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The Strict Baptist Mission Herald

THE

STRICT BAPTIST MISSION HERALD

VOL. LIV. — 1955

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INDEX

PAGE

A

Adi—18th Festival. Christ versus Satan 4
Appleby, H. J. 29
Anniversary Services at the Kilpauk Church 31
An Indian Journey 39

C

Champion, G. F. 9
Christ for Madras 27
Champion, Mrs. E. A. .. 40

D

"Dorcas" Becomes a Bookshop 45

E

"Ears, but they hear not" .. 15
En Kadavul Verey 29

F

Fortress, The 7
Field, Mr. & Mrs. J. R. .. 7
Flory, Miss E. M. .. 28, 57

G

"Give . . . good measure . . and running over" 15
Green Bandy, The 21
Glimpses into a Missionary's Diary 65

H

Hazel, Miss L. S. .. 4, 65
Huckett, Mr. & Mrs. H. A. .. 18
Harris, Miss M. E. .. 21, 39, 69
How We Got Our Tamil Bible 34
Huckett, Mrs. G. K. .. 45, 53, 68
How a Lad was Saved .. 67

I

In India Again .. 32
Interruptions 57

PAGE

K

Kuhrt, W. H. 27, 42, 63
Kuhrt, Mrs. D. A. 31
Knight, Miss O. R. 32

L

"Lo, I am with you always" 4
Liberty and Limitation .. 51

N

Notes and News .. 23, 58, 71
New Chapel for Kilpauk .. 42

O

Orchard, E. 10, 51
Orchard, Mrs. E. F. 16
On Being Tank-minded .. 40
Old Order Changeth, The .. 69

P

Poet's House Meeting, The .. 53

S

Safe Home 9
See, Here is Water 10
S.B.M. Conference 1955 .. 28

T

Thee . . . Thy Husband . . . The Child 16
Tiger's Claws, The 18
Thrower, D. A. 34
Thrower, Mrs. D. A. 56
Telugu Baptist Church, A .. 63
Tamil Text Cards 68

V

Visit of the General Secretary to India 63

W

Writing for God .. 56

OLUME LIV. No. 1 PRICE THREEPENCE. JAN.-FEB., 1955

STRICT BAPTIST MISSION HERALD

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

THE NEW YEAR'S PRAYER MEETING

and

FAREWELL SERVICE

to

Miss N. HAWES and Miss O. R. KNIGHT

will, God-willing, be held at

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

on

Friday, January 7th, 1955,
commencing at 6.45 p.m.

The President, Pastor G. E. J. BIRD, will be in the Chair,
and Pastors J. H. HEWITT and S. C. OXBORROW
will take part in the Valedictory Service

Please join us in this SPECIAL PRAYER MEETING and
come and encourage our friends as they return to
South India



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.
O worship the Lord in the beauty of holiness: fear before Him, all the earth.
Say among the heathen that the Lord reigneth."
(Psalm 96: 8-10).

"LO, I AM WITH YOU ALWAYS."

" Lo ! I am with you !—even so,
Thy joy our strength, we fearless go !
And praise shall crown Thy suppliant's call,
Head of the Church, and Lord of all ! "

IN missionary work we are of necessity occupied with the tasks immediately at hand, but we must also always be looking ahead. The New Year in a special way affords us this opportunity, and happy are we if we hear our Lord and Master assuring us of His Presence as we press on in His service. That this may be so is our prayer for each of our Missionaries and for all who are sharing together in the great work of the Strict Baptist Mission.

Christian work will not become easier during 1955, and there are, in fact, indications that so far as India is concerned our task will become increasingly difficult. Hinduism is definitely on the offensive ; communism and anti-God movements are ever ready to exploit every opportunity of leading the people to reject the religious view of life, and it is very clear that Missionaries, though tolerated, are being watched and they must be very careful not to become involved in political issues of any kind. In such conditions both grace and courage will be needed to continue fearlessly to proclaim the Gospel and to teach all that the Lord Jesus commanded. May we, therefore, appeal to all readers and helpers to be much in prayer concerning the situation as it is in India to-day, and please pray that our Missionaries together with the Officers and Council here in England may be given wisdom in dealing with every phase of the work in these critical and challenging times.

While there is in India much that we must view with grave concern, there is also a great deal to encourage us in the work we are seeking to do. Not least is this glorious promise of the Master's Presence ; and as we go forward prayerfully with this assurance, we fear no foe, nor can we be diverted from the path of missionary purpose and determination that the Tamil people of South India shall know the Truth, through which alone they may be free.

" ' Lo ! I am with you,' that sweet word—
Lord Jesus, meekly be it heard,
And stamped with all-inspiring power
On our weak souls, this favoured hour ! "

ADI—18th FESTIVAL. CHRIST versus SATAN

MISS L. S. HAZEL.

AS in England so in India, the year is divided into months of which there are twelve. The Tamil months correspond with ours but begin and end in the middle of the month, e.g. Adi—July–August (or middle of July to middle of August). The 18th of Adi is a very special festival in the South of India, but particularly celebrated in the Salem District or

wherever the River Cauvery flows. If the people are unable to get to the banks of the Cauvery then they will bathe and perform their Hindu rites in other rivers or wells where water is to be found. It is always hoped at this time that much rain will fall and that the water will have risen to the 18th step on the bank of the river.

The origin of this festival is as follows :

During the time of the Maha baratha war in India in ancient days, there was a custom among the Hindus to begin the war with a sacrifice, bathing and all the religious rites at the first day. The Pandavas and the Kouravas sacrificed two persons for both sides, with bath and other sacrificial rites, and then began the war.

As a remembrance of that first day, the beginning day of the battle, Hindus observe this day on 1st of the month of Adi. The Maha baratha war lasted for 18 days. The last day of the battle was also observed with bathing and other rites, the last day being 18th Adi. So now the Hindus also observe the 18th day of Adi as a Holy day in taking bath as a sign of washing of their burden of sins ; as the Pandavas observed that last day in taking bath in the river as a sign that the human burden of the earth had been removed. (Human burden—large population at the time of that war.)

A party of us, three preachers, two Bible-women and the writer decided we would go to a sacred well where there is a Hindu Temple, near the Kolli Hills foot, about 7 or 8 miles away from Kakaveri. We were well equipped with books, Gospels, tracts and Audio Visual Aids, and our food and drink for the day. The van left Sendamangalam about 7 a.m., we distributed leaflet tracts from the windows as we sped along the road to Rasipuram and Kakaveri, where two preachers and a Bible-woman joined us.

Some of us had not been to this place before and as we left the road on to the beaten track for about $3\frac{1}{2}$ miles, the country all around was very green and fertile, with the Kollis on our right.

As we came in sight of the Temple, sounds of drums and music were heard, many had spread out mats or cloths on the ground displaying their wares of luscious fruits, as jack-fruits, pineapples, a kind of grapefruit, guavas, and other small trinkets and useful articles. We had arrived there early in the day so a great crowd had not yet gathered. We were informed that after mid-day a large number would be there. Already some early comers were going down to the well to bathe, smearing the sacred ash on their foreheads and chests in preparation for making their offerings to the god in the temple close by. To the sound of drums and Indian music, several idols were marched round, washed, decorated with flowers and smeared with the holy ash to be presented to the god.

We pitched our table, pictures, books and other aids in a suitable place and began to sing and talk to the people. We had several meetings, and the Bible-women gathered small groups of women round them as they talked to them of the Way of Life and the One Great Sacrifice for sin made on the Cross at Calvary. Several times whilst speaking the music and beating of drums grew louder as the processions passed by on their way to the Temple ; and it was almost impossible to make our voices heard. We didn't seem to be doing very much in the way of sales of Gospel literature, so we decided it was time for us to seek a quiet place (if one could be found), where we

could have our lunch. A man kindly told us of a farmer's house nearby, and also directed us to what proved to be a charming spot, with water pumped from the well for our needs, a place out of the sun, and a cot to sit on where we could enjoy our meal.

We returned to the scene of action to find much greater crowds had gathered. This time pictures were placed at the back of the van and quite a good number came to listen. Whilst this was going on, I asked if I might take the photo of an idol that was being made ready nearby. Permission was given and just when I had my camera in position, a man came into the crowd and stopped me. He asked me if I believed in the idol and was ready to put the sacred ash (which he produced in a piece of paper) on my forehead. Of course, I told him there was only one God and He was the One in Whom I put my trust. With this he flatly refused my taking the picture. I told him it didn't matter, if this was not permissible I was quite willing to forego this, and moved off.

Whilst the meeting was progressing and one Brother was preaching, he came to the back of the crowd, edged his way to the front and began to make a great disturbance, so much so that he induced others to join him. Each time we began to sing or speak, interruptions came from the little group he had induced to follow him.

The saddest part was, here was one who was supposed to have been a Christian, who had been baptized by the Pentecostal folk, had left them for some reason or another, and was now denying the Name and Efficacy of the blood of Jesus Christ. Our preacher, Mr. Rajaratnam from Rasipuram knew the man well, and when he found he was recognised by some of us he began to see his little game was up. He even asked why it was necessary to come from Rasipuram here, why not stop there and preach. Truly the devil was there in all his power, not only in the outward elements of heathendom, but trying to frustrate the efforts put forth to preach the Gospel. He had one last fling ; as I was talking to some children and illustrating my message with the use of the " Wordless Book," one of the agitators came up saying, " Are you going to clear up your table and things, or shall I ? " I replied, that I should not clear them and neither would he, as we still had freedom to preach God's Word in this land. With this last final shot of the evil one, they disappeared and we did not see them again.

After this disturbance had ceased, crowds came round and over R.8/- worth of booklets, ranging from 3 p. to 3 annas were sold. This was now the time for the general procession, idols, trays of fruits, cocoanuts, camphor and beautiful saries were carried to be offered to the Swami in the Temple. The crowds were gathering thick and fast. Our hearts went out to them as we realised in their ignorance and Hindu faith they were hoping to receive absolution from their sins. How we prayed that the Gospel preached to them and the written Word received might bear fruit to His Honour and Glory, and some come to see that there is only one way, belief on the Lord Jesus Christ ; only one sacrifice that can take away sin, the sacrifice made at Calvary.

So ended our day, " Christ versus Satan," but we believe the victory will be Christ's when that last great day shall appear.

THE FORTRESS

JOHN AND MARGARET FIELD.

RIGHT up in the far North of our Sendamangalam Field is the taluk (equivalent to our County) town of Rasipuram, larger than either Namakkal or Sendamangalam, and the biggest town in the whole of the part of Salem District in which we work. It is a great centre of the weaving industry, and almost all those so employed are orthodox and even fanatical Hindus. Although Namakkal is a smaller town, the number of non-Hindus living there is greater than the Muslim and Christian population of ultra-conservative Rasipuram. This rigid party spirit, along with fierce trade jealousy and a strong caste feeling has caused Rasipuram to be dubbed " The Fortress of the Hindus," by Christians who know the town. I was interested to hear the phrase used more than thirty miles away in Tiruchirapalli District when I was visiting some Christians there recently.



For five years now, one of our workers with members of his family has been living and witnessing in this very hard town. More than twelve months ago he expressed the desire to be honourably dismissed from membership with the Namakkal Church in order to form a church in Rasipuram, along with some members of his family, and any whom the Lord might lead to cast in their lot with them. Last month, in accord with this desire, a new church was formed in Rasipuram in a spirit of joyful thanksgiving

and prayerful expectation. After the invitations were sent out we received a note from our veteran friend Mrs. E. C. Brand, in which she expressed sentiments which many hearts must echo, she said, " Thrilled to read your notice. Is God really giving us Rasipuram after all these years of uncertainty about it ? " Those of our readers who know the story of Dhyriabai, Vethamoni and Jivarathinam will feel with us that there is indeed room to believe that God is beginning to break down the walls of this Hindu " fortress."

The proceedings in connection with the formation of the church commenced on Saturday evening with a very well-attended gathering for praise and prayer in which Pastor Devenesam, who had come all the way from Madras, gave an address, which set the tone of the meetings throughout the weekend. Several friends afterwards expressed their deep appreciation of his ministry.

On the Sunday morning, in a meeting chaired by Missionary H. A. Huckett, the newly-formed church received a solemn charge from Pastor Devanesam and heard speeches of brotherly advice and felicitation from representatives of neighbouring churches. The preacher in charge of the assembly usually meeting in Rasipuram made a suitable reply.

In the afternoon, Pastor Devanesam again spoke, and three friends gave their testimony. Two of these were (D.v.) to be baptized and join the new church. The third was Jivarathinam, who sat unassumingly on the floor and related in simple terms something of what the Lord means to her, while many of her Hindu relatives crowded around the doors and windows to hear. Afterwards she and Vethamoni publicly dedicated their youngest daughter to the Lord.

Evening worship was led by Mr. Z. Devapiriam of the Namakkal church, who stressed the need for the fuller consecration and deeper spirituality, after which the young church met for the first time around the Lord's Table to remember His death.

Several non-Baptist friends living in Rasipuram attended the special meetings, and some of them according to their own admission seem to have been impressed with a newly-found recognition of the Scripturalness of the Ordinance of Believer's Baptism, as we practice it. We believe also that there were some in the gatherings who were truly seeking the Lord, and we ask your prayers that grace may be given to such to seek on until they find Him Who is the Way, the Truth, and the Life.

The little company of believers who are now meeting as a church need our prayers, too. They are in the midst of idol-worshipping multitudes, some of whom are filled with implacable hatred against all Christians and would give much to see the church disbanded and the worship of the true God discontinued.

We take heart from the fact that God has chosen the " weak thing of the world to confound the things which are mighty . . . and things which are despised hath God chosen, yea, and things which are not, to bring to nought the things that are ; that no flesh should glory in His presence . . . "

" FOR THE WEAPONS OF OUR WARFARE ARE NOT CARNAL, BUT MIGHTY THROUGH GOD TO THE PULLING DOWN OF STRONGHOLDS."

SAFE HOME.

GEORGE F. CHAMPION.

THE little carpenter from Manditope had worked for us at odd jobs for many years, but, as far as I am aware, he had not been interested in the Gospel message. His wife, however, had been contacted by the bible-woman, and had been blessed. She had been a devil-dancer and possessed periodically by a demon, but now she was regular at our Sunday services, always sitting near the front. When she asked to be baptised we talked to her about her husband. She said he did not object to her being baptised, but she did not think much of the likelihood of his believing. "Do what you like about him," I think, was her expression. Yet when we spoke to him—he was a man of few words—although he could not express himself very well, he said that he also believed in Christ and wanted to be baptised with his wife. We were surprised at this, but after the pastor and others had talked to him and felt that he had faith in our Lord, he came before the church and was baptised. He also was regular in chapel attendance, but sat quietly almost at the back. Neither husband nor wife could read.

About a year ago Irulappa (Man of Darkness), now Gnanapirahasam (Wisdom's Light) became very ill. He went to the local hospital and also we had a doctor visit him, but although he recovered to some extent, he hardly ever worked again. When we went to Madurai on one occasion we took him to the Mission Hospital there, but they could do nothing for him. Our Kovilpatti Christians often visited him and prayed with him, but he was not strong enough to work and he could not walk. When he became weaker a month or two ago, he went back to his own house in Manditope and lived with his son and daughter-in-law, both Hindus. In fact, he had no Christian relatives at all except his wife. We were told that he was now very weak and would like to see us, and we called on him a few days ago. He was shivering with hunger and they told us that he could not digest his food. We gave him some milk, which he drank hungrily, and left a little money with him to buy some more. But he was now near the end of his pilgrimage. Yesterday we went to his funeral. As far as we know he only made two requests of his people before he died ; both of which, I am glad to say, they honoured.

One was that he should be buried in a coffin. For a hundred generations all his people have been cremated with Hindu rites. But this little man, as he approached his end, by this request testified that he had broken with 2,000 years of tradition, and that he had committed himself to the Saviour of sinners. His other request was that he should be laid to rest by the side of the pastor's wife who died in the village about 20 years ago, and whose grave has been an isolated tomb on the lake-side ever since. By this he showed that, by faith, he had chosen rather to be reckoned with the people of God (though outcastes—Heb. 11 : 25) than to be counted as a caste man with his relatives by birth. It seemed to me that in death he had given a more powerful testimony to his faith than, perhaps, he had been able to give in life.

So, when the old carpenter's coffin was carried from the house by his caste people wearing their sacred threads, it was preceded by a group of Christians, not hurrying in silence as we had seen Brahmins do a few days

before, nor singing a dirge as we have heard the Muslims do, nor beating drums and performing devil dances as do the animists round here, but singing " Jerusalem, my happy home " and " We speak of the realms of the blest." The wonder of the grace and power of our Lord came down upon me and I was too moved to join in as I thought of the little Asari, all pain and weariness ended, SAFE HOME AT LAST.

SEE, HERE IS WATER . . .

E. ORCHARD.

A COMMON pool, but sanctified in one man's memory as a place of Divine revelation and human obedience.

Harvest time is always joyous, but never more so than when shared with like-minded folk. The church at Vazhavanthinadu rejoiced not only in a good harvest, but also in a time of happy fellowship round God's Word. Mr. Kuhrt was the preacher for the occasion so we missionaries, too, were able to share many matters of common interest, as well as the more general fellowship of the Harvest Meetings.

Five meetings : the first on Friday evening and the last on Sunday gave our colleague opportunity to expound the truth in the Levitical Offerings. This teaching was much appreciated, and we believe was the means of blessing to some of those who were present. It was a joy to see one or two of the young folk, who have troubled us by their indifference to God's Word, moved to a confession of need. In others also we marked a change which we trust and pray may lead to godly repentance.

Two other meetings marked these days. The first a baptismal service for two young ladies was held immediately after the morning service. These two had given convincing evidence of a changed life and had previously been acc pted by the church. The Holy Spirit had used to their salvation special meetings held in the Teachers' Training School where they are both studying.

It was a common pool fringed with trees and crowded on two sides with Lantana. Little boys and girls ran down to its side eager to see the unusual sight, while older folk realising more the solemnity of the service went more quietly. A number of Hindu village folk were there ; attracted by the gathering of a crowd. A dog, which had come with his master, barked and made us realise how near to ordinary things we were. Significant symbolism took these ordinary sounds and sights and made them pregnant with new meaning. For one man, at least, the stone at Bethel never returned to its ordinary meagre value, for it had been linked with a vision from Heaven. Jordan gathered to itself new meaning both for our Lord, and for others when the heavens opened in recognition upon that great day of baptism. For the same reason this rain-swept pool stands for much more than its apparent value in the minds of some, for it marks the place of their obedience to God's commandment, and their open acknowledgment of His supreme authority in their lives. With the words of committal, " According to the commandment

of the Lord, on profession of your faith in Christ Jesus as your personal Saviour, I baptise you in the Name of the Father, the Son, and the Holy Spirit," the service ended and we went to our homes.

In the early afternoon the church gathered together around the Table of the Lord. We were led in our remembrance by one of the deacons, who is also Church Secretary. It was a quiet and solemn service which opened with a hymn and the welcoming into the church of the two sisters who had been baptised in the morning. It was a happy coincidence that by an arrangement of services made some months ago it fell to the lot of the Church Secretary to receive these two friends on behalf of the church. They were both given a verse of Scripture and a memento of the occasion. The Lord, Himself, was with us.

For even the purest delight may pall
And power must fail, and pride must fall,
And the love of the dearest friends grow small
But the GLORY OF THE LORD is all in all.

Mr. & Mrs. E. Orchard and their children will, God-willing, be with us here in England for furlough during 1955, and we wish for them a safe and comfortable voyage and a time of real blessing here in the homeland. They are assured of warm welcome everywhere.

They are to sail from Bombay on S.S. "Arcadia" on March 22nd, and should arrive in England on April 4th.

Mr. Orchard's available Sundays are all booked, but the General Secretary will be pleased to arrange for week-day meetings for Mr. Orchard wherever possible.

LADIES' ZENANA AUXILIARY.

Sailing of Missionaries.—Miss N. Hawes and Miss O. R. Knight will, God-willing, 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.

L.Z.A. Meetings, 1955.—We regret that we shall have no L.Z.A. Missionary home during 1955 to help in deputation work, but we hope that wherever possible friends will still arrange local L.Z.A. Meetings.

Special literature is being prepared and all L.Z.A. Secretaries will be hearing from headquarters. Some members of the L.Z.A. Executive Committee may be able to help as speakers at meetings, and Mrs. Thorpe will be pleased to help with suggestions and in any way possible.

Next Quarterly Prayer Meeting.—The next Quarterly Prayer Meeting will, God-willing, be held at " Enon " Chapel, Woolwich, on Tuesday, February 22nd, at 3 p.m. Mrs. A. W. Clark will preside and Mrs. O. Morling will give a short address.

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 October 1st to November 30th, 1954.

	£	s.	d.
Churches	654	8	3
Schools	102	17	0
Personal	49	5	0
Gift for Indian Scriptures ..	20	0	0
Legacies	202	0	0
Christmas Gifts	118	19	8
Collections at Annual Meetings	231	19	0
Guild of Service	5	13	5
Literature	43	18	9
	£1429	1	1

L.Z.A.—General Account (including collection at Annual Meeting, £94 19s. 6d.)	357	8	9
Legacy	88	17	9
	£446	6	6

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

JANUARY 5th, Wood Green, Park Ridings ; 9th, Greenwich ; 16th, Wood Green, Eldon Road ; 24th, Leyton ; 30th, Chingford.

FEBRUARY 6th, Hitchin ; 8th, Guildford ; 13th, Meadvale, Reigate ; 18th, Wattisham ; 20th & 21st, Fressingfield ; 23rd, New Cross ; 27th, 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 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

Your financial help will be greatly appreciated in connection with

The Ladies' Zenana Auxiliary

Annual Gift Week

MARCH 6th — 12th, 1955.

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

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

MISS R. FROMOW,

216, Gordon Avenue, Camberley, Surrey.



A Christian Mother

"GIVE . . . . GOOD MEASURE . . . . AND RUNNING OVER."

ANOTHER year has passed, and once again the time has come for the L.Z.A. to make an appeal for " Gift Week."

As we do so we remember with gratitude the help that has been so willingly given in the past, by friends far and near. Many letters received have testified of joy experienced in thus sharing in the work of sending the Good News of our Lord and Saviour Jesus Christ to the women and girls in India.

Our hearts are glad as news comes to us of those who have recently been baptised, and we are sure that many homes will be greatly influenced by Mothers who now trust in our Lord as their Saviour, and do not bow to those gods, of whom we read, " Eyes have they, but they see not, they have ears but they hear not," and are powerless to help those who worship them.

May we each at this time, seek by earnest prayer to know what our Lord would have us do, and may we find new meaning in His own words, " Give and it shall be given unto you." We do not know how great the Harvest will be, as the message, helped forward by our prayers and gifts, receives our Lord's blessing.

MISS R. FROMOW

L.Z.A. Hon. Financial Secretary.

"EARS, BUT THEY HEAR NOT."

A SEPTEMBER afternoon. The air is heavy with the scent of cork blossoms ; the cocoanut palms stand motionless, casting still shadows on the warm earth. A herd of buffaloes crops the dry herbage on the sun-baked plain : their persistent crunch is the only sound audible in the stillness. The sun smites the white walls of the little temple in the grove of cocoanut palms, and a group of merry lizards chase each other round to the shady side, chirruping as they go.

Across the plain a slim young figure comes, carrying tenderly in her arms a little babe wrapped in a red cloth. Her eyes are wild and full of fear, while dry sobs burst from her parted lips. A moan from her baby causes her to hasten her steps as she clasps it more closely to her heart.

At the little temple she stops, and gently lays her light burden on the ground. Tenderly she uncovers the wee smallpox-stricken face, and gazes anxiously at the baby's half-closed eyes. " Oh, my jewel, my pearl, my beautiful one, thou wilt not leave me," she cries ; " stay, stay with thy mother, the light of whose eyes thou art."

Within the shadow of the temple the stone image of Shola-amman sits and stares, a garland of flowers around its neck. Outside, in the sunlight, is the sacrificial stone where the offerings of many generations have been made. With feverish haste the young mother lays her offerings there, weeping as she arranges them—a garland of jasmine flowers, a bunch of betel

leaves, a few areca nuts, a broken cocoanut, and a little lump of camphor. She dashes the tears from her eyes as she lights the camphor, and places it there before the god, and, lying prostrate on the ground, she speaks : " Oh, Shola-amman, you gave me this child ; now tell me why you are taking it away. Take these offerings, oh Shola-amman, and give me back my child. If thou art angry, let these offerings stay thine anger, oh Swami. Why dost thou want my child ? Are there not other children ? Oh, cruel one, why dost thou take my child ? " She looks again at the little one lying in the sunshine, and now quite unconscious ; and a terrible fear seizes her. Is her journey in vain, has the god not heard, will he not hear ? " Oh Shola-amman ! " she shrieks aloud, her voice ringing through the still afternoon, so that even the buffaloes look up in surprise, " Oh, Shola-amman ! speak, speak ! my child, my child ! " In a frenzy of fear and sorrow she strikes her head on the hard earth, and beats her hands on her breast, still calling upon the name of the god. Now exhausted, she pauses for a while, and listens intently, as though for some voice from the temple. Perhaps a lizard will chirrup from the wall, or a crow call from the palm trees to tell her that the god has heard. But not a sound breaks the silence, and, taking her baby to her heart she calls again, and yet again, her voice rising in shrill despair, " Oh, Shola-amman ! speak, speak, speak ! "

Stepping quickly across the plain another woman comes, with the sunlight shining on her silver hair, and a book held against her side—a Bible-woman on her way home from visiting. Hearing the despairing cries she hastens to the temple, and there, before the staring god, she takes her broken-hearted sister in her arms and tries to comfort her. Was there ever a kinder messenger, or sweeter voice ? Spent and stricken, the sad heart listens to the Word of Life—hears of Jesus, who hears and answers prayers, heals the sick, and calls little children to His arms.

The baby in her arms no longer breathes. Rising, she goes homeward, with the little, cold body held closely, as though none should ever take it from her. The kind old arms are about her, and the kind voice speaks soothingly as they go home in the quiet evening. She is calm now, for, looking up into the evening sky, she forgets Shola-amman with the stolid stare, and thinks of Jesus Christ, with whom her baby is safe.

(*From " Pictures from a Missionary's Album " by Mrs. E. A. Booth*).

THEE . . . THY HUSBAND . . . THE CHILD.

MRS. E. F. ORCHARD.

SOME time ago it was announced that there would be a Family Sunday and everybody was asked to be prepared. On the Saturday previous to the day when we saw several of the folk going down to Sendamangalam—a walk down a craggy hillside of some 8 miles—our faith was small and we thought " Oh! but they will not be back in time." To our surprise almost

everyone was present at the appointed time. One, a deacon's wife, who had gone down with her married daughter the day before was seen hurrying along to her house as the first bell rang. When she came into service a little late and took her place with her husband and son, we felt like saying " Well done! "

It is usual here for menfolk to sit on one side of the chapel, women on the opposite side, and children in front, of if they be very small with one of their parents. On this occasion each family sat together as a unit, and there was a keenness about the service which surprised us. A number of women wore their wedding sarees which only come out on special occasions. After a reading taken from the marriage service, singing and prayer, a Portion from God's Word was read. Then each family was invited to share in the service, as a family. The senior deacon led his family and the whole meeting in prayer then his wife came to the front with their gift for the Lord's work. Either the husband or the wife in each family, or some times the eldest child contributed their part by quoting scripture or singing a favourite hymn or lyric and then brought forward their offering. One small boy recited some verses from Scripture and then proudly walked to the front of the chapel to make the family's offering. Almost always there was a pause after the singing, etc. while it was decided who should go to the front. Those who had recently been married caused some amusement, but it generally was the bride who read and then brought forward their thanksgiving gifts. One young couple happily decided the matter, for while the husband was singing the wife walked gently forward with their collection. The offering for the service amounted to Rs.18-0-0 (that is about £1-7-6) which is a considerable sum for this part of India.

Afterwards two young children were dedicated or " Named " as they say out here. This was a very solemn part of the service during which the parents were reminded of God's goodness to them. The sermon on this occasion applied especially to the corporate life of the family. " Is it well with thee . . . is it well with thy husband . . . is it well with the child . . . Family life with its joys and responsibilities was emphasised. There were several Hindu folk present—relatives of patients in the Hospital, besides nearly a 100% attendance of our own folk.

The afternoon of the day saw another unusual service. It was connected with the Sunday School recently commenced by the Church. When we arrived there seemed to be no children present but we soon found that they were all concealed in one of the alcoves of the chapel. Those who came in late were also speedily whisked away to the same place. Most of the Sunday School children are small as the older children go down to Sendamangalam or Namakkal to boarding school. So, there were only 5 or 6 children over 7 years, the rest being between the ages of 3 to 5 years. About 30 children were present. The singing, recitations, memory verses, and other items showed that the teachers had used remarkable patience in teaching such little tots. It seemed almost an impossibility to get such small folk to take part, but they did, and did everything well. Afterwards there was an address on Matt. 5. 15 & 16 in which lighted candles and a grain measure were used to explain the text. This appealed not only to the little ones but also to their parents who were present and listened attentively.

Will you pray for this Sunday School, and for its 3 teachers—Elizabeth (Hostel Matron), Kantham (which means Light) and Backiam (meaning Blessing). Also pray for the Hindu children who are beginning to take an interest in the school. Then ask that other Sunday Schools of this nature may be commenced in outside villages. This is an important work which needs every encouragement we can give it.

THE TIGER'S CLAWS.

MR. AND MRS. H. A. HUCKETT.

HOW glibly we have often sung: "Follow, follow, I will follow Jesus, Anywhere, everywhere, I will follow Him."

Yesterday, Raman of North Bank Village tried to follow Jesus in baptism, but was dragged away by his angry relatives when only a short distance from the water's edge. Raman is a married man with three children. His wife gave birth to a little son three days ago, but this did not save him from the fury of his father and brothers, egged on by other members of their caste, who were determined at all costs to prevent his baptism.

Raman first began to seek the Lord about ten years ago, when a teacher named Sinnamuthu (now on the Kollis) was stationed in North Bank Village. The two young men would have many arguments about Hinduism and Christianity. Mr. A. M. Paul, himself a caste convert, was headmaster of the S.B.M. School at that time, and he and his wife, Grace (a Bible-woman), were also a help to him. During the past four years, Pastor Selvanathan has been his guru, and has often prayed with him and instructed him from the Word. Raman bought a Bible and began to study it in his leisure moments taking his problems to Pastor Selvanathan from time to time. In this way a real bond of fellowship in the Lord grew up between the two men. Raman's wife also became interested, and she and her husband began to attend our services and to have private prayer in their home. They also taught their little son age 7 many portions of Scripture, and it was a delight to hear him repeat these just recently.

All this was not overlooked by Satan, and on several occasions Raman was warned and threatened by his father and brothers, and told not to have anything to do with the Christians. He was also turned out of the house he was living in, and had to seek shelter elsewhere. Some time ago, his employment as a weaver took him to a distant village, where he had more opportunity of studying his Bible without interference. In his testimony the thing he stressed most of all was that by reading the Word of God he had discovered his need of salvation, and had found Jesus as the One Who bore his sins away at Calvary. He also mentioned certain sins that he had committed, and that God had delivered him from them through faith in Christ.

For a long time he has wanted to be baptised, but was tempted to hold back, because he knew that there would be a furore in the village if he dared to take such a step. He also wondered whether he ought to wait for his

wife to join him in a public profession of faith. On the 2nd January two friends were baptised at North Bank Village, and Raman was present. He felt he could hold back no longer. He loved the Lord. He knew the joy of salvation, and had the assurance of sins forgiven through the Saviour's precious blood. Why should he hesitate to follow Christ who had borne so much for him ? So arrangements were made for his baptism to take place on the 16th January.

Meanwhile, the powers of darkness stepped up their campaign of bitter opposition to such an act of allegiance to the Lord Jesus Christ. A Hindu god which had not been worshipped very much for years was suddenly given great prominence in a special festival lasting several days. There was much drunkenness and idolatory, and a number of Harijan Christians who had taken communion only the previous Sunday were induced to join in the heathen orgies, dancing and beating drums before the idol, and eating the food presented to it. This was a great grief to the pastor there, and a terrible disgrace to the church. One ray of sunshine in this dark picture was that Raman refused to worship the idol or have any of the food dedicated to it, though his relatives did their utmost to make him.

Into such an atmosphere of devilish hatred towards the Prince of Peace we arrived on Sunday afternoon, and conducted a service in our school chapel. None of the backsliders was present, but Raman came, though weak and weary after the treatment he had received. The Lord spoke to all our hearts through Romans 8 : 35 " Who shall separate us from the love of Christ ? " As soon as the service was over, we set out for the river, and then the " tiger " shewed his " claws." First of all Raman's father came and asked us not to baptise his son. We tried to explain that Raman had a right to follow his own conscience, and that it was his duty and our duty also to obey God rather than man. We said : " He will not cease to be your son by being a Christian, in fact he will be a better son even than before."

We managed to walk a little way, followed by a large crowd. Raman's little son, a child of seven, ran up and took hold of his father's hand, looking up into his face and walking with him. The loving looks between them were beautiful to see and melted our hearts. Some of the women became frantic and began to wail and beat their breasts, throwing dust in the air, and generally behaving as though Raman were about to die. One woman began cursing and swearing at us. However, no stones were thrown, and one realised that the fury of man was being held in check by a Higher Power. Also all fear was taken away.

We had to pass through part of the village and here we were stopped again. This time Raman's father got hold of his arm, and one of his brothers stood in front of him and tried to seize him. Thinking it might be wiser to take him to another spot higher up the river, we decided to return to the chapel. Before we could reach the van, the men broke through, got hold of him and dragged him away from us. For a few moments he was pulled this way and that way, but it was impossible to protect him from such a mob. Eventually they carried him off to an empty house and locked the door. There must have been about 200 people milling around, with men shouting, women and children screaming, and worst of all, some of the

Harijan Christians reviling us for not considering them, and the effect it would have on their livelihood. Did Satan laugh ? Our God will also laugh—Psalm 59 : 8. Though it seemed like a victory for Satan, we were not unduly dismayed, for we knew that the Lord reigneth, and that the final victory will be HIS.

We re-entered the chapel and went to prayer, as the church of old did for Peter. We were very conscious of the Holy Spirit's presence with us, and much believing prayer went up to the Throne of Grace that God would liberate His child, make His victory known, and keep His redeemed one true. We are sure that God will yet triumph in that village and glorify His name. " As the mountains are round about Jerusalem, so the Lord is round about His people " was the word given, and we claimed it for Raman and his family, and also for Pastor Selvanathan and his daughter, and for the school that it may not be scattered. Caste children in that school have been deeply interested and have learnt much Scripture, and no doubt the enemy of souls would like to have those children, but here again God is able to take the prey from the mighty. It seemed terrible to have to leave Raman and his family in the midst of such a mob, but we have since learned that he was liberated by the police about an hour after we left. He is now in hospital recovering from the way he was man-handled. We have also been able to visit his wife and pray with her.



The battle is not over ; this is only the first round, but we press on in faith looking to the One Who met Joshua and said : " As Captain of the Lord's host am I now come," and we know there is no defeat with HIM.

LATER NEWS :

Raman came out of hospital on January 30th and was baptised with others on the same day, and we have great pleasure in printing herewith a photograph taken at the Baptising Service. Raman has taken as his new name Stephen Raj, and he is now back in his own village. Please remember him in earnest prayer.

THE GREEN BANDY

MISS M. E. HARRIS.



THE old Green Bandy has at last terminated its services with the Mission, after having served in it faithfully for many years. Well do I remember my first journey in this old spring bullock-cart when my senior missionary, who was travelling with me, tried to show me the best way to make oneself moderately comfortable, while the bandy was jolting and bumping its way over rough, uneven and rocky ground, and while we were being tossed from side to side and thrown up and down against the wooden framework of the cart inside. I shall always remember how heartily thankful I was when at last we came to the end of that memorable journey of eight miles of increasing physical discomfort from the nearest railway station to Paniadipatti bungalow.

As there are no roads within a distance of three miles from the Mission bungalow, the only means of conveyance available in the villages around Paniadipatti is a bullock-cart. All the paths leading away from the compound are rough, stoney and sandy cart-tracks. Of course a Jeep or Land-Rover could negotiate all the little hillocks and ditches, rocks, sand and ploughed-up fields without any trouble at all. But apart from toiling along on a bicycle in the blazing sun, and getting off every now and again to push through stretches of sand, the missionaries have always either walked or used a bullock-cart for all their journeys from Paniadipatti.

For the last two years the old Green Bandy, which was always called by this name by the villagers, because of its bright green painted cover, which distinguished it from all other carts, had been standing idle and useless, as it was badly in need of repair, and was no longer safe to go on any long-distant journeys. Besides which, the spring bullock-cart bought for the use of the missionaries and students while the Bible Institute was being conducted in Paniadipatti, was now available for general use. Therefore we were very pleased when one evening, not long ago, a deputation of christians from Paniadipatti village, lead by the deacon of the S.B.M. church there, came to the bungalow and said that they wanted to buy the old Green Bandy and take it away to their village. They said that after they had done the necessary repairs to it, it would be very useful to them for taking sick people

to the doctor, who lives three miles away, and also for doing other journeys. As they had brought the necessary money with them, and also a pair of bulls to take the cart away to the village that very evening, we were only too glad to let them have it, and to know that it was passing into the hands of friends.

Many an interesting story could be told about the travels of this Green Bandy, and about the eventful journeys which missionaries have experienced in it. I remember the time when, returning from one of my camps, we got stuck right in the middle of the river, and the bulls, which seemed to be afraid of the rushing water, refused to go another step forward. But fortunately just then some men came along and kindly helped us to change the bulls in the cart for another pair of bulls, while we were still stranded in midstream, and then they helped to push the cart from behind and urge the bulls on in front, so that eventually we reached the opposite bank of the river, and continued our journey safely home.

Another eventful journey, which I shall not easily forget, was when we were on our way to a village eighteen miles distant from Paniadipatti, which took us the whole day to get there. While we were going along a stretch of barren country the cart-driver suddenly discovered that the linch-pin from one of the wheels had dropped out, and that the wheel was nearly off. After going back and searching for a long way along the appallingly rough and uneven track over which we had just passed, and after failing to find the missing linch-pin, we were led to go and look along the track *in front* of us, and there several yards ahead we found a linch-pin lying at the side of the path, where it had dropped out of some other cart, which had gone that way before us. It was certainly an amazing answer to prayer, and a God-sent provision, as we were right out of sight of any village, and a long way away from any human help. It was with a very grateful heart that I continued my journey that day.

Sometimes amusing incidents have taken place, as for instance, when one day a mother carrying her little baby suddenly ran up behind the bandy, and without any explanation, popped her offspring into the cart beside me. Apparently her idea was to relieve herself of her burden and give her arms a rest. However the infant loudly voiced its disapproval, so that it had to be withdrawn from the bandy with the same amazing speed as it had been deposited there.

Many is the time that the old Green Bandy has been lent to take ill people to the doctor, or to fetch the doctor to visit sick people too ill to be moved. Provided the necessary repairs are attended to properly, the old Green Bandy will doubtless continue to go on its errands of mercy, before it comes to its final rest.

NOTES AND NEWS

Arrival in India of Miss N. Hawes and Miss O. R. Knight.—News has been received of the safe arrival in India of our two friends after a pleasant and comfortable voyage. Miss Hawes is now residing at Paniadipatti with Mr. and Mrs. Thrower and Miss Knight is at Sendamangalam with Miss Hazel.

Examination Successes.—We are happy to state that Mr. H. J. Appleby has passed his Second Tamil Examination, and Miss E. Flory passed with Distinction the First Tamil Examination. We heartily congratulate them both.

Furlough of Mr. and Mrs. E. Orchard.—Mr. and Mrs. Orchard with their children are due to leave Bombay on the " Arcadia "on March 21st, and they should arrive in England about April 3rd. We look forward to welcoming them, and we wish for them all a time of real blessing in the homeland.

New Publications.

Mission Hymns. This is a booklet containing 50 Hymns for use in Missionary and Evangelistic meetings, and whilst it is intended for our own use in S.B.M. meetings we have prayerfully had in mind its possible wider use throughout our Churches. Quantities will therefore be on sale at the following prices:—12 copies, 5/-; 50 copies, £1; 100 copies, £1 15s.; 250 copies, £4 10s.; 500 copies, £8 10s. A single copy can be obtained for 6d. post free, or to those interested in buying a quantity a sample copy will be forwarded without charge. Enquiries and orders should be sent to the Mission Office.

" Caste or Christ." This well illustrated booklet contains the excellent address given by Mrs. O. Morling at the Annual Meetings of the Mission last year. It will be on sale at Missionary meetings or copies can be obtained from the Mission Office, 6d. each, or by post 7½d.

" Go Quickly and Tell." This is the title of a new L.Z.A. leaflet for free distribution, and local L.Z.A. Secretaries have already been informed concerning this. Quantities can be had upon application to the Mission Office.

THE HALF-YEARLY MEETINGS AND WELCOME HOME TO

MR. & MRS. E. ORCHARD

will be be held, God-willing, at

Westminster Chapel, Buckingham Gate, London, S.W.1

on Wednesday, May 4th, 1955.

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 December 1st, 1954 to January 31st, 1955.

	£	s.	d.
Churches	608	0	0
Schools	163	15	11
Personal	201	0	1
Legacies	225	0	0
Miscellaneous ..	5	16	3
Guild of Service ..	11	5	0
Literature ..	161	14	0
	£1,376	11	3

Anonymous gifts gratefully acknowledged: Saxmundham, £1; Maidstone, 2s. 10d.; Chelmsford, £2; Keighley, 10s.

L.Z.A.—General £339 11 7

Anonymous gift gratefully acknowledged: So. Lambeth £5 for Medical a/c.

ENGAGEMENTS FOR MARCH AND APRIL, GOD WILLING.

PASTOR J. K. THORPE.

MARCH 2nd, Downe; 5th, Sleaford; 6th, Billinghay; 11th, Croydon, Derby Road; 13th, Yateley; 17th, Warbleton; 20th and 21st, March; 22nd, Sutton; 23rd, Willingham; 27th and 28th, Tunstall and Sudbourne; 30th, Aldbury.

APRIL 3rd, Walsall; 10th, Potton; 17th, Potten End; 24th, Royton; 25th, Thornhill; 26th, Clayton West.

MR. P. A. GRIST.

MARCH 13th, Hartley Wintney; 20th, West Ham.

APRIL 3rd, Little Downham; 17th, Stoke Ash.

MR. J. C. FROMOW.

MARCH 20th, Chesham.

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

HALF-YEARLY AND WELCOME MEETINGS

will, God-willing, be held at

WESTMINSTER CHAPEL
Buckingham Gate, London, S.W.1
on Wednesday, May 4th, 1955.

1.45 p.m. LADIES' ZENANA MEETING. Open to all Ladies.
Mrs. O. J. Freeman will give an address.

2.00 p.m. MEN'S PRAYER MEETING.
Conducted by Mr. S. W. Anderson.

3.00 p.m. UNITED DEVOTIONAL SERVICE.
Chairman : Pastor W. C. Plail (Vice-President).
Sermon by Pastor A. W. Whayman.

TEA.—No arrangements are being made for tea, but there are adequate facilities in the immediate neighbourhood.

6.15 p.m. GREAT MISSIONARY RALLY AND WELCOME HOME TO MR. AND MRS. E. ORCHARD.
Chairman : Pastor G. E. J. Bird (President).
Addresses by Missionary E. Orchard and Pastor N. R. Perry.

THANKOFFERINGS.



THE S.B.M. CAR LEADS A PROCESSION OF WITNESS IN THE MAIN STREETS OF MADRAS DURING THE CHRIST FOR MADRAS CRUSADE.

CHRIST FOR MADRAS.

W. H. KUHRT.

DURING January, 1955, we repeated our Crusade efforts of last year, though on a rather less ambitious scale. We started by setting aside the first week of the year for prayer which culminated in an all-night prayer meeting. On 15th, Dr. J. T. Seamands (an American Methodist missionary) began his series of evangelistic meetings, and they concluded on 30th. In many ways they were more successful than the meetings of last year. Mr. Seamands knows India thoroughly, and so had an advantage over some other evangelists that have visited us.

On Sunday 23rd, we organized a procession through some of the principal streets of the city with the bands of the Salvation Army and of the Madras Bible League. It was a much larger and better procession than last year's, and many thousands of tracts and handbills were distributed. We had good attendances throughout the sixteen days, and on a number of evenings —especially Sundays—the hall was not nearly large enough. Nearly 200 people visited the enquiry rooms and of these the names of 163 were recorded in order that we might give them further help. Rs. 585 was received in gifts, though we never made any attempt at taking up a collection. We sold about 600 copies of the new Crusade Hymn Book. Friends from all sorts of different churches joined in, at least spasmodically, and there is no doubt that the Crusade is gradually having a quickening effect, reviving many of the churches in the city.

And now there is talk of Dr. Billy Graham visiting India! Only last week our old friend Mr. Lincoln Watts who has been doing a splendid job as secretary of the Evangelical Fellowship of India, was in Madras discussing with our committee the possibilities of such a visit and the kind of preparations that would need to be made. One rather surprising thing has been said repeatedly by those who have India-wide experience and who ought to know: " If Dr. Graham comes to India, Madras City must have priority because she is manifestly more prepared than any other big city in the country and is the only city that has even the beginnings of an organization likely to be able to cope with such a visit." That sounds flattering, but we who know the desperate weakness and disunity of our Madras set-up can only feel dismayed. Dismayed and yet at the same time, " we thank God and take courage."

" *For as many as are led by the Spirit of God, they are the sons of God.*"

Romans 8. 14.

S.B.M. CONFERENCE 1955.

REPORT BY MISS E. M. FLORY.

THIS year the annual S.B.M. Missionaries' Conference was held in Kovilpatti, by the kind invitation of Mr. and Mrs. Champion, from February 12th to 18th. By Saturday evening everyone had arrived safely, and greetings were soon being exchanged. For some of us, this is the only time we meet one another throughout the year. We were glad to welcome Miss Hawes and Miss Knight back from furlough, and to hear first-hand news of the homeland. The " family " was not quite complete, as Mrs. Orchard was unable to be with us, owing to the illness of her little daughter, Margaret, but we were cheered to hear news of her improved health.

Sunday morning was spent worshipping with the Tamil congregations in the area, where our brethren had been invited to minister the Word of the Lord. In the afternoon and evening we met together as a group of missionaries for a time of prayer and devotion. Mr. Champion and Mr. Huckett brought us the Lord's messages, and we sought the Lord's help and wisdom for all the business of Conference, realizing our utter dependence upon Him. It was a special joy and privilege to be able to attend worship conducted in our mother tongue, particularly to those of us still struggling with language study.

Monday morning was devoted to informal talks, when men and women met in separate groups to discuss matters on the agenda relating to their respective spheres of service. The afternoon and evening were again spent in prayer, Mr. Orchard ministering the Word to us. Again the Lord gave us liberty in prayer, and all aspects of the work were committed to Him, the burden of our prayer being : " O Lord, revive Thy work in the midst of the years."

The next three and a half days were taken up by Conference business, each session being preceded by a time of prayer and devotions, when our brethren in turn opened up the Scriptures to us. Many difficult problems had to be faced and important decisions made, but we were conscious of the Lord's help and guiding Hand. A sense of urgency was upon us—this is a day of great opportunity in India, but only He knows how long this will continue. We were grateful to Mr. Champion for the gracious way he guided the discussions, as chairman.

On Wednesday morning there was a helpful discussion on the subject of " The evangelisation of the youth of India," opening with short papers by Mr. Huckett and Miss Hazel. Many contributed to the debate, and the main emphasis was upon literature work. Increasing numbers of children are being educated, and are eager to buy reading matter. In India, as elsewhere, the best way to reach children is by personal contact.

Although business matters occupied much of our time, there was the recreational side of our gathering. One evening was devoted to music, when we enjoyed hearing new gramophone records brought out by our friends returning from furlough, and also singing some of the old favourite hymns. On another occasion we were shown some beautiful kodachrome lantern slides.

After the last Conference meeting had finished on Friday, our gratitude was expressed to our host and hostess, together with Miss M. Harris, for their splendid hospitality, and all their thoughtful provision for our comfort. The Indian helpers were also included in our thanks, as they had worked hard for our benefit. Thus we took leave one of another, and started our homeward journeys, full of praise to our God for His help and goodness through this another Conference.

EN KADAVUL VEREY.

H. J. APPLEBY.

THREE words. But the sound of her voice as she spoke them was the chilling sound of the chain that bound her soul to this life only, and to death; not merely the sound of her words. Often it is that speech includes far more than what is said.

" Come closer, amma, and see our books! "

" What books ? "

" These are books about God and His love for us."

She spat on the ground a stream of red betel juice, pulled her sari more closely about her, and turned away.

" En kadavul verey—My god is different."

Her feet trod in the hot dust of the road as she passed out of sight. Not her feet alone; surely her soul was there—earthy and dead ?

" My god is different! " A short while later we saw her god. Shielded from the sunlight by two huge umbrellas, garlanded profusely, and surrounded by priests bearing scented torches, her god came in procession, right beside our stall. First the drummers, beating a ceaseless tattoo, and the blowers of the long weird-sounding horns. And then her god. The palanquin was a tremendous structure built of great timbers. A heavy beam at each of the four corners provided the means to lift the carriage, and at each beam a dozen men struggled and strained, their faces contorted by their exertion. Thus, on the shoulders of sweating human animals, and gazing into a huge mirror, rode her god—a crude and brassy dead thing.

" My god is different! " There came to mind the wonderful words written of old :

> " I saw one like unto the Son of Man ; His head and His hairs were white like wool ; His eyes were as a flame of fire ; His feet like unto fine brass, as if they burned in a furnace ; His voice as the sound of many waters ; His countenance was as the sun shineth in his strength. And when I saw Him I fell at His feet as dead. And He laid His right hand upon me, saying unto me, " Fear not—I am He that liveth . . ."

A young man came and leaned against a wall watching, as our books were sold, and listening to what was said. He was breathing heavily, his shirt was torn and wet with sweat, and his hair tumbled untidily over his

forehead. It was not difficult to guess that he had been one who had carried her god. Presently he was rested. He combed back his hair, and tidied his dress. Then suddenly he fumbled in a pocket, took out an anna, and bought a copy of John's gospel. With slow steps, reading aloud as he went, he made his way down the street and was quickly lost to view. Lord! teach him that Thou art different.

Different? Yes, indeed! As light to dark, or loveliness to filth, or life to death. And yet . . . there were fifty men, straining every muscle, burning up their energy recklessly, ready to sweat, to be torn, to be bruised, if only they might carry her god about the streets. And as I pondered, it came upon me suddenly that our God might be well pleased indeed if all His sons—brown, and white—were half so ready and so keen.

" My god is different," she said And there was a haunting taunt about her words. For, see how her god had no lack of slaves!



BUILDING THE NEW CHAPEL KILPAUK.

ANNIVERSARY SERVICES OF THE KILPAUK CHURCH

HELD DURING THE WEEK-END NOV. 6-7.

DORIS A. KUHRT.

THE Anniversary services of the Kilpauk Church were conducted here in this compound because the chapel in Semmen Street is too small for such a crowd and the new building going up in the compound is not yet built. There was a small meeting on the Saturday afternoon which unfortunately is never too well attended for some reason. It was a bright dry day after recent rains, and as usual a good sprinkling of children attended.

Pastor Devanesam was in the chair and after an opening hymn of praise and prayer and the reading of Psalm 103, some of the children present attending our school sang a song very nicely, prefacing it with verses of Scripture. Mr. Kuhrt was the speaker, and he exhorted this church to remember that although there was much to praise the Lord for in seeing this new building going up, the church needed revival and the new building would not bring it. Pastor gave praise for gifts which had been received for the church from even so far away as Senda and Namakkal. There were unusual Harvest gifts in the shape of electric light globes for the new chapel.



The next day, Sunday, was a lovely day, and the services were held as usual under the tamarind trees in the compound. The organ was ably played by Bro. Appleby, and there were gramophone records played to bring the crowd along, and before the first preliminaries were over the deacons were seeking more seating accommodation. It really was a splendid crowd, and the children were well in evidence. Right from the beginning we sensed a blessed time, and it was. We sang several hymns to English tunes, because our speaker was not a Tamil man. He gave us a searching message based on the three great excuses of Luke 9 : 57-62.

After this service there was a Baptising service which was different from any we had ever held before because the young people were baptised in the pool of the new chapel before the walls are up. We all made our way to the site and watched Pastor Devanesam who had the joy of baptising eight young people. Five were young women and three were men. Two of the young women were his own daughters, so it was a happy day for Pastor Devanesam and his wife. Both of these young women were converted at the Christ for Madras Crusade, January 1954, and I was privileged to be present at their testimony meeting recently when they testified to this fact. There were many passers by and neighbours watching this Baptismal service, and it made a splendid witness.

Then we all moved again to the seats under the tamarind tree, where the young people were received into the fellowship of the church by the Pastor. This was followed by the service of the Lord's Supper.

We ask your prayers that the new chapel in the compound will be a great blessing and used for the Glory of God.

IN INDIA AGAIN.

MISS O. R. KNIGHT.

VARIED thoughts chased themselves through my mind during the train journey toward the last stage of the journey back to Sendamangalam.

There were the parting words of an Australian Christian, with whom we had enjoyed fellowship during the voyage. He had asked us to remember him as he continued to witness on the ship, and then in conclusion, referring to the people of India, said, " Bring them to HIM." These four words echoed in my mind as I entered India again.

The courtesy and helpfulness of Customs and Railway Officials with whom we had contact when we reached India by the ferry steamer from Ceylon left pleasant memories and reminders of the friendliness of the village folk who had welcomed us to their homes in previous years.

How beautiful the sea had appeared in the early morning sunshine! The sea had revealed itself in varied moods during the preceding voyage, and had reminded us of our God's power. The fresh sea breezes had given joy and refreshment, a pleasant preparation for hot, dusty days ahead.

After coming away from the sand dunes and fishing villages of the south-east coast of India it was a joy to see crops growing. People were busy harvesting and threshing rice. It was, " In the beginning of the barley harvest," that certain travellers of old reached their destination. " In the beginning of harvest "—the words provoked a prayer that our return to India might be at the beginning of a time of spiritual harvest.

" Fields . . . white . . . to harvest." Was it thoughts of harvest, and the sight of her white saree which brought these words to mind. The widow was resting on the opposite seat. When she entered the compartment earlier the white ash smeared in three lines across her forehead and arms bore silent witness to the fact that she had recently worshipped her god. She came and sat near me. As a result of our interest in each other we were soon talking. " Where have you come from ? " she asked, and hearing my reply asked if I had met her son who works in a bank in London. " You came via Colombo ? " " Yes, I arrived there yesterday morning and came to India this morning." " How old are you ? " . . . " You're not married ? " she asked with a look of surprise, and continued by suggesting that I might soon get married. I tried to explain that there are different customs in different countries, but it was hard for her to understand. Indicating the next compartment, she said, " My daughter is there with her bridegroom. We have just finished the wedding."

It was obvious that she belonged to a wealthy family for, as we were going along, she pointed out a number of new buildings and said that they all belonged to her brother. We passed her own village. As we came level with a conspicuous temple she placed her hands together for worship. I should have been happy to sit in the twilight enjoying a beautiful sunset, but such sights do not often interest Indian people. She suggested that we should have the lights on, and looking toward the lamps, she once again adopted the attitude of worship, as soon as they gave light.

There was silent prayer for the right words to speak concerning the Saviour. Our conversation continued. " Why have you come to India ? " " To bring you good news from God." " How much did your journey cost ? " " About a thousand rupees. People in England have paid that money because they want you and others to hear the good news and have true joy."

We stopped at another station. (Stops of varying lengths at many stations are a feature of railway travel in India.) Later she listened as the Way of Salvation was explained. But she was tired after a busy time in connection with the wedding; so she excused herself and stretched out to sleep. Was she sleeping or thinking ? That question is still unanswered.

You share only a few thoughts and memories but they will be enough to constrain you to join in praise to our faithful God for travelling mercies, and for the privilege of working with Him in this land. That privilege is yours also. " Ye also helping together by prayer."

HOW WE GOT OUR TAMIL BIBLE

D. A. THROWER.

THE blood of martyrs is the seed of the church. The blood, sweat and tears with which translators give the peoples the Word of Life nurture the tree that has sprung from that seed. What a thrilling story is that of How we got our English Bible ! A consideration of the following facts, culled in the main from a leaflet bearing the above title issued by the Bible Society of India, Pakistan and Ceylon, makes us feel that there is also great cause to praise God for the way in which He has given us the Tamil Bible. The present versions are the result of long years of arduous toil, study and research, by men of God who laboured in India for varying periods spread over two and a half centuries. Some of these workers executed their task in the face of bitter opposition, persecution and hardship, and most of them engaged in this exacting work in addition to a very full programme of other missionary activities.

Tamil was the first of more than 110 Indian tongues which at the present time have their own versions of the Scriptures, and it had a lead of nearly a century over the next language to receive any part of the Bible. The Tamil New Testament first appeared in the year 1714, whereas no translation of any book of the Bible was published in any other Indian vernacular until after the opening of the nineteenth century when Wm. Carey did a vast amount of Bible translation in North Indian languages. The 1714 Tamil N.T. was published at the Danish Trading Settlement in the port of Tranquebar (S.E. coast of India) by Danish Lutheran missionaries. The work was accomplished in spite of severe persecution from the Danish Govt. authorities in the port, Ziegenbalg the leader of the party suffering imprisonment at the hands of the Governor. A special edition of this version was produced in the year 1759 by order of the Dutch Government in Ceylon for the use of the Dutch church in the Island.

The first revision of the Tamil Bible was undertaken by a Danish missionary named J. P. Fabricius, and published from 1772 onwards. The Madras Auxiliary of the Bible Society took over the publication of the vernacular Scriptures early in the nineteenth century, and issued the Fabricius version from the year 1824. Five further revisions have appeared during the 130 years that have elapsed since then. The version at present in most general use throughout the Tamil church is that produced by a missionary named H. Bower in 1871. The various Lutheran Missions, however, have largely adhered to the much earlier edition produced by Fabricius ; a revision of the Bower version was therefore undertaken in the year 1924 in response to a widespread desire to have one Tamil version for all the Protestant churches throughout the Tamil Nad. Editions of this revision appeared in 1936 and 1949, and a third is expected shortly.

Some readers may wonder why so many revisions of the Tamil translation of the Scriptures should be necessary. The six revisions referred to above have, it should be remembered, been spread over a period of nearly two hundred years, during which time Christian workers in India have been able steadily to increase their knowledge of the Tamil language. Further, the

bulk of the work of Bible translation has, in the past, had to be undertaken by foreigners owing to the lack of a sufficient number of Indian Christian scholars proficient in Hebrew and Greek. And it must not be taken as indicating a disparagement of the great and invaluable labour of Danish, British and American translators if we admit that all such work in Tamil by those to whom that language is not their native tongue invariably contains forms that are foreign to the idiom and genius of Tamil.

The Roman Catholic Missions have their own Tamil translation of the Bible but, although those Missions came to India long before any of the Protestant bodies, the first R.C. translation did not appear until 143 years after Ziegenbalg published his New Testament.

The members of the Tamil Christian church have received a great heritage in their vernacular Bible. Let us pray that it may ever prove a lamp to the feet and a light to the path of all its readers.



VADAKARAITTUR — THE PLACE WHERE STEPHEN-RAJ WAS SNATCHED AWAY BY ANGRY RELATIVES ON JANUARY 16TH.

L.Z.A. QUARTERLY PRAYER MEETING.

The next L.Z.A. Quarterly Prayer Meeting will, God-willing, be held at the Mission House, 61, Breakspears Road, Brockley, S.E.4, on Friday, June 10th, at 7.30 p.m.

Mrs. S. W. Simpson will preside and Mrs. E. Orchard will give a short address. A welcome awaits all lady 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 February 1st, 1955, to March 31st, 1955.

	£	s.	d.
Churches	506	11	1
Schools	122	2	7
Personal	47	8	6
Legacy	1	10	0
Miscellaneous ..	3	5	0
Guild of Service ..	12	9	6
Literature	70	13	6
	£764	0	2

Anonymous gifts gratefully acknowledged : Ipswich, £5 ; Tenderden, 5s.

L.Z.A.—General Account	£360	9	4
Medical Account		10	0

Anonymous gift, gratefully received : Ealing, 10s.

ENGAGEMENTS FOR MAY AND JUNE, GOD WILLING.

MISSIONARY E. ORCHARD.

MAY 1st, Belvedere ; 4th, Half-Yearly Meetings ; 8th, Ipswich, Mount Zion ; 15th, Leyton ; 22nd, Little Stonham and Mendlesham ; 23rd, Hoxne ; 24th, Grundisburgh ; 29th and 30th, Wiltshire.

JUNE 1st, Stratford ; 8th, Croydon ; 12th, Ipswich, Bethesda ; 14th, Thame ; 15th, Haslemere ; 18th and 19th, New Cross ; 21st, Ilford ; 22nd, Erith ; 23rd, St. Albans ; 26th, Highbury ; 28th Kings Langley ; 29th, Margate.

Address : The Mission House, 61, Breakspears Road, London, S.E.4.

PASTOR J. K. THORPE.

MAY 1st, Lee Common ; 4th, Half-Yearly Meetings ; 8th, Dunstable ; 15th, Brentford ; 22nd, Brockley, Suffolk ; 27th, Croydon, Mint Walk ; 29th and 30th, Wiltshire.

JUNE 5th, Wandsworth, West Hill ; 8th, Croydon ; 12th, Hastings ; 15th, East Ham ; 19th, Clapham ; 22nd, Chelmondiston ; 26th, Whitton.

MR. P. A. GRIST.

MAY 8th, Beccles ; 15th, Two Waters ; 29th, Wiltshire.

JUNE 5th, Richmond ; 19th, Great Gransden ; 26th, Askett.

OTHER BRETHREN.

JUNE 12th, Chadwell Street—Mr. W. T. Sayers.

JUNE 26th, Aylesbury—Mr. W. T. Sayers.

MRS. O. MORLING—L.Z.A.

MAY 10th, Tring ; 16th, New Cross ; 18th, Wood Green ; 25th, Clapham.

JUNE 8th, Tunbridge Wells ; 14th, Potton ; 22nd, Greenwich ; 28th, Dorking.

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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.



SOME OF OUR LATEST TAMIL TRACTS

AN INDIAN JOURNEY.

MISS M. E. HARRIS.

IT was midday when I climbed into the train at Kovilpatti station. I was surprised to find when I got into the women's compartment of a third class carriage, that it was nearly empty. But this situation did not last for long, as a few stations further down the line a party of Mohammedan women, swathed about in their voluminous white cloths, got into the carriage with all their luggage and numerous children, and began talking to each other in their Urdu language. A little further on another party of women got in, who had come from Travancore, and they spoke to each other in the Malayalam language. Gradually the carriage filled up, and soon the hard wooden seat opposite mine was fully occupied by a party of women who said they belonged to Tinnevelly, and with whom I was able to talk, speaking to them in their own Tamil language.

One of these Tinnevelly women was a young widow belonging to the robber caste. She seemed to have learnt something, in days gone by, about the life of Christ, but from what she said it was obvious that all she possessed was a little head knowledge, and she had never realised her need of salvation. As she seemed to be interested and eager to listen, I got out a Tamil "Wordless Book," and showing her the four colours, began to explain to her the way of salvation. While I was doing this, I could not help noticing that one party of women with their children kept on disappearing from sight every time we came to a station, and then reappearing again as soon as the train started. It happened so often that my suspicions were aroused, and I remarked to the women opposite me that I thought they must be travelling without tickets, and were trying to evade the ticket inspector. They smiled and agreed with me at once, adding that it was religious merit! Naturally I was surprised at such a remark, and asked them how such a thing could possibly be religious merit. I pointed out the fact that the women knew that they were doing wrong, and that it was not religious merit but sin. But all the answer I got was a shrug of the shoulders, and a thoughtful silence, after which they said again most definitely that it *was* religious merit.

Just then the train drew up at an important station, and almost at once the ticket inspector appeared at the carriage door, and began to ckeck up on our tickets. It just happened that the party of women and children, who had so successfully managed to disappear at every other station, found themselves unable to do so at this station, as someone else was occupying their hiding place. It was not long before the ticket inspector found them out, and lost no time in turning them all out on to the platform. Then, to my surprise, he found that they were not the only culprits in our compartment, for lo and behold, the party of women sitting opposite me were also found to be ticketless travellers, and were hastily made to leave the carriage. Then I understood why they had insisted that ticketless travel was religious merit, and that doing a wrong thing was not sin so long as it was not found out. But this is what is commonly believed by countless numbers of unenlightened people all over the country, and we are constantly reminded thereby of the importance of giving very clear teaching about sin.

After all these defaulters had been turned out, I began talking with some of the other women, and when I discovered that a few of them could read, I got out the Tamil tracts I had brought with me, and distributed them freely to all who cared to receive them.

The next part of my journey was by bus, on which I was given a place on the back seat. However, I found it was a very good position for distributing tracts. When we got to the half-way stop, where the bus stays for 10-15 minutes, I discovered that the two young Indian women sitting in the front seat beside the driver were Christians, and we had an interesting conversation together until it was time to take our places in the bus again. When the bus was full, and we were ready to go, requests began to come from all over the bus for me to give them tracts to read, which I did readily, and as I had a good assortment with me, I was able to give out several different kinds. Then as we started and were going on our way, gradually from all over the bus there arose a low murmur of people reading out aloud these Tamil tracts they had been given. One or two began to discuss what they had read, and some exchanged their tracts with others, when they had read their own. A man just in front of me was reading aloud a tract called " True Peace." Another man was reading a pamphlet called " Postponed," and another man was reading " What next? " and so on.

Let us pray that the Lord may greatly use and bless these tracts which are being given out in buses and trains, and by the roadside, and in the villages and towns of South India.

ON BEING TANK-MINDED.

MRS. E. A. CHAMPION.

FOR four or five years good rains had not fallen in South India, and there had been much distress and want. Consequently we looked forward with very great eagerness to the coming of the rainy season, and at last we have had enough rain to keep the crops alive. This great anxiety about rain has caused us to take much keener interest in the wells and the way water is stored.

Quite a number of times prominent men have come to these parts to find out how conditions really are, and each time the villagers have presented petitions asking that their wells be deepened and, more especially, that their tanks be repaired, and the tank banks be strengthened. And this brings us to the title of this article, for the visiting experts have frequently stated that the people must be more " tank-minded."

When I first came to India my only idea of a tank was a galvanised iron container to hold rain water, and it was quite a long time before I could get used to calling the small, shallow lake, seen outside most villages, a " tank." It is said that when people settled in a place they all dug the earth needed for their house walls from one field, thereby creating a large depression which,

when the rains came and filled up became a lake and provided them with their water supply. The sad part about it is that so many tanks are now unfit to hold water because the banks have been allowed to crumble and break away, so that when the big rains come most of the rain water is lost. Sometimes the banks are not strengthened enough to hold the water, and although the tank fills right up, the weakness of the bank is found out only when it gives way and the majority of the water has been lost. The making up of the tank banks is no easy task. Each shovel-full of earth must be dug out by hand, put into a basket, lifted on to someone's head, carried to the bank and thrown into position. This all requires much skill, and in addition, the right kind of earth must be used if it is to stand the weight of the water which may rush against it.

Only recently when the rains fell the banks of a tank some miles from us which had been repaired at the cost of many thousands of rupees, gave way and the precious water was lost, and, as it rushed away, it ruined the crops in many fields which it would have protected had the tank banks been properly made. Another sad thing to witness is the way the countryside dries up after the rains. When the rain falls, everywhere looks beautiful for a few days, but soon the beauty is gone and crops begin to flag and die. Then people may say, " Our villagers did not unite beforehand to put the tank in order, so now the water stored is inadequate, and the crops are suffering."

All this seems to point a lesson to us. How we rejoice to see the Lord's blessing in conversions and strong churches. But how often we have found the spade-work, the preparation and the hard labour wearying. Some time ago we met missionaries from the north of Madras where there had been much blessing a number of years ago. They told us that whereas in some parts there are now strong and prosperous churches and much blessing, in other places the blessing seems to have been lost and the churches have lapsed into deadness. They said that it would seem that where there had been preparation and teaching beforehand, followed up afterwards with much prayer and further teaching, these were the places where blessing continued.

There is another thing which has struck me very much recently, and that is the way people are becoming " well-minded." They enjoy the water which comes sweeping across the countryside to them when the rains come; but they know that if they " dig deep " there are even greater blessings for them. Even when there is no rain and the heat scorches the land, there are deeper sources of refreshing than surface water; they can go down into the earth and get " springs of blessing." How wonderful is this lesson to our own souls! We have the source of deep unseen blessing at hand, and we can draw at any time, and even pour out to others wonderful life-giving streams. The water has to be sought for, it does not rise to the surface on its own. In the same way we must search God's Word and find the blessings which are there for us; and when we have found them, they are for us life and joy, and not for us only, but through us for others also. When we have received them, we will not ask ourselves whether the labour was worth while, any more than the villagers would question whether it was worth the labour to enclose the store of water which brings fertility and rich crops to their land. " Every thing shall live whither the river cometh."

A NEW CHAPEL FOR KILPAUK.

W. H. KUHRT.

FROM time to time divisions and disagreements are overruled and good things proceed from evil. Two years ago when the more than fifty years old Vepery church split into two after many years of spasmodic warfare the outlook for both sides was not very bright. However the split emphasised the complete unsuitability of the building in which the Kilpauk group had for some time been worshipping and now at last on May 1st a new chapel has been opened for the glory of God and for the worship of the Kilpauk Tamil Baptist Church. This achievement owes much to the faith and perseverance of the Pastor, Mr. S. Devanesam, although due credit must also be given to the church which assumed the burden of the support of their pastor at a time when the more well to do Vepery group repudiated both him and all share in the responsibility of supporting him.



THE OLD CHAPEL IN SEMMEN STREET

The provision of this building has been possible only because the Mission was able and willing to provide a site within the Kilpauk Mission compound and because we were able to sell the old Kilpauk chapel property and make the proceeds available for the erection of the new building. Even then things were not easy. While the cost of building remained high the value of property sagged drastically for various reasons; (one of which was the exit from the city of many of the offices and officers responsible for the government of the newly created Andhra State). So we realised on the old Semmen St. Chapel much less than we might have done. However to counterbalance this considerable loss, the Lord raised up for us an architect and contractor from amongst our own church members, a comparatively new addition to the ranks of the Ayanpuram church. It is certain that his generous help has saved the church four or five thousand rupees. In recognition of this the church presented him with a handsomely bound and suitably inscribed Tamil Bible.



THE NEW BUILDING (from the rear)

The building is sixty feet long and thirty feet wide and has a roof of corrugated asbestos sheeting on steel trusses. The floor is cement and a baptistery has been built in below the pulpit. At a meeting which took place outside the chapel on Saturday afternoon after the sermon and various speeches Mr. Huckett unveiled a stone which bears the following inscription:

EBENEZER I Sam. 7: 12

ERECTED TO THE GLORY OF GOD
A.D. 1955

S. Devanesam, Pastor — W. H. Kuhrt, Missionary

1–5–1955



THE NEW CHAPEL ON THE OPENING DAY

On Sunday morning, after Mrs. Sarah, the oldest member of the church and a retired Bible-woman, had opened the doors, a large congregation of not less than 350 people filled the chapel to overflowing and listened to the word of the Lord as brought by His faithful servants. Mr. Huckett who allowed his holiday to be broken into in order to be with us took part in the Saturday and Sunday morning gatherings and was also the appointed preacher at the evening service on Sunday.



The total expense so far in connection with the building has been a little less than £700 and the church, in order to be able to open the chapel on the appointed date, has contracted certain small interest free loans to a total of about £50. But the chapel still needs mats and/or benches, electric wiring and fittings and other furniture. Doubtless the church members will, later on, add these amenities to their place of worship as and when they can.

The old chapel built by Mr. Booth in Maddox Street, Vepery, continues to be the place of worship of the residuary Vepery church. It is, unhappily, not a large group but we hope that with God's blessing it will grow. Here too quite extensive repairs and some improvements have recently been undertaken entirely at the expense of the church.

Experience with the churches in and around Madras has been of so chastening a nature that one dare not attempt any prophecy as to the future development of this or of any other church. A pastor who is here today may be gone tomorrow and a church which is one today may be two, or even three, tomorrow. However, we give God thanks for the nearly six years of Pastor Devanesam's pastorate, for the new chapel which has been erected and would ask your prayers concerning the future. On the whole we have usually found it much more easy to build chapels than to build churches and we need especially to pray that having erected their building the church may be edified and may become sufficiently strong to assist in the formation of other churches here and there both within and without the city.

"DORCAS" BECOMES A BOOKSHOP

GRACE K. HUCKETT.

"DORCAS" has done a good many things. She takes the missionaries on camp with all the gear needed for that. She takes bands of preachers out on evangelistic raids. Shopping expeditions such as buying Hostel stores, school requisites etc. come her way. Occasionally she becomes the moving van and transports a teacher and family and belongings from one place to another when there is a transfer. She often becomes an ambulance to take people to hospital and has been known to be a hearse. She has taken the place of a builder's truck when building supplies have needed transport. What we should do without her now I don't know. She begins to age somewhat and while her wheels go round as merrily as ever her inside needs more attention than before and her outward appearance is a bit worn. While she hasn't grey hair there are a good many white streaks on her paint. Having covered over 40,000 miles she has certainly proved her worth and cannot be blamed if she sometimes seems to get weary. Lately she has become something new . . . a mobile bookshop, and this is how it happened. For some time and even while on furlough we have had much on our hearts the need for a bookshop. Literacy is increasing so the need for reading matter at once arises. The communist, the world, false cults and others have seized this opportunity to flood the markets with cheap, highly coloured books and magazines not fit for people, and particularly young people, to read. Alas Christianity has rather lagged behind, hampered by lack of time, finance, and folk able and ready to give themselves to such work. Often it has fallen to the lot of people already fully occupied to try and do something towards supplying the need. Then when literature is available the next hurdle is distribution and this is where we felt we ought to do something. Our thoughts had been "a shop in Namakkal" but no premises seemed available. One Sunday afternoon a smart van drove into our compound. On its sides were printed "mobile book service." A bright young man got out ready to display his goods. Needless to say he did not find a customer but he left us with an idea! Why not turn "Dorcas" into a mobile bookshop for Christian literature. So then we began to plan. There are twin doors opening at the back. Curtains with pockets could be made to hang over these. We set about it and soon had some ready which made a fine show of gospels and booklets, many of them S.G.M. publications. Then we had a display stand made to fit the back of the van with the stock in behind it. Piles of books on the van floor just in front of it completed our shop and very effective it is. Now we have begun to visit the villages and markets with it. We take along with us the amplifier and loud speaker, gramophone and records and of course some preachers, have a meeting and then invite people to look at the shop. Usually a crowd has already collected while we are setting up everything.

Recently we went to Trichengode shandy (market). This is 22 miles from Namakkal. In a few hours we sold to over 160 people, most of them buying gospels. It was quite amusing the way one young man constituted himself as a salesman. He was a Hindu but was very keen that people

should buy books and said, " These are about their Swami (God) " and went on to say some of the things Jesus did which means he had heard something, somewhere. In the crush it is easy for folk to ask to look at booklets and then walk off without paying for them, but he wouldn't be tricked at all and seemed to have eyes all round. One person tried to pass a bad anna but he would have none of it, and was a great help in selling. Surprised but grateful I offered him a gospel at the end but he said, " I don't wish for anything for helping." Later he accepted a gospel of Luke. It would be grand if the Lord captured that young man. We had among other things the surprising sale of a Bible to a wandering priest—at least he looked to be one judging by his saffron coloured robes and appearance. Was there a heart yearning for the Truth underneath, we wondered. If so, no doubt the Saviour will reveal Himself as he reads that wonderful record. The shandy was packed with people either selling or buying—many just looking and talking. The animals are all mixed up with the people. Some are for sale, others have brought the carts full of goods. The whole scene is a terrible medley and we had the utmost difficulty getting out again when it was time to go. However, we got safely in and safely out again and were very thankful we did not hurt or upset anybody. Neither did any of our precious store get damaged. We distributed many tracts. When people saw us preparing to go that at once precipitated people into action. We sold more gospels than ever in the last half hour. Crowds surrounded the van and five of us were hard at it for a few minutes. We were bombarded with questions also, such as " Can one live without telling lies ? " which showed some thoughtfulness. Please pray much that such days as this may bring a very fruitful harvest from all the sowing of the Seed which is the Word of God.



THE ANNUAL MEETINGS OF THE MISSION.

These are planned for Westminster Chapel on the usual date, Tuesday, October 25th 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.

YOUNG PEOPLE'S GUILD OF SERVICE

A Rally of young people will, D.v., be held at

Caxton Hall, Westminster

on Saturday, 24th September, 1955, at 6.30 p.m.

The guest speaker will be
MISSIONARY E. ORCHARD

Admission by ticket obtainable from the Guild Secretary. Secretaries of Young People's Societies are asked to apply for tickets stating the number they can use.

ANNUAL "RAYS" RALLY

FOR GIRLS AND BOYS

Will be held (D.v.)

In the Afternoon of

SATURDAY, 24TH SEPTEMBER

FULL DETAILS LATER.

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

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

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

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from April 1st, to May 31st, 1955.

	£	s.	d.
Churches	356	0	2
Schools	138	2	8
Personal	527	18	6
Legacies	825	0	0
Collections at Half-yearly Meetings	126	17	7
Guild of Service	21	17	6
Literature	29	9	11
	£2,025	6	4

Anonymous gifts gratefully acknowledged: Leeds, £2; Saxmundham, £1.

L.Z.A.—General Account .. .. (including collection £57 9s. 1d. at Half-yearly Meeting)	£452	9	6
Legacy	50	0	0
Medical Account	3	0	0

ENGAGEMENTS FOR JULY AND AUGUST, GOD-WILLING.

MISSIONARY E. ORCHARD.

JULY 3rd, Hounslow; 6th, Bexleyheath; 7th, Greenwich; 10th, Guildford; 12th, Horsham; 13th, Potten End; 17th, Stowmarket; 19th, Stoke Ash; 24th, Chelmsford; 27th, Lewisham.
Address: The Mission House, 61, Breakspears Road, London, S.E.4.

PASTOR J. K. THORPE.

JULY 3rd, Preston and Blackburn; 6th, Whittlesey; 10th, Five Ash Down; 17th, Pemberton; 24th, Tunbridge Wells.
AUGUST 14th, Prittlewell; 21st, Wattisham; 28th, Smarden.

MR. P. A. GRIST.

JULY 3rd, Homerton Row; 10th, Wood Green, Park Ridings; 17th, Bromley.

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

JULY 5th, Brentford.

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STRICT BAPTIST MISSION HERALD

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

Please remember the

CHRISTMAS GIFT FUND

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

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

All gifts for this Special Fund should be sent to:

MISS F. L. HAZEL,

16, CAMBRIDGE ROAD, WANSTEAD, E.11.

The Fund will be closed at the end of September.

THE ANNUAL MEETINGS OF THE MISSION

will, God-willing, be held at

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

on

TUESDAY, OCTOBER 25th, 1955.

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11 a.m.	ANNUAL GENERAL BUSINESS MEETING.
1.45 p.m.	L.Z.A. MEETING. Address by MRS. E. ORCHARD.
2 p.m.	MEN'S PRAYER MEETING. Conducted by PASTOR J. S. SMITH.
3 p.m.	PUBLIC MEETING. *Chairman*: PASTOR W. C. PLAIL (Vice-President). Missionary Sermon by PASTOR O. F. CLARKE.
TEA	On Premises or at nearby S.A. 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. Farewell to MISS E. CULLIFORD. Addresses by: PASTOR C. B. PHILLIMORE and MISSIONARY E. ORCHARD.

LIBERTY AND LIMITATION.

E. ORCHARD.

THE value of Christian service in England lies in its spontaniety. Even a person set aside for special service such as that of a Pastor, though he be paid for his duties, carries to his work no sense of compulsion other than that of the Divine call to service. Voluntary service is honoured and recognised in such a way as to make it a joyous, though sometimes arduous, task. Among Strict Baptist, particularly, is this sense of " a call " and the liberty to exercise it gladly recognised by the various churches. Anyone who has faced his own church on that great occasion, the " trial sermon " knows how important and valuable is the prayerful sponsoring of the local Christian church. There is, also, no small honour in the words of commendation, " The church worshipping at . . . have heard with profit Brother . . . and recommend him as a suitable supply to the churches." In like manner, the careful attention given to Sunday School work; the encouragement of those who would be teachers, and the regular classes for lesson preparation are all marks of the liberty that the Christian witness enjoys in his desire to serve the Master. That one who has to spend part of his time witnessing for the Lord while at work for his daily bread, is somewhat limited would not be denied, but his very limitations often prove a means of great blessing. A true servant of God is a preacher of righteousness whether he be exercising his gift in daily conversation, or be standing proclaiming the Word at the street corner, or be preaching from the pulpit. There is no other purpose in our salvation than that we should glorify God and enjoy Him for ever.

When a comparison is made between conditions in England and in India a number of important differences emerge. In India, through the years, a church has grown up largely dependent upon the West for guidance and sustenance. There is a greater dependence upon central authority and paid workers for the exercise of Christian service, and a corresponding lack where this authority and incentive are absent. What is common, in India, to the Christian Church as a whole is true in some degree of our own churches. The tendency is to throw responsibility for preaching and other forms of Christian enterprise upon paid workers, and as, in most cases, these servants of the Lord are subsidised by Mission funds, the direction of their work is left to the Missionary. Where there is voluntary work being done, it is done usually on a personal basis outside the aegis of the local church or the Mission. This work often lacks objectivity and continuity. This is not surprising, for in most cases there is antipathy between the paid and unpaid worker, so that they are unable to work together. Attempts to introduce voluntary teachers into a Sunday School conducted by Mission paid workers, though both voluntary and paid workers were of the same church membership, failed. The paid worker says, " This is my job," while the unpaid worker says, " This is my service," and both forget the Lord they seek to serve. The same antipathy is noticeable, though not to the same degree, among those who would spend their free time in open air evangelism, and Preachers and Pastors who are supported partly or completely from the West.

The personnel available for Christian witness is made up of the following

groups: Pastors, Preachers, Teachers, Colporteurs, Bible-women, and church-members. The last named group in most cases include all the former, with this difference that the former are all supported or partially supported by the Mission. Their background varies from strong evangelicalism through indefinite christianity to Hinduism. Some are first generation Christians with a strong family background of Hinduism; others come from nominal Christian homes, while still others are from homes where a lively Christian witness is constant. It is a mournful fact that many of our fellow-believers reckon Christian service in terms of a paid job rather than a vocation demanding all that one has, and is.

With the years has come a slow change of emphasis from the Mission-supported to the church-supported or voluntary unpaid worker. Where there is this emphasis we are not able to demand standards of education, or dictate methods of work for we no longer employ those who would serve the Lord and their brethren. With the change of emphasis has come also a change of responsibility. In such changed circumstances it seems very possible that some of the brethren who would have derived their support from the Mission may find an equal readiness in the local churches they serve to support them. In other cases it will not be so, for the rates of pay which the Mission gives, or subsidies, though comparatively small, would be beyond the capacity of most churches to support. Nor does the nature of the country lend itself easily to the grouping together of widely scattered congregations in order to support a full-time minister. If we are to remain true to the New Testament principles then the emphasis will increasingly be upon the local church and its witness. If they be unable to support the ministry of one of their brethren without conglomeration or outside support indefinitely given, then we must look elsewhere for an answer to the problem. If the emphasis be upon the local groups of Christians then the field of enquiry is limited for both the ministry and its support must be found there. Though there be a general improvement in the economic conditions of the folk among whom we work and their standard of living be upgraded, even then finally the preaching, teaching, and spread of the Word of God would depend upon the willingness of the Local Church to serve the Lord who has saved them. When we look at some of the present congregations we are tempted to belittle the power of God by saying with such material nothing is possible. Human wisdom ever errs on the side of pessimism. Man would not have chosen Ehud, the lefthanded, to be a deliverer and judge in Israel; nor Amos, the shepherd, to be a prophet of Divine purposes, nor, say it reverently, Jesus, the carpenter, to be the Saviour of the world, BUT GOD, who is not affected by human bias, has chosen before this time, the foolish things of the world to confound the wise . . . the base things of the world, and the things which are despised . . . and the things which are not to bring to nought the things that are: that no flesh should glory in His presence. Though the material is poor upon which we have to work, it is material, and God-given material at that. Rather than despise, we should seek to strengthen, by understanding fellowship, by precept and example that which is weak. It would seem that unpaid, or partially paid " working " ministers would more suit the conditions and finances of the various churches than

a full-time paid ministry. In such an arrangement the diaconate would share the ministry of the church more than if it were otherwise. It is our privilege to help these brethren who are elected by their various churches. Their methods may be different from our own; more Indian and less European, but none the less for that we can strengthen their hands by giving them the liberty of their office, encouraging them in every form of Christian service, and leaving them to do the work connected with church life that we ourselves so often have had to do until this present time.

Whatever type of ministry develops in the churches would be only the responsibility of the local group of believers. That ministry might take the form of one person exercising the Pastoral Office, or of a group ministering the Word of God by the consent of their fellow-church members, or of the occasional service by invited itinerant ministers. Such development would conform to no defined plan, but would largely depend upon the environment and need of the local church. Any ministry of this nature would have both its liberty and limitation—these are the heritage of all human endeavour.

THE POET'S HOUSE MEETING.

GRACE K. HUCKETT.

ON returning from furlough in 1948 we were greatly burdened about the spiritual condition of the Christian community in Namakkal. This drove us to prayer. Then came the thought that if the women came to a new place of blessing it could have a tremendous influence upon the rest, so we began to pray along this line and to consider beginning a meeting specially for women.

About six or seven months later our dear friend Miss Green was to pay us a visit. Knowing God had greatly used her among India's women, it seemed an excellent opportunity to ask her help in starting something. This she gladly consented to do and so we had several meetings where the Lord met us in a very real way. Some women who came to the meetings asked us if we would hold a meeting in another part of the town as there were some teachers who had been unable to come to the meetings but wanted to share the blessing. We told them if they would find a place and get together the company we would gladly come and Miss Green would speak. This they did, and to our joyful surprise we found not just a few women teachers but a whole large room full of caste women and children all ready and eager to hear. They learnt choruses to sing, they learnt to kneel as we prayed, and they listened eagerly to the message of God's love and salvation. They besought us to come again which we promised to do the following week and went away happy and praiseful. As we passed out through the main room and courtyard of the house we had had the meeting in a large upper room), we saw various men seated looking none too pleased, but thought no more about it, but Satan had begun to work. His kingdom had been invaded.

Five days later, on Thursday as we were at the cottage prayer meeting that night a message was passed in that it would not be convenient to go to that house for the meeting on Saturday. There was fever in the house. Sensing that this was but an excuse we went the next morning to see the one who had originally asked for the meeting. She didn't think anything could be done but asserted that some still wanted the meeting. She did not know of any place to have it. Hence we got down on our knees and prayed. Then came the thought to go and see a dear old saint, a retired Bible-woman who knew Namakkal very well. We went to her house, told her the story and asked if she knew of any house in that quarter of the town which would be big enough for the meeting and the people willing to have it. At first she could think of nowhere, then we all prayed together that God would make a way and overcome the enemy and all his frustration. She said she would continue to pray and think and let us know. We returned to the bungalow lifting our hearts to the Lord who is Almighty.

During the afternoon of that Friday dear old Annapuranam came in and her face was radiant, so we knew she brought good news. " Amma! " she said, " I suddenly remembered the Kavingnar, Mr. Ramalingam Pillay. I used to visit his house and know his wife. It has a nice big entrance hall and courtyard and his wife used to listen well. He also knew Mr. D. Morling, so I went to see him. He was very kind and said ' Oh yes, you can come to my house for your meeting. I'll tell the women in my family to come and if the meetings get too big for my house I'll see that you have the Victoria Hall to have them in! ' " How we praised the Lord together, and so the next day we went there. There were not so many women and children as before, but quite a good number, and the Kavingnar himself came and sat and listened as Miss Green, in fluent Tamil, once more proclaimed the gospel so faithfully.

According to the Indian way of looking at things we had come at a very auspicious time. One of the daughters had been married that week so everybody was in the happiest of moods. Moreover, the house was full of relatives which was the best part to us for there were more to listen. The worst part was we had to be regaled with very sweet coffee, greasy fried cakes and various kinds of fruit. This was the beginning of the weekly meetings in that house and they have continued until now. It has developed more into a children's meeting but often 10 or 12 women will be there. Numbers vary between 50 and 150 but there is always eager interest. Often a new set of children come along. We look for the day when there will be a rich harvest from all the sowing of the Seed. Every week the children learn and repeat scripture verses. Many hymns and lyrics are now known and sung. It is a joy to see the children kneeling at prayer time as the Lord Jesus, and not the idols and idol pictures around the walls, is worshipped. (It is difficult to get Hindus to kneel when we worship.) Tamil postcard texts have been a great help in this meeting.

Perhaps some may wonder what the title " Kavingnar " means. It is a title equivalent to our " Poet Laureate." Many honours have been conferred on Mr. Ramalingam Pillay and he is often invited to public and social functions to speak or recite. It is surprising that he allows a Christian

meeting in his house but that is surely God's doing. We have heard that influential Hindus have spoken to him about it saying that he should not allow it. It is reported that he has told them that having given his word he will not go back on it. His position as Poet Laureate probably gives him more license to do as he pleases than an ordinary orthodox Hindu. He may have secret desires and thoughts concerning Christianity. However that may be, there is always a welcome at his house and often his wife and daughters attend the meeting. His youngest son will often be there and stand up and read the scripture. His elder sister is a regular attendant and says she believes Jesus to be her Saviour. She wants to be with God's people when she dies. She is keenly interested. That seems to date from the time the daughter, whose wedding was referred to before, came home for the birth of her first baby, which was a son. That week we went for the meeting as usual but were met at the door with the request that we leave it for one week as the mother was rather ill and needed quiet. As usual at such times many women relatives were there, and as we were going away one said, " Oh wouldn't you like to come in and see the baby? " Of course we said " Yes " and were straightway taken in to see the young mother and babe. The Poet's wife picked up the little son and placed him in my arms. I suggested we might pray and to my surprise she agreed. So we had the privilege of praying for that little boy that he might grow up to know the True and Living God, Jesus the Saviour.

While praying it came on to rain, and that very heavily. A most surprising thing when there had been none for weeks and weeks. Yet we had been praying for rain. A baptismal service had been arranged for the next day. Water was short and there was scarcely any in the well, certainly none to spare, so we had asked God to fill the baptistery, an open air one in the compound. We certainly couldn't leave the house for a while. Then the Poet's sister said, " Can you not sit down and sing to us? Sing some of those songs you teach the children." A mat was quickly spread and there we sat and sang, explained the words and sang again for some time. Then a senior Bible-woman, who was with us, suddenly said, " Do you know why it is raining? " and went on to explain about our prayer for water and why, etc. It was a golden opportunity to witness which she was not slow to seize. From that time this old lady has been really interested and looks forward to the meetings.

Recently, Christmas 1954, saw us all gathered there for a Christmas meeting and prize-giving to those who had attended well during the year. We were able to take Annapuranam, the retired Bible-woman, who first took us there. She is now blind and just waiting for the Lord to take her Home. It was lovely to see how lovingly they all gathered round, took her hands and showed their regard. She was delighted to be there and prayed very feelingly for them all in her quavery voice. It is probably the last time she will be with them. Her great-niece, Arul Padma, helps Bible-woman Manomonie now with the meetings. It is a piece of pure voluntary service on their part which rejoices our hearts to see. We look for a harvest from the sowing of the Seed in the Poet's house meeting.

WRITING FOR GOD.

MRS. D. A. THROWER.

TAMIL has a rich and ancient heritage in literature. Long before Britons had a script, this South Indian language was highly developed and possessed works in poetry which have lived down the centuries. It is however, only in recent years that the privilege of education has reached the general public of the Tamil Nad, and reading matter in simple prose form has become popular. Indeed, the supply of such literature is necessary if the children passing through school are to remain literate, and benefit permanently by the education gained. Moreover, we who wish the people to be able to read the Bible, realise that simple literature in a variety of subjects is necessary, if the mind is to expand to receive abstract and unfamiliar truths.

Up to the present, the people of our congregations have shown an aptitude for teaching, and many have become trained and efficient teachers, and even managers of schools. They have entered many of the professions also. They have not, however, realised a call to, or developed ability in the art of writing. In order that latent talent may be elicited to meet the need for simple Christian literature, and also to ensure truly Indian thought and expression, competitions have been arranged and conducted through the " Deepikai " (our Tamil Church news and prayer sheet). Two prizes are awarded. The first competition consisted of a short essay or story suitable for children illustrating truthfulness or kindness as a Christian virtue. Twenty-five persons entered, several of whom wrote on both subjects, so that we received thirty-six essays in all. Interest was aroused in all areas of the Mission including the Kolar Gold Field.

As this was a completely new effort, we must not be pessimistic over the quality of the work submitted. Although many of the writers failed to use a style simple enough for children and some of the essays were almost sermons, there is no doubt that practise will result in a widening range of ideas and an improvement in composition.

It was not helpful that the next competition appeared in the holiday month. This may or may not have accounted for our receiving only five entries. The topic chosen was " My Conversion," to be written as a testimony for children. Here again, the material was on the whole disappointing. However, one of our pastors wrote a God-honouring account of his call by grace, and that is being printed.

A third competition is now launched, the subject being " The Little Captive Maid " (2 Kings 5). It was thought that such a narrative, with all the salient points provided in the Bible, might prove easier for our friends than something completely original.

In conclusion, we ask for prayer for three classes of people: the children who will benefit by such simple and sound reading matter, the authors, who are learning to express their thoughts and give their testimony for God in writing, and the members of the S.B.M. Literature Committee who have in hand this important task of publishing Tamil Christian literature.

INTERRUPTIONS.

ETHEL M. FLORY.

I have vivid memories of training days in England, when on Thursday afternoons I was sent out with a companion, to do door-to-door visiting in a specified area. Our aim was to invite the people to God's house and also to turn the conversation to spiritual topics. The work was often discouraging, and the occasions when we were invited into a home, and when people were truly interested, were few and far between.

I was reminded of those days yesterday as I spent the afternoon visiting with a Bible-woman in a "slum" district of the town of Namakkal. At approximately 1 p.m., I made my way to the Bible-woman's house; she quickly spread a rush-mat on the floor and we knelt together, commending the afternoon's work to the Lord. Praying in Tamil is still difficult to me, but it is a comfort to know that the Lord reads the heart's desires. We set out, equipped with our Bibles, a supply of tracts and gospels, and a water-bottle. (One can become very thirsty, especially in the windy season when the air is choked with dust.)

After about ten minutes walking we reached our destination, and trudged along the dirty streets, among houses built in the most higgledy-piggledy fashion. A crowd of children, many unwashed and almost naked, hailed our approach with loud shouts of glee, and came with hands outstretched pleading for "karsu," the smallest Indian coin worth about a farthing. By the time we reached the house for which we were aiming, a crowd had gathered there, and a string cot had been placed outside, on which we were invited to sit. The woman of the house immediately began pouring out at a great rate a flood of colloquial Tamil, of which I had great difficulty in understanding one word. The Bible-woman explained that the woman was suffering from ear-ache and deafness. (She obviously thought we were afflicted with the same complaint !) She had been mis-informed that I was the "Doctor Missie-ammal," and was not easily convinced of her mistake. Eventually a measure of quiet was obtained, and about 25 children and 5 women gathered to listen as the Bible-woman read and explained a Bible story. There were many interruptions; 2 small boys started a hand to hand fight; a mangy dog that had been sleeping under the cot suddenly woke and barked furiously; babies whined for food; but still that plain gospel story was told, and a few at least appeared to be listening. Others were, I fear, far too interested in the English missionary lady and they could not long restrain their curiosity: Is she married? Why does she wear no jewellery? What kind of food does she eat? How much salary does she get?—these and many other questions were shamelessly asked. When at length we took leave of that little group, we could not help wondering how many had really understood the message. The questions we asked them at the end produced very unsatisfactory answers. When we enquired if anyone could read, the reply was in the negative. One child however declared his eldest brother went to school, so we left a gospel tract for him. We dare to believe that the reading aloud of that leaflet can be used by the Holy Spirit to bring blessing.

At the next house, by way of contrast, we had only two listeners, a mother and daughter. They invited us to sit in the courtyard, and at first listened attentively. Trouble had visited that home—the husband and father was very ill in a distant village. Suddenly with no warning, both women rose and went into the house. Before we had long to wonder why, they returned, the daughter carrying a rat, just caught in a trap. Its struggles were quickly stilled by a few sharp knocks on the head, and it was thrown out into the street. Again they sat down, and the Bible lesson continued. But soon it started to rain. There was a quick rush to bring in the firewood lying outside; then a large sow wandered in and noisily began drinking dirty water from a wooden trough. In spite of all this both women appeared to have understood something of the lesson, and could reply when questioned that Jesus Christ was the true God and had died for sin. But how much more than head knowledge is needed !

Thus the afternoon wore away, and one house after another was visited, in all of which we were welcomed. There is no difficulty in obtaining an audience to hear the Gospel here. At last it was time to return home, and we did so with two impressions uppermost in our minds. One was the tremendous amount of sadness and distress in so many lives. The other was the hopelessness of the task of teaching Christ apart from the power of the Holy Spirit. He alone can open hearts to receive the Gospel.

Come Holy Spirit, Come,
Let Thy bright beams arise,
Dispel the sorrows from their minds,
The darkness from their eyes.

NOTES AND NEWS

Close of 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.

L.Z.A. Jubilee, 1956.—Preparations are being made to celebrate the Jubilee of the work of the Ladies' Zenana Auxiliary during next year, and in this connection we are happy to announce that special Jubilee Services will, God-willing, be held at Mount Zion Chapel, Chadwell Street, on Tuesday, September 18th. There will be meetings both afternoon and evening, and full details will be published in due course. In the meantime we shall be grateful if friends will kindly note this important date.

L.Z.A. Deputation Work.—There has been no L.Z.A. Missionary home on furlough this year and this has made deputation work difficult. We would take this opportunity of thanking all those who have helped in connection with local L.Z.A. meetings, and we are deeply grateful for the way in which L.Z.A. income has been maintained. We are, however, looking forward to next year when (D.v.) Miss M. E. Harris will be home on furlough from India. Her period of deputation work will be from the beginning of June to the end of November, excluding the month of August. Bookings are now being made for her to speak at meetings in various parts of the country, and Mrs. Thorpe will gladly attend to further applications for the services of Miss M. E. Harris.

Miss E. Culliford.—We are pleased to announce that, God-willing, Mr. H. J. Appleby will be married to Miss E. Culliford on December 14th next. A passage has been arranged for Miss Culliford on the "Canton" sailing from Southampton on November 11th, and we anticipate being able to bid her farewell at the Annual Meetings of the Mission.

Mr. Lincoln Watts.—We understand that Mr. Lincoln Watts has now retired from work in India, leaving that country during August. Mr. Watts first went to India on November 14th, 1914, as a Missionary of the Strict Baptist Mission and he served with us for 23 years. Then for seven years (1938-1944 inclusive) he served the India Sunday School Union; five years as Administrative Secretary from Coonoor, Nilgiris, and two years organizing the work of the I.S.S.U. throughout N. India, from Delhi. He travelled throughout India conducting S.S. Teachers' Training Schools. 1947-1953—World Dominion Movement representative in India. In charge of W.D. Press, Ootacamund, and travelling throughout India making surveys of Christian work, advising on unevangelised areas, etc. August 1953-August 1955, Secretary of the Evangelical Fellowship of India, whose work he has organised and developed in a remarkable manner for such a brief period. His many Tamil writings include the I.B.R.A. Daily Bible Reading Notes produced by him in that language for a period of 20 years or more; also 26 Bible studies in Old Testament Biographies, covering 300 odd printed pages, prepared in connection with the Literature Committee of the S.B.M. We would like to take this opportunity of congratulating our brother upon his long period of service for the Master in India, and to wish him the Lord's blessing as he settles here in the homeland.

"RAYS" RALLY FOR CHILDREN

will be held, God-willing,

at MOUNT ZION CHAPEL,

CHADWELL STREET, LONDON, E.C.1,

ON SATURDAY, SEPTEMBER 24TH, AT 3.30 P.M.

Chairman: PASTOR O. C. AUSTIN.

Speaker: MISSIONARY E. ORCHARD.

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

YOUNG PEOPLE'S GUILD OF SERVICE

A Rally of young people will, D.v., be held at

Caxton Hall, Westminster

on Saturday, 24th September, 1955, at 6.30 p.m.

The guest speaker will be
MISSIONARY E. ORCHARD

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

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

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 June 1st, to July 31st, 1955.

	£	s.	d.
Churches ..	1,360	13	4
Schools ..	421	7	10
Personal ..	350	14	7
Legacies ..	915	7	3
Miscellaneous	18	11	1
Guild ..	83	16	7
Literature ..	56	19	4
	£3,207	10	0

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

L.Z.A.—General Account 2,554 15 7
(including legacies £1,165 7s. 3d.)
Anonymous gift gratefully acknowledged: A.C.E., Croydon, £5
Medical 24 9 7

ENGAGEMENTS FOR SEPTEMBER AND OCTOBER, GOD-WILLING.

MISSIONARY E. ORCHARD.

SEPTEMBER 1st, Belvedere; 4th, Laxfield; 6th, Tadworth; 7th, Wimbledon; 8th, Brentford; 11th, Watford; 13th, Great Yeldham; 14th, Yateley; 15th, Wandsworth, West Hill; 18th, Bermondsey; 20th, Epsom; 21st Chingford; 22nd, East Ham; 24th, "Rays" and Guild Meetings; 25th, High Wycombe; 28th, Borough Green; 29th, Eastbourne.

OCTOBER 4th, Bedworth; 5th, Hinckley; 8th, Clapham, Courland Grove; 9th, Croydon, Derby Road; 11th, Hitchin; 12th, St. Johns Wood; 13th, Walthamstow; 16th, Whittlesey; 18th, Streatham; 19th, Brighton, Ebenezer; 20th, Staines; 22nd, Dorking; 23rd, Cambridge, Eden; 25th, Annual Meetings; 27th, Basildon; 30th, Wellingborough.

Address: The Mission House, 61, Breakspears Road, London, S.E.4.

PASTOR J. K. THORPE.

SEPTEMBER 4th, Over; 6th, Tadworth; 7th, Wimbledon; 11th Bradenstoke & Hilmarton; 13th, Great Yeldham; 18th, Warboys; 25th, Swindon.

OCTOBER 2nd, Hadleigh; 4th, Bermondsey, L.Z.A.; 5th, Wandsworth; 8th, Clapham; 9th, Clifton; 11th, Hitchin; 13th, Hailsham; 16th, Chatteris; 19th, Brighton, Ebenezer; 22nd, Dorking; 23rd, Basildon; 25th, Annual Meetings; 30th, Middlesborough.

MR. P. A. GRIST.

SEPTEMBER 11th, Cransford; 18th, Sutton-at-Hone; 25th, Bexleyheath;
OCTOBER 9th, Irthlingborough; 16th, Sleaford; 30th, Rattlesden.

MR. W. T. SAYERS.

OCTOBER 30th, Tottenham.

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

SEPTEMBER 7th, Wimbledon; 21st, Downe.

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.

Printed and published for the Strict Baptist Mission by Robert Stockwell, Ltd., 5-13, Baden Place, London, S.E.1.

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STRICT BAPTIST MISSION HERALD

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



VOLUNTARY SUNDAY SCHOOL WORKERS.

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.

"THE VISION GLORIOUS"

Being the 94th 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.

VISIT OF THE GENERAL SECRETARY TO INDIA.

STATEMENT BY THE PRESIDENT.

AT the October meeting of the Mission Council, the members unanimously and wholeheartedly made a decision that I should like to share with our supporters and praying partners.

It will be known that each year around February time our Missionaries meet for Conference and some days are spent in prayerful fellowship discussing the situation and problems of each Field and finding the mind of the Lord concerning suggested future policy. Thus the whole of the Indian situation in our charge comes under review and is laid before the Lord.

Council felt constrained to ask our General Secretary—Pastor J. K. Thorpe—to journey to India and represent us at the forthcoming Conference —and we can be confident of the warm welcome he will receive from his Colleagues in India.

Pastor Thorpe has graciously acceded to our request and is making preparations to sail on the s.s. " Orcades," leaving Tilbury on the 4th January next and expects to fly back in early March. Adequate arrangements have been made for the conduct of all Mission business at the Office during his absence on this responsible service.

It is some nine years since Mr. Thorpe visited India and we are convinced that his going early next year will prove of paramount value.

It may well be that this Conference will prove a crucial one, having an influence on the work for years to come. Recently announced regulations governing the future taking of Missionaries into India is but one of the items giving concern these days, and Mission policy must be adapted and directed to the swift strengthening of the Church at its most needy points and the deployment of staff at the most strategic places for the Gospel's sake.

So we earnestly commend to your thought and intercessions this coming Conference, our brothers and sisters who will be attending from their several stations, and particularly our General Secretary.

I take the opportunity, in your name, of assuring Mr. Thorpe of our affectionate and prayerful upholding throughout his tour, and we shall eagerly look forward to the story he will have to tell us at the safe conclusion of what we trust may be a prospèrous, God-blessed, journey.

A TELUGU BAPTIST CHURCH.

W. H. KUHRT.

TWENTY five years ago the Strict Baptist Mission was responsible for a small congregation of Telugu speaking people in the cantonment area of St. Thomas's Mount eight miles from Madras. Twice recently it has been my privilege to visit this group and this article is an attempt to

record the history of the church there as far as I can ascertain it. It had its beginnings far back in the year 1906 and when it came under the control of the re-united S.B.M. in 1929 it was soon decided that this Telugu work could be better cared for by the American Baptist Mission, neighbours of ours in Madras City whose work is exclusively amongst Telugus.

The conversion of the present secretary of the church took place apparently during the short time that the work was under the care of our Kilpauk missionaries. A pastor of one of the Tamil Baptist churches (presumably Pastor Ponniah) while visiting there found this young man together with others studying the Hindu classics Ramayanam and Mahabhrata, in a small study group which they had formed for the purpose. The pastor earnestly recommended to the group a more rewarding form of study and introduced them to the Telugu Bible a copy of which he sold to them for Re.1-4-0. (Those were the good old days! We have to pay Rs.5 now for the cheapest Bible). From that time for three months the Hindu Classics Class became a Bible Class and at the end of three months the Bible Class began to pray and became a prayer meeting and found a spiritual home with the Baptist Church. This twenty six year old bible, re-bound and with the first few pages missing was eagerly produced for my inspection.

The missionaries of the American Baptist Mission soon encouraged the church to carry on very much by itself and transferred the management of the school to the church. For more than fifteen years this state of affairs has endured and the church has continued to exist and indeed to grow. The school long ago (and the church too) outgrew the pathetically small building which still remains a relic of our days and now, alongside of that is built a much larger thatched building. Most of the people are employed in the humble but not ill-paid capacity of sweeper and therefore usually have to work on Sundays. It was therefore after seven in the evening before they began to gather and when they did they began to sing very happily a whole series of lyrics in some of which I was able to join. More than fifty people gathered and I spoke to them in Tamil which they can understand.

Although in many respects independent, the church has all these years been regarded as a branch of a large city church whose pastor visits St. Thomas's Mount and a number of other places once a month for communion and other such occasions. They are now contemplating the appointment of a pastor of their own though he will of necessity be a somewhat humbler man than the B.A., B.D. city pastor who has been visiting them these many years. It was obvious from what I was told that the friends there are interestingly catholic in their choice of speakers but in spite of that the church is emphatically Baptist and in fact, stupidly, as I thought, after all these years they still call their school the American Baptist Telugu Mission School. In these days they would certainly be well advised to drop the words " American " and " Mission."

As I came away I felt a little re-assured as to the future of the churches we are fast launching into complete independence.

GLIMPSES INTO A MISSIONARY'S DIARY.

MISS L. S. HAZEL.

IT was a lovely bright sunny morning and tended to be a hot day, as is usual in South India. The van was nicely filled with Gospel Workers, Visual Aid Equipments, Books and Tracts, the mid-day meals, and last but not the least important; drinking water which is so necessary; as one gets very hot and thirsty on an all day trip, As we proceeded on our way, at intervals where people were passing, pieces of paper of various colours, blue, green, red, yellow, orange, pink were continually thrown out of the windows. Some were blown along with the wind to be picked up later, some reached the eagerly out-stretched hands that were waiting for them and voices calling for notices. Even cyclists would dismount to get the brightly coloured slips of paper. What were these so much desired pieces of paper? " Cinema notices?" So some thought. These were far more important, for they contained Words of Life to a lost soul directing such an one to the only Saviour who can give rest, peace, salvation and life more abundant.

Many hundreds of these must have been distributed that day as the van sped on its way, with a prayer from us all that the seed sown might bring forth fruit to His honour and glory.

The Bible-woman was on her way to the outcaste section of Sendamangalam where some of our Christians live. It was in the mid-day heat of the sun, and possibly many thoughts were passing through her mind. A man suddenly stopped her in the road, saying that a red car passed that way several days previously scattering papers from the windows. He was working in a field by the road-side and he ran to pick up one that had blown nearby. He said he had read it and would like to know some more, could she tell him? She stopped and spoke to him for a little while, but as he could not wait long, giving his address which was in Senda itself, she promised to visit his home on another day and tell him more of the Good News.

The writer and Bible-woman Padma were sitting in the home of a weaver. The young woman stopped her winding of yarn, sat down to listen to the story of Jesus coming to this earth as a baby and His death on the Cross for our sins. As Padma Ammal opened up the story to her, her eyes lit up, and she said, " Yes I've heard it all before." When asked where, she said when she was a little girl studying in the Mission school at Salem, where she had a New Testament which had been taken from her at the time of her marriage. On further enquiries, we found it was the same school where Jeevarattinam had attended as a child. She said she had no time now to read or tell her little family about Jesu Swami.

Padma told how Jeevarattinam had hid God's Word in her heart as a little girl and although her New Testament also had been taken, she prayed to God and now her whole family had become Christians. " What she has done cannot you do, see how God has blessed her, when your work is done can you not sit down and gather your children round you and tell them something about Jesus," said Padma. How sad was her reply, " No! I've no time, I'm married and my day is full of work, there is no time.

As we were leaving her with a booklet to read, promising to visit her again, her husband appeared whose face had a hard look about it as if he was not pleased we were there at all. Perhaps she is secretly trusting but in fear of her husband, who knows, pray for her.

She had heard, she had no time to tell the good news. We too have heard. How often is our answer the same as this woman's, " No time," I'm too busy with the daily cares and duties in life."

" No time for the Master, ne'er let it be heard,
No time to tell others of His precious Word.
My time may it ever be kept in His Hand
That others may hear all over the land."



A Recent Picture of Jeevarattinam, Mentioned in this Article and Seen Here With Two of Her Children

HOW A LAD WAS SAVED.

(As Told by Himself).

THIRTY years ago a lad was studying in a High School in Tanjore. He had been born of Christian parents and, in accordance with the practice of their church, was baptised at an early age. He had been brought up by a godly mother. But, in spite of all this, his prayer, Bible reading and church going were only performed as religious duties. He realised that both his nature and manner of life were full of sin and inconsistent with his Christian profession. This caused him much sorrow of heart.

At fifteen years of age he was confirmed, and hoped that a change would be effected by that. He was, however, mistaken in this, for his conduct did not improve as a result of the rite. About that time a question that often troubled him was this: If you die, where will you go? You deserve to go to hell. Thus he began to be anxious about his soul's condition. His conscience told him plainly that he was a sinner and merited nothing but punishment. In order to quieten his perturbed thoughts he started to discipline his body, to fast and pray. But this brought him no relief. He then commenced reading the Bible more earnestly, and found that it revealed to him more and more of the evil of his heart. One day he opened the book of Ecclesiastes and read these words of King Solomon: " Vanity of vanities; all is vanity." The eyes of his mind were enlightened. Up to that time he had considered this world to be a permanent dwelling place where we can look for honour and prosperity. But these words of Solomon, who excelled in wealth and wisdom, made these aspirations appear vain and empty. He began to lament his state and seek rest for his soul.

At this time, by the mercy of God, he came across an English book by C. H. Spurgeon, entitled " All of Grace (Comforting words for those who are seeking salvation through Jesus Christ "). The youth, feeling sure that he would find peace of mind through this book, went to the seashore at Tranquebar (where he lived) to read in solitude. He sat in an empty boat and eagerly devoured the contents of the treatise. The preface contained a story that gripped his attention. It was this: A minister once visited a widow of his congregation who was unable to pay her rent. Finding the door of the house shut, he knocked for a long while and then went away. The next Sunday he saw the widow in church and told her about his visit. She was full of regret and replied: " Sir, I kept the door shut because I thought it was my landlord calling for the rent." When, however, she learned that her minister had come to give her some financial assistance, she was deeply distressed. In conclusion the author said: " This book is written to help you; therefore read it carefully."

" By grace are ye saved through faith " (Eph. 2 : 8) was the text at the head of the first chapter, which clearly showed that grace is help rendered to an undeserving person, one who knows that he is unworthy of God's mercy. This brought hope to the lad's heart. The truth that God condescends to such sinners as he, and bestows salvation as a free gift, gave him great joy. It became clear to him that we can receive salvation without performing

any meritorious works. The youth had grown up in a Christian family, had believed with his mind all the tenets of his church, and accepted them. But that had not done his soul the slightest good. It was by God's grace alone, which the divine word made plain to him, that he experienced the blessedness of sins forgiven. Even so, he was perplexed as to how to believe. The author of the book said: " O reader! If I gave you something, would you not accept it thankfully? Receive the salvation which Christ gives in the very same way." There and then he knelt down and prayed: " O Lord, I receive, right now, this great redemption as a gift, and praise Thee." His sorrow left him at that very moment; the light of life shined into his dark mind; a sweet rest entered his troubled heart that had been burdened with sin. Thus he gained victory over sin, and has lived for the past thirty years as a witness to the truth of this great change. Oh, unsaved sinner! Do not trust your own good deeds, but hold out your empty hands and receive salvation from the Lord with a grateful heart. Your whole soul will then overflow with joy. To the God of all grace be all praise and honour. Amen.

Mr. D. A. Thrower has sent this translation of the personal testimony to his call by grace, written in Tamil by one of the pastors of the S.B.M. The original has been published as a large-type illustrated Tamil booklet.

TAMIL TEXT CARDS.

GRACE K. HUCKETT.

TO all who are interested in preparing and sending the Tamil text cards to India we send our grateful thanks. I have just heard a lovely story that is most encouraging and I want to tell you about it.

Some four years ago we called to see a young secret believer who was longing to declare herself openly as a Christian, one who was hungering for the Bread of Life, and who was ready to count all things loss so that she could have Christ, and her family become His. After reading the Word with her and having prayer we gave some of the cards to the children and one to her. She evidently learnt the words by heart and the Lord used them to her later on. She and her husband came to the point of deciding to forsake all and become Christians. As she started from her home these thoughts came to her. How shall we live ? Should a family flee like this ? We should think carefully whether to go or not. If someone catches us on the way whatever will happen ? Great trembling seized her hands and legs. Then she remembered the card she had been given and its message gave her strength to go on. The words were these, " There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation (test or trial) also make a way of escape, that ye may be able to bear it. Wherefore my dearly beloved, flee from idolatry." She and her family did just that, and God has kept them until this day through many trials, and their shining testimony is that He has never failed them. God's hand was upon that person who prepared that card, that one who sent it, and upon the one who gave it. What a wonderful thing to be God's unconscious channels ! This is thrilling service. Eternity will reveal much more.

THE OLD ORDER CHANGETH.

MISS M. E. HARRIS.

THE Bible-women's monthly meeting, which was held in Kovilpatti this year in the first week of June, was an historical meeting for all the Bible-women now working in the Tinnevelly Field. Each Bible-woman was given a copy of the decisions, which were made at our last Annual Missionary Conference and which have been approved by Council, concerning the New Mission Policy for the Bible-women's work in the Tinnevelly Field.

It was decided at our Conference meetings that the time had come to make the women's work in this field truly indigenous and independent, and that in order to do so the Mission-paid Bible-women should be made to sever their connection with the Mission as paid agents, in order that they might henceforth serve the churches as voluntary workers.

The Bible-women knew that this arrangement had already been brought about in the Madras Field during the past three years, so they were in part prepared for what they knew must some time or other take place in this field also. As the women's work in this field is mostly amongst poor, illiterate village women, it was decided that the New Policy should be implemented in a much more gradual way here than it was found necessary to do in the Madras Field. It takes much longer for an illiterate woman to grasp a new idea, than it does for her educated counterpart in the city. Therefore in order to give the village Christian women plenty of time to realise their new responsibilities, we are making it possible for the Bible-women still to continue their work in the villages for several years more, without having to experience too quickly any financial embarrassment. But their Mission salaries will gradually be decreased as from January 1956, until eventually they will be receiving no payment at all from the Mission. The big difference right from the beginning will be that instead of working under the authority of the Mission and the L.Z.A. Missionary, the Bible-women will be working independently and on a voluntary basis in connection with the indigenous churches and congregations in the villages. Moreover, they will continue to receive financial help from the Mission only so long as they continue faithfully to serve the Strict Baptist churches in this field. If, for any reason, they discontinue to serve the Strict Baptist churches, then they will no longer continue to receive any financial help from the Mission. In this way we hope that the village Christian women will gradually realise that it is as much their responsibility to tell others all they know about the Lord Jesus Christ, as it is for the Bible-woman in their midst. However, if the village women choose to accept the Bible-woman as a spiritual leader in their midst, they can help her to have more time for teaching, by giving regularly to the weekly collections in their Women's Meetings, and thereby in a very small and humble way give a little financial help to the Bible-woman, and so enable her to be free from going to work on one day each week, in order that she may devote her time to teaching Bible lessons to the Hindu women, and enquirers, and new converts in the village.

On the whole it appears that the Bible-women are very grateful for the kind and generous way that their affairs are being handled, and for the consideration which is going to be shown to them by withdrawing the financial help of the Mission in a gradual way over several years, rather than by a more drastic method.

During the remaining months of this year, and before the first decrease in their salary begins, the Bible-women will all be thinking out ways and means of making a living, and of getting some kind of occupation whereby they can support themselves in the future. Let us help them with our prayers, and ask that their faith may be strengthened in this time of great testing, and that in these days of change and uncertainty concerning their future, their hearts and minds may be kept by the peace of God through Christ Jesus.

S.B.M. MAGAZINES FOR 1956.

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. We regret that rising costs of printing necessitate slight increases in the charges to be made. The following prices will apply during 1956:

MISSION HERALD.—4d. per copy, 2/- 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, 2/9 for the year.

RAYS FROM THE EAST.—1½d. per copy. By post 1/6 for the year. Charges for quantities supplied to Sunday Schools (including postage):

6	copies per issue for 1 year ..	5s. 0d.
12	" " " " " " ..	8s. 0d.
25	" " " " " " ..	13s. 0d.
50	" " " " " " ..	£1 4s. 0d.
100	" " " " " " ..	£2 3s. 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. *If no alterations are requested, we shall continue to send single copies or quantities as at present.*

STREATHAM AUXILIARY, STRICT BAPTIST MISSION.

A Sale of Work will be held (God willing) on Saturday, November 12th, at the Co-operative Hall, top of Greyhound Lane, Streatham Common.

Pastor J. K. Thorpe will speak and Mrs. Thorpe will open the Sale at 3.0 p.m. Sale closes at 6.30 p.m.

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 £110 3s. 0d. 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 (two being from old age pensioners), for which it has not been possible to send receipts.

Miss E. Culliford.—Miss Culliford will, God-willing, be sailing for India on the " Canton " leaving Southampton on November 11th. Her marriage with Mr. H. J. Appleby has been arranged for December 14th and will take place in Madras. Our prayerful good wishes will follow Miss Culliford on her voyage, and we wish for our two friends the Lord's richest blessing in their union and in all their future service for the Master.

Sailing of Missionaries.—Mr. and Mrs. E. Orchard will, God-willing, be returning to India on the " Stratheden " leaving England on January 20th next and due in Bombay on February 5th. They will be leaving their four children in England, and we know that friends will be remembering them all sympathetically and prayerfully in these circumstances. Mr. and Mrs. Orchard have had a happy time of furlough and the ministry of our brother throughout our Churches has been deeply appreciated. We wish Mr. and Mrs. Orchard the Lord's richest blessing as they return to their work in India.

Dr. Billy Graham.—God-willing, Dr. Billy Graham will be visiting India for Evangelistic meetings early in the New Year, and we understand that there will be three days of special meetings in Madras from January 23rd-25th. We shall join with many others in earnest prayer for the Lord's abundant blessing to attend the ministry of His servant in Madras and throughout India.

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, 1955.

	£	s.	d.
Churches	354	10	9
Schools	34	13	1
Personal	41	6	0
Legacy	199	4	9
Miscellaneous ..	15	16	6
Guild of Service ..	9	10	3
Literature ..	6	7	0
	£661	8	4

Anonymous gifts gratefully acknowledged:—Saxmundham £1; A.K., £1; Miss A., £20.

L.Z.A.—General Account 70 19 9

ENGAGEMENTS FOR NOVEMBER AND DECEMBER, GOD-WILLING.

MISSIONARY E. ORCHARD.

NOVEMBER 1st, Trowbridge; 2nd, Bradenstoke; 3rd, Swindon; 6th, Wetherden; 7th, Leiston; 8th, Beccles; 9th, Beccles, F.O.Y. Rally; 10th, Fressingfield; 13th and 14th, Horham; 15th, F.O.Y. Rally, West Suffolk; 16th, Ipswich, F.O.Y. Rally; 17th, Occold; 19th, New Cross Prayer Circle; 20th, Woolwich; 22nd, Richmond; 23rd, Brighton, Tabernacle; 25th, Tring; 27th, Stretham; 28th, Little Downham; 29th, West Ham; 30th, Tunbridge Wells.
DECEMBER 1st, Meopham.
Address: The Mission House, 61, Breakspears Road, London, S.E.4.

PASTOR J. K. THORPE.

NOVEMBER 1st, West Hartlepool; 6th, Halstead; 10th, Chelmsford; 12th, Streatham; 13th, Bierton; 15th, Guildford; 20th, Carlton; 22nd, Over, L.Z.A. with Mrs. Thorpe; 23rd, Wandsworth, L.Z.A.; 24th, Bradfield St. George; 27th, Lewes.
DECEMBER 4th, Leiston; 11th, Aldbury.

MR. P. A. GRIST.

NOVEMBER 6th, Downe; 20th, Tring; 27th, N. Finchley.
DECEMBER 11th, Borough Green.

Printed and published for the Strict Baptist Mission by Robert Stockwell, Ltd., 5-13, Baden Place, London, S.E.1.

RAYS

FROM THE EAST

for young people



A Native Postman

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. 152 **February—March 1955**

WEDDINGS

by Mrs. G. Champion, Kovilpatti

How exciting it is to go to a wedding, especially for a girl when she is going to be a bridesmaid and have a new dress! In India the folk do not have bridesmaids in the way that we do in England, but all the near relations have new clothes, if they can afford them, and there is very great excitement going to choose them in the bazaar.

We were in camp just recently about 20 miles away from Kovilpatti and Mr. Champion was asked to go and marry someone in a village further on, the " further on " bit turned out to be 50 miles each way! It is a good thing we did not realise what the road was like before we went. It was one of the main roads that finally leads into Travancore, from Madras, but the part we went on was terrible. It took us nearly two hours to go 19 miles in one part and we were very thankful to arrive safely back at our camping place with no broken springs and no punctures.

A Change of Scenery

We set out very early and got to the place just before 10 o'clock, the time of the wedding. One thing we did enjoy about the ride was that we were going away from the dry Kovilpatti side of the country to the lovely green part near the Travancore Hills and we saw beautiful running water and green fields. As we got into the village we met one man we knew and asked him if the wedding folk were ready. He said that he felt sure that they were because they had all gone to buy the flowers! The flowers are one of the last things bought because they never last much more than a day. We knew by the way the man said it that they certainly were not ready.

Not Ready for the Marriage

When we got to the house we asked again if they were ready. They were most anxious to please us and said that if only we would go a little way down the road and enjoy looking at the waterfall for an hour, then come back about 11 o'clock, they would be sure to be ready. So off we started. Then we met the bridegroom's brother, who is a member of our church in Kovilpatti, and he felt that he had better tell us the truth. We stopped and asked him what time the wedding was to be. He appeared to think very seriously and to reckon up this and that, but we knew all the time that he could only tell us just what was arranged. So he said that, if we would go out and be back quite by 12.30, they would have a nice curry and rice ready for us and after that the wedding could be held.

Nearly Four Hours Later

And that was how it happened and the wedding was held at 1.45 instead of 10 o'clock, but everyone was quite happy about it. We have to laugh at ourselves sometimes because, although we have been in India so many years and know so well that things never happen to time in the villages, we still go on expecting them to do so and still feel disappointed when they don't.

A Beginning at Last

We had our food and went and sat in the hall where the wedding was to be held. I saw the bride's aunt standing and looking at me for

a long time and when I at last asked someone if they thought that she wanted anything they told me that she was waiting to ask me if they could dress the bride! You may be sure that I said "Yes" very quickly. One thing would have made you laugh. They were dressing the bride in a house on one side and the bridegroom on the other side.

It was very funny to see them running backwards and forwards with a big powder tin, which had a very sweet smell, to use first on the one and then on the other.

The Ceremony Begins

At last, having finished dressing, they came over and sat down on a bench. The bride was adorned with a rose garland and lots of white flowers in her hair, also a very pretty rose-pink silk sari with a gold border. With her dark hair nicely oiled, she looked very pretty. The bridegroom was dressed all in white, with a nice silk shirt and a special scarf worn by bridegrooms.

Now we were all able to commence the service by singing some Christian hymns. We also gave away tracts and Tamil text-cards to the people.

There are small match factories near here and the women make the match boxes in their homes. It was interesting to see some of the lady guests, sitting on a nearby verandah until the minute the wedding began making match boxes.

"Jesus Was Called to the Marriage"

The people were all very quiet and attentive during the wedding ceremony and we were so glad that they were able to see a Christian wedding. In Tinnevelly, our Pastors usually marry the people and make their own arrangements unknown to us because so many of them are too far away to come to us. The Pastor at this place specially asked Mr. Champion if he would go to this village because the relations were all heathen and wanted a heathen marriage. But they were very pleased with the idea of having a white man there and so said they would have a Christian marriage. The bride and the bridegroom's people were also pleased because they wanted a Christian wedding, but in India where all the relations arrange these things, it is often very difficult. We were therefore glad that we went and that Mr. Champion was able to give them a talk about why we hold Christian marriages and why we are Christians.

How to Eat Curry and Rice

They were all going to have a big feast after we had gone. There were such a lot of people and yet I could not help thinking how much easier their feasts are than ours. They sit on the floor and eat the feast off a plantain leaf with their fingers. So you see, boys and girls, there's no tablecloth, no plates, no knives and forks. The leaves are thrown outside; the floor is swept and washed; and then there are only the saucepans to wash. And I can really tell you that curry and rice tastes nicer with the fingers than it does with spoons and forks, but *don't* wash your hands with scented soap before you sit down to eat curry and rice!

"YOU, IN YOUR SMALL CORNER . . ."

by Mrs. E. F. Orchard, Kolli Hills

What would you think, if one morning, on going into chapel you were told to sit in the front, while your mother sat on one side with all the other mothers, and your father sat on the opposite side with all the men? The children in India however always sit like this, only they do not sit on pews or chairs. They sit on mats which have been placed on the floor. Last week, the children had a surprise. They were told to sit with Mother and Father, each family together. They thought it rather fun, and later on, they found that each family was to take part in the service. One father led the meeting in prayer, and his eldest son went to the front with the family's offering. Another mother read some scripture verses, and then she herself took the collection to the table. One little fellow of about eight years recited some texts, and proudly walked up and placed his offering in the plate. The Hostel children sang a sweet lyric and one of them made the offering. They sat together as one family with Dr. Harris and Matron. Everyone took part in the service and all seemed to enjoy this "Family Day".

Later in the day, there was a service specially for Sunday School children, and this caused even more excitement. When we older folk went into the chapel, we could not see any children at all, and we wondered where they were, but presently discovered them in one of the alcoves with their teachers. Most of the children from these hills go down to Namakkal and Sendamangalam to attend school as soon as they are old enough, and this means that the children who are left on the hills to attend our Sunday School are very small. So the teachers had to try very hard to help these wee girls and boys to sing and recite. These little brown folk looked so sweet with flowers in their hair and their faces wreathed in smiles, and they did splendidly. I wish you could have seen them.

After singing and recitations there was an address on "Lights" from Matthew 5, verses 15 and 16. Two candles were put on the table; one in a candlestick and the other just stuck on a tin. There were lots of little candles, too, and a grain measure. At one point in the service eight little girls and boys held lighted candles and their faces glowed almost as much as the candles did, for they seldom see such things. They are more used to tiny lamps which have a piece of twisted rag for a wick and make a lot of smoke. They heard and saw how foolish it was to put the light under a measure. After being hid for a while, and no light being seen, it was discovered that the light had gone out, for it was not possible to keep the light burning under the measure. They saw too how the winds of adversity and temptation blew out the lights. Last of all their faces showed their sorrow as quite suddenly all the lights were snuffed out. Then they were shown that one little light joined

by other little lights can make a brave show of light, and the service finished by singing:

Jesus bids us shine with a pure, clear light;
Like a little candle burning in the night;
In this world of darkness, so we must shine,
You in your small corner, and I in mine.

I am sure that every little brown girl and boy who was present wanted to shine for JESUS. Do you?

"IN THE BEGINNING"

"In the beginning God . . ." is the first thing the Bible has to say to us, and it is the first thing we each need to know. Later on, the Bible unfolds more of God, more of His Love, His Work, His Will, His Justice, and much else concerning Him. But let us start our Bible Searchers for this year with the thought that our life began with God and it must and shall end with Him, whether in mercy or in judgment. Later on, another book of the Bible starts with these same words, "In the beginning"—see John 1—and, as we read that book we are told of our Saviour, Jesus Christ, by whom alone we may come to know the only true God, and Jesus Christ, whom He has sent.

Let us then do this Bible Searcher reverently and let us pray God that He will teach us more about Himself.

Lower Group, age under 12

Read through very carefully the first chapter in the Bible—Genesis, chapter 1. Search for these words and write them down as they are given, adding the numbers of the verses where each is found.

1. "God created" is found in verses.....
2. "God said" is found in verses .....
3. "God saw" is found in verses .....
4. "God called" is found in verses .....
5. "God made" is found in verses .....
6. "God blessed" is found in verses .....

Then turn to John, chapter 1, and write out in full the verse where these words are found "All things were made by Him".

Upper Group, age 12 and under 16

Answer the questions set for the Lower Group. Then search the following chapters Genesis 1; Ecclesiastes 3; Isaiah 40; John 1; Acts 15; and write out the verses where the words "In the beginning" and "from the beginning" are found; in each case giving book, chapter and verse.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Seacher are not eligible for another prize until June, 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—FEBRUARY 28th, 1955

HONOURS LIST, 1954

We are pleased to see that the number of scholars who have gained Certificates for regular Bible Searching is still increasing. The special prizes which are given each year to those who have the best record, but have not yet won a prize, are awarded to: Denise Dade, Belvedere, 30 entries; Leslie Smith, Horham, 30 entries; Mervyn Prime, "Bethesda", Ipswich, 29 entries, Grace Skull, Bradenstoke, 29 entries.

Belvedere: Ann Baliga, Christine Batchelder, Carol and June Collett, Dawn Cook, Gerda and Vanda Cooley, Denise and Rodney Dade, David Humphrey, Maureen and Barbara Jackson, Beryl and Muriel Knight, Valerie Laws; Trevor and Pauline Lovell, Ronald and Peter McGillicuddy, Brian Nicholas, Clive and Roger Notley, Paul Orchard, Maureen and Marion Petty, Roger Taylor, Geoffrey Tickell, Rodney Wright, Pat and Diane Yates. **West Ham:** Alan Barber, Georgina and Michael Bardo, Jean Butler, Janet Campbell, Christine and Frederick Cooper, Malcolm Fayers, Margaret Gould, June Martin, Pamela Phillips, Patricia Scanlan, Joan Terry, Patricia Walker. **Brighton Tabernacle:** Howard and Maurice Beeby, Muriel Eldridge, Elizabeth Hogwood, Marjorie Moon, Christine, David and Pamela Payne, Andrew and Margaret Symonds. **Chadwell St., Clerkenwell:** Jennifer and Ann Ballard, Valerie and Christine Barnett, Iris Draper, Patricia Hankin, Jennifer Miller, Jean and Vivian White. **March:** James Abbott, Brian Asplin, Philip Bird, Anthony Bourne, Jean Buckledee, Michael Gull, David Jaegar, Geoffrey Kimber, Stephen Trowbridge. **Bradenstoke:** Maureen Burdon, Seana Collins, Shirley and Ronald Harper, Jean Potter, Sidney and Grace Skull, Mary Vines. **Walthamstow:** Colin Chandler, Maureen Doubleday, Pauline and Pamela Monaghan, Pauline Saunders, Margaret and Joan Solly, Barrie Symonds. **Staines:** Margaret Day, Roger and Pat Davies, John Feilden, Hamish Gow, Jennifer Richards, Rosemary Taplin. **Eastbourne:** Janet and Pamela Buss, Christine Hill, David Mitchell, Marcus Offer. **Horham:** Margaret Blaxall, Paul Debenham, Percy, Leslie and John Smith. **Bethesda, Ipswich:** David and Brenda Burman, Mary Oxborrow, Mervyn Prime, Janet Ward. **Bermondsey:** Doreen Ashworth, Brenda Barrett, Audrey and Christine Jermyn. **Courland Grove, Clapham:** Ruth Laimbeer, Janet and Brenda Merrett, Brian Rippon. **East Ham:** Rose and Peter Leaver, Mavis Sawdy, Kenneth Warne. **Greenwich:** David, Rachel, Denis and Peter Perry. **Laxfield:** Janet, Geoffrey, and Gerald Scruby, Brenda Watts. **Little Bromley, Manningtree:** Ruth and Olive Butters, Joy Emmerson, Maureen Hammond. **Mendlesham Green:** Ruth Ager, Ruth Baker, Percy Carr, Mary Race. **Richmond:** John Green, Mary Knight, Carole and David Smith. **Streatham:** Kenneth Appleton, Evelyn Cockle, Irene and Gordon Pharoah. **Eden, Cambridge:** Colin and Michael Brown, Roger Osborne. **Crowfield:** Christine Ruffles, Vera and Jean Warren. **Hadleigh:** Christopher and Elizabeth Bacon, David Largent. **Hounslow:** John Fromow, Margaret and David Marshall. **Ilford:** Sylvia Bish, Jessie and Joan Wing. **New Cross:** Christine Aves, Douglas and Richard Plummer. **Ponders End:** Ann Mason, Jennifer Nustadt, Colin Wilkins. **Stowmarket:** Michael Horrex, Colin Rayner, Rosemary Robinson. **Basildon:** Graham and Christine Phillimore. **Blakenham:** Jennifer Rushbrook, Philip Wolstenholmne. **Chelmsford:** James and Monica Ransome. **Clapham:** Marion and Rachel Collins. **Hailsham:** Michael and Pearl Saunders. **Highbury:** Douglas Earl, David Hunt. **Mt. Zion, Ipswich:** Daphne Page, Kathleen Sparrow. **Margate:** Graham Eldridge, Ernest Taylor. **Middlesbrough:** Nancy and Dorothy Allick. **North Finchley:** Susan Cantor, Doreen Randall. **Otley:** Irene and Ruth Adams. **Royton:** Ruth and Barbara Sowerbutts. **Tring:** Marian Ginger, Susan Kempster. **Sudbourne:** David and John Bugg. **Askett:** Jean Gooodchild. **Bedford:** Helen Sibthorpe. **Brentford:** Rosemary Wright. **Brockley:** Sheila White. **Carlton:** Winifred Betts. **Salom, Croydon:** Colyn Payne. **Dunstable:** Isobel Baker. **Farnham:** David Pook. **Fressingfield:** Jonathan Evans. **Homerton:**

Geoffrey Crispin. **Zoar, Ipswich:** Mary Edwards. **Manor Park:** Doreen Devonshire. **Reigate:** Valerie Streeter. **Stonham Parva:** Rhoda Warren. **Stretham, Cambs:** Janis Lowe. **Park Ridings, Wood Green:** Margaret Brooke.

RESULT OF LAST BIBLE SEARCHER

We were pleased to see so many well-written entries for this Christmas Searcher; and we welcome 22 new Searchers. The names follow in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Daphne Page, aged 15, Mount Zion S.S., Ipswich.
2. Jennifer Miller, aged 12, Mount Zion S.S., Chadwell Street.

Special Mention: Margaret Brooke, David M. Hunt, James Abbott, Vera Warren, Valerie Laws, Janet Merrett, Maureen Hammond, Sheila K. White, Ruth Laimbeer, Doreen Devonshire.,

Very Highly Commended: Jennifer Richards, Valerie Streeter, D. G. Bugg, Jessie Wing, Patricia Walker, Patricia Scanlan, Jean Goodchild, Brenda Barrett, Jane Donald, Sidney Skull, Rhoda Warren, Maureen Petty, Keith Wall, Sheila Ramsey, Pat McGillicuddy, Margaret Solly, Maureen Jackson, Ruth Butters.

Highly Commended: Christine Aves, Janet Ward, Susan Cantor, Kenneth Appleton, Kathleen Sparrow, Dorothy Saunders, Joyce Barkaway, Pamela Phillips, Evelyn Cockle, Roger Davies, J. Ransome, Christine Hill, Pauline Saunders, David Perry, Janet Scruby, Philip Bird, Ruth Sowerbutts, Gerda Cooley, Michael Saunders, John Green, Rachel Perry, Ernest Taylor, Irene Pharaoh, Andrew Symonds, Janet Campbell, Christine Cooper, Graham Phillimore, Gordon Edwards, Carol Collett, Ruth Ager, John Fromow, David Payne, David Scholes, Sallyanne Vines, Maureen Doubleday, Georgina Bardo, Percy Carr, David Largent, Denise Dade, Pauline Monaghan, Clive Notley.

Commended: Mary Vines, Patricia Broomfield, Jeanne Sutton, Robert Spink, Mary Race, Leslie Smith, Percy Smith, Joy Emmerson, Christopher Bacon, Helen Clark, Wendy Jackson, Vera Farrow and Lilian Sharp omitted to write out the verses.

The following answered Upper Group only: Bryan Tyler, Brenda Bartholomew, Pauline Wichall.

Lower Group, age under 12

Prizewinners: 1. David William Jaeger, aged 10, " Providence " S.S., March.
2. Jonathan Evans, aged 11, Fressingfield S.S.

Special Mention: Marjorie Moon, Robert Stain, Barbara Jackson, David Burman, Isobel Baker, John Eldridge, Vanda Cooley, Brenda Merrett, Sylvia Prigmore, Shirley Hughes.

Very Highly Commended: Paul Debenham, Anthony Bourne, Colin Rayner, Valerie Barnett, Janis Lowe, Pamela Buss, Joyce Catling, Roger Notley, Christine Barrett, Jennifer Rushbrook, Marion Petty, Muriel Knight, Rosemary Wright, Ann Baliga, Rose Leaver, Roger Osborne, Colin Brown, Brenda Burman, Douglas Earl, Maurice Beeby, Joan Terry, Monica Ransome, Pamela Fowler, Alice Scholes, Muriel Eldridge, Hilda Cornwell, Joan Wing, Maureen Day, Margaret Symonds, Malcolm Ager, Mary Edwards, Hazel Muddell, Michael Brown, Vivian White, Grace Skull, Peter Perry, Mary Knight, Helen Sibthorpe, Gerald Scruby, Marjorie Bridge, Stephanie Smith, Pamela Monaghan, Madeline Gow, Pamela Payne, Pearl Saunders,

David Humphrey, Elizabeth Hogwood, Rodney Dade, Colin Wilkins, John Fielden, Margaret Blaxall, Jean Warren, Susan Kempster, June Collett.

Highly Commended: Michael Horrex, Valerie James, Ruth Adams, Sylvia Bish, Marcus Offer, Christine Batchelder, Rosetta Wilson, Jean White, Trevor Lovell, Colyn Payne, Mavis Sawdy, Lois Mason, Ronald Harper, Brian Hewitt, Brian Asplin, Jean Potter, Michael Maidment, Joan Sawdy, Michael Payne, Richard Stain, Frances Mason, Christine Jermyn, David Pook, Audrey Jermyn, Michael Gull, Mary Oxborrow, Pauline Barkaway, Nancy Allick, Douglas Plummer, Winifred Betts, Hazel Endersby, Joan Solly, Patricia Munday, Pauline Lovell, Sandra Buck, Shirley Harper, Daphne Pettitt, Linda Steward, Graham Eldridge, John Bugg, Margaret Marshall, Barbara Sowerbutts, Marion Collins, Martin Stanford, Helen Fromow, Michael Madder, Ann Mason, Rachel Collins, Deidre Clairy, Geoffrey Scruby, Carole Smith, Paul Bennett, Margaret Taylor, Pamela Gow, Pat Yates, Hamish Gow, Diane Yates, Maurice Short, Alfred Burrows, Gillian Harvey, An entry from Silverleys Green, James Short, Alan Moses, Richard Plummer, Brenda Jones, Trevor Harvey, Pat Davies, David Smith, Christine Ruffles, Doreen Randall, Hazel Hemmaway, Margaret Gould, Peter Leaver, Ruth Baker, David Marshall, Alan Braithwaite, Geoffrey Kimber, Alan Saunders, Joy Dickerson, Jennifer Vines, Sheila Page, Geoffrey Tickell, Pearl Norman, Anthony Butler, Denis Perry, Dorothy Allick, Barbara Cosstick, Stephen Trowbridge, Paul Orchard, Beryl Knight, Janet Nott, Edna Nott, Maureen Sparrow, Margaret Draysey, Brian Rippon, Jennifer Nustedt, Mary Jeffrey, Maureen Burden, Alan Barber, Jean Herridge, Mervyn Prime.

Commended: Julia Ager, Philip Wolstenholme, Roger Taylor, Valerie Hencher, Kenneth Humphries, Mary Byrne, Janet Buss, David Mitchell, Douglas Chivers, Kenneth Warne, V. Jeffrey, Stanley Potter, Malcolm Fayers, Lynda Hencher, Colin Howells, Elizabeth Bacon, Madeline Dudley, Jean Mitchell, An entry with Wood Green postmark, Sheila Milner, Olive Butters, Davin Cock, Brian Nicholas, Seana Collins, Maureen Roper, Maureen Tyler, Carol Payne, Jenny Maidment, Christine Phillimore, John Smith, Maureen Coleman, Ruth Stoneman, James Pincham, Michael Bardo.

The following omitted to write out the verses: Margaret Austin, Evelyn Farrow, Diane Lane, Jennifer Parkinson.

Belvedere is first; West Ham second; Bradenstoke third.

Furnishing the Tabernacle

Feb.	14	M	Exod. 37, 1-9
	15	Tu	Exod. 37, 10-19
	16	W	Exod. 37, 20-29
	17	Th	**Exod. 38, 1-13**
	18	F	**Exod. 38, 14-20**
	19	S	**Exod. 38, 21-31**
	20	Su	Exod. 40, 17-33

Jesus Anointed

Feb.	21	M	**Matt. 26, 1-7**
	22	Tu	**Matt. 26, 8-16**
	23	W	Luke, 7, 36-43
	24	Th	Luke 7, 44-50
	25	F	John 11, 47-57
	26	S	John 19, 35-42
	27	Su	Luke 10, 38-42

The Last Supper

Feb.	28	M	**Matt. 26, 17-25**
Mar.	1	Tu	**Matt. 26, 26-35**
	2	W	Exod. 12, 1-10
	3	Th	Exod. 12, 11-20
	4	F	Luke 22, 1-12
	5	S	Luke 22, 13-23
	6	Su	1 Cor. 11, 23-28

In Gethsemane

Mar.	7	M	**Matt. 26, 36-46**
	8	Tu	**Matt. 26, 47-56**
	9	W	Luke 22, 39-51
	10	Th	John 18, 1-14
	11	F	Psa. 55, 1-14
	12	S	Heb. 5, 1-10
	13	Su	Matt. 20, 17-28

In the High Priest's House

Mar.	14	M	**Matt. 26, 57-64**
	15	Tu	Mark 14, 55-65
	16	W	**Matt. 26, 65-75**
	17	Th	John 2, 13-26
	18	F	John 13, 31-38
	19	S	Luke 22, 24-34
	20	Su	1 Pet. 2, 17-25

Jesus Tried and Condemned

Mar.	21	M	**Matt. 27, 1-12**
	22	Tu	**Matt. 27, 13-25**
	23	W	**Matt. 27, 26-38**
	24	Th	John 18, 28-40
	25	F	John 19, 1-12
	26	S	John 19, 13-18
	27	Su	Luke 23, 1-11

Crucified and Buried

Mar.	28	M	**Matt. 27, 39-53**
	29	Tu	**Matt. 27, 54-66**
	30	W	Psa. 22, 1-11
	31	Th	Psa. 22, 12-21
Apr.	1	F	Luke 23, 39-49
	2	S	Psa. 69, 13-21
	3	Su	Isa. 53, 1-12

Alive Again

Apr.	4	M	**Matt. 28, 1-10**
	5	Tu	**Matt. 28, 11-20**
	6	W	Luke 24, 18-24
	7	Th	Luke 24, 25-35
	8	F	Luke 24, 36-48
	9	S	1 Cor. 15, 1-11
	10	Su	1 Cor. 15, 12-21

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RAYS

FROM THE EAST

for young people



"Loading the Jutka"

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STRICT BAPTIST MISSION

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61 Breakspears Road, Brockley, London, S.E.4

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No. 153 April—May 1955

FLOWERS IN INDIA

by Mrs. G. C. Champion, Kovilpatti

I had not been in India long before I began to miss the kind of flower-gardens that we have in England. I had read and heard a lot about tropical flowers and did not realise that the part of India where I had come to live was too hot and dry to grow them. I can well remember on one of my first visits with Mrs. Morling to a distant village looking eagerly round the backs of the houses in the village to see if there were any flowers. Some of the people in the big towns in India have very lovely flower-gardens, but in the villages the people just have not time to look after them because ever so many of them keep goats and buffaloes and cows, and we all know how much they enjoy eating up flowers.

Not Easy for the Gardeners

There are lovely flowers that rich people grow in their gardens but these all need very much care and attention. The people in the villages of India have neither the time nor the necessary amount of water to grow them. The biggest difficulty is that none of us have water laid on, so that every drop has to be drawn from the well with bucket and rope and often carried a long distance to the house. During many months in the year the water will be very far down in the well, making it hard work to draw it. No one, therefore has time to water flowers.

Flowers in the Heathen Temple

But all Indian people are very fond of flowers. We often look inside a certain temple as we pass and can see a large dark hall with many stone pillars. There is a big stone idol in the centre and there are smaller ones in various places around. Each morning the priest will come along and pour water over the idol and wash it; then he will anoint it with clarified butter, and then decorate and garland it with flowers. Many times when we have been walking home late at night from a meeting to our camping place, I have looked into the temple, so dim and mysterious, as we pass (I could not go right inside because since I am a Christian they would say that I would make it unclean by my presence). Inside I have seen many pretty little lights and many flowers, now looking jaded after the day's heat. A smell of incense will float out and inside there will be some drummers and flute-players playing and the people tell me they are playing the idol to sleep. In the Bible we read " eyes they have but they see not ", and I always feel sad to think of those people spending their lives doing this. The flowers are brought by people who come to worship in the temple.

Flowers in the Bazaar

One day we went to a fairly large town to sell gospels and give away tracts because there was a big Hindu festival on. In the

bazaar we passed a number of flower-stalls piled up with flowers and I quickly went over to them to bury my nose in the lovely cool scent. Immediately the man at the stall shouted at me and I had just as quickly to back away. The flowers were for people to take to the Hindu temples and he did not want a Christian smelling them and defiling them !

To be continued

WHO WILL GO ?

It was Sunday, March 13th last, and the big P. and O. liner, *Stratheden,* of nearly 24,000 tons, was homeward bound from Australia and India to Tilbury. There was a heavy sea running as she sailed westwards through the Mediterranean, but big liners do not take notice of heavy seas unless a storm or gale begins to blow, and then they have to go slow and maybe alter course.

Suddenly, the wireless operator picked up an S.O.S. A little Greek fishing vessel, the *Jason* of only 449 tons, was in trouble. Her engines had failed and she was lying off the heel of Italy, so badly battered by wind and wave and shipping so much water that the fifteen Greeks aboard her were in peril of drowning. Immediately, the wireless operator reported the S.O.S. to Captain Cummins, the master of the *Stratheden,* and the liner was swung off her westward course and turned northwards at her full speed of 20 knots to pick up the sinking vessel. They found the *Jason* listing heavily and within three minutes Third Officer Bower had launched one of the liner's motor-lifeboats and was racing towards the wreck with eleven of the *Stratheden's* crew aboard her.

It was found impossible because of the waves to transfer the Greek seamen to the lifeboat by drawing alongside, and so *Stratheden* told them by wireless to jump into the water. They were all picked up and it was just growing dark when the lifeboat with her precious burden of 26 souls turned for the liner 300 yards away. All went well until the lifeboat was only 60 yards from the liner, when disaster overtook her. A huge wave engulfed her, filled her with water, and she capsized and sank fast, throwing the 26 men into the stormy sea.

As soon as he saw what had happened Captain Cummins manoeuvred the liner to shelter the men in the water and called for volunteers to man the boats to go down into the water and search for the men struggling in the sea. Every man of the liner's crew volunteered. They all knew the danger from the heavy sea: they knew that their boat might be overturned, but there were men perishing in the sea below and not one of the liner's crew could refuse to offer his help. In spite of everything that could be done to save, nineteen of the men were drowned and only seven were saved. Among those lost were two British officers, six Indian sea-

men, and eleven Greeks from the *Jason*, which by this time had heeled over and sank.

Next morning the 900 passengers of the liner collected £384 for the families of the drowned men but it was too late to give any real help. The time to help was when the master called for volunteers to go down into the sea and save. All honour to the men who so courageously risked their lives to save others.

Another Master calls for volunteers too. His cry is, " Whom shall I send, and who will go for us? " The need is great; for men, women, and children are perishing in sin, without hope and without God in the world. It is not their bodies only but their eternal souls that are being lost in the darkness of sin, idol-worship, superstition and ignorance. There is no one to tell them of " our Saviour Jesus Christ; who gave Himself for us, that He might redeem us . . ." The volunteers are few but the call is, " Go ye into all the world and preach the Good News to every creature. He that believeth and is baptized shall be saved but he that believeth not shall be condemned." Our missionaries have heard the call of the Lord to go into India and He may be calling others to go there too; but He knows where He wants each one of us and He knows where best He can use us. Each of us, both young and old, need to pray for the cleansed heart, the obedient will, the opened ear; that when He calls our reply may be, " Here am I; send me."

THE GREATEST GIFTS

Do you remember that, when the Queen was crowned nearly two years ago, all the most precious gems and ornaments in the country were given to her by the Archbishop during the Coronation ceremony ? Their value was far too great for any money to buy them, and yet they were given to our noble Queen freely and without price. They were but tokens of a far greater gift—the gift that the Queen herself was making to the nation—the gift of her own life to serve this nation and Commonwealth as their head and their example.

In this Searcher we are to think of great and precious gifts which are so precious that no money can buy them. But one Gift outshines them all : that is the Gift which God gave; the gift of His Only-begotten Son, " Who gave Himself for our sins . . . according to the will of God and our Father." So precious is this most precious Gift that He may only be received by those who seek Him humbly, penitently and earnestly; confessing their own unworthiness and seeking His forgiveness for their sin.

Lower Group, age under 12

Read through the chapters named very carefully and search for these words :

1. God . . . gave his . . . Son.
2. The gift of God is eternal life.
3. Faith . . . is the gift of God.
4. I will give . . . the water of life.
5. Thanks be to God for his . . . gift.

They will be found in John 3; Romans 6; Ephesians 2; Revelation 21; 2 Corinthians 9. Write out the verses **in full** giving the book, chapter and verse where found.

Upper Group, age 12 and under 16

First answer the Lower Group questions. Then search for these words and write out the verses in the same way, but in this part the references are not in the same order as the words.

6. Every good gift . . . cometh down from the Father.
7. God . . . giveth grace.
8. I will give the crown of life.
9. The gift of God . . . living water.
10. The Father . . . shall give you another Comforter.

They will be found in John 4; John 14; James 1; 1 Peter 5; Revelation 2.

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, 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—APRIL 30th, 1955

RESULT OF LAST BIBLE SEARCHER

We are delighted to tell you that there was a record number of entries for this Searcher—518. Well done! We give a warm welcome to 147 new searchers amongst whom were scholars from the new Sunday School which recently opened at Epping. The names are in order of merit, but unfortunately some of those who usually do well did not follow the instructions and their names are not so high in the list this time.

Upper Group, age 12 and under 16

Prizewinners: 1. Christopher Bacon, aged 12, Hadleigh, Suffolk.
2. Irene Pharaoh, aged 13, Streatham.

Special Mention: Norah E. Whatling, Doreen Devonshire, Percy Carr, James Abbott, Rachel Perry, Jonathan Evans, Mary Oxborrow, Valerie Laws.

Very Highly Commended: Pamela Phillips, Maureen Draper, Georgina Bardo, Daphne Leggett, Sylvia Gillies, Patricia Walker, June Lee, Dorothy Saunders, Maureen Hammond, David Bugg, Ruth Sowerbutts, Valerie Streeter, Margaret Solly, Ruth Butters, Brenda Barrett, Pat McGillicuddy, Vera Warren, Sidney Skull, Jennifer Miller, Janet Scruby, Pat Scanlan.

Highly Commended: Maureen Petty, Kathleen Sparrow, Jessie Wing, Denise Dade, Pearl Norman, Christine Aves, Evelyn Cockle, Alan Bowes, Ernest Taylor, Joan Wing, David Payne, David Hunt, James Martin, June Martin, Maureen Jackson, Kenneth Thirkettle, Kenneth Appleton, Philip Bird, Janet Merret, Irene Baldwin, Sheila Nuthall, Christine Hill, Sheila Ramsey, Ruth Laimbeer, Susan Cantor, Peter Morgan, Margaret Gould, Carol Collett, Pauline Saunders, Joyce Barkaway, Christine Cooper, Roger Davies, Patricia Broomfield, Maureen Hails, James Ransome, R. Smith, Andrew Symonds, H. Messenger.

Commended: The following omitted the required verse in John 1: Lower Group—Margaret Brooke, Gerda Cooley, Oliver Hale, Michael Saunders, Maureen Wilkinson, Helen Clark, Clive Betts, Graham Phillimore, Sonia Carter, Charles Holt, John Green, Mary Race, Lily Fan, Loretta Mowatt, Pauline Monaghan, Maureen Doubleday. The following overlooked a second verse in John 1 in the Upper Group—Jean White, Hedley

Edwards, Robert Lunn, Barbara Michael, Jean Potter, Nanetta Jeffrey, Rhoda Warren, David Largent, Peter Vines, Leslie Smith, Clive Notley, Stephen Mole, Vera Farrow, Joy Emmerson, Sheila Bloomfield, Ann Ballard.

Omited verses in both parts—David Scholes, John Draper, Patricia Hankin, Pamela Jeavons, Leslie Hewitt, Edward Jackman, Evelyn McVeigh.

The following misunderstood the instruction—Sheila White, Brian Ruffles, Patricia Trollope, an entry without name (Mendleshan S.S.), Beryl Goodard, Jillian Manckelow. Barbara Mills and Stanley Sack answered Lower Group only. Also tried—Pat Cox.

Lower Group, age under 12

Prizewinners : 1. Brenda Watts, aged 11, Laxfield S.S.
2. Marion Collins, aged 8, Clapham, London.

Special Mention : Graham Eldridge, Muriel Knight, Sylvia Bish, Richard Oxborrow, Michael Horrex, June Collett, Christine Phillimore, Irene Wobey, David W. Jaeger, Vanda Cooley, Rodney Dade, Jill Bannister, Stephen Trowbridge.

Very Highly Commended : Peter Muddell, Hazel Endersby, Peter Leaver, Jennifer Baldwin, Rose Leaver, Margaret Austin, David Marshall, Michael Madder, Trevor Lovell, Gerald Pearce, Margaret Marshall, Jean Webb, David Ablitt, Mary Ablitt, Elizabeth Bacon, Juliet Wobey, Iris Draper, Roy Perry, Mary Pickering, Richard Whiting, Eileen Marshall, Ann Wing, John Eldridge, Anne Honeysett, Christine Meredith, Gerald Hall, Margaret Taylor, Edward Gillies, Rachel Collins, Gillian White, Pearl Saunders, Denise Farrow, Michael Payne, Pamela Payne, Brenda Merrett, Stephen Hill, Rosemary Robinson, Lilian Carr, Marilyn Carey, Christine Jermyn, Jimmy Stockman, Lois Mason, Alan Barber, Ann Baliga, Roger Taylor, Marion Petty, Douglas Earl, Rosemary Wright, Peter McGillicuddy, Pauline Lovell, Joan Solly, Elizabeth Pickering, Brenda Burman, Paul Orchard, Colin Brown, Philip Blyth, Ruth Bucknall, Alfred Burrows, Patricia Bridges, Olive Butters, Marian Ginger, Marion Botwright, Roger Draper, Trevor Vincent, Brian Asplin, Roger Osborne, Michael Brown, Keith Burke, Anthony Bourne, David Harris, Beryl Knight, Rita Young, Pamela Towler, David Burman, Mervyn Prime, Janis Lowe, Marion Cardy, Monica Ransome, Pamela Buss, Janet Buss, Muriel Eldridge, Roy Bannister, Hazel Muddell, Jennifer King.

Highly Commended : John Clarkson, Sheila Page, Lynda Hincher, Roger Notley, Robert Cane, David Honeyset, John Fielder, Susan Kempster, Brian Rippon, Pat Yates, Alan Saunders, Jane Moore, Audrey Jermyn, Bernard Plail, Shirley Hood, Leona West, Sylvia Jones, Marjorie Moon, Vera Leggett, Rosemary Willis, Ronald McGillicuddy, Maureen Burden, Frederick Cooper, Madeline Gow, Pamela Gow, Adrian Barnes, Susan Vines. Christine Barnett, Graham Wiseman, Pauline Crees, Jean Parker, Sandra Pearce, John Baldwin, Pat Munday, Kenneth Humphries, Daphne Pettitt, Valerie Hencher, Derek Asplin, Paul Debenham, Peter Smith, Barry Groves, Janet Sullivan, David Mitchell, Jean Emeny, Geoffrey Kimber, Jean Warren, Margaret Day, John Bugg, Hamish Gow, Susan Payne, Diane Yates, Maurice Beeby, Joy Dickerson, Glenys Wolstencroft, Ronald Lunn, Vivian White, Joan Terry, Christine Ruffles, Barbara Sowerbutts, Shirley Gibson, David Pook, Valerie Payne, Elizabeth Hogwood, James Nuthall, Sylvia Nuthall, Judith White, Keith Cook, Barbara Cosstick, Janice Skinner, Hilda Cornwell, Mavis Sawdy, Margaret Cottington, Pauline Barkaway, Graham Pearson, Jean Lott, Denise King, Frances Mason, Gillian Harvey, Thomas Blake, Valerie Smith, David Pearce (Staines), Julie Chapman, Robert Stain, Rodney Wright, Maureen Sparrow, Mary Stockbridge, Grace Skull, Margaret Symonds, Tony Laughlin, Muriel Higgins, Ruth Adams, Pamela Childs, Geoffrey Scruby, Janet Turner, Gerald Scruby, Pamela Monaghan, Marilyn Dunn, Christine Batchelder, Jeffrey Smith, Jacqueline

Dorling, Malcolm Fayers, James Short, Maureen Bish, Ruth Goddard, Joscelyne Large, Colin Wilkins, Muriel Rushbrooke, Patricia de Bruyn, Jean Mitchell, Joan Sawdy, Sylvia Prigmore, Michael Peacock, Richard Spicer, Shirley Harper, Geoffrey Crispin, Margaret McGillicuddy, John Reynolds, Cynthia Smith, Jennifer Mason, Jennifer Vines, Pat Gardener, Maurice Blackburn, Margaret Jopling, Seana Collins, Carol Payne, Stephanie Smith, Ann Mason, Roy Stoneman, Pat Davies, G. Pugh, Christine Gurney, John Smith, Valerie Barnett, Maurice Short, Hazel Trollope, Doreen Randall, Annetta Llewellyn, Alison Smith, Michael Gull, Janet Bedford, Barbara Jackson, Marion Coomber, Richard Stain, Rona Collar, Brenda Smith, Bernard Rushbrook, Christine Waddilove, Peter Lewin, Leonard Day, Brian Eagling, Paul Harvey, Mary Knight, Rosemary Taplin, Linda Steward, Michael Maidment, Leslie Toogood, Kathleen Keogh, Joan Welford, Brian Stoneman, Sylvia Hankin, Derek Raife, Jennifer Maidment, Diane Cole, John White, Helen Sibthorpe, William Lewin, David Smith, David Riley, Denis Perry, D. E. Peacock, Linda Allen, Ann Green, David Paveling, Ann Burgess, Albert Terry, Stanley Potter, Gordon Pharaoh, Kenneth Warne, Peter Perry, Ann Fenton, Dorothy Crowley, Pauline Boater, Ruth Baker, Jean Herridge, David Cook, Carole Smith, Caroline Hutchins, Alan Proctor, Terry Hine, June Muirhead, David Pearce (Badingham), Lynda Willshire, Trevor Harvey, Carole Allen, Nancy Allick, Patricia Maloney, Georgina Hughes, Jennifer Hughes, Kenneth Hardy.

Commended : John Parker, David Cassidy, Hazel Burtenshaw, Pearl Bancroft, Peter Cassidy, Alan Chamberlain, Jennifer Roberts, Alan Braithwaite, Dennis Roberts, Margaret Draysey, Harold Bugg, Richard Norman, Pamela Seaman, Barbara Spicer, Pamela Coomber, Barry Wheatley, Roy Bush, Philip Wolstenholme, Deirdre Clary, Patricia Cooper, Malcolm Ager, Leonard Chamberlain, Alan Coates, Jennifer Nustedt, William Fowler. Most of the following sent good answers to Genesis 1, but omitted the verse in John 1. Carol Bloxall, Mary Edwards, Richard Edwards, Joyce Catling, Elizabeth Hale, Barbara Matthews, Margaret Blaxall, Jennifer Rushbrook, Hazel Hemmaway, Michael Bardo, Elizabeth Hall, Dawn Cook, Sandra Spurling, Colin Rushbrook, P. Bennett, Isobel Baker, Alice Scholes, Margaret Rayner, Doreen Jackman, Robert Raife, Trevor Matthews, David Edwards, Gwynneth Godier, Mary Green, Pauline Goddard, Janet Nott, Colin Titt, " Patsy " Salem (Croydon), Raymond Reynolds, Colyn Payne, Edna Nott, Christine Holland, Victor Jeffrey, Joan Lee, Stephen Reay, Colin Howells, Mary Byrne, Mary Jeffrey, Evelyn Farrow, Barbara Green, Pauline Barrett, Jeanette Green, Jacqueline Hill, Doreen Ashworth, Lillian Frost, Derek Albert, Marion Davey, John Osborn, Jacqueline Hall, Janice Peters, Sandra Walsh. The following also tried but misunderstood the instructions : Susan Cove, Anthony Butler, Rita Moyes, Jeffrey Lighten, Alexandra Reynolds, Colin Rayner, Richard Plummer, Pam Manser, Leonard Rogers, Douglas Plummer, Jacqueline Hamer, Dorothy Allick, James Pincham, Mary Street, Martin Stanford, Marian Mills, Daphne Ruffles, Linda Moffatt, Maureen Mills, Rosemary Reeves, Janis Watts, Joyce Bealeby, Valerie James, Kitty Baker, Tony Ruffles, Alan Smith.

Not for Competition : Miss Jean Pearce.

Correction in Honours List : " Ponders End " should have read " Potten End."

Congratulations to West Ham S.S. who head the list with a **record** entry from any School. Belvedere came second, and North Finchley, third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

I wonder how many of you go in for high-jumping. Those of you who do, or who are interested, will know the thrill of seeing the bar go up the

black and white poles : 3 feet; 4 feet; 4 feet, 6 inches; 5 feet and then the record is so high that it becomes harder and harder to beat.

Bible Searcher entries for " Rays " have been " high-jumping " too, for the last Searcher brought an all-time record of 519 entries. We have never topped the 500 mark before and shall have something to do to beat our own record now. Also there was the record number of entries to any one Searcher from any one school and this " high jump " was recorded by West Ham who went well over the bar of the previous record by Belvedere. We are very pleased indeed to receive so many entries and pray that the Lord will abundantly bless you all with knowledge of His Holy Word. There were 147 new searchers out of the 519 and we give you each a welcome to our magazine. I am sure you love doing the Bible Searching, why not become a regular Searcher and then if you do six, or not less than five, Searchers by the end of this year, you will receive an Honours Certificate signed by myself.

I would also like to welcome a new school at St. Johns Road, Epping, and would like to thank them for their welcome letter signed by the " Boys and Girls ". We are delighted to hear from Epping again after a silence of so many years. May God bless you each.

In the last issue, my own letter was crowded out and there was not even space to thank the boys and girls for their letters and Christmas Cards. I do hope you will forgive me. This time the following letters were received : Alfred Burrows, Sonia Carter, David Hunt, Brenda and Janet Merrett. Also from our friends : Mr. R. J. Baldwin, Mr. R. J. Davis, Mrs. B. H. Gould, Mrs. J. H. and Mr. H. W. Harmer, Miss W. Jordan, Miss M. Linggood, Miss E. Skull, Mr. S. A. Toms and Mr. W. H. Trowbridge.

Thank you each for your valued interest and helpfulness in this work for the sake of the boys and girls. Each year brings its opportunity to serve the Master in His vineyard, to bring the boys and girls prayerfully to the study of the Word of God. Let us use our opportunities while it is day, for the night cometh : we know not how long the Bridegroom may tarry.

With every good wish to you each, from

UNCLE PETER.

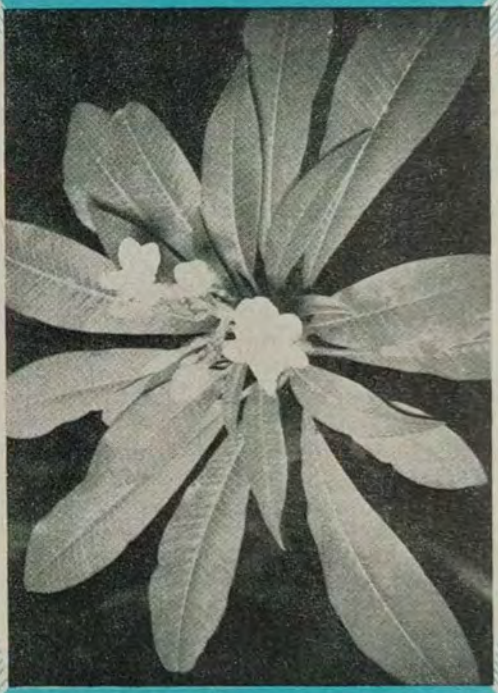
Searching the Promised Land				**Balaam the Wicked Prophet..(2)**				**Sins Forgiven, Sickness Cured**			
Apr.	11	M	**Num. 13, 1-3 ; 17-25**	May	2	M	**Num. 23, 1-10**	May	23	M	**Matt. 9, 1-8**
	12	Tu	**Num. 13, 26-33**		3	Tu	**Num. 23, 11-20**		24	Tu	Isa. 1, 10-18
	13	W	**Num. 14, 1-12**		4	W	**Num. 23, 21-30**		25	W	Psa. 103, 1-12
	14	Th	**Num. 14, 13-25**		5	Th	**Num. 24, 1-9**		26	Th	Matt. 9, 27-35
	15	F	Num. 14 26-38		6	F	**Num. 24, 10-19**		27	F	Psa. 34, 1-9
	16	S	Num. 14, 39-45		7	S	**Num. 24, 20-25**		28	S	Isa. 61, 1-8
	17	Su	Josh. 14, 6-15		8	Su	Num. 31, 1-12		29	Su	Luke 5, 16-26
Jealousy, Rebellion, Judgment				**With Jesus in a Storm**				**Many Miracles**			
Apr.	18	M	**Num. 16, 1-11**	May	9	M	**Matt. 8, 18-27**	May	30	M	**Matt. 9, 18-25**
	19	Tu	**Num. 16, 12-22**		10	Tu	Psa. 89, 1-9		31	Tu	**Matt. 9, 26-31**
	20	W	**Num. 16, 23-35**		11	W	Isa. 25, 1-8	June	1	W	Mark 1, 23-34
	21	Th	Num. 16, 36-43		12	Th	Psa. 55, 1-8		2	Th	Acts 3, 1-11
	22	F	Num. 16, 44-50		13	F	Acts 27, 14-25		3	F	Matt. 15, 30-39
	23	S	Num. 17, 1-13		14	S	Psa. 107, 23-32		4	S	Acts 28, 1-10
	24	Su	Deut. 11, 1-9		15	Su	Mark 4, 30-41		5	Su	Mark 3, 1-10
Balaam the Wicked Prophet..(1)				**Casting Out Demons**							
Apr.	25	M	**Num. 22, 1-8**	May	16	M	**Matt. 8, 28-34**				
	26	Tu	**Num. 22, 9-21**		17	Tu	Matt. 12, 22-30				
	27	W	**Num. 22, 22-31**		18	W	Luke 8, 26-33				
	28	Th	**Num. 22, 32-41**		19	Th	Luke 8, 34-40				
	29	F	Gen. 12, 1-9		20	F	Luke 9, 37-45				
	30	S	Gen. 22, 9-18		21	S	Matt. 10, 1-8				
May	1	Su	2 Pet. 2, 12-19		22	Su	Acts 19, 13-20				

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RAYS

FROM THE EAST

for young people



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No. 154 June—July, 1955

FLOWERS IN INDIA—II

By Mrs. G. C. Champion, Kovilpatti

In our last issue, Mrs. Champion told us about the difficulties of growing flowers in India, of their use in the heathen temples and in bazaars. She now goes on to tell of flowers for the ladies of India.

Flowers for the Ladies

The Indian ladies love flowers and when the flower-man comes round in the morning they always like to buy some to put in their hair. The flowers are picked with very short stalks and the flower people have a very clever way of knotting them on to the very thin string. They are then sold at so much a length of string with a certain number on. The other very popular use for flowers is to garland people. Although during these recent dry years flowers have had to be picked as far as forty or sixty miles away and then put on the train, they have continued to come. Only a few have come to places like this, compared to the number that come in rainy periods.

"Saying it with Flowers"

When a garland is made, it is at once tied up in a nice cool banana leaf and kept there until the very last minute before it is put round a person's neck. The reason is that if it has come a long distance, the roses may fall within five or ten minutes of being undone, or, in the very hot weather, they may fall off the string as soon as they touch the person's neck. Nobody worries, however, the person they want to greet has been garlanded and so they can all joyfully clap! Many times during these dry years, I have asked folk please **not** to garland us. But that is the custom, especially in the New Year, and so they have just put a single string of jasmine round our necks. Jasmine is one of the cheapest flowers because it grows more easily than most.

But there are other flowers used in India also; for although the scent of jasmine is sweet, people say that it attracts snakes and many are therefore afraid to grow it. Perhaps the flower most sought after is the pretty little pink scented rose. There are also small chrysanthemums, yellow, and looking like big buttons. Also there is a bush which we call Aruli, bearing sweet vanilla-smelling pink and white flowers; sometimes the farmers will grow a few bushes of these near their walls.

Growing the Flowers

It is a special job to grow flowers in India and a certain class of people spend most of their time looking after their precious piece of flower-garden. It is not enough to water it and keep it free from weeds but they have also to put a tall hedge about it, for someone is always ready to pick a flower or two to put in their hair. What a lot of trouble we have had at times trying to grow our few precious

flowers, because people take it for granted that they are there for them to pick and put in their hair.

When we lived at Sendamangalam, a little old man used to pass us nearly every evening as he trudged homewards towards his village. In his hand he would carry what looked like a large shopping-basket. Of course, I wanted to know what was in the basket and that was how I found out that he was the flower man. I would sometimes buy a few of his pink roses for an anna or two, when he had any left, and would put them in a saucer of water and enjoy their lovely sweet smell.

One day we went to see the old man's garden but I was very disappointed to find that there were no flowers ! There were plenty of bushes but the flowers were all picked and sold each day. Although that was his garden, the flowers were not to be seen there but in the nearby villages whither he had carried them. So it is with the Gospel; God's Good News is not meant to bloom alone in our own hearts, but it should be carried, like the blossoms, to other places, so that other hearts too may enjoy its blessings.

The Secret of the Flowers

In this land of India, the summers are very hot and very dry; so much so that many of the wells dry up completely and can give no water. And so, when the gardener wants to choose a place in which to grow his flowers, he first of all looks for a well that does not run dry; in order that at all times and in all seasons, there may be water for the flowers. Also he needs to choose land which will grow different kinds of flowers, some for the villagers nearby, and some that can travel to distant places. Our Lord and Saviour causes His grace to blossom in the hearts of boys and girls and He knows that we cannot grow without the Living Water. He therefore gives us of the Water of Life that we may not die but live. He also has His differing kinds of flowers. Some of His flowers blossom at home and never travel far; others are carried by Him far from their homes to strange lands. But they are both flowers of His and in His wonderful love He knows and cares for them all.

A GOOD SAMARITAN OF PAPUA

It was night, and Ruatoka sat in his little hut listening to the swish of the dark waves as they broke on the shore. Suddenly, there was a movement of feet outside and black, frightened faces peered in at his door.

" What is the matter ? " he asked.

They told him that as they came along the coast path they had seen a white man lying by the path, groaning and dying. " We

were afraid to touch him ", they said, " lest he might die and his ghost should haunt us for ever."

Ruatoka stood up at once. He was a fine tall man, and had lived for many years amongst those people, witnessing so faithfully to the Lord Jesus that he had become known as the " Jesus man ".

He now reached for his lantern and strode out into the night. Mile after mile he went, over hills and across the swampy valleys until he almost gave up hope of finding the dying man. At last, he heard a low moaning. Listening carefully, he found the direction of the sound and moved towards it. There at his feet lay a white man named Neville, nearly dead.

Ruatoka passed beneath the man a piece of cloth which he had brought with him and wound it round the body. Then, seizing the ends in his hands, he hoisted the man upon his back and started the long journey homeward. All through that night he struggled on up the hills and through the soft swamps bearing the unconscious form of the dying man.

Just as the first light of dawn began to break, Ruatoka tottered down the hill path, staggered into the doorway of his home, laid his burden on his own bed and well-nigh collapsed upon the floor. While he slept, Ruatoka's wife nursed and tended the fever-stricken Neville until, after many days, he recovered.

Neville owed his life to the courage and loving sacrifice of Ruatoka. But behind that great act of kindness there was a heart that loved God. And behind that there was the story of another Englishman, James Chalmers, who obeyed the call of the Lord Jesus and brought the Gospel to the Papuans and to Ruatoka. How could he have believed in the Lord Jesus unless he had heard the Good News of God's Love in Jesus Christ from the lips of a preacher like James Chalmers ? It was because God sent a missionary to Papua with His Message of Salvation that the lives of Ruatoka and others became changed from cannibals into Christians, otherwise the poor Neville would have suffered a cruel death instead of being nursed back again to life.

The real beginning of this story is that " God so loved the world that He gave His only-begotten Son . . ." That was the first link in the great chain which stretched through all the centuries linking loving hearts to God and to each other. " If God so loved us, we ought also to love one another ". And if we love one another, we are born of God and shall seek to do His will as did both James Chalmers and Ruatoka.

HIS TOUCH

The motor-car would not pull its way properly up the hills: the engine spluttered and rattled but there was no power. They stopped at the first garage, the engineer knew what was the trouble, the spark needed adjustment. just a touch and what a difference !

The little boy was ill. He awoke in the night and began to cry, for all around was dark and he felt lonely. It was not long before he heard Mummy's voice asking him what was the matter; how glad he was to feel her hands upon his head as she smoothed his pillow; and very soon he was fast asleep again.

The ship was tossing in the great waves, rolling heavily from side to side. And then she seemed to right herself and face the storm with fresh courage. It was because the Master had taken the helm and his touch was guiding the ship through the waves.

Yes, even boys and girls need adjustments; feel sad and lonely; have to meet storms; and then they need the touch of the Master of their souls. For Jesus understands our every need and He can put it right. Before you do this Bible Searcher will you pray :

Touch me, and I shall be healed;
Bless me, and I shall be blessed.

Lower Group, age under 12

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

1. Jesus put forth his hand and touched him.
2. Jesus . . . touched their eyes.
3. He took the damsel by the hand.
4. He . . . put his hands upon them and blessed them.
5. He laid his hands on every one of them.

They will be found in Matthew 8; Matthew 20; Mark 5; Mark 10; Luke 4. Write out the verses **in full;** giving the book, chapter and verse where found.

Upper Group, age 12 and under 16

Search for the following words in addition to those set for the Lower Group.

6. He laid his hands on her.
7. Mighty works are wrought by his hands.
8. He came and touched the bier.
9. He touched her hand . . . and she arose.
10. He put his hands again upon his eyes.

They will be found in Matthew 8; Mark 6; Mark 8; Luke 7; Luke 13; but not in the same order. In answering each question, write out the whole verse with the reference.

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 October, 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—JUNE 30th, 1955

RESULT OF LAST BIBLE SEARCHER

Although we did not reach another record figure the number of entries for this Searcher was quite good. We welcome 61 new Searchers, and you will all find your names in order of merit.

Upper Group, age 12 and under 16

Prizewinners : 1. James Abbott, aged 14, "Providence" S.S. March.
2. Percy Carr, aged 12, Mendlesham Green.

Special Mention : David Hunt, Christiana Jennings, Vera Warren, Ruth Butters, Jean White, Doreen Devonshire, June Martin, Dorothy Saunders.

Very Highly Commended : Ruth Laimbeer, James Ransome, Valerie Streeter, Brenda Barrett, Pauline Monaghan, Jean Potter, Christine Hill, Joyce Barkaway, Jennifer Richards, David Payne, Patricia Walker, June Lee, Jessie Wing, Gerda Cooley, John Fromow, Sheila Ramsey, Barbara Michael, Maureen Scott, Rhoda Warren, Margaret Solly.

Highly Commended : Frank Fisher, Jennifer Miller, Ernest Taylor, Sylvia Gillies, David Burman, Peter Morgan, Irene Pharaoh, Christine Cooper, Margaret Brooke, Nanetta Jeffrey, Irene Ball, Maureen Hammond, Ruth Sowerbutts, Rachel Perry, David Bugg, Maureen Draper, Leslie Hewett, Patricia Scanlan, Ruth Ager, Mary Oxborrow, Pat McGillicuddy, Evelyn Cockle, M. J. Prime, Barbara Adams, Christopher Bacon, Carol Collett, David Wilcox, Maureen Doubleday, Elizabeth Davey, Pauline Saunders, Irene Baldwin, Denise Dade, Kathleen Sparrow, Philip Bird, Sidney Skull, Pamela Phillips, Georgina Bardo, Andrew Symonds, Janet Scruby, Michael Meredith, Susan Cantor, Oliver Hale, Georgina Thomas, Alfred Tebb, Marjorie Bridge, Mary Race, June Barker, John Green, Margaret Gould, Eileen Plummer, Pamela Jeavons.

Commended : Christine Aves, Jonathan Evans, Anne Roberts, Clive Notley, David Largent, Leslie Smith, Malcolm Fayers, Michael Saunders, Roger Davies, Patricia Hankin, Ann Ballard, Graham Phillimore, Sheila Aldous, Vera Farrow, Jane Donald, Pearl Norman, Mary Vines, James Short, Denis Perry, Sally Vines, Joy Emmerson, David Gray, Maureen Jackson, Roy Perry, Carole Smith, Sonia Carter, Hedley Edwards, Edward Jackman.

Lower Group, age under 12

Prizewinners : 1. Isobel Baker, aged 11, Dunstable.
2. Graham Eldridge, aged 10, Margate.

Special Mention : Marjorie Moon, Muriel Eldridge, Colin Rayner, Roger Osborne, Patricia Bridger, Rosemary Wright, Douglas Earl, Vivienne Hurren, Jill Bannister, Cynthia Smith, Pamela and Janet Buss, David Mitchell, Irene Wobey.

Very Highly Commended : Adrian Barnes, Marion Collins, John Bugg, Brenda Sharp, James Bugg, Derek Asplin, Kenneth Humphries, Rose Leaver, Denise Farrow, Marion Petty, Muriel Knight, Brian Rippon, Paul Orchard, Olive Butters, Margaret Marshall, Pauline Barkaway, Maureen Burden, Margaret Symonds, Sheila Page, Peter Smith, Jennifer Jenn, David Kilminster, Julie Chapman, Hazel Muddell, Elizabeth Pickering, Malcolm Ager, Margaret Day, Susan Kempster, Michael Scott, Rosemary Reeves, Anthony Stockman, Margaret Jopling, Pauline Wilcox, Ann Mason, Geoffrey Tickell, Helen Sibthorpe, Paul Debenham, Gerald Hall, Jean Mitchell, Joscelyn Large, Peter Leaver, Patricia Munday, Joyce Catling, Pamela Payne, Pauline Slemming, Elizabeth Hogwood, Ann Baliga, Eileen Chandler, Jean Emeny, Sheila Clover, Joan Terry, Alan Barber, Jane Moore, June Collett, Jean Warren, Colin Wilkins, Jennifer Rushbrook, Rodney Dade, Peter Perry, Colin Brown, Diane Yates, Christine Batchelder, David Jaegar, Rosemary Taplin, Brian Asplin, Janis Lowe, Marion Cardy, David Edwards, Vivian White, Carole Allen, Rosemary Willis, Colyn Payne, Christine Ruffles, Brenda Watts, Michael Horrex, Trevor Vincent, Mary Pickering, Monica Ransome, Barbara Sowerbutts.

Highly Commended : Brenda Smith, Carole Sheath, David Pearce, Douglas Plummer, Susan Littlejohn, Patricia Woodroffe, Lois Mason, Mary Stockbridge, Jennifer Baldwin, Mary Edwards, Gerald Scruby, Janet Sullivan, John Fielden, Barbara Russell, Dorothy Goodwin, Mary Plummer,

Dorothy Lee, Colin Chandler, Maureen Day, Gillian White, Peter Muddell, Margaret Taylor, Christine Meredith, Rachel Collins, Pearl Saunders, B Rogers, Gerald Pearce, Sylvia Bish, Rosemary Robinson, Pauline Lovell, Roger Taylor, Marilyn Carey, Jennifer Scholes, Stephen Hill, Margaret Piggott, Valerie Barnett, David Lamb, Gordon Piggott, Janette Evans, Rita Young, Grace Skull, Graham Pearson, Trevor Lovell, Ronald McGillicuddy, Leslie Oram, Valerie Payne, Lynda Hencher, Jimmy Stockman, Christa Tebb, Jeffrey Smith, John Smith, Peter Harrison, Geoffrey Kimber, Lilian Carr, Alfred Burrows, Helen Fromow, Christine Jermyn, Anthony Butler, Margaret Draysey, Iris Draper, Brian Eagling, Bernard Wright, Geoffrey Scruby, Michael Madder, Jennifer Nustedt, Mavis Sawdy, Pamela Towler, Peter Bennett, Kitty Baker, David Pook, Margaret McGillicuddy, Carol Blaxall, Michael Peacock, Valerie Hencher, Pauline Crees, Christine Phillimore, Hamish Gow, Mary Knight, Margaret Barge, Marion Ginger, Stephen Trowbridge, Marion Botwright, Beryl Knight, Alan Coates, Vanda Cooley, Shirley Harper, Sylvia Jones, Derek Norman, Leslie Wainwright, Jean Webb, Pearl Bancroft, Margaret Blaxall, Alan Liles, Thelma Day, Ruth Bucknall, Brenda Burman, Joyce Ellis, Jean Sawdy, Michael Maidment, Colin Howells, Royston Kent, Jeanette Green, David Paveling, Kenneth Hardy, Janet Doubleday, Stanley Potter, Peter McGillicuddy, David Marshall, Tony Dacre, Philip Wolstenholme, Nancy Allick, Alison Smith, Linda Allen, Rodney Malcolm, Shirley Hood, Denis Fisher, Michael Brown, Derek Peacock, Pat Bradey, Philip Blyth, Valerie James, Edna Nott, Christine Green, Mary Byrne, Francis Mason, Alan Smith, Jennifer Utterton, Leonard Chamberlain, Joyce Beales, Julie Wobey, John Eldridge, Anne Honeysett, Christine Barnett, Shirley Drury, Alice Scholes, Ruth Goddard, Lynda Willshire, Madeline Dudley, James Nuthall, Mary Green, Maureen South, David Harris, Elizabeth Bacon, Joy Prime, Linda Lennox, Albert Terry, James Malcolm, Ruth Adams, Janet Green, Lynda Ellis, Sandra Pearce, Sheila Crampton, Diane Langdon, David Finn, Iris Thomas, Roger Draper, Maureen Steiner, Audrey Jermyn, David Smith, Doreen Randall, Maureen Sparrow, Susan Vines, Trevor Matthews, Pauline Booth, Mary Jeffreys, Ann Wing, Tony Lee, Andrew Hewett, Kathleen Phillips, Jacqueline Hall, Thomas Blake, Pat Ward, Pat Davies, Janet Nott, Pauline Boater, Jennifer Mason, Peter Dacre, Richard Edwards, Roger Notley.

Commended : Ronald Harper, Leonard Rogers, Daphne Pettitt, Sylvia Knights, Alan Saunders, Maurice Short, James Pincham, Mary Woodard, Pat Yates, June Mumby, Carol Gower, Monica Church, David Honeysett, Joyce Lawes, Alan Chamberlain, Wendy Gordon, Elizabeth Taplin Barbara Jackson (omitted one answer), William Fowler, Barbara Matthews, Dennis Duke, Paul Harvey, Stephen Deay, Jennifer Bowen, Doreen Jackman, Diane Lane, Pauline Miles, Jennifer Parkinson, Richard Plummer, Pamela Monaghan, Patricia Mooney, Julia Mooney, Diane Cole, Linda Blair, Judith White, Evelyn Farrow, Pauline Mooney, Victor Jeffery, Gordon Pharaoh (omitted one answer), Pat Julian, Jennifer Maidment, Colin Titt, Irene Davey, Robert Cane, Sheila Green, Carole Weekes.

Not for Competition : Miss Jean Pearce.

Belvedere Sunday School returns to first place this time; West Ham came second; Staines just managed third place; several other schools coming very near.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Not long ago we came to a very dangerous road-junction where there were traffic-control lights. Of course we slowed down expecting to see the red, orange, or green, and every other driver did the same. But there were no lights : the black-and-white banded steel poles were there; the lamps and all the machinery were there; but the poles had sacks over their heads ! You can just imagine the confusion. All the drivers slowed

down and looked at all the other drivers, wondering who should move first and afraid to do it themselves lest the other man should do the same thing at the same time and should bump them.

It made me think of a world without Jesus Christ or His blessed Word. It is because men do not listen to God's Word or obey the light of His Son that they grope about in darkness and the nations look with fear at each other, wondering which will move first. How slow and painful all progress becomes in a world like that!

And yet all the time the Light is there; for God has said in Ps. 132: 17, "I have ordained a lamp for Mine Anointed." That means that God has "prepared" and "set up in order" a great Lamp for all the nations, even His own Anointed Son, Jesus Christ. He has also given to the world His blessed Word, the Bible, to be a lamp to their feet and a light to their path. This Light says to all who will obey, "GO YE into all the world and preach the Gospel". It says to all, "BE WARNED, the time is fast approaching when the red light of God's Judgment will come, be ye therefore ready also for in such an hour as ye think not, the Son of Man cometh". It says to all who would go on heedlessly and recklessly in spite of God's warnings, "STOP, think on your ways . . . turn your feet . . . make haste . . . delay not to keep my commandments."

It is because the peoples of the world refuse to pay heed to the Word of God or the Light of the Son of God that fear, suspicion, and hatred seem to reign in the earth. Have we, as Christian people, held aloft the Light as we should? Have we asked God to give us the single eye to His glory, so that our whole body shall be full of light, "as when the bright shining light of a candle doth give thee light"? Or have we masked our light? Have we been as a standard held aloft, fitted with all the lamps but giving no word either of encouragement, warning, or command?

I was pleased to receive letters from: Isobel Baker, Margaret Blaxall, Percy Carr, Jonathan Evans, David Hunt, David Pook and Colin Wilkins.

Also, I would like to thank the following friends for their letters: Mrs. Barnett, Mr. R. J. Davis, Mrs. J. H. Harmer, Mrs. H. W. Harmer, Miss M. Linggood, Miss E. R. Orchard, Mr. John Skull, and Mr. W. H. Trowbridge. May I thank you each for your continued interest and helpful encouragement.

With all good wishes to you each, from

UNCLE PETER.

Jesus' Compassion

June	6	M	**Matt. 14, 13-21**
	7	Tu	Isa. 49, 8-16
	8	W	Luke 7, 11-18
	9	Th	Lam. 3, 22-32
	10	F	Psa. 86, 9-17
	11	S	Psa. 145, 1-9
	12	Su	Mark 6, 34-44

Peter's Faith and Failure

June	13	M	**Matt. 14, 22-27**
	14	Tu	**Matt. 14, 28-36**
	15	W	Matt. 16, 13-20
	16	Th	Matt. 26, 69-75
	17	F	John 21, 15-25
	18	S	1 Pet. 1, 1-9
	19	Su	1 Pet. 2, 17-29

A Woman's Faith

June	20	M	**Matt. 15, 21-31**
	21	Tu	Esth. 4, 15-1 ; 7 5, 15
	22	W	1 Sam. 1, 8-18
	23	Th	1 Sam. 1, 19-28
	24	F	Luke 8, 43-48
	25	S	John 11, 20-29
	26	Su	Ruth 1, 11-19

Power over Satan

June	27	M	**Matt. 17, 14-23**
	28	Tu	Matt. 4, 1-11
	29	W	Acts 10, 34-43
	30	Th	Eph. 6, 10-18
July	1	F	2 Tim. 2, 19-26
	2	S	1 Pet. 5, 1-9
	3	Su	1 John 3, 1-10

Sin and its Remedy

July	4	M	**Num. 21, 4-9**
	5	Tu	John 3, 14-22
	6	W	Isa. 53, 1-6
	7	Th	Isa. 53, 7-12
	8	F	1 John 1, 1-10
	9	S	1 Pet. 1, 13-21
	10	Su	Rom. 5, 1-8

The Day of Atonement

July	11	M	**Lev. 16, 1-9**
	12	Tu	**Lev. 16, 10-19**
	13	W	**Lev. 16, 20-28**
	14	Th	**Lev. 16, 29-34**
	15	F	Exod. 30, 1-10
	16	S	1 Cor. 15, 1-10
	17	Su	Heb. 10, 1-12

The Cities of Refuge

July	18	M	**Num. 35, 1-8**
	19	Tu	**Num. 35, 9-15**
	20	W	**Num. 35, 16-25**
	21	Th	**Num. 35, 26-34**
	22	F	Josh. 20, 1-9
	23	S	Psa. 46, 1-11
	24	Su	Psa. 71, 1-12

Moses' Disobedience and Death

July	25	M	**Num. 20, 1-6**
	26	Tu	**Num. 20, 7-13**
	27	W	**Deut. 34, 1-12**
	28	Th	Psa. 106, 21-33
	29	F	Heb. 3, 1-10
	30	S	Num. 27, 12-23
	31	Su	John 5, 39-47

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RAYS

FROM THE EAST

for young people

COME

to the

ANNUAL "RAYS" MEETING

on

Saturday, September 24th, 1955

at 3.30 p.m.

Place : Mount Zion Chapel,
Chadwell Street,
Clerkenwell

Chairman : Pastor O. Crouch Austin

Speaker : Missionary B. Orchard

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No. 155 **August—September, 1955**

STONES

by Mrs. H. A. Huckett, Namakkal

An American missionary lady drove into our compound at 7 a.m. on Saturday morning. As I went out to greet her, I noticed that she had collected some of the shiny white stones that are to be found in this area. Seeing me look at them, she laughed and said, " What a wonderful palace for the Lord you could build ! " She then went on to say that she had got a big white stone and also a big black one to use as stops for her doors. She said, " I shall call the black one ' Namakkal ', and the white one ' Huckett '."

White or Black ?

After our visitor had gone, the thought remained with me, Why did she call the white one "Huckett " ? Then I remembered that white stones means " saved ones ". There are many black stones in Namakkal; many people who do not know the Saviour, but there are only a few white ones. Which are you ?

Fire Stones

Our white stones glisten in the sunshine and are almost like marble sometimes. Do we shine for Jesus ? Are we making His palace beautiful ? When our children lived in India, they used to love to collect small white stones and they called them " Fire Stones ", because when rubbed together they made sparks. I have known them to take them to bed with them in order to see the sparks after dark when they struck them together. It was fun. So it is that when the Saved Ones—the white stones—of Jesus get together and talk about Him, the sparks of love arise and this is pleasing to Him.

Useful Stones

Sometimes we use these pretty stones as paper-weights and they become very useful. It is often very windy in Namakkal and important letters and papers could easily get blown away and lost. Very much time could be wasted in looking for them but a white stone placed on them keeps them safely from the attentions of " Mr. Wind ". Thus people are saved from getting annoyed and irritated and are kept happy. What about trying to be a White Stone and make people happy ? Think of things which will save them from getting annoyed or irritated. This will please the Saviour and, if you do that, He will bless His little White Stone.

Overcomers

God says something about white stones in the Bible. He is going to give certain people a white stone with a new name written on it. Who are they who shall receive them ? They are for " overcomers ", see Rev. 2: 17. Will you receive one ? God has a lot to say in Revelation, chapters 2 and 3, about " overcomers ", for they are the victors and conquerors who have subdued their

enemies. How shall we overcome ? 1 John 5, verses 4 and 5, provide the answer. Look it up and see.

Again, in Revelation 12, verse 11, we are told how people overcome by the Blood of the Lamb. God says in Revelation 21, verse 7, that if we overcome, we shall be His OWN children, and all Heaven will then be ours. How wonderful to possess all things and to conquer at the last !

A LETTER FROM THE LORD JESUS

by Missionary W. H. Kubrt, Madras

We had trudged up and down a number of dusty streets calling at each house with leaflets announcing our return at the same hour on the following evening, and telling them that we should bring with us copies of St. John's Gospel for sale at one penny. We had been to so many houses and tried in stilted Tamil to explain our errand so many times that our legs and our throats were beginning to get tired . . . and it *was* so dusty.

Hindrance or Help ?

A little group of children tried to be helpful but more often than not hindered us and made a nuisance of themselves. It was all right when they ran into the houses for us and dragged people out whom we might otherwise have not seen, but it was not so nice when they mimicked our Tamil and hooted and called out after us, " White man ! White woman ".

This Child Was Right

Not unnaturally, bewildered men and women kept on asking us what it was all about, and some did not wish to receive our leaflets without being first informed. So, again and again, we explained in precise Tamil that " Gospel " meant " Good News " and the book we wished them to buy next evening was good news about God. When we were getting quite tired of it all, one of our brighter little companions darted eagerly into a house and shouted out so that our delighted ears could hear, in crisp, homely Tamil, " A letter from the Lord Jesus ! ". We thought that this was a lovely way to put it and we felt less tired.

" The Sower Soweth The Word "

As a result of several days of work in that village and in nearby Poonamallee, five hundred and fifty people have bought a copy of the " Lord Jesus Letter ", and some of them are now busy doing the Correspondence Course which was given along with each copy of the gospel. And more than a thousand other books have been sold, many of them at only a farthing each.

Do you read the " Lord Jesus Letter " ? Have you ever tried to reply to His letter, or to say " Thank You " for its Good News ?

HOW THE MONK SPENT HIS HOLIDAY

In another article you have read an interesting story from India—a story of sowing the Good Seed in the hot, dusty town near Madras. Here is a story from Korea where, until so recently, there was war, cruel, fierce, and destructive.

The town of Seoul (pronounced "sole") is the capital of Korea and there was so much fighting there that when the armistice was signed poor Seoul was little better than a heap of ruins. However, the people soon set to work to build, and it was not long before the town began to grow into shape once again and shops, hotels, and houses were rebuilt. With the rebuilding of the city there came to be a great rebuilding of faith too. For the old faiths of Confucius and Buddha have been found wanting. Like Baal in the Bible story, they were not able to hear when the people cried to them in their need. Thousands of these war-weary people are seeking for peace and rest and are finding it in Jesus, who said, "Come unto Me and I will give you rest". Each week, two or three new churches are built and ready for service, but even so they are not big enough to hold the people who come to worship.

One of the bright new shops in Seoul is a book-store, and it is of a very special kind. For here are sold copies of God's Book, both the whole Bible and also portions. The people of Korea have a great thirst for God's Word, so much so that in four months more than 611,000 copies of the Bible were sold.

Into this Bible bookshop there came one day a Buddhist monk, carrying his prayer-wheel and bowl, and dressed in his flowing saffron robes. He enquired the price of a Christian Bible and having paid for it, concealed it beneath his robe. He was about to leave the shop when the owner asked him how it was that a Buddhist monk should want to read the Bible. "Oh", said the monk, "I have heard so much about the Christian religion that I would like to know something more about it".

A few months passed by and once again the Buddhist monk was back in the book-store bearing his precious Bible. The bookseller thought that he had come to return it and to ask for the money back. Instead, however, the monk asked him if he would take care of the Bible for him until such time as he could come for it again. The bookseller said, "Certainly, I will, but why do you ask me to keep it? Have you not your own room where you can keep it?"

And then the bookseller heard the story of the monk and his Bible. After he bought it he took it back to his cell and day after day, when worshippers of Buddha came to his cell, he was found to be reading it. They were amazed to find a monk of Buddha reading the Christian Bible but he told them that, in order that he should not be an ignorant person, it was necessary for him to know what was in the Christian Bible.

One day, his head priest came to his cell to see what work he was doing, and found, wide open on his desk, a Christian Bible. He was exceedingly angry and told him that if he wanted to remain a monk he must throw away the Book; or, if he wanted to keep the Book, he must leave his cell for ever. This was a sad blow for the monk for he had come to find in the Bible the answer to the cry of his heart, the Bread of Heaven for which his hungry soul had long cried out.

And so he thought of a way out of his difficulty. Very soon he would have his holiday-leave and he could then read his precious Bible as much as he liked. So back he came to the Bible bookshop to enquire if the owner would kindly keep his Bible for him until he got his holiday. He would then call for the Bible and could spend his holiday hours reading and studying that wonderful Book which had become to him the joy and rejoicing of his heart.

The name "Korea" means "morning calm". We pray that a great peace may steal over that ruined land as the light of the Lord Jesus shall rise upon her people.

HOW MUCH DO YOU KNOW?

The boys were standing in the playground together talking about a great English batsman. Each of them knew quite a lot about him and what he had done on the cricket field, but there was one boy who surprised them all by saying, "I know him better than you all—he's my Dad".

The first Epistle of John was written to people who knew quite a lot, and probably quite a lot about Jesus, but it was written by a man who knew Jesus as his best friend. How well he knew and loved Jesus you will gather as you answer these questions. Seventeen times John used the words "we know", and each time he is saying to us, "This is real—of this I am certain", all because he loved Jesus and was the disciple whom Jesus loved. May you each come to know much about Jesus, but best of all may you each come to know Him personally.

Read very carefully the First Epistle of John—there are only five chapters—and find the answers to the following questions. You should have no trouble to find them if you remember that the words printed in *italics* are the exact words of Scripture. Write down the number of the question, then write out the verse **in full** where you have found the answer. giving the number of the chapter, and the verse.

Lower Group, age under 12

1. What is it that "*cleanseth us from all sin*"?
2. What is "*the promise that he hath promised us*"?
3. Which verse tells what will happen "*when he shall appear*"?
4. Who "*sent the Son to be the Saviour of the world*"?
5. Who are the "*three that bear record in heaven*"?

Upper Group, age 12 and under 16

Follow the instructions given and answer these questions as well as the Lower Group.

6. Why can we be sure of forgiveness "*if we confess our sins*"?
7. "*We love him*". Why?
8. Why did God send "*his only begotten Son into the world*"?
9. Why did John write to "*you that believe on . . . the Son of God*"?
10. How may "*we know that we have passed from death unto life*"?

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for another prize until December, 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—AUGUST 31st, 1955

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see such a good number of entries although many of you received your "Rays" rather late. There were 60 new Searchers. Amongst these we were glad to see entrants from Aldringham and Epsom once again. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. David Payne, age 13, "Tabernacle" S.S., Brighton.
2. Doreen Devonshire, age 15, "Rehoboth" S.S., Manor Park.

Special Mention: Jessie Wing, James Abbott, Vera Warren, Rhoda Warren, Rachel Perry, Ruth Laimbeer, Anthony Bourne, Philip Bird, Ruth Butters.

Very Highly Commended: Sylvia Gillies, Irene Baldwin, Jennifer Miller, Brenda Barrett, Kenneth Appleton, Percy Carr, Jennifer Richards, Mary Oxborrow, Jean White, David Hunt, Dorothy Saunders, Valerie Laws, Maureen Hammond, Jean Potter, Margaret Solly, Valerie Streeter, Ruth Sowerbutts, David Wilcox, Maureen Jackson.

Highly Commended: Christine Cooper, Susan Cantor, Carol Collett, Joyce Barkaway, Joy Emmerson, Peter Morgan, David Largent, Pamela Phillips, Patricia Walker, Mary Vines, James Ransome, Georgina Bardo, Pat McGillicuddy, Andrew Symonds, David Bugg, David Burman, Christine Hill, Sidney Skull, Vera Crowhurst, Jonathan Evans, Margaret Gould, Marion Cardy, Irene Pharaoh, Kathleen Sparrow, Roger Davies, Mary Race, Maureen Doubleday, Christopher Bacon, Leslie Hewett, Trevor Lovell, Vanda Cooley, S. W. Trowbridge, Joan Wing, Michael Saunders, John Green, Leslie Smith, Mervyn Prime, Gwendoline Sansom, Denise Dade, Leonard Chamberlain, Graham Phillimore, James Short, Pauline Saunders, Gerda Cooley, Janette Page, Sally Vines.

Commended: Pauline Monaghan, Denis Perry, Jill Burrows, Roy Perry, Helen Clark, David Gray, Pearl Norman, Carole Smith, Vera Farrow, Chester Uzzell, Janet Walterson (omitted references), Edward Jackman. Answered Upper Group only: Patricia Carter, Cecil Thapsom, Carol Payne, Anthony Tuttlebee. Answered Lower Group only: Barbara Pearson.

Lower Group, age under 12

Prizewinners: 1. Pauline Lovell, age 8, Belvedere S.S.
2. Colin Rayner, age 9, "Bethesda" S.S., Stowmarket.

Special Mention: Margaret Marshall, John and Graham Eldridge, Jean Warren, Janis Lowe, Brenda Watts, Douglas Earl, David Pook, Vivienne Hurren, Isobel Baker, Marjorie Moon, Olive Butters, David Mitchell.

Very Highly Commended: Anne Honeysett, Peter Muddell, Marion Hawes, Alison Smith, John Whimney, Avril Hart, Ann Wing, James Bugg, Pearl Saunders, Brenda Wright, Derek Asplin, Pamela Payne, Ann Baligna, Jean Horne, Jean Emeny, Paul Orchard, Rosemary Wright, Colin Brown, Cynthia Smith, Brian Asplin, Philip Wolstenholme, Sylvia Bish, Penrose Wright, Dorothy Goodwin, Monica Ransome, Mary Pickering, Anthony Stockman, Peter Perry, Jill Banister, Maureen Burdon, Michael Madder, Marilyn Thomas, David Edwards, Michael Horrex, Denise Farrow, Roger Wood, Rose Leaver, Elizabeth Hogwood, Elisabeth Relf, Anthony Butler, Marion Petty, Jennifer Jenn, Mary Diggins, June Mumby, Carole Weekes, Geoffrey Kimber, Mary Garner, Colin Wilkins, Harold Bugg, Mary Edwards, Susan Kempster, Ann Mason, David Kilminster, Ann Lawrence, Pauline Wilcox, Ann Hayday, Patricia Gardener, Rosemary Reeves, Carole Sheath, Gerald Pearce, Valerie Barnett, Helen Sibthorpe, Christine Ruffles, Alan Barber, Pamela Towler, Colin Chandler, Margaret Rivers, Sheila Clover,

Elizabeth Allick, Carole Blaxall, Doreen Pearsall, Brenda Burman, Adrian Barnes, Patricia de Bruyn, Richard Edwards, Patricia Munday, Rachel Collins ,Joscelyne Large, Juliet Wobey, Lynne Dryhurst, Robert Portlock, Paul Debenham, Y. Beckett, Rosemary Robinson, Alan Chamberlain, Eileen Chandler, An entry from Wood Lane, Fressingfield, Patricia Bridges, Roger Osborne, Hazel Hemmaway, Marian Ginger, Colyn Payne, Michael Brown, Beryl Knight, Muriel Eldridge, Joan Solly, Ronald McGillicuddy, An entry with Bromley and Beckenham postmark, Barbara Jackson, Diane Yates, Alice Scholes, Marilyn Carey.

Highly Commended : Joyce Catling, Muriel Rushbrook, John Bugg, Stanley Tyler, Hazel Muddell, John Smith, Ronald Harper, Jean Hill, Evelyn Clark, Ruth Goddard, Rosemary Willis, Maureen Sparrow, Roger Taylor, Margaret Symonds, Mavis Sawdy, Jennifer Nustedt, Keith Cook, Vivian White, Elizabeth Pickering, Moira Mochine, Margaret McGillicuddy, Olive Baker, Margaret Taylor, Pauline Crees, Susan Vines, Mary Plummer, Muriel Knight, Ann Orchard, Christine Phillimore, Merilyn Lyall, Margaret Day, Barbara Sowerbutts, Carole Chapman (Chingford), Graham Pearson, Geoffrey Tickell, Roger Notley, Shirley Harper, Mary Byrne, Gwyneth Bick, Christine Jermyne, Keith Hawes, Elizabeth Taplin, Sheila Page, Ann Holmes, Jean Rogers, Heather Laver, Thelma Day, Barbara Simpson, Brian Rippon, Sheila Green, David Jaegar, Paul Harvey, Sheena Ellingham, Pauline Mooney, Brenda Sharp, Audrey Jermyn, Michael Bardo, Mary Knight, June Muirhead, Pauline Barkaway, Joan Child, Bernard Plail, Jeffrey Smith, Christine Barnett, Jane Moore, Rodney Dade, Margaret Orchard, Joan Terry, Pat Bradey, Joan Hart, David Smith, Leonard Rogers, Marion Collins, David Paveling, Brian Eagling, Peter Smith, Jean Clements, Margaret Blaxall, Pat Davies, Alan Saunders, Alan Johnson, Elizabeth Bacon, Ruth Baker, Patricia Mooney, Janet Nott, Pamela Monaghan, Trevor Bridge, Rosemary Taplin, Edna Nott, June Hill, Julia Mooney, Rosetta Wilson, Sandra Banks, Thomas Blake, Grace Skull, Rita Young, Nancy Allick, Tony Dacre, Alan Braithwaite, Maureen Steiner, B. Rushbrook, Terry Porter, Joan Sawdy, Irene Wobey, Peter Dacre, Peter Leaver, Lilian Carr, Jimmy Stockman, Dawn Cook, Wendy Cook, Doreen Randall, David Turner, Leslie Wainwright, Royston Kent, Vicky Miles, Muriel Higgins, Mary Jeffrey, David Finn, Jennifer Vines, Patricia Maloney, Michael Payne.

Commended : Beryl Powell, Frederick Cooper, Carole Chapman (Ponders End), Jennifer Scholes, Valerie Massey, Maureen Bick, Jennifer, Rushbrook, Rodney Wright, Julie Chapman, Michael Rowley, Margaret Austin, Daphne Pettitt, Alan Tiles, Peter McGillicuddy, Diane Langdon, John Danskin, Jennifer Roberts, Alan Button, James Nuthall, Gerald Hall, Gillian White, Kenneth Warne, Pat Simpson, Sylvia Nuthall, Maurice Short, Carol Fraser, Evelyn Farrow, Stanley Potter, Roy Williams, Philip Blyth, James Pincham, Colin Titt, Lynda Willshire, Kathleen Phillips, Shirley Tuttlebee, an entry from Spring Road, Ipswich, Judith White, Doreen Cole, Leonard Wakefield, Alan Smith, Leslie Oram, David Page, Mary Hawes, Clifford Wedgebury, Joyce Beales.

Not for Competition : Miss Jean Pearce. Omitted from last list : Jean Wing.

Belvedere gains first place; West Ham, second; Bradenstoke, third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Just over 19 years ago there set sail for the first time one of the largest, fastest and most beautiful boats that has ever sailed on the ocean. On May 27th, 1936, *s.s. Queen Mary* left Southampton on her maiden voyage across the Atlantic. Each day there was a direct broadcast by radio-telephone to the B.B.C. and this was transmitted to all the schools in

Britain, so that day by day the boys and girls in their schools at home were able to listen to the voice of someone speaking from the deck of the great ship steaming westwards across the Atlantic. One day, the Captain himself spoke and these were the words he used: "I am on the right course: full steam ahead".

Years ago there was another great liner which was full steam ahead on the wrong course—she struck an iceberg and sank—but *Queen Mary* kept her right course until it was finished triumphantly in New York Harbour.

One is reminded of a great man of many years ago who said, "Neither count I my life dear unto myself, so that I might finish my course with joy" (Acts 20: 24). The Apostle Paul had a course to follow—a right course laid down for him by his Master, Jesus Christ—and no matter how hard the way or how rough the water, he followed that course without turning aside. He was determined to carry out his Lord's bidding and once he got on to the right course, he went full speed ahead without compromise or hesitation, until he had told of the Gospel of the Grace of God to all whom he could reach.

Some of you boys and girls may have left school this term. You will be starting a new course. But whether at school or leaving school, we are all on a journey across life's ocean. Are you like the Apostle Paul, following the Lord Jesus and therefore full steam ahead on the right course? Or, are you trying to go your own way? If so, you will sooner or later meet with disaster and will find yourself far away off your true course. Pray the prayer of David in Ps. 27: 11, "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies".

I was pleased to receive letters from James Abbott, Christopher Bacon, Isobel Baker, Olive Butters (our love to Grandfather), Percy Carr, Doreen Devonshire, Graham Eldridge, David Hunt, Margaret Orchard, Paul Orchard, Jennifer Richards, Rhoda Warren, Janet Watterson, Brenda Watts. Also, I would like to thank the following friends for their letters: Mrs. E. E. Baker, Mr. M. Barnett, Mr. J. Christie, Mr. R. J. Davis, Mrs. Eldridge, Mr. E. W. Fromow, Mrs. J. H. Harmer and Mr. H. W. Harmer, Mr. A. J. Jermyn, Miss W. A. Jordan, Miss M. Linggood, Mrs. D. A. Rayner, and Mr. W. H. Trowbridge.

With every good wish to you all,

UNCLE PETER.

Judging, Asking, Entering

Aug.	8	M	**Matt. 7, 1-7**
	9	Tu	**Matt. 7, 8-14**
	10	W	Rom. 14, 4-13
	11	Th	Jas. 1, 1-8
	12	F	John 10, 1-8
	13	S	John 10, 9-18
	14	Su	John 14, 5-14

Apostles Chosen and Taught

Aug.	15	M	**Matt. 10, 1-6**
	16	Tu	**Matt. 10, 7-15**
	17	W	**Matt. 10, 16-25**
	18	Th	**Matt. 10, 26-33**
	19	F	**Matt. 10, 34-42**
	20	S	John 6, 61-71
	21	Su	John 17, 1-10

Wheat and Tares

Aug.	22	M	**Matt. 13, 24-30**
	23	Tu	**Matt. 13, 34-43**
	24	W	Matt. 25, 1-13
	25	Th	Matt. 24, 36-42
	26	F	Matt. 25, 31-40
	27	S	Matt. 25, 41-46
	28	Su	Mark 8, 34-38

On the Holy Mount

Aug.	29	M	**Matt. 17, 1-13**
	30	Tu	Exod. 34, 29-35
	31	W	Matt. 3, 13-17
Sept.	1	Th	John 1, 6-14
	2	F	John 8, 22-32
	3	S	2 Pet. 1, 16-21
	4	Su	John 12, 23-33

About Forgiveness

Sept.	5	M	**Matt. 18, 21-27**
	6	Tu	**Matt. 18, 28-35**
	7	W	Matt. 5, 38-48
	8	Th	Luke 6, 32-38
	9	F	Eph. 4, 25-32
	10	S	Col. 3, 12-17
	11	Su	Matt. 6, 7-15

The Danger of Riches

Sept.	12	M	**Matt. 19, 16-22**
	13	Tu	**Matt. 19, 23-30**
	14	W	1 Tim. 6, 6-12
	15	Th	1 Tim. 6, 13-21
	16	F	Jas. 5, 1-8
	17	S	Matt. 6, 19-26
	18	Su	Matt. 6, 27-34

Working for the Master

Sept.	19	M	**Matt. 20, 1-7**
	20	Tu	**Matt. 20, 8-19**
	21	W	Matt. 20, 20-28
	22	Th	Matt. 20, 29-34
	23	F	1 Cor. 3, 7-15
	24	S	Eph. 6, 1-8
	25	Su	Rev. 22, 1-7

Questions and Answers

Sept.	26	M	**Matt. 22, 15-22**
	27	Tu	**Matt. 22, 34-40**
	28	W	**Matt. 22, 41-46**
	29	Th	Matt. 21, 23-27
	30	F	Psa. 110, 1-7
Oct.	1	S	1 Pet. 2, 11-17
	2	Su	Rom. 13, 1-8

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RAYS

FROM THE EAST

for young people



Harvesting in India

issued by the

STRICT BAPTIST MISSION

of Pastor J. K. Tharpe,

61 Breakspears Road, Brockley, London, S.E.4

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ANTS

by Mrs. Champion, Kovilpatti

This year, the ordinary small black ant has deserted us and a very tiny red one has taken its place. It has come in its thousands and, tiny as it is, it can bite. The only place which it does not seem to explore is our beds, and very thankful are we for that. I suppose it is because there is no food there.

Do They Speak to Each Other ?

How busy these little things are all the time. I have never seen them sitting down to talk to each other. Two lines of them, one coming, the other going, are always running close to each other, and the only sign I have seen of any conversation is when one from one line will stop and knock heads with another from the other line. I do not know what they say, but as they run along, there are certain ants who always knock heads. Perhaps they are the captains in charge of so many ants each and they have to check up or perhaps they just tell each other what work to carry on with. At any rate, they never seem to slack off. We say that " All work and no play makes Jack a dull boy ", so we may hope that they do have a little rest when they get back into their holes.

Fighting Their Battles

When I was studying Tamil, the ants used to fight battles on the wall near my table. And sometimes when it was very hot I was tempted to watch them instead of studying, but, by being so hard at work, the ants always reminded me that I should be working also.

Their battles, however, were very interesting because each ant would line up to face the ant it was going to attack; and then they would struggle with each other until one of them seemed to double the other one up and carry it away.

Struggling Over Their Difficulties

They were always trying to catch the flying and crawling insects and would never give up. They would tug and pull until help came. I have even seen them tackle a flying beetle—they would drag it along to the doorstep and try to get it up and over the raised step. Each time it would fall down before they could push it over and down the other side but they would struggle on and never cry " quits ".

Our bungalows are always whitewashed inside and out. For six months of the year, red dust blows across from the empty fields at the back of the bungalow and settles on our white walls. If one looks closely one can see nice little white roads leading in various directions across the white walls and if one looks closely one can see that they are ant roads. These tiny paths, not a quarter of an inch wide are made by the ants and it is thus possible for for one to see where they are going. Sometimes I give them a

puff of D.D.T. but that does not hinder them for long, they very quickly make another path nearby.

Quick to Seize Their Opportunities

We have two cupboards in which we keep all the food that the ants might like. The legs of the cupboards always stand in tins filled with either water, oil, or D.D.T., but how careful it is necessary for us to be ! If only a straw or a piece of string touch the cupboard, the ants in some wonderful way send messages to all their relations, and, in less time than it takes to tell, they are all rushing up the piece of string eating bread or sugar and falling into the milk or anything else they can find. When this happens, they have a really good time but they never miss the tiniest crumb, they dart about or wait hoping to get inside that cupboard. Woe betide any person who does not wash up properly because, on opening the drawer, the ants will be found there busily doing the cleaning up that someone else should have done.

Who is Their Teacher ?

Who, then, is it that tells the ants what to do ? It is the wonderful instinct which God has given to them when He made them. We do not get much rain here but the ants know when it is going to rain. They rush out to their holes and long lines of them appear : each ant carrying an ant egg which they take long distances to a place where they know the rain will not touch them.

There are many different sizes. There are very big black ones and very big red ones; and don't they sting ! I soon learned never to sit under a mango tree because of ants. I sat on a red ant once but I am glad to say that the big ones seldom come into the bungalow. They stay in the fields and the little ones use the bungalow.

It really sounds as if ants never do rest but, of course, our Heavenly Father does not mean us to go on working all the time. If we feel inclined to rest too much or to be a bit lazy, the ants are there for us to look at and to make us realise that we can do a bit more than we think we can.

GOATS

by Miss E. M. Flory, Sendamangalam

Goats are among the commonest animals in South India. They are allowed to roam the streets at will, and in some ways are very useful, as they act as a kind of highway scavenger, eating banana skins, orange peel, and other rubbish which people carelessly throw down in the road. On the other hand they can be a great nuisance. They often stray into our garden, and then will eat anything green they can find, including plants in the vegetable plot and other flowering plants. They are like some boys and girls :

useful as long as they remain in their right place, but they are very fond of straying.

The Orphan

One day when I was visiting some women in their homes to teach them from the Bible, there was, in one house, a baby goat tied up, sitting very comfortably on the end of a form, eating some greenery which had been placed there for it. The woman of the house told me that its mother had died during that week and she was trying to look after the poor little goat. It had been left quite helpless, with no one to care for it, so she had taken pity on it. I thought of our Heavenly Father who looks after boys and girls when they have no one else to help them. There are many orphan children in India, some of them not so well-off as this little goat. Please pray for them that God will care for them.

The Goats that came to Sunday School

No doubt you all know the story of Mary's little lamb that followed her to school. This is the story of a little goat that came to Sunday School. At a children's service in one of the village chapels, the children recited some Bible parables and illustrated them in rather an unusual way. One little boy came in with some goats and some sheep, and led them to the front of the building by a string. He stood with the sheep on his right side and the goats on his left, and recited from memory (in the Tamil language), " When the Son of Man shall come in His glory . . . before Him shall be gathered all nations. And He shall separate them one from another as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand, and the goats on His left " (Matt. 25: 31-33). The kind of sheep we see in this part of India look almost exactly like goats—I often cannot tell the difference, but the shepherd knows. Even so, children who are trusting the Lord Jesus as Saviour often look very much like those who do not; we may not be able to tell the difference, but the Good Shepherd will never make a mistake. I wonder which you are.

The Goat that Went Astray

As I said, goats often wander into our garden and cause a lot of damage to plants and trees. One day, to try to teach the owners a lesson, a goat was caught and tied to a tree. It cried pitifully but could do nothing to help itself. Later, the owner came to look for it, but before she was allowed to take it home, she had to pay a small sum of money as a fine. That reminded me of the story of the lost sheep in the Bible. And there is a text which says, "All we like sheep (or goats) have gone astray ". We have wandered from our Shepherd, got tied up with sin, and become prisoners, and can do nothing to set ourselves free. Then the Shepherd comes to seek us, but before He could break our bonds, He had to pay a great price—His own precious blood.

This little goat had not much sense. Even after being brought back by its owner and released, it still wanders. Let us take warning, and having been redeemed from the power of Satan, keep close to our Shepherd.

"Ye were not redeemed with corruptible things as silver and gold . . . but with the precious Blood of Christ."

SINGING . . . IN YOUR HEART

How can anyone sing in their heart? Surely, the place from which to sing is the lips or the mouth—not the heart. And yet a song has risen from even stranger places than the heart. Do you remember who it is and where it was that a man said, "I will sacrifice unto Thee with the voice of thanksgiving"? He was in a strange place. It was almost as strange a place when two men were singing at midnight with their feet held fast in the stocks and their hands in chains (see Jonah 1: 17 and 2: 9; also Acts 16: 25). The place may be strange for the song but a song is like a river. it begins in the heart of the hills and flows to its mouth. May God give us each praising hearts and we shall then have singing lips.

Lower Group, age under 12

In each of the following sentences some words have been purposely left out. In the first sentence **one** word is missing; in the second sentence. **two** words, and so on up to **six.** The answers will all be found in the Book of Psalms. We want you to find the sentences and write them out, including the missing words and giving the number of the Psalm. and the verse where found.

1. It is good to sing praises unto God.
2. The Lord is greatly to be praised.
3. I will praise God with a song.
4. I will praise thee with all my heart.
5. Let my mouth be filled with praise all the day.
6. Praise ye the Lord; for he is good.

They are found in Psalms 147; 96; 69; 86; 71 and 106.

Upper Group, age 12 and under 16

First answer the questions set for the Lower Group. Then search for these sentences, starting with **seven** missing words, up to **twelve.**

7. It is a good thing to sing praises unto thy name.
8. Let the people praise thee.
9. I will greatly praise him among the multitude.
10. Enter into his courts with praise : and bless his name.
11. I will sing praise unto thee.
12. I will praise thee among the nations.

They will be found in Psalms 67; 92; 100; 108; 109; 138; 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 February, 1956, 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, 1955

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see so many entries; but sorry to say that in many cases the work was not quite up to the usual high standard. Quite a number lost marks because you gave small letters where there should have been capital letters. There were 48 new Searchers, and we were pleased to welcome back some who have not entered for a long time.

The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: Doreen Devonshire came first, but as she received a prize last time, the awards go to—

1. Mary Rose, aged 14, Mendlesham Green S.S.
2. Rhoda Warren, aged 13, "Bethel" S.S., Stonham.

Special Mention: Pamela Buss, Maureen Hammond, Isobel Baker, Anthony Bourne, Marion Cardy,

Very Highly Commended: Ann Robinson, Valerie Streeter, Jean Potter, David Payne, Percy Carr, Pauline Barkaway, Janet Scruby, Mary Pickering, Dorothy Saunders, Ruth Butters, James Ransome, Irene Pharaoh, Georgina Bardo, Ruth Sowerbutts.

Highly Commended: Andrew Symonds, Joyce Barkaway, Jennifer Miller, Carole Sheath, Anthony Stockman, Maureen Petty, Christopher Bacon, Kathleen Sparrow, Stephen Trowbridge, Irene Baldwin, David Largent, Sylvia Gillies, Constance Hill, Pamela Phillips, Jessie Wing, Margaret Solly, James Abbott, Diana Sore, Vera Warren, Elizabeth Wiles, Christine Cooper, Margaret Cottington, Colyn Payne, Evelyn Clark, David Wilcox, Barbara Sowerbutts, Jennifer Richards, Pauline Saunders, Christine Aves, David Burman, Jean White, Denise Dade, Sidney Skull, Ruth Laimbeer, An entry from White Lion Street, dated August 10th, Patricia Walker, Graham Phillimore, David Bugg, Douglas Plummer, Jonathan Evans, Carol Collett, Pat Bradey, Margaret Brooke, Carole Smith, Rachel Perry, Barbara Adams, Barbara Pearson, Eira Edwards, Keith Wall, Mervyn Prime, Maureen Burdon, Jean Bannister, Janette Page, Raymond Benny, Nancy Allick, Sandra Groce, Philip Bird, Leslie Hewett, Susan Cantor, Margaret Gould, Valerie Payne.

Commended: Brenda Watts, Vera Leggett, Mary Oxborrow, Daphne Leggett, Graham Pearson, James Short, Joan Wing, Pamela Jeavons, Trevor Lovell, Janet Mayhew, Mary Vines, Pearl Norman, Sally Vines, Leslie Smith, Michael Saunders, Ronald McGillicuddy, Roy Perry, Doreen Randall, Denis Perry, Alan Button. Answered Upper Group only: Miriam Cornwell, June Pryce, Alan Turner.

Lower Group, age under 12

Prizewinners: 1. David Pook, Farnham, Surrey.
2. Elizabeth Hogwood, Tabernacle S.S., Brighton.

Special Mention: Peter Swan, M. Symonds, David Jaeger.

Very Highly Commended: Malcolm Swan, Marion Collins, Derek Asplin, Pamela Towler, Adrian Barnes, Pamela Payne, David Mitchell, Ann Baliga, June Mumby, Colin Rayner, Cynthia Smith, Janis Lowe, Roger Osborne, Olive Butters, Valerie Barnett, Marjorie Moon, Margaret Marshall, Ann Mason, Douglas Earl, Ruth Goddard, Lilian Carr, Joscelyne Large, Susan Kempster, Rose Leaver, John Bugg, Margaret Day (Staines), Elizabeth Pickering, Mavis Sawdy, Ruth Adams, Elizabeth Allick, Paul Debenham, Sheila Maloney, Patricia de Bruyn, Jennifer Jenn, John Whinney, Anthony Butler, Stanley Tyler, Marion Petty, David Kilmister, Pat Yates, Rodney Dade, Colin Wilkins, Paul Orchard, Colin Brown, Marian Ginger, Philip Wolstenholme, Joan Terry, Sheila King, Barbara Jackson, Muriel Eldridge, Penrose Wright, Frances Hoad, Michael Horrex, Jill Bannister, Rosemary Taplin, Helen Fromow, Trevor Vincent, Alan Chamberlain, Maureen Steiner, Ronald Harper, Pauline Wilcox, Lawrence Fairall, Valerie Saunderson.

Highly Commended : Christine Jermyn, Denise Farrow, Patricia Russell, Elizabeth Bacon, Gordon Pharaoh, Sandra Banks, Audrey Jermyn, Patricia Maloney, Grace Skull, Olive Baker, Doreen Pearsall, Christine Barnett, Avril Hart, James Bugg, Carole Blaxall, Pearl Saunders, Gerald Pearce, Elizabeth Relf, Rosemary Robinson, Gerald Hall, Sheila Clover, Sylvia Bish, Eileen Chandler, Rosemary Wright, Michael Brown, Joan Solly, Graham Eldridge, Valerie James, Helen Sibthorpe, Patricia Bridger, Vivienne Hurren, Brenda Evans, Diane Yates, Margaret Blaxall, Jacqueline Hall, Rosetta Wilson, Pamela Monaghan, Jean Rogers, Daphne Pettitt, Mary Garner, Mary Hawes, Linda Lennox, Geoffrey Kimber, Jennifer Rushbrook, Brian Asplin, Joan Sawdy, Carole Chapman, Yvonne Beckett, Margaret Orchard, Jean Warren, Colin Chandler, John Eldridge, Richard Oxborrow, Hilary Diggins, David Honeysett, Dorothy Goodwin, Keith Cook, Gwyneth Bich, Pat Davies, Hazel Muddell, Bette Mumford, Christine Ruffles, Bernard Rushbrook, David Smith, Peter Leaver, Marilyn Carey, Maureen Sparrow, Marjorie Bowden, Alan Barber, Jane Moore, Harold Bugg, Richard Plummer, Jeffrey Smith, Brenda Wright, Elizabeth Taplin, Janet Hitchcock, Carol Read, Jennifer Nustedt, Christine Phillimore, Rachel Collins, Muriel Rushbrook, Alan Smith, Janet Sullivan, John Smith, Elizabeth Hale, Brian Rippon, Roger Draper, Margaret Taylor, Brenda Burman, June Collett, Vivian White, Monica Ransome, Irene Paynter, Maurice Short, Sylvia Nuthall, Mary Plummer, Barnard Marsh, Malcolm Higby, Dawn Cook, Margaret Day (Chadwell Street), Elaine Hall, Susan Vines, Peter Muddell, Margaret Piggott, Pauline Lovell, David Turner, Rosalie Cole, Margaret Barge, James Nuthall, Fred Cooper, Ruth Baker, William Fowler, Joyce Catling, Jimmy Stockman, David Paveling, Mary Edwards, Joyce Plummer, Rosita Austin, Maureen Nelms.

Commended : Sheila Page, Ann Wing, Mary Allick, David Harris, Alan Braithwaite, Michael Madder, Leonard Rogers, Ronald Lunn, Julie Chapman, Brenda Higgins, Peter McGillicuddy, Keith Higby, Fay Mablethorpe, Rona Collar, Christine Hales, Ann Orchard, Sandra Spurling, Paul Harvey, Roger Taylor, Michael Gordon, Judith White, Leslie Wainwright, David Page, Jean Mitchell, Mary Knight, Terry Hine, Diane Lane, Sandra Young, Alan Johnson, Jennifer Vines, Margaret Draysey, Janet Clements, Gillian White, Rosemary Duffles, Jennifer Pickering, Janet Williams, Susan Piper, Jennifer Maidment, Peter Perry, Pat Gardener, Catherine Baines, Jean Emery, Beryl Powell, John Danskin, Alfred Burrows, Stanley Patter, Gerald Scruby, Margaret Robinson, Jean Clements, Rosemary Tedder, Carole Weekes, Madeleine Dudley, Betty Baines, Marilyn Crawshaw, Alan Saunders, Kenneth Warne, John Parker, Michael Maidment, Evelyn Farrow, Maureen Bich, Thelma Berwood, Jacqueline Johnson, Barbara Simpson, Pat Simpson, Mavis Chuck, Peter Dacre, Doreen Cole, Margaret Payne, Doreen Payne, Angela Green.

Not for Competition : Miss Jean Pearce.

The following entries were too late to be included in the last list : Christine Aves, Ann Burgess, Pauline Goddard, Diane Holmes, Sheila King, C. M. Notley, Marion Plail, Douglas and Richard Plummer, an entry from Gurney Road, Stratford.

Belvedere Sunday School still heads the list, with West Ham second; Bradenstoke, third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

You will all be glad to hear that our annual " Rays " meeting was a very happy gathering and numbers of boys and girls, together with teachers and helpers were present. The Pastor of Chadwell Street—Pastor O. Crouch Austin—conducted the meeting in his genial manner and Missionary E. Orchard gave a most interesting talk upon " Let your light so shine ", illustrating his talk by objects. Courland Grove Sunday School contributed a dialogue on " Is Missionary work really necessary ? " which was listened to by everybody with keen attention. Although the attendance was fully

up to our usual, we missed the presence of some of our London scholars who are regular Bible Searchers and have previously come to our Annual Meeting.

It was just fifty years ago this week that one of the best friends children of this country have ever had, died. His name was Dr. Barnardo. He was born in Dublin and when he was 21 years old he came to the London Hospital to study medicine in order to go as a medical missionary to China. Whilst at the London Hospital, he discovered how sad was the plight of some of the unwanted lads of London and he started by hiring a donkey-shed for 2s. 6d. per week to which he invited some of these boys on two nights a week and on Sundays. It was in that shed that little Jim Jarvis begged to be allowed to spend the night beside the fire, for he was ragged and had no shoes and no home. It was from the lips of Jim that Dr. Barnardo learnt the sad story of London's homeless children and very soon after the two of them walked London's streets at night together, finding yet more lads spending their nights sleeping wherever they could but homeless and unwanted.

It was more than Tom Barnardo could endure and it was not long before many others knew of the need of these lads, and the first of Dr. Barnardo's homes was begun in Stepney Causeway. His motto was, "No Destitute Child Ever Refused Admission" and the door of his home was ever open to all needy children who came. Today, there are 108 homes and over 150,000 children have been helped.

While we pay our tribute to Dr. Barnardo, we think of the children's best and greatest Friend, even the Lord Jesus, for He is the Door. All that enter in by Him are saved, and no boy or girl who needs His love is ever refused, no matter how needy they are, how sinful they be, or wherever they come from. For Jesus said, "Him that cometh to Me I will in no wise cast out."

There were not many letters this time, but I was pleased to hear from: Marion Collins, Jean Pearce, Pauline Lovell, and Daphne Pettit. Also the following friends wrote to me and I would acknowledge their letters with sincere thanks: Miss E. Bradding, Mr. R. J. Davis, Mr. H. W. Harmer, Miss W. A. Jordan, Miss M. Linggood, Miss E. Skull, Miss J. E. Smith, and Mr. W. H. Trowbridge.

With every good wish from

UNCLE PETER.

The Birth of Moses

Oct.	3	M	**Exod. 1, 7-14**
	4	T	**Exod. 2, 1-10**
	5	W	Gen. 15, 12-18
	6	Th	2 Chr. 22, 10-12; 23, 1-7
	7	F	2 Chr. 23, 8-15
	8	S	Matt. 2, 1-10
	9	Su	Heb. 11, 23-30

The Flight of Moses

Oct.	10	M	**Exod. 2, 11-17**
	11	Tu	**Exod. 2, 18-25**
	12	W	Acts 7, 15-21
	13	Th	Acts 7, 22-29
	14	F	Prov. 13, 6-15
	15	S	Psa. 31, 1-8
	16	Su	1 John 1, 1-10

The Call of Moses

Oct.	17	M	**Exod. 3, 1-7**
	18	Tu	**Exod. 3, 8-14**
	19	W	**Exod. 3, 15-22**
	20	Th	Rev. 1, 4-11
	21	F	Acts 9, 1-9
	22	S	Acts 9, 10-20
	23	Su	John 8, 51-58

The Excuses of Moses

Oct.	24	M	**Exod. 4, 1-9**
	25	Tu	**Exod. 4, 10-17**
	26	W	Exod. 4, 18-23
	27	Th	Matt. 10, 16-22
	28	F	Matt. 10, 23-28
	29	S	Isa. 6, 1-8
	30	Su	Jer. 1, 1-10

The Trials of Moses

Oct.	31	M	**Exod. 5, 1-9**
Nov.	1	Tu	**Exod. 5, 10-14**
	2	W	**Exod. 5, 15-23**
	3	Th	Exod. 6, 1-9
	4	F	Exod. 9, 22-35
	5	S	Exod. 10, 21-29
	6	Su	Exod. 11, 1-10

God's Deliverance

Nov.	7	M	**Exod. 12, 1-10**
	8	Tu	**Exod. 12, 11-17**
	9	W	**Exod. 12, 18-25**
	10	Th	**Exod. 12, 26-36**
	11	F	Exod. 13, 37-42
	12	S	John 1, 29-34
	13	Su	John 1, 35-42

Nov.	14	M	**Exod. 1, 7-14**
	15	Tu	**Exod. 2, 11-25**
	16	W	**Exod. 3, 1-10**
	17	Th	**Exod. 3, 11-22**
	18	F	**Exod. 4, 1-9**
	19	S	**Exod. 4, 10-17**
	20	Su	**Exod. 5, 1-14**

About God's Messengers

Nov.	21	M	**Matt. 21, 33-39**
	22	Tu	**Matt. 21, 40-46**
	23	W	Isa. 53, 1-12
	24	Th	Matt. 27, 11-18
	25	F	Matt. 27, 19-26
	26	S	John 15, 15-25
	27	Su	Psa. 118, 21-29

About a Marriage Feast

Nov.	28	M	**Matt. 22, 1-14**
	29	Tu	John 2, 1-11
	30	W	Matt. 11, 20-24
Dec.	1	Th	Matt. 11, 25-30
	2	F	2 Cor. 5, 1-10
	3	S	Zech. 3, 1-10
	4	Su	Rev. 21, 1-7

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

RAYS

FROM THE EAST

for young people

A

Happy Christmas

to you All

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

Watch for the Christmas Envelopes at Sunday School.

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. 157 December 1955—January 1956

WHO SENT THAT CARD ?

There is a wonderful story in the *Mission Herald* told by Mrs. Huckett. It tells about a father and mother and children who were actually leaving their home because they had decided to forsake all their friends and their village and follow the Lord Jesus, leading a new life of faith and trust in Him. As they started out, the mother began to feel afraid of what might happen to them on the journey and whether they could find a new living if they left their old home. Her legs and her hands began to tremble with fear and then she remembered the words on a Tamil text-card which the missionary had given to her many days before. It was the voice of God to that mother and it told her of God's power and love to keep and shield them from evil, so that the mother's heart was quieted and strengthened.

After telling the story, Mrs. Huckett writes : " God's hand was upon that person who prepared that card, that one who sent it, and upon the one who gave it. What a wonderful thing to be God's unconscious channels ! . . .

I wonder if the person who sent that card has read Mrs. Huckett's story. It may not be so but many other cards are needed, thousands of them, and it may be your card which God will use and bless next time.

Why not help with this work ? It is very easy to do so. Collect together all the picture postcards you can find such as views and pictures of places and things, especially the coloured ones, but NOT any comic cards, and then write to the Secretary of the Mission—

Pastor J. K. Thorpe,

61 Breakspears Road, Brockley, London, S.E.4

Ask him for a packet of 100 Tamil texts and send a 1s. Postal Order to pay for them and the postage. And then you will receive a little bundle of thin slips of paper with queer Tamil writing on them—these are each a text from the Bible.

Paste the slips carefully and neatly over the back of your picture postcard and when they are quite dry do them up in a packet for posting to India. The packet should contain 100 cards and should be done up tightly with paper and string **leaving the ends open.** No letter should be put in and they should be addressed to one of the missionaries in India, whichever one you choose. The parcel will then go at " Printed Paper Rate " all the way to India for 5½d. If you do not know the address of the missionary, ask the Mission Secretary of your church or your Pastor, or if you still cannot get the right address send a postcard to Uncle Peter, or a note with your Bible Searcher entry, and he will let you have the right address.

Suitable Christmas cards may be used but only the outside covers, which should be torn off and separated from the inside of the card or any wording.

And now boys and girls, get busy in the long winter evenings before you, until it is time for bed. May God bless you each, and may He use your fingers to His own glory by using many of your cards to carry His messages to men and women, boys and girls of India.

FIREWORKS

by Miss N. Hawes, Paniadipatti

There they are ! Gleaming spotless in the morning sunlight, stately in their loneliness, small white-washed dwellings.

" Houses ! " I inwardly exclaim. A woman working nearby straightens herself and, as if reading my thought, remarks with a smile, " Those are fireworks offices. See ! The watchman is just about to open the doors." Yes, a door was now flung wide open, and I discovered that there were doors—red doors and blue doors, on either side of each building.

The Makers of the Fireworks

I looked away into the distance. The sound of voices broke the stillness, and near at hand the fresh breeze played a tune with the palm leaves. Louder and louder grew the noise of voices as people came towards the offices, walking, jungle-fashion, one behind the other. Younger children playfully danced in and out among the others as they walked. The girls' saris made a gay splash of colour against the grey rocks and brown fields.

Several carried their midday meal in brass or aluminium vessels, others had baskets made of plaited palm leaves, which they carried either on their heads on in the crook of an arm. My attention was attracted to a girl, better groomed than the rest. When she came to me, I said, " Have you ever been to school ? " " Yes, I attended school until last year, and then my mother died " she answered. " Now my younger sisters and I must work. My sisters have never been to school ". She pointed to two girls little more than eight and ten years old, who were chatting with a group of young people nearby.

More Fireworks to Make

Hither and thither ran the young folk, as more and more people milled around the offices. Baskets that had been carelessly placed on the ground were now picked up and the finished work handed in at the office. Bundles of white tapers and hundreds of small round cardboard cases were exchanged for material that they took away to make up into similar things. Yet others entered the offices and sat down, either on a low stool, or on the floor by one of the open doors. Here the tapers were cut into short lengths and powder was poured into the cartons. Nimble fingers wrapped the fireworks in brightly-coloured papers, and with a few rhythmical movements sealed them with suitable labels.

Accident and Disaster

" Bang ! Bang ! Bang ! " A cry of alarm breaks upon the air. Young folk are running wildly out through the red doors as one firework ignites another, leaving the day's work a ruin of charred and smoking ash.

Escape while you may ! God warns us that we too are in danger. He is going to destroy this world. All the homes, houses,

hills, and continents, " and the works that are therein shall be burned up " (2 Peter 3: 10). Only those who believe on the Lord Jesus Christ shall be saved. Flee from the wrath to come. Flee to Jesus now.

BATS!

Mrs. H. A. Huckett, Namakal

DO you like bats ? Some people are afraid of them, but that is rather silly, for they would not harm anybody. They are very wonderful little creatures, really, as you can find out from your Natural History books. Not long ago we went on a visit to a village called Periya Solli-palayam. The camping-room, a mud-walled and thatched place had been shut up for some weeks. It was very dusty and dirty, and white ants had been busy in places. But the most interesting thing was that it was full of bats. We saw rows and rows of them hanging upside down, and some with babies clutching their mothers. In places there were literally clusters of them. When the window shutters and the doors were opened and light came streaming in, the bats were much disturbed, and began flying about in all directions.

Bats for Supper

At once some Indian men became very excited. " Shut the door ! Shut the door ! Quick ! " One dashed out and got a branch; others rushed for sticks. I wondered whatever had suddenly possessed them. The children all came round excitedly, and seemed very expectant about something. The man began to beat about with the branch and the sticks and then I saw why they wanted the door shut. They didn't want to drive them out; they wanted to catch and kill them. Perhaps their idea was that driving them out would only mean that they would come back at the first opportunity, and so they would ! Perhaps it was to stop the nuisance for they make the place very smelly and dirty. So thought I. But when I enquired, they said, " Oh no ! We eat them. They are good ! " As fast as they caught them they gave them to the children standing round, who went off with them with great glee, holding them in their hands. I suppose they took them to their mothers to cook for supper. Would you like bats for supper ?

" Ye are Children of Light and of the Day "

Now I know that these children were very poor, and often have little to eat and less to wear. Perhaps that is why they were so pleased with the bats. We did not have our supper till very late, so we were quite hungry, but I was glad that WE did not have to eat bats. We soon had our camping-room cleaned. The light and a broom made all the difference. We just let the light in, and then vigorous sweeping got rid of the rubbish. Our hearts are like that camping-room until God's light shines in, and the precious blood the Saviour shed cleanses away all the sin there. He is ready to do that for any boy or girl who comes to Him.

HIS NAME

"David Livingstone!" said the guide in Westminster Abbey, "everybody knows all about him"; and we gazed down upon the metal plaque set within the floor of the Abbey :—

"Brought by faithful hands over land and sea
here rests
DAVID LIVINGSTONE."

Yes, it is a name that all men love, respect, and admire.

"Florence Nightingale", said the writer, "the most famous woman in two continents, the friend of queens, the adviser of governments and ministers . . ."

What great names they were and still are—the names of Livingstone and Florence Nightingale. Loved, honoured, reverenced because of their service and their character.

But the name of Jesus soars above all others, it touches a deeper chord within our hearts than all others, for "there is none other name . . . whereby we must be saved." May God write that precious Name upon each of our hearts as we do this Bible Searcher, and may we come to love and worship and obey Him until His Name is indeed to us each "a Name which is above every name".

Lower Group, age under 12

We want you to search for some of the Names and Titles which were given to the Lord Jesus Christ at His birth.

Do not write out the whole verse, only the words that are given here, and say where they are found.

1. Emmanuel, . . . God with us.
2. King of the Jews.
3. A Governor that shall rule my people.
4. The Son of the Highest.
5. The Son of God
6. A Saviour, which is Christ the Lord.

They will be found in Matthew, chapters 1 and 2; and in Luke, chapters 1 and 2. When you have done this part, turn to Matthew, chapter 1 again, and write out **in full** the verse where these words are found, "Thou shalt call his name Jesus."

Upper Group, age 12 and under 16

First of all answer the Lower Group questions. Then search for these words. You will notice that some words have been omitted. Write out the sentence only, **not the whole verse**, filling in the missing words and giving book, chapter, and verse where found.

1. The Lord of Hosts, which is ——— in counsel.
2. Who hath been his ———— ?
3. The ———, the Lord of hosts, in his name.
4. Our ———, our redeemer; thy name is from ———.
5. The ——— of the kings of the earth.
6. Preaching ——— by Jesus Christ.

The answers will be found in Isaiah 28; Romans 11; Jeremiah 32; Isaiah 63; Revelation 1; Acts 10. Now turn to Isaiah, chapter 9 and write out **in full** the verse where the missing words are found.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for another prize until April, 1956, 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, 1955

RESULT OF LAST BIBLE SEARCHER

We were very pleased indeed with the response to this Searcher. Although some of you received your "Rays" rather late there were over 400 entries. We welcome 67 new Searchers. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Maureen Hammond, aged 14, Lawford, near Manningtree.
2. Jessie Wing, aged 14, "Ebenezer" S.S., Ilford.

Special Mention: Margaret Gould, Georgina Thomas, Brenda Barrett, Pauline Barkaway, Joyce Barkaway, Jane Donald, Pamela Jeavons, Margaret Solly.

Very Highly Commended: Irene Wobey, Vanda Cooley, Barbara Pearson, Janet Buss, Isobel Baker, Mary Oxborrow, Jonathan Evans, Barbara Sowerbutts, David Burman, Christine Aves, Valerie Payne, Dorothy Saunders, Philip Bird, Kathleen Sparrow, Rita Habbishaw, Susan Cantor, Mary Race, James Ransome, Jennifer Miller, Rhoda Warren Sheila White, Irene Pharaoh, Jane Thurston, Valerie Streeter, Rhoda Wilkins, James Abbott, Andrew Symonds, Ruth Sowerbutts, Jean White, Eileen Bridport, Pamela Buss, Vera Warren, Ruth Laimbeer, Gerda Cooley, Graham Pearson, David Payne, Pat McGillicuddy, David Largent, Mary Pickering, Ronald McGillicuddy Brenda Watts, Robert Lunn, Anthony Bourne.

Highly Commended: Barry Pugh, B. D. Sears, Joan Wing, Rita Young, Jean Potter, Margaret Brooke, Keith Garrett, David Bugg, Richard Elliott, Sidney Skull, Leslie Smith, William Lawrence, Denise Dade, Georgina Bardo, Fred Cooper, Margaret Bowman, Margaret Aird, Nancy Allick, Nancy Motts, Trevor Harvey, Janet Scruby, Anthony Stockman, Alice Scholes, Jean Grabancia, Pamela Phillips, Graham Phillimore, Pearl Norman, Christine Hill, Patricia Walker, Percy Carr, Lynette Gresham, Margaret Cottington, Barbara Michael, Maureen Doubleday, Shirley Harper, Ann Havers, Janis Lowe, Douglas Plummer, Christopher Bacon, Carole Sheath, Pauline Saunders, Michael Saunders, Michael Ruffles, Christine Cooper, Carole Smith, Ruth Butters. Mervyn Prime, Pat Brady, Maureen Burdon. Edward Jackman, Bryan Green, Patricia Hankin, Janet Watterson, Stephen Trowbridge, Trevor Lovell, Carol Collett, Sylvia Gillies, Mary Vines, Frances Burgess, James Short, Vera Crowhurst, Stephen Mole, Vera Farrow, Sally Vines, Colyn Payne, Joy Emmerson, Marion Cardy.

Commended: Janette Evans. Ann Mason, Brian Ruffles, Gwen Sansom, Alan Button, Doreen Randall, Beryl Goddard, Delcy Bridger, Victoria Sharp, Roy Perry, R. Burch (omitted references). Answered Upper Group only: June Morris, James Pincham, Ronnie Hagger.

Lower Group, age under 12

Prizewinners: 1. Vivian White, aged 11, "Mount Zion" S.S., Chadwell Street.
2. Barbara Jackson, aged 11, Old Baptist S.S., Belvedere.

Special Mention: Margaret Marshall, Patricia Yates, David Mitchell, Jean Emery, Colin Rayner, Malcolm Swan,, Marian Ginger, Pamela Payne, David Jaeger, Patricia A. Bridger.

Very Highly Commended: Brenda Burman, Keith Cook, Marjorie Moon, Paul Debenham, June Collett, Joan Solly, Linda Watts, Jennifer, Pickering, Cynthia Smith, David Kear, Pauline Crees, Margaret Baker, Joscelyn Large, Gerald Hall, Alan Barber, Marion Collins, Rodney Dade, Rosemary Robinson, Roger Osborne, Graham Eldridge, Monica Ransome, B. Asplin, Olive Butters, Mary Plummer, Douglas Earl, Morris Charles, Christine Phillimore, Christine Ruffles, Grace Skull, Carol Blaxall, Sheila Page, Olive Baker, Gerald Pearce, Rachel Collins, Philip Sowerbutts, Dorothy Goodwin, Sheila Clover, Julie Chapman, Michael Payne, Alfred Burrows, Elizabeth Hogwood, Mary Garner, Ann Burgess, Rose Leaver, Stephen Hill, David Smith, Alan Smith, Elizabeth Pickering, Brian Rippon, Anne Robinson, Shirley Hood, John Smith, Helen Sibthorpe, Margaret Blaxall, Jill Banister, Ruth Adams, Rodney Garrett, Peter Leaver, David Agley, Elizabeth Allick, Robert Portlock, Susan Vines, Janet Green, Adrian Barnes, Cheryl Diggins, John Eldridge, Dawn Cook, John Whinney, Joan Childs, Peter Muddell, Marion Hawes, Elisabeth Relf, Peter McGillicuddy, Carol Read, Jill Cardy, Keith Hawes, Derek Asplin, Paul Orchard, Ann Baliga, Janet Sullivan, June Mumby, Rosemary Wright, John Read, Margaret Orchard, Jean Warren, Maureen Bick, Peter Swan, Michael Brown, Colin Brown, Michael Horrex, Sheila King, Muriel Eldridge, Joan Terry, Patricia Gardener, Penrose Wright, Pamela Trowler, Juliet Wobey, Paul Mayhew, David Kilmister, Pearl Saunders, Hazel Green, Alison Smith, Jean Mitchell, Rosamund Johnson, Margaret Day, Trevor Vincent, David Pook, Michael Madder, Royston Kent.

Highly Commended: Joyce Catling, Margaret Orr, Christine Jermyn, David Marshall, Joan Thomas, Bette Mumford, Lynne Carthy, J. Smith (West Ham), Maureen Day, Ruth Baker, Lilian Carr, Susan Kempster, Geoffrey Kimber, Jane Moore, Margaret Symonds, Diane Langdon, Jennifer Parkinson, Brenda Sharp, John Bugg, Hazel Muddell, Gerald Scruby, Mary Knight, Bernard March, Colin Rushbrook, Jean Rogers, Margaret Austin, Christine Barnett, Eileen Chandler, Margaret McGillicuddy, Michael Gordon, Hilary Diggins, Brian Hewitt, Diane Yates, Michael Gull, Valerie Barnett, Sylvia Bish, Rosemary Ruffles, Denise Farrow, Carol Chapman, Ann Wing, Ann Peacock, Jacqueline Hall, Margaret Watson, Ronald Harper, Heather Robinson, Leonard Rogers, Maureen Nelms, Ruth Goddard, P. Harvey, Maurice Beeby, Mary Noy, Alan Chamberlain, Wendy Cook, Jennifer Rushbrook, Heather Laver, Mary Edwards, Richard Plummer, Jennifer Nustedt, Audrey Jermyn, Rosemary Taplin, Pauline Mooney, Maureen Steiner, Alan Saunders, Patricia de Bruyn, Jacqueline Johnson, Pauline Lovell, Brenda Wright, Muriel Higgins, Harold Bugg, Valerie James, Ronald Lunn, Maureen Gardener, June Hill, Daphne Pettitt, Jennifer Jenn, Malcolm Ager, Judith White, Jennifer Orchard, Maureen Sparrow, Elizabeth Bacon, Sylvia Nuthall, Pauline Booth, Michael Deegan, Janet Dwyer, Carol Glencross, Raymond Reynolds, Bronwen Kirkham, Bernard Wright, Stuart Reed, Philip Wolstenholme, Pamela Street, Kenneth Warn, Jean Webb, Clifford Stannard, Nina Bridger, Maurice Short, Doreen Pearsall, Pat Cooper, Susan Orchard, Sylvia Baker, James Nuthall, Pat Davies.

Commended: Roger Taylor, Anthony Butler, Gillian White, Gladys Cooper, Lynda Flanagan, Margaret Taylor, Pat Hart, Kathleen Phillips, Delia Turney, Rodney Wright, John Janes, Esther Lupton, Wendy Hilliard, Diane Holmes, An entry with Epping postmark, Roy Rawlinson, Julia Mooney, Stanley Potter, Barbara Simpson, Pat Simpson, Heather Blackwell, Leonard Wakefield, Valerie Askew, Rita Flanagan, Peter Dacre, Patricia Mooney, Tony Ruffles, David Paveling, Gwyneth Bick, Jennifer Scholes, Dorothy Allick, Jennifer Maidment, Betty Webb, Daphne Ruffles, Evelyn Farrow, Kitty Manning, Brian Eagling (omitted one answer). The following sent correct answers but omitted the references: David Julian, Patricia Julian, Gillian Harvey, Mary Prime, Judith Foskett, Gerald Thurston, Teddy Hollingdale, Carole Plester, Pauline Summers, Valerie Hankin, Sylvia Hankin, Pauline Burt. Not for Competition: The Misses Maureen Jackson and Jean Pearce.

Belvedere sent in the highest number of entries. North Finchley came second; Chadwell Street, third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Christmas tells us of a new beginning far more important than the New Year itself. Each New Year's Day would only make us afraid of the future of it were not for the hope and joy of Christmas which precedes it. For Christmas tells us of a new beginning which God has made for us, of a new Way which God has provided for us, so that we may go forward trusting in Him.

And so it is that Christmas 1955 brings with it the Message of a New Beginning for the Strict Baptist Mission. Did not the Angel of the Lord tell the shepherds that he brought "good tidings of great joy, which shall be to all people"? His promise meant that the Coming of Jesus in the form of a little child carried with it a message of gladness for all the peoples of the earth whatever their colour or name, or into whatsoever continent or age they may happen to be born. Later on, when Jesus was a Man, and just before He went up into heaven, He told his disciples to go into all the world and proclaim the glad tidings of salvation through faith in His name.

And so it has been all down the years from the time that Jesus went up into heaven. The Strict Baptist Missionaries have been telling the good tidings in South India for many years—nearly one hundred years—and now the Council of the Mission is desiring to make a New Beginning in Malaya in addition to the work now going on in India.

For, over in Malaya, there are 250,000 people who have travelled from India to Malaya and speak the same Tamil language as the people in South India among whom our missionaries have been working. Now 250,000 people is a large number; as many as twice the number of people in the County Borough of Ipswich, or as many people as there are in Croydon or in Coventry. All these places have many churches and many pastors and teachers but the 250,000 Tamil-speaking people in Malaya have no church in which to worship and only one teacher who, although he is doing his best, cannot hope to spread the good tidings of great joy to all these people.

Of course this is a great secret. Everybody does not know it yet, but I wanted the boys and girls to know so that they can be thinking this Christmas not only of the Tamil boys and girls in India but also of the Tamil boys and girls in Malaya. And when the envelopes come round in your Sunday School as they will soon do, just pop in a little extra for the Malayan boys and girls as well.

I was very pleased to receive letters from Christine Hill, Robert Lunn, Paul Mathew, David Pook (so glad you have done well), Mary Race, Colin Rayner and Rhoda Wilkins. Also I would like to thank the following friends both for their letters and the assistance given to the children: Mr. Leslie B. Cooper, Mrs. W. Emmerson, Mrs. J. H. Harmer and Mr. H. W. Harmer, Miss G. Jordan, Miss M. Linggood, and Mr. W. H. Trowbridge.

May I wish all our readers both those who are young and those who not quite so young as formerly, a very Happy Christmas and the rich blessing of God upon the year which lies ahead.

UNCLE PETER.

About Wise and Foolish People			About Your Talents			The First Christmas		
Dec. 5	M	**Matt. 25, 1-13**	Dec. 12	M	**Matt. 25, 14-21**	Dec. 19	M	Heb. 1, 1-9
6	Tu	Job 19, 21-29	13	Tu	**Matt. 25, 22-30**	20	Tu	Isa. 9, 1-7
7	W	Matt. 24, 35-41	14	W	Exod. 31, 1-7	21	W	Deut. 18, 17-22
8	Th	Matt. 24, 42-51	15	Th	Prov. 24, 27-34	22	Th	Micah 5, 1-7
9	F	2 Pet. 3, 1-9	16	F	Rom. 12, 1-10	23	F	Matt. 1-10
10	S	Acts 1, 1-11	17	S	Rom. 12, 11-21	24	S	**Luke 2, 1-8**
11	Su	1 Thess. 4, 9-18	18	Su	Jas. 2, 14-26	25	Su	**Luke 2, 9-20**

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

THE VISION GLORIOUS

THE 94TH ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

1955

THE VISION GLORIOUS

THE 94TH ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

1955

" Christ . . . loved the church, and gave Himself for it;

That He might sanctify and cleanse it . . .

That He might present it

A GLORIOUS CHURCH

not having spot, or wrinkle, or any such thing; but that it should

be holy and without blemish."

EPHESIANS 5: 25-27.

" *'Mid toil and tribulation,*
And tumults of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious,
Shall be the Church at rest."

OUR ILLUSTRATIONS

Page one . . . . gathers up events of the year and shows us the gateway that is still open.

Page two . . . . presents us with a familiar preaching scene and also eager purchasers around a literature stall.

Page three . . . . a happy Christian family and a Sunday School class conducted by voluntary workers.

Page four . . . . Pastor S. Devenesam baptising and receiving new members into Church fellowship.

CONTENTS

MISSIONARY STAFF

I
SECRETARIES' REPORTS

II
IN AND AROUND MADRAS

III
THE NAMAKKAL AND SENDAMANGALAM FIELDS

IV
THE KOLLI HILLS

V
THE TINNEVELLY FIELD

VI
TAMIL LITERATURE

VII
ON FURLOUGH

SUMMARY OF STATISTICS

DOCTRINAL BASIS

OFFICERS OF THE MISSION

L.Z.A. OFFICERS AND EXECUTIVE

ACCOUNTS

ABSTRACT OF RECEIPTS

GENERAL INFORMATION

S.B.M. MISSIONARIES AND THEIR LOCATIONS

Madras

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

Namakkal

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

Sendamangalam

Miss L. S. Hazel
Miss O. R. Knight

Kolli Hills

Missionary and Mrs. J. R. Field
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
Miss N. Hawes

On Furlough in England

Missionary and Mrs. E. Orchard

In Training

Miss M. Cook (Missionary School of Medicine)
Mr. P. A. Grist (Strict Baptist Bible Institute)

I

SECRETARIES' REPORTS

THE GENERAL SECRETARY

"*After he had seen the vision . . .* "—Acts 16: 10.

MISSIONARY work has always been the outcome of Christian vision, and no missionary work would long continue without constant God-given vision to sustain it. It was vision that brought the Apostle Paul and his fellow-workers into Europe long ago, and in a similar way the work of the Strict Baptist Mission commenced in 1861 and has continued to this day. We thank God for the vision that has strengthened and sustained us all through another year of service, and it is indeed with praise to the Lord that we present this 94th Annual Report of the work. Like Samuel, we can say "Hitherto hath the Lord helped us," and with our limited vision of what may lie ahead we may boldly say, "The Lord is my helper, and I will not fear."

In the reports from each of our Missionaries, friends will see how the Lord has preserved and helped His servants throughout the past year. With faith and zeal they have pressed on with the work in India, and, with their names and locations before us on the opposite page, we honour them and thank God for each one of them. We hold them in affection and esteem, and constantly remember them in our prayers.

These are difficult and even critical days in India, although we can be thankful that there is still before us an open gateway of opportunity. As with the Mission vehicle in our first illustration, the road of service lies clear and open before us, and we believe that the Lord will guide and help us as we seek to go forward in His service, but difficulties and even barriers lie ahead in the not far distant future. A number of things have transpired during the past year to show us clearly that the continuance of Christian missionary work in India may not be long extended. In any case our partnership from abroad cannot be considered permanent, nor does it even allow for long-term plans. Things are changing rapidly, and a state of uncertainty exists concerning the official

attitude of the authorities to Missionaries from abroad. During the year there has been government legislation dealing with this matter, and what was first published had very disturbing implications, but this was then softened by subsequent explanations. Now, however, it would seem that the harsher interpretation may be enforced, and we must certainly anticipate difficulties in connection with entry into India of new Missionaries and the development of any fresh areas of work in that land. However, the work is the Lord's, and in our vision of our Divine Master we see that He hath the key and that He is the One that " openeth and no man shutteth; and shutteth and no man openeth." He is the Master of the door.

Communism in India is increasingly vocal and active, and from all directions are reports of excellently prepared literature for both educated people and for those who may be only just able to read. Nor are activities confined to the cities and large centres of employment, for quite recently there were meetings and rallies all over the Kolli Hills organised by communist enthusiasts. There is also the even greater force in India of resurgent Hinduism, which, with its nationalistic emphasis and its easy accommodation of other religious ideas, is making itself felt in many ways.

Like Caleb and Joshua, however, we can see more than the giants, real and threatening though they may be. Before us is our Sovereign and omnipotent Lord, and the vision we have amid all the struggles for power and the seething unrest of India is of the true Church of our Lord and Saviour Jesus Christ established and growing in that land. The great Head of the Church is there, and He says: " I will build my church." This He is most certainly doing, and with humility and thankfulness we may say that just a little part of His sacred work of construction goes on through the use He is making of the Strict Baptist Mission. Faith is coming to many by hearing, and hearing by the word of God. Brave souls are confessing the Lord Jesus in word and life, and slowly, and at times painfully, that Church, loved and redeemed by the Saviour, is being built up and established. This is a vision to inspire us all.

During the past year very much has been done to implement our policy of seeking the development of the Tamil churches along indigenous lines. In some directions there has been real encouragement, and in others we have met set-backs and disappointments.

Our churches in South India have many faults and weaknesses. Some are the same as arise here, and others are peculiar to the circumstances of India with its vast differences of background and teaching. Yet these dear men and women of darker skin who trust and love the Saviour are our brothers and sisters in Christ. Let us think of them sympathetically and prayerfully and endeavour to help them in every possible way, " till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This is the vision glorious.

Although rightly we are at this time thinking very much of the Tamil churches and our Indian friends in their responsibilities in connection with church and school work, we are also keenly aware of the need of masses of unconverted men and women in the towns and villages of South India. Efforts have been made to reach many with the Gospel, and in all areas villages hitherto untouched have been visited by our missionaries and Indian helpers. Our literature work has also been greatly increased, and we are thus endeavouring to use every precious opportunity for sound and efficient evangelism while it is day. Plans are being carefully considered relating to new areas of work and the best deployment of our present missionary staff, and we shall value the prayers of all friends in these very important matters.

Mr. P. A. Grist and Miss M. Cook continue their studies as Missionaries-elect, and, God-willing, they will be ready to leave for India in the autumn of next year. Plans have been made for Miss E. Culliford of the church at Park Ridings, Wood Green, to sail for India in November of this year, and her marriage to Mr. H. J. Appleby will take place, D.v., in December. We wish our friends the Lord's blessing in every way.

In financial matters the Lord has been very gracious to us during the past year, and it is to His praise that we can report that all needs have been met. We thank our many friends and all Churches and Sunday Schools for the way in which they have generously helped.

The regular meetings of the S.B.M. Council have been occasions of happy fellowship as well as of responsibility, and the Officers and all Council members have often had to thank God for the very real ties of Christian love and missionary purpose which bind us together

in our meetings and in all the work of our local Churches and of our denomination as a whole.

May we always have before us the vision of that "glorious Church," loved and redeemed, and to be holy and without blemish, now being gathered out and sanctified from every nation, and ultimately to be presented faultless with exceeding joy. Inspired by this vision may we all be given grace to pray and labour on

> "*Till glorious from the heav'ns above,*
> *Shall come the city of our God.*"

2

THE HONORARY L.Z.A. SECRETARY

"GO Quickly and Tell"—this is the title given to a little leaflet that has been distributed throughout the churches during recent months, and as we review the work in India during the past year we feel afresh the urgency of what we are seeking to do. Letters from our Missionaries continue to tell of many villages not yet reached with the Gospel and they reveal how great is the need. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

Each of our Missionaries has been helped to carry on faithfully during the past year, and every effort has been made to obey the Lord's command to preach the Gospel to every creature. Many and varied have been the scenes of service—in train and bus, in house to house visitation, amongst the children in school and hostel, in Christian and Hindu houses, at the roadside, in the market-place and at religious festivals. In all these ways many have heard the "Good-news," and by God's grace many women and girls have been brought to know and trust the Lord and have confessed His Name. We praise God and take courage.

Medical work has also been a means used by each of our L.Z.A. Missionaries and especially by Dr. Harris on the Kolli Hills. The need for such work is very great, and in the loving ministry of healing the Lord often speaks to needy souls. Very many on the Kolli Hills are hearing the Gospel through coming to the Dispensary. Let us continue to pray that there may be an abundant harvest through the devoted work of our friends.

After their first furlough in England, Miss N. Hawes and Miss O. R. Knight returned to India in January last, and they will be remembered by the many friends they made in visiting the churches during the period of deputation work . . . This year we have had no L.Z.A. Missionary home, but many meetings have been held and we thank all those who have helped in any way to keep the needs of our work before the people. We would also gratefully acknowledge the useful means of contact we have with many through the article we have in each issue of the magazine of the Strict Baptist Women's Fellowship.

As friends will see in the statements made by our lady-Missionaries, our new policy is being carried out in each of the Fields. After much prayer and in the light of recommendations made by our Conference of Missionaries in India, gradual changes have been agreed upon by means of which ultimately we shall not have any Bible-women paid by the Mission. This adjustment will take place over a period of up to twelve years, and it is our hope that the Mission paid Bible-women may be replaced by voluntary helpers in our churches in India doing similar work. Already there are here and there encouraging reports of what some of our Indian sisters are seeking to do in this task of reaching other women and girls in their homes and elsewhere, and in many places now women's meetings are being conducted and managed voluntarily by Indian friends. Please pray for the present staff of Bible-women and all others concerned in these changes.

The Girls' Higher Elementary School at Sendamangalam is still a Mission school, for which the L.Z.A. is responsible, but we are happy to state that the Head-Mistress, Miss E. Samuel, is now Manager of the school and she also attends to all correspondence. We pray for her in her new responsibilities.

Miss M. Cook has now completed her course at Mount Hermon Missionary Training College, and she has started her training at the Missionary School of Medicine. This will be for one year and we hope that she will leave for India at the end of next year. Please prayerfully remember her now and in all her future work.

Although we praise God for each of our Missionaries and all the work they are being enabled to do in India, we must not forget the work at home. L.Z.A. general income has not been quite so high this year, but in wonderful ways the Lord has provided for

all the needs of the work. We thank all subscribers and friends, and we would again acknowledge gratefully the valuable help of our Branch Secretaries. We recognise that so much depends upon them and their diligent efforts in the local churches. Our President has been greatly helped during the year, and we thank her and all members of the L.Z.A. Executive Committee for loyal and loving service.

> "God is not unrighteous to forget your work and labour of love, which ye have shewed towards His name, in that ye have ministered to the saints, and do minister.
> And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end."
>
> Hebrews 6.10: 11.

II
IN AND AROUND MADRAS

I
THE GENERAL WORK

MR. W. N. H. KUHRT

"*Every man's work of what sort it is.*"

WATCHING by the side of a patient to see if he will survive a series of drastic operations is not an easy experience especially if watching is sometimes all that one can do. In our case to do more might undo any good accomplished by the operations. From the beginning it has been recognised that New Testament freedom for the churches involved risks but that whatever risks might be involved it could never be right to go back. Freedom to divide and perhaps disintegrate; freedom to dismiss pastors and to appoint others or to do without; freedom to change faith or order; freedom to withold co-operation and information. Churches in Madras have availed themselves pretty generously of the first two freedoms; one would, perhaps, if it had been completely free, have availed itself of the third.

KILPAUK—PASTOR S. DEVENESAM

One is grateful to be able to write with much satisfaction concerning the progress of this church throughout the year. The triumph in connection with the completion of their chapel building has been fully reported elsewhere. They have had eight baptisms and record a membership of 137 and a growing congregation. The Kilpauk church maintains four Sunday schools with nine teachers and has a branch chapel in Chintadripet where a small congregation meets every Sunday evening. Shortly after the completion of the new chapel they arranged a week's convention.

VEPERY—PASTOR Y. M. SOLOMON

We have visited the Vepery church quite frequently whenever we have been invited. Pastor Solomon continues to serve the church on two Sundays a month. There have been no baptisms during

the year. A Sunday School with three teachers and a women's meeting are maintained in which the wife of one of the deacons takes responsibility.

AYANAPURAM—PASTOR D. ASIRVATHAM

This church has again not had an easy year. Friction developed for a time between the leaders of the church and the manager of the school (himself a church member) which uses the church premises. It has not been possible so far to evict the school. Further changes have been made in the diaconate which now consists of only two brethren. There have been three baptisms during the year and there are 74 members. The church consists of two congregations and maintains three Sunday schools with seven teachers.

POONAMALLEE—NO PASTOR

The latest scene of strife and division ! All the little village groups that were connected with Poonamallee have been compelled to break away under the leadership of Pastor Daniel leaving a comparatively small group in the town. It was this small group which for various reasons (some of which are not unconnected with Mission property) precipitated a crisis and engineered the split in the church. In so short a time what seemed most promising has broken down. There are said to be 52 members. The split has resulted in some pruning of a notoriously unreliable church roll; eighteen names have disappeared.

TIRUVAKKADU—PASTOR M. T. DANIEL

The largest and best organised of the village groups for which Pastor Daniel is now responsible. It is not clear yet how these groups can support Mr. Daniel but they are courageously undertaking the task and going ahead with the re-organisation of their affairs. It is possible already to see one good thing proceeding from the calamity. These small village groups are likely now to receive far more attention and it is much more likely that in course of time they will develop into proper churches. Three young women have recently been baptised and the church claims 46 members.

MANNUR—NO PASTOR

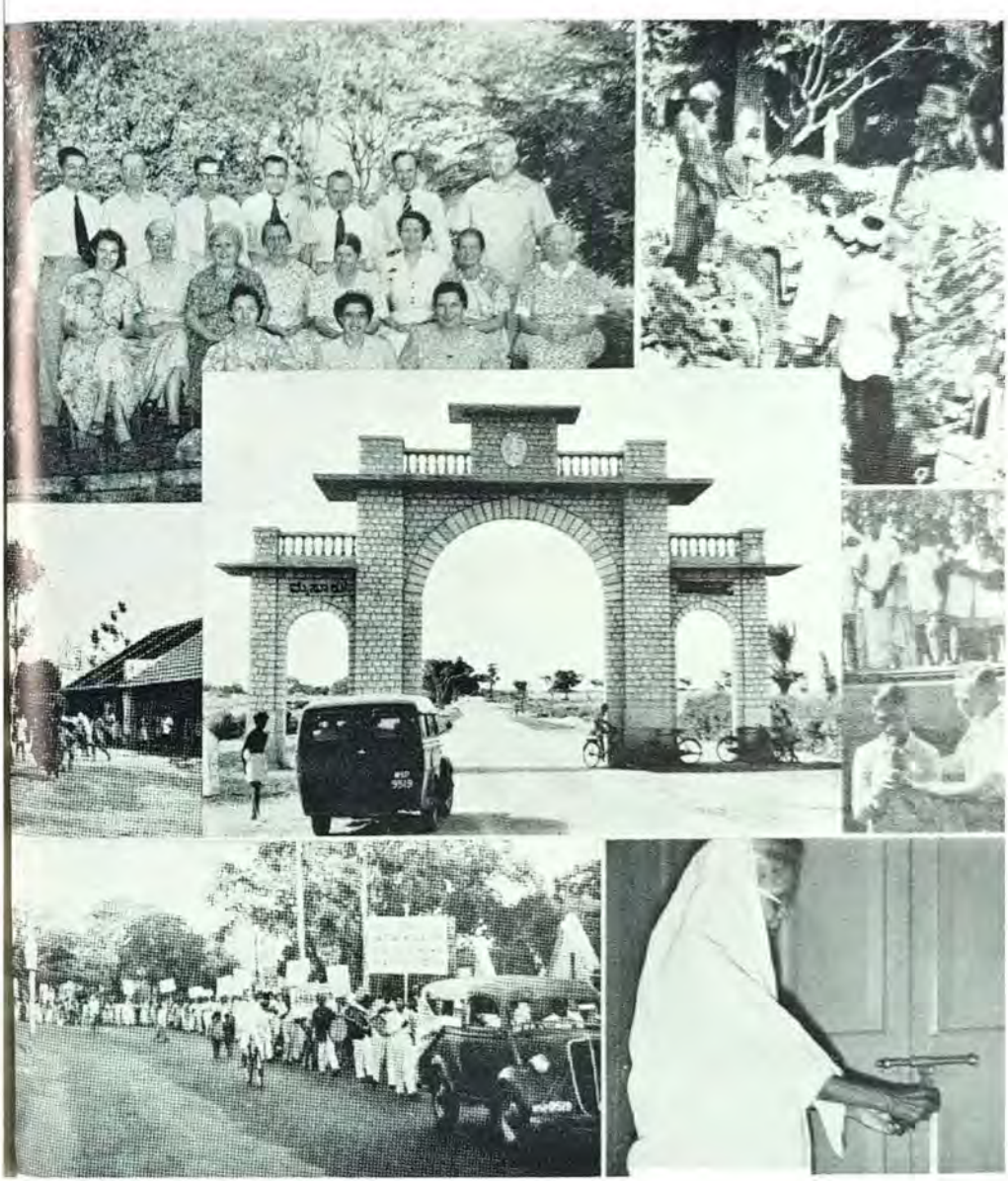
Complications arising out of the Korattur school nearby and especially in connection with the transfer of the management to

" *All the people rejoiced for all*

THE GLORIOUS THINGS

done by Him."

Luke 13: 17.



" *The light of*

THE GLORIOUS GOSPEL

of Christ . . . . . "

2 Corinthians 4: 4.





Mr. Aaron have helped to bring about a more or less chronic state of chaos in the affairs of this church. Faction in the village has crept into the church and determined attempts have been made to oust Mr. Aaron and to prevent me transferring to him the school management. For nearly twelve months Mr. Aaron has not been paid any regular stipend and for most of the time he has not been able to act as the church's pastor. The school was transferred to him as from June 1st but the Educational Department has still not sanctioned the transfer. It is not surprising that there have been no baptisms. The Sunday services continue regularly, usually with Mr. Aaron more or less in charge of them, but in the circumstances no other activities except a Sunday School are possible.

SEMBIAM—PASTOR D. DORAIRAJ

Things have straightened out considerably in Sembiam though there are still no baptisms to report. Mr. Dorairaj who works almost full-time in the Mission office (and does an excellent job there) serves the church as part-time minister doing most of the preaching, and presiding usually at their communion services and at their church meetings. The church makes him a small monthly allowance. During the year a series of special gospel meetings was held in their chapel. The church has just taken over the management of its school and during the past year has made extensive improvements to the exterior of its buildings. A Sunday School is maintained by Mr. and Mrs. Dorairaj who have a few willing helpers. The diaconate has been increased to five and the effective management of affairs is much less in the hands of one man than it used to be.

KOYAMBEDU—NO PASTOR

During the year it has been possible for me to relinquish pastoral duties here. Quite frequently Pastor Asirvatham is called in to help but they have made no regular arrangements. On New Year's Day the church rejoiced in the addition by baptism of three promising young men. This is the only church for whom at present I hold money.

KONNUR—PASTOR E. R. MOSES

Whenever we visit Konnur it seems to us that this little company is functioning in a regular and orderly fashion. They have ceased to depend on me for the conduct of the ordinance and have appoin-

ted Mr. Moses to act as their part-time minister. They have had no baptisms but several additions by transfer and their membership is now twelve. They maintain a Sunday School with four teachers.

Kolar Gold Fields—Pastor E. Christopher

Three of us visited Kolar shortly before Christmas last year and were able to renew contact with the brethren there and with the Pastor. As far as we could judge the church was flourishing. No statistics have been made available this year—another way in which the churches may choose to exercise their freedom !—but the Pastor and a Bible-woman continue their ministry and Sunday Schools are maintained.

General

All churches now handle their own monies; some of them satisfactorily and some not so satisfactorily. During the year I ceased to hold the accumulated balances of the Kolar, Ayanapuram and Kilpauk churches. Another two schools have been transferred to Indian management (although we still await the sanction of the Educational Department) so that I now have to care for only one—the school on the Kilpauk compound. All of the nine schools transferred continue to function satisfactorily from the point of view of the Educational Department and most of them, though not all, from the point of view of the churches and of the mission.

In an effort to help the churches we arranged a three months course of lectures last Autumn with three lectures a week on The Pentateuch, the Holy Spirit and the Church. Mr. Appleby was of the greatest help in preparing notes which we cyclostyled and sold to those attending the classes. The course was successful but the numbers attending were not always encouraging and we do not plan to repeat the experiment this year. Instead we plan to give time and thought to an enlarged and improved Tamil Baptist Magazine which with its circulation of 400 will ensure us a much wider audience than we could secure in any other way.

The small number of baptisms, 17 instead of 34, is a fair indication of the spiritual state of the churches; it is a particular matter of grief that three of them have remained for two years without manifest blessing. It is, on the other hand, cause for gratitude that in spite of great difficulties three of the churches continue to enjoy

a full time ministry and three of the remaining six have something approaching a settled ministry.

Some time and strength have been given to the affairs of The Christ for Madras Crusade in which we are glad to have a share. In recent years apart from the big annual crusades it has been possible to organise more than thirty smaller campaigns in all parts of the city and in connection with a score or more of churches. It has also been our privilege to help the Bible Society, the Scripture Gift Mission, the Bombay Gospel Literature Service and the S.I. Board for Language Examinations in connection with their Tamil work, and our Madras office continues to handle all orders for S.B.M. literature, tracts and hymn books.

2

THE WOMEN'S WORK

MRS. DORIS KUHRT

Responsibilities—Recognised or Rejected

LOOKING back over the year we find cause for praise concerning the women of the Madras churches. We are constantly noticing a new sense of responsibility amongst them. As you all know, the Bible-women no longer exist as such in this field. One of them has been called home and we gratefully remember her faithful service. One or two others have moved away with their families and the rest remain as members of one or another of our churches.

An increasing number of women are now exercising a helpful influence amongst their sisters. We notice with satisfaction that special meetings are often arranged without consulting the missionary. They are sometimes brought to our notice only by our being invited to speak or to take the chair. While we were away on the hills a special women's meeting was held here in Kilpauk when a great many small hand made articles (garments, handkerchiefs, table cloths, etc.) were auctioned. The proceeds were given to the fund for the new chapel electric light fittings which are being bought as money becomes available. Pastor Devanesam's wife and one or two other women run this meeting quite ably. Their numbers are not large but that is partly to be accounted for by the fact that another such meeting is held weekly in nearby Lock Street.

There are rarely less than 50 women present at the Kilpauk Sunday morning service.

Other women's meetings are flourishing, notably the one at Sembiam conducted by the teacher, Mrs. Dorairaj Hephzibah. At this meeting one always notices several Bibles and the women take it in turns to read and pray. There are one or two quite promising young women ready to take part. Recently at a sale of work in Sembiam I spoke on " Gifts to God " stressing the fact that after all the wonderful gifts He has given to us we must now think seriously of the gifts we can give to Him. There are other places where the women are not ready to take up responsibility or are slow to recognise the privilege of it.

Recently at Tiruvakkadu three young women were baptised and two of them have bought Bibles. The women's meeting continues happily there with the teacher and another woman as leaders. We would ask your prayers that the young women in the Madras churches may be encouraged to develop their gifts. Many of the older folk are set in their ways and some cannot read but amongst the younger generation there is talent and the ability to read the Word of God for themselves. May the Holy Spirit help them to become leaders.

It is encouraging to continue speaking at the weekly meeting nearby at the Hostel for Health Visitors. There have recently been new students admitted and out of 45 young women there are 20 or more who are Christians apart from the doctor in charge. Of these more than a dozen usually attend our Kilpauk chapel. The Christian meeting at the hostel is allowed by the authorities but any attempts to persuade the non-Christian women to attend would be viewed with disfavour. We must be content to reach the Christians and trust that they may live in such a way as to attract others to the Lord. Last January it was encouraging to have several of our sisters from the Tamil Baptist churches acting as counsellors in connection with the Christ for Madras Crusade. When the new handbook on counselling is available in Tamil as well as in English it should be of great help to all of our people engaged in this kind of personal work. Other women have been willing to accompany us on our literature-selling errands. There are so many things that keen and dedicated women can do to serve the Lord. May He give many more the desire to do them.

3

YEAR THREE—FIRST ENDEAVOURS

MR. H. J. APPLEBY.

QUARTER-anna, half-anna, one anna books . . . books for children and adults . . . come and see . . . Tamil, Telegu, Malayali, Hindu, Urdu, English, what language do you want ? . . . Here is an important book—a gospel; that is to say, good news about God . . . . Look, 72 pages for only one anna . . . . It's a bargain ! . . . read about God's love . . . read how to get eternal life . . . can you buy such a book for only one anna in these days ? . . . See, here is the famous sermon on the mount by Jesus Swami . . . only half an anna . . . come and look . . . look and buy !"

In a busy bazaar street, a crowd will soon gather; wondering children, curious adults, heavily laden women. The sharp-eyed high school boy jostles against the sharp-tongued and scarcely clad village urchin; the well dressed office clerk rubs shoulders with the loin clothed coolie; often a heavily marked brahmin will stand and watch, and even buy; someone will ask for an English book; a distinguished looking man wearing a fez may ask for a book in Urdu. The children huddle round the table, pushing restlessly, talking excitedly, picking and choosing. Quarter annas, half annas, appear—and the books begin to go. That night my diary will receive an entry something like this: " Gospels, 38; Sermon on the Mount, 75; children's leaflets, 120." Sometimes I wish I could see what the Recording Angel had written in his notebook for that day.

" Salaam, Iyah ! Last evening I came to your house to give you a leaflet about a book called a gospel. Look, tonight I have brought you that gospel to see. Here you can read the life of Jesus Swami. And, moreover, if you buy this, there is a free correspondence course given to you. Twenty-four lessons will come to you, and other books also, free of charge. Finally a certificate will be sent to you—and all this for only one anna ! . . . . "

He looks up at you, obviously a little puzzled at this sudden enthusiasm over a book. He will take it, and slowly look it through, reading a little here and there. Taking the first lesson of the correspondence course, he will read some of the questions.

" It's a good book, Iyah ! A very useful book indeed. Jesus is

the Light of the world; He is the Light of life; you may read all about it here."

And perhaps he will send his little daughter into the house, to tell his wife to bring out an anna for this book that the missionary is selling. That night, my diary will receive another entry: " Parivakkam village; 2,760 people; 550 houses; 29 Gospels; 30 Scripture portions and quarter anna leaflets; rupees four, annas nil, pies three." I wonder what the Angel writes, in the currency of Heaven ?

A report, the dictionary sternly insists, is a statement of facts. Shedding the dramatic and romantic garnishings, therefore, we come to facts.

1. The Gospel that we sell is the Gospel of John. The free correspondence course given with it (published by a missionary in Vellore) consists of 24 lessons which seek to explain the gospel simply, and ensure, by means of questions, that the gospel is read. We are informed that some 25% of those buying gospels, take up the course, and 80% of these are non-Christians.

2. School children, of all grades, will usually buy quarter anna leaflets very readily, especially an attractive series put out by the Scripture Gift Ministry of India, having a coloured picture, and a relevant portion of Scripture. Suitable S.B.M. publications are just beginning to come to us, as a result of the labours of Mr. and Mrs. Thrower.

3. An Indian village has its caste, and its outcaste, areas. Sales of gospels in the former average 20 copies to every 100 houses; in the latter area, to sell 1 gospel in 100 huts is a considerable achievement; the people often cannot read, and have no money to spare. But every house in each village visited does at least receive a tract.

4. Our best street selling, since commencing this work, resulted in 95 Gospels (in 6 different languages!), 2 Bibles, 1 New Testament, 100 Sermons on the Mount, and considerable other cheap literature all being sold in under two hours, in a busy bazaar street. A more normal rate of selling in the street is approximately 15 Gospels an hour.

5. Sales of Gospels, from March to July 31st, 1955, total 1,400 copies. Other literature figures are: 450 copies of the Sermon on the Mount, approximately 1,700 quarter anna leaflets and Scripture portions, and some 50 books at higher prices—such as Christian

biographies and Scripture picture books. Over 3,000 tracts have been distributed *from house to house* in half a dozen villages.

6. When considering these figures, there are several points to note. These figures do not represent what *could* be done. During this period (March to July) time has been taken for hill leave, and for other tasks, such as being unwell; preparing illustrations and drawings for S.B.M. literature projects; and also preparing a course of studies for the training of personal workers and counsellors for evangelistic meetings, at the request of the Evangelical Fellowship of India. Furthermore, the disappointing absence of voluntary help from among our church members has meant that our progress is slowed considerably.

7. First experiences would seem to suggest that there is an effectiveness about this method of work which is difficult to equal in other methods. One Gospel, or even one tract, represents the Gospel more accurately, and more permanently, than many open-air addresses or chapel sermons. There is, moreover, a readiness to buy—and the whole situation is refreshingly free from any suggestion of the relationship where Christians may be Christians because of what the missionary gives them. Two points of difficulty and hindrance have emerged. The first is that of the illiterate villager, since the only way that literature reaches him is when another reads it to him—though this is by no means uncommon in our experience. The second is that of the depressing events in the now divided Poonamallee church, which make it undesirable to link this work with them, and impossible to expect interest and help from them.

It remains only to add that there are some 40 villages yet to be visited in this way, in the area of our Madras field. And 40, I reflect, is the number of testing and endurance before triumph and blessing. But then, perhaps that is dramatic and romantic again. Or is it ? . . . .

III

THE NAMAKKAL AND SENDAMANGALAM FIELDS

MR. AND MRS. H. A. HUCKETT

"*He taketh away the first that He may establish the second.*"—Heb. 10: 9.

IT was very difficult for the Jews of Christ's day to understand why the Mosaic ritual must be superseded by that which it typified, "the offering of the body of Jesus Christ once for all." They wanted to continue the daily sacrifices and the ordinances of the old covenant, because these gave them a sense of security in their relation to God, and they derived a certain satisfaction from the performance of them. Hence, when Christ appeared as the perfect fulfilment of those sacrifices, and became the Mediator of the New Covenant, they were not ready to receive Him. The Jews—His own people—rejected Him, saying, "the old is better."

It is much like that on the Mission Field today. The scaffolding of Mission sponsored activities is being taken down, and we are finding out whether the poles were holding up the building, or whether it had a firm foundation of its own. This transition period is a testing time for us all, Indian brethren and missionaries alike. It is not easy either for them or for us to see a work "going down into death," and to believe that new life will spring up from the buried seed. Jesus realised this, when, facing the Cross, He said: "*Now is my soul troubled; and what shall I say ? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify Thy name.*" That is our prayer also.

SCHOOLS

Since the last Annual Report was written, a big change has taken place in the work in this area. On March 31st, three months' notice was given to 27 teachers, some of whom have been employed in the S.B.M. for many years, and on July 1st all the day schools were handed over to Indian Christian management. We do not write this with any sense of elation, but we do praise God that grace was given to take this step, and that in answer to much prayer, the

change-over was effected without any serious disturbance. Nevertheless, there have been repercussions, and we would ask your continued intercession on behalf of the new teacher-managers in the village schools, that the Lord may strengthen them to bear their new responsibilities, and help them to work happily with the local church, especially where the building has to be used both as a chapel and a school. We would also ask special prayer for the Tamil Baptist Schools Committee of seven Indian brethren, who are now in charge of the Higher Elementary School in Namakkal. For various reasons, five out of ten teachers left this school when it ceased to be a Mission institution.

The Boys' Hostel in Namakkal is still under S.B.M. aegis, and we have 53 boys coming from 24 different villages living there. Twenty-two boys belong to the Christian community, and 31 are Hindus. Our desire is that each boy may find the Saviour, and may grow up to serve Him in days to come.

Churches

The change in Mission policy has had its effect on the churches also. At Kakkaveri, where ten young people were baptised last November, there is at present a very disturbing state of affairs. The church members as a body have risen up against the Mission preacher, and are doing their utmost to get control of the building and the preacher's house, with a view to joining up with some other society from which they hope to get financial and educational help. One would like to think that this is but a passing phase, but one fears it is something more radical than that.

A brighter picture greets us at Rasipur, where Mr. D. Rajarathnam and his wife are doing good work. The first anniversary of this church was celebrated on July 10th, when an appeal was launched for the erection of a chapel. Since 1949 the Sunday services and other meetings have been held in the preacher's house.

At Selur we had a welcome surprise in June. The church there under the helpful leadership of Mr. Paul Enoch (one of the new teacher-managers), organised a week of prayer. Meetings were held every evening about 8 p.m., and at 5 a.m. each morning, so that the day's work should not be hindered. Various Indian brethren spoke each night and morning, and much prayer was offered for revival. On the Saturday evening about 40 adults were

present and many children, while on Sunday three meetings were held and several enquirers were interviewed for baptism.

In March, a five days Convention was held in Namakkal conducted by a Mr. N. Daniel from Madras. 250 people were present on the Sunday, and from 150 to 200 on other days. At first there was a hardness in the meetings due to hidden sin, and a wrong attitude on the part of some, but by Monday night, the Holy Spirit broke through, and almost all were on their knees confessing their sins. Some were weeping. It seemed as though a wave of conviction passed over the meeting. The Lord met with many of us and the effect of this Divine visitation was reflected in the liberty granted in the prayer meetings for some weeks afterwards. The missionaries were also blessed and revived through this convention.

Some special meetings were also held at Sendamangalam in January, when an Indian brother from Mathurai gave some inspiring addresses and also organised a procession of witness through the town in which many took part. Several hostel girls were blessed through the meetings.

Many of you will have read in the Herald of Stephen Raj's bold stand for Christ in North Bank Village. He and his wife and their three children continue to attend services regularly, and are witnessing bravely for Christ amid much opposition. There is also a lad named Veeran who is believing, but his relatives will not allow him to attend services in his own village or anywhere else if they can help it. Sometimes he walks five miles to worship the true God. He has to hide his Bible in Stephen Raj's house.

Evangelism

The Gospel has been faithfully and fervently preached at festivals and fairs throughout the year. We have found the amplifier very useful and one of our hostel boys has become quite expert at climbing a suitable tree (like Zaccheus), and fixing the loudspeaker horn and unit in a forked branch. We have also shewn lantern pictures at night in several places. Thousands of tracts have been given away, and hundreds of Gospels and Scripture booklets sold. We believe in the Divine assurance: " My Word shall NOT return unto Me void."

Evangelistic camps have been held at Musiri, Thammampatti and other places, when Indian brethren connected with the Gospel

Extension Societies have gladly taken part. We have vivid memories of wading through the River Cauvery last January after leaving the ferry boat, and of our procession through the town on the other side, where we sang and preached the Gospel. We still long for the time when the churches will feel more the burden of evangelism, and organise regular open air meetings.

The way-side pulpits in Namakkal, Sendamangalam and Kakkaveri continue to bear their silent but powerful witness to Christ as the only Way of Salvation. There is also one in North Bank Village with a Gospel message on it. Tamil text cards have been given to hundreds of children in day-schools and Sunday schools. We are grateful to those who have so faithfully supplied us with this form of ammunition with which to attack the strongholds of Satan.

" Finally, brethren, pray for us, that the word of the Lord may run and be glorified . . . and that we may be delivered from unreasonable and wicked men. The Lord direct your hearts into the love of God, and into the patience of Christ."

2

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

Miss O. R. Knight

THE past year appears to me in two distinct parts—before and after returning to India. Three months were happily spent in deputation work. It was a privilege to meet many friends whose loyal help in differing ways was, and is, greatly appreciated. Then followed days of varied preparations and travels, in all of which the Lord was a very present help.

We are grateful to Mrs. Huckett who during that time supervised the work here, helping the Bible-women in their study and witness. She helped in the forming of the Namakkal Young Women's Christian Fellowship, which links together local Christian girls and young women and others who have come to the town to work in various schools. The members conduct their affairs, missionaries assisting if requested. In a similar way we are prepared to help in the Poet's House Meeting for which the Church continues to be responsible.

Three Bible-women have retired after many years service with the L.Z.A. Of the remaining five, two are in Namakkal, and the others in Paramatti, Selur, and Sirunellikoil respectively. They all go regularly to many Hindu homes, and instruct illiterate Christian women, and most of them go also to Mohammedan homes. We wait, praying as the Psalmist, " Let thy work *appear* unto thy servants," for we believe that He is working.

After their annual Scripture examination most of the Bible-women were at the Convention Meetings in Namakkal, and shared in the blessings of those days. A few women, Church members, also came in, and it is a joy to see the help this has been to two Irukkur women who now have courage to pray aloud in public. The Paramatti B.W. visits them and goes to Mavarutti, where the wives of the five Christian men are still disinterested. Regular visiting has recently been commenced in another village in that area. In Velur cheri a group of 5 or 6 young women seem really interested. Several of them can read and it is a happy experience to study the Bible with them. In Selur there seems to be renewed interest among folk connected with the small church. One woman has recently been accepted for baptism and others are enquiring. Several young people in Sirunellkoil are asking for baptism. Thanks be to God for these signs of His working. We rejoice, but watch expectantly for His reviving which is urgently needed in all the churches, and which we believe He will grant for His Name's Sake.

I have been to several villages for the first time recently. Many have listened courteously. It is a joy to find those who can read, and to sell Gospels, etc., to them. In larger villages it is not uncommon to find isolated Christians or Christian families. Usually the father is a policeman or teacher and sometimes the mother is also a teacher. Because of their employment they have come to this area. Through time spent in fellowship with them we pray that the Lord may encourage and bless them.

The Bible-women will, next year, be receiving from the Mission, a smaller salary, which will decrease year by year. Prayer is needed that they and the women of the churches may understand such changes and eagerly witness for the Lord. Our expectation is from HIM.

3

Miss E. M. Flory

"HAVING therefore obtained the help of God, I continue unto this day." (Acts: 26 : 22). Perhaps this one word, "continue" will best describe the experiences of the past year. The previous year brought new beginnings, and everything was fresh and full of interest. Now, having entered the 2nd year in this land, much of the glamour has worn off; things are seen "as they are," and not as fondly imagined in the early days, and thus is appreciated the need for the grace of continuance. How much easier to begin than to continue. Thus the Lord has promised that they who wait upon Him shall not only mount up with wings as eagles, but shall walk and not faint.

This has been true of language study, which continues to occupy much of my time. Having learned the basic principles, it is now necessary to learn to apply them; patiently to persevere in acquiring a fuller vocabulary; persistently to speak with people in spite of difficulties of making oneself understood; to discover the exceptions to every grammatical rule learned. In November of last year, I took my first written examination, and in the following month, travelled to Bangalore for the oral test. The strain of this ordeal was somewhat compensated by the privilege of paying a visit to that beautiful city. In answer to your prayers, the Lord enabled me to pass in both sections of the examination; this news arriving on Christmas morning—a welcome gift indeed ! For several months my daily Tamil lesson has been commencing with prayer, my munshi and I in turn seeking the Lord's blessing. In this way I am gradually becoming accustomed to praying in the Tamil language. The second year syllabus of study includes a study of the intricate beliefs and practices of the hindu religion. This has deepened my appreciation of the "simplicity that is in Christ."

It has been my joy and privilege to take a small part in evangelistic work, helping with the sale and distribution of Christian literature, conducting morning prayers once a week in the boys' hostel; accompanying Bible-women in their house visitation, and attending the weekly Gospel services held in the Tamil Poet's house, and in the Government training school girls' hostel. I still need greater fluency and ability to understand the commonly spoken colloquial Tamil.

One is sometimes tempted to think that there is almost as great a difference between the official book Tamil, and the colloquial language, as there is between Tamil and English !

In February I was glad to welcome Miss O. Knight on her return from furlough to work in this area, and her help has been greatly appreciated.

I have had the opportunity this year of seeing more of the Tamil country. Conference being held in Kovilpatti, I was able to pay my first visit to the Tirunelveli district. This experience was especially valuable in view of the possibility of my working there next year, God willing. On the return journey a short visit to Dohnavur was possible, and prayer was stimulated by all I saw and heard of that great work. The holiday in the Nilgiri hills in May was a time of refreshment of body, mind and spirit.

In the month of March I was able to attend the convention meetings held in Namakkal, when the stirring messages of an Indian brother brought challenge to all. The Lord had to convict me personally of much sin in my life, especially of lack of love, prayer and faith, and of a critical attitude towards others. It was a humbling experience, but one the benefits of which I trust will remain.

In closing this brief report, I would like to express thanks to all of you who throughout the year have helped by your prayers, gifts, letters and in other ways. Will you still pray that, " Having therefore obtained help of God, I (may) continue . . . witnessing both to small and great, saying none other things . . . than that Christ should suffer and that He should be the first that should rise from the dead, and should show light unto the people and to the Gentiles."

4

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

Miss L. S. Hazel

MUCH praise is due to our Heavenly Father for strength and health given for another year of happy service in South India in the villages in and around Sendamangalam.

By the time this report reaches you the Management and Correspondentship of the Girl's H.E. School, Sendamangalam, will be in the capable hands of the H.M. Miss E. Samuel . . . . This is not an

easy task especially when one has teaching as well to do. We do solicit your prayer support on her behalf as she undertakes new responsibilities after 15 years faithful service as these Headmistress.

The school is well appreciated by the public and we now have, including the nursery class section, 403 pupils on roll. With a staff of ten qu lified teachers the work goes on. This year our examination results were quite good, 11/16 gaining passes. Although the Scripture lessons have to be given out of school hours, we find a ready response on the part of the pupils to remain for these. Some Hindu girls have purchased their own Bibles, and in Stds. 6 to 8 the girls are still keen on their own special class Saturdays mid-day after the school session.

This past year the Hostel numbers have increased and we have had 45 girls since June, ages ranging from 6 to 17 years. Each of the older girls has a little sister to care for and by this means she is being trained for the time when she will have a home and family of her own. Since we have introduced the services of a cook, one of the older girls from Dohnavur, into the Hostel, it has lightened the duties of the others and given them more time for study and recreation. Matron is still faithfully carrying on, although she has had a lot of trouble with her second eye after several operations. In fact it is thought that the sight has completely gone from that eye.

We had 3 to 4 days Convention meetings here in January last and they were made a blessing to many of the girls, for which we praise God.

We now have on the Mission staff nine Bible-women in this area, one having retired this April. Regular visits are made to Christian and non-Christian homes in 18 villages with periodical visits to many others. From these contacts 2 Hindu women have purchased Bibles and one of these is regularly attending worship on Sundays. At several festivals our Bible-women have taken an active part in preaching the Word and selling booklets and Gospels. The van has enabled us to go further afield and thereby reaching many new towns and hamlets. During the year six women have been received into Church membership after baptism, and one is waiting now.

To each Bible-woman last June was handed a written notice in accord with our new policy, and from January 1956 each will be on a decreasing scale of pay from the Mission, with the prayerful

hope that they will realise the need for more voluntary service or support from our Indian Churches.

Sunday schools are faithfully carried on, and we have seven such schools, three run by B.W. and four by teachers. Each year we try to hold a rally where several meet in one place, and at Christmas time each child has some gift and text card to remind them what Christmas means. In Kakkaveri, Padma Ammal has been able to restart a Women's meeting which is held on two Sunday afternoons in each month. Quite a number of the younger educated women attend and we are hoping to get it on to a self-supporting basis, where she will not have to take any leading part. We still regularly hold the Girls' Covenanters' Class and this is conducted by the Headmistress.

The weekly cottage prayer meetings each Tuesday at 8 p.m. continue in the various Christian homes. We are somewhat disappointed in these as our young men do not take any interest and there seems to be a great lack of the spirit of prayer in our midst.

By the time this report goes to print we shall, D.v., have opened a Reading Room and Lending Library in Sendamangalam for Christians and Hindus. We have a nice selection of English and Tamil books, some to be read on the premises and some to be taken to their homes. If any friends have suitable books or magazines for which they can find no further use, remember the need in Senda. More especially we solicit your prayer help that this endeavour to reach the people of this Town with good reading matter may be used and blessed by the Lord.

You have had a brief report of the past year's work. Something of the great harvest has been gleaned and gathered in, but as we review the vast number of villages in the Namakkal Taluk alone, we realise how little has been done, there are hundreds of villages not yet touched. We are praising God for His release from some of the clerical part of the work and we go forward into the future relying on Him for guidance and your prayers as to how and when these others who still have not heard may be told of the great news of Salvation and Life that brings peace. We are continually praying for REVIVAL, but it needs to begin in US. It is only after the purging process of all the things that hinder His blessing has taken place that we shall begin to see Him working. I think this applies to our Churches both at home and abroad. We long to see others

joining us but is there anything in us that points to His LOVELINESS to make them want to mingle with His people ? Alas how often the answer is NO. May our united prayer be:

" *Lie still and let Him mould me, Oh Lord I would obey;*
Be thou the skilful Potter, and I the yielding clay.
Impress THINE image on me, fulfil THY best design,
Till others see upon ME that beauteous face of THINE "

IV
THE KOLLI HILLS

MR. AND MRS. J. R. FIELD

Victory !—For Whom ?

"VICTORY for the Communists. Victory for the Communists. Victory for the Communists." On and on, over and over again like an antiphonal chant, the words are repeated with a martial precision by a long line of men, a hundred strong, as they stream over the hill on their way to the next village. One man has a megaphone; another carries a small red flag tied to a stick. All the rest carry on their shoulders, rifle fashion, a club stick, a mattock handle, or even an umbrella. To Western eyes this kind of procession looks ludicrous, and yet it all looks vaguely sinister, too, for the oft repeated sharp, "Jai !" (Victory) of these fanatical followers is an emotional stimulus to many young men, as can be immediately noticed. Wide eyed young country fellows are apt to become enthusiastic over promises of free land or lucrative opportunities just around the corner, and those who have been carried away in this manner here are not a few. It is not so long ago since one of these young hopefuls, with money in his pocket and jewellery on his person, jumped into space from a jack-fruit tree just a quarter of a mile from here, with a noose around his neck, and misery in his heart, just because this vision of heaven on earth conjured up by the cinema and the Socialists had failed to materialise for him. For others, the disillusionment is yet to come. The so-called "changeless East" is changing so quickly in many respects today, that millions have suddenly woken up to the feeling that something is going on all around them in which they need to take an active part, if they are to share in the coming expected wealth and prosperity. The gods of the youth of the new "secular state" of India are not so much Vishnu and Siva, but abstractions like Civilisation, Education, Science, and Pleasure. On the other hand, many older folks, and some who wish to be reckoned intellectuals, pin their faith to a syncretistic combination of religions, thinking thus to provide a platform upon which men of very different environments and outlook may meet, and begin to build together a new world of peace and plenty. The root principle of this growing and basically Hindu philosophy is that all religions are equally good, being

but different roads to the knowledge of the same God. This statement is one with which we are often met by Brahmins and those who follow them. It is a doctrine opposed to the Communist adage that religion is the dope of the masses, and so we often are embarrassed to find that Hindu temple priests and some educated Hindus welcome us to their villages, proclaiming that we are one with them in the struggle against the forces of irreligion and atheism.

In the midst of those who hold these opposed doctrines, we have to remind ourselves and our Christian brothers and sisters that we are not here to preach religion or philosophy but the Lord Christ. We are not here to prove our religion to be better than all others but to proclaim that there is none other Name under Heaven given among men whereby we must be saved, but the Name of Jesus Christ of Nazareth. This proclamation we have found to be received kindly neither by the Brahmin sophist or the Communist ranter, whether in Sendamangalam or in the Kolli Hills, where the last twelve months have found us. The background of these warring ideologies has always been there, as we have sought to preach Christ, indoors and out, and as we have sold and distributed tracts and Gospels and other Scripture portions and literature. In spite of the adversaries to the Gospel, the Lord has given us the joy of seeing pass through the waters of baptism some of those who have been liberated from the bonds of Hinduism and Romanism and others of the Isms of today. In some ways the opposition is to be welcomed. Only the other day a young fellow who so far has made no open profession of Christ wrote to me from Training College to say, " I have many Hindu friends here. They are asking a great number of questions. It is necessary to know and understand the truths of one's religion properly to answer them, so along with the other lectures and study, I am doing a lot of personal Bible study, and am comparing science and our Bible." He closed his letter with an unqualified statement, " Opposition to Christianity is coming very soon." In very truth, opposition to Christ is here already, and who can doubt that it will not be long before His followers will feel the brunt of persecution ? We have cause to praise God, however, in that God is still proving Himself to be almightily able to make the wrath of man to praise Him, and the rising tide of opposition is already beginning a work of purification in the churches. The Lord seems to be largely by-passing the carefully laid schemes for

church union and the reorganisation of missions. It is a humbling but probably salutary experience to realise that God, in His Sovereignty, is raising up, to do His work in India, some who are independent of, and sometimes even, to a certain extent, in opposition to organised Christianity as it manifests itself in this country. A somewhat extreme example of this occurred this year when three of our brethren went to a nearby range of Hills, the Pachai Malais, to preach. This tour was sponsored by the Church here in the Kollies and partly financed by them. Almost at the same time a group, consisting mainly of Hindus, came to the Kollis from Pachais. Under the leadership and inspiration, apparently, of a man who has very recently made a profession of having received Christ, this group produced a dramatisation, very much in the Indian style, of the Gospel story, which was enthusiastically attended by crowds of Kolli Hills people, including some of the church members here, who seemed very impressed, and not in the least disturbed at what we of the West were tempted to think unconventional and probably blasphemous !

The ferment all around us forbids complacency; there is indeed, much reason for deep heart-searching and humble confession of failure before the Lord. At the same time, the promises of God were never so bright as they are today, and it is in the light of them, rather than because of the challenge of the situation about us, that we continue to seek to serve Him in the place of His appointment.

We rest upon the confident word of our Bible which says, " Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? "

I

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

DR. R. M. HARRIS

The Dispensary and Boarding Home

WE praise God that, during the past year, two of our Boarding Home girls have come to know the Lord as their own Saviour, while at our Hostel at Sendamangalam, where they are at school. Some special meetings held there and the ministry of the

Matron, were a means of blessing to them. The prayers of their prayer-partners over the years have been answered. Their request for baptism is being considered by the Kolli Hills Church.

During the past few months, the village boys who attend our school, have been coming to the Bungalow, regularly, day by day, to say the verses of Scripture which they have memorised, and for doing so receive the Text cards some of you prepare and send out. Pray that in God's time these verses may bear fruit in their lives to His glory.

There has come an awakening recently to the seven southern nadus of the Kolli Hills, of which Vazhavanthinadu is one. Meetings of the people from many villages have been held in different places, some under the Congress flag, others under the Communist flag, to discuss local affairs, especially relating to their common needs, in respect of a road, schools and other facilities. The older people are wary and cautious, wondering where all this is going to lead, but the young men are full of enthusiasm, large numbers have joined the Communist party. It is a time of opportunity, for the cloak of the As It Ever Has Been, is being cast aside and the young folk are awake to hear and receive new things. We need to pray that the Church might be awakened, that the time of opportunity may not slip by unused.

There is little to add to what is written year by year about the Dispensary work. Day by day the Word is preached, the results we must leave to God. During the recent uprising a number have called in at the dispensary on their way to meetings, to them and to those who come for treatment we have had a message concerning the Kingdom of God.

We have paid a number of visits to villages in this and other nadus, operative midwifery has been carried out in awkward places, on occasion on a door, or planks of wood, as an improvised operating table, the horseman has had to give the anaesthetic and the Lord has always been present to help.

There is no question of departmentalisation, we treat to the best of our ability with such facilities as we have, all that comes our way. Our statistics show that malaria, decayed teeth, septic conditions, round-worm infestation, injuries of various kinds and venereal disease stand highest on the list of conditions treated. Without the opportunity of a second opinion we are sometimes perplexed,

but if we do not always realise it at the time, on looking back we can recognise God's guidance and over-ruling. One would like also to acknowledge with gratitude, the help given by Dr. Paul Brand and other friends at Vellore, to whom an S.O.S. for advice always brings a prompt and detailed reply.

There seems to be little to report of spiritual fruit and this is a great sorrow, yet we know that God is working His purposes out and He will prevail.

V

THE TINNEVELLY FIELD

I

REPORT OF THE GENERAL WORK

MR. AND MRS. G. F. CHAMPION

DURING the past year, I think it is true to state, we have tried, with varying degrees of success, to keep before us in all the different phases of our work the great missionary task of taking the Gospel of salvation to the unconverted. The sight of the ever-present vast numbers of those who do not know Christ frequently presses on us as a burden, and the response to the Gospel message seems piteously small, but our " help cometh from the Lord, which made heaven and earth," and we believe that He will be glorified in the preaching and teaching of His Word.

CHRISTIAN LIFE

As the value of our service depends on the calibre of our Christian life, we were pleased when our pastors, just before Christmas, suggested that we hold a TWO DAYS CONVENTION and invite all our workers to attend. About 35 men and 15 women responded, and we had a happy time together. Except for two talks on the singing of Tamil lyrics, all the sermons and addresses were given by our workers themselves. One of our pastors gave three Bible expositions and our other two pastors each spoke. The headmaster of our Higher Elementary school preached twice and another of our teachers also delivered a sermon. All these messages were helpful and of a high spiritual order. During these two days of convention we had a discussion on " The Best means of Evangelism " and ten or twelve men took part making useful observations and suggestions.

Our HARVEST AND CONVENTION MEETINGS this year took place in three centres, and Brother Watts gave the last Tamil messages of his long missionary career at Paniadipatti and Kovilpatti. Our pastors took full charge of the meetings and in future we expect that the gatherings will become part of the life of the churches concerned and will no more be the responsibility of the Mission.

CHURCH LIFE

We had our BIBLE SCHOOLS for voluntary workers in Paniadipatti as usual, but from the end of the year we decided to replace these schools by VILLAGE BIBLE SCHOOLS, believing that in this way we can help more of our members, particularly those who are not able to leave their villages for a week's stay in our Mission stations. So far we have held three of these village Bible schools, and two of our pastors and the missionary have taken part. Each night from about 8.30 to 10 p.m. those who can read and who have a desire for special teaching gather in the chapel and are given a specially prepared book of lecture notes. Each night two lectures are given, one by the pastor and one by the missionary, and as far as possible the classes are made practical by the members reading the Scriptures, praying and answering questions. At each place some who cannot read have attended, and women have been present as well as men.

During the year an attempt has been made to encourage the VIRUDHUNAGAR CHURCH to call a pastor. Unfortunately the tendency of all Indian village communities to split up into parties has hindered this endeavour ; but we hope that the church will take the matter seriously and unite in vigorous church life and evangelical witness.

KARINGAPATTI is another village in which we have tried to help a local man in his evangelistic work. He is a native physician and has built a chapel in his village hoping that a church will be formed there. Although he seems to have the gift of healing, he does not appear to have the gift of Bible ministry. So, in response to his repeated requests, we have asked one of our preachers to go to the village and co-operate with the native doctor, who is now advancing in years, to evangelise the village and surrounding places.

Visiting SCATTERED MEMBERS still gives us an opportunity of entering new villages and contacting people in out-of-the-way places. We heard of fifteen families in one town where there is no place of worship, and we called there and met some of them in their homes. In another town we looked up several families who are weaving in a hand-loom factory. We were able to give Tamil text cards and tracts to all the workers in the factory, and at night we showed lantern pictures on the factory wall to an attentive crowd of people. Afterwards we discussed the Gospel message with some who had been present.

THE EVANGELISTS' LIFE

As evangelists we have been able to bring the message of salvation to high and low in town and village over a wide area during the year. STREET PREACHING has mostly taken the form of lantern lectures at night. Whenever lantern pictures are shown one can be sure that almost all of the people in the village will come and listen to the end of the meeting. In one village recently a number of young men came to our evening prayer meeting in the school building and expressed their disappointment that we had not this time brought the lantern as we had on a previous visit. This helped to remind us what a valuable means of evangelism the lantern can be.

PERSONAL WORK is still a most valuable means of introducing people to the Saviour, and I believe that most of those who join our churches have been saved through the personal witness of our members and workers.

We have continued our ministry of SELLING BOOKLETS during the year, and have had many encouraging experiences. On one occasion when we arrived at our village school and told the children that we had farthing books for sale, we sold over fifty in as many minutes. There is a remote village that we had often wanted to visit though we knew nothing about it and had no idea what to expect when we went there. As we alighted from the van a few men stood about and we sold one or two Gospels to them. Very soon the boys and girls began to come out of the caste houses, and we sold some small booklets to them. After this we thought we would go to the outcaste quarter, but the boys told us that there were several ferocious dogs there and we should not go. They did their utmost to keep us from entering that part of the village, but we went, and they came with us, in spite of the dogs. From there we gradually progressed through street after street followed by an ever-increasing crowd of boys and girls, till we came to the Brahmin Street, where some of the men, fearing defilement from us, asked us to put our tracts on the floor, so that they could pick them up and read them. Every adult who could read was given a tract, and we sold many Gospels and booklets. Who knows when these people were visited before and when they will be visited again ?

May our God, by His Holy Spirit, use these means to call out His chosen people " to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved."

2

THE L.Z.A. WORK—KOVILPATTI

Miss M. E. Harris

"*There is a time for every purpose, and for every work.*"—Eccl. 3 : 17.

LOOKING back over the past years, there is no doubt about the fact that there has been a set time for Bible-women's work in this Field, and that it has been according to the purpose of God for these Bible-women to carry on their work in the way they have—for a time, at least. But in our Missionary Conference this year it was decided that the time had come for our Bible-women to cease to work as agents of the Mission, and to begin to do their work as voluntary and independent workers. Therefore, it has been with a view to preparing both the Bible-women and the village women for this change, which is to take place at the beginning of next year in this Field, that I have planned all my work this past year.

First of all I am glad to be able to report that the Women's Meetings are now quite independent of all Mission financial help. This year the Annual Treats were all conducted by the women themselves, without the help of the Missionary. All the expenses were paid for out of the Women's Meetings' own funds, and without any Mission money at all. Reports were sent in which showed that the treats were conducted successfully, and that in some meetings even prizes were distributed for the best attendance throughout the year. Moreover, the village women have agreed to make a small contribution each month from their collection monies towards the Bible-women's work. The idea being that they may thereby give to the Lord's work, and so help in a very small way to make it self-supporting. But many of the older village women are still puzzled as to why the Mission does not continue to give them some little treat, as it always used to do in the good old times.

In all my camps I have made a special point of trying to explain to the village Christian women about the changes which are taking place in our Mission, and about the aims and objects of the new Mission policy. The Bible-women themselves have accepted this policy in typical Indian fashion, namely, they are quite resigned to their fate, and are hoping for the best.

After arriving back in India, Miss Hawes took over all the work on the Paniadipatti side of this Field, and the work has now

been equally divided out between us. We each have 23 villages in which there are Strict Baptist Churches or congregations of Christians, who meet together for worship. Besides which we each have a number of other villages in which Hindu women are being regularly visited and taught by the Bible-women. Altogether there are 828 women who are being efficiently and systematically taught from the Bible, and of these only 25 per cent are literates or semi-literates, and the remaining 75 per cent are all illiterate women. In 13 villages all the women visited are illiterate. This shows the great need there is still for regular Bible teaching, as most of the women we visit are unable to read the Bible for themselves.

During the past year eleven women have been baptised, and twelve more women are waiting to be baptised.

In the Scripture Examination this year all the Bible-women obtained pass marks. This was encouraging, as some of them may choose not to write the Mission examination next year when, under the new arrangement, they will cease to have any obligation to the Mission and will become free from all Mission authority.

3
THE L.Z.A. WORK—PANIADIPATTI

Miss N. Hawes

Open Doors

IT has been said, " We live in a world full of doors. There are doors everywhere. Doors that close and doors that don't, doors that open and doors that won't." These words could well be true of the events of the past year.

We record with gratitude His help and goodness to us during the days of furlough, which are now behind us ; and in February of this year, we had the joy and privilege, once again, of entering the still Open Door of India.

The following concerns a short period in which I have been able to work in this northern part of the Tinnevelly Field.

The Vista

A short distance from Paniadipatti, standing apart from the dwellings, is a hill, on which is built a Hindu temple. It was from the top of this hill, that I first looked out upon the many villages,

that were scattered here and there for miles around. In the nearby villages it was possible to see here and there, the red tiled, white-washed buildings, where our people worship. These chapels in some places, appear strangely resplendent, against the more sombre background of thatched roofs and mud walls. A silent witness and reminder of God's saving power and mercy. The horizon hid many other villages from our view, but not from our hearts. In other villages as well, we knew, there were those of whom it could be said, " And there they built an altar unto God." Let us not forget, however, villages and hamlets, some within only short distances from Christian congregations, where as yet there is no Christian witness ; and remind ourselves of our Master's words, " Them also I must bring."

THE VENTURE

There are some twenty-three villages in this area in which there are Christian congregations. The seven Bible-women work in about two-thirds of these villages.

The Women's Meetings have been held regularly, and although the Bible-women for the most part lead these meetings ; here and there I was encouraged to find that the meetings were sometimes taken by other members of the class. In some places there has been an increase in the number of those who attend. It was decided recently that it was possible to make a larger contribution from these meetings, to the Bible-women's work in this area.

In every aspect, however, there is room for very much improvement, and every encouragement and continual perseverance is needed in helping these women to realise their privileges and responsibilities as children of the King.

New homes have been visited in some villages, by the Bible-women, and many contacts made through the medical work, both here and in different villages.

Although up until recently my introduction to most of the villages was somewhat brief, I am glad that I have had the opportunity of meeting a number of the people in this area, and am able to understand something of the problems and joys which face us from the inside of the Open Door.

THE VICTORY

" Let us rise up and build." The challenge of Nehemiah re-

echoes in our ears as we look out upon the more immediate horizon. True ! there are many adversaries ; but we have reason to remind ourselves again, that even before the Jews commenced the contest of building, the conquest was theirs by faith. The scorn and cunning devices of the enemy could not deter, or defer their work. " God will prosper us ; therefore we . . . build." May we with like faith, " Rise up and build."

VI

TAMIL LITERATURE

MR. AND MRS. D. A. THROWER

WHETTING THE APPETITE

OUR last report was headed "Feeding the Hungry Multitudes." While there is certainly no need to retract anything said then regarding a hunger for reading matter on the part of the people of South India, we have since learned more fully than heretofore the important part played by appetite in such a situation. Many whose whole being is hungry for the Gospel of God's grace fail to realise their need, and apathy replaces appetite. Our attention has, therefore, this year been directed more definitely to providing the type of material that will appeal to the appetite that exists among the still pitifully small literate section of the population. At the same time it has also been our endeavour to stimulate digestive activity in the mental gastrium of those who could read, or learn to do so, if only they made the effort. With these objectives before us we have decided that, as far as possible, every new book, pamphlet and leaflet that we produce should have some sort of pictorial illustration, and in this we are happy to have the valuable assistance of Brother H. J. Appleby. Several titles have already been illustrated in this way.

Studies in the twelve Minor Prophets, commenced last year, are nearing completion, fifteen out of eighteen lessons having been prepared and 1000 copies of each printed. The whole set will (D.v.) make a volume of about 210 pages, and will shortly be available in that form. In the meantime 147 copies of each lesson are sent to S.B.M. missionaries for use in Bible study classes in their Fields, and 111 copies are being purchased by friends in many parts of Tamil Nad and beyond. Five lessons on Discipleship by Pastor W. A. Warwick have been translated into Tamil, and their printing is almost finished. They run to some seventy pages and should constitute a useful textbook for those instructing young believers. Several of Mr. A. F. Rowell's tracts have been reprinted, 153,000 copies being produced. The leaflet "A Rotten Plank" has been put into Tamil and added to this series. Two old S.B.M. tracts,

one illustrating the Broad and Narrow Ways and the other the various phases of conversion, have been revised and reissued with new designs. A total of 50,000 of these has been supplied.

Prize essay competitions are proving a useful method of eliciting material from our Indian friends. Two manuscripts for a new series of large-type illustrated booklets for children have thus far been obtained in this way. The first of these has been printed in two colours, and the second is ready to go to the printers. The latter was written by one of our pastors ; it is the story of his call by grace. An illustrated pamphlet about the boy Samuel has also been produced for this series. These children's stories are being issued in impressions of 20,000. A meditation on Ruth the Gleaner (a parable for the Bible student) and a Two-year Bible Reading Plan (covering the whole of the Scriptures) were produced by us many years ago. These have been revised and reprinted. Two books of 32 pages each, containing addresses delivered at the Tinnevelly Field Harvest gatherings in 1954 have also appeared, and the bulk of the issue of 1000 copies of each sold.

Distribution is the worst bottleneck in nearly all literature programmes in this country, experience having proved that, difficult as it is to produce books in the Indian languages, it is far harder to dispose of them afterwards. This being so, it is a peculiar joy to us to have the zealous co-operation of several colleagues in the all-important task of colportage. Situated as we are in a rural area, we personally have comparatively little scope for this type of ministry. However, preaching in our various village chapels, and the help of one or two Indian co-workers, have enabled us to sell upwards of 1,100 Tamil books (Bibles and Scripture portions, our own publications and other evangelical literature) during the year.

Last year we were new arrivals in this area ; now we are thoroughly settled in Paniadipatti and in our own work. Early in February it was a great pleasure to welcome our colleague Miss N. Hawes to our home.

VII
ON FURLOUGH

I

Mr. and Mrs. E. Orchard.

"Jehovah—Jireh"

IT is with grateful hearts we write this short report for 1955. Truly, the Lord has been our Provider. Early in the year we were tested by ill health in the family which led to a complete alteration in our plans, but the Lord went before planning His own way for us. We left the Kollis with heavy-hearts—not because of lack of blessing but because of breaking fellowship with folk who have become peculiarly part and parcel of our life and work. We rejoice that strong ties of fellowship around one "common mercy seat" remain constant. News from the Kolli Hills continues to gladden our hearts, and we pray that our colleagues there may have deep joy as they see the Lord working this year also.

A glorious 14 day trip on the "Arcadia" brought us home in abounding health. Weather, fellowship, and accommodation were all as perfect as could be. Then, what shall we say to the loving preparations for our arrival at the Mission Flat—God's own provision for our need of a home in England. Words fail to express our gratitude for so great and complete a blessing.

A kindly welcome from friends old and new has refreshed our minds, warmed our hearts, and kindled our spirits, so that the ministry of deputation has been made easy. "Therefore will the Lord wait that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the Lord is a God of judgement: blessed are all they that wait for Him." Must it always be that our greatest blessings from the Lord come when every other known way has proved inadequate? It would seem so! Before He reveals the astonishing abundance of His provision, He makes us aware of the poverty of all our plans, and teaches us to rely on Him only. When God is waiting it is because we have not waited. All the blessings of the last 6 months have taught us this. We plan, subject to this over-riding sense of the

"..... THE GLORIOUS LIBERTY

of the children of God"

Romans 8: 21.





"*Strengthened . . . . . according to*

HIS GLORIOUS POWER."

Colossians 1: 11.





purpose of God, to return to India in January 1956, and shall return without the children, as the Lord has made for them a home with relatives. This arrangement which we did not seek for ourselves is as near to the ideal as could be expected in the circumstances. We gratefully praise God and thank those concerned for so happy a solution to this major problem of all Missionary parents.

If the Lord wills, we have yet a full programme of meetings and services to fulfil before we return to India. We seek the prayerful co-operation of all our friends in this ministry, that we may not only relate exotic facts, but also share fully with God's people the experience of His gracious working through the teaching and preaching of His powerful Word in India.

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
Madras	9	560	17	6	—	43	—	3	10	14	1384	13
Kolar ..	1	90	—	1	—	—	1	—	—	1	—	2
Sendamangalam	4	138	18	1	8	21	9	4	4	10	775	9
Namakkal ..	8	150	13	2	10	10	5	3	3	6	449	8
Kolli Hills ..	1	28	2	—	—	1	—	32	1	1	39	3
Tinnevelly ..	44	1238	45	4	43	23	18	3	24	36	1573	56
TOTAL.	67	2204	95	14	61	98	33	45	42	68	4220	91

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 25TH, 1955

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

COUNCIL OF MANAGEMENT

OFFICERS

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

Vice-President:
PASTOR W. C. PLAIL

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

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

Hon. Minute Secretary:
PASTOR E. J. WOOD

Editor of "Rays from the East."
MR. J. C. FROMOW, Oakfield, Guildford Road, Bagshot, Surrey

Members of Council:

*MR. S. W. ANDERSON
PASTOR O. C. AUSTIN
PASTOR F. J. BENNETT
PASTOR G. BOURNE
PRINCIPAL C. BREED
PASTOR H. W. CATEN
*PASTOR O. F. CLARKE
*PASTOR P. H. CREES
*MR. A. R. DANNATT
PASTOR D. A. DAWSON
*MR. J. C. FROMOW
*PASTOR L. R. GARRARD
PASTOR H. H. GLADSTONE
PASTOR F. HARRIS
PASTOR R. B. HEWITT
PASTOR J. E. HOAD
PASTOR D. C. MANN
PASTOR S. C. OXBORROW
MR. S. W. PAYNE
PASTOR N. R. PERRY
*PASTOR G. PIBWORTH
PASTOR S. G. PURKISS
MR. W. K. PUTTNAM
MR. W. R. SINCLAIR
PASTOR J. SMITH
PASTOR R. C. SMITH
PASTOR A. J. WADE
PASTOR D. E. WESTCOTT
*PASTOR A. W. WHAYMAN

Life Member: MR. H. J. WEBB

* Members of the Executive Committee

LADIES' ZENANA AUXILIARY

President: Mrs. S. SIMPSON

President Emeritus: Mrs. A. SILVESTER

Vice-President: Mrs. O. J. FREEMAN

Secretaries:

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

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

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

Executive:

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

With the Officers

YOUNG PEOPLE'S GUILD OF SERVICE

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

Bankers:

Westminster Bank Ltd., Bowes Park Branch

Solicitors:

Messrs. G. Brown, Son and Vardy, 56, Finsbury Pavement, E.C.2

Auditor:

Stanley W. Simpson, Esq., F.S.A.A., 52, Broadway, Stratford, E.15

Registered Office:

71, White Lion Street, Islington, London, N.1.

ACCOUNTS

CASH SUMMARY

RECEIPTS

1954 £		£ s. d.	£ s. d.
	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
8,687	General Fund	9,497 1 2	
174	Young People's Guild of Service	136 19 11	
234	Sustentation Fund	229 18 6	
583	Pension Fund	582 10 10	
323	" Herald " Fund	339 0 5	
—	Reserve Fund	329 6 2	
10,001			11,114 17 0
	Ladies' Zenana Auxiliary:		
3,575	General A/c. ..	4,752 1 11	
53	Medical A/c. ..	84 12 11	
3,628			4,836 14 10
			21,097 1 7

EXPENDITURE

1954 £		£ s. d.	£ s. d.
8,111	General Fund	8,167 9 4	
483	" Herald " Fund	511 6 6	
429	Young People's Guild of Service	158 5 0	
169	Pension Fund	156 0 0	
497	Reserve Fund	1,254 5 9	
42	Mission House	25 1 1	
9,731			10,272 7 8
	Ladies' Zenana Auxiliary:		
3,783	General A/c. ..	3,317 14 4	
13	Medical A/c. ..	23 3 2	
3,796			3,340 17 6
	Sustentation Fund:		
	£1,144 15s. 7d. 3½% War Stock		909 11 8
	Balance at Bank, 31st July, 1955:		
	Current A/c.	2,984 4 11	
	Deposit A/c.	2,500 0 0	
	In hands of Secretary	20 0 0	
	In hands of Guild Secretary ..	5 0 0	
	In P.O. Savings Bank	1,064 19 10	
			6,574 4 9
			21,097 1 7

GENERAL FUND

1954 £		£	s.	d.	£	s.	d.
	Balance brought forward ..				1,589	8	1
4,523	Churches and Schools ..	4,771	2	0			
846	Personal	730	11	8			
397	Miscellaneous	942	2	5			
2,270	Legacies	2,278	17	3			
32	Sale of Annual Reports ..	33	3	7			
8,068		8,755	16	11			
365	Income Tax Refund ..	411	19	2			
119	Interest on Investments ..	174	5	3			
23	Deposit Interest	15	2	4			
101	Christmas Gifts	118	19	8			
8,676		9,476	3	4			
11	Interest on Post Office A/c. ..	20	17	10			
8,687					9,497	1	2
	Transfers from:						
	Pension Fund				313	10	10
	L.Z.A. General A/c. for Reports and Advertisements ..				55	0	0
					£11,455	0	1

1954 £		£	s.	d.
5,691	Indian Expenses, Salaries and Payments on Mission A/c.	5,893	16	5
312	Missionaries on Furlough	124	3	0
277	Missionaries' Children's Allowances ..	312	14	10
147	Life and National Insurance	170	14	7
280	Deputation and General Expenses	246	1	5
1,107	Office and Mission House Expenses	1,121	1	5
139	Cost of Annual Reports	131	15	0
58	Advertising	48	3	0
100	Christmas Gifts sent to India	118	19	8
8,111		8,167	9	4
	Transfers to:			
140	"Herald" Fund (Deficit) ..	142	6	1
40	Mission Fund A/c.	40	0	0
500	Reserve	1,250	0	0
	Balance forward	1,855	4	8
		£11,455	0	1

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	3,382	16	7	By Mr. and Mrs. Orchard's Passage, etc. and Deposit on Return Passage	396	14	1
,, Assets of Emily Convalescent Homes	3,033	5	9	,, Miss E. Culliford Deposit on Passage	36	0	0
,, Amount from General Fund to cover passages, car, etc.	1,250	0	0	,, Indian Buildings	112	14	0
				,, Cost of Hymn Books less sales	183	1	0
				,, Cost of Deputation car less allowance for old one	519	16	3
				,, Balance carried forward	6,417	17	0
	£7,666	2	4		7,666	2	4

PENSION FUND

	£	s.	d.		£	s.	d.
To Balance brought forward ..	413	10	10	By Pension Paid	156	0	0
,, Interest on Investments ..	582	10	10	,, Amount to General Fund	313	10	10
				,, Amount to L.Z.A. General A/c.	100	0	0
				,, Balance carried forward	426	10	10
	£996	1	8		£996	1	8

CAPITAL OF PENSION FUND

Investment (at Cost):	£	s.	d.		£	s.	d.
£1,367 14s. 5d. 2½% Consols	1,072	4	9	£1,000 3½% Defence Bonds ..	1,000	0	0
£935 1s. 5d. L.C.C. Stock	800	0	0	£1,150 2½% Treasury Stock ..	1,099	18	0
£211 1s. 9d. 4% Funding Loan	200	0	0	£2,000 3% Savings Bonds ..	1,974	1	3
£2,000 5% New Zealand Stock	2,000	0	0				
£3,361 5s. 9d. 3½% War Stock	3,341	10	0		£16,123	0	3
£4,870 16s. 0d. 3½% ConversionLoan	4,635	6	3				

MISSION HOUSE FUND

	£	s.	d.		£	s.	d.
To Balance brought forward	171	11	7	By Repairs, etc. ..	25	1	1
,, Amount from General Fund (o/a upkeep)	40	0	0	,, Balance carried forward	186	10	6
	211	11	7		211	11	7

"HERALD" FUND

1954 £		£ s. d.	£ s. d.	1954 £		£ s. d.	£ s. d.
	To Subscriptions:				By Cost of Printing:		
225	Heralds	236 12 2		287	Heralds	302 19 6	
98	Rays	102 8 3		196	Rays	208 7 0	
323			339 0 5	483			511 6 6
	,, Amount from L.Z.A. General A/c.		30 0 0				
	,, Amount from S.B.M. General Fund		142 6 1				
			511 6 6				511 6 6

YOUNG PEOPLE'S GUILD OF SERVICE

£		£ s. d.	£		£ s. d.
	To Balance brought forward	250 9 9	£	By Remittances to India ..	153 5 0
174	,, Contributions	136 19 11	390	,, Printing, Stationery, etc.	5 0 0
			39	,, Balance carried forward	229 4 8
		387 9 8			387 9 8

SUSTENTATION FUND

	£ s. d.		£ s. d.
To Balance brought forward	1,974 9 0	By £1,144 15s. 7d. 3½% War Stock Purchased ..	909 11 8
,, Interest on Investments	229 18 6	,, Balance carried forward	1,294 15 10
	2,204 7 6		2,204 7 6

CAPITAL OF SUSTENTATION FUND

Investments (at Cost):	£ s. d.
£7000 3½% War Stock	6,720 10 4
£1000 2½% Treasury Stock	1,000 0 0
£100 3% Savings Bonds	99 13 6
	£7,820 3 10

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

1954 £		£ s. d.	£ s. d.
	To Balance brought forward ..		554 16 10
2,744	,, Contributions	2,491 0 11	
—	,, Legacies	1,471 17 0	
499	,, Gift Week	424 19 11	
3,243			4,387 17 10
324	,, Income Tax Refunds ..		356 14 1
	,, Dividends on Consols ..		7 10 0
			5,306 18 9
	Transfer from Pension Fund ..		100 0 0
			5,406 18 9

1954 £		£ s. d.
2,706	By Indian Expenses	2,687 15 0
279	,, Missionaries Paid at Home ..	186 5 0
46	,, Deputation Expenses	28 18 11
272	,, Office Expenditure	234 15 1
77	,, National Insurance	73 0 4
3,380		3,210 14 4
404	Passage, Baggage, etc.: Miss Hawes and Miss Knight	107 0 0
	Amount to S.B.M. for Herald sAdverts. and Reports	85 0 0
	Amount to Reserve	1,500 0 0
	Balance carried forward	504 4 5
		5,406 18 9

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

MEDICAL ACCOUNT

1954 £		£ s. d.
	To Balance brought forward ..	60 11 4
54	,, Contributions	84 12 11
		£145 4 3

1954		£ s. d.
	By Subscription to M.S.M.	2 2 0
	,, Medical Grant and Supplies ..	21 1 2
	,, Balance carried forward	122 1 1
		£145 4 3

RESERVE FUND

1955		£ s. d.
July 31	To amount from General A/c. ..	1,500 0 0

1955		£ s. d.
	By Balance carried forward ..	1,500 0 0

BALANCE SHEET as at 31st July, 1955

LIABILITIES	£	s.	d.
General Fund	1,855	4	8
Young People's Guild of Service	229	4	8
Sustentation Fund	1,294	15	10
Reserve	6,417	17	0
Pension Fund	426	10	10
Mission House A/c.	186	10	6
L.Z.A. General A/c.	504	4	5
L.Z.A. Medical A/c.	122	1	1
L.Z.A. Reserve Fund	1,500	0	0
	£12,536	9	0

ASSETS	£	s.	d.	£	s.	d.
Balance at Bank and in hand:						
Current A/c.	2,984	4	11			
Deposit A/c.	2,500	0	0			
Secretary	20	0	0			
Guild Secretary	5	0	0			
Cash in Post Office	5,509	4	11			
Savings Bank	1,064	19	10			
				6,574	4	9
Investments (at Cost):						
£2,836 4s. 6d. 3½% War Stock	2,732	12	0			
£400 3½% Conversion Loan	370	12	0			
£1,100 3% Savings Bonds	984	0	3			
£3,000 2½% Consols	1,875	0	0			
				5,962	4	3
				£12,536	9	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, 1955, 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, 1955.

52, The Broadway, Stratford, E.15. 24th August, 1955. STANLEY W. SIMPSON, F.S.A.A.

ABSTRACT OF RECEIPTS.

1ST AUGUST, 1954, TO 31ST JULY, 1955.

Abercymboi—			
General	3	7	6
Abingdon—			
General	3	2	6
Accrington " Ebenezer "—			
General	5	15	0
L.Z.A.	4	10	0
Acton Friends—			
General	1	15	0
L.Z.A.	5	2	0
Aldbury—			
General	12	9	6
Aldringham—			
General	3	2	0
Askett—			
General	7	0	5
L.Z.A.		15	7
Aylesbury—			
General	13	7	1
L.Z.A.	9	15	4
Guild of Service	1	0	0
Badingham—			
General	2	11	9
L.Z.A.	2	12	10
Baguley—			
L.Z.A.	3	15	0
Basildon—			
General	17	2	0
L.Z.A.	9	11	0
Guild of Service	2	7	0
Bath—			
General	1	12	0
Beccles—			
General	24	9	3
L.Z.A.	4	6	0
Guild of Service	13	9	0
Bedford—			
General	14	0	3
L.Z.A.	2	15	6
Guild of Service		10	0
Bedworth—			
General	13	13	4
L.Z.A.	3	10	0
Belvedere—			
General	78	14	3
L.Z.A.	6	15	2
Guild of Service	4	19	5
Benwick—			
General	1	15	0
Bermondsey—			
General	24	13	7
L.Z.A.	16	13	3
Bethersden—			
General	25	10	2
L.Z.A.		10	0
Bexleyheath—			
General	20	12	8
L.Z.A.	18	10	4
Bible Spreading Union—			
General	10	0	0
Bierton—			
General	17	16	1
L.Z.A.	10	0	0
Billinghay—			
General	27	19	0
L.Z.A.	6	14	0
Bilston—			
General	2	8	0
Blackheath, Birmingham—			
L.Z.A.	1	0	0
Blackburn—			
General	9	13	0
Blakenham—			
General	19	7	6
L.Z.A.	16	12	2
Borough Green—			
General	25	10	0
L.Z.A.	2	15	1
Bradenstoke—			
General	29	1	9
L.Z.A.	11	16	9
Guild of Service	1	4	0
Bradfield St. George—			
General	15	1	7
L.Z.A.	6	18	4
Brentford—			
General	86	5	10
L.Z.A.	68	7	3
Guild of Service	5	6	6
Brighton " Ebenezer "			
General	54	10	6
L.Z.A.	27	2	8
Brighton Tabernacle—			
General	50	0	0
L.Z.A.	50	0	0
Brixton—			
Guild of Service	2	0	0
Brockham Green—			
General	1	1	0
Brockley, Suffolk—			
General	34	4	6
L.Z.A.	4	10	0
Bromley—			
General	33	10	11
L.Z.A.	10	10	6
Guild of Service	1	0	0
Bury, Lancs—			
General	2	8	7
L.Z.A.	10	4	0
Cambridge " Eden "—			
General	45	13	5
L.Z.A.	11	6	4
Cambs. S.B.W. Fellowship—			
L.Z.A.	2	2	0
Cambridge, Tenison Rd.—			
General	9	14	6
Carlton—			
General	14	16	3
Chadwell Street—			
General	43	19	7
L.Z.A.	39	18	6
Charsfield—			
General		10	0
Chatteris—			
General	24	6	11
L.Z.A.	19	13	5
Guild of Service	6	0	0
Chelmondiston—			
General	14	11	8
Chelmsford—			
General	13	6	0
L.Z.A.	16	3	6
Chesham—			
General	13	12	0
L.Z.A.	12	2	0
Guild of Service	1	10	0
Chingford—			
General	9	15	9
L.Z.A.	1	16	0
Chorley—			
General	4	13	6
L.Z.A.	5	0	0
Clacton—			
General		16	0
L.Z.A.	1	1	5
Clapham, Courland Grove—			
General	66	16	2
L.Z.A.	23	2	0
Guild of Service	9	7	11
Clayton West—			
General ..	7	6	10
Clifton—			
General	21	17	4
L.Z.A.	4	4	0
Colchester—			
General	1	0	0
Collingwood, Australia—			
General	15	2	9
Colnbrook and Longford—			
General	1	13	5
Cottenham—			
General	14	9	8
L.Z.A.	3	7	0
Guild of Service	2	12	6
Cransford—			
General	12	4	4
L.Z.A.	11	4	2
Crawley—			
General ..	1	11	6
Crowfield—			
General	6	10	0
L.Z.A.	4	10	0
Croydon, Derby Rd.—			
General	19	15	0
L.Z.A.	24	17	0
Croydon District—			
General	4	12	3
L.Z.A.	5	15	8
Croydon " Salem "—			
General	7	18	6
L.Z.A.	3	19	6
Croydon, Tamworth Rd.—			
General	26	17	6
L.Z.A.	7	0	0
Crymmych—			
General ..	2	15	0
Deeping—			
General ..	5	3	6
Devizes—			
General	31	10	8
L.Z.A.	6	3	8
Dorking—			
General	47	9	1
L.Z.A.	71	11	10
Downe—			
General	15	0	0
Dunmow—			
General	3	10	0
Dunstable—			
General	39	17	0
Eastbourne—			
General	14	10	0
L.Z.A.	19	8	6
East Ham—			
General	24	0	0
L.Z.A.	7	5	9
Egham—			
General	5	0	0
Ely—			
General ..	1	0	0
Epsom—			
General	37	11	2
L.Z.A.	82	18	11
Erith—			
General	35	6	6
Guild of Service ..		12	6
Five Ash Down—			
General	22	16	0
Fressingfield—			
General	27	0	4
L.Z.A.	3	11	8
Friston—			
General	7	7	0

Fulham—
General 8 1 0
L.Z.A. 4 18 0
Guild of Service .. 2 0 0
Gaddesden Row—
General 3 5 0
Glemsford "Providence"—
General 5 0 0
Gravesend—
General .. 15 0
L.Z.A. .. 1 10 0
Grays—
General 13 14 1
L.Z.A. 5 3 6
Great Grandsden—
General 15 16 6
Guild of Service 14 0
Great Yeldham—
General 8 5 6
L.Z.A. 4 2 0
Guild of Service .. 5 0
Greenwich—
General 59 5 2
L.Z.A. 24 4 4
Guild of Service .. 3 15 9
Grundisburgh—
General 14 18 0
L.Z.A. 12 7 0
Guildford—
General 173 1 0
L.Z.A. 33 15 7
Guild of Service .. 6 6
Hadleigh—
General 18 4 0
L.Z.A. 8 5 0
Hadleigh Heath—
L.Z.A. 10 0
Hadlow—
L.Z.A. .. 1 10 0
Hailsham—
General .. 3 12 3
Halstead—
General .. 7 4 1
L.Z.A. .. 1 5 0
Handcross—
General 2 5 0
L.Z.A. 8 0
Hartley-Wintney—
General 10 11 9
L.Z.A. 11 8 9
Harwich—
General .. 2 1 6
L.Z.A. .. 6 0 0
Haslemere—
General 41 12 10
L.Z.A. 9 15 0
Hastings—
General 28 16 0
L.Z.A. 13 17 9
Haworth—
General .. 3 12 6
L.Z.A. .. 1 2 6
Hedge End—
General 6 13 6
Highbury—
General 74 6 6
L.Z.A. 113 10 2
Guild of Service .. 5 13 9
Highgate Road—
General 5 0 0
High Wycombe—
General 20 11 6
L.Z.A. 11 13 6
Guild of Service .. 3 9 9
Hilmarton—
General 2 0 0
L.Z.A. 6 6 9
Guild of Service .. 1 0 0
Hitcham—
General 1 10 0
Hitchin—
General .. 17 4 10
L.Z.A. 3 5 0
Homerton Row—
General .. 16 6 8
L.Z.A. .. 3 15 7
Horham—
General 122 17 6
L.Z.A. 2 0 0
Guild of Service .. 1 0 0
Horley—
General 3 3 6
L.Z.A. 2 0 0
Horsham—
General 29 15 0
L.Z.A. 13 6 6
Hounslow—
General 69 18 1
L.Z.A. 46 2 6
Guild of Service .. 2 10 0
Hoxne—
General 19 19 6
Ilford—
General 8 3 6
L.Z.A. 1 8 0
Guild of Service .. 1 5 6
Ipswich "Bethesda"—
General 252 15 4
L.Z.A. 84 16 11
Guild of Service .. 3 10 6
Ipswich "Mount Zion"—
General 40 2 5
L.Z.A. 12 6 0
Ipswich "Zoar"—
General 22 11 0
L.Z.A. 37 6 6
Irthlingboro'—
General 3 4 0
L.Z.A. 3 15 0
Ivinghoe—
General 14 0
Kensal M. & G. Mission—
L.Z.A. 1 10 0
Kesgrave—
L.Z.A. 7 17 0
King's Langley—
General 31 7 6
L.Z.A. 10 0
Guild of Service .. 3 10 9
Kingston-on-Thames—
General 25 19 11
L.Z.A. 6 9 10
Laxfield—
General 25 9 10
L.Z.A. 23 18 8
Lee Common—
General 6 9 5
Leicester "Providence"—
General 22 1 0
Leicester "Zion"—
General 2 10 8
L.Z.A. 1 8 0
Leiston—
General 13 15 8
L.Z.A. 3 10 0
Lewes—
General 10 7 7
Lewisham—
General 13 12 6
L.Z.A. 5 10 0
Leyton—
General 48 7 3
L.Z.A. 14 10 0
Guild of Service .. 27 3 5
Little Downham—
General 11 18 11
Little Staughton—
General 4 2 0
Lode—
General 3 5 6
Long Marston—
General 7 6 0
Manchester District—
L.Z.A. 6 10 0
Manor Park—
General 19 3 9
L.Z.A. 22 2 9
March— 48 11 1
L.Z.A. 10 6 3
Guild of Service .. 10 0
Margate—
General 6 7 9
L.Z.A. 1 8 8
Mayford—
General 17 15 0
Mendlesham Green—
General 11 13 0
L.Z.A. 1 14 0
Meopham—
General 12 3 0
L.Z.A. 8 7 6
Middlesboro'—
General 30 5 0
Morley—
General .. 10 0
Naughton—
General 3 3 10
Needingwoeth—
General 3 7 0
L.Z.A. 4 8 3
Newcastle-on-Tyne—
General 11 0 0
New Cross—
General 88 16 11
L.Z.A. 40 14 2
Guild of Service .. 1 5 0
Newick—
L.Z.A. .. 1 10 0
Newquay—
General .. 2 6
L.Z.A. .. 3 12 6
Norbiton—
General 9 6
L.Z.A. 7 10 0
North Finchley—
General 51 12 2
L.Z.A. 9 13 2
Norwich—
General 10 6
L.Z.A. 2 0 0
Notting Hill Gate—
General 1 10 4
L.Z.A. 18 6
Nuneaton—
L.Z.A. .. 1 0 0
Nunhead—
L.Z.A. .. 7 0 0
Occold—
General 28 11 9
L.Z.A. 2 3 8
Old Hill "Eebenezer"—
General 20 14 7
Old Hill "Spring Meadow"
General 4 3 3
Otley—
General 6 5 0
L.Z.A. 8 8 0
Over—
General 12 10 0
L.Z.A. 14 0 0
Guild of Service .. 2 10 0
Pemberton—
General 34 14 5
Ponders End—
General .. 10 0
L.Z.A. .. 7 0 0
Portsmouth—
General .. 5 15 0
Potten End—
General 21 17 5
L.Z.A. 1 7 9
Potton, Beds—
General 35 7 6
L.Z.A. 18 19 4
Poynings—
General 6 0 9
Prahram, Australia—
General 3 14 0
Preston—
General 10 17 6
Prittlewell—
General 15 1 4
L.Z.A. 27 2 9
Ramsey—
General 36 12 3
L.Z.A. 2 0 0

Ramsgate—
L.Z.A. .. 1 0 0
Rattlesden—
General 31 0 3
L.Z.A. 3 5 0
Readers of the English Churchman—
General 2 0 0
Readers of "The Christian"
General 11 0 0
Redbourn—
General .. 2 6
Reigate—
General 8 0 6
Richmond—
General 33 1 8
L.Z.A. 28 7 0
Rishangles—
General 9 11 1
L.Z.A. 1 10 0
Guild of Service .. 10 0
Rochdale—
General 1 5 0
Rotherham—
General 4 5 7
Royton—
General 45 18 0
L.Z.A. 11 14 6
Guild of Service .. 5 0
Rushden—
General 4 13 0
L.Z.A. 2 18 0
Ryde, Australia—
General 4 0 0
Shottermill—
General 5 2 0
Slaithwaite—
General 2 17 0
Sleaford—
General 14 14 0
Smarden—
General 13 3 5
Smithfield, Australia—
General 1 0 0
Somersham—
General 5 0
L.Z.A. 7 16 6
South Chard—
General 4 7 0
Staines—
General 13 0 8
L.Z.A. 7 4 11
Stalham—
Guild of Service .. 10 0
Stamford—
General 22 10 3
L.Z.A. 2 10 0
Stapleford—
General 3 1 5
Stoke Ash—
General 34 6 8
L.Z.A. 46 16 4
Stonham Parva—
General 11 1 9
L.Z.A. 3 14 6
Stowmarket—
General 33 2 2
L.Z.A. 28 10 2
Stratford—
General 47 4 4
L.Z.A. 85 11 1
Guild of Service .. 5 2 6
Streatham, Hambro Road—
General 60 10 8
L.Z.A. 57 6 0
Guild of Service .. 4 2 0
Streatham, Hitherfield Rd.
General 3 3 0
Stretham, Cambs—
General 11 14 4
L.Z.A. 2 9 0
Guild of Service .. 7 6
S.B.B.I.—
General .. 1 13 0
St. Albans—
General .. 4 16 5
St. Clears—
L.Z.A. 3 12 6
St. Johns Wood—
General 95 10 0
L.Z.A. 94 0 1
Guild of Service .. 2 0 0
St. Neots—
General 12 6 0
L.Z.A. 3 15 0
Sudbourne—
General 29 17 8
L.Z.A. 9 15 0
Sudbury, Suffolk—
General 3 16 8
L.Z.A. 1 18 6
Suffolk Women's Fellowship
L.Z.A. 6 6 0
Sunderland—
General 2 11 0
Sutton-at-Hone—
General 3 12 8
L.Z.A. 2 17 7
Sutton, Suffolk—
L.Z.A. 5 9 4
Sutton, Cambs—
General 15 18 2
Sutton (Surrey) Friends—
General 19 0 0
L.Z.A. 18 1 8
Swindon—
General 30 2 2
L.Z.A. 63 9 6
Sydney, Australia—
General 15 17 6
L.Z.A. 4 10 0
Tadworth—
General 26 0 1
L.Z.A. 10 2 0
Tenterden—
General 7 6
Thame—
General 11 12 6
Thornhill—
General 9 14 0
Tollington Park—
General 2 10 0
L.Z.A. 4 14 0
Tottenham—
General 46 1 0
L.Z.A. 1 3 3
Tring—
General 35 0 5
L.Z.A. 19 7 0
Guild of Service .. 2 16 6
Trowbridge—
General 27 3 2
L.Z.A. 14 3 0
Tunbridge Wells—
General 65 13 3
L.Z.A. 32 6 10
Tunstall—
General 28 3 6
L.Z.A. 1 0 8
Turves—
General 2 18 6
Two Waters—
General 5 8 6
L.Z.A. 2 5 0
Waldringfield—
General 15 1 6
L.Z.A. 2 0 0
Walsall—
General 35 0 0
L.Z.A. 3 5 0
Walthamstow—
General 10 10 0
L.Z.A. 16 0 0
Walton-on-Naze—
General 10 0
Wandsworth, West Hill—
General 34 9 10
L.Z.A. 19 14 8
Guild of Service .. 1 10 0
Warbleton—
General 21 3 6
Warboys—
General 41 21 1
L.Z.A. 13 13 0
Watford "Beulah"—
General 26 4 5
Watford Tabernacle—
General 39 11 1
L.Z.A. 95 6 6
Guild of Service .. 5 0 0
Wattisham—
General 25 4 3
L.Z.A. 5 0 0
Wellingborough—
General 33 1 4
L.Z.A. 9 16 7
Guild of Service .. 1 0 0
West Ham—
General 39 14 7
L.Z.A. 14 10 0
West Hartlepool—
General 46 10 9
L.Z.A. 3 9 3
Wetherden—
General 17 9 9
L.Z.A. 2 0 0
Whitestone—
General .. 3 3 0
Whittlesey—
General 34 0 7
L.Z.A. 14 2 0
Whitton—
General 11 11 5
Willenhall—
General 11 11 7
L.Z.A. 1 10 9
Wiltshire Rally—
General 9 12 0
L.Z.A. 9 11 11
Willingham—
General .. 6 11 9
L.Z.A. .. 4 0
Wimbledon—
General .. 2 2 6
L.Z.A. .. 15 0
Wivelsfield—
General 1 3 6
Wood Green, Eldon Road—
General 21 1 6
L.Z.A. .. ..
Wood Green, Park Riding—
General 18 13 6
L.Z.A. 16 4 6
Guild of Service .. 9 11
Woolwich—
General 18 12 8
L.Z.A. 6 13 6
Yateley and Eversley—
General 29 0 6
L.Z.A. 7 7 6
Yaxley—
General 3 11 7
Yorkshire Friends—
General 9 8 9
L.Z.A. 21 0 0
Fellowship of Youth:—
North Suffolk—
General 8 0 0
South Suffolk—
General .. 5 1 7
West Suffolk—
General 14 15 0
Seaford House Party—
Guild of Service .. 1 3 0
Stamp Corner—
Guild of Service .. 1 7 6
Personal—
General 730 11 8
L.Z.A. 515 17 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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PRICE SIXPENCE