marriage service is begun, and at last the two faithful lovers will be joined together in marriage. But alas! At the very moment when the marriage cord is being tied round the waiting neck of Sanbuhavalli a Brahmin sneezes—the assembly breaks up in confusion, and the wedding guests say as they leave the hall, "We must put it off until next year."

And so the disappointed pair are taken back to the temple and set up in their accustomed places for another twelve months.

LADIES' ZENANA AUXILIARY.

The L.Z.A. QUARTERLY PRAYER MEETING will, D.v., be held at 37, Empress Avenue, Wanstead Park, London, E.12, on Wednesday, September 5th, at 3 p.m. Mrs. W. H. Kuhrt will preside and Miss M. E. Harris will give a short address. A welcome will be given to all lady friends.

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 hope that there will be a generous response for Christmas 1951. This Fund offers an opportunity of showing practical sympathy and Christian love in these times of famine and need in India.

All gifts for this special fund should be sent to:

MISS H. V. HARRIS,
7, Carlton Hill,
St. John's Wood,
London, N.W.8.

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

NOTES AND NEWS

End of S.B.M. Financial Year.—It is with praise to God that we announce that the income for all Funds was well maintained, and in some cases increased, during the financial year of the Mission which ended on July 31st. The Officers and Council of the Mission, together with the Ladies' Zenana Auxiliary Executive, express to all friends and helpers sincere thanks for the generous and sustained giving by means of which the needs of the Lord's work in India are being met. The full financial statement will be given in our Annual Meetings in October, but we wish to take this early opportunity of sharing with all friends this encouraging news. We thank God and take courage.

Young People's Guild of Service.—We are pleased to state that Miss F. I. M. Caten has kindly undertaken to serve as Hon. Secretary of the Guild of Service in place of Pastor F. J. Bennett, who had to relinquish this office some time ago.

We were all sorry when Miss Caten had to leave India on health grounds, but we believe that she will now be able to bring into this service her knowledge of the work in India, and we prayerfully wish for her joy and much blessing in this work for the Lord. Money for the Guild of Service should now be sent to Miss Caten, as also all enquiries, etc., concerning Guild work.

Her address is:

"Chescombe,"
White Close,
High Wycombe, Bucks.

A new Film-strip has been prepared entited "OPEN DOORS," and we hope that all F.O.Y. Classes and Young People's Meetings will arrange for this to be shown during the autumn and winter sessions of their meetings. Please write concerning this to the appropiate Guild representative of your area or to Miss Caten or the General Secretary of the Mission.

S.B.M. Annual Meetings.—We prayerfully anticipate a day of great blessing at Westminster Chapel on Tuesday, October 23rd, and we hope that parties will be arranged from Churches near and far. Early application for tea tickets will be advisable and helpful in making suitable arrangements.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from JUNE 1st, 1951, to JULY 31st, 1951.

	£	s.	d.
Churches	1,293	10	8
Schools	245	9	11
Personal	336	7	0
Legacy ...	5	0	0
Miscellaneous ...	2	3	0
Guild of Service	95	9	10
Literature ...	44	1	11
	£2,022	3	1

Anonymous gifts gratefully acknowledged: £5, Friend at New Cross; £1, Saxmundham; £1, Ipswich; £1, Hayes; £3, Hitchin.

L.Z.A.

General Account	£1,322	9	7
Medical Account	£ 9	10	0

Anonymous gift gratefully acknowledged: £3, Guildford.

Kindly note that all amounts for the General Fund and Literature payments should 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 W. H. KUHRT.

SEPTEMBER 2nd, Laxfield; 4th, Kingston; 5th, Tadworth; 6th, Brentford; 9th, Cransford; 11th, Leyton, 12th, Yeldham; 13th, Halstead; 16th. Bermondsey; 17th, Meopham; 18th, Kings Langley; 19th, Potten End; 20th, Greenwich; 22nd, Guild of Service Rally; 23rd, Highbury; 25th, Streatham; 26th, Yateley; 27th, Staines; 29th, Courland Grove; 30th, High Wycombe.

OCTOBER 3rd, Brighton, Ebenezer; 14th, Middlesbrough; 20th, S.W. District Rally; 21st, Watford; 23rd, Annual Meetings; 28th, Wellingborough.

Address: 24, Hesketh Road. Forest Gate, London, E.7.

PASTOR J. K. THORPE.

SEPTEMBER 2nd, Bierton; 6th, Brentford: 9th, Carlton; 11th, Leyton; 16th, Whittlesey; 18th, Bermondsey; 22nd, Guild of Service Rally; 23rd, Swindon; 29th, Courland Grove; 30th, Kings Langley.

OCTOBER 3rd, Brighton, Ebenezer; 7th, Five Ash Down; 9th, Hailsham; 10th, Hadleigh; 14th, Tunbridge Wells; 21st, Yateley; 23rd, Annual Meetings; 28th, Brockley.

OTHER BRETHREN.

Mr. W. T. SAYERS—September 2nd, Tring.
October 21st, Staines.

Pastor H. J. APPLEBY—October 14th, Wood Green, Park Ridings.

L.Z.A. MEETINGS—MISS M. E. HARRIS.

SEPTEMBER 3rd, Brentford; 4th, Croydon District Meeting; 5th, Quarterly Prayer Meeting; 11th, Fressingfield; 12th, Horham; 13th, Ipswich, Mount Zion; 18th, St. John's Wood; 19th, Stratford; 20th, Courland Grove; 25th. Guildford; 26th, Wood Green, Park Ridings; 30th, Redbourn Sunday School.

OCTOBER 2nd, Watford; 3rd, Brighton, Ebenezer; 9th, Mendlesham; 10th, Blakenham; 11th, Stowmarket; 16th, Whittlesey; 17th, Over; 18th, March; 23rd, Annual Meetings; 30th, Bury; 31st, Accrington.

Address: 1, Ascott Avenue, Ealing, London, W.5.

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STRICT BAPTIST MISSION HERALD

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

THE 90th ANNUAL REPORT OF THE WORK OF THE STRICT BAPTIST MISSION

entitled

"THINE IS THE KINGDOM

AND THE POWER

AND THE GLORY"

IS NOW READY.

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

6d. each. By post 8½d.

WE INVITE YOU

to join the

S.B.M. PRAYER UNION

Please read the statement on the opposite page and use the enclosed form if you wish to enrol as a member

"These all continued with one accord in prayer."—Acts i, 14

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.

"HELPING TOGETHER BY PRAYER"

2 Corinthians 1: 11.

MISSIONARY work has always depended upon prayer, and from New Testament days until now the secret of its triumphs has been the prayer-life of its workers and supporters. Thus the story of our Strict Baptist Mission has been written, and all the way through the ninety years of its developing work we can see how friends have joined in earnest prayer and how the Lord has graciously answered their supplications.

In January, 1930, there was instituted in connection with our Ladies' Zanana Auxiliary the L.Z.A. Prayer Union, and we shall never be able fully to assess all that this has meant to the work. We gratefully acknowledge the loving and able ministry of Miss P. P. Nunn in this connection, and she has had the joy of enrolling many new members as the years have passed by. Friendships have been formed and a very real fellowship in prayer has been created and sustained, as our sisters have thus joined together in the Prayer Union.

We are now prayerfully planning for the continuation and development of the Prayer Union in such a way as to include the whole of the work of the Strict Baptist Mission, and commencing with the New Year *membership will be open to men as well as ladies.*

Members will be supplied bi-monthly with a leaflet giving daily subjects for prayer, and there will also be sent out bi-monthly a Prayer Union News-Letter. In this way Prayer Union Members will receive every month, communications concerning the actual work in India, and will be able to join together in definite and earnest prayer.

Enclosed in this copy of the MISSION HERALD is a Prayer Union Enrolment Form, and the Officers and Council of the Mission, together with the members of the L.Z.A. Executive, sincerely hope that many friends and supporters of the Mission will feel constrained to join personally this fellowship of those "helping together by prayer."

THE ANNUAL MEETINGS

The Annual Meetings of the Mission were held at Westminster Chapel on Tuesday, October 23rd, and we praise God for His blessing realised throughout the day. We were favoured with bright weather, and large numbers gathered at all meetings.

At the Business Meeting in the morning Pastor G. E. J. Bird was elected as President of the Mission, and Pastor W. C. Plail as Vice-President. Grateful acknowledgment was made of the valuable service of Mr. S. W. Anderson, and also of Miss P. P. Nunn and Mrs. S. W. Anderson.

The new Vice-President, Pastor W. C. Plail, was the preacher in the afternoon, and Miss M. E. Harris and Missionary W. H. Kuhrt were the main speakers in the evening. The Lord graciously helped His servants, and their messages were an inspiration and blessing to all gathered.

The collections, for which we thank all friends, amounted to: General Fund, £190 1s. 10d.; L.Z.A., £57 0s. 1d.

NOTHING BUT LEAVES

J. R. FIELD.

THE English reader probably connotes the phrase "Nothing but leaves," with a hymn in which the singer is exhorted to take all possible steps to avoid the remorse of a wasted life. But leaves are not the symbol of uselessness in India. Leaves are to be found in use as plates for food; as a roofing material for houses, and even schools and chapels; leaves are in use for food; they are collected for firing—so the list might be extended, but let me cut it short with the remark that it is not so long since all books were made of leaves of the palm tree. The printed paper leaf of the present day is no less important.

Literate Indians, of whom the numbers daily increase, are book-hungry, and almost anything that comes their way is avidly read. Communists and the publishers of illustrated "blood-and-thunder" stories are quick to seize the opportunities presented by this hunger for reading material. Those facts are eloquent in telling of the vital need for the dissemination of sound Christian literature. In a big city like Madras there are great numbers of folk who are willing to buy Christian literature—if only it is there to buy. So often there is a tremendous scarcity of good literature, and even Bibles are very scarce. In times like these, the indiscriminate giving away of Bibles seems little short of criminal. Indeed, the folly of such haphazard giving-away of the precious Seed was vividly illustrated for us here a short time back, when a travelling evangelist gave large numbers of Bibles away to all comers. A few days later many of the precious volumes were being sold in a market at waste paper prices, much to the indignation of many Christian folk who had been unable to obtain a copy of the Word of God through the usual channels.

It was in such a situation that, early in February of this year, those who travelled the main road past the S.B.M. Compound in Madras found a new shop open. They found that it was a shop with many rather unique factors: the profits were being given to church funds; some of the goods were being sold at less than cost; and all the assistants were unpaid volunteers. That was the way in which the S.B.M. Bookstall came into being; the fruit of much prayer and thought. Today it is an active and increasing expression of the conviction that is growing in the hearts of Tamil Christians that there are tremendous opportunities of evangelism through literature in existence right "on our doorsteps."

Children were amongst the first to find out the little shop and their excitement was unbounded when they found that for little more than a farthing they could buy picture cards, picture books illustrating Scripture stories or texts, and even a children's newspaper. Each morning saw queues of children wishing to buy books, and more particularly the pictures. Grown-ups began to come too, somewhat more conservative than the children, but very interested, asking questions, and quite often going away book in hand, greatly wondering that anyone should want to volunteer as an unpaid shop-assistant.

Those volunteers have faithfully and regularly turned up on their appropriate "duty-morning" or "duty evening" for a full six months, and month by month have enjoyed together the atmosphere of adventuring faith in the Committee meetings. At each succeeding meeting the Treasurer

has been able to report steady financial progress, and the stock-keeper has never had to report any deficiences. That has been yet another inspiring facet of this happy fellowship in service, which has been expressed for us in the words of an Indian lady volunteer, a B.A. schoolteacher, who, in her letter of resignation, when she left the district to be married, said, "I have been very happy working with you and so I tender my resignation with regret." She is the only volunteer to whom we have had to say "goodbye." Our photograph shows a few of the remaining eleven standing outside the Bookstall, just prior to the start of a Committee meeting. These meetings are held on the last Saturday of each month, and I am sure I express the desire of all the volunteers when I say that we would value your prayer-fellowship.



Over and above the blessing to our own hearts that this labour of love has proved to be, who can tell what has been the result in other lives? One or two incidents may perhaps serve as pointers: We were selling a certain book of Scripture portions for two and a half annas. A lady customer who noticed that the printed price was four annas, flatly refused to pay less! She evidently valued the Word of Life! Yet another customer, a young High School boy, came to buy three Gospels; Matt., Luke and John, explaining, "These aren't for me, but for a Hindu boy in my class who doesn't like to come himself." Since then many dozens of Gospels have gone to the same school.

In six months tens of thousands of Leaflets, Booklets, Books, Gospels, and Bibles have been distributed all over South India. The future is full of possibilities, and we know that with the continuing favour of God our labours of faith and love can be greatly used to His glory, and the blessing of others. The printed leaves of the greatest Book the world has ever seen are not to be despised, and we rejoice in the way in which we are able to take our share in passing it on to others. Giving India "nothing but leaves" of vital Christian literature is an inspiring task.

"NOT THAT WHICH GOETH INTO THE MOUTH"

GEORGE F. CHAMPION.

THE Gospel of the Lord Jesus Christ has given us a freedom the value of which it is not easy to judge until one comes into contact with members of other religions. Christianity can be practised by people of any race and culture as the Holy Spirit of God made clear in Apostolic times (Acts 15: 28-29). When we left England in the early days of this year we were reminded of these facts before we had finished eating our first meal on board.

Before our seats were allocated to us for the voyage, we sat down at a table set for six persons, and at our first meal three of us were English people, and three were from the East. The West Countryman who sat opposite me was going to Delhi to sell tractors for which, he believed, there is an expanding market in India. Mrs. Champion sat on my left, and on my right was a short, thick-set gentleman, with a square, determined face, adorned with horn-rimmed spectacles. When the menu was passed to this gentleman, he looked it over and curry and rice appealed to him, but he did not know what were the ingredients of the curry. "Has it got beef in?" he enquired of the steward, who replied, "I do not know." So the man had to be satisfied with fish, and later, lamb. I spoke to him, and learnt that his country is Nepal to which he was returning. He is a doctor who has been taking post-graduate studies in pathology, and will soon be working with the Government of Nepal. As a Hindu, of course, he would not partake of the flesh of the ox.

The young man sitting opposite him was a typical South India Brahmin. Apparently he had been enjoying himself travelling in Europe after having attended a world Conference in Oslo. He works with the Government of Madras as a botanist, and sometimes comes to Kovilpatti, he told us, to inspect cotton, or some such crop. As a Brahmin, he had still greater trouble with his diet. Later the menus bore an inscription to the effect that "Vegetarian meals will gladly be arranged for those who apply to the head table steward," but these arrangements were not in working order at the first meal, and the Madrasi avoided almost everything; the curry consisted of meat balls; he would not touch fish or meat, but made his meal, I noticed, of rice, macaroni and salads. I think it will be a long time before he looks as well favoured as the doctor from Nepal unless he goes in for milk products in generous portions.

The identity of the other man at our table puzzled me. His great concern was with another kind of meat. "Is veal pork?" he enquired, "If so, I will not eat it." I looked at the card and assured him that no pork in any form was being served, and added, "But it is very tasty, nevertheless." "O yes," he agreed. He was a tall man, very good-looking and dignified, and not like any of the Muslims with which I was familiar in India. He was not a Panjabi, I was sure, he was too sauve. But in the course of conversation I thought I heard Mrs. Champion say, "Will you be glad to get back to Egypt?" Of course—he was an Egyptian! I joined in the conversation, "You come from Egypt?" "Yes," he said, "but how did you know?" I explained what I had overheard, but it seems that Mrs. Champion had asked, "Will you be glad to get back to the heat?" However, he was

an Egyptian doctor, returning home after having obtained an F.R.C.S. in London.

The religions of these three men still tell them that what goes into the mouth can defile them, and consequently when they get away from familiar surroundings they are in difficulties. Whereas we have freedom from many such unnecessary restrictions, as we have been taught by the Lord that those things which proceed out of the mouth defile a man (Matt. 15: 10-20), being the expressions of the man's sinful thoughts and desires.

MRS. O. M. MORLING



WE have been prayerfully remembering Mrs. Morling in the important work of the School for Biblewomen which she has been conducting at Paniadipatti, and all friends will be sorry to learn that during September Mrs. Morling was far from well. It finally became necessary for her to go into Nagercoil Hospital, and on September 28th a cable was received informing us that the Doctor ordered her home by air and to the Tropical Diseases Hospital, if possible. The L.Z.A. and Council acted at once upon the instructions of the Doctor, and Mrs. Morling arrived in London after a safe and comfortable air-passage on Thursday, October 11th. She was taken from the airport to the Hospital, where every kindness has been shown to her.

The latest news of Mrs. Morling is that she is very much better, and we prayerfully hope that rest and careful treatment will, under God's blessing, result in a full restoration of health and strength.

Mrs. Morling was in any case terminating her work in India and coming home to England in March next year, but we share her disappointment that she had to leave so suddenly and without being able to be with her Missionary colleagues at the next Conference in February. Plans are being made for others to complete the present period of teaching in the Biblewomen's School.

Mrs. Morling first went to India, as Miss Elliott, in November, 1908, and she has thus completed the record period of service in India of 43 years. We thank God for Mrs. Morling and her wonderful service in India, and we assure our dear friend of the high esteem and Christian love of so many in England, who through the years have followed her work with interest, admiration and prayer, and who now daily remember her at the Throne of Grace.

TAMIL BIBLE CONCORDANCE

D. A. THROWER.

IN the year 1878 a comprehensive Concordance to the Tamil New Testament, containing 1,060 pages, was published in Tinnevelly. In the preface one of the compilers expressed the prayer that some servant of God would one day prepare a Concordance to cover the Old Testament also. Was it in answer to that prayer that the present writer was called to this work forty-five years later—in 1923?

That year we spent our summer vacation with colleagues on the Kolli Hills. One afternoon, while we were walking together to a camping place in the south-east of the plateau, our conversation turned on the needs of our Indian brethren in the matter of literature, particularly of works of reference for preachers. The fact that no Bible Concordance existed in the Tamil tongue was mentioned, and the news came as a challenge to the young probationer swotting for his second Tamil examination. The talk ended and was forgotten; the writer returned to the Plains and to such work as he was able to do at that stage of his vernacular knowledge. During September of the same year, however, the call was renewed with startling suddenness during a visit to the village of Koyembedu. This time the matter had to be taken seriously. On the one hand there was the crying need of our Indian friends for a Concordance in their own language, and the sad reflection that no one of the hundreds of missionaries who had laboured in the Tamil Nad had heard and responded to that cry. (In those days we were ignorant of the existence of the New Testament Concordance referred to above; it had already been out of print for many years.) On the other hand was the hard fact of the writer's obvious lack of experience, training or ability for such an immense and difficult task. But the challenge would not lie down, the call could not be silenced, and it was not many days before the work was started, though with much trepidation. For many moons it had to be kept a close secret, from fear of courting the ridicule of persons of experience in this country.

For several years our spare time and holidays were spent on this work, until we gradually came to realise that such a colossal task was beyond possibility of accomplishment by a busy missionary working on it single-handed. An effort was, therefore, made to secure the services of an Indian Christian clerk to collate the references under our direction. At that time we were stationed on the Kolli Hills, a place to which it has always been difficult to get Christian workers to go. However, a Muslim convert eventually arrived from Madras. The arrangement turned out a complete and costly failure which taught us once and for all the folly of our appointing those who are to do God's work, instead of waiting for Him to call His own servants. A waiting time followed but, in the year 1932, while we were stationed at Sendamangalam, our present co-worker, Mr. L. D. Benjamin, was sent to us. This man has proved to be the person of God's choice, trained and equipped by Him for this particular piece of specialised work. Before the end of that year the Christian Literature Society of Madras voted a grant to pay the salary of this worker, and they continued the grant for more than ten years.

A consultative committee was set up by the C.L.S. to advise regarding the method to be followed. Tamil requires three syllables where one would serve in English; hence a complete Concordance on the English pattern would fill 5,000 octavo pages. This was, of course, out of the question, as our Indian friends could not afford to buy so voluminous a tome, nor would any publishing house invest the large sum of money required to print it. Consequently it was decided to prepare a kind of Topical Bible, or Subject Index, giving chapter and verse citations only under suitable headings and sub-headings. This entailed incalculably more labour than would have been required for the straightforward method adopted in a verbal Concordance. E.g., under the word "God" approximately 5,000 references had to be arranged under more than eighty sections and sub-sections. As the compilation proceeded the whole of the matter was neatly copied out on a Tamil typewriter.

Between the years 1940 and 1943 a First Part of 204 pages containing 70,000 references was printed in an edition of 1,000 copies. This impression sold out within eighteen months, i.e., several years before the printing of the remaining matter could be undertaken. Delay in producing the Second Part was partly due to paper shortage; but the work was at last accepted by the Press about the end of 1947. The laborious task of typesetting and proof-reading went on from that time until May, 1951, when the Second and last Volume was published. This has 252 pages and contains upwards of 100,000 references. Both volumes were put on the market by the C.L.S. at prices below cost in order to put them within reach of our Tamil pastors, preachers, Biblewomen and others. The complete work has more than 170,000 references, to between 8,000 and 9,000 Biblical names and topics. Cross references are copiously given, and alternative spellings of names in different versions of the Tamil Bible are also noted. In view of the fact that possessors of the First Part have been clamouring for Part II it is clear that the latter will not lie on the shelves for many months. It is, therefore, gratifying to be able to tell our friends that a second edition, or rather impression, of the whole Concordance, this time in an edition of 2,000 copies has already been put in hand. This will be produced by the photo offset process which is more accurate and much more speedy than the old method.

In August, 1951, the Reference Committee of the S.B.M. Missionary Conference resolved to present, from the David Morling Memorial Fund, copies of the Tamil Concordance to all past students of the Tamil Bible Institute who are still serving in connection with the Mission. During the same month a small gathering took place at the Kilpauk Mission bungalow to give thanks to God for His goodness to His servants throughout the long years of working, watching and waiting while they were engaged on the task of compiling and piloting the Concordance through the Press. Each of those who had assisted in various ways were present on that happy occasion, and it was inspiring to hear the testimony of the pastors and preachers who had taken a share in the work. They all bore glad witness to blessing received through the work itself, and several spoke of the use they had already made of the Concordance in their ministry among the churches.

S.B.M. MAGAZINES FOR 1952

THIS is the time of year for placing or renewing orders for the "MISSION HERALD" and for "RAYS FROM THE EAST." We thank all those helping us in the sale and distribution of our Missionary periodicals, and we shall be happy to continue sending quantities required. Increasing costs of production and higher postage charges have compelled the Council to put up the price of both magazines. From January, 1952, the following prices will apply:—

MISSION HERALD.—3d. per copy, 1/6 a year, if supplied through local magazine or Mission Secretary. Quantities will still be sent post free to those helping us in the Churches.
By post direct, 2/3 for the year.

RAYS FROM THE EAST.—1d. per copy. By post 1/3 for the year. The charges for quantities supplied to Sunday Schools (including postage) will be:—

6	copies per issue for 1 year ...	4s. 0d.
12	" " " " " "	7s. 0d.
25	" " " " " "	12s. 0d.
50	" " " " " "	£1 2s. 0d.
100	" " " " " "	£2 0s. 0d.

Orders and payment can be sent to either the General Secretary or the Hon Treasurer. *If no alterations are requested, we shall continue to send single copies or quantities as at present.*

"RAYS" AND GUILD OF SERVICE RALLIES.

Some Noteworthy Historical Panels.

East London was chosen this year for these Annual Rallies and West Ham Tabernacle was honoured to be the venue. The date was Saturday, 22nd September, 1951.

The "RAYS" Rally was supported by children, with their teachers, from many of our Schools, and the effort made by the teachers is appreciated. Mr. J. C. Fromow, "Uncle Peter" to many of the scholars, was the Chairman, and as he called the Roll it was interesting to see companies rise from their seats from places as far distant as Brighton, Chelmsford, and Hemel Hempstead. Some of the young people of West Ham presented a concerted piece entitled, "If I had been born in India," and afterwards Mr. Wilfrid Kuhrt talked to us about the patients around him whilst he was a patient in hospital. They were people of every clime and nation, almost with a variety of religious beliefs.

The EXHIBITION created a lot of interest during the tea interval. Panels telling the story of the S.B.M. constituted the main part of this display. This was the first exhibition of many of these panels, and I would suggest that our Churches, in Districts, make arrangements to see them and thus to gain, at a view, a comprehensive understanding of the growth of the work to its present dimensions.

The GUILD OF SERVICE Rally in the evening attracted a very representative company of friends. The Vice-President of the Mission, Pastor G. E. J. Bird, of Ipswich, was the Chairman. He recalled the happy days of his boyhood and young manhood at West Ham and then called upon us to give our best service to the cause of Christ in India while the opportunity was still ours. Miss Monica Harris related the scenes at Festival Time in India, when thousands gathered for days together to honour their gods, and the ways and means the missionaries used to make known the saving love of Jesus Christ. Mr. Wilfrid Kuhrt followed, and he talked to us about the Bible School in which Evangelists and Teachers are trained. It was a very good meeting.—M. W. R.

NOTES AND NEWS

Missionary W. H. Kuhrt.—Many friends will have heard that during September it became necessary for Mr. Kuhrt to enter hospital for an operation, and we are now happy to report that this was carried out successfully and that our Brother is now quite well again. We hope that he will be able to carry out his engagements during November and that the Lord's blessing may be realised by His servant and all concerned in these meetings.

New Year's Prayer Meeting and Farewell to Missionary and Mrs. W. H. Kuhrt and Miss M. E. Harris.—Passages are booked for our Missionaries returning to India on the "Carthage" sailing from Southampton on January 11th, D.v., and we plan to have the Public Farewell to our friends at Chadwell Street Chapel on Friday, January 4th, at 7 p.m. We have all deeply appreciated the furlough ministry of our Missionaries, and we hope that many will gather to send them forth encouraged and strengthened for yet another term of service in India.

Those in Training for the Mission Field.—Miss E. Flory continues to make happy progress in her studies at Mount Hermon Missionary Training College, and Miss M. Dawson, who will later be going out to India to marry Mr. J. R. Field, is now studying in the Missionary School of Medicine. We solicit the prayers of friends for both Miss Flory and Miss Dawson as they seek to make every preparation for the great work on the Mission Field in India.

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 £104 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.

Home-call of Pastor W. S. Baker.—After a life of the widest possible usefulness in our Strict Baptist denomination, our highly esteemed brother, William S. Baker, was called Home on Sunday, September 9th, and the S.B.M. has thus suffered a great loss. Our dear brother served as a member of our Council for an unbroken period of 41 years, and his counsel and help were always greatly valued. We thank God for all that He enabled His servant to be and to do, and we shall cherish our memories of a brother beloved. We sympathetically and prayerfully remember his widow and family.

New L.Z.A. Hon. Secretary.—Mrs. Thorpe expresses sincere thanks to the many friends who have kindly written expressing their prayerful good wishes as she takes up the work of the Ladies' Zenana Auxiliary.

S.B.M. WALL MAP

In Two Colours — 17½" × 22½"

Giving details of each Field of work in South India

Can now be obtained from S.B.M. Office.

2/- each. By Post 2/3 In Cardboard Container 2/9

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from AUGUST 1st, 1951, to SEPTEMBER 30th, 1951.

	£	s.	d.
Churches ...	328	0	7
Schools ...	60	16	2
Personal ...	103	0	0
Legacies	587	0	9
Miscellaneous	12	17	6
Guild of Service ...	12	5	6
Literature ...	7	19	6
	£1,112	0	0

Anonymous gift gratefully acknowledged: Ipswich, £5.

L.Z.A.

General Account £217 17 5

ENGAGEMENTS FOR NOVEMBER AND DECEMBER, GOD WILLING.

MISSIONARY W. H. KUHRT—

NOVEMBER 1st, Wood Green, Eldon Road; 3rd, Courland Grove, Clapham; 5th, Richmond; 6th, Leicester, Zion; 7th, Irthlingborough; 8th, East Ham; 11th and 12th, Horham; 13th, Occold; 14th, Rishangles, F.O.Y. Rally; 15th, Fressingfield; 17th, Dorking; 18th, Horsham; 19th, Hounslow; 20th, Manor Park; 21st, Tunbridge Wells; 22nd, Brighton, Tabernacle; 25th, Cambridge, Eden; 26th, Warboys; 27th, Stowmarket, F.O.Y. Rally; 28th, Rishangles.

Address: 24, Hesketh Road, Forest Gate, London, E.7.

PASTOR J. K. THORPE—

NOVEMBER 3rd, Courland Grove, Clapham; 4th Halstead; 6th, Collier Row; 7th, Bromley; 11th, Homerton; 12th, Leyton; 17th, Dorking; 18th, Walthamstow; 21st, Dunstable; 25th, West Ham; 27th, Chelmsford; 28th, Wandsworth, West Hill.

DECEMBER 2nd. Clifton; 5th, Warbleton; 7th, Croydon; 9th, Leiston; 16th, Blakenham.

OTHER BRETHREN—

NOVEMBER 18th, Over—Pastor M. M. Howells.
NOVEMBER 18th, Lewes—Mr. J. C. Fromow.
NOVEMBER 25th, Borough Green—Mr. W. T. Sayers.

L.Z.A. MEETINGS.

MISS M. E. HARRIS—

NOVEMBER 6th, Cottenham and Stretham; 7th, Stoke Ash; 8th, Laxfield; 13th, Highbury; 14th, High Wycombe; 15th, Manor Park; 17th, New Cross, Prayer Circle; 20th, Kingston; 22nd, Chadwell Street; 29th, Walthamstow.

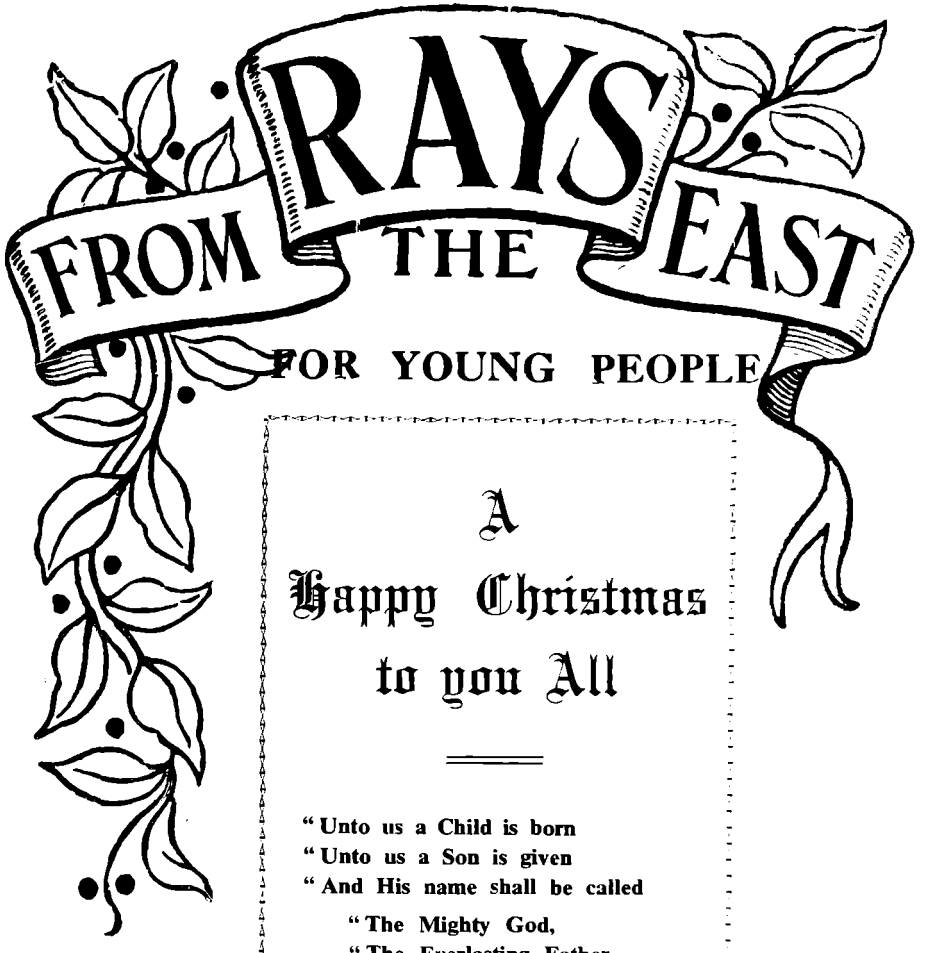
Address: 1, Ascott Avenue, Ealing, London, W.5.

L.Z.A. Meeting at Chelmsford on November 27th, at which Mrs. Thorpe will speak.

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

Printed and published for the Strict Baptist Mission by Robert Stockwell, Ltd., 5-11, Baden Place, London, S.E.1.

No. 133 DECEMBER, 1951 - JANUARY, 1952



A Happy Christmas to you All

"Unto us a Child is born
"Unto us a Son is given
"And His name shall be called
"The Mighty God,
"The Everlasting Father,
"The Prince of Peace."
—Isa. 9 : 6

Issued by the
Strict Baptist Mission
Of Pastor J. K. THORPE, 37 Empress Avenue,
Wanstead Park, London, E.12
Price, 6s. per 100, postage extra.

SPECIAL ANNOUNCEMENT

Owing to the increase in cost of paper and printing, and also, owing to the rise in cost of postage charges, the Council of the Strict Baptist Mission have found it necessary to charge more for " Rays from the East."

The increased charge has been kept as low as possible because we are very anxious that " Rays " shall still reach all of its young readers and that no subscriber shall feel that the charge is higher than is needful.

The new rates, which will begin with the February-March number, will be as follows:—

1d. per copy. By post, 1s. 3d. for the year. The charges for quantities supplied to Sunday Schools (including postage) will be:

6	copies	per	issue	for	1	year	4s.	0d.
12	,,	,,	,,	,,	...	...	7s.	0d.
25	,,	,,	,,	,,	...	...	12s.	0d.
50	,,	,,	,,	,,	...	...	£1 2s.	0d.
100	,,	,,	,,	,,	...	...	£2 0s.	0d.

Now is the time for renewing your order or for placing fresh orders but, unless you make any alteration, we shall continue to send single copies or quantities as at present.

Orders and payments may be sent either to the General Secretary, Pastor J. K. Thorpe (as per address on cover) or to the Treasurer of the Mission. Mr. W. T. Sayers. 25 Grenoble Gardens, Palmers Green, London, N.13.

May we take this opportunity of expressing, once again, our grateful thanks to all who help in the ordering and distribution to the children of this magazine. We rejoice in the fact that the Lord has seen fit to add to your efforts in blessing many young lives.

DRAWINGS IN THE SAND

By Miss Olive R. Knight, Sendamangalam.

It was a lovely moonlight evening. Soon after sunset the Biblewoman and I walked across a hard dry field to a group of small mud and thatch houses. My attention was attracted by colours in the western sky, where pale blue and delicate pink were wonderfully blended. Such sights remind me of words which you often sing: " HE gave us eyes to see them . . . Thank the LORD for all HIS love." It would have been almost dark if the moon had not given light.

The Lime Burners' Village

As we went among the houses a few men were about outside, but the women, whom we specially wanted to see, were all busy cooking their evening meal. They had been at work all day fetching stone which is then burnt in a kiln to form lime. About an hour earlier, some lads had been to see me and I asked them about this work. They have to go quite a distance to get the stone, which they carry in baskets. The stone is placed on a rock and broken into small pieces with a hammer. In the evening these stones are packed, with dry leaves as fuel, into the mud kilns which stand in

a group near the houses. In the morning, lime will be taken from the kilns. Much of this is used for whitewashing as well as for building purposes. These people have to work hard, and they are poor, and often have only one meal a day.

Enter the Children

I put the hurricane lantern down on some stones, which also formed a convenient seat for us. A widow, accompanied by three little grandchildren, came and spoke to us. The eldest of the three was a boy named Palani. He is probably about six years old. His smallest sister was tired; so grandmother took her to put her to sleep. After a while, another woman came along. We sang two lyrics, or hymns, hoping that by the time we had finished, others would have had their food and be able to join us.

Stories in the Sand

Then I noticed that Palani and another boy were making marks with their fingers in the sandy ground on which they were sitting. Palani said it was a doll, but it didn't seem a bit like that to me. I decided to let it dry and it made two very strange faces! Then an idea came into my mind: " Why not make some pictures in the sand and tell a story?" I am sure that thought did not come by itself, but the LORD gave it, and told me which story to tell. So I squatted down with the little boys, and we started with two lines to represent a road. Sitting under a tree at the side of the road was a blind man, who stretched out his hands to beg. (I expect you have guessed the story by now.) Next I drew a few " match-stick people " to represent a crowd coming along the road, and then we all enjoyed the story of how the beggar's blindness was cured by the Lord Jesus. I wonder whether you can remember a story after hearing it once? Knowing that Palani and his friends would find this difficult, we went through the story again, and then the Biblewoman asked them questions, but she had to help them give the answers.

Do you remember also ?

By that time more women had arrived. They cannot read for themselves, so the Biblewoman has to teach them the things which are in the Bible, and then they say the lesson to show whether they have understood and remembered it. Some of them have not got good memories. After they had been told about Christ healing the man near the pool of Bethesda, we talked about what it means to be a Christian. Then Palani and his friends and a few of us grown-ups knelt down and prayed, asking the Lord Jesus to cleanse away all our sins, and help us to do the things which are pleasing to HIM. We asked HIM to bless all the people who pray for us. Are you one for whom we prayed?

CHRISTMAS DAY IN INDIA



A PIONEER MISSIONARY TO AFRICA (II)

SYNOPSIS—This is the story of Raymond Lull, the first Missionary to the Moslem world. In our last issue, we heard how this young courtier saw a vision of the Lord Jesus upon the Cross and thereupon gave up all to follow Him. We also heard that, late in life, he sailed for Africa and was twice banished out of that country because he told the Moslem people the wondrous story of Jesus and His love.

Raymond was now an old man and he might well have settled down in ease but there was no giving up. Knowing that he had not long to live, he resolved that he would give to his Saviour all that was left to him of life, and once again he returned to Bugia, where he lived quietly and secretly among his converts for one whole year. But the fire of love to Christ burned its way out, and Raymond Lull came out of this secret way of life and let everybody know who he was and Whom he served. The people of Bugia were mad with anger when they discovered that he was in their midst once again. They gathered together before him and, although eighty years of age, he faced them with courage, as a man who pleaded with them for the sake of their own souls. The raging mob rushed at him, dragged him outside the city wall and there, like Stephen before him, they stoned him to death.

He had fought a good fight, he had finished his course, he had kept the faith, he had gained the martyr's crown. It was the sight of the Lord Jesus dying for him that first won his heart: it had now

become his great honour to lay down his life for the sake of Him who first loved Raymond Lull.

It was in the year 1315 that Raymond Lull laid down his life for the Lord Jesus at Bugia in Algeria. Five hundred years were to pass by before Henry Martyn was to take up the work laid down by Raymond Lull. They were men who turned not to the right hand or to the left, but when all was against them, pressed steadily forward to endure as seeing Him Who cannot be seen with human eyes, but is visible to the eyes of all who put their trust in the Lord Jesus. They know that there is only one Gospel, only one power by which men and women may find forgiveness of sins and salvation. That Gospel, that power, was given by God to be preached throughout the whole world; that whosoever believeth in the Son of God should not perish but have everlasting life. They believed and therefore they spoke, but more than that, they were ready to give their lives for the sake of the Lord Jesus.

A CHRISTMAS SEARCHER

If anyone asked you what was the most important date in history, I wonder what answer you would make. Some English boys would say 1066. American lads would say 1776; Indian children would probably say 1947. and each land and each nation would have their own chief dates. But what all would forget is that each of those dates tells us that the great event took place, say 1066 years, after the greatest event for the peoples of every land. This very year of 1951 is only called by that number because it is (or is said to be) 1951 years after a tiny Baby was born in Bethlehem to whom there was given the name of Jesus. So wonderful it was that. when He came, our reckoning of time stood still, and all the years before He came were numbered so many years Before Christ (or B.C.) and all the years after He came are numbered so many years after Christ (or A.D.). One day, He is coming again in power and great glory, and time will again stop, for the years will then start a new reckoning and all the former reckonings will pass away. He will then make a new beginning until the day shall come which shall be the last day of Time and the beginning of Eternity.

Lower Group, age under 12

In each of the following sentences a word has been left out. Find the sentences and write them out, including, and underlining, the missing word, and giving the book, chapter and verse where found. The missing words will form a title given to the Lord Jesus Christ which is found in 1st Epistle of John, chapter 4. Write out these words also.

1. That ——— world through him might be saved.
2. A ———-, which is Christ the Lord.
3. Whatsoever shall call upon the name ——— the Lord shall be saved.
4. Believe on ——— Lord Jesus Christ, and thou shalt be saved.
5. Christ Jesus came into the ——— to save sinners.

The answers will be found in John 3; Luke 2; Romans 10; Acts 16; 1 Timothy 1.

(Upper Group—*see over page*)

Bible Searcher (continued).

Upper Group, age 12 and under 16

We want you to do this part first, then follow on with the Lower Group questions. Write out your answers in the same way; and the missing words will be found in the same chapter as the Lower Group.

1. Now is ——— day of salvation.
2. Him, whom the ———hath sanctified, and sent into the world.
3. To you is the word of this salvation ———.
4. I came not to judge ——— world, but to save the world.
5. The ——— of man is come to save that which was lost.
6. The grace of God that bringeth salvation hath appeared ——— all men.
7. Look unto me, and ——— ye saved, all the ends of the earth.

The answers will be found in the following chapters: Acts 13; Matthew 18; Titus 2; John 10; Isaiah 45; 2 Corinthians 6; John 12; 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 APRIL, 1952, although their entries will be marked and listed with the others. Put your name, age, address and Sunday School on your paper and post in an envelope (unsealed) bearing a THREE-HALFPENNY stamp to UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. Two or more entries can come in one envelope (unsealed) bearing a 1½d. stamp, provided the weight does not exceed 2 ozs.

CLOSING DATE—DECEMBER 31st, 1951

RESULT OF LAST BIBLE SEARCHER

There were not quite so many entries this time, but no doubt many of you were busy preparing for the Scripture Examination. We welcome 39 new searchers, and we are pleased to see several names that have been missing for a long time. Your names are given in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Valerie Sennitt, aged 13, "Providence," March.
2. David Robson, aged 14, Romford, Essex.

Special Mention: Betty Tice, Peter Moon, Dorothy Hill, Norah Jaeger, Winifred Oxborrow, Dorothy Andrew.

Very Highly Commended: Margaret Last, Jocylin Short, Dawn Parnell, Daphne Page, Brenda Page, Dorothy Turner, Phyllis Woollard, Doreen Luckham, Brian Poulding, Jean Alsop, Malcolm Robson, Sylvia Michael.

Highly Commended: Shirley Hobbs, George Archer, Alma Bond, Anthea Evans, Eileen Brown, Margaret Newman, Margaret Cooper, Dorothy King, Jill Harsant, Ruth Orchard, "Wendy" (no surname, Streatham), Joyce Chamberlain, Alan Driver, A. Tickell, R. Pullen, Michael Pleasance, David Perry, Alice Sayer, John Skull, Beryl Pearce, Dorothy Harris, Christine Taylor, Leonard Race, Jean Lawrence, Gillian Norman, June Bignell, Daphne Rayner, Mary Willimer, Ann Collier, Yvonne Wrangles.

Commended: Beryl Cook, Alice Lawrence, Myrtle Bugg, John Bean, Shirley Morris, Jean Taylor, Harry Batchelor, Jeannette Chalmers, Doreen Woodhams, Malcolm Church, Jennifer Cronk, David Baxter, Pauline Prigmore, Phyllis Cairns, Sheila Barber, Trevor Spanswick, Jean Pearce, Anne Lawrence, Norman Davies, Jennifer Ballard, Mary Saunders, Irene Adams, Mary Bugg, Philip Head, Pat Hunt, Angela Osborne, Arthur Battley, Derek Bugg, Hilary Culpeck, Dawn Wright, H. Humphries, Diana Lee (omitted verses), May Gates (answered Lower Group only).

Lower Group, age under 12

Prizewinners: 1. Thelma Ward, aged 11, Mendlesham Green.
2. Audrey Bigg, aged 9, "Eden," Cambridge.

Special Mention: Maureen Hammond, Percy Carr, Bernard Hughes, Margaret Few, Brian Holderness, David Jaeger, Philip Bird, Stephen Trowbridge.

Very Highly Commended: Maureen Mills, Michael Chalmers, Janice Lowe, Christine Richardson, Joan Solly, Helen Sibthorpe, Cynthia Smith, Brian Maidstone, Barbara Jackson, Mervyn Prime, Vanda Cooley, Valerie Waldegrave, Valerie Laws, Dorothy Saunders, David Bugg, James Ransome, James Abbott, Graham Smith, Maureen Jackson, Mary Race, Patrick Sheehan, Christina Jennings, Irene Pharaoh, Joy Watts, Janet Ward, Gillian Gates, Ann Cole, Percy Smith, Jean Goodchild, Christine Cullen, Grace Skull, Brian Kuhrt, Pamela Banks, Doreen Devonshire, Margaret Solly, Irene Woolley, Cynthia Johnston, Keith Cook, Valerie Barnett, Sandra Pearce, Monica Ransome, Jean White, Jonathan Evans.

Highly Commended: Maureen Gull, Barbara Michael, Ruth Baker, Doreen Broad, Rosemary Marshall, David Burman, Margaret Gould, Carole Carmichael, Maureen Crimes, Jennifer Miller, Pamela Tucker, Brian Ward, Gordon Kuhrt, Gillian Ansell, Jennifer Peters, Vera Warren, Colin Howells, M. Norman, Richard Pullen, Angela Woolley, Judith Oppett, Francis Batchelor, Cheryl Ferguson, Brian Asplin, Joan Wing, Gillian Barker, Anthony Bourne, Janet Saberton, Brenda Hall, Maureen Petty, Christine Hill, Monica Johnson, Gerda Cooley, Jessie Wing, Brenda Long, David Pleasance, Nita Bennett, Yvonne Waldegrave, Margaret Buxton, David Sowerbutts, Sheila White, Daphne Leggett, Marlene Robinson, Denis Perry, Janet Broad, Brian Mason, Patricia Norman, Irene Baldwin, Marjorie Bridge, P. Harris, Michael Bridges, Hazel Cook, Valerie Austin, Raymond Hamilton, Cynthia Dormer, Leslie Smith, Diane Pearce, V. Humphries, Olga Starkey, Margaret P. Saunders, Ruth Butters, Rosemary Champion, David Summers, Michael Horrex, Marcus Offer, Patricia Ratcliffe, Mary Oxborrow, Glenda Hart, Michael Saunders, Gladys Simmons, Christine Summers, D. McDonald, Kenneth Poll, Julia Green, Joyce Farrell, David Maidstone, Joan Payne, Raymond Taylor, Trevor Clark, Evelyn Cockle, Trevor Lovell, Brenda Watts, Terry Cooper, Anne Clarke, Jean Belford, Maureen Oliver, Joyce Bird, Terrence Macdonald, Allan Wornham, Brenda Ferguson, Pauline Ward, Theodore Evans, Brenda Woollard, Barbara Woollard, Ray Leggett, Sidney Skull, Susan Glassborow, Maureen Draper, Iris Draper, Joan Lorberg, Robert Wright, Paul Wright, Gordon Ansell, Brian Keys, Pat Hanks, Brian Pickard, Pamela Gaston, John Mewes, Raymond Rudd, Sylvia Martin, Pamela Bradley, Ann Wright, Joy Morton, Margaret Pickett, Vivien White, Ann Ballard, Marjorie Last.

Commended: Roy Steed, Georgina Poll, George Sayer, Shirley Hawkins, Joy Emmerson, Sylvia Gillies, Rachel Perry, Margaret J. Saunders, Carole Smith, Mollie Pickett, Colin Baker, Sheila Gardner, David Pearce, Ann Bowker, Ruth Adams, Christine Wilson, Denise Dade, Stella Harvey, Patricia Reynolds, Leonard Pearce, Valerie Morris (omitted one answer), Peter Perry, Margaret Maclean, Barbara Gosney, Jill Mehew, Barbara Taylor, Myrtle Battley, William Williams, Christopher Bacon.

The following omitted to write out the chosen verse: Margaret Gulliver, Patricia Cox, Madge Thorowgood, Doreen Collier, Florence Gates, Alan Proctor, Angela Fysh.

Also tried: Georgina Thomas, Philip and John Snowdon, Janet Taylor.

Not for Competition: The Misses Dorothy Best and Eunice Skull.

Congratulations to Chadwell Street who have reached top place after a very hard try. Belvedere was a close second; March came third. The next entries should see a struggle for top place.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

There is not much room for me this time, but I must wish you all a very merry Christmas, when it comes along, and a very happy New Year to follow. It is not always the wisest grown-ups who are the most merry, but boys and girls can be merry at heart in a way which grown-ups have forgotten. And why not be merry at Christmas? for the word "merry" comes from a very old English root which tells of mirth, gladness, or joy—such joy which filled the hearts of the shepherds as they returned from their visit to the infant Jesus, "glorifying and praising God for all the things that they had heard and seen."

If it were asked why English boys and girls are so much happier and joyous than their Indian brothers and sisters, the answer would be that to them has come through the years the message of "good tidings of great joy." But these good tidings were meant to be "TO ALL PEOPLE", when the angel of the Lord came upon those shepherds; and it is just here that you may help—it is for this very purpose that there is a Strict Baptist Mission. It is in order that the Good News of the Glad Tidings may go to the boys and girls of dark India, that a little envelope is enclosed in this issue for *your* Christmas gift to *them*, so that they too may share in the Gladness of knowing that Jesus has come. Do please use it, and use it as soon as you can, in case you forget.

I was very pleased to receive letters from: Irene Adams, George Archer, Arthur Battley, Anthea Evans, Jill Meheu, and Betty Tice (so glad to hear your good news).

Also I would like to thank the following friends for their letters: Mr. Robert Davis; Miss W. A. Jordan; Mrs. J. H. Harmer; Miss M. Linggood; Miss G. Piggott; Mr. W. H. Trowbridge, Miss Ethel Skull, and Miss Christabel Wright.

May I mention one point more. This issue closes our year of reckoning for the Honours List. In the past so many children have failed to enter the Honours List because they have failed to do the last Searcher in the year; we don't want that to happen this year if we can avoid it.

May God bless you all this Christmastide and may you each receive of His Peace.

UNCLE PETER.

Saul's Shameful Death

Dec.	3	M	**1 Sam. 31, 1-13**
	4	Tu	**2 Sam. 1, 17-27**
	5	W	1 Sam. 9, 1-10
	6	Th	1 Sam. 9, 11-20
	7	F	1 Sam. 9, 21-27; 10, 1
	8	S	1 Chron. 10, 1-7
	9	Su	1 Chron. 10, 8-14

David King in Hebron

Dec.	10	M	**2 Sam. 2, 1-11**
	11	Tu	**2 Sam. 2, 12-24**
	12	W	**2 Sam. 2, 25-32**
	13	Th	2 Sam. 7, 8-17
	14	F	1 Chron. 17, 1-10
	15	S	1 Chron. 17, 11-18
	16	Su	1 Chron. 17, 19-27

Born a King

Dec.	17	M	Deut. 18, 15-22
	18	Tu	Isa. 9, 1-7
	19	W	Micah 5, 1-7
	20	Th	Isa. 52, 7-15
	21	F	Matt. 1, 18-25
	22	S	**Matt. 2, 1-10**
	23	Su	**Matt. 2, 11-23**

David King in Jerusalem

Dec.	24	M	Luke 2, 8-20
	25	Tu	Luke 2, 25-35
	26	W	**2 Sam. 5, 1-12**
	27	Th	Psa. 2, 1-12
	28	F	Psa. 110, 1-7
	29	S	Jer. 23, 1-8
	30	Su	Ezek. 37, 21-28

Solomon obtains Wisdom

Dec.	31	M	**1 Kings 3, 1-9**
Jan.	1	Tu	**1 Kings 3, 10-15**
	2	W	**1 Kings 3, 16-28**
	3	Th	1 Kings 1, 32-40
	4	F	1 John 5, 14-21
	5	S	1 Kings 4, 29-34
	6	Su	2 Chron. 1, 6-12

Solomon's Famous Visitor

Jan.	7	M	**1 Kings 10, 1-13**
	8	Tu	1 Kings 10, 14-20
	9	W	1 Kings 10, 21-29
	10	Th	Psa. 72, 1-11
	11	F	Matt. 6, 26-34
	12	S	Matt. 12, 35-42
	13	Su	2 Chron. 9, 1-12

Two Kings in the Land

Jan.	14	M	1 Kings 11, 26-33
	15	Tu	1 Kings 11, 34-43
	16	W	**1 Kings 12, 1-11**
	17	Th	**1 Kings 12, 12-24**
	18	F	1 Kings 14, 21-31
	19	S	Exod. 20, 1-11
	20	Su	Deut. 4, 14-24

Jeroboam's Sin

Jan.	21	M	**1 Kings 12, 25-33**
	22	Tu	**1 Kings 13, 1-10**
	23	W	1 Kings 13, 11-22
	24	Th	1 Kings 13, 23-34
	25	F	1 Kings 14, 1-10
	26	S	1 Kings 14, 11-20
	27	Su	2 Kings 23, 15-23

Asa, a Great King of Judah

Jan.	28	M	**2 Chron. 14, 1-8**
	29	Tu	**2 Chron. 14, 9-15**
	30	W	**2 Chron. 15, 1-9**
	31	Th	**2 Chron. 15, 10-19**
Feb.	1	F	Neh. 10, 28-37
	2	S	Judg. 7, 1-8
	3	Su	Judg. 7, 16-25

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

No. 132 OCTOBER - NOVEMBER, 1951

FROM THE RAYS EAST

FOR YOUNG PEOPLE



Harvesting in India

Issued by the

Strict Baptist Mission

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

Price, 3/6 per 100, postage extra.

INDIA'S CHILDREN

By Grace K. Huckett, Namakal

Have you ever been very very hungry and had nothing to eat? Neither could your parents buy you anything and there was no one able to provide a meal? I don't think any of you could say " Yes " to that question. Many boys and girls in India are in that sad condition today.

Starving Children

Last Wednesday, I saw four or five naked little children, sitting in the dust by the side of the road at Kottamangalam. They held in their hands some round black objects like the old-fashioned cannon balls. They were tearing them open with their teeth and eating the yellow stringy looking pulp inside. I asked a woman nearby what they were eating and she said " The Nongu fruit ". This is the fruit of the Palmyras tree. Then she continued, " It will make them ill. They will have headaches and be sick and probably have fever." I then asked why they were eating it. " Well," she said, " it is very sweet and they are very hungry, they have nothing else." I questioned further, " Why do their parents let them have it then? " She replied, " Oh, what can they do! They have no food so they collect these and let them eat the fruit. Then they plant the kernel out of which a root will grow. This they will dig up and cook and eat. That is very nice and does no harm." She did not seem to worry about the little children becoming ill. Probably they did not belong to her. I wanted to take the fruits away and could hardly bear the thought of what might happen, yet what could be done? I had nothing else to give those hungry bairns.

Hungry Children

I once saw some children fighting with dogs, goats, and a buffalo over the scraps of food in a dust bin. I was sitting in a train at a railway station and just before the train moved I noticed this little scene. The travellers' plaintain leaves on which they had had their meal had been thrown out in this large bin. The children were turning them over and scraping the leaves to get the few grains of rice, etc., left on them. Unless they were very quick the dogs dashed in and got it first or the goats and buffalo ate the leaves up too quickly. When you have your next meal, will you pause and pray for India's hungry children?

Neglected Children

Would you like to grow to be eight years old and never have your hair washed or combed from the day you were born? Eight years old and no water, brush, or comb to touch your hair! Can you imagine it? A young man who is the driver of " Dorcas ", the

mission van, told me today that that is what happened to him when he was a little boy. It was left like that and then when he was eight years old he was taken to the temple where it was all shaved off and presented to the gods. Then his ear was pierced and he was dedicated to the idol by his parents. Our Lord Jesus wanted him for Himself and so, as he grew up, He put in his heart a desire to know the true God and be saved from sin. He found God and Jesus as his Saviour and now he belongs to Him. Do you know the chorus:—

Now I belong to Jesus
Jesus belongs to me
Not for the years of time alone
But for eternity.

We often sing it now. Everywhere this young man goes he takes a bag of gospels, booklets, and tracts, sells the former and gives away the latter, telling all who will listen of the wonderful Saviour he has found. Not long ago, I saw a boy in our Selur school whose hair was matted all over his head, filthy and full of vermin. Poor little boy, he must have been most uncomfortable. How terrible also to be taught that God likes that sort of thing and such hair will be an acceptable offering! Will you pray for such children and their parents the next time you do your hair?

Persecuted for His Sake

How would you like to be 12 years old and yet not able to read, and if you wanted to go to Sunday School or to the service have to run like a little hunted frightened rabbit, in case anyone should see you? I know a dear little girl of about 12 years like that. She has a pretty name which means Swan. She loves Jesus and has been beaten because she will not worship idols any more or put the caste mark on her forehead. Her dear mother loves Him too. She also has been beaten and made a prisoner so that she shall not be free to worship her Lord. Both want to be baptized and tell everybody they belong to Jesus but they are not free. They belong to a caste who will not allow their women and girls to learn to read and they are very angry indeed if anyone becomes a Christian. Our dear girlie and her mother do so want to learn to read the Bible so that they may know what Jesus would say to them. Next time you read your Bible, or any good book, will you pray that this little girl, and many others like her, may find some way whereby they can learn to read. God can find a way for them.

Thus in your home, in your school, in your play remember India's dear children and ask Jesus to bless them.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

You will all be glad to know that our Annual Meeting, held at West Ham Tabernacle, was a great success. After a splendid dialogue, by members of the West Ham Sunday School, which included the singing of a Tamil lyric by three missionaries, Missionary W. H. Kuhrt gave us a most interesting talk telling us of some of the sick folk of India whom he had met, and showing how the Lord Jesus is able to meet the needs of all who came to Him, no matter who they be.

I was very pleased to receive letters from:—Irene Adams, Nora Jaeger, Thelma and Brian Ward, Rhoda Warren. Also, I would like to thank the following teachers for their letters, and above all for their continued and valued help in this work amongst our children:—G. Brown, Mr. R. J. Davis, Mr. H. W. Harmer, Mrs. J. K. Harmer, Miss M. Linggood and Mr. W. H. Trowbridge.

With every good wish from,

UNCLE PETER.

A PIONEER MISSIONARY TO AFRICA

In the Mediterranean Sea, 100 miles off the Spanish coast, there lie the Balearic Islands, the largest of which is the island of Majorca. It was in Palma, the capital city of Majorca, that there was born over 700 years ago in the year 1235, a child who bore the name of Raymond Lull. His father was a rich man and a soldier, who had fought against the Saracens in the West, and many were the tales that little Raymond heard of deeds of valour and knights of courage, who sailed across the blue waters of the sea to fight the Saracens within the Holy Land, to free that land from the infidel.

Raymond was a clever lad and, as he grew up, he found that he had powers to influence those around him. He became a successful young man and it was not long before he went to the court of James II, King of Aragon. He threw himself gaily into all the pleasures of the court and became very popular with all around him. But one day, as he was composing a love-song, there came to Raymond the vision of a Love which passed all other loves. He saw, three times repeated, the vision of the Lord Jesus Christ upon the Cross: he saw One hanging there whom he knew to be the Son of God, and he realized that it was for him that God's Blessed Son was giving his life.

That vision of the dying love of Jesus changed the heart of Raymond Lull. No longer did he desire the merriment and music of the courts. He desired above all else to give his life for the service of the Lord Jesus. He wrote, " He that loves not, lives not, and he that lives by the Life (of Jesus) cannot die." He left the courts and sought a place where he might devote his great gifts of mind to the study of languages so that he might become a missionary to foreign peoples. During this time someone told him the story of Francis of Assisi and how he had gone alone to face the

Sultan of Egypt, only to be driven away again. This story stirred Raymond's heart and he resolved that he too would become a missionary to the Moslem World, and that, instead of going to conquer the Saracens by sword and spear, he would go to win their hearts by the preaching of the Cross. which had so changed his own life.

For nine years, he studied the Arabic language, and even bought a Moslem slave so that he might, through him, write the Moslem language down in words, for there were no grammars or teachers in those days. His next object was to gain the support of rich men to found a college, so that others might be trained to become missionaries also. He persuaded the King to found one such college, but one was not enough for Raymond Lull. He journeyed on, lecturing, preaching and pleading before Kings, Church leaders and even before the Pope himself, but they had not seen the vision of the dying love of the Lord Jesus on the Cross—their hearts were cold and their ears deaf to Raymond's pleading.

If none would help Raymond Lull, then he decided to go alone and so at the age of 56, he decided to set sail for Africa from the port of Genoa. He knew what awaited him in Africa, and the thoughts of torture and perhaps death filled his mind with fear. He hesitated and the ship sailed without him. A dreadful struggle now took place within his heart—he could not deny the call of the Lord Jesus to go for Him to Africa and yet he could not face the awful and fearful terrors which awaited him. He became weak and ill near unto death; but nevertheless he boarded a second ship and would have sailed had not his friends dragged him off the boat, knowing that he would probably die on the voyage out.

And then there came news of a third ship. By this time Raymond Lull had learned that his strength did not lie in his own courage to face death, but in putting his trust in the Lord Jesus. From that moment he became a new man. Peace came to his soul and health to his body. The ship sailed, and Raymond Lull was aboard.

He landed in Tunis, and for two years, he preached Jesus among the Moslem people in North Africa but he was put in prison, sentenced to death and finally vanished. It was not long, however, before he made another attempt on North Africa for the sake of the Lord Jesus. This time he landed at Bugia, in Algeria, and here he worked for a year and a half, teaching and disputing that Jesus is Christ. A few people were converted but once again Raymond Lull was thrown into a dungeon. This time, they tried to tempt him with the offer of riches and pleasures in order to lead him to deny his Saviour. After six months, they gave up trying to tempt him and sent him out of the country, only to be shipwrecked off the coast of Italy.

[To be continued in our next issue]

A TREASURE HUNT

Do you remember the story which Jesus told of the man who was working on his field one day and found hidden treasure? Jesus told us how great was that man's joy. It was so great that, as soon as he had found the treasure, he hid it up again and then went and sold all that he had in order to buy the field which held the treasure. How glad he was to find that golden and silver treasure in his field! May you too find joy in this "Treasure-Hunt" Bible Searcher. Best of all, may you find the Lord Jesus within His own word, and He will be to you far more precious than gold or silver or gems.

Lower Group, age under 12

First of all, find the answers to the questions, and write down the names only, giving the book, chapter and verse where found. But as you read the stories, think about them and choose the one that you like the best. Then write out **one verse only** from that story, in which the words "silver and gold" are found.

1. Of whom do we read that he was rich in silver and gold?
2. From whom did the children of Israel borrow jewels of silver and gold?
3. Who was the king to whom men brought presents of silver and gold?
4. Of whom is it said that their "idols . . . are silver and gold"?
5. Who said, "The silver is mine, and the gold is mine"?
6. Who said, "Silver and gold have I none"?

The answers are found in Genesis 13; Exodus 12; 1 Kings 10; Psalm 135; Haggai 2; Acts 3.

Upper Group, age 12 and under 16

Answer the Lower Group questions, but do not choose your verse until you have read all the stories in both groups.

7. To whom did Abraham's servant give jewels of silver and gold?
8. To whom did God give wisdom to work in gold and in silver?
9. Who found the silver and gold that the Syrians left in their tents?
10. Who prepared gold and silver to build the Lord's house?
11. Who made treasuries for his silver and gold?
12. Write out **in full** the verses in 1 Peter, ch. 1, where these words are found. "Not redeemed . . . with silver and gold . . . , but with the precious blood of Christ".

The answers to the other questions will be found in 2 Kings 7; 1 Chronicles 22; Exodus 31; 2 Chronicles 32; Genesis 24; but not in the same order. Extra marks will be awarded in this Group if you find the word "silver" or "gold" more than once in any of the chapters named. Give the references only.

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 FEBRUARY, 1952, although their entries will be marked and listed with the others. Put your name, age, address and Sunday School on your paper and post in an envelope (unsealed) bearing a THREE-HALFPENNY stamp to UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. Two or more entries can come in one envelope (unsealed) bearing a 1½d. stamp, provided the weight does not exceed 2 ozs.

CLOSING DATE—OCTOBER 31st, 1951.

RESULT OF THE LAST BIBLE SEARCHER

We were delighted with the number of entries for this Searcher, and as you will see by the list, most of the papers gained very high marks. We welcome 46 new Searchers. The names are given in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Ronald Elliott, aged 13, Sutton-at-Hone.
2. Joyce Chamberlain, aged 14, Chadwell St., London.

Special Mention: Christine Taylor, Jeanette Chalmers, Margaret Last, Jennifer Leeks, George Archer, Dorothy Andrew, Valerie Sennitt, David Baxter, Anthea Evans, Mary Oliver, Sheila Barber, Daphne Rayner, Michael Pleasance.

Very Highly Commended: Carole Sandiford, Irene Adams, Dorothy King, Dawn Parnell, Sylvia Meeks, Margaret Fromow, Doreen Luckham, Eileen Brown, Ruth Orchard, Mary Bugg, Shirley Hobbs, Dorothy Turner, Hilary Culpick, Margaret Cooper, A. Tickell, Joan West, Edith Huckell, Malcolm Church, Peter Moon, David Robson, Winifred Oxborrow, Patricia Pickett, Hilary Smith, Christine Woollard, Sylvia Michael, Myrtle Bugg, Valerie Bluck, Daphne Page, David Havers, Joyce Duke, Alan Driver, Pat Hunt, Doreen Simpson, Ann Collier, Gillian Norman, Shirley Fry, Leonard Race, Mary Willimer, Doreen Woodhams, Alma Bond, Brenda Turner, John Skull, Margaret Newman, Betty Tice, Janet Cockbill, Derek Brewer, Arthur Battley.

Highly Commended: Brenda Page, Harry Batchelor, Betty Roe, Avril Taylor, Jocelyn Short, Anne Crane, Phyllis Cairns, Betty Layzell, Jennifer Ballard, David McCluskey, Nora Jaeger, Pauline Prigmore, Maureen Message, Norman Davies, Jean Alsop, Constance Hill, Josephine Collins, Bryan Forway, Dawn Wright, Mavis Stovell, Betty Stacey, Ronald McKenzie, David Benny, Alice Lawrence, Paul Gutteridge, Hazel Woollard, Derek Bugg, Angela Osborne, Sylvia Preston, Phyllis Woollard, Wendy Hoy, Beryl Miller, Valerie Newing, Malcolm Robson, Diana Lee, Joyce Kemp, Philip Head, Brian Goode, Alice Crane, Jennifer Cronk, Jill Harsant, Shirley Morris, June Ludlam, Jacqueline Patterson, Eunice Nimmo, Margaret Hart, Brian Poulding, Jean Hollywood, Peter Elliott.

Commended: Joan Morris, Evelyn Barnes, Pamela Woollard, Beryl Pearce, Jean Pearce, Marion Heather, Sheila Williams, sent references only. Answered Upper Group only: Irene Foster, Florence Lambert, Kay Brailey, Alan Lister. Answered Lower Group only: Jude Lupton, Amy Barrett.

Lower Group, age under 12

Prizewinners: 1. Barbara Michael, aged 10, Chadwell St., London.
2. Colin Howells, aged 7, Walthamstow.

Special Mention: Anne Collins, Angela Woolley, Michael Horrex, David Pleasance, Maureen Hammond, Vera Warren, Valerie Laws, Monica Ransome, Yvonne Waldegrave, Valerie Waldegrave.

Very Highly Commended: Keith Cook, Janis Lowe, Brian Asplin, David Jaegar, Grace Skull, Peter Perry, Margaret Few, Barbara Jackson, Jean Stacey, Valerie Barnett, Glenda Hart, Jean White, Anthony Bourne, David Burman, Roger Davies, Raymond Hamilton, Christina Jennings, Margaret Gould, David Bugg, Brian Holderness, Brenda Hall, Percy Carr, Maureen Gull, Patricia Fellowes, Irene Howard, Rhoda Warren, Irene Pharaoh Brenda Long, Margaret Buxton, James Abbott, Pamela Gaston, Gillian Gates, Rachel Perry, Gerda Cooley, Jennifer Peters, Rosemary Champion, David Perry, Mary Race, Irene Woolley, Colin Baker, Doris Hulkes, Edna Childs, Roberta Crane, Madge Thorowgood, Carol Collett, Joyce Hale, Patricia Cox, David McDonald, Valerie Morris, Sheila White, Michael Chalmers, Gillian Whitfield, Joy Emmerson, Joyce Bird, Michael Saunders, Christine Hill, Daphne Leggett, Patrick Sheehan, Ann Ballard, Brenda Elliott, Janet Ward, Trevor Clark, Sylvia Stacey, Theodore Evans, Valerie Leach, Margaret Gulliver, David Sowerbutts, Doreen Devonshire, Kenneth

Appleton, Stella Harvey, Patricia March, Karin Dann, Richard Pullen, Marcus Offer, Vivien White, Iris Draper, Jill Bannister, Gorden Ansell, Michael Bridges, Dennis Perry, Stephen Trowbridge, Vanda Cooley, Patricia Ratcliffe, Mervyn Prime.

Highly Commended: Anne Wright, Monica Johnson, James Ransome, Brian Kuhrt, Philip Bird, Ruth Ager, Brian Ward, Jessie Wing, Sheila Barker, Cynthia Johnston, Graham Brown, Olga Starkey, Paul Street, Gladys Simmons, Jean Goodchild, Judith Fish, Ruth Butters, Maureen Jackson, Dorothy Harris, Margaret Saunders, Jean Mead, Brian Mason, An entry with Forest Gate postmark, Paul Wright, Evelyn Cockle, Geoffrey Tickell, David Dodson, Trevor Lovell, Patricia Willis, June Pound, Margaret Maclean, Joy Watts, Jean Belford, Gillian Edwards, Gordon Kuhrt, Ruby Dodson, John Betts, Jean Fendt, M. Norman, Anne Lawrence, Audrey Bigg, Thelma Ward, Patrician Norman, Christine Wilson, Brenda Watts, Mary Oxborrow, Sylvia Gillies, Joan Way, Maureen Bond, Shirley Palmer, Pamela Banks, Elizabeth Chambers, A. Hitchcock, Trixina Darwin, Percy Smith, Juliette Southgate, Terry Cooper, Jonathan Evans, Leslie Smith, Malcolm Woollard, Jean Elphick, Maureen Draper, Sylvia Lott, Raymond Woollard, Angela Fysh, Clifford Banton, Peter Harris, Gillian Ansell, Barbara Gosney, Denise Dade, Pauline Ward, Sandra Head, Brenda Kemp, Victor Bradley, Joyce Crane, Pamela Bradley, Myrtle Battley, Robert Gutteridge, Jean Morling, Another entry with Forest Gate postmark, Albert Crane, Sheila Hood, Gillian Barker, Brenda Seabrook, Pauline Bluck, Ernest Goodrich, Janet Elms, Carol Smith, Dorothy Lovage, June Collett, Jean Skipp, Margaret Solly, Bryan Ranson, Brenda Woollard, Roy Steed, Shirley Hawkins, David Pearce, Stella Stebbings, Rose Ward, Sidney Skull, Roy Leggett, Jean Crane, Daphne Leach, Irene Sullivan, Barbara Skingsley.

Commended: Raymond Taylor (omitted one answer), Oliver Hale, Margaret Parr, Kenneth Proctor, Diane Andrews, Peter Bradley, Sylvia Martin, Andrew Symonds, Maureen Rendell, Mabel Hood, Frances Hood, Alan Hodson. The following sent references only: Robert Stain, Frank James, David James, Pauline Saunders, Brenda Rayner, Jill Mehew, Eileen Wood, June Phillips, Maureen Banks.

Not for Competition: The Misses Dorothy Best, Jean Bradford, Eunice Skull. Late answers to June Searcher: Arthur and Myrtle Battley, Jacqueline Panton.

Belvedere Sunday School still leads, with Chadwell Street second; March came third.

David's Victory

Oct.	8	M	**1 Sam. 17, 1-11**
	9	Tu	**1 Sam. 17, 12-19**
	10	W	**1 Sam. 17, 20-27**
	11	Th	**1 Sam. 17, 28-37**
	12	F	**1 Sam. 17, 38-47**
	13	S	**1 Sam. 17, 48-58**
	14	Su	1 Pet. 5, 1-9

David's Enemy

Oct.	15	M	**1 Sam. 18, 5-11**
	16	Tu	**1 Sam. 18, 12-16; 28-30**
	17	W	1 Sam. 19, 1-7
	18	Th	1 Sam. 19, 8-17
	19	F	Psa. 11, 1-7
	20	S	Psa. 59, 1-8
	21	Su	Psa. 59, 9-17

David's Friend

Oct.	22	M	**1 Sam. 18, 1-4; 20, 1-4**
	23	Tu	**1 Sam. 20, 5-15**
	24	W	**1 Sam. 20, 16-23**
	25	Th	**1 Sam. 20, 24-34**
	26	F	**1 Sam. 20, 35-42**
	27	S	Psa. 89, 18-27
	28	Su	Psa. 89, 28-37

David's Mercy

Oct.	29	M	**1 Sam. 24, 1-8**
	30	Tu	**1 Sam. 24, 9-15**
	31	W	**1 Sam. 24, 16-22**
Nov.	1	Th	Isa. 55, 6-13
	2	F	Ezek. 18, 19-24
	3	S	Psa. 136, 1-12
	4	Su	Psa. 136, 13-26

David Remembers His Promise

Nov.	5	Nov.	**2 Sam. 4, 4; 9, 1-6**
	6	Tu	**2 Sam. 9, 7-13**
	7	W	2 Sam. 19, 24-30
	8	Th	Psa. 86, 8-17
	9	F	1 Cor. 13, 1-7
	10	S	1 Cor. 13, 8-13
	11	Su	Isa. 63, 7-14

Examination Review

Nov.	12	M	**1 Sam. 17, 17-27**
	13	Tu	**1 Sam. 17, 41-50**
	14	W	**1 Sam. 19, 8-17**
	15	Th	**1 Sam. 20, 35-42**
	16	F	**1 Sam. 23, 9-18**
	17	S	**1 Sam. 24, 16-22**
	18	Su	**2 Sam. 9, 1-13**

Saul and the Witch

Nov.	19	M	**1 Sam. 28, 1-6**
	20	Tu	**1 Sam. 28, 7-14**
	21	W	**1 Sam. 28, 15-20**
	22	Th	**1 Sam. 28, 21-25**
	23	F	Lev. 19, 30-37
	24	S	Deut. 18, 9-19
	25	Su	Lev. 20, 1-9

David in the Land of the Philistines

Nov.	26	M	**1 Sam. 30, 1-10**
	27	Tu	**1 Sam. 30, 11-20**
	28	W	**1 Sam. 30, 21-26**
	29	Th	Psa. 13, 1-6
	30	F	Exod. 28, 6-14
Dec.	1	S	Exod. 28, 22-29
	2	Su	Psa. 56, 1-13

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SEE SPECIAL NOTICE INSIDE COVER

No. 131 AUGUST - SEPTEMBER, 1951

FROM THE RAYS EAST

FOR YOUNG PEOPLE



Home for the Holidays

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.

GREAT ANNUAL RALLY

on

Saturday, September 22nd, 1951

at 3.30 p.m.

Place: West Ham Tabernacle, West Ham Lane, Stratford.

Speaker: Missionary W. H. Kuhrt.

All Boys and Girls are welcome. Tea or Lemonade will be provided — but bring your own "eats."

THREE GIRLS WHO TRIED TO RUN AWAY

What could be done for the girls that the missionary had seen in the villages of the Tinnevelly field? There were so many of them of all ages and they were so neglected and unhappy. There was no school for them and no means by which they could be lifted from the evil life and evil language of their villages. A great longing to help them grew within the heart of the missionary —a longing to teach them that the Lord Jesus came into the world to save sinners, whether they be young sinners or old sinners.

It was decided to gather these girls together into a school and accordingly the Boarding School at Paniadipatti was started many years ago. Instead, however, of the girls being thrilled with the idea of being able to go to school, they were terrified, and the very idea seemed to drive them away. Their mothers, too, very soon found that if they wanted to make a naughty girl do as she was told, they had only to say to them, "I will give you to the Missie Ammal (the Missionary), and she will put you in her school." The result of all this was that every time the missionary came to the village, all the girls would run away and hide lest the missionary should seize hold of them and drag them off to her dreadful school.

But, one by one, they came to the school and the girls found that it was not so dreadful after all, nor was the Missie Ammal as unkind to them as they feared. They found, instead, that inside the school a new way of life had begun for them. Instead of the fear of the anger of the Hindu gods being taught to them, they were taught that "God so loved the world that He gave His only begotten Son." Instead of being kicked about and pushed hither and thither, they found that they were expected to obey orders which were for their own good and happiness.

Three girls, however, seemed as if they never could settle down. There was Selva, who tried to escape from the school three times; Naomi, who tried on one fateful night to scale the wall which surrounds the school, but her plan failed and she was prevented; and there was Puspom, the wildest of the three, who was so impossible to deal with that it appeared as if nothing would bring her to her senses. We shall meet these three girls again not many months after.

* * *

It was Sunday morning, and the Pastor had announced that, after Morning Service, a meeting for testimony would be held in the Chapel, and so the members of the church stayed behind to hear from the lips of those who desired to confess the Lord Jesus, the wonderful story of how Jesus had met with them and won their hearts to Himself. One by one the candidates were called in before the meeting of the members, and each one of them was a girl from the Boarding School. There was Selva, and Naomi and Puspom—the three girls who had tried so hard to run away.

Each of them told how God had met with them whilst at Boarding School, had quite changed their characters, taking away all the bad words and deeds, and had made them hate the sins which they loved before. Each told how for some months she had sought pardon for her sin with tears and great longing, and had finally been given the assurance that the Lord had forgiven all her sin. At the end, each asked very earnestly that those present would pray for the conversion of her parents, so that they, too, might receive forgiveness and the joy of knowing that the Lord had saved them.

There was no doubt that each of these three girls had become changed by the grace of the Lord Jesus Christ. All their desires were changed. They had tried to run away but they could not run far enough; they could not run beyond the reach of the love of the Lord Jesus. He had followed them and had brought them back to His fold with rejoicing. The church heard the testimony of Selva, Naomi, and Puspom with great joy and, at their own request, they were very soon afterwards baptized and added to the church.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

This is our Festival Number, for it is a Festival year in Britain. Of course the idea of Festival is a very old one going back to the Roman days. It speaks of a gay and glad time, a year of joy; and in the Bible we read of the years of Jubilee, when all the people rejoiced because of God's goodness and blessing. But the real Festival beyond all Festivals is described in the last two chapters of the Bible. Most of the Festival of Britain is brand new, but it will soon grow old and it will not continue beyond the Autumn of this year. In the last two chapters of the book of the Revelation, we read that all things shall be new; there shall be a new heaven and a new earth, and an Holy City shall be seen coming down out of heaven, never to fade or grow old, because it is eternal.

Letter from Uncle Peter—continued.

We are first told what is not in this great festival city, and then afterwards we are told what is in it. No sad things are there; there is no death, no sorrow, no crying, neither is their any pain. There are no wicked or hurtful men to be found inside this city, neither are there any liars in it, for all sin is for ever removed from this city. The everlasting joy would flee from this Festival City were sin to enter, for sin brings ruin, decay, and sadness, wherever it is found. The city has no temple because the Lord God and the Lord Jesus are there in person to be worshipped. Neither is there any sun or moon, because the Lord Jesus is the great Light of it; and the Light was like that of a very precious clear-shining gem.

And, as we gaze with wonder at this fair city, we see some of the wonders that are within it. Most wondrous of all will be the Presence and Glory of God Himself and the Lamb. So wondrous was that glory that John said it made the very street of the city shine like pure gold, as clear as glass. The foundations of the city were most glorious and very precious, and each of the twelve gates was made of one great pearl, beyond all price. There was a pure river of water of life which flowed out from the throne of God and of the Lamb to give life and gladness wherever it flowed. The tree of Life was there, with all its wondrous fruits, and its leaves were for the healing of the nations, for the curse which once barred the way to the tree in Eden had been removed. And the Kings of the earth shall bring their honour and glory into that city and the nations of them that are saved shall walk in the light of it.

You will be asking if it means that only the Kings and Nations will be allowed to enter that wondrous city, for who does not want to dwell in such a perfect place? And with the very last words of chapter 21, we are told the Way In. No money could buy an entrance here, nor any human goodness or merit. Only those whose names are written in the Lamb's book of life may enter that city. This means that the Lord Jesus Himself is the WAY. He knows every one who has sought his pardon for their sin and has received the cleansing of His most precious blood. None may enter that city bright, save those whose sin has been cleansed away by the Lord Jesus Himself. And when that last great Day shall come, He will not forget any boy or any girl who has sought Him as their Saviour, for He knows every one of His sheep. Not one of them shall be lost, but He will see to it that there shall be a place for each in that most wondrous City. Many children from all lands will be there—Indians, Africans, Chinese and others from all nations will enter. But the greatest and most searching question for you and for me is this: "Shall I be there?" "Will my name be written in the Lamb's Book of Life?" "Shall I share in that Everlasting Festival Joy, or shall I be left outside?" To all who are anxious about this great question, Jesus Himself says: "Come unto Me . . . and I will give you rest," and "Him that cometh, I will in no wise cast out."

I was ever so pleased to receive letters from: James Abbott, Irene Adams, Dorothy Andrew, Arthur Battley, Jean Crane, Valerie Laws, Maureen Petty, Anne Pocock, Monica Ransome, Maurice Rushbrook, and Maureen Vail. Also, I would like to thank the following friends for their letters: G. Barrett, R. J. Davis, E. W. Fromow, Mrs. J. H. Harmer, Miss W. A. Jordan, Miss M. Linggood, and Mr. W. H. Trowbridge.

We are much looking forward to our Annual Rally to be held this year at West Ham Tabernacle on Saturday, September 22nd (see inside front cover). Teachers and friends have always been so good to us on that day in the way in which they have brought the children along. May we ask your help and interest once again?

Yours sincerely,

UNCLE PETER.

MERCY

by Miss B. L. Mowle.

I wonder how many of you have read the story of Pilgrim's Progress. As a little girl, I thought it was a most fascinating book, and I still think that it is one of the most wonderful books ever written.

In the second part, we come across a character named Mercy. In setting out upon her Christian Pilgrimage she prayed first of all that the Lord would guide and keep her and then she prayed for some of her relations who did not know the Lord Jesus as their own personal Saviour. We read, a little further on in the book—" He took her by the hand and led her gently in." We are reminded of the beautiful words of our Lord Jesus Christ, " Him that cometh to me, I will in no wise cast out." Mercy came to the Lord Jesus and found salvation, and walked in the path of life with Christiana and her family.

In our Girl's Home on the Kolli Hills, we once had a little girl called Mercy, who was also a little Christian Pilgrim. One day she asked me about the Way of Salvation and the path of life. I have had several talks with her since, and also times of prayer. I feel that she is now going on in the path of life with the Christian family of these Kolli Hills and is one of whom the Lord has spoken in Luke 10:21. " I thank Thee, O Father, Lord of heaven and earth, that Thou has hid these things from the wise and prudent and has revealed them unto babes."

Like Mercy in Pilgrim's Progress, there were times when she had to confess her ignorance; and there were times when she had to say, " I see nothing," and mourn her lack of experience, but there were also times when she had music in her heart.

I think she experienced a little music in her heart one day when she tried to speak to a small group of little Hindu boys, who had gathered in my room to hear the gramophone. I was busy, so handed her my book of Bible pictures and told her to tell the boys about them until I was ready. In the meantime, I finished my work and listened to Mercy's words. She said something like this:—" The Lord Jesus came into the world to save sinners. He was the only Saviour and true God. The gods you worship are false and cannot save you."

Mercy has relations who do not believe in the Lord Jesus. We also have many friends in the villages around who have heard about Him for a good many years and yet do not believe in Him. May they hear the voice of the One who said, " Verily I say unto you, Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven " (Matt. 18:3). And also " Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

A FESTIVAL SEARCHER

Although we are thinking, this year, of the Festival of Britain, it would never do to leave God's Word out of our thoughts. The Exhibition is very cleverly thought out, but the wisdom of the Creator far exceeds all earthly wisdom. To Him men owe all that they possess of mind and thought and true science. All things were made by Him, and only as we worship God can we rightly understand the wonders of Creation.

No doubt many of you have already been to the Festival of Britain Exhibition. Others may be going during the Summer holidays. Have you thought that many of the things that you see there are mentioned in God's Word. It would take too long to find them all, but we want you to search for just a few.

Lower Group, age under 12

Read through the chapters named very carefully and see if you can find the words of the texts quoted below. When you have found them write out the words as given, and give the book, chapter, and verse where found. There is no need to write out the whole verse, nor need you write out the Festival titles which are given in brackets and are, of course, not to be found in the Bible.

1. (The South Bank): "At the bank of the river were very many trees."
2. (National Agriculture): "He causeth the grass to grow for the cattle."
3. (National Health): "Healing all manner of sickness and disease."
4. (The Merchant Navy): "A ship in the midst of the sea."
5. (Inside the Dome of Discovery): "The treasures of the snow."
6. (Festival Gardens): "Gardens by the river's side."

They will be found in Ezekiel 47; Psalm 104; Matthew 4; Proverbs 30; Job 38; Numbers 24.

Upper Group, age 12 and under 16

First answer the Lower Group questions. Then search for these words:

7. (National Countryside): "Flowers and birds."
8. (National Transport): "And we took up our carriages."
9. (National Production): "They have sought out many inventions."
10. (National Sport): "The people rose up to play."
11. (Inside the Dome of Discovery): The heaven of heavens with all their host."
12. (The Festival Hall): Singers and players on instruments shall be there."

They will be found in Exodus 32; Nehemiah 9; Psalm 87; Ecclesiastes 7; Solomon's Song 2; Acts 21; but not in the same order. Write out your answers in the same way as the Lower Group.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until DECEMBER, 1951, although their entries will be marked and listed with the others. Put your name, age, address and Sunday School on your paper and post in an envelope (unsealed) bearing a THREE-HALFPENNY stamp to UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. Two or more entries can come in one envelope (unsealed) bearing a 1½d. stamp, provided the weight does not exceed 2 ozs.

CLOSING DATE—AUGUST 31st, 1951

RESULT OF LAST BIBLE SEARCHER

The entries for this Searcher were exceptionally good although there were not quite so many. There were 62 new Searchers to whom we give a warm welcome; and you will find all your names in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1—Peter C. Moon, aged 12, West Street, Brighton.
2—Nora Jaeger, aged 13, March.

Special Mention: Michael Pleasance, Janet Cockhill, Anthea Evans, Alan Driver, Shirley Hobbs, Mary Willimer, Pat Mortimer, Jennifer Leeks.

Very Highly Commended: Carole Sandiford, Wendy Hoy, Brenda Frost, Ann Collier, Angela Osborne, Dorothy Andrew, George Archer, Betty Tice, David Baxter, Mary Oliver, Jill Moss, Brenda Turner, Gillian Dean, Mary Wild, Joy Thorpe, Malcolm Church, Margaret Andrews, Pauline Prigmore, Mary Bugg, Jeanette Chalmers, Jean Malyon, Leonard Race, Diana Lee, Valerie Sinnitt, Gillian Norman, Margaret Last, Derek Bugg, Winifred Oxborrow, Doreen Woodhams, Jacqueline Patterson, Eileen Brown, Daphne Page, Reginald Head, Norman Davies, Irene Adams, Ruth Orchard, Yvonne Ball.

Highly Commended: Jennifer Ballard, H. Batchelor, Maureen Message, Georgina Hudson, Betty Foster, A. Tickell, Anne Pocock, Maurice Rushbrook, Jean Lawrence, Jill Pocock, W. R. Middleditch, Valerie Brewster, Sylvia Michael, Patricia Mason, Eileen Harris, Colin Williams, Charles Abbott, Alice Sayer, Avril Taylor, Dorothy King, Barbara Last, Mary Baker, Evelyn Barnes, Brenda Page, Jean Scanlan, Brian Poulding, Elizabeth Wild, Eileen Tyler, Alma Bond, Gladys Wessen, Jean Hollywood, Olive Bennett, Ronald Bush, Christine Taylor, Robert Oxborrow, Joy Knight, Joan Taylor, Richard Seabrook, Bryan Forway, Phyllis Cairns, David Jones, Myrtle Bugg, Jean Pearce, Derek Brewer, Joyce Chamberlain, Daphne Rayner, Margaret Cooper, Pat Cracknell, Alan Preston, Daphne Rushbrook, Jean Alsop, John Skull.

Commended: Alice Lawrence, Leslie Chidwick, Terry Wilson, Jill Mayes, Trevor Spanswick, Philip Head, Eunice Burton, Alice Crane, Dawn Wright, Anne Crane, Betsy Pearce, Shirley Morris, Joan Morris, Jennifer Cronk, Pauline Felton, David Havers, Donald Crane. Omitted references: Stephen Gomm, Daphne Cracknell. Answered Lower Group only: Lilian East.

Lower Group, age under 12

Prizewinners: 1—Irene Woolley, aged 11, Soho Memorial, N. Finchley.
2—Christine Wilson, aged 8, Hambro Road, Streatham.

Special Mention: Michael Horrox, Brian Holderness, Valerie Laws, Brenda Hall, Diane Pugsley, David Jaeger, Stephen Trowbridge, Barbara Michael, Maureen Jackson, Maureen Hammond, James Abbott, Ruth Butters, Gerda Cooley, Pamela Gartan.

Very Highly Commended: Marcus Offer, Richard Pullen, Colin Howells, Geoffrey Tickell, Beryl Knight, Valerie Barnett, Grace Skull, Monica Johnson, Christine Hill, David Burman, Valerie Waldegrave, Sylvia Gillies, Margaret Dewsbery, Michael Bridges, Graham Brown, Patricia Cox, Maureen Gull, Irene Pharaoh, Patrick Sheehan, Brian Ward, Theodore Evans, Rachel Perry, Mary Race, Margaret Wigzell, Thelma Ward, Pauline Ward, Janet Ward, Yvonne Waldegrave, Graham Smith, David Perry, Jennifer Peters, Patricia Marsh, Jean Crane, Doreen Devonshire, Nita Bennett, Mary Pickering, Pat Dellar, Maureen Petty, Brian Mason, Glenda Hart, Marjorie Bridge, Valerie Felton, Maureen Oliver, Evelyn Cockle, Joan Boakes, Peter Robinson, Brenda Watts, June Collett, Keith Cook, Iris Draper, Roy Abbott, Barbara Jackson, Peter Perry, Mervyn Prime, Denis Perry, Mary Oxborrow, Margaret Gould, Colin Baker, Anthony Bourne, Philip Bird, Michael Chalmers, Maureen Draper, Patricia Fellowes, James Ransome, Brenda Long, Gillian Gates, Marion Lineham, Olga Starkey, Margaret Solly, Raymond Taylor, Angela Turner, Jean Woods, Vera Warren, Margaret Parr, Dorothy Harris, Angela Fysh, Valerie Bluck.

Searcher Results—Lower Group—continued.

Highly Commended: Carole Sewell, Sandra Miller, Joan Payne, Georgina Bardo, Margaret Stroud, Anthony Williams, Anne Lawrence, Sheila Barker, Joyce Crane, Alan Clarke, Margaret Hughes, John Betts, Raymond Rudd, Leslie Smith, Sidney Skull, Raymond Thompson, Anne Wright, Jean Belford, Stella Harvey, Diana Sore, Ruth Baker, John Chilvers, Monica Boreham, Gillian Ansell, Carole Smith, June Bignell, Eileen Warnett, David Harris, Monica Ransome, Jill Banister, Vivien White, Trevor Lovell, Percy Carr, David Sore, Roberta Crane, David Bugg, Denise Dade, Irene Howard, Rhoda Warren, Jean Goodchild, David Sowerbutts, Bryan Ranson, Heather Savage, David Pleasance, June Robinson, Beryl Turner, Frederick Taylor, Brian Asplin, Jean Fendt, Patricia Willis, Pauline Saunders, Brian Keys, Carole Carmichael, Jane Pocock, Vanda Cooley, Jonathan Evans, Raymond Hamilton, Ann Cole, Jean Pankhurst, Margaret Young, Malcolm Woollard, Michael Saunders, Kathleen Bennett, Roger Davies, Joy Watts, Patricia Warnett, Philip Mills, Kathleen Filby, Betty Trangmar, Madge Thorowgood, Florence Lambert, Lesley Woods, Jean White, Barbara Gosney, Rosemary Champion, Maureen Bond, Georgina Thomas, Carol Collett, Malcolm Legg, David McDonald, Percy Smith, Jean Elphick, Shirley Hawkins, Sheila White, Christine Ruffles, Myrtle Smith, Jill Mehew, Margaret Cottingham, Joan Osborn, Ann Ballard, Jean Mead, Joan Penney, Maureen Banks, Sheila Morris, Alan Hodson, Margaret Munday, Doreen Collier, Gordon Ansell, Winifred Betts, Christopher Bacon, Brenda Seabrook.

Commended: Roy Bush, Irene Baldwin, Pauline Sawyer, E. Woods, Peter Bush, Rita Burrell, Dorothy Sutton, Billy Bush, Gladys Smith, Geoffrey Pearce, Albert Crane, June Abbott, Trevor Clark, Peter Bradley, Daphne Leach, Valerie Leach, P. Harris, Ernest Goodrich, Marlene Robinson, Sylvia Martin, Ruby Dodson, David Pearce, Georgina Poll, Kenneth Poll. Omitted references: Margaret Marshall, Roy Steed, Grace Gomm, Stella Stebbings, Pauline Gough, Janet Taylor. Maureen Vail sent refernces only.

Not for Competition: The Misses Dorothy Best, Sylvia Harrison and Eunice Skull.

Belvedere still holds first place, with Chadwell Street second, and March, third.

The Death of Elisha

Aug.	6	M	**2 Kings 13, 14-21**
	7	Tu	Psa. 116, 1-15
	8	W	Isa. 25, 1-8
	9	Th	Heb. 2, 1-9
	10	F	Rev. 2, 1-10
	11	S	Num. 23, 1-10
	12	Su	Matt. 25, 14-23

A Girl Healed

Aug.	13	M	**Mark 5, 22-29**
	14	Tu	**Mark 5, 30-37**
	15	W	**Mark 5, 38-43**
	16	Th	Psa. 107, 17-22
	17	F	Matt. 15, 21-28
	18	S	Num. 12, 1-8
	19	Su	Num. 12, 9-16

A Boy Healed

Aug.	20	M	**John 4, 43-54**
	21	Tu	Matt. 8, 5-13
	22	W	1 Kings 17, 13-24
	23	Th	John 11, 34-45
	24	F	Exod. 15, 23-27
	25	S	Isa. 57, 15-21
	26	Su	Jer. 17, 5-14

A Man Healed

Aug.	27	M	**Mark 2, 1-12**
	28	Tu	Isa. 38, 1-8
	29	W	Isa. 38, 9-22
	30	Th	Acts 14, 5-12
	31	F	Acts 14, 13-18
Sept.	1	S	Psa. 30, 1-8
	2	Su	John 5, 1-9

A Woman Healed

Sept.	3	M	**Luke 13, 10-17**
	4	Tu	Luke 4, 38-44
	5	W	Acts 9, 36-43
	6	Th	Luke 7, 36-43
	7	F	Luke 7, 44-50
	8	S	Acts 16, 16-23
	9	Su	Isa. 53, 1-12

Supplying Food

Sept.	10	M	**John 6, 1-14**
	11	Tu	John 6, 15-21
	12	W	John 6, 22-29
	13	Th	John 6, 30-40
	14	F	John 6, 41-51
	15	S	John 6, 52-59
	16	Su	Matt. 15, 32-39

Supplying Drink

Sept.	17	M	**John 2, 1-11**
	18	Tu	Num. 20, 1-11
	19	W	1 Kings 17, 1-10
	20	Th	John 4, 1-8
	21	F	John 4, 9-15
	22	S	John 4, 16-26
	23	Su	Gen. 24, 12-21

Giving Peace

Sept.	24	M	**Matt. 8, 23-34**
	25	Tu	Psa. 107, 23-32
	26	W	Luke 11, 14-20
	27	Th	Luke 11, 21-26
	28	F	Isa. 32, 17-20
	29	S	Mark 1, 21-28
	30	Su	John 14, 23-31

THE EARLY LIFE OF DAVID

Oct.	1	M	1 Sam. 15, 10-15
	2	Tu	1 Sam. 15, 16-23
	3	W	1 Sam. 15, 24-30
	4	Th	**1 Sam. 16, 1-7**
	5	F	**1 Sam. 16, 8-13**
	6	S	1 Sam. 16, 14-23
	7	Su	Jer. 17, 5-11

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No. 130 JUNE-JULY, 1951

FROM THE RAYS EAST

FOR YOUNG PEOPLE



Kolli Hill Hostel. Baby Mark.

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.

SEEN FROM THE VERANDAH

CHOTA HAZRI

by Mrs. O. M. Morling, Paniadipatti

It is 6.30 a.m. and I am out on the verandah eating my morning meal. This, we call in Hindustani "Chota Hazri" which means "Little Breakfast." It is so called because it is only a light meal. We have something more substantial later in the forenoon. It is lovely and cool out here, there is just enough dew in the air to make it pleasant; the sun is just beginning to get above the horizon, but is not giving out much heat yet.

Flowers

There are other things also to make the verandah pleasant. I have three pots of lovely petunias which are very grateful plants. If they are given a drink of water twice daily and a little fresh earth occasionally, they bloom profusely all through the year. Tamil people who see them say they "make the eyes cool;" they mean that the sight of them is refreshing. I wonder if we are like these petunias, giving back to God in gratitude a little of what He has so graciously given to us. There is a pot of Geraniums too. These do not usually grow on the plains, it is too hot for them. But last year I brought some cuttings from the hills and these too are growing and blooming nearly all the year. I think from this we may learn that if we are the Lord's plants, even though we may not be in a very comfortable happy place, He expects us to be beautiful in our life and conduct. The one who wrote Ps. 90 said "Let the beauty of the Lord our God be upon us."

Birds

There is another pleasant thing about my verandah. As I sit here eating my chota, I can see and hear the birds. We have so many of them in the trees around. There is a large kite with wings that stretch nearly a yard across. It comes flying so quietly and swiftly, its eyes are carefully looking to see if any young fowls are running about the compound. Yesterday, as I was leaving the house, he suddenly swooped down, clutched a dear little white chick and flew off with it. Its poor mother was so distressed and so were its owners who hoped it would grow up and lay eggs. Satan, you know, is something like that kite; he is always trying to destroy us. We need to ask the Lord Jesus to keep us safe from all evil. But I must tell you about the other birds. There are some little green parrots that seem to chatter a great deal. And there are some very beautiful birds that have gorgeous blue feathers and seem so fine until they open their beaks. Then they screech and

quarrel and make altogether such a horrid noise that one wishes them farther away. Have you heard of boys and girls like that? I wonder.

The Buffalo and more Birds

We have a buffalo in our compound. She is not exactly good looking. Her hide is dark grey, nearly black. She has huge horns that measure more than a yard from tip to tip. She moves very slowly and awkwardly. But she supplies us with all the good milk we need. She, with her little calf is grazing close to my verandah and on her back sits a King Crow. It must be very vexatious to have a bird, sometimes two or three, jumping about on one's back. But she bears it all very patiently and only now and then gives a flick of her tail to warn them off. The King Crow is quite a small black bird with a long forked tail. It is much smaller than the common crow. Two of them often come and sit on the rafters of my verandah and watch me eat my toast and coffee. They are inclined to be impudent but have two good qualities; they get up very early in the morning and begin to chirp and clean their feathers long before it is light. And, although they don't wear uniform, they seem to be crow policemen. They chase the other crows, which are shameless thieves, right out of the neighbourhood. So if we have King Crows in our trees we are not troubled much by that kind of thief.

And then there are the humble little wood pigeons, cooing so happily to each other, and the bulbuls that, like parrots, can be taught to talk; and the Seven Sisters, fussy little birds that usually come in groups of seven. Sometimes we see the Golden Oriole, he is a beauty with his golden feathers and long tail. There is one bird that does not come at chota time, but if I am sitting on my verandah at night and have a lamp, I can see him hovering about in the low branches hoping I shall soon turn that lamp out and go to bed. He is a light grey owl with a white front and looks very wise. He may be, but he has not learned the scout laws. He spends the night flying about catching and eating bats, lizards and such small creatures. But he does not clear up afterwards. Sometimes my verandah is so unclean in the morning that it has to be swept and washed before I can sit down to chota. There are other birds, the dear little singing wagtail and the kingfisher.

But I must not stay to tell you about these. I see three children coming up the path, they are covered with painful sores and have come for medicine. And there is a little boy, he was chopping wood two days ago, the axe slipped and made a deep gash in his leg. So I must give them medicine. May God bless you all and help you to love the plants and creatures He has so graciously given for our pleasure and instruction.

RAIN, RAIN, RAIN

We have had so much rain in England that we wish it would cease and that we might get brighter days of sunshine. It seems hard to believe that, in other parts of the world, there are people starving because they have had no rain and the food will not grow in the fields. And yet such is the case in India, where thousands of children and grown-ups are enduring famine because of lack of rain.

There is a story from India, told by Mrs. Orchard, now on the Kolli Hills, of the excitement caused by the coming of the rain.

" For months we have waited and hoped for rain, and today at long last it has come.

" You in England cannot imagine the excitement that this has caused. We all rushed out to see it and stood watching with awe and wonder while the holes filled up and the thirsty earth drank in the cool rain. The children ran out with tins and bowls, and brown children and white children paddled together in the muddy pools which soon formed " (Uncle Peter interrupts here to say that he hopes English boys and girls will not copy this example, unless of course they go to the seaside to do it on the sands.)

" Then, as soon as it had stopped, we all went down to the ' munjai ' wet rice fields to see if they really were wet, and lo! the cracked earth showed the water in between and we all rejoiced that at last the rice will be able to grow. How full of praise our hearts were as we saw that beautiful rain."

We thank Mrs. Orchard for her interesting letter and, next time we hear the drip, drip, drip of the rain, we will hope that it may be raining in India too, and then we shall not mind so much.

LIGHT AND SAFETY

Dear Boys and Girls,

One of the greatest dangers in a coal mine is the presence of " fire-damp " or marsh-gas, which explodes as soon as a naked flame is kindled in it. Over 200 years ago, many valuable lives were lost because miners used to light their lamps in a coal mine and the marsh-gas would immediately explode. The lamps, which were used to show the way, led to death, and men were thus compelled to be in darkness beacuse they could not trust the damp vapours of the coal mine.

And then, just over 170 years ago a child was born at Penzance in Cornwall whose name was Humphrey Davy. His father was a wood-carver; but the lad, loved to use his intelligence more than his hands. He began to write poetry, was a great teller of stories and was apprenticed to a surgeon. It was not long before he began to experiment by breathing in different gases to test their effect upon himself and, more than once, he nearly lost his own life in this way. One of the gases which he discovered was the gas used by dentists known as " laughing-gas."

But Humphrey's greatest discovery was the lamp which would burn in a coal mine without danger to the miners. He found that if one had two vessels full of explosive " fire-damp," joined together by a copper tube, it was possible to light the gas in one vessel without exploding the gas in the other, because the flame was cooled off as it sought to pass through the

tube. He also found that if a flame was surrounded by a round or cylindrical covering of metal gauze it would not pass through the gauze to cause an explosion in the presence of "fire-damp." And so he became the inventor of the Davy lamp which has been the means of saving many lives and of bearing light to the dark places below the surface of the ground, where miners toil to bring to us our coal for our comfort and warmth.

It was a wonderful blessing which combined Light and Safety, Light and Salvation. Humphrey Davy's lamp is a picture to us of an even greater blessing, for there are very many lands, and vast areas in the world today, where dangerous and poisonous teachings cover the earth and millions of our fellowmen are in darkness both of mind and of spirit. There are many strange Lights, kindled by Man, which may at any time bring about explosions, regardless of their terror and horror.

But there is One Light which always brings not only Blessing, but also Salvation and Peace. That Light is suited to all lands, no matter how strange and poisonous are the errors which are taught there. That Light is the Light of the World, for Jesus Christ Himself said, "I am the Light of the World, he that followeth me shall not walk in darkness but shall have the light of life." It is because India needs the light of Jesus more desperately than ever before that our missionaries are there now, bearing the Light which shines the more brightly amid the dark vapours of heathenism. It is the Light of the Lord Jesus contained in His Holy Word. It is both Light and Salvation. Jesus blesses every heart upon whom He shines, and He brings Salvation and Peace wherever He is received.

Perhaps, some boys and girls in England who read "Rays" feel that they have poisonous and dangerous sins in their hearts, like a "fire-damp" in the darkness that is liable to explode at any time. Perhaps a great many more have these naughty things in their heart but do not know it. It is very certain that, whether we know our own hearts or not, each one of us needs the Lord Jesus Christ to dwell within our heart and to bring to us His Light, His Salvation and His Peace.

Remember that "the entrance of His Words giveth light. It giveth understanding to the simple." And use these words as your own prayer to the Lord Jesus, firstly for your own heart and then for all who are in heathen darkness, "O send out Thy Light and Thy Truth: let them lead me; let them bring me unto Thy holy hill."

I was delighted to receive letters, some of which were most interesting. from:—Irene Adams, George Allen, Mary Baker, David Baxter, Percy Carr, Daphne Cattermole, Margaret Cobb, Anthea Evans, Maureen Clarke, Sylvia Lamb (your last entry was too late, try earlier next time) Jane Pocock. (glad to hear about your brother and sisters; are they going to do the Searcher too?) Daphne Rushbrook, John Skull, Thelma Ward, and Vera Warren. Also it was a joy to receive letters from the following friends:—Mrs. E. E. Baker, (delighted to hear of Mary's recovery), Mrs. G. M. Barrett, Mr. R. J. Davis (Chadwell St. is marching on) Mrs. E. Dowsett (so glad to receive the Searchers), Mrs. J. H. Harmer, Miss W. A. Jordan (glad Ponders End has a new beginning) Missionary W. H. Kuhrt .(Gordon's contributions are always welcomed; we hope he is now better) Miss Masie Linggood, letter from Needingworth no name, and our faithful friend Mr. W. H. Trowbridge.

With every good wish to you each from,

UNCLE PETER.

WORD HUNTING

Here is a Hunt! Not for a fox or a rabbit, not even for a lost penny but for a name. And the name is only a small one, yet it is a great one in meaning; for it means "the great one," and it is used of "great ones" who sail vessels, who keep boys in order, who paint pictures, write music, look after other men at work and generally have learnt how to do something so truly and so well that they can teach others. There is much in a word, but greater still is he that ruleth his own spirit and Greatest of all is He who though "knowing . . . all things," took upon Himself the form

of a servant that we might learn of Him and thus find rest unto our Souls. He alone may truly receive the name for which we search.

Lower Group, age under 12

You will see that in each of the following sentences a word has been left out. The first is a word of **one** letter, and by adding a letter each time you will reach a word of six letters in the last question.

1. If ——— man love me he will keep my words.
2. He taught them ——— one that had authority.
3. He ——— down and taught the people.
4. Many shall come from the ——— and west.
5. They that sow in ——— shall reap in joy.
6. The ——— is come and calleth for thee.

They will be found in John 14; Mark 1; Luke 5; Matthew 8; Psalm 126; John 11. **Do not** write out the whole verse, but only the sentences given above, including the missing word, and giving the book, chapter and verse where found. Also write out in capital letters the word of six letters.

Upper Group, age 12 and under 16

First of all answer the Lower Group questions. Then search the following chapters in John's Gospel, ch. 1; 4; 9; 13; 20; and write out **in full** the verses where the word " Master " is found, giving the chapter and verse.

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, 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 three half-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, 1951.

RESULT OF LAST BIBLE SEARCHER

Another record! There were 483 entries this time. We welcome 120 new Searchers, and the following new Schools—Kingston, Newquay, Meapham, Rotherfield, Tonbridge, and Burbage, Wilts. We were also pleased to see entries from several schools that have been missing for a long time and greatly increased entries from some of our regular schools. The names are in order of merit.

Upper Group, aged 12 and under 16

Prizewinners: 1—Jeannette Chalmers, aged 13, Walthamstow.
2—Carole Jackman, aged 12, North Rd., Brentford.

Special Mention: Valerie Sennitt, Betty Tice, Anthea Evans, Dorothy Andrew.

Very Highly Commended: Pauline Prigmore, Peter Moon, David Fysh, Mary Willimer, Jacqueline Cross, Alan Preston, Mary Bugg, David Jones, Malcolm Church, Christine Taylor, Janet Cockbill, Margaret Fromow, Daphne Page, Margaret Cooper, Doreen Luckham, Brenda Page, Jill Mayes, Mary Wild, Kathleen Moore, Betsy Pearce. Jennifer Leeks, Robin Baker, Charles Abbott. Bernard Bartram, Sheila Botwright, Amy Barrett, Arthur Battley, Shirley Hobbs, April Goodchild, Terry Wilson, Jean Hollywood, Alan Driver, Dorothy King, Elizabeth Wild, Michael Pleasance, Eleanor Scott. Carole Sandiford, David Havers, Josephine Evans, Raymond Pullen, Gillian Dean, Dennis Havers, Maureen Bluck, Daphne Rayner, Margaret Andrews.

Highly Commended: Winifred Oxborrow, Eunice Burton, Wendy Hoy, Beryl Pearce. Yvonne Ball, Pauline Evans, Yvonne Wrangles, Jean Dingle, Margaret Newman, Daphne Peters, Dawn Parnell, Paul Gutteridge, Ronald Elliott. Ruth Hoffman, Ruth Orchard, John Harris, Jill Harsant, Reginald Head. George Archer, Nora Jaegar, Jacqueline Paterson, Valerie Brewster, Eileen Harris, Olive Greengrass, Marion Heather, Gillian Norman, John Bean, Maurice Rushbrook, Harry Batchelor, Joyce Chamberlain, Ann

Collier, Brian Poulding, Myrtle Bugg, Joyce Kemp, Joan Taylor, Leonard Race, George Allen, Derek Bugg, Philip Head, Robert Oxborrow, John Skull, June Cooper, Trevor Spanswick, Alma Bond, Jean Pearce, Alice, Sayer, June Ludlam, Betty Osborne, Jennifer Ballard, Mavis Pooley, Daphne Rushbrook, John Laver, Ronald Bush, Sylvia Honey, Alice Crane, Joan Nutkins, Jean Lawrence, Peter Alder, Anne Crane, Brenda Turner, Patricia Jordan, Heather Gissing, Rhoda Challen, Richard Seabrook, David Baxter, Jean Alsop, Diana Lee, Avril Taylor, Brian Burkett, Sylvia Michael, Paul Gissing, Helen Moore, Brenda Swinyard, David McClusky, Alice Lawrence, Patricia Hunt, Derek Brewer, Doris Lawson, Doreen Oppett, Dawn Wright, Joan Morris, Pat Cracknell, Harry Humphries, Richard Moore, Tilly Love, L. Baxter, Kenneth McKenzie, Norman Davies, Muriel Grey, Malcolm Robson.

Commended: Maurice Smith, Constance Hill, Shirley Young, Betty Stacey, Roy Dennison, Eileen Buss, Robert Middleditch, Derek Wilkes, Wendy Shave, Phyllis Cairns, David Robson and Janet Cook omitted references. Malcolm Duncan sent references only. Answered Upper Groups only: Beryl Prior, D. Crane, Daphne Cattermole, Ann Watts, Cynthia Mooney, V. Boggis, Lily Scott. Answered Lower Group only: Pamela Chaponel, Rita White.

Lower Group, age under 12

Prizewinners: 1—Valerie Laws, aged 9, Belvedere.
2—Monica Ransome, aged 7, Broomfield, Chelmsford.

Special Mention: Brenda Long, Bernard Hughes, David Pleasance, Jill Bannister, Michael Horrex, James Abbott, Rosemary Champion, Colin Baker.

Very Highly Commended: Richard Pullen, Brian Nicholas, Brian Ward, Maureen Petty, Theodore Evans, Graham Brown, Thelma Ward, David Bugg, Vanda Cooley, Barbara Jackson, Georgina Thomas, Mary Farrow, Sylvia Gillies, Denise Dade, Raymond Taylor, James Ransome, Cynthia Johnston, Joan Wing, Gerda Cooley, Dorothy Harris, Yvonne Waldegrave, Gladys Simmons, Audrey Bigg, Colin Howells, Brenda Watts, Anthony Bourne, Ruth Butters, Joy Watts, Percy Smith, Joan Elphick, Brenda Kemp, Jean Crane, Margaret Solly, Maureen Jackson, Rita Ginn, Ann Cole, Marie Gaunt, Valerie Barnett, Stephen Trowbridge, Jonathan Evans, Paul Wright, Mervyn Prime, Brian Kuhrt, Leslie Smith, David Sell, Frederick Taylor, Gillian Gates, John Betts, M. Norman, Kathleen Filby, Margaret Saunders, Joy Knight, Keith Cook, Peter Perry, Alan Clarke, Vivien White, Sandra Pearce, Rhoda Warren, Philip Bird, Maureen Gull, Pauline Bluck, Maureen Hammond, Irene Adams, Rita Goodier, Cynthia Smith, Gordon Ansell, Jessie Wing, Carole Sewell, Christine Wilson, Mary Oxborrow, Margaret Driver, Jennifer Miller, Graham Smith, Jean Goodchild, Patricia Marsh, Gillian Ansell, Vera Warren, Robert Smith, David Champion, Janet Ward, Janet Smout, Brian Asplin.

Highly Commended: Margaret Young, Jean White, Valerie Morris, Michael Chalmers, Pamela Gaston, Marion Taplin, Robert Gutteridge, Raymond Rudd, Patricia Willis, Rachel Perry, Gordon Kuhrt, Brenda Townsend, David Perry, Angela Fysh, Pauline Ward, Brian Holderness, Peter Appleton, Janet Taylor, Mary Dace, Ann Tree,, Margaret Maclean, Valerie Bluch, David Harris, Richard Whiting, Joyce Crane, Madge Thorowgood, Margaret Cobb, Barbara Gosney, Lynetta Whiting, David Burman, Avis Prior Olga Starkey, Ruth Sowerbutts, Brenda Elliott, Marian Arbon, Enid Beard, Doreen Devonshire, Irene Wooley, Brian Keys, Diane Andrews, Peter Heather, Joyce Bird, Marlene Daley, Bryan Ranson, Gillian White, Mary Pickering, Grace Skull, Marcus Offer, Pat Norman, Margaret Dodd, Michael Bridges, Margaret Hughes, Brian Mason, Diane Pugsley, Barbara Michael, Peter Robinson, Anne Chapman, Kenneth Rydon, Barbara Lee, Georgina Bardo, Pamela Wills, Kenneth Appleton, Peter Harris, Dianne Isted, Ann Self, Doreen Collier, Sheila Newman, Beryl Turner, Percy Carr, Margaret Parr, David Jaegar, Sylvia Jones, June Phillips, Pamela Bryant, Caroline Hutchins, Eileen Chapple, Denis Perry, Cyril Driver, Roberta

Searcher Results, Lower Group—continued.

Crane, Margaret Gould, Stephan Powell, Christopher Lee, Joan Osborn, Sheila White, Monica Boreham, Jane Pocock, Sidney Skull, June Abbott, Trixina Darwin, Margaret Buxton, Patricia Warnett, Brian Pickard, Trevor Clark, Maureen Olivers, Michael Crane, Alan Hodson, Sylvia Lamb, Anne Lawrence, Derek Taylor, June Robinson, Margaret Stroud, Patricia Norburn, Florence Lambert, BettyTrangmar, Dennis Driver, Geoffrey Hills, June Barker, Carol Collett, Shirley Palmer, Pamela Leigh, Christopher Bacon, Christine Hill, Jean Belford, Audrey Bedford, Philip Mills, Brenda Versey, Jack Newman, Stella Harvey, Jean Noble, Arthur Butcher, Patricia Murrell, Peter Bradley, John Gobbitt, Geoffrey Pearce, Patricia Lindfield, Jean Lynn, Pat Smith, Enid Gow, Monica Johnson, Brenda Jones, Valerie Clark, Pat Dellar, Malcolm Legg, Dorothy Saunders, Maureen Draper, Carole Smith, Maureen Bond, Evelyn Doyle, Hazel Clayfield Peter Elliott, Jean Fendt, Jean Taylor, Hilda Tarry, Sylvia Martin, David Stent, Sheila Mochine, John Rushbrook, Jennifer Bedwell, Albert Crane, Jeannetta Robinson, Janet Cooper, Trevor Lovell, David McDonald, Beryl Fenwick, Edith Cumbers, Margaret Wigzell, Jean Treeley, Georgina Poll.

Commended: Jean Keep, Madeline Johnson, Pauline Sawyer, Ann Ballard, Rita Smith, Ruby Dodson, Brian Doyle, Peter Bush, Hazel Harris, Roy Bush, Roy Abbott, Valerie Thorpe, Pat Cox, Sheila Maclean, Sylvia Stacey, Ronald Knight, Sandra Head, Alfred Hooton, Wendy Carter, Jude Lupton, Judith Oppett, Christine Bucknall, David Pearce, Barbara Taylor, Kenneth Poll, Irene Pharaoh, Jill Mehew, Doreen Marsh, June Williams, Billy Bush, Diana Mooney, June Bignell, Myrtle Smith, Patricia Ratcliffe, Maureen Grimes, Margaret Chapman, Ellis Farrington, Gladys Smith, Richard Granger, Loretta Fox, Ernest Goodrich, Barbara Williams, Pamela Bradley, Rita Corrall, John Whitfield. The following sent correct answers but omitted references: Leonore Asplin, Carol Welch, Ruth Ager, Reginald Whitfield, Evelyn White, Trevor Harvey, Jean Woods, Brenda Mulford, Marion Whitfield, Margaret Munday, Reggie Lott, Carole Reynolds, John Arnold, Janet Parish, June Wilkes. Sent References only: Margaret Eldridge, Patsy Dray, Christine Payler, Linda Farley, Pauline Saunders, Brenda Reynolds, Peggy Ellis, Irene Howard.

Not for Competition: Messrs. P. Barton and Stephen Toms, Belvedere is still first. Chadwell Street comes second, with Chase Cross, Romford, third. We were delighted to receive increased numbers of entries from Brentford, Finchley, Stowmarket, Streatham, Richmond, and Mendlesham,

Mercy and Judgment

June	4	M	**2 Kings 2, 19-25**
	5	Tu	Gen. 18, 22-33
	6	W	Exod. 34, 1-8
	7	Th	Psa. 145, 1-10
	8	F	Acts 3, 17-26
	9	S	Psa. 103, 1-11
	10	Su	Psa. 103, 12-22

Water for an Army

June	11	M	**2 Kings 3, 1-8**
	12	Tu	**2 Kings 3, 9-17**
	13	W	**2 Kings 3, 18-25**
	14	Th	Exod. 17, 1-7
	15	F	John 4, 5-14
	16	S	John 7, 37-46
	17	Su	Rev. 22, 12-21

Help for a Widow

June	18	M	**2 Kings 4, 1-7**
	19	Tu	Luke 4, 16-26
	20	W	Acts 6, 1-8
	21	Th	James 1, 19-27
	22	F	Luke, 7, 11-18
	23	S	Deut. 24, 14-22
	24	Su	Psa. 146, 1-10

Life and Death

June	25	M	**2 Kings 4, 8-17**
	26	Tu	**2 Kings 4, 18-26**
	27	W	**2 Kings 4, 27-37**
	28	Th	Matt. 8, 5-13
	29	F	Luke 8, 41-48
	30	S	Luke 8, 49-56
July	1	Su	John 11, 14-26

Food and Famine

July	2	M	**2 Kings 4, 38-44**
	3	Tu	Gen. 42, 1-8
	4	W	Gen. 42, 9-20
	5	Th	Gen. 42, 25-34
	6	F	Exod. 16, 1-10
	7	S	Ruth 1, 1-10
	8	Su	Psa. 37, 18-28

Elisha, Naaman, Gehazi

July	9	M	**2 Kings 5, 1-7**
	10	Tu	**2 Kings 5, 8-14**
	11	W	**2 Kings 5, 15-20**
	12	Th	**2 Kings 5, 21-27**
	13	F	Luke 4, 23-30
	14	S	Luke 17, 11-19
	15	Su	1 Tim. 6, 1-11

A Borrowed Axe

July	16	M	**2 Kings 6, 1-7**
	17	Tu	Prov. 22, 1-9
	18	W	Deut. 15, 1-8
	19	Th	Rom. 13, 1-8
	20	F	Prov. 19, 9-17
	21	S	Matt. 5, 33-42
	22	Su	Psa. 112, 1-10

Open and Closed Eyes

July	23	M	**2 Kings 6, 8-16**
	24	Tu	**2 Kings 6, 17-23**
	25	W	Isa. 29, 18-24
	26	Th	John 9, 30-41
	27	F	Isa. 35, 1-10
	28	S	1 Cor. 2, 6-12
	29	Su	Matt. 13, 10-17

The Sin of Unbelief

July	30	M	**2 Kings 7, 1-7**
	31	Tu	**2 Kings 7, 8-15**
Aug.	1	W	**2 Kings 7, 16-20**
	2	Th	Mark 6, 1-6
	3	F	John 1, 6-14
	4	S	Mark 9, 14-27
	5	Su	John, 3 14-21

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No. 129 APRIL-MAY, 1951

FROM THE RAYS EAST

FOR YOUNG PEOPLE



Indian Boys at Gymnastics

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.

THE SHIP OF THE YEAR

By John R. Field (Madras)

Do you know the big street in London called "Kingsway"? Some time ago, when I was walking down that important road I noticed a very large shop window. Across the top of it was written in big letters, "The Ship of the Year." Inside the window were photographs of a new liner, which had just finished her maiden voyage. When I came close up to the window I became very interested indeed because I found out that this marvellous "Ship of the Year" was the very one in which I myself hoped to travel on my long journey to India. It was the turbine steamer *Chusan*, the pride of the P. and O. Steamship Coy., which had been built at Barrow-in-Furness. This great ship took two years and four months to complete, and cost over three million pounds. When it is in the sea, twenty-four thousand tons of water have to move to make room for it. It is about seven times as long as a football pitch, and when it is full of passengers there are sixteen hundred people on board. All these details were marked up in the shop window, together with its horsepower (42,500); speed (22 knots), and many other details.

Soon the great day came when I saw this big ship as she really is. On that day, down at Tilbury, I went on board. As I walked down the landing-stage I noticed that the ship was all white, except for a buff-coloured funnel, on which was the name in Neon lights. Everything was beautifully "streamlined," and I noticed that there were two masts.

When the fog of the Dover Straits had been left behind, the ship increased speed, and soon it was covering more than five hundred miles every twenty-four hours. One day, as we were speeding through the Red Sea, the Captain gave us a talk about his ship. He told us that it was fitted with Radar which meant that even in a fog, or at night, he could see ships or land which were near him in a screen, something like a television set. He told us about a machine which makes sea water lose its salt, and become drinkable, and he explained the new device which keeps the ship steady in rough weather—a pair of big fins which stick out twelve feet from the sides of the ship, and move up and down, like the flaps (ailerons) at the back of an aeroplane's wings.

Of course, the really important thing about the trip was that I got to my destination. All the gadgets that the Captain told us about would not have been much use without an engine, and it would have been no use having the ship painted white, and its lines all shaped to cause the least resistance in the water unless the Captain had known the way.

Have you ever thought that you are rather like a ship? All of our time on earth is rather like a journey, for we are all on our way somewhere. Where is your ship going? Who is your Captain?

If we want to be sure that we shall get our " ship " to the " Port " of Heaven, then we want to be very careful that we have Jesus, the good " Captain " on board, for He is the ONLY ONE who can bring us safely to our Harbour. Otherwise our lives will just end in shipwreck or in the harbour of the Devil. A very sad end.

So think again, little sailor. Have you got the One who can see through the fog and darkness on board? Is He in control of your ship? You cannot trust anyone else to know the way to God. Only Jesus is the Way, the Truth, and the Life.

We are also pleased to print this following special message from Mr. Field to our readers—Editor.

I should be glad if you would thank all the boys and girls who have been remembering me in their prayers (I know that some of them have been doing so). Ask them please, not to give up now, because I need a great deal of help from the Lord if I am ever to learn the Tamil language, and I am sure the prayers of boys and girls are heard in Heaven, and they will be answered. It is very necessary that I soon get to know how to talk in this language so that I can tell Indians about the Good Captain Who always gets His ships to the right port safely.

I hope that God will richly bless all your young readers, and I trust that you will have the joy of knowing that Boys and Girls have come to know Jesus in a new way through your pages.

You will be glad to know that a Bookshop has recently been re-opened on the Compound here in Madras. It is mainly patronised at present by boys and girls, who come and buy pictures at a farthing a time.

THE TALKING PAPER

There is a good story about a missionary to the South Sea Islands, coming from the days when the people of those islands were savages and cannibals, and none of them could either read or write. A missionary and his wife had landed on the island and had built themselves a little house on top of a hill. The people, however, lived on the flat ground below the hill, and the missionary felt that if he was to get to know the people he would have to spend much time in their midst and not be far away on the hill. So he started to build a wooden hut near the village of mud huts where the people lived.

First, he cut down some trees and then sawed them into boards. But when he wanted to join the boards together to make the corners fit, he needed his chisel and he found that he had, like all carpenters, left the tool he most wanted at home. Now he did not wish to go home himself and leave the other tools and the sawn boards behind, or they would probably have disappeared before he got back. This is what he did.

Many of the natives had gathered around to watch the house being built and the missionary called the chief man to him. Writing a message on a piece of paper to ask his wife to send the chisel down, he gave it to the chief and, pointing to the little house on the hill, bid him carry the paper there. When the chief got up there, he handed the paper to the missionary's wife and was very surprised when he was given a chisel in exchange.

Very excitedly, he came running down the hill waving the chisel above his head and crying out, " I've got it; the paper talks, the paper talks!" He could not understand how it was that a piece of paper could speak words that could be understood and could carry a message from one person to another. Some months after this, that very chief himself learnt to write words that " talked," and to read words that " talked," too. He read words from God Himself that " talked " straight to his heart; burning words which showed to him the sin in his own heart; gracious words which showed him that God had sent the Lord Jesus to die for him; and loving words, spoken by Jesus long ago, that still " talked " as loudly as if they were spoken specially to him.

WHAT SHALL THEY READ?

Do you know that two out of every three people in the world today can neither read nor write? Think of what this would mean to you. You could not learn your lessons at school: books would be useless; neither hymn-book, nor Bible, would serve any purpose. You would be something like a man half-blind who had eyes but could not use them to bring knowledge to his brain. It would be as if you were in darkness; and it is darkness of mind for the 350 millions of men, women, and children in India who cannot read or write.

But the light is beginning to shine and gradually, beginning with the boys and girls, more and more people in India are beginning to read and to write.

Printing presses are being set up in the towns and cities of India and the workers on the land are beginning to read and to write words about the soil, the crops, the tools, and so on. Mothers begin to write words about their homes, their daily needs, their children and all the many needs of a home, and when Mother can read and write, it is not long before others too in the house learn to do so. And so the awakening goes on, and with it the sense of a great need of more light for the mind, and light for the soul. Already the Bible is printed in 100 different languages spoken in India, but there are not enough for all who want to read. Printing presses are being set up to print the Word of God but they cannot produce enough to satisfy India's hunger after God's answer to man's cry of need.

Do you remember our Lord's story of the man who sowed good seed in his field but, whilst he slept, an enemy came into the field and sowed tares? This is happening in India. The good seed of God's Holy Word cannot reach all who want to read and so the enemy, the Devil, is already busy sowing his tares. Tares will never satisfy a hungry soul or yield the Bread of Life. Tares only breed lies and corruption—they are the untruths of Communism and other strange-isms.

At our last meeting of the Strict Baptist Mission Council, the General Secretary, Pastor J. K. Thorpe, told us that a large grant of the Scriptures in the Tamil language had been made to our Mission. Let us pray that God may bless His Word abundantly and that the Holy Spirit may bless the seed before the tares are sown, so that needy souls may, in their very first book, read of Jesus, " the Bread of God which cometh down from heaven and giveth life unto the world."

BIRDS OF THE BIBLE

All boys and girls love birds, especially little girls because they seem to take a real interest in living creatures and are kind to them. We do not want to be unkind to the boys but we have been ashamed of the cruel way which we have seen some boys treat helpless little creatures, and hope that what is true of some boys is not true of every reader of " Rays." Jesus loved the birds: even the common little sparrows, and He told us that the Heavenly Father, who gave life to their tiny frames, loved them too and cared for them. Some day, when you are a little older, if you learn to love whatsoever things are lovely you too will see in bird-life some of the thousand wondrous things which God has given for us to learn. Perhaps some of you are learning even now; may God lead you to worship Him in His wondrous works.

Lower Group, age under 12.

The words that have been left out of these sentences are all the names of well-known birds.

1. The ——— came in to him in the evening.
2. I have commanded the ——— to feed thee there.
3. The ——— hath found an house, and the ——— a nest.
4. They shall mount up with wings as ———.
5. As a ——— gathereth her ——— under her wings.

The answers will be found in Genesis 8; 1 Kings 17; Psalm 84; Isaiah 40; Matthew 23. Write out the sentences, filling in the missing names, and giving the book, chapter, and verse where found. Extra marks will be given if you can find any of the birds mentioned more than once in the above chapters. Just give the names of the birds and where they are found. You need not write out the verses.

Upper Group, aged 12 and under 16

When you have answered the Lower Group questions, search for the missing birds in these sentences also, and write out your answers in the same way.

6. The ——— came up and covered the camp.
7. Gavest thou the goodly wings into the ——— ?
8. I am like an ——— of the desert.
9. And immediately the ——— crew.
10. A pair of ———, or two young ———.

The answers will be found in Matthew 26; Job 39; Exodus 16; Luke 2; Psalm 102; but not in the same order. If you want to gain some more additional marks look out for any birds in these chapters that have not already been mentioned, and give the names, and where they are found.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until SEPTEMBER, 1951, although their entries will be marked and listed with the 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, 1951.

RESULT OF LAST BIBLE SEARCHER

Well done, boys and girls! Never before have we had so many entries—there were 456, such splendid entries, too. Those of you who lost marks did so mainly because you were not quite careful enough in copying the words from the Bible. There were 150 new searchers—this is also a record number; and we welcome four new Schools—Beccles, Hinckley, Needingworth, and West Hill, Wandsworth. The names follow in order of merit, and to mark the specially large entry, we are giving six prizes.

Upper Group, age 12 and under 16

Prizewinners: 1—Anthea Evans, aged 14, Clacton-on-Sea.
2—Dorothy Andrew, aged 14, Courland Grove, S.S.
3—David Baxter, aged 12, "Zion" S.S., Whittlesey.

Special Mention: Jeanette Chalmers, Mary Oliver, Gillian Foster, Pamela Woollard, Carole Sandiford, Margaret Newman, George Archer, Raymond Pullen, Michael Pleasance, Margaret Cooper, Betty Tice.

Very Highly Commended: June Ware, Alan Preston, Diana Lee, Valerie Sennit, David Fysh, Ruth Orchard, Bernard Bartram, Doreen Oppelt, John Laver, Mary Willimer, Patricia Jordan, June Ludham, An entry from 18 Horslow Street, Potton; Joyce Town, Robert Middleditch, Daphne Rayner, Pamela Badcock, Peter Alder, Beryl Pearce, Maurice Rushbrook, Marion Heather, Betty Osborne, Sylvia Michael, Gillian Norman, April Goodchild, Nora Jaigar, Barbara Jackson (Chase Cross), Norman Davies, Eileen Harris, Patricia Hunt, June Cooper, Eileen Skeet, Christine Taylor, Patricia Pickett, Lois Richardson, Charles Abbott, Roy Harris.

Highly Commended: Alice Sayer, Malcolm Church, Alan Tickell, Leonard Race, Brian Poulding, Eunice Burton, Trevor Spanswick, Daphne Page, Doreen Luckham, H. Humphries, Ann Collier, David Robson, Jill Mayes, Eunice Nimmo, Joyce Simonds, Sheila Barber, An entry from 92 Cardington Square, Hounslow; Brenda Page, Valerie Brewster, Robert Oxborrow, Dawn Wright, Winifred Oxborrow, Maureen Mann, Constance Hill, Mary Bugg, Pauline Prigmore, Bruce Duncan, Malcolm Robson, Mary Wild, Ray Anderson, Joan Morris, Anne Harwood, Joyce Chamberlain, Dorothy Hill, Phyllis Cairns, Jean Hunt, Donald Danfer, Derek Bugg, Pat Cracknell, Judith Simmonds, Myrtle Bugg, Brenda Turner, Maureen Bluck, John Skull, Kenneth Richards, Alma Bond, Barbara Chance, Alice Crane, Roy Dennison, Frank Pooley, Jean Alsop, Annabel Knights, B. Gutheridge, Jean Hollywood, Dorothy Barber, Maurice Smith, Jean Dingle, Alan Driver, Shirley Hobbs, Jacqueline Paterson, Dorothy King, Doris Howard, Betty Stacey, Eileen Brewster.

Commended: Margaret Andrews (omitted one answer), Jean Pearce, Christine Lawson, Richard Seabrook, Mavis Pooley, Wendy Hoy, Mary Baker, Jill Harsant, Jennifer Leeks, Heather Gissing, Shirley Morris, Dennis Havers, Iris Markham, Amy Barrett, David Havers, Sheila Boon, Joyce Kemp, Anne Crane, Rita White, Gillian Dean, Victor Anderson, Leslie Sheldrake, Brian Burkett, Eileen Lewis. Answered Upper Group only: Barry Wade, Robin Baker, Paul Gutteridge, Margot Bromham, Doreen Brooks, Derek Wilkes, Pamela Brooks, Joan Brown, Patricia Fowler, Evelyn Barnes. Answered Lower Group only: P. Robinson. Sent references only: Harry Batchelor, Joan Clarke, Mavis Houghton.

Lower Group, age under 12

Prizewinners: 1—VeraWarren, aged 11, Crowfield S.S.
2—James Abbott, aged 10, March S.S.
3—Percy Carr, aged 8, Mendlesham Green S.S.

Special Mention: Patricia Fellowes, Philip Bird, Mervyn Prime, Stephen Trowbridge, Sheila Botwright, Irene Woolley, Michael Horrex, Valerie Bluck, Maureen Hammond, Elizabeth Leeks, Richard Whiting.

Very Highly Commended: Barbara Jackson (Belvedere), Colin Howells, Gordon Ansell, Peter Heather, Carole Kingham, Sylvia Gillies, Valerie Laws, Jessie Wing, Janet Ward, Josephine Evans, Pat Cox, Rita Ginn, Ivy Harrison, Irene Adams, Kingsley Abbs, D. Irvine, Doreen Collier, Yvonne Walder-

grave, Joan Frost, Carole Allen, Joy Watts, Audrey Bigg, Denise Goss, Olive Skeet, Jean Crane, Michael Roberts, Rachel Perry, Percy Smith, Mary Race, Audrey Bedford, Brenda Long, Stella Harvey, Kenneth Rydon, Evelyn Doyle, Betty Trangmar, Vera Barnes, Thelma Ward, Peter Moon, Ellis Farrington, Margaret Parr, Gilbert Harrison, Valerie Barnett, Colin Baker, Cynthia Smith, Terry Wade, Grace Skull, June Lee, Michael Shrimpton, David Burman, Trevor Lovell, Ruth Ager, Peter Appleton, Shirley Palmer, Christine Wilson, Lynnetta Whiting, Christine Hill, Jennifer Miller, Jean Belford, Brian Ward, Raymond Taylor, Cynthia Johnston, Linda Cowell, Ruth Butters, Barbara Michael, Loretta Fox, Gladys Simmons, Angela Fysh, Betty Roe, Jennifer Ballard, David Perry, David Pleasance, Florence Lambert, Rosemary Champion, Elizabeth Wild, Pauline Ward, Pamela Gaston.

Highly Commended: Peter Bush, Leslie Smith, Sheila White, Rosemary Chapman, Diane Pugsley, Irene Pharoah, P. Harris, Jennifer Richards, Rosemary Thomas, Brenda Kemp, Ann Havers, Maureen Oliver, Graham Smith, David Sowerbutts, Avis Prior, Stella Oliver, Gillian Ansell, Geoffrey Hills, Stuart Betts, Denis Perry, Ann Ballard, Margaret Stroud, Gerda Cooley, An entry from 308 Woolwich Road, Charlton, Valerie Newing, Maureen Jackson, Anthony Bourne, Fred Taylor, Doris Hulkes, Angela Woolley, Celia Porter, Margaret Chapman, Brian Keys, Brenda Rayner, Vivian White, Pamela Wood, Margaret Driver, Roy Abbott, Brian Mason, Dorothy Harris, Robert Gutteridge, Maureen Draper, John Chilvers, June Bignell, Georgina Thomas, Vanda Cooley, Mary Oxborrow, Rhoda Warren, James Ransome, Michael Bridges, Susan Roberts, Olga Starkey, Margaret Solly, Kenneth Appleton, Bryan Ranson, Patricia Norburn, Joan Wing, Valerie Morris, Cynthia Dormer, Sheila Barker, Jill Banister, Margaret Bowman, Pat Dellar, Joan Boakes, June Abbott, Marion Lineham, Margaret Buxton, Ernest Goodrich, Ann Self, Peter Robinson, Graham Field, Patricia Marsh, Nita Bennett, Peter Perry, Brenda Watts, Danny Lineham, Barbara Skeet, Michael Chalmers, Margaret Gould, Wendy Carter, David Bugg, Trixina Darwin, Gillian Gates, Maureen Bond, Sybil Ramsey, Brian Doyle, Pauline Evans, Stephan Powell, Frances Burgess, Pamela Chaponel, Susan Cantor, Betty Burrows, Roberta Crane, Carole Smith, David McDonald, Monica Johnson, Georgina Poll, Jack Newman, Sheila Newman, Monica Ransome, Sonia Conter, Malcolm Legg, Marian Arbon, Margaret Dewsbery, Marion Taplin, Reggie Lott, Patricia Ratcliffe, Robin Newman, Joyce Crane, Roy Bush, Eileen Chapple, Georgina Davey, Beryl Fenwick, Marian Brewster, Sidney Skull, Carol Collett, Barbara Gosney, John Gobbitt, Pat Willis, Raymond Hawes, Jean Goodchild, John Rycraft, Diana Hughes, Patricia Bastwick, Jean White, Maureen Gull, Dorothy Saunders, Ruby Dodson, Sylvia Moalin, June Pound, Leonard Pearce, Keir Abbey, Sylvia Lott, Kenneth Poll, Diana Mooney, Margaret Chapple, Kathleen Felby, John Mewes, Christopher Lee, Stephen Ager, Sheila Rouse, Billy Morris, Kenneth Morley, Robert Whatling.

Commended: Margaret Saunders, Barbara Pearce; John Wilkins and Christopher Bacon omitted references, Brenda Jones, Kenneth Higgins, Diane Andrews, Joy Knight Billy Bush, Hazel Harris, Jude Lupton, Iris Messinger, Molly Maybury, Albert Crane, Pamela Oldham, Elaine Cooper, Beryl Knight, Pamela Neal, David Sell, Dianne Isted, Gladys Smith, Maureen Banks, Reggie Wildon, Victor Bradley, Brian Whatling, Cecil Hunt, Denise Dade, Janet Cooper, M. Ridgway, Mollie Smith, Trevor Clark, Ian Hurst, Den Watts, Anne Laurence, Philip Mills, Doreen Kerry, Peter Bradley, Clifford Collins, Charles Howard, Hazel Clayfield, Robert Watkins, Marlene Robinson, Molly Sears, Pamela Bradley, Kathleen Barr, Pamela Howard, Janet Smout, Allan Toliday, Anthony Lammers, Carol Gilbert, Brian Nicholas, Geoffrey Pearce, John Meddings, John Arnold, Pat Reynolds, Beverley Whittaker, Philip Head, Lynda Jeffery, June Huff, Fred Robinson, Bryan Coleman, Barry Coleman, Ruth Baker, Iris Johnson.

Not for Competition: The Misses Veronica Pickett, Eunice Skull, and Messrs. John and William Barton, and Peter Barton.

Belvedere came first, but Chadwell Street made a splendid effort, Chase Cross, Romford came third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

One Spring morning, we saw from our front window, two little tiny creatures standing motionless upon the ground. They were little baby wagtails just out of their nest, and one could hardly distinguish them from the colour of the soil. All at once, they quivered into life with open beaks and fluttering wings and they stepped forward at the call of their mother into the open to receive the food which she brought to them.

That was the first step forward but it was not enough. Had they remained there, doubtless a cat would have pounced upon them. The mother bird had something more to teach them. It was not enough to step forward into the open, they must learn to fly. And so, after a few hours, she brought their food, not to the ground but to the top of a shed and there she stood whilst her babies called to her hungrily from the ground. They knew that they would never get fed until they got to the top of the shed and so they spread their tiny wings and, with many a flutter, scrambled up through the air to the place where their mother was waiting, and they were not disappointed.

The Lord Jesus calls boys and girls just like that. He calls us to step forward into the open in reply to His call saying, "Come unto Me." He shows us our need of the food for our souls which He alone can give. But He calls for something more. He calls us to follow Him wherever He leads; to fly to Him for safety and for grace which He only can supply. He too does something more for us: He gives us the power of faith by which alone we can fly to Him and He never disappoints us when we venture out towards Him. Happy are all the boys and girls who put their trust in Him.

I was pleased to receive letters from:—

David Burman, Percy Carr, M. D. Church, April Goodchild, Roy Harris, Christine Hill, Michael Horrex, Danny Lineham, Mary Oliver, Michael Pleasance, Eunice Skull, Pauline Ward, and from the following friends:—Mrs. E. E. Baker, Mrs. Gladys Bucknall, Mr. J. Christie, Mr. Leslie B. Cooper, Miss C. R. Croft, Mr. H. J. Culliford, Mr. Robert J. Davis, Mrs. J. H. Harmer, Mrs. F. E. Horrox, Mrs. Florence Laxton, Miss M. Linggood, Mrs. L. E. Perry, Miss Joan E. Smith, and Mr. W. H. Trowbridge.

With every good wish to you each,

From

UNCLE PETER.

Be Prepared

Apr.	2	M	**Matt. 25, 1-13**
	3	Tu	Matt. 24, 42-51
	4	W	Luke 21, 29-38
	5	Th	Luke 12, 31-40
	6	F	1 Thess. 5, 1-8
	7	S	2 Pet. 3, 7-14
	8	Su	Mark 13, 31-37

Be Busy

Apr.	9	M	**Matt. 25, 14-23**
	10	Tu	**Matt. 25, 24-30**
	11	W	Prov. 13, 1-9
	12	Th	Luke 19, 12-27
	13	F	Prov. 6, 6-15
	14	S	Prov. 24, 27-34
	15	Su	Rom. 12, 6-16

Be Kind

Apr.	16	M	**Matt. 25, 31-40**
	17	Tu	**Matt. 25, 41-46**
	18	W	Deut. 15, 1-11
	19	Th	1 Kings 18, 7-16
	20	F	Isaiah 58, 1-8
	21	S	Heb. 13, 1-8
	22	Su	2 Tim. 1, 13-18

Be Dressed

Apr.	23	M	**Matt. 22, 1-7**
	24	Tu	**Matt. 22, 8-14**
	25	W	Prov. 9, 1-10
	26	Th	Isa. 61, 4-11
	27	F	Psa. 45, 7-17
	28	S	Luke 15, 11-24
	29	Su	Rev. 19, 1-9

Be Wise

Apr.	30	M	**Luke 12, 13-21**
May	1	Tu	**Luke 12, 22-31**
	2	W	Dan. 5, 1-9
	3	Th	Dan. 5, 10-16
	4	F	Dan. 5, 17-24
	5	S	Dan. 5, 25-31
	6	Su	1 Kings 3, 5-14

Jesus' Promise Fulfilled

May	7	M	**John 14, 15-18**
	8	Tu	John 14, 19-26
	9	W	Acts 1, 1-9
	10	Th	**Acts 2, 1-12**
	11	F	**Acts 2, 13-18**
	12	S	Acts 2, 22-28
	13	Su	Acts 2, 29-40

THE LIFE OF ELISHA

Elisha's Call

May	14	M	**1 Kings 19, 1-8**
	15	Tu	**1 Kings 19, 9-16**
	16	W	**1 Kings 19, 17-21**
	17	Th	Exod. 3, 1-10
	18	F	1 Sam. 3, 1-10
	19	S	Psa. 6, 1-8
	20	Su	Heb. 1, 1-10

The Fire of the Lord

May	21	M	**2 Kings, 1, 1-9**
	22	Tu	**2 Kings 1, 10-18**
	23	W	Gen. 19, 17-28
	24	Th	Exod. 19, 16-25
	25	F	Luke 10, 1-12
	26	S	Mal. 3, 16-18; 4, 1-6
	27	Su	Rev. 21, 1-8

Elijah Called Home

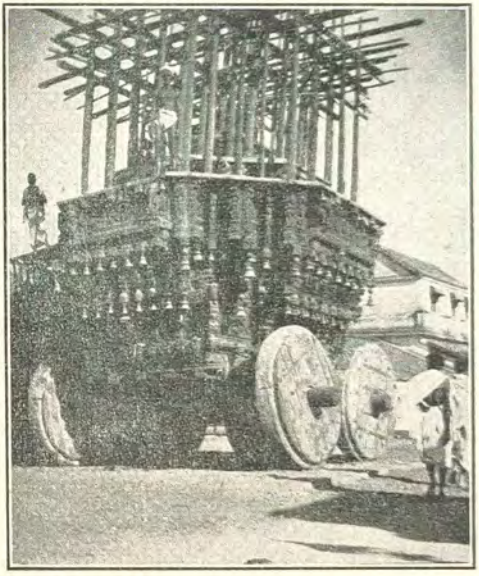
May	28	M	**2 Kings 2, 1-8**
	29	Tu	**2 Kings 2, 9-18**
	30	W	Gen. 48, 5-14
	31	Th	Gen. 48, 15-22
June	1	F	Deut. 34, 1-12
	2	S	Matt. 27, 50-60
	3	Su	2 Tim. 4, 1-8

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FROM THE RAYS EAST

FOR YOUNG PEOPLE



Temple Car at Sendamangalam.

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.

LET THE SONG GO ROUND THE EARTH

" Music ! What is the good of music ? You ought to know better than to encourage the child to waste his time on such rubbish. He shall go to school at once and learn something useful." So said the father of little George one day when he entered the room where his little son had all sorts of musical toys. There were whistles and pipes, and drums and trumpets, little toy pianos and every toy that could amuse a little boy who was fond of music. For little George at the age of five, had been enjoying himself with his musical toys so much that his father, who was the king's doctor, could not bear the noise which flowed out from the playroom of his little son. Sweeping them up together with his own hands, the father threw them all on the fire and waited there until he saw that they were all burnt.

Next day, little George was marched off to school but it was a very miserable little boy that came home that evening. He sat in his playroom, weeping for the musical toys, and it seemed as if all interest had gone from his little life. Day by day went by and little George worked hard at his lessons but his heart was in his music, and he was sad. The little face that was once so bright and glad became pale and sorrowful and his mother asked him what was the matter. " My music," he sobbed, " I cannot live without my music." His mother did not know what to do, for she was grieved to see her little son so sorrowful.

But George had an aunt, whose name was Anna. Now Aunt Anna was also fond of music and, when George's mother told her of his sadness, she set to work to think out some plan by which little George could once again have some music. In the afternoon, George's father went out to see one of the young dukes, and while he was away a cart drew up at the house in which there was a large wooden box. The box was lifted out of the cart and taken through the house right up to a garret at the very top near the roof. In the evening, George's father came home but he was very tired and, after he had had a meal, went fast asleep. But little George was up in the garret. Inside the large wooden box was a clavichord—a kind of old-fashioned piano that gives sweet muffled notes which cannot be heard from a distance. Mad with joy, George was playing his new instrument to his heart's content and it was quite late before he went to bed that night.

The next morning, George was a different boy. His gladness and brightness had come back and he went skipping off to school. " There," said his father, " what did I

tell you ? Little George has forgotten all about those foolish toys of his and is taking a pleasure in going off to school." His mother smiled quietly because she understood. And in the stillnes of the night, when the household were asleep, the tiny boy would creep up into the garret, often in his nightdress and practise to his heart's content.

Fifty years went by and little George had grown to be a man, and a very great master of music. He had been to Berlin, Hamburg, Italy and Hanover and had come to London. Soon after a visit to Dublin, it was said that George had written one of the most wonderful pieces of music that had ever been composed and everybody wanted to hear it. But they had to go to a strange place to do so. Near the south bank of the river Thames in London, there is a great building known as the Foundling Hospital, where little children, with no home and no parents to love them, are cared for. It may have been because his own father was so unkind to him, that, when he became a man, George did all that he could to bring gladness into the lives of boys and girls. And so it was to the Foundling Hospital, once every year, that the people of London went to hear George Frederick Handel conduct his own greatest work known as " The Messiah." Each performance brought in £500, all of which George Handel gave to these boys and girls. Before he died, he built them, at his own expense, a splendid new organ and on his death, he left to these little ones the right of performing this greatest of all oratorios—the greatest message in music and song that the world has ever heard.

George Handel was one of the greatest composers of music in the world but the wonder of his greatest work is the more wondrous story of the Son of God, who came to earth as a little child and " was despised and rejected of men." This more wondrous story of Jesus and His love is the Gift which he has left behind him for all the children all over the wide world. It is the Good News of His Saving Power and Grace. There is no more wonderful story than that of Jesus and His love, whether it be told to boys and girls of England or India. It is " the song which never wearies, though sung continually " for " He hath put a new song into our mouth even praise unto our God." This Gospel is heaven's music sounding in the ears of needy souls of this earth. Happy indeed are we, if we cannot live without its music, and happier still if we are sounding out the music which we love to others who have never heard.

A PEEP INTO OUR DISPENSARY

by Dr. Ruth Harris.

Come over with me and have a peep at our dispensary. Sitting, squatting, standing, some with sores, some with eyes all inflamed and blood-shot (for it is the time of the eye-flies), some with pains here and some with aches there, our patients are waiting. Some are hearing for the first time about the Lord Jesus Christ. Little boys standing in a line, with arms folded in front of them, repeat a text. One lad, with a bright face, says it better than the rest; you see, he comes to Sunday School. I have not explained that they are all waiting outside the dispensary, some on the verandah and some sitting on the ground, there is not enough room for them to wait inside.

The Dose and the Paper.

We will go inside. Here come the hostel girls for their treatments before they go to school. There is one thing they do not like, and that is cod liver oil; do you ? You should see them screw up their faces and gulp as they take their dose. Before they come in, the patients each have their names written in a book, and receive a pink paper with their name and number on one side and texts on the back. They are supposed to bring them with them whenever they come, but I am sorry to say that they do not always do as they ought; do you ?

See these women coming in, all covered up with a sheet. It is not a joke, it is because they are Mahomedans and are not supposed to be seen by men. It is wonderful to be able to tell them of a Saviour who cares for women as well as for men. There is no place for women in their own religion.

A very precious Baby.

If you look at this little girl aged 2½ years, who is being brought in by her auntie, you will notice that she has a ring in the right-hand side of her nose. Her name is Pichai-ammal, which means Beggar-woman; not a very nice name, is it ? I can tell you without asking any more questions that she is at least the third baby to be born in her family, and that the other babies all died. Though she is very precious she was given an ugly name, so that the evil spirits should think she was not worth anything; and for the same reason she was laid on the rubbish heap after she was born. It is very sad that people should be so afraid, but what can you expect when they do not know about the Lord Jesus

and how much He loves us. But Pichai-ammal was very dangerously ill a little while ago, and we taught those who loved her, and were worried, how to pray. They knew it was the Lord Jesus, Who gave them back their little girl.

Mother very ill!

This man has come to tell us how his wife is getting on. He came a few days ago for us to go and see his wife. She was desperately ill, with a very high temperature and pneumonia. She lay on her string cot, panting and restless, her eyes swollen and her mouth parched, her tiny baby, born the day before, lay at her side. They had come, and come again for us, but we had been on camp. We prayed in that home filled with sadness, that the Lord would heal the mother and take care of her; and surely He has done, seeing that she did not suffer by our absence. She is not quite well yet, though, so we go on praying and keep on visiting her. They have said that they will all come to service when she is well enough. When you read this, pray for them

There are many more people I could tell you about, but I must not keep you too long. We hope to be off on camp tomorrow. Good-bye everybody. When you pray for yourself, do not forget to pray for us, too.

HONOURS LIST

All the scholars whose names appear in this list receive a Certificate of Merit for regular Bible Searching during 1950. Mary Baker, Mendlesham Green, and Joyce Chamberlain, Chadwell St., have gained the special prizes which are awarded to the two scholars who have the best record but have not yet won a prize.

Belvedere: Betty and Doreen Austin, Amy Barrett, Carol Collett, Gerda Cooley, Pat Cox, Denise Dade, Shirley Gadsden, Pamela Gaston, Sylvia Gillies, Brian Gutheridge, Dorothy Harris, Reginald Head, Jean Hollywood, Maureen Jackson, Dorothy King, Valerie Laws, Kenneth McKenzie, Philip Mills, Valerie and Michael Newing, Ruth Orchard, Maureen Petty, Pauline Prigmore, Richard Seabrook. **Chadwell St., Clerkenwell**: Valerie Barnett, Joyce Chamberlain, June Ludlam, Sylvia and Barbara Michael, Raymond Pullen, Olga Starkey, Jean and Vivian White. **March**: James Abbott, Maureen Banks, Philip Bird, Anthony Bourne, Nora Jaegar, Alan Preston, Margaret J. Saunders, Valerie Sennitt, Stephen Trowbridge. **Walthamstow**: Jeannette and Michael Chalmers, Cynthia Johnston, Pauline Monaghan, Margaret Solly, Brenda Turner, Diane Titheradge. **Mendlesham Green**: Ruth Ager, Mary Baker, Arthur Battley, Percy Carr, Thelma and Brian Ward. **Richmond**: Alma and Maureen Bond, Ronald Bush, Sylvia Martin, Carole Smith, Yvonne Waldegrave. **Bermondsey**: Alice and Anne Lawrence, Brenda Long, Doreen Luckham. **Bradenstoke**: Eunice, John, Sidney and Grace Skull. **Bethesda, Ipswich**:

(*See also over page*)

Honours List (continued)
Derek and Myrtle Bugg, Winifred and Mary Oxborrow. **Stowmarket**: Michael Horrex, Michael Pleasance, Mervyn Prime, Daphne Rayner, **Whittlesey**: David Baxter, Rosemary Champion, Gillian Foster, Mary Willimer. **Chelmsford**: Hazel Grimwade, Jennifer and Elizabeth Leeks. **Clifton**: Jean and Josephine Collins, Jill Mayes. **Crowfield**: Maureen Hammond, Stella Harvey, Vera Warren. **Greenwich**: David, Rachel and Denis Perry. **Horham**: David Havers, Percy and Leslie Smith. **Mt. Zion, Ipswich**: Jill Harsant, Brenda and Daphne Page. **Tabernacle, Brighton**: Derek and Peter Moon. **Eastbourne**: Dorothy and Christine Hill. **St. John's Wood**: David and Barbara Pibworth. **Sudbourne**: Mary and David Bugg. **Park Ridings, Wood Green**: Jennifer and Ann Ballard. **Brentford**: Shirley Hobbs. **Eden, Cambridge**: Gillian Norman. **Courland Grove, Clapham**: Dorothy Andrew. **Salem, Croydon**: Pauline Ward. **Epsom**: John Laver. **Grundisburgh**: Malcolm Church. **Hadleigh**: Brian Poulding. **Highbury**: Lily Nash. **Ilford**: Joan Wing. **Zoar, Ipswich**: Eileen Brewster. **Middlesbrough**: George Archer. **Otley**: Irene Adams. **Prittlewell**: M. Norman. **Somersham**: David Burman. **Staines**: Norman Davies. **Stretham**: Jean Alsop. **Tring**: Dawn Wright. **Tunstall**: Annabel Knights. **Wellingborough**: Peter Robinson. **Wivelsfield**: Peter Barton. **Yateley**: Betty Tice. Also Anthea and Timothy Evans; Elizabeth Wild.

IN THE BEGINNING

This issue of "Rays" begins a new year, so it will be interesting to search for some of the "Beginnings" in God's Word. These are the words we want you to find, so begin right now.

Lower Group, age under 12.

1. In the beginning God.
2. The fear of the Lord is the beginning.
3. In the beginning was the Word.
4. Thou, Lord, in the beginning.
5. I am . . . the beginning.

They will be found in Genesis 1; Psalm 111; John 1; Hebrews 1; Revelation 22. Start with the words that are given and write on to the end of the verse and give the book, chapter and verse where found.

Upper Group, 12 and under 16.

6. This beginning of miracles.
7. Beginning at Moses and all the prophets.
8. The fear of the Lord is the beginning.
9. That which was from the beginning.
10. A glorious high throne from the beginning.

Search for these words as well as those given for the Lower Group. They will be found in Proverbs 1; Jeremiah 17; Luke 24; John 2; 1st Epistle of John 1; but not in the same order. Write out your answers in the same way as the Lower Group.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize-winners in the last Searcher are not eligible for another prize until JULY, 1951, although their entries will be marked and listed with the 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, 1951.

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

RESULT OF LAST BIBLE SEARCHER

The number of entries for this Searcher was a little disappointing, particularly as many of you needed that one entry to gain your Honours Certificate. We welcome two new Schools : Bedworth and Bethersden; and 18 new Searchers. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners : 1.—Roy Harris, aged 15, Belvedere S.S.
2.—Mary Oliver, aged 12, Bethersden S.S.

Special Mention : Eileen Harris.

Very Highly Commended : Iris Markham, Alan Driver, Mary Willimer, Sylvia Michael, Dawn Parnell, Margaret Newman, Nora Jaegar, Michael Pleasance, Shirley Gadsden, Alan Preston, Jeannette Chalmers, Shirley Hobbs, Anthea Evans, Dorothy Andrew, Christine Taylor, Pat Pickett, Gilian Foster, Betty Tice, Margaret Andrews, Annabel Knights, George Archer, Derek Bugg.

Highly Commended : Malcolm Church, P. Barton, Alice Sayer, Jean Alsop, June Ludlam, Timothy Evans, Raymond Pullen, John Laver, Eileen Brewster, Ruth Orchard, John Skull, Dorothy Jordan, Jennifer Leeks, David Baxter, Veronica Pickett, Pamela Badcock, Eunice Skull, Pauline Prigmore, Valerie Sennitt, Mary Bugg, Reginald Head, Betty Austin, Jean Pearce, Arthur Battley, Myrtle Bugg, Dawn Wright, W. R. Middleditch, Brenda Page, Eunice Nimmo, Richard Seabrook, Derek Moon, Brian Poulding, Alice Crane.

Commended : Daphne Rayner, Dorothy Hill, George Collier, Carole Jackman, Anne Crane, Hazel Grimwade, Gillian Norman, Laura Dearden.

C. Wainwright sent references only.

Sheila Pettitt and Sheila Boon answered Upper Group only.

Lower Group, age under 12.

Prizewinners : 1.—David John Burman, aged 7½, Somersham S.S.
2.—David Havers, aged 11, Horham S.S.

Special Mention : Maureen Petty, Dorothy Harris.

Very Highly Commended : David Harris, Carol Collett, Joan Wing, Grace Skull, Stephen Trowbridge, Colin Howells, Michael Horrex, Mervyn Prime, Jean White, Philip Bird, Brian Ward, Ruth Ager, David Bugg, Christine Hill, James Abbott, Sheila White, Maureen Hammond, Jean Goodchild, Janet Ward, David Pleasance, Irene Adams, Josephine Evans, David Perry, Amy Barrett, Margaret Saunders, Rita Ginn, Peter Perry, Denis Perry, Pat Cox, Valerie Barnett, Vivian White, Rachel Perry.

Highly Commended : Sylvia Gillies, Valerie Clark, Leslie Smith, Gerda Cooley, Yvonne Waldegrave, Stella Harvey, Brenda Long, Stephen Ager, Patricia Ratcliffe, Valerie Laws, Myrtle Battley, Doreen Austin, Barbara Michael, Ann Ballard, Thelma Ward, Margaret Solly, Vera Warren, Cynthia Johnston, Jennifer Ballard, Ann Self, Maureen Jackson, Peter Harris, Percy Smith, Richard Pearce, Jean Hollywood, Doris Sims, Barbara Jackson, Trevor Lovell, Vanda Cooley, Anthony Bourne, Percy Carr, Denise Dade, Pat Norburn, Peter Robinson, Fred Taylor, Pauline Ward, John Chilvers, Peter Moon, Dorothy King, Valerie Newing, Sylvia Martin, Albert Crane, Maureen Draper, Raymond Taylor, Rosemary Champion, Michael Chalmers, June Bignell, John Harris, Pamela Gaston, Olga Starkey, Diane Andrews, Pat Eason, Carole Smith, Daphne Page, Billy Morris, Jude Lupton, Joy Knight.

Commended : Pauline Evans, Jill Harsant, Roberta Crane, Sidney Skull, Brian Doyle, Beryl Glastonbury, Wendy Flint, Rose Eves, Valerie Morris.

Not for Competition : The Misses Dorothy Best and Maureen Roper.

Belvedere still lead.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

"*Thy will be done, in Earth as it is in Heaven.*"

This is part of the prayer which our Lord taught to his disciples. It is a *family* prayer; for all who pray it first of all say, "Our Father," to show that He to whom we address our prayer is the family Head of all who truly pray. It is a *worldwide* prayer; for in all nations and languages—in the great English-speaking world of the West, in India and China and all lands of the Far East, in Africa and South America, indeed in every land, amongst all nations, that prayer is heard. It is a *personal* prayer; for none who pray it can do so without knowing that only those who first seek to do God's will in their own lives have a right to pray that others may do His will too. And if all who pray that prayer were ready to do the will of God, instead of seeking their own way, more of God's will would be done in Earth as it is in Heaven. It is a *continual* prayer for it needs to be our prayer at the beginning of the year, as we look ahead into the year. Unless it is our prayer throughout the year, we shall miss the only way by which true joy can be ours continually until the year ends.

I wonder how many boys and girls who read these lines have begun to pray. It is a great honour to be allowed to speak to God. It is as great an honour to be allowed to speak to God using the words of the Lord Jesus, for He prayed, "not My will but Thine be done." And if you really desire that God shall have His way in your life, then Jesus bids you pray this prayer as obedient children of the Father's great family. Remember then, not only your own need but think of others too, separated by many seas and many customs, but joined to us round the wide world by a bond of common loyalty to the Heavenly Father and a common desire that His will shall be done in Earth as it is in Heaven.

I was very pleased to hear from :—Dorothy Andrew, George Archer, Hazel Grimwade, Rachel Perry, Mervyn Prime, Daphne Rayner, Yvonne Waldegrave and Mary Willimer. Also from the following friends:—Mr. R. J. Davis, Mr. J. H. Harmer, Miss Florence Laxton, Sister Phyllis, Mr. Frank A. Prime, Miss E. Skull, Miss J. E. Smith, Mr. W. H. Trowbridge, Mrs. M. V. Ward and Mrs. White.

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

David's Pride and Penitence		
Feb. 12	M	**2 Sam. 24, 1-9**
13	Tu	**2 Sam. 24, 10-17**
14	W	**2 Sam. 24, 18-25**
15	Th	1 Chron. 21, 1-8
16	F	Prov. 16, 18-25
17	S	Psa. 33, 13-22
18	Su	Luke 15, 11-24

Take Heed How You Hear		
Feb. 19	M	**Matt. 13, 1-9**
20	Tu	**Matt. 13, 10-17**
21	W	**Matt. 13, 18-23**
22	Th	Matt. 13, 24-30
23	F	Eccles. 11, 1-6
24	S	Ezek. 33, 30-33
25	Su	Acts 28, 23-31

Keep Asking		
Feb. 26	M	**Luke 11, 1-13**
27	Tu	James 5, 13-20
28	W	Luke 18, 1-8
Mar. 1	Th	Luke 18, 9-17
2	F	Col. 4, 1-9
3	S	Gen. 18, 23-33
4	Su	Matt. 7, 1-11

Helping Your Neighbour		
Mar. 5	M	**Luke 10, 25-37**
6	Tu	Lev. 19, 9-18
7	W	Prov. 25, 21-29
8	Th	Eph. 4, 25-32
9	F	Job 29, 7-16
10	S	Prov. 24, 1-12
11	Su	2 Pet. 1, 1-10

The Death of the Saviour		
Mar. 12	M	**John 19, 1-12**
13	Tu	**John 19, 13-22**
14	W	**John 19, 23-31**
15	Th	**John 19, 32-37**
16	F	Matt. 27, 11-19
17	S	Matt. 27, 20-30
18	Su	Psa. 22, 11-21

The Greatest Miracle		
Mar. 19	M	**John 20, 1-10**
20	Tu	**John 20, 11-21**
21	W	John 20, 22-31
22	Th	Luke 24, 1-12
23	F	Luke 24, 13-24
24	S	Luke 24, 25-35
25	Su	1 Cor. 15, 1-10

Good and Bad Building		
Mar. 26	M	**Matt. 7, 15-20**
27	Tu	**Matt. 7, 21-29**
28	W	Isaiah 28, 16-23
29	Th	Eph. 2, 14-22
30	F	1 Pet. 2, 1-8
31	S	Neh. 4, 13-23
Apr. 1	Su	1 Cor. 3, 11-17

Be Prepared		
Apr. 2	M	**Matt. 25, 1-13**
3	Tu	Matt. 24, 42-51
4	W	Luke 21, 29-38
5	Th	Luke 12, 31-40
6	F	1 Thess. 5, 1-8
7	S	2 Pet. 3, 7-14
8	Su	Mark 13, 31-37

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"THINE IS THE KINGDOM

AND THE POWER

AND THE GLORY"

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AND THE POWER

AND THE GLORY"

THE 90TH ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

1951

CONTENTS.

Page

I

SECRETARIES' REPORTS.

The General Secretary. 1

Miss P. P. Nunn, Hon. Secretary of the Ladies' Zenana Auxiliary. 4

II

IN AND AROUND MADRAS.

1.

THE GENERAL WORK.

By D. A. Thrower. 7

2.

By J. R. Field. 10

3.

THE LADIES' ZENANA AUXILIARY WORK.

By Mrs. D. A. Thrower. 12

III

IN THE SALEM AREA.

1.

THE NAMAKKAL AND SENDAMANGALAM FIELDS.

By H. A. Huckett. 14

2.

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

By Miss O. R. Knight. 17

3.

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

By Miss L. S. Hazel. 19

4.

By Miss N. Hawes. 21

5.

ON THE KOLLI HILLS.

By E. Orchard. 22

6.

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

By Dr. R. M. Harris. 23

Page

IV

IN THE TINNEVELLY FIELD.

1.

REPORT OF THE GENERAL WORK.
By G. F. Champion. 25

2.

THE LADIES' ZENANA AUXILIARY WORK.
KOVILPATTI. *By Mrs. G. F. Champion.* 29
PANIADIPATTI. *By Miss B. S. Wade.* 30

3.

LOOKING FORWARD: BIBLEWOMEN OF THE FUTURE.
By Mrs. O. M. Morling. 32

V

ON FURLOUGH.

By W. N. H. Kuhrt. 34
By Miss M. E. Harris. 35

VI

L.Z.A. MISSIONARY-ELECT.

MISS E. M. FLORY. 37

SUMMARY OF STATISTICS.

DOCTRINAL BASIS.

OFFICERS OF THE MISSION.

MISSIONARY STAFF.

ACCOUNTS.

ABSTRACT OF RECEIPTS.

I.

SECRETARIES' REPORTS.

THE GENERAL SECRETARY.

"*Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake.*" *Psalm 115. 1.*

"*Thine is the kingdom, and the power, and the glory.*" *Matthew 6. 13.*

IN thankfulness and deep gratitude to God we present this 90th. Annual Report of the work of the Strict Baptist Mission. We have much cause for praise, and we desire to give God all the glory for the blessings of another year and for all that has been accomplished throughout the ninety years history of the Mission.

What changes have come about here in England and away in India since 1861 ! But man's desperate need of the Gospel of the grace of God has continued throughout all the years, and in God's mercy that Gospel has been taken to an ever-widening circle of needy souls in South India, and the Divine blessing has been mainfested in countless way. Since the work began many things have arisen to imperil it, but God has graciously preserved and prospered our Mission, and looking back we gratefully exclaim : " Thine is the kingdom, and the power, and the GLORY."

In this significant year, it may be helpful to give a résumé of the history of the Strict Baptist Mission, showing how God has used and blest it. The Mission was inaugurated in London in 1861, mainly through the missionary interest and zeal of the church then worshipping in Keppel Street chapel. The Pastor was Mr. Samuel Milner and he became the first President of the Mission.

From 1861 to 1895 the work in India and Ceylon was carried on by Indian agents, supervised by English friends resident in India. The foundations of some of our present work were laid during this period, but there was also much that was disappointing in this early phase of the work.

In 1894, after a day of Special Prayer, Mr. Samuel Hutchinson and

Mr. Ernest A. Booth came forward as the first English Missionaries, and so there opened up a new chapter in the story of the work. These two brethren sailed in 1895, and although Mr. Hutchinson had to return to England, Missionary E. A. Booth continued in India for his life-work in the service of Christ. The Madras Field was his special sphere of work, and the present extent and strength of the work in this area is the best tribute to our Brother, who was so greatly honoured and used by the Lord.

In 1903 Mr. David Morling joined Mr. Booth in Madras, and after a period of language-study and preparation he responded to the call of God and became the great pioneer Missionary of the S.B.M. in opening up the work in the unevangelised Sendamangalam Field. From here there came in 1913 the advance and settlement on the Kolli Hills—a work always to be associated with the names of Mr. & Mrs. J. M. Brand. Then later in 1924 came the extension into what is now our large Namakkal Field.

From the very earliest days, and in fact before the actual formation of the Mission, Strict Baptist missionary work had been going on in the Tinnevelly district of South India. For some years this work was maintained by the South Indian Strict Baptist Missionary Society, but with the happy amalgamation in 1929 in the work in all areas was unified, and to-day we praise God for the work in this large and fruitful field with its 44 Churches and 22 Schools.

The Ladies' Zenana Auxiliary, with its important emphasis upon work amongst women and girls, was formed in 1906, and the story of this work alone is a thrilling one, clearly revealing the Lord's leading and abundant blessing throughout the years. We honour Mrs. O. M. Morling, who will be retiring from India in 1952. She was the first L.Z.A. Missionary and has an unbroken record of service in India since 1908. We thank God for our Sister and all who have been, and still are, associated with her in the important work of the L.Z.A.

In 1938 our Bible Institute in India was opened, and since the commencement some 50 Indian workers, men and women, have studied and trained there. This work is an indication of the new era of work in India upon which we have entered and in which some advance has been made. Missionaries from England are still needed, but the great task of carrying on and extending the

work in India rests very largely with the Indian Churches and the Indian workers. Teaching and helping these friends must, therefore, be considered of utmost importance at the present time. We prayerfully hope that the Bible Institute will re-open in 1953.

We have thus attempted to give a very brief account of what lies behind the work of the Mission as we see it to-day, and the reports from the Fields which follow can best be seen against this background of steady progress under the good hand of God, to whom all praise is due for the past and present.

The year now closing has been one of real encouragement in many ways, though we all realise that we are living in very critical and difficult days. But the privilege and power of prayer are ours, and the Lord has done great things for us. We gratefully acknowledge that the financial needs of the Mission have been met, and we sincerely thank all friends and helpers for the generous and sustained support given throughout another year. We also thank our many friends who have helped in arranging missionary meetings, or have kept the work before the children in Sunday School, or who have been our voluntary helpers in connection with the Young People's Guild of Service or other branches of the work. Hospitality and the sale and distribution of the Mission Herald and also of Rays from East are other forms of loving service for which we tender sincere thanks. We have been " labourers together," and we rejoice in our fellowship and in God's blessing in the work.

The passing years bring their changes, and we must mention in this Report the fact that Miss P. P. Nunn is relinquishing the office of Honorary L.Z.A. Secretary at the end of 1951. Miss Nunn has been for many years closely associated with the work of the Ladies' Zenana Auxiliary, and we praise God for the wonderful way in which she has served with gracious efficiency, prayerful devotion and generous sacrifice. All who have been privileged to labour with her will cherish the happiest memories of fellowship together in the Master's service, and our mutual joy will be in seeing the further development and usefulness of the L.Z.A. under the blessing of God. We also record our deep gratitude to Mrs. S. W. Anderson, who for many years has been the L.Z.A. Financial Secretary, but who now feels that she must give up the work involved in this office. Miss Nunn and Mrs. Anderson have worked closely together during

years in which God has richly blessed the L.Z.A. and expanded its work, and we are all thankful that both friends will continue to be members of the L.Z.A. Executive. May those who are seeking to carry on their work be similarly helped and used of God in this vital part of our missionary work.

In thus presenting to you this 90th. Report of the work of the Strict Baptist Mission, we do so with a deep sense of gratitude to God for all that He has been to those who have laboured in the past, and to those who labour still, for the furtherance of the Gospel and the extension of Christ's Kingdom. Our Mission gives meaning to our prayer :

" THY KINGDOM COME."

L.Z.A. REPORT.

By Miss P. P. Nunn.

WE praise God for His enablement throughout another year of service in our endeavour to uphold those called to serve the Lord, and to represent us, in South India. Friends at home have been regularly informed of the work through the Circular and Prayer Letters. We thank our Branch Secretaries again for their co-operation in these matters.

We all know the inspiration of hearing a missionary fresh from the field. With great joy, therefore, we welcomed home on furlough Miss M. E. Harris, on March 19th. A full deputation period is nearing completion, and we pray that God's blessing may rest upon it, and upon the promoters of the meetings.

There is not yet an L.Z.A. missionary working in all of our fields, so that we are again indebted to Mrs. Thrower, Mrs. Champion, and Mrs. Kuhrt for help given.

The L.Z.A. Prayer Union, which began in January, 1930, and which has formed such a bond of fellowship in the work will, at the end of this year, be developed on a broader basis, covering the whole work of the Mission, and will become the S.B.M. Prayer Union. The work in all departments will thus benefit by more prayer. Membership will be open to men as well as ladies.

Mrs. G. W. Pibworth, Mrs. R. C. Smith and Mrs. J. K. Thorpe have become members of the L.Z.A. Executive during the year. Mrs. Thorpe has accepted the hearty and unanimous invitation of the L.Z.A. Executive and Council to become the Hon. L.Z.A. Secretary as from January, 1952. Thus the present Hon. Secretary will retire from office at the end of this year, but will remain a member of the L.Z.A. Executive. It will be a joy to pass on the work to one so able and willing and, as we believe, appointed by the Lord to meet the need, in answer to much prayer.

We are thus closing a very happy period of service and every acknowledgment is made to those who have always stood by with counsel and help. All that is lasting is entirely of the Lord, to Whom belong mercies and forgivenesses.

At their meeting in August, the L.Z.A. Executive received the resignation of Mrs. Anderson, who has been a member of the Executive since May, 1925, and Hon. Financial Secretary from September, 1929. It was with the deepest regret that the Executive felt obliged to accept the resignation from office, to take effect at the end of 1951, knowing also that for some three years Mrs. Anderson has had considerable eye strain. We are glad to say, however, that Mrs. Anderson will remain a member of the Executive. The L.Z.A. owes her a debt of gratitude for her gracious and friendly approach to all subscribers, and for her able handling of all accounts. No Organising Secretary could have had a more sympathetic and helpful colleague.

Once again we record our grateful praise to God, and our sincere thanks to each subscriber, for the supply of all needs through another year. Our expenditure has again exceeded the amount received, and we appeal to all who are able to covenant their subscriptions to do so, and so increase our income, without additional expense to themselves. A perusal of the Accounts will shew what a great help the Income Tax Refund has been this year.

Give to our God immortal praise,
Mercy and truth are all His ways,
Wonders of grace to God belong,
Repeat His mercies in your song.

II.

IN AND AROUND MADRAS.

I.

THE GENERAL WORK.

By D. A. Thrower.

AFTER the unprecedented changes that took place in this area last year it was perhaps inevitable that a time of less spectacular progress should follow. In matters of church organisation and ministry there has been some consolidation of gains made. It is a cause for joy and praise to God that fifty-one Indian men and women have made public confession of faith in the Lord Jesus Christ since our last report ; which possibly constitutes a record for this Field. Moreover, a large proportion of these friends were converts from Hinduism. On the other hand, we regret to report that the net increase in the membership of the churches is only three souls. This is due in part to the defection of a number of members who have been turned aside by the blandishments of various -isms. We thank God that these brethren and sisters came to know the Lord through contact with the congregations of the S.B.M., and we hope they may yet return to us. We will not here give statistics of churches or schools, but would refer readers to the table which will be found elsewhere in this Report. The income of the churches does not call for special comment, except for one point, viz., that a goodly number of sums are nowadays received as " Thank-offerings." One such received recently was Rs.100, quietly placed in the offertory on a Sunday morning by a member of the Vepery congregation. One pleasing event in connection with the schools was that we were able to present Tamil New Testaments or volumes containing the Four Gospels and the Acts to each of upwards of 100 children who left us in April on completing their school course.

The process known as Mission devolution has, in this area, pro-

ceeded far, the change-over of responsibility for church affairs having been well-nigh completed in many respects. Elected church officers now care for the many details connected with the conduct of services at the various places of worship, the handling of church monies, deacons' and church business meetings, special gatherings, the work of pastors, preachers, Sunday School teachers and, to some extent, Biblewomen. In addition to the Bookstall, referred to below, which is practically a church concern, the Volunteer Fellowship also has recently come more directly than formerly under the aegis of the churches through the latter electing the members of the Managing Committee of the Fellowship. The comparatively peaceful way in which, by the Lord's goodness, these changes have taken place in our midst is in striking contrast to what has happened in many other places. For instance, during the past two or three years at least three Protestant churches in Madras City have been closed by the police either temporarily or permanently, owing to their being the scenes of breaches of the peace.

A matter which has caused us concern for many years past has been a lack of adequate colportage for the dissemination of the Scriptures and Gospel literature among the vast masses of people around us. It is, therefore, with peculiar pleasure that we record the re-opening of the Bookstall at the entrance to the Kilpauk Mission compound. This small shop was constructed nearly twenty years ago and was for some time run by members of the Mission staff. This method, however, was not a success, the salesmanship lacking vision and zeal. The effort was dropped for a number of years but, after prayerful thought, was again floated at the beginning of this year. This time the work is being done by voluntary helpers from our Tamil congregations. At present seven men and one woman are giving their time to this form of honorary service. The Bookstall is opened for short periods each morning and evening and a goodly quantity of Gospel literature is disseminated through its agency. A number of orders have been received by post from widely separated parts of the Tamil country. Tamil, English, Telugu, Malayalam and Kanarese Scriptures, books, booklets and pamphlets are sold. There is a good demand for our tracts from far and wide, and we are glad to be able to say that the range and selection of these is steadily increasing. Three more of Brother A. F. Rowell's English Tracts have been translated into Tamil

during this year, making a present total of six in Tamil and one in Telugu. Our brother's generosity in paying for the printing of his Tracts has made it possible for us to sell packets of assorted leaflets, including several directly prepared in Tamil by our own Missionaries, at a price which is much below the cost of printing same. We desire to make grateful acknowledgement of several gifts of Scriptures received from both the Old World and the New. Before leaving the subject of literature, mention should be made of the Tamil Bible Concordance, the printing of the Second (and final) Part of which has at last been completed. The whole work consists of 456 octavo pages, containing more than 170,000 references to some 8,400 Biblical names and topics.

During the past year several instances of dying believers bearing glowing testimony to the Lord's saving grace have occurred among members of our congregations. These have shown the power of the risen Lord to deliver from the fear of death and of evil spirits. One such case was the senior worker of the Field, Gabriel John, late Secretary of the Ayanapuram Church. Throughout a long illness this brother patiently waited for the Lord to call him, longing to depart and be with Christ. Another example was that of a young boy, son of a deacon of the Vepery Church, a chronic heart case. A few days before his death he had a clear presentiment that the Lord was calling him, gathered his parents, brother and other relatives round him, and sought to comfort them. He urged them not to mourn for him, for he was going to the Lord Jesus. These friends remind us of an aged soul who is at the present time waiting for the summons to "come up higher." She is a retired Bible-woman named Gnanatheepam. Though very feeble, she is faithful to her church as far as she is able. She says: "I do not know why the Lord does not take me home. I cannot work, nor do anything useful. No doubt He has some purpose in keeping me here, and will call for me in His own good time."

. . . . . .

Kolar Gold Field Church. It has been our pleasure and privilege to visit our Kolar friends twice during the year, and we have been encouraged to see the progress their church has made. In the month of April we were present at their second Harvest Festival gathering, at which Rs.127 were received in cash for church funds. This represented an increase of Rs.52 over the

amount contributed last year. During the past year four Sunday Schools have been started, and regular women's meetings held. Regular monthly subscriptions have been paid by the members for the first time. These have risen from Rs.10 at the commencement to about Rs.25 per month at the present time. Twenty-one friends have been baptised on confession of faith in the Lord Jesus Christ. Regular Sunday services and week evening prayer meetings have been faithfully conducted by pastor and preacher. The Lord's manifest blessing has rested upon the labours of our friends Mr. and Mrs. Daniel, the preacher and Biblewoman who were sent from Madras to assist our Kolar friends a little over a year ago. But our friends have recently decided to appoint one of their own number, a Mr. Gunanesan, who received training in our Bible Institute in 1948-9, to the post of preacher. His wife has been appointed Biblewoman. Both of these friends are to serve for one year (D.v.), in the hope that the church may be able to make their appointment more permanent after this experimental period. Several years ago it was hoped that this arrangement would be possible, but unhappily difficulties arose between this couple and their church, and the Pastor appealed to the Mission to send them workers. It was, therefore, a joy to us to find that the old breach had been healed and the time had come for the appointment of indigenous workers. At the same time this development leaves us in Madras with the problem of the future service of Mr and Mrs. Daniel. Please pray for these workers, whom the Lord has used so markedly at Kolar that He will open a new sphere for them.

2.

By J. R. Field.

WITH heartfelt gratitude and praise to God I would join with the hymn-writer as she sang :

" *Another year of mercies,*
Of faithfulness and grace,
Another year of proving,
Thy Presence all the days."

This has been a year when one has had abundant cause to

rejoice in the fragrance of His abiding Presence, and in the enjoyment of His abundant goodness and grace.

Having proved the beneficence of His hand in the supply of necessary equipment before leaving England, and having enjoyed the felt Presence of the Lord throughout a calm and comfortable sea journey, ending as it did with the provision of welcoming Christian friends at Bombay, it was with peculiar pleasure that one was brought at last to Madras ; there to find the sweetness of a home-from-home, and rich fellowship with members of one's own church in the Homeland. It was good to join in praise there, with those who gave God thanks for journeying mercies enjoyed by oneself.

Once in Madras, there began the grind of Tamil study, and I found much strength and encouragement in the knowledge that a suitable teacher had been found, and that friends were prayerfully remembering his pupil. In the midst of this task it has been good to find the opportunity to have the privilege of visiting places in each of the S.B.M. Fields—places whose names had been learnt in childhood days from the lips of such pioneers as Messrs. Booth and Morling—places where the Gospel is still sounded forth to those in desperate need of the saving power of the One of Whom it tells.

Other privileges and joys have been opportunities to speak in the Name of the Lord, and the ability to take a small part in the re-starting of the Madras Bookstall.

At the end of these twelve months, one is deeply conscious of three factors :

1. Personal indebtedness for all good things to the grace and mercy of God, and to the prayers of His saints.

2. The tremendous need in India for the proclamation of the Gospel, especially to those who as yet have never heard the glad tidings of God.

3. The absolutely adequate resources in God for the effectual calling out and upbuilding of His sheep, that are ours to claim in the Name of Christ.

In the light of His past faithfulness and present goodness, I thank God and take courage for the future, earnestly requesting friends to continue to supplicate the Throne of Grace, praying that He may pour rich blessing upon the work of His children in this vast country.

THE LADIES' ZENANA AUXILIARY WORK.

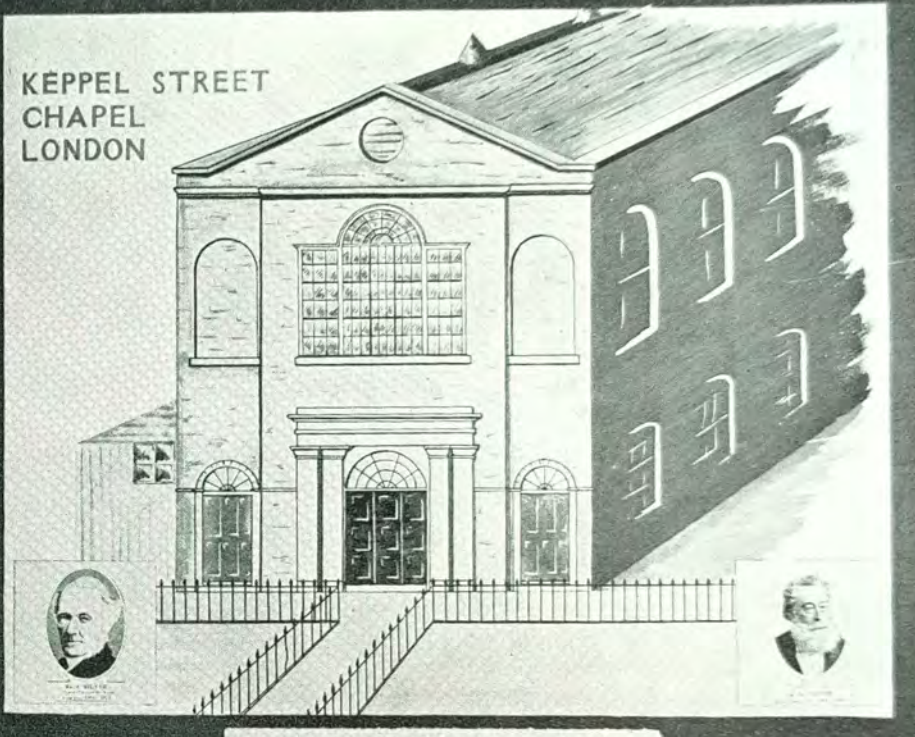
By Mrs. D. A. Thrower.

THERE are 300 names of women on the books of the Madras churches. This figure represents about 53 per cent. of the total strength but, apart from the few women teachers on our staff, the word " strength " is a misnomer, for the women are the weak ones who stand most in need of help. Although finance does not tell the whole truth concerning any given matter, it is often an indication of the prevailing state of affairs. Actually, the widows of the churches constitute a liability in this respect, living in abject poverty and receiving from the church at Christmas time what in most cases is the only garment they wear throughout the year. I very much doubt if any one of them has given during her lifetime anything comparable to the amount expended on her annually by the church. In a church where there are, say, fifty women members, it is quite exceptional for more than five or six of them to be in a position to contribute to the funds of their church. It is not to be wondered at, therefore, that women generally have little or no place in church affairs except as suppliants for help. Yes, we are a liability.

But wait a moment ! It may be that the little word " are " will soon be changed to " were " for, apart from monies given individually to the churches in offerings and subscriptions, the women of the churches have this year raised Rs.160 by their own efforts. Referring to the account book, we find that Poonamallee heads the list with Rs.80 to its credit, with Ayanapuram, Vepery and Mannur following in that order. The Kolar Gold Field church funds have also been benefitted to the extent of Rs.33 as a direct outcome of women's work. Sembiam is still the stagnant place, the hopeful situation reported last year having failed to materialise. This village is still without a resident Biblewoman.

The activities, of which the income referred to above is a result, have materially changed the emphasis of the women's work of this

1861 THE BEGINNING



HERE IN 1841 A FEW YOUNG MEN FORMED A MISSIONARY AUXILIARY
"to extend the knowledge of the dear Redeemer in heathen lands"

OUT OF THIS THE STRICT BAPTIST MISSION WAS FORMED IN 1861
"Resolved to form the STRICT BAPTIST MISSION. The first President the revered and beloved Pastor Samuel Milner; the first zealous and beloved Secretary Mr G. Pearson; and the Treasurer the much-esteemed Dr H. Cooper."

THE FIRST ENGLISH MISSIONARIES

ERNEST A. BOOTH



BORN - OCTOBER 19th 1873 - LONDON
FIRST WENT TO INDIA - 1895
SPECIAL SPHERE OF WORK - MADRAS
RETURNED TO ENGLAND - 1926
DIED - NOVEMBER 27th 1939

DAVID MORLING



BORN - NOVEMBER 12th 1879 - IPSWICH
FIRST WENT TO INDIA - 1903
PIONEER WORK { SEIDAMANGALAM - 1907
BIBLE INSTITUTE { KOLLI HILLS - 1910
NAMAKKAL - 1922
DIED - FEBRUARY 28th 1942

JESSE M. BRAND



BORN - JULY 6th 1885 - GUILDFORD
FIRST WENT TO INDIA - 1907
MADRAS - SEIDAMANGALAM
KOLLI HILLS - 1913
DIED ON THE KOLLI HILLS JUNE 15th 1929

Field. The few educated women among us find an outlet for their talents by helping their less fortunate sisters, and there is some healthy rivalry which brings us into closer fellowship with each other than before. On the other hand it reveals weaknesses, and we hope that the give and take of mutual co-operation will be blest by God to the further development of Christian character.

Last year I was able to report that one of our Madras Biblewomen had accompanied her husband to the Kolar Gold Field. At that time we hoped that they would be used of God in that district for many years to come but, after the space of a year, the Kolar friends were able to appoint members of their own church for this work. This has meant the unsettlement of the preacher and Biblewoman who went from Madras, but they have gained valuable experience, and we are hoping that they will be able to open up work in a needy neighbourhood beyond Poonamallee. Please join us in prayer for this last-mentioned work and these workers. Prayer is also needed for Mrs. Rajamonie, the Biblewoman at Kolar, who has been jointly appointed by the church and the Mission. This sister was trained in the Bible Institute together with her husband and should be a help in shepherding the women of the church.

There have been additions of women to all five churches during the year. For instance, last week we interviewed two women who are asking for baptism and membership at Vepery. Both are young women whose husbands are taking the step with them. This is a real cause for praise. All four applicants are from Hinduism. One couple had lost their only child by death the previous week and had experienced strong temptation to turn back from following their Lord, but the Pastor wisely postponed the testimony meeting for their benefit, and they stood firm. The other young woman gave the following testimony. " I knew nothing of Christianity but, one day, while living at a distance from here, I heard a band of people shouting texts of Scripture. I did not understand them, but I wondered if the Christian religion could help us. After we came to live here my husband fell ill and it seemed that he must die. He had a boil on his back which the doctors could not cure. One night he was in great agony, and I was alone with him. I asked God, if He could help us, to do so and so enable me to believe in Him. During that night the boil burst and the fever left him, and since then we have both sought and found the Lord as our Saviour."

III.

IN THE SALEM AREA.

1.

THE NAMAKKAL AND SENDAMANGALAM FIELDS.

By H. A. Huckett.

"*Ye are God's building.*—1 Cor. 3 : 9.
"*An habitation of God through the Spirit.*"—Eph. 2 : 22.

THE Church of Christ in India is part of a spiritual temple that God is building through the Spirit-directed service of His children to the eternal glory of His Beloved Son. To have a place in that temple is an unspeakable privilege, and to be labourers together with God in its construction is an inestimable honour and a great responsibility. Praise God for the One Foundation which is Jesus Christ, but, as Paul reminds us, "Let every man take heed how he buildeth thereupon."

One afternoon in June, a house just outside the Mission Compound in Namakkal caught fire, and the flames, fanned by a strong breeze, soon destroyed completely the thatched roof and bamboo rafters, leaving the four mud walls a blackened shell. Only that which could stand the fire remained—the wood, hay and stubble were all burnt up. It is wise to remind ourselves that one day our work also is going to be tested by fire, for "the fire shall try every man's work of what sort it is." Only that which is of eternal value—the gold, silver and precious stones—will survive. May God help us to build with that day in view.

1. **Laying The Foundation.** The basis of all true missionary work is Evangelism. That is the beginning. During the past year, 12 preachers and 2 colporteurs have visited many villages and markets in Namakkal and Rasipuram, preaching Christ and His Atoning Work as the ONLY FOUNDATION on which to build for time and eternity. Camps have been held in various centres such as

Selur, Kakkaveri, Jederpalayam, Sirunelikoil, etc., and hundreds of Scripture portions and Gospel booklets have been sold and thousands of free tracts distributed. The van has been a great help to us in this work, enabling us to reach a number of new villages with the Good News. In Thottiyam, four of us sold in one day over Rs.22 worth of Gospels and booklets besides giving away a large number of free tracts. We were invited into a District Board School of 700 children, and the teachers actually helped us to sell Gospels to the scholars. "The name of this boy," said the headmaster, "is President Truman!" We did not expect to meet such a distinguished person there! We visited many shops in the town and sold booklets. In the afternoon we held an open-air meeting at the back of the van, and again crowds of people pressed round us to hear the Word of God. We also visited the market near-by and sold Gospels.

We have preached at several Car Festivals and in most places we have found a big demand for Christian literature, and have often wished we had more with us to sell.

2. **Building Up Believers.** Teaching the truths of God's Word to babes in Christ is a very essential part of our work. For lack of FOOD, Christians become weak and easily backslide. Regular Sunday services have been held in Namakkal, Sendamangalam, Kalappampatti, Kakkaveri, Rasipuram, Pavittram, Irukkur, Pothanur, Velur, Sollipalayam, Selur, V. attur, Kothamangalam, Sirunellikoil, Mavuruthi, and Maravapalayam. The monthly Bible Class for preachers and teachers has also been a means of spiritual nourishment to many. On March 12th a special meeting to pray for revival was held in the Mission Bungalow, and this has now become a cottage prayer meeting held every Thursday at 8 p.m. in various Christian homes in Namakkal. By this the prayer life of the church has been deepened, and there has been a better spirit amongst the members in their relations with one another and with the missionary. Prayer changes things—and people.

A regular morning service has been started at Kalappampatti (3 miles the other side of Senda), and a Sunday School run by voluntary workers is making good progress. The children greatly enjoyed their Sports Day and Prize Giving held on January 26th, and after the races a short devotional message was given to the pupils and parents who had gathered. The Lord has granted us

some souls in Rasipuram, but there is much opposition there to the progress of the Gospel. Nearly 40 people were present at the evening service last Sunday, held in the preacher's house. A woman named Veerammal is suffering much persecution because of her desire to confess Christ by baptism, and we covet your prayers for her, and for her little daughter, who is also a believer.

3. **Building For The Future.** A nation that neglects its children is doomed to decay, and a church that has no interest in youth must inevitably decline.

God's building is a living organism, and its growth largely depends on what we are doing about the next generation.

The Gospel has been proclaimed by nearly 40 teachers to over 1,100 boys and girls in our eight day-schools. Twelve Sunday schools and two night schools have also been a means of reaching the young, and it has been a joy to hear some of the dear children openly say that they believe in Jesus and want to follow Him. Bible teaching is also faithfully given in our Boarding Homes, and many teachers who are on the staff today were led to Christ through hearing the message of His love while students in our hostels. Nearly 60 boys were studying in our Namakkal Hostel last year.

Eight friends have confessed their Lord by baptism and we know of others who are exercised about the matter. Some have been forcibly hindered by heathen relatives.

Mr. C. H. Benjamin was called to his Eternal Rest on October 20th, 1950, after many years of faithful service. His wife is still working as a Bibleworman.

We celebrated Christmas with an early morning service and, later in the day, a Christmas Party for the children, when 108 sat down to tea. There were celebrations in the out-stations also. We are grateful to friends in the Homeland who subscribed so generously to the Christmas Fund.

As we enter another year of service for the Master our prayer is that He may continue to use us in the building of that spiritual temple of which He is the Divine Architect, and that the hearts of His redeemed ones in India may truly be an habitation of God through the Spirit.

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

By Miss O. R. Knight.

THE past year has for me been divided into two almost equal parts. During the first of these I was in Sendamangalam preparing for the second language examination, in which the Lord graciously granted success at the end of last year.

In January I moved to Namakkal, where Miss Harris gave me a helpful introduction to the L.Z.A. work. The loving welcome of the Biblewomen helped me to realise that the fact that most of them are so very much older than I need create no difficulties.

It seems that impressions of the L.Z.A. work in and around Namakkal can best be expressed by telling of certain contrasts which have fastened themselves in my mind. A few minutes after meeting B.W. Navamonie Samuel in Paramatti we were on our way to the nearby village of Mavarutti, where she regularly teaches a group of children of the chuklia caste. They know how to make a good noise, but are so very slow to learn. The happy contrast is of a group of eager-faced children and young women in the village of Maravapalayam. As some of them repeat Psalm 23 and other verses of Scripture our prayer is that the Lord may enlighten their understanding. In the caste part of this village as well as in Paramatti itself we are glad to be visiting an increasing number of women, some of whom are Mohamedans.

The road from Paramatti via Maravapalayam leads to Velur, where B.W. Mary spends a good proportion of her time with girls and older women who are able to read God's word for themselves. This is very different work from that in which her sister, B.W. Grace, is engaged in Selur and surrounding villages. Among these it is in the village of Puthur, where there is an encouraging interest shown by poor chucklia women and their untidy children.

In Periasolipalayam there are women in caste homes who are learning well from B.W. Ruth. Their eagerness in telling the things which they have learnt reveals their true interest in spiritual

things. The women of the Christian community in that place do not show such keenness. Life has many difficulties for them, and we are very conscious of our need of the Lord's guidance as we seek to help them.

On Good Friday, 1951, Nesamonie of Sirunelikoil was baptised at Jedarpalayam. In her village she is not the only one whose happy face gives evidence of the joy in her heart. May they be kept by the power of God, so that they do not become like the woman who admitted, without any apparent sadness, that her love for the Lord had grown cold. B.W. Navamonie David continues to serve the Lord in Sirunelikoil.

From Kothamangalam, B.W. Souveriammal visits a village on the bank of the river Cauvery. Several groups of women listen well. At present this cannot be said of the mother of the Kothamangalam lad who was baptised recently.

In Namakkal there are many contrasts as we visit in different parts of the town. It is not far from simple thatched houses in the cheri to a larger and more substantial house where the wireless set appears to be appreciated because it can produce a big noise. But we thank God for signs of increasing interest in the cheri and rejoice at the remembrance of a woman in the caste quarters who has on more than one occasion called us into her house and then listened eagerly to the Gospel. Such happenings bring renewed courage and hope to B.W. Gnanathiraviam and B.W. Ruttinammal.

Teacher Ranjitham of Namakkal S.B.M. School is a loyal helper in the Bible Class which we are permitted to hold each Sunday afternoon in the hostel of the Government Teachers' Training School in Namakkal. This is a welcome contrast to much of our work, and it is good that both Hindu and Christian girls search the Scriptures together with us.

Opportunities for going among the people have resulted in very definite encouragement, for many have eagerly bought Gospels and other Scripture literature, and those who are unable to read have asked to know about the contents of the books, or have bought for their children. In this way the Gospel has been carried to villages which we have not yet been able to visit.

In this brief account of work during the past six months, each Biblewoman has been mentioned by name, and although little has been written about their work, may it prove enough to constrain

many who read to continue regularly in prayer for them, and those to whom they are the Lord's messengers.

These words have been written while at a distance of almost 200 miles from Namakkal (through illness). We have confidence that the Lord still guides His children by the skilfulness of His hands ; so with a heart garrisoned by His peace, this present separation from work is accepted as one of those things which work together for good.

3.

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

By Miss L. S. Hazel.

" *And blessed is she that believed : for there shall be a performance of those things which were told her from the Lord.*"—Luke 1 : 45.

IT is with untold gratitude to God for His great mercy in allowing us to serve Him in this land for another year, that we write this report. How many changes, upheavals, and troubles there are the world over, yet He changes not. In spite of many difficulties, we have again proved the unchangeableness of our God in performing some of these things which He has promised to those who believe.

We cannot report any baptisms this year, but there are some enquiring and waiting for the same. One, an old Hostel girl, hopes to give her testimony shortly, and follow her Lord in His appointed way. Another is a caste woman, the first fruits of the Rasipuram work, where Dr. Harris's old Compounder and his wife Padma are working. She is longing to take this step, but is being prevented and persecuted by her relatives. She is a keen Christian ; please join with us in prayer that, if it is God's will, soon every barrier may be removed and she openly put on Jesus Christ in this way.

Until this month, the writer has been in full charge of the Biblewomen's work, but since Miss Hawes has passed her second

Tamil examination the majority of this, with the exception of Kakkaveri and Rasipuram Camp, and one woman in Senda, the remainder has been handed over to her. We have now a staff of 10 Biblewomen who are faithful workers and regularly working 27 villages besides others occasionally visited. Many tracts and Gospels have been distributed and well received, especially at the big Hindu festivals.

At the time of writing, the teachers' staff is still the same in personnel and numbers, viz., eight, plus the weaving master. As our strength of pupils has increased to nearly 300, we are anticipating the help of another teacher in the near future. We had good results again in the 8th std. examination, and some scholars have gone to Teachers' training. All our pupils take an annual Scripture examination, and the results in each class were good, several carrying away prizes. Three teachers took the top three places in all fields in the Workers' Scripture Examination. The girls bear testimony from time to time to the value of the Scripture teaching given in the school.

In spite of the necessity for advanced fees, we have 50 girls in the Boarding Home. Many new ones have come this year, some rather small, and some from Hindu homes. Matron faithfully carries on, and together we count it a privilege to have the care of these young lives, and pray that they all may come to know Jesus Christ as their own personal Saviour.

We have with us now one of our old girls, whose husband has left her, helping with the little ones, which relieves Matron of some of the responsibility and gives her more time to care for their spiritual welfare.

One special feature of this year is the recent commencement of a Prayer meeting in the bungalow every Wednesday at 8 p.m. This is not a compulsory meeting, but one in which those who are truly desirous of the Lord's blessing may come together in this way. Different ones conduct the meeting, giving a short message, and most of the time is spent in prayer. We would ask you at the appropriate time to stop a moment and unite your hearts in prayer with us for the Lord's reconsecration and infilling of the Holy Spirit for His service. " Blessed is she that believed . . . there shall be a performance " is His promise. May we press on, believing, as the time is short and His coming draweth nigh.

By Miss N. Hawes.

"*Not that we are sufficient of ourselves . . . but our sufficiency is of God.*"—II Cor. 3 : 5.

DURING the past year, the Lord has again proved Himself to be the all-sufficient One. With His help and in answer to your prayers, I was enabled to pass the second Tamil examination, and to enter into full-time work.

This year has been one of increasing opportunity and responsibility. The privilege of teaching in the Sunday School has continued with the added joy of taking prayers with the Hostel children.

The joy of making known His love and salvation in a small way has again been my pleasure and privilege, and now that I am sharing the responsibility of the Biblewomen's work here, I am looking forward to the opportunity of reaching out to further villages.

Already it has been my pleasure to reach just a few of these. In these villages, contact was made with some of the parents of the Hostel children. Several Christian families were visited, showing how greatly the fellowship with other of His children is appreciated in these out-of-the-way villages.

In many places people are eager and ready to listen to the Gospel. Tracts and Gospels are sold with amazing rapidity.

We praise Him for all His love and favour. May we be enabled truly to uplift Him from day to day.

ON THE KOLLI HILLS.

By E. Orchard.

"*Said I not . . .*"

GOD'S reminders are devastating: clearing away every suspicion of doubt regarding His own work; claiming the complete confidence of His servants, and giving FAITH a new meaning in the face of disaster. So we learn that there is an irrevocable connection between God's purpose, man's faith, and God's Glory. What can one short year reveal of the slow development of God's eternal years? Yet each day has been marked with His goodness.

During recent months we have rejoiced in greater and more frequent opportunities to send out the Word of God. The groups of curious villagers attracted by the now familiar sounds of the Trusty Imp (the tractor) willingly receive the word given in homely language and with many handy illustrations. All of the men, and even some of the women, join in this happy and natural form of evangelism. We are glad, also, that there have been some opportunities to go to various villages for this important work, but we still wait for the unprompted fellowship of our co-workers in this latter method.

In all respects we feel that the church is slowly developing. We have had the pleasure of receiving five new members (four by testimony and one by baptism) and have lost by death the oldest member of our community. Her quiet, consistent, and happy life will be remembered by many for a great while. Regular services and meetings have been held throughout the year, and progressive teaching from the Scriptures has been given.

The most spectacular, though not necessarily the most fundamental, changes have taken place in the Settlement, where the wilderness of Lantana has given place to areas of growing crops. In this connection, we constantly praise God for the Trusty Imp, which has very largely contributed to such a change. We praise Him, too, that the new attitude noticeable last year when we wrote

the report, persists, and in spite of some serious setbacks, seems to be deepening into a permanent outlook.

The work of the school has been dislocated by change of staff, lack of staff, and suspicion created in the minds of the villagers by the unwise actions of the staff. Nevertheless, the Word of God is not bound. I have had the privilege on occasion of conducting the Scripture lesson, and know that the daily teaching of God's Word has gone on in spite of difficulties. The average daily attendance which dropped for some time, has once again come back to normal.

So pray that in those things where God's glory is beclouded by the foolishness of human pride we may hear Him prompting us to closer devotion and deeper faith, and in those places where the work of His Spirit is manifest among us we may give Him unqualified and hearty praise. "Said I not unto thee that if thou wouldest believe thou shouldest see the Glory of God?"

6.

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

By Dr. R. M. Harris.

The Kolli Hills Dispensary.

THE work in the Dispensary continues much as before, except we are conscious of having gained a more intimate knowledge of the people as a whole, with their various customs and ways of thinking, and as individuals, with their family problems and complications. Pray that the increasing influence which this gives may be used of God to open up the hearts of men and women to the message of the Gospel.

Some of the patients have shewn a deeper understanding of the things which have been taught them, and some have attended Chapel services. We know of one young man, who is now facing up to the challenge of God's message, and all that it means in loss of wealth and position, if he turns from the service of idols (for he is a priest) to serve the Living God. Let us pray for him, and for the many there must be in India in similar circumstances.

Devamoni, once one of our Boarding Home girls, now married, has taken Kantham's place in the Dispensary and is getting on nicely. We are grateful to Dohnavur, for a helper they have lent us for a few months, and who has just recently arrived. She is an older woman, a keen Christian, and one who has had a number of years of experience in their Hospital.

Visits to patients in their homes during the past year have taken us further afield, to villages we had not been to before.

Last year 4,134 new cases were treated, there were 6,217 attendances and the number of minor operations performed was 589.

The Kolli Hills Boarding Home.

Two of the older girls mentioned in last year's Report are now married. Behind that single sentence, announcing facts accomplished, lie pages of correspondence from both parties concerned, vacillations of " to be " and " not to be," much prayer, and much concern, that the right thing might be done in so important and irrevocable a matter in other people's lives. We thank God for His guidance through it all, and for good news from those who are happily settled.

A mentally deficient girl, whose obscene language and violent behaviour had for some time been causing much anxiety, has been admitted into a mental asylum. The facility with which we were able to do this was a real answer to prayer.

Five of the girls are now in our Higher Elementary Girls' School in Sendamangalam, and one small girl, who is not speaking properly, has been sent to the Deaf and Dumb school in Madras. During term-time our family is reduced to three older girls and seven little ones. There does not, however, seem to be any reduction in the problems that crop up for solution, and we would ask for special prayer for the older girls, who seem to be resisting every effort to bring them up nicely.

The Women's Meeting.

The attendance has been poor of late. Alas ! we have to confess that just now there is much strife and faction among our womenfolk, which is setting a bar to spiritual progress. This phase is not a cause for despondency but a challenge to prayer. The attendance at chapel services is good. There is much for which to praise and thank God. The Victory is His, and His Name shall be magnified.

IV.

IN THE TINNEVELLY FIELD.

I.

REPORT OF THE GENERAL WORK.

By G. F. Champion.

"*So shall they fear the name of the Lord from the west, and His glory from the rising of the sun.*"—Is. 59 : 19.

FOR two thirds of the year under review the Field was supervised by Brother Kuhrt, who carried out a programme of very diligent touring, coupled with SPECIAL MEETINGS for the instruction and spiritual uplift of our Indian co-workers. These meetings were very popular as the large number of workers who availed themselves of them testifies, and we trust that lasting blessing will result from them.

In the course of his village visiting all our DAY SCHOOLS were examined on the S.B. Association Scripture Syllabus and, generally speaking, the pupils acquitted themselves well. It is a cause for considerable gratitude that we still have the privilege of teaching God's Word to nearly 1,500 boys and girls, and we should pray that we may make full use of this privilege, remembering its inherent responsibility. A letter came a few weeks ago from one of our stations where there has been little in the way of encouragement for a number of years. The writer told us that he is 17 years old, and that he has known Scripture truth for some years as he studied in our school in the village. His parents are Hindus, and as he was unable to meet their opposition, he was in mental trouble. But for the last three years he has been old enough to make a stand and has removed all Hindu gods from the house and has been going with our teacher for street preaching and other forms of witness. He has also put his sister in a Christian boarding school. His father, who has gone to Bombay for work, is a strong Hindu, he says, and he would like us to pray for his conversion. He would very much like to be baptised as soon as we can arrange a service.

I am sure we will all readily respond to his request for prayer both for him and also for his father.

In addition to our day schools we have a number of SUNDAY SCHOOLS, though perhaps the zeal with which they are conducted is inclined to fluctuate. A great deal of encouragement is required to keep down the infantile mortality rate of these young schools. Some two or three years ago one of our young men gave a useful series of lectures to our other workers on Sunday School Management, but when we visited his village we found that running a Sunday School there had been almost too much for him. However, in another village recently we have heard of good results from this important work. A lad of about 19 years of age has come to see the truth of baptism through attending our Sunday School, and although his parents are Lutherans, they have agreed to his following his conscience in this matter. The Lord has stirred up in him a desire to witness, and he has been to various little meetings in the villages nearby and given helpful Bible talks to the congregations. We pray that the Lord will keep him humble and fervent in spirit, serving the Lord, and that he may be preserved from being drawn aside by the enemy of souls.

IN THE VILLAGES our PREACHERS have their difficulties, and their isolation from helpful contacts with other Christians must add considerably to their hardships. One of our men has had his share of vexations from his landlords. Several times he has been asked to leave the house he has been occupying as the owner has wanted it for himself. On one occasion, when he had made arrangements with a lady to hire her house and, had I believe, paid a deposit, ill-disposed Hindus persuaded her to break the contract and refuse to allow him to occupy the house. The opposition of a large part of the overwhelmingly heathen population of the village has been formidable and one might imagine his becoming greatly discouraged. He told us the other day that there is one neighbour of his who has made himself openly objectionable, shouting at him and making fun of him whenever they met. But he approached the man's daughter and asked her to memorize the first psalm, which she did. This has had such an effect on the father that he has taken a copy of Luke's Gospel and is reading it.

From another part of the Field comes a similar story of AWAKENED INTEREST through the work of our preachers. Some years ago in a

caste village there was a man who was subject to attacks of ungovernable temper, and during one such attack he entered our teacher's house, seized his child and dashed it to the ground, killing it. He was taken to court and sentenced to a long period of imprisonment, from which he has recently been released. When our preacher saw him some six months ago, he spoke to the preacher savagely and complained that he had attacks of ferocity every month and needed someone like his Jesus to help him. The preacher gave him a copy of one of the Gospels and told him to read it and, at the same time, advised him to pray to the Lord Jesus Christ for help. He promised him that he too would pray for him. The caste man accepted the booklet and has been reading it, and for the past month or two has not had any attacks of fury as formerly.

Since returning to India we have only been present at one BAPTISM SERVICE so far. The scene was in a village seven miles from here and the two to be baptised were a boy and a girl of about 18 and 14 years respectively. We met outside the little mud-walled chapel with our hymn books in our hands, and we walked down the dusty path to the lake in the hollow. On the shore of the lake we stood together for the reading of God's Word and prayer, and then the pastor waded out into the water and called the lad, the deacon's son, to his side. As the lad rose out of the waters of testimony we sang the chorus :

At the Cross! at the Cross! where I first saw the light,
And the burden of my heart rolled away.

The girl's mother began to lead her into the water, but the boy came to the shore and took her by the hand and led her to the pastor, waited for her and conducted her back again. We wondered what emotions crowded the heart of this young believer, for she had never seen a baptism, and never will : she has been blind since smallpox attacked her before she was two years old. She is the girl of whom we have written, and she was home on leave from the blind school in Tinnevelly.

THE GOSPEL EXTENSION SOCIETY has continued to arrange special evangelistic preaching in various parts of our area, and the helpfulness of these efforts is fully appreciated by our workers, who send in their requests for work in their locality to the G.E.S. Committee. There are such requests to be dealt with at almost every meeting of the Committee, and in this way we have learnt of the needs of

many parts of the Field. At our last meeting we were asked to send a band of volunteers to two villages of which we had not before taken cognizance. We were told that in each of these villages one of our members was a teacher in the village school, and that there was one family of our people living nearby. Apart from these four or five Christians, the villages were entirely Hindu. These few believers were meeting in the street each evening for a short service, and they felt that a visit from some of our workers would be a help to them and a witness to the people around. We were pleased to make arrangements for the visit as requested.

A list of places to which our village Christians have gone for work would, I think, surprise us out here as much as you at Home. This week one of our members came to us and said that he had obtained through a relative a post in a mill in BOMBAY (800 miles) in the textile designing department, and that as he knew of a number of people who had gone to the city from villages near here, he hoped it might be possible to commence Christian meetings among them. Last week we heard from the lad who ran away from home after his baptism when his mother burnt his Bible and other Christian books, and he addressed his letter from Dacca, East Bengal (1,300 miles). He tells us that he has sent 10s. for the offering at the Harvest Meetings. We also received 7s. 6d. from a servant in Colombo (200 miles), and 7s. 6d. from an Army sergeant in Ahmedabhad (1,000 miles). We have members in MADRAS (350 miles), Coimbatore (160 miles), QUILON (120 miles) and many other places. These distances are " as the crow flies " and, of course, represent days of travelling round mountain ranges and across extensive plains, or across the sea. These members of our village churches keep in touch with us in various ways, and we pray that they may keep in touch with the Lord Whom they have professed. They live in foreign countries among a people whose language they do not know, and who do not know their language. But they all expect to come back some day to their mud cottages and continue their lives where they left them. May our Saviour watch over them and keep them from evil, and may He enable them to witness for Him wherever they are.

One joy we had soon after our return was to worship in a NEW CHAPEL erected in one of our villages while we were in England with the help of the S.B.M., stimulated by the interest of brother

Kuhrt. It is a well-built structure, with stone walls and tiled roof, and replaces a chapel which fell to pieces many years ago. May there now be increasing interest among the members in this village, and may the church grow to the praise of our Lord and Master and to the blessing of many souls.

Such is our desire for all our work throughout the Field as a whole, that in all things the Lord Jesus Christ may be honoured and worshipped, and His people blessed.

2.

THE LADIES' ZENANA AUXILIARY WORK.

KOVILPATTI.

By Mrs. G. F. Champion.

PART of this year has been spent in England. Such a short sentence, so easy to write, and yet how much it means. Our hearts are full of praise for home, loved ones and friends and for all their loving kindness to us. We sailed for India in the " Canton " and found quite a number of Missionaries on board, and most evenings we were able to meet on deck for a time of helpful fellowship and prayer together. A choppy sea and seasickness made us really thankful when journey's end was reached and we were on firm ground once more. We came to India from Ceylon by a small boat to Tuticerin, which is only 35 miles from Kovilpatti, and it was very nice to find Mr. Kuhrt waiting there with the van and to be able to come direct to Kovilpatti. We had not been back in the bungalow half an hour before people began to arrive to greet us and, on and off all day long, we were meeting and greeting and making enquiries about folk. It was sad to see our people looking so thin and shabby. At the time of writing this report our own well is nearly empty and our earnest prayer is that in October we may get good rains so that our people may once more get enough work and enough food. We hear the words, " Famine, to live," when we enquire where anyone has gone, meaning that they have gone to try and get a living elsewhere because of the famine conditions.

In spite of all these difficulties, and they are very real to us, we do praise the Lord for blessing. Several women have been baptised recently and amongst them was Tayammal, the little blind girl of Illumbuvanum. Throughout the Field there are a number of lonely caste women who love the Lord and suffer persecution for His sake in their own homes. I visited one of these quite recently. She is of the Chettiar caste, a widow with one daughter and a grandson. The daughter, who lost her husband seven months ago, lives with the old lady and refuses to have anything to do with Christians or Christianity and persecutes her mother continually because she refuses to stay away from chapel. The daughter was out while we were there and the old lady talked freely to us, and she had a very real testimony to give. She knows that the Lord has forgiven her sins, and she knew that only His grace could keep her day by day. She cannot read and the daughter will not allow a Biblewoman to visit her ; but the Lord never fails, she said. Everywhere there are gods of stone but they are nothing and He is the Supreme One. It seemed very pathetic as she spoke of her desire to go and be with the Lord. " My daughter tells me to go and fall in the well and die or cut my throat, but that is not the right way. I ought to wait until He calls, oughtn't I ? " she asked me, and what a wonderful joy it was to see the response in her as I assured her He would call her and she would then go to be with Him where He is.

Pray that we may continue to sow the seed faithfully.

PANIADIPATTI.

By Miss B. S. Wade.

" THIS is Christ, who continually, with the oil of His grace, maintains the work already begun in the heart ; by the means of which, notwithstanding what the devil can do, the souls of His people prove gracious still." So replied the Interpreter in " Pilgrim's Progress " to Christian as he queried who it was pouring oil upon the fire (which fire is shown as typical of the work of grace wrought in the heart).

To the glory of the Lord, we know this to be true as work is continued amongst the women in the villages of the Sattur and Tinnevelly areas. We have observed the grace of God kindling and maintaining the fire of the work of grace in many village women's hearts, and sometimes our own life has felt the warmth and seen the reflection of those fires and there has come an increased wonderment in the thought of God's Word bidding us realise afresh, " Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom. . . ."—Jas. 2 : 5.

During this past year, the greater part of the Biblewomen's work has been teaching the Word of God to women believers and inquirers, amongst whom very few can read. We have expected from this teaching, especially amongst the younger women, a good response in learning the lessons taught and memory portions given. Forty-two villages have been regularly visited in this way up to February, and from this date a further nine villages have been added—of these latter villages five have no Christian witness and as yet we have only found a few women willing to listen to the Gospel. Further work yet may bring forth fruit.

The Women's Meetings numbering 21 have continued meeting each Sunday. Not all of these meetings have been attended as well as the Biblewomen would wish, which has been partly due to famine conditions and the apparent necessity for a number of women to work in the fields on the day which should be to them a day of rest and worship. Where there has been a certain disappointment through attendances in some villages in others there has been an improvement.

Nine women have been baptised and there are others ready and waiting to take this stand.

Poverty is normally known to the majority of the homes visited, but this past year's famine has produced hardships more than distressing to witness. Here and there as American relief or other help has reached us we have sought to bring a little practical sympathy to homes most in need, but it hardly touches the real problem. A good day's labour with a good day's warranted coolie wage, and grain in the shops at a reasonable price to secure is what would seem to be most needed.

Four Biblewomen who have been trained in the Bible School have been added to the staff, which brings the total of Bible Women

now working to 12. They have maintained on the whole a steady, purposeful work and it has been a year of happiness to work with them. Now that we are a larger staff we want to reach out towards more villages, though at the same time maintain the steady teaching work within the villages already held.

3.

LOOKING FORWARD : BIBLEWOMEN OF THE FUTURE.

By Mrs. O. M. Morling.

WE were just beginning the second term of the first training school for Biblewomen when my report for 1949-50 was written. It was a very happy year. The women were all eager to study the Word. The Lord granted us all oneness of spirit, a wonderful measure of physical health, and, although at times food difficulties arose, our temporal needs were all bountifully supplied.

In a brief course of ten months, one has to keep strictly to those subjects which seem to be most important. There were many things we should so much have liked to teach, but time did not allow, so we concentrated on essentials.

About the middle of August, Miss Harris came and gave some instruction in Lesson Preparation. Later on in the year, Mrs. Thrower helped us by giving teaching on Baptism and the Lord's Supper. These were very gratefully appreciated.

The course of study closed the week before Christmas. Five of the students were placed on the zenana staff early this year. The sixth was unmarried and rather young. But since then she has been married, and was placed on the staff the first week in July. One of last year's students has since passed through very deep waters. In February she was bereft of her husband and has four little sons to rear. She much needs our prayers.

In February we had the privilege of having the annual Conference meetings at Paniadipatti. About a week later, the second Bible School opened. This year we began with seven students, two from Madras, two from the Salem area, and three Tinnevelly women. But after the mid-year vacation only five were able to return.

" And the seventy returned again with joy, saying . . ." How good it is to see and hear the enthusiasm and eager joy of the young Christian worker. Our Lord had to give a word of warning, but following that, we read : " In that hour Jesus rejoiced in spirit." Our young women, at the close of their holiday, did two weeks' practical work in their own villages. I have been listening to their reports and I, too, have rejoiced as I heard their experiences and watched their eager faces. May the Lord preserve in their hearts this spiritual glow and make them very useful servants in His kingdom.

Medical work finds a place in the morning duties in Paniadipatti. When Miss Wade is not out on camp she often does this work. On most days there are little groups waiting when we go across the compound to our small dispensary. Occasionally, serious cases are brought which we feel obliged to send further for more expert treatment. But skin diseases, eye troubles, fever, chest and bowel complaints are the chief ailments and we treat them with the simple remedies we have. This work often makes helpful spiritual contacts also. During April there was quite a serious epidemic of cholera in an adjoining village which brought demands for treatment at any hour of the day or night.

Many of the sicknesses this year are the result of semi-starvation and malnutrition. It has been most distressing to see the infants and young children, brought to us with poor emaciated little limbs and huge distended abdomens, and realize that medicine could do little to improve their condition. In this connection, we have to be very grateful to Christian benefactors in America who have sent large quantities of foodstuffs to India, including many barrels of dried milk. Some of these barrels of milk have come to us. It has given us great satisfaction to give mothers weekly supplies of this milk to under-nourished infants. Some poor skeleton-like babies have thereby greatly improved and no doubt many lives have been preserved through this help. At the time of writing, famine conditions are still very serious. We earnestly pray for bountiful rain to be granted this year and that wisdom may be granted to the rulers of this great land to use wisely the resources at their command.

V.

ON FURLOUGH.

1.

BY W. N. H. KUHRT.

"Lacked ye anything?"

WITH what adoring wonder must the disciples have answered, "Nothing"! We gladly and gratefully make use of the same words as we review the vicissitudes of the past five years and all that happiness that furlough has so far brought us. This last owes much to the warm-hearted Christian fellowship and hospitality that have been shown to us and we heartily thank our friends and prayer-partners.

Sufficient time has passed now to permit of a more balanced judgment upon the work of the Bible Institute. We rejoice to report that seven of our eight students are engaged in work connected with the churches—one in Madras, one in Kolar, one in Sendamangalam and four in Tinnivelly. Five of them give their whole time to pastoral and evangelistic work. The wives also serve —four as Biblewomen and three as teachers.

As a total result of the three two-year schools conducted since Mr. Morling first started the Institute in 1938 we now have 21 men and 16 women serving in connection with the work of the Mission—the great majority of the men (17) in pastoral and evangelistic work. All the church work of the Madras and Tinnevelly Fields is cared for by old students.

We wish to express special gratitude to members of the Guild of Service for their help in times past and for the promise of yet more generous help when the work is resumed, God willing, in 1953.

2.

By Miss M. E. Harris.

"*For a great door and effectual is opened . . . and there are many adversaries.*"—I Cor. 16 : 9.

IT was a very great joy to return home to England on furlough in the springtime of this year, although it was hard to have to leave the work in India after having served there for only another $3\frac{3}{4}$ years. However, when the time came to leave, I was ready to come, and was glad of the change, and have since found much pleasure in being able to meet many friends of the Mission who have been so faithful in their support of the work out in India, both by their prayers and their gifts and in other ways.

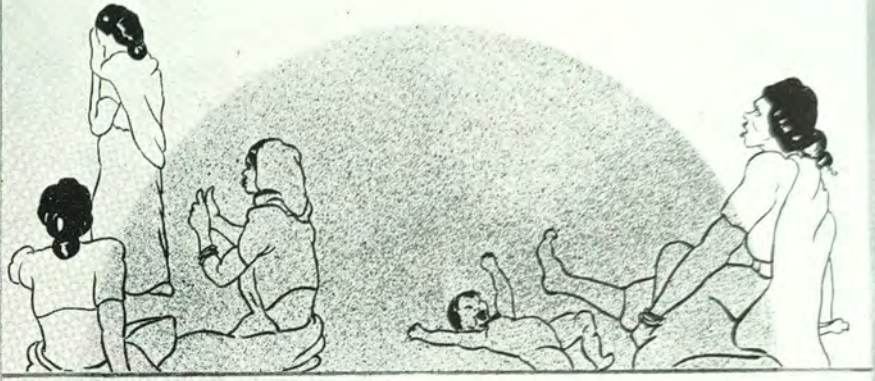
Since writing my last year's report, and during the latter part of last year, the realisation came of the urgent need to try and reach some of the roadside villages which were not being visited by the Biblewomen at all. So together with the Biblewomen we prayerfully planned to go up each of the seven main roads leading out of Namakkal in turn, and to visit the villages by the roadside within a certain radius. Petrol rationing had at last been abolished, and so we planned to have the full use of the Mission Van, and to take the gramophone with us and some records of Tamil lyrics and hymns, and to take plenty of Gospels and tracts for use in our work.

We got as far as visiting a few villages along two of the main roads only, where we were able to hold open-air meetings, which were attended by large crowds in each village. We found the gramophone useful in helping to draw a crowd, and after telling the people the way of salvation, we were able to sell many Gospels and tracts to those who had not already received them. Then we separated and went through the village, and visited in the houses of the people who were willing to receive us. But our adversary, the devil, does not usually let the Lord's work go unchallenged, and wherever an aggressive work of this type is planned, the hindrances are sure to come along. The Indian driver who had so willingly come along to drive the Mission Van for us up till then became busy in his own private car business, and failed to turn up just when we needed him most, and so in a very subtle way the work was hindered until better arrangements could be made. But our

eyes had been opened to see the vision of a great need and of a method of work which could be developed still more with the unhindered use of a Mission Van. There are many, many villages by the roadside, which we have had to pass by, when we have gone on our longer journeys by bus to camp in the villages further afield, and which, through the difficulty of getting conveyance, have had to be left unvisited. But the knowledge that there were these villages within our reach, which were not being visited at all by the Biblewomen, has been a heavy burden on our hearts. It was for this reason that some of us welcomed the Mission Van, not just because travelling would be made easier and quicker, but because these unvisited villages might be reached, and the Gospel preached to those who do not know the way of salvation. The people of India still allow us to preach the Gospel to them, and hundreds willingly listen to the good news of salvation. We are still allowed to sell Gospels and Scripture literature without limit. But no one knows how long we shall be free to go wherever we like with the gospel in this way.

The need for prayer for the work in India is greater than ever it was before. Much prayer is needed for all those who are now carrying on the work out there that they may be strengthened and helped to use every means they can for spreading the Gospel while " the great door and effectual " still stands widely open, and before that great land of India, too, becomes a closed country, for " there are many adversaries."

1906 THE LADIES' ZENANA AUXILIARY



FROM THE SPRING OF 1900 Mrs BOOTH CARRIED ON ZENANA WORK IN AND AROUND MADRAS.
IN 1906 THE LADIES' ZENANA AUXILIARY WAS FORMED IN ORDER TO SUPPORT LADY MISSIONARIES AND INDIAN BIBLEWOMEN IN THEIR ENDEAVOUR TO TAKE THE GOSPEL TO SOME OF THE WOMEN AND GIRLS OF SOUTH INDIA.
Miss O.M. ELLIOTT, NOW Mrs D. MORLING, WAS THE FIRST L.Z.A. MISSIONARY APPOINTED. SHE SAILED FOR INDIA IN NOVEMBER 1908.
THERE ARE NOW 7 L.Z.A. MISSIONARIES AND 41 BIBLEWOMEN.



THE BIBLE INSTITUTE

THE GOLDEN HOPE ~
INDIA EVANGELISED

THE S.B.M. BIBLE INSTITUTE WAS FIRST OPENED ON MARCH 7th 1938 AT KOVILPATTI ~ Mr DAVID MORLING BEING THE PRINCIPAL. THE FIRST TWO-YEAR COURSE WAS COMPLETED AND A SECOND COURSE WAS CONDUCTED FOR 18 MONTHS. Mr MORLING'S DEATH IN FEBRUARY 1942 TERMINATED THE WORK TEMPORARILY.





THE DEATH OF Mr MORLING AND THEN THE WAR-YEARS INTERRUPTED THE WORK, BUT IN MARCH 1948 IT WAS RECOMMENCED AT PANIADIPATTI WITH Mr W. H. KUHRT AS THE NEW PRINCIPAL ASSISTED BY Mrs D. MORLING AND Mr PAUL WHO IS A PASTOR AND WAS ONE OF THE FIRST STUDENTS OF THE BIBLE INSTITUTE.





S.B.M. BIBLE INSTITUTE







VI.

L.Z.A. MISSIONARY-ELECT

By Miss E. M. Flory.

"*Bless the Lord, O my soul, and all that is within me, bless His holy Name.*"

IN reviewing the past year, my heart is filled with praise to the Lord for all His faithfulness. He has graciously made it possible for me to study at Mount Hermon Missionary College, and the three terms already spent there have been full of blessing. The course covers a wide range of subjects, both theoretical and practical, and much experience has been gained which, I am sure, will be of great use in the future.

In many ways, this has been a year of humbling. I have been brought face to face with my own insufficiency, but have also been able to lean harder on Him Who is the Lord God Omnipotent. There have been many opportunities of proving Him in the daily tasks, in reading His Word and in communing with Him in prayer. He has lovingly supplied my every need, and so relieved me of all anxiety.

It is my longing desire that in these years of preparation, He may fit and prepare me for His will, the proclamation of the glorious Gospel of Christ to those who have never heard.

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	568	51	2	4	38	7	4	10	10	1031	12	30
Kolar	1	92	21	1	1	—	2	—	—	4	—	2	3
Sendamangalam	4	125	6	—	7	22	10	2	4	5	629	5	55
Namakkal ..	10	171	2	1	6	17	8	3	4	7	480	11	73
Kolli Hills ..	1	27	1	—	—	2	—	—	1	1	43	1	—
Tinnevelly ..	44	1090	16	5	36	22	18	3	22	29	1492	48	87
TOTAL	65	2073	97	9	54	101	45	12	41	56	3675	79	248

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 23RD, 1951

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:
PASTOR G. E. J. BIRD, Ipswich

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 E. J. WOOD

Editor of "Rays from the East."
MR. J. C. FROMOW, Oakfield, Guildford Road, Bagshot, Surrey

Members of Council:

PASTOR O. C. AUSTIN
PASTOR F. J. BENNETT
PASTOR G. BOURNE
PASTOR H. W. CATEN
PASTOR O. F. CLARKE
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
MR. L. F. LUPTON

Life Members:

PASTOR S. C. OXBORROW
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. H. J. WEBB
*PASTOR C. J. WELSFORD
*PASTOR A. W. WHAYMAN
PASTOR E. J. WOOD
PASTOR W. CHISNALL
MR. A. J. ROBBINS

* Members of the Executive Committee

Young People's Guild of Service Hon. Secretary:
MISS F. I. M. CATEN, Chescombe, White Close, High Wycombe, Bucks.

LADIES' ZENANA AUXILIARY

President: Mrs. S. SIMPSON
President Emeritus: Mrs. A. SILVESTER
Vice-President: Mrs. S. HUTCHINSON

Secretaries:

Hon. Organising: Mrs. J. K. THORPE, 37, Empress Avenue, London, E.12
Hon. Minute: Miss M. FROMOW, 23, Alwyn Avenue, Chiswick, W.4
Hon. Financial: Miss R. FROMOW, 216, Gordon Avenue, Camberley, Surrey

Executive:

Mrs. S. W. ANDERSON
Mrs. G. E. BIRD
Mrs. O. F. CLARKE
Mrs. F. DRISCOLL
Mrs. O. J. FREEMAN
Mrs. L. R. GARRARD
Miss P. P. NUNN
Mrs. G. W. PIBWORTH
Miss H. RUTTER
Mrs. R. C. SMITH

With the Officers

MISSIONARY STAFF

Madras and Poonamallee Field:

Missionary D. A. THROWER — Mrs. D. A. THROWER
Missionary J. R. FIELD

Namakkal Field:

Missionary H. A. HUCKETT — Mrs. H. A. HUCKETT
Miss O. R. KNIGHT

Sendamangalam Field:

Miss L. S. HAZEL — Miss N. HAWES

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 G. F. CHAMPION — Mrs. G. F. CHAMPION
Mrs. D. MORLING — Miss B. S. WADE

On Furlough:

Missionary and Mrs. W. H. KUHRT, Miss M. E. HARRIS

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

1950 £		£ s. d.	£ s. d.
	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
6,526	General Fund	8,316 6 1	
214	Young People's Guild of Service	247 2 1	
215	Sustentation Fund	215 0 0	
566	Pension Fund	568 10 10	
241	" Herald " Fund	256 9 4	
7,762			9,603 8 4
Ladies' Zenana Auxiliary :			
2,960	General A/c.	3,517 8 4	
14	Medical A/c.	12 12 3	3,530 0 7
			£16,084 14 5

EXPENDITURE

1950 £		£ s. d.	£ s. d.
7,260	General Fund	7,565 4 5	
379	" Herald " Fund	414 14 1	
225	Young People's Guild of Service	162 1 7	
103	Pension Fund	283 17 0	
	Sustentation Fund	1 0 0	
465	Reserve Fund	754 4 8	
8,432			9,181 1 9
Ladies' Zenana Auxiliary :			
3,294	General A/c.	3,640 8 11	
250	Medical A/c.	212 6 5	
92	Voyage A/c.	92 7 8	
3,636			3,945 3 0
	Balance at Bank, 31st July, 1951:		
	Current A/c.	1,917 5 2	
	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	26 4 6	2,958 9 8
			£16,084 14 5

GENERAL FUND

1950 £		£ s. d.	£ s. d.
	Balance brought forward		155 0 9
	Contributions :		
4,192	Churches and Schools ..	4,191 1 0	
1,103	Personal	1,073 1 5	
366	Miscellaneous	373 2 1	
15	Legacies	1,791 7 8	
37	Sale of Annual Reports ..	41 8 10	
5,713		7,470 1 0	
540	Income Tax Refund ..	580 4 4	
117	Interest on Investments	115 18 5	
2	Interest on Deposit ..	1 14 4	
125	Christmas Gifts	140 9 0	
		8,308 7 1	
29	Interest on Post Office Account	7 19 0	
6,526			8,316 6 1
	Transfers from :		
	L.Z.A. General Account for Reports		20 0 0
	Pension Fund		272 13 10
			£8,764 0 8

1950 £		£ s. d.	£ s. d.
	Indian Expenses, Salaries and Payments on		
5,335	Mission Account		5,420 2 1
266	Missionaries on Furlough		298 18 11
309	Missionaries' Children's Allowances		247 16 0
106	Life and National Insurance		125 17 1
184	Deputation and General Expenses		202 4 1
720	Office Expenses, Rent and Secretarys' Salary		903 17 9
162	Cost of Annual Reports		165 1 6
53	Advertising		60 18 0
125	Christmas Gifts sent to India		140 9 0
7,260			7,565 4 5
	Transfers to :		
	" Herald " Fund (Deficit)		138 4 9
	Reserve		754 0 0
	Balance carried forward ..		306 11 6
			£8,764 0 8

Part of the amount paid for Life Insurance and National Insurance is defrayed by the Missionaries.

"HERALD" FUND

1950 £		£ s. d.	£ s. d.	1950 £		£ s. d.	£ s. d.
	To Subscriptions :				By Cost of Printing :		
178	Heralds	190 12 10		244	Heralds	256 1 4	
63	Rays	65 16 6		135	Rays	158 12 9	
			256 9 4				414 14 1
	Amount from L.Z.A. General						
20	A/c.		20 0 0				
117	Amount from General Fund ..		138 4 9				
			£414 14 1				£414 14 1

YOUNG PEOPLE'S GUILD OF SERVICE

1950 £		£ s. d.	£ s. d.		£ s. d.
	To Balance brought forward ..	.. ..	335 3 9	By Remittances to India ..	135 5 0
214	Contributions	.. ..	247 2 1	„ Stationery, Printing, etc. ..	26 16 7
				„ Balance carried forward ..	420 4 3
			£582 5 10		£582 5 10

SUSTENTATION FUND

	£ s. d.		£ s. d.
To Balance brought forward	1,456 2 3	By Stock Transfer Expenses ..	1 0 0
„ Interest on Investments	215 0 0	„ Balance carried forward ..	1,670 2 3
	£1,671 2 3		£1,671 2 3

CAPITAL OF SUSTENTATION FUND

Investments (at Cost) :	£ s. d.
£4,750 3½% War Stock ..	.. 4,860 18 8
£1,000 2½% Treasury Stock	.. 1,000 0 0
£950 National War Bonds	.. 950 0 0
£100 3% Savings Bonds ..	.. 99 13 6
	£6,910 12 2

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

RESERVE FUND

	£ s. d.		£ s. d.
To Balance brought forward ..	.. 2,377 15 4	By Mr. and Mrs. Champion's Passage, Baggage, etc.	169 1 2
„ Amount from General Fund	.. 754 0 0	„ Mr. and Mrs. Kuhrt's Passage, Baggage, etc. ..	225 8 6
		„ Repairs to Buildings in India	225 8 0
		„ Mr. John Field's. Outfit, Fares, etc.	134 7 0
		„ Balance carried forward	2,377 10 8
	£3,131 15 4		£3,131 15 4

PENSION FUND

	£ s. d.		£ s. d.
To Balance brought forward ..	556 10 10	By Purchase of £300 3% Savings Bonds	283 17 0
„ Interest on Investments ..	568 10 10	„ Amount to General Fund	272 13 10
		„ Balance carried forward	568 10 10
	£1,125 1 8		£1,125 1 8

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. 5d. 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	£2,000 3% Savings Bonds ..	.. 1,974 1 3
£2,000 5% New Zealand Stock	.. 2,000 0 0		
£3,361 5s. 9d. 3½% War Stock	.. 3,341 10 0		£16,123 0 3
£4,870 16s. 0d. 3½% Conversion Loan ..	.. 4,635 6 3		

LADIES' ZENANA AUXILIARY

GENERAL ACCOUNT

1950						1950					
£		£	s.	d.	£	£		£	s.	d.	
916	Balance, 1st August, 1950 ..				691	6	10	3,065	Indian Expenses	3,031	3	2
2,176	Contributions	2,406	2	0				82	Missionaries Paid at Home	183	14	9
431	Gift Week	485	8	9				57	Deputation and General Expenses	110	10	0
					2,891	10	9	38	Stationery and Postage	42	2	7
353	Income Tax Refund ..				370	5	1	52	National Health Insurance	53	7	8
	Dividend on Consols ..				5	12	6		Purchase of Consols to Provide Annuity ..	219	10	9
	Legacy				250	0	0		Transferred to :			
								20	S.B.M. Report A/c.	20	0	0
								20	S.B.M. Herald A/c.	20	0	0
								100	S.B.M. for Rent .. L.Z.A. Medical A/c.	25	0	0
									Balance carried forward	503	6	3
£3,876					£4,208	15	2	£3,434		£4,208	15	2

MEDICAL ACCOUNT

1950					1950			
£		£	s.	d.	£		£	s. d.
749	Balance, 1st August, 1950	261	19	0	246	Indian Expenses ..	212	6 5
13	Contributions	12	12	3		Balance carried forward	87	4 10
	Transferred from L.Z.A. General A/c.	25	0	0				
£ 762		£299	11	3	£ 246		£299	11 3

VOYAGE ACCOUNT

1950					1950			
£		£	s.	d.	£		£	s. d.
478	Balance, 1st August, 1950	385	10	9	92	Miss M. E. Harris, Passage, etc.	92	7 8
						Balance carried forward ..	293	3 1
		£385	10	9			£385	10 9

BALANCE SHEET as at 31st July, 1951

LIABILITIES	£	s.	d.
General Fund	306	11	6
Young People's Guild of Service	420	4	3
Sustentation Fund	1,670	2	3
Pension Fund	568	10	10
Reserve	2,377	10	8
Ladies' Zenana Auxiliary :			
General Account	503	6	3
Medical Account	87	4	10
Voyage Account	293	3	1
	£6,226	13	8

ASSETS	£	s.	d.	£	s.	d.
Balance at Bank and in Hand :						
Current Account	1,917	5	2			
Deposit Account	1,000	0	0			
Secretary	10	0	0			
Guild Secretary	5	0	0			
	2,932	5	2			
Cash in Post Office Savings Bank	26	4	6			
				2,958	9	8
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
				£6,226	13	8

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, 1951, 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, 1951.

52, The Broadway, Stratford, E.15. 27th August, 1951. STANLEY W. SIMPSON, F.S.A.A.

ABSTRACT OF RECEIPTS

1ST AUGUST, 1950, TO 31ST JULY, 1951.

Abercymbol—			
General	3	5	6
Abingdon—			
General	3	0	0
Accrington " Ebenezer "—			
General	3	2	0
L.Z.A.	3	10	0
Accrington " Zion "—			
General	9	8	0
Acton Friends—			
General	1	2	6
L.Z.A.	3	2	0
Aldbury—			
General	6	0	9
Aldringham—			
General	1	17	0
Askett—			
General	4	9	5
Guild of Service ..	0	16	0
Aylesbury—			
General	8	0	8
L.Z.A.	14	2	9
Baguley—			
L.Z.A.	3	0	0
Barcombe—			
General	6	12	3
Bath—			
General	18	4	0
Beccles—			
General	7	10	0
L.Z.A.	1	17	8
Guild of Service ..	4	4	11
Bedford—			
General	20	1	6
L.Z.A.			
Bedworth—			
General	9	1	9
L.Z.A.	1	10	0
Belvedere—			
General	73	18	2
L.Z.A.	7	5	1
Guild of Service ..	1	5	0
Benwick—			
General	2	16	3
Bermondsey—			
General	20	3	2
L.Z.A.	13	11	8
Guild of Service ..	0	11	7
Bethersden—			
General	3	13	6
L.Z.A.			
Bexley Heath—			
General	9	11	6
L.Z.A.	2	13	0
Bible Spreading Union—			
General	10	0	0
Bierton—			
General	12	9	0
L.Z.A.	6	0	0
Billinghay—			
General	41	8	1
L.Z.A.	5	0	0
Bilston—			
General	2	10	6
Blackburn—			
General	10	4	0
Blakenham—			
General	15	6	6
L.Z.A.	18	10	2
Borough Green—			
General	40	10	4
L.Z.A.	3	3	0
Bradenstoke—			
General	37	12	11
L.Z.A.	7	15	3
Bradfield St. George—			
General	9	5	0
L.Z.A.	1	5	0
Brentford—			
General	61	15	3
L.Z.A.	65	16	2
Guild of Service ..	7	1	2
Brighton "Ebenezer "—			
General	39	1	8
L.Z.A.	49	5	5
Brighton Tabernacle—			
General	37	0	0
L.Z.A.	61	19	0
Brixton—			
L.Z.A.	4	7	6
Guild of Service ..	0	14	0
Brockley, Suffolk—			
General	9	17	6
L.Z.A.	1	5	0
Bromley—			
General	14	9	0
L.Z.A.	4	0	0
Guild of Service ..	1	0	0
Bury, Lancs.—			
General	3	17	7
L.Z.A.	5	8	9
Cambridge, Eden—			
General	41	15	5
L.Z.A.	8	13	4
Guild	0	5	0
Cambridge, Tenison Road—			
General	6	18	6
Carlton—			
General	11	5	0
Carshalton—			
General	0	16	0
Chadwell Street—			
General	40	11	7
L.Z.A.	57	10	2
Guild of Service ..	1	0	4
Charsfield—			
General ..	8	0	0
Chatteris—			
General	39	14	4
L.Z.A.	44	17	9
Chelmondiston—			
General	11	14	2
Chelmsford—			
General	17	9	6
L.Z.A.	2	1	0
Guild of Service ..	7	11	6
Chesham—			
General	15	14	0
L.Z.A.	9	2	3
Guild of Service ..	12	18	0
Chingford—			
General	2	12	6
L.Z.A.			
Guild of Service ..	1	12	0
Chorley—			
General ..	6	15	0
L.Z.A. ..	6	0	0
Clacton—			
General	1	1	0
L.Z.A.	2	15	0
Clapham, Courland Grove—			
General	27	0	0
L.Z.A.	18	8	3
Guild of Service ..	27	1	2
Clapham Junction—			
L.Z.A.	0	15	0
Clayton West—			
General ..	5	8	0
Clifton—			
General ..	2	10	4
L.Z.A. ..	2	7	9
Colchester—			
General	0	18	0
L.Z.A.	0	2	6
Collingwood, Australia—			
General	21	0	8
Cottenham—			
General	18	10	7
L.Z.A.	4	10	0
Guild of Service ..	2	1	0
Cransford—			
General ..	8	5	0
L.Z.A. ..	8	5	4
Crawley—			
General ..	1	14	1
Crowfield—			
General	11	10	7
L.Z.A.	4	5	0
Croydon, Derby Road—			
General	29	9	11
L.Z.A. ..	18	13	6
Croydon District—			
General	4	3	2
Croydon Salem—			
General	8	7	5
L.Z.A.	2	14	1
Croydon, Tamworth Road—			
General	21	10	0
L.Z.A.	11	15	0
Guild of Service ..	0	10	0
Crymmych—			
General	1	15	6
Deeping St. James—			
General	5	18	6
L.Z.A.	3	3	6
Devizes—			
General	52	3	4
L.Z.A.	8	18	5
Dorking—			
General ..	52	3	4
L.Z.A. ..	44	10	9
Downe—			
General	17	0	0
Dunmow—			
General ..	2	1	3
Dunstable—			
General	24	1	2
L.Z.A.			
Eastbourne—			
General	7	7	0
L.Z.A.	29	9	0
East Ham—			
General	6	13	9
L.Z.A.	5	5	5
Guild of Service ..	0	5	6
Egham—			
General ..	7	4	7
Ely—			
General ..	2	5	0
Epsom—			
General ..	40	19	8
L.Z.A. ..	91	12	9
Erith—			
General	34	19	11
Guild of Service ..	0	12	6
Fressingfield—			
General	24	18	11
L.Z.A.	0	14	6
Friston—			
General ..	5	15	3
Fulham—			
General	10	5	0
L.Z.A.	4	11	0
Guild of Service ..	3	0	6
Gaddesden Row—			
General	0	10	0
Glemsford, " Ebenezer "—			
General	0	12	6
Glemsford Providence—			
General	4	0	0
Gravesend—			
General ..	0	12	0
L.Z.A. ..	1	4	0
Grays—			
General ..	15	1	7
L.Z.A. ..	6	11	0

Gt. Grandsden—			
General	10	10	0
Guild of Service ..	1	0	0
Gt. Yeldham—			
General ..	3	0	9
Greenwich—			
General	48	9	3
L.Z.A.	14	3	0
Guild of Service ..	0	16	0
Grundisburgh—			
General ..	4	1	0
L.Z.A. ..	6	0	0
Guildford—			
General	52	9	10
L.Z.A.	31	10	0
Guild of Service ..	2	14	6
Hadleigh—			
General	18	11	0
L.Z.A.	6	10	6
Hadleigh Heath—			
General	2	2	0
Hailsham—			
General	15	3	10
Halstead—			
General	11	0	3
L.Z.A.	1	15	0
Handcross—			
General	2	15	11
L.Z.A.	1	0	0
Hartley Wintney—			
General	15	15	0
L.Z.A.	3	7	0
Harwich—			
General	1	5	7
L.Z.A.	7	1	9
Haslingden—			
General	6	15	0
Haslemere—			
General	36	2	2
L.Z.A.	10	0	6
Hastings—			
General	38	7	8
L.Z.A.	28	1	4
Haworth—			
General	8	4	6
L.Z.A.	0	16	0
Hebden Bridge—			
General	4	8	0
L.Z.A.	1	10	0
Hedge End—			
General	3	8	0
Highbury—			
General	65	15	11
L.Z.A.	58	11	0
Guild of Service ..	5	15	1
Highgate Road—			
General	5	0	0
High Wycombe—			
General	22	5	0
L.Z.A.	9	2	6
Guild of Service ..	1	0	6
Hilmarton—			
General	4	11	9
Hinckley—			
General	5	14	6
Hitchin—			
General	6	2	0
Homerton Row—			
General	19	3	4
L.Z.A.	3	14	11
Horham—			
General 110	5	0	
L.Z.A.	4	0	0
Horley—			
General	0	18	0
L.Z.A.	2	1	3
Horsham—			
General	36	17	4
L.SZ.A.	21	13	4
Hounslow—			
General	26	18	4
L.Z.A.	40	12	2
Guild of Service ..	1	10	0
Hoxne—			
General ..	14	2	0
Ilford—			
General	14	8	0
L.Z.A.	2	3	2
Guild of Service ..	0	18	6
Ipswich, Bethesda—			
General 274	17	11	
L.Z.A.	92	9	11
Guild of Service ..	3	3	0
Ipswich "Mount Zion"—			
General	24	15	1
L.Z.A.	9	6	4
Ipswich "Zoar"—			
General	25	12	0
L.Z.A.	28	3	0
Irthlingboro'—			
General ..	2	5	3
L.Z.A. ..	3	8	0
Kenninghall—			
General ..	1	2	0
Kesgrave—			
General	2	10	0
L.Z.A.	5	12	0
Kilburn—			
General	0	10	6
King's Langley—			
General	30	14	0
L.Z.A.	1	9	0
Guild of Service ..	5	14	5
Kingston-on-Thames—			
General	16	5	6
L.Z.A.	7	5	6
Guild of Service ..	1	14	0
Laxfield—			
General	22	3	3
L.Z.A.	24	11	3
Leatherhead—			
L.Z.A.	1	10	6
Lee Common—			
General	6	4	0
Leicester "Ebenezer"—			
L.Z.A.	0	2	6
Leicester Providence—			
General	13	5	0
L.Z.A.	1	14	0
Leicester "Zion"—			
General	6	9	0
L.Z.A.	7	11	6
Leigh-on-Sea—			
L.Z.A.	5	0	0
Leiston—			
General	8	0	1
L.Z.A.	3	18	0
Lewes—			
General	13	3	8
Lewisham—			
General	13	15	0
L.Z.A.	3	2	6
Leyton—			
General	34	11	11
L.Z.A.	21	15	0
Guild of Service ..	42	16	11
Little Downham—			
General	11	10	8
Little Staughton—			
General	5	14	6
Lockwood—			
L.Z.A.	2	0	0
Lode—			
General	1	16	6
Long Marston—			
General	12	7	9
Maidstone—			
General	1	0	0
Manchester District—			
L.Z.A.	10	17	0
Manor Park—			
General	24	9	10
L.Z.A.	6	0	0
Guild of Service ..	4	8	3
March—			
General	47	0	8
L.Z.A.	5	4	6
Guild of Service ..	0	10	0
Mayford—			
General .. ..'	22	17	4
Mendlesham Green—			
General	4	15	0
L.Z.A.	4	5	1
Meopham—			
General	9	11	8
L.Z.A.	11	8	10
Middlesboro'—			
General	16	17	6
Morley—			
General	0	12	6
Needingworth—			
General	6	17	3
L.Z.A.	4	8	4
Guild of Service ..	0	14	0
Newcastle-on-Tyne—			
General	8	9	0
New Cross—			
General 106	13	7	
L.Z.A.	38	18	0
Guild of Service ..	1	0	0
Newick—			
L.Z.A.	1	0	0
Newquay—			
General	0	10	6
L.Z.A.	4	17	6
Norbiton—			
General	0	4	6
L.Z.A.	6	10	0
North Finchley—			
General	34	9	7
L.Z.A.	16	14	0
Guild of Service ..	7	10	2
Norwich—			
General	0	15	0
L.Z.A.	1	13	6
Notting Hill Gate—			
General	0	14	11
L.Z.A.	1	2	9
Nuneaton—			
L.Z.A.	1	0	0
Nunhead—			
L.Z.A.	6	17	0
Occold—			
General	20	18	0
Old Hill, "Ebenezer"—			
General	20	13	0
Old Hill, Spring Meadow—			
General	3	3	0
Otley—			
General	12	12	8
L.Z.A.	7	10	6
Oundle—			
General	1	0	0
Over—			
General	15	2	0
L.Z.A.	23	9	3
Guild of Service ..	5	14	10
Pemberton—			
General	39	17	4
L.Z.A.	10	10	0
Ponders End—			
General	2	11	0
L.Z.A.	9	6	0
Guild of Service ..	0	17	9
Porth—			
General	20	0	0
Portsmouth—			
General	9	5	6
Potten End—			
General	23	2	8
L.Z.A.	9	15	0
Guild of Service ..	1	10	0
Potton, Beds.—			
General	24	11	1
L.Z.A.	26	9	9
Poynings—			
General	32	12	1
Prahram, Australia—			
General	3	14	0
Preston—			
General	11	1	3
L.Z.A.			
Prittlewell—			
General	23	19	6
L.Z.A.	29	12	0

Protestant Truth Society—
General 1 11 6
Rampton ..
Guild of Service .. 0 11 6
Ramsey—
General 11 19 7
L.Z.A. 7 7 0
Guild of Service .. 1 8 6
Rattlesden—
General 10 10 0
L.Z.A. 2 13 0
Readers of "The Christian"
General 15 0 0
Reading Friends—
General 1 19 9
L.Z.A. 2 0 0
Redbourn—
General 2 17 0
Reigate—
General 11 15 0
Richmond—
General 33 2 2
L.Z.A. 51 14 6
Rishangles—
General 2 8 4
Romford—
General 0 10 6
Rotherham—
General 2 19 1
Rowley Regis—
General 1 0 0
Royton—
General 37 4 6
L.Z.A. .. ..
Guild of Service .. 1 8 10
Rushden—
General 2 8 0
L.Z.A. 1 2 6
Ryarsh—
General 11 5 6
Salhouse—
General 2 0 0
Slaithwaite—
L.Z.A. .. 1 4 6
Sleaford—
General 9 15 1
Smarden—
General 3 10 0
Smithfield, Australia—
General 1 0 0
Somersham—
General 0 10 0
L.Z.A. 9 4 0
Staines—
General 15 8 11
L.Z.A. 6 8 0
Guild of Service .. 3 5 8
Stamford—
General 24 3 7
L.Z.A. 4 0 0
Stapleford—
Guild of Service .. 0 6 9
Stevenage—
General 1 0 0
L.Z.A. .. ..
Stoke Ash—
General 23 12 8
L.Z.A. 10 2 3
Stoke Golding—
General 4 14 4
Stonham Parva—
General 9 13 0
Stowmarket—
General 24 15 5
L.Z.A. 19 17 3
Stratford—
General 45 9 8
L.Z.A. 64 6 8
Guild of Service .. 5 12 0
Streatham, Hambro Road—
General 43 5 11
L.Z.A. 26 4 1
Guild of Service .. 2 0 0
Streatham, Hitherfield Road—
General 3 3 0
Stretham, Cambs.—
General 14 9 6
Guild of Service .. 0 11 9
S.B.B.I—
General .. 1 0 0
St. Albans—
General .. 2 3 8
L.Z.A. .. 2 0 0
St. Clears—
L.Z.A. 4 0 0
St. John's Wood—
General 76 12 4
L.Z.A. .. ..
Guild of Service .. 3 19 1
St. Neots—
General 9 0 0
L.Z.A. 5 0 0
Guild of Service .. 2 14 9
Sudbourne—
General 13 13 11
L.Z.A. 2 10 0
Sudbury, Suffolk—
General 3 11 2
L.Z.A. 3 12 6
Sunderland—
General 1 12 0
Sutton-at-Hone—
General 2 17 0
L.Z.A. 2 14 6
Sutton, Cambs.—
General 15 3 8
Sutton (Surrey) Friends—
General 13 4 0
L.Z.A. 26 5 4
Swindon—
General 37 11 0
L.Z.A. 36 8 0
Sydney, Australia—
General 25 2 1
L.Z.A. 5 0 0
Sydney, Dorcas Society—
General 8 0 0
Tadworth—
General 21 14 6
L.Z.A. 5 0 0
Thame—
General 10 10 0
Thornhill—
General 3 3 0
Tips End—
General 0 7 0
Tollington Park—
General 7 5 2
L.Z.A. 8 0 0
Tottenham—
General 20 14 4
L.Z.A. 1 15 0
Tring—
General 24 18 5
L.Z.A. 18 16 3
Guild of Service .. 1 0 0
Trowbridge—
General 33 17 8
Tunbridge Wells—
General 52 6 3
L.Z.A. 33 1 8
Tunstall—
General .. 22 7 6
Turves—
General 0 15 6
Two Waters—
General 5 9 8
Waldringfield—
General 14 11 6
L.Z.A. 1 12 6
Walsall—
General 19 3 9
Walthamstow—
General 9 0 0
L.Z.A. 20 14 6
Walton-on-Naze—
General 1 5 0
Wandsworth, Chatham Rd.—
General 1 0 0
Wandsworth, West Hill—
General 22 8 5
L.Z.A. 20 14 1
Guild of Service .. 3 5 4
Warboys—
General 10 18 0
L.Z.A. .. ..
Warrington—
General 16 0 0
L.Z.A. 21 13 3
Watford, Beulah—
General 23 0 8
Watford, Tabernacle—
General 41 6 11
L.Z.A. 90 15 0
Guild of Service .. 11 15 1
Wattisham—
General 14 0 1
L.Z.A. 4 3 6
Wellingboro'—
General 39 14 6
L.Z.A. 11 11 0
Guild of Service .. 0 6 0
West Ham—
General 40 3 0
L.Z.A. 1 5 0
West Hartlepool—
General 13 5 0
Wetherden—
L.Z.A. .. 3 5 0
Whittlesey—
General 30 11 6
L.Z.A. 6 1 8
Guild of Service .. 1 8 6
Willenhall—
General 17 19 0
Willingham—
L.Z.A. 0 10 0
Wiltshire Rally—
General 9 1 9
L.Z.A. 8 9 2
Wimbledon—
General 26 14 6
L.Z.A. 26 2 6
Wivelsfield—
General 1 18 6
Wood Green, Eldon Road—
General 18 2 6
L.Z.A. 1 10 0
Wood Green, Park Ridings—
General 16 17 0
L.Z.A. 8 3 0
Guild of Service .. 5 0 0
Woolwich—
General 8 10 10
L.Z.A. 4 19 0
Yateley and Eversley—
General 30 4 10
L.Z.A. 13 7 6
Guild of Service .. 0 6 4
Yaxley—
General 0 15 9
Yorkshire Friends—
General 6 7 6
L.Z.A. 19 0 0

Fellowship of Youth—
Bexhill House Party
General .. 6 14 5
Suffolk Western Group
General .. 11 7 6
New Cross Carol Party
General .. 7 0 0
Ipswich Rally
General .. 8 12 6
London F.O.Y. per
Guild of Service 4 8 6
Stamp Corner
Guild of Service 2 0 0
Rally Collections for Guild
of Service .. 11 18 9

PERSONAL—
General .. 1073 1 5
L.Z.A. 704 4 11
Guild of Service .. 16 12 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.

PUBLICATIONS.

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

Rays from the East. A Bi-Monthly Magazine for Children. 3/6 per 100. Postage extra.

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

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

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

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

LADIES' ZENANA AUXILIARY.—All enquiries relating to the L.Z.A., and requests for speakers at L.Z.A. meetings, should now be sent to the Hon. Organising Secretary: Mrs. J. K. Thorpe, 37, Empress Avenue, London, E.12.

Subscriptions and gifts for the L.Z.A. should be sent to Miss R. Fromow, 216, Gordon Avenue, Camberley, Surrey, who will be pleased to supply L.Z.A. Collecting Boxes.

YOUNG PEOPLE'S GUILD OF SERVICE.—All enquiries as to membership and meetings, etc., to be addressed to Hon. Secretary, Miss F. I. M. Caten, Chescombe, White Close, High Wycombe, Bucks., to whom also all Guild of Service payments should be sent.

NOTICE IN REFERENCE TO BEQUESTS

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

a Legacy to the Mission.

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

FORM OF BEQUEST

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

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