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The Strict Baptist Mission Herald

THE

STRICT BAPTIST MISSION HERALD

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VOLUME LIII. No. 1 PRICE THREEPENCE. JAN.-FEB., 1954

STRICT BAPTIST MISSION HERALD

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

"WE WILL GIVE OURSELVES CONTINUALLY TO PRAYER"

ACTS 6. 4.

At the beginning of another year let us make this resolution as we think of our Missionary Work in South India.

The Strict Baptist Mission Prayer Union exists to help in this vital ministry. Full details will be gladly sent by the General Secretary.

Christmas and New Year Thankoffering

Enclosed you will find an envelope in connection with the annual appeal of the Mission for special gifts for the General Fund.

PLEASE HELP GENEROUSLY.

" *Give unto the Lord the glory due unto His Name: bring an offering, and come into His courts* " (Psalm 96 : 8).

GOD HATH SET SOME IN THE CHURCH ... HELPS

D. A. KUHRT

MADRAS City is a good place to be in if you like helping people. You get endless opportunity for exercising your helpfulness in a bewildering variety of ways. To begin with, all sorts of people come to stay with us, some for just an hour or two and others for longer periods. By entertaining people in this way we glean information about the Lord's work in all parts of India as far apart as Kalimpong in the north and Dohnavur in the far south. Sometimes we know when our visitors are coming and sometimes they just come! Some friends ask us either to put them up ourselves or if we cannot do that will be please book them accommodation somewhere else. We make appointments for people with the dentist and we book them berths on the trains. We sometimes receive their luggage and store it in our house until it is called for. And we get a constant stream of requests from up country missionaries to buy things for them and send them by train, lorry, post or if it happens to be convenient by car. Foodstuffs, medicines, educational supplies and exercise books to say nothing of our own literature, hymn books, tracts and so on. " Will you please find out for me whether I can buy a horse saddle in Madras ? " We enquired and found out that you can. " Will you please buy me a watch for Rs. * and give it me when you see me on the hills." The watch was bought yesterday at the price stipulated and with a year's guarantee. " Will you please get me two bush shirts at such and such a price and with such and such measurements." They were bought and delivered on the hills to the brother who needed them.

A missionary lady had a parcel sent to her which contained some cooking fat of South African origin. India has placed an embargo on all goods coming from that country so this parcel got held up in the Madras customs. The poor missionary lady nearly 300 miles from Madras could not make head or tail of the official jargon and so in despair asked us to try and clear the matter up. We saw the customs official, and told him that he could keep the fat if only he would release the rest of the parcel. The missionary lady in due course received her parcel minus the fat and was grateful.

Sending literature abroad becomes increasingly difficult and we have been much troubled as have also our clients when despatching hymn books and other literature to Ceylon. Numerous forms have to be filled in and countersigned by the Bank and sent to the Reserve Bank of India. It would be easy enough if one were giving the goods away but if you need to recover the value of the consignment currency restrictions make the above mentioned process necessary. Mr. Kuhrt sent a large parcel of hymn books recently and it came back to him because the weight of the parcel was greater than the maximum allowed. The local Post Office had accepted it without protest! When it came back he had to split the parcel into two and for the time being he has lost the value of the stamps affixed to the first parcel. He hopes he may recover the amount later in response to the claim he has made.

We spent fourteen years altogether in up-country stations and so know how cut off and helpless one sometimes feels and are therefore more than ready to extend to our up-country friends whatever help we can now that we reside in the great and convenient city of Madras.

WE ARE TEACHING MANY TO READ IN INDIA.



Reading lesson for some of the children in our Mission School at Koyambedu, Madras Field.

WHAT SHALL THEY READ BECOMES THE NEXT URGENT QUESTION.

In the article which follows Mr. Thrower has given us a statement concerning our Mission's vital contribution to Christian literature in the Tamil language. More is contemplated in our present programme, and your prayers in this connection will be deeply appreciated.

. . . AND SCATTER THE GOOD SEED . . .

D. A. THROWER.

FOR half a century or more the S.B.M. has been sowing the written word in the field of Tamil India. It is not possible to count the seeds that fall from the sower's hand ; nor can we recount the number of books, pamphlets, leaflets, folders, cards that have appeared (and disappeared) in numerous editions and reprints down the years.

A survey has, however, been made of the vernacular literature in stock at present, with the result that the following, among many other facts, have emerged :— Our Mission has been the means of producing and propagating large quantities of leaflet tracts used in evangelistic effort among Hindus and Mohammedans. They comprise more than a dozen different tracts, some of which were written in Tamil by our missionaries, while others are translations of English leaflets from the pen of Mr. A. F. Rowell of our Stamford church. Hundreds of thousands of illustrated Tamil texts pasted on the reverse of picture post cards or greeting cards have been distributed. A small hymn book containing some fifty hymns and choruses has seen a dozen or more reprints, and scores of thousands of copies have been sold throughout the area of our Mission's work, to friends in other parts of India, and to workers among Tamils even as far away as the Fiji Islands. Three editions totalling 6,000 copies, of a larger hymn book with nearly 400 hymns have so far appeared. These are in use by friends in many places, including Ceylon. A small catechism for use in Day and Sunday schools has run through numerous impressions, with an aggregate approaching 100,000 copies.

Bible study notes in pamphlet form are prepared from time to time as a basis for teaching in our workers' monthly classes. New Testament and Old Testament Biographies, The Life of Our Lord, Acts of the Apostles, New Testament Epistles, and Comparative O.T. and N.T. Studies contain the valuable results of study on the part of eight S.B.M. missionaries. A reprint in book form of the N.T. Biographies (by Mr. D. Morling) has been adopted by two other Missions working in the Tamil country as a textbook for workers' study, and for this purpose each of them purchased several hundred copies. It is hoped that others of these expository courses will be re-issued later. Mention should also be made of Studies in the Book of Exodus by the late Missionary Walker of Tinnevelly. These were out of print when, some ten years ago, we had the privilege of reprinting them. This valuable work has since been studied by our Indian staff.

Graded Scripture Memory Passages have been taught in our schools for very many years, and several thousand copies have been bought by pupils. Five small (out of print) volumes of Tamil translations of C. H. Spurgeon's works, published by the Christian Literature Society, Madras, were revised and put through the press by us. They were two series of sermons, and three of Lectures to students, of which the latter have been used in each course of our Tamil Bible Institute.

Two workers of the S.B.M., with the invaluable assistance of a number

of Tamil friends, compiled the Tamil Bible Concordance, published by the C.L.S. and disseminated throughout the Tamil country. For a period of some 20 years Mr. L. Watts wrote Tamil notes for the International Bible Reading Association. These are used daily and have a wide circulation among Tamil Christians.

Space will not allow us to refer to all the many devotional and other booklets produced. We can only give the titles of a few of them : Studies in Baptism and a History of Baptists in India (by Mr. D. Morling) ; Studies in Second Epistle of Peter, and Ten Stories by Jesus (by Mr. G. F. Champion) ; two Tamil translations of a pamphlet on Forgiveness, one for use among Hindus and the other specially prepared for the help of workers among Mohammedans ; a booklet on Prayer ; The Friend of the Church, a simple catechism to assist those instructing enquirers ; a Church Handbook, containing a concise statement of the truths that we believe ; and many others. The demand for some of these publications is such as to call for repeated impressions.

In addition to the above our missionaries have assisted the Bible Society in the production and revision of the Tamil Bible. Among the various tasks undertaken in this connection was that of reading the proofs of the entire Bible. We have also produced Tamil versions of several of the publications of the Scripture Gift Mission, which, as is well-known, consist entirely of passages from the Bible.

Now the Lord has opened the way for us as a Mission to develop this important part of our work through one of its missionaries being relieved from other field duties and allocated to this field of ministry—writing for God. No elaborate plans can be formulated until we have had an opportunity of consulting missionary and Indian colleagues. But certain tasks are already clearly before us. Our Missionary Conference has, for example, resolved to translate and print 10,000 copies of the broadcast sermon " Salvation to the Uttermost " by our President, Pastor G. E. J. Bird, and to translate and print at least one of the helpful series of Bible study notes by Pastor W. A. Warwick, late of our West Ham and Leyton Churches. Pastor Warwick has kindly given his consent for us to use his work in this way. It has further been decided that we should prepare notes and/or questions on the Minor Prophets for our Indian workers' study. Additional Tamil tracts must be written or English ones translated. Then there will be the continued reprinting of our present publications as required. Further work for the Bible Society, the Scripture Gift Mission and the Christian Literature Society, will we trust provide opportunities of service for the whole Christian church throughout the Tamil land. It is also our earnest desire to give to the Tamil church at least a few of the many great evangelical classics which still await translation.

We shall value prayer for this work of scattering the good seed of the Living Word, that it may have the approbation and blessing of the Master of the Vineyard, the Lord of the harvest, and may bring forth an abundant increase for His praise.

A MEDITERRANEAN MEDITATION

M. THROWER.

HOW pleasing it is when we find that someone has embodied our thoughts in words which we ourselves cannot express. During the leisure hours of this voyage we have had the pleasure of reliving and recounting the many times of rich and helpful fellowship with friends during our furlough. It was, therefore, with added joy that we read this gem from the pen of Paul the Apostle, " For I had great joy and comfort in your love, because the hearts of the saints have been made strong again through you, brother." In all true COMFORT there is that element which FORTifies the soul in adversity, and we praise God from the depths of our being for the strengthening fellowship which we have experienced with so many kindred minds. A oneness with our dear supporters has been experienced which makes us more truly their representatives than ever before. Our pastors and their wives also are fundamentally and experimentally our comrades-in-arms. We come home feeling lonely and weak ; we return with a wealth of new confidence in those who are holding the ropes for us.

When round some bend in life we turn
And kindred spirits we discern,
We feel it can't be merely chance
This happy stroke of Providence
For surely it is God who sends
The happiness we find in friends.

VISITING IN SIVASANGUPATTI VILLAGE

MISS M. R. HARRIS.

WHEN the Bible-woman and I go to visit the women in Sivasangupatti village, we have to make a very early morning start, otherwise the women will all have gone off to work before we arrive.

The last time we visited that village I got up very early in the morning, and went out on to the flat roof of Paniadipatti Bungalow to have my morning devotions under the starlit sky. It was still very dark, and all was quiet and still. But the Morning Star had already risen, and was shining brightly in the eastern sky. When the Bible-woman came over to the Bungalow to pray with me some time later, the day had begun to dawn ; and as soon as it became light enough for us to see our way, we set off on our two mile walk, going due south.

Our way lay first of all through fields which had recently been ploughed and sown with millets and pulses. Later on we passed through fields that had been planted with ground-nut. As we went along, the Eastern sky began to brighten with the approaching sunrise, and the line of mountains faintly seen in the distance on the western side gradually began to turn a misty pink. Then, just before we reached the village, the sun rose, like a great red ball, out of the horizon, and quickly began to soar up into the cloudless sky, and soon was dazzling our eyes with its brilliant light.

The village was all astir, and everyone was busily making preparations for the day's work, when we arrived. The men were attending to their bulls, and there seemed to be a pair of bulls tied up outside every house in the village. For these villagers own land which they farm themselves ; but they belong to what is commonly known as the robber caste. The women were busy drawing water from the well, and cleaning their household vessels with earth and water. In the first house we visited, although the women were all busy, they readily received us, and immediately invited us to sit down on the mud-built platform just inside the door. A teen-age girl, who goes off every day to work in the match factory in a village one mile away, was busily combing her hair and making herself neat and tidy. Her mother was squatting on the floor cleaning the cooking vessels. An elderly woman was looking after a small child. But they all quickly finished their jobs, and climbed up on to the mud platform, and sat down with me ready to tell me the Bible lessons they had learnt. One told me the story of Abraham offering up Isaac, and another told me the parable of the Prodigal son, and each one repeated a verse of the Bible from memory. Suddenly another teen-age girl, who also works in the match factory joined our group. In order not to waste time or be late starting for her work, she was combing her hair and plaiting it neatly all the time she was repeating her lesson, much to the amusement of the Bible-woman, so keen was the child to say her lesson before she had to run off to work. These women are all Hindus, but they told me that since they began to learn with the Bible-woman, they had stopped worshipping idols, and they had sometimes attended the Sunday services in our Mission chapel in the out-caste quarters of the village.

Our last visit in the village that day was to the house of Rahel, which is the Tamil for Rachel, and is the Christian name given by the Bible-woman to an old woman, whose Hindu name was Rakkammal, before she was baptised about five months ago. While I had been visiting in the other houses, Rahel had kept on sending urgent messages through various people asking me to come to her house. But as she is practically blind, and so does not have to hurry off to work, I had to leave her till the last, and allow the girls who must run off to the match factory, and the other women who were going off to plant seedlings, to say their lessons first. When I got to her house, she came forward to greet me, guiding herself carefully with her stick, and looking at me with her practically sightless eyes, she said, " Amma, I cannot go out anywhere now, except to chapel, but I always try to go there. Usually someone takes me to chapel."

The first time I visited Rahel she was exceedingly anxious about her married son, and asked me to pray for him. He had been very ill in hospital with what was said to be a tuberculous abcess on his chest. The next time I saw Rahel her son was better and out of hospital, and she was full of thanks

to the Lord, and said she wanted to attend our chapel. Since then Rahel has steadily grown in faith, and through learning with the Bible-woman and attending the services in the chapel, she has gradually learnt to put all her trust in the Lord Jesus Christ, and is now trusting Him only for her salvation. She is the first person of her caste in that village to become a Christian. Please pray for her and her two married daughters and the others in the village who do seem now to be seeking after the Truth.

When we left Sivasangupatti a little later, the place was like a deserted village. Everyone had gone off to work.

INTERESTED? YES. BELIEVING?

MISS O. R. KNIGHT

WE had returned to Paramatti from our morning work in a nearby village, and had been talking of various matters. We heard the children leaving school, and a few minutes later the Headmistress came to the Bible-woman's house and greeted us cheerfully. She was of slight build with grey hair. We exchanged a few words and then she went home for her food. This teacher was taught Bible stories and lyrics by a Christian neighbour in Namakkal when she was a girl, and is keen to continue to read the Scriptures. Returning about an hour later she brought with her a younger teacher. The latter carried her attractive little daughter, who was dressed in a black voile frock.

At the Bible-woman's suggestion the elder teacher read Scriptures showing the foolishness of worshipping idols. There was assent to the truth of these words. I realized again the power of fear to hold those who know they should forsake the ways of their forefathers, but lack courage to face the difficulties that would follow.

We looked quickly at the earlier verses of John, chapter 9, with their record of the restoration of sight to the man born blind, and then listened to the question of v. 35, " Dost thou believe on the Son of God ? " Their faces were a contrast—one bright and young, the other showing the strain of passing years. But both teachers listened eagerly, and this was an encouragement in speaking. Beyond this was the help of the conviction that this was the word which the Lord had given to bring before them.

The Headmistress has a New Testament, but she had borrowed the Bible-woman's Bible, and after reading from it, turned to the Bible-woman, and said, " We must read all the Old Testament." Remember these three as they meet week by week to read the Bible together, and pray for the Bible-women that they may have the joy of seeing interested listeners become true believers.

LADIES' ZENANA AUXILIARY.

"Helping India's Girls."—The photograph which follows is one of the illustrations from the latest L.Z.A. booklet in which Miss L. S. Hazel tells the story of the Girls' Hostel at Sendamangalam. This little book, well printed and illustrated, is now ready, and copies can be obtained from the L.Z.A. Hon. Secretary at 6d. each, 7½d. post free. On request, quantities will be gladly sent to local L.Z.A. Secretaries on sale or return.



L.Z.A. Quarterly Prayer Meeting.—The next L.Z.A. Quarterly Prayer Meeting will be held, God willing, at Hayes Lane Chapel, Bromley, on Monday, February 15th, at 3 p.m. Mrs. G. S. Smith will preside and Mrs. O. Morling will give a short address. All lady friends are heartily invited.

NOTES AND NEWS

NEW YEAR'S PRAYER MEETING AND FAREWELL SERVICE

MR. & MRS. H. A. HUCKETT AND MISS L. S. HAZEL

will, God willing, he beld at

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

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

The President will be in the Chair and Pastors G. E. GOULD and R. C. SMITH will take part in the Valedictory Service.

Sailing of Mr. and Mrs. H. A. Huckett and Miss L. S. Hazel.—God-willing, Mr. and Mrs. Huckett and Miss Hazel will sail for India on the " Strathnaver ". This boat was due to leave England on January 14th , but it has been delayed and our friends are now expected to leave on January 28th.

Home-coming of Miss B. S. Wade.—Miss Wade has also been delayed, and she is now due to sail from Bombay on the " Strathnaver " on December 21st , and she should arrive in England about January 7th.

Arrival of Missionaries in India.—News has been received from Mr. and Mrs. D. A. Thrower and Miss E. Flory following their arrival in India after a comfortable and happy voyage. Mr. and Mrs. Thrower will now be residing at Paniadipatti and Miss Flory at Namakkal.

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.

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 Oct. 1st to Nov. 30th, 1953.

	£	s.	d.
Churches	530	10	9
Schools	81	1	3
Personal	85	8	9
Legacy	10	0	0
Collections at Annual Meetings ..	239	19	8
Miscellaneous	14	9	1
Christmas Gifts	100	6	4
Guild of Service	19	15	6
Literature	39	17	4
	£1,121	8	8

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

L.Z.A.—General Account £221 15 9
(Including collection at Annual Meeting, £69 5s 7d)

ENGAGEMENTS FOR JANUARY AND FEBRUARY, GOD WILLING.
PASTOR J. K. THORPE.

JANUARY 10th, Greenwich ; 17th, Wood Green, Eldon Road ; 19th, Hadlow ; 24th, Blakenham ; 26th, Aylesbury ; 27th, Richmond ; 31st, Chelmsford.

FEBRUARY 3rd, Stratford ; 7th, Hitchin ; 11th, Wood Green, Park Ridings ; 14th, Meadvale, Reigate ; 16th, Leicester, Zion ; 17th, Hinckley ; 21st, Fressingfield ; 22nd, Tunstall ; 28th, St. Neots and Little Staughton.

Please Help in Response to the

CHRISTMAS AND NEW YEAR APPEAL

Envelope Enclosed

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 14th—20th, 1954.

Gift envelopes will be distributed by local L.Z.A. Secretaries

Please respond generously
as help is greatly needed.

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

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

PLEASE HELP THE LADIES' ZENANA AUXILIARY

in its special work amongst

The Women and Girls of South India.



THE LADIES' ZENANA AUXILIARY is responsible for :—

6 Missionaries.

1 Missionary-elect.

45 Bible-women.

The Medical Work and Hostel on the Kolli Hills.

The Higher-elementary School and Girls' Hostel at Sendamangalam.

What More Can We Do?

An Appeal from the L.Z.A. President.

ONCE more the time has come for the Annual Appeal for the L.Z.A. Gift Week, and the Executive Committee would like to thank all those friends who for so many years have responded to the call.

For some time past the finances of the L.Z.A. have caused the Committee a good deal of anxiety. We feel that so many friends are doing all they can both by prayer and gifts. Yet I would venture to ask if there are still ways and means by which the income of the L.Z.A. could be increased.

Since Gift Week last year the L.Z.A. have sent to India another Missionary and were constrained to accept yet another for service after training. This was done in faith and we feel that subsequent events have proved that we were guided by the Holy Spirit in this matter.

God has given us missionaries and we know He can supply their needs and ours. The door of opportunity is still open in India, but for how long we do not know, so it behoves us to make the most of our opportunity while we can.

What more can we do ? When you receive the little envelope for your gift will you pray over it, and the Lord will show us each one what we can do.

I know of friends who have sold plants and given the proceeds to the Mission. Some when offered a lift in a friend's car put what would be the bus fare aside. Some have even sold unwanted clothes.

The Lord sat over against the treasury and beheld " *how* . . ."

There are millions in India still who as yet have never heard the name of Jesus. India is changing fast, and the work of the missionaries will also change, but it may well mean that they will be able to reach many more to tell them the good tidings.

So let each one of us ask what more can *I* do ?

THE KOLLI HILLS DISPENSARY

DR. R. M. HARRIS.

DAY-by-day patients wend their way from the various villages on the Kolli Hills, to our Mission Dispensary at Vazhavanthinadu. Many of them we know very well, for when they, or any members of their families, are ill, they are in the habit of coming to us for treatment. In they come, with a breezy " How do you do ? " (in Tamil of course), and then there is the problem of remembering who they are, where they live, and what the trouble was when they last came. Thangaiah, my helper, can usually save the situation, as he has an excellent memory, and once we have found the out-patient card we have all the information we need—but people do like to be remembered ! We can distinguish people from the Plains from those on the Hills by the difference in their clothes. On the Kolli Hills also, although they are only about 120 square miles in area, there are certain features which characterise those who come from certain parts. For instance, there is the heavily-built, walrus-moustached man from the " five nadus " of the North, his wife wears a coloured sari, tied round under the arms, hill-fashion. No hill woman from any other part, other than a cheri woman, will wear a coloured sari, all the rest go in for varying shades of white.

Nearly every day's work includes on its list of diseases, malaria with its various sequelae, dental caries (many are the gaps amongst the teeth of Kolli Hill people, which represent our handiwork in a negative sort of way) then there are septic conditions, especially of hands and feet, sometimes necessitating the removal of a finger or toe as the result of having waited too long before coming for treatment.

The lack of almost any moral standard brings with it all the attendant evils of disease, and wrecked homes and lives. Scarcely a day goes by without our being confronted by the ravages of disease in either babies and little children, in young folk or in older people, and all the result of breaking God's order of things. Sometimes one's remonstrations and efforts to point to a better way, are met by the remark, " But all the world does the same," their world being the Kolli Hills. Do pray that we may be enabled so to preach the Word of God to them, that they might be convicted of sin, and turn to Christ to be saved from its power and domination.

Most patients do well under out-patient treatment, but there are some who need to stay in the ward so as to be under our daily care, but, unless they have no other alternative such as in the case of severe burns or injuries, we have the utmost difficulty in persuading them to do so. In other conditions where daily treatment is just as urgent (appendicitis for instance), we see the poor patient being taken home again.

There are various factors contributing to this state of affairs. The people are agriculturists and it is often difficult for them to find someone, who can be spared from the field-work, to stay with the sick relative. Then it is not every ill patient that can stand a journey through hilly country in a dholie. There is yet a deeper reason, a reason based on fear and superstition. Patients have died in our wards, as indeed they have done in every other hospital, but here it is said that their spirits haunt the place. In the people's own homes, the thatched roof insulates them from the sounds of the



SCHOOL AND POST OFFICE. WARD. DISPENSARY.

night, whereas in the wards, anything fluttering on to the tiles, whether it be a leaf, a twig or a bird alighting, resounds in the quietness, and no doubt is attributed to the work of devils, by a people who are bound by the fear of evil spirits. Patients from distant villages will be happy for two or three days, until some local villager comes and regales with stories, and then the next morning they will tell us that they have been troubled by devils and must go.

It is to enlist your prayers in this battle against evil that this is written. We ourselves little realise from what misery of fear our Christian heritage has saved us. Pray with us that those who would benefit by staying as in-patients may do so happily, and that instead of being tormented by evil they might find in Christ Jesus deliverance from it, and feel the comfort and peace of His Presence. "For this purpose the Son of God was manifested, that He might destroy the works of the Devil," and our confidence is in Him.

HAVE YOU READ

"HELPING INDIA'S GIRLS"?

This little booklet, well printed and illustrated, is now ready, and copies can be obtained from the L.Z.A. Hon. Secretary at 6d. each, 7½d. post free. On request, quantities will be gladly sent to local L.Z.A. Secretaries on sale or return.

THE CHRIST FOR MADRAS CRUSADE

DORIS AND WILFRID KUHRT.



MADRAS FOR CHRIST CRUSADE PROCESSION
S.B.M. BANNER

THE Crusade was preceded by eight months of prayer and preparation. From the first we have felt the value of this united prayer fellowship. Every morning during the first month we met and our meetings were so encouraging and such a source of refreshment that we all decided it would be wrong to stop them altogether just because the Crusade is finished. This particular engagement is over but the campaign to which our Lord has called us continues and so we shall hope to continue this prayer fellowship every Saturday. The Crusade has been an undoubted success but perhaps it would not be wrong to describe it as a limited success. Greater unity and more prayerful preparation might have secured better results. We cannot pretend to have made anything like that total impact upon the whole city which we should have liked. We had to stop the distribution of gospels at the 114,000 mark for lack of funds but that figure represents two-fifths of the city and we can carry on with the job later if and when the money comes.

We have held meetings throughout the whole month in the Memorial Hall, the largest hall available and for ten days between 11th and 20th in a tent pitched in Vepery and for another ten days 21st to 30th in the same tent pitched on an open site on Madras's famous Mount Road. A total of fifty gospel meetings was therefore carried through with very encouraging attendances on most evenings. We have had two main speakers: Mr. Joe Stump, an American Lutheran minister, and Mr. Forsell, an American Swedish Baptist minister, with occasional help from Dr. Norton Sterret who is an American missionary working in Madras with the Inter-Varsity Fellowship and from Mr. Ian Simpson of New Zealand. The last named has however been chiefly helpful as our English soloist as he has a beautiful bass voice.

On 14th and 24th we had processions of witness in different parts of the city. For this we had to obtain permission from the police authorities which was readily granted. On the 14th as our procession marched from Memorial Hall to the tent in Vepery we encountered a monster Test Match crowd. But instead of breaking our ranks they lined the pavements and

received tracts from those who were handing them out. Many thousands of Bro. Rowell's Tamil and Telegu tracts were distributed. It was a thrilling experience to march together with banners proclaiming the power, wrath, judgment and love of God. Rain did not interfere once with our arrangements and there has been no hooliganism. The only possible complaint is that most of our posters stuck up all over the city were torn down or defaced very quickly. Perhaps if our work had made a mightier impact opposition would have been provoked ! Several times the Lord has manifestly worked for us so that we have been able to secure permission to use vacant lots for the tent and permission to tap neighbouring electric meters. Brother Appleby's services as electrician and amplifier expert have been greatly appreciated.

During the whole month the total number of definite enquiries was five hundred and eight of whom about 150 had been Hindus, thirty Roman Catholics, and a dozen Muslims and the rest nominal Christians. Those of us who had the privilege of helping to deal with the enquirers could tell some interesting stories. There was a young woman from Travancore who just walked into the room with open arms and into the open arms of Mrs. Kuhrt waiting to receive her. There was the Roman Catholic who did not need much help ; he was manifestly a converted man with a new light in his face who only needed to make his new-found joy known before some sympathetic witness. He was wondering whether he would need to be re-baptised in order to be quite sure of salvation ! There was the man who gave a Christian name to me and who when asked whether he did not already belong to some Christian church replied that he belonged to the Strict Baptist Mission ! He obviously did not know me and I concealed my identity until the end of the conversation. He poured out a sad story with tears of repentance telling me that for years he had not attended Christian worship, that he had quarrelled with his family, was living with a woman to whom he is not married and by whom he has a child and that evening while casually strolling along the street he had idly paused outside the display case of the Bible Society which contains an open Bible when one of our " fishers " had invited him in. He prayed with me in convincing fashion and appears to have been truly converted. There were other tragic stories of divided homes. A woman whose husband had left her for someone else and she was striving to keep her daughter away from evil



influences. She came for prayer and the daughter came seeking Christ as personal Saviour. Sometimes in Tamil and sometimes in English this after meeting work went on for an hour or more. Young and old, children and middle-aged, every night someone who was lonely, deserted, or tired of life or perhaps just ordinary people who were none of these but had seen the LIGHT. Not all will have been conversions. Some were problem talks with believers, some were the usual strayers-in who hoped that becoming a Christian might mean work or a competency for life. But many came because they had in truth heard the voice of Jesus saying, " Come unto me and rest." All have been introduced to a Bible Correspondence course and to a simple system of Scripture memorising. There is a careful follow up system whereby all these friends are visited by personal workers at least once. It has been a great joy already to visit some of them and to find them rejoicing in the Lord. One women said she had been " christian " all her life but had never until then known Christ as her Saviour. How the enemy of souls blinds the hearts of nominal Christians to-day ! This is one of the biggest problems for Madras and for India.

The children were not forgotten. They were so much in evidence in the tent and were so lively that a separate meeting was arranged for them with Flannelgraph talks which proved so popular that something of the same kind is being continued in that district. What of the future ? We hope that all those friends who have really had a saving experience will become linked with some live church where they will be nurtured in the Word and will grow in grace and in the knowledge of the Lord. The follow-up system is devised partly to find out if this is being done. Also there will be weekly follow-up rallies in the Memorial Hall especially to help the younger people.

What about our Tamil Baptist churches ? We have had several good personal workers from our midst, especially Pastor Devenesam, and the churches worshipping at Kilpauk and Ayanpuram have benefited greatly from the campaign. About sixteen people in all connected with these two churches are likely to be asking shortly for baptism either solely or partly in consequence of the Crusade. The Mission van was responsible for getting many of the women in from the outlying suburbs. It was always stressed that some unsaved friends should be in the party as this campaign was not intended to provide a spiritual picnic for believers. This was not an unnecessary warning for many of our people love an outing in the van and a big meeting in the City ! However our warnings were heeded and we very rarely used our car in that way without being able to take back home some one or another and not infrequently several who were rejoicing in the Lord for the first time and the homeward trips (double journeys most nights !) were nearly always made with a van load of singing people startling passers-by.

Nearly every evening there were some open-air meetings near the hall or tent when tracts and hand-bills were distributed. It was exciting to see men receive these invitations, read them and then turn into the meeting. Some stayed for only a little while leaving when they found out what it was all about. But many who were " fished " stayed right through and heard the good news, perhaps for the first time. Young and old, rich and poor, Sikhs in turbans and Moslems in fez were there. The final meeting on Sunday, January 31st, was a wonderful sight and the presence of the Lord was



ONE OF THE MEETINGS IN THE MEMORIAL HALL.

felt. The meeting which was billed to start at 6.30 started at 6 because there was no point in waiting when the hall was already packed to capacity with many standing. People had started to come at 4.30 and by 6 o'clock there were no seats left; the floor space was quickly covered with mats and they too were filled. Scores stood throughout the two-hour meeting.

The final results can be known only in heaven but it has been our privilege to work together with many others in this campaign for the Lord and He has graciously given us encouraging results.

" Not unto us, O Lord, not unto us, but unto Thy Name be glory."

"GOSPEL EXTENSION"

MRS. J. R. FIELD.

SOME Gospel Extension Society members in Namakkal divided themselves into three groups to take the Word of Life to surrounding villages. They decided that Sunday evening would be the best time, and that if the village was not too far away they would go after the 6 o'clock service, but if a long distance then the evening service must be forsaken in order to make an early start. As the evening service in the chapel is poorly attended anyway, the absence of four G.E.S. men leaves on the male side one preacher

and perhaps two listeners. There might be three or four women to support these two, but the evening congregation is always mainly the Hostel boys.

The Mission van is used to convey the team to the selected place. The van itself attracts a crowd so we often display a Scripture text in the window. A suitable spot will be found in the centre of the village, the primus lamp lighted and hung by a rope over a bough of a tree.

A few Gospel lyrics will be sung, then one by one the brethren will speak—mostly at great length. One particular brother who usually has his full quota of time, on one occasion said to the missionary, " You know I enjoy speaking in the open-air more than in the chapel services, I don't know why it is." To which the missionary laughingly replied, " I know why it is, in the chapel services you must stop at a certain time."

In Indian villages one can usually be sure of a hearing as there are generally plenty of folk with little to do. The congregation constantly changes but there will always be a crowd of children squatting on the ground in front. The woman will stand in small groups and before attempting to listen will discuss the missionary's wife's dress and shoes and anything else that interests them. Some will feed their babies, no matter time or place ; just to keep them quiet. The men too with mattock on shoulder, axe in hand, basket on head or child in arms will all stop at least for a while and appear to listen well.

An appealing method of open-air preaching is to stress one's point by breaking forth into song. Singing we learn is one of Communism's effective methods of teaching doctrine too.

After a couple of hours the missionary's wife, who at present can do little except help in the singing and distributing tracts then produces coffee and biscuits to refresh the thirsty preachers. Most of the villagers will accept tracts, and pictures are eagerly received by the children. Then we start for home.

One village may not be visited again for many months, so faithful preaching, the printed Word and earnest prayer are essential in this work. On the other hand this may be followed by a G.E.S. camp, when for several days there will be concentrated effort in one place.

We need very clear guidance as to which villages to go to. Will you share with us in prayer in this respect. Your prayers too can prepare the soil so that our visit may not be the first link in the chain in leading men to the One True God, but maybe the last.

Many folk will readily admit that their stone gods can do nothing for them ; it is their custom to worship them. A group recently admitting this were asked, " Why don't you worship the True God then ? " They replied, " Tell us about Him." The preacher did so. Afterwards the folk said, " Alright we will worship Him—what will you give us ? " Material gain is still the motive of many. Pray that by the Holy Spirit, Gospel preaching may produce conviction of Sin. This is the vital need of Indian folks.

NOTES AND NEWS

New Missionary-Elect.—We are happy to announce that the Council has been led to accept Mr. P. A. Grist, of Trowbridge, as a Missionary candidate. Our brother has experienced a clear and definite call of God to the work, and we are confident that the Lord will graciously help him during the time of preparation here in England and then that He will use him in the work in India. We anticipate that Mr. Grist will enter the Strict Baptist Bible Institute after Easter for a two-year course of study, and he will deeply appreciate the prayers of friends.

Conference of Missionaries.—Our Missionaries in India met for their Annual Conference on the Kolli Hills this year from February 20th to 26th, and important matters of policy, etc., concerning the work in India were under consideration. The Council will shortly be considering the Conference Report, and the prayers of all friends will be valued as we thus seek to conduct the work in accord with the will of God and in the highest interests of the Churches in India.

Examination Success.—We congratulate Mr. H. J. Appleby in passing successfully his First Tamil Examination and wish for him the Lord's continued help and blessing as he now studies for the Second examination. We also announce with pleasure that Mrs. Field was successful in the oral part of the First Examination, although she has to take certain written papers again.

Arrival of Miss B. S. Wade.—Miss Wade duly arrived in England on January 11th after a good voyage on the " Strathnaver." She has taken temporarily a nursing post in a London Hospital, and we are sure that all friends wish for her the Lord's guidance and blessing in every way.

Furlough of Miss N. Hawes and Miss O. R. Knight.—Our friends will, D.v., be sailing for England on the " Oronsay " leaving Colombo on March 13th, and they are due to arrive in England on March 29th. A very real welcome awaits our two friends who are coming home for furlough after their first term of service in India. They will both be engaged in deputation work from the beginning of June to the end of November, excluding August. BOOKINGS CAN STILL BE MADE. Please write at once to Mrs. Thorpe if you can arrange a local meeting in the interests of the L.Z.A.

The Half-Yearly Meetings

AND WELCOME HOME TO OUR MISSIONARIES

MISS N. HAWES AND MISS O. R. KNIGHT.

will be held, God willing, at

BETHESDA CHAPEL, IPSWICH,

on

WEDNESDAY, MAY 5th.

For friends within the area of greater London motor coaches will be run picking up passengers from all areas and returning to the same points at night. The return fare will be 7/6. Details will be forwarded to local churches but the General Secretary will gladly answer any enquiries or make arrangements for individual 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.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from Dec. 1st, 1953, to Jan. 31st, 1954.

	£	s.	d.
Churches	658	19	8
Schools	183	19	11
Personal	247	4	2
Miscellaneous ..	3	11	2
Guild of Service ..	24	7	4
Literature ..	162	9	4
	£1,280	11	7

Anonymous gifts gratefully acknowledged : Stowmarket, £2 ; Southampton, 2s 6d ; Friend at Farewell Service, £10 ; Weybridge, £2 10s ; Chatteris, £1 ; Ipswich, £5 ; Ealing, 10s ; Bexhill, 2s 6d ; J.N.J., 5s.

L.Z.A.—General ..	£354	7	3
Medical ..	22	15	11

ENGAGEMENTS FOR MARCH AND APRIL, GOD WILLING

PASTOR J. K. THORPE.

MARCH 3rd, Margate ; 6th, Sleaford ; 7th, Billinghay ; 8th, Sutton ; 9th, Cottenham ; 14th, Ipswich, Mount Zion ; 17th, Brighton, Ebenezer ; 19th, Croydon, Mint Walk ; 21st and 22nd, March ; 24th, Aldbury ; 28th, Potton ; 31st, Downe.

APRIL 4th, Little Downham ; 6th, Thame ; 11th, Royton ; 18th, Potten End ; 25th, Little Stonham and Mendlesham ; 27th, Grundisburgh.

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



EAGER FOR THE WORD OF GOD.

AROUND THE BOOK STALL DURING THE RECENT CAMPAIGN IN MADRAS.

WE TRUST THAT YOU WILL BE ABLE TO ATTEND—

The Half-Yearly Meetings

AND WELCOME HOME TO OUR MISSIONARIES

MISS N. HAWES AND MISS O. R. KNIGHT

to be held, God willing, at

BETHESDA CHAPEL, IPSWICH

On WEDNESDAY, MAY 5th, 1954.

2.15 p.m. **LADIES' ZENANA MEETING** in the Chapel. Open to all Ladies. Miss N. HAWES and Miss O. R. KNIGHT will speak.

2.30 p.m. **MEN'S PRAYER MEETING** in the Lecture Hall. Conducted by Pastor A. W. WHAYMAN.

3.30 p.m. **UNITED DEVOTIONAL SERVICE.**

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

Speakers: Miss N. HAWES (Home from India). Pastor D. A. DAWSON (Stretham, Cambs.).

TEA—In School Rooms. By Ticket: 1/6 each. Tickets in advance from the General Secretary. Please apply early and send payment with order.

7 p.m. **GREAT MISSIONARY RALLY AND WELCOME HOME TO MISSIONARIES.**

Chairman: Pastor G. E. J. BIRD (President).
Addresses will be given by Miss O. R. KNIGHT (Home from India) and Pastor J. K. THORPE (General Secretary).

THANKOFFERINGS

WE SOLICIT THE PRAYERS OF ALL FRIENDS IN CONNECTION WITH THESE IMPORTANT MEETINGS.

THE ANNUAL MISSIONARY CONFERENCE 1954

REPORT BY MISS M. E. HARRIS.

THIS year our Annual Missionary Conference took place in the Mission compound up on the Kolli Hills. Those of us who had come from the heat of the Plains and the noise of the town, greatly appreciated the cool breezes, and the quiet nights, and the peace and beauty of these lovely mountains.

Our means of conveyance for arriving at our destination this year were many and varied, and included steamship (for those who had travelled straight to Conference from furlough in England), train, bus, bullock-cart, Mission-van, horse-cart, and finally dohli or Shank's ponies for climbing up the steep ascent of the Kolli Hills themselves.

Mr. and Mrs. Orchard were our Host and Hostess and also Dr. Ruth Harris. We were most grateful to them for all the careful preparations they had made for our accommodation, and also for the excellent way in which they catered for all our needs throughout the week of Conference.

Soon after the last of our Missionaries had arrived up, we all gathered together for our first meeting on Saturday afternoon, in which, after we had had a time of prayer together, we separated into two groups for our Informal Talks ; the S.B.M. Missionaries to discuss their own particular affairs, and the L.Z.A. Missionaries to puzzle out their own special problems. Later on in the same day we met around the Communion Table, where we remembered our Lord's death, and meditated on His great love, and offered up to Him our humble thanks and adoration.

The following day, Sunday, was spent in happy fellowship with the Kolli Hills Christians both in the morning service, which was conducted by Missionary D. A. Thrower, and again in the afternoon service, which was conducted by Missionary W. H. Kuhrt. We particularly enjoyed the hearty singing of the Tamil lyrics and hymns of our Indian brothers and sisters, not only in the chapel services, but also in the evening, when the Hostel children and some of the women on the compound gathered together, and sitting out in the open field, sang their favourite hymns and choruses, while Miss Ethel Flory accompanied them on her piano accordion.

On Monday the whole day was given up to prayer and waiting upon God, and there is no doubt that by reuniting ourselves in the fellowship of prayer, and by first enquiring of the Lord concerning His own work, and by asking Him definitely for wisdom and guidance in all our Conference deliberations, we were most effectively prepared by Him, both in mind and spirit, for the difficult business of the days to follow.

The next three days were filled with the business sessions of Conference, and one whole morning was devoted to a helpful debate on The Missionary's Task Today, in which several of our Missionaries took part. The most important matter which occupied our attention was the need to make our Indian brothers and sisters realise that they must gradually be responsible for supporting their own Pastors and other church workers, and for conducting all their own church affairs ; and that they must work towards making their churches indigenous, and should look less and less to the Mission for financial help and support. We were fully aware that the appalling economic

conditions now existing in this country, and the abject poverty of many of our village Christians, necessitated our dealing with this matter with great patience and sympathy, and yet with much firmness and determination.

There was also the lighter side to our Conference, as there is to most things in life ; and we heard of some amusing things which happened to our Missionaries during our week of Conference, both in the night and in broad daylight. We heard, for instance, that the occupants of the Wooden Bungalow had some mysterious four-footed visitors invade their tables and drawers one night, so that in the morning it was discovered that someone's soap had completely disappeared, and that the Chairman's buttons were missing ! Others of our Missionaries found, to their utter amazement, that while they had been quietly sitting in a Conference session one day, all their shaving-soap and tooth-paste had, in some weird and unaccountable manner, got thoroughly mixed up together, and was lying in one solid mass beside the empty tubes ! This mystery, however, was later solved, when a sweet little fair-haired boy appeared at their door the next morning, with a beaming smile on his face, and the most beautiful rose in his hand, which he held out as a peace-offering !

We spent our last evening together in happy and harmonious hymn-singing to the accompaniment of the piano-accordion, when we lifted up our hearts and voices in praise and thanksgiving to God, Who had so wonderfully helped us through yet another Missionary Conference.

RETURN TO INDIA

H. A. HUCKETT

A MONTH ago, we were standing on St. Pancras Station on a very cold morning in January, surrounded by a group of faithful friends and supporters who had gathered to wish us God-speed on our journey back to India. Inspired and encouraged by their loyalty and fortified by their prayers, we stepped on to the frozen floor of the boat train, thinking of loved ones left behind, and of the big gap in time before we should see them again. Snow was falling as we approached Tilbury to embark on the R.M.S. " Strathnaver."

The first week of our voyage was not very pleasant. We pitched and tossed and rolled incessantly ; one passenger was thrown out of bed mattress and all, and on two occasions our breakfast ended in a welter of cutlery, china, toast and marmalade well soaked in coffee. Though many passengers were ill, by God's goodness neither Miss Hazel, nor Mrs. Huckett nor I suffered from sea sickness. We were quite glad, however, when the sea became less boisterous. We went ashore at Port Said for a few hours, and had a time of prayer with two lady missionaries, veterans in the Egypt General Mission, now living at the Bible Society's headquarters in the town. After Suez, the weather improved, and by the time we reached Bombay on February 13th, the " Strath-roller " (as we called her) had become the " Strath-oven," and we were glad to get ashore, though sorry to part from Christian friends on board with whom we had enjoyed fellowship.

In Bombay, we were privileged to meet some friends who are connected with " Living Waters " Gospel Broadcasts, and to stay with them for one night to avoid spending all day Sunday in the train. While in their home, we listened to Gospel broadcasts being prepared in Hindi on a tape recorder, and we were invited to give a Gospel message in Tamil for transmission from Radio Ceylon. Programs are recorded on ferrosonic tape and sent by air-mail to Ceylon, where there is a powerful commercial broadcasting station which is very popular in India. Gospel messages are put on the air in Tamil, Marathi, Telegu, Hindi and English every week and our friends told us that letters and cards have been received from all parts of India and from people of all communities requesting literature, and asking about Bible Correspondence Courses. Please pray for this work.

On Saturday evening we took part in an open-air meeting on the sea-front in Bombay, speaking by interpretation to a large crowd of Indians. We found some Tamil speaking men from the South amongst them. We spent Sunday quietly in Bombay, and left by the night mail for Madras (795 miles) where we were welcomed by Mr. and Mrs. Kuhrt and John Appleby. From there the Lord led us on safely to Salem Junction (210 miles), and here Olive Knight met us at 3.30 a.m. with the two vans and a flask of hot coffee—all very welcome. With the stars of the Southern Cross shining brightly right in front of us, with the moon on our right, and the dim outline of the Kolli Hills on our left, we drove the last 35 miles to Namakkal, dodging bullock carts and boulders in the darkness along the road we know so well. Dawn was breaking as we entered the Mission Compound, and here John Field came out to greet us and to tell us that a nice breakfast was all ready for the weary travellers.

After two days of unpacking and re-packing, we ascended the Kolli Hills, being the last contingent to arrive for Conference. It was a pleasure to meet our colleagues from the other fields and to have fellowship with them.

Now we are back in Namakkal, where it is nearly 100 in the shade, and, as this is being written, our Indian staff are writing their Annual Scripture Examination. The subject this year is taken from our Tamil Baptist Church Handbook, and deals with questions of church government, duties of deacons and pastors, church discipline and kindred matters. If all that has been taught is put into practice, there should be a marked improvement in the life of the churches. In the Namakkal Church the deacons are now taking much more responsibility than they did formerly. The funds of the church are now in Indian hands, and have been invested in a Post Office Savings Bank Account in the name of the church, administered by two brethren appointed by the members. One Sunday a month is set apart for evangelistic work by the church.

We praise God for these developments in ORGANIZATION, and our prayer is that they may be accompanied by evidences of spiritual GROWTH, such as a hunger for the Word of God, earnestness in prayer, regular attendance on the means of grace and a deep concern for souls. " Revive Thy work, O Lord, Give Pentecostal showers," for only as the Holy Spirit Himself comes down upon the churches in India will there be that REVIVAL which we all long to see.

MILLING MILLIONS AT THE MELA

MRS. W. H. KUHRT.

MELA is a Hindi word for a great Hindu festival. Every year devout Hindus, and some not so devout who are out for what they can see, assemble at the banks of the River Ganges and great are the crowds which journey on foot, on horseback, on muleback, by train, bus and car, many taking a journey of hundreds of miles. Once in twelve years there is an extra specia! MELA on the banks of the river Ganges when at an auspicious moment the crowds race into the river and wash their sins away. This year for this special twelfth year festival the crowds were greater than ever and it is estimated that between three and four million people were congregated along the banks of the Ganges. Nearby towns and villages make quite a business out of the entertaining of these people and no doubt do very well out of the devotees.

On a certain day there is a great and spectacular procession of Sadhus or holy men easily recognisable by their yellow ochre colour robes, ash-smeared foreheads and flowing hair. Some ride by in state on elephants, camels and mules, the lesser walking humbly behind. The crowd is waiting for this spectacular moment for these men are held in great awe, specially by simple superstitious people. Those who are fortunate enough to be near will salaam and prostrate themselves to the ground. Many try to touch the hem of the garments of the holy men. To touch their feet is considered the highest form of good fortune and probably those who do so, go home feeling that their future is secure. Many people, specially women, grovel at once and scoop up some of the earth as the feet of these holy men pass over it. The dust is taken home in little pots and given a place of honour in the home. Such is the adoration given to men. This year this notable festival ended in a great tragedy. As the holy men came in procession the crowd surged forward in their enthusiasm to see all they could of their " saints." Seeing the surging crowds, some of the sadhus, fearing that they would be mobbed brandished their sticks and staves in an endeavour to keep the crowd back. This frightened the front rows of the people so much that they turned to flee, only to be prevented by the masses of people behind them. The crowds, not understanding the position surged back and back and back and those who fell in the pursuit had to stay fallen. This ended in a human stampede and the frailer ones could not keep it up. The result was a terrible tragedy, for, fifteen minutes later when the crowds were dispersed a shocking scene met the eye. The ground was strewn with the bodies of men and women and children who had been trampled upon in the stampede. It is estimated that there were about 500 deaths and many more injured.

Just recently we have been holding a CHRIST FOR MADRAS CRUSADE and it is estimated that there were over 500 earnest enquirers many of whom were truly converted. Think of the differences between the 500 at the Memorial Hall Christian meetings and the 500 at the MELA. There was once a woman who touched the hem of a Man's garment and her soul was filled with peace as well as her body with health. Who was that MAN ? Not one in a line on show. Not one who flaunted His superiority between adoring crowds. Not one who ever pushed a seeker aside. But ONE Who said " My daughter,

go in peace, thy faith hath saved thee." Who in that line of sadhus knows peace himself, let alone who can impart it to others ? Oh, that these milling millions at the MELA could know of that ONE Who walked in Galilee and Who said " I am the WAY the TRUTH and the LIFE." We know His feet walk the Indian pathway too and many have found peace and pardon. There is no value in the dust of His feet but there is pardon and peace through His shed blood.



PASTOR D. ASIRVATHAM BAPTISING AT AYANAPURUM.

SOWING BESIDE ALL WATERS

MISS E. M. FLORY.

AFTER a week of Tamil study I welcomed the suggestion made by Mr. and Mrs. Huckett that I should accompany them on a week-end camp in Paramatti, a village about 10 miles from Namakkal. Packing the luggage into the van took considerable time—an uninitiated onlooker might think we were off for a month instead of two or three days ; but here one has to take camp-cot, bedding, food, drinking water, cooking utensils as well as personal requirements and most important of all, a good supply of literature. When at length all was ready, we made our departure. The day had been very hot but now in the evening a welcome breeze had sprung up, clouds were gathering and we were able to enjoy the journey in spite of numerous bumps and jolts.

On arrival at the village resthouse which was to form our headquarters for the week-end, we were welcomed by the preacher who informed us that we could not yet go to our rooms as the place was being whitewashed. After a time of patient waiting we were able to occupy our rooms and to make preparation for the evening meal with the aid of an oil-stove. Then all provisions had to be suspended from the ceiling to save them from the invading armies of ants. Before retiring for the night we joined the preacher and his family in their home for evening prayers, when we committed the week-end's work to the Lord. We had decided to sleep out on the flat roof, and to me it was a novel experience to sleep under the open canopy of heaven —but I was rudely awakened at about 3.30 a.m. to discover that it was raining hard, and beds had to be quickly carried inside. However, in spite of the inconvenience it caused we welcomed the rain, the first for a number of weeks.

The next morning—the Lord's day—we set off at about 7.30 a.m. for Irakkur, where worship was conducted in a small chapel. The congregation consisted of two sections—those inside the building and those who preferred to stay outside peeping in at the doorway and windows. Much of the service was of course unintelligible to me, but it was a joy to see the simple village folk listening intently to the message and answering questions put to them. At the close of the service we joined the Christian friends round the Lord's Table. Though few in number we pray that they may be helped to bear a bright witness before their fellow-villagers.

In the afternoon we went to Velur where the weekly market was in full swing. There was no sign of sabbath quietness here ; throngs of people were pressing round the various tradesfolk obtaining provisions for the week and the air was pierced by voices uplifted, all anxious for a good bargain. As soon as the car stopped, many hands were thrust in at the open windows eager to receive gospel tracts. Leaving the van we made our stand under the shade of a tree and by singing a lyric soon attracted a crowd ; something like 150 people stood listening while the missionary and the preacher in turn spoke to them the Words of the Lord. As I stood there watching them apparently intently listening I could not help wondering how much of the Good Seed was falling on good prepared ground. At the close of the meeting

many received tracts and Gospels and we had to leave, committing them to the Lord who alone was able to cause the Seed to germinate. One wondered how many were hearing for the first time and how many would ever hear again.

Later in the evening we visited a little village where we hoped to hold a Gospel Service in the small house of prayer there. At sight of the van a crowd seemed to appear from nowhere, and we decided to have the meeting outside as the building was obviously too small to accommodate everyone. So hanging the lamp from the branch of a tree we got the congregation to squat down on the ground and they soon began to sing lyrics with great zeal. Here the piano accordion was a source of delight especially to the children. It was encouraging to hear these little ones reciting verses of Scripture taught them by the Bible-women and what surprised me was there was no repetition : each child was ready with a different text. Again the Gospel message was faithfully proclaimed to an attentive audience.

Next morning as I returned to Namakkal for my Tamil lesson I was fired with a new zeal to master the language so that my mouth may be opened to tell forth the Good News of the Gospel to the many waiting souls.

SPEAKING IN TAMIL

(A literal translation of a Sunday School address)

H. J. APPLEBY.

"NOW I to the children to speak I am going. You all ready are? It is good ! You and I a good sermon to make we are going. You to me help please make. I to you help I am making. Then we as one joined a small sermon we will make.

Alright ! To every sermon a text necessity is. Therefore, we a suitable text we will read. To the Ephesians which was written letter, second chapter, thirteenth verse . . . please listen . . . I will read. Having done the favour you with me to join having joined, please say it . . . That is a good thing indeed !

To every good sermon three parts they will be. You to the pastor's preaching well if you listen, he ' Firstly, secondly, thirdly ' having said he will say. Therefore our to the sermon three part is a necessary thing. Those parts if one ask, firstly ' Before who are at a distance you ' : secondly ' Now you become near ' : thirdly ' Of Christ by the blood.' After this we of each part the meaning will brighten. Thus a good sermon we will make.

The first part ' Before who are at a distance you ' to that saying meaning what having said, we to pay attention must. Therefore I to you it making bright am. We all sin who have done persons, that saying in the Truth book we may read. The reason if one ask, perhaps to us anger has been created. Sometimes we a lie we speak. At other times we are lazy. We these things

which did all are sins. Thus sin having done to us name if one ask, ' Sinners ' indeed. But God, namely our Heavenly Father is a sin not having done person. He holy God. He sin hates. Therefore to us and to Him great distance there is. Please look, in my place there a model is. Here a great river you may see. It sin river. From that river bank to this river bank everyone having crossed to go is not able. It great distance it is. Thus to us and to God great distance, namely our sin it is. We all God having left, far away persons are. We here we are. God there He is. This the great sin distance is.

Alright ! The second part to brighten we must. ' Now you become near ' the saying. To it meaning what ? I to you will say. We God having left which are at a distance sinners are. However, to God to go one way there is. We that way only to Him to go are able. This about the Truth book to us wisdom speaks. We God's friends may become having said in the Truth book we are reading. This how ? This an important question ! We how God's friend may become ? How we are made near ? How far from this bank to that bank having crossed may we go ? A bridge to us is a necessary thing is it not ?

We about a thing to imagine we are going. To you all ever so much money there is, having said we will imagine. Alright ! You all persons having riches are. That wealth all to God if you give, you of Him friend will become ? It to God a pleasing thing is ? Look ! To me here a bridge you can see. I to it ' Money ' name I give. That money, namely bridge, from this bank to that bank it will go ? No ! See, it falls ! Thus by money we ourselves God's friends making is an impossible thing. We by money God near to go cannot. To me here another bridge you may see. It's name ' Good Deeds.' Every day good deeds if you do, you God's friend will become ? Good deeds the doing is a good thing is it not ? But by good deeds we to God near to go cannot. Look ! Good deeds, that is to say the bridge this having crossed to go cannot. It falls ! Alright ! To me here a third bridge there is. This bridge the name ' Good Nature.' You all a very good nature have, having said we will imagine. By that fact you God's friends can become ? No, no ! Look ! This Good Nature that is to say the bridge also it to cross is not ! It falls also ! Alas ! Money, Good Deeds, Good Nature these things by them all God's friends to become we cannot. We have to God near will go ?

Truth book what it is saying ? Ah ! ' Of Christ by the blood we become near.' That's it ! Look ! Jesus Christ's Cross this river of sin having crossed goes. To God near the going, this one one way indeed ! We by Money to go cannot. We by Good Deeds to go cannot. We by Good Nature to go cannot. We God's friends to the becoming Jesus Christ to believe we must. That today to us a lesson. You it well please learn. That good sermon indeed ! "

NOTES AND NEWS

Arrival of Missionaries.—Miss N. Hawes and Miss O. R. Knight safely arrived at Tilbury on Monday, March 29th, after a pleasant voyage on the "Oronsay." We praise God for all His help granted to them both during their first term of service in India, and we wish for them a very happy and refreshing furlough. Their deputation ministry is eagerly and prayerfully anticipated. Dates can still be booked by application to the L.Z.A. Hon. Secretary.

Mr. and Mrs. J. R. Field.—We rejoice with Mr. and Mrs. Field in God's gift to them of a son, Paul, born March 20th. There is good news of both mother and baby, and we wish for them the Lord's continued blessing. Mr. and Mrs. Field are now residing at Sendamangalam.

Mr. P. A. Grist.—Mr. Grist, our new Missionary-elect, has taken up residence at the Bible Institute, and we wish for him the Lord's blessing as he studies and prepares for the work to which he has been called of God. He will be in the position to take Sunday engagements in the interests of the Mission and also as personal bookings. The General Secretary has this matter in hand and arrangements should be made through him.

L.Z.A. Quarterly Prayer Meeting.—The next L.Z.A. Quarterly Prayer Meeting will, D.v., be held at Hainault Road Chapel, Leyton, on Tuesday, June 15th, at 7.30 p.m. Mrs. Thorpe will preside and Miss O. R. Knight will give an address, We hope that many friends will unite for prayer on this occasion.

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.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from February 1st to March 31st, 1954.

	£	s.	d.
Churches ..	515	5	8
Schools	157	19	9
Personal ..	72	9	6
Miscellaneous ..	3	4	0
Legacy	1,250	0	0
Guild of Service	18	2	6
Literature ..	71	14	0
	£2,088	15	5

Anonymous gifts gratefully acknowledged: Robertsbridge, 2s; Guildford, £2; Chelmsford, £1; A. K. (Hayes), £1; Croydon, £1.

L.Z.A—General	£529	19	1
Medical	1	3	0

Anonymous gifts gratefully acknowledged: Saxmundham, £1; Wetherden, 10s; Bexhill, 5s.

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 MAY AND JUNE, GOD WILLING.

PASTOR J. K. THORPE.

MAY 2nd, Lee Common and Two Waters (afternoon) ; 5th, Half-Yearly Meetings ; 9th, Dunstable ; 12th, Askett ; 15th, St. Albans ; 16th, Brentford ; 30th, Hounslow.

JUNE 2nd, Croydon District Meeting ; 6th and 7th, Wiltshire Special Meetings ; 13th, Hastings ; 16th, Chelmondiston ; 20th, Ipswich, Bethesda ; 23rd, Haslemere ; 27th, New Cross.

OTHER BRETHREN.

MAY 16th, St. Albans—Mr. J. C. FROMOW.
MAY 16th, Yateley—Mr. P. GRIST.
MAY 30th, Leyton—Mr. W. T. SAYERS.
MAY 30th, Belvedere—Mr. P. GRIST.
JUNE 13th, Chesham—Mr. P. GRIST.
JUNE 20th, Manor Park—Mr. P. GRIST.
Courland Grove, Clapham—Mr. W. T. SAYERS.
JUNE 27th Chadwell Street—Pastor E. B. DINHAM.
Aylesbury—Mr. P. GRIST.
Highbury—Mr. W. T. SAYERS.

L.Z.A. MEETINGS.

MISS N. HAWES,

JUNE 3rd, Margate ; 6th and 7th, Wiltshire ; 15th, Potton ; 16th, Erith ; 17th, Sutton-at-Hone ; 18th, Stratford ; 20th, Courland Grove, Clapham (afternoon) ; 22nd, Kings Langley ; 23rd, Potten End ; 27th, Whitton ; 30th, Guildford.

MISS O. R. KNIGHT.

JUNE 2nd, Stratford ; 3rd, Belvedere ; 6th and 7th, Wiltshire ; 15th, Quarterly Prayer Meeting, Leyton ; 16th, Lewisham ; 17th, Richmond ; 23rd, Basildon ; 24th, Manor Park (afternoon) ; East Ham (evening) ; 26th, New Cross Prayer Circle ; 28th, New Cross ; 30th, Greenwich.

During deputation work the address of Miss N. Hawes and Miss O. R. Knight will be that of the Mission House, 61, Breakspears Road, Brockley, London, S.E.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 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.

General Secretary :
Pastor J. K. THORPE, 61, Breakspears Road, Brockley, London, S.E.4.

"REST FROM THEIR LABOURS"

SINCE the last issue of the *Mission Herald* was prepared for the press, two dear friends of the Strict Baptist Mission have been called into the Presence of the Master they served so faithfully here on earth. We refer with loving esteem to Mrs. S. Hutchinson and Mr. A. J. Robbins. Both rendered long and faithful service in connection with the Mission, and we thank God upon every remembrance of them. The Lord has called them Home, and of them the words of Scripture are certainly true . . . " that they may rest from their labours ; and their works do follow them."

MRS. S. HUTCHINSON. Miss P. P. Nunn knew Mrs. Hutchinson as a friend and worked with her for many years in connection with the Ladies' Zenana Auxiliary, and she has kindly written the following :—

On April 22nd, 1954, Mrs. Samuel Hutchinson entered into Glory in the 94th year of her age. Recently her life had, of course, been spent in the seclusion of her own home, under the loving care of her daughter. Many friends of the S.B.M. will not have known Mrs. Hutchinson except by name, but there are some who are older who honour and revere her memory, and it is a privilege to write these few lines so that those of the younger generation may be reminded of those veterans who meant so much to the Mission in earlier years. Some may not even know that Mrs. Hutchinson spent about two years in India with her husband who accompanied Missionary E. A. Booth in the year 1895.

It was the experience then gained of the sad lot of the women of India and their spiritual need, together with a close friendship with Mrs. E. A. Booth, that led these two women of God with vision and faith to call for the formation of the Ladies' Zenana Auxiliary in 1906, in co-operation with Mrs. Silvester. Mrs. Hutchinson herself became its first President, which office she held until 1919, afterwards serving as Vice-President.

Of a retiring and very gracious disposition Mrs. Hutchinson endeared herself to many. Always she prayed in an understanding way for the work in India, and encouraged the lady missionaries who were known to her. Neither was this help given only to those in India, for she always attended Committee Meetings while she could. Mrs. Hutchinson was a great reader and kept herself informed of missionary endeavour.

To close on a more personal note, the following sentence is culled from a letter written in her own hand as recently as the early part of 1950, and which gives an insight into her ripe Christian character : " What will it be like to see Him and be like Him : it is not possible to imagine such bliss, but we shall some day. We may be nearer to it than we think. I do feel deeply for those who have not this hope and often ask that it may be theirs." Our friend now sees the Lord face to face. Should we not add—"whose faith follow."

MR. A. J. ROBBINS. When in 1938 I was called to be General Secretary of the S.B.M. I well remember the encouragement and help given to me by Mr. A. J. Robbins, who was then retiring from the Office of Treasurer of the Mission. One of my first tasks was the preparation of Council's official testimonial and expression of sincere thanks to our dear friend for all that he had done through the many years of devoted service to the Mission.

Together with all members of the Mission Council, I have continued to think of him with loving esteem, and we thank God for all that He enabled His servant to be and to do.

Mr. A. J. Robbins became Treasurer of the Mission in 1907 and he served in this office for 31 years. No other Treasurer of the Mission has served so long, and during that long period in which our friend worked so faithfully and diligently he had the joy of seeing the income of the Mission tremendously increased. He saw the money raised for the pioneer advance into Sendamangalam, the ascent to the Kolli Hills and the development of the Namakkal Field, and he saw the increasing staff of Missionaries maintained through the goodness of God and the loving interest and support of His children. He was a wise and faithful steward, esteemed by all who had the privilege of working with him, and so far as the S.B.M. is concerned we can truly say " his works do follow him."

Our friend and brother received the Home-call on Whit-Sunday, June 6th, being 91 years of age, and our deepest sympathy is expressed to Mrs. Robbins and the family in the loss they have thus sustained.

A GOSPEL CAMPAIGN AT AYANPURAM

MR. AND MRS. W. H. KUHRT.

FRIENDS will remember that during the January Crusade many members of the Ayanpuram church were blessed and there were several conversions amongst friends in the locality, some of whom are now wanting to join the church. All this led to a desire in the hearts of the Pastor and Deacons to hold similar meetings with a view to reaching with the gospel the thousands of people in their district. This desire strengthened and towards the end of March it became possible to borrow a large tent without sides (called a shamiana) similar to the one used for the Crusade and to pitch it on a large open piece of ground just opposite the chapel. The Lord over-ruled many obstacles that looked as though they would hinder the meetings. The site on which we pitched the tent is actually temple property but in spite of considerable agitation in the village the trustees agreed to grant us permission and stood firmly by their decision in face of some opposition. The amplifier which should have been loaned to us with the tent was out of order and on the first two evenings when Mr. Kuhrt was the speaker he had to manage without an amplifier and battling with a horde of unruly children. Later on we hired an amplifier but were horrified at the cost ! The electrician said that his usual charge was Rs20 a night but that he would charge us only Rs12 ! That for fifteen nights was going to be quite a lot. However later on he said he would be happy if we paid him just Rs25 for the whole period. Hiring an amplifier was one thing but keeping it at work was quite another. This latter we could not have managed if it had not been for Brother Appleby. The chapel has no electricity but we secured connection with a near-by house belonging to a friendly Hindu. All these things need careful planning and sometimes our planning was not particularly careful but the Lord was with us and there were no serious handicaps.

During the fifteen days various friends conducted the meetings and gave the messages. Mr. Kuhrt spoke on the first two evenings and several times later on and Mr. Appleby spoke one evening. On the first two evenings the attendance was a little disappointing and we did not think much could happen. But our little faith was rebuked for on each evening two men responded to the message and sought help at the end of the meeting which was given by the pastor and deacons in the nearby chapel. And so on throughout the whole of the campaign for some four or five occasions there was response each evening. On the second Sunday as well as one or two other evenings we had the energetic help of The Madras Bible League with their music and vigorous open air work. On that evening we had our largest attendance and personal workers at the close of the meeting were almost overwhelmed when confronted with ten women and five men anxious to know the way of salvation. The Pastor's wife and other women members were of great help.

On the very first evening an Anglo Indian family which lives near and was attracted by the tent and the singing began to attend the meetings. This whole family of eight or nine people was greatly helped and they attended not only throughout the campaign but have been to other meetings since. The three young girls all professed conversion and when I spoke to them I felt persuaded that they had a real desire. The mother asked special prayer for her Roman Catholic son and told us that the priest still worries her to re-join them. She says she is quite sure they are wrong and that she would not think of going back to them but they have access to her home because of the son.

Children were much in evidence as they always will be at such meetings. There was some talk to begin with of holding a separate meeting for them but that proved impossible for it was the large lighted tent with its crowd and music which attracted them. Mr. Kuhrt gave them a little time each evening and taught them some choruses and hymns. Two choruses soon became great favourites and now sometimes when in the vicinity children come running up to us singing these choruses just to show that they have not forgotten them. This reminds me to say that one of the exciting results of the Crusade is that every now and again some one or another comes up to us with beaming face obviously expecting to be recognised. When we look blank they say, " Oh, don't you remember me ? You helped me at such and such a meeting during the Crusade." The other day Mr. Kuhrt had business in the G.P.O. and a clerk came up to him in just this fashion. When he was not recognised he said, " Don't you remember taking me and my wife to the meeting in your car ? " And then his sad story came rushing back to mind and it was a joy to be able to say a few words to him and to hear him say, despite the great trouble he is in," I am sure the Lord will not forsake me."

We do not know of meetings that have been accompanied with so much prayer. In the circumstances it was impossible to have much prayer preparation beforehand but the pastor and some of the deacons and others made up for that by praying without ceasing while the meetings were in progress. They almost never attended the meetings themselves but occupied

the time in the chapel in prayer until the meeting was about to end and when they came over prepared to help in the personal work.

This is the day and the hour for our Indian friends to be reaching forth to their own people. It is no longer the task of the missionary to prod this one to go here and to push another to go there, to give the plan and make all arrangements. Please pray with us that the Indian churches may be alive not only to their duty but to the glorious possibilities of these days in which we live. There is a hunger in many hearts and it is the privilege of Indian Christians to answer the call of God to go with the message of salvation.

CAR FESTIVALS

MRS. H. A. HUCKETT.



WHAT picture does the above title conjure up in your minds? Rows of gaily painted motor cars, tests in speed, a display of various makes to promote sales and so on? Well, that is not a car festival in South India. There it is the festival of the marriage of the gods. It goes on every year, because it never quite finishes. The story is that someone sneezed at a critical point in the ceremony, and it had to be abandoned, and so it goes on and on. In every town in South India and in most of the villages too, the gods are taken round in procession once a year the ceremony coming to a grand climax on the last day of the festival, when the idols are placed on the platform of the huge juggernaut car, with its big wooden wheels much higher than a man, the car being drawn round the town by hundreds of men and boys hauling it along by great iron chains, cheered on by the frenzied shouts of the populace. The town is given up to idolatry, and in addition there are all kinds of side shows, swings and round-a-bouts, so that the place resembles some huge fair. This year in Namakkal I twice saw dancing girls performing, surrounded by admiring crowds.

Two years ago I wrote of the Namakkal Car Festival, and a little of what we tried to do. This year also, for several days preachers, teachers, colporteurs, Bible-women, hostel boys and missionaries were witnessing throughout the festival. Gospels, Scripture portions and other literature were displayed on five tables placed at strategic spots in the town, and in addition to books sold, hundreds of tracts were distributed. We missed the support of our two senior Bible-women at the L.Z.A. literature stall where they helped us so much before. One is now blind, and the other so enfeebled that she felt unable to cope with the crowds, the heat, and the dust. However, she took a bag of Gospels and tracts round some of the less noisy streets. The younger Bible-women helped in this way also. They told of a visit to their blind friend, Mrs. S. Muthuswamy, beforehand, and of how she prayed with them, saying that prayer was now her part in the work, though she wished she could join them in more public witness.



We were able to contact many high caste people once again, as they passed up and down the steps that led to the decorated platform of the car to worship the idols and present their offerings. All except one courteously received the tracts given, and that one merely said that she could not read. Some thought it a part of the "show" to be given a booklet, but we soon enlightened them that these were the words of the Living God and the only Saviour of men. Please pray that the living seed may produce a harvest. Bands of preachers were active in the town and several meetings were held each day. We also visited two other car festivals, one in Velur, 15 miles from Namakkal, and another in Nunjai-Idaiyar, some 20 miles away.

Here are a few pen pictures of what we saw :—It is about 8 p.m., and we have got our lantern sheet fixed up across the front of a house quite near where the Tamil Poet lives. There is an open space in front, and soon it is full of men, women and children looking at the pictures of the Life of Christ and listening to the preachers as they tell the Gospel story. Singing has helped to draw the crowd, accompanied by Mr. S. J. Samuel's drum (operated by M. C. David), Mr. Samuel himself being fully engaged with the tambourine, while

Mr. Arockiam claps the cymbals. Miss Flory and her piano-accordion complete the orchestra and prove a great attraction. We have got nicely started when down the street comes a Hindu procession. Huge petromax lights are carried by men at each side ; in the centre drums and long trumpets make an awful din, their respective players looking as though they are in convulsions. A number of men are dancing in honour of the deity, if such frenzied antics may be called by that name. What does it all herald ? Two gaily painted gaudily decorated clay horses borne on the shoulders of men. The idols placed on them are being carried round in procession for offerings and worship. They halt just near the place where we are, and for about 15 minutes it is impossible to continue. Our pictures fade away on the sheet in the glare of those powerful petromax lights, and our voices are drowned in the din of drums and conch shells. We watch three brahmin widows come out of a house and worship the gleaming hideous images. This is a sad picture indeed.

Presently the procession moves on, and we continue our meeting getting a good hearing right to the end. The poet's son listens for some time, also his brother. A number of the class boys and girls are there also and join in the singing. May the Spirit speak in their hearts.

We arrived in Nunjai-Idaiyar in the late afternoon. The van was soon surrounded by crowds of people and we were at once in the centre of an open air meeting. The preachers had been there since early morning, but once more they lifted up their voices with the missionary in a song of praise to Jesus and in proclaiming the glorious Gospel of His grace. Soon we were busily engaged in selling Gospels and booklets. As dusk began to fall we set up the table and lantern, fixed the sheet on a wall, and got all ready for the evening meeting. We were in the middle of one of the main streets, but what did that matter. The devil was having his meetings further down the street, blocking the road for traffic, so that carts had to get round as best they could, and nobody seemed to mind. There were various processions going on all the time and a lot of devil dancing. Some persons had blacked their faces and bodies, and were capering about like mad men. One man was dressed up as a bear. We saw two queer looking individuals who had oranges and limes dangling from all over their practically naked bodies. We discovered that they were pinned on to their flesh with safety pins ! To what lengths the deluded devotees of devil worship and idolatry will go, yet how hard we often find it to suffer even a little for Christ's sake, and to give up things for the Saviour Who gave Himself for us. How little we are prepared to sacrifice, to deny self, to follow Him wholly.

It was truly awful, and one felt the power of Satan in that place. Two men in the crowd began to fight with clubs, and even the police who were present did not interfere. We were told that they would wait until one of the men was killed and then bring a case against the other one. In spite of all this going on, we had a large and attentive crowd watching the pictures and listening to the Gospel story. Pastor Selvanathan preached with much power on the message of Calvary, and as we drove back to Namakkal, eating our sandwich supper on the way, we felt it had been worth while to witness in that wicked place.

BUILD MY CHURCH . . .

H. J. APPLEBY.

IT was hot. Hot enough to make one sleepy. Gentle fingers of a heavy weariness were closing his tired eyes . . . and the missionary dreamed a dream.

* * * *

As though He came through slowly clearing mists, One walked forward and softly spoke. " O child of Mine, why so wearied ? My service, rightly done, yields fresher strength ; not weariness, but rest."

The missionary knew that Voice ; those scarred Hands and Feet. His spirit leaped in welcome ; and yet . . . there was a sorrow, born of the rebuke those softly spoken words had brought. He made no answer.

" Come, see My church—the children of My Father's family there."

* * * *

Together they went. The missionary had been that way before—he knew that church. He was its pastor ; its elder deacon ; its treasurer ; the governor of its school ; the manager of its buildings. To him the poor of the church had always looked for help. On him the church had always relied to conduct its meetings. The deacons would never dream of meeting if he were not presiding in the chair. It was his name that was freshly painted on the board outside . . .

* * * *

But . . . where was that name now ? Who had removed it ? His Companion smiled a little at his puzzled look. Then the singing of glad voices stayed any further questions ere they were asked. But surely the service could not have begun ? Why had they not waited for him ?

They two stood together within the building. The missionary saw that there was no chair place in the pulpit for him—only for the preacher. And surely this was not the preacher whom he paid to be here ? A baptismal service was announced. But he had not been asked to conduct it. He had not even approved the candidates ! He turned with a score of questions suddenly filling his mind. Why had they held a church meeting without him ? How had the deacons met ? Who was this preacher ? Who could possibly be supporting him ?

But the questions were not asked. He dare not ask them. For as he turned to the One who was beside him, a certain awe silenced his tongue. Those Hands . . . were lifted up in blessing ; that Face . . . was radiant—its glory filled the tiny whitewashed building with a thrilling light ; those Eyes . . . that could burn as fire, were soft instead with love. The Head of that church was glad.

Silently, still they two stood watching—unseen it seemed. The sermon was preached, the service of communion began. The deacons grouped about the table, and there in simplicity, Calvary lived again. But . . . without the missionary. Still, there was no chair put for him ! Softly, the Voice spoke again, " Child of Mine, see My church. My church, not thine."

Still he made no answer. What answer could he make ? And he

began to notice that his weariness was going. He was refreshed ; suddenly strong again. Though his thoughts were a bewildered torrent still.

" Come, see My other sheep. These also you must bring for Me . . ."

* * * *

Away across the paddy fields, under the distant palms, there were villages. The missionary knew those villages. There was no preacher there ; no chapel ; no light. He had been meaning to visit them many times before. But how could he leave the mission station unattended ? Who then would pay the preachers and the teachers ? How could he visit all the deacons' meetings, if he were out here preaching? How could he supervise the whitewashing of the chapels and schools, of the relief of the widows ? Truly his heart had ached for these villages. But from his churches, his schools, his bungalow, his account books, he could not be free.

* * * *

But now they were nearly at those villages. " Tell them of Me," his Companion simply said.

They listened while the missionary spoke. And somehow his own soul was singing. But when he saw his Master's radiant smile, his heart was flooded with a gladness unspeakable. And could he but have heard, the angels of heaven were singing at that hour !

* * * *

A low cough. That emerged from the office ; discreet, but insistent. The missionary slowly got to his feet. He felt strong, fresh, ready . . .

* * * *

But it was pay-day for the preachers. They were waiting in the office. One of them told him of a deacons' meeting over which he was to preside. Another spoke of building repairs. A third told of school funds required. And another pleaded for the Mission subsidy to his salary to be increased. The missionary reached for his account books . . .

* * * *

The Stranger had gone. The missionary was suddenly tired again . . .

ITINERANT PREACHING—INDIAN STYLE

D. A. THROWER.

WHEREAS in England the ministers of our denomination may be divided into the two classes of pastors and itinerants, those who serve our Tamil congregations in S. India are, with few exceptions, all itinerants. Let us explain: here in the homeland there are pastors (whether full- or part-time) who have the oversight of one (or in rare instances two) churches each, and preach to the same congregations week after week, and there are itinerants who range over considerable areas and minister to different churches almost every Sunday. In the Tamil Nad, on the other hand, with few exceptions, all preachers, whether " recognised " pastors or other ministers of the Gospel, spend their time itinerating. Among them a " settled " ministry is a rarity, for the pastoral worker usually has six or more congregations to care for.

In a land such as the Tamil country, where only one person out of each 25 is a Christian, and where there is but one Christian place of worship to every three towns or villages, there is boundless scope for gospel itinerants. In that Eastern land, steeped in idolatry, our brethren of the S.B.M., European and Indian, serve the same Lord, proclaim the same glorious gospel of His grace, and experience similar joys and sorrows as those whose lot is cast in the Old Country.

In S. India itinerants usually reach their places of ministry by train, bus, bullock-cart, pony cart, cycle or Shanks's mare. A few, very few, have the use of motor vehicles, and even they are liable to the handicap arising from the fact that a large proportion of India's population lives apart from roads. Tropical heat and the bad condition of most roads and tracks result in travel taking a greater toll of the preacher's physical strength than the work itself.

The Indian itinerant preaches in buildings that have no glass in windows, and with open doors, but in spite of this he often swelters in the overpowering tropical heat. In rural parts, moreover, ventilation is liable to be obstructed by villagers crowding round both doors and windows. Often doors help to bring preacher and people together, but they have the disadvantage of admitting enemies of orderly worship in the shape of dogs, poultry, squirrels, crows, etc. Some intruders use neither door nor window: the writer well remembers an occasion when he was puzzled by the inattention of his hearers as he preached in a shed thatched with palm leaves. He later learned that the congregation had been watching the progress of a snake which slowly ascended the inside of the roof as the sermon proceeded !

Our Indian brethren of the S.B.M. preach in the Tamil tongue, of which there are two varieties—High Tamil and Low Tamil. The former abounds in difficult poetic forms and constructions which only the erudite can understand ; the latter is the language of the common people. Some of our itinerants have no knowledge of High Tamil, and they perforce preach in the " vernacular " or common form of speech. Others, supposedly possessing " the tongue of the learned," pour out torrents of stanzas from the ancient Tamil classics, or from their own attempts at versifying their thoughts. These they often sing or chant, punctuating the same with explanatory comments in ordinary prose form. All Tamil preachers make great use of pictorial forms of speech, proverbs, household sayings and the like. Emotional preaching has a big appeal for Indians ; it is therefore much practised, assisted by the dramatic use of gesture and voice.

Our Indian brethren who feel called to preach the gospel, or lead the services of the church, needless to say, vary considerably in their ability and gifts. Quite a number of church deacons, for example, consider it a right and privilege of their office to conduct chapel services, although some of them are obviously unfitted for that type of ministry.

Printed helps for our Indian itinerants in their own language are lamentably few. They have a good translation of the Holy Scriptures in Tamil and an edition with marginal references has long been in existence. The latter is, however, at present out of print. A Tamil Bible Dictionary, and a Bible Concordance are also available. Other helpful books are volumes of C. H. Spurgeon's sermons and lectures to students of Pastors' College, Tamil

hymn-books, leaflet tracts and various evangelical booklets. Few volumes of Bible commentaries exist in Tamil and some of them are now almost unobtainable, so long have they been out of print. Our readers will realise that, compared with amazing profusion of Bible study helps and other types of theological literature with which the preacher in English is, or may be, blest, his opposite number in S. India is very poorly equipped. We shall, therefore, value their prayers for workers of the S.B.M. as they endeavour to meet at least part of this claimant need on the field of Tamil Christian literature.

THE ANNUAL MEETINGS OF THE MISSION.

These are planned for Westminster Chapel on the usual date, Tuesday, October 26th 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.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from April 1st to May 31st, 1954.

	£	s.	d.
Churches	237	7	0
Schools	105	4	6
Personal	45	5	0
Legacies	1,000	0	0
Guild of Service	15	13	8
Literature	24	9	6
Collections at Half-yearly meetings, including anonymous gift of £100	231	8	2
	£1,659	7	10

Anonymous gifts gratefully acknowledged: A.K., £1; Aylesbury, 5/-; Saxmundham, £3.

L.Z.A.—General £591 16 7
(including collection at Half-yearly meeting, £63 14s. 9d).

Anonymous gifts gratefully acknowledged: Stowmarket, £2; Guildford, £2; Chelmsford, £3; Saxmundham, £1.

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 JULY AND AUGUST, GOD WILLING.

PASTOR J. K. THORPE.

JULY 4th, Preston and Blackburn ; 7th, Bexleyheath ; 11th, Walsall ; 14th, Hastings ; 18th, Pemberton ; 21st, Wimbledon ; 25th, Guildford.

AUGUST 1st, Wandsworth, West Hill ; 8th, East Ham ; 15th, Prittlewell ; 22nd, Smarden ; 29th, Five Ash Down.

MR. P. A. GRIST.

JULY 4th, Bexleyheath (afternoon) ; 11th, Richmond ; 18th, Stowmarket.

OTHER BRETHREN.

JULY 11th, Brighton, Tabernacle—PASTOR J. SMITH.
11th, Bromley—MR. J. C. FROMOW.

AUGUST 29th, Wattisham—PASTOR C. J. WELSFORD.

L.Z.A. MEETINGS.

MISS N. HAWES.

JULY 6th, Stoke Ash ; 7th, Wandsworth, West Hill ; 8th, Leyton ; 13th, Aylesbury ; 14th, Hastings ; 15th, Staines ; 20th, Yateley ; 21st, Wimbledon ; 28th, Guildford.

MISS O. R. KNIGHT.

JULY 2nd, Horham ; 5th, Brentford ; 7th, Wood Green, Park Ridings ; 8th, Two Waters (afternoon), Kings Langley (evening) ; 13th, Horsham ; 14th, Tunbridge Wells ; 19th, West Ham ; 20th, Tollington Park ; 21st, Whittlesey.

During deputation work the address of Miss N. Hawes and Miss O. R. Knight will be that of the Mission House, 61, Breakspears Road, Brockley, London, S.E.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

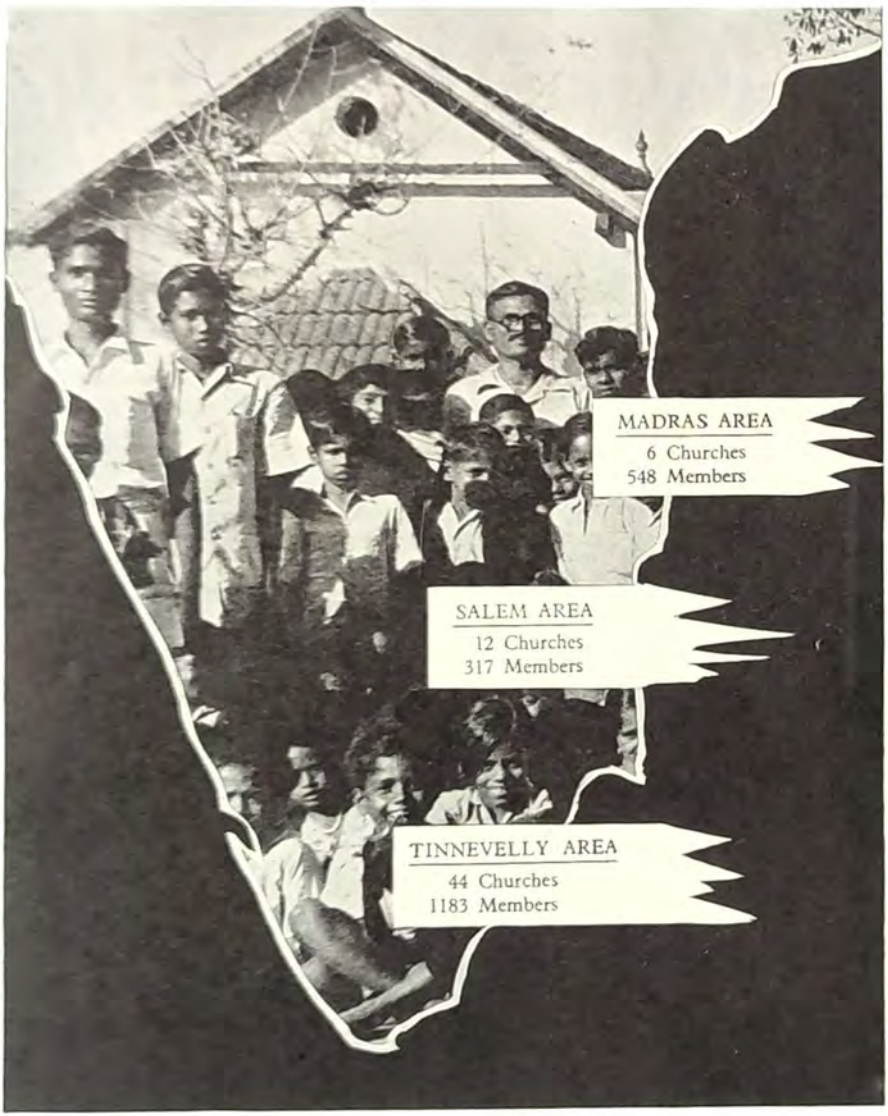
General Secretary and Editor :
PASTOR J. K. THORPE, 61, BREAKSPEARS ROAD, BROCKLEY, LONDON, S.E.4

Special Number :-

Strict Baptist

CHURCHES IN SOUTH INDIA

STRICT BAPTIST CHURCHES IN THE TAMIL COUNTRY OF SOUTH INDIA



IN order that all friends may have a clear view of what we are prayerfully seeking to do in connection with our work amongst the Tamil people of South India, this special number of the "Mission Herald" has been prepared and authorised by the Council of the Strict Baptist Mission. We trust that it will help supporting friends and Churches to join with us in earnest prayer for our Missionaries and all concerned in seeking to lead our Indian friends and Churches into a rightful independence and greater usefulness in their own land.

As is generally known, our Missionaries in India meet in an Annual Conference in February of each year, and this year the place of meeting was on the Kolli Hills. One very important topic at Conference this year was "THE POLICY OF BRINGING ABOUT THE INDIGENOUS CHURCH," and under this heading Council sent the following message to our Missionaries :— "We have followed with deep interest and much prayer the developments on the Kolli Hills and in the Madras Field in respect to both Churches and Schools, and we feel that the Lord's blessing has attended the changes so far made. There has been real progress, although certain difficulties remain. We are encouraged and we acknowledge with gratitude to God the help given to those concerned with the handling of affairs in this difficult period of transition. We trust that our Indian brethren and sisters will be happily convinced of the soundness of what is taking place and that they will have right views of those responsibilities that are theirs. Our joy together will be in seeing the Churches *able to stand alone without Mission aid* and strong to carry on the work of witnessing to those around."

In the official Conference Report which then followed the following statement was made by our Missionaries : "The aim of bringing about the indigenous church has been before the Missionaries of the S.B.M. from the beginning and we all share in thankfulness to God that the Madras Churches and the Vazhavanthi Church have almost attained this goal. Progress in the other areas has not been so rapid, but we were informed at Conference that the Namakkal Church is now virtually running all its own affairs including its finances. Progress in the Salem area is continuing in other directions also, and our Missionaries there will, from time to time, report to Conference. In the Tinnevelly area a large number of scattered and often illiterate congregations has made our task more difficult than in other areas, and the undesirable expedient of grouping congregations under the leadership of each Pastor has been practiced for several decades. But we are aware that this is not as it should be, and our Tinnevelly Missionaries are giving prayerful attention to this matter and will do all they can to bring about church-consciousness and self-government as soon as possible."

It will, therefore, be seen that we are prayerfully committed to a very definite policy in India, and it is our considered opinion that this policy is both Scriptural and right, and that as it is implemented it will be in the highest interests of the Indian Christians and Churches. Difficulties and delays are bound to arise, but we must press steadily on, seeking the Lord's continued guidance and help. In all this we shall value the understanding, sympathy, prayers and practical help of all friends as we seek to lead our Indian brothers and sisters in Christ towards this objective of the New Testament ideal of the truly indigenous Church.

THE CHURCH THE LORD IS BUILDING IN SOUTH INDIA

Being the Address given by the General Secretary at the Half-Yearly Meetings of the Mission held at "Bethesda," Ipswich, on May 5th, 1954.

WHEN the S.B.M. was formed in 1861 its objects were set out as follows... "*The diffusion of the Gospel in heathen lands, and the formation of Churches in accordance with the principles of Particular and Strict Communion Baptists.*"

That two-fold purpose has remained clear through all the years and in both respects it has been attained, at least in measure. Apart from occasional special evangelistic campaigns, the Gospel is now being regularly preached in over 200 places, and there are 63 Strict Baptist Churches with a total membership of 2144. This membership of baptised believers must represent a community of Christian adherents of between 8 to 10,000 souls. About 100 new converts confess Christ in baptism each year, and we can record, with praise to God, that over the past ten years there has been a net gain in Church membership of 378 precious souls.

All this justifies the assertion that through the blessing of God we are in measure attaining our purpose as a Mission.

It can be well understood and defended as right that as a Denominational Mission we should seek to form and establish Churches in India "*Identical*" with our Churches in this land. If we are sincere in our convictions and profession then we could not happily take responsible part in the forming of some other kind of Church. Yet this word "identical" raises many questions, and it is by no means satisfying as an ultimate standard. Nor are there Scriptural or historical grounds for supposing that the identical is always the ideal, and that it can be uniformly realised in any age or place. Something quite contrary appears to be the case.

The Strict Baptist Mission has honoured its foundation rule in the vital principles of doctrinal faith and Church order. In fact, until more recent years, it seemed even necessary that chapel buildings in India should be like chapel buildings here; that hymns should be translated and tunes imported and that methods of evangelism and the order of public services should be similar to ours over here. Our Scriptural principles have universal application, but some of our practices can appear strangely odd in a country like India. Worshipping comfortably in an Indian styled building is far preferable to sleeping or suffocating in a poor reproduction of an English chapel. In this as in so many other things service not sentiment should be the architect. It is a sad thing that the precious, eternal values of the Gospel of our Lord and Saviour Jesus Christ have become confused with man made things, in some cases of trifling worth.

Now to save us a new term has arisen . . . INDIGENOUS . . . That is—"Native; produced naturally in a country or climate; not foreign." In this sense we accept and use this term, and we rightly feel that it defines our prayerful desire for our sister churches in South India.

The Christian faith did not originate in India any more than here in our own land, but we are confident that it may be produced in India, and in any land, with a God-created naturalness that shall justify the use of this word—INDIGENOUS.

We do not want Indians in India to dress and live like Europeans, but we wish for them conditions in which they may best display the beauty, charm and dignity of all that is good and truly Indian. In the same way we pray that those who are the products of the Grace of God in that land may as individual Christians and in the corporate life of the churches manifest Indian forms of the fruits of the Spirit.

When we pray for the Indigenous Church in India we mean the LIVING Church . . . the Real Church of Jesus Christ.

Dangers there are . . . but at least they are the dangers of life and not death. We welcome therefore this new vision of that which in itself is not new, but is as old as the New Testament, and we are glad and thankful that we can share with our friends in India in seeking to bring about in that land this Church that shall truly glorify its Divine Founder, Preserver and Head . . . the Church that shall be born in India and developed in that land by the life-giving power of the Holy Spirit.

In dealing with this important subject my thoughts have moved along four lines of enquiry :—

1. WHAT ARE THE FACTORS WHICH HAVE BROUGHT ABOUT THIS NEW EMPHASIS UPON THE IMPORTANCE OF THE INDIGENOUS CHURCH ?

Political events have undoubtedly had a great deal to do with the present emphasis upon the importance of the Church in any land being truly " indigenous." Without being consciously aware of the fact, world Missionary work depended a great deal upon the strength and authority of western civilisation, represented by the British Commonwealth, Europe and the United States of America. Now one nation after another has swiftly developed a desire for its independence of western rule, and in desiring to order its life in its own way has developed an individuality of its own, often completely different from that of the western nations.

Communism has been quick to exploit this to the full, and in China we have had an example of how firmly the door can be closed against Missionary work from abroad. Thus it comes about that the close association which has so long prevailed between Christianity and western culture can now be a hindrance rather than a help in the Christian missionary enterprise.

Nations that we have considered " backward " now want their own way of life and their own religion.

The Republic of India is now in the seventh year of its existence as an independent state and is recognised as playing a leading part in Asia and in the counsels of the nations of the world. India's constitution is that of a secular state, but there is serious opposition, both from the more fanatical Hindu groups and from the Communists.

There are various opinions as to how long we shall be in India, but all must be agreed that the Church in India needs to be able at the earliest

possible moment to stand alone, so that it may be able to work with or without partnership from Christians abroad.

Another factor that has brought about this new emphasis upon the importance of the church being indigenous is that there appears to have emerged in our necessary re-thinking of things a fresh discovery of New Testament methods. One with real authority to write on the Ministry of the Church in India to-day states : " Finally, when the present system is brought to the test of Scripture, it becomes apparent that by that test it is found wanting. In the Acts of the Apostles we have the record of the earliest methods of expansion by which the Church conquered the Roman Empire. It is quite clear from this record that this conquest was not the work of agents paid from either Jerusalem or Antioch, or from Government grants. It was the work of volunteers. So far as we know, the elders upon whom Paul laid hands, and in whose charge he left the new congregations that were the fruit of his work, were newly baptised men who continued to earn their own living and many of whom were probably slaves employed in pagan households. If in our day and in our Church we begin to take seriously the question of a voluntary ministry, we are not making desperate experiments to meet an emergency : we are returning to the earliest pattern of the Church's ministry."

For the Church in India always to be dependent upon Missions from abroad is :—

(a) Very dangerous. It may last for several more years. It cannot last for very long.

(b) It is wrong. A religion for whose permanent and regular practice one depends upon financial support from outside is not really one's own religion.

2. To What Extent have we Advanced in Our S.B.M. Work towards this Objective of the Indigenous Church ?

There is a sense in which it is extremely difficult to define the true condition of the Church in any place at any given time. Statements such as I now make must be made with reservation, although I feel that the facts concerning our S.B. Churches in India are broadly as I indicate. The constant miracle of the Church of Christ is that it can surprise us, and in many cases it has happily contradicted the most definite pronouncements and gloomy predictions of men concerning it.

I view the churches in India, that have come into existence through God's blessing upon the work of our Mission, like the growing children of a family. For our present purpose there are three children . . . let us call them Madras, Salem, Tinnevelly. They are of different ages and they display very different characteristics. Born at different times and in different places these children have developed in different ways. There are degrees of development, and the good points of one are not necessarily the good points of another. The same applies to faults and failings.

Madras is our middle child so far as age is concerned, and yet in some respects he appears to have assumed the leading place in the family. Perhaps circumstances have been more favourable, or the parents were wiser when this second child appeared.

In any case this child has gone ahead, and it will be a good thing when he leaves the family home and settles down on his own. Being a little spoilt there are real perils . . . but with the blessing and protection of God he will make good . . . and like parents we shall be happy and thankful.

Leaving the illustration . . . the facts are that there are now six Churches in the Madras Field, having four Pastors and other capable leaders and workers . . . and these churches should be well able to stand on their own.

Now let us think of SALEM, our youngest child. Born, not in our old-age but in the happy years of our pioneer strength, when great difficulties had to be over-come in Sendamangalam, risks taken on the Kolli Hills and further responsibilities assumed in Namakkal. How we have delighted in this child and with what love we have watched him grow. Perhaps we have talked more about him than the other two, and he has certainly been the subject of many prayers. Yet all has not been well with him. Good looks he has, but his development has been retarded. Some have noticed a certain lameness, and a few have feared a complete paralysis. He still has to be supported, but he *will* walk alone and one day through God's blessing he may be as strong as Madras. He still needs his parents and they will need great wisdom so to deal with him that the good that is in him may be developed and that he may come to a happy and useful maturity. Leaving the metaphor . . . there are today in the Salem area 12 Churches, with only a few gifted-preachers and Indian Christians capable of leadership. These churches are at present far from being indigenous and self-supporting, and time is needed to implement a definite policy to bring them forward to the position of independence.

TINNEVELLY is our somewhat stolid, quiet, eldest son. He has known all the ups-and-downs of our family life, and with the coming of our other children has been prepared to be pushed a little into the back-ground. However, he is a likeable child, and has many good qualities. The usual ailments have come his way, but he is really healthy and robust, and at different times we have had to leave him to manage on his own . . . and he has managed well. He still likes to feel that his parents are not far away, but he has strength and capabilities that will one day surprise him and his friends. Which being interpreted means that in the Tinnevelly area we have now some 44 Churches with well over 1100 members. Last year there were 54 baptisms in this area. There are four Pastors and 66 Preachers and Teachers.

The Missionaries are still responsible for a great deal of the management of the local Churches, and in some cases it would be difficult to find capable officers and leaders. On the other hand Indian Pastors and Preachers have been responsible for a long time for conducting the ordinances of believer's baptism and the Lord's Supper. A real weakness is that so much of the ministry in the Churches is dependent upon those employed by the Mission as Preacher-Teachers, aided by Government grants.

For what it is worth, I venture the opinion that if we were now suddenly compelled to leave India and to discontinue financial support for the Churches there . . . all of the Churches in Madras would continue to exist and to witness ; a few in the Salem area would persist ; and the majority in the Tinnevelly would carry on.

3. WHAT ARE THE THINGS THAT HINDER THE MORE RAPID DEVELOPMENT OF THE TRULY INDIGENOUS CHURCH IN INDIA ?

Caste and community-thinking ; family customs ; the minority position of Christians and the prevailing heathen back-ground—all greatly hinder the desire for, and development of, the indigenous principle in the Church in India. But when these have been recognised in all their serious implication, there still remains the greatest hindrance of all . . . that of material POVERTY.

In this respect our Churches in Madras are in a better position than those in either the Salem area or in the Tinnevelly, but where the standard of living is generally so low it is very difficult to get clear from the old method of financial support for Church work and the system of Mission-paid Indian workers. It has been stated by one well qualified to speak :—" There is abundant evidence to show that if, at the beginning a new congregation is taught to lean upon a paid worker sent from outside, it will be almost impossible for it to outgrow that dependence." Associated with the sad fact of poverty is also the matter of employment . . . to be a Christian in some places in India means that no one will employ you. This applies to both those of caste or out-caste origin.

With the support of apparent wealth the Gospel has been introduced to the poorest people in the world, and it would seem to me that this disparity between the Indian and western standards and ways of life constitutes the greatest obstacle to the Church rapidly becoming indigenous in India.

4. IF OUR PURPOSE IS ATTAINED—WHAT THEN ?

Dr. John Baillie writing on " The World Mission of the Church " wisely says : " *A mission is most successful when it has rendered its continued existence unnecessary.*" Such was the success of the earliest Christian missions. It is surprising how rapidly the little groups of baptised persons in Corinth, Rome, Ephesus, Philippi and elsewhere ceased to be dependent on the Church in Jerusalem. Paul's aim was to plant a native church in each city which he visited. It was thought to be the special duty of the apostles to go from place to place planting such churches and afterwards paying them occasional visits. The apostles, as their name implies, were really itinerant missionaries ; and the immediate successors of the original twelve were a body of evangelists who carried on a similar itinerant mission and who were more or less sharply distinguished from those occupying static positions within individual churches.

Perhaps like other zealous Mission workers of our day we have been a little late in re-discovering this method of the New Testament, and we have to admit rather sadly that on the whole what we have built up in India is still dependent upon us. The saddest feature of all is that our Indian friends *want to be dependent* . . . at least so far as money is concerned.

However, perhaps the day may not be far distant when we shall be able courageously to leave at least the Madras group of S.B. Churches entirely on their own. That would be a great day for the Churches and for us, and it would be a clear indication of the road we shall ultimately take in the other areas of our work.

Other unevangelised areas await our Missionaries, and within an Indigenous Church in India Christian brothers and sisters from any land should find a place for fellowship and helpful service.

If, through God prospering our plans and efforts in India, we see brought about the indigenous and independent Church, or if through the force of circumstances we have to leave India, will our Churches stand ? I think the majority would continue to exist and some few of them would flourish with a new vitality.

Would our Mission Churches cease to be S.B. Churches ? Who can tell ? I certainly think that in any case an indigenous Tamil S.B. Church would in many outward respects differ from what we suppose an English S.B. Church should be like, yet it could well be completely in accordance with our S.B. principles. Mission properties would be handed over in Trust for the purposes of maintaining work Strict Baptist in character, and we can hope that such a trust would be honoured.

The father of a family knows, however, that his children belong to a different age and that in their ultimate independence they may take paths that he has never trodden. So with the Churches in India as they grow in grace and strength they will develop in ways best suited to that land. Thus will the Master build His Church, and we shall be satisfied.

THINGS SEEN AND HEARD.

W. N. H. KUHRT.

HEARD IN MADRAS.

A young Communist converted in the closing stages of the Christ for Madras Crusade last January told one of our friends that he had with his own hands collected up and burned 2,000 of the gospels which we distributed freely throughout the city last year. When asked why he did it he replied that Communist leaders had become very worried about this widespread distribution of a book which preached LOVE and had instructed their followers to destroy as many copies as they could.

HEARD IN VELLORE.

A young man from a high caste Hindu home approached a missionary and asked to have the correspondence course (correspondence courses in various languages and chiefly on John's gospel are proving very popular) sent to him secretly because he feared his Hindu father. The missionary was able to look the young man right in the eye and retort, " You needn't worry. Your father has been taking the course for months but secretly for fear of you."

HEARD on the MISSION COMPOUND.

A pastor came to the missionary and made a suggestion for some sort of extra financial assistance to all the pastors. He knew that his suggestion would torpedo the financial arrangements only recently made by which all the churches would have to become independent within ten years. When this was pointed out to him and his request refused he shrugged his shoulders smiled sheepishly and remarked " As long as you are here we shall come and ask you for things like this." As the missionary turned away the Scripture running through his mind was, " . . . I tell you the truth ; it is expedient for you that I go away."

CLOSE OF THE FINANCIAL YEAR.

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.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from June 1st to July 31st, 1954.

	£	s.	d.
Churches	1317	4	0
Schools	409	17	6
Personal	280	0	0
Miscellaneous ..	2	4	9
Guild of Service ..	95	3	9
Literature	38	16	9
	£2143	6	9

Anonymous gifts gratefully acknowledged: Ealing, £1; Saxmundham, £1; New Southgate, £1.

L.Z.A.—General	1428	2	4
Medical	29	3	0

Anonymous gifts gratefully acknowledged: Croydon, £1; Brixton, £1.

"RAYS" RALLY FOR CHILDREN

will be held, God-willing,

at MOUNT ZION CHAPEL,
CHADWELL STREET, LONDON, E.C.1.
on Saturday, September 25th, at 3.30 p.m.

Our Missionary, Miss O. R. KNIGHT, will be the special speaker.

PLEASE BRING YOUR SUNDAY SCHOOL CHILDREN TO THIS HAPPY MISSIONARY MEETING.

Please remember the

CHRISTMAS GIFT FUND

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

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.

THE ANNUAL MEETINGS OF THE MISSION

will, God-willing, be held at

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

on

TUESDAY, OCTOBER, 26th, 1954.

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11 a.m.	ANNUAL GENERAL BUSINESS MEETING.
1.45 p.m.	L.Z.A. MEETING. Address by Miss N. HAWES.
2 p.m.	MEN'S PRAYER MEETING.
3 p.m.	PUBLIC MEETING. *Chairman;* Pastor W. C. PLAIL (Vice-President). Missionary Sermon by *The President,* Pastor G. E. J. BIRD.
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. *Chairman:* Pastor G. E. J. BIRD (President). Presentation of Annual Report and Accounts. Addresses by: Mrs. O. MORLING, Miss O. R. KNIGHT and Pastor W. H. REEVES.

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.

PASTOR J. K. THORPE.

SEPTEMBER 2nd, Brentford ; 7th, Gt. Yeldham ; 9th, Bermondsey ; 12th, Cransford ; 14th, Tadworth ; 15th, Brighton, Tabernacle ; 19th, Tunbridge Wells ; 21st, Epsom ; 23rd, Leyton ; 26th, Swindon ; 29th Bedworth.

OCTOBER 5th, Streatham ; 7th, Hailsham ; 10th, Clifton ; 11th, Basildon ; 12th, Manor Park ; 13th, Brighton, Ebenezer ; 17th, Chatteris ; 19th, Hitchin ; 24th, Wellingborough ; 26th, S.B.M. Annual ; 31st, Middlesbrough.

MR. P. A. GRIST.

SEPTEMBER 5th, Laxfield.
SEPTEMBER 12th, Brighton, Ebenezer.
OCTOBER 10th, High Wycombe ; 24th, Sleaford ; 31st, Rattlesden.

OTHER BRETHREN.

SEPTEMBER 12th, Bradenstoke—Mr. J. C. Fromow ; 19th, Warboys—Pastor G. S. Smith.
OCTOBER 24th, Cambridge, Eden—Pastor H. H. Gladstone.

L.Z.A. MEETINGS.

MISS N. HAWES.

SEPTEMBER 13th, Hounslow ; 14th, Hadlow ; 15th, Bexleyheath ; 21st, Mendlesham ; 22nd, Occold ; 23rd, Stowmarket ; 28th, Chatteris.

OCTOBER 5th and 6th, Cambridge, Eden ; 12th, Woolwich ; 13th, Brighton, Ebenezer ; 14th, Walthamstow ; 19th, Manor Park ; 20th, Lewisham ; 26th, S.B.M. Annual.

MISS O. R. KNIGHT.

SEPTEMBER 7th, Gt. Yeldham ; 8th, Prittlewell ; 12th, Watford, Tabernacle ; 14th, Guildford ; 15th, Brighton, Tabernacle ; 16th, N. Finchley ; 21st, Epsom ; 22nd, Potten End ; 28th, Wellingborough.

OCTOBER 2nd and 4th, Royton ; 5th, Bury ; 11th, Basildon ; 12th, Crowfield ; 13th, Blakenham ; 14th, Ipswich, Mt. Zion ; 18th, Ipswich, Bethesda ; 20th, Clapham ; 26th, S.B.M. Annual.

During deputation work the address of Miss N. Hawes and Miss O. R. Knight will be that of the Mission House, 61, Breakspears Road, Brockley, London, S.E.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 Miss F. I. M. CATEN, Chescombe, White Close, High Wycombe, Bucks., who will also be grateful for the gift of any stamps that friends may be able to send to her 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 ENTRANCE OF THY WORDS GIVETH LIGHT."

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.

"WORKERS TOGETHER WITH THOSE IN INDIA"

Being the 93rd Annual Report

OF THE WORK OF
THE MISSION
IS NOW READY

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

6d. each. By Post 7½d.

THE HARVEST FESTIVAL MEETINGS IN PANIADIPATTI

MISS M. E. HARRIS

WHILE this article is being written in Paniadipatti, the Harvest Festival Meetings are taking place, and the compound is full of the sound of human voices, and of the tinkling bells of bullock-carts arriving, and of people walking up and down past the Bungalow in a continuous stream of grown-ups and children. The latter are very happy and excited, and are obviously determined to enjoy themselves to the full. As they pass by the Bungalow, they stop every now and again, and for as long as they dare, to have a long stare at what is going on inside. It is sometimes quite amusing to watch the expressions on their faces, and to notice the various reactions they experience as they follow with keen interest all the different activities and peculiar habits of the Missionaries. For instance, one notices the faces of some of the children register undisguised astonishment and puzzled amazement as they see these Missionaries all sitting together round a table to have their meal, and conveying the food to their mouths, not in the correct fashion, namely, with their hands, but with spoons or with silver-looking pronged instruments, which they call forks, and with which they somehow manage to get hold of their food. Other things they see appear to fill them with uncontrolled mirth, and one sees them bursting with laughter for no apparent reason at all. Then at other times they seem to be consumed with an intense curiosity, which might perhaps be satisfied if only they could be allowed to stare a little longer or come a little closer, or could touch and feel, or boldly ask a hundred and one questions. But at this point they have to remind themselves, that no matter how fascinating an occupation it may be for them, yet really they have not come just to gaze at the Missionaries, but to attend the meetings, and one of the most popular of them all is their own Children's Meeting.

Only a few minutes ago the air vibrated with the sound of two school bells being rung loudly and vigorously and simultaneously by two energetic individuals, to inform everyone within earshot that it is time for the Children's Meeting to begin. This meeting is always well attended, because, besides having a special children's talk, the children themselves are expected to take part. Groups of children from the different village schools, belonging to our Mission in this Field, go up to the front, and either sing Tamil lyrics, or repeat verses of Scripture from memory, or enact some scene from the Bible. The parents, of course, take a great interest in each performance, and loudly clap their applause, and often go up and put garlands of flowers round the necks of the children who are taking part.

The meetings all take place in a big panthal which is set up on the North-East side of the Mission Compound, and consists of a huge framework of bamboo poles supported on big stone pillars, and covered in overhead and all round the sides with coconut-leaf matting. The whole construction covers an area of about 2,500 square feet, and is big enough to seat about 1,000 people.

This year the meetings have been well attended, and people have come from twenty-four different villages all situated on the North-West and Northern side of this Field, and in which Mission work is being carried on. The people who attend are mostly Christians connected with our S.B.M. churches, but several Hindus also come along and attend the meetings.

We have been privileged to have Missionary D. A. Thrower this year as the Speaker, and the subjects of his four messages have been, Christ's Birth, Temptation, Death, and Resurrection. The Preparation Meeting, which was held at night on the first day of arrival, was conducted by Missionary G. F. Champion, and took the form of a prayer meeting.

Collections were taken up at the morning and evening meetings, and the amounts received from these collections were augmented by the sales from the Auction Meeting, which took place in the afternoon of the last day, and in which fowls, fruit, eggs, coconuts, and any other articles which have been brought as free-will offerings are put up for auction and sold at good prices. The total amount of collection monies received this year was encouraging, and exceeded that of last year, for which we praise the Lord.

During the three days in which the meetings took place, the needs of the people were specially catered for by local shop-keepers, who set up small booths at the end of the compound, from which they sold Indian sweetmeats and light refreshments, mangoes and other things.

Now as this article is being finished all the people have left us and have returned to their villages. The big panthal has been dismantled, and the last bullock-cart, carrying away the last load of bamboo poles and coconut-leaf matting, has just passed by the Bungalow, and we are left with what seems at first to be a very quiet and deserted compound. But the great stone pillars which supported the panthal this year, and which have supported the panthal each year for all the Harvest Festival Meetings that have taken place in the past for many years now, still stand in order, waiting and ready to be used again for the next occasion. May we, too, always be ready to fulfil our duty in life, and be willing to be used in the Lord's service, wherever He may place us, and whatever He may give us to do.

KOLLI HILLS BULLETIN. No. 6

MR. AND MRS. E. ORCHARD DR. R. M. HARRIS

THOSE who live with children are not able to mark their growth so well as those who only occasionally see them, but even familiarity sometimes awakes with a surprised " How he has grown." One of the marks of life is growth either in stature or knowledge. This is true both of the natural and of the spiritual man. It has been a joy to mark growth in both these spheres since last this Bulletin appeared. We would like to share some of our joy. One of the marks of growth has been the absence of quarrelling. You will remember that this was a matter of urgent prayer and great concern some time ago. After that testing time came peace which has only once been broken by a mild dispute which was soon settled. In this matter familiarity cannot be blind; for squabbles big and small were

not only the bane of our lives, but also the mark of our lack of spiritual growth. Even the month of May in which we were absent—usually a black month for the harmony of the Settlement—produced no serious dissension. Indeed, on the contrary, it was marked by united action against disturbers who came from outside to cause trouble. This can be fairly claimed as an outward sign of inward growth in grace. Then, to my disappointment, but obviously to God's appointment, I developed a throat infection, not serious in itself, that prevented me from conducting any of the services that usually fall to my lot. In consequence of this I have had the real pleasure of listening to the Deacons and other brethren in the church conducting the services and preaching the Word of God. Four years ago I could not persuade them to take part in any service, but gradually their nervousness has given place to a quiet determination to " see the thing through." The plea of inability to read or even in some cases to think (!) has not been accepted as a reason for not taking services. Finally, when faced with the fact that their usual " Pastor " was unable to do the work, they efficiently took up this responsibility. The seasons around the Table of the Lord have been particularly helpful. This period has marked a new fellowship in the whole service and ministry of God's House. There is a pool on this settlement known as Isaac's Well, where in the early days, so I understand, one of the men of outcaste origin had to draw water, because he was denied the use of the common well by those Christians of supposedly higher origin. This, in spite of all that the Missionaries taught. That same man led us all at the Table on two occasions recently.

We walk in spacious areas cleared of Lantana. This increasing area of cultivation leads to more exacting demands upon time and ability. The first small area cleared was no problem. We could have found ten grains and half that number of pulses to sow in it. But now many factors have to be taken into account before anything is done. Time is more than fully occupied, and forethought and ability are necessary if the best use is to be made of the land. These are increasingly evident among us, so that this work is still a powerful witness to the keeping and sanctifying grace of God. An increased amount of food at a decreased price is the least of the blessings which the Lord has given us from this work. To the sense of dignity and worth which achievement has given the folk is added a new respect from the villagers who are more ready to accept the witness of those who shew a worthwhile life. A man who is despised for his lack of honesty and principle will not make an ambassador of truth.

When children are young, little thought is given to the distant future, but the future so rapidly rolls into the present that prattling children soon become blushing maids and shy youths ; wedding arrangements are made and before we fully realise what has happened new units of community life are founded. The original Christian church was the home. With these developments come new problems. To meet these problems we seek to give appropriate teaching from God's Word. Life at every turn is laid to the measurement of God's Commandment. Many and grievous are the failures, but through them all come experience, and by the blessing of God, more useful Christian witness. It is a high privilege to share both the sorrows and joys of so many young folk in the initial stages of their home life.

From the foregoing it will be seen that we are a young community. Our average age would be about 20 years, with a good proportion of children. Often we have prayed that the burden of teaching these little ones would be laid upon some one or another in the church. It was a joy, therefore, recently to conduct a service in which three members of the church were separated to this work. Although the immediate ministry will be the responsibility of these sisters, the whole church is interested in their work.

As we give thanks to God for the progress and blessings we see, there still lies before us the untrodden pathway to our third objective—the re-evangelisation of these hills. The Gospel is being preached everyday, but so far no organised work which has the prayerful and intelligent support of the church in this place has yet been undertaken. For this the vision yet tarries. The Missionary effort still continues, but when the church is fired by that same vision then shall we be able to thrust out under the blessing and guidance of the Holy Spirit to a far wider range of villages. We would ask you to continue in urgent prayer that the teaching given during these five years may yet bear fruit in consecrated and organised witness for the Master throughout this hill plateau and beyond.

I remember how, on my first furlough, I searched about on the ground in a bluebell wood for the sight of a bluebell, but the time of bluebells had not quite come. On looking up, after searching in vain, I saw the most lovely spray of pink blossom on the bough of a tree just above me. It was a parable I have never forgotten. How often we miss the joy of what we have by looking and longing for what we have not. In the same way we sometimes fail to discern and appreciate the present working of God's grace because we are looking for Him to work in another direction. How often we are overwhelmed at the lack of response to the Gospel of Salvation, but God will in His own time, and in His own way be magnified in this place, in the salvation of many souls. In the meantime we rejoice as we realise the work of God in our boarding home, and see our little children now growing up in a happy atmosphere. These children are the men and women of tomorrow and much depends on their early training. Matron and I enjoy prayer fellowship together and we have been helped.

We praise God for His never failing help and guidance in the dispensary, as we constantly turn to Him for wisdom in the many problems that present themselves there. We praise Him again that patients are willing to stay in for treatment. We praise, also, His name for the contact that we have had again with the Hindu priest and his wife, during the three and a half months they were here for the birth of their first child, a girl.

God is working His purpose out as year succeeds to year,
God is working His purpose out and the time is
drawing near.
Nearer and nearer draws the time, the time that will
surely be,
When the " Hills " shall be filled with the glory of God,
as the waters cover the sea.

BIBLE-WOMEN'S WORK

By Mrs. E. A. Champion.

MANY times since we have lived in the Tinnevelly District we have spoken with real appreciation of the work done by Miss Green in this Field. After years of faithful service, she has passed to her reward, but the work she commenced and organised so well goes on. After a period of Tamil study, she came here to live in 1926 and soon began camping all over the District. Many of her camps involved up to as many as six or sevenhours spent in a bullock cart on the journey each way! She told us that in each village she visited she found crowds of women all willing to sit and listen, but hardly one who could answer the simplest Scripture question, and no one who could repeat a whole hymn or lyric. None of the women were able to pray in the women's meetings. Commencing with one Bible-woman, she gradually took on others until today we have twenty; but even now all our Christian villages are not regularly visited. Miss Green was not satisfied in just finding women who were fit to teach the village women. She gave them personal training in their work. Regularly she brought the Bible-women to Paniadipatti, and spent many days and months with them, teaching them the Scriptures, and training them in methods by which they could teach in the simplest manner the ignorant women in the villages.

Much of this teaching she had printed in Tamil and many hundreds of Christian women have benefited by it. Her method of contacting women is still followed by us. Each Bible-woman has a book in which she enters the name of each Christian, Enquirer or Hindu woman, and what she is teaching her during the month. This means that when the L.Z.A. Missionary in charge of the Bible-women goes to the village she always finds some women eager and ready with their lessons. By this means women in about sixty villages are regularly taught God's Word. And what a joy we have known in hearing the testimonies of some of these women.

What does the future hold for us and them? We want to plan for it wisely. At present there are very few villages where there is anyone who can regularly conduct a women's meeting, and I am sure that those of you who read these lines and think of your own women's meeting and the problems of getting suitable speakers from week to week, will sympathise, and will pray for our women out here. In a few villages there are women who have studied fifth standard, but one cannot but realise how helpless they feel when it is suggested to them that they try to conduct a meeting. They get up early each morning, go for their water, do their cooking and immediately set out to the fields to work. They return to their families at sunset and attend to their wants and then fall asleep the moment they sit down. Often we visit villages where these conditions prevail, and in each place there are young girls growing into womanhood. We long to see these taught while their mind is subtle and receptive. Sixty miles north of us the American Madura Mission has Bible-women, and to the west and the south the C.E. Zenana Mission has Bible-women, and I have had many talks with their missionaries at various times during the eight years that we have been in Tinnevelly about the Bible-women's work. Their unanimous opinion is

that we must keep these women at all costs. This is the decision of many of the men missionaries also!

In the towns they have some capable Christian women, but even in the towns, they tell me, they have Bible-women to work among the Hindu women. They also say that they see the life of the village churches definitely blessed, and the churches increased, by the patient daily teaching of the Biblewomen.

In our Field, many more than 500 women each month are taught by the L.Z.A. Bible-women, Bible verses as well as Scripture teaching, and it would be quite impossible for us to arrange for this to be done in any other way; so we do ask your very earnest prayers concerning the future of this valuable work. The other Missions mentioned above are beginning to raise in their Indian churches a certain amount of money for the salaries of the Bible-women. But as their work is well over one hundred years old they can expect more from their churches. This is our aim, and we have made a beginning, though as yet a very small one.

AUGUST BANK HOLIDAY MONDAY IN INDIA

MISS E. FLORY.

THIS year August Bank Holiday Monday corresponded with the 18th of the Tamil month Adi, an important Hindu Festival, when crowds make their way to the sacred rivers to bathe, in the hope of washing away sin.

A small group of missionaries and Indian brethren, we made our way in the mission van to Musiri, on the River Cauvery, not to bathe, but to preach the Gospel to the hundreds who were gathering there. We made an early start, but even so on the way we met people returning from the river, their wet clothes and hair proclaiming that they had already been and bathed. On arrival at the riverside, the first impression was that this was somewhat like a bank-holiday scene in England, with people thronging the banks, dressed in their best and gayest clothes, drums beating, and hawkers selling their wares of fruit, sweets, etc. But soon it became obvious that these people were in no holiday mood, but were in dead earnest, seeking to placate the gods. People were going down into the river, washing themselves, and also their clothes, water pots and other utensils. Afterwards they made their way to the various shrines and temples, with their trays of offerings. Cocoa-nuts were broken and the milk poured out before the deity, camphor was burnt, gifts of fruit offered, garlands of flowers hung round the idol, and then the worshipper would sprinkle sacred ashes on his forehead, and recite various munthrams and incantations. A little further on, water carts were being driven down to the river, to take away some of the sacred water; others were engaged in washing their bullocks and decorating them in honour of the gods. In front of one of the temples a small crowd had gathered round a man who was doing a kind of devil dance.

In the midst of this scene, the amplifier equipment was set up and preparations made for a meeting. An audience quickly gathered and listened to the gospel message clearly presented by the brethren. Some of us, unable to do any preaching, sought to mingle with the crowds, selling Gospels and

other booklets. There seemed a hunger for the printed page, and those who could read were anxious to buy our literature. The Tamil edition of the Scripture Gift Mission publication, " The Way of Salvation," found a ready sale at half an anna per copy. This seemed to be the one subject that everyone was interested in that day. It was a thrill to come across those who had bought books, standing reading them out aloud in the hearing of others. Some would come up to us, ask to look at a Gospel, take it and read several verses, and then hand it back. The Lord is able to bless even the few verses read. I felt somewhat handicapped by the lack of knowledge of the language, but our Indian friends were ready to come to my assistance when baffled by questions by inquirers.

Later in the day we went further along the river bank to the foot of a hill, with a temple at the summit. On this day the idols were brought down to the river, dipped in the water, and carried in procession back to the temple. These processions were accompanied by the beating of drums, blowing of conch shells and dancing. Here the scene that met our eyes reminded us of a country fair ; stalls of all kinds, side shows, gambling booths were in evidence. It was obvious that tradespeople were taking advantage of the opportunity of making a profit. With difficulty the van was driven into this place, and a suitable spot was found for witness. The next problem was how to fix up the amplifier amid the crowd pressing us in on every side. Someone had a happy thought ; I took out the piano accordion and started to walk away from the van playing lyrics as I went. It had the desired effect as the people left the van and followed me, wondering what this weird music box could be. Later when all was ready, it was not difficult to bring the crowd back to hear the preacher. I felt something like the piper of Hamlin. Again the message was faithfully preached and a large group gathered to listen. Some had hungry looks on their faces ; but to many this was a strange new teaching. How could they understand unless the Holy Spirit enlightened them ? A bookstall was set up, and proved popular. As I mingled with the people with books in my hand, many regretfully admitted that they could not read ; but even so a number of books were again sold.

Eventually evening came on and we were obliged to leave the scene, but did so with regret as the folk still appeared willing to gather round and listen to the Word. On the way home, hundreds of tracts were thrown from the windows of the van, and looking back we saw people chasing after them as the wind blew them in all directions. Seed sown by the wayside indeed, but who knows what the harvest will be ? Literature distribution is one of the most effective ways of evangelism in this country today. Pray that every tract and booklet may be made a blessing.

NEW YEAR'S PRAYER MEETING AND FAREWELL SERVICE

To Miss N. Hawes and Miss O. R. Knight

will, God willing, be held at

Chadwell Street Chapel, London E.C.1.

on Friday, January 7th, at 6.45 p.m.

Please book this date.

FLOORED

G. F. CHAMPION.

A LARGE proportion of our village chapels are virtually without floors, that is to say, the floor is mother earth. Most of the houses of the poor people are the same. In a hot country like this it is common to read in the papers that a village has caught fire and twenty houses have been burnt out and that the loss is estimated to be about £150. The reason for such a low figure is that a house is often merely four or six mud walls covered with a little cheap wood and leaf or grass thatch, the floor being of pounded earth. We in the South of India are used to sitting on an earth floor both in the houses which we visit and also when we meet in our village chapels on Sunday to worship.

But an earth floor does not as a rule look neat and tidy; it develops unevennesses and holes which make it uncomfortable. Frequent sweeping causes the surface to break up and the dust to fly. So that many of our village worshippers think how nice it would be to have a cement floor. They do not, even in their thoughts, rise to such a thing as a tiled floor, such as we have in some of our town chapels; but they do think of, and sometimes plan for, a cement floor. On Saturday we attended Reddiapatti to hold a service of thanksgiving for the laying of such a floor in our chapel there. And this is how it happened.

A young man who is a clerk in a bank in Virudhunagar lives in Reddiapatti. About two years ago he became ill and the doctors were unable to help him. He did, therefore, what is quite natural for a Hindu to do in these circumstances, he visited various shrines seeking a cure. His friends would say to him, "You should go to Irrukkangudi. If you worship at the shrine of the goddess there, and give an adequate offering, £2 and coconuts, bananas, sugar and ghee, you are almost certain to be cured." So Ramayyar would set off to the shrine with money and fruits, and would perform the stipulated acts of worship and make his offering. He visited several such places in this way, but no cure was given.

About this time we had our first Bible School in Kovilpatti and the brother of one of our preachers attended. After his week of study with us he returned to Reddiapatti where he was living and became acquainted with Ramayyar who told him of his trouble and asked if he would pray for him that he might be cured. The Christian lad agreed to do so if the afflicted lad would give up his belief in and prayers to all other gods. They committed the case to the Lord Jesus Christ, and He graciously heard their prayer and gave back health to the afflicted man.

From that time on, when he is in the village, the young man has been attending our services and his mother has become a regular worshipper with us. When the question arose as to what form the young man's expression of gratitude should take, it was heartily agreed by all that he should put down a concrete floor in the Chapel. Thus it came about that last Saturday we went to the village to have a service of thanksgiving on the new floor. The young man, his mother and two of his brothers were present with our church and congregation, and a happy service was held at which it was

pointed out that the Lord Jesus Christ can heal greater diseases than those of the body, and that He came to earth to deal with the fearful disease of sin.

S.B.M. MAGAZINES FOR 1955

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, and will friends please inform us of any adjustment of numbers required, in view of the increasing costs of printing. *If no alterations are requested, we shall continue to send single copies or quantities as at present.*

NOTES AND NEWS

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 £116 19s. 8d. 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.

Sincere thanks are expressed to all who have helped, and especially to Miss F. L. Hazel for all that she has done once again in receiving and acknowledging amounts for this special fund. May we mention that Miss Hazel has received a number of anonymous gifts for which it has not been possible to send receipts.

Sailing of Missionaries.—Miss N. Hawes and Miss O. R. Knight will, Godwilling, be sailing on the "Orion" which is due to leave England on January 14th, 1955. Passages are booked to Colombo, and from there Miss Hawes will be going to Paniadipatti and Miss Knight to Sendamangalam.

Mr. & Mrs. E. Orchard and Family.—We look forward to welcoming our friends on furlough next year, and passages are booked for them on the "Arcadia," leaving Bombay on March 16th. This boat should arrive in England about April 2nd. For the period of deputation work (May to November, excluding August) Mr. Orchard's available Sundays are all booked, but the General Secretary will be happy to make arrangements for week-day meetings wherever 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 August 1st to September 30th, 1954.

	£	s.	d.
Churches	296	4	8
Schools	40	18	6
Personal	29	5	0
Legacies	110	0	0
Miscellaneous (including £54 10s. 0d. for Indian Christian Literature)	60	12	6
Guild of Service	1	17	11
Literature	9	8	6
	£548	7	1

Anonymous gift gratefully acknowledged : Ipswich, £5 10s. 0d.

L.Z.A.—General Account (including legacies £110)	£184	5	4
Medical Account	50	0	0

ENGAGEMENTS FOR NOVEMBER AND DECEMBER, GOD-WILLING

PASTOR J. K. THORPE.

NOVEMBER 1st, Middlesbrough ; 2nd, West Hartlepool ; 6th, Courland Grove, Clapham ; 7th, Bierton ; 9th, Richmond ; 13th, Dorking ; 14th, Croydon, Derby Road ; 15th, Horham ; 16th, F.O.Y. Rally, Stowmarket ; 17th, F.O.Y. Rally, Ipswich ; 18th, Occold ; 21st, Tring ; 24th, Meopham ; 28th, Lewes.

DECEMBER 5th, Leiston ; 6th, Rishangles ; 12th, Stretham ; 19th, Wetherden.

MR. P. A. GRIST.

NOVEMBER 14th, Over ; 28th, Carlton.

OTHER BRETHREN.

NOVEMBER 14th, Horham—Pastor G. E. J. Bird ; 21st, Whittlesey—Pastor F. J. Bennett ; 28th, North Finchley—Mr. J. C. Fromow.

DECEMBER 5th, Horsham—Mr. W. T. Sayers.

L.Z.A. MEETINGS

MISS N. HAWES.

NOVEMBER 2nd, Fressingfield ; 4th, Bradfield-St.-George ; 9th, Little Stonham ; 10th, Cransford ; 11th, Laxfield (a) (e) F.O.Y. Rally, Horham ; 13th, Dorking ; 15th, Brentford ; 17th, High Wycombe ; 20th, Prayer Circle, New Cross ; 22nd, West Ham ; 24th, Brighton Tabernacle ; 25th, Homerton Row.

MISS O. R. KNIGHT.

NOVEMBER 2nd, Ipswich, Zoar ; 4th, Croydon District Meeting ; 6th, Courland Grove, Clapham ; 9th, Trowbridge ; 10th, Bradenstoke ; 11th, Swindon ; 16th, Over ; 17th, Stretham ; 18th, Little Downham ; 23rd, Watford ; 24th, Meopham.

During deputation work the address of Miss N. Hawes and Miss O. R. Knight will be that of the Mission House, 61, Breakspears Road, Brockley, London, S.E.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 Miss F. I. M. CATEN, Chescombe, White Close, High Wycombe, Bucks., who will also be grateful for the gift of any stamps that friends may be able to send to her for sale in this connection.

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5-13, Baden Place, London, S.E.1.

WORKERS TOGETHER WITH THOSE IN INDIA

THE 93RD ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

1954

WORKERS TOGETHER WITH THOSE IN INDIA

THE 93RD ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

1954

PRAYING

" Peter and John went up *Together* into the temple at the hour of prayer." ACTS 3: 1.

WORKING

" We are labourers *Together* with God."

1 CORINTHIANS 3: 9.

REJOICING

" That both he that soweth and he that reapeth may rejoice *Together*." JOHN 4: 36

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Madras

Missionary and Mrs. W. N. H. Kuhrt
Missionary H. J. Appleby

Namakkal

Missionary and Mrs. H. A. Huckett
Miss E. M. Flory

Sendamangalam

Missionary and Mrs. J. R. Field
Miss L. S. Hazel

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

Paniadipatti

Missionary and Mrs. D. A. Thrower

On Furlough in England

Miss N. Hawes
Miss O. R. Knight

In Training

Miss M. Cook (Mount Hermon)
Mr. P. A. Grist (S.B.B.I.)

I

SECRETARIES' REPORTS

THE GENERAL SECRETARY

" *Workers together with Him . . .*" 2 *Corinthians* 6. 1.

PARTNERSHIP is of necessity the basis of missionary work, and we rejoice that in helpful co-operation and under the blessing of God the work of the Strict Baptist Mission has gone on through another year. It is, therefore, with praise to God that we present this 93rd Annual Report of the work of the Mission, in which it is very evident that many have shared together in the cares and burdens and joys of service.

We acknowledge the goodness and purpose of God in the continued opportunities of Christian work in India, and very often in our prayers we remember Mr. Nehru, the Prime Minister, and others with him who have the tremendous task of seeking to lead the people of that great country. Political leaders have recently had a good deal to say about the position of Missionaries in India and the future of Christian work there, and in certain respects there are grounds for misgivings. It is, however, very clear that we can continue our present work, with considerable liberty as to the methods by means of which we seek to bring the Gospel to the people. In all this we praise God and desire to be diligent and faithful in using every precious opportunity thus extended to us.

Our Missionaries have been preserved in health and strength, and once more we thank God for each of them, and we join in praise for all that He has enabled them to be and to do. The prayers of friends on their behalf have been deeply appreciated, and we can assure them that in our partnership together we sincerely desire to be constant in our praying for them. It is at the Throne of Grace that we and they can meet together in closest fellowship, and in our praying our greatest work is done.

" The saints in prayer appear as one,
In word, and deed, and mind :
While with the Father and the Son
Sweet fellowship they find."

Through another year friends and Churches in the homeland and also in Australia have continued to work together for the

support of our Missionaries and the maintenance of the work in India, and the Officers and Council have often been greatly encouraged by the way in which, with love and generosity, help has been forth-coming. We thank all friends and helpers and praise God for all that is revealed in the Accounts which are incorporated in this Annual Report. Once again all needs have been supplied. Special thanks are due to our Honorary Treasurer, Mr. W. T. Sayers, for all his valuable and gracious services in connection with the increasing financial responsibilities of the Mission.

The statements in this Report from our Missionaries in their various fields of service will give a fairly comprehensive picture of the actual work in India. Two things can be clearly discerned throughout—DIRECTION and DIFFICULTIES—especially in relation to the present policy of helping forward the Indian Christians and the Indian Churches. We know the way we have to take ; we dare not be aimless in the India of to-day ; but difficulties and delays make progress hard.

It is in this connection also that we earnestly desire to be " workers together." Considerable advance has been made in the Madras area, and in the other Fields practical measures are being implemented, or at least contemplated. Our ultimate objective continues to be the independence of the Churches in India, and we solicit the prayers of our many friends as we continue to work together to this end. We must pray for our Missionaries in all the problems with which they are confronted, and for the Indian Christians that they may grow in grace and strength, and that they may be given wisdom and ability to administer the affairs of the local Churches. The sense of Church responsibility and the desire to witness and to carry on evangelistic work in their own villages and towns needs to be intensified, and it is in all these things that we can as brothers and sisters in Christ stand beside our Indian friends to help and inspire and to wish them well. The Lord is working amongst them. Souls are being brought into the Light, and many are bravely and faithfully witnessing, and together we praise God for every blessing.

On Whit-Sunday, June 6th, a former Treasurer of the Mission and a Life-member of Council, Mr. A. J. Robbins, entered into the Presence of the Lord. Mr. Robbins served as Treasurer for 31 years, commencing in 1907, and we would in the

Annual Report record our deep gratitude for all that his able and loving service meant to the Mission during those vital years of development at home and pioneer advance in India. A further great loss has been sustained during the year in the sudden Home-call at the end of August of Pastor C. J. Welsford. He had been a Council member for an unbroken period of many years, and he also served as a valued member of the Executive Committee. He was unfailing in his attendances at all meetings, and his deep interest and long experience made his advice and help extremely valuable. He will be greatly missed by us, although we shall cherish our memories of this faithful servant of the Lord and very real partner in the work of the Mission.

We all feel in the work of the Strict Baptist Mission that it is a privilege to be "labourers together." Christian love unites us ; mutual desires inspire us ; earnest prayer upholds us, and best of all we know that together we serve the Lord Christ, and He has promised to be with us always. We are "workers together with HIM," and in such a partnership all necessary resources and ultimate success are ensured.

Let us praise Him for what He has enabled us to do in our high calling of service with Him, and let our prayer for the future be—

"O MASTER, let me walk with Thee
In lowly paths of service free ;
Tell me Thy secret ; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love ;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience ; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only Thou canst give,
With Thee, O Master, let me live."

THE HONORARY L.Z.A. SECRETARY

"HE shall call upon Me, and I will answer him." So we read in Psalm 91: 15, and as we look back over the past year surely we have proved these words true. Earnest prayer has characterised the regular meetings of the L.Z.A. Executive Committee, and a very real spirit of prayer has been manifest in our churches. We praise God for all the wonderful answers to prayer He has given, both here in the work at home and also away in India, and it is with real thankfulness that we present this Report for the year.

Our L.Z.A. President and Committee members have met together month by month, and we would tender to them sincere thanks for their loving co-operation and valuable help. We also recognise, and acknowledge gratefully, the splendid and untiring service of all those who serve as Branch Secretaries. Some have helped in this way for many years, and we constantly realise that so much depends upon those who thus keep the work before our sisters in the churches here at home. All the help given through another year has been much appreciated, and we trust that those concerned will be greatly encouraged as they see the increase and deepening of interest in the work of the Mission.

Through another year our Missionaries have been preserved safely and in health, and we praise God for all the answers to our prayers for them personally and for the work in which they have been engaged. Miss L. S. Hazel returned to India in January after furlough in England, and in March we welcomed home to this country Miss N. Hawes and Miss O. R. Knight after their first term of service in India. They are now happily engaged in deputation work and their help in this way is much appreciated. Miss B. S. Wade, owing to home responsibilities, resigned from the Mission and returned to this country in January. We deeply regret this loss, but we shall follow our sister with our prayers.

With our L.Z.A. staff somewhat depleted in India, Mrs. Kuhrt and Mrs. Huckett have been helping in connection with L.Z.A. responsibilities in the Madras and Namakkal Fields, and we are deeply grateful to them both. Miss Margaret Cook continues her studies at Mount Hermon Training College, and we know that she has valued the prayers of friends as she thus prepares for life and work in India.

We wish in this Report to pay a loving tribute to the memory of Mrs. S. Hutchinson who was called Home on April 22nd, 1954, at the age of 93 years. Mrs. Hutchinson was the first President of the L.Z.A. and she served in this capacity from 1906 to 1919, and then for many years she was one of our Vice-presidents. We thank God for all that He enabled our sister to be and to do, and her name will always be honoured in connection with the Ladies' Zenana Auxiliary.

Miss Violet Green, who served with the Mission from 1924 to 1942 has also been called to higher service, after a period of suffering here in England. Miss Green was, through God's blessing, a remarkable Missionary, and love to her Lord and devotion to the people of India characterised all that she did.

Financial matters have caused us concern during the year, but here again there has been a great deal of prayer and we can certainly say the Lord has answered us. Our needs have been supplied, and we rejoice together and praise God. Early in the year a little booklet entitled " Helping India's Girls " was published and nearly 2,000 copies have now been sold. In this way and through regular articles in the MISSION HERALD various aspects of our L.Z.A. work have been brought before our friends. The Prayer Union has also continued its vital ministry, and the knowledge that so many are remembering the work in prayer has been a source of strength to all workers.

Prayer has been answered in so many ways during the past year, but there are still so many matters to bring us to the Throne of Grace. We must continue in prayer, especially for our Missionaries in India as they seek to make the Gospel known and as they endeavour to help and encourage the Indian Christians to take over responsibility for carrying on the witness in their own land. May it be our constant joy to see that the Lord is still answering our prayers and granting us real blessing in all the work.

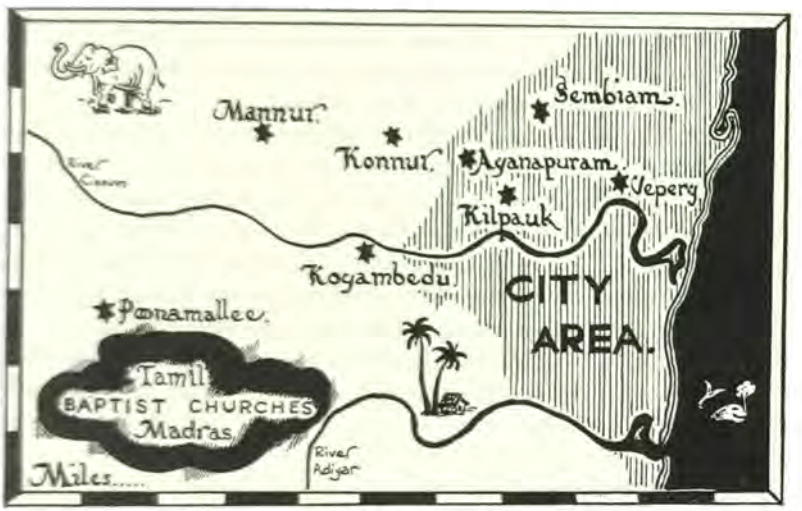
II

IN AND AROUND MADRAS

1

THE GENERAL WORK

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



WE are grateful to be able to record the steady development of our plans for making the Mission organisation in the city of Madras redundant. Sometimes it has been necessary to mark time and here and there sometimes necessary to retreat a step or two but only in order to effect a more substantial and less hazardous advance later on. It is a particular matter for gratitude that all our pastors remain with us in spite of very considerable difficulties.

KILPAUK—PASTOR S. DEVENESAM

This is the larger part of the bi-furcated Vepery church which has remained loyal to Pastor Devenesam. Their 129 members are struggling in most praiseworthy fashion to maintain that measure of support to their pastor which was originally promised by

the undivided church of 200 members. They have rejoiced in eight baptisms during the year. The church helps the pastor to the extent of Rs.70/- a month and the Mission contributes a monthly grant of Rs.30/- which is decreasing at the rate of Rs.3/- annually. The church has five deacons, a church clerk (who keeps Minutes and acts as treasurer), but no secretary. Kilpauk church maintains four Sunday Schools and a young people's meeting. One happy result of the split in the Vepery church is that regular Sunday worship has been resumed in Chintadripet, our oldest chapel in India.

VEPERY—PASTOR Y. M. SOLOMON

It has not been possible for me so far to resume official relations with this church, but I hope that may become possible shortly. I have occasionally met the Pastor and some of the deacons and they undoubtedly want me to visit them. They have acted badly, but the fault was not all theirs and the history of division goes back many years. They have chosen Mr. Solomon as their pastor. The Mission had nothing to do with their choice and does not intend to take any share in providing for his support. I am told that the church pays Pastor Solomon Rs.25/- a month and that he serves on two Sundays in each month. The church has six deacons including a secretary and treasurer. They claim thirteen baptisms during the year and a membership of 75. The church maintains a Sunday School with 3 teachers and 33 scholars.

AYANAPURAM—PASTOR D. ASIRVATHAM

This church has in some respects made much real progress, but tremendous difficulties still persist. The progress is owing largely to the devotion and faith of the pastor who fights not only with trouble in his church, but also with trouble in his home. Here, as in Kilpauk, the pastor is being almost miraculously supported by only two-thirds of those who 3½ years ago undertook his support. The church has rejoiced in ten baptisms but claims only 70 members (some pruning must have been done somewhere !) and these 70 members have so far gallantly maintained the Minister's stipend at Rs.50/-, to which the Mission adds a monthly grant of Rs.30/- which is decreasing annually at the rate of Rs.3/-. The church has only three deacons and has refused to elevate any one of these

to the office of secretary. In March this church conducted a gospel campaign near to its chapel in a large tent, and as a result, at least three people are now regularly attending the services. Last year and this year they have conducted special convention meetings in Kolathur and in Ayanapuram to which Pastor S. Paulraj of Paniadipatti came as chief speaker.

POONAMALLEE—PASTOR M. T. DANIEL

This church has made startling progress in a short time. Pastor Daniel receives from the church a stipend of Rs.38/- to which the Mission adds Rs.27 -, which grant is decreasing annually at the rate of Rs.3 -. There have been three baptisms during the year and the church claims a membership of 114. The six deacons are successfully running two schools, one of which is the Higher Ely. School on the compound and the other a Primary School in Tiruverkadu. I am no longer treasurer for any of the churches, but some church treasurers, being nervous about post office and bank accounts, still like to use me as banker. Just now I hold about Rs.300 for the Poonamallee church, and about Rs.800 for the Poonamallee church schools. A great deal of the prosperity in outward things is due to the leadership of Mr. Sampson, who is secretary of the church and headmaster and correspondent of the Higher Ely. School. He is a product of the school over which he is now head and, in school, never studied beyond VIII Std. He has now, however, gained Secondary School Leaving certificate and Secondary Teachers' Training certificate and recently sat for the first part of the Intermediate Arts Examination. Much depends upon this brother as to whether or not the promising work in and around Poonamallee develops along thoroughly spiritual lines.

MANNUR—PREACHER D. W. AARON

On May 1st, this church succeeded in shaking itself free from the control of the Baptist Volunteer Fellowship. For nearly two years an obstinate warfare had raged over this issue. A great deal of the present prosperity is due under God to the vigorous leadership of Mr. and Mrs. Aaron. They have had a difficult time during the past twelve months but have come through victoriously. The year-long conflict between the B.V.F. and the church made bap-

tisms impossible and the membership remains therefore, 66. The church pays Mr. Aaron Rs.30/- a month and the Mission subsidy is Rs.18/- which decreases annually at the rate of Rs.2/-. This is an example of how we must sometimes take a step back in order to take two forward. Last year we were giving by way of subsidy only ten rupees, but in order to help the church gain its freedom we promised to increase our help. The Mannur church has four deacons, manages its own finances and runs two Sunday Schools. As far as I know, Mannur and Ayanapuram are the only churches which, as churches, have a regular programme of evangelistic work.

Sembiam Church

This church which claims to have 77 members has disappointed us. Their finances completely broke down under the strain of trying to pay Rs.20/- a month towards the Rs.52/- stipend of their preacher Mr. D. Dorairaj, so that he had to cease serving the church in a full time capacity. He is now doing a good piece of hard work in the Mission office and serving the church occasionally in a voluntary capacity. Here, perhaps more than anywhere, there has been resentment at the deliberate withdrawal of Mission aid and so far the deacons have thwarted my endeavours to transfer the school to Indian management. There have been no baptisms during the year.

Koyambedu Church

A small village church just outside Madras city which has 22 members, two deacons and its own day school with three teachers and 101 pupils. It is the only church where I still accept a certain measure of pastoral responsibility, but they look after their own finances and in every other respect manage their own affairs. Nothing has been more delightful than to see how this group has repeatedly welcomed Pastor D. Asirvatham into their midst for special meetings when, two years ago, they were doing their utmost to hound him out of Madras. But despite that sign of grace, all is still not well at Koyambedu.

Konnur Church

The smallest church of all with but nine members. The two leading members of this church were, not so very long ago, the two

leading members of the undivided Ayanapuram church when there were in that church 125 members and six deacons. For a bitter six months in 1952 they fought the pastor and me until we were nearly at our wits' end ! They did indeed succeed in splitting the church, but the pastor is still in Ayanapuram while their influence now extends just to one congregation of nine members instead of to four congregations of 125 members. They appear to be much chastened and for a long while now I have enjoyed cordial relationships with them. One of the two is efficiently managing the school which has five teachers and 156 children and the other, who is a good man at heart, is to all intents and purposes the pastor of the group.

Kolar Gold Fields—Pastor E. Christopher

No visit has been made by us during the year but we hope to visit them early in December when some of us will be going to Bangalore in connection with the Tamil examinations. We have had correspondence with both pastor and church secretary about our Tamil Baptist magazine, hymn-books and other literature. The church has had nine additions by baptism but rather heavy losses—fifteen in all—leave the church membership at only 90, six less than last year.

Schools

All the seven schools handed over to Indian management continue to function satisfactorily and in some cases particularly well. It has not been possible to make any further progress during the year but we plan to resume, and perhaps complete, the transfer of this branch of the work before another annual report needs to be made.

Literature

With the return of Mr. Thrower to India our responsibilities in this connection are fewer than they were. But we still keep the stocks of Mission literature in the Madras office, and every month have the pleasure of dispatching, tracts, hymn-books and lyric books in all directions including, during the past year, Colombo and Rangoon, Travancore and the Nilgiri Hills, Vellore Medical College Hospital and the Kalarayans where Mrs. Brand works.

The Madras Christian Literature Society quickly sold out its first edition (twenty-five thousand) of Mr. Rowell's tracts and is printing some of them again. We must have sold scores of thousands. During the past year we were entrusted with the considerable task of proof reading in connection with the latest edition of the revised version of the Tamil Bible. This involved reading and re-reading proofs of the whole of the New Testament, Genesis and Psalms and co-ordinating the work of four other proof readers. We have also been able to help the work of the Scripture Gift Mission by undertaking translation of one or two of their booklets and the proof reading of others.

2

THE WOMEN'S WORK

MRS. Kuhrt finds great pleasure in going here and there encouraging the women and writes the following:—

Friends will remember that it was decided in the early part of last year to retire the eight Bible-women working in this field in order to leave the way clear for those who might be stirred up of the Lord to work voluntarily. The Bible-women were therefore given a generous retiring allowance and most of them are still enjoying half-pay. It is too early yet to form an opinion as to the results of this policy and even should the results not be impressive that still would not necessarily prove that the policy had been wrong. Voluntary workers cannot be pushed and prodded, but must be gently encouraged and patiently prayed for; so we are learning tact and patience as we go along. In some cases the Bible-women are remaining in the places where they used to work and continue helpfully to exercise leadership. Most of the women's meetings carry on. In Sembiam the women's meeting had been for some time conducted without the help of a Bible-woman even before the policy changed, the local women themselves taking turns to lead and to speak. I was privileged recently to speak at their annual meeting and sale of work. It was well conducted. All articles of clothing had been made by hand by the women themselves.

Since we last wrote an annual report there has been a united effort in this city called the Christ for Madras Crusade. This

crusade brought a good deal of blessing to women and girls connected with our Kilpauk and Ayanapuram churches including, we have reason to believe, the conversion of four young women in Kilpauk and four from the village of Kolathur. Follow up visitation reveals that these are all continuing with the Lord and we pray that they may soon be led to follow Him in baptism.

Here and there we see a marked ability for leadership which is a joy to watch. We wish we saw more of it, for there are a number of women who have the time and the gifts but who lack the inclination. One who shows ability and willingness is Mrs. Violet Aaron of Mannur. It is a pleasure to work with her. Her weekly visit to Magapper entails a long walk in the evening after her day's work in school is finished. She and her husband go together leaving their five children in the care of an older girl, and do not return till well after dark. Mrs. Aaron conducts the women's meeting between 6 and 7 p.m. and then her husband takes over and conducts a Bible Class for the men between 7 and 8 p.m. Violet is not strong physically, but she has much natural talent, is a good singer and has a clear speaking voice. She and her husband are " workers together." We pray that many others may be raised to work together after the same fashion.

3

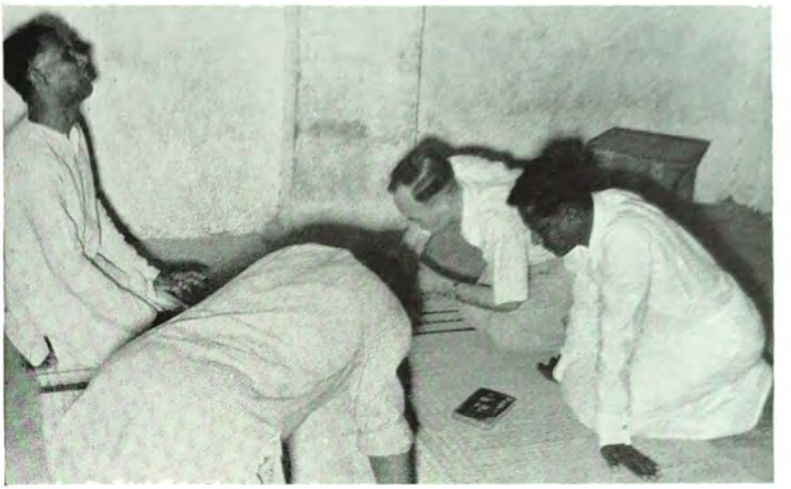
YEAR TWO—FIRST IMPRESSIONS

MR. H. J. APPLEBY

THE spice of adventure is not altogether lacking from the life of the missionary, though he lives in these modern days. Such was the thought that I had when returning from a cycle trip to Mannur recently. Mannur is about six miles from the Kilpauk bungalow. Aaron, who is working there, had asked me to join him in some open air work at 5 o'clock one Saturday. The road out to Mannur, as Indian roads go, might be termed " first class." That is to say, it has a metalled surface in most places, and the pot holes are at a minimum. Nevertheless, as I discovered, the said pot holes were so skilfully placed as to demand considerable skill of the cyclist, especially after dark.

Once one leaves the " main road," other perils appear. Drifts

In the House of God--



WORSHIP



In the Open-Air—



WITNESS



of loose sand, as Pharoah once discovered, are treacherous things to try to push wheels through. And where there is not loose sand, there is almost certain to be a remarkable maze of dried cart ruts, as though maliciously designed by some evil sprite to bring about the spread of the Gospel, but in an undignified and painful manner. Nor is this all; for when one is about to cycle bravely past two ladies walking by the side of the " road," one needs a very skilful eye in order to determine whether one or the other is about to spit, and if so, which side, and which way the wind is blowing. Nevertheless, despite every hazard, I had reached the village where Aaron was waiting, together with half a dozen young men, one drum, one tambourine, one hymn-book, and one umbrella. We had a little discussion as to Aaron's thoughtlessness in bringing only one umbrella, when there were eight of us to shelter from the rain that threatened. After a word of prayer, one man with one drum went ahead, the tambourine and young man to shake it, followed, while the rest of us came behind the one hymn-book. Thus we progressed in as stately a manner as possible (around several deliciously inviting muddy puddles) right through the village. By this time we had collected a fair multitude, so we pitched at a cross roads, and Aaron gave the crowd a half-hour's talking to.

After another lyric we began to give out tracts, and text-postcards. I discovered then a little of what a sea wall must feel like at high tide. Once one had adjusted oneself to the rhythm of the concerted waves of grubby, clamouring village children, it was possible to anticipate the shock, and brace oneself by a brick wall or something appropriate. But at first it was a little breath-taking. Finally, our band re-formed, though obviously a little tattered, and to the accompaniment of the one drum and the one tambourine we retraced our march to the entrance of the village again, nobly rendering another lyric from the one hymn-book. Again we stopped, and the second fair multitude that we had collected benefited by another address from Aaron. He went at such a rate, and in colloquial village Tamil, that I could hardly make out a word of it. But he seemed to me to be challenging the crowd to show him what good " that bit of stone " was, in the Hindu temple against which we were standing. Instead of the riot I expected, the villagers simply grinned tolerantly at our ignorance. Further prayer, another lyric, and I left for home again.

It is often difficult to keep one's mind concentrated on the spiritual battle, in a village like that. At one doorway sat mother, with her legs outstretched. Lying face downwards, with his head severely imprisoned between mum's knees, was a young man having his head liberally soaped. Elder sister stood by with a bucket of water for the crucial and cruel moment of rinsing. Not much use the young man protesting, for his vulnerable parts were beautifully within range of mum's strong arm. But it was difficult, seeing that, to keep one's mind on the need for cleansing of the soul.

Or the case of the lad with an " open " sore on his body. I say " open " with some hesitation, since in actual fact it had a covering. It was black with a mass of flies, doubtless freshly come from the village cess-pool. The sense of revulsion at a sight like that always seems more real than the agony one ought to feel at the thought of the ghastly defilement of soul that God can see.

Then again, there was the little fellow carried on his elder sister's hip. Big blown out belly, head the size of a grown man, yet with matchstick arms and legs. As I looked at him I could see his heart beating behind the skin that stretched tightly over his ribs. Starvation, possibly; yet his sister looked healthy. But how naturally one's thoughts raced through a list of physical diseases, and thought of medicines for the body, forgetting so quickly the even more horrible deformity of a lost soul.

It is easy to understand the temptation to become wholly a social worker. For there is truly a crying need. It is easy to feel acutely conscious of the apparent futility of preaching, when a bandage would seem to be more to the point. Even easier to be amused at the laughable, than agonised at the lost. It is not easy to be wholly convinced that the invisible is the real and lasting, whereas the visible passes. That is the tension under which the evangelistic missionary is constantly working—Bandages or Bible ? Soup or Sermons ? Humour or heart-ache ?

O Lord, who, who, who is sufficient for these things ?

III

IN THE SALEM AREA

I

THE NAMAKKAL FIELD

MR. AND MRS. H. A. HUCKETT

"*For we are labourers together with God.*"—1 Cor. 3: 9

BOOTH-TUCKER once wrote to C. T. Studd: "Remember that mere soul saving is comparatively easy work, and is not nearly so important as that of manufacturing the saved ones into saints, soldiers and saviours." Saving souls is NEVER easy, but we know what he meant. Getting converts is one thing; producing Fully Surrendered Christians, Prayer Warriors and Soul Winners is another. That, at all events, is our experience in South India, and in every part of the process we are increasingly aware of our utter dependence on the Holy Spirit. In recent years, we have also been led to recognise more fully the need of patient co-operation with Indian co-workers in the construction of that spiritual building that God is working on in this land.

"For we are labourers together with God." Partnership in service as between East and West is the key-note of the missionary enterprise in the New India. We have been back only five months, but we have noticed already a definite growth in the spirit of co-operation on the part of our Indian brethren in open-air preaching, church responsibilities, and other forms of Christian service. We have also realised the need of less obvious leadership on our part and more readiness to learn from them. There are five ways in which we are working together:—

1. OPEN-AIR PREACHING

This is still our main artery of direct evangelism. In March and April we visited a number of Hindu Festivals in this area and proclaimed the Word of Life to hundreds of people. Thousands of tracts were distributed and many booklets sold. Hostel boys, Bible-women and preachers all helped in this work. It was a pleasure to meet some volunteers in Velur and in Nanjai-Idaiyar

who felt the urge to witness by selling Gospels, though we had not asked them to do so. Throughout the year this good work is going on. Recently, we have been able to reach still more people by means of an amplifier, kindly given to us just before we left England by a friend deeply interested in missionary work. Thank God that there is still an open door for preaching the Good News at the weekly markets, religious fairs and festivals, as well as in towns and villages on ordinary occasions.

2. Indigenous Churches

A significant development in the matter of placing the work on an indigenous foundation in this area took place early in 1954. The funds of the Tamil Baptist Church Namakkal were handed over to the church, and are now invested in a Savings Bank Account administered by two of the deacons. All business connected with the church such as preaching arrangements, cottage prayer meetings, open-air witness, care of the poor, maintenance of the building and kindred matters are dealt with by the church itself. The Sunday School is also managed by Indian teachers and the funds are held by them. Regular deacons' meetings are held, conducted by the church secretary.

The village churches have not made such rapid progress in self support and self government as yet, but the Christian groups at Selur, V.attur, Sirunelli and other places are being encouraged to manage their own affairs, and to be less dependent on the missionary. We regret to have to report that most of the Christians at Kothamangalam have joined up with the Roman Catholics in order to obtain certain material benefits in the way of education and employment.

A Sunday morning service has been started for a group of enquirers in Velur. This is being conducted voluntarily by a teacher from Selur with occasional visits from other brethren.

3. Boys' Hostel

While the missionary is still officially in charge of this institution, an increasing measure of responsibility for the welfare of the boys is being taken by the Warden, Mr. S. Rathinam, with whom we confer continually on Hostel affairs. There are 54 boys in the Home, 29 belong to the Christian community, and 25 are from Hindu

homes. They come from 30 different villages. We ask your prayers that Divine wisdom may be given to us in the training of these lads, that every one of them may come to a saving knowledge of the Lord Jesus, and grow up to serve and honour Him. The cost of running the hostel last year was Rs.6371-4-11. Towards this, Government sent us Rs.3630 by way of grant.

4. Mission Schools

These continue to provide a means of contact with the youth of India, but it must be stated that opportunities of systematic Bible teaching are now limited to periods out of school hours. Where there are keen Christian teachers, living consistent lives, much can still be done to present the claims of Christ to the children through school contacts, but many of us feel that the missionaries' time should no longer be spent in the supervision of educational work. This is something for which Indian Nationals should now be wholly responsible. In this area there are about 900 scholars under instruction, and the Mission is employing 26 teachers. Most of their pay comes from Government through the Mission.

5. Christian Literature

This has been called the "Cinderella" of the Missionary Movement. Certainly we lag far behind secular agencies in the matter of propaganda through the press. During the past year we have sold a large quantity of Gospels and Scripture portions, some Bibles and hymn-books and also other literature. We need more capable Indian writers to provide readable books, attractively produced, with a clear Christian message in them, and we need funds to print and publish such literature as well as keen Christian workers to sell it. We are very glad that at long last it has been possible to set apart one of our colleagues for literature work.

In April we erected a large wayside pulpit, 20 feet long by 2½ feet wide at the junction of two main roads in Namakkal. The message displayed thereon in large Tamil letters is: "The LORD JESUS died for our sins and rose again. Apart from Him there is no salvation. Believe on the Lord Jesus and thou shalt be saved." We have also repainted two smaller boards with Gospel texts. Posters have been distributed for indoor and outdoor witness, and thousands of tracts have been given away. "But what are they

among so many ? " Someone has said that if 1,000 missionaries came to India tomorrow, each one would have 550 towns or villages where he would be the only Gospel witness. We are grateful to friends who have sent Tamil texts pasted on postcards. These are most useful both in day schools and Sunday schools, and are a means of getting the Gospel into homes we might not be able to enter.

" *God speed the day when those of every nation*
' Glory to God ' triumphantly shall sing:
Ransomed, redeemed, rejoicing in salvation,
Shout ' Hallelujah, for the Lord is King '."

2

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

Opportunities

Grace K. Huckett

LIFE is full of opportunities and it would seem that they fall into three categories: (1) Those we make use of; (2) Those we lose; and (3) Those still available to us.

1. Opportunities Used

The past year has presented many of these and they have been bought up and the work of God has gone on. I am sure that Miss Knight who had charge of the Namakkal L.Z.A. work for the first seven months of the year under review would agree. I took over early in March after furlough and that is also my testimony. The eight Bible-women have continued to visit in their respective districts, three in Namakkal and five in out-stations. Three may seem a lot for one place, but Namakkal is a town of some 25,000 people or so and when that is realised one has to say, " what are they among so many." After all, the houses reached, the souls contacted are few compared to the population but the message of God's love and salvation has been faithfully presented to them. The big idol car festival in March gave a fine opportunity to contact many and we made the utmost use of this.

Recently finding that there were a number of young Christian women teachers in various schools in the town we have been able to help them form themselves into a Young Women's Christian Fellowship. The meetings are led by one of their own number and at the last meeting the message was also given by a member of the Fellowship.

There is not a great deal fresh to report about the out-station work, except that in Velur, there is a group of inquirers, among them several women. There is also a group at a place named Pandamangalam. Thus continually opportunities are being used, but even so the cry is for *Revival.*

2. Opportunities Lost

I suppose that we all mourn over opportunities lost or wasted, and the only thing to do then is to confess and cast oneself upon the mercy of the Saviour and plead before the Father the precious shed blood for full cleansing. Alas! how little time has been spent in prayer. The biggest opportunity ever set before us. How little we make use of it. Lost hours, lost moments, yes, we have to confess it is so—when we could have been engaged in the most powerful work of all, we have either been too busy or too lazy. There are villages open to the Gospel but we haven't gone. Why ? The opportunity lost for lack of workers and of time. Pray ye, therefore, that He will thrust forth *labourers* into the Harvest. Pray that Indian Christians may be burdened with concern for the lost of their own people.

3. Opportunities Available

A great opportunity stretches out before us now, and we know not how soon it will be gone, so let us seize it while we have it and bend every effort to carrying out our Lord's command. The people can be reached NOW. *Prayer* must have first place. Prayer will bring the Holy Spirit to work conviction in the hearts of Christian and heathen alike. This is sorely needed. Then we can look for revival blessings. Women and children are ready to listen everywhere. Evangelism through literature is something the L.Z.A. can do. In many houses now, there is usually someone who can read. Tracts and booklets can speak even after the Bible-woman has left. Young people are on the look-out for something

to read. Let us buy up this opportunity and see they get good reading matter. Saved souls and improved minds would be well worth the trouble and expense. Thus, in remembering opportunities used, mourning opportunities lost, let us press on to use opportunities available knowing our " labour is not in vain in the Lord."

3

Miss E. M. Flory

" Ebenezer "—*Hitherto hath the Lord helped us.*

IT is with deep gratitude to God that I write a few words concerning the events of the past year, with its many strange and new experiences. Oft times have I been reminded of the words spoken to the children of Israel: " Ye have not passed this way heretofore "; and yet there has always been the consciousness that He who is with me always, has gone before, preparing the path.

The Lord was very gracious at the time of parting with the many friends and loved ones at home, and gave a deep sense of His peace to me and to them. The voyage was pleasant and enjoyable in every respect; the weather was ideal; the ship comfortable and well equipped; and there was good fellowship with other missionaries and servants of the Lord, with opportunities of witness and service.

Then the never-to-be-forgotten day arrived, when for the first time I set foot on Indian soil. Amid all the unaccustomed sights, sounds and smells, there came a sense that here I was not a stranger, but this was the place to which I belonged. From the start I was greatly drawn to the people, which further confirms God's call to me.

The past months have of course very largely been occupied with language study, a task in which I am still engaged. Sometimes when tempted to say with Moses, " Lord I am not eloquent . . . but am slow of speech and of a slow tongue," I hear the Lord's reply, " I will be with thy mouth, and teach thee what thou shalt say." It is a joy now to be able to understand a little of the services, and to join in singing of the lyrics. My great need now, is for greater fluency of speech. To help to attain this end, I am going out some-

times with the Bible-women as they visit the homes in the town. I have been impressed by the welcome we are given, and by the attentive listening to the Bible stories. Truly this is a day of great opportunity. I am often disappointed when, after struggling to speak a few words with the women, I see the puzzled looks on their faces, as they ask the Bible-woman what I have been speaking about. How much the grace of patience is needed!

In the early days one is apt to feel lonely and cut off from fellowship with others; it was, therefore, a joy to discover a number of young girls, mostly teachers, who speak English fluently. From the start I have seen here an opportunity for service, and the young women's Christian Fellowship which has now been formed has provided me with useful contacts with these girls.

What I have seen of idolatry, poverty, disease and superstition fully confirms all that I had heard. The need is great, but who is sufficient for these things? I have been saddened to see the sin and compromise in the lives of many of the Christians. It is so easy for us to criticise without realising their temptations, and the power of evil that surrounds them. Our need is for a mighty work of the Spirit of God in conviction and renewal.

May we all sincerely echo the words of Samuel, " Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you."

4

THE SENDAMANGALAM FIELD

MR. AND MRS. J. R. FIELD

" BLESS the Lord, O my soul and forget not all His benefits," are words of the Psalmist which we may echo in our hearts at the present time. The Lord has indeed granted us many good things during the past year. Every need has been supplied, and very much more than our needs, too. Health and strength have been granted in full measure and we rejoice in the Lord's gift to us of a little son. In the material world about us, good rains have brought better harvests and consequent lower prices of grains and some other commodities. This improvement has been reflected

in the social situation to a certain extent, although Communists, " Blackshirts " and other Nationalist parties are still hard at work in the district.

For the former half of the past twelve months, and until Mr. and Mrs. Huckett returned from furlough, we were resident in Namakkal, and there we had the pleasure of welcoming Miss Ethel Flory into our home towards the end of last year. Whilst in charge of the combined Namakkal and Sendamangalam Fields we had the joy of seeing three young friends baptised in Namakkal where the church had recently taken into their hands a very large measure of responsibility and control over their own church affairs. Also we were afforded some satisfaction in the considerable amount of evangelistic work carried out by the Mission workers under the auspices of the Namakkal Gospel Extension Society. The church at Irukkur also progressed a little way towards the Baptist ideal of church government at the latter end of 1953. With these comments we may turn to the Sendamangalam Field, our more immediate concern at the present time.

Churches

Progress towards self-government and self-support in the past twelve months has been slight. However, Indian brethren have begun to conduct the ordinance of the Lord's Supper in two of the churches in the area and we hope it will not be long before the others accept this responsibility. In one church also, church meetings have been held without the presence of the missionary. A new church has recently been formed in Rasipuram and Sunday Services are being held regularly in several additional places. The decline in membership of the other churches, however, has continued. We are happy to report that two young people have recently been accepted for baptism and membership of the Rasipuram church and there are enquirers, who have yet to give their testimonies, in connection with the other three churches.

Schools

For ease in administration and other reasons, three of the day schools in the Sendamangalam Field are now under the control of the missionary resident in Namakkal. This circumstance frees the missionary in Sendamangalam from much office work and permits

a greater measure of the more direct forms of evangelism to be carried out, and we rejoice in this opportunity and privilege.

Sunday Schools

Efforts have been made to increase the number of Sunday Schools and these have been successful to a limited degree. Three or four of the schools in the area gather large numbers of children each Sunday and some of these are very regular in their attendance. The Sunday School in connection with one church has a volunteer teacher. All the rest have Mission-supported staff.

The Gospel Extension Society

In this Field the Society has been supporting a recent convert from Rasipuram since soon after his baptism, and this brother, Vethamoni, is labouring at the far South-Eastern border of the Sendamangalam Area.

Literature

Literature mainly consisting of Scriptures and portions of Scripture is continually being sold and given away and hundreds of books and many thousands of tracts have been disposed of in villages, markets and at the road-side. Our colporteur is now selling twice as many books as was the case twelve months ago and we praise God for this door of opportunity open to us.

Another means of contact with others is the mail, and at present we are in touch by post with Tamil-speaking Hindu enquirers in places up to 800 miles distant, and with Tamil Christians in the Armed Forces in Kashmir and elsewhere.

While writing this report, I am in camp in a village in the far West of the Field, and I am hoping to be able to be in camp each month in two or three different centres. Even so, there will be many more villages not even touched at the end of this year. Many more labourers are required, and we pray that the Lord will raise up Indian fellow-labourers, for, while our strength, humanly speaking, is very small, the forces of opposition are strong. Not only Hindus and atheists, but Romanists and a sect of virulent Pentecostalists are hard at work. Much discredit upon the name of Christ has been brought by the latter, through their indiscriminate baptism of hundreds of those who often have no knowledge of the

Gospel whatsoever, and still less of any real experience of conversion. Generally speaking, the attitude of the majority of Hindus may be summed up in the words of one with whom we were speaking two days ago. " Well! " he said, " after all, we are merely worshipping the same God in different ways. You have your religion and I have mine, but they are only different roads to the same goal, for God is secondless, and it doesn't matter what form our worship of Him takes."

How comfortable it would be for us all if it were true!

Is it not possible, however, that we Christians are sometimes appearing to assent to such a statement, for are we not sometimes criminally careless in our attitude towards those whom we know are, unless arrested by the Sovereign call of God, fast travelling towards a hopeless eternity ?

There are many adversaries—there are NOT many labourers.
God's word to us is " I will be exalted among the heathen."

5

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

Miss L. S. Hazel

" *My Word that goeth forth out of my mouth, it shall not return unto me void . . . it shall prosper in the thing whereto I sent it.*"——Isaiah 55: 11.

HOW often the truth of this text has been proved. As the writer looks back over the past year, part of which was spent in the Homeland visiting the churches, and the latter few months by His goodness, again on the field of service in India; it can truly be said, His Word is continuing to go forth.

Our Bible-women in this field still number ten and are making regular visits to Christian and heathen homes. In some villages we have enquirers, but we do not see the fruit we would like and ask your co-operation in prayer for a deeper spiritual desire for the things of God to be felt in our midst.

July 10th and 11th were the days of special meetings for the forming of a Tamil Baptist Church in Rasipuram. It was a great joy to have Pastor Devanasam from our Baptist Church, Kilpauk, Madras, as the guest speaker. He gave some very helpful addresses

and the Preacher's house in which the services were held, was very well filled. Our converts from that town, Vathamonie and Jeevaratinam were able to be present and took part in testifying of God's leadings. Many of their Hindu friends came to see them, as it was over two years since they had been able to again visit that town. Dariabai's presence was greatly missed as she was away with a Christian Sister in Hyderabad. Padma Ammal is continuing to do a good work in Rasipuram and has now for some months been conducting a Sunday School to which quite a number of caste boys and girls attend.

Our weekly cottage prayer meetings continue to be held regularly each Tuesday evening at 8 p.m. They are on the whole better attended and we are endeavouring to visit each Christian home in turn.

We are a little disappointed in the smallness of the number in the Boarding home since June. Only 38 girls have come, the reason partly being that some are now attending High Schools. Harijan Hostels too are an attraction as the inmates can benefit by scholarships; which is a great help to their parents financially, whereas we ask small fees. Matron has again had to undergo an operation for cataract on the other eye and a Bible-woman, Alica Ammal has been given this work temporarily until the end of July. She too is a very capable woman, trustworthy and spiritually minded, which relieves me of a great deal of anxiety.

The teachers in the School still number eight, plus a new Weaving mistress, who is proving to be an asset to the work. We did not get quite such good results in the E.S.L.C. Exams this year 8/18 passes. Some of these girls secured places in training schools. Including the Nursery class we have about 370 on the roll. Restrictions have been put on Scripture teaching in school hours, so this subject is now conducted before the actual school session commences. We are glad to report that the Hindu girls of Stds. 6 to 8 are still keen to have their special Scripture class on Saturday mid-days after school session. The Headmistress has remarked how much she enjoys this class and that there seems a keenness for the Word on the part of the children.

We are hoping in the not too distant future to be able to hand over the school to a Christian Committee and the Manager and Correspondentship to be in the hands of an Indian Christian.

This will enable the Missionary to have more time for direct village evangelism. The van is proving a great help, especially in visiting distant villages, and often tracts have been distributed in this way through the windows to the passers-by whilst travelling.

God's Word goes forth as you have read, now we work and wait, watering it with prayer, for the promise of the prosperity to be fulfilled. We feel the need of a great revival here in this town of Sendamangalam, amongst us Missionaries; sweeping on through each Christian; and then we shall see the Rivers of Living Water flowing out to the villages and hamlets where His Name is as yet not known.

6

ON THE KOLLI HILLS

MR. AND MRS. E. ORCHARD

"HE *must increase, but I must decrease.*"—John 3: 30.

IN opening this report of a year's work, it seems good to call to mind the three objectives we set before us when we started this term of service on the Kolli Hills. They were:—

(1) The re-evangelisation of the Kolli Hills.

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

(3) The more economic use of the Kolli Hills Settlement.

These were settled as our goal after long and prayerful thought and have since been the basis of all our endeavour. We are now almost at the end of five years' work, and by the blessing of God can see progress towards the fulfilment of all three of these objectives. The three are so closely connected as to be one for all practicable purposes. We have not moved along the road of the more economic use of the Settlement without coming appreciably nearer to the fulfilment of the other goals. The witness of work well done; the growth in character and unity of purpose among us is obvious alike to those inside and outside of the Compound. The ability to work without oversight is no mean achievement, and is one which has its repercussions in every part of Christian life and witness. As was envisaged in the first statement, we are

fast moving towards the completion of the third of the objectives mentioned above. The road has been hard, and sometimes disappointing, and will remain so, but given the same blessing of God which we have had hitherto, there is no reason why, the same group who have moved so closely together during these years of testing should not support each other in the fulfilment of the first object of our being here. Indeed we are praying for, and expecting this to happen. Nothing would be more calculated to add strength and zest to the message of our brethren and sisters as they move from village to village with the Gospel, than the knowledge that behind them was a group of praying, working, giving colleagues. This was the objective five years ago, and possibly an unsubstantial, visionary goal, but now this aim has become a strong possibility. The machinery is all complete and ready for use, we pray but for the power—Holy Spirit power—to send forth, in God's own time prepared messengers.

John at a crucial point in his ministry enunciated a principle of service, which, had it been followed consistently would have removed much of the failure evident in Christian witness. " HE MUST INCREASE, but I must decrease." No one is more prone to concentricity than the servant of God, who has a sense of mission. The tendency is to gather to oneself, but John said not only " He must increase," but also " there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." We pray constantly that God will preserve in us the mind of John, that we be not hindrances to the growth of Christian witness and life around us. During the past year we have had to search our hearts more than ever on this matter, for it is so easy to hamper growth by well-meant, but harmful directing. In a hundred and one different ways this principle has had to be applied. In 1950, the church looked continually to us for guidance, strength, and decision. A dangerous position both for them and us. By a series of painful, and sometimes humiliating experiences, through the gracious help of God we have come to the following position: (1) Every decision, big and small, is made by the diaconate, and in important matters ratified by the church assembled for business; (2) Everyone applying for membership is dealt with by the church as a body; (3) All matters of business, spiritual, financial, or any other pertaining to the church is done in a properly con-

stituted meeting; (4) The ministry of the Word of God is the common responsibility of the deacons. This also applies to the ordinances of baptism and the Lord's Table; (5) The appointment of church servants, such as deacons, secretaries, treasurers, etc., is done by ballot vote; (6) All classes and meetings come under the purview of the church. In this last connection it was my joy during the year to set aside for the ministry of God's Word among the children three sisters who had been chosen for this work by the church. In the special service for this purpose their responsibilities and privileges were set out, and they were given to understand that the whole church would encourage their work. So the church is growing, but was there ever growth that did not outstrip the wisdom of maturity? Never were we more hemmed in by problems; some of them insuperable, but God who is rich in mercy still makes possible the impossible.

The Missionary task is not yet finished. There are always folk who have never heard. Evangelisation of this hill range still takes precedence in all our thinking. We seek the willing co-operation of our brethren and sisters in this endless task, and shall count it a high and joyous privilege to join them in every enterprise calculated to found other Christian churches in the widely scattered villages of this plateau. I was once at a parade of brass bands who were competing for a prize on points. In one part of the programme it was necessary for them to march in formation without music. One band started in fine form, but the drum-major not realising what was happening went marching on without his band. It was a ludicrous situation soon rectified, but its lesson outstayed the laugh it caused. Given the whole hearted and prayerful co-operation of the church at Vazhavanthi, re-evangelisation of these hills would be only a matter of time. Without that lively support the strongest effort would yield but meagre results. Preaching without the impact of a Godly life to follow would be a laughing stock, and a cause of stumbling to many.

"Make us as Thy clear air, O, Lord,
That Thou dost pour Thy colours through,
As though it were not there."

7

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

DR. R. M. HARRIS

THE BOARDING HOME

We have, for a number of years, been facing some difficult problems in the Boarding Home, some of which seemed almost insurmountable, with evil influences working hard against us, largely through our older girls.

This year some of the hindrances to bringing up our little children aright have been removed. We praise the Lord that in answer to the prayers of many of His people, there is now a friendly, happy atmosphere where there used to be defiance and constant quarrelling, cleanliness and order where dirt and chaos prevailed, and smiles instead of frowns.

Last year we wrote that our older girls were giving much cause for anxiety. Both Matron and I had talked and prayed with them, pleaded with them to amend their ways before it was too late, and life was spoilt, but all to no avail. We were plunged into sorrow, one of our own girls had marred her life, her marriage, which was to have taken place within a few weeks, never came to pass. Others were involved and we passed through a time of great darkness. This girl of ours ran away, two of our Christian brethren fetched her back, but she ran away again and induced her sister to do so too. They have never returned, and it is better so, for the sake of the rest.

Another of the girls was married this year. She and her husband seem happily settled, and are living and working on the Settlement.

Four of the girls are away at Sendamangalam during term time, studying in our Higher Elementary School there. It was a real joy, during the holidays this Summer, to see a change for the better in their attitude, and behaviour—another answer to prayer.

Let us continue to pray for those who have gone astray, and for the younger children, that God would give the needed wisdom to Matron and me, as together we seek to bring them up for the Lord and lead them to the feet of Jesus, Lover of girls and boys.

THE DISPENSARY

We had been very concerned for sometime about the fact that,

although there were patients who needed to stay in for treatment, few did so, on account of a rumour that devils haunted our wards. So, not long ago, we sent an urgent request to prayer-partners to make this a matter of prayer. The result has been that ever since, we have had in-patients nearly all the time. After weeks, with no in-patients at all, the change has been dramatic. But that is only half the answer, let us go on to pray that many men and women may enter into the joy of salvation, and return to their villages with a new song in their mouths, that many may see and fear, and put their trust in the Lord, for this request for prayer went with the other.

The ordinary routine work of the dispensary goes on much the same as ever. We continue to make interesting contacts day by day and to know the people more intimately. There is always plenty of variety provided by people who get chewed by bears, gored by cows, who fall off trees, or blow part of themselves up with home-made explosives (meant really for wild animals but misdirected). Life is always interesting for one never knows what is going to turn up next.

Thangaiah and Devamoni continue to be helpful fellow-workers, and Mrs. Orchard gives invaluable assistance in time of need, giving anaesthetics and moral support, as well as taking over charge in my absence.

But—the real thing has not happened yet, no one comes enquiring about Christ, as far as we know, no one has been saved. When we declare the Word of God, either in the Dispensary or in the villages one of the big hindrances to its acceptance is the inconsistent living of Christians. We do not infer that this state of affairs is peculiar to the Kolli Hills, but God has promised us great things and, as a Kolli Hill Christian said only a few days ago, " the change must come in us first, then the Hindus will come wanting to know the reason why, only then will they listen to what we have to say." So pray for the mighty working power of the Holy Spirit in the lives of all of those of us, on the Kolli Hills, who are called Christians, that the saved might be sanctified, and the unsaved, saved and sanctified.

The prayers that have gone up on our behalf during the past year have, indeed, been both fervent and effectual, but there is still a great need for more prayer.

IV

IN THE TINNEVELLY FIELD

I

REPORT OF THE GENERAL WORK

MR. AND MRS. G. F. CHAMPION

"LIFT UP YOUR EYES" (John 4: 35) said our Lord, "and look on the fields." There were prospects of harvest. And we can truly see the same today. We have never known a time when there was more readiness to listen to the Gospel and to read Christian literature. From all parts of our area our workers tell us of people concerning whom they would like us to pray. In addition to those from the outcaste community among whom we have mostly worked, we are told of people of the Naicker caste in Idaicheval, of the Thevar caste in Sivasangapatti, of Asaris in Banduvarpatti, Nadars in Ramathevanpatti, and so on. As an instance of the interest of the caste people we mention Seitur. When we have been to this town we have sometimes had a carpenter come to the house in which the services are held, to join us in worship. The man is a high caste man and the house is in the outcaste quarter of the town. We have talked with him and he says that the Lord Jesus alone is his strength and the Bible is his comfort. But he says that his wife and children have not yet come to the light, and that it is no good trying to force them, as each one must receive conviction from the Lord Himself.

Last week in quite another part of the Field our Pastor introduced us to a Reddi; also a high caste man. Although he has no close relatives Christians, he has associated himself with Christians for some years, and married a Christian in an Anglican Church. When his wife died, he again contracted a "Christian marriage" with a Roman Catholic. He has helped build a small mud chapel in his village where we have one or two Christian families of outcaste origin, and he comes to the services conducted there by our Pastor. So we might mention many instances of the working of the Spirit of God as we lift our eyes and look on the fields. But labourers

are few. How necessary it is, therefore, that we consider Jeremiah's advice to his people.—(Lam. 3: 41.)

"LET US LIFT UP OUR HEART" in both confession of our failure and also in prayer to the Lord of the harvest that He will provide labourers for His fields. We often think that, had we been more faithful, there would have been a more widespread evangelism round the villages where we have churches. Within ten miles of Kovilpatti there are many villages and towns with no Christian services, and probably with no Christians resident. We have been through every street of one such town during a week's stay, seeking believers in the Lord Jesus, and not finding any. Yet this town is only nine miles away. We need to confess our failure and also need to lift up our hearts in prayer that God will send workers to serve Him. It has been in order to help prepare those who have felt the call to voluntary service that we have been conducting our Bible Schools. Several of the young men who have attended these schools are now witnessing in various parts of the Field, helping in Sunday Schools, Chapel services and in the open air. But we now feel that we should try to take our Bible Schools round the villages and give training to some of the older people who would not come to a centre for training. In this way we could reach some who would be at work during the day and could attend classes at night.

"LIFT UP THE HANDS" (Heb. 12: 12) "that hang down." That is, encourage those who are inclined to droop. We have tried to do this in various ways. We are always looking out for scattered Christians in heathen surroundings as we know how easy it is for them to grow weary and become discouraged. Much of our touring is connected with visiting our workers who have rather lonely lives in their stations up to thirty or forty miles from Kovilpatti. We also have the opportunity to send tracts and booklets in English and Tamil to members of ours who are in Bombay, New Delhi, Calcutta, Colombo and other places. They use the books in talking to their Hindu friends, and sometimes in having little meetings among themselves. The letters of thanks we receive are clear evidence that a letter or a book-parcel is a source of encouragement to these friends of ours who are hundreds of miles away from home and from their own language area.

Recently we were going on a fairly long journey and a young member of ours waved to us from the road-side. On the return

journey we stopped and visited his house. It was one of about a dozen supplied by the electricity department for which he worked, a mile out of the town. We found the wife and children at home and were able to have a few words of conversation and prayer before we came on our way. This family is the only family of believers in that little settlement, and it is easy to see how they could become careless in spiritual things if they were to fail to have Bible-reading and prayer each day.

"LIFT UP THY VOICE" (Is. 58: 1). This, of course, is to tell out God's message to a needy land. As a trumpet summons people to attention, so should the Gospel message call people to repentance. In schools, chapels and in the open air we have been privileged throughout another year to bring the Word of God to India's boys and girls and men and women. And during that time some have come to know the Lord and to be baptised through school-work, or through tracts, or by the preaching of our Pastors, or through the personal work of our preachers and others.

In Paniadipatti one Sunday morning, two young caste men stood before the congregation and gave their testimony to the saving power of our Lord. Both were born into Hindu homes, but had been sent to the S.B.M. School which is run in the building in which they then stood to give their witness. It was there that they first heard of Jesus Christ, and learnt to repeat verses from God's Word. It was in that building that they had first heard that the Lord Jesus Christ came into the world to save sinners. They had both gone away to other schools to continue their education; one to high school and the other to our Namakkal Higher Elementary School. But they had both returned to ask baptism of the church which gathers in the village in which they had been born. In speaking in support of their testimony, one of the deacons who is of the same caste as one of the young men, spoke also of the grace of our Lord in times of persecution. Although he has been a member of our church for over 20 years, he said, he still has to bear the sneers and gibes of his Hindu relatives; but the Lord is his Saviour and Friend. He told the two young men that they too would have to endure for Christ's sake the quiet contempt of their caste people, but that their Lord would be with them in it all. These two lads were later both baptised and added to the church.

"LIFT UP YOUR HEADS" (Luke 21: 28). Another word from the

lips of our Lord, reminding us that His return is near and that we can welcome Him with joy and confidence if we are serving Him as faithful servants "whom the Lord when He cometh shall find watching." May we be found faithful in work, and also in watching.

2

THE PRODUCTION OF TAMIL LITERATURE

MR. AND MRS. D. A. THROWER

FEEDING THE HUNGRY MULTITUDES

AFTER spending more than a third of the year under review in the homeland, we reached India again in December, 1953. The following, therefore, concerns a period of little more than six months. It has been a privilege to turn our attention to the clamant need for more Christian reading matter for the rapidly increasing literate section of the population of the Tamil country.

We are indeed grateful for this opportunity, these months having demonstrated beyond question that even in the rural area in which we are located there is today a real demand for literature. In fact there is now a more ready sale for vernacular books in these parts than was the case in South Indian cities when we first came East in the early 'twenties.

In response to the challenge presented by this situation our Mission is planning to produce more and more Tamil reading material for Christians and non-Christians, for adults and children, church workers and members of the Christian community.

We are happy to have the assistance of other members of the S.B.M. Literature Committee, whose suggestions and criticisms are proving invaluable. The Committee has undertaken the production and printing of a series of eighteen lessons on the Minor Prophets. These are appearing monthly in the form of twelve-page pamphlets, the last page being given to questions on the portion of Scripture dealt with in the notes. Five lessons have thus far been distributed among the several Fields of the Mission for use in the monthly Bible classes conducted for the benefit of our Indian co-workers. There is also some demand for the lessons among Christian workers in other parts of the Tamil country.

The broadcast sermon of our President, Pastor G. E. J. Bird, " Salvation to the Uttermost," has been translated into Tamil and printed and is now on sale. We are sure this valuable message will be a great blessing to many in this land.

Two of the Tamil tracts by Mr. A. F. Rowell have been revised and reprinted in editions of 10,000 each. A tract by Dr. J. B. Rowell of Victoria, B.C., entitled " Postponed " has been translated, and will shortly appear as No. 8 in the Rowell's Tamil Series of leaflets. Work has been commenced on the translation of two small books on the Bible by the late Mr. Newman Watts. The practicability of translating and printing one of the Bible Study Courses issued by the Lansdowne Bible School, Bournemouth, is being investigated. A volume of Discipleship by Pastor W. A. Warwick is being translated.

We wish to utilise any writing talent that exists among our Indian friends, and with this in view have invited the readers of our Tamil Church News and Prayer Sheet in the various Fields to submit to us tracts or stories suitable for children.

The problem of distribution is, of course, always with us, but it is encouraging to know that the usefulness of the Tamil publications of the S.B.M. is not confined to our own small community. More than one Christian publishing house has promised to assist us in this connection and we trust that others will be able to co-operate in this good work from time to time.

Much benefit has accrued to ourselves from the study involved in the above tasks. We shall value the prayers of our many friends in the homeland in connection with this ministry of production and distribution of evangelical Tamil literature.

3

THE L.Z.A. WORK IN THE WHOLE OF THE TINNEVELLY FIELD

Miss M. E. Harris

" *Workers together . . .* "

DURING the past year several interesting changes have taken place in the women's work in the Tinnevelly Field. The reason for which has been that with the changing times it has been necessary for us to alter our methods, and to adapt them to

the new situation in which we now find ourselves in India. Our aim has been to try and help the Christian women in the villages to take over the responsibility for the Lord's work, which is being carried on in their midst, and to teach them to be independent of Mission help.

The changes have been introduced mostly through the Women's Meetings in the villages, and have been brought about with the help and co-operation of our Bible-women. We have sought by means of the Women's Meetings, to establish in each village in which Bible-women's work has hitherto been carried on, and where there is now a group of Christian women connected with an S.B.M. church, an indigenous unit, which could function independently of Mission help, and be entirely self-supporting, and through which the Lord's work could still be carried on amongst the women in the villages.

Hitherto all the small amounts of collection monies received from the Women's Meetings had been entered into one common account kept by the Missionary, and spent by her on the women's work. But now each Women's Meeting keeps a separate account of all collection monies received, and the women themselves decide how the money is to be spent. This year each of the thirty-one different Women's Meetings sent a small contribution as a free-will offering to the Harvest Festival Meetings, the total sum of which amounted to Rs.55/12/-.

In the past the Women's Meetings Annual Treats had always been conducted by the Missionary herself. Last year they were conducted by the Missionary for the last time, and this year the Annual Treats were all conducted by the women themselves. Written reports were sent in from each Meeting telling how the meeting had been conducted, and how they had elected one or two women in each meeting to be leaders responsible for seeing that the attendance is kept up, and that the collection money is correctly entered each week into their own account. The expenses of the Annual Treats last year were paid for mostly out of Mission money. This year they were met half by the Mission and half by the women themselves out of their own funds. Next year the women are preparing to meet all the expenses from their own funds, and so be completely independent of Mission help.

Regular instruction is being given in all the Women's Meetings

In the Dispensary—



HEALING



In the Printed Page—



TEACHING



to teach the women how they themselves can teach other women about the Lord Jesus Christ. In order to help them, we have given each woman church member a Tamil Wordless Book, and have told them how they can use it to illustrate the Way of Salvation to their uncoverted relatives and neighbours.

One of our biggest problems in trying to make the women's work indigenous is the fact that most of our women church members in the villages are poor, uneducated, cooly women, who live all their lives in complete subjection to the caste people, and who, therefore, tend to have a slavish mentality and a beggar's outlook and attitude towards everything and everybody. Hence to make them fully responsible for carrying on the Lord's work, without the help of a Bible-woman, requires much patient and persevering indoctrination, accompanied by a great deal of effectual, fervent and believing prayer. " Brethren pray for us."

V
ON FURLOUGH

I

Miss N. Hawes

"*How great is Thy goodness.*"—Psalm 31: 19.

EVERY year, whether it involves change or commonplace continuance, leaves upon the lives of those who love the Lord an increasing realisation of His unfailing goodness. The abundance of that goodness has indeed been unfolded before me during the past year, and in truth throughout the past five years.

Much of a Missionary's time, energy and thought goes into the accomplishment of tasks that may be called ordinary. This applies both here in England and in India. We discover, however, that much of what we call ordinary is really full of interest and value, and we have found that in carrying out such tasks there have been fresh opportunities of experiencing God's grace and proving our faithfulness to Him. For surely, faithfulness is a matter of hanging on, hanging on to duty and hanging on to God.

Whether we welcome change with open arms or with a certain trepidation, it is with the consciousness that the God who says, "Go ye . . . " is the same God, who says, "My grace is sufficient for thee." Miss Hazel returned to Sendamangalam at the commencement of the year, and after I was able to hand over the work of the L.Z.A. to her, I found that the time quickly passed, and I have since benefited for the change that furlough has so far brought.

This last owes much to the pleasure of meeting friends and prayer partners, and for fresh encouragement that has been gained by the realisation that whether we serve Him here at home or in India, we are workers together in prayer, partnership and power. In prayer, for God needs intercessors who will put their shoulders under the burdens of others—"Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." In partnership or fellowship—we with St. Paul may be encouraged in the thought

of the fellowship enjoyed in the Gospel, although separated by distance. In power—claiming His Kingship in our lives, we too may be conscious of His power. Power for battle, strength for daily living, victory over evil, and the goodness of God upon all our pathway.

2

Miss O. R. Knight

When the really hot weather began in the second week of March it was a relief to leave Namakkal. In the preceding months work continued as reported last year. Amid much disappointment, because there was so little apparent response to the Gospel message, it was encouraging to study the Bible with a group of Christian girls who welcomed our weekly class.

It was an interesting experience to travel via Colombo and see a little of Ceylon. The voyage was very comfortable, and it was good to be able to spend a few hours ashore in three countries en route. We saw England as we approached the coast of Devonshire on a sunny Spring day, and were greeted by noisy seagulls. At Tilbury the next morning it was cold and dull, but that was of little importance as we joyfully recognised loved ones and friends among the crowds on the quay.

Joys of reunion have been followed by the joys which accompany the responsibilities of deputation work. It is a pleasure to visit so many places, and I am deeply grateful to very many of you who have lovingly welcomed me in meetings, and in your homes. Fellowship with those who serve our Master here has taught me many things and has helped me to learn again my responsibility to labour with you by prayer. Encouragement has come through meeting many who prayerfully remember the work which the Lord has entrusted to us in South India, for I am persuaded that praying here is as important as serving there ; so long as we are in the position to which Our Captain appoints us. There are many who share in the work by prayer to whom I shall not have the privilege of speaking ; so I take this opportunity of thanking you for all your help. As we serve, in what ever capacity, let us remember to praise our God, whose mercies are, ever faithful, ever sure.

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	Bible-women	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)	8	562	34	4	1	30	—	1	7	14	994	13	—
	(B)	—	—	—	—	—	9	—	2	3	—	303	—	—
Kolar ..		1	90	9	1	—	—	1	—	—	1	—	2	—
Sendamangalam		4	128	—	—	6	20	10	6	4	13	777	11	83
Namakkal ..		8	134	4	2	8	11	8	3	3	6	468	9	47
Kolli Hills ..		1	29	—	—	—	1	—	33	1	2	43	3	3
Tinnevelly ..		44	1220	49	4	40	24	20	4	24	35	1600	54	91
TOTAL.		66	2163	96	11	55	95	39	49	42	71	4185	92	224

(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 26TH, 1954

DOCTRINAL BASIS

1.—The eternity, equality, and distinct personality of the Father, the Son, and the Holy Ghost, and the unity of the Godhead.

2.—The plenary and verbal Inspiration of the Old and New Testaments, and their infallible authority in all matters pertaining to faith and worship.

3.—The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were alienated from God, and are unable, in and of themselves, to turn to Him.

4.—Eternal and personal election unto salvation.

5.—Particular redemption by the vicarious sacrifice of Christ.

6.—Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

7.—Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth. Saving faith is not a legal duty, but the sovereign and gracious gift of God.

8.—The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

9.—The final perseverance of true believers.

10.—The preaching of the Gospel to every creature of the fallen race of Adam is a Divine command and a solemn obligation.

11.—The necessity of baptism by immersion, on a profession of repentance and faith, in order to Church fellowship and admission to the Lord's Table. The congregational order of the Churches.

12.—The resurrection of the dead, and the universal judgment, the everlasting punishment of the wicked, and the everlasting happiness of the righteous.

RULES

1.—That this Association be called " The Strict Baptist Mission."

2.—The Membership of the Association is limited to 300, and is composed of members of Particular and Strict Baptist Churches subscribing to its funds according to the Articles of Association.

3.—That it be conducted by a Council of Management elected annually by the members of the Association according to its Articles.

4.—That its Objects be—The diffusion of the Gospel in heathen lands, and the formation of Churches in accordance with the principles of Particular and Strict Communion Baptists.

5.—That its Officers be—a President, a Vice-President, a Treasurer, and not more than three Secretaries; and that the doctrinal basis be taken as representing the principles by which it shall be governed.

6.—That an Annual General Meeting be held once in each year, at such time and place as the Council of 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

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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

1953 £		£	s.	d.	£	s.	d.
	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
8,985	General Fund	8,687	5	10			
182	Young People's Guild of Service	173	12	9			
215	Sustentation Fund	234	6	9			
590	Pension Fund	582	10	10			
333	" Herald " Fund	323	7	8			
1,980	Mission House						
12,285					10,001	3	10
	National War Bonds repaid ..				950	0	0
	Ladies' Zenana Auxiliary:						
3,680	General A/c.	3,574	18	5			
34	Medical A/c.	53	11	11			
3,714					3,628	10	4
					£19,623	7	0

EXPENDITURE

1953 £		£	s.	d.	£	s.	d.
7,849	General Fund	8,111	4	7			
486	" Herald " Fund	483	0	3			
135	Young People's Guild of Service	428	19	11			
117	Pension	169	0	0			
698	Reserve Fund	496	17	7			
1,294	Mission House	41	18	7			
					9,731	0	11
	£1,105 4s. 5d. 3½% War Stock				950	0	0
	Ladies' Zenana Auxiliary:						
3,768	General A/c.	3,783	8	11			
13	Medical A/c.	13	7	5			
3,781					3,796	16	4
	Balance at Bank, 31st July 1954:						
	Current A/c.	1,826	7	9			
	Deposit A/c.	2,250	0	0			
	In hands of Secretary	20	0	0			
	In hands of Guild Secretary ..	5	0	0			
	In P.O. Savings Bank ..	1,044	2	0			
					5,145	9	9
					£19,623	7	0

GENERAL FUND

1953 £		£	s.	d.	£	s.	d.
	Balance brought forward ..				1,399	18	7
4,561	Churches and Schools ..	4,523	5	11			
968	Personal	845	17	5			
404	Miscellaneous	396	16	10			
2,387	Legacies	2,270	0	0			
36	Sale of Annual Reports ..	31	18	6			
8,356		8,067	18	8			
398	Income Tax Refund	365	9	0			
125	Interest on Investments ..	119	1	10			
9	Deposit Interest	23	5	8			
96	Christmas Gifts	100	6	4			
8,984		8,676	1	6			
	Interest on Post Office A/c. ..	11	4	4			
					8,687	5	10
	Transfers from:						
	Pension Fund				273	0	10
	L.Z.A. General A/c. for Reports				20	0	0
					£10,380	5	3

1953 £		£	s.	d.
5,434	Indian Expenses, Salaries and Payments on Mission A/c.	5,690	16	4
483	Missionaries on Furlough	311	16	1
218	Missionaries' Children's Allowances ..	277	7	0
156	Life and National Insurance	147	8	6
274	Deputation and General Expenses	280	5	0
1,008	Office and Mission House Expenses	1,106	17	4
122	Cost of Annual Reports	138	10	0
58	Advertising	57	18	0
96	Christmas Gifts sent to India	100	6	4
7,849		8,111	4	7
	Transfers to:			
133	"Herald" Fund (Deficit) ..	139	12	7
40	Mission House A/c.	40	0	0
700	Reserve	500	0	0
	Balance carried forward	1,589	8	1
		£10,380	5	3

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	3,379	14	2	By Mr. and Mrs. Thrower's balance of Passage, etc.	146	6	3
„ Amount from General Fund to cover Passages, etc.	500	0	0	„ Mr. and Mrs. Huckett's balance of Passage, etc. ..	110	3	0
				„ Electricity Installation at Sendamangalam ..	240	8	4
				„ Balance carried forward	3,382	16	7
	£3,879	14	2		£3,879	14	2

PENSION FUND

	£	s.	d.		£	s.	d.
To Balance brought forward ..	473	0	10	By Pension Paid	169	0	0
„ Interest on Investments ..	582	10	10	„ Amount to General Fund	273	0	10
				„ Amount to L.Z.A. General A/c. ..	200	0	0
				„ Balance carried forward	413	10	10
	£1,055	11	8		£1,055	11	8

CAPITAL OF PENSION FUND

	£	s.	d.		£	s.	d.
Investment (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				
£2000 5% New Zealand Stock	2,000	0	0				
£3,361 5s. 9d. 3½% War Stock	3,341	10	0		£16,123	0	3
£4,870 16s. 0d. 3½% Conversion Loan	4,635	6	3				

MISSION HOUSE FUND

	£	s.	d.		£	s.	d.
To Balance brought forward	173	10	2	By repairs and equipment	41	18	7
„ Amount from General Fund (o/a upkeep) ..	40	0	0	„ Balance carried forward	171	11	7
	£213	10	2		£213	10	2

"HERALD" FUND

1953 £		£ s. d.	£ s. d.	1953 £		£ s. d.	£ s. d.
	To Subscriptions:				By Cost of Printing:		
233	Heralds ..	224 19 11		283	Heralds ..	287 0 10	
100	Rays ..	98 7 9		203	Rays ..	195 19 5	
333			323 7 8	486			483 0 3
	,, Amount from L.Z.A. General A/c.		20 0 0				
	,, Amount from S.B.M. General Fund		139 12 7				
			£483 0 3				£483 0 3

YOUNG PEOPLE'S GUILD OF SERVICE

£		£ s. d.	£		£ s. d.
	To Balance brought forward	505 16 11		By Remittances to India (including £250 5s. 2d. for Indian Christian Literature) ..	390 0 2
	,, Contributions	173 12 9		,, Printing, Stationery, etc.	38 19 9
				,, Balance carried forward	250 9 9
		£679 9 8			£679 9 8

SUSTENTATION FUND

	£ s. d.		£ s. d.
To Balance brought forward	2,100 2 3	By Purchase £1,105 4s. 5d. 3½% War Stock ..	950 0 0
,, National War Bonds Repaid ..	950 0 0	,, Amount to L.Z.A. General A/c.	360 0 0
,, Interest on Investments	234 6 9	,, Balance carried forward	1,974 9 0
	£3,284 0 9		£3,284 9 0

CAPITAL OF SUSTENTATION FUND

Investments (at Cost):	£ s. d.
£5,855 4s. 5d. 3½% War Stock	5,810 18 8
£1,000 2½% Treasury Stock	1,000 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

1953 £		£ s. d.	£ s. d.
	Balance brought forward ..		243 7 4
2,658	Contributions	2,744 0 3	
143	Legacy	— — —	
467	Gift Week	499 8 8	
3,268			3,243 8 11
405	Income Tax Refund ..		323 19 6
8	Dividends on Consols ..		7 10 0
			3,818 5 9
	Transfers from:		
	Pension Fund ..		200 0 0
	Sustentation Fund		360 0 0
			£4,378 5 9

1953 £		£ s. d.	£ s. d.
3,036	Indian Expenses		2,706 2 0
206	Missionaries Paid at Home		279 7 6
27	Deputation and General Expenses		45 15 3
169	Office Expenditure		271 19 6
80	National Insurance		76 12 6
3,518			3,379 16 9
		£ s. d.	
	Passage, Baggage, etc.:		
250	Miss Flory, Balance of Passage, etc.	49 12 0	
	Miss Hazel, Balance of Passage, etc.	54 6 9	
	Miss Wade, Passage ..	69 8 6	
	Misses Hawes and Knight, Passages	230 4 11	
			403 12 2
	Transfers to S.B.M. for Heralds and Reports		40 0 0
	Balance carried forward		554 16 10
			£4,378 5 9

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

MEDICAL ACCOUNT

£		£ s. d.
	To Balance brought forward	20 6 10
34	,, Contributions	53 11 11
		£73 18 9

	£ s. d.
By Subscription M.S.M.	2 2 0
,, Namakkal Grant ..	11 5 5
,, Balance carried forward	60 11 4
	£73 18 9

BALANCE SHEET as at 31st July, 1954

LIABILITIES	£	s.	d.
General Fund	1,589	8	1
Young People's Guild of Service	250	9	9
Sustentation Fund	1,974	9	0
Reserve	3,382	16	7
Pension Fund	413	10	10
Mission House A/c.	171	11	7
L.Z.A. General A/c.	554	16	10
L.Z.A. Medical A/c.	60	11	4
	£8,397	14	0

ASSETS	£	s.	d.	£	s.	d.
Balance at Bank and in hand:						
Current A/c.	1,826	7	9			
Deposit A/c.	2,250	0	0			
Secretary	20	0	0			
Guild Secretary	5	0	0			
	4,101	7	9			
Cash in Post Office Savings Bank	1,044	2	0			
				5,145	9	9
Investments (at Cost):						
£1,836 4s. 6d. 3½% War Stock	1,897	12	0			
£400 3½% Conversion Loan	370	12	0			
£1,100 3% Savings Bonds	984	0	3			
				3,252	4	3
				£8,397	14	0

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, 1954, 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, 1954.

52, The Broadway, Stratford, E.15. 1st September, 1954. STANLEY W. SIMPSON, F.S.A.A

ABSTRACT OF RECEIPTS.

1st AUGUST, 1953, TO 31ST JULY, 1954.

Abercymboi—			
General	3	0	0
Abingdon—			
General	3	2	6
Accrington " Ebenezer "—			
General	6	4	4
L.Z.A.	4	14	4
Acton Friends—			
General	1	10	0
L.Z.A.	5	0	0
Aldbury—			
General	9	16	6
Aldringham—			
General	2	7	6
Askett—			
General ..	5	13	0
L.Z.A. ..		14	4
Aylesbury—			
General	11	4	9
L.Z.A.	7	16	11
Badingham—			
General ..	1	10	7
Basildon—			
General	13	12	0
L.Z.A.	6	2	0
Guild of Service ..	2	5	0
Bath—			
General	17	10	6
Beccles—			
General	8	17	9
L.Z.A.		10	0
Guild of Service ..	1	6	0
Bedford—			
General	8	1	1
L.Z.A.	3	12	2
Bedmond—			
General ..	2	0	0
Bedworth—			
General	14	5	0
L.Z.A.	3	10	0
Belvedere—			
General	76	11	1
L.Z.A.	8	10	4
Guild of Service ..	4	6	9
Benwick—			
General	4	7	0
Bermondsey—			
General	23	4	2
L.Z.A.	12	1	7
Guild of Service ..		10	6
Bethersden—			
General	18	13	2
Bexleyheath—			
General	25	9	0
L.Z.A.	7	19	1
Bible Spreading Union—			
General	10	0	0
Bierton—			
General	20	0	3
L.Z.A.	10	0	0
Billinghay—			
General	35	0	3
L.Z.A.	5	0	0
Bilston—			
General ..	2	8	0
Blackburn—			
General ..	7	5	6
Blakenham—			
General	24	18	1
L.Z.A.	16	4	4
Borough Green—			
General	26	17	9
L.Z.A.	2	4	1
Bradenstoke—			
General	29	8	4
L.Z.A.	14	5	0
Bradfield St. George—			
General	12	17	10
Brentford—			
General	77	7	1
L.Z.A.	63	10	5
Guild of Service ..	5	6	0
Brighton " Ebenezer "—			
General	42	10	6
L.Z.A.	26	9	3
Brighton Tabernacle—			
General	48	12	3
L.Z.A.	51	7	9
Brixton—			
Guild of Service ..	1	2	0
Brockham—			
General		16	0
Brockley, Suffolk—			
General	25	19	6
L.Z.A.	2	0	0
Bromley—			
General	20	2	0
L.Z.A.	19	6	6
Guild of Service ..	2	0	0
Bury, Lancs.—			
General	2	19	8
L.Z.A.	9	7	3
Cambridge " Eden "—			
General	51	10	7
L.Z.A.	12	15	11
Cambridge, Tenison Road—			
General	4	1	6
Chadwell Street—			
General	46	14	4
L.Z.A.	41	18	7
Charsfield—			
General ..	1	0	0
Chatteris—			
General	27	9	6
L.Z.A.	27	2	11
Guild of Service ..	5	0	7
Chelmondiston—			
General	14	6	3
Guild of Service ..		2	6
Chelmsford—			
General	12	9	2
L.Z.A.	20	5	6
Guild of Service ..	1	10	0
Cheltenham—			
General	2	1	8
L.Z.A.	2	9	6
Chesham—			
General	13	12	0
L.Z.A.	10	0	0
Guild of Service ..		10	0
Chingford—			
General ..		3	0
Chorley—			
General	6	13	6
L.Z.A.	15	0	0
Clacton—			
General	2	6	0
L.Z.A.	5	10	0
Clapham, Courland Grove—			
General	61	0	11
L.Z.A.	13	11	8
Guild of Service ..	20	19	6
Clapham, Meyrick Road—			
L.Z.A.	1	9	5
Clayton West—			
General ..	5	8	9
Clifton—			
General	17	10	6
L.Z.A. ..	5	0	0
Colchester—			
General ..	1	0	0
L.Z.A. ..		10	0
Colnbrook—			
General	1	2	0
Collingwood, Australia—			
General	16	6	8
Cottenham—			
General	14	2	0
Guild of Service ..	1	3	6
Cransford—			
General	10	13	4
L.Z.A.	11	18	5
Crawley—			
General ..	1	9	9
Crowfield—			
General	6	17	6
L.Z.A.	4	0	0
Croydon, Derby Road—			
General	22	1	3
L.Z.A.	24	4	10
Guild of Service ..	3	4	0
Croydon District—			
General	5	1	6
Croydon " Salem "—			
General	7	0	6
L.Z.A.	6	2	3
Croydon, Tamworth Road—			
General	23	16	9
L.Z.A.	5	5	0
Crymmych—			
General ..	2	13	0
Datchet—			
General	1	12	2
Devizes—			
General	46	8	0
L.Z.A.	7	16	0
Dorking—			
General	49	0	10
L.Z.A.	66	3	10
Downe—			
General	13	0	0
Dunks Green—			
General ..	1	0	0
Dunmow—			
General ..	2	19	0
Dunstable—			
General	35	2	3
Eastbourne—			
General	23	5	0
L.Z.A.	24	1	6
East Ham—			
General ..	12	13	8
L.Z.A. ..	9	13	0
Egham—			
General	7	12	6
Guild of Service ..		2	6
Ely—			
General ..		15	0

Epsom—
General .. 29 0 5
L.Z.A. .. 91 0 7
Erith—
L.Z.A. .. 4 1 8
Guild of Service .. 12 6
Five Ash Down—
General .. 4 0 0
Fressingfield—
General 27 5 11
L.Z.A. 2 0 3
Friston—
General .. 10 13 0
Fulham—
General 8 0 0
L.Z.A. 5 3 0
Guild of Service .. 3 4 0
Gaddesden Row—
General 2 16 6
Glemsford "Ebenezer"—
General 10 6
Glemsford "Providence"—
General 5 10 0
Gravesend—
General .. 1 0 0
L.Z.A. .. 1 10 0
Grays—
General 13 8 3
L.Z.A. 5 19 0
Great Grandsden—
General 12 11 9
Guild of Service .. 10 0
Great Yeldham—
General 4 10 0
L.Z.A. 7 0 0
Guild of Service .. 5 0
Greenwich—
General 53 17 6
L.Z.A. 28 2 6
Guild of Service .. 3 2 6
Grundisburgh—
General 15 14 6
L.Z.A. 10 0 0
Guildford—
General 113 17 6
L.Z.A. 30 14 1
Hadleigh—
General 16 14 6
L.Z.A. 7 1 6
Hadlow—
General .. 1 5 6
Hailsham—
General 12 5 4
Halstead—
General 10 13 7
L.Z.A. 4 15 0
Handcross—
General 2 2 9
L.Z.A. 10 0
Hartley Wintney—
General 12 10 0
L.Z.A. 9 11 6
Harwich—
General 2 7 9
L.Z.A. 7 17 6
Haslemere—
General 33 19 5
L.Z.A. 9 0 0
Haslingden—
General 7 10 0
Hastings—
General 32 15 2
L.Z.A. 13 13 6
Haworth—
General 1 0 0
Hedge End—
General 3 9 0
Highbury—
General 61 12 9
L.Z.A. 95 15 5
Guild of Service .. 4 12 11
High Wycombe—
General 16 13 6
L.Z.A. 9 7 6
Guild of Service .. 3 1 6
Hilmarton—
General .. 3 4 0
Hinckley—
General 8 5 3
Hitchin—
General 11 13 0
L.Z.A. 4 0 0
Homerton Row—
General 12 2 9
L.Z.A. 1 18 0
Horham—
General 113 14 0
L.Z.A. 7 11 0
Guild of Service .. 1 3 0
Horley—
General .. 1 7 6
Horsham—
General 36 8 10
L.Z.A. 13 10 8
Hounslow—
General 44 1 8
L.Z.A. 38 15 0
Guild of Service .. 5 11 4
Hoxne—
General 16 6 0
Ilford—
General 13 2 6
L.Z.A. 1 12 6
Guild of Service .. 17 0
Ipswich "Bethesda"—
General 311 7 10
L.Z.A. 89 1 9
Guild of Service .. 3 8 0
Ipswich C.A.W.G.—
L.Z.A. 37 2 0
Ipswich "Mount Zion"—
General 31 12 9
L.Z.A. 7 10 1
Ipswich "Zoar"—
General 22 17 7
L.Z.A. 31 6 10
Irthlingboro'—
General 2 0 0
L.Z.A. 5 5 0
Ivinghoe—
General .. 1 0 0
Kesgrave—
General 3 2 0
L.Z.A. 3 5 0
Kilburn—
General 1 1 0
King's Langley—
General 31 15 6
L.Z.A. 2 12 1
Guild of Service .. 3 0 0
Kingston-on-Thames—
General 26 6 6
L.Z.A. 6 2 0
Laxfield—
General 25 5 1
L.Z.A. 21 9 1
Lee Common—
General 5 10 1
Leatherhead—
L.Z.A. 6 0
Leicester "Providence"—
General 4 10 0
L.Z.A. 1 6 0
Leicester "Zion"—
General 4 17 11
L.Z.A. 4 3 0
Leiston—
General 10 18 9
L.Z.A. 2 17 0
Lewes—
General 6 19 7
Lewisham—
General .. 9 15 8
L.Z.A. .. 8 11 1
Leyton—
General 40 14 5
L.Z.A. 16 14 0
Guild of Service .. 21 5 0
Little Downham—
General 10 8 0
Guild of Service .. 8 0
Little Staughton—
General 4 10 10
Lockwood—
L.Z.A. .. 2 0 0
Lode—
General 1 0 0
Long Marston—
General 8 6 2
Manchester District—
L.Z.A. 5 10 0
Manor Park—
General 19 3 3
L.Z.A. 22 1 3
March—
General 43 17 0
L.Z.A. 12 14 6
Guild of Service .. 10 0
Margate—
General 10 7 9
L.Z.A. 4 19 3
Mayford—
General 22 0 1
Mendlesham Green—
General 9 8 6
L.Z.A. 2 13 0
Meopham—
General 10 13 6
L.Z.A. 6 5 0
Middlesboro'—
General 42 10 0
Morley—
General 12 6
Mount Hermon Training College—
L.Z.A. 1 0 0
Needingworth—
General 5 11 11
L.Z.A. 4 1 1
Newcastle-on-Tyne—
General 8 10 1
New Cross—
General 99 13 7
L.Z.A. 42 9 6
Guild of Service .. 1 5 0
Newick—
L.Z.A. 1 0 0
Newquay—
General .. 13 0
L.Z.A. .. 4 10 8
Norbiton—
General 6 6
L.Z.A. 7 10 0
North Finchley—
General 55 6 6
L.Z.A. 11 2 0
Norwich—
General 1 1 0
L.Z.A. 1 17 6
Notting Hill Gate—
L.Z.A. 1 1 6
Nuneaton—
L.Z.A. 1 0 0
Occold—
General 24 19 8
L.Z.A. 1 0 0
Old Hill "Ebenezer"—
General 10 10 6
Old Hill "Spring Meadow"
General 5 0 0
Otley—
General 11 18 0
L.Z.A. 9 1 6
Oundle—
General .. 5 0
Over—
General 17 5 6
L.Z.A. 15 15 0
Guild of Service .. 4 10 0
Pemberton—
General 35 5 3
L.Z.A. 3 0 0
Plumstead—
General .. 1 0 0
Ponders End—
General 1 10 0
L.Z.A. 6 1 6

Portsmouth—
General .. 6 5 0
L.Z.A. .. 10 0
Potten End—
General 18 3 5
L.Z.A. 15 17 6
Potton, Beds.—
General 36 9 3
L.Z.A. 17 1 6
Poyning's—
General 3 19 1
Prahram, Australia—
General 3 14 0
Preston—
General 12 19 3
Prittlewell—
General 19 8 2
L.Z.A. 28 16 11
Ramsey—
General 43 17 6
L.Z.A. 7 10 0
Rattlesden—
General 18 9 6
L.Z.A. 9 5 6
Readers of "The Christian"
General 10 0 0
L.Z.A. 50 0 0
Reading Friends—
General 10 0
L.Z.A. 10 0
Reigate—
General .. 9 11 7
Richmond—
General 36 12 10
L.Z.A. 38 7 6
Rishangles—
L.Z.A. 1 10 0
Guild of Service .. 10 0
Rochdale—
General .. 10 0
Rotherham—
General .. 2 18 9
Royton—
General 44 14 0
L.Z.A. 5 12 0
Guild of Service .. 5 0
Rushden—
General 3 4 6
L.Z.A. 2 15 6
Ryde, Australia—
General 2 0 0
S.B. Boys' Camp—
General 10 6
Shottermill—
General 4 7 9
Slaithwaite—
General 4 6 2
Sleaford—
General 15 9 6
Smarden—
General 12 14 9
Smithfield, Australia—
General 1 0 0
Somersham—
L.Z.A. 5 10 0
South Chard—
General 2 18 9
Staines—
General 18 6 9
L.Z.A. 9 4 3
Stamford—
General 9 9 10
L.Z.A. 4 0 0
Stapleford—
General .. 1 1 0
Stoke Ash—
General 39 19 4
L.Z.A. 50 12 0
Stoke Golding—
General 1 1 0
Stonham Parva—
General 9 16 0
Stowmarket—
General 30 15 7
L.Z.A. 25 13 2
Guild of Service .. 1 16 8
Stratford—
General 34 5 3
L.Z.A. 90 13 11
Guild of Service .. 10 10 0
Streatham, Hambro Road—
General 49 8 6
L.Z.A. 53 17 10
Guild of Service .. 5 16 0
Streatham, Hitherfield Road
General 3 3 0
Stretham, Cambs.—
General 11 0 2
Guild of Service .. 2 18 6
St. Albans—
General 11 17 5
St. Clears—
L.Z.A. 3 13 0
St. John's Wood—
General 20 0 0
L.Z.A. 93 9 0
Guild of Service .. 2 0 0
St. Neots—
General 7 1 6
L.Z.A. 5 0 0
Sudbourne—
General 23 7 7
L.Z.A. 5 18 1
Sudbury, Suffolk—
General 4 8 0
L.Z.A. 1 14 0
Sunderland—
General 1 16 6
Sutton-at-Hone—
L.Z.A. 17 0
Sutton, Suffolk—
L.Z.A. 2 2 11
Sutton, Cambs.—
General 14 13 4
Sutton (Surrey) Friends—
General 16 16 1
L.Z.A. 23 15 0
Swindon—
General 46 15 2
L.Z.A. 47 14 6
Sydney, Australia—
General 14 0 0
L.Z.A. 10 10 0
Tadworth—
General 25 4 6
L.Z.A. 2 5 0
Tenterden—
General .. 1 4 0
Thame—
General 12 6 6
Thornham Magna—
L.Z.A. 6 6 0
Tollington Park—
General 1 0 0
L.Z.A. 10 0 0
Tottenham—
General 27 19 10
L.Z.A. 10 0
Tring—
General 36 16 10
L.Z.A. 17 5 2
Guild of Service .. 2 8 0
Trowbridge—
General 33 3 6
L.Z.A. 13 16 0
Tunbridge Wells—
General 53 17 3
L.Z.A. 30 15 0
Tunstall—
General 27 16 6
L.Z.A. 1 6 0
Turves—
General .. 5 17 0
Two Waters—
General 5 14 3
L.Z.A. 1 10 0
Waldringfield—
General 16 8 6
L.Z.A. 1 6 6
Walsall—
General 32 16 11
Walthamstow—
General 8 4 6
L.Z.A. 15 2 0
Walton-on-Naze—
General 17 9
Wandsworth, Chatham Road
General 15 0
Wandsworth, West Hill—
General 20 6 0
L.Z.A. 23 10 5
Guild of Service .. 2 7 0
Warbleton—
General 14 7 9
Warboys—
General 28 18 6
L.Z.A. 22 10 0
Watford "Beulah"—
General 19 17 4
Watford Tabernacle—
General 67 7 11
L.Z.A. 113 5 9
Guild of Service .. 10 5 0
Wattisham—
General 36 14 11
L.Z.A. 4 1 9
Wellingborough—
General 36 15 10
L.Z.A. 10 4 5
Guild of Service .. 12 0
West Ham—
General 39 4 1
L.Z.A. 13 0 0
West Hartlepool—
General 40 0 0
Wetherden—
General 17 12 5
L.Z.A. 6 0
Whitestone—
General .. 3 13 6
Whittlesey—
General 42 8 10
L.Z.A. 15 4 5
Whitton—
General 14 11 4
Willenhall—
General 12 14 5
Wiltshire Rally—
General .. 9 15 10
L.Z.A. .. 9 15 9
Wimbledon—
General 23 4 10
L.Z.A. 28 13 9
Wivelsfield—
General 4 0 6
Wood Green, Eldon Road—
General 20 3 7
L.Z.A. 1 8 6
Wood Green, Park Ridings—
General 14 11 9
L.Z.A. 11 0 7
Guild of Service .. 10 0
Woolwich—
General 20 0 0
L.Z.A. 6 16 0
Yateley and Eversley—
General 26 9 0
L.Z.A. 9 11 4
Yaxley—
General 2 3 9
Yorkshire Friends—
L.Z.A. 19 0 0

Fellowship of Youth :—
North Suffolk—
General .. 10 14 0
South Suffolk—
General .. 5 2 0
West Suffolk—
General .. 14 14 6
Stamp Corner—
Guild 5 0 0
Guild Rally 7 18 6
Personal :—
General 845 17 5
L.Z.A. 723 4 0
Guild of Service .. 17 0 0

GENERAL INFORMATION

S.B.M. and L.Z.A. OFFICE and MISSION HOUSE:
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.

PUBLICATIONS.

Strict Baptist Mission Herald. Giving reports and articles dealing with the Lord's work in India. Published bi-monthly. Price 3d per copy supplied through local Mission or Magazine Secretaries. By post direct, 2/3 for the year.

Rays from the East. A Bi-Monthly Magazine for Children. 6/- per 100. Postage extra.

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

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

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

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

LADIES' ZENANA AUXILIARY.—All enquiries relating to the L.Z.A., and requests for speakers at L.Z.A. meetings, should now be sent to the Hon. Organising Secretary: Mrs. J. K. Thorpe, 61, Breakspears Road, London, S.E.4

Subscriptions and gifts for the L.Z.A. should be sent to Miss R. Fromow, 216, Gordon Avenue, Camberley, Surrey, who will be pleased to supply L.Z.A. Collecting Boxes.

YOUNG PEOPLE'S GUILD OF SERVICE.—All enquiries as to membership and meetings, etc., to be addressed to Hon. Secretary, Miss F. I. M. Caten, Chescombe, White Close, High Wycombe, Bucks., to whom also all Guild of Service payments should be sent.

NOTICE IN REFERENCE TO BEQUESTS

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

a Legacy to the Mission.

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

FORM OF BEQUEST

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

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RAYS

FROM THE EAST

for young people



David and Jonathan

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. 146

February—March 1954

THE ISLAND SAVAGES

It was a windy day, and the ship reeled and pitched in the green waters, lashed into ugly fury by the southerly gale. It was only a little ship but there were 120 people on board, and it was with very anxious eyes that the Captain looked at the dark line of shingle beach towards which the ship was being carried by the angry wind and the strong tide. He saw the savage islanders gathering on the beach, waiting for the moment when his helpless ship should run aground. He noted their spears and axes; he heard their angry yells, and every minute the ship was getting nearer and nearer.

At last a huge wave swept the ship, with a sickening roar, fast upon the yielding shingle and the savage islanders, uttering a fierce cry, rushed down the beach brandishing their spears.

The Captain of the ship ran to the side where the savages had closed in and raised his hand to ask them to speak with him. It was useless however; the men on the beach would not listen. They rushed to the sides of the ship trying to get on board, and the sailors on board the ship tried to beat them off with poles and rope-ends and anything they could lay their hands on. One by one the attackers were beaten off, and for a time it seemed as if the attack on the ship had failed. But a fierce priest of the savage islanders leapt to the top of a mound on the beach and lifting up his arms called upon his gods to destroy the men in the ship. It seemed as if his frenzy put new life into his followers, for they rushed forward once again to attack the ship more fiercely than before. They found the Captain and his friends kneeling upon the deck of the ship, calling upon their God and asking Him to deliver them from the savage islanders. Once more the battle was joined and once again the attackers were driven off back up the beach.

All was not over yet, however. The savages rallied a third time and swooped down upon the ship with renewed fury. It was then that a stone thrown from the ship struck the head of the fierce priest, who sank down wounded upon the beach. This made the savages still more angry, and yet it took the heart out of them, for they knew they had lost their leader. All their trust was in the strange god whom this priest represented, and it seemed as if the God to whom the Captain and his men were praying had dealt a blow at their priest.

In the meantime, the tide was slowly creeping in, and the ship was beginning to swing from side to side as she lay helpless upon the beach. Although her bows were still fast, her stern was now afloat and had once more swung out into deeper water. The men of the ship thought that they felt a change in the direction of the wind and hoisted their sail. How great was their joy and thanks-giving to their God when they found that it was indeed true! The wind filled their sail and, very slowly at first but gathering speed as she moved down the beach, the ship slid back once more into deep water and was carried out to sea again, followed by howls of rage from the men on the beach. Their God to whom they prayed

had marvellously delivered the men of the ship.

Fifteen years passed by, and once more the Captain was back again on the shingle beach. He had not come by ship, however. He had trudged across the land with four faithful friends, travelling from another part of the island. He had never forgotten the men of the beach and their fierce attacks, and he longed that they might be freed from the worship of their cruel god of hatred and war. And so he came back once again to that self-same spot. Once again they gathered on that same shingle beach but a great change had come about; for there had been no rain and a long drought had brought famine to their land. So weak were they that they could hardly lift their battle-axes, their faces were thin and pinched and their bones stuck out through their parched skin—they were even throwing themselves into the sea to get away from their misery.

"Are there not fish in the sea for food?" said the Captain. "Yes, but how can we catch them?" said the hungry men. And then the Captain showed them how to make nets; and when the evening came, launched out in their little boats and let down the nets. Hour after hour they toiled and the helpless savages stood wondering upon the shore as they watched the silver fish being caught, brought in by the boats and laid gleaming and struggling upon the beach.

That night they kindled a fire and prepared the fish for food. The hungry savages, both men and women, boys and girls, gathered around, and as they fed for the first time for many weeks, the Captain told them the true story of the love of God in Jesus Christ. He told them how Jesus had once gathered hungry men and women on the beach and had fed them with bread and with fishes, and had said, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst".

Where was that beach and who were those fierce savages? The beach was Selsey Bill, near Chichester in Sussex, and the fierce savages were our forefathers, the South Saxons of Ancient Britain over 1,200 years ago. The Captain's name was Wilfrid of York and it was due to his preaching of the Gospel that these men believed and were baptized. God used other men too to bring the Good News of His Salvation to this island of Britain, and all the blessings of civilisation in this and other lands have followed from hearing and believing the message of the Lord Jesus Christ concerning the Love of God.

The great work of telling that glorious message still goes on; for there are millions of others in India and other lands who have never heard the Good News of God's Love. And that is why the people of Britain now send that blessed Message to other lands, and the people who take that Message are called Missionaries (or Messengers). In our next issue we shall hear of some of those Missionaries taking the Message to another savage island thousands of miles away across the ocean and what happened to the Messenger.

INDIAN STORIES

Once upon a time there was an Indian priest, a Brahmin, with four sons. The priest and his sons all lived happily together and he spent much time in teaching to his sons all branches of knowledge. But there was one thing that none of them could do—they could not give life to the dead. And then one day they saw a hermit bring to life an animal which had died. They were so impressed that they begged to be allowed to live with him in order to learn his secret.

The hermit taught them strange ways by which the eldest of the four could bring dead bones together; the next could clothe them with flesh and blood; the next could cover them with skin and hair: and the fourth could breathe in life. Thus it was one day that they came upon the bones of an elephant and each began to do his part. The bones came together, they were clothed with flesh, they were covered with skin and then the elephant sprang into life. But oh dear! the life was too great, for the elephant at once attacked them and trampled them to death.

Of course, the above story is only a fable. It is not a true story for the gift of life can only come from the Lord Jesus. It matters not whether it be our natural life, or the Life Eternal which flows from God Himself; all life comes through our Lord Jesus Christ. " In Him was Life ", we read in the first chapter of St. John's Gospel, and in the fourteenth chapter we may hear Him saying, " I am the Way, the Truth and the Life ". Life Eternal is God's gift, and His alone, and it can alone be received " through Jesus Christ our Lord ", Romans 6, 23.

There is, however, another stern lesson which the Indian fable may teach us. Just as those Indian brothers were said to have got so clever that they could bring to life a dead elephant, so the men of the Western World, our scientists and mathematicians, by their cleverness and their science, have invented all manner of new devices. There is the power to create and control explosions, the power to move through the air at a speed faster than sound, and the power to harness the energy of the atom, and many other new powers, too. The great question for today is this —are these new inventions and this new knowledge to be used for man's good or for man's destruction? Man can create but he is not able to control wholly what he has created. Like the elephant of the fable, these things may turn to man's destruction. Let us each, whilst young, choose the wisdom which is from above which is first pure, then peaceable. Let us remember that, although at the time of the end, many shall run to and fro and knowledge shall be increased, yet they that be wise (unto salvation) shall shine as the brightness of the sun in the heavens; and they that turn many to righteousness as the stars for ever and ever . Daniel 12, verse 3.

(The story was altered from " William Carey " by S. Pearce Carey)

HIS HANDS

What a story could be told by hands, if only they could speak! For hands carry out the will of the mind and, being servants of the soul, are shaped by the soul. How gentle are the hands of a doctor, and how skilful the hands of a surgeon. How patient are the hands of a painter, and how steady the hands of the driver of the express engine. But no hands could ever be as gentle, as kind, as loving and yet as strong, as the hands of the Lord Jesus.

"And those kind hands which did such good,
They nailed them to a cross of wood."

As you do this Searcher, think of Him and ask Him to use, to guide, and to bless your hands.

Lower Group age under 12

Place one of your hands on a piece of paper with the fingers spread out widely. Then with a pencil draw right round your hand from one side of the wrist to the other. Now read through the following chapters very carefully and make a note of the verses where "His hands"—the hands of Jesus, are mentioned. You may find the words more than once in some of the chapters. Matthew 19; Mark 8; Luke 4; John 20. Write down one reference, book, chapter and verse, on each finger and the thumb, and make a list of any extra references. Then in the centre of your drawing write out **in full** the verse in Mark 10 where these words are found "He —— put His hands upon them and blessed them".

Upper Group age 12 and under 16

Draw two hands, a right hand and a left hand, but your drawings should be in ink. On one hand fill in the references as above. Then read through Matthew 8; Matthew 14; Mark 6; Luke 13; Luke 24; John 13; and you may include "His hand" as well as "His hands" in your search. Fill in these references in the same way. Then write out **in full** the verse in Luke 24 where these words are found "He lifted up His 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 June, 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—MONDAY, MARCH 1st, 1954.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

No room for my usual letter this time, but just room to send my congratulations to all the boys and girls who are sharing in the biggest Honours List that "Rays" has ever had; it's just splendid to think that so many boys and girls have been regular in Searching the Scriptures. May God bless you each and increase your love to His Holy Word.

My thanks are due to the following for their letters: Irene and Ruth Adams, Marion and Rachel Collins, Valerie Barnett, Jill Harsant, Nora Jaegar (we shall miss your entries, Nora), Jean Pearce, Brenda Smith, Vera Warren. Also, the following friends wrote to me: Mr. Robert J. Davies, Mr. H. W. Harmer, Mrs. J. H. Harmer, Miss F. M. Higgs, Mr. Alfred Jermyn, Mrs. A. M. Pawsey, Miss G. Piggott, Miss J. E. Smith, Miss Maureen Taylor, and Mr. W. H. Trowbridge. My very sincere thanks to you each and to all others who take such a loving interest in this work amongst our boys and girls. May you all receive much encouragement and blessing.

With all good wishes,

UNCLE PETER

HONOURS LIST—1953

Congratulations to all those boys and girls who have gained Certificates for regular Bible searching. We had a record number last year—over 200. The special prizes for those who have the longest record but have not yet succeeded in winning a prize in the competitions are awarded to Ann Ballard and Carole Smith.

Belvedere: Carol and June Collett, Dawn Cook, Gerda and Vanda Cooley, Denise Dade, Edward Howard, David Humphrey, Maureen and Barbara Jackson, Muriel Knight, Valerie Laws, Trevor and Pauline Lovell, Brian and Frances Mason, Philip Mills, David Newton, Paul Orchard, Sandra and Diane Pearce, David and Martin Wright. **West Ham:** Georgina Bardo, Christine, Frederick and John Cooper, Janet Campbell, Maureen Davey, Malcolm Fayers, Margaret Gould, Pamela Philips, Patricia Scanlan, Kathleen Stevens, Joan Terry, Patricia Walker. **March:** James Abbott, Brian Asplin, Philip Bird, Anothony Bourne, Nora and David Jaegar, Geoffrey Kimber, Dorothy and Alan Saunders, Stephen Trowbridge. **Brighton Tabernacle:** Howard and Maurice Beeby, Evelyn Mills, Peter and Marjorie Moon, Christine and David Payne, Andrew and Margaret Symonds. **Chadwell St., Clerkenwell:** Jennifer Ballard, Valerie Barnett, Patricia Hankin, Sylvia and Barbara Michael, Jennifer Miller, Alan Proctor, Jean and Vivien White. **Walthamstow:** Colin Chandler, Colin Howells, Pauline and Pamela Monaghan, Raymond Reynolds, Pauline Saunders, Margaret and Joan Solly, Barrie Symonds. **Bradenstoke:** Rona Collar, David Hitchcock, Jean Potter, Sidney and Grace Skull, Michael Stanford, Mary and Sally Vines. **Bethesda, Ipswich:** Marion Botwright, David and Brenda Burman, Mary Oxborrow, Mervyn and Joy Prime, Janet Ward. **Occold:** Albert and Roberta Crane, Shirley and Hazel Frost, Georgina and Kenneth Poll. **Stowmarket:** David and Douglas Chivers, Margaret Cooper, Martin Hewitt, Michael Horrex, Colin Rayner. **Streatham:** Kenneth Appleton, Evelyn Cockle, Barbara and Frieda Gosney, Irene Pharaoh, Yvonne Wrangles. **Staines:** Valerie Austin, Roger Davies, Carol Hewlett, Jennifer Richards, Rosemary Taplin. **Askett:** Wendy and Sonia Carter, Jean and Keith Goodchild. **Bermondsey:** Valerie Alcock, Doreen Ashworth, Brenda Chubb, Brenda Long. **Eden, Cambridge:** Colin and Michael Brown, Roger Osborne, Rosemary Reeves. **Greenwich:** David, Rachel, Denis and Peter Perry. **Hadleigh:** Christopher and Elizabeth Bacon, John Cresswell, David Largent. **Hounslow:** John and Helen Fromow, Margaret and David Marshall. **Manningtree:** Ruth and Olive Butters, Joy Emmerson, Maureen Hammond. **Mendelsham Green:** Ruth Ager, Percy Carr, Leonard and Mary Race. **Badingham:** Michael Bridges, Alan Driver, Jean Pearce. **Blakenham:** Margaret Few, Christina Jennings, Philip Wolstenholme. **Courland Grove, Clapham:** Ruth Laimbeer, Janet Merrett, Brian Rippon. **Crowfield:** Christine Ruffles, Vera and Jean Warren. **Horham:** Percy, Leslie and John Smith. **Ilford:** Sylvia Bish, Jessie and Joan Wing. **Mt. Zion, Ipswich:** Jill Harsant, Daphne Page, Kathleen Sparrow. **Laxfield:** Janet and Gerald Scruby, Brenda Watts. **Manor Park:** Janet Bailey, Carole Cheeseman, Doreen Devonshire. **Basildon:** Graham and Christine Philimore. **Chelmsford:** James and Monica Ransome. **Eastbourne:** Christine Hill, Marcus Offer. **Guildford:** Gillian and Gordon Ansell. **Highbury:** Douglas Earl, David Hunt. **Middlesbrough:** Nancy Allick, Brenda Evans. **New Cross Rd.:** Richard and Douglas Plummer. **Otley:** Irene and Ruth Adams. **Richmond:** Carole and David Smith. **Sudbourne:** David and John Bugg. **Park Ridings, Wood Green:** Ann Ballard, Margaret Brooke. **Bedford:** Helen Sibthorpe. **Brockley:** Sheila White. **Chippenham:** James Short. **Clapham:** Marion Collins. **Cottenham:** Mary Stockbridge. **Salem, Croydon:** Colyn Payne. **Dunstable:** Isobel Baker. **Farnham:** David Pook. **Finchley:** Alan Clarke. **Hailsham:** Michael Saunders. **Toar, Ipswich:** Mary Edwards. **Margate:** Graham Eldridge. **Ponders End:** Joyce Cracknell. **Rochdale:** Ruth Sowerbutts. **Stonham Parver:** Rhoda Warren. **Tring:** Susan Kempster. **Wellingborough:** Monica Johnson. Also Margaret Fromow.

RESULT OF LAST BIBLE SEARCHER

It was very encouraging to see so many entries for a December Searcher. We welcome 30 new searchers. The names are arranged in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Sylvia Michael, aged 15, Chadwell Street, E.C.
2. Rachel Perry, aged 13, Devonshire Drive, Greenwich.

Special Mention: Patricia Franklin, Joy Knight, James Abbott, Jessie King, Margaret Cooper.

Very Highly Commended: Pamela Phillips, Gillian Norman, David Chivers, Michael Norman, Ruth Laimbeer, Barbara Michael, Maureen Hammond, Margaret Solly, Vera Warren, Brenda Long, Jean Goodchild, David Perry, Irene Adams, Christine Payne, Daphne Page, J. Ballard, Ruth Butters, Ann Tree, David Baxter, Yvonne Wrangles, Jean Pearce, Leonard Race, Ruth Sowerbutts.

Highly Commended: David Bugg, Maureen Jackson, Janet Campbell, Betty Roe, Frederick Flack, Janet Ward, Sheila White, Christine Aves, Christine Payler, Evelyn Mills, Evelyn Cockle, Margaret Sansum, Andrew Symonds, Rose Jolley, John Fromow, Peter Vines, Peter Moon, Lily Fan, Janet Burling, Wendy Carter, Joy Watts, Janice Want, Christine Summers, David Wright, Shirley Frost, Lily Jolley, Jillian Manckelow, Georgina Poll, Doreen Devonshire, Pat Bastick, Norman Bellamy, Gerda Cooley, Albert Crane, Jean Parker.

Commended: Irene Pharoah (omitted one answer), Mary Race, Kenneth Appleton, Ann Ballard, Percy Smith, Denise Dade, Valerie Austin, John Barker, Christine Cooper, Gillian Ansell, William Leman, Jill Harsant, Kenneth Poll, John Shears, Maureen Gull, William Bush. Answered Upper Group only: David Hunt, Edward Howard, Leslie Hewett. Answered Lower Group only: William Williams, Leonard Cook, Philip Mills, D. Newton.

Lower Group, age under 12

Prizewinners: 1. Philip Bird, aged 11, "Providence", S.S. March.
2. David Largent, aged 11, Hadleigh S.S.

Special Mention: Brian Asplin, Isobel Baker, Jean Warren, Christine Hill, James Ransome, Douglas Earl, Janet Merrett, Brenda Hall, Colin Wilkins, Martin Wright, David Burman.

Very Highly Commended: Rosemary Wright, Christine Jermyn, Margaret Symonds, David Marshall, David Jaegar, Michael Horrex, Marion Botwright, Marcus Offer, Christine Ruffles, Brenda Watts, Margaret Few, Margaret Brooke, Jennifer Miller, Christina Jennings, Marjorie Moon, Marion Collins, Peter Summers, Mary Stockbridge, Elizabeth Scott, Dawn Cook, Frances Mason, Pamela Monaghan, Elizabeth Bacon, Pat Dellar, Michael Brown, Susan Kempster, Brian Rippon, David Pook, Margaret Marshall, Sylvia Bish, Pat Gardener, Marian Ginger, John Cresswell, Greta Farrow, Derek Parker, Michael Bridges, Barrie Symonds, Margaret Gould, Jean White, Joan Wing, Helen Springall, Roger Davies, David Payne, Michael Saunders, Howard Beeby, Christopher Bacon, Kathleen Bennett, Rose Leaver, Pauline Lovell.

Highly Commended: Audrey Jermyn, John Bugg, Geoffrey Crispin, Douglas Chivers, Brenda Evans, Helen Sibthorpe, Joan Solly, Kenneth Boreham, Philip Wolstenholme, June Collett, James Rivers, Joy Emmerson, Jean Potter, Roger Turney, Janet Scruby, Sally Vines, Colyn Payne, Mary Oxborrow, Vanda Cooley, Rhoda Warren, Maureen Davey, Jennifer Vines, Michael Madder, Pamela Buss, Pat Naish, Frederick Cooper, Ruth Ager,

Rosemary Reeves, John Smith, Rosemary Taplin, Grace Skull, Marjorie Bridge, Martin Hewitt, Hazel Frost, Daphne Cresswell, Muriel Knight, Graham Eldridge, Janet Bailey, Pauline Monaghan, Maureen Burden, Keith Burke, Patricia Hankin, Maurice Beeby, Gerald Scruby, Colin Rayner, Brenda Chubb, Carole Smith, Roberta Crane, Jean Bannister, David Humphrey, Geoffrey Kimber, Muriel Eldridge, R. Gardner, Monica Ransome, Anthony Bourne, Stephen Trowbridge, Kathleen Stevens, Nancy Allick, Leslie Smith, Patricia Walker, Patricia Broomfield, Kathleen Sparrow, Carol Hewlett, Valerie Barnett, Joan Terry, Michael Gull, Carol Collett, Graham Philimore, Lois Mason, Janet Nott, Denis Perry, David Smith, Beryl Knight, Patricia Maloney, Raymond Reynolds, Barbara Jackson, Percy Carr, Sonia Carter, Jennifer Nustedt, Janet Buss, Douglas Plummer, Malcolm Woollard, Rachel Collins, Martin Stanford, Colin Brown, Ruth Adams, David Summers, Gordon Ansell, Mervyn Prime, Valerie Laws, Brian Mason, Helen Fromow, Rosemary Ball, Christine Waddilove.

Commended: Colin Chandler, Richard Plummer, Rona Collar, Maureen Collins, Peter Perry, Molly Hay, David Pearce, Alan Clarke, Pamela Ody, Pat Mitchell, Jacqueline Hill, Mary Edwards, Christine Philimore, Olive Butters, Mary Vines, Trevor Lovell, Joy Prime, Lynda Cawley, Gorden Barker, David Ludman, Maureen Grix, Brenda Burman, Vivien White, Keith Goodchild, Sylvia Richards, Keith Cook, Chester Uzzell, Diane Yates, Pat Scanlan, Jeffrey Lighten, Christine Batchelder, Alan Proctor, Jacqueline Bacon, Ann Mason, Malcolm Sayers, David McDonald, Stanley Potter, Wilhelmina Chaplin, Henry Willoughby, Doreen Ashworth, An entry from West Ham without name, Jennifer Maidment, Walter Wiseman, James Short, Michael Maidment, Hamish Gow, Carol Owen, Linda Lennox, Valerie Foster, Doreen Randall, June Inman, Julia Jeffries, Pat Alexander, Sidney Skull only answered two questions. The following omitted to write out the verses: John Green, Beryl Warner, Pearl Crow, Christopher Ridge, Pauline Saunders, Valerie Warner, Sandra Pearce, Margaret Day, Diane Pearce.

Not for Competition: Miss Nora Jaegar.

Belvedere came first, with West Ham second; Bradenstoke, third.

A Wonderful Day

Feb.	8	M	Josh. 10, 1-11
	9	Tu	Josh. 10, 12-25
	10	W	Josh. 10, 26-33
	11	Th	Josh. 10, 34-43
	12	F	Josh. 11, 13-23
	13	S	Acts 2, 14-24
	14	Su	Eph. 6, 10-20

Cities of Refuge

Feb.	15	M	Josh. 20, 1-9
	16	Tu	Deut. 19, 1-10
	17	W	Psa. 46, 1-11
	18	Th	Psa. 9, 1-9
	19	F	Psa. 27, 1-14
	20	S	Psa. 143, 1-12
	21	Su	Heb. 6, 11-20

Joshua's Last Address

Feb.	22	M	Josh. 24, 1-13
	23	Tu	Josh. 24, 14-25
	24	W	Josh. 24, 26-31
	25	Th	Josh. 14, 6-15
	26	F	Josh. 15, 13-21
	27	S	2 Pet. 1, 1-12
	28	Su	2 Tim. 4, 1-8

Riding into Jerusalem

Mar.	1	M	John 12, 12-19
	2	Tu	John 12, 20-26
	3	W	John 12, 27-36
	4	Th	John 12, 37-50
	5	F	Matt. 21, 1-11
	6	S	Zech. 9, 9-17
	7	Su	Isa. 62, 1-12

Jesus' Humility

Mar.	8	M	John 13, 1-7
	9	Tu	John 13, 8-17
	10	W	John 13, 18-26
	11	Th	John 13, 27-38
	12	F	2 Cor. 3, 1-9
	13	S	Mark 10, 35-45
	14	Su	Phil. 2, 1-11

Jesus Talks to His Disciples

Mar.	15	M	John 14, 1-7
	16	Tu	John 14, 8-15
	17	W	John 14, 16-24
	18	Th	John 14, 25-31
	19	F	John 15, 1-9
	20	S	John 15, 10-19
	21	Su	John 15, 20-27

Jesus Arrested

Mar.	22	M	Luke 22, 29-39
	23	Tu	Matt. 26, 36-46
	24	W	Matt. 26, 47-56
	25	Th	John 18, 1-9
	26	F	John 18, 10-16
	27	S	John 18, 17-27
	28	Su	John 17, 1-12

Jesus Condemned

Mar.	29	M	John 18, 28-40
	30	Tu	John 19, 1-7
	31	W	John 19, 8-16
Apr.	1	Th	Matt. 26, 57-68
	2	F	Matt. 27, 1-10
	3	S	Matt. 27, 15-25
	4	Su	Luke 23, 1-12

Jesus Crucified

Apr.	5	M	John 19, 17-24
	6	Tu	John 19, 25-30
	7	W	John 19, 31-42
	8	Th	Psa. 22, 1-11
	9	F	Psa. 22, 12-23
	10	S	Heb. 10, 1-10
	11	Su	Heb. 10, 11-22

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

RAYS

FROM THE EAST

for young people



Taking a drink
(See article inside)

issued by the

STRICT BAPTIST MISSION

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

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No. 147 April—May 1954

ARE YOU THIRSTY ?

By Mrs. D. A. Thrower, Paniadipatti

When you drink orangeade through a straw (or through two, as is usual these days) it is not you who draw it into your mouth but your suction aided by the pressure of the atmosphere. So I read in a book recently. Well, that sounds all right, but when you are thirsty, what does it matter? How glad we are to quench our thirst without having to work out these problems in our minds!

There are some boys here in Paniadipatti who remind me of orangeade and of being thirsty. They are thirsty for something to read. I wonder which is worse: never to have learned to read, and so never know the want of books, or to have been to school, and yet not be able to satisfy the thirst which has been awakened. There are very few children's books in Tamil and we do not know of any Christian magazines for children.

As we were taking our evening walk one day, we saw a boy weeding his father's crops, and asked if the family had vegetables for sale. He said he would ask his father. A day or two later, he came to our home with some Indian beans, and when asked the price, he said, " I do not want money, I want a book ". " What books have you read? " I asked, and he replied, " I have read Matthew and Luke, please give me John ". How gladly we found the book, and as he took it away, breathed a prayer that his thirst for something to read might lead him to the Saviour who can quench thirst of the soul.

We had only been here a few days when another boy named Rajam came and asked for the loan of a book, and it wasn't easy to find one as we were not quite ready for such requests. We hadn't unpacked all our luggage, let alone put it in order. However, I found a small book, and he took it with great glee. Next day, he came with a small contribution from his garden and I thought it meant that he would think that he had paid for the book. But no! Yesterday he came again, returned the book, and asked for another one. This time, I had " Genesis " at hand and he very gladly took it.

The Bible says, "A little child shall lead them ". God has not only led us here and told us to write for Him; He has also shown us the little people who need our help.

Whenever you are thirsty and have a drink, breathe a prayer for Rajam and all other boys and girls who are thirsty for knowledge, that they may come to know Him who said, " Whosoever drinketh of the water that I shall give him shall never thirst."

THE KING'S MESSENGERS

Every boy and girl was thrilled when we were told over the wireless one evening in November last, that the Queen and the Duke of Edinburgh had left London Airport by 'plane upon their

long voyage. How thankful we all were to learn of their safe arrival in Newfoundland on the following morning! And how we have followed them through all their journey to Bermuda, Jamaica, the Fiji and Tonga islands, and New Zealand, until they came at last to Australia. "They will set foot in many lands", said our Premier, and we all knew that their purpose was a mission of goodwill to many peoples. Why have they gone? Need they have gone in person? Could not an ambassador have done the journey instead?

The Queen has gone with a message from this country to all peoples of the Commonwealth and Empire; and who can bear our message better than the head of our nation—our Queen? It is a message of peace to all who will listen, for there is no ambassador who can take the place of the Queen herself.

Just over 150 years ago in the year 1796, another long journey was begun upon another mission of goodwill, and another message of peace to all peoples. There were no aeroplanes, steamships, or engines in those days and the good ship *Duff* sailed down the Thames to commence her 17,000 mile voyage. She was only a small sailing vessel but the same spirit of adventure that sent Sir Francis Drake to sail around the world over 200 years earlier, and the same daring that led Captain James Cook to explore the Pacific Islands, New Zealand, Australia, and the Antarctic only a few years before, lived in the hearts of her Captain and crew.

There was another spirit too besides the spirits of adventure and daring. For the Captain of the *Duff* was one, James Wilson, and his crew of thirty were all missionaries. Years before, Captain Wilson had been the captain of a trading vessel. He had been captured by the French in India, had escaped from the French prison only to fall into the hands of the Moslem prince, Hyder Ali. After two years in irons, he was set free, but Captain James Wilson belonged to another Master, even the Lord Jesus Christ, and he was filled with His Spirit.

Upon returning home, he heard of the wonderful voyages of Captain Cook; he heard the sad story of his murder by the cannibals in the Hawaiian Islands, and he resolved that he too would sail for those savage islands and that he would bring the Good News of God's Love to those murderous people. There were others too who had that same urge to spread the Gospel, and so began the venture of faith that caused the *Duff* to set sail on her long and lonely voyage with her thirty missionaries and six children aboard.

Five weary weeks they waited at Spithead, and then they sailed, under British naval escort, out into the Atlantic Ocean. Seven thousand miles by sea brought them to Cape Horn, at the southern tip of South America, but the terrific gales were too much for the little ship and Captain Wilson turned her in her tracks and headed her back again across the vast stretch of ocean north of

the Antarctic. For ten thousand more miles they sailed, during many weary months, without a sight of land and only sighting one ship, until they entered the great Pacific Ocean, south of Australia. Then, turning northwards, they came at last in sight of land. There in front of them lay the mountain tops of Tahiti, the Pacific island which they had sailed seventeen thousand miles to find.

It was Saturday night when they sighted the island and it was Sunday morning when the *Duff* dropped anchor in Matavai Bay. Already she had been seen by the native Tahitians. The bay was alive with their canoes and the beach thronged with people. As soon as the *Duff* came to rest upon the water, the Tahitians came skimming across the water in their canoes and surrounded the ship. Captain Wilson looked anxiously out to see if they were armed and it was a great relief to see that they were not. Very soon the natives had closed in on the *Duff* and were climbing upon her sides and on to her decks, bringing with them figs, fowl, fruit and bananas for the white men to buy. They then leapt on board and began dancing on her decks in their bare feet to show their pleasure at the coming of the white men. But it was Sunday, and Captain Wilson and his fellow missionaries would not buy the things offered to them on that day.

Instead of trading with the Tahitians as they expected, the entire ship's company including the six children, gathered on deck and knelt down to praise the Lord for His goodness in bringing them safely to their journey's end, also to pray to Him that He would grant His blessing upon the people for whose sake they had sailed such a great distance. The Tahitians stopped dancing when they saw the white men and women and children kneeling down. They could not understand any form of worship in the absence of an idol god that could be seen. But when the white folk read the Bible aloud, and then joined in singing a hymn together, they were both amazed and delighted, for they had never heard such strange and beautiful sounds.

It was not long before the Chief of the island came down to see the " chief " of the white man's ship, Captain Wilson. He told Captain Wilson that he wanted to be his brother and friend, and in token of this, he changed names with him. So the Chief's name became Wilson, and Captain Wilson's name became " Haa-manay-manay ". The Chief was told that the missionaries had come to live amongst them and he was asked if they might have a piece of land on which to settle. Two days afterwards, permission was granted by the King and Queen of Tahiti, and the missionaries came ashore bringing with them their Books of Life and their Message of God's Grace.

God gave His blessing upon the labours of Captain Wilson and his band of missionaries. They had their ups and downs, but a great work was done and many of the Tahitians believed on the Lord Jesus and were saved by His Grace. The great object of the missionaries was to preach the Gospel and to show the savage

islanders by their life and example how great a difference Jesus made when He was worshipped and honoured.

Just as our gracious Queen goes once more to these islands of the South Seas bearing a message of peace and goodwill to many people of many lands, so the messengers of our glorious Saviour and King, Jesus Christ, go out today as they did in Captain Wilson's day. Their message reaches to all the world; their command is to teach all nations; and their purpose to " teach them to observe all things whatsoever the Lord Jesus has commanded them ".

A SHOWER OF BLESSINGS

Here is a shower of Blessings for showery April, and may the April showers last just long enough for you to finish the Bible Searcher. I wonder why God's word likens blessings to showers. Do you think that it may be because both come down from above? If one thinks about it, all our natural blessings come down from above—the rain, the light and warmth of the sun. And each Blessing that can refresh and cheer and warm our hearts comes from above too, for a human soul without God's blessing is like a needy and waterless desert.

Pray, as you do this Searcher, that God will send down His blessings upon you; and as you search out these blessings, ask God to show you your need of each one.

" Come down, O Love Divine,
Seek Thou this soul of mine,
And visit it with Thine own ardour glowing."

Lower Group, age under 12

Read through the chapters named and make a note of the verses where you find the words, " Blessed are they ". Then start at these words and write on to the end of the verse, giving the book, chapter, and verse where found. You will find the words in Proverbs 8; Luke 11; John 20; Romans 4; Revelation 22.

Upper Group, age 12 and under 16

First of all, answer the Lower Group questions. Then read the following chapters: Psalm 1; Psalm 84; Isaiah 56; Jeremiah 17; James 1; and search for the words " Blessed is the man ", and write out your answers in the same way as the Lower Group. You will also find these words in some of the Lower Group chapters if you search carefully.

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, 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—FRIDAY, APRIL 30th, 1954

RESULT OF LAST BIBLE SEARCHER

Congratulations to the many boys and girls who gained such high marks in this searcher. We welcome 88 new searchers, including entrants from Godmanchester and Gosbeck Mission. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. David Chivers, aged 13, "Bethesda", Stowmarket.
2. Ruth Sowerbutts, aged 13, "Hope", Rochdale.

Special Mention: James Abbott, David Bugg, June Martin, Doreen Devonshire.

Very Higly Commended: Christine Summers, Maureen Doubleday, Margaret Solly, Jill Harsant, Philip Bird, Denise Dade, John Fromow, Christine Hill, Jean Bannister, Pamela Phillips, Barbara Michael, Joyce Barkaway, Kathleen Sparrow, Jean Goodchild, Brenda Barrett, Evelyn Cockle, Valerie Streeter, Ruth Butters, Vera Warren, Evelyn Mills, Kenneth Appleton, Pat Bastick, Irene Adams, Sylvia Michael, Janet Campbell, Christine Payne, Daphne Page.

Highly Commended: Sheila White, Wendy Carter, Christine Aves, Valerie Laws, David Perry, Ernest Taylor, Jean Pearce, Shirley Frost, Kenneth Poll, Georgina Bardo, Barbara Hewitt, Andrew Symonds, Valerie Austin, Georgina Poll, Janet Ward, Mary Race, Gerda Cooley, Rachel Perry, Joy Knight, Maureen Jackson, Thelma Ward, June Lee, Margaret Cooper, Vera Farrow, Ruth Laimbeer, Irene Pharaoh, Joy Watts, Graham Brown, Olive Steward, Anne Hodges, Malcolm Woollard, Sylvia Stacey, Percy Smith, Irene Upson, Lily Fan, An entry without name (Church Hill S. School), Dorothy Saunders, Susan Cantor, Maureen Draper, Maureen Hammond, Peter Vines, Lily Waddilove, Marion Jeffries, T. J. Spanswick.

Commended: Ann Ballard, Jennifer Ballard, Vera Crowhurst, Christine Cooper, Jessie Wing, Maureen Gull, Catherine Trollope, Janet Davis, Rita Timms, Roger Davies, Peter Clarke, David Hunt, Beryl Mothersole, John Green, Margaret Grix, William Bush, Anne Clarke. Answered Lower Group only: James Rivers, Jim Martin, Linda Jeffrey, Marlene Robinson.

Lower Group, age under 12

Prizewinners: 1. Mary Oxborrow, aged 11, "Bethesda", Ipswich.
2. Valerie Barnett, aged 9, "Mount Zion", Chadwell Street, E.C.

Special Mention: Isobel Baker, Pauline Lovell, Martin Wright, Olive M. Butters, Stephen Trowbridge, Janis E. Lowe, Ann Baliga, Christine Barnett, Douglas Earl.

Very Highly Commended: Marcus Offer, Muriel Knight, David Payne, Brenda Burman, Margaret Gould, Douglas Chivers, Carol Collett, Marjorie Moon, Joan Solly, Rosemary Taplin, Rodney Dade, Susan Davis, Marilyn Carey, Janet Merrett, David Burman, Jill Bannister, Muriel Eldridge, Mary Stockbridge, Rosemary Robinson, Rose Leaver, Paul Debenham, Elizabeth Taplin, Marion Mills, Martin Stanford, Marion Petty, Dawn Cook, Christine Jermyn, Frances Mason, Roger Notley, Peter McGillicuddy, Ann Burgess, Peter Summers, June Collett, Jennifer Rushbrook, Helen Fromow, Christine Phillimore, Colin Rayner, Cynthia Smith, Roger Osborne, Brian Asplin, Janet Bailey, Jean Porter, David Jaegar, John Smith, Joan Terry, Colyn Payne, David Pook, Helen Sibthorpe, Colin Baker, Margaret Marshall, Maureen Petty, Percy Carr, Leslie Smith, Barrie Symonds, Alan Moses, Margaret Brooke, Janet Scruby, Graham Phillimore, Martin Hewitt, David Largent, Peter Leaver, Lois Mason, Alan Barber, Rosemary Wright, Patricia Crouch, Paul Orchard, Betty Woods, John Hills, David Summers, John Bugg, Susan Kempster, Dorothy Crowley, Pauline Nevitt, Diane Yates.

Highly Commended: Dorothy Roe, Ruth Stockbridge, Pamela Buss, Denis Perry, Keith Sheldon, Maureen Burden, Ronald McGillicuddy, Trevor

Lovell, Beryl Knight, Mavis Sawdy, Pauline Barkaway, Ruth Adams, Douglas Plummer, Jacqueline Bacon, Jennifer Richards, Ruth Ager, Sidney Skull, Colin Chandler, John Gardner, Brian Ruffles, Christina Jennings, Geoffrey Crispin, Harold Bugg, Mary Baker, David Hitchcock, Mary Edwards, Joy Prime, Carol Hewlett, Peter Perry, Richard Plummer, Robert Aldous, Michael Bardo, Marian Ginger, Gillian Warden, Audrey Jermyn, Raymond Reynolds, Linda Moffatt, Pamela Monaghan, Jimmy Stockman, Bernard Wright, Hazel Frost, Gordon Pharaoh, Barbara Jackson, Barbara Sowerbutts, Vanda Cooley, Maureen Collins, Hazel Hemmaway, Christine Ruffles, Joan Sawdy, Rowland Steward, Margaret Few, Grace Skull, John Cresswell, Jean Potter, Christine Moffatt, Jean White, Brenda Smith (Finchley), Christopher Green, Sonia Carter, Mary Vines, Valerie Alcock, Sandra Hunn, Mervyn Prime, Joy Emmerson, Rodney Wright, Philip Wolstenholme, Gerald Scruby, Christine Waddilove, Enis Roberts, Janet Buss, Sally Vines, Michael Mothersole, Hazel Endersby, Elizabeth Hogwood, Pearl Saunders, Marion Collins, Colin Wilkins, Doreen Jackman, Anne Blake, Margaret Symonds, Elizabeth Pickering, Sylvia Bish, Margaret Blaxall, Graham Eldridge, Andrew Thrower, Diane Gorry, Elizabeth Bacon, Barbara Peffer, Mary Knight, Veronica Baker, Carol Gilbert, Brian Nicholas, Frederick Cooper, Margaret Rivers, Anthony Bourne, Brenda Watts, Mary Pickering, Michael Horrex, Winifred Betts, Monica Ransome, Monica Johnson, James Ransome, Christopher Bacon, Ann Endersby, Marion Botwright, Rhoda Warren, Sheila Aldous, Peter Appleton, Michael Saunders, Rachel Collins, Christopher Blyth, Anne Davies, Annette Llewellyn, Hamish Gow, Kenneth Boreham, Rona Collar, Maurice Short, Geoffrey Scruby, Keith Goodchild, Philip Blyth, Susan Piper, Geoffrey Tickell, Pamela Towler, Margaret Jopling, Ann Mason, Beryl Cracknell, Brian Ward, An entry with Lincoln postmark, Christine Nevitt, Tony Ruffles, Maurice Beeby, Alan Wakefield, Seana Collins, Doreen Randall, June Willis, James Short, Michael Goddard, Brenda Chubb, Clive Notley, Robert Spink, Margaret Forder, Christopher Hemmaway, Doreen Ashworth, Vivien White, Roger Taylor, Caroline Hutchins, Beryl Goddard, Margaret Baker, Margaret Day, Jeanette Kinch, Geoffrey Kimber, Ruth Baker, Raymond Few, Rita Young, Janet Forder, Joan Wing, Paula Boniface, Brian Rippon, Patricia Walker, Jennifer Miller, Jonathan Evans, David Humphrey, Patsy Spanswick, John Fielden, Valerie Sharp, Rosetta Wilson, Robert Dell, Jean Buckeldee, Michael Brown, Michael White, Pauline Goddard, Sylvia Winterton, Maureen Davey, Colin Brown, Brian Mason.

Commended: Michael Bridger, Kathleen Keogh, Brian Eagling, Janet Nott, Victor Jeffrey, Evelyn Barber, Brenda Smith (Bermondsey), Jean Butler, R. C. Peebles, June Barker, Howard Beeby, Alexander Elliott, Sandra Pearce, Jean Warren, Diana Wheeler, Gillian Batchelor, Irene Davey, Michael Oakley, Jean Herridge, Christopher Ridge, Colin Howells, Nancy Allick, Denys Wilsher, Alan Proctor, Patricia Hankin, Bernard Gwyther, Gwendoline Seaborne, David Smith, Robert Stain, Richard Stain, Marion Davey, Frances Batchelor, David Marshall, Alan Saunders, Margaret Barge, Margaret Gardner, Iris Draper, Sheila King, Maureen Roper, J. Cooper, Mary Crowhurst, R. Gardner, Valerie Inwood, Malcolm Fayers, Maureen Aylott, Sylvia Knight, Roy Stevens, Chester Uzzell, Pat Scanlan, Joy Bennett, A. Collins, Pat Gardner, Carole Smith, Leonard Wakefield, Bernard Plail, Brenda Evans, Maureen Grix, Jennifer Mustedt, Michael Gull, Ronald Harper, Michael Meredith, Ann Gardner, Jacqueline Hill, Robert Lunn, Barbara Wallace, Brenda Jones, John White, Christine Batchelder, Valerie Shepley, Ronald Lunn, Kenneth Warne, Linda Lennox, Nita Latham, Barbara Meeks, Sally Lennox, Christine Meredith.

Omitted from last list: D. Easthope, Joseph Charlton.

Omitted from Honours List: Diane Yates (Belvedere).

Belvedere Sunday School came first; West Ham, second; Chadwell Street just managed to gain third place, but Bradenstoke and Staines were only one behind.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

On the night of Thursday, February 4th, the British ship *Kentbrook* went ashore off the Suffolk coast. The maroon went off and the men of the Aldeburgh lifeboat ran to their stations. Very soon the boat was ready for launching but just as she was about to leave the beach a tall strange figure in sou'wester and oilskins jumped in. He was hardly noticed until the boat was well out to sea and then the coxswain, Bill Green, found that the latecomer was fifteen-year-old Pat Cable.

Now, by the regulations, nobody under eighteen years old may join a lifeboat crew and there was no need for Pat to leave his home on that February night and come out into the darkness and the danger of that stormy sea. He could quite easily have stayed indoors and been comfortable, but Pat was not made that way. He said, "I heard the maroon go off and the call of duty sent me hot-foot down to the beach and into the lifeboat".

Well done, Pat, even if you did knock a chip off the regulations! For the Lord Jesus wants boys and girls like that. It was enough for Pat that he heard the call of the maroon. He did not stop to think either of the regulations or the danger. And it is enough for any one of us when Jesus says to us, "Come ye after Me". He wants followers who have enough faith in Him to follow the example of Simon and Andrew, James and John, who "straightaway followed Him," believing that, come what may, the Lord Jesus is "able also to save them to the uttermost that come unto God by Him".

I was very pleased to receive letters from :—Douglas Earl, Jonathan Evans, Daphne Page, Dorothy Roe, Cynthia Smith and Ruth Stockbridge; also from the following friends :—Mr. R. W. Baker, Mr. J. Christie, Mr. Robert J. Davis, Mrs. J. H. and Mr. Harold W. Harmer, Mr. Alfred J. Jermyn, Miss W. A. Jordan, Miss B. Kirby, Pastor S. G. Purkiss, Mrs. W. Robinson, Mrs. K. E. Saunders, Miss E. Skull (so glad to hear about John), Mrs. Toms and Mr. W. H. Trowbridge. My thanks are due to you each for your loving assistance in encouraging the children to Search the Scriptures.

With every good wish from

UNCLE PETER.

Jesus Alive Again

Apr.	12	M	**John 20, 1-10**
	13	Tu	**John 20, 11-23**
	14	W	**John 20, 24-31**
	15	Th	Luke 24, 13-24
	16	F	Luke 24, 25-35
	17	S	Luke 24, 36-49
	18	Su	1 Cor. 15, 12-21

Jesus and Peter

Apr.	19	M	**John 21, 1-9**
	20	Tu	**John 21, 10-17**
	21	W	**John 21, 18-25**
	22	Th	Mark 14, 22-31
	23	F	Mark 14, 66-72
	24	S	1 Pet. 5, 1-11
	25	Su	1 John 4, 10-21

Two Women

Apr.	26	M	**Judg. 4, 1-7**
	27	Tu	**Judg. 4, 8-16**
	28	W	**Judg. 4, 17-24**
	29	Th	Ruth 1, 1-17
	30	F	Luke 1, 39-48
May	1	S	Luke 10, 38-42; John 12, 1-3
	2	Su	Matt. 28, 1-10

One Young Man

May	3	M	**Judg. 6, 1-10**
	4	Tu	**Judg. 6, 11-18**
	5	W	**Judg. 6, 19-24**
	6	Th	Gen. 28, 10-19
	7	F	Gen. 37, 23-34
	8	S	1 Sam. 16, 4-13
	9	Su	Isa. 53, 1-9

Work at Home

May	10	M	**Judg. 6, 25-32**
	11	Tu	**Judg. 6, 33-40**
	12	W	Matt. 3, 1-9
	13	Th	Matt. 10, 1-11
	14	F	John 1, 35-42
	15	S	Mark 1, 35-45
	16	Su	Acts 1, 1-11

Three Hundred Men

May	17	M	**Judg. 7, 1-8**
	18	Tu	**Judg. 7, 9-18**
	19	W	**Judg. 7, 19-23**
	20	Th	1 Sam. 14, 1-10
	21	F	John 6, 60-69
	22	S	1 Cor. 1, 22-31
	23	Su	Zech. 4, 1-10

An Angel's Message

May	24	M	**Judg. 13, 1-8**
	25	Tu	**Judg. 13, 9-16**
	26	W	**Judg. 13, 17-25**
	27	Th	Zech. 1, 12-21
	28	F	Luke 1, 11-22
	29	S	Matt. 1, 18-25
	30	Su	Luke 24, 1-9

Samson's Riddle

May	31	M	**Judg. 14, 1-7**
June	1	Tu	**Judg. 14, 8-14**
	2	W	**Judg. 14, 15-20**
	3	Th	1 Kings 17, 1-9
	4	F	2 Chron. 20, 22-30
	5	S	2 Cor. 4, 8-17
	6	Su	2 Cor. 12, 1-10

Samson's Strength

June	7	M	**Judg. 15, 1-8**
	8	Tu	**Judg. 15, 9-17**
	9	W	**Judg. 15, 18-20; 16, 1-3**
	10	Th	Psa. 20, 1-9
	11	F	Isa. 40, 25-31
	12	S	Phil. 4, 4-13
	13	Su	Psa. 46, 1-11

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

RAYS

FROM THE EAST

for young people



School Sports — Madras

issued by the

STRICT BAPTIST MISSION

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

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No. 148

June—July 1954

PARENTS' DAY IN POONAMALLEE HIGHER ELEMENTARY SCHOOL

By Mrs. W. H. Kuhrt

Some time ago, I wrote to you about a special event in the life of a Sunday School. Today, I want to write to you about a special event in the life of a Day School. This school is about 14 miles out of Madras and is now under the Management of the Headmaster who is also the Secretary of the Poonamallee Church. One Saturday, we were invited to this Parents' Day and were happy to go and see what it was all about.

Out of ten schools in this field the missionary is only manager now of three. It has been interesting to watch the schools no longer under Mission management for they were handed over to Indian management with some misgiving. It was thought in some quarters that without the Mission behind them the schools would not function properly. On the contrary, we are finding that so far they are doing well.

So we were interested in this " Parents' Day " in Poonamallee and when we arrived early on the Saturday afternoon sports were in progress. Most heats had been run and the finals were then being run off with exciting finishes. It was obvious from the beginning that it was to be a grand effort. The " Field " was well swept; well marked-off with white lines for events; and spectators and children were placed in orderly rows. We sat under shady trees. The Headmaster resplendent in white and carrying a megaphone was most impressive. His calls were impressive too, all in English, (albeit, I often heard small boys asking each other if he had said juniors or seniors).

We heard such calls as, " Will all 6th Standard boys prepare for 100 metres flat race "; or, " Calling all senior girls, all senior girls for Musical Chairs ". This latter was accompanied by music from a handworked harmonium and judging by the length of each " piece ' the player was determined that the winner should run for her prize. There was a " Tinies " race, an old students' race, and even girls of ten or so will pick up their skirts and run for the " Laurels ". After that age it has to be Musical Chairs, or water-pot on head, or something that calls for dignity of movement !

All winners and seconds were brought to the man with the megaphone and while he called their names and repeated their honours they walked to their seats amidst much applause. As most of the heats had been run off in the morning these finals did not take long. Then we were invited to sit inside where the second part of the programme was to be enacted.

The first item was a nicely-sung song of welcome to all, and then the missionary opened the proceedings with prayer. There then followed the usual type of Indian items and several dances were prettily done, with flower garlands. One or two items were

quite original such as the performing monkey and his beggar master. These were boys dressed up, the monkey was a small imp of about five almost looked like a monkey and certainly knew how to perform like one. They were well received by the audience.

Another item by small girls called "Girls of Many Lands" was interesting. A girl with a carved bowl and flower-bedecked hair from Burma; another with a gaily-coloured parasol and swishing fan from Japan; there was a tea-picker from Darjeeling, and even a bobbed-haired lassie from England. They all came in singly, sang their parts and went out. Finally they all came in again to make their bow.

There were one or two mishaps, fairly humorous ones, but enough to make the poor teachers groan. There was the moment when a timid 6th Standard performer having entered, she needed a seat. A chair was rushed in; no, that was wrong! It was rushed out again and a form was brought in because a companion was joining her. Amidst giggles and "shushes" they endeavoured to compose themselves to sing. Also a line of very small performers had to be prompted by their teacher because, being so small, they preferred to stand opened-eyed and silent, completely forgetting why they were there. By the time they had been reminded, the audience was trying to suppress its laughter much to the annoyance of harried teachers who probably thought that they really had got these children word-perfect and stage-perfect.

Well, apart from these minor hitches the day wore to its close with the proper and long-looked-for finale: PRIZES. There were many of them, some useful, some ornamental, and some both.

This school is certainly functioning well academically. Time will show how well it is functioning spiritually. We trust you will join us in prayer that these children will not only learn to love the Lord Jesus for themselves but desire to go forth and serve Him.

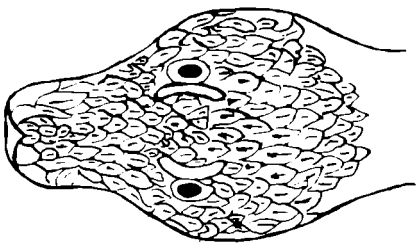
ADVENTURE WITH A VIPER

from "Uncle Arthur" (Missionary H. A. Huckett)

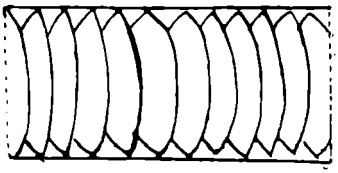
Dear Boys and Girls,

The other morning, while we were having early breakfast, a boy named Doraisamy walked into the dining-room with a snake suspended from his hand. It was a Russell's Viper which he had just killed in Bible-woman Manomanie's kitchen, and it was still squirming. She went to get some wood to light her fire and felt something wet and slimy crawling over her arm. She quickly gave the alarm, and some boys from the hostel near-by came over and killed the viper. It was about three feet long and very prettily marked.

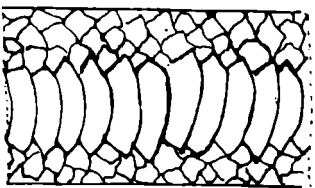
Vipers usually have thick bodies, flat and triangular heads, vertical pupils to the eyes and short tails. They are very poisonous,



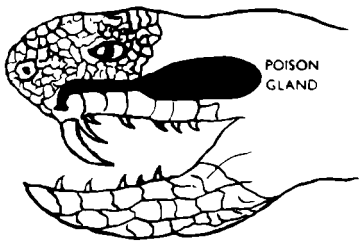
HEAD OF VIPER



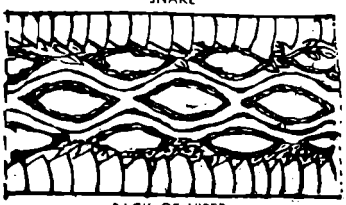
VENTRAL SCALES OF A POISONOUS SNAKE



VENTRAL SCALES OF A NON-POISONOUS SNAKE



MOUTH OF VIPER



BACK OF VIPER

in fact the bite of the Russell's Viper is said to be almost as deadly as that of the cobra. That is partly because the poison gland in its head feeds a fang or tooth situated right in front in its mouth. Hence, when it bites you the poison immediately enters your body, and the bite will probably be a deep one. Some snakes have the poison gland at the back of the mouth, and the back teeth are less likely to pierce the flesh of the victim, so a person bitten by such snakes may escape serious injury. One can tell also by the markings on the belly of a snake whether it is very poisonous or not.

Vipers are very pretty to look at, but are not so nice when they nip you! SIN often seems very attractive on the outside (Prov. 23: 31-32), but it has a deadly bite, and poisons the heart and soul of those who yield to it (Rom. 6:23). Not long ago, I saw a snake-charmer in Namakkal. These men are very clever and can make cobras and other poisonous snakes do various tricks, but sometimes the snake will turn on his master and bite him fatally. WE CANNOT AFFORD TO PLAY WITH SIN. At an open-air meeting in Velur, Pastor Selvanathan told a story about a snake-charmer who was daring enough to put his hand, and sometimes his foot, in a snake's mouth. The snake always seemed to obey his master and released him when told to do so. BUT ONE DAY HE DIDN'T, and the man died.

When we kill snakes in India we always try to hit them on the

head. That was how Jesus dealt with Satan at Calvary. He crushed the serpent's head. So Satan is a beaten foe, and when he attacks us, we can use the Name of Jesus to drive him off. We can claim victory over the devil through faith in His precious blood. Doraisamy got a big stick and hit the viper on the head. Jesus did something like that in the wilderness. He used the Word of the Living God as a weapon to defeat Satan. Let us do that, too, and we shall be more than conquerors through Him. There are eight places in the Bible where a viper or vipers are mentioned. See if you find them and send them to me on a 2d. postcard addressed to: Mr. H. A. Huckett, Namakkal, South India.

Loving greetings to you all from

UNCLE ARTHUR.

BIBLE GARDENS

What boy or girl does not love to be in the garden? How often has Mother called to say that "dinner is ready" and the boy or girl in the garden has tried to hide away so as to stop outdoors in the garden? Gardens in the Bible were places for rest and for refreshment. Trees bearing fruit, vegetables for the table, and flowers for colour and scent were all grown in the Eastern gardens. It was in a garden that Man first gave way to the Devil's tempting deceit and Man fell downwards into sin. It was in a garden that Man's redemption was secured as our Lord knelt in Gethsemane in prayer, resisting unto blood, striving against sin, until He finally overcame the Devil upon the Cross, and His sacred body was buried in Joseph's garden. And the last chapter of the Bible tells us, not of a garden, but of a city wherein the centre is the Tree of Life "whose leaves were for the healing of the nations". May our hearts too become as the garden of the Lord and our prayer be, "Let my Beloved come into His garden."

We want you to find the answers to some questions about the gardens mentioned in the Bible. When you have found the verse which answers the question, write out the **whole verse** and give the book, chapter, and verse where found.

Lower Group, age under 12

These are your questions.

1. Who planted a garden in Eden?
2. Who hid amongst the trees of the garden?
3. Where do we read of gardens planted with all kinds of fruits?
4. Where do we read of a great tree in a garden?
5. Where do we read of a sepulchre in a garden?

The answers will be found in Genesis, chapters 2 and 3; Ecclesiastes 2; Luke 13; John 19.

Upper Group, age 12 and under 16

Answer the Lower Group questions, then follow on with these questions.

6. Which verse tells of the garden where Jesus was betrayed?
7. Where do we find a promise that the desert shall become like a garden?
8. Where do we read of gardens by the river's side?
9. Where do we read of a watered garden?
10. Who made a feast in his palace garden?

The answers are found in Esther 1; Jeremiah 31; John 18; Isaiah 51; Numbers 24; 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 prize winners in the last Searcher are not eligible for another prize until September, 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—JUNE 30th, 1954.

RESULT OF LAST BIBLE SEARCHER

We are delighted to see that the numbers keep up as well. There were over 400 entries again this time. We were also pleased to see the return of several Schools that have not been represented for a long time. There were 81 new searchers including entrants from Dennington Fellowship Class. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Janet Campbell, aged 13, West Ham Tabernacle S.S.
2. Valerie Streeter, aged 13, Meadvale, Reigate S.S.

Special Mention: James Abbott, Christine Payne, Jennifer Ballard, Ann Ballard.

Very Highly Commended: Ruth Laimbeer, Ruth Sowerbutts, Irene Adams, June Martin, Doreen Devonshire, Ruth Butters, Joy Knight, Christine Aves, Daphne Page, Beryl Mothersole, Margaret Solly, Albert Crane, Christine Cooper.

Highly Commended: P. Morgan, Rachel Cordle, Gladys Simmons, Michael Newing, Esther Cordle, Pauline Monaghan, Maureen Gull, Brenda Barrett, Jessie Wing, Gerda Cooley, Maureen Hammond, Kathleen Sparrow, Pat Reynolds, Mary Race, Marita Butcher, Carole Cheeseman, Georgina Bardo, Dorothy Sutton, John Fromow, Kenneth Appleton, David Bugg, Clive Notley, Ernest Taylor, Jill Harsant, Margaret Brooke, Jean Elphick, Jean Goodchild, Christine Hill, Jillian Manckelow, Dorothy Saunders, Harold Steere, Sheila Bloomfield, Ann Edwards, David Chivers, Wendy Carter, Pat Mitchell, Sheila White, Andrew Symonds, Sidney Skull, Valerie Laws, Irene Pharaoh, Evelyn Mills, Janet Ward, Denise Dade, Maureen Jackson, Hazel Neate, Philip Bird, Barbara Michael, Rachel Perry, Margaret Grix, Janet Petts, Sylvia Michael, T. Baxter, Georgina Poll, Donald Elly, Pamela Phillips, Valerie Warner, David Hunt, Sonia Carter, Jack Newman, Roger Davies, Pauline Saunders, Evelyn Cockle, Percy Smith, Maureen Doubleday, David Perry, James Ransome, Maureen Draper, Vera Warren.

Commended: William Bush, Catherine Trollope, Pat West, John Green, Jean Pearce, Margaret Chinnick, John Shears, Kenneth Poll, Pat Harper, Valerie Carpenter, Susan Cantor, G. Day, Frances Burgess, Ann Day, Rita Timms, Vera Farrow, Valerie Austin, Marion Jeffries. Answered Upper Group only: June Neeps. Answered Lower Group only: Pat Scanlan, D. Newton. Angela Neville sent references only.

Lower Group, age under 12

Prizewinners: 1. Vanda Cooley, aged 10, Belvedere S.S.
2. Joan Solly, aged 9, Church Hill S.S., Walthamstow.

Special Mention: Brenda Watts, Isobel Baker, Rosemary Robinson, Paula Boniface, Douglas Earl, Michael Horrex, Janet Merrett, Percy Carr, Stephen Trowbridge, Philip Wolstenholme, David Payne, David J. Burman.

Very Highly Commended: Rosemary Wright, Roger Taylor, Rose Leaver, Margaret Baker, Muriel Rushbrook, Paul Debenham, Ann Baliga,

Marion Mills, Christine Jermyn, Sheila Clover, Geoffrey Kimber, Rodney Wright, Muriel Knight, Anne Blake, Marion Collins, Gillian Harvey, Lesley Collins, Pauline Lovell, Vivian Hadwick, Alan Barber, Martin Wright, June Collett, Rodney Dade, Molly Hay, Helen Fromow, Brian Rippon, Jennifer Rushbrook, Charles Kuhrt, Christine Phillimore, Colin Wilkins, John Latham, Elizabeth Bacon, Pamela Monaghan, Andrew Thrower, Marcus Offer, Roger Osborne, David Jaegar, Janet Bedford, Olive Butters, Valerie Barnett, Brenda Burman, Brian Asplin, Rosemary Reeves, Marian Ginger, Trevor Vincent, Margaret Few, Monica Ransome, Barrie Symonds, Brian Nicholas, Joan Wing, Colin Chandler, Winifred Betts, Jean Buckledee, Carol Norris, Douglas Chivers, Barbara Sowerbutts, Muriel Eldridge, Dawn Cook, Ronald McGillicuddy, Rhoda Warren, Mary Oxborrow, Jean White, Susan Davis, David Largent, Jonathan Evans, Derek Walton, Monica Johnson, Jennifer Miller, Dorothy Smith, Anne Davies, Maureen Petty, Pearl Saunders, Pamela Payne, Peter Leaver, Rachel Collins, Elizabeth Taplin, Margaret Blaxall, John Bugg, Julie Chapman, David Mitchell, Kenneth Boreham, Dereck Hadwick, Margaret Day, Robert Gansden, Joan Liddon, Janet Carpenter, Paul Orchard, Alan Saunders, Leslie Curtis, Mary Edwards, Margaret Barge, Audrey Jermyn, Jean Butler, Michael Gull, Susan Piper, Richard Pullen, Iris Draper, Barbara Foster, Colin Brown, Valerie Sharp, Joan Terry, Beryl Knight, Helen Sibthorpe, Michael Brown, Rita Young, Brenda Bamber, Geoffrey Tickell, S. M. Badcock, Robert Stain, Sylvia Richard, Janet Stone, Pauline Wilcox, Grace Skull, Mavis Sawdy, Howard Beeby, Marion Botwright, Ann Havers, Robin Reynolds, Leslie Smith, Michael Ruffles, Jean Warren, Christopher Bacon, Stephanie Smith, Frederick Cooper, Peter McGillicuddy, Margaret Symonds, Roy Bannister, Mary Stockbridge, Pat Yates, Carol Hewlett, Hazel Hemmingway, Sylvia Bish, Brenda Evans, Geoffrey Lancaster, David Pook, Graham Eldridge, Marjorie Moon, Gerald Scruby, Janis Lowe, John Coleman, Jill Bannister, Roberta Crane, Carol Owen, Barbara Pidgeon, Christine Ruffles, Ann Mason, Derek Parker, Irene Baldwin, Carol Collett, Catherine Mead, Valerie Alcock, Graham Phillimore, Anthony Bourne, Diane Yates, Ruth Ager, Martin Hewitt, Mervyn Prime, Christina Jennings, Jean Potter, Denis Perry, Janet Scruby, Maurice Beeby, Geoffrey Crispin, Carole Reece, Pauline Chivers, Maureen Mills, Dorothy Roe, Enis Roberts, Shirley Harper, Seana Collins, Margaret Japling, Margaret Marshall, Bernard Rushbrook, Nancy Allick, Mary Pickering, Valerie Shepley, Margaret Chapman.

Highly Commended: John Colley, Pat Davies, Valerie Smith, Terry McDonald, John Fielden, Elizabeth Pickering, Valerie Hedges, Derek Albert, Peter Perry, Maurice Short, Brenda Smith (Bermondsey), Christine Batchelor, Ruth Adams, Trevor Lovell, Michael White, Colyn Payne, Edward Jackman, Pat Hankin, Michael Saunders, Philip Ovenden, Elizabeth Davey, Joy Emmerson, Patricia Walker, Elizabeth Hogwood, Christine Barnett, Marilyn Carey, Richard Stain, Frances Mason, Nita Latham, Lois Mason, Rosemary Taplin, Mary Knight, Margaret Cottington, Clive Priest, Tony Dack, Victor Arnott, Dorothy Allick, Maureen Burdon, Ann O'Leary, Colin Howells, Margaret Rivers, Alan Wakefield, Pat Gardner, Joy Prime, Christine Waddilove, Doreen Randall, Brian Ruffles, Sheila Turner, Ann Robinson, Jacqueline Hill, Colin Rayner, Richard Plummer, Gordon Pharaoh, Judith White, Douglas Plummer, Brenda Chubb, Valerie Inwood, Janet Sullivan, Marian Petty, David Humphrey, David Marshall, Vivien Write, Margaret Gould, Robert Dell, Daphne Ruffles, Evelyn Barber, Bob Priest, John Smith, Ann Welch, Ruth Baker, Jennifer Nustedt, Christine Fitzgerald, Mary Green, Maureen Day, James Short, Roger Notley, Brenda Merritt, Roy Bush, Sheila King, Chester Uzzell, Ronald Harper, Roger Peebles, Linda Sexton, Carol Welsh, Alan Moses, Valerie Woodhouse, Pat Bradey, Rosemary Ruffles, David Bunnage, Geoffrey Chamber, Stanley Tyler, Michael Madder, Gordon Piggott, Linda Copping, Ruth Stockbridge, Gwen Seaborne, Brenda Smith (Finchley), Doreen Jackman, Beryl Warner, Malcolm Fayers, Jennifer Vines, Carol Glencross, Kenneth Warne, Youla Yates, Carole Smith, June

Willis, David Smith, Hamish Gow, Geoffrey Scruby, Joyce Cracknell, Linda Steward, J. Cooper.

Commended: Raymond Reynolds, Christopher Burgess, Madeline Dudley, Shirley Hood, Evelyn Farrow, Sally Vines, Carole Chapman, Doreen Ashworth, Kitty Baker, David Pearce, Barbara Jackson, Linda Lennox, John Catt, Colin Titt, Jean Crowley, Graham McLaren, Malcolm Gamster, Robert Cane, Mary Vines, Tony Ruffles, Ann Lawrence, Stanley Potter, Denys Wilsher, Gillian Warden, Paul Conyard, Margaret Collins, Dorothy Crowley, Maureen Collins, Betty Woods, Pauline Nevitt, Pat Neville, Christine Nevitt.

The following sent late entries for the February Searcher: Judith Oppett, Barbara Wallace, Barry Westbrook.

Belvedere still heads the list; Staines and West Ham tied for second place; Brandenstoke and Walthamstow tied for third place.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Thank you for the many letters I received this month. I was glad to hear from Brenda Barrett, Percy Carr, Sonia Carter, Marion and Rachel Collins, David Hunt, Jean Pearce, David Pook, Dorothy Roe, Valerie Shepley, and Sheila White. Also I would like to thank Marian Ginger for the lovely cards with the Tamil Texts on the back. We could do with plenty more like them from other boys and girls too. These friends also wrote me and I would acknowledge their letters with thanks: Mr. W. D. Allick, Mr. E. Blinkhorn, Mr. R. J. Davis, Mrs. J. H. and Mr. H. W. Harmer, Miss W. Jordan, Miss J. C. Sinclair, Miss E. L. Skinner, Miss J. C. Smith, Pastor A. T. Sowerbutts, Mr. W. H. Trowbridge, and Pastor S. Wolstenholme.

With every good wish to you each,

from

UNCLE PETER.

Samson's Weakness

June	14	M	**Judg. 16, 4-11**
	15	Tu	**Judg. 16, 12-21**
	16	W	**Judg. 16, 22-31**
	17	Th	Psa. 1, 1-6
	18	F	1 Cor. 10, 1-12
	19	S	Prov. 16, 8-19
	20	Su	Heb. 3, 1-12

Ruth the Moabitess

June	21	M	**Ruth 1, 1-10**
	22	Tu	**Ruth 1, 11-22**
	23	W	1 Sam. 20, 35-42
	24	Th	2 Kings 2, 1-8
	25	F	Num. 10, 29-36
	26	S	John 13, 31-38
	27	Su	Gen. 24, 53-61

Ruth Gleaning

June	28	M	**Ruth 2, 1-9**
	29	Tu	**Ruth 2, 10-17**
	30	W	**Ruth 2, 18-23**
July	1	Th	Deut. 24, 14-22
	2	F	Deut. 8 1-11
	3	S	Psa. 36, 1-12
	4	Su	John 6, 1-12

Ruth Married

July	5	M	**Ruth 4, 1-10**
	6	Tu	**Ruth 4, 11-22**
	7	W	Isa. 43, 1-7
	8	Th	Psa. 45, 1-9
	9	F	Eph. 5, 23-33
	10	S	Matt. 25, 1-10
	11	Su	Rev. 19, 1-10

The Preaching of John

July	12	M	**John 1, 6-14**
	13	Tu	**John 1, 15-23**
	14	W	**John 1, 24-34**
	15	Th	Matt. 16, 13-20
	16	F	John 9, 30-38
	17	S	Col. 1, 9-19
	18	Su	Heb. 1, 1-8

Following Jesus

July	19	M	**John 1, 35-42**
	20	Tu	**John 1, 43-51**
	21	W	Matt. 11, 20-30
	22	Th	John 10, 22-30
	23	F	John 8, 12-20
	24	S	Luke 9, 56-62
	25	Su	John 12, 20-28

Jesus' First Miracle

July	26	M	**John 2, 1-11**
	27	Tu	Luke 5, 1-11
	28	W	Acts 9, 1-9
	29	Th	Isa. 25, 1-8
	30	F	Luke 12, 15-24
	31	S	Isa. 55, 1-7
Aug.	1	Su	Mark 14, 16-25

"Ye must be born again"

Aug.	2	M	**John 3, 1-7**
	3	Tu	**John 3, 8-15**
	4	W	**John 3, 16-21**
	5	Th	2 Cor. 5, 14-21
	6	F	Eph. 2, 1-10
	7	S	1 Pet. 1, 18-25
	8	Su	1 John 3, 1-9

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SEE SPECIAL ANNOUNCEMENT INSIDE

RAYS

FROM THE EAST

for young people



Dr. Ruth Harris on the Kolli Hills

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ANNUAL "RAYS" MEETING

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

Saturday, September 25th, 1954

at 3.30 p.m.

Speaker: **Missionary Miss O. R. KNIGHT**

ALL ARE WELCOME

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

A DAY IN THE BOARDING HOME ON THE KOLLI HILLS

By Dr. Ruth Harris, Kolli Hills

Maybe you will be interested to know how our girls and boys in the Kolli Hills Boarding Home spend their days.

They start their days early in the morning at 5.45 a.m., which is probably earlier than most of you get up. There is the usual business of cleaning teeth, but it is done rather differently here, with charcoal and a finger instead of with paste and a brush. Then there is washing, when they pour water over face and hands and feet, a more hygienic way than rinsing with, or sitting in, the water you have just washed the dirt into, don't you think?

Everyone helps with the chores of the home, sweeping, cleaning vessls and drawing water, while the two older girls are responsible for cooking the conjee, which is like milk-pudding without the milk, eaten with chilli-hot chutney.

Morning Prayers

At about 7.30 a.m. one of the children comes over to my bungalow to tell me they are ready for prayers and to fetch the hymn books. We sit in a circle on mats on the floor. In holiday time, when the four girls are home from boarding-school on the plains, there are eleven children (nine girls and two boys), Matron Elizabeth and myself, with sometimes a child or two from the Settlement. We sing a hymn chosen by one of the children, read the Scripture Union portion—each one who can read reads in turn—and then the S.U. notes in Tamil, finishing with prayer. If there is anything to relate, or any trouble or problem with which to deal then it is usually talked over after prayers, after which several of the children come back to the bungalow with me, just for the fun of coming.

The School Day

School starts at nine, is only about five minutes walk away on the other side of the Settlement, and is attended by the children



Children of the Boarding Home, Kolli Hills

on the Settlement, and boys from the outside villages. During school time, Martha, who has left school, cooks, and grinds the grains, while Matron mends and makes the clothes.

There are three hours between morning and afternoon school which opens again at 2.30 p.m. During this time they sometimes go to the stream to wash their clothes or go out to collect firewood. They have their dinner of ragi, a chocolate-coloured grain, to which they are quite accustomed but which you would call stodgy, and with it they have a hot vegetable or meat curry. When the buffaloes (the gift of friends) are giving milk, each child gets a tumbler of milk a day. After dinner there is time for a rest.

When School is Over

In the evenings after school the children play all sorts of games. Sometimes you can see one or two small children hitched to a stick and being driven along, as they play at ploughing, or several of them together building a house out of mud and stones.

During the holidays they had a doll's wedding. They made the bride and bridegroom out of bits of cloth, with sticks for arms and legs, and clothed them Indian fashion with new pieces of material suitable for the occasion. They made a panthal (the Bible calls it a " booth ", you had better ask some grown-up what that means) out of twigs and leaves, cow-dunged the floor of it to make it nice and clean, and then put a stick-bench in for the bridegroom and bride to sit on. They had great fun in making the garlands and in cooking the wedding feast out in the field. The bride and bridegroom received their gifts on the verandah of my bungalow, where we also had the feast served on banana leaves on the floor.

Close of Day

Now to finish up the day. Once again they gather together, this time round Matron, for evening prayers, and then they have their evening meal of curry and rice, and so to bed on a mat on the floor.

We pray that these girls and boys may come to know the Lord Jesus as their Saviour while they are young, so that they may be guided and kept by Him all the day long.

MY COMPOSITION ON "HOLIDAYS"

By Mrs. David Thrower, Paniadipatti

I wonder, which is the most enjoyable, to look forward to the holidays or to look back on them? May is our holiday month in India; by the time August comes along our holidays will be far behind us and we shall be living again in the heat of the plains. In the meantime, you children have the pleasure of anticipation. Nevertheless, I have been wondering why teachers always give their pupils compositions to write as soon as they return to school. When I was a child I was not fond of writing essays. It did not therefore add to the pleasure of a holiday to have to write about it afterwards. There is, however, a joy in remembering the beautiful things in life, and if we write about them other people can enjoy them too. So here is my composition.

Here begins the Composition

We are staying on the beautiful Nilgiri Mountains. Here in this hilly country there is very little level ground on which to build houses, so builders usually cut a piece out of the hillside before starting their work. For instance, the cottage in which we are living is like this; it looks out over many hills and valleys, but behind the house the roof is level with the hillside. Last evening we climbed up to the top of our hill and saw the plains far away and the clouds rolling up the valleys. It was a grand sight. There are many little Indian villages dotted here and there, but they are mostly tucked away in the folds of the hills where they cannot be seen from a hill top.

Our friends who live here take care of the people when they get sick, and for this purpose they have a small hospital just below this house on the same hill. Several children were very ill with whooping-cough recently, and our friends looked after them till they became well.

The Tea Plantations

We are not living in a jungle, although there is plenty of forest land around. We are surrounded by tea—plenty of it, but not for us to drink ! The tea bushes grow from two to three feet high, and are planted near together so that the hillsides look like banks of vivid green. In between the tea, silver oak trees have been planted. When the sun shines on the silvery leaves the hillsides look like fairy-land. Talking of fairies, you need to look under and around

the tea bushes too, for lovely maidenhair ferns grow there and pretty little flowers. Many of the banks on the paths through the tea are covered with daisies.

Workers on the Plantation

Thousands of Indian people work in the tea. The women pick the leaves, three from each twig, and throw them over their shoulder into the baskets which they carry on their backs. When a lot of women are picking tea on a hillside their many-coloured saris make them look like big flowers in a huge garden. They fit into the mountain scenery perfectly. The men do numberless jobs, the most interesting being the care of the young tea and silver oak plants. The crotalaria plant which has a yellow flower is also grown. These plants which provide green manure for the tea also give grand splashes of gold to the landscape.

Growing the young Tea Plant

The nurseries for these young plants are very interesting. Seeds are planted in tall round and narrow baskets made for the purpose, and kept packed tightly together under a blanket of fern leaves. The nurseries are placed in sheltered valleys which indicates that the young tea plants need a lot of care. But it is well worth while because all the work put into the production of the tea eventually quenches the thirst of people all over the world.

* * * *

Our holiday is almost over and we hope that when yours comes it will be as happy a time as ours has been.

SUNSHINE AND SHADOW

We all love the sunshine for our holidays and we love to go out to play on sunny days whilst the grass is dry and we can run around in its light and warmth. But it would not do to have all sunshine, for there would very soon be no grass left, it would all be dried up and the ground so hard that it would be dangerous to play on. And so God sends rain to soften the ground and cause the grass to grow; He sends sunshine to gladden our hearts but He also gives shadow in which to rest from the sun's heat. Even for boys and girls, life is not all sunshine nor all shadow; there are bright days and dull days, glad days and sad days. One of the secrets of living is to accept all the days as they come and to learn that our Father in heaven knows what is best for us whatever the day may bring.

Lower Group, age under 12

Read through the chapters named very carefully and search for these words. When you have found them write out the verse **in full**, giving the book, chapter, and verse, where found.

1. A pleasant thing . . . to behold the sun.
2. A tabernacle for the sun.
3. The sun shall not smite thee.
4. In the shadow of thy wings.
5. The . . . trees cover him with their shadow.
6. The shadow of a great rock.

The answers will be found in Ecclesiastes 11; Psalms 19, 121 and 63; Job 40; Isaiah 32.

Upper Group, age 12 and under 16

Find the answers to these questions as well as those set for the Lower Group.

7. A shadow . . . from the heat.
8. A shadow over his head.
9. The shadow of the branches.
10. The brightness of the sun.
11. The sun . . . in his might.
12. The sun . . . with a burning heat.

The answers will be found in Acts 26; Isaiah 4; James 1; Jonah 4; Judges 5; Ezekiel 17; but the chapters are not in the same order as the words.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Searcher are not eligible for another prize until November, 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—AUGUST 31st, 1954

RESULT OF LAST BIBLE SEARCHER

The number of entries is keeping up well; and we welcome 47 new Searchers. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Ruth Butters, aged 14, Little Bromley, Essex.
2. Ruth Laimbeer, aged 12, Courland Grove, S.S.

Special Mention: Vera Warren, James Abbott, J. Royce, June Martin, Valerie Rose, Carole Cheesman, David Chivers, David Payne, Christine Payne, Irene Adams.

Very Highly Commended: Gordon Edwards, Kenneth Appleton, David Hunt, Margaret Brooke, Stella Pond, James Ransome, Christine Cooper, Sheila White, Pamela Phillips, Georgina Bardo, Valerie Streeter, Brenda Barrett, Evelyn Cockle, Maureen Hammond, Janet Campbell, Daphne Page, Janet Burling, John Green, Rachel Perry, Janet Ward.

Highly Commended: Martin Hewitt, Sylvia Hurst, Pat West, Valerie Laws, Jean Elphick, Joyce Barkaway, Jessie Wing, June Smith, William Williams, Ruth Sowerbutts, David Bugg, Pauline Saunders, Christine Aves, Christine Hill, Joy Watts, Sheila Bloomfield, Kathleen Sparrow, Evelyn Mills, Lily Fan, John Fromow, Pat Mitchell, Andrew Symonds, Anne Hodges, Janet Scruby, Philip Bird, William Bush, Zena Baxter, Jennifer Ballard, Margaret Solby, Jean Goodchild, Joyce Bird, Gerda Cooley, David Scholes, Jean Mead, Graham Smith, Sally Vines, Barbara Michael, Jill Harsant, Peter Morgan, Sidney Skull, Christine Summers.

Commended: Pat Scanlan, Irene Pharaoh, Percy Smith, Mary Vines, Ann Ballard, Rhoda Warren, Maureen Gull, Susan Cantor, Mary Race, Albert Crane, Peter Bush, Wendy Carter, David Perry, Denise Dade, Lilian Canfer, Valerie Austin, Clive Notley, E. Taylor, June Neeps, Anne Day, Sonia Carter, Frances Burgess, Roger, Davies, Celia Porter, Jillian Manckelow, Pauline Monaghan. The following gave correct answers, but omitted to write out the verses: Maureen Doubleday, Grace Coker, Linda Jeffrey.

Answered Upper Group only: Anthony Tuttlebee. Answered Lower Group only: Valerie Warner, Julia Jeffreys, Edward Low.

Lower Group, age under 12

Prizewinners: 1. Rosemary Wright, aged 8, North Road S.S., Brentford.

2. Janet and Pamela Buss (Tied), both aged 11, Grove Road S.S., Eastbourne.

Special Mention: Jonathan Evans, Olive Butters, Douglas Earl, Brenda Merrett, Jean Warren, Marion Cardy, Jean Buckeldee, David Burman, Janis Lowe.

Very Highly Commended: Elizabeth Hogwood, Peter Leaver, Colin Chandler, Ann Baliga, Muriel Knight, Margaret Blaxall, Colin Wilkins, Jennifer Rushbrook, Margaret Symonds, Brenda Watts, Geoffrey Scruby, Marian Ginger, Brian Asplin, Pauline Wilcox, Jill Banister, Roger Peebles, Christine Ruffles, Margaret Marshall, David Largent, Maureen Davey, Janet Harris, Gillian Harvey, Richard Plummer, Susan Kempster, Peter McGillicuddy, Christine Phillimore, Geoffrey Crispin, Donald Kuhrt, Colin Payne, Brian Rippon, Gwynneth Godier, Seana Collins, Ruth Adams, David Marshall, Tony Stockman, Pauline Barkaway, Alan Moses, Christopher Bacon, Valerie Shepley, Pamela Payne, Rose Leaver, Christine Barnett, Paul Debenham, Pearl Saunders, Irene Hay, Christine Jermyn, Rosemary Robinson, Betty Seabourne, Charles Kuhrt, Marcus Offer, Carol Hewlett, Brenda Burman, Sylvia Bish, Cynthia Smith, Marjorie Moon, Douglas Chivers, Molly Hay, Barbara Sowerbutts, Michael Horrex, Joan Solby, Valerie Barnett, Christina Jennings, Keith Wall, Pat Bradey, Stephen Trowbridge, Barrie Symonds, Janet Merrett, Howard Beeby, Elizabeth Bacon, Paul Wright, Jean Butler, Michael Madder, Sheila Milner, June Willis, Christine Kay, David Jaeger.

Highly Commended: Roger Taylor, Maurice Beeby, Beryl Knight, Helen Fromow, David Pook, Michael White, Helen Sibthorpe, Diane Cole, Rosemary Taplin, Gerald Scruby, Jean Potter, Derek Walton, Mary Oxborrow, Margaret Dewsbury, David Humphrey, Rodney Wright, Alan Barber, Mary Edwards, Colin Rayner, Philip Wolstenholme, Pat Seabourne, Colin Brown, Graham Eldridge, Diane Yates, Monica Ransome, John Latham, Patricia Walker, Gwen Seaborne, Margaret Gould, Joan Wing, Denis Perry, Susan Davis, Shirley Harper, Georgina Thomas, Christine Waddilove, Patricia Maloney, Hamish Gow, Maureen Burden, Mary Crowhurst, Mary Turner, Rosetta Wilson, Ruth Baker, Diane Horne, Roger Notley, Julie Chapman, Pat Yates, Peter Cordle, John Fielden, June Collett, Isobel Baker, Ann Mason, Muriel Eldridge, Anthony Bourne, Vanda Coolev, Sylvia Badcock, Margaret Rivers, Dorothy Roe, Douglas Plummer, Alan Hyne, Anne Davies, Margaret Day, Albert Terry, Barbara Pidgeon, Vivien White, Carole Coare, John Bugg, Jacqueline Hill, Ruth Ager, Margaret Flint, Michael Brown, Mary Knight, Michael Saunders, Jennifer Miller, Eileen Deven, Margaret Collins, Jacqueline Hall, James Short, Linda Steward, Malcolm Fayers, John Smith, Ronald McGillicuddy, Marion Davey, Eileen Burgess, Carol Collett, Enis Roberts, David Summers, Jean Horne, Maurice Short, Rosemary Reeves, Grace Skull, Barbara Pefford, Frederick Cooper, Kay Morton, Nancy Allick, Gordon Pharaoh, Valerie Wright, Winifred Betts, Stella Stebbings, Jean White, David Mitchell, John Cooper, Stanley Potter, Doris Hulkes, Anne Roberts, Brenda Chubb, Mervyn Prime, Sandra Hunn, Margaret Draysey.

Commended: Audrey Jermyn, Margaret Cottington, Jennifer Richards, Michael Bardo, Percy Carr, Chester Uzzell, Dorothy Crowley, Sandra Buck, Christine Batchelder, Graham Phillimore, Rachel Collins, Pauline Lovell, Doreen Jackman, John Curtis, Michael Gull, Mavis Sawdy, Valerie Alcock, An entry with Eastbourne postmark, Roberta Crane, June Muirhead, Joan Terry, Barbara Foster Leslie Smith, Fiona Duncan, Patricia Hayden, Peter Summers, Marion Collins, Jean Cooper, Mary Stockbridge, Geoffrey Kimber, Irene Davey, Betty Woods, Trevor Vincent, Paula Boniface, Janet Cooper, Ronald Harper, Valerie Hedges, Kenneth Boreham, Brenda Smith, M. Stanford, Rodney Dade, Norma Reardon, Christine Freeman, Pat Gardner, Peter Perry, Valerie Inwood, Patricia Broomfield, Linda Lennox, Pat Davies,

Janet Sullivan, David Pearce, Stephen Reay, Pearl Crow, Keith Cook, Pamela Monaghan, Andrew Hewett, Jean Porter, Doreen Ashworth, David Smith, Paul Orchard, Iris Draper, Linda Sivell, Barry Day, Marian Mills, Jennifer Nustedt, Carole Smith, Beryl Warner, Geoffrey Gordon, Dorothy Allick, David Hitchcock, Trevor Lovell, Patricia Hankin, Maureen Mills, Judith White, Nita Latham, Carol Klingsick, Alice Scholes, Christine Nevitt, Patricia Cain, Michael Hollandage, Maureen Collins, Caroline Hutchins, Joy Emmerson, Doreen Randall, Rona Collar, Maureen Steiner, C. Page, Patsy Pickett, Janet Nott, Ann Burgess, Maureen Osborn.

Sent references only: Christopher Ridge, Ann Robinson, Sandra Hills, Elizabeth Hale, Jacqueline Hillard.

Not for Competition: Miss Jean Pearce.

West Ham Sunday School heads the list this time. Belvedere came second; Staines, third.

LETTER FROM UNCLE PETER

Dear Boys and Girls.

Our magazine has got lost this time and will, I am afraid, reach you late. Owing to an oversight of somebody on the railway line, the copy was lost and the work of preparation had to be done again. If you cannot get your Bible Searcher entries finished by August 31st, we will allow you until September 6th as the latest date for posting, but please send as early as you can. What a blessing it is that the Lord Jesus never loses one of His sheep or His lambs either.

We are looking forward to a splendid meeting on September 25th and Miss Olive Knight will have an interesting talk for us which I know you will all be longing to hear.

I was so glad to have letters from Ruth Butters, Janet Campbell, David Chivers, Marion and Rachel Collins, Vanda Cooley, Christine Freeman, Marian Ginger (thank you for the Tamil Text Picture Post-Cards), Mary Oxborrow, Joan Solly, Ruth Sowerbutts, Valerie Streeter; also from the following friends and helpers: Mr. Cecil Clarke, Miss Ida Cordle, Mr. R. J. Davis, Miss W. Jordan, Mr. H. W. Harmer, Mrs. J. H. Harmer, Miss M. Linggood, Mrs. A. F. Michael, Mrs. E. Rayner, Miss J. E. Smith and Mr. W. H. Trowbridge.

May God's blessing be upon you each

UNCLE PETER.

Living Water			**The Bread of Life**			**Lazarus Raised to Life**		
Aug. 9	M	**John 4, 1-10**	Aug. 30	M	**John 6, 1-7**	Sept. 20	M	**John 11, 1-10**
10	Tu	**John 4, 11-22**	31	Tu	**John 6, 8-14**	21	Tu	**John 11, 11-20**
11	W	**John 4, 23-34**	Sept. 1	W	**John 6, 15-21**	22	W	**John 11, 21-29**
12	Th	**John 4, 35-42**	2	Th	**John 6, 22-29**	23	Th	**John 11, 30-40**
13	F	John 7, 32-39	3	F	**John 6, 30-35**	24	F	**John 11, 41-46**
14	S	Rev. 22, 1-8	4	S	John 6, 41-51	25	S	John 11, 47-54
15	Su	Rev. 22, 13-21	5	Su	1 Cor. 11, 23-30	26	Su	Luke 7, 11-17
The Faith of a Father			**A Man Born Blind**			**Anointed for Burial**		
Aug. 16	M	**John 4, 43-54**	Sept. 6	M	**John 9, 1-7**	Sept. 27	M	**John 12, 1-11**
17	Tu	Mark 5, 22-24; 38-43	7	Tu	**John 9, 8-14**	28	Tu	Luke 2, 25-35
18	W	Mark 9, 17-24	8	W	**John 9, 15-23**	29	W	John 19, 38-42
19	Th	Mark 9, 25-29	9	Th	**John 9, 24-33**	30	Th	Luke 7, 36-43
20	F	Luke 15, 11-20	10	F	**John 9, 34-41**	Oct. 1	F	Luke 7, 44-50
21	S	Luke 15, 21-32	11	S	Acts 13, 5-12	2	S	Luke 24, 1-12
22	Su	Prov. 3, 1-10	12	Su	1 John 5, 5-13	3	Su	Psa. 69, 13-21
Healed in a Moment			**The Good Shepherd**			**The Birth of Jesus**		
Aug. 23	M	**John 5, 1-8**	Sept. 13	M	**John 10, 1-10**	Oct. 4	M	**Matt. 2, 1-10**
24	Tu	**John 5, 9-16**	14	Tu	**John 10, 11-18**	5	Tu	**Matt. 2, 11-15**
25	W	Mark 1, 29-35	15	W	**John 10, 24-30**	6	W	**Matt. 2, 16-23**
26	Th	Mark 3, 1-8	16	Th	John 10, 31-42	7	Th	Luke 2, 1-7
27	F	John 9, 1-9	17	F	Isa. 40, 1-11	8	F	Luke 2, 8-19
28	S	Mark 10, 46-52	18	S	Ezek. 34, 22-31	9	S	Micah 5, 1-7
29	Su	Acts 3, 1-10	19	Su	Psa. 23, 1-6	10	Su	Deut. 18, 15-20

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RAYS

FROM THE EAST

for young people



He's just done his good deed for today

issued by the

STRICT BAPTIST MISSION

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61 Breakspears Road, Brockley, London, S.E.4

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SOME OF INDIA'S CHILDREN

By Missionary Grace K. Huckett

It was Sunday at Sirunelli-koil. We had been to Morning Service and had just finished our meal, when in walked an Indian woman with a little baby boy of two being carried on her hip. "I want some medicine for my little boy", she said. "He is always tired and doesn't eat anything". We looked at the little child and were sad to see heavy scars on his forehead and on his little wrists and ankles. "What are these", we asked. "Oh," said the woman, "these are the scars made when we branded him with a hot iron to drive out the demon of ill-health." The sores had got so bad that they took the child to a mission hospital at Erode. After he had been there a fortnight, he began to get better but they had taken him away too soon. The little fellow was very soon ill again and they brought the poor little sufferer to us.

The Baby that Laughed

That same evening, we found another little child, but what a contrast there was! It was Evening Service at our chapel at Kottamangalam and a sweet little brown baby boy was brought into the service by his father and mother so that he might be dedicated to the service of the Lord Jesus. His parents were Christians and they brought their little baby son to the House of God to thank God for him and to ask the missionary to pray for God's blessing upon him. After the missionary had done so, he gave him the name of Joseph Raj, and baby liked his name so much that his little face broke out into smiles to the joy of everyone present. What a difference between the poor, scarred, suffering little Hindu child and this sweet little baby from a Christian home!

Learning to Read God's Word

On Monday morning, we went to one of our mission schools not far away. It was a joy to see the happy faces of some 40 children as they gathered with their bags of books and slates. Presently, they sang a joyful song full of the good news of the Gospel, "Jesus was born, He shed His blood and died to take me to heaven." Most of the children sang it so easily that we were sure they knew it well. Then the missionary prayed to God and all behaved very reverently. I noticed especially two little girls who folded their hands, closed their eyes, and repeated all that the missionary was saying. When I asked who they were, I was told that they were daughters of an Indian priest and their names were Sutchemi and Sallitha. Although their father was an idol-worshipper, these little girls had begun to show a real interest in the Bible. Quite a number of children in this school show a keen interest in the Bible. Some have bought New Testaments with their own money which they read with the teacher after school hours. Truly, "the entrance of Thy Word giveth light."

A Little Girl's Punishment

I fear, however, that my last picture is a sad one. Later that morning, we stopped in another village. A little girl of three or four years ran out to see the Mission van and after her there came a horrid man with a stick. He beat the poor child all the way back to the house, while she shrieked and wailed. It was so cruel that even the heathen onlookers felt angry with the man. When I asked why this little girl should be so cruelly treated, I was told that it was because she had left the three-months-old baby whom she was told to look after.

Such is the story of some of Indian's boys and girls and such is the difference that the work of the mission makes to these little lives. Jesus said "Suffer the little children, and forbid them not to come unto Me." He took them up in His arms and blessed them, and we would tell these sad children of India of a loving Lord Jesus who would have them come unto Him, that in Him they may find peace and joy. Will you not pray for India's little ones and for us who seek to gather them to the Saviour?

(From the *Mission Herald*, September, 1952—Abridged)



Some of India's Children

OUR ANNUAL RALLY

It was a very eager and happy company of boys and girls, together with their teachers and young people, who met on Saturday last, September 25th, at Chadwell Street, London. There were so many that they not only filled the ground floor of the building but nearly filled the gallery too! After our Chairman, Pastor O. Crouch Austin, had led the meeting in devotion, and prizes had been distributed by the General Secretary, Pastor J. K. Thorpe, Miss O. Knight, missionary from India, gave a most interesting talk on "Things I have seen in India". Miss Knight was wearing Indian costume which made her talk seem much more realistic.

Sunday, September 26th, too, was a glad day for "Rays" Bible Searchers at Chadwell Street for, in the evening of that day, four Searchers confessed their love to the Lord Jesus by being baptized in His Name. May the Lord bless them each and may their example be followed by many others, both amongst our lassies and our lads, too.

BACK TO FRONT

By Missionary H. J. Appleby

One of the odd things about Tamil is that so much is back to front, when compared with our English language. For example, in a Tamil sentence, the verb (now, all you clever grammar students, what's that?) always goes last in a sentence. "It always last *goes*"—see?

And then, the main clause of a sentence (this is like going to school, isn't it?) always goes last in Tamil, although in English it is usually first. "First in English usually although it is, *the main clause in Tamil last goes*"—see?

Instead of saying "Life and death", Tamilians say "Death and life"; when they mean a black goat, they say "a white goat"; and when referring to the deadly cobra snake, they will say "a good snake" (as if any kind of snake could ever be good! Ugh!).

When you learnt to write nicely curved letters in English, like the letters *c, d, e, o,* for example, you were taught to draw the curves with your pen moving in an anti-clockwise direction (better ask Dad to explain that), but most Tamil curves you would see being written with a clock-wise movement of the pen. So you see, I am busy turning myself back to front, in order to become able to think and talk Tamil!

Back-to-Front People

But all this has just reminded me that we are all back-to-front in one thing; you and I and the Tamil people, too! (Can you guess what that is?) You see, it is like this, instead of loving God and serving Him as we ought, everyone of us is back-to-front. We do our very best to avoid Him. That's why so many people never like to go to church, or to read God's words in the Bible. Why, when the very first man sinned, the very first thing that he did was . . . to run away when God called him. And because we are all sinful too, we, too, still prefer to be without God and to avoid thinking about Him as much as possible. So you see we are all back-to-front. That is why there are so many muddles and troubles in our world (and in our lives, too). What else can you expect when so many people are all back-to-front?

The Right Way Round Again

I wonder if you have met Jesus? Yes, I mean that! Have you yet found out whether He is your Saviour? Has He spoken to you? He does speak to people, you know! Do you speak to Him? Perhaps you are saying, whatever has all this got to do with being back-to-front? Well, the point is this: although we are back-to-front, and all muddled up because of our sin, Jesus can turn us the right way round again! He can fill us with a great love for God: He knows how to settle all our muddles and

troubles. Perhaps you have heard about people being converted Well, this is just what it means to be converted: it means to be turned round the right way again!

Now, I wonder whether you are back-to-front, or the right way round? Have you met Jesus? I have!

BIBLE WELLS

In this country the village well has almost ceased to occupy a central place in the life of a village. It is often still there, but the chain is broken and the bucket has gone; indeed in many cases it is closed in order that nobody shall climb over the wall and fall down the well. But in India and in other Eastern lands, the well is the centre of the village life for water is the greatest need of all, whether it be for the family or the animals. In some places, the land is so dry in the hot season that only around the well can they get anything to grow, and the well speaks to all of life, blessing and growth.

It would be a terrible thing for any Indian to be forbidden to use the well; but this has many times happened when an Indian man or woman has confessed Jesus Christ as their Saviour. Both they and their families have been driven away from the well, and they have had to endure this denial for the sake of our Lord Jesus Christ.

You will notice that there are some spaces left in the following sentences. We want you to read the stories carefully; then write out the words as they are given here, filling in the name of the person or place, and giving the book, chapter, and verse where the answer is found.

Lower Group, age under 12

1. Being wearied with his journey ——— sat on the well.
2. God opened ——— eyes, and she saw a well of water.
3. When ——— came with ——— sheep, ——— rolled the stone from the well.
4. ——— fled to ———, and he sat down by a well.
5. Then ——— sang this song; Spring up, O well.
6. ——— longed for a drink from the well of ———.

The answers are found in John 4; Genesis 21; Genesis 29; Exodus 2; Numbers 21; 2 Samuel 23.

Upper Group, age 12 and under 16

Answer these questions as well as the Lower Group.

7. They came to ———, where were twelve wells of water.
8. ——— servants found a well of springing water.
9. ——— and ——— hid in a well.
10. ——— went down to the well and filled her pitcher.
11. ——— is a fruitful bough by a well.
12. ——— digged many wells; for he had much cattle.

The answers will be found in Genesis, chapters 24, 26, 49; Exodus 15; 2 Samuel 17; 2 Chronicles 26; not in the same order as the words.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prize winners in the last Searcher are not eligible for another prize until January, 1955, 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, 1954

RESULT OF LAST BIBLE SEARCHER

We were so pleased to see that the holiday season did not affect the number of entries. There were rather more than usual for an August Searcher. We welcome 47 new Searchers, and a new School—Bromley. The names are in order of merit.

Prizewinners: 1. Valerie Laws, aged 12, Belvedere S.S.
2. June Martin, aged 15, West Ham Tabernacle S.S.

Special Mention: James Ransome, Sheila K. White, Maureen Hammond, Barbara Matholie, Christine Payne, Jean Goodchild, Irene Adams, James Abbott, Maureen Jackson, Daphne Page.

Very Highly Commended: Percy Carr, Ann Robinson, David Largent, Pamela Phillips, Maureen Davey, Pat Scanlan, Mary Race, Rachel Perry, Brenda Barrett, Janet Campbell, Valerie Streeter, Ruth Sowerbutts, Ruth Butters, Doreen Devonshire, Pauline Butler, Ruth Laimbeer,

Highly Commended: Kathleen Sparrow, Sidney Skull, Susan Cantor, Christopher Bacon, Daphne Leggett, David Perry, Keith Wall, Irene Ball, Margaret Jermyn, Georgina Bardo, Jennifer Ballard, D. G. Bugg, Pauline Saunders, Evelyn Cockle, Denise Dade, Jessie Wing, Pat McGillicuddy, Clive Notley, Maureen Doubleday, David Payne, Valerie Rose, Michael Norman, Irene Pharaoh, Janet Ward, Vera Warren, David Hunt, Jennifer Richards, John Green, Margaret Brooke, Pauline Monaghan, Christine Cooper, Gerda Cooley, Philip Bird, Margaret Solly, Andrew Symonds, Rhoda Warren, June Neeps, Michael Saunders, Christine Hill, David Scholes, Mary Vines, Jov Watts, William Williams, Ernest Taylor, Freda Woodhead, Ruth Ager, Percy Smith, John Fromow.

Commended: Martin Hewitt, Graham Phillimore, Ann Ballard, Roger Davies, Janet Scruby, Albert Crane, Patricia Hankin, Ann Havers, Julia Jeffries. Answered one group only: Brian Mason, Terry Cooper, Leslie Hewett, Pat Alexander. Sent references only: Elisabeth Cordle, Kathleen Brown.

Lower Group, age under 12

Prizewinners: 1. Douglas Earl, aged 10, "Providence" S.S., Highbury.
2. Brenda Merrett, aged 8, Courland Grove S.S., Clapham.

Special Mention: Margaret Gould, Marion Cardy, David W. Jaeger, Jean Butler, Olive M. Butters, Cynthia Smith (Ipswich), Michael Horrex, David Mitchell, Rosemary Robinson, Janet Buss, Pamela Buss, Paul Debenham, Elizabeth Pickering.

Very Highly Commended: Pearl Saunders, Pamela Payne, Sheila Clover, David Marshall, Sheila Page, Roger Notley, Dawn Cook, Carol Broomfield, Pat Yates, Jimmy Stockman, Colin Wilkins, Margaret Draysey, Ruth Adams, Hamish Gow, Jennifer Rushbrook, Rose Leaver, Margaret Blaxall, Rodney Dade, Rosemary Wright, Charles Kuhrt, Paul Orchard, Marian Ginger, Philip Wolstenholme, Christine Batchelder, Brian Asplin, Brian Rippon, Barbara Chilton, Robert Stain, Jean Buckledee, Janis Lowe, Barbara Jackson, Bernard Marsh, Anthony Bourne, Robert Lunn, Brenda Watts, Trevor Lovell, Mary Oxborrow, Christina Jennings, Jonathan Evans, Hilda Cornwell, Valerie Alcock, Barrie Symonds, Susan Kempster, John Bugg, Hilda Muddell, June Muirhead, Patricia Maloney, Jennifer Nustedt, Marcus Offer, Paul Wright, David Pook, Marjorie Moon, Ruth Hobden, Pat Gardener, Colyn Payne, Ruth Bucknall, Elizabeth Davey, Barbara Foster, Rita Young, Dorothy Goodwin, Robin Whatling, Christine Phillimore, Alan Barber, Peter Leaver, Rachel Collins, Muriel Knight, Christine Jermyn, Douglas Plummer, Geoffrey Kimber, Jean Potter, Donald Kuhrt, Howard Beeby, Sandra Buck, Brenda Smith, Doreen Randall.

Highly Commended: Marion Petty, Margaret Symonds, Sylvia Bish, Mary Edwards, Pauline Lovell, Mavis Allick, Elizabeth Bacon, Colin Rayner, Janet Sullivan, Roger Osborne, June Collett, Pamela Monaghan, Gwynneth Godier, Dorothy Crowly, Peter Perry, Valerie Barnett, Diane Yates, Joan Terry, Trevor Vincent, Jean White, Vivian White, Margaret Marshall, Patricia Walker, Pat Bradey, Isobel Baker, Derek Parker, Denis Perry, Janet Merrett, Keith Cook, Vanda Cooley, Stephen Trowbridge, Beryl Knight, Joy Emmerson, Winifred Betts, David Burman, Elizabeth Hogwood, Rodney Wright, Christine Kay, Jean Gardner, Clare McMahon, Margaret Barge, Maureen Day, Janet Cairns, Vera Leggett, Leslie Smith, Mavis Sawdy, Roger Taylor, Jennifer Maidment, Margaret Rivers, Carol Reece, Jean Cawston, Christine Barnett, Richard Edwards, Colin Brown, Audrey Jermyn, Pauline Boater, Christine Ruffles, Shirley Harper, Rosemary Ruffles, Ronald McGillicuddy, Michael Gull, Muriel Eldridge, Joan Solly, Geoffrey Tickell, Grace Skull, Helen Sibthorpe, Marion Collins, Joan Wing, John Smith, Jean Warren, Dorothy Allick, Barbara Sowerbutts, Irene Wobey, Doreen Ashworth, Maureen Petty, Joan Sawdy, Heather Barrett, Jean Wright, Pauline Wilcox, Rosemary Wallis, Ronald Lunn, Diane Horne, Joan Thomas, Geoffrey Scruby, Elizabeth Hale, Maurice Beeby, Iris Draper, Jean Lake, Margaret Jopling, Roberta Crane, Molly Hay, Monica Ransome, Carol Swain, Colin Chandler, Colin Howells, Carol Collett, Richard Plummer, Tony Dack, Sandy Ramage, Nancy Allick, Sheila Aldous, Lilian Thomas, Irene Davey, Kenneth Warn, David Honeysett, John Cooper, Linda Sullivan, Irene Rose, Margaret Piggott, Mary Knight, Gerald Scruby, Stella Stebbings, Sally Tuck, Patricia Broomfield, Betty Seabourne, Pat Seabourne, Raymond Reynolds, Joan Jermyn, Ronald Harper, Jennifer Vines, Gordon Piggott, Albert Terry, Carol Coare, Margaret Collins, Gordon Pharoah, Rosemary Taplin, Malcolm Fayers, Sally Lennox, Dorothy Roe, David Smith, David Lamb, Geoffrey Crispin, Anne Roberts, Brian Nicholas, Chester Uzzell, Maureen Burden, Esther Lupton, Frederick Cooper. An entry from Streatham without name, Maureen Steiner, Sandra Pearce, Jacqueline Hall, Maureen Collins, Peter McGillicuddy, Michael Brown.

Commended: Maureen Sparrow, Graham Eldridge, Michael White, Valerie Sullivan, Mervyn Prime, Linda Bauckham, Irene Kay, Pat Davies, Michael Holland, Margaret Day, Carole Smith, Caleb Pearce, Brenda Burman (omitted one answer), Annette Llewellyn, Keith Burke, Pamela Franckeiss, Marion Davey, Linda Lennox, Elizabeth Talor, Michael Bardo, Caroline Hutchins, Heather Blackwell, Jennifer Roberts, David Hitchcock, Gwyneth Bick, Maureen Bick, Vernon Desanges.

The following sent references only: Margaret Crispin, Edna Nott, Mary Jeffrey, Mary Burne, Jean Carlisle.

Not for Competition: Miss Jean Pearce.

Belvedere takes first place this time; West Ham, second; Chadwell Street, third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Many years ago there was a huge heathen city where idols were worshipped, where heathen priests ruled the people by their evil power, where rich men lived in easy luxury, and merchantmen brought their wealth in ships from all over the world. Into that city there came one day a few men, some from Africa, some from the island of Cyprus. They had good news to tell and the people of that city listened, for the news was so good that they could not keep it to themselves, and even the heathen Greeks must be told about the love of God in Christ Jesus. A great number of these heathen people believed, and turned away from the idols to Jesus Christ to worship Him as Lord, and so the blessing began.

There was only a handful of these men from Cyprus and from Africa and we do not even know their names. It was not long before Barnabas came and, soon after, he brought along Saul of Tarsus, that great and mighty mind, and together they stayed in that heathen city for a whole year teaching the people. Many people were added to those who believed and it was not long before the new teaching became the talk of the city. "This new religion", said they, "is all about One whom they call Christ; it is said that He is the Son of God and that God has anointed Him to be the Saviour. What name can we give to these people?" "I know", said another, "let us call them 'Christians' for their whole talk is of Christ". And so it was "that the disciples were called Christians first in Antioch", and Antioch became the base from which Paul sailed on to other lands, until the good tidings of great joy came to all people.

How glad will that handful of men be in that day when they see a multitude gathered out of every kingdom, and how thankful will they be that they did what the Lord told them to do and passed on their Good News to others! And so it is today, boys and girls, we may be only few; it is most probable that, like the men of Cyprus and Cyrene, our names will never be remembered. The beginning may be small but the end is in the hands of God. Our one task is to listen for the voice of God and when we hear Him speak it is our duty to obey. What matter if our names are forgotten by men; the Lord has them written in heaven. He is able to do far above what we can ask or even think, so long as we yield to Him our listening ears and willing, trustful, obedient hearts. "And it shall be, if He call thee, that thou shalt say: Speak, Lord, for thy servant heareth."

I was pleased to receive letters from Margaret Brooke, David Burman (hope you are now better, David), Janet and Pamela Buss, Ruth Butters, David Jaeger, Ruth Laimbeer, Douglas and Richard Plummer and Rosemary Wright. The following friends also wrote to me and I would acknowledge their letters with thanks: Miss D. E. Crowhurst, Mr. R. J. Davis, Mrs. P. G. M. Edwards (Tamil text slips can be had from Pastor J. K. Thorpe, the General Secretary, price 1s. 6d. per 100), Mrs. J. H. Harmer, Mr. H. W. Harmer, Miss W. Jordan, Miss M. Linggood, and Mr. W. H. Trowbridge (your kindly word appreciated).

With every good wish to you all,

from

UNCLE PETER.

The Baptism of Jesus

Oct.	11	M	**Matt. 3, 1-10**
	12	Tu	**Matt. 3, 11-17**
	13	W	Acts 8, 26-33
	14	Th	Acts 8, 34-40
	15	F	Acts 16, 25-33
	16	S	Rom. 6, 1-11
	17	Su	Mark 16, 14-20

The Temptation of Jesus

Oct.	18	M	**Matt. 4, 1-11**
	19	Tu	Mark 1, 1-12
	20	W	1 Cor. 10, 1-13
	21	Th	Eph. 6, 10-19
	22	F	Jas. 1, 13-22
	23	S	Jas. 4, 1-10
	24	Su	Luke 4, 1-13

The Teaching of Jesus

Oct.	25	M	Matt. 6, 1-8
	26	Tu	Matt. 6, 9-18
	27	W	**Matt. 6, 19-26**
	28	Th	**Matt. 6, 27-34**
	29	F	Psa. 34, 1-10
	30	S	Psa. 37, 23-31
	31	Su	Luke 12, 22-32

Some Miracles of Jesus

Nov.	1	M	**Matt. 8, 1-9**
	2	Tu	**Matt. 8, 10-17**
	3	W	Matt. 8, 23-27
	4	Th	Matt. 8, 28-34
	5	F	Matt. 9, 1-8
	6	S	Matt. 9, 32-38
	7	Su	Luke 17, 11-19

A Parable of Jesus

Nov.	8	M	**Matt. 13, 1-9**
	9	Tu	**Matt. 13, 10-17**
	10	W	**Matt. 13, 18-23**
	11	Th	Matt. 13, 24-30
	12	F	Matt. 13, 36-43
	13	S	Matt. 13, 53-58
	14	Su	Gal. 5, 16-26

Examination Review

Nov.	15	M	**Matt. 2, 1-12**
	16	Tu	**Matt. 2, 13-23**
	17	W	**Matt. 3, 1-6; 13-17**
	18	Th	**Matt. 4, 1-11**
	19	F	**Matt. 6, 19-34**
	20	S	**Matt. 8, 5-13**
	21	Su	**Matt. 13, 1-9**

What Jesus Said About John

Nov.	22	M	**Matt. 11, 1-9**
	23	Tu	**Matt. 11, 10-19**
	24	W	Luke 3, 1-9
	25	Th	Luke 3, 10-20
	26	F	Mal. 3, 1-6
	27	S	John 3, 23-30
	28	Su	John 3, 31-36

The Death of John

Nov.	29	M	**Matt. 14, 1-12**
	30	Tu	Matt. 23, 29-39
Dec.	1	W	Heb. 11, 32-40
	2	Th	Mark 6, 7-14
	3	F	Mark 6, 15-20
	4	S	Mark 6, 21-29
	5	Su	Acts, 6, 54-60

How to Keep the Sabbath

Dec.	6	M	**Matt. 12, 1-8**
	7	Tu	**Matt. 12, 9-14**
	8	W	**Matt. 12, 15-21**
	9	Th	Luke 13, 10-17
	10	F	Luke 14, 1-6
	11	S	John 5, 1-9
	12	Su	John 5, 10-18

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RAYS

FROM THE EAST

for young people



Christmas Day . . . "and it's my dolly!"

issued by the

STRICT BAPTIST MISSION

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No. 151

HOW USEFUL IS AN UMBRELLA!

By Grace K. Huckett, Namakkal

" What goes up when the rain comes down? " So runs the old riddle. Do I hear you all shout, " Umbrellas! " So they do! I hear that this summer umbrellas have been greatly needed. Of course I know most boys and girls do not use them now. Macs with hoods and Wellingtons on the feet, are liked much better, and thus clothed one can have such fun even in the rain, with puddles to splash into, and gutters to wade in, etc. However, grown-ups still use umbrellas and England's weather this summer, I gather, has stimulated the use of them, because it has rained so much.

Eleven Feet of Water !

Even so, the rainfall doesn't come up to the record of some places in the East and in India also. Why, in Bombay the newspaper records that 134 inches have fallen since June 1st, and this is only September! You wouldn't like as much as that, would you? Namakkal has had to be content with showers, but we hope there will be a good monsoon this year. Please pray there will be.

Umbrellas and Importance

Umbrellas are considered a precious possession here, and are used not only to keep the rain off, for the Indian hates to get his head wet (he doesn't mind about his feet), but he also uses them to keep off the heat of the sun. I have often seen a man holding an umbrella up even when it is neither sunny nor raining. It is obvious that he then thinks himself some great person, much to be admired and envied by everybody. Hasn't he got an umbrella! Umbrellas are used in idol processions also, being held over the idol. These are often fancy ones; some are very gaudy and highly decorated. Some have brilliant fringes but I have seen the ordinary black one used also. Ganesh the elephant-headed god has an umbrella procession. Many bright fancy paper umbrellas of various sizes are made and sold at that time.

An Umbrella in Place of a Sheep Dog

The other day I saw a new use for an umbrella. We were coming along the road in the van and met a large flock of sheep and goats in charge of a boy who was holding an open umbrella. He very skilfully wielded it and quickly shepherded his flock to the side of the road so that we could pass. It was very funny to see him putting it this way and that like a huge shield and so driving his sheep.

Both Shadow and Shelter

Did you know that God protects us as if with an umbrella? Read Isa.25:4, and there you will find that God is "as a shadow from the heat to the poor and needy." Shadow is one of the good things to us here in India, and I believe it was so in Palestine, for in the Bible God is said to be our Shade. To dwell in His shadow is a blessed place. Ps. 91, and Solomon said, "I sat down under His shadow with great delight." We read again and again of the safety of the "shadow of Thy wings," a place to put one's trust. Have you found that shelter? God has spread out that "umbrella" to protect you and wants you to run under it and to trust Him. He is ready to save you and to keep you. Then, whether there is the fierce heat of the sun of temptation, or the rain of sorrow and disappointment you will be quite safe. You are sheltered.

A Shield Too!

I have read of a lady who once met a bull. She was very frightened but she had an umbrella and she opened it suddenly in its face. It was so surprised it went off! It thus became her defence, a flimsy one it is true but very effective. God puts a shield between us and Satan when we trust Him and God's umbrella is something Satan cannot pass. Won't you trust Him?



Christmas morning Carols in India

SWARAJ OR INDEPENDENCE DAY

By L. Stella Hazel, Sendamangalam

" If the Son therefore shall make you free, ye shall be free indeed." John 8. v. 36.

All boys and girls like a certain amount of freedom. After you have plodded away at lessons it is nice to be told there is a holiday from school, in which you have freedom from study and can play with your friends, take a holiday by the sea, or go out for day excursions.

Celebrating National Freedom

The large Sub-Continent of India which was for many years governed by the British; has, for seven years past, been freed from this rule and has gained her Independence. August 15th, is Independence Day, and this year it came on a Sunday. The morning dawned bright and sunny and quite a number of teachers and scholars gathered outside the school, whilst the National flag was hoisted to the top of the mast. Then some of the girls sang a very appropriate song about raising the flag of truth, and doing all we can to bring our country to Jesus Christ.

Freedom to Worship

After this short ceremony, those who wished to stay were invited to come into the Chapel for the morning service. It was a real joy to see every available space filled with children; it was a lovely crowd, and some of the adults had to overflow in the outside porch.

First of all, a short address was given specially to the children, and then the service followed. As each one left the Chapel, they received a Tamil text card. The writer counted, and found to her surprise there were 194 children; of whom 158 were day-scholars (most of them Hindus), who had been present in God's House. I wonder how many of my young readers are in the habit of being present in Chapel on Sunday mornings.

Freedom Indeed

India's children like their freedom and are proud of their country's Independence. Do you know, boys and girls, that whether we be brown skinned or white, Indian or British, there is only one true freedom worth having? It is when Satan has been dethroned from our hearts and Jesus Christ takes full possession that we become truly free. We shall only have " Swaraj " as Jesus becomes our Saviour, and our lives belong to Him. Does Jesus Christ belong to you? Have you found that freedom?

Can you truly sing this song from your hearts?

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

"OH, COME, LET US ADORE HIM"

What a chorus of worship there was on the first Christmas night when the Lord Jesus was born at Bethlehem! The first angel was joined by a multitude of the heavenly host praising God. Then the worship was taken up by those on earth, and the shepherds returned from their first sight of Jesus, glorifying and praising God. The worship of the shepherds led them to tell others about all the things they had seen and "all they that heard it wondered at those things which were told them by the shepherds." These shepherds were the first Christian missionaries, for they made known abroad all that they knew concerning the Lord Jesus, and the result was that others were led to worship Him too. This worship shall never cease, and one day "all the ends of the earth shall worship Him." May each one of you who search become a worshipper of Jesus, and then you too will want to tell others about Him.

Lower Group, age under 12

Read through the chapters named very carefully, and when you have found the following words write out the verse **in full,** giving the book, chapter and verse where found.

1. O come, let us worship and bow down.
2. We . . . are come to worship him.
3. All the earth shall worship thee.
4. They came . . . and worshipped him.
5. All nations . . . shall come and worship.

They will be found in Psalms 66; 86; 95; and in Matthew chapters 2 and 28. The words are not in the same order as the chapters.

Upper Group, age 12 and under 16

In addition to the Lower Group questions search for these words as well.

6. They . . . fell down and worshipped him.
7. All the ends of the world . . . shall worship . . . thee.
8. There came a . . . ruler and worshipped him.
9. They . . . came and worshipped him.
10. O worship the Lord.

They will be found in Psalms 22 and 96; and in Matthew chapters 2; 9; 14; 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, 1955, 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, 1954

RESULT OF LAST BIBLE SEARCHER

It is a joy to see that the entries keep up so splendidly. We are pleased to welcome 53 new searchers. You will find your names in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Graham Phillimore, aged 12, Fryerns S.S., Basildon.
2. Diane Pugsley, aged 13, Hambro Road S.S., Streatham.

Special Mention: Pamela Phillips, Percy Carr, Christine Payne, Irene Adams, Philip Bird, Ruth Butters, Doreen Devonshire, Ruth Laimbeer, June Martin.

Very Highly Commended: Christine Aves, Valerie Streeter, Barbara Michael, Sheila White, Ruth Sowerbutts, S. R. Skull, Brenda Barrett, Christine Hill, Rachel Perry, Janet Ward, Valerie Laws, Kenneth Appleton, Joy Emmerson, David Payne, Janet Merrett, James Abbott, Vera Warren, Daphne Page, Christopher Bacon, R. B. Reynolds, Maureen Petty.

Highly Commended: Jennifer Richards, Margaret Campbell, Rhoda Warren, Jennifer Miller, Maureen Hammond, Gerda Cooley, Irene Pharaoh, Gladys Simmons, David Perry, Andrew Symonds, Joyce Barkaway, Kathleen Sparrow, Janet Campbell, Jessie Wing, Michael Saunders, Irene Ball, David Scholes, Nanetta Jeffrey, Leslie Smith, Mary Race, Ruth Ager, Evelyn Cockle, Denise Dade, Pat McGillicuddy, Howard Beeby, Brian Ruffles, Percy Smith, Susan Cantor, Jean Goodchild, Christine Cooper, Margaret Solly, David Hunt, James Ransome, David Wilcox, Maureen Doubleday, David Bugg, Clive Notley.

Commended: Betty Smith, Georgina Bardo, Beryl Goddard, Ernest Taylor, David Largent, Maureen Jackson, Lily Fan, Jennifer and Ann Ballard, Maureen Davey, Barbara Mattholie, Roger Davies, John Green, Margaret Brooke, Joy Watts, Pauline Saunders, Patricia Hankin, Pauline Monaghan, William Bush, Brenda Tyers, Vera Farrow, Jeanne Sutton, an entry without name, dated October 24th, C. J. Seekings and Lilian Sharp omitted references.

The following answered Lower Group only: Patricia Walker, Janet Davis, Jane Donald, Joy Bennett.

Lower Group, age under 12

Prizewinners: 1. Jean White, aged 11, Chadwell St. S.S., Clerkenwell.
2. Denis Perry, aged 11, Devonshire Drive S.S., Greenwich.

Special Mention: Cynthia M. Smith, Roger J. Osborne, Michael Horrex, Olive M. Butters, Jonathan Evans, Graham Eldridge, David W. Jaeger, Janet R. Watson, Trevor W. Vincent, Marion Cardy, Marcus Offer, Alan Barber.

Very Highly Commended: Isobel Baker, Beryl Knight, Rose Leaver, Paul Debenham, Lilian Boxall, Valerie Hencher, Margaret Taylor, Marjorie Moon, Margaret Gould, Elizabeth Hogwood, Gillian Harvey, Rosemary Robinson, Muriel Knight, Roger Taylor, Suzan Kempster, Christopher Boxal, David Mitchell, Barbara Jackson, Janis Lowe, Valerie Barnett, Janet Buss, Pamela Buss, Barbara Chilton, John Bugg, Mary Edwards, Margaret Symonds, Malcolm Ager, Christine Jermyn, John Fielden, Marion Petty, Ann Baliga, Lois Mason, Joan Terry, Helen Sibthorpe, Margaret Cottington, Pamela Payne, Sheila Clover, Margaret Blaxall, Pearl Saunders, Julie Chapman, Roger Notley, Colin Wilkins, Paul Orchard, Colin Brown, Michael Brown, Marian Ginger, Geoffrey Crispin, June Collett, Joan Solly, Rosetta Wilson, Douglas Earl, Vivian White, Diane Yates, S. W. Trowbridge, Anthony Bourne, Douglas Plummer, Roger Turney, Colyn Payne,

Barbara Sowerbutts, Vanda Cooley, John Eldridge, Carol Collett, H. G. Skull, Brenda Watts, Philip Blyth, Julia Ager, Pauline Barkaway, Peter Perry, Christine Ruffles, Carol Noakes, Derek Hatcher.

Highly Commended: Jean Emeny, Brenda Merrett, David Pearce, Elizabeth Bacon, Hazel Muddell, Christine Phillimore, Edna Nott, Iris Draper, David Pook, Audrey Jermyn, Mary Pickering, Barrie Symonds, Winifred Belts, Mary Oxborrow, Sandra Buck, Mary Jeffrey, Rachel Collins, David Humphrey, Dawn Cook, Jennifer Rushbrook, Jean Warren, Jean Porter, Sylvia Bick, Rosemary Wright, Marion Botwright, Jean Buckledee, Shirley Hood, Margaret Marshall, Brian Asplin, Robert Lunn, Muriel Eldridge, Christopher Blyth, Roger Button, Ruth Baker, Ruth Bucknall, Frederick Cooper, Maureen Burdon, Keith Cook, Richard Plummer, Geoffrey Kimber, Lynda Hencher, John Smith, Pauline Wilcox, Ronald Lunn, Jean Mitchell, Sheila Page, Hamish Gow, Joyce Catling, Richard Edwards, Daphne Pettitt, Barbara Adams, Joan Wing, Brian Rippon, Brenda Burman, Christine Batchelder, David Burman, Carole Smith, Susan Davis, Roger Peebles, Joan Carr, Jennifer Nustedt, Andrew Kyprianon, Gordon Pharaoh, Beryl Tripp, Margaret Day, Mary Stockbridge, Maureen Sparrow, Jean Butler, David Marshall, David Smith, Sandra Pearce, Sheila King, Pamela Gow, Mary Byrne, Sylvia Prigmore, Christine Barnett, Pat Yates, Rodney Dade, Brian Nicholas, Margaret Draysey, Marion Collins, Janet Nott, Geoffrey Tickell, Maurice Beeby, Nancy Allick, Pauline Lovell, Stephanie Smith, Pat Davies, Albert Terry, Rosemary Taplin, Alice Scholes, Colin Chandler, Ann Mason, Sylvia Jones, Madeline Gow, Colin Campbell, Trevor Lovell, Shirley Harper, Malcolm Fayers, Margaret Jopling, Jennifer Vines, Paul Wright, Frances Mason, Dorothy Allick, Margaret Barge, Julia Mooney, Pamela Coomber, Maureen Day, Doreen Randall, Caroline Hutchins, Jacqueline Hall, Daphne Ruffles, Margaret (Salem, Croydon). Peter McGillicuddy, Pearl Norman, Jennifer Mason, Patricia Mooney, Ronald McGillicuddy.

Commended: Philip Wolstenholme, Jean Gardner, Pat Bradey, Rosemary Marshallsay, Robert Aldous, Pamela Monaghan, Margaret Austin, Colin Rayner, Alan Liles, Jean Potter, I. Davey, Mervyn Prime, Dorothy Goodwin, Evelyn Farrow, Seana Collins, Irene Baldwin, Brenda Jones, Gwynneth Godier, Mary Knight, Monica Ransome, Michael Holland, Julie Adams, M. Davey, Stanley Potter, Sheila MacLean, Sheila Aldous, Alan Proctor, Maureen Tyler, Michael Bardo, Stephen Reay, Jean Grayham, David Hitchcock, Pauline Mooney, Kenneth Warne, Judith White, Ronald Harper, Doreen Ashworth, Rosemary Aldous, Harold Bugg, Sandra Spurling. The following omitted to say where the words were found: Kenneth Humphries, Barbara Treadgold, P. Munday, Janice Peters, Margaret Gardner, Clifford Wedgbury. The following sent references only: Barbara Cosstick, Pamela Manser, Anthony Butler, Christine Corby and Carol Payne also tried but did not quite understand what to do.

Belvedere heads the list with West Ham, second; Chadwell St., third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Christmas is coming! And with it comes to you each something special—I wonder what it is going to be this year? May you each have a Merry and a Happy Christmas such as only boys and girls can enjoy, and do not forget other boys and girls for whom Christmas does not bring the joy which is yours. There are the sick and the lonely, the poor and the sad. There are many in this country for whom Christmas holds no outward joys, and there are countless millions in the world who do not know the Lord Jesus, who is the Gift above all other gifts. There are many boys and girls in India who have never heard of Jesus. We want

them to know of the "Glad Tidings of great joy which shall be to all people," and to this end some little envelopes have been sent to your Sunday School by our General Secretary. Look out for them, for it is your turn to help India's boys and girls, and thus bring a little of the joy of Christmas into dark and needy little lives.

But against this dark background there is a brighter Christmas picture. I love to think of Jesus as the Central Figure of all the peoples of the world. I love to picture Him standing with outstretched arms to welcome all who come to Him. One can almost see the joy in His face as the boys and girls gather around Him in worship and praise, from the snowy wastes of the north, from the deep forests of the far south, from the hot dry plains of India and the east, and the cool, green countries of the west. With Him there is no colour bar; He gave His life for all who come unto God by Him, for all have sinned and all need His forgiving love. Today, they come unto Him from all quarters of the globe, but one day the whole earth shall be filled with His glory and a great multitude, great beyond all counting, from "all nations, and kindreds, and people, and tongues," shall stand "before the throne of God, and before the Lamb" crying, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

What a joyful gathering that will be! What a glorious triumph for our Lord and Saviour Jesus Christ! What a great giving of thanks to Him who gave "His flesh for the life of the world"—John 6, 51! Not one will be present there until they have come to Jesus for His pardon and His forgiveness for their sin. Only those who believe in Him and put their trust in Him can ever stand amongst the redeemed before the throne of God. Would you be amongst that blessed multitude? Then seek His pardon, His forgiveness, and ask Him to show Himself to you now.

I was pleased to have letters from:—David Hunt (the stamps are already used), June Martin, Brenda Merrett, Rhoda Warren (we welcome your friend's entry). Also I would like to thank the following friends for their letters:—Mr. J. Christie, Mrs. J. H. Harmer and Mr. Harold W. Harmer, Miss F. M. Higgs, Mr. Alfred J. Jermyn, Miss M. Linggood, Miss V. M. Orchard, Mrs. C. N. Porter, and Mr. W. H. Trowbridge.

May you all enjoy the true blessings of the coming Christmas season.

UNCLE PETER.

The Saviour Promised

Dec.	13	M	**Isa. 9, 1-7**
	14	Tu	Job 19, 23-29
	15	W	Psa. 40, 1-9
	16	Th	Isa. 11, 1-10
	17	F	Micah 5, 1-7
	18	S	Isa. 42, 1-10
	19	Su	**Gen. 3, 13-15** 49, 8-12

Peter's Great Declaration

Dec.	20	M	**Matt. 16, 13-20**
	21	Tu	**Matt. 16, 21-28**
	22	W	Matt. 14, 22-33
	23	Th	John 8, 51-59
	24	F	Psa. 2, 1-12
	25	S	Rev. 1, 12-18
	26	Su	Rev. 19, 7-16

A Way through the Sea

Dec.	27	M	**Exod. 13, 20-22; 14, 1-9**
	28	Tu	**Exod. 14, 10-22**
	29	W	**Exod. 14, 23-31**
	30	Th	Exod. 15, 1-9
	31	F	Exod. 15, 10-19
Jan.	1	S	Exod. 15, 20-27
	2	Su	Psa. 135, 1-9

Bread from Heaven

Jan.	3	M	**Exod. 16, 1-10**
	4	Tu	**Exod. 16, 11-21**
	5	W	**Exod. 16, 22-36**
	6	Th	Num. 11, 1-9
	7	F	Num. 11, 12-21
	8	S	Psa. 78, 14-29
	9	Su	John 6, 27-37

Difficulties in the Wilderness

Jan.	10	M	**Exod. 17, 1-7**
	11	Tu	**Exod. 17, 8-16**
	12	W	Isa. 55, 1-13
	13	Th	John 4, 5-14
	14	F	John 7, 37-46
	15	S	1 Cor. 10, 1-11
	16	Su	Rev. 22, 12-21

God's Commandments . . . (1)

Jan.	17	M	**Exod. 19, 1-9**
	18	Tu	**Exod. 20, 1-11**
	19	W	Deut. 6, 4-15
	20	Th	Deut. 6, 16-25
	21	F	Psa. 19, 7-14
	22	S	Deut. 8, 11-20
	23	Su	Heb. 12, 18-25

God's Commandments . . . (2)

Jan.	24	M	**Exod. 20, 12-23**
	25	Tu	Exod. 19, 16-25
	26	W	Lev. 19, 9-18
	27	Th	Rom. 13, 7-14
	28	F	Matt. 5, 38-48
	29	S	Luke 10, 25-37
	30	Su	Mark 12, 28-37

A Golden Image

Jan.	31	M	**Exod. 32, 1-14**
Feb.	1	Tu	**Exod. 32, 15-24**
	2	W	**Exod. 32, 25-35**
	3	Th	Exod. 33, 1-11
	4	F	Exod. 33, 12-23
	5	S	Psa. 106, 13-23
	6	Su	Deut. 9, 11-21

Making the Tabernacle

Feb.	7	M	Exod. 33, 1-9
	8	Tu	Exod. 33, 10-19
	9	W	Exod. 33, 20-29
	10	Th	**Exod. 35, 30-35**
	11	F	**Exod. 36, 1-13**
	12	S	**Exod. 36, 14-30**
	13	Su	**Exod. 36, 31-38**

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