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The Strict Baptist Mission Herald

THE

STRICT BAPTIST MISSION HERALD

VOL. LII.—1953

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VOLUME LII. No. 1 PRICE THREEPENCE. JAN.-FEB., 1953

STRICT BAPTIST MISSION HERALD

General Secretary and Editor :
PASTOR J. K. THORPE, 61, BREAKSPEARS ROAD, BROCKLEY, LONDON, S.E.4

New Year's Prayer Meeting

— AND —

Farewell Service

To DR. R. M. HARRIS

will, God willing, be held at

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

On FRIDAY, JANUARY 2nd, 1953
Commencing at 6.45 p.m.

The President, Pastor G. E. J. BIRD, will be in the Chair, and Pastor G. W. PIBWORTH and the General Secretary will take part in the Valedictory Service.

Please join us in this Special Prayer Meeting and come and encourage Dr. HARRIS as she returns to her important work on the Kolli Hills.

1861 *OUR NINETY-SECOND*

"This is the Lord's Doing;

it is marvellous in our eyes." ***Psalm 118: 23.***

★ To-day we have 19 Missionaries and one completing training.

★ There are 62 Strict Baptist Churches in South India with 2126 Church members.

★ Serving the Lord in these Churches are 62 Preachers, of whom 8 are Pastors.

★ In addition there are 47 Bible-women and 97 Teachers.

★ 3651 children attend our S.B.M. Day Schools.

★ The Gospel is preached regularly in 252 Villages.

SEND A NEW YEAR THANKOFFERING.

YEAR OF SERVICE **1953**

"This we will Do;

if God permit." ***Hebrews 6: 3.***

★ We will remember our Lord's Missionary Command.

★ We will Foster and Increase Missionary Interest.

★ We will pray daily concerning the work.

★ We will give all possible Financial Help.

★ We will Witness personally to the saving and keeping Grace of God.

★ We will Join in Praise to God for His blessing attending the work of the Mission.

JOIN THE S.B.M. PRAYER UNION.

"BY WAY OF REMEMBRANCE."

IT would seem fitting that at the beginning of another year our thoughts should turn to each of our Fields of service in South India and to those who are faithfully serving the Lord there. The following has therefore been written and illustrated to help all friends as they think of our work and workers. Our Missionaries deeply appreciate the prayers of friends and helpers in England, and in our praying it is helpful to remember the Lord's servants in their respective locations.



The above group does not include Mr. and Mrs. Thrower, Mr. Appleby and Miss Dawson, but it will serve to remind us of each of our friends in India and of the work in which they are engaged. Our Missionaries will be assembling in Madras for their annual Conference from February 14th to 20th, and we solicit earnest prayer in this connection.



MADRAS.

THE work in this important city has had continuity from the very early days of the Mission and is to-day well developed both in the city and the surrounding countryside.

There are now six Strict Baptist Churches established in this area: Vepery, Sembiam, Ayanapuram, Koyembedu, Poonamallee and Mannur.

Mr. and Mrs. W. H. Kuhrt and Miss B. S. Wade are residing in the Mission House at Kilpauk in the suburbs of Madras, and they are at present implementing a scheme to bring about the full independency and self-support of the Churches in this area.

Miss M. Dawson and Mr. H. J. Appleby are also living here and are engaged in Tamil Studies.



NAMAKKAL.

THE Strict Baptist Mission became responsible for work in and around the Taluk town of Namakkal in 1924, and from this important centre the Gospel has been taken to the villages in a wide area. There has been considerable growth and blessing especially in certain villages.

Mr. and Mrs. H. A. Huckett are at present in charge of the work in this Field, but they will, D.v., be coming home on furlough in March. Mr. J. R. Field has been living with Mr. and Mrs. Huckett at Namakkal, and when they sail for England he will take over responsibility for the work in this area It is anticipated that Mr. Field's marriage to Miss Dawson will take place in February.



SENDAMANGALAM.

S.B.M. work commenced here in 1907 through the pioneering zeal of Mr. D. Morling. The area was then unevangelised, but we rejoice to-day in the development of our Christian witness and in the fact that many have been brought out of heathen darkness by the grace and power of God.

There are several vigorous Churches, and we have been encouraged recently by the advance of the work in the town of Rasipuram where the blessing of God has been manifested amongst caste people.

The Girls' Higher Elementary School and the Girls' Hostel at Sendamangalam have been greatly used of God and made the means of spiritual blessing to many.

We have no male Missionaries residing here but the Missionary at Namakkal, seven miles away, supervises this Field also. Miss L. S. Hazel and Miss O. Knight live in the Mission House at Sendamangalam and are responsible for the L.Z.A. work in this Field.

The above photograph shows Hindus gathering together in one of the main streets in Sendamangalam to pull the Temple car in procession. The Kolli Hills can be seen in the background.



KOLLI HILLS.

THE work on these mountains some miles away from Sendamangalam will always be associated with the names of Mr. and Mrs. J. M. Brand, who first settled amongst the 20,000 people on these Hills in 1911.

There is no other Christian witness amongst these proud, caste people, and the only medical work is that provided by the Mission.

Mr. and Mrs. E. Orchard and Miss N. Hawes are living and working on the Hills at the present time. Miss Hawes has been carrying on the work of the Dispensary whilst Dr. R. M. Harris has been here on furlough. Dr. Harris will be returning to the Kolli Hills in January.



KOVILPATTI.

THIS town is the centre of our largest Field of work located in the most southern part of India. Although Kovilpatti is a town of some size and importance, most of our work is out in the villages, some of which are many miles from the centre.

There are now 44 Churches in this area with 1140 Church members.

Mr. and Mrs. G. F. Champion are residing at Kovilpatti and Mr. Champion is in charge of the work in this area. Miss M. E. Harris is also living here and is responsible for the L.Z.A. work in this very large Field.

ATTACK ON MUSIRI

GRACE K. HUCKETT.

MUSIRI is the name of both a town and a taluk. The latter denotes an administrative division of a district, and the former is the divisional headquarters and chief town of the taluk. The population of the town is 21,000 and of the taluk 400,000.

For some years there has been concern and prayer about this taluk but up till now not much has been done, and very few ways of reaching the people have been possible. Occasional visits have been made to Tothiyam, a place seven miles from Musiri Town and about 20 from Namakkal. It was there that we once sold Rs. 22/- worth of Gospels and Scripture portions in a few hours on market day. When it is remembered that many of the booklets we sell cost $\frac{1}{4}$, $\frac{1}{2}$, or one anna each, and there are 16 annas to a rupee, that amount represents a large number of people reached with the printed word. Nevertheless it is but a drop in the ocean of spiritual need, and so this year when the Adi 18 Festival arrived, we decided to visit Musiri which is on the banks of the River Cauvery, and there preach the Word to the crowds of Hindus who come to bathe in the sacred waters and worship the various idols in the temples near-by. Other years we have gone to Mohanur, but as there are two Mission vans in this area now, we left Mohanur to our Sendamangalam colleagues and went a little further afield.

Adi is the month when strong winds blow and dust storms are frequent. Indeed it is a very unpleasant month, and Hindus will not marry in Adi. They have many curious customs which they perform during that month. We started soon after dawn for Musiri, which is 27 miles from Namakkal, and went straight to the river, where many people had already gathered. The morning was spent in preaching and distributing literature. Thangaraj and Vethamoni, two recent converts from Rasipuram, took charge of a table, and sold Gospels and booklets to passers-by. There appeared to be two bathing places, one for men and one for women separated by a big bund. I watched some of the women preparing their trays of offerings. Bowls of raw rice were sprinkled with brown sugar and soused with river water. Coconuts and fruit were smeared with a saffron coloured paste, and these and many other things were placed on a tray with betel leaves and areca nut. On the top a few strands of cotton about 18 inches long and coloured yellow with the paste were placed. I enquired why they did that, and they said : " Oh, it is custom, we just do it." A caste convert told me that after the tray has been offered to the idol and the worshipping is finished, this cotton is tied round the wrist or worn round the neck for seven days, or until it drops off, as a protection from evil. After the trays were ready, incense was burnt over them, and they were taken to the shrines and temples and offered with the worship of the people. Who can see a family falling down before idols and remain unmoved ? How one covets such intentness, such earnestness and devotion, such absorbing worship for our Saviour, the King of kings and Lord of lords ! One longs for the time when the usurper will be cast out and destroyed.

Our morning's work over, we repaired to a Bungalow in the town, and after a picnic meal, we started off again about 1 p.m. for a pilgrimage site,

three miles this side of Musiri, where there is a hill called Tirurenganathar-malai, crowned with a temple on its summit. When we reached the place we saw hundreds of people going up the steps to see the " swami," while at the hill foot crowds were milling around, and a veritable fair was in progress. There were swings, hawkers, fruit and coconut stalls, puffed rice, grain millets, condiments, glass bangles, and all the paraphernalia of an Indian market.

Streams of people were climbing the steps to worship in the temple at the top, while others were bathing in the Cauvery on the other side of the road, or holding their wet garments in the wind to dry.

We took the van right into the middle of the crowd, got out our books and tracts and started preaching. We were immediately surrounded by people who listened intently to the message, and afterwards bought Gospels, etc. We were regarded as hawkers and had to pay the grand sum of four annas for the privilege of having a " pitch " in the place ! While some were preaching by the van, others were mingling with the people around the various stalls, giving a word of witness here and there and selling books whenever possible. There is something very satisfying about placing the Word of God in the hands of people, for we know something of the POWER in that Word.

Several idol processions pushed through the throngs of people with loud beating of drums and gongs, accompanied by the shouts of the devotees. There were dancers also, some doing a sword dance. They were dressed in long white and red robes, and looked most weird with paint and ashes smeared on their faces and arms. I saw a gaudily decorated palanquin with two idols in it, one larger than the other, and richly decorated and garlanded with flowers being taken along to the river. There was such a crowd I could not see what happened to it, but probably the idols were bathed in the river. Later I saw the idols set down in a shrine near-by for people to come and get " darshan," which means a sight of the god. Dear readers, I wish I could transport this scene for you to see. Would it not reveal the need for the Living God to be proclaimed ? Would it not reveal the need for the up-lifting of Christ the only Saviour ? Would it not reveal the need of giving oneself to unlimited prayer on behalf of these souls in darkness, and the need for self-sacrifice in order that the printed Word may be distributed in abundant quantities. May the Spirit of God bring the need home to all our hearts.

We had to leave them for we had been out since 6.30 a.m., but even as we left there were streams of people still coming along the road, some with lights, which probably meant that there would be a night of revelry and wickedness. What of the innocent children mixed up in all that goes on ? I saw hundreds of children, gay with all the gaiety of the festival, enjoying themselves in the water, diving into the river from a high stone pillar with shouts of glee, but what about the impressions of evil that must inevitably be made upon them ? Some, perhaps, are utterly indifferent. One such, a young woman, was so intent on arguing about the price of a Gospel, she didn't even look at the idol procession pushing by and nearly knocking her down. She merely moved a little, and went on trying to get a penny booklet for three farthings ! But there are many really devout worshippers who believe that by making offerings to this idol and that, they will at last obtain salvation. Let us pray for such.

ON BEING SOMEONE'S SON

H. J. Appleby.

EVERY missionary is someone's child. But sometimes the fact is wrongly construed; sometimes it is forgotten. Yet the matter is vital. Vital, that is, to a proper understanding of His ways among us—assuming, of course, that is our wish.

The matter is crystallised when the missionary leaves his land. Sometimes voices speak glowingly of the excitement, the glamour, the thrill. They are misconstruing. Sometimes they speak in faintly awed tones of the venture of faith, the cost, the loss. They are forgetting. It is neither glamour nor thrill that carries the missionary. The going hurts too much for that —it tears and bleeds. Tinsel thrill can never sooth that hurt. Only the ignorant suggest such a thing. And the awed tones are not necessary. The missionary does not lose; he does not give up all. To suggest so is to forget that he is someone's son. He does not give up that—he now discovers it!

Let me put it thus; relationship inevitably brings responsibility (and privilege). The responsibility is—to use the relationship rightly. To use it as a means to an end, and not as an end in itself. That is true of whatever enters our lives—we are charged to use it to bring glory to God. If we use it simply for its own sake we have missed the mark.

Very well then, the missionary is not losing when he leaves his family. (Nor are they.) He is using his relationships to glorify God. If he disobeyed and did not go—then he would be losing truly (and they). There is not loss in obedience, only gain. Precisely at this point it is essential to remember that the missionary is someone's son. Why so? Where the gain? How is God glorified?

God is glorified in that the missionary goes—for then the authority of the call is evidenced over all other calls. His relationship to God is manifest as supreme above other relationships. The very tie emphasises the authority that can cause it to be torn so.

God is glorified in the intent concern of prayer that comes from the hearts that bleed. They never prayed so before. There is this prayer now because it is someone's son who has gone.

There is gain. For the very pain of the tear demonstrates the quality of the love that knits the relationship. It was never really known before. Who loses his life, suddenly finds it. It would be easy to go, if he were not somebody's son.

But there are relationships in your life too. Ends, or means to an end? Not that you necessarily must tear them apart. But could you be ready to; that is the point. Poor is he whose life is only ends.

NOTES AND NEWS

Arrival of Missionaries in India.—Miss M. Dawson and Mr. H. J. Appleby both arrived safely in India after pleasant voyages, and they have both written from Madras where they are living and settling down to Tamil studies.

Marriage of Mr. J. R. Field and Miss M. Dawson.—We anticipate that this will take place in Madras during the Conference of our Missionaries on February 20th, and we express to them both the congratulations and prayerful good wishes of all friends in England. After their marriage they will be residing at Namakkal.

Christmas Gift Fund.—We regret that in our last issue the actual amount subscribed for this special Fund was omitted from the statement made, but we now gratefully state that the total amount received was £95 17s. 10d. This has now been sent to India and applied to the purposes of the Fund, and we would again express our sincere thanks to all who helped in this connection.

Local Missionary Meetings.—Missionary H. A. Huckett, Missionary D. A. Thrower and the General Secretary are booked for all available Sundays in 1953, but week-day meetings can still be arranged. Please write to the Secretary who will gladly plan for one of the Missionaries on furlough to visit your Church.

The Half-Yearly and Welcome Meetings.—These will be at Westminster Chapel on Wednesday, May 6th, God willing, and we ask all friends to book this date and to make plans to attend.

S.B.M. Magazines for 1953.—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.

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. Charges for quantities supplied to Sunday Schools (including postage) :—

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.*

THE LADIES' ZENANA AUXILIARY.

L.Z.A. Quarterly Prayer Meeting will, D.v., be held at West Hill Chapel, Wandsworth, on Tuesday, February 3rd, at 3 p.m. Mrs. O. Morling will give an address. All lady friends are heartily invited.

Local L.Z.A. Meetings.—We shall be very grateful if friends will kindly arrange now for local meetings in the interests of the L.Z.A. work. We are favoured to have the services of Mrs. O. Morling for such meetings, and we are also arranging for the deputation work of Miss L. S. Hazel from the beginning of June to the end of November, excluding August. Please write to Mrs. Thorpe in connection with such bookings.

Hon. Treasurer :
Mr. W. T. SAYERS, 25, Grenoble Gardens, Palmers Green, London, N.13.
To whom all amounts for the General Fund and Literature payments should be sent.

L.Z.A. Hon. Financial Secretary :
Miss R. FROMOW, 216, Gordon Avenue, Camberley, Surrey.
To whom all gifts for the L.Z.A. work should be sent.

Young People's Guild of Service Hon. Secretary :
Miss F. I. M. CATEN, Chescombe, White Close, High Wycombe, Bucks.
To whom all Guild payments should be sent.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from Oct. 1st to Nov. 30th, 1952.

	£	s.	d.
Churches	442	8	8
Schools	115	8	6
Personal	142	14	2
Legacies	1,020	0	0
Collections at Annual Meetings	249	17	11
Guild of Service	16	13	0
Literature	32	8	8
	£2,019	10	11

Anonymous gifts gratefully acknowledged : Ipswich £5 ; Leyton, £3.

L.Z.A. General Account (including collection at Annual Meeting, £64 1s. 4d.)	203	4	1
Medical Account	2	2	0

ENGAGEMENTS FOR JANUARY AND FEBRUARY, GOD WILLING.

MISSIONARY D. A. THROWER.

JANUARY 11th, Stoke Ash ; 18th, Tottenham ; 25th, West Ham ; 29th, Greenwich.
FEBRUARY 8th, Reigate ; 15th, Woolwich ; 22nd, Potten End ; 24th, Leicester, Zion ; 25th, Irthlingborough.
Address : 37, Sandmere Road, Clapham, London, S.W.4.

PASTOR J. K. THORPE.

JANUARY 11th, Greenwich ; 18th, Chatteris ; 22nd, Brentford ; 23rd, Croydon, Derby Road ; 25th, Wood Green, Eldon Road.
FEBRUARY 1st, Hitchin ; 8th, Two Waters ; 9th, Erith ; 15th, Fressingfield ; 16th, Rishangles ; 22nd, St. Neots.

MRS. O. M. MORLING, L.Z.A.

JANUARY 7th, Wood Green, Park Ridings ; 12th, West Ham.
FEBRUARY 3rd, Wandsworth, West Hill, Quarterly Prayer Meeting.
Address : 61, Burnaby Gardens, Chiswick, London, W.4.

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, 61, BREAKSPEARS ROAD, BROCKLEY, LONDON, S.E.4

The Ladies' Zenana Auxiliary

Annual Gift Week

March 8th - 14th, 1953

There is special need this year. Please help generously.

These gifts and all amounts for the L.Z.A. should be sent to:

MISS R. FROMOW,
216, Gordon Avenue, Camberley, Surrey.

The Ladies' Zenana Auxiliary

NEEDS

YOUR

HELP

Developments and rising costs in connection with the vital work of 48 Indian Biblewomen, in addition to the maintenance of other L.Z.A. work, require an increase of income.

Income has been well maintained, but there is at present a deficit of over £600.

Must there be retrenchment or can we together meet this need and so continue this important work of taking the Gospel to the women and girls of South India?

"*With perfect heart they offered willingly to the Lord.*"
1. Chron. 29. 9.



HOSTEL GIRLS AT SENDAMANGALAM.



SOME OF OUR BIBLEWOMEN.

THE NEED OF INDIAN WOMEN AND GIRLS.

MRS. D. A. THROWER.

A WOMAN lay in the gutter of the main street of Sendamangalam. In the dust of noonday and the dew of evening there she was in a semi-conscious state waiting for merciful release by death. Beside her stood her two small girls receiving alms of passers by in order to assuage their pangs of hunger. Earlier in the day a Biblewoman had passed the spot on her usual round of visiting and, returning in the evening, noticed that the woman was still alive. Thinking that the lady missionary might wish to rescue the children after the mother had expired, this Christian worker called at the Mission House and mentioned the matter to her before going home. To her surprise, however, the missionary was more concerned about caring for the dying mother than for the children. The Biblewoman, Christian though she was, considered the poor woman in far too dirty and hopeless a condition to be touched. Nevertheless, a stretcher was improvised and the woman taken to the Mission compound where, although she was too near the end for much to be done for her, she at least died in a manner befitting a human being instead of that of a dog. After the mother had died the children remained with the missionary until relatives claimed them. Apparently the family had been to the Kolli Hills, where the mother contracted malaria and, after struggling down the hillside, had collapsed in the town of Sendamangalam with the above result.

* * * *

While camping on the Kolli Hills a missionary was called early one cold morning to attend a woman in childbirth. Twins had been born, but the mother was obviously in trouble. Imagine the distress of the young missionary when she found that the patient had spent the night out under the eaves of her hut without covering of any sort although the weather was cold enough for two blankets to be needed in the tent. The babes were lying on the bare earth beside the mother in that pitifully exposed situation and the woman in attendance had put a little fire in a broken pot and placed it to the back of each infant in turn. The explanation ? As the Hindus of the Kollis consider the birth of children to be defiling, they will not allow it to take place inside a house. Further, bed clothing being valuable they do not use it until the event is over, to save it being defiled.

* * * *

The activities of the Ladies' Zenana Auxiliary cater for all stages in the emancipation of India's women from conditions such as those outlined above as well as from apathy and lack of initiative to which the conditions give rise. Schools, hostels, dispensaries, house to house visitation and may other types of work have resulted by the blessing of God in numbers of Indian women and girls being saved in body, mind and spirit. The Spirit of God has transformed them from a completely negative life into educated, trained and useful members of society. They are healthy and happy Christians able to adorn the church of Christ and take their part in its activities. In these days

of India's national aspirations the women of the Tamil churches are being encouraged to take their share of responsibility for church work and finance.

The mind can hardly conceive of so vast a change taking place that womanhood can be lifted from the degradation of our former pictures to the glory of that just given. Is it possible ? Thanks be to God, it is. Many teachers in our schools are children of illiterate villagers. Many Indian fellow members with us in the Christian church are also fellow workers with us in the Kingdom of Christ. For instance, a son of a Biblewoman obtained employment on the railway which entitled his mother to a ticket for free travel. What did she do with it ? She answered the call of a distant mountain range and spent her holiday in true missionary work among the people there. Moreover, on her return, in true apostolic style, she rehearsed to her fellow members her activities and the state of the people in that benighted place.

A Christian is :

A mind through which Christ thinks,
A heart through which Christ loves,
A voice through which Christ speaks,
A hand through which Christ helps.

There is yet a countless multitude without a helping hand or a voice to speak to them of God's love. May we each seek to fulfil our ministry to those who stand in such need.

FAITHFULNESS.

MRS. H. A. HUCKETT.

" THE gods will be married today. It is the gods' wedding night tonight. There will be many people." So I was told on April 8th. A few of us met together for prayer. " What wilt Thou have us do Lord ? How can we reach the people ? We are only a handful of weak folk and there are thousands of people. Work in and through us." Thus we prayed. One dear young Biblewoman voiced the earnest prayers of us all, " Here I am Lord, I give myself to Thee. I am a sinner and I confess it. Cleanse me in the Blood of Jesus and use me now, I pray, to reach others with the message of Salvation." Six women, what could we do ? The men could have big meetings and preach, and they did. We felt we could place the Printed Word in the hands of as many people as possible and concentrate our efforts on personal talks as we were led. We thought it would be a good idea also to have a bookstall. To my surprise and joy two of our most senior women offered to help look after it. Frail old ladies, one, retired after many years of faithful service as a Biblewoman ; she is tottery as she walks and her sight is dim, yet here she was offering to look after a bookstall amid the throngs of people, the noise of vanity fair at its worst and in a temperature of 101 degrees in the shade. The other, also old but still on the staff of Bible-women and only now recovering from an operation for cataract. I looked at them. Should I let them do it ? Yes, why not, the Lord had stirred them

up. He would strengthen. I shall not soon forget them. It was I who was stirred up by them! For nearly four hours in the morning on April 9th the great day of the festival they worked and for about 2½ hours in the afternoon. It was not just sitting by the table either. They preached, they sang, they explained the books and *besought* people to buy. They warned them to turn from sin and from idolatry, to seek the True God, the *Living* God and His Salvation, told of judgment to come, but also of the Loving Saviour the Sin Bearer. On and on they kept at it and always a crowd around them, and many bought booklets and gospels. Annapuranam, the elder of the two, seemed to have special strength given and though so frail her voice was *strong*. She stood and preached, sat and preached and the people listened. At one time when they sang an old gypsy woman came up and said " Very good, I'll dance for you " and began to do so. She looked just like a witch in a child's fairy tale book. We had to send her away. All kinds of people came and listened and always a lot of young people were there. Truly feeble instruments but greatly empowered by the Spirit for their hearts yearned over the people. Surely their reward will be great as they meet the Lord. They are an example to us all and I honour and admire them. May God bless their witness.

". . . AND TELL REDEMPTION'S STORY."

J. R. FIELD.

IT IS easy enough, when one is in a crowded missionary meeting in England, to sing about the preaching of the " Old, Old Story " in " far-away clime." It is a greater privilege, but by no means an easier matter, to stand before an audience of Indian folk of all ages, and seek to speak to them in their own language, as the messenger of the Lord. Such an experience came my way for the first time almost twelve months ago, and in August this year, for the first time, I was permitted to conduct a whole service in Tamil, including the preaching of a " full-length " sermon. Let me tell you about this.

Concerning the wrestlings that precede the giving of the Lord's message probably only preachers can fully appreciate, and I feel quite sure that only those who preach in a foreign tongue can imagine the struggles of a mere student with his first sermon. Nevertheless, allow me to share with you a few of the questionings that come crowding to the mind on such an occasion:

Does this particular word convey the idea I wish to express?

Which of these two sentences is the more correct, idiomatically?

What will such and such an illustration mean to an Indian ear?

Is my pronunciation of this word really correct, or am I giving too much stress to such and such a syllable?

Again and again such questions have to be answered, and many are the fears that one has failed to find the correct answer. Such, and many more, were the queries in my mind as I strove to order my thoughts about the passage in one of the Gospels, which I felt to be the Lord's message to the

people, for the coming Lord's Day. Solomon's words are very apt : " The preacher sought to find out acceptable words ; . . . . . and much study is a weariness to the flesh !" Hour after hour, from early morning till far into the night the preparation had to continue, until at last, on Saturday night, the Grammars and Lexicons had to be laid on one side, and what had been done had to be committed to the Lord.

The Lord's Day in question dawned bright and clear, and as the sun rose higher in the sky I cycled out to Sendamangalam. The lady missionaries were, as ever, kind and sympathetic ; one enquired whether I would rather she did not come to the chapel ! The good brother who prayed in the vestry before the service fervently besought the Lord's guidance and help for His servant. How necessary we felt it to be !

As the preacher took his place at the desk in the crowded chapel, there were signs of barely-suppressed mirth among some of the Hostel girls sitting in the front ; doubtless caused by their lively anticipation of the " howlers " that they expected to hear. Their Matron, looking stern and grim, but probably sharing the apprehensions of her charges, poked or " shooshed " the noisier elements to silence as the first hymn was announced. It must be said here that Indian congregations are usually extremely polite. On this Lord's Day morning they certainly excelled themselves. Hardly an eyebrow lifted as the number of the third hymn was incorrectly pronounced. Hardly a ghost of a smile could be noticed when there were peculiar incoherencies, and unintended pauses, or when the preacher blundered out a soft " H " sound, instead of a good hard " K."

The preacher had other little difficulties, and other thoughts than those he shared audibly with his congregation. Beside the desk in Sendamangalam chapel is a window, and in the middle of the service two little village girls came and stood there open-mouthed. One guessed that they had never heard Tamil spoken like this before ! While the service was progressing, too, there came thundering drum-beats, and outside one saw a Hindu funeral procession approaching. The familiar sight of the garlanded body on the rough bier was a vivid reminder that it is our privilege to " hold forth the Word of Life." Every time that the drums of death sound in our ears we are called afresh to seek to preach as " dying men to dying men." How we long and pray that those who hear that message might, like the Pilgrim of Bunyan's allegory, stop their ears to all else, and run on to " yonder shining Light," crying " Life, Life, Eternal Life !"

Christian reader, may I press upon you the need for your prayers on the behalf of those of us in this land who are now engaged in mastering the intricacies of the Tamil language. Ambassadors are not much use unless they speak the language of the country to which they are sent, and the Gospel of the Kingly Grace of God deserves to be proclaimed in the clearest language possible. Pray for us, who are Ambassadors of the King of Kings, that we may be given grace to find out " acceptable words " to " tell Redemption's Story."

SIVASANGAPATTI.

G. F. CHAMPION.

WHEN we came to Tinnevelly seven years ago we went to this village several times on Sunday mornings to conduct the morning service. Four or five of the outcaste families were Christians and we generally had four or five men and two or three women to the service which was conducted in the cow shed belonging to a farmer who employed most of the outcastes on his land. Some cow sheds no doubt would be quite suitable places for a service, but in this shed there was very little floor space on which members of the congregation could sit. We sat upon a mud platform and the other worshippers crouching together below were difficult to address. When the subject of building a chapel was mentioned, we were shown a piece of land belonging to the S.B.M. and were told that formerly a chapel occupied the site but it had been dismantled and given to another village.

We felt sorry about this until we learnt that there were few, if any, people in the village who remembered it, as it had been removed forty or more years ago, and no doubt there had been good reasons for the action taken. Possibly the people had refused to attend the services, or there may have been a quarrel in the village, or the villagers may have left the place for a long time, and left their homes empty, as has occurred in many places lately owing to famine conditions. But it was evident that down the decades the grievance had rankled in their minds, passed on from parents to children as an injustice which had been done to them, so that they were unwilling to do anything about building a new chapel, and considered that they had a right to have one given to them. Offers of help to the church to build themselves a place of worship did not awaken any response and nothing was done.

But it is probable that they made their grievance known continually to their employer for two or three years ago he came to us and said that he was prepared to help the congregation build a chapel if the Mission would also support the project. The land we held was exchanged for a piece of the same size but more suitable and the farmer took matters in hand. Whether he obtained much help from the members is doubtful, as he told us once or twice that he could not get them to give their labour freely when he asked. The S.B.M. donated £15 towards the building and all the other money, we think, was supplied by the farmer.

The result is a very neat little chapel built in stone with a red tiled roof standing by the roadside on the edge of the village and, what is still more pleasing, a better spirit among the little company of Christians who meet in it to worship.

Now, when we arrive to conduct a service, we are provided with a stool before which is spread a grass mat, and in the front of the congregation is the farmer seated on his grass mat with his Bible and hymn book before him, setting an example to his farm hands who about fill the small building. Last time we were there a caste woman was also present as one who is interested in the Gospel message. We have hopes that the caste people in this village may give heed to the message of salvation which is now regularly set before them.

THE BAPTIST VOLUNTEER FELLOWSHIP.

W. H. KUHRT.

ABOUT twenty years ago the Baptist Volunteer Fellowship was founded with much rejoicing and high hopes. It was regarded as being a child of the London Strict Baptist Open Air Mission and so it was, though its constitution differed in several material respects from that of the Open Air Mission. From the beginning the Fellowship was regarded as having a moral title (the legal title belongs to the Strict Baptist Mission) to the land and the chapel at Mannur, and it was planned that its work should be concentrated upon Mannur and the surrounding villages. The plan was a good one although it contained within itself the seeds of future trouble. Gradually as the result of much earnest work done by members of the fellowship and by the missionaries a little church came into being and grew. Members of the fellowship did most of the preaching Sunday by Sunday and the Committee of the fellowship took complete financial responsibility for the project. Several times a year evangelistic camps were arranged.

A few years ago it was suggested that the church would benefit by having the settled ministry of Mr. D. W. Aaron lately a student of the Bible Institute in Paniadipatti. Mr. Aaron was not regarded by us as being a very successful student but in Mannur he soon displayed most pleasing gifts and under his ministry the little church grew rapidly until to-day it has a membership of 56, a large regular congregation and a surprisingly large and steady income. The ability of the church to support its own ministry has grown so rapidly that to-day the church's share towards the support of Mr. Aaron is Rs. 30 and the Mission's share is only Rs. 10. But unhappily, in the meantime the Fellowship has become moribund. Its committee met from time to time to carry on the business of the church but the fellowship was making no serious contribution either to the work or to the financial support of the work. It was carrying on someone else's business and was administering funds which it had not collected. Consequently there was in some minds a feeling that it was high time for the church to run its own affairs.

After months of agitation and discussion it was at length decided to have a general body meeting on January 14th. After a long morning of useful gospel work in the surrounding villages we all met together in the afternoon to thresh out some of these problems. I was favoured with the opportunity of preaching and in the course of my address made it perfectly plain how a new testament church should carry on and that in my opinion the time had come for the fellowship to withdraw. When I had finished my address I withdrew so that they could conduct their business meeting without the embarrassment of my presence. The result of their meeting was not altogether satisfactory to me. The Baptist Volunteer Fellowship was to continue at least for a while exercising control of the Mannur church. But a new committee was elected which promises to act more vigorously and to take a much more serious interest in every phase of the church's life. The committee is completely Indian having its own President, Secretary and Treasurer.

Things have not been done as I wished. What then do I do in such circumstances ? I steadfastly refuse to be drawn into their business affairs and as soon as possible I intend handing over the accounts to the newly appointed treasurer. I absolutely refuse to be persuaded to act as the pastor of the church either over the head of Mr. Aaron, or in his place should he leave. But, for the rest, I co-operate with them as much as possible in regard to the ministry of the word and I continue on behalf of the Mission to subsidise the ministry of Mr. Aaron to the extent of Rs. 10 per month for as long as he feels able to carry on. The subsidy is to be reduced at the rate of Rs. 1 annually and so come to an end completely within ten years.

The missionary must be content in future to see his advice set upon one side and must steel himself to watch undismayed his erstwhile children make mistakes and to know that he can no longer coerce but that he can and must pray more perhaps than he has ever done before.

THE CRY THAT IS INDIA.

H. J. APPLEBY.

I HEARD a cry. The night was dark. And there was the blacker darkness of evil. Suddenly it came, as if it broke from the very ground beneath my feet. I stood like one fixed in a fright. A nausea clutched at me ; I shivered.

Plaintive and haunting, it began. But it swelled till it became frenzied and urgent ; throbbing and beating like a bell that tolls madly ; strident with the harsh fierceness of a wild trumpet. It seemed to fill the whole earth, till it hurt to listen.

There was the bitterness of eternal despair, and tragic loss ; and it had a certain ghastly evil note. It pierced and tore the silent sacred chambers of the soul like a profane oath. It was hot with the burning breath of Hell.

* * * *

Then I was aware of One that stood by me. And as that cry died away, we watched so many thousands that seemed to pass it by. Amid their laughter, they never heard the cry of the millions.

" O Master," I cried, " how can they not hear ?" He answered, with a strange and tired quietness, " My child, some will not hear. And some have not hushed themselves to hear. And some have heard, but have forgotten."

" Shall no one tell them then ?" I asked. He smiled. " But *you* were told, yet you never knew ! Telling will not say it. It must be felt, so only can they know."

" How shall that be ? O, Master, how ?" He spoke with heaviness. " My child, that cry is felt when hearts are close to Mine. How oft I would ; yet My children would not. I have to bring them hardly. I am as One that stands and knocks ; My children are playing, and have not missed Me. To them there seems no cry. But what is that to Thee ? Enough that thou hast heard, albeit so late. Come, now, and follow Me."

* * * *

I woke. And yet I had not been asleep. For there was still the wild tolling of the temple bell, the fierce trumpet, and the evil beat of the dancing drums. The cry that is India.

NOTES AND NEWS

Conference of Missionaries.—Our Missionaries in India met for their Annual Conference at Madras this year from February 14th to 20th, and the Council of the Mission will shortly be considering the Conference Report. We shall value the prayers of all friends as we thus make our plans for carrying on the work in India in these days of challenge and opportunity.

Marriage of Mr. J. R. Field and Miss M. P. Dawson.—The wedding of our two friends took place in Madras at the conclusion of Conference on February 20th, and we can assure them of the loving interest and prayerful good wishes of many friends here in England. They will be making their home together at Namakkal where our Brother will be in charge of the work during the furlough absence of Mr. Huckett.

Examination Success.—Mr. J. R. Field has obtained a " Pass " mark in both the Written and Oral parts of the Second Tamil examination, and we rejoice with him in this success.

Mr. E. Orchard recently entered for the Third Examination in Tamil and we congratulate him on successfully passing this.

Furlough of Mr. and Mrs. H. A. Huckett and Miss L. S. Hazel.—Our friends will be coming home on the " Chusan " leaving Colombo on March 4th and they are due to arrive in London on March 20th. We trust they will have a good voyage and we can assure them of a real welcome here. Mr. and Mrs. Huckett, with their children, will be the first of our Missionaries to make their furlough home at the Mission House. We do indeed thank God for this provision made through the thought and generosity of our late friend, Mr. J. B. Collin.

The Half-Yearly and Welcome Meetings.—These will be held, God-willing, at Westminster Chapel on **Wednesday, May 6th.** Full details will be published later, but we shall be grateful if all friends will kindly note and reserve this day for these important meetings.

Special Meeting in connection with the Guild of Service.—There will, D.v., be a Special Meeting for Guild of Service Members and interested young people at Caxton Hall in the evening of Saturday, September 26th. Missionary H. A. Huckett will be the special speaker and new Kodachrome pictures will be shown.

Hon. Treasurer :
Mr. W. T. SAYERS, 25, Grenoble Gardens, Palmers Green, London, N.13.
To whom all amounts for the General Fund and Literature payments should be sent.

L.Z.A. Hon. Financial Secretary :
Miss R. FROMOW, 216, Gordon Avenue, Camberley, Surrey.
To whom all gifts for the L.Z.A. work should be sent.

Young People's Guild of Service Hon. Secretary :
Miss F. I. M. CATEN, Chescombe, White Close, High Wycombe, Bucks.
To whom all Guild payments should be sent.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from Dec. 1st, 1952 to Jan. 31st, 1953.

	£	s.	d.
Churches ...	627	19	7
Schools ...	185	16	2
Personal ...	279	0	7
Legacies	1,158	11	2
Miscellaneous ...	2	5	10
Guild of Service ...	37	5	6
Literature	170	2	9
	£2,461	1	7

Anonymous gifts gratefully acknowledged :—A.K. (Hayes) £1, Brighton 10s., Chertsey £2, Bexhill 2s. 6d., Leicester 6s., Huddersfield £1, Southampton 1s., Guildford £1 10s., New Cross £1.

L.Z.A. General Account ...	554	4	11
Medical Account	2	0	0
Anonymous gift gratefully acknowledged Guildford	£1	10	0

ENGAGEMENTS FOR MARCH AND APRIL, GOD WILLING.

MISSIONARY D. A. THROWER.

MARCH 8th, Otley ; 10th, Sutton ; 11th, Cottenham ; 12th, Stretham ; 15th, High Wycombe ; 22nd, Yateley ; 29th, St. Albans.
APRIL 5th, Walthamstow ; 12th, Thame ; 19th, Little Stonham ; 26th, Homerton.
Address : 37, Sandmere Road, Clapham, London, S.W.4.

PASTOR J. K. THORPE.

MARCH 1st, Billinghay ; 4th, Borough Green ; 8th, Ipswich, Mount Zion ; 11th, Greenwich ; 12th, Warbleton ; 15th and 16th, March ; 22nd, Hounslow ; 24th, Kingston ; 29th, Chesham ; 31st, Aldbury.
APRIL 5th, Little Downham ; 12th, Potten End ; 19th, Potton ; 25th and 26th, Stoke Golding.

MRS. O. M. MORLING, L.Z.A.

MARCH 4th, Borough Green.
APRIL 8th, Lewisham ; 15th, Bexleyheath.
Address : 61, Burnaby Gardens, Chiswick, London, W.4.

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, 61, BREAKSPEARS ROAD, BROCKLEY, LONDON, S.E.4

— THE —

Half-Yearly and Welcome Meetings

will, God willing, be held at

WESTMINSTER CHAPEL, Buckingham Gate, London, S.W.1

On WEDNESDAY, MAY 6th, 1953.

1.45 p.m. LADIES' ZENANA MEETING in the Chapel. Open to all Ladies. Miss L. S. HAZEL will address the Meeting.

2 p.m. MEN'S PRAYER MEETING in the Institute Hall. Conducted by Pastor H. H. GLADSTONE.

3 p.m. UNITED DEVOTIONAL SERVICE.

Chairman: Pastor W. C. PLAIL (Vice-President).

Addresses by Missionary D. A. THROWER and Pastor J. B. TUPMAN, M.A. (Tunbridge Wells).

TEA—For limited number at Buckingham Gate Restaurant—2/- each. Tickets in advance from the General Secretary. Please apply early and send payment with order.

6.15 p.m. GREAT MISSIONARY RALLY AND WELCOME HOME TO MISSIONARIES.

Chairman: Pastor G. E. J. BIRD (President).

Addresses by our Missionaries : Miss L. S. HAZEL and Mr. H. A. HUCKETT.

THANKOFFERINGS.



CONFERENCE, 1953



CONFERENCE OF MISSIONARIES, 1953

REPORT BY H. J. APPLEBY.

"CONFERENCE recommends . . ." Reading from the minute book, you would find that phrase often repeated. Were it an ordinary conference the matter would end there. But it was not an ordinary conference, that is the point. The recommendations emerging from a Christian conference are carbon copies of decisions eternally made in Heaven. Understand then, that there is an excitement of soul in watching the manifestation of the hidden counsels of Eternity, as the minutes accumulate. No, it is not that conference recommends, but " behold, I shew you a mystery." To forget this, when busy in the technicalities of Christian service is to be blind.

Urgent problems have a way of provoking opposing opinions—the Devil is careful enough to see to that. And urgent problems faced us this year. To carry out a new policy is the kind of audacity that Hell hates (especially if the new be better than the old). Since this is the task that begins to face us now, we are not startled to find the way bestrewn with problems ; some of them strangely familiar, since we made them ourselves.

There is one place where opposing opinions will not live long ; they cannot breath in the atmosphere of prayerfulness. Maybe the Accuser left our Conference with a snarl of frustration, after the day of prayer. Be that as it may, our minutes now record unanimity of thought, whereas there had been great opportunity to record schism.

A portable amplifier and the van, enabled us to join together in the proclaiming of the Gospel. It is no difficult matter to gather an open air audience in India ; the difficulty is to give away fast enough sufficient suitable tracts.

Quietly spoken testimonies of the Lord's blessing in our lives through the past year, as we sat after dinner one evening, seemed to bring His Presence very near.

But now we exchange for the fellowship of conference the lonely field ; only that continued Presence will be enough. Our having been together, with Him, will make it easier now to be alone, with Him.

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 Miss F. I. M. CATEN, and amounts for L.Z.A. funds to Miss R. FROMOW.

THE WEDDING OF MR. J. R. FIELD AND MISS M. P. DAWSON

REPORT SENT BY MISS O. R. KNIGHT.

FEBRUARY 20th, 1953. The great day, so eagerly awaited, had at last arrived, and an atmosphere of happy expectancy pervaded the Kilpauk Mission Bungalow. The moments passed quickly and it did not seem long before we were in the Vepery Tamil Baptist Chapel, at 8.30 a.m. The bride, wearing an ankle-length frock of white georgette spangled with small gold stars, arrived with Mr. Kuhrt, and was followed by the bridesmaids, Ruth and Mary Huckett. The latter wore long frocks of green flowered ninon, and carried posies of mixed flowers. Mrs. Champion was at the organ. The best man, Mr. E. Orchard led us in prayer, and then we all joined in singing the hymn, " O God of Bethel . . ." The marriage ceremony was conducted by Mr. Champion. In contrast to the way in which Indian couples often respond with dull or sad expression, it was a pleasure to hear the clear, determined, joyous responses of the bride and bridegroom. Mr. Champion read Ephesians, chapter 5, verses 22-33, and 1 Peter chapter 3, verses 1-7, and spoke of the principle on which to act and the ideal given in the words, " . . . As being heirs together of the grace of life ; that your prayers be not hindered." The second hymn was, " May the mind of Christ our Saviour, Live in me from day to day . . ." This happy, simple, but impressive service in which the Lord's presence was very manifest was concluded with the benediction. The register, conspicuous with its outsize pages, was signed at a table at the side. As Mr. and Mrs. Field left the chapel they were garlanded by Indian friends. The photographer, Mr. J. Appleby, continued with his work commenced earlier in the morning.

Guests returned to the Mission bungalow for the reception. The floral decorations, arranged by Miss Wade, were very much appreciated. During the interval before the wedding breakfast a group of Indian friends brought greetings, and sang to the accompaniment of various instruments.

Mr. and Mrs. Kuhrt were host and hostess for the wedding breakfast, at which 26 were present. Loved ones and friends in the homeland were remembered in our thoughts and prayers. Our eyes turned to the bride and bridegroom as they started to cut the cake. Greetings received in a number of letters, cables, and telegrams, were read by Mr. Orchard.

We came to the end of these happy events with hearts full of praise to the Lord, for all His loving help, and for His blessing upon the happy couple, and those of us who had the privilege of being with them that day. With you, we pray that His blessing may rest upon Mr. and Mrs. Field, throughout every day, so that the desires expressed in the hymns in the marriage service may be fulfilled to the glory of His Name.



PHOTOGRAPH TAKEN AT VEPERY CHAPEL

TINEVELLY BIBLE SCHOOLS

G. F. CHAMPION

WE have just held the third of our Bible Schools planned to help the young men of our congregations to improve their knowledge of God's word so that they may be better witnesses for the Lord. We decided to have three schools during the year for the same group of young men in order that the teaching given could be progressive. And we shall, God willing, give the same lectures to others during the current year, though we should like also to have a special series of lessons each year for those who have been through the regular Bible Schools.

From the start we aimed to get those who had done some voluntary service, however simple, who were young and who had studied up to the eighth standard. It has been surprising how nearly we have succeeded. At the first session of each school we have taken a note of each student, his education, what voluntary work he has already done and what he expects to do in the future. At our first school we had seven students, at the second fifteen and during the Christmas holiday thirty-three. It was a surprise to us that we should have so many lads of the qualifications that we required willing to spend these days in study, and all except one having done some kind of voluntary witness heretofore. This year we are thinking of limiting our number to sixteen at each Bible School as this seems a better size class for handling and influencing.

Each of our three Pastors, one of our preachers and the missionary have taken part in lecturing, and in this way the leaders of our churches have become personally interested in the scheme and will, I believe, help these lads to be useful in the congregations after they have studied with us. Two lectures followed by a period of supervised study are given each morning and again in the afternoon. In the evening the class as a whole, or in sections, is taken out by experienced people for open air work, and on the Sunday morning the students go to our chapels and take part in the services. At our last course one evening was given to studying lantern work, and the following night a lantern lecture was given in Paniadipatti in the main street and this was largely attended.

The lectures given have included the study of certain Books of the Bible, studies of Bible Characters, Christian Doctrines such as Repentance and Faith, Strict Baptist Church Order, Christian Giving to the Lord's work, Paul and Evangelism and so on. We have also dealt with Romanism, Seventh Day Adventism and Pentecostalism as our people come in contact with members of these bodies.

At the last meeting of the year we had a testimony meeting at which about twelve of the students spoke of the help the classes had been. Some of these testimonies were not worth much we thought, others were very encouraging, two particularly so. One young man said that he had been living very carelessly, and had made friends with doubtful companions, and came to the second of our schools in Kovilpatti hoping to be able to look

round the town and enjoy himself. When he saw how full the time table was, he was unpleasantly surprised. But during the school he was convicted of the sinfulness of his life and returned home a different man. He explained his change of outlook to his friends some of whom left him, and to the others he is witnessing hoping that they will be saved.



The other, a lad studying in high school, the son of a deacon in one of our churches, has been very strictly brought up by his father as regards prayer and Bible reading in the home and grace at meals. But he told us that he was rebellious in his heart and while outwardly conforming to the ways of his family, he was taking up an agnostic attitude with other lads of his own age. He came to our September school under compulsion, but left after two days with the excuse that he had to study for examinations.

After this the Lord worked in his heart and someone asking him if he were saved was used to his conversion. He came to the December Bible School because he wanted to and had enjoyed the whole of it, and when, in one of the open air meetings, he felt the urge to speak, he spoke for the first time at such a meeting, and now felt that he would be helped to speak before anyone.

This work is a new venture with us among the young men and we need the Lord's guidance as to how we shall continue with it. Also we pray that the Lord will protect and lead these young men who desire to serve Him but who will certainly experience opposition both from men and from the evil one himself.

PROCEEDINGS OF THE TAMIL BAPTIST CHURCH WORSHIPPING AT AYANAPURAM

W. H. KUHRT

ALL last year the affairs of this church were upset by a long standing feud. There were occasions when we were almost in despair but the Lord worked for us a remarkable deliverance and we were able finally to establish a kind of peace but it was only upon the basis of dividing the church into two. This was not difficult and was not unreasonable because a large group of members came from a village called Koyembedu which was some distance away and they had been in the habit of attending headquarters only four times in a year. At the time when this settlement took place all seven deacons of the Ayanapuram church resigned in a body on condition that the pastor and the missionary should carry on the church's affairs for three months during which time the church was to face prayerfully its responsibility of discovering the Lord's will for its diaconate.

This three month period came to an end on February 8th and on that day with some trepidation I went to Ayanapuram to help them with their business affairs. Pastor Asirvatham and I together, sometimes with others, had frequently prayed over these affairs and we had planned to spend some part of Saturday night before the church meeting in prayer. However the pastor spent most of that week in bed with a very heavy cold so the prayer meeting on Saturday night was abandoned. The sickness of the pastor was providential because no one was able to accuse him of spending his time visiting the members and fixing things up beforehand !

At 9.15 a.m. the morning service began and I preached. The service was over by 10.30 and then Pastor conducted the communion service. This was over by 11 a.m. Then came the church meeting and to begin with the Pastor proposed that I take the chair. This is one of the things I am giving up but knowing the delicate nature of the business before us and knowing too that Bro. Asirvatham was not really well, I accepted the responsibility. Before I had time to introduce the business we had two brisk points of order. Were there sufficient members present to constitute a quorum ? That was a fair question as there were only 27 members present. The church before the split was said to have 115 members but since the split it has not been able to establish certainly who are and who are not its members. However it is assumed that the membership of Ayanapuram may be about 80. The Chairman pointed out that last year the church had presumed to carry through an exceedingly delicate matter of business with only 35 members present out of 115. The matter was put to the vote and the church decided that it had a sufficiently large proportion of its effective membership present to warrant its carrying on the business. The second point of order was, " May a new member be appointed to the diaconate ? " The Chairman ruled this question a hypothetical one and therefore out of order. The point might be raised if a new member should chance to be nominated.

Then followed nominations when the names of nominees, if properly proposed and seconded were written upon a blackboard. Two good names went up without hestitation and then a third that was not a good one. Then another good name went up as fourth nominee but he happened to be the new member against whom the point of order had been aimed. So we had to stop and wrestle with that matter. It was pointed out that he was by no means a new Christian and therefore not a novice, that he had been worshipping in the church for more than two years, that he had been kept out of the church on a technical point and because of personal dislike and finally that he was likely to prove a much more helpful and prayerful deacon than many others the church had had. This matter was put to the vote and a large majority decided that his name might stand. Immediately nomination number 3 withdrew his name much to my relief. Another unsuitable nomination was proposed and seconded but again to my utter relief the gentleman himself declined to stand. Yet another name was mentioned of a teacher who was not a very good suggestion but at the same time not unsuitable. His name was allowed to stand so there were four nominations.

Then we voted again to decide whether the church wished to have all four or whether it wished to have only three deacons. It decided by a large majority that it wanted only three and that they should vote by ballot. So ballot papers and pencils were distributed and members were told to write down any three of the four names that had been written on the board. This they did and the ballot papers were taken up. Several women who were unable to write called me to do the writing for them at their dictation. Scrutineers were appointed and they with my help counted the votes. The two good nominations that had been made without hesitation at the first, both received maximum votes. The new member whose nomination had been contested received 16 and nomination number 4 only ten. So the three were declared elected and to our great relief both Pastor and I realised that in the mercy of God and despite unpleasant undercurrents the church had succeeded in selecting the three best possible men.

Even then our business was not over and we proceeded to our fourth vote (apart from the bollot) of the meeting. It has always been usual to elect a secretary from amongst the deacons and it was my duty to ask the church what it wished to do in regard to the appointment of church officials. Three possible ways of dealing with the matter appeared in the course of debate. They could proceed at once to elect a secretary according to established tradition in Madras ; or they could postpone the election of a secretary for some while, or they could do without a secretary. One brother put the matter plainly when he said, "the church has suffered quite enough at the hands of domineering secretaries and does not want another in a hurry. Let the Pastor and Deacons carry on the affairs of the church including the secretarial duties without giving any one person the title and power that belong to the office." These remarks were the fervent expression of the feelings of the majority of the church and of the Pastor and missionary. So because there were several dissenting voices from people who rather fancied themselves in the position of secretary we put this matter to the vote with an overwhelming result in favour of doing without a secretary. Our business

came to a happy end at 12.15 p.m. Potential troublemakers had all made a few remarks but none of them had seemed able to say very much and their remarks had caused no serious trouble. So the Pastor and I, as we said farewell to one another, expressed deep thankfulness to God for His intervention on our behalf.

I have now informed the deacons and Pastor that they will normally carry on the business of the church without my assistance and I have asked them as soon as possible to appoint from amongst themselves a treasurer who can take from me the responsibility of keeping the church accounts. It is a smaller church than before, but it is purer and it has a Pastor and three deacons who are thoroughly good men. There are still potential troublemakers amongst the crew but there is some reason to hope that the ship will hold on its way without again splitting into two or throwing overboard its captain.

EDITOR'S NOTE.—This article illustrates the prayerful efforts being made in the Madras Field to get each of the six Churches there to take over full responsibility for its administration and work. This policy, we all feel, is Scriptural and right, and we are encouraged by the Lord's blessing already seen in this connection. Please continue to pray for the help and blessing of God for all concerned.

NOTES AND NEWS

Accident in India.—On February 20th the Sendamangalam Mission car met with an accident whilst returning from Conference, and we are indeed thankful that the results were not more serious. The following report sent by Miss Knight, who was driving the car, gives details of what actually occurred :

" I am very grateful for the loving sympathy which you have shown in connection with the accident which occurred as we were returning from Conference. As this is my first official letter since then, perhaps I should write a little about what happened. We were travelling at just under 40 m.p.h. when the near-side tyre burst. I think we continued a few yards along the road. The next thing I knew was that I was picking myself up from the ground at the side of the van, which had landed on its right side on the slope at the side of the road, and was facing Madras. We were helped by passengers, including a Police Official, from a bus which we had overtaken a few minutes earlier. Mr. and Mrs. Orchard, Susan and Lewis, Dr. Harris and Miss Hawes, returned to Madras in an empty lorry. We were able to put Mrs. Orchard and Dr. Harris on camp cots and lift them in. The children were very good. At that time I had not realised the seriousness of the blow which Miss Hawes received. I stayed and gave a statement to the Police, and returned to Madras the following afternoon, after the van had been taken over by men from Oakes garage in Madras. The accident occurred 52 miles from Madras at about 5 o'clock on February 20th. Friends of the Methodist Missionary Society were extremely kind and helpful. It was good to see them all out of hospital before I left Madras on March 3rd."

Latest news of our injured friends is that they are making good recovery, but prayer for them will be valued, as also that the Lord may bring blessing to the Kolli Hills through this unexpected and unpleasant happening.

Arrival of Missionaries.—Mr. and Mrs. Huckett and three children, together with Miss L. S. Hazel arrived safely in England on Saturday, March 21st on the " Chusan," disembarkation being delayed 24 hours by fog. We are happy to report that our friends are well, and we wish for them a very pleasant and refreshing furlough in this country.

Mr. Huckett writes : " Fortified and encouraged by the warm-hearted send-off given to us by our fellow Missionaries, we began our long journey to England at Egmore, Madras, on March 21st. Truly goodness and mercy have followed us all the way. We had some helpful fellowship with believers in Colombo, and also visited Dr. Adams and her husband who were with us on the Kolli Hills at one time. The first week of our voyage on the " Chusan " was very pleasant, and we met a number of missionaries on board with whom we had fellowship around the Word. After Suez, the weather changed, and in the Mediterranean the sea was distinctly boisterous. We had an easy passage through the Bay, but became fog-bound in the Channel, and had to anchor for two nights until the fog lifted. It was a tremendous thrill to reach Tilbury at last on the first day of Spring, and to find our two elder children, Joyce and John awaiting us. We are now safely housed in the very comfortable Mission Flat at Breakspears Road, and are grateful to the Lord and to His servants for this fully furnished home in which to stay during our furlough. We ask your prayers for guidance and grace to be given in all our family affairs and in deputation ministry."

Local Missionary Meetings.—Mr. Huckett's available Sundays are all booked, but further week-day meetings could be arranged. Mr. Thrower is also helping in deputation work, and this year, therefore, offers a good opportunity of hearing of the work in India first-hand. Please write to Mr. Thorpe if you can arrange a local Missionary meeting.

Kodachrome Pictures of the work in India.—During the autumn and winter Mr. Huckett and Mr. Thorpe will be able to show by arrangement in advance new coloured pictures of the work in India. These will be in addition to the usual filmslide lectures.

Special Meeting in connection with the Guild of Service.—There will, D.v., be a Special Meeting for Guild of Service Members and interested young people at Caxton Hall in the evening of Saturday, September 26th. Missionary H. A. Huckett will be the special speaker and new Kodachrome pictures will be shown.

LADIES' ZENANA AUXILIARY.

L.Z.A. Gift Week.—Sincere thanks are expressed for all gifts received in response to the Gift Week appeal. L.Z.A. funds are in great need, and we have been encouraged by the way in which friends have given generously in connection with this special effort. We add a real " thank you " to all Women's Meetings that participated by sending a collection or donation.

Quarterly Prayer Meeting.—The next L.Z.A. Quarterly Prayer Meeting will, D.v., be held at Providence Chapel, Highbury, on June 3rd, at 7.30 p.m. Mrs. A. J. Wade will preside and Miss L. S. Hazel will give an address. We hope that many friends will unite for prayer on this occasion.

Local L.Z.A. Meetings.—Applications for the services of Miss L. S. Hazel can still be considered, and Mrs. O. Morling is also helping by speaking at L.Z.A. meetings. Please write to Mrs. Thorpe in this connection.

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.

Hon. Treasurer :
Mr. W. T. SAYERS, 25, Grenoble Gardens, Palmers Green, London, N.13.
To whom all amounts for the General Fund and Literature payments should be sent.

L.Z.A. Hon. Financial Secretary :
Miss R. FROMOW, 216, Gordon Avenue, Camberley, Surrey.
To whom all gifts for the L.Z.A. work should be sent.

Young People's Guild of Service Hon. Secretary :
Miss F. I. M. CATEN, Chescombe, White Close, High Wycombe, Bucks.
To whom all Guild payments should be sent.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from Feb. 1st, 1953 to March 31st, 1953.

	£	s.	d.
Churches	619	6	10½
Schools	130	17	6½
Personal	178	15	0
Miscellaneous ..	4	10	10
Legacies	901	7	10
Guild of Service ..	31	15	2
Literature	82	4	3
	£1,948	17	6

Anonymous gifts gratefully acknowledged : Ipswich, £5.

General Account (including legacy £100) ..	£518	17	5
Medical Account		18	3

Anonymous gifts gratefully acknowledged : Peckham, 10s ; Bexhill-on-Sea, 2s 6d ; Woodbridge, £4, " a thank-offering for the spared lives of our Missionraies " ; Crowborough (?), 11s.

ENGAGEMENTS FOR MAY AND JUNE, GOD WILLING.

MISSIONARY H. A. HUCKETT—
MAY 6th, Half-Yearly Meetings ; 10th, Courland Grove ; 13th, Croydon District ; 17th, Tunstall & Sudbourne ; 21st Bradfield St. George ; 24th and 25th, Wiltshire ; 31st, Leyton.
JUNE 10th, Stratford ; 14th, Ipswich, " Bethesda " ; 15th, Chelmondiston ; 17th, Haslemere ; 21st, Chelmsford ; 25th Kings Langley ; 27th, New Cross Prayer Circle ; 28th, Great Gransden ; 30th, Ponders End.
Address : 61, Breakspears Road, Brockley, London, S.E.4.

MISSIONARY D. A. THROWER—
MAY 10th, Royton ; 11th, Thornhill ; 17th, Manor Park ; 19th, Grundisburgh ; 20th, Hoxne ; 31st, Aylesbury.
JUNE 14th, Chadwell Street ; 21st, Askett ; 28th, Carlton.
Address : 37, Sandmere Road, Clapham, London, S.W.4.

PASTOR J. K. THORPE—
MAY 3rd, Lee Common ; 6th, Half-Yearly Meetings ; 10th, Dunstable ; 17th, Brentford ; 24th and 25th, Wiltshire ; 31st, Wandsworth, West Hill.
JUNE 7th, Five Ash Down ; 14th, Hastings ; 21st, Highbury ; 28th, Stamford.

MR. W. T. SAYERS—JUNE 28th, New Cross.

MISS L. S. HAZEL, L.Z.A.—
JUNE 3rd, Highbury Quarterly Prayer Meeting ; 9th, Tring ; 10th, Potten End ; 11th, Belvedere ; 16th, Potton ; 24th, Greenwich ; 25th, Manor Park ; 29th, New Cross ; 30th, Brentford.
Address : 16, Cambridge Road, Wanstead, E.11.

MRS. O. M. MORLING, L.Z.A.—
MAY 18th, Tollington Park ; 27th, Tunbridge Wells.
JUNE 10th, Downe.
Address : 61, Burnaby Gardens, Chiswick, London, W.4.

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STRICT BAPTIST MISSION HERALD

General Secretary and Editor :
PASTOR J. K. THORPE, 61, BREAKSPEARS ROAD, BROCKLEY, LONDON, S.E.4

WILL ALL FRIENDS AND HELPERS KINDLY NOTE THAT

— THE —

FINANCIAL YEAR OF THE MISSION CLOSES ON JULY, 31st.

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 MISS F. I. M. CATEN, Chescombe, White Close, High Wycombe, Bucks.

Prayer Union Reminder



All concerned in carrying on the work of the Mission are deeply grateful for the support in prayer of the many friends who are members of the Prayer Union. This fellowship in daily prayer is a great encouragement and a means of real blessing.

Full particulars can be had from the Mission Office.

" *Continue in prayer, and watch in the same with thanksgiving.*"

PRAISE—THE LORD—THE WORD—PRAYER

THESE were the four subjects on which we were addressed at the Half-Yearly meetings held at Westminster Chapel on Wednesday, the 6th May, 1953. It would perhaps be difficult to think of four greater themes forming a more balanced whole. With PRAISE we stated and with PRAYER we ended and in between we were reminded of the PERFECTIONS OF THE LORD and the PRODUCTIVENESS OF HIS WORD. And when you come to think of it, a spirit of Praise will lead to a contemplation of the Saviour and a meditation on Him will take us immediately to the Scriptures ; while rightly to view the Lord in His Word is surely to feel the urge to come boldly to the Throne of Grace.

PRAISE

Missionary D. A. Thrower was in happy and thankful mood as he sounded the note of praise and acknowledged his own indebtedness to God for restoration to health. In connection with the work in India there are many causes for gratitude : the door of opportunity still stands widely open ; our missionaries, recently involved in an accident, were preserved from serious injury ; the Gospel has been blessed to the salvation of souls and the native Christians are being persuaded to assume increasing responsibility for the work. Hallelujah !

THE LORD

" He is altogether lovely." No preacher could have received a lovelier message to pass on : what a heart-warming word it was that Pastor J. B. Tupman brought to us as the closing address of the afternoon gathering. Heart-warming, did I say ? Yes, and heart-searching, too, for who can dwell on the loveliness of Christ without realizing the unloveliness of self ? But if our hearts condemn us we can at least be grateful if we have hearts that can be so touched and can pray—

" Let the beauty of Jesus be seen in me,
All His wondrous compassion and purity ;
Oh, Thou Spirit Divine, all my nature refine,
Till the beauty of Jesus be seen in me."

THE WORD

From the familiar verse in Isaiah's prophecy : " My Word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper . . ." Miss L. S. Hazel gripped our attention by recounting incidents from her missionary experience of how the Lord had used, and was using, His Word to bring conviction and conversion in the lives of heathen women. Often when the Missionaries and Bible Women can visit but rarely the life-giving Word does its own silent and sublime regenerating work.

PRAYER

Previously welcomed by the President, Missionary H. A. Huckett gave the concluding address based upon the passage in Acts 12 : 5. " Peter was kept in prison : but prayer was made without ceasing of the Church unto God for him." The unique privilege and responsibility of prayer was stressed. While the world will persecute, the Church must supplicate and the Lord will surely vindicate.

And so we would lift the trumpet of praise to our lips, ponder the loveliness of Christ in His life-giving Word and lift up holy hands in prayer as we go on in the work at home and abroad. E. J. W.

A MORNING IN ELUR

MISS O. R. KNIGHT

IT was still comfortably cool when we started out and walked along the dusty and uneven main street. We turned into a narrow path, and sat on a string cot opposite a house. A woman in a well-worn white saree and patched blouse came along. A qualified midwife, she was waiting for the doctor to come and open the dispensary. She surprised me by asking for a Salvation Army Song book. Then she explained that, years ago, when taking her training she had been to Salvation Army meetings. She looked through one of our small lyric books, and we sang one which she recognised. It was sad that she did not join in the singing.

Meanwhile the woman whom we had come to visit arrived. She had been to a well to bathe and wash some clothes, and was wearing a thoroughly wet saree. It was not surprising that she was cold. After wringing the clothes again she hung some of them to dry on a bamboo pole which was suspended from the ceiling by two ropes. Uusally clothes are spread in the sun to dry, but there was no space available near that house. The woman changed into a dry saree and sat listening for a while, as the Biblewoman spoke of the healing of the man at the pool of Bethesda.

Our next stop was in a lane between thatched houses. It was a joy to hear sparrows chirping overhead in a tree, whose shade we appreciated. A couple of women squatted on a doorstep, and others gathered as we sang a lyric. It was the last day of a festival, preceding which, all had been busy spring cleaning and whitewashing their houses. So we spoke of the need of cleansing for our souls and of the wonderful cleansing power of the blood of the Lord Jesus. There were various disturbances. Two or three men passed by, carrying weaving equipment on their heads. A skinny dog investigated us, and then stretched itself out on the ground a few yards away. Women and children carrying pots or straw, walked between us and the audience. Some stayed to listen.

We moved on to the edge of the village and paused in an open space in front of a house. As the Biblewoman spoke to the women who came around my attention was drawn to three young children who were busy winding thread from skeins on to spindles, and to other children who were passing to their homes. These each carried a vessel of some sort and were returning from collecting milk which was being distributed to the poorer children of the village.

As we walked along we met a woman who took us to her home. There we saw a teacher who was trained in Namakkal, and had learnt lyrics through the Bible Class which has been conducted there. A dozen or more children came and listened well as we showed a wordless book and explained the way of Salvation. They were an encouraging group of listeners. But our next listeners were more interested in us than in our message. We had gladly accepted their invitation to join them on their verandah, but useful conversation was not easy. We did not stay long with them.

A number of people were out at work in the fields, but others were weaving or preparing the yarn. The looms near which we sat were idle, but nearby, women were winding yarn on to spindles. More women came,

and also a few men, including one who was wearing the orange-coloured clothes of an ascetic. They listened attentively.

Our last talk that morning was with a group of people outside a small shop. The shopkeeper continued with his accounts, but others listened.

An interesting morning? Yes, but the people of Elur have been hearing the Gospel in this way for many years, and yet the Church members resident in that village (some have moved away) number only one, apart from the preacher and his wife, who is the Biblewoman.

" Who hath believed our report ? and to whom is the arm of the Lord revealed ? "

BETHLEHEM CAMP

MISS M. E. HARRIS.

SITTING in the little Mission Chapel with the door wide open, one has a splendid view of everything that is going on in the tiny little village of Bethlehem. The chapel stands at the Western end of the village, and faces down its one and only street, which runs from East to West, and which has a row of about six houses on each side. All the houses are built with mud walls, mud floors, and thatched roofs, and the little chapel is built in the same style. The village possesses no shops or school.



When I arrived in Bethlehem on the first day of my last camp there, I found the village practically empty. All the women had got up early in the morning, and had gone off to work before sunrise, and would not be returning until after 10 a.m. As I had walked a distance of about four miles from my last camping station, and as the sun was just beginning to get rather uncomfortably hot, I was very grateful to be able to get out of the blazing heat into the cool shelter of the little thatched roof chapel building. . The first thing I noticed, with much appreciation, was that the roof had been repaired. For on my last camp there I had walked into the chapel expecting to find shelter from the heat, only to discover, to my dismay, that the sun was streaming into the building through big gaping holes in the thatching, which had been torn off and blown away by the merciless West wind. So now I lost no time in expressing my joy to the Biblewomen, who told me that the village Christians themselves had

added fresh thatching to the roof at their own cost at Christmas time, when they had also whitewashed the chapel between them.

Soon after I had unpacked my camping things, and had arranged them inside the tiny mud-walled building, the women began to return from their work, and came along to see me. One or two of them had been out picking cotton, and had brought back their half-day's wage, which consisted of a small bundle of cotton-wool tied up in their sarees. This, they told me, when handed over to the shop-keeper, would buy them about three annas worth of goods. Others had been out collecting firewood, and had brought back a bundle of thorns, which they dumped down outside their houses. In a short time the goats, which were roaming about the village, gathered around and began, with great relish, to nibble off all the young and tender thorns. One woman returned with her day's wage of a small quantity of grain tied up in her saree. As soon as she got back, she swept a small area of the village street clean in front of her house, emptied out the grain from her saree, spread it out in the hot sun to dry, and then disappeared into her house. Immediately, from all the corners of the village fowls large and small ran ravenously to the spot, and began to take a hearty meal. Out flew the enraged woman, and threw an empty basket at one fowl and a sweeping broom at another and a stick at another, obtaining direct hits in all directions, and loudly voicing her low opinion of all her neighbours and fowls in general. She finally solved the problem by placing her small son on guard with a tiny stick in his hand to ward off all other marauders, and allow her to get on with her work.

During my camp in Bethlehem, three women, who were asking for baptism, came to see me, and I was able to interview them individually, and it was a great joy to hear their personal testimonies. One of them was a young woman who had once been a boarder in our Girls' Hostel at Paniadipatti, so I knew her well, and was glad to see the way she had progressed since she left the Hostel, and during the past year. When I asked her to tell me about her conversion, she told me that although she had known about the Lord Jesus for a long time, she had not realised her need for personal salvation until about a year ago. Then through the teaching of the Biblewoman she had gradually begun to realise that she was a sinner, and that she needed forgiveness of sins. She told me that she now believed that the Lord Jesus Christ had died to save her from her sins, and that through Him her sins were all forgiven. After we had talked about the meaning of believer's baptism and the privilege of church membership, I asked her to pray. This she did quite freely and simply, and as if she was in the habit of speaking to the Lord in prayer.

I was glad to be able to recommend all three women as suitable candidates for baptism, after hearing their testimonies, and after hearing the testimony of the Biblewomen concerning each one. Since then I have heard that they were baptised by the Pastor in their own village at the time of their Church Anniversary meetings, and soon after my camp was finished.

May the Lord continue to bless the work of the Biblewomen, which is being done quietly and faithfully, day by day, in the little villages and out-of-the-way places of South India.

CHURCH AND GENERAL WORK

MR. AND MRS. E. ORCHARD.

IN the early morning the sombre greys and browns of the hillsides waited for the rising sun. It came ; and every rock, bush and tree was ablaze with glory. So may the dull colours of our ordinary things be lit with the majesty of His glory ; that we who are nothing may be hid in the splendour of His achievement. These were our thoughts as we walked out to Ariyur to see one who was sick. We were met by a man who told us that our friend had passed into the Presence of the King that morning. The dark shadows of sin lay athwart the man's life ; disappointment and sorrow cast their gloom down the years, but we rejoiced because of the splendour of Saving Grace and the matchless beauty of the love which redeems man's broken clay.

" For as in Adam all die, even so in Christ shall all be made alive. It is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power." The Easter message came with peculiar power because everything was dead and brown through lack of rain, but in faith we learned afresh the glorious triumph over death that was obtained on Calvary. May God, Himself, stir mightily the hearts of the young folk here who are incapable of LIFE without Him. The promise of rain came to revive our lagging spirits regarding natural things. Now we look with unwearying eyes for the appearance of new life which shall herald the continued work of the Spirit of God among us.

We rejoice to know that some of the barriers to progress have been broken down. The one family of Christians at Alathur so long divided have been brought together again, and we pray that this reconciliation may mean prosperity for the cause of Christ's Kingdom in that isolated valley. But we still are unable to get very close to the two families of nominal Christians who live at Puliumpatti which is about 9 miles from here. With the folk at Ariyur we have fair contact and go out there occasionally for services. In the Government and other Schools on the Hills there is a large preponderance of Christian teachers. For the most part these shew little desire to witness for the Master or to join themselves in worship or fellowship with the church at Vazhavanthinadu. Two members of the church are living some miles away and are cut off from regular worship with the group here, but we make every effort to see them as often as possible. These all could be potent factors in the growth of the Christian Church on the Hills. " He that is not with me, is against me : and he that gathereth not with me scattereth abroad," said the Master on one occasion. We look earnestly for the time when these men and women who bear the sacred Name will gladly bear also the sacred office of Christian Living.

On the first day of the Year we reviewed the past and recorded the mercy of God toward us in a morning of prayer followed by a detailed examination of the work done to date. We discovered to our delight that in spite of difficulties and continual drought we had been able to work every day of the year except Sundays and special holidays, and had supplied

more than three-quarters of our own food in so doing. The Lord has greatly blessed us in both natural and spiritual things. " You have no preachers or teachers on these hills now said one from the place called Fiveparts, but what you are doing, and how you are doing it, is the talk of the seven Nadus " (Areas of village administration covering the whole Hill range). " Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven," said the Lord in reference to godly living. We were able to point that one from far away Fiveparts to the Saviour of men and the source of all good things the more easily because he was impressed by what he saw.

The Lord has preserved us in recent days from serious harm and danger —danger which served to show the deepening fellowship that there is between the folk here and ourselves—and we praise Him for this. HE THAT HATH LED—WILL LEAD.

L.Z.A. AND MEDICAL WORK

MISS N. HAWES

Let me briefly share with you a few of the events that have occurred in the course of the work during the past year. Of the number of patients who have stayed in the dispensary during the year, one case particularly comes to my mind. A person about 30 years of age (she looked at least 15 years older than this), thin hair, matted together with cowdung, face worn with pain, anxiety, and the fear of death.

Six weeks later ; could this possibly be the same person ; alert, clean, hair neatly dressed and the strength of life upon her countenance. She like many others met us with hands outstretched and an appealing cry upon her lips, " Care for me ! . . . Heal me ! . . ." As we study God's Word with such needy ones as they gather morning by morning one realises the privilege and responsibility which is ours, especially when faced with questions such as " Can God really see us ? " " Can He hear the very words that we speak ? " and the exclamation, " Well, how can we know these things if we are never told."

Then, too, there has been the visiting of the sick in their own villages. Some 20 different places have been reached in this way. To some of these places I have been twice. It is always a joy to meet those that have received healing in this way. Occasionally one enters such villages to behold frenzied grief : loud wailing, and the beating of the breast of those who mourn without hope. " Too late, we have called you too late " is indeed a heart-rending cry.

The cyclone that hit us some time ago certainly left in its trail much damage and destruction, but we do praise Him for the wonderful way life was preserved especially among those who were in the Hostel and in such danger. It was a joy to welcome back again into the Hostel family Gnani, who has improved greatly by her stay in Madras. The impediment in her speech from which she suffered two years ago has greatly decreased.

What of those who have gathered around God's Word on Friday evenings ? One or another has led the meetings, and one has given the message. We pray that others also may desire to do this. These have been times of fellowship in Him, and this was very appropriately expressed just recently in a praise and prayer and testimony meeting.

BACK AGAIN.

DR. R. M. HARRIS.

Here I am, back again on the Kolli Hills, with furlough receding in the past, but with its happy memories still living on, memories of friendship, fellowship, and kindly hospitality, but more than that, for there is the realisation that there are many friends who have joined in the battle as prayer partners. This knowledge is a source of encouragement for there are many problems, but perhaps it is the blank wall of indifference daily confronting us, against which a barrage of prayer is most needed. This indifference is not only found in the villagers but in the young people growing up around us on the Settlement, under the sound of the Gospel, apparently untouched by the message of God's grace. In this connection I would ask for special prayer for the older girls in the Boarding Home, and for Matron and myself, that we might be enabled to lead them aright.

Somehow or other it was not easy settling back again into the work—just how to cope, with no skilled help and so much to do ? But the Lord has been wonderfully present to help and one is ashamed of having been in a trough of depression, for it shews a lack of faith in One Who is always faithful.

Several visits have been made recently to more distant villages (not really so distant, it is the rocky, mountainous paths which make the going slow). We usually set out from Vazhavanthi about mid-day, after finishing the morning dispensary. If the village is more than 7 miles away the probability is that we shall have to stay the night. Although this means spending rather a lot of time on one patient, it does give us the opportunity of visiting other homes, meeting old patients, and of sitting down to talk, instead of having to be in a hurry to get away. It has also enabled us to contact some isolated Christian families and have prayer with them. After we have seen and treated the patient, people gather round to talk, until the evening meal is ready, then they retire politely, while I sit down on the floor tailor-fashion, and partake of curry and rice off a banana leaf, by the light of a small kerosine lamp. One longs for the time when there shall be a real spirit of enquiry among the people.

The night is usually spent in a small thatched shed, situated away from the village, on a threshing floor among the fields. The next procedure is to get the mosquito net and bedding fixed up on the string cot (charpoy) which has kindly been lent for one's use. Various creatures provide entertainment for the night, which is of the hunting variety ! Every effort is made to set off the next morning at crack of dawn, so as to get back in good time for the morning dispensary, but we rarely succeed in doing so, some delaying factor is sure to arise. On the return journey we not infrequently find that people

have anticipated our coming by bringing patients to be seen at the wayside, or by waiting to call us to see someone lying sick in a nearby village.

Medical work gives us many opportunities and privileges, pray that we may be kept faithful to our high calling in Christ Jesus as ambassadors for Him, not only in the matter of verbal witness, but also in the quality of our work and in the details of everyday living.

SPONTANEOUS EVANGELISM.

W. H. KUHRT.

AMIDST the strain, stresses and disappointments of recent months nothing has gladdened my heart more than to notice the various efforts that have been made for the spread of the gospel. The Sembian church easily takes first place in this matter because its members have again and again gone forth during the last twelve months on such errands. Recently at Pongal time when the whole of South India makes holiday they went out for two days and again last week end on the occasion of Republic Day they were out for another two days publishing the gospel in numerous villages. Some of the Ayanpuram church members join the Sembian friends in such activities.

At Pongal time too the Baptist Volunteer Fellowship awoke out of a long sleep and arranged a day's evangelistic camp out at Mannur. A large number of Vepery church members with some too from Ayanpuram, Koyambedu and Poonamallee took part. Walking groups, cycling groups and one group in the car were formed and between us, during the morning hours, we visited a large number of villages and disposed of quite a lot of literature. Pastor Devenesam and I were with the car group and we, naturally, went farthest afield out beyond Avadi and preached in a number of villages and visited in a number of homes.

Much to my joy and surprise the Poonamallee church too under the vigorous leadership of Pastor M. T. Daniel arranged a day's evangelistic work on January 26th and spent the day going from village to village. The challenge of having to conduct its own church affairs and of having to support its own pastor and of having to run its own schools promises to put new life into the Poonamallee church.

And so in spite of much that grieves we gladly acknowledge that every one of the six churches has taken some part recently in this type of activity. What does the missionary have to do ? He has to be careful to remain in the background and refrain from taking any initiative lest he should rob this movement of its spontaneity. He has to be content to see nothing at all done for long weary months rather than rush in and do it himself. As a matter of fact I have been providentially prevented from taking part in any of the above mentioned programmes except only on one day when I accompanied the B.V.F. on its camp out at Mannur. In an area like Madras it is no longer any part of the Missionary's task to initiate evangelistic endeavour. Let us pray that spontaneous evangelism may become spontaneous expansion.

NOTES AND NEWS

Message of Loyalty to the Queen.—The Council of the Mission meeting together on June 5th, sent a message of loyal greetings to Her Majesty, the Queen, and assured her of our prayers for the blessing of God upon her personally and upon her reign over us as Queen. This letter was acknowledged by the following communication from Buckingham Palace :—

> " I am commanded to convey to you and to all those on whose behalf you wrote, an expression of The Queen's thanks for your kind and loyal message on the occasion of Her Majesty's Coronation."

New Prospective L.Z.A. Missionary.—We are happy to announce that the L.Z.A. Executive Committee and the S.B.M. Council have, after very prayerful consideration, unanimously agreed to accept the application of Miss Margaret Cook, of Trowbridge, for service as an L.Z.A. Missionary after a period of training. It is anticipated that Miss Cook will enter Mount Hermon Missionary Training College later this year, and she will deeply appreciate the prayers of friends as she thus seeks to prepare for the work to which the Lord has called her.

The Annual Meetings of the Mission.—These are planned for Westminster Chapel on the usual date, **Tuesday, October 27th** next, D.v., and we trust that many friends from all parts of the country will arrange to attend these great gatherings. The Annual Business Meeting will be held in the morning, and we shall be grateful if Church Secretaries will kindly return as soon as possible the forms giving names of appointed delegates.

At the evening service we shall bid Farewell to Mr. and Mrs. D. A. Thrower, returning to India, and to Miss E. Flory, our new L.Z.A. Missionary.

These friends are due to sail from Southampton on the S.S. " Carthage " on November 13th.

" Rays " Annual Meeting for Boys and Girls.—A very interesting programme has been arranged in connection with the " Rays " Rally this year, which will, D.v., be held at Chadwell Street Chapel on Saturday, September 26th at 3.30 p.m. Missionary H. A. Huckett will preside and Miss L. S. Hazel will be the speaker. Please plan to bring your Sunday School children to this special meeting.

Young People's Guild of Service.—Missionary H. A. Huckett will be showing new Kodachrome Pictures of the work in India at a special meeting at Caxton Hall on Saturday, September 26th, at 6.30 p.m. This meeting has been arranged by the Young People's Guild of Service and is intended for all interested young people. Admission will be by invitation cards, and these can be obtained from the Guild Secretary, Miss F. I. M. Caten, Chescombe, White Close, High Wycombe, Bucks. The co-operation of local F.O.Y. and Young People's Secretaries will be greatly appreciated, as we wish to make this an occasion of inspiring fellowship together for all young people interested in the great work of the Mission in South India. Please apply for invitation cards at once.

Preliminary Notice re Half-Yearly and Welcome Meetings, 1954.—These will be held, God willing, on our usual date, Wednesday, May 5th, 1954, but it has not been possible to reserve Westminster Chapel on that date. It has, therefore, been decided by the Council to arrange for these special meetings to be held at " Bethesda " Chapel, Ipswich, which will be particularly appropriate as we expect to welcome home on furlough Miss N. Hawes from Horham, Suffolk, and Miss O. Knight from Chelmsford, Essex. We realise that friends from some parts of the country may find it difficult, if not impossible, to attend, but we hope that with thoughtful planning in advance it may be possible for parties from Churches in many districts to travel by coaches to Ipswich on this special occasion.

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.

Hon. Treasurer :
Mr. W. T. SAYERS, 25, Grenoble Gardens, Palmers Green, London, N.13.
To whom all amounts for the General Fund and Literature payments should be sent.

L.Z.A. Hon. Financial Secretary :
Miss R. FROMOW, 216, Gordon Avenue, Camberley, Surrey.
To whom all gifts for the L.Z.A. work should be sent.

Young People's Guild of Service Hon. Secretary :
Miss F. I. M. CATEN, Chescombe, White Close, High Wycombe, Bucks.
To whom all Guild payments should be sent.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from April 1st to May 31st, 1953.

	£	s.	d.
Churches	248	10	6
Schools	140	9	1
Personal	35	15	0
Miscellaneous		7	6
Collections at Half-Yearly Meetings	116	11	10
Guild of Service		5	0
Literature	24	12	11
	£566	11	10

Anonymous gifts gratefully acknowledged : Peckham 16s, Guildford, £3., Saxmundham, 10s, Leicester, £2, A. K., £1.

L.Z.A.—General Account (including collections £57 11 7 at Half-Yearly Meeting) 561 12 9
Medical Account 2 17 0

Anonymous gifts gratefully acknowledged : Manningtree, £2 ; Hassocks, £1 ; Cambridge, S.R.C., 5s.

Correction.—The thankoffering from Woodbridge mentioned in last issue was for £5 and not £4 as stated.

ENGAGEMENTS FOR JULY AND AUGUST, GOD WILLING.

MISSIONARY H. A. HUCKETT.
JULY 1st, Bexleyheath ; 2nd, Chingford : 5th, Walsall ; 9th, Epsom ; 11th and 12th, Yateley ; 16th, Cambs. & E. Mid. Union Meetings ; 19th, Guildford ; 22nd, Wimbledon ; 23rd, Sutton-at-Hone.
Address : 61, Breakspears Road, London, S.E.4.

MISSIONARY D. A. THROWER.
JULY 8th, Whittlesey ; 12th, Brighton, Ebenezer ; 19th, Richmond.
AUGUST 30th, Sleaford.
Address : 37, Sandmere Road, Clapham, London, S.W.4.

PASTOR J. K. THORPE.
JULY 1st, New Cross ; 5th, Preston and Blackburn ; 12th, Bromley ; 14th, Stoke Ash ; 19th, Pemberton ; 22nd, Wimbledon ; 26th, Whitton.
AUGUST 2nd, Borough Green ; 16th, Prittlewell ; 23rd, Smarden ; 30th, Wattisham.

L.Z.A. MEETINGS.

MISS L. S. HAZEL.
JULY 7th, Horsham ; 8th, Hastings ; 11th and 12th, Yateley ; 13th, Hounslow ; 14th, Stoke Ash ; 16th, Chesham ; 21st, Stratford ; 22nd, Wimbledon ; 23rd, Staines ; 26th, East Ham ; 27th, West Ham.
Address : 16, Cambridge Road, Wanstead, E.11.

MRS. O. MORLING.
JULY 8th, High Wycombe ; 16th, Brighton Tabernacle ; 20th, Brentford.
Address : 61, Burnaby Gardens, Chiswick, London, W.4.

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STRICT BAPTIST MISSION HERALD

General Secretary and Editor :
PASTOR J. K. THORPE, 61, BREAKSPEARS ROAD, BROCKLEY, LONDON, S.E.4

Please remember the

CHRISTMAS GIFT FUND

for the purchase in India of gifts for the children in our Schools and for our Indian Workers.

Your help in this practical expression of " Happy Christmas " to our Indian friends will be greatly appreciated.

All gifts for this Special Fund should be sent to:
MISS F. L. HAZEL,
16, CAMBRIDGE ROAD, WANSTEAD, E.11.

The Fund will be closed at the end of September.

Please Note:-

that Saturday, September 26th, 1953

will, God-willing, be

A Special Missionary Day

IN THE AFTERNOON:—

"Rays from the East"

Rally for Children

At Mount Zion Chapel,

Chadwell Street, London, E.C.1

at 3.30 p.m.

CHAIRMAN: MISSIONARY H. A. HUCKETT.

SPEAKER: MISSIONARY MISS L. S. HAZEL.

Please bring your Sunday School children to this special Missionary Meeting

IN THE EVENING:—

Young People's Guild of Service

Rally at Caxton Hall, Westminster

at 6.30 p.m.

Missionary H. A. HUCKETT will be showing new Kodachrome pictures of the work in India.

Admission will be by invitation cards and these can be obtained without charge from the Guild Secretary:

Miss F. I. M. CATEN, Chescombe, White Close, High Wycombe, Bucks.

SPECIAL MEETINGS HERE AND THERE

W. N. H. KUHRT

THIS is the time of the year when some of our Churches think about conducting special meetings. Last year I had to report such meetings in connection with Sembiam and Tiruverkadu. This year the places concerned are Sembiam and the village of Kolathur which is attached to the Ayanpuram Church.

The Sembiam people arranged their meetings to take place in the week preceding Easter and once again I was to be their speaker. As is their helpful custom they made the whole of the week preceding the convention a week of prayer and each evening a small but faithful group met for this purpose. The meetings followed very much the pattern described last year except that I was not this time inflicted with a chairman. Usually each evening by the time I took my place on the platform there had already been enough singing and praying to warrant my going right to my subject without conducting the meeting in formal fashion. This year I did not conduct a series of Bible study classes with notes written up beforehand on the blackboard but gave a series of Gospel addresses based upon the words spoken by our Lord from the cross. We had excellent attendances each evening (between 70 and 80) and on Good Friday when special arrangements were made the attendance was above 200. The Sembiam Church always seems able to attract a good many friends from other Churches whenever it arranges meetings of this character and we welcomed visitors from nearby Churches connected with the Church of South India. On Good Friday the meeting became a kind of rally for all the Churches in that locality and a public address system was installed. That made it possible to seat a large crowd outside the Chapel who were able to hear perfectly. I felt a little embarrassed by these preparations because the Lord had given me a message of a controversial nature which I had intended chiefly for the consumption of our own folk. However as it happens my challenge to everyone and everything that intrudes between the needy soul and the Saviour so denying the truth of the words " It is finished " was broadcast to the whole neighbourhood and aroused the ire and opposition of some Roman Catholics. At that meeting and at several other similar meetings at that time I was able to sell considerable quantities of a book that has for a long time cluttered up our shelves. The book is a tamil translation of Spurgeon's sermon, " The Priest Dispensed With " and by preaching on the subject and advertising the book I was able to sell more than 100 copies in a very short time. It was the forthright title of this book that upset my Romanist listener and made him threaten to take the matter further. However nothing came of his threats. The meetings concluded on Sunday morning with the usual Lord's Day worship and with a baptismal service when one man followed the Lord upon profession of faith.

It had been hoped to do again this year what we did last year and to arrange a ten day Bible School on the compound here. We had gone so far with the arrangements that we had invited Pastor S. Paul from Tinnevelly and had asked for prayer in the Prayer Union sheet. But matters at present in the nearby Vepery Church are so far from being peaceable that neither

Pastor Devenesam nor I felt that there could be any possibility of blessing upon such a series of meetings now so we were compelled regretfully to cancel the arrangement. However the Lord was in it all and Pastor Paul has been giving his strength and time to the village of Kolathur which has never, as far as we know, enjoyed a series of meetings quite of this kind. The arrangements were made by Pastor D. Asirvatham of the Ayanpuram Church and by Mr. Manicam, a deacon of the same Church. Every evening I motored the speaker and others out to this village which is three miles away and we had the privilege of ministering to a crowd of young men—between 20 and 30—some women and a few older men. Pastor Paul happily adapted his messages to village conditions and gave most helpful talks on Lot, Caleb, Isaiah and Ebed-melch. A great number of these young men are enquirers and we trust that some may be led into the full light and liberty of the gospel.

The last week end of April we celebrated the 83rd anniversary of the Church worshipping at Poonamallee. It has been a matter of concern with us that a Church established so long ago should have remained so backward. However remarkable strides have been made in recent months. For a long time now I have not attended a deacons' meeting or Church meeting though I have several times been consulted by some or all of the deacons. Without my assistance they have elected new deacons, chosen for themselves a pastor and are about to assume responsibility for the management of the Poonamallee H.E. school and the Tiruverkadu primary school. They look after their own Church funds and their share of the pastor's salary they pay to the pastor themselves without my acting either as treasurer or pay-master (I retain these offices in connection with only two of the six Churches and in those two only for the time being I hope). At the moment the Church pays only half of the pastor's salary but the amount which I pay is to be steadily reduced at the rate of Rs. 3 per annum so that in ten years the mission subsidy will have completely disappeared. So it was with peculiar satisfaction that we went out to Poonamallee to share with them their Harvest and Anniversary meetings. On Sunday morning four men and four women made public profession of their faith in the Lord Jesus and were baptised. Several of them were young blind people from the large Government Blind School that stands just across the road from our Chapel . It is the privilege of the pastor and other Church leaders to minister in spiritual things to the inmates of this school.

TWO STRICT BAPTIST PASTORS

G. F. CHAMPION

PASTOR P. SELVANAYAHAM was the eldest son of a poor Hindu family in Melapudur. He went to school as a boy, but early had to leave to help his parents by working in the fields. When the S.B.M. Missionary went to Melapudur and opened a school there, he was appointed as its first teacher. After the death of his wife, Selvanayaham married the educated daughter of an evangelist, and together they went to the Government Teachers' Training School in the District Headquarters town of Tinnevelly, and after training they returned to Melapudur and worked for a long time as teachers in our school. During this time a large number of lads received their education in the school and obtained work in many places; and in this way the condition of the outcastes in the village was greatly improved, and also the Mission staff was considerably augmented by young people from the village. Selvanayaham was also one of the chief persons interested in building an S.B. Chapel in his village, both by collecting materials and also supervising the erection of the building in his free time, in spite of the risk of violence from caste people who were opposed to the project.

After some years as a teacher, Mr. Selvanayaham was called to the ministry, being one of our two first Pastors. His first Church was Kalingalpatti, and his ministry there was characterised by preaching to the heathen as well as caring for the flock. He also undertook the repair of several buildings and new Chapels were also erected round about. His last pastorate was in Tulukkankurichi from which he retired about twelve years ago. Although he did not enjoy good health, he lived to see his only son in a good teaching position in Virudhunagar and his daughter well settled in life, and had the joy of seeing several children born to them.

He was most regular at the Lord's house and was present on the last Sunday of his life on earth. Almost his last act was to promise a plot of land for the erection of a suitable building to house the S.B.M. Higher Elementary School, Melapudur.

The other of our Pastors who has been called Home recently was PASTOR P. ASIRVATHAM. He worked with the S.B.M. for about 50 years as teacher, preacher and pastor. Many years ago, while he was teaching in our Manditope school, his wife was drowned. He did not re-marry, and the latter part of his life was one of some loneliness. His three sons were all well educated and two of them were with the S.B.M. until the younger died suddenly last year. Asirvatham left teaching and gave himself to full-time Gospel work in 1932 and six years later he was called to the pastorate of the Kovilpatti Church.

For the last three or four years of his life he had been in failing health, his eyes giving him much trouble until he was nearly blind. He spent his last days with his eldest son in Theethampatti where he had, as a young man, been a teacher in the S.B.M. school for a long period. Most of the people in the village, caste and non-caste, attended his funeral, making a large concourse, a testimony to the respect in which he was held by those who had known him for many years. Many of them had been taught by him in the Mission School when they were children.



THE WATER-LIFT.

H. J. APPLEBY.

AS I watched them, I knew they had been toiling for hours. And probably even days. They sweated and laboured, with a wearying routine of actions. Their machine creaked and moved unsteadily. They had carefully enclosed a tiny plot by a little low mud wall. It was only a tiny plot out of a great dry stretch of land. And it was baked hard and dead by the sun.

Before that soil could grow their rice, it must be flooded and kept so. They toiled, lifting the water from the nearby stream, in a basket, onto their plot. The dry ground seemed to mock as it drank up the water—and looked the same. The rough water-basket seemed to mock, as its contents spilled and leaked. The blazing sun seemed to mock, as their bodies streamed with the sweat of exertion. So they toiled, hour after hour.

They had a vision, albeit so tiny. But they could see that little plot dressed in another robe; a thousand emerald slivers stirring excitedly in the breeze, fresh, alive, promising a harvest. If first of all there were floods! Hence their labour. But the machine was laborious, inefficient, and slow. Yet they knew no other way. For them, there was no other way but by pitiful basket-fulls of water.

* * * *

That sight haunts. And again and again the picture escapes from the memory and paints itself before my soul—though in slightly different form. There is still the tiny plot; but now I recognise a familiar mission field. There are still men toiling, toiling earnestly, hour by hour; but they are men I know, and strangely enough, I see myself among them. There is the laborious machine still; but now it is a strange thing built of account books, forms, regulations, bungalows, schools, and chapels. Souls have been toiling at the machine for years, labouring often with a wearying routine. And sometimes the machine has creaked and moved unsteadily. Basket-fulls of water tumble out onto the hard dry plot.

We need floods. Torrents of life giving water that will overflow the tiny plot and make the whole land green. But is the basket and the sweat the only way? What if the heavens were opened? What if springs bubbled through the earth? What if rivers suddenly gushed and flowed? Is not that a better way? Is not it THE way? "For the land which you are entering, to make your own, is not like the land of Egypt from which you have come, a land where you sowed your seed and then watered it by working with your feet . . . no, it is a land . . . which drinks water as the rain falls, and a land for which the Eternal cares."

O God, then why are we toiling at our Egyptian machines so?

Never suppose that rains would mean less work, less trouble. They would mean more—for the tiny plot would become a great land of harvest. Far more husbanding, far more tending. No toil with the basket, maybe; but more with the plants. And that is as it should be. Never suppose that rains would mean less carefulness; not less, but more. Humbly to depend on the mercy of the clouds is harder than toiling at the basket. To wait is often harder than to work. Sometimes that is why we work, indeed.

But how long, O Lord; how long?

TAYALPATTI WOMEN'S MEETING.

MISS M. E. HARRIS

THE Annual Meeting and Treat of the Women's Meeting in Tayalpatti took place during my last camp there. The village of Tayalpatti is situated about five miles north of Paniadipatti, and is reached from the south by crossing over first a stream-bed, and then the bed of the River Vaippar. After heavy rains both the stream and the river are full of rushing swirling water, and often become quite impassable. But in the absence of rain both the stream and the river beds are nothing but stretches of hot dry sand.

After finishing a camp in a village called Gopalapuram, which is about five miles east of Tayalpatti, and on the northern bank of the River Vaippar, I walked over to Tayalpatti, starting off early in the morning. The walk led practically the whole way through empty unploughed fields and bare uncultivated land, and was very dull and monotonous. But as the level of the land over which we passed was considerably higher than the level of the river-bed to our south, the view we got as we went along was quite interesting. It was easy to pick out some of the villages on the other side of the river in which we also have Bible-Woman's work, such as Acchankulam, Kandiapuram, and Paniadipatti.

When we finally reached Tayalpatti, it was obvious that my arrival there was somewhat earlier than had been expected, as clouds of dust were pouring out of the Mission building, which was still in the process of being cleaned. However in a few minutes the Mission teacher had produced a chair, and placed it in the shade for me to sit on and rest my weary legs. I had not been sitting down long before the Bible-Woman brought me a brass tumbler full of coffee, which she had kindly made and kept ready to give me on my arrival. Meantime the Mission building had been swept clean and was ready for me to move in and get unpacked. This finished, the first thing the Bible-Woman and I did was to make out a programme for the camp, and to decide on the best time to hold the Annual Meeting and Treat of the Tayalpatti Women's Meeting. We finally arranged that this should take place at about 8 p.m. on that same night. For by that time, the Bible-Woman told me, the village women, having returned from their day's work at about 6 p m., would have had time to cook the evening meal for their families, and after everyone had eaten, they would be ready to come along to the meeting.

The Women's Meeting in Tayalpatti is one of the biggest in the Tinnevelly Field, but the attendance of many of the women is not very regular, as they have to be away from the village such a lot during the year in search of work elsewhere. But that night the meeting was well attended, and by the time the women had all arrived, the Mission school building was well filled. Only the very smallest children were allowed to come in with their mothers. All the older children had to stay outside, where they made plenty of noise, and created an incredible amount of distraction by climbing up into the windows to try and see what was going on inside.

At all the annual meetings we go through the names of the women on the register, and make enquiries about those whose attendance during the year has been irregular, and give a prize to those who have come first on the list. The woman who came top on the list and gained first prize for regular attendance in Tayalpatti was an old Hindu widow, who is nearly blind and has to be led to the chapel by some other woman. The attendance prize this year was a small bottle of eucalyptus oil, which is greatly valued and sought after by the women of South India, who call it " headache oil," because they use it mostly to rub on their foreheads when they get a bad headache.

The women were reminded in the annual meeting this year that their own particular women's meeting was just one of a much wider circle of women's meetings, which were being held all over the Tinnevelly Field in thirty other villages besides their own ; and not only in the Tinnevelly Fields, but also in the Madras Field, and up on the Kolli Hills, and in Namakkal and Sendamangalam. They were told, moreover, that these Women's Meetings were taking place not only in India, but also in England and in other countries too. So that through being members of their own Women's Meeting, they were also in spiritual fellowship with countless other women all over the world, who met week by week to hear God's Word and praise His Name.

The " Treat " this year consisted of a quarter of a measure of roasted peanuts and a Tamil text picture card, which each woman received just before the meeting finished. These gifts were greatly appreciated by all, and especially by their unruly children outside, who waited with impatient and eager anticipation for the meeting to come to an end.

Let us not forget to pray for the Women's Meetings in the Tinnevelly Field, and for the Bible-Women and women teachers who conduct them every Sunday.

S.B.O.M. INDIA

MRS. H. A. HUCKETT

IT was " Amavasi " (new moon) and a special one at that, so all Hindus who could refrained from work, not that folk need much persuasion for that, but so it was. It was all to the good as we were out to reach as many people as possible. People had leisure to listen and we found many standing around in Sellipoliyam, one of the villages we went to on a recent camp. We had already been to Varakur that morning and had had a large open air meeting. Visiting in the houses in back streets to contact women unable to come out or busy with their household affairs, had occupied some time. A good many Gospels and booklets had been sold. Even in the temple courtyard a young woman had all the books spread out (the ground was the counter) so that she could see them all and choose several to buy, which she did. Hence it was getting very hot and we looked for some shade for a meeting, very necessary for both speakers and hearers. We looked in vain so asked a villager nearby if there was not a shady place in his village where the people could gather and we talk to them about the True and Living

God. " Come to our temple, there is enough shade there for there is a big porch," he invited, and so we did. Nearby was a booth made of greenery where free drinks of coconut milk were being given away, so there was our crowd already gathered for us ! We had only to begin singing a lyric accompanied by Mr. Samuel beating his big drum and the people flocked around. Some of us sat on the steps under the Pandal (porch) in front of the idol and all its several modes of transport—palaquins shaped like horses, peacocks, etc., while others proclaimed the glorious message of Salvation. The Munsif (head man) and several other important men of the place with their families around them made a striking audience. There they were, bare from the waist upwards, but yellow sandlewood paste smeared all over them, quite a gaudy effect with their glistening chocolate brown skin as a background, but a sad token of the idol worship one knew had taken place earlier. There were very few women. I suppose they were busy preparing the sweet, spicy and savoury cakes that would be eaten later with much enjoyment. However, there were a few at the far corner of our audience and we had a few words with these afterwards. It was intensely interesting to watch faces and their expressions as the folk listened to the preaching and to hear their comments. The condition of man's heart governed by Satan, of God's judgment on the same but also of His way of Salvation and the change of heart the Saviour gives was explained to them by means of some pictures. There were three—the first showed a heart with various creatures such as a fox, snake, dog, etc., depicting various types of sin and the devil being the author of them all. The second showed the Light of the Gospel shining in, revealing the Cross and the Salvation obtained for the sinner on Calvary as the Saviour dies bearing the soul's punishment. The departing animals denote the change taking place as the new Life under the new King of the heart operates. The third picture showed the difference of the death of the Saved sinner from that of the lost sinner, all because that one confessed his sin, believed his Saviour and received Eternal Life and therefore perfect peace and joy. People listened well, noisy children were hushed, various comments were made and many looked exceedingly thoughtful. What sort of ground was our Seed falling in ? Who can tell ! Prayer had preceded our going out—prayer was in our hearts as we watched. May not the Spirit of God prepare some ground ? Let us pray for the covering of the Seed that it be not snatched away, be not choked, but grow and rejoice the Lord of the Harvest.

L.Z.A. QUARTERLY PRAYER MEETING.

The next L.Z.A. Quarterly Prayer Meeting will, D.v., be held at " Zoar " Chapel, Hounslow, on Tuesday, October 6th, commencing at 7.30 p.m. Mrs. Tagg will preside and all ladies will be heartily welcomed.

The Annual Meetings of the Mission

AND FAREWELL TO MR. & MRS. D. A. THROWER AND MISS E. M. FLORY

will, God willing, be held at

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

on

TUESDAY, OCTOBER 27th, 1953

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11 a.m.	ANNUAL GENERAL BUSINESS MEETING.
1.45 p.m.	L.Z.A. MEETING. Address by Miss E. M. FLORY.
2 p.m.	MEN'S PRAYER MEETING conducted by Pastor R. P. COOK.
3 p.m.	PUBLIC MEETING. *Chairman:* Pastor W. C. PLAIL (Vice-President). *Speakers:* Missionary H. A. HUCKETT and Pastor L. R. GARRARD.
TEA	At Hill's Restaurant—2/- each. Tea Tickets will be sold in advance and early application is advisable. Please send to General Secretary, remitting payment with order.
6.15 p.m.	MISSIONARY RALLY AND VALEDICTORY SERVICE. *Chairman:* Pastor G. E. J. BIRD (President). Presentation of Annual Report and Accounts. Missionary D. A. Thrower will speak together with our new Missionary, Miss E. M. Flory. Pastor J. S. Smith will give the Farewell Address.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from June 1st to July 31st, 1953.

	£	s.	d.
Churches	1411	0	9
Schools	306	2	2
Personal	334	10	0
Legacies	859	6	6
Miscellaneous	2	17	0
Guild of Service	95	18	5
Literature	55	6	6
	£3065	1	4

Anonymous gifts gratefully received: Ipswich £5, Manningtree 3s.

L.Z.A.—General Account	1318	8	7
Medical Account	25	17	0

Anonymous gifts gratefully acknowledged: Hassocks 5s., Guildford £2 10s.

The Financial Year of the Mission closed on July 31st, and once again we record the goodness of God in His provision for all needs through the love and generosity of His children. We praise God and thank all friends.

Hon. Treasurer :
Mr. W. T. SAYERS, 25, Grenoble Gardens, Palmers Green, London, N.13.
To whom all amounts for the General Fund and Literature payments should be sent.

L.Z.A. Hon. Financial Secretary :
Miss R. FROMOW, 216, Gordon Avenue, Camberley, Surrey.
To whom all gifts for the L.Z.A. work should be sent.

Young People's Guild of Service Hon. Secretary :
Miss F. I. M. CATEN, Chescombe, White Close, High Wycombe, Bucks
To whom all Guild payments should be sent.

ENGAGEMENTS FOR SEPTEMBER AND OCTOBER, GOD WILLING.

MISSIONARY H. A. HUCKETT.

SEPTEMBER 3rd, Brentford; 6th, Laxfield; 8th, Great Yeldham; 13th, Watford; 16th, Tadworth; 17th, Halstead; 20th, Belvedere; 23rd, Tunbridge Wells; 24th, Eastbourne; 26th, " Rays " and Guild of Service Meetings; 29th, Leyton.

OCTOBER 6th, Streatham; 7th, Wandsworth, West Hill; 8th, Greenwich; 11th, Rattlesden; 14th, Brighton, Ebenezer; 15th, Homerton; 16th, Croydon, Derby Road; 18th, Wellingborough; 19th, Hinckley; 20th, Bedworth; 25th, Cambridge, Eden; 27th, Annual Meetings.

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

MISSIONARY D. A. THROWER.

SEPTEMBER 13th, Cransford; 20th, Warboys; 27th, Over.

OCTOBER 10th, Courland Grove, Clapham.

Address : 37, Sandmere Road, Clapham, London, S.W.4.

PASTOR J. K. THORPE.

SEPTEMBER 3rd, Brentford; 6th, Leiston; 13th, Bradenstoke; 20th, Egham; 22nd, Bermondsey; 27th, Swindon.

OCTOBER 4th, Wetherden; 6th, Kingston; 8th, Hailsham; 10th, Courland Grove, Clapham; 11th, Croydon, Derby Road; 14th, Brighton, Ebenezer; 18th and 19th, Middlesbrough; 20th, West Hartlepool; 25th, Bierton; 27th, Annual Meetings.

L.Z.A. MEETINGS.

MISS L. S. HAZEL.

SEPTEMBER 2nd, Cambridge, Eden; 8th, Richmond; 9th, Prittlewell; 14th, Royton; 15th, Bury; 22nd, Fressingfield; 23rd, Crowfield; 24th, Stowmarket; 26th, " Rays " Rally; 29th, Chatteris.

OCTOBER 1st, Warboys; 6th, Epsom; 7th, Lewisham; 8th, Walthamstow; 10th, Courland Grove, Clapham; 13th, Ipswich, Zoar; 14th, Blakenham; 15th, Ipswich, Mount Zion; 20th, Watford; 21st, Wandsworth, West Hill; 24th, Prayer Circle, New Cross; 27th, Annual Meetings.

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

MRS. O. MORLING.

SEPTEMBER 8th, Watford; 9th, Potten End; 21st, Hounslow; 29th, Wellingborough.

OCTOBER 14th, Courland Grove, Clapham.

Address : 61, Burnaby Gardens, Chiswick, W.4.

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, 61, BREAKSPEARS ROAD, BROCKLEY, LONDON, S.E.4

The 92nd Annual Report

OF THE WORK OF
THE STRICT BAPTIST MISSION

entitled

"THIS IS THE WAY"

is now ready

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

6d. EACH. **By Post 7½d.**

Christmas and New Year Thankoffering

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

MR. W. T. SAYERS,
25, Grenoble Gardens,
Palmers Green, London, N.13.

S.B.M. MAGAZINES FOR 1954

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.

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. Charges for quantities supplied to Sunday Schools (including postage) :—

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.*

AS OTHERS SEE US

(A report of the Nilgiri Missionary Association Conference, 1953).

W. N. H. KUHRT.

A LARGELY attended conference of missionaries took place in May on the beautiful Nilgiri Hills where some of us take our annual hot weather vacation. From time to time in such conferences we have the salutary experience of listening to gifted Indian Christian leaders unfold their view of the missionary enterprise. This year was rendered notable by reason of the presence with us of Mr. John Sadiq, one of the secretaries of the National Christian Council who both delighted and challenged us with a most able exposition of the present situation.

When using the word " mission," Mr. Sadiq said, we should no longer think of a group from one country operating in another. The word should now be used rather of the evangelistic task of the *whole* church. The church in India has a mission to the vast non-Christian population surrounding it ; to fulfil that task it needs and may continue to need help from western friends. But in all our thinking and working it is the church (N.B.—Baptists would prefer to say " churches ") that should be central and not the mission organisation. The mission should be completely integrated with the church and the western missionary should identify himself as a member with the church which he serves in India.

Continuing, Mr. Sadiq said that lack of leadership had been made an excuse for retaining power. Missionaries ought to have been more willing to take risks in regard to handing over responsibility and especially in regard to the handing over of church finances. The attitude of missionaries had sometimes been a virtual denial of the Holy Spirit—a refusal to believe that He can do in Indians what He has done in many a westerner. Missions had too often degenerated into stations—a stationary missionary bogged down in some form of institutional work. Much missionary work lacked mobility. Missionaries had often made the mistake of introducing and imposing western organisation and methods—ways and things to which through the centuries they had become accustomed but which were not of the essence of Christianity and which were not adapted to Indian conditions. The speaker said that he was nervous of the present emphasis upon audio-visual aids because it involved the introduction of an elaborate technique and expensive equipment which was unsuited to Indian rural life.

When dealing with the recent scare aroused by the remarks of Dr. Katju, India's Home Minister, Mr. Sadiq took a soberly optimistic view and thought that even if Dr. Katju's views were the views of the whole government, which he doubted, there would be great difficulty in imposing such a policy. However, Mr. Sadiq several times said gravely and emphatically, " but it could happen." He insisted repeatedly that no missionary should consider giving an undertaking to refrain from evangelistic work. Whether doctors or teachers or preachers all missionaries were in India first and foremost in the interests of evangelism and to make disciples of all nations.

There were two other speakers and this conference was a little unusual because all three speakers were particularly good. The opening speaker, Mr. Taylor reminded us of the supreme importance of what he called " A Sanctuary Life " (Ex. 33 : 11). The closing speaker, Dr. Sterrett, who

dealt with the necessity of an indigenous programme for spiritual work, started off by saying that an indigenous programme was a necessity and not a luxury and should not be allowed to become simply an ideal. It was a pity, he said, that threats of communism should have been necessary to accelerate the snail's pace progress that up till now most of us had been making towards that goal. He maintained that revival was absolutely the first priority for the Indian church. For missionaries he recommended (a) seeking God's face more than ever before, (b) fasting as well as prayer, (c) humility and honesty, especially honesty about ourselves in front of Indians and in our relationships with them.

RECOGNITION SERVICES AT POONAMALLEE

Over the last week-end in August the Church at Poonamallee held Recognition Services in connection with the settlement amongst them of Pastor M. T. Daniel. The services were on Saturday and Sunday, and Pastors Devenesam, Asirvatham and Y. M. Solomon took part in them with Mr. L. Watts and Missionary W. H. Kuhrt.



PRAYER DURING THE SERVICE AT WHICH MR. KUHRT PREACHED ON THE NATURE OF THE CHURCH.

WEEK-END IN ONE-FAMILY VILLAGE

J. ROWLAND FIELD.

THIS prosperous Cauvery-side village has a rather misleading name for there must be many hundreds of families here, earning a living for the most part by fishing, mat-weaving and agriculture. Some weeks ago my wife and I visited this attractive town, and talked with a man who told us that he would gladly welcome a party of evangelists and would let us have the use of his barns on the river banks. In accordance with this invitation early in August a party of six brethren set out from Namakkal on a Friday evening and arrived at their destination in the growing dusk. The river was running in full flood and over the mile-wide stretch of racing waters the light of the moon twinkled and flashed, while the branches and aerial roots of an enormous banyan were outlined in black against the silver background. While food was being prepared we went with the magic lantern to the mat-weaving section of the village where the folks heard the story of the Life of Our Lord with interest. This was followed by the evening meal and prayer led by one of the brethren.

Early on Saturday morning, which was the day on which India celebrates her Independence, we went to the main square of the town, where preparations were being made for the hoisting of the National Flag. The " powers that be " made it known to us that they would delay the hoisting of the flag until our speeches were completed. In the afternoon we walked several miles along Cauvery-side marvelling at the great stretch of swirling flood-water against which no man could hope to swim. In some places the banks had crumbled and some of the fields were flooded. We preached and sold books in a couple of villages and returned " home " at dusk to show lantern pictures of the " Good Samaritan." In spite of the roaring wind the folks came out and stayed to see the pictures.

The next morning we were up to greet the Lord's Day before the sun rose, and after prayers and breakfast we were ready to take part in a devotional meeting before we set out to preach in the village. The preaching was carried out enthusiastically and so we were quite ready for a " siesta " rest after the midday curry and rice. In the afternoon most folk were within doors, it seemed, so we went from house to house with tracts. Returning down the main street one of the brethren commented with not a little excitement, " Look at this, Sir ! The whole village is reading." It certainly did seem like that, for in the shops and houses sat many folk, all intent upon reading the coloured sheets of paper containing many verses from the Word of God. Some painfully and laboriously were spelling out each word, while others read aloud for the benefit of the whole family.

In the evening the parable of the " Prodigal Son " was shown by means of the magic lantern, and this was accorded a good reception. Our host called us into his house afterwards, and made a speech which we in England would have called flowery or even thought of as flattery, but which here doubtless is an expression of quite sincere gratitude. After that, we set off for home and arrived back in Namakkal at about 10.30 p.m., tired yet happy.

Please pray for the folk of this village. They know very little of the nature of Christianity as yet, and I doubt whether more than one has any real knowledge of Christ as Saviour.

WHAT IS HAPPENING TO OUR MISSION SCHOOLS IN THE MADRAS FIELD?

EIGHT of our ten S.B.M. Day Schools in the Madras area are now being managed by the local S.B. Churches or Indian Christian managers, and we rejoice as we see our Indian friends undertaking these responsibilities which are rightly theirs. There has been much prayer for all concerned in this important matter and earnest prayer is still needed, but it is certainly evident that our friends are being greatly helped and reports concerning some of the schools are definitely encouraging.

At Koyambedu we have an Elementary School and this is one of those now managed by Indian brethren. Since the change of management this school has made real progress and has received special praise from the Education Authorities.



SOME OF THE SCHOLARS AT KOYAMBEDU.



MORNING PRAYERS NOW HAVE TO BE BEFORE SCHOOL HOURS, BUT MOST OF THE SCHOLARS ATTEND.



JUNIOR CLASS READING.

BIBLE-WOMAN NAVAMONI . . . IN . . . SIRUNELLIKOIL

MISS O. R. KNIGHT

SIRUNELLIKOIL is Navamoni's own village and she and her husband are helping the Christian folk, many of whom are illiterate. Perhaps you wondered as you read the Prayer Union request on July 30th just why you should be particularly praying for Navamoni. I will try and describe how her days are occupied and then you will understand.

Navamoni has six children. Grace, the eldest, is at school in Sendamangalam. Ebenezer aged 8, Esther 5, Barnabas 2½, and twin girls of 3½ months live here with their parents in the house adjoining the chapel. (I have been staying in the chapel for a couple of weeks ; so have some idea of what is going on next door.) It is good to know that the twins sleep well at night, but they ensure that their mother does not sleep overtime in the morning. In any case she would probably be up soon after 5 a.m. trying to get some quiet time with the Lord.

Then there are the cooking pots and brass vessels to be cleaned, and the house must be swept and tidied. The children are not big enough to help and probably Barnabas is quite a hindrance. And what about the morning meal ? There is not time to make anything fresh ; so usually it is some of the " left-over " from the previous evening. No, it is not often rice. Prices are high, and even when using cholam which is a suitable food for those doing hard manual work it is not easy to make both ends meet. For herself Navamoni will have some different grain cooked like porridge. She cannot manage the other as she is feeding the babies, but she says the village folk do not often use this grain because one soon gets hungry again. About 7.15 a.m. seems to be the time when both babies make a noise, and it is not unusual for their brother to join them. Father will be busy fetching water and perhaps Grandma has not yet got to her job of swinging the babies in their cradles. These each consist of a piece of cloth suspended by a rope from a beam in the roof. Unlike many Indian mothers Navamoni lets her babies cry a bit—it's probably a case of necessity ! However, one voice soon leaves the chorus, and later both little ones will be happily laying on a mat on the floor.

Time passes quickly, and it is now about 8 o'clock. Navamoni changes her saree, and will then go out for two hours or more teaching any who care to listen in neighbouring villages. Back home again she will hear reports about how the babies have been screaming—or sleeping. One may now be asleep but the younger will soon be demanding milk. Navamoni's mother is too old to do much but rock the babies ; so there is now plenty of work to be done. Preparation of Indian food takes a long time, squatting near a smoky wood fire. The mid-day meal may be the remainder of last night's Two or three days a week her husband will now be busy reading letters brought by the postman, and writing letters for people who cannot do this for themselves. The two and a half year-old cannot manage to eat the same sauce as the adults ; so something different must be prepared for him. The babies have to be bathed—looks would suggest that the older children could do

with this treatment many times a day ! English children get dirty when they have toys, etc., but when there is nothing but sticks or stones or dusty earth to play with, how can one expect little children to keep clean ?

Mid-day food. And then ? No, not a rest, but grain to be cleaned, and pounded and prepared, and that and a vegetable sauce to be cooked. It is the latter which takes time, especially when interrupted by the demands of two hungry babies. It will probably be 4 o'clock or later before Navamoni is able to tear herself away and go to the neighbouring houses to teach the Christian women. This is not always encouraging work, but the joy of hearing the testimony of an old widow, or of a teenage girl in the new-found joy of salvation, compensates for the somewhat indifferent listening of others. On Tuesday evening there will be a Women's Meeting in the chapel at 5 o'clock.

Returning home Navamoni may have a little time to enjoy the smiles of her babies and talk with her children. They have probably had their meal. After the parents have eaten there will be family prayers. Sometimes Barnabas seems to think he can sing his sisters to sleep—I should think it would be more likely to keep them awake, but it certainly is a joyful sound. Gradually the chatter and singing subsides and another day is nearly over. In between her other tasks Navamoni will have been seeking to help women in their difficulties, and will have taken time for preparation for her teaching work. Perhaps there will have been a little time to study her lesson in preparation for the annual examination. Concerning this she rather sadly said that often one of the babies cries just as she is getting the meaning or realising the wonder of a verse.

And so to bed. As you continue in prayer for Navamoni, remember please, that there are many other Bible-women and Women Teachers who have heavy responsibilities in their homes.

PALANI

E. ORCHARD

" GIVE me one! " " Give me one! " " One with a rose flower on it! " came the boisterous cries of the children in a Government School after it had been my privilege to speak to them for more than half an hour about the Lord Jesus. During the time I had been speaking my attention was attracted to one wee lass whose hair certainly had not been combed that morning, and I made a mental note to seek out the child and ask her why. The round saucy eyes and the merry smile were in sharp contrast to the mass of matted locks on her head. In sharp contrast, too, was the clean and neat dress of the girlie. Indeed, everything about her, except her head, betokened the careful love of her parents. Even her vermin riddened hair betrayed some care, for it had been prepared to some purpose. The excreta of the holy cow had been smeared on those dark locks to give them even greater favour with the god, and to keep within bounds the increasing life in that uncombed hair until times were propitious for presenting the gift to the god. One word had served to reveal all this—Palani. " I am going to Palani," the little girl said proudly. " Yes! she is going to Palani " chorussed all the children around her.

A long and difficult journey to fulfil a vow. Long days of discomfort and careful preparation to obtain release from a responsibility undertaken. Jephthah vowed a vow . . . and Hannah vowed a vow . . . (Paul) having shorn his head for he had vowed a vow . . . and so on throughout the sacred history do we read of men and women most careful to fulfil the given word even at the cost of life itself. Why therefore do we emasculated Christianity by making it costless to those who would follow our Lord and Master. " And he came to a place called Gethsemane . . . " In this matter the wee girl and her parents have something to teach us. Disgusting, as we find their method of expressing their devotion to be, we must remember that they know nothing better. With the greater light which God has given us comes greater responsibilities and greater demands. We must beware when speaking of the thraldom of sin and idolatry not to make the religion of " The Man of Sorrows " merely a way to escape—it is a way of escape from the power and authority of the evil one—but it is by no means an escape from the responsibility to bear after our Saviour the sign of His complete renunciation ; the sign of the cross, which is our pledge of devotion and service.

A new man came bearing the spear and wearing the belt of the post-runner. Our surprise called forth the explanation ; the usual man had gone to Palani to present the first hair of his grandchild to the god and to obtain its blessing. This good man is a quiet dignified man of the Hills. In some ways a man apart ; separated by his approach to things religious : more thoughtful than the generality of men to be found on these hills. It came therefore, as a surprise to hear that he had a vow to fulfil in far away Palani, for he and I have often talked of our Lord and His ways and works in the hearts of men, and he had declared more than once his dislike of the crudities of the Hindu religion, but years ago, he had promised most solemnly that if he saw the establishment of his house in the birth of a grandson, then . . . The grandson came and is the apple of his eye, and the season for the fulfilment of his vow has come. Were this man saved by the mighty grace of our God would He require less, because Salvation is not of works or of merit to be found in man? Nay, surely, what fear formerly exacted, love and adoration would most surely demand!

Were the whole realm of nature mine,
That were a present far too small ;
Love so amazing, so Divine,
Demands my life, my soul, my ALL.

The Lord who came to fulfil all righteousness used as a motif for His Song of Salvation, the fact that the law of His Kingdom is more exacting than the law given of old under Moses. His cry was " It hath been said . . . but I say unto you . . . " and each new demand was greater than the old, until His disciples became offended in Him.

" Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee : leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift."

WHEREIN LIES OUR BROTHER'S GRUDGE AGAINST US? " AND HE SAID UNTO HIM . . . WHICH NOW OF THESE THREE THINKEST THOU, WAS NEIGHBOUR UNTO HIM THAT FELL AMONG THIEVES? "

NOTES AND NEWS

Resignation of Miss B. S. Wade.—It is with deep regret that we have to announce that Miss B. S. Wade has asked to be released from service with the Mission on the grounds of her personal circumstances at home. After prayerful and sympathetic consideration of her request the L.Z.A. Executive Committee and the S.B.M. Council have felt compelled to accept the resignation of our friend, with the reservation that should Miss Wade's circumstances change so that she could apply to the Mission again she is assured that consideration would be given to such an application. We expect that Miss Wade will return to this country before the end of the year.

Christmas Gift Fund.—We thank all friends who kindly sent to Miss F. L. Hazel in response to this annual appeal, and we are happy to announce that the helpful sum of £100 3s 10d has been subscribed for the purchase of gifts for Indian workers and children to be given to them at the Christmas season. We know that these gifts will be greatly appreciated by our Indian friends.

The S.B.M. Council and L.Z.A. Executive Committee deeply value the help rendered by Miss F. L. Hazel (sister of our Missionary), and we are sure that many other friends would join with us in expressing to her our sincere thanks.

NEW YEAR'S PRAYER MEETING AND FAREWELL SERVICE TO MR. & MRS. H. A. HUCKETT AND MISS L. S. HAZEL

will, God willing, be held at

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

on Friday, January 1st, at 6.45 p.m.

Please book this date.

Sailing of Missionaries.—Mr. and Mrs. D. A. Thrower and Miss E. Flory will, God willing, be sailing on the S.S. "Carthage" leaving Southampton on November 13th, and they will have our prayerful good wishes both for the voyage and in all the work that awaits them in India. Mr. and Mrs. Thrower will be living at Paniadipatti, and Miss E. Flory will reside at Namakkal where her first great task will be the study of Tamil.

Local Missionary Meetings during 1954.—Miss N. Hawes and Miss O. R. Knight will, D.v., be with us here on furlough during next year, and plans are now being made for their deputation work in the interests of the L.Z.A. from the beginning of June to the end of November, excluding August. Please write to Mrs. Thorpe re bookings for these two friends who will be home after their first term of service in India.

There will be no male Missionary home next year, but the General Secretary will be happy to visit any Churches on week-days for Missionary Meetings. All Sundays during 1954 are already booked. Kindly write as early as possible re local requirements. Illustrated addresses concerning the work in India can be arranged, or during the darker evenings the Secretary can bring everything necessary to show the latest Kodachrome pictures of the work.

Preliminary Notice re Half-Yearly and Welcome Meetings, 1954.—These will be held, God-willing, on our usual date, Wednesday, May 5th, 1954, but as we cannot have the use of Westminster Chapel on that day, the friends at "Bethesda" Chapel, Ipswich, have kindly promised to receive us there for these important meetings.

We trust that all friends will note the date and if at all possible arrange to attend. Coaches will be run from London, particulars of which will be announced as soon as possible.

Hon. Treasurer :
Mr. W. T. SAYERS, 25, Grenoble Gardens, Palmers Green, London, N.13.
To whom all amounts for the General Fund and Literature payments should be sent.

L.Z.A. Hon. Financial Secretary :
Miss R. FROMOW, 216, Gordon Avenue, Camberley, Surrey.
To whom all gifts for the L.Z.A. work should be sent.

Young People's Guild of Service Hon. Secretary :
Miss F. I. M. CATEN, Chescombe, White Close, High Wycombe, Bucks.
To whom all Guild payments should be sent.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from Aug. 1st. to Sept. 30th, 1953.

	£	s.	d.
Churches	244	12	9
Schools	81	3	2
Personal	15	10	0
Legacy	10	0	0
Miscellaneous ..		15	0
Guild of Service ..		10	0
Literature	17	19	3
	£370	10	2

L.Z.A.—General Account £116 18 10

ENGAGEMENTS FOR NOVEMBER AND DECEMBER, GOD WILLING.

MISSIONARY H. A. HUCKETT—

NOVEMBER 2nd, Hounslow ; 3rd, Richmond ; 4th, Meopham ; 8th, Horsham ; 9th, Horham ; 10th, Occold ; 11th, North Suffolk F.O.Y. Rally,; 12th, Fressingfield ; 15th, Ramsey ; 17th, West Suffolk F.O.Y. Rally ; 18th, South Suffolk F.O.Y. Rally ; 22nd, Stretham ; 25th, Brighton, Tabernacle ; 26th, East Ham ; 27th, Tring ; 28th, Dorking ; 29th, North Finchley.

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

PASTOR J. K. THORPE—

NOVEMBER 1st, Halstead ; 4th, Meopham ; 8th, Horham ; 10th, Watford ; 15th, Clifton ; 19th, Wivelsfield ; 22nd, Whittlesey ; 28th, Dorking ; 29th, Lewes.

DECEMBER 1st, Wellingborough ; 3rd, Warbleton ; 6th, Wood Green, Park Ridings ; 10th, High Wycombe ; 13th, Tring ; 27th, Tunbridge Wells.

L.Z.A. MEETINGS.

MISS L. S. HAZEL—

NOVEMBER 3rd, Trowbridge ; 4th, Bradenstoke ; 10th, Mendlesham ; 11th, Cransford and F.O.Y. Rally ; 12th, Laxfield ; 17th, Over ; 18th, Stretham ; 19th, Croydon District Meeting ; 24th, Chelmsford ; 25th, Brighton, Tabernacle ; 28th, Dorking.

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

MRS. O. MORLING—

NOVEMBER 7th, Streatham.

Address : 61, Burnaby Gardens, Chiswick, W.4.

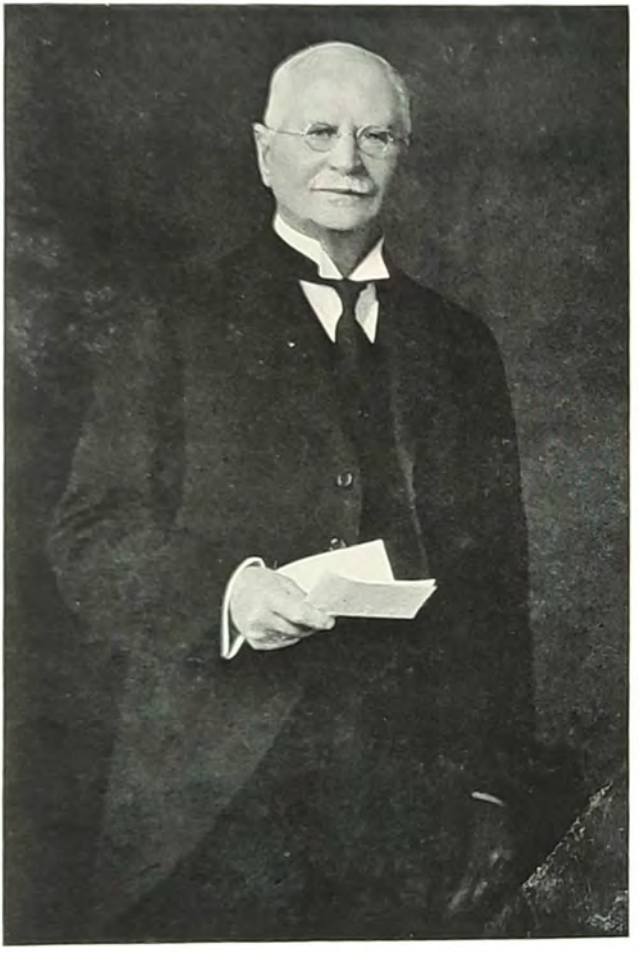
FOREIGN STAMPS.—There is now established a scheme for the collection and sale of foreign and British stamps by means of which the funds of the S.B.M. are benefited. Full particulars can be had of Pastor O. C. AUSTIN, 139a, Grosvenor Avenue, Highbury, N.5, who will also be grateful for the gift of any 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., 5-13, Baden Place, London, S.E.1.

"THIS IS THE WAY"

THE 92ND ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

1953



WILLIAM CHISNALL.

S.B.M. SECRETARY. 1904–1937.

"THIS IS THE WAY"

THE 92ND ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

1953

" *Thomas saith:*

How can we know the way? "

" *Jesus saith:*

I am the way, the truth, and the life: no man cometh unto the Father, but by Me."

" *Thine ears shall hear a word behind thee, saying:*

This is the way, walk ye in it."

JOHN 14 : 5, 6. ISAIAH 30 : 21.

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Madras

Missionary and Mrs. W. N. H. Kuhrt
Miss B. S. Wade

Namakkal

Missionary and Mrs. J. R. Field

Sendamangalam

Miss N. Hawes
Miss O. R. Knight (Namakkal L.Z.A. Work)

Kolli Hills

Missionary and Mrs. E. Orchard
Dr. R. M. Harris, M.B., B.S.(Lond.), D.T.M.& H.(Eng.)

Kovilpatti

Missionary and Mrs. G. F. Champion
Miss M. E. Harris

On Furlough in England

Missionary and Mrs. D. A. Thrower
Missionary and Mrs. H. A. Huckett
Miss L. S. Hazel

New Missionary

Miss E. M. Flory (Sailing November)
Miss M. Cook (in training)

I
SECRETARIES' REPORTS

THE GENERAL SECRETARY

MISSIONARY work is founded upon the certainty that there is a Way and that sinful man, perplexed and lost, may yet tread the pathway that leadeth unto life. God has revealed this, and by His grace we know the Way.

In this confidence the work of the Strict Baptist Mission was commenced in the year 1861, and in the same assurance we can now present this 92nd Annual Report with praise to God, acknowledging His guiding and helping Hand through all the years.

During the past year we have, as a Mission, experienced the goodness of God in many ways. Our Missionaries have been sustained and helped in all their work; and some have been mercifully preserved from serious harm, although involved in a bad motor accident. In all the movements of missionary activity, God has been mindful of His servants, and we praise Him for all His loving care.

"*How are Thy servants blest, O Lord,*
How sure is their defence!
Eternal wisdom is their guide,
Their help, omnipotence."

Mr. and Mrs. D. A. Thrower have had extended furlough here in England owing to our Brother's earlier ill-health, but we are happy to report that he has now been fully restored and his deputation ministry has been greatly appreciated. Mr. and Mrs. Thrower will be returning to India, D.V., in November, and they will then reside at Paniadipatti. Mr. Thrower will be giving special attention to the production of Tamil literature for evangelistic purposes and also for the instruction and building up of Indian Christians.

The increasing financial needs of the work have been wonderfully supplied, and it is indeed to the glory of God that we can state

that our income has been adequate to balance all accounts. We are greatly favoured as a Mission to have friends and Churches ready and able to respond with constant generosity to the calls and claims made in connection with the work in India, and we would take this opportunity of expressing our sincere thanks to all concerned.

The Officers and Council of the Mission feel deeply thankful for the spirit of happy unity which prevails in the work, both here and in India, and we believe that this is clearly an evidence that the Holy Spirit is with us and is using us for the glory of the Lord in the extension of His Kingdom. There is also manifest a very real earnestness in prayer, and all concerned with Mission responsibility and work realise increasingly the value of our Prayer Union and the many meetings for prayer in which the work of the Mission is remembered.

These are days when decisions have to be made. Events are moving fast and time races on. It is, therefore, most necessary that in all Christian work there should be a clear sense of direction, issuing in a definite programme. Work in a country like India certainly demands this. We can, therefore, thankfully record that the Conference of our Missionaries in India together with the Council here in England have not been left without the guidance of God in important decisions which have had to be made concerning the work during the past year. We have a positive policy as the result of the Lord's gracious leading. 1953 brought us to an important turning point. The Lord has shown us the way, and we are humbly seeking to walk in it.

Commencing with the Churches in the Madras Field, we are prayerfully implementing a policy by means of which the Indian Churches will ultimately take over full responsibility for Church and Day School work. We feel this to be in accord with the teaching of the New Testament and in the highest interests of the Churches concerned, and we praise God for the way in which some of these changes and developments have already been made. Our desire is to see the Churches established in the Lord and in the faith, and that they may thus be strong to carry on, with or without the Mission, the wider ministry of taking the Gospel to the millions around who as yet know not the Saviour's love. The Lord has shown us the way in this very important matter, and we are con-

fident that He will continue to lead us and our Indian friends through all the perils that may beset His Church in these evil days.

In other ways also we can gratefully testify that the Lord has been guiding us, and our desire and resolve is to walk in the way of His leading and to do His bidding.

" *His wisdom ever waketh,*
His sight is never dim;
He knows the way He taketh,
And I will walk with Him."

We feel sure that friends will be deeply interested in the reports sent by our Missionaries, and by means of these all can gain a real understanding of what is being done in the Master's service, and we can rejoice together in the Lord's blessing realised in so many ways. There will also be an intensifying of prayer as we become increasingly conscious of the tremendous need in India and of the great opportunities for Christian witness in that land to-day.

In praying and working together our greatest concern is to see spiritual blessing resting upon those we are seeking to reach with the Gospel, and we can praise God that there have been these signs to encourage and inspire us. The Lord's favour has, however, been manifest to us as a Mission in material ways also, and during the year there has been brought into full use the generous gift of the Mission House, bequeathed by the late Mr. J. B. Collin. This house has now become the headquarters of the Strict Baptist Mission and the residence of married Missionaries on furlough. Mr. and Mrs. H. A. Huckett together with their children have had their furlough made very much happier by this provision of the Lord through His faithful steward who was for so many years a great friend and helper of the Mission. We are pleased to print in this Report two photographs of the Mission House.

We have also included as a frontispiece the portrait of Pastor William Chisnall, General Secretary of the Mission from 1904 to 1937, who since our last Report was published has been called to his Heavenly Home. Our friend and " brother beloved " has been taken from us, but his work abides, and we have cause to remember often the able and devoted service of our late Secretary. He was loved and esteemed by all who knew him, and the name and memory of William Chisnall will always be fragrant and cherished by us.

It is therefore with joy and thankfulness that we can review the past and present in this Report, and past experience of the Lord's goodness inspires us with confidence in Him and an earnest desire to serve Him with zeal and faithfulness in all the opportunities that may lie ahead. We would again tender our sincere thanks to all friends of the Mission for their love and loyalty, and we trust that in happy fellowship and real union together we may continue to experience the guidance and blessing of our God. In many ways our vision may be limited or obscured, and in these critical and eventful days we may well wonder about the future. We can, however, be sure of the way, because sure of our Guide.

THE HONORARY L.Z.A. SECRETARY

"THE Lord hath done great things for us; whereof we are glad." These words come from our hearts as we review the work of another year. Work in each Field has been maintained and progress has been made. Souls have been saved, and many have confessed a love to Christ and have followed Him through the waters of baptism. Multitudes have heard and received the Word of God. Health and strength have been granted to our Missionaries; grace and patience given for their daily need. A happy spirit of prayer and fellowship has been manifested in the home Churches, and although we have at times been concerned about L.Z.A. finance, we praise God that L.Z.A. income has been increased and all needs met.

Dr. R. Harris returned to India in January after furlough in England, and in March we welcomed Miss L. S. Hazel back to this country after another useful term of service in India. An accident in which several of our Missionaries were involved last February gave us much concern, but we praise God that lives were spared and those who suffered have been restored once more and have taken up their work again in the various Fields.

The carrying out of present Mission policy in Madras will affect our Bible-women in that area. Their service under the Mission will gradually terminate, and we hope that alternative employ-

ment will open up for them and that they with the other Christian women of our Churches will realise their responsibility and do voluntary service amongst their Indian sisters.

Miss Ethel Flory has been successful in obtaining her diploma and several prizes at the Missionary School of Medicine, and she will, God-willing, be sailing for India in the autumn. In June the L.Z.A. and Council accepted Miss Margaret Cook, of the Church at Trowbridge, as a prospective Missionary. Miss Cook has now been accepted as a student at Mount Hermon Training College, and she will, D.v., commence her studies there in September of this year.

We thank our President and all L.Z.A. Executive members for their loyal support during another year, and we all realise more than ever how much we owe to our Branch Secretaries and would express our gratitude to them for all their co-operation and help constantly and consistently given.

It was with great sorrow that we accepted the resignation of Mrs. S. W. Anderson from the Executive in January last, and we would once again thank her for all her valuable service during the many years in which she served as an Executive member and L.Z.A. Officer. The Ladies' Zenana Auxiliary as we know it to-day, is very largely the result, under the blessing of God, of the loving and untiring efforts of Miss P. P. Nunn and Mrs. Anderson who laboured together as Honorary Organising Secretary and Honorary Financial Secretary respectively.

We are glad that Miss Nunn is still able to serve on the Executive Committee, and we are happy to state that Mrs. O. Morling has accepted an invitation to become an Executive member. We deeply appreciate the help Mrs. Morling is still giving in connection with deputation work and she is a strength to us in Committee with all her knowledge of the actual work in India.

Thankfulness to God and joy in His service certainly characterise this report, although we are ever mindful of the fact that the need in India is so great and very much more needs to be done. We thank all those who, realising the need, have helped in many practical ways, and we prayerfully trust that we may go forward together into yet another year of opportunity and service in that work which is dear to our hearts.

II

IN AND AROUND MADRAS

1

THE GENERAL WORK

MR. AND MRS. W. N. H. KUHRT

"*Our trouble which came to us in Asia.*"—2 Cor. 1 : 8

IT is usually assumed that a missionary exists to teach others. We discovered last year that before we could do anything useful in and around Madras City there were things that we had to learn. Through a series of most painful experiences we were brought to admit that in regard to Mission affairs we had no very clear idea of what we were aiming at and that we had been guilty of deceiving ourselves as to the true state of affairs. Out of that most salutary lesson has issued the present policy which was set forth briefly in the December issue of the MISSION HERALD in these words: "The time has come for the churches in the Madras Field to take over as soon as possible full responsibility in every way." This report must be an attempt to summarise the progress made towards this goal.

Churches

It is not possible here to give details concerning every one of the six churches nor is it necessary because such details are set out from time to time in the pages of the MISSION HERALD. Twelve months ago I was treasurer for all of the churches but am now treasurer for only two. Four of the churches relied upon me for the conducting of church ordinances and now only one does so. All the churches expected me to attend and usually to preside over their deacons' meetings and church meetings. Now only two still rely upon me for regular help of this kind. In only two churches was the Mission subsidy arranged to decrease annually by regular

amounts and in one of those the arrangement envisaged the continuance of Mission support for at least eighteen years. We have now introduced such decreasing grants in the five churches that have a full time ministry and in no case will a church receive assistance for more than ten years from now.

These changes have not been introduced without a good deal of heart-searching and controversy, but we are slowly moving on and there are some who understand and sympathise. How grateful we are for the loving and loyal companionship of all the five brethren engaged in ministerial work. There are others who are resentful because support from the west for work in this field is being deliberately reduced. In four of the churches things are going along fairly happily but we are faced with serious difficulties in Vepery, the largest church of all, and in Mannur. The troubles in Vepery have prevented my handing over to them my responsibilities as treasurer. In Mannur the trouble arises from the reluctance of a little clique (which is all that the Baptist Volunteer Fellowship amounts to these days) to relinquish control to the local church. Five brethren continue in the work of the ministry as before except that Mr. M. T. Daniel is now the recognised pastor of the Poonamallee church in place of Mr. Vijianathan who resigned last autumn. During the year there have been twenty-five baptisms.

The church at Marikuppam in Kolar Gold Fields has been visited during the year by four of our missionaries. In recent years two attempts have been made to assist the Kolar church in the appointment of catechists and Bible-women. Both of these attempts broke down within a very short time since when for that reason and for others we have declined to embark upon any other ventures of that sort. We must sadly admit that this refusal of ours seems to have brought a distinct coolness towards us on the part of the pastor. However we still have occasional correspondence and we hope that helpful relationships may be resumed. The Marikuppam church has had seven additions by baptism during the year and has increased its membership to ninety-six.

Schools

The year under review has brought a revolution in this part of the work so that there are now only three instead of ten schools

directly under Mission control. Between January and June of this year we have succeeded in disentangling ourselves from the management of seven schools and twenty-eight teachers with all that that involves of responsibility for the upkeep of buildings, teaching equipment, staffing problems and endless monthly, annual and provident fund returns. These schools have been entrusted to Indian Christian management, the people responsible being all of them long standing members of one or another of our churches. This great change has proceeded with surprising smoothness and efficiency. We continue for the time being to administer the schools at Korattur (Mannur), Sembiam and Kilpauk.

Literature

When the work in connection with the Tamil Concordance was completed we wondered how Mr. Benjamin, who for many years collaborated with Mr. Thrower in that task, would occupy his time. We need not have worried for it has been a most gratifying year in respect of literature. Our Madras office has translated and arranged for the printing of a dozen different tracts and has translated four books or booklets. We continue to produce our monthly Tamil news sheet and prayer list for the Tamil churches and Mr. Benjamin also continues to do proof reading for the Bible Society. We have during the past year disposed of large quantities of literature, notably our hymn-book and lyric book and many thousands of Mr. A. F. Rowell's tracts. It has sometimes been complained that the Madras Christian Literature Society does not produce tracts of a sufficiently evangelistic tone. It is with great gratitude therefore that we report that the Society's committee accepted our translations of Mr. Rowell's tracts for inclusion in their series of gospel leaflets. We are grateful to Mr. Rowell for his generous help in this tract enterprise and for his permission readily given to the Madras Christian Literature Society to include his tracts in their Tamil Series.

Conclusion

There are two things of which we feel sure. To have delayed a change in policy until people were, as we thought, spiritually ready for it would have been wrong; we should have had to go on waiting. On the other hand a change in policy and organisation,

however successful outwardly, which is not borne up and borne along by a deep tide of spiritual revival will be a disaster. Let the writer be quite frank and admit that there have been moments when he has been overwhelmed with a dreadful fear that such a fate awaits his work and he has been tempted to go back or to give up. I attempt no prophecies and will not mislead you with superficial optimism. Deep sustained spiritual revival is the desperate need of nearly all the churches in Madras City that I know anything about and our six amongst them. Happily there are in four or five of the churches a few who are at least aware of the need and, given such a faithful praying nucleus, anything may happen. " . . . the Lord *will* work for us: for there is no restraint to the Lord to save by many or by few." 1 Sam. 14 : 6.

2

YEAR ONE

Mr. H. J. Appleby

IT seems an age, and not a year, since last October, and farewells in England. Probably because of the tremendous changes in ways of worshipping, thinking, talking and living, that have come to me since then.

As to worshipping; there have been some stirring experiences in Indian gatherings, though I have never understood a word. I have learned that there is a spirit of worship without words, more plainly than I ever knew before.

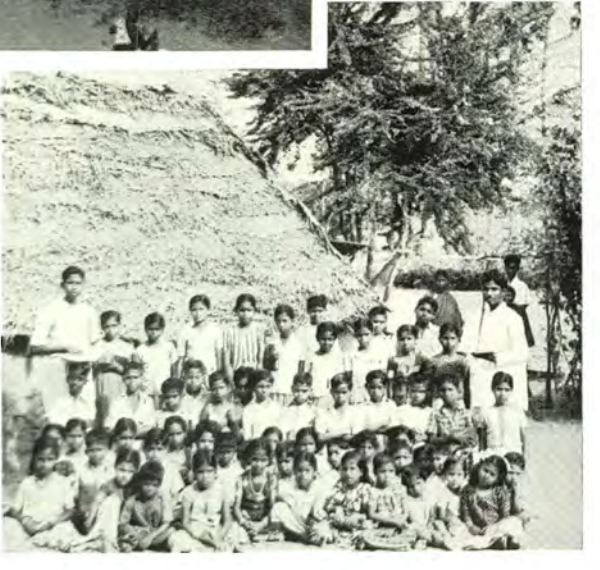
As to thinking; honesty compels the admission that there is some difference between what I thought it would be like, and what it is. More than once there has been that which has astonished me, sometimes to the point of pain. For every ugly defect that mars our home churches is present here too. Somehow that discovery was unexpected, and bewildering. Shall Adam always beget a son after his own image?

As to talking; it is evident that no hidden streak of linguistic genius hides in my character. Language study proves a demanding occupation. Though not without its fascinations and its little triumphs, to say nothing of its embarassing blunders.

"THAT THEY SHOULD SEEK THE LORD,



if haply they might feel after Him, and find Him, though He be not far from every one of us."



measure, take up the work laid down. This action will have taken place by November.

The faithfulness of the service which the Madras Bible-women have rendered can only be known unto Him, to whom the service has, I believe, been given. Those of us who have sought to walk alongside these humble women folk have known some of their problems and have seen perseverance far beyond our own. We have learnt to love these women. As they go from the staff of the Mission the thoughts of our hearts are with them and the desire is that they will feel constrained to continue their witness, not now through the channel of the Mission, but through the channel of their individual churches.

The women's work within the churches has been, to a measure, hindered by the problems which the churches have experienced during the past year and the power of evil which has been so marked, together with problems associated with Pentecostal opposition. Women's Meetings have continued but not grown in numbers. Sewing work within the meetings has been on a smaller scale with Rs.63-3-6 given to the church funds from this labour. Here and there leadership is developing and we are mindful to give praise for this fact.

Small weekly study groups have been held in a number of places in which there has been a great deal of joy as various subjects have been studied. The Lord's Presence has seemed very manifest in this side of the work.

Visitation of the Blind School, where there are three young women members, has continued, as also the Sunday evening work in the Mental Hospital. The normal village visitation has been done by the Bible-women, but it has seemed, in certain ways, to lack the spiritual blessing which should be upon it.

The evangelistic side of the women's work has only been on a very small scale and only in the Tandalam and Tirumushi areas. The desire has been to wait until the women of the churches may themselves respond to this work. As yet few seem conscious of a burden of a call to its service.

We wait—and in that waiting, patience, prayerfulness, an understanding heart and liberty in teaching are necessary—then the " blossoming of the rod " will not be beyond the sight of faith, nor of the eye.

III

IN THE SALEM AREA

1

SOIL, SOWER, AND SEED IN NAMAKKAL AND SENDAMANGALAM

MR. AND MRS. J. R. FIELD

The Soil.

" These villages on the banks of the Cauvery are just like Sodom and Gomorrah, Sir ! " The speaker was one of the Deacons of one of our Churches, and the comment was made after street preaching had been conducted in Mohanur, one of the towns indicated in his statement. While I agree with our Indian brother's words, it must nevertheless be admitted that wickedness and Godlessness do not exist in these towns alone.

In our Area there is a so-called " Christian Village." While camping there, I noticed that drums were being beaten in the Hindu temple which occupies a site very close to our Chapel. I asked the lady who was giving me a meal whether it was a special festival. " No," she said, " We are quite used to this. It goes on every mid-day." Idolatry continues even in the village of the Christians.

In Circar Valavanthi, a market town within ten miles of Namakkal, we were told, " Nobody has ever preached here about the Jesus God." Senior workers do not remember having visited the place, so the statement is probably true.

In the next village, a young man enquired at the close of an open-air meeting, " How do I join the Christian religion ? "

In a village West of Sendamangalam, I made enquiries about a man who was on the Church Roll, but was not attending. " Why does So-and-so never come to the services ? "

" Sir ! He says that our Mission doesn't give money ; therefore he will not come to worship."

In Namakkal Town a shop-owner asked me, " What are missionaries for? To propagate Christianity, is it not? " When I replied, " Yes ! We are here to propagate *the Truth*," he found an excuse to busy himself elsewhere.

Near Rasipuram a High School boy asked, " Sir ! I wish to study the Life of Christ. Have you a copy which I may buy? "

In Namakkal a political leader came to lunch one day, and said, " How do I become a Christian? Can you sell me a New Testament? "

There are other elements in the situation ; Materialism and Communism, Secularism and " Anti-God-ism " (there are said to be a larger proportion of atheists in Salem District than in any other district in India), Nationalism and Religious Fanaticism. All these have their followers. Members of the Dravidian Progress Federation, a Nationalist Party, recently engaged in idol-breaking in Namakkal town. The Special Armed Police were called out, and on the following day another procession with drums and banners, went round the streets, chanting, " We want Pillayar, We want Pillayar "—the elephant-headed god.

The soil of the district in which we work is rocky, thorny, and full of stones. Spiritually, too, there are great tracts full of thorns, and many " stony places," but there is some " good ground," and there we are bound to seek to sow the Good Seed.

I believe that all of us who are engaged in sowing are conscious that the Wicked One is very active to catch away the Word of the Kingdom. Some folk are offended by trouble or persecution, and in so many hearts the care of this world and the deceitfulness of riches choke the Word.

The Sower.

There are various ways of Seed-sowing, and in this Area there are :

Colporteurs, giving away tracts, and selling about Twenty-Five Shillings worth of Scriptures each month.

School Teachers, who seek to influence their pupils by five or ten minutes of religious exercises before or after school hours, the Government only permitting one period of " Moral Instruction " each week.

The *Hostel Warden* has a considerable advantage over the School

Teachers as he has far more contact with the boys, and thus has greater opportunity for Moral and Spiritual teaching.

The *Preachers* are men of various ages and attainments, and while some are unable to give more than very simple teaching, it would be wrong to look upon their intellectual capabilities as the measure of their personal piety, or of their influence upon the community in which they minister.

The *Missionary* finds himself engaged in many tasks besides that of direct evangelism. He finds much of his time taken up with the affairs of school management, and the employment of teachers. He is the Treasurer of all the Churches, and is often looked upon as Pastor, too ; although none realises better than he, the impossibility of being in any sense an adequate shepherd of a dozen or so different flocks, scattered over an area of about a thousand square miles. He is a Colporteur and Book-seller, and seeks to interest others in Daily Bible Reading and the reading of Christian magazines and books. In all these ways, and in his daily life and contact with all kinds and conditions of men he seeks to be ever sowing the Good Seed.

The Seed.

The Seed which it is our desire and prayer should be sown by these means is not mere social uplift or material advancement, though this is needed, but the Word of God Himself. We believe that the words of Our Lord are suitable to the situation which exists in India, for He said, " Seek ye first the Kingdom of God, and His righteousness ; and all these things shall be added unto you."

2

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

Miss O. R. Knight

PRAYER and praise requests, during 1953, of the eight Bible-women now in the Namakkal field, are a guide in the preparation of this report. One Bible-woman left us to go with her husband when he went away for work, and of the others three are in Namakkal and five in different villages, including Selur. Two of

the Bible-women have safely given birth to little ones. For this we give praise and continue in prayer, especially for Biblewoman Navamoni David and her twin daughters.

There are a number of women, in Hindu families, who are trusting in the Lord Jesus, and many of these have testing through ill-health or wayward children. Hindu and Mohammedan women, whether rich or poor, literate or illiterate, young or old, welcome our visits, but we long that their interest may deepen and that they may be saved. We have sought the Lord's direction concerning reaching those who have rarely, if ever, heard the Gospel. The van is a great help in this work. There is a special note of praise because I still have freedom to join in evangelistic work. The Gospel was made known to people who came to the Temple Car Festival in Namakkal. Then and at other times many have accepted tracts, and some have bought Gospels. May the curiosity which often prompts this lead to blessing as they read.

There has been much prayer concerning the meeting in the Poet's house in Namakkal. It was during a prayer meeting that the advisability of holding this meeting on Sundays instead of Saturdays was realized. (Many children now have to go to school on Saturday afternoons). The attendance had dropped, but will now improve, I believe. Recent talks with some of the children met in the town have revealed that not seeing the van, they thought there was no meeting; so we shall probably use it again as frequently as possible. We praise God for the continued willingness of those who welcome us to their houses for this meeting.

Teacher Ranjitham still conducts the Bible Class in the Government Teacher Training School Hostel. Hindu girls would like to attend but are forbidden by those in authority. Recently there has been praise for answered prayer for the success in his School Leaving Examination, of the eldest son of a church member whose husband died from rabies last autumn. She was left with nine children, two of whom are now in the Sendamangalam hostel. Near that family lives an elderly man who has often listened to the Bible-women. This brother has been baptized on confession of his faith.

A number of Christian folk have left their villages in search of work. There is difficulty in getting water and food is scarce. Among Christian women in Namakkal and in the villages there is lack of

appreciation for the privilege of gathering with others for worship. This emphasizes the need for a revival of love for the Lord and for more regular and systematic teaching. Kothamangalam Christian women have definitely asked me to go frequently and teach them. Maybe the absence of a Biblewoman in their village has made them realize what they have been missing. Generally speaking the condition of the churches is disappointing. The vitality and growth which should mark healthy churches, are missing.

"HE which hath begun a good work in you will finish it." Comforted by this assurance, it is possible to go forward rejoicing in our unchanging Lord, and eagerly awaiting the co-operation of more of our Indian sisters in evangelistic work.

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

3

Miss N. Hawes

LOOKING back over the events of the past year, one is increasingly conscious of the gratitude that we owe to our God. We rejoice in the goodness of His guidance, and the wisdom that has directed our steps. The beginning of the year (August) found me still on the Kolli Hills. When Dr. Harris returned from furlough at the end of January, I handed over the work to her and returned to Sendamangalam and took over the L.Z.A. work of that Field. Owing to an accident a short time afterwards, I was not able to take over responsibility for the work until April.

Towards the end of that month, Matron had to have an operation for cataract. During that time two of the older girls were able to give extra help in the hostel. We are glad that Matron has again been able to resume her work, especially now as all the children from 1st to 5th standards have only half a day's schooling, this means that for the other half of the day the children have to work in the hostel, this naturally calls for extra supervision.

Eleven girls left us last term, these places have again been filled by an equal number of Hindus and Christians.

The demand of the Educational Department of Government for a modified scheme of education for standards one to five, and only one period a week for moral instruction caused much thought

and concern among the teaching staff. The teachers whom it concerned felt constrained to hold the Scripture class half an hour before the commencement of school. Since this was commenced each class has been attended regularly by almost all the children. The Annual Scripture Examination results were good. Many of the children obtained prizes; most of the Hindu girls were given Gospels or other Scripture books. The Nursery Class has fewer children, as many of the older children are at home for part of the day and they are, therefore, able to care for their younger sisters and brothers. The class held once a week for the older Hindu girls is very well attended.

During this term the number of day scholars attending the Sunday School here has very much increased; also another Sunday School locally has been re-commenced, for which we praise God.

We have ten Bible-women working in this area, five of these living a distance from Sendamangalam. Those in lonely stations especially need our prayers. All the Bible-women visit villages and hamlets surrounding their stations. I have been able to visit some of these.

I have found increased interest in some parts, and an eagerness in some places to learn more of Him. In other villages, however, there seems no life, although the Word has been given week by week.

May He bring to fruition the seed that has been sown.

4

ON THE KOLLI HILLS

MR. AND MRS. E. ORCHARD

THE DISCIPLINE OF DELAY

" *When He had heard . . . He abode two days still in the place where He was . . .* "

THERE was no denial of urgency in this action of our Lord. He but shewed that there was an interplay of Divinely controlled circumstances which affected a larger number of people than it was possible for that stricken household to think of

at that time. Pressed by the clamant issues of life and death man becomes a hasty creature impatient of anything which looks like delay. The Saviour's words arrest us in their simple realism: " I am glad for your sakes I was not there . . . " Here then lies the secret of that two day delay. Far greater issues were involved than the spectacular preservation of life. The faith of many and the Glory of the Lord were also implicated in the forlorn sorrow of that home much loved by the Master.

Looking back over the year, times can be seen when if the Lord had hastened to do what we wanted there would have been but a cramped blessing. Outside of the immediate circle which naturally claims our time and prayers, there are a great number, which He must have taken into account, and, with His eyes on these, He remains still in the place where He was. The services have continued without interruption throughout the year. God's Word has been taught. We have sent up our urgent and broken cries on behalf of those who bear the Christian Name. We have no doubt that the Lord will have His sovereign way in their lives. The very fact that He has not yet revealed His power leads us to hope that there are bigger and better issues involved than we have yet envisaged.

The children in the day school have been taught God's Word regularly, and in some respects the school has made progress. The Government are making great efforts to spread education on these hills, and do not object seriously to the teaching of the Scriptures. The daily attendance has slightly decreased but there is a bigger proportion of village children in the school. Two young people from the Settlement have gone into Teacher Training and we hope when they return they will find scope for their abilities in the service of the Lord here. Again, in this matter also, we could in our eagerness for a revelation of Divine power, make the mistake of asking for something less than He intends to give. So, may the realism of Jesus our Master keep us in check—" I am glad for your sakes that I was not there . . . "

Good results from the wetlands, dark rolling mists, rain, and the strongly sprouting grains give us hope of better harvests this year. Each year of work done so far has yielded its own peculiar reward, but in none of the three have we had usual rains. This being a rain-fed area, without artificial irrigation, rain, or lack of

it very largely controls our progress. The Lord has rewarded us with a degree of success in this part of the work. About 30 people spend all their time on the land, and gain their support from the crops they raise. In doing so they themselves have changed considerably in their outlook. Many and urgent have been our calls upon the Lord in this connection, but those astonishing manifestations of His presence which we have desired have so far been denied us. We have cried " Lord, if Thou hadst been here . . . " only to be rebuked by the One of greater vision " I am glad for your sakes that I was not . . . to the intent that ye may believe . . . " May the Lord keep us waiting until our faith staggers at His intention—if so be by waiting we but see His glory in the wide embracing nature of His purpose.

Written words lack the facility of speech; they are limited. Figures related to words and explained are difficult to use adequately. So, let us look at them again. 1 *Church.* A city set upon a hill both geographically and spiritually. The witness of the church of God has grown during the year, but there are still many lapses to mar its character. 28 *church members:* of this number by far the greater proportion share the life of the settlement. Some, however, live in other places, Alathur, Ariyur, Sendamangalam, Madras, Delhi, and beyond. Corporate witness depends upon individual lives, so may the Holy Spirit constantly cleanse, rebuke, control, and unify the life of the church in this place. 28 people with a clear responsive witness to the saving power of Christ Jesus would be sufficient for the task of evangelism on these hills. God stir us up and keep us ever vigilant that this goal may not become obscured. *No Baptisms.* A challenge to rethink the year's work and our part in it, but, at the same time, not necessarily a mark of lack of progress. The baptism of folk without a sense of sin and a living faith in the Saviour would produce a sterile church. The young people who attend services regularly need desperately the touch of God's Holy Spirit on their lives. Pray that they may have an overwhelming sense of need which shall lead them to the Saviour and make them forever tender minded about everything that touches His Name and Glory. 1 *Teacher:* she fills a distinctive post but is an integral part of the Christian witness of the place. 40 *or more children:* these are one of many contacts we have with the villages. The daily teaching of God's Word is valuable, but with the precept

must be example. For, as Cruden so succinctly has it " General precepts form abstract ideas of virtue, but in examples virtues are made visible in all their circumstances. Precepts instruct us what things are our duties but examples assure us that they are possible." May the light of such examples shine brightly in our midst. 30 *other workers.* These are the spearhead of Christian witness. They work on the land. They are partners in a scheme of reclamation and development; a scheme which demands high standards of Christian living. They do not always reach those high standards ——who does in East or West measure to the standards of the Living Lord?—but amid failure and success there is apparent progress. Their connection with the Mission lies in that they live and work on Mission property. The work they do and the administration of its funds is their complete responsibility. 3 *places in which regular chapel services are held.* Services in two of these places are held at the wish of the local groups of Christians and are arranged and conducted by the leaders of the groups. Their regularity depends on the sense of need for fellowship and corporate worship. The third centre is here at Vazhavanthinadu. We Missionaries, share a greater responsibility for the teaching of God's Word in this place, but the work is done within the framework of church life. Figures suffer from being too precise. Redeem them from this lack if you will by investing them with the warmth of human personality and its frailties. Then set your hearts to pray earnestly and continually for the men and women who make statistics possible, and upon whom rests the burden of witness and work on these hills.

" I am glad for your sakes that I was not there to the intent that ye may believe . . . said I not unto thee that if thou wouldest believe thou shouldest see the GLORY OF GOD."

5

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

DR. R. M. HARRIS

" He is faithful that promised."

" HE is faithful that promised," this is our experience in the past and our assurance for the future. On looking back over the past year one remembers furlough days with thankfulness for their fellowship, but it is good to be back again, in spite of all the problems which seem to crowd in upon us day by day.

The Dispensary

Many of you have prayed that God would send someone with training to help in the Dispensary, let us praise Him for the answer, which has come in the person of Mrs. Orchard, who, now that two of her children are at boarding school, is sharing in this work. She is a trained nurse, so she is able to give the skilled help we need, and to take charge when I am away.

The two Kolli Hill girls who work with us are church members, and they are taking part in the evangelistic side of things. This is certainly a step forward.

Since my return from furlough I have been having more frequent calls to see patients in the villages. Every visit is welcomed as an opportunity of contacting those we are seeking to reach with the Gospel. The villages are small and compact, so that nearly everyone who happens to be there on our arrival turns up to watch proceedings, for the patient is usually brought out on to the verandah to be seen. Sometimes we are unable to go and return in a day, it then means spending the night somewhere in a shed. Do pray that the words spoken on these occasions, often in places where the Gospel message rarely penetrates, may bear fruit to the glory of God.

The Boarding Home

The affairs of the Boarding Home proceed very much in the same way as the affairs of any other home. Five of the children are studying in Sendamangalam, while four of them are at school on the Kollis. Two of the older girls work on the land with the

other people on the Settlement. Our two little ones are not quite old enough for school yet.

Our older girls are giving us much cause for sorrow and anxiety. The only remedy is a change of heart, and it is for this we pray.

The four girls married during the past four years, seem happily settled, and each has a baby son. We have had the opportunity of visiting the two girls whose homes are now on the Plains.

The Women's Meeting

The attendance at the Women's meeting is small, but we have made progress in that the women themselves take turns in conducting it, and each one who comes is expected to have looked up verses of Scripture on the subject chosen by them the week before. They are also learning to use the Tamil Concordance.

We are trying to encourage the people on the Settlement to read the Scripture Union portions day by day. Each home has a card and receives the monthly notes. Amongst these who are reading the notes is the priest, for whom some of you are praying. We would praise God for his sustained interest in the Word of God and would ask you to continue to pray for him and his wife.

" He is faithful that promised "—we are assured of this fact. If it were not so we should despair over the lack of fruit to the daily sowing of God's Word. But we know that in the fulness of God's time, and in His own way, the harvest will come, for has He not promised that if we believe, we shall see His glory on the Kolli Hills?

IV

IN THE TINNEVELLY FIELD

I

REPORT OF THE GENERAL WORK

MR. AND MRS. G. F. CHAMPION

The Home Mission

ABOUT a quarter of our Tinnevelly Report last year was given under the heading "Gospel Extension Society," and the good work being done by this body must also form a large part of our Report again this year. The money needed for the work is subscribed by our workers and is administered by a committee of their choice.

For several years they have been trying to start a SCHOOL in some needy part of the Field, but have not, so far, been able to get the project going. This year, however, it seems that they are likely to succeed as they have at last put a trained teacher in a village where the people are interested and he has continued to teach the children for several months.

An entirely NEW VENTURE was sponsored by the Society when it arranged and carried through a Bible Teaching Week in one of our villages. Each evening during that time six of our Christian lads, two Roman Catholics and seven Hindus attended to receive Bible instruction from one of our pastors and one of our preachers on such subjects as God, Man, Sin, Salvation, etc. Since then a similar week's instruction has been given to young men asking for baptism in the village of Anbinagaram.

In one of our villages near Kovilpatti communistic propaganda is particularly active. For some time the headmaster of our school has been disappointed to see what a bad effect this is having on the boys in the village. After completing the fifth standard in the school, most of the boys and girls will continue for some months to attend our Sunday services which are conducted by the teacher in the school building; but then the Communistic teaching begins to

have effect on them and their attendance falls off and they are lost to us. The teacher decided that a possible way to keep in touch with the boys would be to have a READING ROOM for them, with good books and pamphlets for their use. He sent a letter to the Gospel Extension Society Committee asking for the cost of erecting a small room for the purpose he had in mind, and the grant was made from the funds. A neat little building has been put up and stocked with whatever suitable literature we have been able to obtain.

Evangelism

A feature of our evangelistic work during the year has been the increasing use made of LITERATURE. We have attended three large Hindu festivals at which probably 200,000 pilgrims have been present. At each of these great gatherings we have offered for sale copies of the Gospels in Tamil and other Scripture portions. Over 1,200 copies have been sold, of which 880 were copies of the Gospels, purchased at one penny each. These have cost us nearly twice this amount to buy, but we have offered them at the penny rate in order to place as many copies as possible in the hands of the people.

We have also prepared and had printed 25,000 TRACTS which have been given out regularly in five or six villages near Kovilpatti over the space of six months. This personal work has revealed an interest in the Gospel not suspected by our pastor and preachers, and it has been a source of surprise to them how eagerly even high caste people, including several widows, have looked forward to receive these Gospel messengers.

Many LANTERN LECTURES have been given in village streets and school buildings which have generally drawn together people from each quarter of the village to listen quietly to the good news we have to give them. The young men studying in our short Bible Schools have joined us in this method of presenting the Gospel, as well as in street preaching and house visitation.

Some of our members who have had to live away from home as teachers or other workers have found themselves in VILLAGES where there are NO OTHER CHRISTIANS living. They have felt the need for help to witness in their new surroundings and have written to us, asking us to conduct evangelistic meetings with them. We have several times in this way been able to go to villages

new to us and have had meetings with our people in addition to preaching the Gospel to the heathen.

As we go round the villages THE MEDICINE BOX is always with us to help our Christians and others as far as we are able. It is pathetic to see these poor emaciated brothers and sisters of ours coming to obtain probably the only medical aid they receive from one visit of ours to another. This is almost the only little piece of sympathetic help we are able to give them in their poverty and need.

Baptisms

Baptisms have taken place in twelve villages during the year and this year, as last year, we are able to report a few conversions from among the caste people. One of these, A YOUNG MAN, is the first-fruits of our work in the caste side of the town of Ettayapuram. He was baptised, after six or nine months of observation, in a pond just outside the town and he gave a few words of testimony before being immersed by our pastor. We hope that he will be used to the blessing of others in the same place. We have been having an evening service on the first Sunday of each month and it does seem that several young men are interested.

We arrived at one of our villages at midday in an almost exhausted condition. It had been necessary to walk five miles across bare country with the sun blazing down on our heads. While one of us examined the school children in their Scripture knowledge, the other lay down in the teacher's house and tried to rest. After a few minutes the door was gently pushed open and AN OLD AND WIZENED OUTCASTE MAN, clothed in rags, looked in with startled eyes. He did not seem to know how to open up a conversation, but after an uncomfortable pause he said, " Has the teacher told you about me? " We replied, " No! What about you? " " I want to be baptised." " Why do you want to be baptised? " we enquired. Again he seemed at a loss for words, then he stammered, " I am a great sinner; but Jesus is A GREAT SAVIOUR." We felt some of our weariness drop away from us as we heard these simple words in praise of our great and gracious Saviour.

2

THE LADIES' ZENANA AUXILIARY WORK

Miss M. E. Harris

THE work of the Bible-women in the Tinnevelly Field has been going on steadily throughout the past year. At the beginning of this year, in order that fresh work might be started in the village of Manditope, another young woman, who had studied part time in Mrs. O. Morling's last Bible School, was put on the staff as a Bible-woman. So there are now twenty Bible-women on the staff in this Field, and they are working in sixty-two different villages. During the past year, besides new work being started in Manditope, the work of the Bible-woman amongst the women of Anbinagaram has been officially recognised again, and the Women's Meeting there has been restarted.

The number of Women's Meetings now being conducted regularly in different villages each Sunday has been increased to thirty-two during the past year, and the number of village women who attend these meetings comes to well over five hundred. Some of the Bible-women are conducting these meetings in two different villages, and two of the meetings are being conducted by women teachers on the Mission staff. We are very grateful to these teachers who have taken on this piece of voluntary service for the Lord. Our aim is so to organise these meetings that eventually they can all be put on a voluntary basis. In order for this to materialise, the few educated women in the villages, who are members of our churches, need to feel their responsibility towards the work, which has been done for so many years almost entirely by the Bible-women.

During the past year several women who have been taught by the Bible-women have come forward for baptism, and of the total number of people baptised in this Field during the past twelve months, about twenty were women.

In this large Tinnevelly Field there are still many villages in which, although there is an S.B.M. chapel, where the village women may attend services and hear the Word of God preached each Sunday, yet there is no one to visit them in their homes and give them regular Bible teaching. Most of the women in the villages of India are still uneducated, and cannot read the Bible for themselves.

So there is a great need for them to be taught individually, in order that they may know more about Jesus our Saviour, and how to walk in obedience to His commands. Wherever there is a Bible-woman living in a village this kind of teaching is most faithfully being given. Elementary Bible lessons are given to Hindus and unconverted Christians with the one aim and fervent prayer that they may believe on the Lord Jesus Christ and be saved. A different set of prepared lessons is taught to enquirers and those asking for baptism, in order that they may understand the full meaning of salvation and baptism, and the privileges of church membership. More advanced lessons are given to church members, in order that they may grow up in their spiritual lives, and become useful members of the church, and realise their responsibility to witness for Christ before the Hindus and unconverted women in their villages. In previous years these lessons have always been prepared for the Bible-women by the L.Z.A. Missionary. But during this past year the Bible-women have been preparing these Bible lessons themselves, as well as trying to choose suitable memory verses to be taught with them. Much prayer is needed so that in villages where there are no Bible-women working, women of God may be raised up who will be able and willing to give their time to the teaching of God's Word to their uneducated, untaught, and less privileged sisters.

The poor village women in this Field continue to suffer severe hardships on account of the terrible drought which still prevails in these parts. God forbid that we should sin against the Lord in ceasing to pray for them. Let us pray also that the work in this Field may prosper and be blessed in the days to come, and be carried on unhindered to the glory of His Holy Name.

V

ON FURLOUGH

I

Mr. and Mrs. D. A. Thrower.

OUR extended period in the homeland is almost ended and as we review the eighteen months since we reached these shores, many memories tarry with us as an abiding inspiration.

The Master's gracious disciplining (discipling) hand has been upon us in sickness, weakness, bereavement and other experiences uncongenial to the flesh, and we trust that these means of grace have not been altogether lost on us. On the other hand, more pleasant turns of His providence have been enjoyed in rich measure during this furlough. Health and strength have been renewed, and we have been restored to the Lord's service after a long period of inactivity. We have been granted the joy of seeing our complete family united in the fellowship of the same Christian church, each member being engaged in active service for the Saviour.

Visits to a number of our supporting churches have brought the happy renewal of many old friendships and the pleasure of making new ones. It has been our privilege to speak in the Lord's name in places scattered among seventeen counties, in quite a number of them on more than one occasion. We would avail ourselves of this opportunity of thanking all friends who graciously welcomed us into their churches, Sunday Schools, Young People's Fellowships, etc., and into their homes. The undiminished prayerful and practical interest in the Lord's work in India evinced everywhere gives great cause for thankfulness and encouragement.

One outcome of our delayed return to the field has been the opportunity of contacting a number of our smaller (but by no means least faithful or enthusiastic) groups of fellow-workers in the home churches, several of these being visited by us for the first time. This ministry has brought us peculiar joy and enrichment of spirit.

Our own church, owing to its present pastorless state, has needed our help more than during former furloughs, and both ministry and worship at our spiritual home have provided times of fellowship and comradeship long-to-be-remembered.

Friends who have followed the progress of the Tamil Bible Concordance may like to know that this work is now to be found in the libraries of Oxford and Cambridge Universities, the School of Oriental Studies (London University), and the British Museum. In this connection we may add that the librarian of the last-mentioned obtained a copy of Part I soon after its publication ten years ago. It is hoped that at least some of the students of Oriental languages who see these volumes in the above institutions may receive the call to compile similar Concordances for the many hundreds of Indian and other tongues which still lack this essential piece of Christian literature. We may add that discussions have taken place in North India regarding the production of a Bible Concordance in Hindi (the national language of India) on the lines of the Tamil work.

Will readers include these matters, and the subject of Tamil Christian literature generally, in their prayers, inspired by the vision of the literary work of the S.B.M. spreading its influence far beyond the confines of the Tamil country, as has already more than once happened through the writings of workers of our Mission in India.

2

MR. AND MRS. H. A. HUCKETT

A MISSIONARY on furlough has to get used to three things: (1) The English weather; (2) The climate of the home churches; (3) The return to India.

1. The accommodation provided in the Mission flat and the kindness of various friends helped us a lot with the weather. After rather a cold Spring, it has been a pleasure to bask in the August sunshine for a few days, and to enjoy the English countryside in its summer dress. We feel better in health than we did on arrival, and our hearts are full of praise to our Heavenly Father for all His goodness to us.

2. During our first few months in the Homeland we have visited about 26 churches. One is impressed more than ever with the

NEED of REVIVAL, and it is cheering to note that in some places there is also a real DESIRE for it. We may argue for hours as to whether conviction of sin precedes revival or results from it. One thing is certain; it always accompanies revival, and is an evidence that the revival is not something shallow and superficial, but real and deep. May the Holy Spirit shew us why revival tarries, and give us grace to get rid of those things in our lives which hinder His effectual working (1 Thess. 5 : 19. Eph. 4 : 30).

Prayer is also a prominent feature in revival. Is my church a praying church? Am I a praying Christian? It is so easy to talk about prayer without really praying. On our return to India in 1948, my wife and I were led to set aside some time each day for prayer together about the work, and to lay our own needs before the Lord. God has richly blessed those times of prayer to us both, and we give this testimony to His glory, and with the hope that other married couples not already doing so may be led to follow this practice. Prayer yields rich dividends. It sweetens the home; it makes Satan tremble; and it produces results on the Mission Field.

Revival will not come to one church or denomination only, nor should we expect it thus. It has often come THROUGH one person or group as they have waited on the Lord for it in believing prayer. (Job 42 : 10). A river in spate does not keep to one recognised channel. It bursts its banks and floods the surrounding countryside, and sometimes its course is completely changed afterwards. Are we ready for that? Sometimes one feels that even true believers want to CONTROL the revival, both before and after it comes. That is not God's way.

Lastly, revival is not an end in itself. The weakness in many holiness movements is due to the fact that people try to get more blessing just for themselves. It is dangerously possible to want victory over sin and other blessings in the Christian life just for the sake of a nice feeling inside. We may call it "spiritual poise," when all the time it is spiritual PRIDE. Even the prayer for more power in service may have a selfish motive behind it. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your pleasures." (Jas. 4 : 3). We can become obsessed even with our own growth in grace. Our spiritual pleasures may so fill the horizon that God's eternal purpose in Christ is obscured. Revival needs a right OBJECTIVE. Read Ezekiel 36 : 21-38.

" Not for your sakes do I this saith the Lord God . . . Then the heathen shall know that I the LORD build the ruined places." God's purpose in revival is that millions who have NEVER HEARD the Name of Jesus may be reached with the Gospel message. Between 1941 and 1951 the population of India increased by 43,000,000. That means 11,780 souls per day. How many of these have heard the joyful sound " Jesus saves " ?

3. As the time draws near for us to part from our beloved children and face another period of warfare and witness in India, we would ask your prayers that we may not flinch from the cost of discipleship. (Luke 14 : 26). May that sense of holy urgency which ever characterised Christ (John 9 : 4) so capture our hearts and dominate our minds that even natural ties may not be allowed to hinder the quest for souls and the desire to seize every opportunity of witness for Christ in India while the door is still open. Do we really believe that " the world's dark night IS hastening on ? " If so, let us press on in the battle against evil without faltering, and may the Lord keep us all in the place of sustained surrender to His Divine will.

" *From prayer that asks that I may be*
Sheltered from winds that beat on Thee,
From fearing when I should aspire,
From faltering when I should climb higher,
From silken self, O Captain free
Thy soldier who would follow Thee.

From subtle love of softening things
From easy choices, weakenings,
(Not thus are spirits fortified
Not this way went the Crucified)
From all that dims Thy Calvary
O Lamb of God, deliver me.

Give me the love that leads the way
The faith that nothing can dismay
The hope no disappointments tire
The passion that will burn like fire
Let me not sink to be a clod.
Make me Thy fuel, flame of God."

Amy Carmichael.

3

Miss L. S. Hazel

IN writing this report I would like to pay my tribute of gratitude to God for health and strength granted to me in another term of service. In the Spring of 1953, the people to whom I have become endeared, and the land of South India which has been my home for the past five years, had to be left for a few months to be spent on furlough in the Home-land.

Some of the Bible-women's work, charge of School and Boarding-Home were handed over to the care of my colleague, Miss Hawes, and at last the great day of departure arrived, goodbyes were said, the train and boat journeys undertaken to the Island of Ceylon, where we embarked from its capital, Colombo, on board " Chusan " March 4th homeward bound for England.

The journey was a good one, happy fellowship was enjoyed amongst Missionaries and other Christian friends. We missed the white cliffs of Dover this time as they were obscured by fog which delayed us 24 hours. On arrival at Tilbury, March 21st, we were met by loved ones and friends; although since last furlough some dear ones were missed having been called to Higher Service.

It has been a great joy and privilege to visit some of the various Churches, in many instances renewing old friendships and making new ones. I do thank all for their loving and generous hospitality. I have been deeply encouraged to see the increase in the Prayer Union Membership. We do solicit your prayer help; the future of India with all its changing policy is unknown, but we as a Denomination believe in prayer and an unchanging God; and He is on the Throne.

In the remaining months of deputation work, my prayer is that the Lord may use His servant in fostering a deeper, prayerful, sacrificial interest amongst our young people, for our dark-skinned Sisters and Brothers in South India.

VI

L.Z.A. MISSIONARY-ELECT

MISS E. M. FLORY

" *Faithful is He that calleth you, who also will do it.*"—1 Thess. 5 : 24.

IN reviewing the past few years, I am conscious of many and varied experiences, but running through all is the loving plan of a faithful God. Blest with Christian parents, I was taught from early childhood to know the Scriptures which are the power of God unto Salvation. In early teens I was brought to realise my own need as a sinner before God, and to seek and obtain mercy at the Cross of Christ, trusting and rejoicing in the promise, " Him that cometh to Me I will in no wise cast out." I experienced great joy in confessing Him by baptism, and joined the Church at " Zoar," Ipswich, where I was soon engaged in Sunday School and other work.

Then the Lord began to teach me that my " reasonable service " was to dedicate my life entirely to Him. The call to service in India became an ever deepening conviction. I struggled hard and long against what I knew to be His will, arguing like Moses, " Who am I that I should go? "—but the answer was clear, " Certainly I will be with thee . . . I have sent thee." He revealed to me something of the condition of those in darkness without Christ and also His own great love poured out on Calvary. Constrained by that love I at length applied to the L.Z.A.

Obstacles that had seemed insurmountable were gradually removed, and the way was opened up for a course of necessary training. Two very precious years were spent at Mount Hermon Missionary Training College. Here many new lessons had to be learnt—the raw recruit needs training and discipline before being thrust into the front line of the battle. Much in my life that was merely of the flesh had to be nailed to the Cross in actual experience. But also there came a deeper knowledge of the Lord, by prayer, Bible study, and most important of all, in the daily walk of life.

This last year at the Missionary School of Medicine has given an insight into physical suffering and its alleviation—and has also given many an opportunity to point to the One Who can heal diseases of the soul. It has been a great privilege to learn from those well qualified to teach, something of the art of healing the body. Oh that the knowledge gained may prove a means of leading many an Indian sufferer to the Great Physician.

I must here testify to God's faithfulness in supplying every need, materially and spiritually during these years, and also thank the many friends who are constantly in prayer for me. I go forward into the unknown future in quiet trust and confidence in Him Who goeth before to make the crooked places straight.

I clasp the Hand of Love Divine,
I claim the gracious promise mine,
And add to His my counter-sign
"*I take*"—"*He undertakes.*"





THE MISSION HOUSE.



Miss E. M. Flory

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 ..	(A)	6	548	25	3	2	26	—	—	7	17	845	12	—
	(B)	—	—	—	—	—	10	6	3	3	—	280	—	—
Kolar ..		1	96	7	1	—	—	1	—	—	4	—	2	3
Sendamangalam		3	134	4	—	6	21	10	3	4	8	745	7	56
Namakkal ..		8	155	4	1	4	12	8	6	5	7	396	10	51
Kolli Hills ..		1	28	—	—	—	1	—	33	1	2	43	3	3
Tinnevelly ..		44	1183	54	4	33	33	20	4	24	35	1539	54	87
TOTAL		63	2144	94	9	45	103	45	49	44	73	3860	88	200

(A) Independent. (B) S.B.M. Management.

DOCTRINAL BASIS

OFFICERS OF THE MISSION

L.Z.A. OFFICERS AND EXECUTIVE

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 27TH, 1953

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

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

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

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

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

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

THE STRICT BAPTIST MISSION

COUNCIL OF MANAGEMENT

OFFICERS

President:
PASTOR G. E. J. BIRD, Ipswich

Vice-President:
PASTOR W. C. PLAIL

Hon. Treasurer:
MR. W. T. SAYERS, 25, Grenoble Gardens, London, N.13

General Secretary and Editor of "The Mission Herald."
PASTOR J. K. THORPE, 61, Breakspears Road, London, S.E.4

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:

*MR. S. W. ANDERSON
PASTOR O. C. AUSTIN
PASTOR F. J. BENNETT
PASTOR G. BOURNE
PRINCIPAL C. BREED
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 G. E. GOULD
PASTOR R. B. HEWITT
PASTOR J. E. HOAD
PASTOR D. C. MANN
PASTOR S. C. OXBORROW
MR. S. W. PAYNE
PASTOR N. R. PERRY
*PASTOR G. PIBWORTH
MR. W. K. PUTTNAM
MR. W. R. SINCLAIR
PASTOR J. SMITH
PASTOR R. C. SMITH
PASTOR A. J. WADE
MR. H. J. WEBB
*PASTOR C. J. WELSFORD
*PASTOR A. W. WHAYMAN

Life Members:
PASTOR A. E. BROWN
MR. A. J. ROBBINS

* Members of the Executive Committee

LADIES' ZENANA AUXILIARY

President: Mrs. S. SIMPSON

President Emeritus: Mrs. A. SILVESTER

Vice-Presidents: Mrs. S. HUTCHINSON, Mrs. O. J. FREEMAN

Secretaries:

Hon. Organising: Mrs. J. K. THORPE, 61, Breakspears Road, London, S.E.4

Hon. Minute: Miss M. FROMOW, 23, Alwyn Avenue, Chiswick, W.4

Hon. Financial: Miss R. FROMOW, 216, Gordon Avenue, Camberley, Surrey

Executive:

Mrs. G. E. BIRD
Mrs. O. F. CLARKE
Mrs. F. DRISCOLL
Mrs.L. R. GARRARD
Mrs. O. MORLING
Miss P. P. NUNN
Mrs. G. W. PIBWORTH
Miss H. RUTTER
Mrs. R. C. SMITH

With the Officers

YOUNG PEOPLE'S GUILD OF SERVICE

Hon. Secretary: Miss F. I. M. CATEN,
Chescombe, White Close,
High Wycombe, Bucks.

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

1952 £		£	s.	d.	£	s.	d.
	Balance at Bank, 31st July, 1952:						
	Current A/c.	1,841	5	1			
	Deposit A/c.	1,500	0	0			
	In hands of Secretary	10	0	0			
	In hands of Guild Secretary ..	5	0	0			
	In P.O. Savings Bank ..	32	1	8			
					3,388	6	9
8,241	General Fund	8,984	16	2			
210	Young People's Guild of Service	182	7	1			
215	Sustentation Fund	215	0	0			
578	Pension Fund	590	0	10			
301	" Herald " Fund	332	13	3			
522	Mission House	1,980	7	11			
10,067					12,285	5	3
	Defence Bonds repaid				1,000	0	0
	Ladies' Zenana Auxiliary:						
3,335	General A/c.	3,680	9	8			
42	Medical A/c.	33	14	3			
					3,714	3	11
					£20,387	15	11

EXPENDITURE

1952 £		£	s.	d.	£	s.	d.
7,780	General Fund	7,848	18	6			
451	" Herald " Fund	486	0	11			
172	Young People's Guild of Service	135	5	0			
—	Pension	117	0	0			
486	Reserve Fund	697	17	4			
75	Mission House	1,293	15	7			
8,964					10,578	17	4
	Purchase of 3% Savings Bonds				984	0	3
	Ladies' Zenana Auxiliary:						
3,476	General A/c.	3,767	18	1			
215	Medical A/c.	13	7	5			
359	Voyage A/c.	—	—	—			
4,050					3,781	5	6
	Balance at Bank, 31st July, 1953:						
	Current A/c.	1,745	15	2			
	Deposit A/c.	2,750	0	0			
	In hands of Secretary	10	0	0			
	In hands of Guild Secretary ..	5	0	0			
	In P.O. Savings Bank ..	532	17	8			
					5,043	12	10
					£20,387	15	11

GENERAL FUND

1952 £		£	s.	d.	£	s.	d.
	Balance brought forward				739	17	9
4,510	Churches and Schools ..	4,561	2	8			
933	Personal	976	18	2			
363	Miscellaneous	403	13	8			
1,070	Legacies	2,386	17	7			
500	Reader of the Christian ..	—	—	—			
38	Sale of Annual Reports ..	36	10	10			
7,414		8,356	2	11			
598	Income Tax Refund ..	398	6	5			
116	Interest on Investments	124	12	1			
2	Deposit Interest ..	9	0	11			
105	Christmas Gifts ..	95	17	10			
8,235		8,984	0	2			
	Inteest on Post Office A/c.		16	0			
					8,984	16	2
	Transfers from:						
	Pension Fund				377	10	10
	L.Z.A. General A/c. for Reports				20	0	0
					£10,122	4	9

1952 £		£	s.	d.
5,606	Indian Expenses, Salaries and Payments on Mission A/c.	5,434	7	4
308	Missionaries on Furlough ..	483	6	3
227	Missionaries' Children's Allowances	218	9	10
106	Life and National Insurance ..	155	18	1
267	Deputation and General Expenses	273	17	0
925	Office Expenses, Secretary's Salary (£376 p.a.) etc.	1,008	9	2
166	Cost of Annual Reports ..	120	15	0
70	Advertising	57	18	0
105	Christmas Gifts sent to India	95	17	10
7,780		7,848	18	6
	Transfers to:			
130	"Herald" Fund (Deficit)	133	7	8
486	Reserve	700	0	0
	Mission House A/c.	40	0	0
	Balance carried forward ..	1,399	18	7
		£10,122	4	9

Part of the amount paid for Life Insurance and National Insurance is defrayed by the Missionaries.

RESERVE FUND

	£	s.	d.		£	s.	d.
To Balance brought forward	2,377	11	6	By Mr. and Mrs. Huckett's Passage, Baggage, etc., including Deposit on Return Passage	383	19	4
„ Amount from General Fund to cover Passages, etc.	700	0	0	„ Mr. H. J. Appleby's Outfit, Passage, etc.	160	14	11
„ Amount from Mission House A/c.	1,000	0	0	„ Miss M. Dawson's Passage, etc.	74	3	1
				„ Mr. and Mrs. Thrower's Deposit on Return Passage	79	0	0
				„ Balance carried forward	3,379	14	2
	£4,077	11	6		£4,077	11	6

PENSION FUND

	£	s.	d.		£	s.	d.
To Balance brought forward ..	577	10	10	By Pension Paid	117	0	0
„ Interest on Investments ..	590	0	10	„ Amount to General Fund ..	377	10	10
				„ Amount to L.Z.A. General A/c.	200	0	0
				„ Balance carried forward ..	473	0	10
	£1,167	11	8		£1,167	11	8

CAPITAL OF PENSION FUND

	£	s.	d.		£	s.	d.
Investments (at Cost):				£1,000 3½% Defence Bonds ..	1,000	0	0
£1,367 14s. 5d. 2½% Consols	1,072	4	9	£1,150 2½% Treasury Stock ..	1,099	18	0
£935 1s. 5d. L.C.C. Stock	800	0	0	£2,000 3% Savings Bonds ..	1,974	1	3
£211 1s. 9d. 4% Funding Loan	200	0	0				
£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. 3½% Conversion Loan	4,635	6	3				

MISSION HOUSE FUND

	£	s.	d.		£	s.	d.
To Balance brought forward	446	17	10	By Cost of Adaptation of Mission House, Furnishing, etc.	1,293	15	7
„ Balance of Legacy (Mr. J. B. Collin)	1,977	7	11	„ Transfer to Reserve	1,000	0	0
„ Furniture Sold	3	0	0	„ Balance carried forward	173	10	2
„ Amount from General Fund (o/a upkeep) ..	40	0	0				
	£2,467	5	9		£2,467	5	9

"HERALD" FUND

1952 £		£ s. d.	£ s. d.	1952 £		£ s. d.	£ s. d.
	To Subscriptions:				By Cost of Printing:		
219	Heralds ..	232 10 1		260	Heralds ..	282 17 9	
82	Rays ..	100 3 2		191	Rays ..	203 3 2	
301			332 13 3	451			486 0 11
	,, Amount from L.Z.A. General A/c.		20 0 0				
	,, Amount from S.B.M. General Fund		133 7 8				
			£486 0 11				£486 0 11

YOUNG PEOPLE'S GUILD OF SERVICE

£		£ s. d.	£		£ s. d.
	To Balance brought forward ..	458 14 10	135	By Remittances to India ..	135 5 0
210	,, Contributions	182 7 1		,, Balance carried forward ..	505 16 11
		£641 1 11			£641 1 11

SUSTENTATION FUND

	£ s. d.		£ s. d.
To Balance brought forward	1,885 2 3	By Balance carried forward ..	2,100 2 3
,, Interest on Investments	215 0 0		
	£2,100 2 3		£2,100 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 an emergency and then only to a limited amount in any one year.

LADIES' ZENANA AUXILIARY

GENERAL ACCOUNT

1952 £		£ s. d.	£ s. d.
	Balance brought forward ..		170 15 9
2,429	Contributions (including legacy £143)	2,800 12 5	
454	Gift Week	467 10 6	
			3,268 2 11
444	Income Tax Refund ..		404 16 9
8	Dividends on Consols ..		7 10 0
3,335			3,851 5 5
	Transfer from Pension Fund ..		200 0 0
			£4,051 5 5

1952 £		£ s. d.	£ s. d.
2,879	Indian Expenses		3,035 18 6
298	Missionaries Paid at Home		206 11 4
160	Deputation and General Expenses		27 1 10
94	Office Expenditure		168 16 8
44	National Insurance		79 12 9
215	Expenses Charged to Medical A/c.		— — —
3,690			3,518 1 1
	Passage, Baggage, etc.:		
	Dr. Harris	83 4 8	
	Miss Hazel, including Deposit on Return ..	116 12 4	
	Miss Flory, Passage Deposit, Outfit, etc. ..	50 0 0	
			249 17 0
	Transfers to:		
	S.B.M. Report A/c.		20 0 0
	S.B.M. Herald A/c.		20 0 0
	Balance carried forward		243 7 4
			£4,051 5 5

Part of the amount paid for National Insurance is defrayed by the Missionaries.

MEDICAL ACCOUNT

£		£ s. d.	£		£ s. d.
42	To Contributions	33 14 3		By Subscription M.S.M. ..	2 2 0
				,, Sendamangalam Grant ..	11 5 5
				,, Balance carried forward ..	20 6 10
					£33 14 3

BALANCE SHEET as at 31st July, 1953

LIABILITIES	£	s.	d.
General Fund	1,399	18	7
Young People's Guild of Service	505	16	11
Sustentation Fund	2,100	2	3
Reserve	3,379	14	2
Pension Fund	473	0	10
Mission House A/c.	173	10	2
L.Z.A. General A/c.	243	7	4
Medical A/c.	20	6	10
	£8,295	17	1

ASSETS	£	s.	d.	£	s.	d.
Balance at Bank and in hand:						
Current A/c.	1,745	15	2			
Deposit A/c.	2,750	0	0			
Secretary	10	0	0			
Guild Secretary	5	0	0			
	4,510	15	2			
Cash in Post Office Savings Bank	532	17	8			
				5,043	12	10
Investments (at Cost):						
£1,836 4s. 6d. 3½% War Stock	1,897	12	0			
£400 3½% Conversion Stock	370	12	0			
£1,100 3% Savings Bonds	984	0	3			
				3,252	4	3
				£8,295	17	1

G. E. J. BIRD
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, 1953, 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, 1953.

52, The Broadway, Stratford, E.15. 25th August, 1953. STANLEY W. SIMPSON, F.S.A.A.

ABSTRACT OF RECEIPTS.

1ST AUGUST, 1952, TO 31ST JULY, 1953.

Abercymbol—			
General ..	2	8	0
Abingdon—			
General	3	8	0
L.Z.A.	1	14	6
Accrington " Ebenezer "—			
General	5	1	0
L.Z.A.	12	0	5
Acton Friends—			
General	1	5	0
L.Z.A.	14	7	0
Aldbury—			
General	11	15	2
Aldringham—			
General ..	1	14	0
Askett—			
General ..	4	19	7
Aylesbury—			
General	7	18	1
L.Z.A.	6	3	6
Baguley—			
L.Z.A.	3	10	0
Basildon—			
General	13	0	0
L.Z.A.	5	0	0
Guild of Service ..	2	5	0
Bath—			
General	16	13	6
Beccles—			
General	8	3	0
L.Z.A.	1	15	0
Guild of Service ..	6	10	2
Bedford—			
General	8	5	0
L.Z.A.	0	0	0
Bedworth—			
General ..	9	8	0
L.Z.A. ..	3	0	0
Belvedere—			
General	59	10	1
L.Z.A.	11	2	0
Guild of Service ..	1	0	1
Benwick—			
General	2	0	0
Bermondsey—			
General	17	4	10
L.Z.A.	11	6	8
Guild of Service ..		15	2
Bethersden—			
General	17	2	0
L.Z.A.	3	12	0
Bexley Heath—			
General	16	4	0
L.Z.A.	6	15	0
Bierton—			
General	16	8	5
L.Z.A.	8	0	0
Billinghay—			
General	32	2	0
L.Z.A.	5	0	0
Bilston—			
General ..	2	8	0
Blackburn—			
General	9	2	6
Blakenham—			
General	20	0	4
L.Z.A.	16	18	3
Borough Green—			
General	41	18	6
L.Z.A.	3	6	6
Bradenstoke—			
General	24	16	0
L.Z.A.	8	17	9
Bradfield St. George—			
General	15	2	8
L.Z.A.	1	7	8
Brentford—			
General	74	7	5
L.Z.A. ..	147	19	0
Guild of Service ..	5	10	6
Brighton " Ebenezer "—			
General	61	19	7
L.Z.A.	25	10	0
Brighton Tabernacle—			
General	42	0	0
L.Z.A.	50	0	0
Brockham—			
General ..	2	2	3
Brixton—			
Guild of Service ..	1	10	0
Brockley, Suffolk—			
General	23	5	6
L.Z.A.	2	14	0
Bromley—			
General	28	9	6
L.Z.A.	12	1	0
Guild of Service ..	1	0	0
Bury, Lancs.—			
General	3	1	3
L.Z.A.	12	9	10
Cambridge " Eden "—			
General	49	3	1
L.Z.A.	9	15	3
Cambridge, Tenison Road—			
General	5	8	6
Carlton—			
General	28	13	10
Chadwell Street—			
General	44	19	11
L.Z.A.	31	13	2
Charsfield—			
General ..	6	0	0
Chatteris—			
General	60	17	4
L.Z.A.	28	15	4
Guild of Service ..	1	13	0
Chelmondiston—			
General	17	3	4
Chelmsford—			
General	10	16	3
L.Z.A.	14	12	6
Guild of Service ..	6	5	0
Cheltenham—			
L.Z.A. ..	3	10	0
Chesham—			
General	12	11	0
L.Z.A.	12	12	0
Guild of Service ..	5	17	6
Chingford—			
General	3	6	0
L.Z.A.	1	1	0
Chorley—			
General ..	9	13	6
L.Z.A. ..	7	0	0
Clacton—			
General	1	14	6
L.Z.A. ..	4	14	0
Clapham, Courland Grove—			
General	57	18	2
L.Z.A.	5	8	6
Guild of Service ..	25	11	11
Clapham, Meyrick Road—			
L.Z.A.		11	2
Clayton West			
General ..	4	16	0
Clifton—			
General	18	7	0
L.Z.A.	3	16	3
Colchester—			
General ..	2	0	0
Cottenham—			
General	18	3	0
L.Z.A.	1	13	6
Guild of Service ..	4	6	6
Cransford—			
General	10	8	2
L.Z.A.	13	1	1
Guild of Service ..		15	0
Crawley—			
General ..	1	13	9
Crowfield—			
General	4	6	9
L.Z.A.	5	5	0
Croydon, Derby Road—			
General	20	4	1
L.Z.A.	20	14	8
Guild of Service ..	3	2	10
Croydon District—			
General	4	5	1
Croydon " Salem "—			
General	5	19	4
L.Z.A.	2	12	0
Croydon, Tamworth Road—			
General	9	10	0
L.Z.A.	7	3	0
Guild of Service ..		11	0
Crymmych—			
General	1	15	0
Deeping St. James—			
General	5	7	4
L.Z.A.	2	0	0
Devizes—			
General	39	18	3
L.Z.A.	8	12	0
Dorking—			
General ..	52	4	10
L.Z.A. ..	63	0	4
Downe			
General	16	5	8
L.Z.A.		12	6
Dunmow—			
General ..	2	0	0
Dunstable—			
General	30	7	3
Eastbourne—			
General	16	15	0
L.Z.A.	42	0	6
East Ham—			
General	16	0	4
L.Z.A.	7	17	1
Egham—			
General	4	13	0
Guild of Service ..	1	0	0
Ely—			
General ..	1	1	0
Epsom—			
General	46	6	1
L.Z.A.	92	8	1
Erith—			
General	38	13	1
L.Z.A.	1	11	6
Guild of Service ..		12	6
Five Ash Down—			
General	23	1	3
Fressingfield—			
General	21	13	8
L.Z.A.	3	5	0
Friston—			
General ..	7	19	1
Fulham—			
General	6	15	0
L.Z.A.	5	1	0
Guild of Service ..	1	16	0
Glemsford " Ebenezer "—			
General		15	6
Glemsford " Providence "—			
General	10	0	0
Gravesend—			
General ..	1	3	3
L.Z.A. ..	1	5	6

Grays—
General 16 3 9
L.Z.A. 6 5 0
Great Grandsden—
General 11 16 9
Guild of Service .. 1 0 0
Great Yeldham—
General 7 16 2
L.Z.A. 3 6 6
Guild of Service .. 5 0
Greenwich—
General 52 1 1
L.Z.A. 24 16 9
Guild of Service .. 4 8 3
Grundisburgh—
General 12 11 11
L.Z.A. 8 15 0
Guildford—
General 161 4 1
L.Z.A. 9 15 0
Guild of Service .. 17 6
Hadleigh—
General 12 12 9
L.Z.A. 6 0 0
Hailsham—
General 10 15 2
Halstead—
General 12 15 8
L.Z.A. 1 6 0
Handcross—
General 1 8 0
L.Z.A. 12 0
Hartley Wintney—
General 13 19 11
L.Z.A. 7 15 9
Harwich—
General 1 13 6
L.Z.A. 6 4 2
Haslemere—
General 41 15 4
L.Z.A. 10 18 0
Hastings—
General 35 15 10
L.Z.A. 15 15 9
Haworth—
General 1 15 0
L.Z.A. 2 12 6
Hebden Bridge—
General 5 13 6
L.Z.A. 2 0 0
Hedge End—
General 3 19 6
Highbury—
General 58 16 10
L.Z.A. 82 9 8
Guild of Service .. 4 17 3
High Wycombe—
General 19 12 4
L.Z.A. 9 4 0
Guild of Service .. 1 13 0
Hilmarton—
General .. 2 8 0
Hinckley—
L.Z.A. .. 3 0 0
Hitchin—
General 11 4 9
Homerton Row—
General 16 11 3
L.Z.A. 2 3 6
Horham—
General 137 0 0
L.Z.A. 8 8 0
Guild of Service .. 1 3 4
Horley—
General .. 1 15 9
Horsham—
General 34 2 1
L.Z.A. 12 7 6
Hounslow—
General 39 10 4
L.Z.A. 49 16 9
Guild of Service .. 2 16 6
Hoxne—
General 17 5 0
Guild of Service .. 1 3 9

Ilford—
General 11 0 6
L.Z.A. 12 0
Guild of Service .. 1 2 0
Ipswich "Bethesda"—
General 288 12 6
L.Z.A. 91 2 3
Guild of Service .. 4 3 0
Ipswich "Mount Zion"—
General 29 5 9
L.Z.A. 8 2 9
Guild of Service .. 16 4
Ipswich "Zoar"—
General 25 3 6
L.Z.A. 37 15 6
Irthlingboro'—
General .. 6 8 1
L.Z.A. .. 2 19 6
Kesgrave—
General .. 2 8 1
L.Z.A. .. 3 7 0
Kilburn—
General 14 0
King's Langley—
General 40 10 1
L.Z.A. 5 0 9
Guild of Service .. 3 2 2
Kingston-on-Thames—
General 30 12 6
L.Z.A. 7 16 7
Guild of Service .. 1 13 6
Laxfield—
General 26 5 8
L.Z.A. 27 3 9
Guild of Service .. 7 4
Lee Common—
General 5 11 7
Leatherhead—
L.Z.A. 1 5 0
Leicester "Providence"—
General 6 7 9
L.Z.A. 2 0 0
Leicester "Zion"—
General 5 5 7
L.Z.A. 2 16 6
Leigh-on-Sea—
L.Z.A. .. 1 10 0
Leiston—
General 9 12 0
L.Z.A. 4 0 0
Lewes—
General .. 9 2 5
Lewisham—
General .. 8 13 0
L.Z.A. .. 7 6 0
Leyton—
General 32 12 9
L.Z.A. 15 0 0
Guild of Service .. 25 12 0
Little Downham—
General 10 7 8
Guild of Service .. 11 0
Little Staughton—
General 4 10 0
Lockwood—
L.Z.A. .. 2 0 0
Lode—
General 2 0 0
Long Marston—
General 2 10 6
Manchester District—
L.Z.A. 11 6 6
Manor Park—
General 24 19 0
L.Z.A. 25 17 6
March—
General 46 11 1
L.Z.A. 11 15 0
Guild of Service .. 10 6
Margate—
General 3 10 8
Mayford—
General 24 19 6
Mendlesham Green—
General 9 8 0
L.Z.A. 2 9 6

Meopham—
General 10 6 8
L.Z.A. 6 3 7
Middlesboro'—
General 20 10 0
Morley—
General 10 0
Needingworth—
General 6 5 2
L.Z.A. 3 15 11
Newcastle-on-Tyne—
General 9 0 10
New Cross—
General 107 1 5
L.Z.A. 44 2 10
Guild of Service .. 1 10 0
Newick—
L.Z.A. .. 10 0
Newquay—
General 1 8 0
L.Z.A. 3 15 0
Norbiton—
General 4 6
L.Z.A. 5 3 2
North Finchley—
General 30 14 0
L.Z.A. 11 14 10
Norwich—
General 10 6
L.Z.A. 16 6
Notting Hill Gate—
General 17 6
Nuneaton—
L.Z.A. 1 1 0
Nunhead—
L.Z.A. .. 7 0 0
Occold—
General 19 14 3
L.Z.A. 10 0
Old Hill "Ebenezer"—
General 17 14 6
Old Hill, "Spring Meadow"
Gen. 4 2 0
Otley—
General 14 15 0
L.Z.A. 8 11 6
Oundle—
Gen. 10 0
Over—
General 19 5 0
L.Z.A. 14 10 0
Guild of Service .. 4 16 6
Pemberton—
General 32 2 7
L.Z.A. 3 0 0
Ponders End—
General 2 8 6
L.Z.A. 7 0 0
Guild of Service .. 10 0
Portsmouth—
General 6 5 0
Potten End—
General 25 12 10
L.Z.A. 14 3 0
Potton, Beds.—
General 24 14 2
L.Z.A. 26 12 11
Poyning's—
General 20 2 9
Prahram, Australia—
General 3 14 0
Preston—
General 9 5 6
L.Z.A. 5 17 6
Prittlewell—
General 18 9 7
L.Z.A. 29 12 6
Ramsey—
General 11 0
L.Z.A. 7 0 0
Ramsgate—
L.Z.A. 10 0 0
Rattlesden—
General 12 8 5
L.Z.A. 3 8 0

Raunds—
General 1 10 0
Readers of "The English Churchman"—
General 2 0 0
Readers of the Christian—
General 10 0 0
Reading Friends—
General 1 15 6
L.Z.A. 2 0 0
Rede—
General 1 15 0
Reigate—
General .. 7 1 0
Richmond—
General 40 8 5
L.Z.A. 26 11 0
Guild of Service .. 15 0
Rishangles—
General 9 16 8
L.Z.A. 1 10 0
Guild of Service .. 10 0
Rochdale—
General .. 1 0 0
Romford—
General .. 10 0
Rotherham—
General .. 2 12 6
Royton—
General 34 17 0
L.Z.A. 7 14 0
Guild of Service .. 5 0
Rushden—
General 2 15 6
L.Z.A. 2 3 6
Salhouse—
General 1 0 0
S.B. Pioneer Camp—
General 1 1 3
Slaithwaite—
General 2 12 4
L.Z.A. 13 6
Sleaford—
General 22 13 0
Smarden—
General 15 18 8
Smithfield, Australia—
General 1 0 0
Somersham—
General 3 3
South Chard—
General 1 12 6
Staines—
General 26 19 6
L.Z.A. 7 11 1
Stamford—
General 44 7 11
L.Z.A. 5 0 0
Stapleford—
General .. 1 13 1
Stoke Ash—
General 33 19 1
L.Z.A. 44 5 9
Stoke Golding—
General 1 6 0
Stonham Park—
General 10 10 0
L.Z.A. 4 10 6
Stowmarket—
General 18 1 5
L.Z.A. 22 4 6
Stratford—
General 35 11 1
L.Z.A. 74 19 1
Guild of Service .. 4 7 6
Streatham, Hambro Road—
General 47 16 3
L.Z.A. 49 9 6
Guild of Service .. 3 7 7
Streatham, Highfield Rd.—
General 5 0 0
Stretham, Cambs.—
General 11 7 2
Guild of Service .. 8 9
St. Albans—
General 12 0 4
St. Clears—
L.Z.A. 3 15 8
St. John's Wood—
General 75 13 9
L.Z.A. 60 10 6
Guild of Service .. 2 14 0
St. Neots—
General 9 7 0
L.Z.A. 5 0 0
Guild of Service .. 10 0
Sudbourne—
General 21 14 0
L.Z.A. 4 6 0
Sudbury, Suffolk—
General 4 3 8
L.Z.A. 1 15 6
Sunderland—
General 2 10 0
Sutton-at-Hone—
General 11 8
L.Z.A. 13 10
Sutton, Cambs.—
General 21 13 2
Sutton (Surrey) Friends—
General 16 11 6
L.Z.A. 23 18 0
Swindon—
General 42 13 2
L.Z.A. 60 0 2
Sydney, Australia—
General 8 0 0
L.Z.A. 6 10 0
Tadworth—
General 34 15 6
L.Z.A. 10 13 0
Tenterden—
General .. 15 6
Thame—
General 10 0 0
Thornhill—
General .. 4 6 4
Tips End—
General 7 0
Tollington Park—
General 3 10 0
L.Z.A. 12 6 6
Tottenham—
General 26 18 5
L.Z.A. 5 0 6
Tring—
General 46 5 4
L.Z.A. 17 5 7
Guild of Service .. 3 9 0
Trowbridge—
General 36 2 8
L.Z.A. 10 8 4
Tunbridge Wells—
General 53 14 7
L.Z.A. 27 1 2
Tunstall—
General 20 8 6
Turves—
General .. 4 17 0
Two Waters—
General .. 6 0 4
Upney—
General 1 0 0
Waldringfield—
General 15 10 7
L.Z.A. 1 7 6
Walsall—
General 30 18 6
Walthamstow—
General 7 6 1
L.Z.A. 15 6 7
Walton-on-Naze—
General 5 0
Wandsworth, Chatham Rd.
General 16 6
Wandsworth, West Hill—
General 21 15 8
L.Z.A. 25 16 11
Guild of Service .. 3 0 0
Warbleton—
General 11 5 0
Warboys—
General 34 10 10
L.Z.A. 10 5 6
Watford, "Beulah"—
General 19 2 10
Watford Tabernacle—
General 96 0 11
L.Z.A. 92 14 0
Wattisham—
General 25 4 3
L.Z.A. 5 2 6
Wellingborough—
General 33 10 2
L.Z.A. 9 9 6
Guild of Service .. 12 6
West Ham—
General 34 16 8
L.Z.A. 12 10 0
West Hartlepool—
General 11 0 0
Wetherden—
General 11 11 1
L.Z.A. 6 2 6
Whittlesey—
General 43 19 0
L.Z.A. 5 17 6
Guild of Service .. 1 5 1
Willenhall—
General 12 12 4
Whitton—
General 6 6 9
Wiltshire Rally—
General 12 11 1
L.Z.A. 11 0 0
Wimbledon—
General 24 11 6
L.Z.A. 22 17 4
Wivelsfield—
General 4 0 0
Wood Green, Eldon Road—
General 33 18 1
Wood Green, Park Riding—
General 17 0 6
L.Z.A. 11 7 5
Guild of Service .. 2 5 1
Woolwich—
General 20 11 7
L.Z.A. 8 17 6
Yateley & Eversley—
General 31 7 2
L.Z.A. 10 5 6
Yaxley—
General 2 9 11
Yorkshire Friends—
General 4 17 0
L.Z.A. 19 0 0

Fellowship of Youth :—
South Suffolk—
General .. 4 4 7
West Suffolk—
General 11 10 0

House Party—
Guild of Service .. 1 15 9

Stamp Corner—
Guild of Service .. 7 10 0

Personal :—
General 967 18 2
L.Z.A. 867 5 3
Guild of Service .. 16 11 3

GENERAL INFORMATION

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61, Breakspears Road, Brockley, London, S.E.4.
Telephone : TIDeway 1841.

ENQUIRIES AND DEPUTATION WORK.—Please address all enquiries re the General Work of the Mission to the Secretary, who will also gladly arrange for a Deputation and assist in the arrangements for a Missionary Sunday, Lantern Lecture or Missionary Meeting in any part of the country.

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a Legacy to the Mission.

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"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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for young people



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Price 6s. per 100, postage extra

No. 140

February—March, 1953

SNAKES . . . !—A Thrilling Story

by Mrs. O. M. Morling

I expect most of you have seen snakes at Whipsnade or at the London Zoo, and you have felt glad that there was a strong net-work or some other protection that kept you and them apart; although many snakes are very graceful in their movements and have beautiful marking, so are pleasant to watch.

Some years ago, I was living in our Mission House near the village of Paniadipatti. On the mission ground close by, there was a number of small houses where our Indian helpers were living; and, on the farther side there were two old huts in which we stored firewood, building materials, tents and old junk. There had been several reports that snakes had been seen near the houses and some fowls had mysteriously died. Then one evening, as one of the women opened her door to go out, she saw a large snake go slithering by. This made everyone frightened to go out at night, so something had to be done about it.

Fake Charmers

One of our helpers offered to go to a village three miles away, where some men lived who professed to be able to charm snakes and made a living by it. He arranged with one of these men that he was to come with him, clear our Mission premises of snakes, and was to receive the sum of eight annas (about 10d.) for each snake that he caught. Now, sometimes, such men are very deceitful. They will manage to send some other man on ahead with snakes in a basket which he will secretly let loose in various places. These will come at once when the charmer blows his pipe and calls them. So our helper was careful to see that the charmer's baskets were empty, that he had no snakes concealed in his clothing and that he had no opportunity of sending any one in advance.

The Real Thing

We felt sure the snakes were hiding in the darkness of the old huts which were about 30 yards away, so asked the charmer to work in that direction. He opened his empty baskets, sat cross-legged on the ground and took out his musical pipe. This was made of a piece of bamboo about a foot long, hollow in the middle. Fixed at the end of the pipe, was a dried hollow gourd like a rather large turnip. Various notches and gadgets made this instrument play wierd, harsh, skirling notes when the charmer blew into it. Quite a crowd of us gathered to see what would happen. After he had been playing for a few minutes, a large thick snake emerged from one of the huts and began wriggling slowly towards us. Nearer and nearer it came, and most of us moved farther away, quite content with a distant view. The snake, a cobra, advanced slowly to within a yard of the charmer, then gracefully lifted its

head, spread its hood and opened its mouth ready to strike. But at that moment the charmer swiftly lifted his hand and cleverly threw some powder on to its forked tongue and the snake receded. Again the snake reared its head, but was baffled by the powder which was evidently an opiate to make it go sleepy. After the third time, the cobra curled up and went unconscious. It was then placed in one of the empty baskets and the music began again. In this way, five large snakes were secured. Later on, two more were found hiding in the boarding home where our forty little girls lived. How thankful we were that they had been kept safe. The charmer did not kill the snakes. He took them home and extracted their poisonous fangs while they were still unconscious. He would use them afterwards to perform in juggling entertainments at fairs and Hindu festivals.

The Serpent and his Destroyer

How thankful we ought to be that, in this good home-land, we are so free from the terror of such snakes. But, you know, we read in the Bible of one who is called "that old serpent". He is Satan and is always near us tempting us to do and to say wrong things. At the beginning of time, Satan took the form of a snake and he deceived Eve, the first woman, and persuaded her to disobey God and thus to sin against Him. Ever since that time, all who have been born in this world, except One, have been sinful and in Satan's power. That is the reason why there is so much wickedness and misery. And that is why it seems so much easier to do and say that which is wrong rather than that which is right. But nearly two thousand years ago, a little baby was born in a stable in Bethlehem. I think you know who that was. If you look in 1 John 3:8, you will be able to find out for what purpose this Child was born. And then in Matt. 4: 1-11 we read how He resisted Satan and gained the victory over him. I want you to read all these verses. By His terrible death on the cross at Calvary, the Lord Jesus delivered all who love and trust in Him from the power of that serpent called Satan.

The end of the Serpent

Dear young People, Jesus is the only One Who is able to overcome that evil-one full of the posion of sin. So, when you and I are tempted to do what is wrong, let us ask Him to help us and to give us the victory over evil, and He will do so.

In the very last book in the Bible, Rev. 20:2, we read that "that old serpent which is the Devil and Satan" is going to be bound and cast into a bottomless pit. Then Christs' victory will be quite complete, and all those whose sins have been cleansed away by His precious blood and who love Him will be with Him for ever. May we all be in that happy gathering.

On board s.s. "Canton"

THE GUESSING GAME—*by Missionary H. J. Appleby*

Hullo there! Do you know, during the last few days I have been playing a guessing game—I wonder if you ever play it? I've been trying to be a detective! It's rather fun.

You see, when you go for a long trip on a liner, you find yourself surrounded by hundreds of people that you have never seen before. And since you are going to be with them for several weeks on the ship, you like to find out things about them. I like to find out how many others know the Lord Jesus Christ.

This is where the guessing game begins. Like a good detective, you look round you, very carefully, at people. You see, usually, men who know the Lord Jesus do not smoke and drink beer in the bar. And people who are Christians do not play cards and gamble with money. So that, if you see people doing these things, you can guess that they are not real Christians.

Then you begin to talk to people—and like a good detective, you listen carefully to what they say. You can often guess by the way people talk, and the things that they talk about, whether they love the Lord Jesus Christ. Christians like to talk about Him, and about the ways He has helped them.

Then you can watch the things people do—the places to which they go, and the books they read. You see, people who love the Lord Jesus don't spend their time in the cinema; and you will very often find them reading their Bible—or books about the Bible.

I played this game quite a lot during these last few days. And I have often guessed rightly! For I have found several other people who are also going to be missionaries for the Lord Jesus Christ. I wonder if you ever play this game?

But there is something more important still; suppose I were to be with you—should I be able to tell **you** were a real Christian? If I listened to you talking, and if I watched what you were reading, should I be able to guess that you loved the Lord Jesus? You see, if you do love Him, then there will be something different about your life. It will be like Jesus!

HONOURS LIST, 1952

All those whose names appears in this list have gained a Certificate for regular entries during the past year. The special prizes which are awarded to those who have the best record, but have not yest won a prize, go to Sidney Skull, Bradenstoke, and Percy Smith, Horham.

Belvedere: Carol and June Collett, Keith Cook, Gerda and Vanda Cooley, Denise Dade, Glenda Hart, Maureen and Barbara Jackson, Valerie Laws, Trevon Lovell, Brian Mason, Philip Mills, Carol Owen, Maureen Petty, Pauline Prigmore, Patricia Ratcliffe, Anne Wright, Diane Yates. **West Ham:** Georgina Bardo, Patricia Bastick, Janet Campbell, Christine and Frederick Cooper, Patricia De Rose, Margaret Gould, Pamela Hooton, Ivy Newland, Kathleen Stevens, Margaret Wheeler. **Brighton Tabernacle:** Howard and Maurice Beeby, Muriel Eldridge, Evelyn Mills, Peter and Marjorie Moon, Christine and David Payne, Andrew and Judith Symonds. **Chadwell St. Clerkenwell:** Valerie Barnett, Maureen and Iris Draper, Patricia Hankin, David McDonald, Sylvia and Barbara Michael, Jean and

Vivien White. **March:** James Abbott, Brian Asplin, Philip Bird, Anthony Bourne, Angela Fysh, Maureen Gull, Nora and David Jaegar, Stephen Trowbridge. **Mendlesham Green:** Ruth Ager, Ruth Baker, Percy Carr, Margaret Last; Leonard and Mary Race, Thelma and Brian Ward. **Walthamstow:** Colin Chandler, Colin Howells, Pauline and Pamela Monaghan, Patricia Reynolds, Pauline Saunders, Margaret and Joan Solly. **Stowmarket:** Colin Baker, Margaret Cooper, Martin Hewitt, Michael Horrex, Michael and David Pleasance, Mervyn Prime. **Occold:** Alice, Anne, Roberta and Albert Crane, Georgina and Kenneth Poll. **Richmond:** Alma and Maureen Bond, Sylvia Martin, Carole Smith, Yvonne and Valerie Waldergrave. **Badingham:** Michael Bridges, Alan Driver, Jean and David Pearce. **Eden Cambridge:** Graham Brown, Brenda Hall, Gillian Norman, Rosemary Reeves. **Greenwich:** David, Rachel, Denis and Peter Perry. **Bethesda, Ipswich:** Myrtle Bugg, David Burman, Mary Oxborrow, Janet Ward. **Mt. Zion, Ipswich:** Jill Harsant, Brenda and Daphne Page, Cynthia Smith. **Ponders End:** Carole Chapman, Joyce Cracknell, Brenda and Cheryl Ferguson. **Streatham:** Evelyn Cockle, Barbara and Frieda Gosney, Irene Pharaoh. **Park Ridings Wood Green:** Jennifer and Ann Ballard, Margaret Brooke, Mary Pickering. **Beccles:** Anthea, Theodore and Jonathan Evans. **Courland Grove, Clapham:** Dorothy Andrew, Ruth Laimbeer, Janet Merritt. **Crowfield:** Stella Harvey, Christine Ruffles, Vera Warren. **Horham:** Percy, Leslie and John Smith. **Hounslow:** John and Helen Fromow, Margaret Marshall. **Ilford:** Sylvia Bish, Jessie and Joan Wing. **Sudbourne:** Mary and David Bugg, Jane Sutton. **Bermondsey:** Valerie Alcock, Brenda Long. **Blakenham:** Margaret Few, Christina Jennings. **Bradenstoke:** Sidney and Grace Skull. **Chelmsford:** James and Monica Ransome. **Chippenham:** Jocelyn and James Short. **Eastbourne:** Christine Hill, Marcus Offer. **Hadleigh:** Christopher Bacon, John Cresswell. **Manningtree:** Joy Emmerson, Maureen Hammond. **Otley:** Irene and Ruth Adams. **Staines:** Norman Davies, Valerie Austin. **Stretham, Cambs:** Ruby Dodson, Janice Lowe. **Askett:** Jean Goodchild. **Bedford:** Helen Sibthorpe: **Brentford:** Shirley Hobbs. **Brockley:** Sheila White. **Clifton:** Jill Mayes. **Gt. Yeldham:** Enid Tarbin. **Hailsham:** Michael Saunders. **Manor Park:** Doreen Devonshire. **New Cross:** Joyce Long. **Nth. Finchley:** Alan Clarke. **Oxford:** Audrey Bigg. **Rochdale:** Ruth Sowerbutts. **Stonham Parva:** Rhoda Warren. **Wellingborough:** Monica Johnson. **Wetherden:** John Bean. **Whittlesey:** Mary Willimer.

ON SEEKING AND FINDING

How many of you this Christmastide went to a party? And, I wonder if there could ever be a party without some such jolly game as, "Hunt the thimble!", or "Hide and Seek", or "Blind Man's Buff", or "Treasure Hunt". It would be a dull party without such merry games of hiding and seeking; and what fun there is in finding, and what cheers and joy and laughter at the end of it all! Great as is the interest in seeking, there is real joy in finding.

And our Lord and Saviour tells as how He came to seek out and to save that which was lost—His was the joy of finding and of redeeming. He tells us also of the joy in heaven when lost souls are found, are restored and are brought home again. But in John 16.24, He tells us that when we seek the Lord, asking Him to find us and forgive us, we shall not only receive from Him, but also that our joy shall be filled full. Here is the true joy that is always full—the joy of the Lord Jesus in finding the sinner: the joy of the sinner in finding the Lord Jesus. And it does not grow less as the days go by—like the joys of earthly things. Do you know the joy of finding Him? If not, may you be led to seek Him (read Luke 11, verses 9 and 10).

In each of the following sentences you will see that a word has been left out. Write out each sentence, including the missing words, (you need not write out the whole verse) and giving the book, chapter and verse where found.

Lower Group age under 12

1. Those that seek me ——— shall find me.
2. If ye seek him, he ——— be found of you.
3. Thy face, Lord, will ——— seek.
4. It is time to ——— the Lord.
5. Let all that seek ——— rejoice and be glad in thee.

These words will be found in Proverbs 8; 2 Chronicles 15; Psalm 27; Hosea 10; Psalm 70. The missing words will be found in Psalm 63. Write out these words also and give the number of the verse where found.

Upper Group, age 12 and under 16

Answer these questions, as well as the Lower Group.

6. He is a rewarder of them that diligently ——— him.
7. Seek the Lord, ——— ye shall live.
8. Seek ——— the Lord while he may be found.
9. They that seek the Lord ——— not want any good thing.
10. Thou shalt ——— him, if thou seek him with all thy heart.

The words will be found in Isaiah 55; Psalm 34; Amos 5; Deuteronomy 4; Hebrews 11; but not in the same order. The missing words are found in Matthew 7. Write out this verse **in full,** and also the following 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 prizewinners in the last Searcher are not eligible for another prize until June, 1953, 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 4 ozs.

CLOSING DATE—FEBRUARY 28th, 1953

RESULT OF LAST BIBLE SEARCHER

We were pleased to see that so many of you remembered to do the Searcher although it was Christmas time. It was a joy to see entries from Walton-on-Naze once again, and we hope there will be more this time. There were 39 new Searchers altogether. Welcome to you all. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Joyce Leng, aged 14, "Zion", New Cross.
2. Doreen Devonshire, aged 12, "Rehoboth", Manor Park.

Special Mention: Sylvia Michael, Jill Mayes, Gillian Norman, Michael Pleasance, Kenneth Thirkettle, Jean Goodchild.

Very Highly Commended: A very nice entry, without name or address, postmark, Northants; Brenda Long, Mary Bugg, Margaret Cooper, John Bean, Peter Moon, Irene Upson, Irene Adams, Thelma Ward, Pamela Banks, Yvonne Waldegrave, Rachel Perry, Angela Fysh, Ruth Butters, Margaret Parr, Myrtle Bugg, Alan Driver, Mary Wild, Ann Lockwood, Valerie Sennitt, Shirley Hobbs.

Highly Commended: Ruby Dodson, Patricia De Rose, Teresa Dare, Hazel Woollard, Ruby Barrett, Margaret Last, Alan Tickell, Joy Banham, Margaret J. Saunders, Norman Davies, Nora Jaeger, Leonard Race, Pamela Hooton, David Pleasance, Vera Warren, Pauline Prigmore, Jane Sutton, Christine Payne, Daphne Lord, Brenda Page, Ruth Sowerbutts, Margaret Solly, Evelyn Mills, Sheila Botwright, Janet Campbell, Jennifer Ballard, Ron Smith, Daphne Page, Georgina Bards, Jill Ayres, Mary Race, Alma Bond, Margaret Sansun, Janet Ward, Elizabeth Wild, Morice Taylor, Mavis Montague, Margaret Hollis, Maureen Taylor, David Perry, Maureen Bond, Lily Fan, Maureen Jackson, Jill Harsant.

Commended: Mary Willimer, Percy Smith, Fred Terry, John Fromow, Philip Mills, Georgina Poll, Evelyn Cockle, Iris Fitzhugh, Gilbert Harrison, Jean Pearce, Lynda Fisk, Enid Tarbin, P. Bastick, Alice Crane, Albert Crane, Anne Crane, Edward Howard. Answered Upper Group only: Daphne Wilson, Roy Steed. Answered Lower Group only: Pat Boyd. Sent references only: Pauline Wichall.

Lower Group, age under 12

Prizewinners: 1. David Bugg, aged 11, Sudbourne S.S.
2. Brian Asplin, aged 8, March S.S.

Special Mention: Marcus Offer, Margaret Few, Marjorie A. Moon, Barbara Michael, Maureen Hammond, Janis Lowe, Jessie Wing, Brenda Burman, June Collett, James Abbott.

Very Highly Commended: Colin Brown, Rosemary Reeves, Ruth Stockbridge, Barrie Symonds, Graham Brown, Valerie Laws, Colin Chandler, Christopher Bacon, Margaret Brooke, Diane Yates, Janet Merrett, Grace Coker, Denise Dade, Gillian Hunt, Douglas Earl, Paul Orchard, Helen Fromow, Helen Sibthorpe, Michael Oakley, Maurice Beeby, David Jaeger, Mary Oxborrow, Glenda Hunt, Brenda Watts, Anthony Bourne, Judith Symonds, David Burman, Valerie Alcock, Valerie Waldegrave, Christine Hill, Daphne Leggett, James Ransome, Christina Jennings, David Payne, Michael Wood, Howard Beeby, Philip Bird, Dorothy Saunders, Anne Wright, Joan Wing, Jenifer Cook, Maureen Davey, Brenda Hall, Sandra Wildon, Andrew Symonds, Christine Cooper, Doreen Reeve, Maureen Newland, Eileen Plummer, Myrtle Battley, Ruth Laimbeer, Ruby Aspinall, Mary Stockbridge, Brian Rippon, Michael Brown, Alan Saunders, Valerie Saunders.

Highly Commended: Christine Ruffles, Colin Howells, Philip Blyth, John Smith, Joan Terry, Josephine Few, Joyce Cracknell, Jean White, Gillian Hayward, Margaret Gould, Sylvia Bish, Barbara Skeet (Canada), Stephen Trowbridge, Carole Rand, Janet Scruby, Kathleen Stevens, Rita Habbishaw, Carole Brewer, Ann Ballard, Colin Baker, Michael Madder, Sylvia Martin, Patricia Walker, Carol Collett, Pauline Saunders, Leslie Smith, David Dodson, Valerie Barnett, Jean Warren, Joy Prime, Bernard Wright, Michael Horrex, Marion Botwright, Molly Hay, Peter Perry, Muriel Eldridge, Denis Perry, Carole Smith, Mervyn Prime, Carol Norris, Michael Bridges, Beryl Cracknell, Joy Emmerson, Doreen Watkinson, Percy Carr, Ruth Ager, Malcolm Woollard, Olive Steward, Jonathan Evans, Ann Endersby, James Short, Carole Welsh, Jennifer Miller, Roger Young, Olive Butters, Grace Skull, Joan Solly, Nancy Allick, Barbara Jackson, Marian Davey, Barbara Parker, Barbara Gosney, Irene Pharaoh, Roy Welford, Monica Ransome, Maureen Draper, Brian Mason, Jean Cox, Rowland Steward, Ivy Newland, Roger Davies, Margaret Campbell, Brian Keys, Monica Johnson, T. Harsant, Iris Keeble, Joy Watts, Christine Reynolds, Margaret Warner, Valerie Austin, Mary Plummer, Gillian Saunders, Keith Cook, Janet Pryce, Malcolm Fayers, David McDonald, Frances Hood, Marie Newland, Pat Wheeler, Vivien White, Gerald Scruby, Carol Owen, Trevor Lovell, Ann Robinson, Maureen Gull, Raymond Cummings, Raymond Hamilton, Pat Scanlan, Kenneth Poll, Sidney Skull, David Smith.

Commended: Philip Woolstenholme, Stuart Betts, Teddy Lane, Susan Jefferson, Joan Bannister, Frederick Cooper, Vanda Cooley, Clifford Bastick, Michael Saunders, Patricia Ratcliffe, Alan Clarke, Rosemary Marshallsay, Ernest Goodrich, Jennifer Richards, Tony Tuttlebee, Marian Mills, Iris Draper, Patricia Hankin, Barbara Mills, David Pearce, Alan Proctor, Margaret Wheeler, Roberta Crane, Margaret Maycock, Frieda Gosney, Colleen Osgood. Sent references only: Joy Bennett, Martin Hewitt answered the 1951 questions.

Not for Competition: The Misses Dorothy Best, Anthea Evans and Jocelyn Short.

Belvedere and West Ham tied for first place. March came second; Chadwell St., third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

First let me say how pleased I am to be able to publish over 200 names in the Honours List—more than ever before. It goes to prove that the Word of God is attractive to boys and girls when it is presented in such a way as to draw their interest. The two prizes go to two searchers who have the noble record of 30 consecutive searchers.

I wonder if you saw in the papers about the two-ton van full of valuable instruments that drew up on the North side of Trafalgar Square. As it stopped, out jumped a number of experts whose job it was to use the valuable instruments. And what do you think was their quest? Embedded in the Square is a piece of metal just 36 inches long which is the official "yard stick" and is the British Standard Yard—one yard long. The experts wanted to find out if all the bombing of the war had upset the yard standard but they were very glad to find out that it was just the same as ever—just a yard long and neither more nor less. They could be quite certain that they were right because away in a very safe place, in the care of the Board of Trade, there is another standard Yard, known as the Imperial standard. The Standard Yard in Trafalgar Square might get knocked about but it was alright so long as the Imperial standard was in a safe place.

And so it is with us here, who are seeking to lift up a standard for Jesus in the world today. It may be that we sometimes feel like the poor yard-stick in Trafalgar Square—a bit knocked about—but let us always remember that God's eyes are upon the Perfect Lord Jesus, our Mediator and Saviour, who has entered heaven for us as our "forerunner", and all is well so long as we are in the Lord Jesus; it all depends on Him and not on us, for in Him is no fault at all. God reckons His righteousness ours when we put our trust in the Lord Jesus. He is in Heaven; nothing can harm us if our souls are there in His keeping, even if we are living upon the earth.

I was so pleased to have such a welcome lot of Christmas cards and letters from:—Ruby Aspinall, Valerie Austin, Sylvia Bish, Margaret Cooper, Valerie Laws, Janis Lowe, Jean Pearce, Michael Pleasance, Jocelyn and James Short, Mary Willimer, Jessie and Joan Wing; and letters from the following friends also:— G. M. Barrett, Mr. J. Christie, Mr. L. Collier, Mr. R. J. Davis, Mr. H. W. Harmer, Mrs. J. H. Harmer, Miss W. A. Jordan, Miss M. Linggood, and Mr. W. H. Trowbridge (glad March is stepping onwards).

With every good wish to you all throughout all the present Year.

UNCLE PETER

BUILDING THE WALLS

Nehemiah's Grief & Resource

Feb.	9	M	**Neh. 1, 1-11**
	10	Tu	**Neh. 2, 1-8**
	11	W	Deut. 4, 25-35
	12	Th	Deut. 30, 1-10
	13	F	Psa. 106, 1-10
	14	S	Isa. 26, 1-11
	15	Su	Jas. 1, 1-12

The Work and the Workers

Feb.	16	M	**Neh. 2, 9-16**
	17	Tu	**Neh. 2, 17-33**
	18	W	Psa. 44, 1-12
	19	Th	Psa. 44, 13-26
	20	F	Psa. 79, 1-13
	21	S	Luke 14, 25-33
	22	Su	1 Cor. 3, 10-18

Enemy Plots

Feb.	23	M	**Neh. 4, 1-12**
	24	Tu	**Neh. 4, 13-23**
	25	W	Psa. 83, 1-8
	26	Th	Psa. 83, 9-18
	27	F	Psa. 50, 14-23
	28	S	Acts 23, 11-18
Mar.	1	Su	Acts 23, 19-24

Crafty Foes

Mar.	2	M	**Neh. 6, 1-9**
	3	Tu	**Neh. 6, 10-19**
	4	W	Josh. 9, 3-13
	5	Th	Josh. 9, 14-21
	6	F	Josh. 9, 22-27
	7	S	Psa. 27, 1-14
	8	Su	John 11, 47-54

Reading God's Word

Mar.	9	M	**Neh. 8, 1-8**
	10	Tu	**Neh. 8, 9-18**
	11	W	Deut. 31, 7-13
	12	Th	Lev. 23, 33-44
	13	F	2 Chron. 17, 1-10
	14	S	Neh. 9, 1-9
	15	Su	Psa. 119, 105-112

Evil Practices Stopped

Mar.	16	M	**Neh. 5, 1-8**
	17	Tu	**Neh. 5, 9-13**
	18	W	**Neh. 13, 1-9**
	19	Th	**Neh. 13, 10-14**
	20	F	**Neh. 13, 15-22**
	21	S	Jer. 17, 19-27
	22	Su	Lev. 25, 35-43

The Crucifixion of Jesus

Mar.	23	M	Luke 23, 1-12
	24	Tu	Luke 23, 13-26
	25	W	**Luke 23, 27-37**
	26	Th	**Luke 23, 38-46**
	27	F	**Luke 23, 47-56**
	28	S	Exod. 12, 3-13
	29	Su	Psa. 22, 11-21

The Resurrection of Jesus

Mar.	30	M	**Luke 24, 1-12**
	31	Tu	Luke 24, 13-24
Apr.	1	W	Luke 24, 25-35
	2	Th	Luke 24, 36-49
	3	F	Mark 9, 30-37
	4	S	1 Cor. 15, 1-11
	5	Su	1 Cor. 15, 12-23

AFTER THE RESURRECTION

The Ascension of Jesus

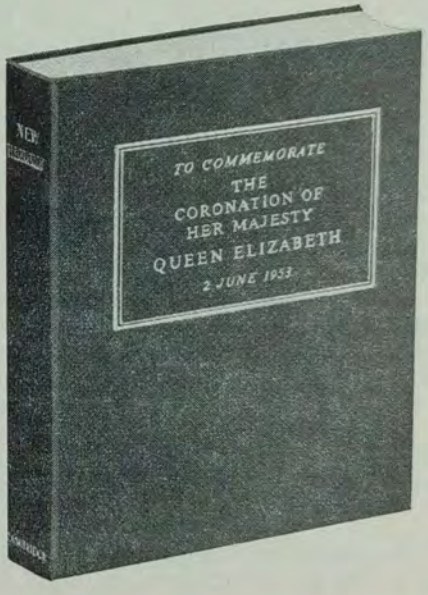
Apr.	6	M	**Acts 1, 1-14**
	7	Tu	Phil. 2, 1-11
	8	W	Mark 16, 12-20
	9	Th	Psa. 24, 1-10
	10	F	Zech. 12, 4-11
	11	S	Dan. 7, 9-16
	12	Su	Rev. 5, 6-14

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RAYS

FROM THE EAST

for young people



The Coronation Testament

issued by the

STRICT BAPTIST MISSION

of Pastor J. K. Thorpe,
61 Breakspears Road, Brockley, London, S.E.4

Price 6s. per 100, postage extra

No. 141 April—May, 1953

PLAJAR'S PILGRIM'S PROGRESS

by Mrs. George Champion, Kovilpatti

There are quite a number of places to which we cannot take our Mission Van because the roads are so very bad; and on many of the roads that we travel, we often have to go about 15 miles an hour in order not to break a spring. Sometimes, when we have really wanted to reach a distant place that we cannot go to in our van, we have hired an old open Ford that a man has in Kovilpatti. People don't call it a taxi they call it a " Plajar ", the pleasure certainly does not come from riding in it for it moves along a bit like a camel. Last week, Mr. Champion wanted to get to a certain village and so we decided to have the "Plajar ". We wanted to start early and were very pleased when the car appeared soon after seven o'clock, but the man said that he had only to go and get some petrol and as he had no money had come to ask for some and off he chugged. About a quarter of an hour later, a man came and said that a nut had come loose and it would ONLY take an hour to tighten it and then they would come.

Plajar Perseveres

As we had had the car once before, we waited hopefully, and about nine-thirty it appeared and we hastily put ourselves in and chugged away. It went slowly along for about nine miles or so, and then sat still with a sigh, and so Mr. Champion and myself got out and walked. It caught us up after nearly a mile but the sight of us or the weight of us was too much and it would not start again. However, we did get one or two little rides but by about half-past ten we set off and saw the car no more at that time. We arrived at the village between one and two instead of soon after eight and thinking that we were riding all the way, I had no socks in my shoes, and it was surprising the number of places where blisters came up. When we arrived at the village, all I wanted was water, for the sun had been pouring down on us all the way.

A Big Thirst

So many bad diseases are caught through drinking unboiled water, that we are always careful never to drink it, and of course there was no boiled water there. All the village folk then entered into a long conversation about getting some green cocoanuts so that we could drink the cocoanut water. They seemed to enjoy the conversation very much but I did not because my tongue was parched and I was so thirsty. After nearly half-an-hour we did get one cocoanut each and I felt as though I could have drunk the juice of ten. But after a while, I began to get cool and we had a nice curry and rice dinner. Mr. Champion went off to the school to examine the children in Scripture but I was very glad to rest awhile. We have no Biblewoman in this village, so after a while I went along to visit the women and they were very pleased to see me.

An Old Man's Confession

While I was there, an old man came along and joined in the conversation. He asked me if they had told me about him and I had to say that I did not know anything about him. So he went on to say that he must be baptised and, when I asked him why, he soon told me. It was very good to listen to him. I don't think that he can read for he is just an ordinary old village man. But he said, " I must be baptised to tell people that the Lord has saved me. I have been a very great and BAD sinner but I know that the Lord Jesus Christ is a very great and GOOD Saviour and He has forgiven my sins ". Now, to me, that was the most wonderful thing the old man could have said and his face shone as he said it.

The Return Journey

The school exam was finished and we were anxious to get back. The boys and girls were all very pleased with their little gifts. I had tried to get a bullock cart to take me the five miles to the car. or, if the car was still saying " I won't " (that is how it goes in the Tamil language) to take me six miles to the train but alas and alack! there was no bullock cart to be had; so I wrapped my feet up in rags and put on my shoes and set out. That five miles certainly seemed a long way but we got to the car at last and the man looked quite cheerful. His mate had been all the way back to Kovilpatti on a bicycle to get some more petrol (" That was all that was wrong ", he said!). With a great sigh of relief we sat down and chugged away. BUT only for about a mile and the man got out with a puzzled expression on his face, as though he was not quite sure that it was alright. This time we waited, and the next time we waited, but what worried me a bit was that we were now going away from the railway station, and if Plajar entirely refused we should be miles from anywhere.

By Train at the Finish

By now it was dark and the car sat still once more and the driver said to his mate that he thought that he could see a village over there some distance away. " Would he (the mate) go and ask them if they could let us have a lantern and he could see to pour the petrol in! " That was enough for us. There was a little less than a half-an-hour to walk back and catch the train and out of the car we got. It seemed a very long walk, especially when, in the distance, we saw what proved to be the light of the train. But we DID catch it and how thankful we were. I was afraid to lift my feet from the floor they were so sore.

Next morning, just before nine, in chugged the car. They had not attempted to do anything after we left and just slept there. In the morning they put the petrol feed straight into the petrol tin and that was how they got back, I was very glad that we came home by train.

THE BIBLE IN THE CORONATION SERVICE

When the Queen enters Westminster Abbey on June 2nd, the day of her Coronation, she will first of all be presented to the people by the Archbishop for their formal acceptance of her as Queen. Then the people will cry out, " God save the Queen ", and Elizabeth the Second will have been accepted and acclaimed—or hailed by her people—as Queen. But there is far more than this in the Coronation Service of British Kings and Queens.

In I Peter 2:17, we are bidden to, " Fear God—Honour the King ", and in Proverbs 8:15, we read, " By Me Kings reign and princes decree justice ". We people of Britain, recognise that our King or Queen is one set apart and anointed; and before ever the Royal Robes are put on, or the Queen is given the Royal sceptre and finally crowned, the Holy Bible is presented to her.

It is as if the Archbishop says to the Queen on behalf of us all, " Before you may be crowned, we wish to know whether you will build upon the right foundation. Will you receive this Bible as God's Holy Word? Do you believe it to be God's Truth and God's Wisdom by which alone you may rule and reign wisely?"

The Queen will then stretch out her hands to receive the Bible from the hands of the Moderator of the Church of Scotland and, in receiving it, she will publicly witness to her acceptance of God's Holy Word. And the Archbishop will then say:—

> " Our Gracious Queen: to keep your Majesty ever mindful of the Law and the Gospel of God as the Rule for the whole life and government of Christian Princes, **we present you with this book, the most valuable thing that this world affords.** "

The Moderator will then continue:—

> " Here is Wisdom: This is the Royal Law. These are the lively Oracles of God. "

Having heard and received these words the Queen, will then deliver the Bible back to the Moderator to signify her agreement with them.

We thank God that not only will our Queen receive the Bible in public but that she loves it in private; that, not only does the Bible form a foundation part in the Coronation service, but also it is the foundation of our Queen's personal faith. The words " lively Oracles of God " mean the " Living Voice of God that will never lead us wrongly ". Let us pray for our Queen that God's Word may ever guide her and lighten her path; and let us also pray for ourselves that the Royal Law may become our Rule of Life, that we may ever obey it. Let us also pray for our land and for all the people of all lands, that David's prayer may become theirs:—

" O send out Thy Light and Thy Truth;
Let them lead me;
Let them bring me unto Thy holy hill "—Psalm 43:2.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

My letter must be brief this time but look out for the next issue, which will be the Coronation Number, and make sure of your Coronation New Testament as offered in this issue.

I was pleased to receive letters from Percy Carr, Rosemary Champion, Marion Collins, Denise Dade, Doreen Devonshire, Joy Emmerson, Margaret Hemmaway, Daphne Leggett, Joyce Leng (so glad to hear your good news), Sidney Skull, R. Sowerbutts, David Steere, John Twitchett, Rhoda Warren and Philip Wolstenholme. Also from these friends, to each of whom I send my, grateful acknowledgement:—Mrs. Ballard, Mr. R. J. Davis, Mrs. Emmerson, Ellen Gardner, Mr. H. W. and Mrs. J. H. Harmer, Miss F. M. Higgs (glad to receive such a welcome increase of entries) Miss W. A. Jordan, Mrs. F. Laxton, Miss R. J. Leeks (a hearty welcome to Basildon) Mrs. E. Petty, Miss G. Piggott, Mr. T. H. Short, Miss Ethel Skull, Miss J. E. Smith and Mr. W. H. Trowbridge.

With best wishes to you all from, UNCLE PETER.

BIBLE SEARCHER

GREAT TRUTHS IN SIMPLE WORDS

One of the most wonderful things about the Bible is that many of the great truths therein are in very simple words—words of **one** syllable only. We are giving you certain chapters of the Bible and we want you to find a verse, or verses, **in which all the words are of ONE syllable.**

Lower Group, age under 12

These are the chapters for you to search—Jeremiah 29; Matthew 18; 2nd Corinthians 5; Psalm 33; John 9; Deuteronomy 6. To help the younger ones in this group we are giving you a few words from each verse.

1. Search for me.
2. Come to save.
3. Walk by faith.
4. All his works.
5. I am the light.
6. With all thine heart.

When you have found the verse write it out **in full,** giving the book, the chapter and the verse where found.

Upper Group, age 12 and under 16

Please note that you are to do this part only, not the Lower Group. Read through the given chapters and write out all the verses you can find in which the words are of **one syllable only.** The chapters are Deuteronomy 6; Psalm 115; Proverbs 20; Luke 19; John 8; Philippians 1; Colossians 3; I Thessalonians 5; 1st Epistle of John 5. Give the book, chapter and verse where 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 prizewinners in the last Searcher are not eligible for another prize until August, 1953, 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 4 ozs.

CLOSING DATE — APRIL 30th, 1953.

RESULT OF LAST BIBLE SEARCHER

Well done, boys and girls! The entries for this Searcher beat all previous records—there were nearly 500 entries, so we are awarding an extra prize in the Lower Group. We welcome 138 new searchers, and we were very pleased to see entries from several schools that have not been represented for some years, and also from the new school at Basildon. A word was accidently left out in the last question in the Lower Group, as many of you mentioned. No one has lost marks for this reason, but a good many did lose marks because they did not read the instructions carefully. The names are in order of merit

Upper Group, age 12 and under 16

Prizewinners: 1. Margaret Solly; aged 12, Church Hill S.S. Walthamstow.
2. Gerda Cooley; aged 12, Belvedere S.S.

Special Mention: Alan Driver, Sylvia Michael, Ruth Butters, Jane Sutton, Yvonne Wrangles, Vera Warren, Joy Benham, Jessie Wing, David Chivers, Margaret Last.

Very Highly Commended: John Betts, Rachel Perry, Betty Roe, Jean Mead, P. J. Miller, Yvonne Waldegrave, Nancy Lodge, Peter Moon, Catherine Powell, Doreen Devonshire, Daphne Page, John Bean, Christine Lawson, Margaret Fromow, Angela Fysh, John Fromow, Mary Race, Eileen Plummer, Joan Frost, David Pleasance, Sheila Botwright, David Perry, Leonard Race, Dorothy Sutton, Christine Payne, Mary Willimer, Laura Dearden, Gillian Norman, Anne Lockwood, Janet Campbell, Jill Maves, Margaret Cooper, Jean Lawrence, Michael Pleasance, David Pibworth Norman Davies, Shirley Hobbs, Joyce Bird, Phyllis Woollard.

Highly Commended: Janet Ward, Georgina Bardo, Fred Terry, Barbara Hewitt, Georgina Poll, Evelyn Cockle, Brenda Page, Rosemary Champion, Patricia De Rose, Dawn Parnell, Joyce Leng, Jenifer Cook, Jean Goodchild, Julie Moore, Janet Burling, Jill Harsant, Betty Lavzell, Albert Crane, Anne Self, Ruth Sowerbutts Margaret Chapman (Cransford), John Mewes, Judith Carter, Arthur Battley, Irene Upson, Evelyn Mills, David Wright, Maureen Bond, Brenda Long, Myrtle Bugg Anne Crane, Marion Taplin, Percy Smith, Iris Fitzhugh, Jean Pearce, Daphne Lord, Pauline Prigmore, Eric Pratt, Hazel Woollard.

Commended: Alice Crane, David Shirley, Malcolm Horsnell, Irene Adams, Sheila Thompson, S. D. Duncan, an entry without name (Toppesfield post mark), Philip Mills, Gwendoline Sansom, Pat Bastick, Geoffrey Smith, Jennifer Ballard, Donald Elly, Margaret Grix, Brian Pickard, Nora Jaegar, Sylvia Cooper, Jennifer Catt, Jean Elphick, Morice Taylor, Ivy Newland, Lily Fan, Maureen Taylor, J. Silver, Eunice Adams, Brenda Mulford. Sent references only: James Abbott, John Rose. Answered Upper Group only: Gillian Ansell, Brian Treloar, Maureen Thorpe, Anne Chapman. Answered Lower Group only: Trevor Spareswick, Edward Howard, Joan Twitchett, David Newton, Pamela Hooton.

Lower Group, age under 12

Prizewinners: 1. Joan Wing; aged 10 years, "Ebenezer" S.S., Ilford.
2. Marcus Offer; aged 8 years, Grove Road S.S., Eastbourne.
3. Stephen Trowbridge; aged 9 years, "Providence" S.S., March.

Special Mention: Andrew Symonds, Joan Solby, June Collett, Anthony Bourne, David Jaeger, Muriel Eldridge, Douglas Earl, Percy Carr, Valerie Morris, Maureen Hammond.

Very Highly Commended: Glenda Hart, Janet Merrett, Marion Collins, Mary Stockbridge, Geoffrey Kimber, Christopher Blyth, Brian Rippon, Martin Wright, Roger Osborne, Helen Fromow, Paul Orchard, John Bugg, Rona Collar, Janet Baily, Brian Asplin, Janet Bedford, Cynthia

Douglas Chivers, Margaret Few, Barrie Symonds, Brenda Watts, Colin Howells, David Burman, Heather Luty, Janis Lowe, Monica Ransome, Michael Horrex, Colin Chandler, Judith Symonds, Valerie Waldegrave, Maureen Crimes, Martin Hewitt, Michael Bridges, Rhoda Warren, Valerie Alcock, Christine Wilson, Daphne Leggett, Carol Collett, Mary Vines, James Ransome, Carole Rand, Elizabeth Leeks, Graham Brown, Philip Bird, Christine Cooper, David Bugg, Valerie Laws, Maureen Newland, Jacqueline Langham, Ann Endersby, Diane Yates, Peter Perry, Philip Wolstenholme, Frances Hoad, Maurice Beeby, Trevor Lovell, Margaret Marshall, Ruth Ager, Helen Sibthorpe, Janet Cooper, John Cresswell, Leslie Smith, Graham Philimore, Jonathan Evans, David Largent, Jean White, Jennifer Richards, Monica Johnson, Marion Jones, David Payne, Jennifer Miller, Betty Daley, Sidney Skull, Trevor Clark, Michael Saunders, Margaret Campbell, Michael Newing, Kathleen Stevens, Shirley Frost, Christine Hill, Carole Smith, Kathleen Sparrow, Carole Cheeseman, David Smith, Pauline Lovell, Glenys Ginn, Jean Warren, Reginald Mewes, Maureen Ellis, Brenda Burman, Sylvia Bish, Janet Turner, Marion Botwright, Keith Goodchild, Ruth Stockbridge, Vanda Cooley, Vivien White, Sheila King, Robert Spink, Valerie Warner, Margaret Gould, Christina Jennings, Sylvia Martin, Lynn Boyce, Denise Dade, Barbara Michael, Wendy Carter, Geoffrey Turner, Joy Watts, Sheila Mead.

Highly Commended: Freda Ling, Rosemary Chapman, Howard Beeby, Susan Cantor, Thelma Savage, Roberta Crane, Malcolm Woollard, Nancy Allick, Colin Litt, Michael Bardo, Philip Blyth, Carol Hodges, Alan Clarke, Joyce Cracknell, James Short, Gordon Ansell, Audrey Pibworth, Mary Oxborrow, Maureen Goodchild, Joy Emmerson, Sally Vines, John Smith, Jean Potter, Barbara Gosney, Myrtle Battley, Lilian Boxall, Christopher Boxall, David Marshall, Rosemary Reeves, June Huff, Colin Brown, June Willis, Colin Baker, Sonia Carter, Denis Perry, Maureen Gull, Dennis Pratt, Trixina Darwin, Douglas Plummer, Michael Meredith, J. Griffiths, Tony Dacer, Peter Murkin, G. Seaborne, Gordon Kuhrt, Roger Davies, Valerie Austin, Joy Bennett, Richard Turner, Richard Plummer, Pat Martin, Terry Rutland, Jean Cox, Ruth Adams, Michael Brundell, Mervyn Prime, Brian Mason, Philip Ovenden, Stephen Powell, Margaret Chapman (Horham), Coleen Osgood, Janice Want, Terence Golder, Ruth Laimbeer, Frieda Gosney, Kenneth Poll, Hazel Frost, Hazel Moore, Joy Prime, John Twitchett, Kathleen Thayer, Richard Reeve, Margaret Symonds.

Commended: Joan Terry, Ann Ballard, Vera Crowhurst, Ruth Baker, Gordon Piggot, Beryl Warner, Pauline Thomas, Mary Crowhurst. The following omitted to write out the missing words and say where they were found: Valerie Saunders, Elizabeth Bacon, Roger Maguire, Pat Dellar, Iris Draper, Michael Oakley, Molly Hay, Mary Knight, Christine Freeman, John Kappler, Robert Stain, Gillian Hayward, Ann Richardson, Margaret Brooke, Grace Coker, Christopher Green, Dorothy Saunders, Carole Brewer,Colyn Payne, Alan Saunders, Gerald Scruby, Carole Carmichael, Janice Culf, Valerie Thomas, Maureen Pleasance, Marian Brown, Grace Skull, Pauline Goddard, Christine Baker, David Jackson, Ann Arnold, Frederick Cooper, David Robinson, Mary Plummer, Ruth Arnold, Michael Goddard, Norman Webster, Margaret Warner, Roger Young, Maureen Davey, Diana Crowley, Christopher Bacon, Alan Thorpe, Irene Pharaoh, Maureen Draper, Margaret Munday, Brenda Evans, Shirley Meeks, Pauline Monaghan, Patricia Hankin, Leslie Hewett, Sheila Maclean, Raymond Reynolds, Pamela Monaghan, Jillian Saunders, Rosemary Taplin, Beverley Nolte, David Pearce, Susan Jefferson, Pat Scanlan, Pauline Green, Malcolm Fayers, Edward Jackman, Iris Keeble, Christine Ruffles, Rowland Steward, Beryl Goddard, Janet Scruby, Maureen Rendell, Olive Steward, Valerie Flegg, Sheila White, Joyce Parsons, Patricia Walker, Norman Maguire, Smith, Valerie Barnett, Michael Brown, Olive Butters, Marjorie Moon, Terry Whitestone, Sylvia Gamlin, Michael Madder, Pat Farley, David

Thorpe, Sandra Pearce, Leslie Toogood, Kathleen Thorpe, Vivienne Ellis, Pat Reynolds, Hedley Freeman, Diane Pearce, Joan Standing, Caroline Hutchings, Sandra Aniger, Pat Dutton, Pat Mitchell, John Robinson, Elizabeth Taplin, Marion Davey, David Hitchcock, Linda Alston, Louis Sainsbury, Maureen Grix, Neil Duncan, Brenda Chubb, Marian Lynch, Alan Proctor, Pat Coleman, M. Maycock, Margaret Hemmaway, Peter Seaton, Jacqueline Bailey, Doreen Ashworth, Valerie Tebbutt, Joan Moore, Paul Conyard, Pauline Barract, Joan Corney, Maureen Roper, Beryl Cracknell, Pat Hickman, Kathleen Byles, Victoria Moden, David Steere, Yvonne Coles, Philip Seaton, Maureen Mills. Omitted references: Terence Towler, David Charles, Pamela Towler, Valerie Britton, Janet Smith, Julia Drewett, Fay Johnson, John Gardner, Anne Roberts, Hilary Stevens, Linda Bostle, Raymond Rudd, Betty Clarke. Sent references only: Maureen Petty, Diana Dewsbury, Jacqueline Hazelwood, John Carr, Edna Sewell, Patricia Gedge, Patricia Bloomfield, Irene Howard, Pauline Saunders, Barbara Pearson, Sheila Gardner, Barrie Wilkinson, David Hunt. Also tried: Pamela Phillips, Carol Hewlett, Brenda Reynolds, Eva Reynolds.

Not for Competition: The Misses Dorothy Best, Anthea Evans Jocelyn Short, Mr. Derek Smith.

West Ham Sunday School heads the list, with Belvedere second, March came third.

A CORONATION NEW TESTAMENT

To commemorate the Coronation of Queen Elizabeth the Second, the Bible Spreading Union are offering a beautiful New Testament printed by Cambridge University Press, size 5 in. × 3½ in., in clear type with red glazed covers, as illustrated on our front page but with special type on the cover.

The above Union are very kindly making this wonderful offer of God's Living Word available to the boys and girls of "Rays from the East". The published price of the New Testament is 3s. The Bible Spreading Union will gladly send it freely but would value a contribution towards the cost of the many hundred copies being distributed.

Send whatever gifts you can to Uncle Peter, "Oakfield", Guildford Road, Bagshot, Surrey and he will send you a copy of this beautiful Coronation New Testament. If you would like one do not delay, or it may be too late. Only those who write soon will be able to receive a copy.

The Gift of the Holy Spirit

Apr.	13	M	**Acts 2, 1-13**
	14	Tu	**Acts 2, 14-21**
	15	W	John 14, 16-26
	16	Th	Rom. 8, 1-9
	17	F	Joel 2, 23-32
	18	S	Gal. 5, 16-26
	19	Su	John 16, 4-15

Gospel Preaching

Apr.	20	M	**Acts 2, 22-29**
	21	Tu	**Acts 2, 30-40**
	22	W	**Acts 2, 41-47**
	23	Th	Psa. 16, 1-11
	24	F	Isa. 40, 1-11
	25	S	1 Cor. 2, 1-10
	26	Su	Isa. 52, 1-10

In the Name of Jesus

Apr.	27	M	**Acts 3, 1-10**
	28	Tu	**Acts 3, 11-18**
	29	W	**Acts 3, 19-26**
	30	Th	Psa. 72, 1-10
May	1	F	Psa. 72, 11-20
	2	S	Matt. 7, 21-29
	3	Su	Mark 16, 9-20

Arrested and Set Free

May	4	M	**Acts 4, 1-12**
	5	Tu	**Acts 4, 13-22**
	6	W	**Acts 4, 23-31**
	7	Th	Jer. 38, 7-16
	8	F	Psa. 142, 1-7
	9	S	Acts 16, 32-40
	10	Su	Gen. 41, 9-16

The True and the False

May	11	M	**Acts 4, 32-37**
	12	Tu	**Acts 5, 1-9**
	13	W	**Acts 5, 10-16**
	14	Th	2 Pet. 2, 1-9
	15	F	Eph. 4, 8-16
	16	S	Prov. 12, 13-22
	17	Su	John 10, 1-12

Imprisoned and Unafraid

May	18	M	**Acts 5, 17-23**
	19	Tu	**Acts 5, 24-32**
	20	W	**Acts 5, 33-42**
	21	Th	Rom. 8, 31-39
	22	F	John 18, 28-37
	23	S	Rev. 1, 1-9
	24	Su	Acts 26, 22-32

Stephen the First Martyr

May	25	M	Acts 6, 1-7
	26	Tu	**Acts 6, 8-15**
	27	W	**Acts 7, 1 ; 54-60**
	28	Th	1 Kings 19, 9-14
	29	F	Acts 22, 11-20
	30	S	Matt. 27, 26-37
	31	Su	Heb. 11, 32-40

Steadfast in Purpose

June	1	M	**Dan. 1, 1-6**
	2	Tu	**Dan. 1, 7-16**
	3	W	**Dan. 1, 17-21**
	4	Th	Psa. 28, 1-9
	5	F	Luke 9, 51-56
	6	S	Acts 20, 17-27
	7	Su	Phil. 3, 7-16

A Forgotten Dream

June	8	M	**Dan. 2, 1-9**
	9	Tu	**Dan. 2, 10-16**
	10	W	**Dan. 2, 17-25**
	11	Th	**Dan. 2, 26-35**
	12	F	**Dan. 2, 36-43**
	13	S	**Dan. 2, 44-49**
	14	Su	Job 33, 6-17

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RAYS

FROM THE EAST

for young people



(Photograph by Dorothy Wilding)

Her Majesty Queen Elizabeth II

issued by the

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June—July, 1953

THE CORONATION OF THE QUEEN

On Christmas Day, our Queen said, in her broadcast talk to her peoples all over the world, "*I ask you all . . . to pray for me . . . that God may give me wisdom and strength to carry out the solemn promises I shall be making*".

On Tuesday, June 2nd, the Queen will be making those solemn promises in Westminster Abbey before God and in the sight of thousands of her most noble subjects, and also in the hearing of millions of others all over the world.

The Queen makes her Promises

In our last issue, we wrote concerning the Presentation of the Bible to the Queen within the Abbey. After this, the Queen rises from her chair and, in the sight of all the people, kneeling upon her knees and resting her right hand upon the Bible, makes her solemn Oath to observe and to keep all her promises. The Queen then kisses the Bible and signs the Oath, and returns to her chair.

In thinking of the Coronation of our Queen one must never forget that before ever the crown is placed upon her head, a very solemn service is held in which the Queen promises to rule her people in justice and mercy and in the sight of God. If the Queen were not willing to give herself to the service of her people, just as did her father King George VI, she would not rightly receive the Crown.

The Anointing of the Queen

And so, before the Crown is placed upon her head, much is done by way of preparation. After the reading of two portions of Scripture and the offering of prayer, the Queen rises from her seat and moves towards St. Edward's Chair. She lays aside her glorious royal robe of crimson and, in her white gown, she proceeds towards the historic chair of Coronation. This tells us that if we are to receive the true glory, we must lay aside our own glory in order to seek first the Glory which comes from God.

Now follows the Anointing. Four of the most noble Knights of the Garter move forward holding a rich canopy of silk or cloth of gold over the Queen's head, to show that this act of devotion is really private to the Sovereign. Next the Archbishop takes the Ampulla (or small golden vessel containing the Anointing Oil, made in the form of an eagle, to show that Faith like the eagle soars to heaven) and from it he pours a little of the oil from the eagle's beak into the Anointing Spoon. The Archbishop then, dipping his fingers into the oil, anoints the Queen upon the palm of each hand and also upon the head, with these words, "*As Solomon was anointed King by Zadok the priest and Nathan the prophet, so be you anointed, blessed and consecrated Queen over*

the Peoples, whom the Lord hath given you to rule and govern". (You can compare 1 Sam. 16:13 and 1 Kings 1:45.) The purpose of the Anointing with oil is to set forth the fact that the Spirit of God is most necessary if one is to rule over others. Would that all rulers and leaders recognized this!

The Queen is presented with the symbols of Royalty

For a moment the Queen kneels in prayer to God and then, upon rising, is robed with two vestments of Cloth of Gold, for gold is the symbol of royalty besides being the standard of value. Do you remember how the wise men brought their gifts of gold to Christ, setting forth His Kingliness?

Once again the Queen is seated, and then, one by one, there are brought to her the symbols which set forth the graces and virtues of true Kingship; until the crown of Kingly Glory crowns all else. First come the Golden Spurs, which the Queen touches with her fingers to show that she is the Head of all Knightly Chivalry in her realm. Then the Sovereign's Sword is offered to her—it is the loveliest and most valuable sword in all the world and sets forth her power to do good and to slay evil. The Queen receives this sword with the words, *" Receive this kingly sword, and with this do justice, stop the growth of iniquity, protect the Holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss and confirm what is in good order".*

Then, in order, follow the Armill and the Robe Royal made of cloth of Gold; the Orb is put into her hand to set forth her authority under God; the " Wedding Ring of England ", to show how the Sovereign is united to her people for life; the two Sceptres or rods; in the right hand, the Sceptre with the Cross, setting forth the Queen's power combined with justice; in the left hand the Sceptre with the Dove setting forth the Queen's power combined with mercy; and lastly, amid a hushed stillness in the great Abbey, there follows the Coronation with the Crown of St. Edward.

The Queen is Crowned

The great moment has now come: for the Crown is the sum of all that has gone before. The Archbishop lifts the Royal Crown in his hand, whilst he utters a prayer for " *Thy servant Elizabeth our Queen* ", and then, stepping forward to the Coronation Chair of St. Edward where the Queen is seated, reverently places the Crown upon the head of the Queen.

Immediately, the silence is broken by joyful and repeated shouts of " God Save the Queen ". The trumpets sound, the guns at the Tower of London are fired, and all over the world, in every

capital of the Empire, royal salutes are fired to mark the crowning of Britain's new Queen.

Again, the shouting dies, and the voice of the Archbishop is heard praying in the Queen's presence, "*God crown you with a crown of glory and righteousness, that . . . you may obtain the crown of an everlasting kingdom by the gift of Him Whose kingdom endureth for ever.*"

The service of the Coronation then continues on in all its beauty. But long after the service is over, the glory will remain—the glory of the King's daughter, who for our sakes has yielded her life to serve her nation in her high yet lonely office. May God indeed bless her, may His grace sustain her and His Holy Spirit guide her, until she "*receive the crown of glory that fadeth not away*". May He "*deliver her from every evil work, and preserve her unto His heavenly Kingdom: to whom be glory for ever and ever. Amen*".

CHRISTMAS CAMPS, CHORUSES AND CLOTHES

by Mrs. G. Champion, Kovilpatti

Each year about Christmas time, we plan our camps so that we can visit all our twenty-three schools. Mr. Champion and the Pastors, who live in each of the four parts of our Field, conduct Scripture examinations. Five of our schools are fairly near Kovilpatti, but we usually camp in order to see the rest. This takes a long time and means all sorts of journeys and different kinds of places to stay in. Wherever we go, there are always lots and lots of folk with time to stand and watch us and look at everything that we do. As most of the villages are away from the roads, our going gives the folk just a nice change and something to watch and talk about. We cannot take our van to a number of the places as there are no proper roads, but the people are always urging us to take it, for they tell us that a wonderful road has been made to their particular village. Nevertheless, we load our luggage into a bullock cart and walk; much to their disappointment.

It is the song that matters

Each year, the children have different Scripture verses to learn and recite, also stories from the Bible and hymns to sing. In some villages the children sing well, but in others they seem to sing without any tune at all. Their voices go up and down but there is just no tune to their song. Some will sing a very high note, others a very low note, and the children sitting by nudge each other and laugh. The children often have to bring their little brothers or sisters with them to look after, as their parents go to work in the fields. And I sometimes feel sorry for them, when they have put

the baby down outside and have come in for the examination, and the baby cries at the top of its voice all the time. Sometimes it does seem as though they cannot learn to sing well, and then a number of times when we have been walking in or near a village we have heard our children singing:—

"Jesus died for sinners, oh! Jesus died for sinners
Jesus died for sinners. Jesus Christ our Lord."

And when we hear that, we feel that all the long journeys and all the teaching and all the pennies that you, Boys and Girls, bring on Sundays and put in the boxes are well worth while, because these boys and girls are taught to sing about the Lord Jesus and others can hear their song.

Warm weather fashions for children

After the examination is over, there comes, for the children, the nicest time of all. They all line up for their gifts. They are dressed in all sorts of clothes. In the school where I am sitting writing this, a few have nice clothes on but most of them have very poor ones. One boy has a queer long garment that makes him look like an Egyptian; another has managed to get a pair of torn shorts and has managed to get himself into one leg and tie it in the front. His sister has torn the other leg open and wrapped it round her to look as much like a skirt as possible. The things spread out for them to choose from don't seem much to us, for we know what nice things can be bought. I cannot help being glad that these boys and girls cannot see the shops, for it means that the little presents they have are very nice indeed to them. There are small combs, mirrors, soap, exercise books, and pencils, and they also get a post card with a Tamil text on the back and two small lumps of brown sugar. After this with loud and joyful salaams the children rush excitedly off to their homes.

TWO SPECIAL CORONATION SEARCHERS

Here are two special Bible Searchers, one for each group. You should enter for one only of the two; whichever is your group. Nobody should do both.

LOWER GROUP SEARCHER—age under 12

All these words remind us in one way or another of the Coronation. They will be found in the Book of Esther, chapters 1; 2; 4; 5; 9.

1. The royal house.
2. A royal commandment.
3. The royal crown.
4. The golden sceptre.
5. (The) royal throne.
6. Royal apparel.
7. A day of gladness.

Write out your answers like this—

The royal house is found in . . .
A royal commandment is found in . . .

and give the chapter and verse where found. Extra marks will be given if you find any of the words more than once. Then write out the following words and give the chapter and verse where found. "He set the royal crown upon her head, and made her queen."

UPPER GROUP SEARCHER—age 12 and under 16

Searchers in the Upper Group should do this Searcher ONLY.

A DAY TO REMEMBER

Tuesday, June 2nd, 1953, is a day that we shall all remember, for on that day, our Gracious Queen Elizabeth will be crowned in Westminster Abbey. Those who are privileged to receive (1) *A royal commandment* to attend the Coronation ceremony must be in their places long before the Queen arrives. Those who are not so privileged will be able to join in the broadcast of the service. After the Recognition, the Anointing and the Investiture Her Majesty will be crowned with (2) *the Crown of Gold*, and a great shout will go up from the people " God save the Queen ". We shall all join in that prayer. Last, but by no means least, a copy of the Holy Bible will be presented as a gift to Her Majesty. Then, clothed in (3) *Royal apparel*, and seated upon the (4) *Royal throne*, the Queen will receive the homage of (5) *the nobles and princes* of the realm, and again the cry will go up " God save Queen Elizabeth ". The service over, the Queen will rest awhile, then wearing the (6) *Royal Crown* and carrying the Orb and (7) *the Golden Sceptre* she will proceed to the entrance to the Abbey to take her place in the State Coach for the return drive to (8) *the Royal House*—Buckingham Palace, amid scenes of (9) *joy and gladness*.

We want you to read the whole of the Book of Esther and write out, the one under the other, the words that are in italic type and numbered, giving the chapter and verse where found. You may also include any other " royal " things that have not already been mentioned. Underneath your list write out the first three verses of Psalm 122, which will be sung as the Anthem when the Queen enters Westminster Abbey.

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 October, 1953, 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 4 ozs.

CLOSING DATE — JUNE 30th, 1953.

RESULT OF LAST BIBLE SEARCHER

There were not quite so many entries as last time, and we were a little disappointed with the small proportion of entries from the Upper Group. It may interest our older scholars to know that there were fourteen verses in the chapters named in which all the words were of one syllable only. There were 56 new searchers, and we welcome back several who have not entered for a long time. The names follow in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Irene Adams, aged 13, Otley S.S., Suffolk.
2. Alan Driver, aged 14, Badingham S.S.

Special Mention: Iris Fitzhugh, David Sore, David Chivers, Jane Sutton, Michael Pleasance, Margaret Cooper, Margaret Last, Christine Payne.

Very Highly Commended: Jill Mayes, Pamela Banks, John Betts, Rachel Perry, Margaret Fromow, Kenneth Thirkettle, Jessie Wing, Jill Harsant, Elizabeth Leeks, Gerda Cooley, Brenda Long, Ruth Butters, Doreen Luckham, Christine Lawson, Nora Jaegar, Jean Pearce, K. J. Appleton, Valerie Newing, Doreen Devonshire, Ivy Harrison, Yvonne Waldegrave, David Pleasance.

Highly Commended: Pamela Hooton, Malcolm Horsnell, Sheila Botwright, Joy Knight, Evelyn Mills, Sylvia Michael, Pat Bastick, Christine Payler, Laura Dearden, Jean Mead, Joy Banham, Daphne Page, Peter Moon, Brenda Cripps, Brenda Page, Yvonne Wrangles, Fred Terry, Peter Harris, Leonard Race, Georgina Bardo, Wendy Carter, Jean Goodchild, Phyllis Woollard, Vera Warren, June Smith, Mary Race, Gordon Kuhrt, Maureen Hammond, James Abbott, Joan Booth, Evelyn Cockle, Percy Smith, Jennifer Ballard, John Fromow, Janet Campbell.

Commended: Sylvia Lott, David Wright, Philip Mills, William Wiliams, John Mewes, David Newton, David Perry, Margaret Solly, Thelma Savage, Ruth Sowerbutts, Gillian Ansell, Penelope Baker, Gwen Sansom, Trevor Clark. Sent references only: Joyce Ling, Sheila Thompson. The following also tried but misunderstood the instructions: Janet Ward, Myrtle Bugg, Georgina Poll, Maureen Jackson, Albert Crane. Answered Lower Group: Barbara Michael and Joyce Farrell.

Lower Group, age under 12

Prizewinners: 1. Michael Horrex, aged 9, " Bethesda," Stowmarket.
2. Janet Merrett, aged 10, Courland Grove, Clapham.

Special Mention: Stephen Trowbridge, Susan Kempster, David Payne, Daphne Leggett.

Very Highly Commended: Margaret Gould, Marion Berry, Roger Osborne, John Cooper, Christine Ruffles, June Collett, Frederick Cooper, Michael Bridges, Christine,

Hill, Philip Bird, Valerie Waldegrave, Anthony Bourne, James Ransome, Christine Cooper, Doreen Ashworth, David Hitchcock, Colin Chandler, Jean Cox, Christopher Bacon.

Highly Commended: Graham Phillimore, Marjorie Moon, Janis Lowe, Christine Phillimore, Graham Brown, Valerie Saunders, Robert Stain, Geoffrey Kimber, Margaret Symonds, Christopher Blyth, K. Burke, Helen Fromow, Bernard Wright, Patricia Dellar, Douglas Earl, Janet Bailey, Roger Greaves, David Jaegar, Brian Asplin, Sylvia Bish, Marcus Offer, Brenda Evans, Janet Bedford, Olive Butters, Margaret Marshall, Alan Clarke, Isobel Baker, Sheila King, Sylvia Jones, Michael Oakley, Muriel Eldridge, Joan Solly, Rhoda Warren, Valerie Alcock, Mary Oxborrow, Maureen Davey, Percy Carr, Jennifer Richards, Brian Mason, Joan Wing, Richard Whiting, Christina Jennings, David Bugg, Carol Collett, Judith Symonds, Josephine Setchell, Ruth Ager, Dorothy Saunders, Margaret Brooke, Valerie Laws, Joan Terry, Ruth Laimbeer, Carole Rand, Pamela Phillips, Pat Coleman, Diane Pugsley, Margaret Warner, Helen Sibthorpe, Dawn Cook, Hazel Frost, John Curtis, Maureen Pleasance, Hazel Harris, Rosemary Reeves, Margaret Cottington, Maurice Beeby, Vilma Challis, John Cresswell, Marian Jones, Shirley Frost, Coleen Osgood, Margaret Bloxall, Muriel Knight, John Bugg, Margaret Grundy, Brian Rippon, Colin Rayner, Mary Baker, Jefferey Lighten, Paul Orchard, Carol Hewlett, Peter Perry, Raymond Reynolds, Diane Yates, Michael Brown, David Hunt, Audrey Cross, Marion Botwright, Michael Bardo, Denis Perry, John Kappler, Linda Alston, Margaret Few, Roberta Crane, Barbara Sowerbutts, Carole Carmichael, Barrie Symonds, Heather Luty, Ruth Stockbridge, Colyn Payne, Ann Ballard, Jean Buchledge, Pamela Towler, Colin Howells, Brenda Chubb, Brenda Watts, Gerald Scruby, Veronica Baker, Denise Dade, Jennifer Miller, Michael Saunders, Gillian Lea, Joan Moore, David Burman, Patricia Walker, Olive Powell, Grace Skull, Irene Pharaoh, Valerie Warner, Margaret Campbell, Jean White, Andrew Symonds, Ann Richardson, Mary Edwards, Colin Brown, Stella Stebbings, Nancy Allick, Geraldine Edwards, Joy Watts, Sidney Skull, Brenda Hedger, Loretta Bamber, David Pook, Joyce Parsons, Brenda Bamber, Philip Wolstenholme, Brenda Burman, Michael Madder, Keith Goodchild, Maureen Steiner, Beryl Knight, Ann Lawrence, Ruth Adams, Monica Johnson, Howard Beeby, Kathleen Stevens, Patricia Scanlan, Carole Cheeseman, Lilian Boxall, A. Cable, Christopher Boxall, Marion Davey, David Mouqué, Valerie Barnett, Monica Ransome, Glenda Hart, Vanda Cooley, Patricia Hankin, Philip Ovenden, Maureen Draper, Jean Lott, Maureen Newland, Paul Goddard, Mary Stockbridge, June Neeps, Jillian Saunders, Alan Saunders, Elizabeth Bacon, Jean Warren, Rosemary Taplin, Graham Eldridge, June Barker, Eva Reynolds, Pamela Monaghan, Vivienne Hurren, Margaret Billingham, Terry O'Brien, Michael Brundell, Leslie Smith, Raymond Rudd, Jonathan Evans, David Largent, Michael Meredith, Olive Runacles, Raymond Hamilton, Margaret Chapman, Diana Lunn, Jean Potter, Malcolm Woollard, Barbara Gosney, Pauline Saunders, Valerie Flegg, Susan Cantor, Jean Coomber, Sonia Carter, Janet Scruby, Sheila Mead, Maureen Sykes, Maureen Mills, Rona Collar, Vivien White, Joyce Cracknell, Barbara Parker, Fiona Duncan, Pat Farley, Maureen Goodchild, Hazel Moore, Pamela Jeavons, Diane Pearce, James Short, Joy Emmerson, Martin Hewitt, Mary Vines, Douglas Plummer, Marion Collins, Roger Maguire, Richard Plummer, Linda Farley, Ronald Lunn, Ruth Baker, Mary Pickering, Carol Owen, John Moore, Sally Vines, Betty Daley, Douglas Chivers, Mervyn Prime, Jean Newerman, Sheila White, Pauline Monaghan, Pauline Lovell, Joy Prime, Elizabeth Pickering, Frieda Gosney, Keith Cook, Beryl Warner, Terence McDonald, Brenda Reynolds, Brian Kuhrt, John Reed, Doreen Watkinson, David McDonald, Michael Croxton, Beryl Goddard, Betty Clarke, Lynn Crighton, Philip Blyth, Michael White, Susan Davis, Patricia Broomfield, June Willis, Pat Mitchell, Julia Jeffries, Miriam Clarke, K. Thayer.

Commended: John Smith, Frank James, Trevor Lovell, Norman Maguire, Gillian Hayward, Leslie Hewitt, Brian Keys, Reginald Mewes, Iris Draper, Dorothy Allich, Gordon Ansell, David Robinson, Tony Lindsay, Michael Goddard, Alan Proctor, Mary Plummer, Molly Hay, Sandra Pearce, Barbara Jackson, Pauline Goddard, Kenneth Poll, Janet Turner, Beverley Nolte, Christine Moffatt, John Gardner, Richard Turner, Dora Stacey, Trevor Coles, Gwen Seaborne, Pamela Gascoine, John Twitchett, Vivienne Shaw, Betty Woods, Shirley Meeks, Brenda Smith, Vivienne Ellis, Pat Campion, Edward Jackman, Alan Felgate. Sent references only: Valerie Morris, Margaret Brown, Janet Bone, Marion Brown, Jean Bannister, Ann Mason, Kathleen Sparrow. Also tried: Pauline Nevitt. Not for competition: The Misses Alice and Anne Crane, Anthea Evans and Jocelyn Short.

Belvedere and West Ham tied for first place; Chadwell St. and March, for second place; Stowmarket came third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

After her Coronation, the Queen will wear her robe of purple velvet and will appear at the West door of Westminster Abbey wearing her Crown and carrying in her right hand the Sceptre with the Cross, the symbol of authority and justice, and in her left hand the Orb, the symbol of Divine Government.

Now the Orb has a threefold meaning, which speaks of the Kingly Government of our Lord Jesus Christ, for it is made of pure gold and consists of a Golden Ball or Globe, upon which is mounted a Golden

Cross, standing upon a large amethyst, which joins the Globe and the Cross. The Golden Globe teaches us that one day,

"Jesus shall reign where'er the sun
Doth his successive journeys run . . ."

or, as we read in Psalm 2:8, He shall receive "the uttermost parts of the earth for His possessions". The Cross speaks to us of the King's yielding of Himself for our sakes, when He became the Lamb of God for our atonement. The amethyst speaks of "temperance", or the perfectly balanced justice of the rule of Christ the King.

The Queen's Orb bids us look forward to the yet more glorious day when God shall "anoint His King upon His holy hill of Zion" (Psalm 2:6). It bids us remember that earth's Kings and Queens even now reign as ordained by God. It tells us that above and beyond all earthly power, Jesus is now reigning in all authority in heaven and on earth, and that therefore we may, "Go, and teach all nations, baptising them . . . teaching them to observe all things whatsoever He has commanded us", for said He, "Lo I am with you all the days, even unto the end of the age."

"Reign over me Lord Jesus
Oh, make my heart Thy throne!
It shall be Thine for ever,
It shall be Thine alone."

Have you yet paid homage to God's King? Pray Him humbly that, in your heart, "Of the increase of His government and peace there may be no end."

I was pleased to receive letters from:—Marion Collins, Marjorie Moon, Jean Pearce, Jennifer Richards; and also from the following friends:—Mrs. M. Boxall, Mrs. G. A. Brown, Mrs. Bugg, Mr. J. Christie, Mr. R. J. Davis, Mrs. Jackson, Mr. and Mrs. H. W. Harmer, Mrs. J. H. Harmer, Mrs. E. J. Knight, Mrs. F. Laxton, Mrs. E. M. Pook (pleased to have David's entry), Mrs. K. L. Scrivener, Miss. J. E. Smith and Mr. W. H. Trowbridge.

With best wishes to you all, from

UNCLE PETER.

Steadfast in Purpose

June	1	M	**Dan. 1, 1-6**
	2	Tu	**Dan. 1, 7-16**
	3	W	**Dan. 1, 17-21**
	4	Th	Psa. 28, 1-9
	5	F	Luke 9, 51-56
	6	S	Acts 20, 17-27
	7	Su	Phil. 3, 7-16

A Forgotten Dream

une	8	M	**Dan. 2, 1-9**
	9	Tu	**Dan. 2, 10-16**
	10	W	**Dan. 2, 17-25**
	11	Th	**Dan. 2, 26-35**
	12	F	**Dan. 2, 36-43**
	13	S	**Dan. 2, 44-49**
	14	Su	Job 33, 6-17

Three Faithful Men

June	15	M	**Dan. 3, 1-9**
	16	Tu	**Dan. 3, 10-16**
	17	W	**Dan. 3, 17-25**
	18	Th	**Dan. 3, 26-30**
	19	F	Heb. 3, 1-9
	20	S	Gal. 3, 1-9
	21	Su	Rev. 2, 1-10

Pride Brought Low

June	22	M	**Dan. 4, 1-7**
	23	Tu	**Dan. 4, 8-16**
	24	W	**Dan. 4, 17-23**
	25	Th	**Dan. 4, 24-32**
	26	F	**Dan. 4, 33-37**
	27	S	Prov. 16, 17-25
	28	Su	Luke 18, 9-17

The Judgment of the Lord

June	29	M	**Dan. 5, 1-7**
	30	Tu	**Dan. 5, 8-16**
July	1	W	**Dan. 5, 17-23**
	2	Th	**Dan. 5, 24-31**
	3	F	Gen. 6, 1-8
	4	S	Gen. 11, 1-9
	5	Su	Gen. 18, 16-26

Put God First

July	6	M	**Dan. 6, 1-9**
	7	Tu	**Dan. 6, 10-17**
	8	W	**Dan. 6, 18-28**
	9	Th	Josh. 1, 1-9
	10	F	1 Sam. 2, 22-30
	11	S	John 8, 20-29
	12	Su	Matt. 3, 7-17

The Church Scattered

July	13	M	**Acts 8, 1-8**
	14	Tu	**Acts 8, 9-17**
	15	W	**Acts 8, 18-25**
	16	Th	Heb. 2, 1-9
	17	F	Rom. 10, 8-18
	18	S	Matt. 28, 11-20
	19	Su	Rev. 7, 9-17

The Gospel for a Foreigner

July	20	M	**Acts 8, 26-33**
	21	Tu	**Acts 8, 34-40**
	22	W	Luke 2, 25-32
	23	Th	Isa. 49, 5-12
	24	F	John 12, 20-32
	25	S	Isa. 42, 1-8
	26	Su	Isa. 55, 1-11

The Persecutor Converted

July	27	M	**Acts 9, 1-9**
	28	Tu	**Acts 9, 10-20**
	29	W	**Acts 9, 21-31**
	30	Th	John 3, 1-7
	31	F	Gal. 1, 11-24
Aug.	1	S	1 Tim. 1, 11-17
	2	Su	Phil. 3, 1-9

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RAYS

FROM THE EAST

for young people



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August—September, 1953

ANNUAL "RAYS" MEETING

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

Saturday, September 26th, 1953

at 3.30 p.m.

Chairman: **Missionary H. A. HUCKETT**

Speaker: **Missionary Miss L. S. HAZEL**

ALL ARE WELCOME

Teas and Lemonade will be provided, but bring your own "eats"
Buses and Tube to "Angel," Islington

THE ELEPHANT WITH NOT ENOUGH TO DO

Day after day, the missionary saw the huge body of the elephant moving around within the grounds of the temple. The creature never seemed to be used, and it could do so much useful work if only it were put to the right job. Besides which, the missionary badly wanted to build a much larger church, for every year more and more Indian folk learned the way of Christ and were baptized. What could he not do (thought the missionary to himself) if only he had that elephant! In order to build the church, he needed stones, but they were away up on the mountain side—he also needed wood for the roof and the framing, but the trees were miles away in the forest.

And so one day he went to see the keeper of the elephant.

"Whose elephant is that?" he asked him.

"It belongs to the goddess who lives in the temple," the keeper answered.

"And what does the goddess do with the elephant?" asked the missionary.

"Oh, she rides upon it twice a year in the processions."

"What a pity," the missionary thought to himself, "that the elephant has not more work to do."

So the missionary then went to see the British Resident, and asked him what he thought of his idea of getting the elephant to work.

"Oh," said he, "if you want to borrow the elephant, you must get permission from the Maharani, or queen, of the state."

Once again, the persevering missionary set off, this time to find the Maharani and beg for the loan of the big elephant.

"Yes," said the Maharani, "you may borrow the elephant but you must feed it and you must also pay the keeper his wages."

That was just what the missionary wanted. Not many days after, the same elephant was picking his way up the steep mountain path to the place where the big stones lay. They loaded half-a-ton of stones on his back and down he came, down the mountain side, to the place where they were going to build the new church. And so on, day after day, up to the mountains and back to the church with more and more stones until there was a pile of stones large enough to build the new church.

But timber also was needed for roofing, for framing, and for doors and windows. And so once again our friend the elephant set forth into the dark and dense forest. His keeper showed him the tree that was wanted and the elephant scored the stem near to the ground with his great tusks, until he could throw down the tree by pulling it over with the use of his powerful trunk. Having laid the tree upon the ground, the elephant would then pick it up with his trunk and edge it on to his two great tusks, upon which he would carry the tree back to the place where the new church was to be built.

One day the missionary decided that he had enough stones and enough timber to start building. The elephant who had had such a busy and useful time was no longer needed. And so he was returned once again to the temple to his former life of not having enough to do, to his former work of carrying the dead idol round the town twice a year.

I wonder which job the elephant liked best—serving the dead idol, or serving the living God? We do not know, because one never quite knows what the elephants are thinking, behind their huge ears and wicked-looking little eyes.

Which occupation would you like best? And yet there are many people who prefer to serve idols rather than the Living God. For there are idols worshipped in England as well as India. Idols of pleasure, of fame, of position, and of money; personal idols as well as national idols, all of which keep us from the worship and service of God. The worship of idols, of whatever sort they be, will deaden our conscience and make us the slaves of the things we worship. It was to set us free from this slavery that the Lord Jesus came and shed His precious blood upon the Cross. It is only He who can cleanse our conscience from the service of idols, so that we "turn to God from idols to serve the living and true God: and wait for His Son from heaven." And when we turn to Him, He brings us into the privilege and joy of His blessed service. We many then have a part, however small, in the work of building His Kingdom, whether it be in India or at home in England. Once again, I would ask you each—"Whose service would you choose? Which service do you desire?" If you really desire to serve the living and true God, then tell Him so and ask Him to let you hear His call.

INDIAN STORIES

Two highwaymen of India had been the cause of much fear and much robbery on the road but, at length, they were both arrested and were brought before the court over which the king presided. The king ordered his executioner to behead both men at once, and one of them was beheaded on the spot. But when the turn of the second came, he told the executioner that, if he died, a wonder-working secret would die with him, and that, before he died, he would like to tell the king this secret.

They brought him once more before the king and he was asked what the secret was. "O King," said he, "I can grow golden rice if a goldsmith shall, first of all, make for me golden seeds." The king therefore ordered his goldsmith to form little grains of gold, just like seeds of rice, and had them brought to the highwayman. "O King," said he, "these seeds must be sown by one who has never stolen anything at all, not even when a child. I know of none so fitted to sow these seeds as thee, O King, in thine own garden."

But the king hesitated. He remembered that many years ago, when a child, he had taken some of his father's money but had not paid it back. "No," said the king, "the seeds would not grow if I sowed them." He then asked the queen if she could sow the golden seeds but the queen also had to confess that she had onec taken something which did not belong to her. Each one of the king's courtiers was then asked if he had never stolen aught and could therefore sow the golden seeds, but each had to make confession and refuse to sow the seeds.

"What!" said the highwayman, "have all the king's court pleaded guilty to theft? Why then should I be put to death when all are guilty of a like transgression?" It was true; the good king acknowledged the justice of the man's plea and released him for his wisdom.

If the highwayman deserved to die then so did they all, for all had transgressed, "There was none righteous, no not one" (Romans 3:10).

Every mouth had been stopped and all were guilty not only before the king but, what was really important, before the throne of God Himself. All were sold under sin and there was not one who could pay the price which God demanded for their release; the price of a perfect life.

The whole world is sold under sin whether it be the Western world or the Eastern. "All have sinned and have come short of God's just demands." You and I need someone to pay the price of our release from the sentence of sin, just as much as did those people of India; for if there is none to help, we shall perish. It is just here that the Good News that we may be set free from the

sentence of sin, is so welcome. There is One who never stole, who never lied, who never committed sin. He is God's Son, the Lord Jesus Christ. Because God so loved the world, He gave His Son to die for sinners, to pay the price of our redemption and thus to set us free from the sentence of death.

"There was none other good enough
To pay the price of sin
He only could unlock the gate
Of Heaven and let us in."

Said our Lord Jesus Christ in Mark 16, verse 15: "Go ye into all the world, and preach the Good News—the Gospel—to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be condemned."

ALL THY WORKS PRAISE THEE

During the next few weeks, many of you will be on holiday, either at the seaside or in the country. May you each have a lovely time and thoroughly enjoy yourselves. But do not forget that all the lovely things of "Heaven and earth, and the sea, and all that in them is" were made by God for our enjoyment and to His praise. May we join in praise to our God and we too shall rejoice.

Lower Group, age under 12

These are the words that we want you to search for.

1. The valleys . . . shout for joy.
2. Let the heaven and earth praise Him.
3. The trees of the wood rejoice.
4. Let the hills be joyful.
5. Let them praise the name of the Lord.

They will be found in the Book of Psalms, numbers 65; 69; 96; 98; 148. Write out each verse *in full* and give the number of the Psalm and the verse where found.

Upper Group, age 12 and under 16

Please note that if you are aged 12 or over you must do *both* sets of questions this time. The answers to these questions will be found in Isaiah, chapters 35; 42; 44; 51; 55. Write out the verses *in full*, and give the chapter and verse where found. The words are not exactly the same as given in the Bible, but you will have no difficulty in finding the answers if you read carefully. Where do we read—

1. That the wilderness shall be glad, and the desert rejoice?
2. Of the isles singing praise unto the Lord?
3. Of the mountains and forest breaking forth into singing?
4. That joy and thanksgiving shall be found in the garden of the Lord?
5. Of the trees clapping their hands?

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 December, 1953, 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 4 ozs.

CLOSING DATE — AUGUST 31st, 1953.

RESULT OF LAST BIBLE SEARCHER

There was rather a big drop in the number of entries this time. Some of the papers were very good indeed, but a number of searchers in the Lower Group who usually do well, forgot to write out the sentence where the "royal crown" was mentioned and so lost marks. There were 37 new searchers, and we welcome two new Schools—Reigate and Margate. The names follow in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Nora Jaeger, aged 15, March S.S.
2. Jane Sutton, aged 15, Sudbourne S.S.

Special Mention: Elizabeth Leeks, Margaret Cooper, Ivy Harrison, Pat Mortimer, Joyce Leng, Doreen Devonshire.

Very Highly Commended: Kenneth Appleton, James Abbott, Margaret Fromow, Patricia Curtis, Dorothy Sutton, Ruth Butters, Janet Burling, Jean Goodchild, Pauline Prigmore, Christine Payne, Irene Adams, Brenda Long, Margaret Solly, Vera Warren, David Baxter, Rachel Perry, Ruth Sowerbutts.

Highly Commended: David Chivers, Daphne Page, Peter Moon, Alan Driver, Joyce Barkaway, Gerda Cooley, P. Mills, Wendy Carter, Barbara Michael, Janet Campbell, Evelyn Mills, Christine Allick, Maureen Jackson, Laura Dearden, C. Corbett, Myrtle Bugg, Eileen Plummer, Maureen Hammond, Sylvia Michael, Leonard Race, Brenda Page, Janet Ward, Albert Crane, Mary Race, K. Richards, Georgina Bardo, Percy Smith, David Dungey, Marlene Baker, Valerie Austin, Gillian Ansell, Pamela Banks, Fred Terry, Jennifer Ballard, Evelyn Cockle, David Perry.

Commended: Ann Ballard, Janet Baxter, Peter Miller, Georgina Poll, Trevor Clark, Kenneth Poll, Edward Howard. The following omitted the verses in Psalm 122. D. Pleasance, Joy Knight, Jill Harsant, Ivy Newland, Elizabeth Wild, Jessie Wing, John Green, P. Bush, D. Newton, William Bush, John Shipp. M. Maycock and Maureen Cantle answered the Lower Group questions. John Fromow and Jean Pearce also tried, but misunderstood the instructions.

Lower Group, age under 12

Prizewinners: 1. Margaret Few, aged 9, Great Blakenham S.S.
2. Keith Goodchild, aged 8, Askett S.S.

Special Mention: Anthony Bourne, Marion Botwright, Stephen Trowbridge, Janet Merrett.

Very Highly Commended: Brian Rippon, Alan Saunders, Janis Lowe, Barbara Jackson, Dorothy Saunders, Mary Stockbridge, Percy Carr, Graham Brown, Jonathan Evans, Elizabeth Bacon, John Cooper, Christopher Bacon, Barbara Gosney, David Marshall, Joan Wing, Paul Orchard, Douglas Earl, June Collett, Brian Asplin, Roger Osborne, David Jaegar, Michael Brown, Isobel Baker, Margaret Marshall, Michael Horrex, Gordon Ansell, John Bugg, Douglas Chivers, Roberta Crane, Margaret Brooke, Carole Collett, Barrie Symonds, Margaret Gould, Jennifer Richards, Judith Symonds, Mary Oxborrow, Kathleen Sparrow, Rhoda Warren, Valerie Laws, Pauline Lovell, Ronald McGillicuddy, Jean Warren, Graham Eldridge, Sylvia Bish, Joy Emmerson.

Highly Commended: Nancy Allick, Janet Smith, Gerald Scruby, Dawn Cook, Frederick Cooper, Marion Berry, Mary Huckett, Patricia Hankin, Joan Terry, Sylvia Jones, Michael Bridges, Michael Saunders, Leslie Smith, Denis Perry, David Burman, Janet Scruby, Daphne Leggett, Philip Ovenden, Ruth Laimbeer, Andrew Symonds, Pamela Phillips, Christine Hill, Martin Hewitt, Rosemary Gough, Philip Bird, Denise Dade, David

Bugg, Peter Huckett, Sheila Gardner, Colin Rayner, Jean Potter, Marion Collins, Margaret Symonds, Janet Bailey, Jennifer Miller, Brian Mason, Douglas Plummer, Colin Chandler, John Gardner, Sidney Skull, Joan Bannister, Susan Kempster, Peter McGillicuddy, Marjorie Moon, Diane Yates, Elizabeth Pickering, Brenda Burman, Valerie Barnett, Olive Butters, Peter Perry, Howard Beeby, Sonia Carter, Christine Cooper, David Humphrey, Maurice Beeby, Grace Skull, Frieda Gosney, Alan Wakefield, Carol Owen, Helen Sibthorpe, Christine Ruffles, Mary Pickering, Mary Plummer, Graham Phillimore, Christine Moffatt, An entry from 7 Alliance Terrace, Wellingborough, Carole Smith, Carole Cheeseman, Roger Davies, Irene Pharoah, Julia Jeffries, Anthony Cable, Philip Wolstenholme, Frances Mason, Terrence McDonald, John Smith, Colin Brown.

Commended: Margaret Cottington, Richard Plummer, Brenda Jones, James Short, Ruth Baker, Alan Clarke, G. Seabourne, Anne Davies, Kathleen Stevens, David Hitchcock, Gloria Wilson, David Smith, Elizabeth Davey, Christine Phillimore, Dorothy Allick, Rona Collar, Chester Uzzell, An entry from West Ham without name, June Willis, Martin Stanford. The following omitted the sentence where the "royal crown" is mentioned: David Pook, James Ransome, Mary Edwards, Christopher Boxall, Brenda Evans, Brenda Chubb, Vanda Cooley, Valerie Alcock, Sheila White, David Payne, Lilian Boxall, David Mouqué, Monica Ransome, Patricia Walker, Joyce Cracknell, Marcus Offer, Janet Buss, Doreen Achworth, Daphne Townsend, Edward Jackman, Janice Culf, Annette Jenkins, Pamela Buss, Michael Goddard, Carol Norris, Dorothy Smith, Carol Gilbert, Rodney Wright, Muriel Knight, Gillian Harvey, Joy Prime, Gwyneth Rountney, Beryl Knight, Pauline Barkaway, Hazel Frost, Robert Dell, Mervyn Prime, Christine Baker, Margaret Campbell, Sandra Lloyd, David Largent, Brenda Bamber, Edna Sewell, Helen Fromow, Colin Howells, Dorothy Crowley, Maureen Bridges, Betty Daley, Christina Jennings, Gwynneth Godier, Shirley Meeks, Jean Cox, Margaret Warner, Margaret Wheeler, Pat Scanlan, Rita Young, Alan Proctor, Shirley Frost, Leonard Wakefield, Glenda Hart, Janet Solomon, Vera Leggett, Sally Vines, Mary Vines, Kay Morton, Iris Keeble, Sylvia Pettitt, Georgina Godier, Rosemary Taplin, Vivien White, Malcolm Wheeler, David Pearce, Pat Wheeler, Madeline Dudley, An entry with Eastbourne postmark, Michael Bardo, Colin Tilt, Rosemary Reeves, David Hunt, Jean White, Trevor Lovell, Monica Johnson, Malcolm Fayers, Marion Jones, Pauline Monaghan, Kathleen Hubbard, Sandra Pearce, Diane Pearce, Pamela Monaghan.

Not for Competition: The Misses Anthea Evans and Jocelyn Short. Belvedere takes first place this time. West Ham came second; Bradenstoke, third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

The great day of Coronation has come and has gone. Those of us who were privileged to see the Queen on her Coronation Day will never forget the gracious yet queenly way with which she bore herself. But all is not over—indeed the true glory is just begun. At Christmas 1952, the Queen said in her broadcast, with reference to her Coronation day, "... I want to ask you all, . . . to pray for me on that day—to pray that God may give me wisdom and strength to carry out the solemn promises I shall be making, and that I may faithfully serve Him and you, all the days of my life." And on the evening of Coronation Day, the Queen referred to that earlier request and said, "Throughout this memorable day, I have been uplifted and sustained by the knowledge that your thoughts and prayers were with me . . . I am sure that this, my Coronation, is not the symbol of a power and a splendour that are gone but a declaration

Letter from Uncle Peter (continued)

of our hopes for the future and for the years I may, by God's grace and mercy, be given to reign, and serve you as your Queen ". Just over six years ago, when Princess Elizabeth became 21 years of age, she took for her motto the words " I serve " and then, in declaring that her whole life should be devoted to the service of her subjects, she invited all to join in this act with her, ending with the words, " God help me to make good my vow, and God bless all of you who are willing to share in it ".

The Queen has been speaking to us all but especially has she spoken to the boys and girls of Britain. She asked for our prayers, and then graciously acknowledged their answer. She has given herself to the service of our nation and Commonwealth, and then asked us to share in this service. She has declared her hopes for the future, and then has confessed that all is dependent upon God's grace and mercy. No King or Queen has ever spoken more plainly or more reverently. It now remains for the people of Britain, and for the children of Britain, to respond to their Queen's invitation, and this can best be done by yielding ourselves, both young and old, to God for His service and the service of His Kingdom. For the best subjects of the Queen and the best servants of the people are those who best serve their God, who honour His Will, who revere His Word and keep sacred His Holy day. May God give to you each to grow in grace and in the knowledge of our Lord Jesus Christ, so that you may first " Fear God ", then " Honour the Queen ".

I would also like to thank the following boys and girls for their letters, many of them full of interest:—Irene Adams, Gerda Cooley, Michael Horrex, Janet Merrett, Marcus Offer, Jean Pearce, Ruth Sowerbutts (thank you for P.O.), Elizabeth and Mary Wild, and Joan Wing. Also from the following friends:—Mrs. M. Collins (we do hope for better news concerning Marion), Mr. Robert J. Davis, Mr. E. L. Eldridge, Mr. H. W. Harmer, Mrs. J. K. Harmer, Miss W. A. Jordan, Pastor C. B. Phillimore, Miss Ethel Skull, and Mr. W. H. Trowbridge.

With many thanks and every good wish to you all.

UNCLE PETER.

The Power of Jesus Shown		
Aug. 3	M	**Acts 9, 32-43**
4	Tu	Matt. 9, 18-26
5	W	John 11, 1-11
6	Th	John 11, 12-23
7	F	John 11, 28-37
8	S	John 11, 38-46
9	Su	Mark 10, 46-52

The Gospel for a Roman		
Aug. 10	M	**Acts 10, 1-8**
11	Tu	**Acts 10, 9-18**
12	W	**Acts 10, 19-27**
13	Th	**Acts 10, 28-35**
14	F	**Acts 10, 36-43**
15	S	**Acts 10, 44-48**
16	Su	Rom. 1, 1-8

The Gospel Spread to Heathen Lands		
Aug. 17	M	**Acts 11, 1-8**
18	Tu	**Acts 11, 9-17**
19	W	**Acts 11, 18-26**
20	Th	Isa. 9, 1-7
21	F	Luke 1, 68-79
22	S	Jonah 3, 1-10
23	Su	John 10, 11-18

The Power of Prayer		
Aug. 24	M	**Acts 12, 1-8**
25	Tu	**Acts 12, 9-17**
26	W	**Acts 12, 18-25**
27	Th	Psa. 116, 1-9
28	F	Gen. 32, 24-32
29	S	Matt. 7, 7-14
30	Su	Mark 11, 19-26

A Harvest Thanksgiving		
Aug. 31	M	**Psa. 104, 1-9**
Sept. 1	Tu	**Psa. 104, 10-18**
2	W	**Psa. 104, 19-27**
3	Th	**Psa. 104, 28-35**
4	F	Psa. 65, 1-13
5	S	Joel 2, 18-26
6	Su	Deut. 26, 1-11

IN THE BEGINNING		
The Creation		
Sept 7	M	**Gen. 1, 1-8**
8	Tu	**Gen. 1, 9-19**
9	W	**Gen. 1, 20-25**
10	Th	**Gen. 1, 26-31**
11	F	Gen. 2, 1-9
12	S	Gen. 2, 18-25
13	Su	John 1, 1-10

The Fall of Man		
Sept. 14	M	**Gen. 3, 1-7**
15	Tu	**Gen. 3, 8-16**
16	W	**Gen. 3, 17-24**
17	Th	1 Cor. 15, 20-28
18	F	1 Cor. 15, 39-49
19	S	Rom. 5, 1-11
20	Su	Rom. 5, 12-21

Cain and Abel		
Sept. 21	M	**Gen. 4, 1-8**
22	Tu	**Gen. 4, 9-16**
23	W	Matt. 5, 21-26
24	Th	Matt. 18, 15-22
25	F	1 John 2, 1-11
26	S	1 John 3, 1-8
27	Su	1 John 3, 9-18

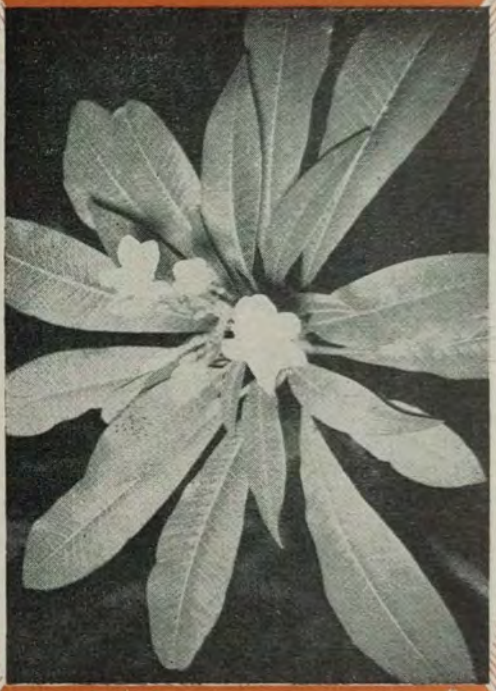
SALVATION & OBEDIENCE		
Noah Builds the Ark		
Sept. 28	M	**Gen. 6, 5-13**
29	Tu	**Gen. 6, 14- 7, 1**
30	W	Heb. 11, 1-7
Oct. 1	Th	1 Pet. 3, 14-22
2	F	Matt. 7, 24-29
3	S	Psa. 132, 1-10
4	Su	Matt. 24, 36-44

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

RAYS

FROM THE EAST

for young people



The Pagoda Tree in flower

issued by the

STRICT BAPTIST MISSION

of Pastor J. K. Thorpe,
61 Breakspears Road, Brockley, London, S.E.4

Price 6s. per 100, postage extra

No. 144

October—November, 1953

COMPLETE IN HIM

by Doris A. Kuhrt, Madras

Here in India there are many lovely flowering trees and plants. In our compound, here in Madras, there is one in which I am very interested. It is called the " Pagoda " tree. Having watched it, in all stages of growth, for over a year, I can now tell you something about it. At a certain time last year, these trees, which grow not far from our bungalow, were just bare stark branches, and did not give any sign of beauty whatever. They were like this for about three months and then new life began to appear. " Leaves first? " you ask. " No, flowers first." Have you ever seen a tree which shot forth its flowers first? I doubt it. Flowers of an exquisite creamy texture grew in bunches on the bare stark branches.

Growing still more beautiful

These fragile, lily-like blossoms stood out amazingly lovely against the dark branches, especially in the half light of dusk or early morning. From the upstairs verandah in the early morning, I often admired them and wondered how I could write and describe them to you. It was certainly an unusual sight and we thought, what could be lovelier than these blossoming branches? They went on blooming like this for some months and then another change took place. We had heavy rains and then the leaves appeared on these trees. We thought the flowering branches had been lovely but knew that something was not quite perfect about it. As you can see in the picture on the cover, with a background of luscious green leaves, the trees were transformed into a new beauty. And so this thought came to me which I wish to share with you. These bare branches immature and incomplete are like boys and girls growing up. Then come the flowers, lily-like and lovely. There are boys and girls with interesting or lovely traits of character. Some have points which make them popular. Some are jolly and are good companions. Some are generous and are always sought after. Some are so good-natured they never lack friends. These are however natural characteristics, and whether boys and girls are good-natured or not, sweet-tempered or not, they are incomplete without the power of the Lord Jesus in their lives.

Our need of Jesus

So this lovely flowering tree spoke to me of the need of boys and girls all over the world. Are you incomplete, trusting to your good-nature to get you through? or are you complete like this tree with its flower and leaf?—complete with the Lord Jesus as your Friend and Saviour? He does not want to take away any of your natural talents or characteristics but He gives Himself so that you

may be "complete in Him". Have you ever realized that need for yourself? There are hundreds of boys and girls here in India who are incomplete. Some are rich and some are poor. Some are lovely and some are not. Some can read and some cannot. Some are hungry for daily food but not many are hungry for the Lord Jesus.

Some of you boys and girls have found satisfaction and completeness in the Lord Jesus Christ, pray often for the boys and girls here in India that they too may realize their need and become "COMPLETE IN HIM". Then, maybe in later years, some of them will be trained to go forth and teach, and so lead their own people to Him.

CURIOSITY

by Miss O. R. Knight, Sendamangalam

Curiosity can make us very unpleasant people, but I believe that it can be useful when it leads us to enquire about good things. In Mavarutti, a lady, who was wearing the white cloth of a widow, once asked me to sit in a deck chair. Upon entering through the doorway, we came into a sort of wide passage-way with a building at each side. The Biblewoman and the women sat on the verandah. Children and grown-ups crowded around the doorway to satisfy their curiosity by having a look at me. But they also heard the story of one of the miracles performed by the Lord Jesus, and the good news of salvation through Him.

Pictures of the Parables

We asked the listeners if they knew how to read, and gave tracts to those who said that they did. We showed Gospels and booklets, which we hoped to sell. One of the booklets has a picture on its front cover of two bullocks pulling a plough. Inside are other pictures illustrating such parables of the Lord Jesus as it contains. One of the boys, who was standing nearby, looked very interested when he saw this, and I thought he would probably fetch money to buy a copy. He seemed pleased to think that he could buy a book for only one anna (a little more than a penny). These books cost much more than that to produce, but very few people would be able or willing to buy them at that price.

The Boys buy them

We left that house and crossed the road. Some long-legged brown sheep were grazing there, although I don't know what they were finding to eat. In the next house again, there were curious people looking at me. We had just started talking, when in



rushed the boy I had noticed. He gave me an anna and asked for a book. A few minutes later, he was back again, bringing money from another boy. Later, I found out that he was the courageous one who had bought books for two other boys. You will be interested in his photo. The boy who brought the money is standing on the right of the boy who is reading his book.

In the villages many people are curious to know what I am doing, and why I come, and what is written in the books which I carry. We are glad when their curiosity brings them to hear about the Lord Jesus and to read His words, but we must pray that they may learn to obey Him.

INDIAN STORIES

"What is the sweetest thing in the world?" said the Indian King to his minister, Sudhir. "Words are sweetest," said the minister, but the king did not agree.

Very soon after, the king received an invitation from his minister, Sudhir, to come to his home to breakfast. The king went and, although the breakfast was quite plain and ordinary, he much enjoyed the meal because his minister was so courteous and his talk so pleasing.

Once again, the king received an invitation from the minister but, when he arrived at his home, he found that there was nothing plain or ordinary about the breakfast. The tables were loaded

with all the most dainty foods that India could provide. And yet the king could not enjoy them because, as he sat there eating, his minister, Sudhir, had hardly anything to say at all. He was so silent, that the king felt quite angry and said so. "Why should you be angry," said Sudhir, "you have got all the best dishes in India before you." "That may be," said the king, "but how can I enjoy them when you are so silent?" "Did I not tell your majesty," answered the wise minister, "that words are the sweetest things in life? All the sweetest cakes on the table, without pleasing words, are not to be compared with the sweetness of good words, even though the food be plain."

(From "William Carey", by S. P. Carey; altered.)

"How sweet are Thy words unto my taste!" said David, "yea, sweeter than honey to my mouth!" (Psalm 119, v. 103.) And no words have ever been spoken which are so sweet as the Word of God. No word can ever speak so fitly to our heart as the word of the Lord Jesus. "Speak Thou the word . . ." said the centurion. Do you remember how unhappy Mary Magdalene was on the morning when Jesus rose again? She had lost Jesus and all she had left was a sight of the place where He had lain. No angels could take the place of Jesus to comfort her sadness. And then she heard one word behind her—it was her own name—and she turned to see Jesus standing there. One word from Jesus made all the difference between sadness and joy to Mary, and one word from Jesus can meet the need of your heart too, whatever it may be. "Speak Thou the word . . . Speak, Lord; for thy servant heareth."

A HARVEST SEARCHER

Why is it that we are all so glad when the Harvest is gathered in? We once heard of a little girl that didn't like greens to eat but we have never heard of the little boy or girl that didn't like apples, ripe and juicy, or plums or pears, sweet and sugary. And that is why when we have our Harvest Festival all these things are there, together with the bread and the corn—and the eggs too!

"All good gifts around us
Are sent from Heaven above;
Then thank the Lord, O thank the Lord,
For all His love."

Lower Group, age under 12

You will notice that in each of the following sentences a word has been left out. The first missing word is "*seed*". By changing one letter each time the "seed" will become ripened "*corn*".

1. "In the morning sow thy ——." Ecclesiastes 11.
2. "Here am I; —— me." Isaiah 6.
3. "Well ——, thou good and faithful servant." Matthew 25.
4. "I have set before thee an —— door." Revelation 3.
5. "Christ was —— offered to bear the sins of many." Hebrews 9.
6. "First the blade, then the ear, after that the full —— in the ear." Mark 4.

Do *not* write the whole verse, only the words given above, filling in the missing word and giving the book, chapter and verse.

Upper Group, age 12 and under 16

First of all answer the questions set for the Lower Group. Then read through the following chapters: Genesis 8; Ruth 2; Jeremiah 8; Matthew 13; Luke 10; John 4; and see how many times you can find the word "harvest" mentioned. Write out the verses *in full*, giving the book, chapter and verse where 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 prizewinners in the last Searcher are not eligible for another prize until February, 1954, 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 4 ozs.

CLOSING DATE—OCTOBER 31st, 1953.

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see that so many found time to do the Searcher although it was holiday time. It was interesting to note from the postmarks that quite a number of you did the Searcher whilst on holiday. There were 54 new Searchers, and we welcome a new School—Turves. The names follow in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Maureen Jackson, aged 13, Belvedere S.S.
2. Georgina Bardo, aged 12, West Ham S.S.

Special Mention: Angela Turner, Christine Payne, Doreen Devonshire, Vera Warren.

Very Highly Commended: Margaret Cooper, Dorothy Sutton, Jane Sutton, Iris Fitzhugh, Patricia Curtis, Albert Crane, June Lee, Janet Campbell.

Highly Commended: James Abbott, Elizabeth Leeks, Pamela Fraser, Jean Goodchild, William Williams, Ruth Sowerbutts, Loretta Bamber, Phyllis Woollard, Jennifer Claessen, Irene Adams, Patricia Franklin, Yvonne Wrangles, Margaret Fromow, David Perry, Joyce Leng, Janet Ward, Joy Watts, Kenneth Appleton, Barbara Michael, Maureen Hammond, Evelyn Mills, Margaret Parr, Sylvia Michael, Lena Baxter, Jean Pearce, Alan Driver, Jennifer Ballard, Rachel Perry, Mary Race, Janet Burling, Leonard Race, Nora Jaegar, Peter Moon, Georgina Poll, Gillian Norman, Irene Pharoah, Evelyn Cockle, Sheila White, Ruth Butters, Ann Self, Iris

Johnson, Gillian Baldry, David Wright, Donald Elly, Gerda Cooley, Margaret Solly, Julie Busby.

Commended: Jessie Wing, Brenda Long, Jean Elphick, D. Newton, Peggy Sharp, Daphne Page, Pamela Banks, Ruby Barrett, William Bush, Ann Ballard, Margaret Sansum, Peter Bush, Wendy Carter, Joy Banham, Brenda Page, Peter Vines, Enid Tarbin, Gillian Ansell, Shirley Frost, Jill Harsant, Kenneth Poll, Thelma Savage, Valerie Austin, Philip Mills, Percy Smith, Margaret Barrett, Edward Howard. Answered Upper Group only: Audrey Hunt, Gwen Gould, Lily Tolley, Christine Brown.

Lower Group, age under 12

Prizewinners: 1. Barrie Symonds, aged 10, Church Hill S.S., Walthamstow.
2. Jennifer Richards, aged 11, Staines S.S.

Special Mention: David Payne, Pearl Mawdsley, Anne Hodges, David Burman, Margaret Gould, Maureen Petty.

Very Highly Commended: Audrey Jermyn, Richard Plummer, Maurice Beeby, David Jaegar, Michael Horrex, Margaret Few, David Pook, Barbara Jackson, Janet Merrett, Howard Beeby, Valerie Alcock, Ruth Laimbeer, Roger Osborne, Sylvia Bish, Stephen Trowbridge, Leslie Smith, Ruth Stockbridge, Jean Warren, Brenda Burman.

Highly Commended: Jennifer Maidment, Douglas Plummer, Carol Owen, Joyce Cracknell, Carole Smith, Carole Cheeseman, Michael Maidment J. Lee, Mary Stockbridge, Dorothy Lee, Colin Howells, Trevor Lovell, Marion Collins, Rosemary Wright, Elizabeth Bacon, Susan Kempster, Peter McGullicuddy, Paul Orchard, Bernard Wright, Margaret Bloxall, Martin Stanford, Brian Asplin, Martin Wright, Andrew Thrower, Christine Phillimore, Marion Botwright, Olive Butters, Brian Rippon, Pamela Towler, Jean Solly, Douglas Earl, Brenda Bamber, Diane Yates, Brenda Watts, Christina Jennings, Anthony Bourne, Mary Oxborrow, Mervyn Prime, Isobel Baker, Christine Baker, Michael Bridges, Jean Mason, Vanda Cooley, Patricia Walker, Jennifer Miller, Jean White, Dawn Cook, Andrew Symonds, Elizabeth Burnett, Maureen Draper, Denise Dade, Patricia Scanlan, Valerie Laws, Ann Richardson, James Ransome, Graham Phillimore, Dorothy Saunders, David Largent, Iris Keeble, Sidney Skull, Rhoda Warren, Rachel Collins, Sheila Clover, Leonard Wakefield, Pauline Lovell, Colin Brown, Rosemary Ball, Cynthia Smith, Graham Eldridge, Keith Cook, Pamela Monaghan, Marcus Offer, Joy Prime, Susan Piper, Monica Ransome, Ruth Adams, Peter Perry, Marjorie Moon, Patricia Ratcliffe, Frederick Cooper, Colin Chandler, Hazel Frost, Janet Buss, Hazel Moore, Joan Wing, Brenda Chubb, Marion Berry, Ann Endersby, Pamela Buss, Christopher Bacon, Rose Jolley, Monica Johnson, Christine Hill, Pamela Phillips, Martin Hewitt, Margaret Brooke, Kathleen Sparrow, Carole Brewer, Philip Bird, Brian Mason, John Cooper, Keith Goodchild, Barry Manckelow, Frieda Gosney, Nancy Allick, Moira Mochine, Trixie Carter, Ronald McGillicuddy, Jean Potter, Sally Vines, Carole Welch, David Marshall, John Bugg, Michael Brown, Dorothy Allick, Gerald Scruby, Diane Gorry, Helen Sibthorpe, Christine Ruffles, Jean Becker, John Cresswell, Michael Wood, Sonia Carter, Philip Wolstenholme, Colyn Payne, David Bugg, Pat Sharpe, Jillian Manckelow, Kathleen Stevens, Leslie Hewett, M. Cove, David Hunt, Daphne Cresswell, Sheila King, Valerie Barnett, Vivien White, Caleb Pearce, Pauline Monaghan, Maureen Roper, Lois Mason, Vivien Handford, Vivienne Hurren, Michael Gull, Michael White, David Burchell, Margaret Cottington, Ruth Ager, Denis Perry, Geraldine Edwards, Michael Croxton, Roger Davies, Barbara Gosney, Maureen Gull, Beryl Noble, Sylvia Pettitt, Frances Mason, John Smith, Margaret Marshall, Robert Lunn, Maureen Davey, Percy Carr, Janet Scruby, Helen Springall, Madeline Humphries, Sheila Goodchild, Joan Terry, Sandra Palmer, Joy Emmerson, Jean Bannister, Grace Skull, Diane

Pearce, Caroline Hutchins, Patricia Broomfield, Diana Lunn, Doreen Ashworth, Michael Saunders, Raymond Reynolds, Marian Davey, James Short, David Smith, Julia Jeffries, David Humphrey, Lynn Crighton, Alan Wakefield, Brenda Smith, Chester Uzzell, Christine Cooper, Molly Hay, Pauline Saunders, Gordon Ansell, Judith Symonds, Colin Rayner, Jean Sawyer.

Commended: Jennifer Vines, Malcolm Fayers, Alan Clarke, June Neeps, John Green, Alan Saunders, John Milligan, Dinah Page, Mary Vines, Patricia Hankin, Roberta Crane, Irene Davey, Roy Bush, Margaret Reeve, Ronald Lunn, Colin Tilt, Brian Keys, Rona Collar, Vera Leggett, Linda Alston, David Tiney, Sandra Buck, Daphne Leggett, Edna Sewell. Sent references only: Ann Mason, Jennifer Nustelt, John Mason.

Not for competition: The Misses Eileen Brown and Joselyn Short, Sandra Pearce sent answers to an old Searcher.

Belvedere still head the list, with West Ham second and Bradenstoke third, but Highbury show a big increase.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

There is little room for a letter this time but just room enough to wish you all a very happy Autumn. Whether at school, or whether you have left school, may God's blessing be upon you and His care surround you.

I was pleased to receive letters from the following boys and girls:—Marion and Rachel Collins (so glad to have better news, Marion), Margaret Few, Molly Hay, Mervyn Prime, Jane Sutton, and William Williams. Also the following friends wrote to me; would they please accept this my acknowledgment:—Pastor W. V. Bugg, Mr. J. Christie, Mr. Benjamin Clover, Mr. Robert J. Davis, Mr. Harold W. Harmer, Mrs. J. H. Harmer, Miss W. Jordan, Mr. James Orchard, Mrs. V. Rippon, Miss Ethel Skull, Mr. W. H. Trowbridge, and Pastor S. Wolstenholme.

With every good with to you all from

UNCLE PETER.

Noah Enters the Ark			**God's Covenant with Abraham**			**Examination Review**		
Oct.	5	M	Gen. 7, 1-6	Oct.	26	M	**Gen. 15, 1-9**	Nov.	16	M	**Gen. 6, 9-22**
	6	Tu	**Gen. 7, 7-14**		27	Tu	**Gen. 15, 10-18**		17	Tu	**Gen. 7, 15-24**
	7	W	**Gen. 7, 15-24**		28	W	Gen. 17, 1-9		18	W	**Gen. 8, 15-22**
	8	Th	**Gen. 8, 1-7**		29	Th	Isa. 41, 1-9		19	Th	**Gen. 9, 8-17**
	9	F	**Gen. 8, 8-14**		30	F	2 Chron. 20, 5-13		20	F	**Gen. 12, 1-9**
	10	S	Luke 17, 22-30		31	S	Rom. 4, 1-8		21	S	**Gen. 15, 1-7**
	11	Su	John 1, 29-37	Nov.	1	Su	Josh. 24, 1-11		22	Su	**Gen. 22, 9-19**
Noah Leaves the Ark			**God's Command to Abraham**			**Isaac the Peaceful**		
Oct.	12	M	**Gen. 8, 15-22**	Nov.	2	M	**Gen. 22, 1-10**	Nov.	23	M	**Gen. 26, 1 ; 12-17**
	13	Tu	**Gen. 9, 1-7**		3	Tu	**Gen. 22, 11-19**		24	Tu	**Gen. 26, 18-25**
	14	W	**Gen. 9, 8-17**		4	W	Heb. 11, 17-25		25	W	**Gen. 26, 26-33**
	15	Th	Isa. 33, 13-21		5	Th	Jas. 2, 17-26		26	Th	Phil. 4, 1-9
	16	F	Jer. 31, 31-37		6	F	Isa. 53, 1-9		27	F	John 14, 25-31
	17	S	Jer. 32, 36-44		7	S	Heb. 9, 19-28		28	S	John 16, 25-33
	18	Su	Eph. 2, 10-18		8	Su	1 Pet. 2, 19-25		29	Su	Matt. 5, 1-12
God's Call to Abraham			**God Guides Abraham's Servant**			**Esau and Jacob**		
Oct.	19	M	**Gen. 11, 27-32**	Nov.	9	M	**Gen. 24, 1-9**	Nov.	30	M	**Gen. 25, 27-34**
	20	Tu	**Gen. 12, 1-9**		10	Tu	**Gen. 24, 10-21**	Dec.	1	Tu	**Gen. 27, 1-10**
	21	W	Gen. 13, 1-10		11	W	**Gen. 24, 22-31**		2	W	**Gen. 27, 11-17**
	22	Th	Gen. 13, 11-18		12	Th	**Gen. 24, 32-38**		3	Th	**Gen. 27, 18-26**
	23	F	Gen. 14, 8-16		13	F	**Gen. 24, 39-49**		4	F	**Gen. 27, 27-36**
	24	S	Gen. 14, 17-24		14	S	**Gen. 24, 50-60**		5	S	**Gen. 27, 37-46**
	25	Su	Heb. 11, 8-16		15	Su	**Gen. 24, 61-67**		6	Su	Gal. 6, 1-10

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RAYS

FROM THE EAST
for young people



A little wandering beggar in India

issued by the

STRICT BAPTIST MISSION

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Price 6s. per 100, postage extra

No. 145

December 1953—January 1954

PICTURE TEXT CARDS

by Missionary John Field, Namakkal

Many of the readers of "Rays" know quite a bit about the Picture Post Cards with Tamil Scripture texts stuck on their backs which are sent out to India from England. Some boys and girls have spent some wonderfully sticky hours with a paste-pot busily sticking cards, and some Sunday Schools have worked very hard indeed and sent out quite large numbers of cards.

It is only fair then, that you should hear about the kind of things that happen to some of these cards. I can assure you that these cards are highly appreciated by boys and girls and grown-ups too. They often make fine opportunities to say a few things about the importance of worshipping the true God, and the need for coming to know Our Lord Jesus Christ.

Going Shopping

When I go for a walk I usually take a few of these cards in my pocket, and when I go to the shops on my bicycle, I like to have a supply in my saddlebag. I try to give them mostly to children but the shop-keepers often ask for them too. Once, in Namakkal when I was shopping, there was a great crowd of jolly High School boys crowding around my bicycle, when a Government Official of some sort or another passed by on his way to the 'bus station. Of course, he was much too "important" to stop to see what all the crowd was about, but he was quite evidently curious to see what I was giving away, so he spoke to his servant who was carrying his luggage. This man did not come to me, but spoke to one of the boys, and took away the card which he had received. Then the boy came up and asked in good English, "Please give me another "photo".

Exploring

When I first came to Namakkal, I often took a ride out into the surrounding countryside on my bicycle, and I learnt a lot this way, about the many hundreds of villages there are tucked away on little tracks and pathways, far away from the main roads. One day after riding some six or seven miles along a very rough track, I came to a very large village I had never seen before. I had given some cards to some little girls, and was just about to ride on, when I heard a great noise behind me. There was a man running down the road after me; "Stop! Stop! I also want a card", he was shouting. So I stopped and talked to him. Soon a man on a bullock cart came and joined in, and he was very keen that he should have a card too. Soon there was quite a crowd, and every-one wanted to have their say in the conversation. There was quite a discussion about the house where I lived, and what I did, and where I was going. Well, that was a very friendly village, but I don't think it was really an exception. Indian people are always

ready for a talk, and they are quite pleased to have the opportunity of a good stare at a white man.

Sometimes my wife has come with me along the paths and tracks. Once her cycle got stuck in the sand and she was afraid she would get left behind, but soon we were able to get along again, and it wasn't long before we came to a village where we gave away all the cards we had. Sometimes people think we are selling the cards and so they are very delighted when they find that they are quite free.

With the Shepherds

One Sunday afternoon, I went for a walk around some nearby hills, where some shepherd boys were grazing their flocks, and whiling away the time talking to a school-boy friend of theirs. He could read, but the shepherd boys could not, so they asked their friend to read the words on the backs of their cards. Of course he was very glad to have the opportunity of showing off his education. One card said that " all have gone astray like lost sheep ". The Shepherd boys knew all about wandering sheep, and we had a long talk about that. I asked them, too, about their god, and they told me that they worshipped a horrible demoness called Mariamman, who is very cruel; never forgives sin, and comes into people's houses (they say) and makes them very ill. They were very frightened about this " goddess ", so we were very glad to tell them about the God, Who is Love, and Who can and does give forgiveness and freedom from sin. One boy that evening went home saying to himself over and over again, " The wages of sin is death ", which was another text written on the back of the card. I hoped he would remember too, that the " gift of God is eternal life ", for all of us need that great gift, whether we live in India or England, and whether we spend all day sitting on a hillside looking after sheep and playing a bamboo pipe, or whether we are fair-skinned English boys or girls playing football and hockey, and going regularly to school.

I am sure the Indian boys and girls who get these cards would like me to say " thank you " to you lads and lasses in England who send these cards. They are specially fond of the coloured ones. Please don't stop sending these cards. They are a help to us and they may be a big blessing to someone or other in this land. Pray for those who receive them, and may God bless you as you do so.

With very best wishes from your friend,

Missionary John Field.

NOTE: If you would like to do some cards, first of all collect all the picture post cards you can find; then write to the General Secretary, Pastor J. K. Thorpe, enclosing a Postal Order for 1s for a packet of printed Tamil Texts for pasting on the back of the cards. Then paste them on and send them either to Pastor Thorpe or Uncle Peter.

HOW MUCH SHALL I GIVE ?

by Missionary H. A. Huckett, Namakkal

This story was told by an Indian evangelist who conducted some meetings in Namakkal.

An Indian beggar was sitting by the side of the road one day, when he heard that a Maharajah was coming along on his elephant with a bodyguard of soldiers. Thought the beggar, " This is my big chance. I'll approach the monarch in my best professional style and get him to make me a lavish gift ". Soon the beginning of the procession came in sight, and there in the centre was the great Maharajah riding on the royal elephant gaily caparisoned in red and gold. Summoning all his courage and resolution, the beggar boldly stepped forward as the elephant drew near, and was about to ask for alms, when, to his amazement, the animal stood still, and the Maharajah himself began to descend. He came right up to the beggar and asked him for a gift. What could the wretched fellow do ? The tables had been very neatly turned on him, and lest he should appear disrespectful or disloyal, he put his hand in his begging bowl, took out five grains of rice and gave them to the king. The monarch very politely salaamed him, remounted his elephant and went on his way.

That night when the beggar reached the wretched hovel which he called " home ", he began to prepare his evening meal. As he was cleaning his rice in a borrowed winnowing fan (or tray), he suddenly saw something gleaming brightly in the midst of the rice. He quickly seized it, and found it was a grain of pure gold. He shook the fan again, and lo and behold another grain began to shine. He did it a third time, and once more a golden grain dropped into his palm. A fourth and a fifth time the miracle was repeated, and then the flow of golden grains stopped. After that, no matter how much he shook the fan, no glint of gold appeared. Then he suddenly realised what had happened. He had given only five grains from his begging bowl to his Sovereign, and only five had been transmuted into gold. " Why did I not give him ALL ! " he said, reproachfully.

And so it is with us in our gifts to God. He blesses us according as we give to Him, for " God is no man's debtor ".

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

Honours Certificates. *This is the last Searcher for* 1953, *and, for many of you, your last chance of earning this year's Honours Certificate—don't miss it!*

WHY?

"How many more questions are you going to ask?" said mother one day to her little son, for he had been asking "Why . . . ?" all morning long. Boys and girls always want to know the reasons for things. It is right that they should; and, so long as they do not worry their parents too, too much nobody loves to hear the questions more than they do.

Our Heavenly Father too knows all the questions that rise in our hearts. He knows the answers too—yes, all of them. The biggest question is, "Why did He send His blessed Son to this poor world of sin?" And in His wondrous love and infinite knowledge. He has given us all the answers to that great question that we now need to know, and has written them down in His Holy Word. Here are some of God's answers to that greatest of all questions, and a number of the answers come from the lips of our Lord Jesus Himself..

Read through the chapters named very carefully and when you have found the words, write out the verse **in full,** and give the book, chapter and verse where found.

Lower Group, age under 12

1. To be the Saviour of the world.
2. To give His life a ransom for many.
3. Christ Jesus came ——— to save sinners.
4. I am come that they might have life.
5. The Son of man is come to seek and to save.

The answers will be found in 1st Epistle John, ch. 4; Matthew, ch. 20; 1st Epistle Timothy, ch. 1; John, ch. 10; Luke, ch. 19.

Upper Group, age 12 and under 16

Answer the questions set for the Lower Group. Then search for these words also and write out the verses **in full.**

6. I came ——— to call ——— sinners to repentance.
7. To preach the gospel to the poor.
8. I came ——— to do ——— the will of Him that sent me.
9. I came ——— to save the world.
10. For this cause came I into the world.

The answers will be found in John, chapters 6; 12; 18; Mark 2; Luke 4; 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, 1954, 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 4 ozs.

CLOSING DATE—DECEMBER 31st, 1953.

RESULT OF LAST BIBLE SEARCHER

We were very pleased with the number of entries for this Searcher, and some very excellent papers were sent in in both Groups. We welcome 56 new Searchers, and you will find all your names in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Daphne Page, aged 14, Mount Zion S.S., Ipswich.
2. Sheila K. White, aged 12, Brockley S.S., Suffolk.

Special Mention: Margaret Fromow, Margaret Cooper, Valerie Streeter, Doreen Devonshire, Nora Jaeger, Yvonne Wrangles, David Chivers.

Very Highly Commended: Maureen Doubleday, Christine Payne, Judith Carter, James Abbott, Audrey Hunt, Pamela Phillips, Jean Frost, Ruth Sowerbutts, Janet Campbell, Loretta Bamber, Kenneth Appleton, Georgina Smith, Betty Roe, Gillian Norman, Alan Driver, John Cox, Evelyn Cockle, Margaret Sansum, Leonard Race, Mary Bayes, Jessie Wing, Irene Pharaoh, Brenda Long, Margaret Solly, Peter Moon.

Highly Commended: Janet Ward, Sheila Lennon, June Martin, James Martin, Christine Cooper, Donald Elly, Mary Race, Denise Dade, Michael Norman, Laura Dearden, Andrew Symonds, Wendy Carter, John Fromow, Gerda Cooley, Maureen Hammond, Grace Coker, Graham Smith, Pat Bastick, Evelyn Mills, Georgina Bardo, June Lee, Gillian Ansell, Rachel Perry, Ruth Butters, Irene Adams, Gwen Gould, David Baxter, Shirley Frost, Ruth Laimbeer, Jean Goodchild, Jennifer Ballard, Maureen Jackson, Albert Crane, Zena Baxter, Georgina Poll, Joy Knight, Jill Harsant, Sylvia Pettitt, David Perry.

Commended: Vera Warner, Margaret Gee, Barbara Michael, Joy Banham, Sylvia Michael, Julie Busby, Kenneth Poll, Lily Fan, Patricia Franklin, David Wright, Margaret Munday, William Williams, Jean Pearce, Iris Keeble, Valerie Austin, Percy Smith, Raymond Terry, Diana Lunn, Edward Howard, Colin Lock, Ann Bunnage, Janice Want, David Newton, Philip Mills. John Shears answered Lower Group only.

Lower Group, age under 12

Prizewinners: 1. Douglas Earl, aged 9, "Providence" S.S., Highbury, N.5.
2. Ruth Stockbridge, aged 9, "Ebenezer" S.S., Cottenham, Cambs.

Special Mention: James Ransome, Brenda Cox, Rosemary Wright, Philip Bird, Jean Warren, Janet Merrett, Michael Horrex, Cynthia M. Smith, John Cresswell, Martin Wright, Kathleen Sparrow.

Very Highly Commended: David Jaegar, Brian Asplin, Joan Solly, Douglas Chivers, Monica Ransome, David Burman, Vanda Cooley, Mary Oxborrow, Carol Collett, Stephen Trowbridge, Anthony Bourne, Percy Carr, Margaret Brooke, Janet Bailey, Anne Hodges, Dawn Cook, Elizabeth Scott, Paul Orchard, Frances Mason, Richard Plummer, Marion Collins, Martin Stanford, Peter McGillicuddy, Brian Rippon, Susan Kempster, Andrew Thrower, Brenda Burman, June Collett, Ruth Adams, Audrey Jermyn, Graham Eldridge, Colin Howells, Roger Peebles, Maurice Beeby, Marion Botwright, Margaret Few, Grace Skull, Olive Butters, Brenda Watts, Sylvia Jones, Margaret Gould, Doreen Ashworth, Michael Meredith, Mervyn Prime, Sidney Skull, Pat Scanlan, Valerie Laws, Patricia Walker, Colin Chanaler, June Pound, Christine Hill, Valerie Alcock, David Largent, Rachel Collins, Howard Beeby, Rita Habbishaw, Muriel Knight, David Humphrey, Margaret Symonds, Margaret Blaxall, Roger Maguire, Colin Rayner, Geoffrey Kimber, Mary Edwards, Daphne Cresswell, Sheila Clover, Brenda Smith, June Willis.

Highly Commended: Pauline Green, Christine Phillimore, Colin Brown, Raymond Reynolds, Pamela Monaghan, Michael Brown, Lois Mason, Valerie Scrivener, Marian Ginger, Bernard Wright, Jennifer Nustedt, Patricia Malony, John Bugg, Vivian White, Shirley John, Ruth Baker, Carol Hewlett, Helen Sibthorpe, Robert Stain, Keith Goodchild, Margaret Crispin, Sheila King, Janet Bedford, Roberta Crane, Michael Bridges, Janet Buss, Derek Parker, Trevor Lovell, Ruth Ager, Jillian Manckelow, Kathleen Stevens, Leslie Smith, David Payne, Valerie Warner, Maureen

Davey, Margaret Campbell, Joy Prime, Patricia Hankin, Pauline Monaghan, Maureen Gull, Denis Perry, Sandra Palmer, Martin Hewitt, Christopher Bacon, Colyn Payne, Margaret Day, Elizabeth Bacon, Marjorie Moon, Beryl Warner, Christine Batchelder, Barbara Jackson, Christina Jennings, Barrie Symonds, Jennifer Miller, Gordon Piggott, Isobel Baker, Philip Woolstenholme, Monica Johnson, Rhoda Warren, Hazel Hemmaway, Margaret Barge, Jean Gough, Janet Cooper, Pat Naish, James Short, David Pearce, Rachel Lewin, David Bugg, Brenda Austin, Ann Robinson, Carole Cheeseman, Peter Wood, Pauline Saunders, Pamela Jeavons, Marcus Offer, Freida Gosney, David Pook, Rosemary Taplin, Christine Ruffles, Brenda Bamber, Geoffrey Tickell, Carole Carmichael, Stephanie Smith, Anne Mason, Beryl Knight, Marion Jones, Brenda Chubb, Brynley Thomas, Maureen Draper, Joan Terry, Rosemary Ball, Philip Ovenden, Brian Reeve, Roger Davies, Janet Scruby, Dorothy Saunders, John Green, Mary Stockbridge, Rodney Wright, Helen Fromow, Diane Yates, Valerie Barrett, Jean White, Janice Culf, Brenda Jones, Jean Newman, Jennifer Richards, Helen Springall, Nancy Allick, Graham Phillimore, Diane Wheeler, Pauline Mooney, Peter Perry, Lynda Fenton, Marilla Rumgay, Mary Crowhurst, David Smith, Gordon Ansell, Caleb Pearce, Ronald McGillicuddy, John Smith, Dorothy Lee, Pamela Buss, Douglas Plummer, Dorothy Smith, Alan Saunders, Gerald Scruby, Joyce Cracknell, Brian Nicholas, Rose Jolley, Jean Bannister, Anne Wright, Roger Osborne, Sally Vines, Sylvia Bich, Barbara Gosney, Chester Uzzell, Michael Gull, Joan Wing, Jean Butler, Maureen Burden, Jean Potter, Rita Young, Alan Moses, Beryl Noble, Christine Summers, Rosemary Marchallsay, Susan Piper, Michael Mothersole, Mary Vines, John Cooper, Frederick Cooper, Alan Clarke, Carole Smith, Brian Kuhrt, Peter Summers, Hazel Frost, Pauline Lovell, Jean Golding, Neil Duncan, David Summers, Janet Capeny, Derek Albert, Michael Saunders, Philip Blythe, Brian Mason, Christopher Blyth, Lilian Thomas, Marjorie Bridge, Keith Cook, Fiona Duncan, Paul Debenham.

Commended: Malcolm Fayers, Brenda Morris, Joy Emmerson, Colin Titt, Roger Lythall, Marion Davey, Vera Garratt, David Tiney, Robert Lunn, Linda Lennox, Michael Maidment, Jennifer Maidment, Kathleen Keogh, Margaret Piggott, Irene Davey Iris Draper, Harry Willoughby, Valerie Thomas, Diane Pearce, Ronald Lunn, Peter Johnson, Sonia Carter, Sandra Pearce, Norman Maguire, Kenneth Boreham, Evelyn Baker, Patricia Rollinson, Rona Collar, Rhys Clatworthy, David Hitchcock. Sent references only: Paula Boniface, Brenda Evans, David Bunnage, Pamela Ody, D. McDonald, Hamish Gow, Alan Proctor.

Belvedere Sunday School still heads the list with West Ham a close second, and Chadwell Street, third.

Entries received late for the last Searcher: Anne Wright and Carole Clement.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

What a time of excitement Christmas is ! and how full of surprises too ! In fact, it is the fun of all its surprises that makes boys and girls look forward to it so much. I once heard the story of a little boy who wanted to know what his father had got for him for his Christmas present. It was hidden away so well that he couldn't find it anywhere, and, being a spoilt child, he sulked and made himself really unhappy until his mother told him what it was. Of course, he was not a bit happy when Christmas morning came, for there was no surprise for him, he knew all about it beforehand. It is grand thing to have a surprise; all of us old or young love a really joyful surprise.

That was how the Queen of Sheba felt when she came to see Solomon. She had heard much about him but when she came to Jerusalem and saw all the wonders of the king's court and the great viaduct which he had built to go from his palace up to the house of God, she said, "behold, the one half . . . was not told me". It was all so wonderful: it was the gladdest surprise that she had ever known, a surprise beyond all telling.

And when the Apostle Paul thought about God's gift to the world—the gift of His only Son, who came as a baby upon the first Christmas Day—he felt like the Queen of Sheba. He felt that God's great love-gift to the world was wonderful beyond all telling, and he said, "Thanks be unto God for His unspeakable gift", a gift so wonderful, and a surprise so great that you never can tell it wholly. We do not know one-half of all the glory of our King, nor do we know the gladness of the surprises that await us, for the love of God as shown in Jesus Christ passes all knowledge.

But it is for us to tell others what we do know about Jesus; we should tell of His love, and how He has taught us to love Him; we should tell of His forgiveness, and how He has died to put away our sins; we should tell of the joy that He has brought to us; we should tell of the surprises with which He has cheered us; we should be willing to tell all who will listen all we know about Him, but one cannot tell one-half of what there is to be told, for His fame always exceeds that which can be told of Him. And the wonderful story of God's love in giving His Son for the world should be told the wide world over, not only in this country but in India and in all the countries of the world, and let the true report of Him be heard in all lands, until He shall come again to reign as King and the whole earth shall be filled with His glory.

I was very pleased to receive the following letters from readers of "Rays", both young and those not quite so young:—Jennifer Pollard, Rachel Lewin, Christine Ruffles, Mr. R. J. Davis, Mrs. J. R. Harmer, Mr. H. W. Harmer, Miss W. A. Jordan, Mrs. C. Kempster, Mrs. W. Laimbeer, Mr. A. F. Michael, Miss G. Piggott, Mrs. F. G. Prime, Miss J. E. Smith, Miss L. E. Syms, Mr. Stephen A. Toms, Mr. W. H. Trowbridge and Mr. E. Turner.

With every good wish to you all both for Christmas and for the year that lies ahead.

UNCLE PETER.

Jacob's Flight

Dec.	7	M	**Gen. 28, 1-9**
	8	Tu	**Gen. 28, 10-15**
	9	W	**Gen. 28, 16-22**
	10	Th	Gen. 46, 1-7
	11	F	Psa. 139, 1-12
	12	S	Psa. 139, 13-24
	13	Su	Isa. 6, 1-9

The Birth of the Saviour

Dec.	14	M	Matt. 1, 18-25
	15	Tu	**Luke 2, 1-11**
	16	W	**Luke 2, 12-20**
	17	Th	Jer. 23, 1-8
	18	F	Micah 5, 1-7
	19	S	Matt. 2, 1-10
	20	Su	Matt. 2, 11-23

Jesus in the Temple

Dec.	21	M	**Luke 2, 25-32**
	22	Tu	**Luke 2, 33-40**
	23	W	**Luke 2, 41-52**
	24	Th	Job. 19, 21-27
	25	F	Prov. 8, 23-33
	26	S	Isa. 11, 1-9
	27	Su	John 2, 13-22

Joshua Appointed

Dec.	28	M	**Josh. 1, 1-9**
	29	Tu	**Josh. 9, 10-18**
	30	W	Num. 27, 15-23
	31	Th	Deut. 31, 1-8
Jan.	1	F	Deut. 3, 18-29
	2	S	Jer. 1, 1-10
	3	Su	Isa. 55, 1-9

The Faith of Rahab

Jan.	4	M	**Josh. 2, 1-14**
	5	Tu	**Josh. 2, 15-24**
	6	W	Jas. 2, 14-26
	7	Th	2 Sam. 17, 15-22
	8	F	Matt. 15, 21-28
	9	S	John 4, 46-54
	10	Su	Heb. 11, 31-40

Crossing the Jordan

Jan.	11	M	**Josh. 3, 1-8**
	12	Tu	**Josh. 3, 9-17**
	13	W	**Josh. 4, 1-9**
	14	Th	Josh. 4, 10-18
	15	F	Josh. 4, 19-24
	16	S	Exod. 4, 19-31
	17	Su	Psa. 78, 1-8

The Capture of Jericho

Jan.	18	M	Josh. 5, 10-15
	19	Tu	**Josh. 6, 1-11**
	20	W	**Josh. 6, 12-19**
	21	Th	**Josh. 6, 20-27**
	22	F	2 Chron. 20, 1-13
	23	S	2 Chron. 20, 14-19
	24	Su	2 Chron. 20, 20-28

Sin and its Consequences

Jan.	25	M	**Josh. 7, 1-9**
	26	Tu	**Josh. 7, 10-18**
	27	W	**Josh. 7, 19-26**
	28	Th	Gen. 44, 14-24
	29	F	Gen. 44, 25-34
	30	S	Jas. 1, 5-15
	31	Su	Rom. 6, 16-23

The People Deceived

Feb.	1	M	Josh. 8, 1-13
	2	Tu	Josh. 8, 14-22
	3	W	Josh. 8, 23-31
	4	Th	**Josh. 9, 1-15**
	5	F	**Josh. 9, 16-27**
	6	S	Prov. 3, 1-10
	7	Su	Deut. 7, 1-11

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