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The Strict Baptist Mission Herald

THE

STRICT BAPTIST MISSION HERALD

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VOLUME LV. No. 1 PRICE FOURPENCE. JAN.-FEB. 1956

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

MISSIONARY AND MRS. E. ORCHARD

will, God-willing, be held at

MOUNT ZION CHAPEL,

Chadwell Street, London E.C.1.

on

FRIDAY, JANUARY 6TH, 1955

commencing at 6.45 p.m.

The President, Pastor G. E. J. BIRD, will be in the Chair,
and Pastors F. HARRIS and E. J. WOOD
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
THE MISSION FIELD

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
in support of our present work in South India
and to enable us to launch new work in Malaya
as the Lord opens up the way.

MORE GOOD NEWS FROM KILPAUK

W. H. KUHRT.

FOLLOWING closely upon the news of the chapel opening in the beginning of May, we are happy to be able to give further good news from the Tamil Baptist Church in Kilpauk. On September 11th they celebrated the 55th anniversary of the church with an ingathering service. This year the church members had been discouraged from bringing gifts in kind and asked to bring cash offerings in the envelopes provided. A sum of more than Rs.120 was realised in this way. On the following day, Sunday, when the services were continued the chapel was more than filled and there were many visitors from other churches. Mr. Donald S. Fox, Principal of the Hindustan Bible Institute and a graduate of the London Bible College, was the special speaker. The Annual Report and Statement of Accounts were read. The accounts showed that about Rs.1,000 had been spent for the stipend of the Pastor and for the wages of the Caretaker and that more than Rs.1,000 had been transferred from the general fund to the building fund leaving a very small balance of Rs.28 in hand. Mats and electric lighting have been supplied but there are quite a number of other improvements they will undertake as soon as they can.



PASTOR S. DEVANESAM AND HIS FAMILY.

But the gladdest moment of the whole two days programme was the baptismal service which followed upon the close of the anniversary gathering. Pastor Devanesam had the joy of leading nine men and three women through the waters of the new chapel's baptistry. It is less than a year ago since it was first used for eight people including the Pastor's own two daughters and now it has been used again for twelve people, including two of his sons. All but two of the men were young men, though none of them boys, and two of the women were young women. Except for one couple, man and wife, all were the sons and daughters of Christian parents and have been brought up within the influence of the Kilpauk church. These candidates for baptism were visited by church members appointed for the duty and all gave testimony before the assembled church. All these arrangements were made and carried through in church meetings at which missionaries were not present. One of the oldest deacons declared that he had never before heard in his church testimonies which were so obviously real. Some of these young people received blessing in the meetings of the Christ for Madras Crusade. Many of the young men were blessed during the special meetings conducted by Mr. Spiers in June and not a few have been helped and challenged by the ardent spiritual life of Pastor Devanesam's second son who has for long supplied devoted and gifted leadership to the young people in Sunday School work and other forms of Christian service. Unhappily he could not be present to see his young friends and brothers baptised because he had just been appointed to a post in the telegraphic section of the Indian Government Railways which took him to a town more than a hundred miles away. He had not been there more than a week when we heard that he had started a Sunday School in connection with the church in that town and was asking for gospels and hymn books to be sent to him.

For a long while it has been the custom for a few of the men to meet daily between 5 and 6 a.m. in the Kilpauk chapel to pray. There is reason to believe that their prayers are beginning to be answered.

RECOLLECTIONS OF A TELEGU BAPTIST CHURCH

MR. Lincoln Watts, now retired from missionary work in India and residing in this country, has kindly written in reference to the article by Mr. Kuhrt in the last issue of the MISSION HERALD entitled "A Telegu Baptist Church." We feel the following information will be of interest to all readers :

" The little school in the sweeper village at St. Thomas' Mount came within the area of the Madras Missionary, and the pastorate of Pastor Zachariah of Poonamallee (not Pastor Ponniah as Mr. Kuhrt presumes). The people were Telegus, but being in the Tamil area they were bi-lingual to the sufficient extent that made supervision of the school by the Tamil missionary possible. There came the time when a number of the men and women asked to be baptised, and this led us to feel that it would be more satisfactory if the Telegu pastor and his deacons examined them and heard their testimonies. Discussion with our friends of the Telegu Baptist churches elicited their willingness to become responsible for the school and work.

" On a day appointed the Pastor of the Madras Telegu church, and his deacons, the A.B.M. missionary, Pastor Zachariah, and our two selves met at the village, and the school building not being large enough for the two groups to be together—the examiners and the examinees—we arranged our seats in the village street. The candidates for baptism were there along with their fellow villagers. Each one stood before the examiners and answered the question, Why do you wish to be baptised ? This was followed by numerous other questions put by various members of the seated group, and quite often the comments of the non-Christian spectators confirmed the truth of the statements made by the candidates. It was a testimony meeting that meant a great deal to all concerned. Most of those who had applied for baptism were found to have had a clear experience of salvation, and were accepted.

"After a short service the whole company then marched along the main road to where a river crossed and a suitable place having been found the pastor descended into the water. As the names were called each one of those accepted went down to him and was immersed in the Name of the Father, and of the Son and of the Holy Spirit. One young man was noticed by the pastor to be still having his long hair, which is customary amongst Hindus, having for them a religious significance. The Pastor quietly told him that the word of God says that ' if a man have long hair, it is a shame unto him, and that the churches of God have no such custom.' The young fellow ran up the bank of the river and begged around the company for someone with a knife or some instrument for cutting off his hair. A knife was found and the long hair was hacked off. No barber would acknowledge the result as a hair-cut ; but the sincerity of that young man in immediate obedience to what he learned was the Word of God was in no doubt, and there were wet-eyes and rejoicing hearts as he once again went down into the water and was baptised."

A BOOK FULL OF ONIONS.

J. ROWLAND FIELD.

SOME time ago a group of brethren were preaching and selling literature in a small market by a stream-side. People who had goods to sell or barter sat on either side of the rivulet, while those who wished to buy jostled one another as they sought articles they were desirous of purchasing. The books had been placed on a rush-mat somewhat out of the way of the crowds, and when interest seemed to wane, one of the younger men in the team picked up some Gospels and stood selling them to the men and women wending their way home along the Hill path. As he went, I noticed to my surprise and amusement, that he was saying, in Tamil, of course, " One Anna—Full of Onions—One Anna—this book is full of onions . . . " and so on and on, much in the style of other market hucksters.

The phrase, like some other picturesque idioms, has remained in my mind. I gather that it is, in an Indian context, a very apt description of a Gospel—or any other part of Scripture. At any rate, it is far more true than the words of a colporteur who once advertised a quarter-anna magazine as containing, " All the secrets of the universe! ". Most Indian folks, I imagine, would probably be more interested in onions than in " all the secrets of the universe! ", so the statement was not only apt but pretty good advertising, too.

To appreciate the metaphor, it is as well to remember what an important item the onion is in S. Indian diet. Onions here are usually of the smaller kind, but they have quite a strong flavour. They are usually cheap and plentiful, are used in a great variety of dishes, and it would be safe to say that they are in daily use in almost any Indian household. Some dishes that Europeans are inclined to think of as sweets include them, and there are very few savouries which do not require them. The Prophet Jeremiah surely has something in common with our colporteur friend when he said, " Thy words were found, and I did eat them, and Thy word was unto me the joy and rejoicing of my heart." The word of God certainly is important spiritual food, sweet to every believer, and it could well be used daily, in every household.

There is one further factor, however, in which the metaphor also seems to hold good. Onions are NOT USED BY THEMSELVES BUT IN CONJUNCTION with other foodstuffs. Gospel literature by itself is not, normally, enough. In the vast majority of cases Gospel literature seems to need, along with it, the spoken word. We know, too, that without the illumination of the mind by God the Holy Spirit, and without His gracious application of the word of Truth to the Heart, it remains of little value. The well-educated Ethiopian eunuch had the Prophecy of Isaiah in his hand, but it needed Philip to join himself to the great man's chariot before, under God, the prophecy became a word of life and salvation upon which he could feed and find soul satisfaction.


FEDERATION
OF
MALAYA
THAILAND
PERLIS
KEDAH
PENANG
PERAK
KELANTAN
TRENGGANU
CHINA SEA
PAHANG
SELANGOR
NEGRI
SEMBILAN
MALACCA
JOHORE
SUMATRA
STRAITS OF MALACCA
SINGAPORE
STATUTE MILES

MALAYA—A NEW SPHERE OF WORK

AT the request of the Council, our Missionaries in India meeting in Conference at Kovilpatti in 1955, set up a special Sub-Committee to consider the possibility of new work. A very helpful and comprehensive Report was subsequently submitted by this Committee dealing with possible work within our present spheres of activity in India and also outside of India itself. Special attention was drawn to the situation in the Federated States of Malaya, where there is an Indian community of 691,431 people. These Indians are mainly Tamil-speaking, and from various reliable sources of information it is obvious that very little is being done by way of Christian witness and work amongst them.

In the preparation of the Report of the New Work Sub-Committee and in more recent contacts here in England, friends of the China Inland Mission, operating in Malaya as the Overseas Missionary Fellowship, have been most helpful. These friends working amongst the Chinese in Malaya have been greatly concerned about the spiritual welfare of the Tamil people, and they have therefore welcomed the approaches made by the Strict Baptist Mission, and have promised to help us in every possible way should we feel it to be the Lord's will to undertake missionary work amongst the Indian people there.

This important matter has been before the Council in a succession of meetings and there has been very much prayer concerning it. We cannot but feel that the Lord has been guiding us stage by stage, and in the meeting of the Council held on November 4th it was unanimously decided that we should as a Mission seek to enter Malaya and to commence work there amongst the Tamil people in the south of the Federated States, if and as the Lord continues to open up the way for us. It was further decided that in view of the Secretary's presence in India in the early part of 1956, he be asked to go to Malaya immediately after Conference in order to look into the whole matter and to initiate the implementation of this decision.

Our Missionaries in India have welcomed this decision of Council, and the following is quoted from an official letter dealing with the matter : " We rejoice that the Lord has evidently led you to take immediate steps for the S.B.M. to enter Malaya to take the Word of God to the Tamil people living in the south of the Federated States." We are also able to state that all Missionaries have happily endorsed the suggestion of the Council that Missionary and Mrs. E. Orchard should be set apart for this new work in Malaya. We all feel this to be the Lord's will, and we trust that it may be possible for them to transfer to Malaya during 1956. Mr. and Mrs. Orchard have expressed their willingness to respond to this call which they also feel to be from the Lord, and we can assure them both of our earnest prayers in this new venture of faith.

This important decision will necessitate certain changes in the plans made for the locations of our Missionaries in India, and, God-willing, Mr. and Mrs. Field will now continue to reside on the Kolli Hills and Mr. and Mrs. Kuhrt will go to Kovilpatti to take over the work there during the furlough of Mr. and Mrs. Champion.

The prayers of all friends will be valued in connection with this contemplated work in Malaya, and we trust that we shall see the clear guidance of the Lord as we go forward step by step.

KIND HOSPITALITY

DR. R. M. HARRIS

WE were having tea one afternoon, when a man came to call us to help his wife. She was in much distress, he said, and the baby had not yet arrived. He had brought a note from the postman, who had happened to be in the village that day, confirming what he said.

We collected up the things we needed, instruments, bedding and a hurricane lantern. Memories of trying to conduct the last case by the fitful light of an erratic torch (both the other lamps with which we had been provided having failed at the critical juncture), made us sure this time of having our own lantern. Thangaiah (the dispensary helper), the patient's husband, and a village man from Vazhavanthi, set off, each with a load. On arrival Thangaiah would get a fire going for boiling up instruments, and for hot water, he would also see that arrangements were made for securing some measure of convenience and privacy. I set out on the horse with Isaac, the horseman. Our path led through lovely country, across several streams, up and down hill and dale, in some places the path was paved with great boulders and at other times it took us by fields of corn. By the time we neared the village, however, it was getting too dark for us to appreciate the scenery, in fact it was too dark to ride the horse, and we could scarcely discern the path. It was with some relief that we heard a shout, and then a man appeared with a light to guide us the rest of the way, he also informed us that the baby had been born.

We went to see the patient and were interested to find that she was an old patient of ours, a woman we had sent to Dr. Paul Brand at Vellore six years previously, with her right buttock and thigh riddled with a fungus infection. She had been cured. Now we found her swollen up and very anaemic. We were able to give her medicine and to remind her of Christ, in Whose Name she had been helped and of Whom she had heard so much before.

The next thing to decide was whether to go straight back to Vazhavanthi or to stay the night. Thangaiah, and the man who had carried the instruments, both decided to return at once. There was no moonlight and the path by which we had come was very rough and difficult in parts, so I and the horseman considered it was better to stay. Now to find suitable " hotel accommodation." The horseman was easily settled on an open verandah. I looked at one or two unsatisfactory verandahs and the floor of an open shed, and was wondering what to do about it, when a woman from the upper part of the village offered me the use of the verandah of her hut. The offer was gratefully accepted as this verandah was closed in by mud walls, and was clean.

Everyone watched with interest as the mosquito net was tied to the beams of the thatched roof and the rubber pillow inflated. A mat and rug rolled out on the floor completed the process of bed-making. There was now time to sit and talk about many things, while the women-folk prepared the evening meal. How one longed that these people, so kind in their hospitality, might turn from darkness to Light, and from the power of Satan to God, but they did not seem to grasp the meaning of what was said.

It was not long before the meal of rice, beans, and melted butter, was ready, served on a plantain leaf on the floor, with a blanket for me to sit on. After the family had eaten, I read to them a portion from St. John's Gospel by the light of a small castor oil lamp, and then prayed. True it is that someone started sweeping the house and one or two went away when prayer started, for they are not at all accustomed to our way of prayer, but there was one young fellow who seemed to know what it was all about. We then retired to bed, the family inside the house, and I and the little lamp outside. A small bamboo mat closed the entrance and barred the way to dogs and pigs. Sleep was fitful, oneself asleep, but always just a part of one's mind awake and on guard.

Day dawned and the family was up betimes. My hostess brought some hot water for face and hands, and by 6.30 a.m., having seen the patient again and packed up, we set off for Vahavanthi. We met various friends on the way. It was a lovely morning and in the course of conversation on topics of local interest we sought to turn the mind of one and another to the Creator of all things and to the One who came to redeem us.

"WHITHER BOUND?"

MISS N. HAWES

AN ordinary question—yet one that may encompass the globe and lead to countless events. Our objective may differ, our means of transport may vary, yet the subject is relevant to all.

We travel from village to village, noting the familiar, and sometimes the unfamiliar features of country life. Here and there, brindled cattle lie at their ease, meditatively chewing the cud, and rise at the approach of our rattling cart. Some of them stare fixedly at the vehicle that has so rudely disturbed their reverie. A boy lying at full length under the shade of a sacred tree, turns leisurely and rests on his elbows. " Where are you going ? " he calls rather sleepily as we draw near.

A village through which we pass seems deserted and except for the excited barking of a dog—or grunt of a pig—all is very still. On either side of us are large tracks of ploughed land, alternated here and there by fields of cotton plants, which are now brown, leafless and faded. On we go with slow, measured tread, until suddenly our village—our destination—comes into view.

The place covers a small area. The houses of the poorer class are very small and there is little inside them except an earthen pot or two ; the more prosperous villagers own brass pots, a cot, a rush mat and perhaps a goat and some fowls.

Their houses are spacious and usually have a porch or verandah in front. The interiors of such dwellings are enclosed by high walls forming courtyards which stretch between the entrances and the dwelling rooms. When entering the courtyard one sees an assortment of objects. On one side stands a manger at which cattle contentedly feed. A bundle of fodder stands nearby. A tree branch, forked and rough hewn and shod with an iron spike, the chief and most complicated instrument the farmer possesses, occupies yet another part of the courtyard.

The wealthy owner, a Hindu, sat on the verandah of such a house as we approached. He welcomed us with the usual greeting and said " You will find the womenfolk inside." We passed through the courtyard and into the women's department, where we found everyone busy with household duties. The women gathered round us, and listened attentively to our message.

We rose to leave and found the owner standing in the doorway. He addressed the women saying, " There is no difference between Christ and our Hindu gods. . . . If we have faith in all these we shall be saved."

We then entered a dwelling that was in great contrast to the lofty house we had just left. The evening meal was cooking on the stove in the corner of the only room in the place. Smoke filled the air. The woman turned aside from the fire she was kindling and eagerly listened to the words of Christ Jesus, whom she was seeking to serve. Smoke was stinging our eyes as we left—but what did that matter in view of the joy that fellowship with Our Lord's children engenders ?

A young woman stands in the doorway of her home as we pass and we offer her a tract. She nods her head in refusal. " You cannot read ? " we remark. " Yes, I can read, but I don't want your literature," she rudely replies.

Another woman looks out from the house next door. She reaches out her hand for a booklet. A man working near says to her, " They are Christian books, they won't do you any good!" The woman looks determinedly at the man and says, " What of that—I want a book and I am going to have one! "

Darkness was stealing over the village as we returned to our abode. Shortly afterwards a group of women gathered to study God's Word. A small majority only could read, and of these one or two very haltingly. A suggestion was made that others should take part in the meeting. One or two nervously placed their hands over their faces and hung their heads. Others sitting towards the back of the building moved quietly behind the others, hoping that they would be unobserved! One or two were urged forward by the entreaties of the rest!

Another day draws to a close—and the question arises again within our heart. " Wealthy Hindu, where are you going ? Young woman, what is your destination ? Is it Heaven or Hell ? Life or Death ? "

NOTES AND NEWS

Secretary's Visit to India and Malaya.—God-willing, the Secretary will be leaving Tilbury on the " Orcades " on Wednesday, January 4th, and he is due to arrive at Colombo on January 19th. We feel sure that friends will be prayerfully interested in his itinerary which has been provisionally planned as follows :—

January	20th—26th.	Kovilpatti and Paniadipatti.
	27th—31st.	Sendamangalam and Kolli Hills.
February	1st—5th.	Namakkal.
	6th—10th.	Madras.
	11th—17th.	Conference in Madras.
	21st.	By Air-India plane to Singapore.

From Singapore Mr. Thorpe expects to go into the Federated States of Malaya for about a week, and he hopes to get a British Overseas Airways plane from Singapore about March 1st for a direct return to England.

The prayers of friends for a safe and God-prospered journey in both India and Malaya will be deeply appreciated.

Sailing of Mr. and Mrs. E. Orchard.—Arrangements have been made for Mr. and Mrs. Orchard to return to India on the " Stratheden," sailing from Tilbury on January 20th. They will thus arrive in India in good time for the Conference during February, and we prayerfully trust that it will be possible for them to deal with their affairs there and then go on to Malaya in order to commence work amongst the Tamil people there.

It has been a joy to have Mr. and Mrs. Orchard here for furlough and their deputation work has been greatly valued. Our Brother has been able to carry out a very full programme of meetings in all parts of the country, and we praise God for the way in which he has been sustained and used of the Lord.

As our friends return to India and then go on to Malaya, they are assured of our love and constant prayers, and in this prayerful remembrance will also be the four children that they will be leaving here in the homeland. May both parents and those who will be lovingly caring for the family be sustained and richly blessed by the Lord.

Furlough of Mr. and Mrs. G. F. Champion and Miss M. E. Harris.—Passages have been booked for Mr. and Mrs. Champion and Miss M. E. Harris on the " Otranto," due to leave Colombo on March 10th, and we trust that they will have a safe and pleasant voyage home. They are assured of a real welcome here.

Miss M. E. Harris is nearly fully booked for her period of deputation work, and Mr. Champion is engaged for all available Sundays. Week-day engagements can still be booked for Mr. Champion, and will friends please address applications to Mrs. J. K. Thorpe at the Mission Office, during the Secretary's absence.

L.Z.A. Jubilee.—May we again remind all friends that 1956 will be the Jubilee Year of the Ladies' Zenana Auxiliary. God-willing, special Thanksgiving Services will be held of Tuesday, September 18th, at Mount Zion Chapel, St. Johns Wood. The afternoon Rally will be for Women only, and already many Women's Meetings are planning to bring coach parties to this great meeting. The evening service will take the form of a Public Meeting, and the prayers and support of all friends will be appreciated.

L.Z.A. Quarterly Prayer Meeting.—The next L.Z.A. Quarterly Prayer Meeting will be held, God-willing, at Courland Grove Chapel, Clapham, on Monday, February 6th, commencing at 3 p.m. Mrs. J. W. Rippon will preside and the L.Z.A. President, Mrs. S. W. Simpson, will give a short address. We trust that many of our lady friends will gather together on this occasion.

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, 1955.

	£	s.	d.
Churches	500	3	3
Schools	113	1	10
Personal	60	10	8
Legacies	658	8	10
Miscellaneous	12	6	3
Collections at Annual Meetings ..	210	9	6
Christmas Gifts	110	3	0
Guild of Service	5	17	6
Literature	27	6	9
	£1698	7	7

Anonymous gift gratefully acknowledged:—Ipswich, £5.

L.Z.A.—General Account (including collection at Annual Meeting	332	8	8
Medical Account	2	0	0

ENGAGEMENTS FOR JANUARY AND FEBRUARY, GOD-WILLING.

MR. P. A. GRIST.
JANUARY 22nd, Crowfield.
FEBRUARY 5th, Hitchin; 12th, Ramsey; 17th, Croydon, Derby Road; 19th Fressingfield; 26th, St. Neots and Little Staughton.

MR. J. C. FROMOW.
FEBRUARY 12th, Reigate, Meadvale.

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

THE LADIES' ZENANA AUXILIARY

ANNUAL GIFT WEEK

MARCH 11th—17th, 1956.

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

PLEASE GIVE GENEROUSLY.

"Be ye kind one to another, tenderhearted . . . ."

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

REVISITING INDIA

A MESSAGE FROM THE SECRETARY SENT FROM ADEN

VISITING India for the second time is something very different from visiting that land for the first time. I have been very conscious of this from the day on which I was asked by the President of the Mission to consider the possibility of undertaking this journey in order to meet with our Missionaries in their annual Conference in February. But whatever differences there may be, two things remain the same—in both cases a sense of privilege is very real together with a deep conviction of how greatly needed is the Divine help if one's mission is to be of value in the work and to result in the glory of the Lord.

The India I am now visiting is in many respects different from the India I saw in 1946 and 1947. Independence has come and authority and power are now in Indian hands. Changes have been brought about in many directions, often with unbelievable rapidity, and it is difficult to tell what may be the shape of things to come. Yet in the changing India of today, we rejoice in the Sovereignty and Grace of God, in the certainty and strength of which we still find our missionary task and can execute the same.

Through all the years, the Lord has favoured us in our work, and He has helped and guided His servants. Very much has been accomplished in His Name and although we are now faced with difficulties and problems in regard to the Indian Churches and their ultimate independence, these very difficulties are some indication of life and growth under the blessing of God. Having brought us and our Indian Christian friends thus far the Lord will most surely help us all in these most critical days.

Throughout my voyage on the "Orcades," we have been favoured with beautiful weather and calm seas, and I have enjoyed happy fellowship and shared in service with a few keen Christians on board. One is daily reminded of the spiritual need of those around and of how inadequate and ineffective formal religion really is. Conversation with many Roman Catholics on the boat and the activities of priests and nuns in places like Naples reveal how widespread is the influence and how dangerous and deceptive are the hopes offered by this false system of religion. How we long that others might be brought by God's grace to know their need and to trust the Saviour and His atoning work for sinners!

I am now eagerly looking forward to landing in Ceylon and to making my way into India, there to meet with each of our Missionaries and to stay with them in their homes before going to Madras for the Annual Conference. My stay in each place will be brief, but it will be a joy to see again something of the work in each Field and to share with each Missionary in the prayerful consideration of those problems that may arise at the present time. I also anticipate with pleasure meeting Indian friends once more and to joining with them in worship and service.

I deeply appreciate the kindness of the President and Treasurer and others who came to see me off at St. Pancras station, and I value greatly the prayers of all friends as I thus revisit India and go further afield to Malaya. "I thank God upon every remembrance of you . . . for your fellowship in the gospel from the first day until now," and like Paul I remember you in my prayers. May the Lord's blessing be seen in all that we seek to do for Him at home and abroad.

THE YEAR OF JUBILEE

MRS. G. E. J. BIRD (BETHESDA, IPSWICH)

THE idea of a Jubilee takes us back to the early practice of the Hebrew people. They numbered the years in cycles of seven and after seven such periods, they kept the next year, the FIFTIETH as a Jubilee. The Word of God in Leviticus 25, 9 tells us that the trumpet of the Jubilee was to sound on the tenth day of the seventh month, and at the thrilling sound of the trumpet, LIBERTY was to be proclaimed throughout all the land. When the trumpet sounded, every slave was to be set free. The Jubilee was a time of rejoicing—a new beginning in freedom for man and beast and land. With every fifty years there came this proclamation of freedom, and the hearts of the people were filled with thanksgiving and joy.

This is the first Jubilee of our Ladies Zenana Auxiliary which was founded by women of God through the guidance of the Holy Spirit. Through all these fifty years of ministry and service, the message of Gospel Jubilee has been sounded in no uncertain manner by our missionaries in needy India.

Millions of our sisters in that dark land are slaves bound by the fetters of sin, bound by the power of Satan, but our L.Z.A. workers have devotedly sought to proclaim to them the glorious liberty which comes through faith in our Lord Jesus Christ. Many through the Lord's blessing on their testimony have passed from bondage to liberty; from darkness to light.

This privilege of sounding the Jubilee Trumpet is not alone the responsibility of those away on the Mission Field but should be shared by us all. If we are rejoicing in the Redeemer's grace then it is our debt as well as Paul's who said, " I am debtor to the Greek and to the Barbarian and I am ready to preach the Gospel to them that are in Rome : for I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

The majority of those reading this article have to perform their missionary service from the Home base; but the debt is ours just the same and all debts should be honourably discharged, as in the sight of God.

During the War those people in the home country worked zealously, sacrificed greatly in order to support and send all necessary aid to those in the Front line of attack. The necessity and burden was fully realised and shouldered by all. Those who are in the front line of battle in India need all the help and support that we in the Homeland can give. The most powerful weapon we can wield is that of PRAYER. If you have no L.Z.A. Prayer Meeting in your Church, maybe this Jubilee Year would be an ideal one in which to introduce it. Then, bearing in mind that faith without works is dead, this month the gift envelope offers a grand opportunity of helping in a practical way to ease the financial burden for those responsible to our representatives on the Field.

May this year of Jubilee be a year in which many souls shall find release from the dominion of sin and Satan through the preaching of the Word of our God and made possible by our prayers, loyalty and consecrated gifts.

MALAYAN PLANS

E. ORCHARD

AS many readers of the HERALD will be thinking and praying about the recent announcement regarding our commencing work in Malaya among Tamil speaking folk, we should like to share with them some of the tentative plans which are being made—subject to the Lord's gracious Will—for the early days of the work in the Federation. At present we are seeking an entry permit into Malaya, and believe that this will be granted through the good offices of our friends of The Overseas Missionary Fellowship of The China Inland Mission. We hope to reach Malaya, if all goes well, sometime during April 1956. We shall proceed first to Kuala Lumpur, and stay with friends of the OMF while we seek suitable rented accommodation. We look for a modest house in a small town somewhere about 40 miles of Kuala Lumpur. We want to be where there is a fair concentration of Tamil population, and in a town which has good road communications with other centres.

After much prayer and thought the three following principles seem fundamental to such a work as that to which we are committed.

(i) The invincible nature of the Word of God. Namely, that this Living Seed—if carefully and adequately sown—must grow and increase.

(ii) That " Foreign " Missionaries are dispensable. That is they should not establish themselves as part of the permanent witness of the local church.

(iii) That groups of believers when formed into churches should function as self-governing bodies. That is they should not be under the supervision of a Mission, but, from the beginning of their corporate life, should control all their internal and external affairs.

We hope, with the help and blessing of God, to follow methods of work which will enable us to put these principles into operation from the outset. If conditions are favourable we shall visit every Tamil group with Scriptures and Christian literature, and invite literates and semi-literates to follow a course of instruction in Christian truth. Our aim will be to make a contact in every home and leave God's Word in the hands of the folk. Having completed this " Literature Drive " throughout the area, we shall seek to cover the same area in a complete evangelism both for children and adults. On this second journey we shall doubtless find those who want to know more, so, if the Lord give us strength, we shall make a third journey through the same area teaching those who so desire. In this way we hope to discover afresh that the first principle is true. We shall sow and expect a harvest from the living and powerful seed—The Word of God.

Under the guidance of the second principle we shall avoid, by every means in our power, creating a " Mission " organisation, supported and controlled from outside of Malaya. We shall not enter upon any form of Institutional work, and we do not propose to buy or possess property in the Name of the Mission, but we shall endeavour to give ourselves to intensive personal and general evangelistic work—from house to house and village to village. Should the Lord send us men and women of the country, we shall gladly work with them, and encourage them in every form of Christian service, but we shall employ no one, nor be responsible for their maintenance. Initially the burden of evangelism will fall upon us, Western Missionaries, but finally

the total responsibility for witness and service will belong to the various local churches, which will come into being through the preaching of the Word of God, and by the operation of the Holy Spirit of God.

It may well be, that while our task of evangelism is still incomplete we shall see some such churches come into being. It will be our privilege to guide these groups into an orderly church life. This we shall do—the Lord helping us—by a thorough presentation of those New Testament principles which we hold as a denomination. As each group becomes a functioning church we shall re-visit them " not as supervising Missionaries but as interested fellow-workers for the same Heavenly Master." With the development of such churches we shall see the completion—if the Lord wills—of the Mission's task in Malaya.

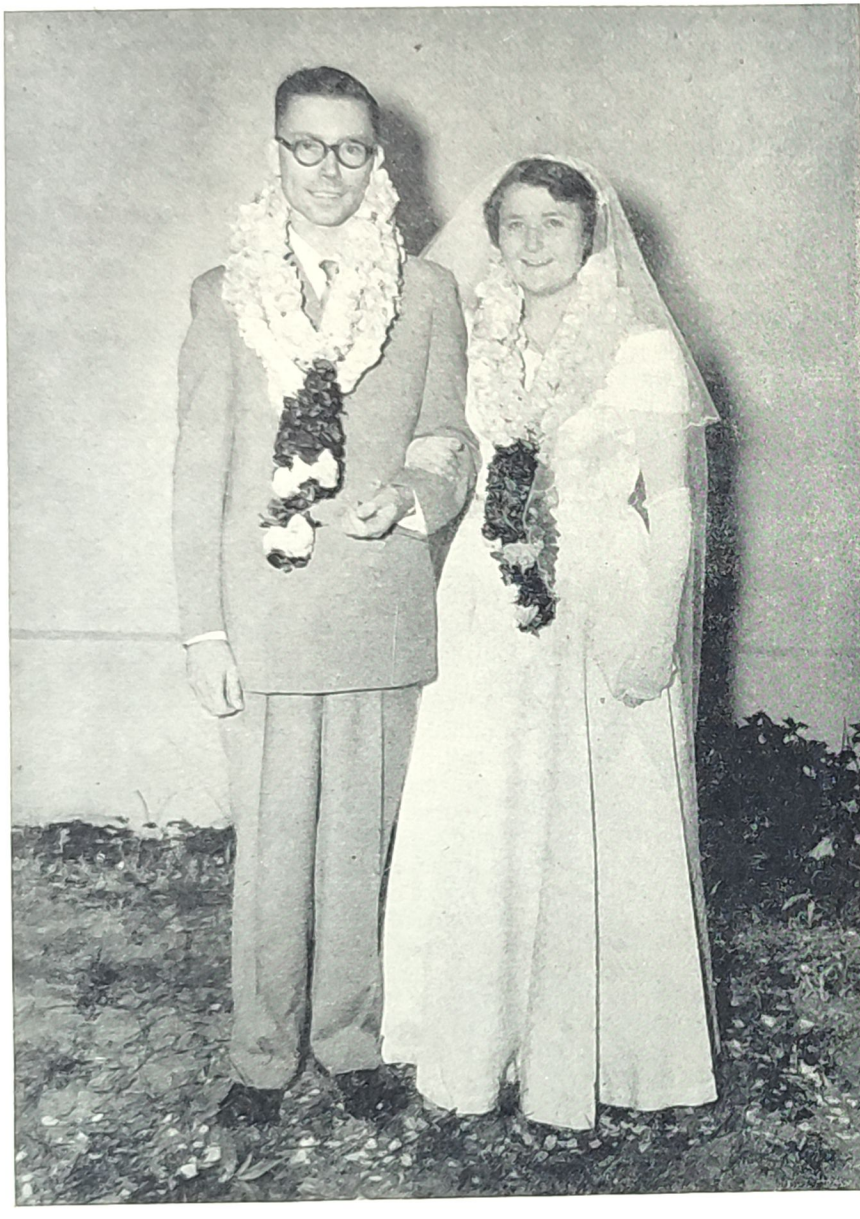
ENGAGEMENTS IN VELUR

MISS O. R. KNIGHT

ON Sunday mornings a teacher in one of the schools, which was until recently under Mission management, cycles to Velur to conduct a service in the Harijan street, where there are enquirers. These are mostly young folk, and some of them are still scholars in the local high school. Bible study with the girls and young women of this group is an encouraging experience. It was when we were on our way to them one day that a boy (about 12 years old) called out and asked if we had the " Good News " book. We stopped to make enquiries, and from his house he brought information about four good Bible Correspondence Courses available in Tamil. We saw that to study the " Good News " course a New Testament was needed. We were soon showing him one, but he did not buy it. He had done the course called " Light of Life " on John's Gospel, and was doing another. He said that he thought about 100 boys in his school were studying John's Gospel with this Correspondence Course. He also mentioned a course which is circulated by the Seventh Day Adventists. There are a number of good Bible Correspondence Courses available in India, and we are very glad to find many studying these in Tamil. They have been arranged by an American Missionary. Perhaps you are wondering how the boys got to know about this " Light of Life " Course. It was advertised and now seems to have been popularized by personal recommendation.

One morning about three weeks later we reached the gateway to the Velur High School about an hour before school commenced at 9.45 a.m. Already many children were arriving. We opened the back of the van and started showing Gospels and other books. I took some to show to a group of girls who were standing apart from the boys, and then saw, near the gate, a stone bench which proved useful for displaying books. Among others we sold 54 copies of an attractive little booklet containing the Sermon on the Mount. It was the most popular of our stock that morning. Not long before school was due to start some teachers came to look, and buy. One of them was thinking of books for the school library. He saw the few bigger books which we had with us, and then said he would go and bring the librarian with him. After the school had assembled and the children had gone to their class rooms, these two men came, decided which books they wanted, and asked me to go inside with them. I was very pleased and enjoyed seeing something of

Continued on page 23



WEDDING BELLS

MISS E. M. FLORY

WEDNESDAY December 14th was the day to which we had long looked forward—the day which was to witness the marriage of Miss Eileen Ruth Culliford to Mr. Hedley John Appleby. By the 13th the majority of the S.B.M. missionaries had gathered in the Madras mission bungalow. For a number of us this was our first introduction to the bride, and we were pleased to welcome her to India.

The wedding morning was somewhat dull, the sky being overcast with dark clouds. We began to wonder; surely it was not going to rain! Then someone remembered that there was a solar eclipse, which doubtless accounted for the darkness. During the morning in the midst of many preparations we were thrilled by the arrival of a huge bouquet of lovely flowers, sent with greetings from the bride's parents.

By the afternoon the sky had cleared and the sun was shining. We made our way to the new Kilpauk chapel, where the wedding ceremony was to be conducted at 3.30 p.m. While the congregation was assembling, Mrs. Champion, the pianist, played Handel's " Largo " and " Jesu joy of man's desiring." By 3.30 p.m. many friends had gathered to express their good wishes to the bridal couple. Whilst the pianist played " The Sanctuary of the Heart," the bride was led up the aisle by Mr. Kuhrt. She was wearing a dress of white brocade, with a full-length embroidered veil held in place by a small net head-dress, and was carrying a white New Testament. She was attended by Miss Olive Knight, who wore a dress of turquoise figured taffeta and a small white feathered hat, and carried a small black Bible. The duties of the best-man were carried out by Mr. John Rowland Field.

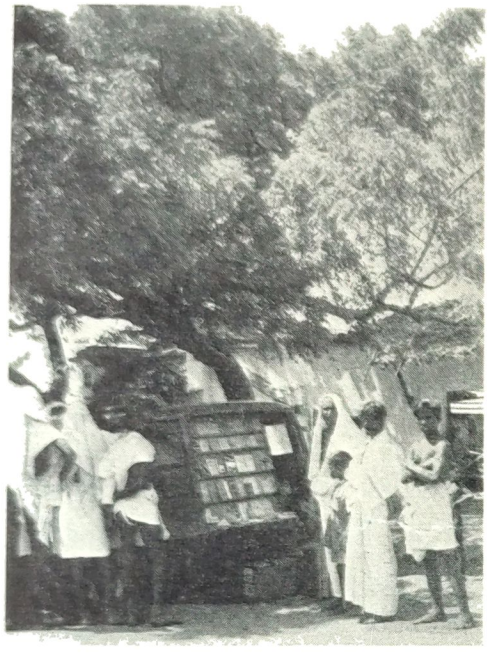
The service opened by the singing of the hymn, " O Love that wilt not let me go "; this being sung simultaneously in English and Tamil. Following this, Mr. Devanesam, pastor of the Kilpauk church, read in Tamil Ephesians five verses 22-33, and offered prayer. The marriage service was then conducted by Mr. G. F. Champion, who reminded the newly-wedded pair of the words of the apostle Paul, " By love serve one another." (Gal. 5 verse 13.) The service concluded with the singing of the hymn, " O happy home, where Thou art loved the dearest." This had been translated into Tamil for the occasion by Mr. Vethamuthu, who had been Mr. Appleby's Tamil munshi. Following the signing of the register, the bride and 'groom left the chapel to the strains of the " Hallelujah Chorus " from Handel's " Messiah ".

Approximately 80 guests, including missionaries and Indian friends, attended the reception. Tables had been arranged out of doors under the shade of the trees in the compound. After the cutting of the three-tier wedding cake, various friends voiced their good wishes. Many telegrams and messages of greeting were read from absent friends. An attractive item was the singing of a wedding greeting song by a group of Indian young people, who accompanied their singing by scattering rose petals over the married couple. Hearty thanks were expressed to Mr. and Mrs. W. Kuhrt who, as host and hostess, were responsible for the smooth running of all arrangements. Mr. and Mrs. Appleby had received many useful and beautiful gifts, which were displayed to the guests before their departure.

Later in the evening a group of missionaries assembled at Central Station to give Mr. and Mrs. Appleby a somewhat hilarious send-off, as they took their departure by train to Yercaud on the Shevaroy Hills for their honeymoon.

SELLING SCRIPTURES IN SOUTH INDIA

H. A. HUCKETT.



THE art of printing being unknown in those days, it is not surprising that in the Bible we read nothing about selling books. Had printing been invented in A.D. 50, undoubtedly the Apostle Paul would have made good use of it on his missionary tours. His epistles also would have been made available to a much wider circle of readers. Someone has said: "In scattering divine literature, we liberate thistledown laden with precious seed, which blown by the winds of the Spirit, floats over the world. The printed page never flinches, never shows cowardice, it is never tempted to compromise; it never tires, never grows disheartened; it travels cheaply, and requires no hired hall; it works while we sleep; it never loses its temper, and it works long after we are dead."

In South India there is an amazing demand for reading matter today. Between August 3rd and October 27th, the Lord has enabled us to sell 4,697 books and booklets, mostly to non-Christians. This total includes three Bibles, 14 New Testaments, 1,052 Gospels, 947 copies of the "Sermon on the Mount," and hundreds of other booklets. By using the Namakkal van as a mobile bookshop we have been able to visit many villages and towns in this area, and wherever we go, we find people ready to buy Gospels and other books about Jesus Christ. India is rousing herself from her long sleep of centuries; there is a spirit of enquiry abroad, and we, as ambassadors of Jesus Christ can make good use of this for the spread of the Gospel.

Just recently we joined our Indian brethren in a three days' camp in Tiruchengode, 22 miles from Namakkal. Nine open-air meetings were held, and on two nights the Gospel message was proclaimed by means of lantern slides. (We desperately need some new ones, so if you have any suitable please let us have them.) From the van alone we sold 1,032 books and booklets and in addition our Indian brothers sold a good many individually. Wherever we went we were followed by people wanting books. Even the police bought some. We visited three High Schools and found the students very eager to buy. We have often been told that the bottleneck in this form of evangelism is distribution. If people continue to purchase at this rate,

the bottleneck may soon be production. So please pray that the Bible Societies may be alive to the situation, and also that Indian writers may be raised up to produce Christian books that people will buy and read.

We are well aware that merely selling books is not enough. Even selling Gospels is not enough. People must read them, and the Holy Spirit must bring conviction of sin and a thirst for Christ into the hearts of those who read. We believe that HE WILL DO THIS as we prayerfully scatter the living seed of HIS Word. (See Isaiah 55 : 11.)

We have had some strange requests in the course of our travels. One night in the darkness while lantern pictures were being shown, a lad of 16 or thereabouts asked for a tiny crucifix. Thinking we did not understand what he wanted, he went home and produced one as a sample. Another friend wanted a painting of Christ in oils. In Rasipur we were asked for a Bible " in Hebrew phonetics " by a man who seemed very anxious to prove that only the spirit of Jesus rose from the dead! Photos of Jesus are often requested but we do not supply them, as they are sometimes worshipped by ignorant people. This morning my wife was asked for a piece of soap!

Our S.B.M. publications for children are quite popular, but we need more Tamil stories for teen-agers. We have wonderful opportunities while selling books to explain what the books contain, and a passage read aloud will often help to sell a number of Gospels. We also find that the amplifier used with gramophone records of the Birth of Christ and Christian lyrics helps to draw the crowd. We still believe preaching is necessary, and we find that the display of books in many colours at the back of the van attracts people to come along and listen, but these are days when the spoken Word can be successfully followed up by offering the written Word, so that those who have heard the message may be able to verify its truth and have in their possession a permanent record of what God has said to man. It almost seems as though the words of Isaiah 29 : 18 are being fulfilled already in India : " in that day shall the deaf hear the words of the book." Brethren, pray for us.



OPEN-AIR MEETING NEAR NAMAKKAL.

BAPTISTS IN OTHER PARTS OF INDIA.

W. H. KUHRT.

IN our part of India Baptists are still regarded as being a somewhat small and peculiar people. It was therefore rather a shock to discover that the Assam Christian Endeavour Gospel Team which recently visited Madras and was everywhere enthusiastically received by the Christian community including the leaders of the Church of South India, was made up exclusively of Baptists. It was suggested that Assam's having the largest rainfall in the world might have something to do with the interest that Baptists have manifested towards the Assamese and the success which they have achieved. It is the American Baptists which work in Assam and the ten young men that came with this C.E. team were all connected with churches that had grown out of American Baptist work. Six of the team were from the Naga Hills where only a generation or two back the people were notorious head hunters. Now they catch men for Christ. Political reasons have made it impossible for western missionaries to work any longer in these hill tracts on the Burmese border but our visitors assured us with all confidence that the churches there were able to go forward in the managing of all their own affairs and in the evangelising of their neighbours. It was a joy to share a midday meal with these Baptist brethren from 2,000 miles away and to take them for a short trip along the famous Madras Marina. The whole Bible has for long been available in Assamese (which is a member of the Sanskrit family) but only now are parts of the Bible being slowly made available in the six or more Naga dialects.

While on holiday this year we had a good deal to do with Baptist Missionary Society friends who work in Orissa eight hundred miles or so up the eastern coast of India on the road to Calcutta. Two of them who hail from Wales stayed with us in Madras for a few days so as to break up their long journey. Having learned Ooriya the language of their state they are now struggling with another language, the language of a hill tribe amongst which they have been designated to work and where, in some respects, conditions are as difficult and more difficult than they are on our Kolli Hills. The two and a half year old daughter of our friends spoke Welsh by preference (as indeed do her parents) and then the Indian language with English as a very poor third. Here again the whole Bible is available in Ooriya (in fact the General Secretary of the Bible Society of India, Pakistan and Ceylon is a Baptist from Orissa whose mother tongue is Ooriya) but only fragments of it in the hill language our friends are learning. There are now 201 languages in which the whole Bible is available and of these thirty are Indian languages.

Baptist work of various kinds stretches in a great arc around the whole of the Bay of Bengal. South of Madras City the Strict Baptist Mission, north of Madras the American Baptist mission, still further north but still in the Telugu speaking Andhra State the Canadian Baptist Mission. In Orissa and Bengal is the Baptist Mission work which had its beginnings at Serampore, in Assam the American Baptists and in Burma again our American brethren who carry on the work that was begun by Judson.

Although we are the only people called Baptists in the Tamil country we are not by any means the only people who practice believers' baptism.

In fact the proselytising zeal of some to immerse and even to re-baptise those who have already been immersed has not only created problems for the paedo-baptist churches but, not unnaturally has brought the name of Baptist into disrepute. The old cry of ana-baptist is heard once more and we are sometimes accused of teaching that people must be immersed to be saved. I spent quite a long time in May trying to convince a bishop that we were the last people in the world to promulgate such a doctrine, and so he said that perhaps it was the " Brethren " he meant. When I began to defend these good friends of ours against such a slur he suggested the name of yet another group and with that the discussion came to a somewhat barren conclusion.

Engagements in Velur—*continued.*

the school. The Headmaster is a young man, a descendant of the Hindu founder. They have nearly 1,200 children in the school. The Headmaster's house is in the school grounds and I was glad to meet his wife there. In the school library I was shown expensive English children's books, which had recently been bought. A Bible-woman told me that each pupil contributes about three shillings a year for library expenses. Among monthly magazines it was good to see a Christian one. It was thrilling to have such a happy contact with this school. Please pray that the Tamil Bible, Pilgrim's Progress, Robinson Crusoe, and other books which were placed in the library that day may be used of God to the blessing of many young lives.

We then went to visit a young mother, who had called us to her home three weeks before. When a child she had been taught in school (not a mission school) by a Christian teacher, through whom she had learnt of Christ, and she asked us to tell her of HIM. We left with her a copy of John's Gospel. This time she told us that her brother-in-law had taken the Gospel to read, but she gladly bought another book. It almost seemed that having refreshed her knowledge of the Lord Jesus, she was satisfied. But she listened with questioning gaze as we spoke to her. May the Lord Himself speak to her through His written Word. Pray for us that we may closely follow the Lord's guidance as we seek to lead the people of Velur to HIM.

NOTES AND NEWS

Our Secretary, Pastor J. K. Thorpe, has arrived in India safely, we praise God. We are glad to have an article from him en route, which you will find on the inside cover. Continue to pray for divine guidance in all his journeys and decisions.

Mr. and Mrs. B. Orchard sailed for India on January 20th, we rejoice in their safe landing. Pray for them particularly with regard to their children and Malaya.

Miss E. M. Flory has passed with distinction in her second Tamil Examination and we give her our heartiest congratulations.

Mr. and Mrs. G. Champion and Miss M. E. Harris hope to arrive at Tilbury on March 31st. We look forward to their ministry amongst us. The Half-yearly meetings advertised overleaf are to be held in the home Church of Mr. Champion at New Cross, S.E. London.

To **Mr. and Mrs. Field,** a daughter, 23rd June, **Patricia Mary.** Hearty congratulations.

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

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

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

ENGAGEMENTS FOR MARCH AND APRIL, GOD-WILLING.

PASTOR J. K. THORPE.

MARCH 14th, Margate; 16th, Croydon, Mint Walk; 18th and 19th, March; 20th, Chatteris; 22nd, Warbleton; 25th Potton; 28th Brighton, Ebenezer.
APRIL 1st, Little Downham; 8th, Little Stonham and Mendlesham; 10th, Walthamstow; 11th S.E. District Women's Missionary Rally; 15th, Potten End; 17th, Ipswich, Bethesda; 22nd, Rochdale and Royton; 29th, Two Waters.

MR. P. A. GRIST.

MARCH 3rd, Sleaford; 4th, Billinghay; 11th, Chelmsford; 18th, Staines; 25th, Tunstall and Sudbourne.
APRIL 15th, Chesham; 22nd, Hounslow.
Address; 98, Tressillian Road, Brockley, London, S.E.4.

THE HALF-YEARLY MEETINGS AND WELCOME HOME TO MR. & MRS. G. CHAMPION and MISS M. E. HARRIS

will be held, God-willing, at

Zion Chapel, New Cross Road, London, S.E.14
on Wednesday, May 2nd, 1956.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from December 1st 1955 to January 31st 1956.

	£	s.	d.
Churches	802	17	8
Schools	191	19	3
Personal	219	17	3
Legacies	50	0	0
Miscellaneous ...	16	3	11
Guild of Service ...	8	11	0
Literature ...	190	0	3
	£1479	9	4

Anonymous gifts gratefully acknowledged :—T. and L.E. £1, B.S.B. £1, Middlesboro' 10s., Ealing £2, London E.C. 10s., Guildford £2, F.L.C. £15.

L.Z.A.—General Account	334	11	2
Medical Account	2	2	3

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

ZION CHAPEL, NEW CROSS ROAD,
London, S.E.14.

on Wednesday, May 2nd, 1956

1.45 p.m. LADIES' ZENANA MEETING. Open to all Ladies.
Miss M. E. Harris will give an address.

2.00 p.m. MEN'S PRAYER MEETING.
Conducted by Pastor M. M. Howells.

3.00 p.m. UNITED DEVOTIONAL SERVICE.
Chairman: Pastor W. C. Plail (Vice-President).
Sermon by Missionary G. F. Champion.

TEA At Zion Chapel and at Devonshire Drive Chapel, Greenwich.
Tickets 1/6 each.

6.15 p.m. GREAT MISSIONARY RALLY AND WELCOME HOME TO MR. & MRS. CHAMPION AND MISS M. E. HARRIS.
Chairman: Pastor G. E. J. Bird (President).
Addresses by Miss M. E. Harris and Mr. G. F. Champion.
The General Secretary will give a report of his visit to India and Malaya.

THANKOFFERINGS



CONFERENCE CHRONICLE

MRS. H. J. APPLEBY.

MADRAS bungalow was crowded with people . . . they were in every room . . . someone was in the little guest-cottage across the compound . . . three young ladies shared a tent . . . a married couple was sleeping at a neighbour's house . . . and yet two more couples were sent a mile away to sleep . . . Yes, it was Madras at Conference time!

For several days, Mrs. Kuhrt had been buying huge quantities of vegetables from the market. Large bulging sacks filled the storeroom and great preparations were under way too feed twenty-two people for a week.

Arrivals commenced before Conference was due to begin, for Madras is a great attraction. When one has lived up-country for a long time, it is good to visit the city and buy from the large and well-stocked shops.

Much emphasis was placed on prayer, so two sessions of prayer were held on Sunday afternoon and evening, with all members present. We were all aware that this year's Conference was an extremely important event and prayer was greatly needed. People in the home-land were praying for us, too, and the help of that prayer was felt by us all.

On Monday morning, business began in earnest. After the morning devotional period—which was conducted each day by Mr. Thorpe, who gave us much spiritual food—Conference settled down to hear the Reports of various activities and the discussion of locations for 1957. Much thought had gone into these locations for great things were planned. Members of the Mission had previously sent their proposals to be put on the Agenda and now these were pulled to pieces and put together again.

On the three ensuing days, other proposals about different aspects of the work here were all carefully examined and either withdrawn, Recommended to Council, or Resolved among ourselves.

A new feature was the giving of Madras and Namakkal Field Reports. Every Conference from this year on, Reports on two Fields are made by the respective missionaries to show exactly what work has been done. These reports are then generally discussed, helpful suggestions obtained, and experiences gained passed on.

Wednesday evening was an important time, for then we heard the tape-recording of the last Annual Mission Meeting. Mr. Bird's message to us was greatly appreciated, as was Pastor Phillimore's address. Mr. Orchard alone did not really seem to enjoy hearing his own voice coming from the tape!

Thursday was the last day and at the end came the farewell to Mr. and Mrs. Orchard. As an onlooker, I had noticed the love between our missionaries, which was particularly manifest at this moment. There were few dry eyes as Mr. Champion—Chairman of Conference—said " God-speed " to the two who hope to go to Malaya. Each person present must have inwardly resolved always to follow this chosen couple with much prayer.

On Friday, people began to return to their stations, strengthened for future tasks by the few days of fellowship in Madras.

IN ENGLAND AGAIN

AT about 8 p.m. on Friday, March 2nd, the Air-India plane on which I had travelled back from India came down through the clouds and I had the thrill of seeing England again. The winding Thames and Battersea power station had never appeared before with such welcoming charms, and the family re-union and a few millions of pounds made London air-port the best in the world.

Not that I had been unhappy or ill-treated abroad, but home means very much to those who have to leave it, and amid all the exciting and enriching experiences of two months' travel there had been a daily longing to be in England again. Soon we were in the crowded streets and back in the Mission House, and everything was normal once more.

It is indeed with praise to God that I write this short message and record His goodness to me during my time away in India and Malaya. I acknowledge gratefully the Lord's providential care in my journeys of over 18,000 miles by sea, land and air, and I am also thankful for the divine help experienced day by day. It was a real joy to be able to visit each of our main Mission stations and to have fellowship with our Missionaries in their various spheres of service, and then subsequently to join with them all in the Annual Conference held in Madras. I greatly appreciated the welcome given to me by our Missionaries and also dear Indian friends, and I found very much to encourage us all in the Lord's work in South India. We were all conscious of the Lord's Presence and help in the sessions of Conference, and we believe that God's blessing will be seen as we prayerfully seek to carry out His will in every aspect of the work.

As friends will know, my journey was extended to Singapore and Malaya. This was a wonderful experience both in natural interests and in spiritual enrichment through fellowship with Christian friends in those parts. Undoubtedly the Lord has been leading us as a Mission to undertake work amongst the Tamil people in the Federated States of Malaya, and it was a great privilege to be in the position of observing closely the unfolding of the Lord's plan for us. Upon arrival in Singapore I was handed the necessary permits for the entry of Mr. and Mrs. Orchard into Malaya. Earlier application had been made for these and certain difficulties had been experienced, but now the Lord had opened the door. Each day of my short stay brought similar indications of the Lord's purpose for us. Through the kindness of Officers and Missionaries of the Overseas Missionary Fellowship I gained very much helpful information concerning conditions in Malaya, and I was also able to travel up into the Federation as far as the capital, Kuala Lumpur. From there I returned to Singapore by road, a distance of 250 miles, and this method of travel allowed me to see many centres in which Tamil people live and work. I was able to visit some of them in rubber plantations in and around the town of Gemas, where it seems likely that Mr. and Mrs. Orchard will be able to reside at first and from which centre they may be able to conduct their work amongst the people who have been so long neglected so far as spiritual things are concerned.

My personal mission in Malaya being ended, I was able to get a plane that took me back to India on its way to London, and by this means I was able to meet Mr. Orchard at the Madras air-port and share my experiences

with him and discuss plans for the future. Our Brother has himself written concerning his preparations for going to Malaya, and I am happy to confirm that he and Mrs. Orchard have a definite booking for the passage from Colombo to Singapore. God-willing, they should arrive in Singapore on April 24th. A motor vehicle has been purchased by the Mission for their use, and we expect that after a few days in Singapore they will be going into the Federated States with a view to finding a centre for the work and a simple house in which they may set up their home. Our two friends, as well as the Council of the Mission, have been greatly cheered and encouraged by the prayerful interest being shown in this new venture in Malaya, and we trust that all friends will continue to bring this important matter to the Lord in their prayers.

We hope shortly to publish a small book dealing with my visit to India and Malaya under the title of " Come with me," and we trust that this will allow many friends to share some of my experiences and to see the work more closely. Thus writer and reader will be able to praise God together for the great things He has done.



A TAMIL FAMILY IN A MALAYAN VILLAGE

MALAYA — PREPARATION

E. ORCHARD.

WE rejoice in the knowledge that our preparations are subjected to the controlling, impelling, empowering Hand of God. Times of preparation are always unsettling: the mind though steadily fixed on a distant goal, refuses to restrain speculation on the possibilities of failure of success. As one cord after another of the tent of our " being " in India is loosened we should be unnatural if there were no sadness caused by the sense of impending separation; but we rejoice in the midst of our sadness that the remaining link binding us to India and the homeland is the strong, unaltering purpose of God which is being fulfilled through us all unitedly.

Our minds were at first unsettled by a very human, but important factor in our planning—the uncertainty as to when we should obtain permission to enter Malaya. This uncertainty made it necessary for all our preparation to have a " contracting and expanding " quality which would allow us to use as little or as much of that most elusive element—TIME—as effectively as possible. Certain factors—controlled us, namely, the need to pack and move our essential possessions; the preparations for what we knew would be priority needs in setting up house and home in a new country, and, most important of all, making arrangements for the packing and printing of useful Christian literature and Scriptures.

Regarding this last matter; it appears from subsequent events that we were definitely led of the Lord in making the basis of our future work Christian Literature. We hope now to take a supply of Literature, prepared by our own Mission, sufficient for 6 months. This means considerable bulk for packing, and in some cases quick reprinting. All these steady features of our programme have controlled our thinking regarding the rest of the time at our disposal.

By the great goodness of God the matter of the amount of time we should spend in India was settled by the speedy advent of the entry permits for Malaya. In these days when such applications can be shelved indefinitely, the granting of permission to enter Malaya is a strong sign that the Lord's Hand is upon us for good. We rejoice in this confirmation. As soon as the permits came we were able to make final plans for sailing. These plans in their turn settled for us the one big problem regarding preparations, namely the amount of time at our disposal. We wanted to use it wisely.

Having finalised most of our plans for packing, sorting, and repacking, we thought of the many contacts that the Kolli Hills folk have with Malaya, and planned to use whatever remained of our time in India by collating information and useful material relating to migrating families, both Christian and non-Christian, which we were likely to meet in Malaya. Incidentally we hope to link the Kolli Hills Church definitely with the Lord's work in Malaya, because of these contacts, by prayerful fellowship and Christian giving. We were surprised to discover that not only on the Kolli Hills, but also in every other area of the Mission's work in the Tamil Country there were Church members and others connected with us who had relatives in various parts of Malaya. We have already contacted some of these, and the

fellowship has enriched our lives and given us a great deal of new knowledge of the folk to whom the Lord is sending us. At the present we are in Tinnevelly District gathering information of this nature. We expect to go on to Salem District and finally to the Kolli Hills, reaching there about the 19th of March, D.v. When we have gained all the information possible on those Hills where the Lord has given us so many experiences of His over-ruling power and love, we shall, all being well, return to Madras in readiness for the journey to Malaya. We hope to sail on the S.S. *Corfu* on April the 18th, from Colombo.

This may be described as a statement of the external preparations which have and are being made to occupy a new forward position in the unrelenting warfare of Christian service. We rejoice greatly that the Lord so signally prospered the way of the General Secretary, Mr. Thorpe, while he was in Malaya, and that out of his visit has come so much to confirm us in this new call to service in the Master's Kingdom. We earnestly covet the prayers of all our friends as we go on with the work yet to be done.



A TAMIL SCHOOL IN THE TOWN OF GEMAS

HE TOOK A TOWEL — John 13: 4

H. A. HUCKETT

IN India the towel is looked upon as an article of dress, and is used for many other purposes besides drying the body. Its primary use, to soak up surplus water after bathing, is quite eclipsed by its ceremonial significance as a proof of prestige in the realm of learning. The proper article of course for a pundit to wear is an *angavastirum*, made of silk or finely woven cotton cloth, but a clean towel makes a good substitute. I remember an illiterate man in Sendamangalam some years ago who always attended service on Sundays with a neatly folded towel over his right shoulder. He would use it sometimes to mop his face when the weather was specially hot.

In the absence of a bag, a towel is a useful adjunct when shopping. One can put a few measures of rice, some chillies, or cubes of cane sugar in it, and carry them home safely. A towel also makes a good turban, and can be used as a pad to support a pot of water on the head or a load of firewood. The other day we saw a man herding goats with a towel, flicking defaulters with it to keep them off the crown of the road. Every Hostel boy at Namakkal is supposed to have two towels, but they are not always used for bathing. One is sometimes used as a temporary veshti or loin cloth, and it is quite common for grown-up men to put a towel round their shoulders in the evening when no other upper garment is worn.

For those who live in the East, it is quite easy to picture the scene in John 13, where we read that Jesus took a towel and girded Himself. Thus used, the towel is a symbol of servitude. In a big house, it was the slave's duty to wash the feet of his guests. JESUS, King of Kings and Lord of Lords, supremely aware of His Divine origin and destiny, took the place of a slave, and rendered this lowly service to His disciples, thus teaching them and us the lesson of humility. His action was symbolic of that self-abasement which He was about to undergo at Calvary, and expresses that spirit of self-sacrifice which we all find it so hard to emulate. However much we may have given up for Christ's sake, there is always a still lower level of death to self that we need to experience. Perhaps that is what God is looking for in missionaries today.

Note also that Jesus wiped the disciples' feet with the very towel He was wearing. Does not this suggest an even deeper truth, viz., that we must not only be ready to " lay aside our garments "—i.e. give up those things which place us in a position of privilege and power, but which often form a barrier to fellowship—good things perhaps, amenities we could enjoy with a clear conscience—cultural advantages we might justly claim—but we must also be ready to *share with others even that which remains*, and seek to link others with us in self-surrender and service. Peter resisted this approach at first. It seemed all wrong to him that Christ should wash *his* feet, but he had to learn that partnership with Christ means accepting the limitations of a life of lowly service, and being ready to acknowledge our own deficiencies and need of cleansing. How often we criticise colleagues who are more humble than we are, because by their very humility they shew us up!

One of the dangers facing missionaries today is that in our zeal for the growth of the indigenous church we may tend to get a bit aloof from the very people we are trying to encourage and help. On the one hand we see small groups of under-nourished and often illiterate Indian Christians struggling hard to keep body and soul together, and frequently falling into temptation through their heathen heredity and environment. We tell them, and rightly so, that even out of their slender resources it is their duty to give to the Lord's work and witness to their own people, and that only thus will the church grow. On the other hand, *they* see well upholstered missionaries supplied with all the technical aids that are considered to be the *sin qua non* of missionary work today rushing round in cars and jeeps trying to reach those other sheep before the day of grace ends—or before Communism sweeps over the rest of Asia.

We have not yet solved this problem of the integration of church and Mission. A missionary strategist in Latin America has summed up the situation thus: — " We have set up two separate establishments side by side on the field. One is a foreign organisation whose personnel can and do receive all sorts of subsidies and who are better equipped and financially able to carry out its programs and plans independently of the established church. Alongside and separate from it is the national church, small in membership, weak in leadership, its constituency drawn largely from the poorer classes, subject to the existing political and economic conditions, from which all financial help must be witheld in the interests of the indigenous church principle."

Withdrawing financial aid from the West will not automatically fill the Indian church with tremendous enthusiasm for evangelistic work. It will not automatically thrust forth Spirit-filled Indian evangelists supported by their own people. Moreover, the very zeal and activity of missionaries in the evangelistic field can have an adverse effect on local endeavour and the discovery of indigenous talent. Everything depends on how far the missionary co-operates with the local church in carrying out his program—or better still, *their* program. Have we not got to find a way of sharing our resources with our Indian brethren in such a manner, that our gifts will be a help to them and not a hindrance ?

Jesus " took a towel and girded Himself." He did not lecture His disciples about their deficiencies, or withdraw from them and let them settle it amongst themselves who was to do the feet-washing. No, by an act of selfless service He shewed them how they could help one another—how they could bear one another's burdens and so fulfil the law of Christ. That is the spirit we all need in India today.

FIVE BECOMES FIVE THOUSAND

GRACE K. HUCKETT

SOME time ago an Indian sister working in a hospital and seeking to serve the Lord in ministering to the sick, being concerned not only for their suffering bodies but also for their sin-sick souls, had a little money given to her. Loving her Lord she decided she would not spend it on herself but give it to Him. She could so easily have spent it on a pretty sari or buying some Indian sweetmeats to enjoy for some time. She could even have bought some bangles which most Indian women like to wear, but no, she was quite sure the Lord must have it for His work. Her example set some of her sister nurses thinking the same way with the result that one day I had the delightful surprise of receiving these love gifts to dispose of as the Lord should guide. What a precious thing that must have been to Him ! After seeking guidance as to how He wished the money to be used, we felt He would have us buy in a store of Gospels, Scripture portions and booklets to be taken to those who did not know the Saviour, to be taken to those who do not know the *Living* God but are caught in the toils of idol worship. This we did and found surprising and wonderful opportunities to sell them wherever we went. It is not good always to give books away without payment. People do not value them, so a small sum is charged which the people are ready and able to pay. Sometimes if a person obviously cannot pay, then we may give, if the desire to know seems real and earnest. Soon the stock was exhausted and we had to replenish. This went on until within a period of a few weeks we had disposed of 5,000. The first gift was Rs. 5. It had fed five thousand with Heavenly Bread. See what God can do when that which could be used for oneself is placed in His Hand. Not all who received recognised the Heavenly Manna—neither did the 5,000 Jesus fed—but we are sure that some have. Others may even yet have their eyes opened to see, and spiritual appetites created that they may feed on the Living Bread which is Christ Himself. This is our constant prayer as we have the wonderful privilege of placing the Word of God into the hands of the people. What a thrill it is to see the people, sometimes with an interested listening group around for the Tamilian often reads aloud, sitting in their little shops or on their verandahs and doorsteps reading the precious little books. On occasions one finds them sitting in the dust by the roadside, or on a log perhaps minding cattle or sheep and goats, anywhere and everywhere, but there they are reading and they have the Word. Even so how few they are compared to the thousands of people in this great land.

The other day we saw a stream of gaily dressed people, the women with jewels and flower bedecked hair, little children in new clothes and flowers tied on the wispiest piece of hair, all making their way in one direction. Quite a number of tinies were dressed in flowers only ! On enquiring what it all meant we were told they were going to a festival at the foot of a hill. It was in the opposite direction to that which we had planned to go, but we decided to follow the stream of people. Surely it was guidance. Had we not sought it before we started out ? We found ourselves on a road we had not been on before and it began to be only an apology for a road ! So after a time

we parked under a shady tree and opened up the stall at the back of the van. Soon the preaching began to collect a crowd of people and we were then kept busy showing and explaining about the Gospels and booklets. One woman took a Gospel, handed it to a nearby person saying, " Read us a little and see what it is." After listening a few moments out comes the anna and another Gospel has found a place. Often a few verses read from a Gospel story will effect a sale to interested people. We have noticed also that when one person buys, it starts a stream of purchasers wanting that same thing. They appear to stand around to see what is happening and what others do before deciding to obtain a booklet. If an educated, well-dressed person, buys a Gospel people standing round decide it must be something worth having and ask for it too.

I noticed a devil-dancer edging nearer and nearer listening to the preaching and explanations concerning the Gospels. He was an awful spectacle. A mop of matted hair, a wicked face, practically naked body except for a few rags round his middle, several strings of carved beads round his neck and a brass breastplate with the figure of a dancing idol on it encircled by designs of which I do not know the meaning. He was smeared with ashes and had a gong in his hands. Tied to his waist was a small earthen pot. After watching him for a while and sensing he wanted a Gospel, for he held out his hand, I offered him one of Luke. Taking an anna from his little pot he paid for it and went off quite pleased. Was there a hunger underneath such a horrible exterior, I wondered. How little we know of what goes on in the dark hearts all around us. Perhaps there is a groping after the Light. Perhaps there is a longing to be free from the evil which binds them. May the Light of the Word shine in and open the eyes to see Jesus the Saviour.

" Lord, we Thy sowers at the set of sun
Come back to Thee to tell of sowing done,
And while the seed lies hidden in the ground
O God of Hope, let hope in us abound.

The seed it springeth up we know not how,
It is enough that Thou, O Lord, dost know.
To Thee the glory when it doth appear,
Blade, ear, and then the full corn in the ear."

A.C.

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ENGAGEMENTS FOR MAY AND JUNE, GOD WILLING

MISSIONARY G. F. CHAMPION

MAY 2nd, Half-Yearly Meetings; 7th, Sutton, Cambs.; 9th, Croydon District, Derby Road; 10th, Kings Langley; 13th, West Ham; 16th, Aldbury; 17th, Epsom; 20th & 21st, Wiltshire; 27th, Stoke Ash; 28th, Hoxne; 30th, Grundisburgh.

JUNE 6th, Stratford; 7th, Belvedere; 10th, Ipswich, Bethesda; 12th, Guildford; 13th, Haslemere; 17th, New Cross; 24th Richmond.

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

PASTOR J. K. THORPE.

MAY 2nd, Half-Yearly Meetings; 6th, Lee Common; 8th, Thame; 10th, St. Albans; 13th, Ipswich, Mount Zion; 20th & 21st, Wiltshire; 27th, Askett; 31st, Brentford.

JUNE 3rd, East Ham; 10th, Great Gransden; 13th, Chelmondiston; 17th, Whitton; 18th, New Cross; 19th, West Ham; 24th, Dunmow.

MR. P. A. GRIST

MAY 13th, Leyton; 17th, Aylesbury.

JUNE 3rd, Kesgrave; 10th, Belvedere; 14th, Clapham, Courland Grove.

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

MR. W. T. SAYERS. JUNE 10th, Wandsworth, West Hill.

MISS M. E. HARRIS—L.Z.A.

JUNE 6th, Tunbridge Wells; 7th, Courland Grove; 11th, St. John's Wood; 13th, Potton; 19th, Aylesbury; 20th, Potten End; 26th, Watford; 27th, Greenwich.

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

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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 very grateful if amounts for all Funds can be forwarded as soon as possible before that date.

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

OUR NEW BOOK ENTITLED

"COME WITH ME"

Being an account of the recent visit of the General Secretary to India and Malaya and illustrated with a photograph of each of our Missionaries.

IS NOW READY

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L.Z.A. JUBILEE CELEBRATIONS

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Tea—5 p.m.

Evening—6.30. PUBLIC THANKSGIVING SERVICE

Full details will be published later, and the help of friends in arranging for parties to attend will be appreciated.

FURTHER NEWS OF DHYRIABAI

GRACE K. HUCKETT.



DHYRIABAI AND HER DAUGHTER

On arriving home from a day of prayer the other evening, we found two friends waiting to see us. Darkness had fallen, so at first we could not see who they were, but we were soon being joyfully greeted by Dhyriabai and her daughter Dhyriamonie. They had travelled many miles by bus that day from a place called Dindigul. Dhyriabai had previously written, while still in the Tinnevelly District, that she would like to come for the holidays. She so longed to witness to her own people and visit all her relatives again, but we did not know exactly when she was coming. Now here she was, on our doorstep, and it was lovely to see her again. Dhyriamonie, her daughter, had not been back here since the day, nearly five years ago, when we had to hurry them both away to a place of safety, because of the anger of their relatives over the fact that they had become Christians, and were determined to follow Christ whatever the cost. At that time there was intense persecution, and even life itself had been in danger. Moreover, Dhyriabai was determined that her little daughter must be saved from a Hindu marriage and have an opportunity to grow up as a Christian, so she fled with her to a place of safety where she was hidden for a while.

Interested praying friends will have heard how they were helped and when God's time came, were baptized. Since then, there has been growth in grace, and while work was found for the mother and a school for the daughter through friends in the Tinnevelly District, Dhyriabai's heart has always been in the Salem area where her own folks are, and she has longed and prayed that they too might come to know her Saviour. Hence her desire and plan to visit this place again has now been realised, and here she is. Her son, Thangaraj, has now got work in a Christian School at Thuthikulam, and so she is staying with him for the present. What a joyful family re-union ! Dhyriabai's heart is

overflowing with praise to God for abundant answers to her prayers and tears over her son. He is greatly changed. Gone is the angry, rebellious spirit, the arrogant attitude, the intense obsession with himself alone, the disgruntled moods when he could not get all he wanted, and in their place there is a quiet respectful manner, and signs of gratitude for God's goodness to him, and a desire to be helpful. Whereas at one time he shewed only anger and resentment to his mother, now he welcomes her, prepares food for her and is considerate for her comfort. We thank God with all our hearts for this change.

We are wondering what kind of a reception there will be in Rasipur, when Dhyriabai visits her parents. Her old father is sick, and she longs that he should forsake idols and seek the Lord. She sent him a Bible once, which he threatened to burn, but did not. Her married daughter Sita will welcome her with open arms, for she is a secret believer, but very timid. What of the son-in-law, who is very hostile, and still refuses to let his wife have anything to do with Christianity. Her other daughter is no more, having committed suicide, but there are two children for her to see. What of the other relations who so shamefully treated her before ? She fears not what will happen, but is determined to witness to them. Let us earnestly pray that God will bless her testimony.

She has certainly got the right name, Dhyriabai, which means " Valour " or " Courage." This was illustrated by what she had to tell us of her travelling experiences the other day. It was a wonderful story of the Lord's guidance and enabling, and shewed how He had provided a companion ready to travel with her. First of all, she had to take three orphan children to a missionary lady in Dindigul. Who should be there but Annammal, who herself was planning to go to Namakkal to visit her blind sister, Mrs. Muthusamy. So the two women arranged to travel together. Arriving at a place where they had to change buses, it was found that some tickets purchased in Dindigul were not valid, and new ones must be obtained. The tickets had not been used, and Dhyriabai could not afford to lose the money paid for them.

Seeing her dismay, the driver and conductor of the bus she had travelled on offered to take her to the other bus company's office to see if she could get a refund. Now she was in a dilemma. Dare she go off alone with these men in their bus ? Courage is her name, and courage she shewed, so leaving her daughter and the luggage with Annammal away she went. She was taken to a large bus station in Karur, where—as she described it " the place was full of buses and people, but all men—not even the scent of a woman—men everywhere, some angry and scowling, some weary, some sleepy, but none with the light of Christian faith and hope in their faces. How could I an insignificant woman tell them of Jesus ? I had given out some tracts on the bus, but had left my bag of tracts with the luggage, so I had none with me. I couldn't bear to leave them with no message, so after getting my money refunded—God greatly helped me in that—I felt I must speak a word, so I said : " I have brought no Good News papers, so I can't give you any, but my lips can tell you God's message. Will you listen ? Shall I tell you ? ' ' Yes, tell us ' they said."

And so, this brave woman did what is most unusual for a woman to do in India—she preached the Gospel to a crowd of men. I wonder if Eternity will reveal some who responded to that witness.

Meanwhile, Annammal and Dhyriamonie had become anxious as to what had happened to her, and were praying for her safety, so it was with great relief that they saw her come back again in the same bus she had gone in, " as though she was a grand lady in a car " they said.

She stayed with us the night, and then went on to be with her son next day. He has only a small room and a tiny verandah, but writing a postcard to say she had arrived safely, she said : " Never mind ! We can manage. When my Lord had nowhere to lay His head, shall I ask for more ? " and praises overflowed the card as she rejoiced in what God had done in bringing them all together again.

It seems sad that we cannot keep such a woman here to witness in the villages of this area, but she has got to live somehow and provide for her daughter, so when the holidays are over, she will have to return to the friends down south who have kindly found a niche for her in their Mission. Let us all pray that the witness here during these next few weeks will bear much fruit.

MALAYA—PREPARATIONS, 2.

E. ORCHARD.

IT is with thankfulness to our Heavenly Father that we are able to write this report from Kuala Lumpur near to the centre of work to which we feel the Lord has called us. The journey from India was uneventful, but " hot and sticky." As we left familiar scenes we realised that both the country and the circumstances of the folk to whom we were going were different. Instead of sunbaked, seared and dry countryside, lush fields, forests, and fertile plains greeted us on every hand. Instead of the poverty-stricken, hand to mouth existence among the people we had known in India, there is evidence of abundance everywhere, and a consequent higher standard of values—with which goes a much higher cost of living. BUT the spiritual need of the Estates is as great or maybe even greater than the need of the generality of folk in India. Divorced from home and country as most Tamils are, there is pathetic need for some kind of security and friendship among them. The answer lies in the Grace, Power and Friendship of the Son of God who became man that men might LIVE.

At Singapore we had the joy of meeting our friend of long-standing—Mr. D. G. James, and of greeting his family. The Lord has done wonderful things through him, and in him. It was a deep joy to renew fellowship, and to talk over all the way the Lord has led since we last met. I was privileged to speak three times on his behalf at various meetings connected with Brother James's ministry in Singapore. There is a small but interesting group of Tamils in that part of the town. We tried to get a pass into the Royal Air Force Base at Seletar some 12 miles out of Singapore in order to meet some of the folk who had migrated there from our churches in Tinnevelly District. It seemed impossible until the Lord sent a newly appointed Educational Officer to where we were staying. In a casual conversation we found common interests in India, and from that we received a promise of help in the matter

of a permit. The permit duly came, and we were soon on our way to meet more than 20 young men, and some families who worked there. It was good to carry them personal news of their folk in India, and better to have a short time of prayer and fellowship with them. Please pray for this group and for the rest of the Tamil community, on that base, numbering more than 2,400. Also think of another group at the Naval base some 4,000 strong. Among this last named there are several Kolli Hills non-Christian families. We were able through the good offices of the Commandant to arrange for meetings in the R.A.F. base. May the Lord do great things for us among this group.

We moved up through the Federation to Kuala Lumpur on the 8th of May, and had an uneventful journey. Road checks and the occasional movement of armoured vehicles were the only reminders of Terrorist activities, though we had to do the journey within the hours of daylight. On the way we stopped at Gemas, which seems at present to be a useful centre from which to work, and talked with one or two folk about the possibilities of renting a small house. This matter is beset with difficulties, but we believe that the Lord has a purpose for us there. God-willing, after seeing to formalities of residential and travel permits here in Kuala Lumpur, we hope to return for some days to Gemas and deal with this matter more fully. In the meantime our very good friends of the Overseas Missionary Fellowship of the China Inland Mission, who have a Chinese work there are searching for a suitable house. We praise God for all the help of the O.M.F. from the first day till now they have exerted themselves on our behalf. They have the burden of the Tamil Folks on their hearts, and rejoice with us that the way has opened for us to come to this country.

The bus moved sedately down the road, as apparently buses do in Singapore. I proffered my fare, and the bus conductor said, " You come from Madras, I used to see you often at Kelly's Corner in 1946." This, all in Tamil. Then we compared notes, exchanged views, and soon I was being introduced to the rest of the passengers on the bus by the Conductor first in Malay and then in Chinese, much to the surprise of myself and the European lady who was sitting beside me ! It was good to give him something to read in his mother tongue, and to speak of eternal verities.

A stranger in a strange place with unknown speech all around : how frustrating to get lost ! The dark well-known features of the Tamilian made my heart leap, and I buttonholed him as though he were my near kinsman. At the question spoken in his mother tongue, light came into his eyes, and we were soon engrossed in a conversation which certainly had nothing to do with the original question about direction, but everything to do with being " lost." Eventually, we parted, but not before we had agreed to visit the home of the young man, who had migrated from India years before, and had become a police Sergeant in the Singapore Force. Contact has been made. This is but a report of the preparations made on the field of action. In these initial stages we need your prayers that both wisdom and patience may be given us that serious mistakes may be avoided.

HE IS RISEN

MISS E. M. FLORY

IT was the night preceding Easter Sunday, and I was on camp, sleeping peacefully in the school-cum-chapel building in one of the villages a score or so miles from Kovilpatti. Suddenly my slumbers were rudely disturbed by a hammering on the door, and a voice calling out in Tamil, " It is time to open the building ready for the early morning service." Gradually I came to, switched on my torch and looked at my watch. The time was 2.30 a.m. ! I had been warned that there would be an early service, but had hardly expected it at this hour. Hastily I scrambled into some clothes, moved my camp bed into a corner, and found my way to the out-house that served as a bathroom, for a morning wash. Meanwhile I could hear the pastor waking the group of young men who had spent the night sleeping on a verandah, to be ready for the early service. They had stayed late the previous night decorating the chapel with white flowers in honour of Easter.

A number of men had now assembled, and being equipped with drum, tambourine and cymbals, they departed to walk round the village, singing hymns of praise, to call the Christians to hasten to the House of God to give praise to the Risen Lord. They were exhorted that, just as the women went very early to the tomb, so we should be early to greet our Risen Lord.

At 3.30 a.m., after the clanging of the bell, the congregation started to assemble. They all sat down on the floor, in the little building, dimly lit by candles and hurricane lanterns. Although most of them were poor, they had sought to adorn themselves in their best clothing, and many wore flowers in their hair; several children also had chains of flowers round their wrists and ankles. It was a bright service, with lusty singing of lyrics such as, " The King Lion of Judah is risen to life," all proclaiming the joy and victory of the resurrection. Later the pastor rose to speak, and declared that, just as Christ's physical body was raised, so the Church, which is His Spiritual Body, needs to be resurrected into newness of life. Looking round on that group of poor, ignorant folk, one could not help wondering how much true life was represented.

The same thought persisted later in the day, when seeking to teach a small group of Christian women. How slow they seemed to grasp the simplest lessons, and to speak one word in answer to the most elementary questions. Then at the close of the meeting, there was a sign of life. A Hindu woman, who had been sitting at the back, came forward, saying she wanted to purchase a Bible. On enquiry, it was discovered that she has been hearing Bible lessons from the Bible-woman, and now wants to know more. She can read, so had been saving her money to buy God's Book. I believe the Risen Christ had revealed Himself to that soul.

Please pray that our Christian sisters in these villages may enter more fully into the risen life in Christ Jesus, and, like the woman at the sepulchre, return to tell others that they have seen Christ.

TIME-KEEPING AT PANIADIPATTI.

D. A. THROWER.

WHAT do you make the time ? This is a question that is not often asked here, for the only occasions that we rustics really need to know the correct time are when we want to catch a bus or meet a friend at the village of Eilarampanni three miles away. Apart from such infrequent events that compel us to fit in with the time observed in the world at large, we manage fairly well without any means of correcting our time-pieces. For example, Sunday morning services at the various village chapels nominally commence at nine o'clock, but actually begin soon after the arrival of the preacher for the day. We have no other fixtures that make any pretence at keeping to any given hours. A rough and ready method of keeping time is, of course, to observe sun (or moon) rise and check with the table given in the newspaper. We are particularly well situated for this as we have an unrestricted view of the eastern horizon across the flat plains. Occasionally we hear the 10 p.m. train rumble by in the distance, but that is a far less dependable time-keeper !

Eventually, after we had been here nearly two years, one of the occasions referred to above found out our weakness in this matter. We suffered the rather humiliating experience of keeping a friend waiting for half an hour while congratulating ourselves on the strength of the myth that we were well ahead of the appointed hour of meeting. This led us to put into action a thought of many days, and to construct a sundial similar to the one that we installed on the Kolli Hills in the year 1930.

A post of termite-resisting teak wood, surmounted at a height of seven feet by an iron rod with a right-angle bend in it, constitutes the main component of this simple device. Although not a sundial in the full sense of that word, it nevertheless enables us to check our clocks by the sun's meridian crossing. The meridian line is represented by a length of lead wire stretched between pegs, its position having been determined by an observation of the Pole Star. Throughout the year, with the exception of a very brief period during the summer, an adjustment has to be made in accordance with the equation of time, that is for the number of minutes by which solar noon diverges from midday as indicated by the clock. In South India a further adjustment is necessitated by the fact that Indian Standard Time, which is observed throughout the country, is set at five and a half hours in advance of Greenwich Mean Time, that is as for the longitude $82\frac{1}{2}^\circ$ E., whereas the whole of the Indian peninsula south of (and including) Madras City is considerably west of that line.

Thus we take steps to keep time with the sun. But what about the need for us as Christians to keep time with our Lord, the Sun of Righteousness ? After all, this latter is the only really essential time-keeping for the believer and Christian worker. Our way of looking at time is so different from His, Who made the wonderful clock of nature. Sometimes we have to CONstrain ourselves to redeem the fleeting hours and work while it is day. At others REstraining grace is needed to curb our impetuous hearts and hands. Our gracious heavenly Father has provided us with all that we require for good

time-keeping in both the physical and spiritual realms. Let us constantly seek His grace to avail ourselves of this provision, and thus preserve a right balance between fast and slow in both spheres of our lives.

AN INDIAN MISCELLANY.

W. H. KUHRT.

BUDDHA JAYANTHI.—Official celebrations were held in New Delhi on Friday, May 25th, commemorating the 2,500th anniversary of Gotama Buddha the Indian prince who founded a religion that has been rejected by India but welcomed by huge populations in other parts of Asia. Dr. Ambedkar who twenty years ago seemed on the point of leading India's Depressed Classes into the Christian fold has in recent years turned Buddhist but without being able to lead his followers in the same direction.

PRIME MINISTER NEHRU REBUKED FOR ANTI-HINDUISM.—Under the heading Nehroics (a new word to describe Nehru's heroics) India's world famous prime minister is severely taken to task for alleged " unprovoked and unwarranted attacks on the Hindu faith and religion." Nehru is said to have described certain Hindu practices such as ceremonial bathing at the confluences of holy rivers and astrology as " fantastic nonsense." The Prime Minister is reported to have refused to give an assurance to Hindu extremists that cow-slaughter would be prohibited.

SARVODAYAM.—With this slogan which means Renaissance, a tremendous drive is being made for the reconstruction of Indian rural life. The 15 point programme while it includes much that is designed to encourage village industries and a more equitable distribution of land has also borrowed freely from Christian ethics. Sarvodaya workers are urged to give up the use of intoxicants, to banish untouchability, to settle all disputes without recourse to litigation, to avoid black-marketing, tax-evasion and other corrupt practices. This Hindu counter-reformation has caught the Christian community off balance. There are many who are prepared to go into this thing whatever compromise may be involved. Others will hold aloof for fear of compromise but will inevitably be accused of having been de-nationalised and of having no concern for the economic uplift of their own mother country.

BOODAN.—Is an older movement than Sarvodayam but has now been absorbed into it. One of Gandhiji's most devoted disciples has walked incredible distances all over India collecting gifts of land from rich and poor so that the land so donated may be divided out among the landless millions. The dreadful pressure upon the land may be judged from the fact that there are said to be only 324 million acres of land for 360 millions of people, that is less than one acre of arable land per capita. With this kind of movement going on it is not surprising, perhaps, that Indian christians should take a dim view of any attempt on the part of missions to sell land or other property.

BASIC EDUCATION.—This new scheme of education devised by Gandhiji and his advisers is gradually being introduced throughout the Madras State. Basic Education as an educational method designed to integrate education more closely with rural life is something of which all Christian educationists are prepared to approve. But Basic Education as a cult which is designed to perpetuate and safeguard Hindu culture is quite another thing and in all government basic training schools there is a system of inter-faith worship which seems to have this as its aim. Many experienced Christian leaders believe " syncretism " (for which the Indian mind has a genius) to be the greatest threat to the Christian church in India.

STATES RE-ORGANISATION.—Governments sometimes become entangled in and embarrassed by their own pre-election promises. It was part of the pre-Independence Congress programme to set up states on a linguistic basis. The present government has been compelled, somewhat unwillingly, in response to popular clamour to re-organise the states into which India is divided. Whether this colossal re-distribution can be accomplished without further strife remains to be seen.

FRENCH INDIA.—The French settlements, including Pondicherry in the Madras State, have now finally and irrevocably been transferred to India. At a simple ceremony some days ago the last legal steps were taken. The Portugese possessions are now the only foreign enclaves left in this vast sub-continent and with the final settlement of the French possessions it is not un-natural that India's leaders should once again begin to show concern about the continuance of Portugese control in Goa and other smaller territories.

PRAYER LIFE MOVEMENT.—Inspired partly by the example of Madame Chiang-kai-shek in Formosa a vigorous prayer life movement has come into being in India. For several years the state of Travancore, the home of the ancient Syrian church and of more Christians than in all the rest of India put together, has been covered with a chain of prayer cells. Throughout this year of 1956 a continuous chain of prayer is being maintained throughout the land by churches and groups volunteering to undertake a 24 hour prayer vigil. Half the year has been arranged for and it is hoped that by the end of the year 366 churches or groups will have taken part. Prayer is made not only for local needs but for the revival of the churches and for the needs of the country and of the world.

SPECIAL NOTE

Mid-term Furlough for Mrs. H. A. Huckett.—In order to allow Mrs. Huckett to deal with the affairs of her children, the Council of the Mission has granted her a short furlough in this country. Mrs. Huckett left India on June 12th, sailing on the " Canton," and she is due in England on July 2nd.

Mr. and Mrs. Huckett would be glad to hear from any friend willing to act as guardian to their three younger children, Ruth, Mary and Peter, now in Boarding School at Swansea. Some one is needed to make arrangements for them during holiday periods. Letters sent to Mrs. Huckett at the Mission House address will be forwarded to her.

THE ANNUAL MEETINGS OF THE MISSION.

These are planned for Westminster Chapel on the usual date, Tuesday, October 23rd 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

The Annual Rally will, D.v., be held at

Zion Chapel, New Cross,
on Saturday, 22nd September, 1956, at 6.30 p.m.

The General Secretary will present the Mission's new coloured film entitled :

" As This Potter."

ALL YOUNG PEOPLE HEARTILY INVITED

ANNUAL "RAYS" RALLY

FOR GIRLS AND BOYS

Will be held (D.v.)

In the Afternoon of

SATURDAY, 22nd 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 29th, 1956.

	£	s.	d.
Churches	345	18	11
Schools	94	14	5
Personal	54	18	0
Legacy	50	0	0
Collections at Half-yearly Meetings	117	3	3
Miscellaneous	18	12	6
Guild of Service	22	18	2
Literature	27	8	10
	£731	13	11

Anonymous gift gratefully acknowledged : Croydon £5.

L.Z.A.—General Account .. .. (including collection at Half-yearly meeting).	£515	9	10
Anonymous gifts gratefully acknowledged.			
Croydon	£5	0	0
H.M.F.	£1	0	0

ENGAGEMENTS FOR JULY AND AUGUST, GOD WILLING.

MISSIONARY G. F. CHAMPION.
JULY 8th, Brighton, Ebenezer ; 11th, Borough Green ; 12th, Margate ; 15th, Walsall ; 18th, Wimbledon ; 19th, Chingford ; 22nd, Yateley ; 24th, West Ham ; 29th, Beccles.
Address : The Mission House, 61, Breakspears Road, London, S.E.4.

PASTOR J. K. THORPE.
JULY 1st, Preston and Blackburn ; 8th, Guildford ; 15th, Pemberton ; 18th, Wimbledon ; 22nd, Tunbridge Wells ; 29th, Bromley.
AUGUST 19th, Prittlewell ; 26th, Wattisham.

MR. P. A. GRIST.
JULY 1st, Watford ; 8th, Highbury ; 15th, Brighton, Tabernacle ; 22nd, Bexleyheath.

MISS M. E. HARRIS—L.Z.A.
JULY 4th, Wandsworth, West Hill ; 5th, Staines ; 10th, Tring ; 11th, Chesham ; 17th, Stoke Ash ; 18th, Wimbledon ; 24th, Highbury ; 25th, Hastings ; 26th, Horsham.
Address : 1 Ascott Avenue, Ealing, London, W.5.

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



JUBILEE ISSUE

L.Z.A. JUBILEE CELEBRATIONS

Special Services will be held, God-willing, at

MOUNT ZION CHAPEL

St. John's Wood Road, London, N.W.8

on Tuesday, September 18th

Afternoon 3.15 LADIES' MEETING

The L.Z.A. President, Mrs. S. W. SIMPSON, will be in the Chair and Miss P. P. NUNN, Mrs. G. F. CHAMPION and Mrs. O. MORLING will take part in the Meeting.

5 p.m. TEA

ON THE PREMISES. BY TICKET ONLY. 1/6 each.

Tickets are being sold in advance and may be obtained from the Mission Office. Please remit payment with order.

Evening 6.30 PUBLIC THANKSGIVING SERVICE

The S.B.M. President, Pastor G. E. J. BIRD, will Preside and Addresses will be given by Miss M. E. HARRIS and Pastor J. K. THORPE.

There will be a special Tape recording from India at each Service introduced by the L.Z.A. Secretary.

THANKOFFERINGS FOR L.Z.A. WORK.

"THE MESSAGE OF JUBILEE"

By Mrs. O. M. Morling

The Story of the Work of the L.Z.A. during the past 50 years.

THIS BOOK IS NOW READY AND IS OBTAINABLE FROM THE MISSION OFFICE

2/6 per copy ⊕ by post **2/9**

L.Z.A. Secretaries are invited to obtain quantities on Sale and return.



L.Z.A. JUBILEE

1906——————1956

" *Ye shall hallow the fiftieth year . . .*" Leviticus 25 : 10.

THE fiftieth year has always been of special significance, and this is particularly true in the affairs of the Lord's people. We are, therefore joining in special thanksgiving and rejoicing as we mark the Jubilee of the Ladies' Zenana work of our Mission.

The Strict Baptist Mission will, God-willing, reach its one hundredth year of service in 1961, and we trust that we may be spared to see that historic year. In the meantime, we have the joy of Jubilee as we record in a special way the goodness of God in connection with the work of the Ladies' Zenana Auxiliary.

The last half century has been the most remarkable throughout human history, and those years have been characterised by world-changing discoveries and events. In such circumstances the formation and the development of the Ladies' Zenana Auxiliary has quietly gone on under the guidance and blessing of God, and this important work of our Sisters has meant a very great deal to the Mission as a whole and especially to the Tamil women and girls in South India, for whom the Auxiliary was formed and continues to exist.

The detailed history of the L.Z.A. has been written by Mrs. O. M. Morling under the title of " The Message of Jubilee," and this new book is now available. The story of the commencement of the work and of its developments throughout the years makes encouraging reading, and inspires us to praise God and to continue to trust Him as we seek to carry on and advance the work in these present critical and challenging days.

Throughout all the 50 years the L.Z.A. has made possible the work of lady Missionaries and Biblewomen amongst the Tamil people of South India, and we praise God for all that has been accomplished through the faithful service of these dear women. Countless numbers have heard the Gospel message and many have been led by the Holy Spirit into the light. Lives and homes and even villages have been changed because of those who, with missionary love and zeal, have taken the message of the Saviour to their sisters in darkness and need. Medical work has also been maintained by the L.Z.A., and this too has been a means of blessing to many both physically and spiritually. The Girls' Higher Elementary School at Sendamangalam has been the special concern of the L.Z.A. together with the Girls' Hostel there, and there has also been the care of unwanted children in the Hostel on the Kolli Hills.

The development of the Indian Churches and the passing of responsibility to Indian Christians is bringing about certain changes in the nature of the L.Z.A. work in India, but the need for the distinctive work and witness of women in that country is as great as ever. The lady Missionary still has wonderful opportunities of service in South India, and it may be that she will be able quietly to continue her work of home visitation and Bible teaching when missionary activities in other ways are curtailed or prohibited. There

are at present six Missionaries on the L.Z.A. Staff and, God-willing, Miss M. Cook will be going to India in November as a new recruit. More Missionaries are needed and the prayers of friends are earnestly solicited in this connection.

Some of those who formed the L.Z.A. in 1906 are still with us, and we would specially mention Mrs. A. Silvester. She is honoured as the President Emeritus and still takes a deep interest in all the work, although unable to attend the Executive Committee meetings. It was Mrs. Silvester together with Mrs. Hutchinson who first made the public appeal in July 1906 which led to the formation of the L.Z.A., and for many years Mrs. Silvester gave untiring service in the interests of the Zenana work. We feel sure that she now enters in a special way into the joy of Jubilee. We also rejoice in the fact that Mrs. O. Morling, who as Miss Elliott was the first L.Z.A. Missionary, is now with us in England after 43 years of loving, faithful service in India.

In the first full year of its work the L.Z.A. had an income of £128 14s 4½d, and now for many years the annual Balance Sheet has shown an income and expenditure of between three and four thousand pounds. Truly the Lord has provided for the needs of His servants and the carrying on of His work, and we acknowledge this, and the goodness of God in so many ways throughout the past fifty years, in the thanksgiving and praise of Jubilee.

(GNANAMONIE), JEWEL OF WISDOM

MISS L. S. HAZEL.

IN the year 1948 we were asked by Mr. Christopher, Pastor of the Baptist Church at Kolar Gold fields, if we would take a little girl into the Boarding Home. Her mother was a widow and as the Church was connected with the S.B.M. Churches, they were keen for her to come into our midst. When all arrangements had been fixed, a further request was made for the mother. At that time I was in need of a woman to help me when on camp, and having heard she had been used to teach women, I decided to try her capabilities.

In July 1948 she arrived with her daughter Mary, the latter to be put into the Boarding Home and she to live on the compound in one very small room, where cooking, sleeping, and everything had to be done ; the only available place at the time.

" Jewel of Wisdom," for that was her name, was just like a raw recruit, she knew nothing about vessels used by a European, how to make a bed, lay a table or cook a meal. All this had to be taught. Days when we were not out on camp she visited the women with the other Biblewomen. Even in this I found her knowledge of Scripture very limited, and she had great difficulty in telling a Gospel story, her reading too was not good. It was very hard to get a smile from her. Her mother came to visit her and she was just the same pattern, no smile on her face as if no joy in her life at all.

I began to wonder if we should be able to work together, and yet I felt if given an opportunity there was something of a jewel yet to unearth. I prayed much about the matter that if the Lord wanted her to continue in our midst, He would reveal and make quite clear His will.

In March 1950 our Senior Missionary, Mrs. Morling, commenced the first training school for Biblewomen. This seemed to be the answer to my prayers, arrangements were made for Grace, another Biblewoman, with Jewel of Wisdom to attend the school at Panniadipatti for 9 months.

Reports came from time to time of her work. Although she did not gain very high marks in the examination, it was felt she had taken a great interest in the studies and was keen to learn. On her return to Sendamangalam, I noticed a vast improvement in every way. She had lost her inferiority complex, had a standing about her, a pleasant smile, her reading had much improved, and she took a prayerful interest in the people she visited. Jewel of Wisdom remained on the Biblewomen staff until the end of June 1956, when she felt the call to return to Kolar to be near her children who are now growing into womanhood and manhood and need a mother's care. They had partly been supported by an uncle on the staff of the Gold Mines, who has now had to retire and can give no further help.

Jewel of Wisdom will be much missed, she was a keen conscientious worker, out for souls. She never worried about set times for work, if there was a need, she was there. She was keen to get God's Word, Scripture portions and booklets into the homes of the people. She always carried some literature with her and all opportunities were bought up. On the way to and from homes, school boys would stop her for books or Tamil Text cards, and if she did not have their requirements, they were directed to the Bungalow. Her great aim and desire was to get Bibles into the Hindu homes. The last two weeks before she left us, women from two homes had purchased their own Bibles.

In a recent letter I received from Kolar she asks us not to forget Tyammal of Gandhipuram, Sittammal, Nahammal, Palaniammal, Veerammal (Rukmonie, the latter a young girl just recently married who purchased a Bible just 2 days before her wedding) and she adds, " There are many others who are interested, if you get time go and visit them." She has faithfully sown the seed and watered it with her prayers. We must continue in prayer that the Lord of the Harvest will give us the Harvest of souls.

" JEWEL OF WISDOM," she didn't seem much of a jewel when we first had acquaintance with her, but when a life is fully consecrated to the Lord, what can He not do to wholly transform that life for Him and His service. Our part is to pray that He will raise up and call some from the Indian Church who will volunteer to follow up the work that has had to be laid down by a Sister. Also our prayers should go with her in a new field of service that she may continue to be made a means of blessing to the women in the Kolar Gold Field.

GOD'S GUIDING HAND

DR. R. M. HARRIS.

AWAY on the Plains, two miles from the foot of the Eastern side of the Kolli Hills (Sendamangalam is on the Western side of this plateau) there is a village, and in that village they say that some forty of fifty years ago there used to be a flourishing Church, composed of families of various castes. This church had not been in existence long, so it seems, before its members, finding it difficult amongst other things, to find brides for their boys, and that no one suitable asked for the hands of their girls, seceded and went back to caste. Worship ceased and the Church building fell into ruins, its precincts now being used as a granary and sheep pen.

In the days when Christian worship was conducted, there was a little girl in that village who attended the services and studied in a Christian school. The things that she learned then she treasured up in her heart, and they are a guide and a comfort to her now. When she was still quite small she was taken by her parents to Ceylon, and it seems that in a short time most of the family had reverted to Hinduism. Not much is known of the intervening years except that the little girl grew up, was married, had six children and was a nominal Hindu. Sorrow after sorrow came into this woman's life as child after child died while still young. Then her husband died and she was left with one married son. After several years this son died also, and the woman found herself involved in a law-suit with her daughter-in-law, which resulted in her losing most of her property, and being deprived of what companionship she might have had. She was a very lonely woman, and in her loneliness she turned to the Lord and was wonderfully helped and guided in many a time of trial and perplexity.

One of her neighbours was a man who frequently visited the Kollis to trade with the Hills people. He came to know of this woman's plight and of her way of thinking, and said to her, " Why are you so poor and so desolate ? There are some English people living on the Kollis, they have built bungalows up there, and they are of the same way of thinking as you. They would probably give you work as a Nanny. In fact if you go up to Koilur on Festival day you are likely to find them preaching there." So when the Festival day came that is what she did. In order not to be different from anyone else she took coconuts with her and climbed up the Hills with the crowds. She did not go to the temple but broke her coconuts at the riverside. It was about mid-day and still she had not met the person she had purposely come to meet. Then someone called out to her, " She has come, she is there by the river."

Yes the person, also a woman, was there. This woman was comparatively new to the Kollis, there were no other missionaries on the Hills at the time to consult, and having heard of the Festival she had considered whether to go or not. Strange, indeed stupid and ridiculous, as it now seems, for the trip has often been made since, she seriously wondered whether she would make the journey there and back in a day, as she knew thart people usually camped there during the festival days. However as she prayed about it, it was given to her, quite plainly and unmistakably, that she should go, as there was a

person who it was planned she should meet. So she went, she and a Biblewoman.

It was a lovely walk in the early morning sunshine. They wended their way along by the fields, with the young crops all fresh and green, and up and down rough mountain paths, across streams, often with a beautiful vista of wooded hills and valleys before them. As they approached the river the hum of human voices could be heard above the sound of rushing water, and as they turned the final bend of the winding pathway, the first sight to meet their eyes was that of groups of people, scattered along the riverside, amongst whom some were having their heads shorn and shaven in fulfilment of a vow, made some months previously, to the temple deity. They crossed the river by the rocky causeway, and climbed up the steep path, paved with rough hewn rocks, to the eminence where the temple stood, commanding a superb view of the river gorge and distant plains.

There were many people going to and fro through the large temple gateway, as they went to present their offerings. Others were drying their clothes and hair, wet from the ceremonial bathe in the river. Here and there were groups of people sitting round a fire, on which boiled the ceremonial pot of rice. Under the shade of a large banyan tree traders had spread out their wares on the ground, and brisk trade seemed to be going on as people thronged the stalls. A number of tracts were given away and books sold, but no one seemed to want to hear, in fact at times there was active opposition. Time passed, but by mid-day they had not met the person they had purposely come to meet. They agreed to go back to the river again, before going to find a quiet spot for a picnic lunch of curry and rice. So down to the river they went and came upon a group of women preparing a meal. " There is someone here who is looking for you," one of them said, and called to the person concerned. So they met. The three women retired to a quiet spot further up the river, and sitting on the bank under the shade of the trees, with the voices of the crowds just a murmur in the distance, the woman from the village on the plains told the other two all her story and her longings, and they talked of the things of God. It was a time not to be forgotten. She was invited to Vazhavanthi, but was too tired to make the journey that day, she would come sometime later, she said. So she was put in touch with a Christian teacher in a nearby village, with whom she went to stay the night. That all happened twelve years ago.

True to her word, it was not very long before this woman came up the Kollis again, and away over the Hills to Vazhavanthi on the Western side, it was just the first of many such visits. She comes, spends a day or two in Vazhavanthi, during which time there is opportunity to read and pray and share experiences, then she goes back to her village to witness among her own people. They make fun of her, it seems, and subject her to petty persecution but she is not deterred. There are some, however, who are really interested, and among these there is a girl, she says, who calls in at her house on her way to the well. When she sees this grey-haired woman reading her Bible with difficulty, for her eye-sight is not good, she says, " Granny, what are you reading to-day ? Let me read it to you." So taking the Bible from her she reads, and then says, " Tell me what it means, granny for I do not understand." The elderly woman then passes on to the younger one what she knows, for

the girl is really interested and sometimes brings her younger sisters with her.

One day, last year, this friend came up the Hills to Vazhavanthi with a widow (a woman of another caste) and her young grand-daughter, a child of about twelve years old. This widow woman had been up to the festival about a month previously and had received a tract which she could not read herself, but which she took back to her grand-daughter. The child was ill at the time, but she read the tract, she believed and, as she told us herself, got better without medicine.

Yet another time our friend came, bringing with her, her nephew and his wife. The wife had for some time been troubled with pain and swelling of her face. She had been to various places for treatment, spent quite a lot of money in doing so, but was no better. The two offending teeth were still in situ. This couple have been very opposed to their Aunt and to her beliefs, casting all sorts of doubts on the reason for her frequent visits to the Kolli Hills. Their Aunt says that God ordered the circumstances of their lives that they might come and see for themselves. The teeth were duly removed but it was very difficult to get anywhere over spiritual things as there was no response. The Luke's Gospel that was given to them was returned.

Just a few days ago our friend and her younger sister arrived in Vazhavanthi. " We were going to invite you to come to our village last week," they said, " But people said ' How are you going to entertain her in your one-roomed house ? ' Hence we have come in person to talk it over." They came just when a visit, long overdue, was being contemplated, there being business to attend to on the Plains in a few weeks time. They were able to explain the way to get there, for this village lies off the bus route, but final arrangements as to dates have yet to be made by post.

This is only the beginning of the story, not the end, and it is written that you might pray.

" He guided them by the skilfulness of His hand."

FIERY DARTS

MISS E. M. FLORY.

WE are thinking this year of the goodness of God to the L.Z.A. during the past 50 years. While we who are now privileged to serve in India, cannot remember the beginnings of the work, we can rejoice as we see some of the blessing resulting from the self-sacrificing service of others, into whose labours we have entered.

Probably you think of India's women as poor, illiterate and darkened by superstition. This is still certainly true of the vast majority. But in these days, increasing numbers of young people are enjoying the opportunities of higher education, going to colleges, and taking up positions of responsibility in the country. In this short article I am asking for your prayers on behalf of young Christian girls who have been educated, many of whom are now away

from home studying in colleges, teaching in schools, or taking up the nursing profession. These young people have temptations to face which are difficult for us to appreciate.

Let me tell you the true story of a young girl who came to me for help after some recent evangelistic meetings. She stated her home was nominally at least a Christian one. She herself had been converted a few years previously, whilst in a training school. During recent months, she had been drifting away from the Lord ; had almost ceased praying, lost all pleasure in Bible study, and was not happy in company with God's people. As we spoke together, she went on to explain that she was teaching in a school, under Hindu management. There she had been expected by those in authority to make false statements regarding school attendances. The Lord had now convicted her of the sin of this, and by God's grace she wanted to start afresh, doing her work honestly before God and man. This is typical of the kind of temptation facing many Christian teachers.

There was a great burden of prayer on my soul for her ; the pathway ahead could not be easy for her. A few weeks later, as a result of her stand for truth, her services were no longer required in the school. She joined the great army of the unemployed. Her parents were angry ; her father was ill and unable to work ; she was the eldest child, the only one who had left school. The parents were struggling to educate the younger children. They could not understand why she had to be so particular for the truth. But God knew, and He did not fail her, although she had to go through months of difficulty and misunderstanding. There are not enough vacancies for all those who are seeking posts as teachers. She was unable to get work, and had no source of income. She was often tempted to doubt ; had she not sought the honour of the Lord ? Why had He not undertaken for her ? But thank God her faith never completely failed ; the Lord held her fast. Last week I received a letter to say that she has now commenced nursing training, being accepted by a mission hospital. This will not be easy for her, as it means making a new beginning, and having again to assume the lowly place as a learner instead of a teacher. However she was full of praise to the Lord for His goodness.

This is but one of many instances that might be quoted to show the subtlety of the temptations which beset young educated Christian women. Small wonder that some of them fail to stand up to the test ! Are we not bound to uphold them constantly before the Throne of God in prayer ? These young women can have a great influence over others ; pray that many in their leisure, may feel the call of God to teach their illiterate sisters the truths of the Gospel.

STRANDED !

MISS N. HAWES.

AN old woman, bent with age, came slowly down the slight incline to the river. Her grey hair, tied loosely in a knot at the nape of her neck, blew in the breeze as she stood alone, on the river's edge. Her red sari, now faded and torn from constant wear, was arranged carelessly over her brown body. Her forehead was set in lines, deep as furrows, which deepened as she surveyed the turbulent water. How could she reach her home ? Was there no one to help her across this river ?

A group of children stood on the farther bank, women held their children in their arms, while a group of men came running down the sandy cart-track that led from the village. In their hands they carried small bundles of grain, tied in pieces of cloth, these they placed on the grassy bank of the river.

Immediately a murmur of excitement rose from among the group of people as two men stripped off their shirts and twisted them into turbans, and placed them on their heads. They waded with great difficulty into the stream, and it seemed to the anxious eyes that were watching that they must be driven down stream by the water that quickened speed with every mile.

A smile slowly spread over the face of the old woman, as with hope rising within her, she beckoned them to the river's edge. When they came to the bank, they spoke a few words to her, and quickly disappeared among the standing corn. Shortly afterwards, however, they reappeared, and when they came to her, they called saying, " Periammal ! Why are you this side of the river ? " " Last evening I visited my daughter in Melaputhur, but at that time there was not even so much as a trickle of water here, but look at it now ! " This she said stretching out her hands towards the foam speckled water. " Will you help me to cross to the farther bank ? " she asked, looking at them expectantly. Seeing her perplexity, they both took hold of an arm, and the three slowly waded out into the river. She braced her feeble legs against the swell, took a few steps, and almost sank as her feet went deeper into the fast moving sand. The two men gripped her arms more firmly and steadied themselves for a moment as they noticed that Periammal's breath was coming in short quick gasps. They continued slowly until they came to the farther bank. Here, the small group gave them a royal welcome. With the damp cloth still clinging to her limbs, she thanked her willing helpers, and hurried off to her village and home.

As I stood, watching this scene : I was reminded of the words of Christ which He spake to his disciples long ago—Whosoever shall give a cup of water to drink in My name . . . he shall not lose his reward. Yes ! They were His children, who, with the love of Christ in their hearts sought to help others. Periammal went joyfully to her village—but what of the many Hindu women, who, because of feebleness or old age, are despised by their relatives and ignored by their caste. They look for help but find none ! Remember such and pray for His followers, that they, by stretching out hands of love and mercy, may point many to Him . . . Who is able also to save them to the uttermost . . .

REJOICING IN HOPE

MISS O. R. KNIGHT.

WE are bidden to rejoice always. Varied tasks crowd in upon us, often with an oppressing sense of urgency, and then the command to rejoice is easily forgotten. The enemy magnifies disappointments, seeking to get our vision filled with them, and rejoicing is missing until suddenly and with shame this sin is acknowledged. Then what joy there is in remembering the Lord's unchanging love and mercy. Joy leads to hope and hope to more rejoicing.

We had walked for about 20 minutes along a sandy track from Sirunellikoil. As we reached a small village we passed a newly opened school, where the children were enjoying games, and came to an ordinary mud and thatch house. On the shady side, and sheltered from the strong wind, two elderly widows and a younger woman sat spinning cotton. For some years one of these widows has been quietly trusting the Lord Jesus. She greeted us with a smile. We began talking of the Lord's goodness to her, and I asked her what was the greatest thing He had done for her. She did not understand the question, and wording it differently did not help her, but as we went on to speak of the Saviour's sufferings her face lit up and she exclaimed, " How can I forget that ? " and spoke of her assurance of sins forgiven. At such moments it is easy to rejoice, and to hope that many other women who seem so slow of comprehension will also come to trust the Lord Jesus as Saviour.

In the Police quarters in Velur there are a few Christian families. Their Christian experience differs considerably. Usually they are only in one place about three years. Often they have to live in villages where there is no opportunity for fellowship with other Christians. It is our privilege to meet them occasionally and seek to encourage them in Christian living and witness. On a recent visit it was a joy to be greeted in one family by the father asking if I had brought a Bible. He had in his hand the money with which to buy it, and also enquired about a hymn book. Hope is linked with our joy for we know that through His Word the Lord can bless this family, and make it a blessing to others. Such an experience helps us to pray with hope for others who do not yet value God's Word.

I have been trying to imagine the hopes of those who, facing many difficulties which have been removed for us of these later days, were pioneers in giving the Gospel to the women in this area. They would rejoice with us in the welcome which we receive from women of all types, but I suspect that many of their hopes have not yet been fulfilled. How few among the thousands of women have turned to the Lord. And the growth of those who have is often stunted. Tears mingle with our joy. We acknowledge with wonder that the Lord has done great things as we remember the testimonies of those rejoicing in the Lord's salvation and guidance. What the Lord has done for them and for us He can do for others. And so we continue rejoicing in hope, encouraged by the memory of those who were given victory in battle when they began to sing and to praise.

THE TESTIMONY OF A NEW MISSIONARY

" But my God SHALL SUPPLY all your need, according to His riches in Glory by Christ Jesus."
Phil. 4 : 19.

MISS MARGARET COOK.

TO begin to consider something of the contents of this familiar but most precious verse, leaves one lost in amazement and wonder. And to attempt to record in any little measure, something of the way this promise has been and is continuing to be worked out in my life, would exceed allotted time and space. Let it suffice to give assurance, through personal experience, that " All the promises of God in Him are YEA and in Him AMEN "—He NEVER fails those who put their trust in Him.

Days of training require much physical, mental and spiritual ability for which one is insufficient, apart from the God who supplies EVERY need of His children from the abundance of His riches in Glory, made available to us through the death and resurrection of our Saviour. Physical health and strength, with all temporal needs, have been supplied, mental ability has been given to understand and learn those things that may prove helpful in future days, and spiritual lessons have been taught through the ordinary and extra-ordinary duties of every-day life.

I praise God for every opportunity given, both at Mount Hermon and the Missionary School of Medicine, which has helped to equip me in any way, for His Service. Yet, as one views the vast multitudes of those who know not God, how inadequate human equipment in any degree appears ! Without the enabling power of the Holy Spirit, all is in vain. Without Him, we can do nothing, but, drawing on the resources from the abundant riches of the King of Kings, ALL things are possible, and we can join Jeremiah when he says, " Ah, Lord God . . . there is NOTHING too hard for Thee."

With my trust in the infallible Word of God and especially in the wonderful promise, " I will never leave thee, nor forsake thee," I can go forward into the future.

Days ahead are veiled from human eyes, but not from our Heavenly Father. He goes before, making the crooked places straight, the rough places plain and supplying every need from His abundant store.

Why should I fear with Jesus by my side,
  Since He has promised all needs SHALL be supplied ?
Why should I doubt, when HE has planned the way,
  And guarantees His presence to be with me night and day ?
As He HAS been, so He will EVER be,
  A very present Help and a precious Friend to me.

L.Z.A. STAFF IN INDIA — 1956



Miss E. Flory, Miss O. R. Knight, Miss N. Hawes, Miss M. E. Harris, Dr. R. M. Harris, Miss L. S. Hazel.

Miss M. E. Harris has not contributed an article for this special issue of the Mission Herald, but we mention with pleasure that she is in England on furlough and her deputation ministry is being very much appreciated.

MISS M. E. HARRIS—L.Z.A. MEETINGS.

September 5th, Bexleyheath ; 7th, Croydon District Meeting ; 10th, Bromley—Kent Area Prayer Meeting ; 12th, Guildford ; 18th, L.Z.A. Jubilee ; 20th, Eastbourne ; 26th, Horham ; 27th, Ipswich, Mt. Zion (aft.), Stowmarket (even.).

October 2nd, Bury ; 3rd, Royton ; 9th, Mendlesham ; 10th, Occold ; 11th, Laxfield ; 17th, Hounslow ; 18th, Warbleton ; 23rd, Annual Meetings ; 30th, Epsom ; 31st, Brentford.

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

"RAYS" RALLY FOR CHILDREN

will be held, God-willing,

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

ON SATURDAY, SEPTEMBER 22nd, AT 3.30 p.m.

There will be an interesting programme for children and Missionary and Mrs. G. F. CHAMPION will be taking part.

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

YOUNG PEOPLE'S GUILD OF SERVICE RALLY

Announced for September 22nd, has had to be cancelled.

THE ANNUAL MEETINGS OF THE MISSION

will, God-willing, be held at

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

on

TUESDAY, OCTOBER 23rd, 1956.

11 a.m.	ANNUAL GENERAL BUSINESS MEETING.
1.45 p.m.	L.Z.A. MEETING. Addresses by Mrs. G. F. CHAMPION and Miss M. E. COOK.
2 p.m.	MEN'S PRAYER MEETING. Conducted by Pastor D. E. WESTCOTT.
3 p.m.	PUBLIC MEETING. *Chairman :* Pastor W. C. PLAIL (Vice-President). Missionary Sermon by Pastor J. PAYNE.
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 M. E. COOK and Mr. P. A. GRIST. Addresses by Pastor R. P. COOK and Missionary G. F. CHAMPION.

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, 1956.

	£	s.	d.
Churches	1510	12	9
Schools	365	17	6
Personal	365	18	0
Legacy	286	3	9
Miscellaneous ..	68	0	9
Guild of Service ..	86	4	2
Literature ..	79	11	1
	£2762	8	0

Anonymous gift gratefully acknowledged :
Saxmundham £1 ; Ipswich £6 ; P.M. Woking £2 ; A.K. £1 10 ; Saxmundham(?) £1 ; Guildford £2 ; Chapelman 10/–.

L.Z.A.—General Account	£1421	18	5
Medical Account	£29	1	7

ENGAGEMENTS FOR SEPTEMBER AND OCTOBER, GOD-WILLING.

MISSIONARY G. F. CHAMPION.

SEPTEMBER 2nd, Laxfield ; 5th, Bedford ; 9th, Cransford ; 11th, Halstead ; 12th, Cambridge, Eden ; 16th, Brentford ; 19th, Tadworth ; 20th, Hailsham ; 23rd, Brockley, Suffolk ; 25th, Yeldham ; 26th, Brighton, Tabernacle ; 27th, East Ham ; 30th, Blakenham.

OCTOBER 2nd, Streatham ; 4th, Leyton ; 9th, Hitchin ; 11th, Homerton Row ; 13th, Prayer Circle, Mission House ; 14th, Croydon, Derby Road ; 16th, Chatteris ; 17th, Little Downham ; 18th, Cottenham ; 21st, Whittlesey ; 23rd, Annual Meetings ; 28th, Wellingborough ; 30th, Trowbridge.

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

PASTOR J. K. THORPE.

SEPTEMBER 2nd, Dunstable ; 9th, Bradenstoke & Hilmarton ; 13th, Kings Langley ; 18th, L.Z.A. Jubilee ; 22nd, Rays Meeting ; 23rd, Swindon ; 25th, Yeldham ; 26th, Downe ; 30th, Five Ash Downe.

OCTOBER 7th, Clifton ; 12th, Smarden & Bethersden ; 13th, Prayer Circle, Mission House ; 14th, Carlton ; 17th, Brighton, Ebenezer ; 21st, Cambridge, Eden ; 23rd, Annual Meetings ; 26th, Borough Green ; 28th & 29th, Middlesbrough ; 30th, West Hartlepool.

MR. P. A. GRIST.

SEPTEMBER 23rd, Bermondsey ; 30th, Irthlingborough.

OCTOBER 7th, Rattlesden ; 14th, Chatteris ; 17th, Brighton, Ebenezer ; 21st, Belvedere.

Address : c/o The Mission House.

OTHER ENGAGEMENTS.

SEPTEMBER 16th, Warboys—Pastor H. W. Caten.

OCTOBER 28th, Basildon—Mr. W. T. Sayers.

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STRICT BAPTIST MISSION HERALD

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

FAREWELL SERVICE

TO MR. AND MRS. G. F. CHAMPION

AND MISS M. E. HARRIS

will, God-willing, be held at

Mount Zion Chapel, Chadwell Street,

London, E.C.1.

On Friday, December 7th, at 6.45 p.m.

The S.B.M. President will be in the Chair, and Pastor P. H. Crees, Pastor D. C. Mann and Pastor A. W. Whayman will take part.

Come and encourage our Missionary friends as they return to South India in the Master's service.

RECENT PUBLICATIONS:

"IN THE SERVICE OF OTHERS"

Being the 95th Annual Report of the work of the Mission.

6d. each — By Post 8d.

"THE MESSAGE OF JUBILEE"

The story of the work of the L.Z.A. during the past 50 years.

2s. 6d. each — By Post 2s. 9d.

"COME WITH ME"

Account of Secretary's Visit to India and Malaya.

2s. each — By Post 2s. 3d.

All obtainable from the Mission Office.

S.B.M. MAGAZINES FOR 1957.

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. The following prices will apply during 1957:

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.*

". . . SUCH AS I HAVE, GIVE I . . ."

H. J. APPLEBY

THERE is a poverty that is wealth. (Paradox is not a strange way of speech to the Christian). Wealth is not evil; poverty is not merit; yet the words of Peter go deep. Silver and gold he had none, and thereby he was rich; he was indeed great.

How so ? Whether is the greater—to drop a gold coin into the beggar's hand, or to restore his health, body and soul ? To ask the question is to answer it; the latter is the richer, the greater thing to do.

For Wealth is a relative thing. It has no meaning in realms where it cannot buy. It is worthless to a broken body; it is worthless to a dead soul. It cannot buy health and spirituality. Poverty may do greater things in those realms at least.

Poverty—not property; power—not pence; thus the Master's work began. If such were the beginning of the work, where are we now ?

" Silver and gold have I none . . . " It was *because* of that the Name of Jesus *had* to be called. There was nothing else to give. Poverty became wealth and a miracle was done.

A choice of things to give, in any need, is confusing. It involves giver and receiver in a subtle tangle of motives and emotions. Singleness is strength. And in the case of the Name of Jesus, singleness works miracles.

The methods of Missions are today under critical debate. No longer is it so sure that the giving of schools, of hospitals, of land, of chapels, of employment to preachers, is wholly the best method of Missions. Admittedly it was not the way of the apostolic Mission; (though it later became the way of the early churches). But there is not wanting evidence to show that the possession of this wealth has confused the issue. Too often the beggar can be seen inside the Temple, furnished with our silver and gold maybe—but still lame.

And when the hour of testing comes, we are sometimes startled to find there are lame and halt, when we thought there was only health and fitness. Was it because we gave them our wealth, instead of our poverty ?

We are beginning to try new ways. That does not mean that the old were not right for their day; nor does it mean that they have not had blessed results. Nevertheless the way of Peter and John demands to be tried. And we are trying to learn how to set out with nothing other than the Name of Jesus.

We are preparing to evacuate from the Madras area within a few months, in order that we might advance in new ways. Our school work in most fields is being managed by Indian Christian hands. Our Bible-women are beginning to look to other than us for their support and control. We are trying . . .

" Get you no gold, no silver, nor brass in your purses . . . into whatsoever city or village ye enter, search out who in it is worthy, and there abide till ye go forth . . . " The new way seems not to be so very new. Jesus had heard of it.

MALAYA—CONTACTS FOR PRAYER.

E. ORCHARD.

IT is always good to know more about names and places which appear in the monthly Subjects for prayer in the Prayer Union. There is usually a history of alternate hope and despair; of waxing and waning interest behind each request. For example meet Tay Kim Swee, the lad who conducts the Chinese Sunday School. He works in a sawmills, and has a Christian Home background. His master often demands Sunday work which prevents Kim conducting the Sunday School regularly. He is living away from home to save travelling to and from his work each day. These two factors have left him wide open to serious temptation. On our side there are two barriers to free fellowship; lack of a suitable medium of language, and our " newness " to the Chinese people and country. Both of these can and are being overcome. In the meantime we must be often in prayer for this lad, lest we fail to help him because of our limitations. (See Prayer Request Oct. 7th).

Then there is Mr. Yap—a delightful man with whom to share an hour. Weighing every statement with keen perceptive judgement; opening a matter with careful questions: giving place to a reasoned argument, taking delight in new knowledge, and turns of thought—a man in many ways near to the Kingdom. One worthy to stand with Nicodemus of old who searched for truth at the feet of the Master by night so that he might not be disturbed by the curious, unthinking crowds of the day. There is no language barrier here for our friend has spent years in England. The barrier lies in the thoughtless behaviour of British folk who bear the name of Christian, but manifest none of the gracious life of the Lord they profess to worship. God give us constancy in prayer for this man—and for those who cause him to stumble. (July 8th).

Also, think of the Tamil group on the Railway Settlement at Gemas. Their Christian witness and fellowship badly weakened by false pride engendered by rules governing cadres of service. One group (supposedly) not being able to meet the others because of difference on social standing. Clerk, Artesan, and Labourer find it hard to meet freely in God's presence when they are unable to mingle freely in the ordinary ways of life. " . . . And a highway shall be there and a way, and it shall be called the Way of Holiness . . . the wayfaring men, though fools, shall not err therein." The hurly burly of life, the demands of making a living; the race to make money: the desire to hold position—all these in varying degrees vitiate spiritual growth.

Sometimes we are tempted to despair of such a group for their lack of witness weakens every attempt to preach the Gospel to the Non-Christian Tamils and others who live with them on that large Settlement. Then we think of ourselves and of God's loving kindness to us, and of His long patience with us, and there comes a burden of prayer for these men and women caught up in circumstances which they often cannot control. (July 15th, Sept. 2nd).

Govinda—devotee of the God of Death—but withal a brightfaced, eager young man. The first time we met was beside a football pitch; the Rubber

Estate workers are all keen footballers. We met in the place where folk had congregated and talked about India, which this young man had never seen. By easy stages we moved to the reason for our being in Malaya, and surprisingly enough he told us that his Sister-in-law was a Christian. We were not able then to discover what Estate he worked on. We met him next in Gemas and without any preliminaries he asked us to come to his section on the big Dunlop Estate which straddles the road south for miles. " There is a group who want to become Christians," he said. We went, received a tumultous welcome, and came away sure that the Lord had a purpose of Grace in that place. So the door opened, but so often recently we have seen the strong power of the Evil One closing doors that that seemed to be opening that our faith nearly failed us. There is one weapon that Satan finds impossible to counter—the weapon of all-prayer. A great number of things could happen to prevent our moving freely in that area. A resurgence of bandit activity, a quarrel in the village, labour unrest near at hand or far away, opposition from anti-christian elements, change of management, and so on, BUT GOD IS FAITHFUL and has promised, if ye shall ask anything . . . (Sept. 16th and 23rd).

It is no uncommon sight to see Malay Soldiers—They are everywhere, but these two stood and were trying to read the Gospel posters outside our front door. Though there are restrictions on evangelising Malays, yet we can answer questions. These two plied me with questions, in a mixture of English and Malay, and I endeavoured to satisfy their curiosity. After a time they went away declaring that the Law of the Christian was clear: clearer than the Law of the Prophet. An unsought, unlooked for opportunity. The significance of God's power lies in the fact that He can use the casual contacts, and little things to reveal His purposes of Grace and Salvation. Pray that He may do so in this case, particularly. (Oct. 21st).

ALARM IN A CHINESE NEW VILLAGE.

MRS. E. ORCHARD.

IT had been quiet and peaceful, but suddenly we were all awakened by the howling and barking of dogs, people talking, calling and shouting. It seemed to be outside our own house. We could not understand the Chinese language, and wondered what it all meant. No one came to the door so we decided it was no concern of ours. Could it be bandits ? Perhaps, a police raid in search of bandits ? Eventually, the noise ceased and we fell asleep again.

As soon as we opened our door in the morning, a little girl tried to tell me something, and then another child brought a dead chick in his hand and used the Malay word for " dead " while the little girl pointed urgently to the house opposite us—an Old People's Home. At last we found that an old lady had died suddenly in the night, which explained all the noise we had heard.

The following night we were again awakened by a great noise; it seemed further away this time, in a house on our right. It could have been some ceremonies connected with the previous nights disturbances. Although we tried to do so, we did not discover the cause of this noise.

The third night we went to bed hoping it would be a quiet night, but, no! —about the same time we were awakened by the persistent ringing of a bell, which caused dogs to bark and people on both sides of us to talk excitedly. Drowsily, I wondered what a bell could mean at this hour; still it went on and on . . . Presently, I heard someone say something about people who wind clocks, and he hopped out of bed to stop the alarm ringing. At once peace reigned, and we all thankfully settled off to sleep again.

Our neighbours looked very curiously at us the next morning. Obviously, they wanted to ask us what it was all about, but were unable to do so. I could not tell them that I had wound the alarm bell on the clock by mistake. They may have thought we were secret agents, in league with the police—who knows ?

For two days they regarded us suspiciously, then in the evening we heard an alarm clock in the neighbour's house on one side, and then a little later another ringing on the other side, so they solved the mystery! Our minds went to Matt. 25. 1-13 to the story of the Wise and Foolish Virgins. Our Lord's words are " Watch for ye know not . . . "

What a challenge there is in this country. Hundreds of Chinese, Malay, and Tamil peoples around us who do not know the Lord Jesus Christ as Saviour. Dr. Hudson Taylor felt an urgent call from God to go to the Chinese people, and saw their great need. Many of those who follow Dr. Taylor in the C.I.M. work among Chinese in this country. Will you pray for them—and for us as we meet the Tamil people and tell them of the Lord Jesus Christ.

KOVILPATTI HARVEST MEETINGS 1956

Miss E. M. Flory.

THE annual harvest festival forms the most outstanding event of the year for the churches in the Tinnevelly district. A series of three days' meetings is arranged, both in Paniadipatti and in Kovilpatti. This year it was my privilege to attend the Kovilpatti meetings, on 23rd to 25th June. I could trace a striking resemblance between these meetings, and the annual gatherings of the Suffolk and Norfolk Association, with which I have been familiar from childhood. For two days preceding the meetings, the compound was a hive of activity. Instead of a tent, a " pandal " was erected ; this is a temporary construction of bamboo poles and matting ; a reminder of the booths made by the children of Israel at the Feast of Tabernacles.

On the morning of the first day (Saturday) people started arriving, some making the journey on foot, others in bullock carts, and yet others coming by bus or train. To many of the village folk, these meetings are looked upon as an annual holiday, and whole families travel together, being willing to

forgo their daily work. Most were carrying bundles on their heads, as bedding, cooking utensils, food grains all have to be brought. They encamp within the pandal for the time of the meetings.

The opening service was on Saturday evening, and was called a preparation meeting. Missionary W. H. Kuhrt was the speaker on this occasion, basing his remarks on 2 Sam. 15 v 15 ; " Behold thy servants are ready to do whatsoever my lord the king shall appoint "—the kind of preparation we all needed. Next morning at 5.30 we heard the singing of Christian lyrics in the pandal, and later the sound of many voices over at the well, as the day's water was being drawn. At about 8.30 a.m. the bell was rung for morning service. The " bells " used by the churches here consist of round discs of metal hung up and lustily struck by a sturdy wooden rod. On this occasion, two such discs, giving varying notes, were struck simultaneously (I was going to say in unison, but music lovers would not admit either to harmony or unison in the clangour that followed !) On both Sunday and Monday mornings the meetings were devotional in character. Sunday afternoon a united children's service had been arranged, in which after a number of little ones had taken part by singing and dialogue, an Indian brother, a young teacher from a local school, took charge of the proceedings. Having made all the children come and sit together at the front, he held their attention for fully an hour and ten minutes, first teaching them to sing choruses, accompanying them with a tambourine, then giving a clear Gospel message illustrating Psalm 23. It was encouraging to see this young man with his talents devoted to the Lord, seeking to serve Him in a voluntary capacity. On the second afternoon, the various gifts brought by the congregation were sold by auction. Periodically during the previous days, someone might be seen arriving, carrying a live chicken under the arm ; this was taken to an enclosure in one corner of the pandal, to await the time of the auction. These fowls were remarkably quiet during the services. Many village folk, who work in the fields, are not paid in cash but in various grains ; this is the origin of the auction. Those who cannot bring monetary gifts are encouraged to bring their offerings in kind.

Sunday morning and evenings, the services took the form of " Karla Chabam " ; this is a form of service essentially Indian. The preacher, instead of preaching a sermon in the usual manner, intersperses his address by frequent singing of lyrics. The singer this year was from Madras, and he accompanied his singing by playing a violin ; he also had a small " orchestra " consisting of drummers, and an instrument which is a cross between a portable harmonium and an accordion. The melody is played with the right hand, while the left hand operates the bellows. This type of meeting is immensely popular ; although it lasted for about 2 hours each evening, not ending till about 10 p.m., the pandal was packed, people also sitting outside in the moonlight. At the close of the last evening, thanks were expressed to those who had taken part, and they were garlanded with flowers.

The meetings were not without humorous incidents. While the majority of folk sat on the floor, a few benches were placed on the men's side ; during the Sunday morning service, one of these suddenly collapsed, to the great discomfort of the brethren occupying this seat of honour. Then when the offering was announced, there was a general movement of children seeking

their parents, to obtain the required coin. It was noticeable that some put a certain coin into the bag, and then took out some change ; the steward all the time carefully watching to make sure the amount removed did not exceed the amount given ! Babies figured prominently ; every other woman had a baby with her ; in the morning and afternoon meetings they were mostly consigned to the care of older sisters. In the evening meetings, several " cradles " were to be seen. The mothers slung a piece of sheeting from the overhead bamboos, hammock fashion, and " junior " was put to sleep in this, and could conveniently be rocked if he awoke during proceedings.

Tuesday morning saw the great exodus ; people packing their bundles and making their homeward journeys. Many called upon us to say " Good-bye," to invite us to camp in their villages, to ask for medicines, and some to ask us to pray with them. Thus these memorable meetings came to an end. But we trust that the blessings received may be conveyed to many a lonely village ; and above all that the enthusiasm shown in these harvest gatherings, may be but a shadow of the greater enthusiasm and zeal to be manifest in their serving in the Lord's harvest fields.

THE L.Z.A. JUBILEE MEETINGS.

THE L.Z.A. Jubilee Meetings were held on September 18th, 1956, at Mount Zion Chapel, St. John's Wood Road, with good attendance. The Lord's blessing was sought and was granted as we praised Him for His goodness to us from the earliest days until now. Our President, Mrs. Simpson, opened the proceedings with prayer, and after giving a welcome to all present, and the singing of a hymn, presented a Bible, suitably inscribed, to Miss M. Fromow who has served as Minute Secretary for 50 years, and is the only member of the original Committee still serving. Our thanks for her untiring service was expressed. Miss Fromow acknowledged the Lord's goodness to her in the privilege of service.

A following pleasing item was the reading of a Jubilee message from Mrs. Silvester, read by her daughter, telling how the work began in a simple way as an outcome of the appeal made by Mrs. E. A. Booth in March 1906. In consultation with Mrs. Booth and Mrs. Hutchinson, and with the co-operation of a few ladies who had responded from the churches, the Ladies' Zenana Auxiliary was formed in October, with Mrs. Hutchinson as President and Mrs. Silvester as Secretary.

Miss P. Nunn, who was invited to join the L.Z.A. Committee in 1919, recounted some of her " Memories of the Past." Mrs. Silvester was at that time President, and Mrs. Collin Organising and Deputation Secretary until her death in 1929. The L.Z.A. Prayer Union was commenced in 1930. The following years were happy ones in fellowship with Committee members, Branch Secretaries and others, also with the Missionaries on furlough and in India in the cool season of 1932/33. United praise was offered to God for the blessings of these years. Mrs. Freeman and Mrs. Anderson then led us in prayer for all engaged in the work.

Mrs. Thorpe read a letter of greeting from the Secretary of the National Women's Fellowship, Mrs. Dannatt, and told us that a cablegram had been received from Mr. and Mrs. Orchard in Malaya with a Jubilee message. It had been decided that a definite Jubilee Gift should be made by installing a refrigerator in each of our bungalows in India. Reference was made to the book written by Mrs. Morling entitled " The Message of Jubilee " (price 2/6d.), and to other literature for purchase on the bookstall.

Now came the time to listen to the Tape Recording (heard also at the evening meeting). We had looked forward to hearing the voices of our L.Z.A. missionaries not able to be present with us. Each of them at Conference time had contributed a brief message, followed by one from the Indian Headmistress of the Sendamangalam School. Mr. Champion as Chairman of Conference had recorded the value of the ladies' work which was as much needed as ever. The missionaries together had sung a Tamil lyric, followed by one sung by some school children. The whole was a happy way of linking India with ourselves.

Miss R. Fromow presented a financial statement shewing comparative figures between the earliest days and the present time. It was her desire that in this Jubilee year 50 more L.Z.A. Collecting Boxes might be distributed.

We listened with great pleasure and profit to the addresses of our Missionaries. Mrs. Morling used the words of our Lord recorded in John 15. 16 to show how " fruit that remains " was indeed found, even after many years. The first instance referred to a caste woman baptised in Vepery Chapel in December 1908, who subsequently became a Biblewoman and rendered devoted service among caste women in the centre of Madras. Many times she shed tears that none had boldly come out and united with the Vepery Church through her ministry. But thirty years later, in Mrs. Morling's Bible Training School, a young Christian woman gave her testimony of being converted through that Biblewoman's ministry, and she had heard the call to help in the Vepery Church in their evangelistic work among women, so today is a voluntary church worker. A second case shewed how the simple medical work had been the means in the Lord's hand of bringing a poor outcaste woman to Himself, who later joined a little church which today has a membership of over 70 members. A third instance told of the beginning and results of the Sendamangalam School work. Christian homes and praying parents had produced " fruit unto eternal life."

Mrs. Champion recalled her early days in India and the beginning of the Sendamangalam Hostel with eight little girls. Questioning them one day the testimony of one was " I learnt there that Jesus Christ died for my sins." Another in sickness said, " I'm praying to Jesus, I've been praying to Him to forgive my sins." A Biblewoman once visited after dark a poor outcaste woman who was trusting the Lord, " the Lord is going to take me " she said. We ourselves were asked if we ever got weary of praying for them and were exhorted not to do so by the words of II John 8, " Look to yourselves," for the Lord had brought His salvation to hopeless women oppressed by sin. One such testified, with shining face, " He has forgiven my sin, pray that He may keep me."

A warm welcome to the evening meeting was accorded to a large congregation by the Chairman, Pastor Bird, S.B.M. President. After the singing of a hymn, Psalm 96 was read by Miss Margaret Cook. Prayer was offered by Mr. S. W. Anderson. Pastor Bird brought grreetings from Council, adding that the L.Z.A. Jubilee emphasised vital facts, for God had brought the Auxiliary into being and had maintained it. Compassion had been shewn for India's women in social shackles, the missionaries had gone into homes bringing the glorious news of liberty. We must not only register our gratitude but renew our strength and consecration. We go on to a new chapter marked by a mighty movement of the Spirit of God.

Miss M. Harris reminded us of the year of Jubilee described in Leviticus 25. It had been the privilege of the missionaries to proclaim liberty to hundreds. In the *past* the Biblewomen had been their constant companions, helping them to a better understanding of the ways of the people, so preventing unpardonable mistakes. In the *present* the Biblewomen were no longer working as employees but independently. It was the first step to truly indingenous work. Help and encouragement must be given to the Indian church members to come forward themselves, and to shew the way of salvation to others. For this more young people at home needed to hear the call. In the *future* circumstances might arise when it would be better for the Indian Christians to be less closely associated with the missionaries. The young people in the congregation were asked " Is God calling ? " If there is an obedient response to " Whom shall I send ? " peace would be found and the extreme joy of the assurance " Lo, I am with you always." The appeal was emphasised by the comment of a dear old caste woman who had said. " We should never have known if you had not come to tell us."

Pastor Thorpe gave the final address telling of his close association with the L.Z.A. and the additional privilege of seeing the work, with deep admiration, on his two visits to India. Three precious words were brought to us in the case of a Christian—Mother, Wife, Daughter. The pathos of seeing a heathen woman with her baby begging for food, of other women doing hard work, haunted with fears and the demands of the temple, drew forth the cry, " if only you knew the Saviour!" The need had in measure been met by the Loving, Zealous and Active service of lady missionaries, both old and young. More are needed. The qualifications of a successful missionary might be summed up in three ways, by having a woman's Love, a woman's Zeal, a woman's Action. These points were illustrated from the narrative of the woman of Samaria. It would be the crowning joy of this Jubilee if others believe because of the women who testify.

Mrs. Simpson expressed thanksgiving to God for all the blessings of the day, and our thanks to all the St. John's Wood friends for their welcome and for the provision of the Tea. The organist was also thanked for her services at both meetings.

The Offerings for the day amounted to £156.12.0.

A memorable day was brought to a close in prayer by Pastor Pibworth, and the singing of the Doxology.

NOTES AND NEWS

Christmas Gift Fund.—No appeal has been made this year in connection with this fund, as with the transfer of schools in India to Indian Christian management and other changes in our work it was decided that the need no longer existed for these special gifts. We would take this opportunity of thanking friends who have sent gifts which, with their consent, have been applied to our other funds.

Movement of Missionaries.—Mrs. H. A. Huckett returned to India on the " Chusan," leaving England on September 28th. We are happy and thankful that she was able to make necessary arrangements for the care of her children in this country.

Mrs. D. A. Thrower has been granted special leave in England for family reasons, and she arrived here on the " Corfu " on October 22nd.

Miss M. M. Cook and Mr. P. A. Grist, our new Missionaries, will, D.V., be leaving for India on the " Corfu " on November 9th.

Mr. and Mrs. G. F. Champion and Miss M. E. Harris are booked to return to India on the " Canton," due to sail from Southampton on January 4th.

Half-Yearly Meetings, 1957.—Will friends kindly note that the Half-Yearly meetings of the Mission will, God-willing, be held on *Tuesday, May 7th*, 1957. This date will enable us to hold the meetings at Westminster Chapel, and we look forward to welcoming home the following Missionaries: Mr. and Mrs. W. H. Kuhrt, Mr. and Mrs. J. R. Field and Dr. R. M. Harris.

Local Missionary Meetings during 1957.—Available Sundays for Mr. Kuhrt, Mr. Field and the General Secretary are all booked, but we are now making plans for the week-day deputation work of our Missionaries. Please send in early application for the services of Mr. Kuhrt and Mr. Field to the Secretary, and for Dr. Harris for L.Z.A. meetings to Mrs. Thorpe.

New Year's Prayer Meeting.—Friends will note the earlier date this year for the Farewell Meeting to Missionaries returning to India. There will, however, be the New Year's Prayer Meeting, God-willing, at Chadwell Street Chapel on Friday, January 4th, commencing at 6.45 p.m. We trust that many friends will gather on this occasion.

STREATHAM AUXILIARY, STRICT BAPTIST MISSION.

A Sale of Work will be held (God willing) on Saturday, November 10th, 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 o'clock.

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, 1956.

	£	s.	d.
Churches	379	7	8
Schools	30	12	9
Personal	29	11	9
Legacy	454	7	7
Miscellaneous ..	40	1	0
Guild of Service ..	10	4	6
Literature ..	6	18	6
	£951	3	9

Anonymous gift gratefully acknowledged:—
Saxmundham, £1.

L.Z.A.—General Account .. .. (including collections—£156 12s—at Jubilee Meetings).	273	0	2
Medical Account	£2	0	0

ENGAGEMENTS FOR NOVEMBER AND DECEMBER, GOD-WILLING.

MISSIONARY G. F. CHAMPION.

NOVEMBER 1st, Basildon; 3rd, Clapham, Courland Grove; 6th, Richmond; 7th, Greenwich; 11th & 12th, Horsham; 13th, F.O.Y. West Suffolk Rally; 14th, Occold; 17th, Dorking; 18th, Tring; 21st, Bedworth; 22nd, Hinckley; 25th, N. Finchley; 28th, Tunbridge Wells; 29th, Meopham.
Address: The Mission House, 61 Breakspears Road, London, S.E.4.

PASTOR J. K. THORPE.

NOVEMBER 3rd, Clapham, Courland Grove; 4th, Halstead; 7th, Blakenham; 8th, Guildford; 10th, Streatham; 11th, Bierton; 13th, Bermondsey; 14th, Manor Park; 17th, Dorking; 18th, Horsham; 21st, F.O.Y. South Suffolk Rally; 22nd, Willingham; 25th, Wetherden; 27th, Wandsworth, Chatham Road; 29th, F.O.Y. North Suffolk Rally.

DECEMBER 2nd, Streatham; 3rd, Hounslow; 5th, New Cross; 9th, Borough Green; 12th, Belvedere; 13th, Staines; 15th & 16th, Hadleigh; 23rd, Downe; 30th, Cottenham.

MISS M. E. HARRIS—L.Z.A.

NOVEMBER 1st, Manor Park; 6th, Little Stonham; 7th, Otley; 10th, Chelmsford; 13th, Ipswich, Zoar; 14th, Cransford; 20th, Over; 28th, Wood Green; 29th, Belvedere.

OTHER ENGAGEMENTS.

NOVEMBER 11th, Tottenham—Mr. W. T. Sayers.
25th, Lewes—Mr. J. C. Fromow.

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RAYS

FROM THE EAST

for young people



The god in the Banyan Tree

issued by the

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

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February—March 1956

TIGER! TIGER!

The following story was written by an Indian in the Tamil language and translated into English. It was a competition story on the theme of "Helping Others" and won first prize. It was very kindly sent on to Rays *by our Missionary, Mr. W. H. Kuhrt.*

Some years ago there was a lad named Daniel who lived with his father in a certain village in India. When he was quite a small boy, they moved to another village 30 miles away and reached there in the evening of the day. It was a great surprise to Daniel to find a thick hedge planted all around the village and, upon asking the reason for this, his father said, "See, nearby there is a big forest where tigers live. The fence has been planted round the village to prevent the tigers from getting in and killing men and goats. Therefore, my son, you must not go outside the hedge after dark. If you do, you will fall a prey to a tiger. Now give me your word that you will obey me." Daniel promised to do as his father said.

Now Daniel's father was a teacher and, although he had opened a school in the village, no children would come to it for they did not know the value of learning. After a few days, however, one boy did come to the school. His name was Kandasamy and his father was the head man of the village. It was not long before Daniel and Kandasamy became fast friends and gradually other children also came to the school.

The Monsoon

One day, at the time of the monsoon, it rained so heavily that some of the roofs of the houses in the village fell right in. It was a very anxious time for all and resulted in great loss for man and beast. None of the children could go to school—it was so wet that they all had to stay indoors. However, at last the rain stopped and the sun shone once more and some of the boys came out to play in the puddles. Some of the puddles were deep and the mud slippery and it was in one of these that Kandasamy slipped and fell violently down upon his head, wounding it so badly that he lost much blood and fainted.

A Doctor Needed

It was evening when the accident happened and it was seen that Kandasamy's life was in danger and that unless they could find a doctor he might even die during the night. They carried Kandasamy to his own home but he became worse. There was no doctor in the village although there was a good doctor some miles away. But who would dare to venture at that time of night into the black darkness of the forest outside the village? "Oh", said the villagers, "we dare not pass the banyan tree on the edge of our village, for if we do the demon who lives in the tree will leap out upon us and beat us. And if we should be able to pass the banyan tree, a tiger from the forest will pounce upon us and kill us."

Daniel listened to what they said and he too began to fear the darkness. He thought of his promise to his father, not to leave the village at night, but he also thought of the help which poor Kandasamy was so badly needing as he slowly bled to death. At last he could bear it no longer. He stood up and said that he would go out into the darkness and fetch the doctor. The people were very much amazed. Some said, "Oh, the banyan-tree demon will get you." Others said, "Oh, a tiger will eat you." But Daniel said, "If my Friend, the Lord Jesus, is with me, and if God is by my side, how can I fear?"

Daniel's Dangerous Journey

So Daniel slipped out into the black darkness beyond the village. He carried in his hand a lighted torch because tigers are afraid of the fire in them. Alone in the darkness, he ran past the banyan tree. The demon

did not leap out or beat him. But when he came to the dark forest, the fear of the tigers made his heart go pit-a-pat. He carried his torch of burning wood and ran fast; the flickering shadows fell upon the trees and it seemed as if a tiger might be hiding anywhere. Where the forest was very dense, it seemed to him that a wild beast was following him step by step. He turned quickly, putting his torch behind him, and there sure enough was a tiger following him. Now he was really scared. He kept the torch towards the tiger and ran as fast as he could.

Deliverance at Last

At last, Daniel reached the doctor's village and soon told the doctor all that had happened to his friend, Kandasamy. The doctor then gathered his medicines together, got out his horse and, mounting Daniel behind him, he rode to Kandasamy's village. While they were going on the forest path, they could see quite clearly the footprints of the large tiger. It was not long, however, before they reached the village and the doctor was able to treat Kandasamy in such a way that his life was saved.

How the people of the village praised the doctor for saving Kandasamy's life. But the doctor said, "It is not me that you should praise. Daniel is the one who deserves it. It was he who braved the dangers of the demons and the tigers of the forest in the darkness alone. He is a true friend and his unselfishness should be praised by all."

It was perfectly true. It was Daniel's love for Kandasamy that gave him the desire to help his friend. And it was the Lord Jesus who gave to Daniel the mind and the courage to do all that he did. Love knows no fear. "This is God's commandment, that we should believe (or place our trust) on the Name of His Son Jesus Christ, and love one another"—1 John 3: 23.

LOST AND FOUND

A letter from "Uncle Arthur" (Namakkal)

"HERO OF VICTORY" did not like going to school. He did not mind washing up, dusting, or cleaning the brass, but his greatest joy was to put his head inside the bonnet of a car, or to lie on his back underneath, getting a worm's eye-view of the engine. He was a wizard on a cycle, too, and could do all kinds of tricks on two wheels. But study and examinations were definitely NOT his line. He loved animals, and was particularly fond of a golden cocker spaniel called "Taffy". Sometimes he would give Taffy tit-bits from his own plate, and at night the dog would sleep by his side on a mat in the Boys' Hostel.

The Hero Strays

One day, a naughty thought gripped him hard. Why not run away and see the world? Much better than cleaning saucepans, washing plates, and trying to pass examinations! "Book learning won't rise to my head", he had often said. So, watching his opportunity, and with the help of an accomplice, on September 3rd he quietly disappeared. Life outside was not quite so thrilling as he thought it would be, especially when his comrade in adventure deserted him and ran home to his mother. He himself went from place to place trying to get work, and eventually got a job with a lorry owner in Salem, 32 miles from Namakkal. He had to work Sundays and weekdays, and often late at night, washing lorries and getting them ready for the road. He was not happy and longed to return.

The Hero Returns

Meanwhile, several of us were praying for him, asking the Lord to bring him back. We did not know where he was but God did, and we felt sure that the time would come when, like the prodigal of old, he would turn up. After some weeks a postcard came to the Warden of the Hostel acknowledging he had done wrong and enquiring about Taffy. But there was no address on the card. Then another card came, this time to Stephen, the Warden's son, but still no address. We went on praying. On November 24th, 82 days after he ran away, a cyclist came into the compound, it was "Hero of Victory". The prodigal had returned. He told us that he wanted to come back before and had actually been to Namakkal 16 times, but could not bring himself to come right in and ask for forgiveness. It takes courage and humility to do that. He even got as far as the gate one day, and Taffy saw him and recognised him, but unfortunately we were either out or upstairs, and Taffy never told us!

The Hero Repents

How hard it is to say, "I was wrong". How hard it is to repent and return to the Father's house. Praise God, there IS a way back from the paths of sin, and Jesus is always ready to welcome us when in penitence and prayer we seek His face. He **waits** to be gracious (Isaiah 30: 18). One thing that cheered us greatly, as we heard "Hero of Victory's" story was that he told us he had read his Bible and prayed every day, even though he was ridiculed by some of his workmates for doing so. One man he worked for tried to burn his Bible. We asked him if he really wanted to come back and help us again. He said "Yes "but that he must first inform the lorry owner and leave honourably. We had prayer with him, and then sent him back to Salem on his hired cycle to face his employer and settle his accounts.

I wonder if anyone reading this has run away from God, and is still in the "far country". God's message to you is: "Sinner, come home. Come unto Me . . . and I will give you REST".

Don't put it off! Now is the accepted time; NOW is the day of salvation. Read Isaiah 1: 18-20.

HONOURS LIST FOR 1955

We are very pleased to see that the number of regular Bible Searchers is still increasing. All those whose names appear in this list have done at least five Searchers during the year and will receive a Certificate of Merit. The special prizes to those who have the best record but have not previously won a prize, are awarded to Carol Collett (Belvedere) with 33 entries; Trevor Lovell (Belvedere); James Ransome (Chelmsford); Pauline Saunders (Walthamstow) who tied with 30 entries. So if you have not yet won a prize, do not give up; it may be your turn this year.

Belvedere: Ann Baliga; Carol and June Collett; Keith and Dawn Cook; Gerda and Vanda Cooley; Denise and Rodney Dade; Sylvia Gillies; Maureen and Barbara Jackson; Trevor and Pauline Lovell; Pat, Ronald, Peter and Margaret McGillicuddy; Paul Orchard; Roy Perry; Marion Petty; Roger and Margaret Taylor; Diane and Pat Yates. **Bradenstoke:** Adrian Barnes; Maureen Burdon; Jacqueline Hall; Shirley Harper; Jean and Stanley Potter; Sidney and Grace Skull; Mary, Sally and Susan Vines. **March:** James Abbott; Brian and Derek Asplin; Anthony Bourne; Philip Bird; David Jaegar; Geoffrey Kimber; Dorothy and Alan Saunders; Pamela Towler; Stephen Trowbridge. **North Finchley:** Susan Cantor; Marilyn Carey; Julie Chapman; Brian Eagling; Denise Farrow; David Paveling; Doreen Randall; Alison Smith; Gillian and Judith White. **West Ham:** Alan Barber; Georgina

Bardo; Alan Chamberlain; Christine Cooper; Pauline Crees; Margaret Gould; Pamela Phillips; Jeffrey Smith; Joan Terry; Patricia Walker. **Brighton Tabernacle :** Muriel Eldridge; Elizabeth Hogwood; Marjorie Moon; David and Pamela Payne; Andrew and Margaret Symonds. **Horham :** Margaret and Carol Blaxall; Joyce Catling; Paul Debenham; Jean Emeny; Leslie and John Smith. **Bethesda, Ipswich :** Harold Bugg; David and Brenda Burman; Mary Oxborrow; Mervyn Prime; Irene and Juliet Wobey. **Chadwell Street, Clerkenwell :** Valerie and Christine Barnett; Jennifer Miller; Leonard Rogers; Jean and Vivian White. **Crowfield :** Jill Bannister; Sheila Clover; Daphne Petitt; Christine Ruffles; Vera and Jean Warren. **Brentford :** Edward Jackman; Michael Madder; James and Sylvia Nuthall; Rosemary Wright. **Little Bromley :** Ruth and Olive Butters; Joy Emmerson; Maureen Hammond; Pearl Norman. **Potten End :** Jennifer Maidment; Ann Mason; Jennifer Nustedt; Colin Wilkins; Rita Young. **Staines :** Margaret Day; Pat Davies; Ruth Goddard; Jimmy Stockman; Rosemary Taplin. **Walthamstow :** Eileen Chandler; Pamela Monaghan; Pauline Saunders; Margaret and Joan Solby: **Eden, Cambridge :** Colin and Michael Brown; Gerald Hall; Roger Osborne. **Ilford :** Sylvia Bish; Jessie, Joan and Ann Wing. **Mount Zion, Ipswich :** Sheila Page; Cynthia Smith; Kathleen and Maureen Sparrow. **Margate :** Graham and John Eldridge; Jennifer Jenn; Alice Scholes. **Mendlecham Green :** Ruth Baker; Percy and Lilian Carr; Mary Race. **Reigate :** Joyce and Pauline Barkaway; Anthony Stockman; Valerie Streeter. **Basildon :** Graham and Christine Phillimore; Carole Sheath. **Bermondsey :** Brenda Barrett; Audrey and Christine Jermyn. **Bromley, Kent :** Patricia Bridger; Valerie James; Graham Pearson. **Chippenham :** David Kilmister; James and Maurice Short. **Eastbourne :** Christine Hill; David and Jean Mitchell. **East Ham :** Rose and Peter Leaver; Kenneth Warne. **Hadleigh :** Christopher and Elizabeth Bacon; David Largent. **Laxfield :** Janet and Gerald Scruby; Brenda Watts. **Lewes :** Jane Moore; Hazel and Peter Muddell. **New Cross :** Christine Aves; Douglas and Richard Plummer. **Richmond :** Mary Knight; Carole and David Smith. **Royton :** Dorothy Goodwin; Ruth and Barbara Sowerbutts. **Stowmarket :** Michael Horrex; Colin Rayner; Rosemary Robinson. **Tring :** Anthony Butler; Marian Ginger, Susan Kempster. **Park Ridings, Wood Green :** Margaret Brooke; Mary and Elizabeth Pickering. **Blakenham :** Jennifer Rushbrook; Philip Wolstenholme. **Chelmsford :** James and Monica Ransome. **Clapham :** Marion and Rachel Collins. **Courland Grove, Clapham :** Ruth Laimbeer; Brian Rippon. **Fressingfield :** Alfred Burrows; Jonathan Evans. **Gosbeck Mission :** Vera and Evelyn Farrow. **Hailsham :** Michael and Pearl Saunders. **Stretham, Cambs. :** Marion Cardy; Janice Lowe. **Sudbourne :** David and John Bugg. **Badingham :** Gerald Pearce. **Bedford :** Helen Sibthorpe. **Clifton :** Jacqueline Large. **Salem, Croydon :** Colyn Payne. **Dunstable :** Isobel Baker. **Farnham :** David Pook. **Highbury :** Douglas Earl. **Hounslow :** Margaret Marshall. **Zoar, Ipswich :** Mary Edwards. **Middlesbrough :** Nancy Allick. **Otley :** Ruth Adams. **Ponders End :** Maureen Bick. **Stonham Parva :** Rhoda Warren. **Streatham :** Irene Pharaoh.

QUESTION TIME

How we love asking questions ! How many times a day do we ask : " Why, what, how, when, where . . . ? " And unless we ask, we shall never find our answers.

Jesus, too, loved to ask questions when He was a boy. In the only story that we have of the boyhood of Jesus, we read that He was " hearing . . . and asking questions ". Later in life, He was still asking important questions but He did so in order to find out what reply would be given. Those to whom He put His questions have long since died, but His questions remain, and through the Bible He puts those same questions to us

each today. What are His questions and would our answer be the same answer that was given to Him ?

For your Bible Searcher this time, we want you first to hear His questions, and then to find the answers that were given to Him.

Lower Group, age under 12

You will find three questions printed below. First of all find the questions in the chapter named, then look for the answers. Now write out the question and the answer only, you need not write out any other part of the verses, and say where they are found.

1. What is written in the law ? how readest thou ?
2. Dost thou believe on the Son of God ?
3. Whom say ye that I am ?

They will be found in Luke 10; John 9; Matthew 16.

Upper Group age 12 and under 16

Answer the Lower Group questions first, then write the answers to these questions in the same way.

4. Will ye also go away ?
5. Whosoever . . . believeth in me shall never die. Believest thou this ?
6. Lovest thou me ?

They will be found in John ch. 21, 9 and 11.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for another prize until June, 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 2 ozs.

CLOSING DATE—FEBRUARY 29th, 1956

RESULT OF LAST BIBLE SEARCHER

We were delighted that so many remembered to do this Searcher. It was the highest number of entries we have ever had at Christmas time. We welcome 46 new searchers amongst whom were scholars from Faith, Leiston. Your names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners : 1. Gordon Kuhrt, aged 14, Bromley S.S.
2. Vera Warren, aged 15, Crowfield.

Special Mention : Carol Sheath, Nancy Motts, Gerda Cooley, Janet M. Scruby, Maureen Hammond, James Abbott, Janis Lowe.

Very Highly Commended : Jonathan Evans, Jean White, Percy Carr, Jessie Wing, Georgina Bardo, Pauline Barkaway, Christopher Bacon, Sylvia Gillies, David Payne, Joan Wing, Brenda Barrett, Philip Bird, Sidney Skull, Pamela Phillips, Janet Watterson, Anthony Bourne, Douglas Plummer, David Burman, Rhoda Warren, Valerie Streeter, Christine Hill, Muriel Eldridge, Trevor Lovell, Margaret Brooke, Ruth Sowerbutts, Hazel Durant, Pauline Saunders, Hilda Cornwell, Ronald Howe.

Highly Commended : Lynette Gresham, Isobel Baker, Mary Race, Carol Collett, Mary Oxborrow, Jennifer Miller, Joyce Barkaway, Irene Pharaoh, Eileen Bridport, Mary Pickering, Jean Potter, S. W. Trowbridge, Colin Chandler, Mervyn Prime, Vanda Cooley, Rita Young, Susan Cantor, Denise Dade, Pat McGillicuddy, Nancy Allick, Christine Cooper, Christine Aves, Jane Donald, Anthony Stockman, John Cresswell, Kathleen Sparrow, Margaret Gould, Miriam Cornwell, Andrew Symonds, Mary Vines, Maureen Burdon, Graham Phillimore, Rhoda Wilkins, Barbara Pearson, Irene Wobey, Sheila Bell, Barbara Sowerbutts, Jean Chambers, James Ransome, June Barker, Vera Farrow, John Crockford, Joy Emmerson, Leslie Smith, Shirley Harper.

Commended : Helen Clark, Carole Smith, Michael Saunders, Roy Perry, James Short, David Hughes, Sally Vines. The following wrote out the wrong verse in Matthew ch. 1 : Patricia Walker, David Largent, Rosemary Burch. Omitted the full verse in Matthew ch. 1 : Anita Littlechild, Georgina Thomas, Barbara Adams, Monica Ransome, Pearl Norman, Malcolm Clarke, Roy Steed, Alice Scholes, Stephen Mole. Alan Clarke gave the wrong verse in Part 2; Jean Grabancia and Doreen Randall omitted the verse in Part 2. Omitted full verses in both parts : Ruth Butters, Patricia Hankin. Incomplete entries : Edward Jackman, Ronnie Hagger, Rosemary Willis, Michael Maidment.

Lower Group, age under 12

Prizewinners :
1. Sylvia Bish, age 11, " Ebenezer " S.S., Ilford.
2. Brian Rippon, age 10, Courland Grove S.S.
3. Michael Brown, age 10, " Eden " S.S., Cambridge.

Special Mention : Jean Warren, Joan Terry, Brenda Burman, Jill Bannister, David Mitchell, Margaret Marshall, Dorothy Goodwin, Adrian Barnes, Derek Asplin.

Very Highly Commended : Anne Honeysett, Jacqueline Johnson, Stephen Sibthorpe, Paul Debenham, Anthony Butler, John Whinney, Elisabeth Relf, Ann Wing, Gerald Pearce, Alan Barber, Jean Emeny, Rosemary Robinson, Rosemary Wright, Pauline Lovell, Mary Garner, Margaret Austin, Patricia Yates, Malcolm Ager, Colin Rayner, Christine Phillimore, Ruth Adams, Grace Skull, Michael Horrex, David Pook, Valerie Barnett, Marion Botwright, Olive Butters, Graham Eldridge, Barbara Jackson, Vivian White, Joan Solly, Michael Gull, Marjorie Moon, Marian Ginger, Syliva Reeve, Margaret Crispin, Arthur Blaxall, Peter Leaver, Avril Hart, David Paveling, Julie Chapman, Graham Wiseman, Pearl Saunders, Elizabeth Hogwood, Mary Hawes, Olive Reeve, Rose Leaver, Marion Collins, Geoffrey Kimber, Eileen Chandler, Judith Foskett, Elizabeth Pickering, Elizabeth Hale, Elizabeth Bacon, Jane Moore, Pamela Monaghan, Keith Cook, Susan Kempster, Robert Kendall, Derrick Sheppard, Brenda Sharp, Brian Asplin, Helen Sibthorpe, Cheryl Diggins, Elizabeth Allick, Alison Smith, John Eldridge, Peter Muddell, Paul Mayhew, Brenda Wright, Pamela Payne, Christine Barnett, Hilary Diggins, Rosamund Johnson, June Sheppard, David Kilmister, Marion Petty, Colin Brown, Cynthia Smith, Margaret Day, Marguerite Donald, Michael Madder, Morris Charles, David Jaeger, Rodney Dade, Christine Batchelder, Douglas Earl.

Highly Commended : Alfred Burrows, Melva Whatling, Hazel Green, David Honeysett, Hazel Muddell, Mary Edwards, Jane Cornwell, James Nuthall, Maureen Nelms, Pearl Bancroft, Margaret Blaxall, Dawn Cook, Jennifer Rushbrook, Christine Jermyn, Maureen Hart, Brian Eagling, Roger Taylor, Paul Orchard, Marilyn Carey, Margaret Symonds, Richard Plummer, Janet Withams, Ann Baliga, Audrey Jermyn, John Hart, Philip Blythe, Hazel Smith, Margaret Baker, Jennifer Jenn, Janet Watson, Sheila Page, Jeanette Green, Madeline Dudley, Rosemary Taplin, Peter Smith, Gerald Scruby, Christine Ruffles, Margaret Orchard, Diana Hill, Jean Cooper, David Smith, Robert Aldous, Diane Langdon, Carol Blaxall, Sheila Clover, Juliet Wobey, Jean Mitchell, Margaret McGillicuddy, David Randall.

Barbara Hall, Gwen Reeve, Graham Barber, Sandra Spurling, Ann Orchard, Jimmy Stockman, Sandra Young, Rita Flanaghan, David Kear, Sylvia Nuthall, Jacqueline Samuels, Leonard Rogers, Philip Woolstenholme, Maureen Stockman, Mary Allick, Lilian Carr, Stanley Potter, Maurice Short, John Smith, Olive Baker, John Pratt, Rosemary Aldous, Raymond Peters, Margaret Taylor, Leslie Wainwright, Diana Wheeler, Jean Webb, Janet Williams, Linda Lennox, Joyce Plummer, Stuart Reed, Harold Bugg, Jennifer Nustedt, Sandra Hills, Maureen Sparrow, Veronica Knights, William Fowler, Susan Vines, June Collett, Michael Payne, Joseeline Large, Joyce Catling, Gillian White, Kenneth Warn, Jacqueline Hall, Michael Bardo, Albert Terry, Robert Portlock, Thelma Day, Rosemary Ruffles, Pauline Crees.

Commended: Ruth Baker, Gillian Staines, Joy Dickerson, Judith White, Richard Staines, Rona Collar, Janice Peters, Pat Simpson, Gwyneth Bick, Barbara Simpson, Daphne Pettitt, Rodney Wright, Evelyn Farrow, Stephen Reay, David Marshall, Raymond Reynolds, Jennifer Maidment. The following sent correct references to the names but did not write them out: Angela Fletcher, Simon Fish, Kathleen Cooper, Ruth Goddard.

The following gave the wrong verse in Matthew ch. 1: Carol Reed, Lois Mason, Valerie Thomas, John Stroud, Francis Mason, Sandra Banks, Maureen South, Jean Clements, Sheila Crampton, Richard Osborne, Janet Clements, Edward Stroud. The following omitted the verse in Matthew ch. 1: Diane Gorry, Diane Yates, Pauline Harvey, Pauline Denny, Gerald Hall, Jean Rogers, Roy Rawlinson, Rosemary Reeves, Jennifer Scholes, David Pearce, Pat Alane, Edric Battley, Rachel Collins, Linda Blair, Carole Chapman, Sylvia Prigmore, Rosemary Goodchild, Gary Gibson, Maureen Bick, an entry with Epping postmark (please give your name), Leonard Wakefield, Philip Sowerbutts, John O'Leary, Colin Chappell.

Not for Competition: The Misses Maureen Jackson and Jean Pearce. Penelope Davies sent a late entry for the October Searcher.

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

LETTER FROM UNCLE PETER

Dear Boys and Girls,

It is a thrill to see so many names from so many schools in the Honours List. This is the longest Honours List we have ever had and last year's list was a record. We pray that many of you may not only have searched the Word of God but that you may have remembered much of what you have written down.

For very many years the Sunday School Committee have kindly allowed us to print their Bible-reading lists in "Rays" and we are grateful to them for this kindness in the past. Now, however, the publication of these lists has ceased and we shall not therefore be inserting them in future issues.

I was very pleased to receive letters and Christmas cards from: Jill Bannister, Sylvia Bish, Carol and Arthur Bloxall, Harold Bugg, Marion and Rachel Collins, Marian Ginger, Maureen Hammond, David Largent, Paul Mayhew, Margaret, Ann, Susan and Lewis Orchard, Mervyn Prime, Jean Rogers, Colin Wilkins and Vivian White. Also from the following friends and helpers: Mrs. H. M. Bloxall, Mr. J. Christie, Mr. Robert J. Davis, Mr. E. W. Fromow, Mr. H. W. and Mrs. J. H. Harmer, Miss W. Jordan, Miss D. M. Linggood, Mrs. E. M. Pook, Mrs. P. M. Relf, and Mr. W. H. Trowbridge. May I also take this opportunity of expressing a word of very sincere thanks for all the help and encouragement which has been given to the children by so many of our friends, parents and teachers during the past year. May God reward you each and above all may He bless the work for the sake of our children.

With every good wish from

UNCLE PETER.

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

RAYS

FROM THE EAST

for young people



Koli Hill Christian Mother and her Baby

issued by the

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THE GOVERNOR VISITS OUR TOWN

By Miss Stella Hazel, Sendamangalam

I wonder if you realise what a big place India is. It is not so much a country as a sub-continent, and would allow the British Isles to fit into its area five times over. India is divided into two parts—Hindustan and Pakistan—and each of these two parts are governed separately and have their own rulers. The President and Prime Minister of Hindustan India live in the capital—Delhi.

Hindustan India has 31 provinces or states, and Pakistan has three. Each state has its own Governor who, with his ministers, is responsible for its affairs. Sendamangalam, where I am working, comes under the Province of Madras.

Do you remember the Coronation of Queen Elizabeth in 1953 and how special places were provided all along the streets so that as the Queen came by people might see her and receive her smile? How excited you were when you caught a glimpse of the Queen !

A few weeks ago, His Excellency, the Governor of Madras, Mr. Sri Prakasa, was touring the Salem district and came to Sendamangalam on his way to Namakkal where he had some important function to attend. A big Pandal, or platform, was made of bamboo poles, and a covering of coconut palms was placed overhead to give shade from the heat of the sun. White cloths were also placed on the back and upon these were placed pictures of His Excellency, Pandit Nehru, and Mahatma Gandhi. A chair with a beautiful silk rug thrown over it, and a table with a garland of flowers, also fruits, coconuts, and a tray of sweets, were all placed in readiness for his coming. Only the select few were allowed inside the Pandal and special police were there to act as a body-guard.

The girls of our school put on their Guide and Blue-bird uniforms and lined the road on either side of the entry into Sendamangalam. There were also many other schoolchildren there too, and all had flags to wave and flowers to throw when the car approached. After waiting patiently for some time, a police-car came to tell us that the Governor was on his way. Then the band piped up and a lovely cream Chrysler car slowly appeared in view.

The car drove up to the Pandal and the Governor stepped out. He was received by the important folk and then was escorted to the dais or platform. Immediately, a garland was placed upon him and a message of welcome given to which he replied in English, which was then interpreted into Tamil.

And then what do you think happened ? I was standing near his car trying to take some snapshots, when the Governor suddenly noticed me and gave me the Indian greeting to which I, of course, quickly responded. And then, as he came down from the dais to get into his car, he asked his personal assistant my name, and, as soon as he was seated in his car, put his hand out to shake hands with me.

Of course, I was thrilled and went forward to speak to the Governor. He asked me if I lived here and what work I was doing. How glad I was to be able to tell him that I was a missionary and was on the business of King Jesus. I also wished him health and happiness and so the car moved on.

It would never do to approach an earthly Queen or Governor without being invited to do so. Our name has first to be given, and then we have to be called, before we enter the presence. Few people ever get this privilege, although many may crowd to see them pass or hear them speak. How wonderful then it is to know that when we approach the King of Heaven, we do not have to wait for our names to be called or a sign to be given, but we may ALL freely come to Him by prayer at any time, pleading the name of His Son, Jesus Christ.

I want to ask you each a question. Have you ever come to the Heavenly King? Have you ever spoken to Him? For Jesus bids you come. He has said, "Suffer little children, and forbid them not to come unto Me". You might get turned away if you tried to speak to the Queen or the Governor without special permission, but Christ will never turn you away. He has said, "Him that cometh to Me, I will in no wise cast out".

MONKEY-TRICKS IN SOUTH INDIA

By "Uncle Arthur," Namakkal, South India

Once upon a time there was a monkey who lived in a forest near a beautiful waterfall, not far from Tenkasi in South India. He had many friends who taught him lots of tricks. He learnt how to waylay pilgrims who came to bathe in the waterfall to get their sins washed away. If they had any oranges or bananas visible, by hook or by crook the monkey would get hold of them. He became very bold and very artful too. If a pilgrim refused to give him fruit, or pea-nuts or puffed rice, he did not get angry, but fell at the feet of his victim and pretended to worship him. Then, out of pity or surprise, or perhaps to achieve merit in the next life, the pilgrim would part with his sweetmeats. Some even thought the monkey was a god to be worshipped in turn.

The Monkey Tempted

Now and then, the monkey would get hold of a man's veshti or his shirt and refuse to let go until some alms had been given him. He also knew how to jump on the edge of a basket full of oranges, upset the lost, and then with the help of his accomplices scoop up the fruit in double quick time. One day, Mr. Monkey saw a shining brass vessel called a sembu with a somewhat narrow neck. He looked inside and got a glimpse of some peanuts and a banana, just what he liked best for "elevenses". What he did not see was a strong cord tied round the neck of the pot.

The Monkey Trapped

Creeping cautiously nearer and looking round to see if any one was in sight, he gradually reached the pot, stretched out his

paw, put it somewhat gingerly inside and grasped the banana firmly. Then he tried to get his hand out, but it wouldn't come! It seemed bigger than when he had put it in! "Never mind, I'll take the pot as well" he thought, and began to move off with it. Suddenly the cord became tight, and he found he couldn't move the pot any further. Worse still, he couldn't get his hand out either! Just then a man appeared, put a noose round his body, and he was nicely caught. He spent the rest of his days in captivity, doing tricks to amuse people, and collecting money for his master. But he was always on a chain. He never became free again.

A Warning

Satan catches boys and girls like that. He puts a bait, some tempting tit-bit to make them stop away from Sunday School or Bible Class and entice them into sin, and to make them his prisoners. Jesus said: "Whosoever committeth sin is the servant of sin" (John 8: 34). Then he makes them do more sinful things, and often uses them to catch other boys and girls. In Africa, tame elephants are used to catch wild baby elephants and make them toe the line. How can we escape from Satan's clutches? There is only one way. Jesus said: "If the Son shall make you free, ye shall be free indeed" (John 8: 36). Jesus conquered Satan at Calvary. He bruised the serpent's head, and made it possible by His death for boys and girls to escape from Satan's grip.

He breaks the power of cancelled sin,
He sets the prisoner free.

The Way of Escape

Tell Him where you have gone wrong. Tell Him about that sinful habit which holds you like a vice. Tell Him your difficulties, your burdens and your problems. He can solve them, and give you heart-peace.

There are many people in India who once were Satan's slaves, but now they belong to Jesus and are serving Him. What about you?

EYES AND FLIES

By Miss N. Hawes, Paniadipatti

Chellan, a boy of some nine years, sat dejectedly in the semi-darkness of his home. His hair hung in matted disorder over his face; almost obscuring his grimy hands, which were pressed tightly over his eyes.

His mother, who was squatting on the floor nearby, when she saw us, laid aside the grain she was cleaning, and looking at her child, she said, "Son, come here", taking him by the hand and pushing back his hair she pointed to his eyes and said, "Look!"

We drew him to the light that streamed through the doorway. Here it was clearly seen that his eyes were an unusual colour—red and inflamed. Even the sunlight was painful and he retired quickly into the darker corners of the room.

Shortly afterwards, as we sat on the floor, speaking to those who had gathered about the Lord Jesus Christ, it became evident that we were not the only visitors. Passing backwards and forwards, although unobserved by others, were many small insects called "eye flies". I watched them for some time and was very surprised to see that poor little Chellan allowed them frequently to fly close to his eyes and even allowed them to settle on his eyes without knowing that they were there.

I at once brushed the flies on one side because I knew that these flies would travel from Chellan to the eyes of other boys and girls and would carry Chellan's eye disease to them. Even though very tiny, we must not think that these "eye flies" can do but little harm. We have only to let them have their own way and we shall then see what harm and disease they bring.

So it is also with us. Sins, even though they are sometimes called "little sins", will not only cause harm to us, but in harming us they will damage others too. If we seek to resist them in our own strength, we are bound to fail and to fall, but if we call upon the Lord Jesus for help, He who has conquered sin will come to our aid and prove Himself our Victor.

Yield not to temptation, for yielding is sin;
Each victory will help you some other to win;
Fight manfully onward, dark passions subdue,
Look ever to Jesus, He'll carry you through.

THE EASTER MESSAGE: "GO . . . TELL"

Not far away from where we live there is a gentleman who is known as a "Queen's Messenger". He lives in quite a nice house but is often not at home. And when he is at home he never knows when he may suddenly have to pick up his bag, which he keeps packed ready, and dash off to London and thence to any part of the world. At any time there may come the call from the Queen, or one of her ministers, to bear a message to some distant part—and then, away he goes at the command of the Queen and upon the authority of the Queen.

In our Searcher, we hear about Kings' Messengers. The Lord Jesus, risen again, is now King, and as such He sends out His Messengers to all parts of the earth. They go at His command, with His authority, and they carry His Message of pardon, grace, and love.

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

Lower Group, age under 12

1. Go quickly and tell . . . that he is risen.
2. (They) returned . . . and told all these things.
3. As my Father hath sent me, even so send I you.
4. Go ye . . . and preach the gospel.
5. They went forth and preached everywhere.

The answers will be found in Matthew 28; Luke 24; John 20; Mark 16.

Upper Group, age 12 and under 16

First answer the Lower Group questions, then search for these words:

6. Go your way, tell his disciples.
7. They . . . did turn to bring his disciples word.
8. Mary . . . told the disciples that she had seen the Lord.
9. They . . . returned . . . saying, "The Lord is risen indeed . . ."
10. Go ye therefore, and teach all nations.

The answers will be found in Matthew 28; Mark 16; Luke 24; John 20; 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 August, 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—APRIL 30th, 1956.

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see so many entries; not a record number, but not very far below the record number for last year.

We are sorry there was a misprint in the Upper Group questions, but pleased to see that very few failed to find the right answer. The reference should have been John ch. 6 not ch. 9, as printed. Those who could not find the answer have not lost marks for this reason. We welcome 93 new searchers and were very pleased to see entries from Downe once again, and from Hinckley. The names follow in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Christine Cooper, aged 14, West Ham Tabernacle Sunday School.
2. David J. Burman, aged 12, "Bethesda" Sunday School, Ipswich.

Special Mention: Ruth Laimbeer, James Ransome, Mary Oxborrow, David Bugg, Irene Baldwin, Malcolm Swan, Christopher Bacon.

Very Highly Commended: Margaret Campbell, Patricia Ratcliffe, Marv Pickering, Lilian Sharp, Joyce Mayne, Jean Cartwright, Ronald McGillicuddy, Michael Horrex, Barbara Sowerbutts, Richard Whiting.

Highly Commended: Carole Smith, James Abbott, Rhoda Warren, Shirley Harper, Janis Lowe, Ann Robinson (Billinghay), Sidnev Skull, Maureen Hammond, Andrew Symonds, Doreen Randall, Graham Pearson, Nancv Allick, Susan Cantor, Monica Ransome, Nancy Motts, Christine Waddilove, Leslie Smith, Patricia Walker, Pauline Saunders, Peter Swan, Brenda Barrett, Helen Sibthorpe, Pauline Barkaway, Jonathan Evans, Margaret Gould, Joyce Barkaway, Frances Burgess, Judy Symonds, Mervyn Prime, Philip Bird, Hilda Cornwell, Barbara Coverly, Anthony Bourne, Barbara Adams, Colyn Payne, Grace Skull, Rita Young, Alan Phipps, Jennifer Miller, Carol Collett, Georgina Thomas, David Largent, Kathleen Sparrow, Valerie Streeter, Carole Allen, Rhoda Wilkins, Gordon Kuhrt, Trevor Lovell, David Hunt, Christine Hill, Georgina Bardo, Shirley Gibson, Carole Sheath, Margaret Marshall, Hazel Trollope, Vivian White, Jean Potter, Joan Wing, Heather Mitchell, Pamela Phillips, an entry with Reigate and Redhill postmark, Muriel Eldridge, Isobel Baker, Linda Reed, Brvan Green, Diana Rodgers, H. Griffiths, Marv Green, Jean White, Christine Aves, Jessie Wing, Pamela Edwards, Irene Wobev, Raymond Rudd, Graham Phillimore, David Payne, Michael Saunders (Hailsham), Pat Brady, Colin Chandler, Douglas Plummer, Pat Trollope, Fred Cooper, Joy Emmerson.

Commended: James Short, Mary Race, Anne Robinson (Hadleigh), Percy Carr, Malcolm Clarke, June Barker, Christine Ruffles, Joy Bennett, Janet Scruby, David Pearce (Badingham), Alice Scholes, Marlene Simmons, Margaret Brook, Ronald Howe, Mary Vines, Valerie Homewood, D. J. Perry, Maureen Burdon, Alan Button, Rosemary Willis, Denise Dade, Brian Ruffles, Sally Vines, Pearl Norman, Roy Perry, Vera Farrow, Ronnie Hagger. The following sent correct answers but omitted references: Keith Burke, Lynette Gresham, Margaret Cottington, David Pook. The following

gave the questions correctly, but did not write out the answers as instructed: Vera Crowhurst, Helen Clark, Leonard Rogers, Edward Jackman, Pauline Goddard, Leslie Hewitt, Sylvia Winterton, Beryl Noble, Gwendoline Sansom. Valerie Short and Michael Saunders (Epping) also tried but did not quite understand the instructions.

Lower Group, age under 12

Prizewinners: 1. John Whinney, aged 8, "Mount Zion" Sunday School, Ipswich.
2. Paul E. Debenham, aged 8, Horham Sunday School.

Special Mention: Paul Harvey, Colin Brown, Michael Madder, Elizabeth Allick, David Jaeger, Jill Bannister, Penrose Wright, Brenda Burman, Ann Green (a Braille entry).

Very Highly Commended: Colin Howells, Arthur Blaxall, Jennifer Clarkson, Janet Moore, Adrian Barnes, John Eldridge, Carol Blaxall, Susan Orchard, Pamela Payne, Gerald Hall, Joscelyne Large, Dawn Cook, Elizabeth Relf, Janet Fenn, Judith Foskett, Sheila Clover, David Kilminster, Douglas Earl, David Mitchell, Colin Rayner, Sylvia Bish, Marjorie Moon, Michael Brown, Ann Lawrence, John Curtis, Joan Solly, Barbara Jackson, Hazel Hemmaway, Rosemary Ruffles, Jean Webb, Philip Wolstenholme, Cynthia Smith, David Mouqué, Hazel Green, Michael Brewer, Brenda Wright, David Randall, Ann Mouqué, Michael Payne, Graham Wiseman, Pauline Marjoram, Elizabeth Hogwood, Derek Asplin, Pearl Saunders, Pauline Lovell, Rose Leaver, Margaret Blaxall, Peter Smith, David Paveling, Jill Cardy, Stephen Hill, Ann Baliga, Mary Garner, Ann Orchard, Jeanette Green, Colin Wilkins, Jane Moore, Brian Rippon, Rosemary Leeks, June Collett, Roy Bannister, Margaret Orchard, Graham Eldridge, Mary Knight, Juliet Wobey, Peter Perry, Jean Warren, Alison Smith, Madeline Dudley, Hazel Smith.

Highly Commended: Barbara Hall, Gerald Pearce, Merry Lyall, Janet Sullivan, Derek Barkaway, Jean Emeny, D. Holmes, Gillian Harvey, Margaret Symonds, Jean Gardner, Susan Kempster, Helen Fromow, Pat Aland, Paul Orchard, Bernard Wright, Geoffrey Crispin, Margaret Day, B. Asplin, Elizabeth Pickering, Joyce Lawes, Michael Gull, Jean Hill, John Smith, Anthony Butler, Sylvia Reeve, Pauline Crees, Colin Seabrook, Margaret Mouqué, Anne Honeysett, Margaret McGillicuddy, Stephen Sibthorpe, Jean Mitchell, Valerie Lawrence, Joyce Catling, Trevor Gull, James Bugg, Margaret Baker, Christine Jermyn, David Smith, Olive Reeve, Geoffrey Kimber, Christine Smedley, Rosemary Wright, Philip Brown, Margaret Austin, Lois Mason, Marian Ginger, Christine Phillimore, Evelyn Farrow, Pamela Monaghan, Christopher Coverly, Diane Cole, Valerie Barnett, John Hart, Ruth Goddard, Olive Butters, David Pearce (Staines), Joan Terry, Roger Osborne, Diane Yates, Dorothy Goodwin, Morris Charles, Marion Collins, Olive Baker, Lorna Bradshaw, June Hodges, Doreen Pearsall, Norma Sullivan, John Pratt, Gwendoline Reeve, Peter Muddell, Marion Montague, Rachel Collins, Julie Chapman, Sandra Spurling, Peter Leaver, Maureen Hart, Leslie Wainwright, Philip Sowerbutts, Carol Read, David Bucknall, Jimmy Stockman, Eileen Chandler, Jacqueline Hall, Irene Davey, Francis Mason, Brian Eagling, Jane Cornwell, Barry Sheehan, Stanley Potter, Ronald Harper, Elizabeth Bacon, Margaret Robinson, Jennifer Nustedt, Philip Blyth, Michael Bardo, Ruth Bucknall, Christine Batchelder, Keith Cook, Rosemary Reeves, Joyce Beales, Rosamund Johnson, June Hill, Edward Stroud, Anthony Good, Graham Barber, Alan Barber, Peter Nustedt, Janet Phillips, Brenda Turnham, Ann Wing, Jennifer Tomlin, Richard Stevens, Shirley Drury, John Bugg, Jennifer Scholes, Raymond Hunt, Denise Burrows, Ruth Baker, Peter McGillicuddy, Christopher Blyth, Alan Braithwaite, Susan Oppett, Peter Marjoram, Rona Collar, Alan Willis, Kenneth Warn, Pamela Street, Hazel Muddell, Heather Laver, David Kear, Brenda Sharp, Sandra Pearce, Bette Mumford, Valerie Witchell, Audrey Jermyn, Rosemary Robinson, Jacqueline Johnson, Barry Spence, Maureen Stockman, Alfred Burrows, Rodney Dade, Brenda Cater, Geoffrey Goodwin, Christine Barnett, Shelia Stansfield, Alfred Bird, Stephen Reay,

Roy Griffiths, Barbara Sewell, Gwyneth Bick, Raymond Cole, Jennifer Rushbrook, Maurice Short, Janet Knight, Pauline Mooney, Ralph Griffiths, Richard Day, Pamela Barlow, Christine Dobson, Gillian White, Ann Burgess, Rodney Wright, Carol Willett, Maureen Sparrow, Kathleen Phillips, Susan Vines, Malcolm Ager, Kenneth Norcott, Mary Williams, Maureen Bick, Jennifer Jenn, Daphne Pettitt, Paul Mayhew, David Honeysett.

Commended : Lilian Carr, Melvyn Carney, Lynda Flanaghan, Pearl Bancroft, Pat Davies, Diane Lane, Gerald Scruby, Joan Quattromini, Carol Turnham, Roy Glencross, B. Fleming, Leslie Oram, Jennifer Maidment, Judith White, Jeffrey Ball, Carol Anthoney, Jean Rogers, Margaret Grundy, Pauline Colgate, Patricia Mooney, Janet Williams, Mary Hawes, Sylvia Baker, Colin Titt, Colin Molley, Daphne Ruffles, Rita Flanaghan, Jean Cooper, Tony Ruffles, Carol Glencross, Tony Dacre, Julia Mooney. The following sent correct answers but omitted references : Patricia Bridger, Rosemary Taplin, Michael Gresham, Pat Fraser, Marion Jones, Anne Blake, Roy Fernie, Avril Hart, Carol Fraser, Valerie Askew, Margaret Taylor, Lynda Joyce, Christopher Russell, Jean Fernie, David Pinchess, Janice Moore, Roger Taylor, Richard Plummer, Sylvia Nuthall, Mary Prime, Francis Kettle, James Nuthall, Christina Lane, Christine Welham. Vivienne Hurren and Sonia Hall sent the answers to the questions only. The following sent the questions but omitted to write out the answers as instructed : Paul Goddard Leona West, Rosemary Aldous, Pauline Morford, Cheryl Diggins, Margaret Piggott, Janet Bedford, Maureen South, Sheila Maloney, Sheila Page, Lillian Frost, Sheila Crampton, Barbara Meeks, Patricia Maloney, Valerie James, Hilary Diggins, Robert Aldous, Elizabeth Hale, John West, Robert Crampton, Christine Pink, Doreen Cole, Andrew Danskin, David Julian, Patricia Julian, John Danskin, Sandra Buck, William Fowler, Maureen Dent, David Turner.

Also Tried : Trevor Williams. **Late Entry :** Mary Edwards. **Not for Competition :** Miss Ruth Butters. **Omitted from Honours List :** Alan Smith.

The competition for highest entries was very keen. Belvedere just managed to hold first place, but North Finchley and West Ham came very close.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

There is not much room for my letter this time but I want to wish you all very happy holidays from school and a happy summer term when you go back. It was a pity that there was an error in the printing of the Bible Searcher in the last issue but no boy or girl has been allowed to suffer by reason of a printer's error. What a good thing that none of us have to print " Rays ". I am afraid printer's errors would then cease to be a rarity.

I want to send a special message to Madeline Dudley, who is in hospital and has sent her Searcher entry. Keep on searching, Madeline, and if you are regular, there will be an Honours Certificate at the end of the year. And may the Lord bless you and heal you before long.

I was pleased to receive letters from : Isobel Baker, Irene Baldwin, Brenda Barrett, Sylvia Bish, Margaret Cottington, David Hunt, J. P. Johnson, Gordon Kuhrt, Trevor Lovell, Margaret Marshall, Graham Phillimore, Kathleen Phillips, Margaret Piggott, D. B. Pook, James Ransome, Rhoda Warren, and Jessie Wing. Also I was glad to hear from the following friends : Mr. W. H. Allick, Mrs. Gladys Bucknall, Mr. Robert Davis, Mrs. F. Dudley, Mrs. G. E. Gould, Mr. H. W. Harmer, Pastor M. M. Howells, Mr. Alfred J. Jermyn, Miss W. A. Jordan, Mr. G. Leng, Mr. M. J. Light, Miss M. Linggood, Mr. T. H. Midmer (our heartiest good wishes to you and the boys and girls at " Ebenezer " S. S.), Pastor V. S. Moss (glad to hear the good news), Mrs. G. E. Plummer, Mrs. R. V. Rippon, Miss E. Skull, Mr. S. A. Toms, and Mr. W. H. Trowbridge.

May the Lord bless you all,

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

RAYS

FROM THE EAST
for young people



One of our young Christians

issued by the

STRICT BAPTIST MISSION

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

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No. 148 June—July 1956

CHALLENGE : DISCOVERY : RESOLUTION

Surely there is no English boy or girl who has not seen the picture of Sir Walter Raleigh as a boy listening to the tales of the old sailors who had sailed the Spanish Main. There he is with a little model ship before him, drinking in the stories, his face glowing with interest and love of adventure, and in the background one can see the sea and the ships.

Challenge

It was only a few years before, in 1572, that Sir Francis Drake had sailed the Atlantic Ocean in his little sailing ship, so small that it would almost go inside the saloon of one of our modern trans-atlantic liners. And yet he had fought his way across thousands of miles of sea destroying Spanish ships and capturing Spanish towns in Central America. He and his sailors were once on land upon the Isthmus of Panama, and they climbed up to the top of the mountains above the Atlantic coast in order to see what was beyond those mountains. Climbing up a tree to get a better view, Sir Francis Drake saw, spread out before him the vast waters of another ocean, the Pacific, till then unknown to any Englishman. Here was a challenge which Drake had to accept—a vast ocean upon which he had never sailed—and he " besought Almighty God of his goodness to give him life and leave to sail once in an English ship in that sea ". He returned home; he fitted out a fleet of five vessels and started on his great voyage. He rounded South America, by Cape Horn, crossed the mighty Pacific, and came home by South Africa, the first Englishman to travel round the world.

Discovery

It was nearly two hundred years afterwards that another great Englishman, Captain James Cook, a Yorkshireman from Whitby, began to explore those same seas in more detail. He sailed forth in the good ships " Endeavour " and " Resolution " and in some of the most wonderful voyages of all time, he explored the Southern seas, with their hosts of islands, and opened up New Zealand, Australia, New Guinea, the Antarctic lands, and the Pacific islands of the New Hebrides, the New Caledonia, and the Sandwich Islands. It was here in 1779 that he was murdered by the natives. James Cook was probably the greatest sea explorer that this country has ever had. He was a great man too and in his heart there grew a great pity for the native tribes whom he met, especially in the islands of the South Seas. In his book, talking of his voyages, he speaks of their darkness and their need of the help and teaching which only can be received through the Gospel.

Resolution

The discoveries of Captain Cook showed something else besides the facts of new seas, new lands and new peoples. There were some who realised that with these new facts there had come

new duties. Our Lord Jesus Christ had said, " Go ye into all the world and preach the Gospel to every creature . . . ", and here in the islands of the Southern seas were millions of men and women and children who had never heard the Gosel. There were those who felt that these words of Jesus must be obeyed, and so a man named Haweis, who had been reading the stories Captain Cook's travels, invited some of his friends to meet him in a coffee house off Cornhill, London. There were only seven of them but they resolved to form a new company for the purpose of taking the Gospel to the islands of the Pacific. A large public meeting was called, directors were appointed and, before very long, a small ship was purchased called " *The Duff* ".

It was on August 10th, 1796, only seventeen years after Captain Cook had been murdered, that " The Duff " left her moorings in Blackwall and slipped quietly down the River Thames, heading outwards towards the sea and the ocean beyond. There were, on board her, 35 souls besides her captain, James Wilson. There were six carpenters, two shoemakers, two bricklayers, two sailors, two smiths, two weavers, a surgeon, a hatter, a shopkeeper, a cotton dealer, a cabinet-maker, a draper, a harness-maker, a tin worker, a butcher and four ministers. But they were all missionaries whose hearts were stirred by their love to the Lord Jesus to leave their homes in England and go to the far distant islands to tell the story of His love to them. Besides the missionaries, there were six children.

" The Duff " had not sailed very far before she was challenged by a British man-o'-war. " What ship is that?" came the enquiry. " The Duff," was the Captain's answer.

" Whither bound?" came the challenge again from the man-o'-war.

" Otaheite," came the answer. And a strange answer it was too, for Otaheite was the other side of the world; so far away that it was doubtful if the naval officer even knew where it was.

" What cargo?" came the question from the man-o'-war.

" Missionaries and provisions ", was Captain Wilson's reply.

That was too much for the officer of the man-o'-war to believe. He had heard of pirates sailing the seas for strange purposes, but he had never heard of anything so strange as a cargo of missionaries sailing thousands of miles to the other side of the world for the one purpose of telling others about the Christian faith.

Yet so it was, both in those days, and and today also. They went out, " not knowing whither they went ", for the sake of the Lord Jesus Christ and in obedience to His command. Only a few weeks back, Mr. and Mrs. Orchard of the Strict Baptist Mission sailed for Malaya to a new and strange land that they have never seen before, to tell the people there of the Lord Jesus. Perhaps before very long we shall be able to tell you more about what they found in this new land, and what they are doing.

SOUNDING BRASS

By Miss Olive Knight, Sendamangalam

It was on a Sunday that I heard the sounds which made me think of the words I have written as title.

At about five o'clock in the morning I heard the hostel gong. It was time for the girls who live there to wake up, and soon there was the pleasant sound of singing. As it was Sunday they sang several lyrics before rolling up their mats, and getting on with other jobs. It isn't always easy to sing when we wake up in the morning, but I'm sure it would be a good thing if we did. If you wake up at five in the morning make sure that you sing very softly and don't disturb others who need to sleep longer.

A Call to Worship

The time was a quarter past eight when I heard another gong and knew that someone was hitting the brass gong at the chapel with a wooden mallet. Many people do not have clocks, so the gong was sounded to tell us that the morning service would commence in fifteen minutes' time. Some of us were not surprised that the first hymn was "All hail the power of Jesus' Name ", for it seems to be a favourite of the man who was preaching that day.

A Call to Witness

There was something unusual about the service. The preacher announced that we should hear a testimony. It was the headmistress of the Sendamangalam Mission School who stood in front of us, and praised God who saved her life when she was bitten by a snake. She reminded us that we must be prepared to meet God at any time. When she was in danger it was the verse which she had been teaching to her class a few days earlier which helped her very much. " Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." Proverbs 1, verse 33. She asked us to pray that she might know why God had preserved her alive, and that she might do His will.

A Call to Mourn

As the service continued, I once again heard sounding brass. This time it was gongs and bells at the front of a funeral procession. A young mother was drowned in a well the previous day, and they were carrying her body out of the village to the burning ground. We were sad. She had heard of the Lord Jesus at school, but had she trusted Him? How sad her uncle and aunt, with whom she was living, and who had cared for her when she was a girl, must be. The sermon was reminding us that the Lord Jesus became man and suffered and was tempted as we are, and that He is our victorious Captain, whom we must obey.

A Call to Rejoice

Later in the day gongs were being sounded in front of a group of people who were walking along the road. It appeared to be a wedding party. As they went out of the village one of them was

carrying some young seedlings, which they probably left at the temple where they went to worship, because I did not see them when they returned.

We very often hear the sound of brass bells and gongs. Do you remember what the Bible says about sounding brass? You can find the answer in 1 Corinthians, chapter 13.

OUR DAILY BREAD

Bread is needed everywhere by all people in all lands. Perhaps that was why God made a certain grass to grow equally well in most parts of the world, and certainly in the parts where there are most people to be found. That certain grass is called Wheat, and the seeds of this grass when ground become flour, and flour when baked becomes bread, and bread is the staff of life upon which we all depend each day. We do not always realise that our much-prized wheat is only a grass, but it is one of the signs of God's loving care for us that He has provided us with this grass which produces the seed of wheat, upon which we all feed. If He had not made this provision countless millions would never have received their daily bread. In this Searcher, we are to think about many men and women from the pages of the Bible who received daily bread—some thanked God for His loving gift, others received it without returning thanks.

Lower Group, age under 12

Read through the chapters named very carefully and find the names of the persons referred to in the questions. Then write down the **name only**, and give the book, chapter and verse where found. **Do not write out the verses in this part.**

1. Who gave the Egyptians bread in exchange for cattle?
2. To whom did the ravens bring bread morning and evening?
3. Who hid an hundred prophets and fed them with bread and water?
4. To whom did David say, Thou shalt eat bread at my table continually?
5. Of whom do we read that he took bread and gave thanks to God?

The answers will be found in Genesis 47; 1 Kings 17; 1 Kings 18; 2 Samuel 9; Acts 27.

Then underneath your list write out the verse in Matthew 6, in which the words "**our daily bread**" are found.

Upper Group, age 12 and under 16

Find the answers to these questions as well as the Lower Group:

6. Who spake these words, This is the bread which the Lord hath given you?
7. Who spake kindly to the King of Judah and gave him a daily allowance of bread?
8. Who took ten loaves to his brethren in the camp?
9. Who was given a piece of bread daily, at the King's command?
10. Who was invited to eat bread with the reapers?

The answers will be found in Ruth 2; Exodus 16; 1 Samuel 17; 2 Kings 25; Jeremiah 37; but not in the same order. Write out your answers in the same way as the Lower Group and underneath your list write out the verse in Luke 4, where the words "**man shall not live by bread alone**" 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 October, 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 2d. stamp, provided the weight does not exceed 4 ozs.

CLOSING DATE—JUNE 30th, 1956.

The new Postal Regulations make a 2d. stamp necessary.

RESULT OF LAST BIBLE SEARCHER

We were very pleased that so many of you were able to get your entries in in time although "Rays" was rather late. We welcome Tadworth Sunday School; and 60 new searchers. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Nancy Motts, aged 14, Fryerns S.S., Basildon.
2. Dorothy Saunders, aged 14, "Providence" S.S., March.

Special Mention: James Ransome, Pamela Buss, Kathleen Sparrow, Jean Cartwright, Malcolm Swan, Irene Baldwin, Percy Carr, Rhoda Warren, Valerie Streeter, Ruth Laimbeer.

Very Highly Commended: Michael Horrex, Brenda Watts, Ronald McGillicuddy, Carole Good, Irene Wobey, Janet Buss, David Hunt, Pauline Barkaway, Margaret Rivers, Douglas Plummer, Alan Phipps, Christine Hill, Isobel Baker, Peter Swan, Alice Scholes, Rita Young, Grace Skull, Monica Ransome, Edna Stokes, Graham Pearson, Margaret Marshall, Christine Ruffles, David Largent, Ruth Ager, Mary Oxborrow, Jennifer Miller, Jean Potter, Patricia Walker, Margaret Gould, Pauline Saunders, Christine Aves, Alan Button, Georgina Bardo, Maureen Hammond, Glenda Hart, one entry from North Road, Brentford (no name).

Highly Commended: Helen Sibthorpe, Frederick Cooper, Barbara Coverly, Jean Lott, Margaret Jopling, Peter Perry, Ann Robinson, Jane Donald, Joan Wing, Patricia Ratcliffe, Jean White, David Payne, Sidney Skull, Margaret Brooke, Carol Collett, C. Howells, Margaret Dewsbury, Vivian White, David Burman, John Prime, Sally Vines, Philip Bird, Maureen Burden, Joy Emmerson, Anthony Bourne, James Short, Graham Phillimore, Susan Cantor, Mary Race, Judy Symonds, Christopher Bacon, Christine Cooper, Janet Badcock, Jessie Wing, Rachel Lewin, Gordon Kuhrt, Carol Sheath, Joyce Barkaway, an entry with Middlesbrough post mark, Shirley Harper, Doreen Randall, Leslie Smith, Andrew Symonds, Lilian Thomas, Colin Chandler, Colin Payne, Sylvia Gillies, Barbara Adams, Jacqueline Morriss, Malcolm Clarke, David Wilcox, Mary Pickering, Barbara Sowerbutts, Sheila MacLean, Joan Terry, Iris Simpson, Mervyn Prime, David Pook, Mary Vines, Nancy Allick, June Morris, Jill Bannister, Hilda Cornwell, Pauline Wilcox, Carole Smith.

Commended: Mary Green, Sylvia Anderson, Leslie Hewett, Denis Perry, Rhoda Wilkins, Pearl Norman, Trevor Lovell, Stephen Mole, Lilian Sharp, June Dear, Ann Thompson, Pat Trollope, Frances Burgess, Roy Perry, Hazel Trollope, Leonard Rogers, Malcolm Wheeler, R. A. Rudd.

Answered Upper Group only: Georgina Balaam, Pauline Barton, Anne Clarke.

Lower Group, age under 12

Prizewinners: 1. Colin Wilkins, aged 10, Potten End S.S.
2. Audrey Jermyn, aged 11, Bermondsey S.S.

Special Mention: Diane Gates, Rosemary Robinson, Colin Rayner, Marjorie Moon, Cynthia Smith, Elizabeth Allick, David Jaeger, Patricia Bridger, Margaret Austin, Jean Warren.

Very Highly Commended: Rosemary Wright, Jennifer Clarkson, Margaret Mouqué, Marion Hawes, Michael Brewer, Ann Baliga, Brenda Wright, Alison Smith, Susan Orchard, Pauline Crees, Pamela Payne, Christopher Shrimpton, Sylvia Prigmore, Sheila Clover, Ann Hayday, Paul Orchard, Brian Rippon, Elizabeth Hale, Janet Sullivan, Daryl Holmes,

David Mouqué, Margaret Crispin, Margaret Orchard, Peter Muddell, Keith Hawes, Ann Mouqué, Sylvia Saunders, Joyce Catling, Derek Asplin, Elizabeth Hogwood, Pearl Saunders, Rachel Collins, Dawn Cook, Keith Halson, Margaret Symonds, Mary Garner, Gerald Hall, Susan Kempster, Barry Sheehan, Jane Moore, Janet Bedford, Ruth Bucknall, Ann Green (a Braille entry), Angela Fletcher, John Howells, Ann Kimber, Maureen Davies, Margaret Taylor, John Eldridge, John Whinney, Graham Wiseman, Jean Emery, Marion Collins, Elisabeth Relf, Janet Williams, Rodney Dade, Christine Parrick, Margaret Wheeler, Jeanette Green, Colin Brown, Jennifer Jenn, Pauline Lovell, Christine Phillimore, Rosemary Leeks, Margaret Day, Evelyn Farrow, Douglas Earl, Michael Brown, Brenda Burman, Sandra Hills, Mary Knight, David Kilmister, Brenda Sharp, Brian Asplin, Ronald Harper, Rosemary Taplin, Pauline Colgate, Penrose Wright, Marian Ginger, Michael Payne, Sheila Maloney, Alfred Burrows, Morris Choulis, Robert Aldous, Rose Leaver, Kenneth Warn, Barbara Jackson, Valerie Barnett, Rosemary Ruffles, Graham Eldridge.

Highly Commended: Diane Langdon, Jane Cornwell, Royston Kent, Derek Barkaway, Bernard Wright, Geoffrey Kimber, Judith Foskett, Heather Witchall, June Pettitt, Jennifer Pickering, Olive Reeve, Mary Stockbridge, Christine Barnett, Lilian Carr, Denise Burrows, Peter Smith, Leslie Wainwright, David Paveling, Stanley Potter, Lois Mason, Alan Smith, Jeanette Kinch, Carol Cripps, Carol Read, Juliet Wobey, Bette Mumford, Doreen Pearsall, Adrian Barnes, Sandra Hotson, Jean Mitchell, Paul Debenham, Eileen Chandler, Margaret Draysey, Jennifer Scholes, David Marshall, Janet Fenn, Mary Edwards, Marilyn Carey, Sylvia Bish, Carole Chapman, Michael Madder, Pauline Marjoram, Gilliam White, Valerie Askew, Jacqueline Hall, Christopher Coverly, Mary Williams, David Kear, Hazel Muddell, Ralph Griffiths, Brenda Lovelock, Arthur Blaxall, Robin Waldock, Doreen Dewsbury, Colin Seabrook, John Wayman, Anne Honeysett, Carol Blaxall, Margaret Baker, David Agley, Joscelyne Large, Frances Mason, Marilyn Foster, Jean Webb, Christine Batchelder, Christine Jermyn, Pauline Morford, Julie Chapman, Leslie Oram, Ann Orchard, Roger Taylor, Lillian Frost, Keith Cook, Valerie Witchell, Joyce Smith, Rosemary Tedder, David Bucknall, Barry Spence, Roy Griffiths, Margaret Robinson, Alan Liles, David Greeves, Michael Bardo, Patricia Maloney, Joy Dickerson, Pauline Sparrow, Alan Saunders, Barbara Hall, Christine Hales, Vivienne Crown, Gillian Harvey, Rodney Wright, Heather Laver, Peter McGillicuddy, Hazel Smith, Richard Plummer, Sylvia Baker, Philip Wolstenholme, Ruth Goddard, Gwendoline Reeve, Richard Day, Linda Lennox, David Randall, Lorna Bradshaw, Anthony Butler, Pat Aland, Jenniffer Nustedt, Carol Anthoney, Sandra Spurling, John Smith, Jean Cooper, Daphne Pettitt, Kenneth Norcott, Pearl Bancroft, Maureen East, Mary Bullock, Judith White, Carol Fraser, Richard Stevens, Gerald Pearce, Sheila Page, Veronica Foreman, Philip Stoddard, Elizabeth Pickering, Joyce Balaam, Brian Eagling, Derek Fowlie, Graham Barber, Irene Davey, Marion Jones, Jean Rogers, Ian Church, Sonia Hall, David Fenn, Rosemary Aldous, Peter Leaver, Avril Hawkins, Philip Sowerbutts, Mary Hawes, Gillian Johnson, Susan Piper, Ruth Baker, Olive Baker, Maureen Stockman, Ann Wing, Maureen Bick, Maureen Sparrow, Barry Taylor, Marion Petty, Christine Hart, Maurice Short, Pat Davies, Carol Willett, P. Harvey, Stephen Reay, Ann Burgess, Diane Lane, Christine Pink, J. Nuthall, Yvonne Slemmonds, J. Smith (West Ham), Elizabeth Bacon, Carol Glencross, Malcolm Drew, Margaret Blaxall, Valerie Walker, Maureen Wilkinson, Alan Barber, Jill Darrant, Paul Barrett.

Commended: Andrew Hewett, Barbara Meeks, David Smith, Pauline Lott, Madeline Dudley, Jacqueline Darrant, Rita Flanaghan, Joan Thomas, Brenda Hollox, Trevor Williams, Gwyneth Bick, Valerie Reynolds, Edward Stroud, Janet Read, John Kappler, Jennifer Maidment, Norma Sullivan, Pamela Stroud, Paul Goddard, Jennifer Rushbrook, Valerie Massey, Margaret Grundy, Francis Batchelor, Joyce Plummer, Jenny Sherman.

Belvedere and West Ham tied for the first place; North Finchley came second; Bradenstoke third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

What is the longest bridge in the world? The answer is the "Thousand Islands" Bridge, opened in 1938, which links New York State with the Province of Ontario in Canada. What is the most famous bridge? One might suggest London Bridge, or the Tower Bridge. What is the most used bridge? The answer would be Manhattan Bridge, New York, linking Brooklyn and Manhattan. And one might go on to ask questions about bridges such as "What is the world's most beautiful bridge?" The answer might well be the Sydney Harbour Bridge in New South Wales. The world is full of great bridges, long bridges, wonderful bridges and bridges of all kinds used for the purpose of joining two pieces of land, or two countries. There is a clever but little known bridge in Middlesex where three bridges unite at the same spot. The top one is a road bridge, the second one underneath, that is a railway bridge, and, bottom of all, a bridge carries the railway over a canal.

I am thinking of a far more wonderful bridge than any of these, however. It is a bridge which joins people all over the world, in all countries and continents. It is a bridge which joins people of all races and all times. It is the oldest bridge and yet it is the greatest. It is the longest and yet it is the safest. It is the most used of any and yet it is the most beautiful of all. For it spans all time, all distance, and it meets all needs. It is the Gospel—the Good News—of the Love and Grace of God.

The Bridge began before the world began but it is seen at its most beautiful in the story of Our Lord Jesus Christ. Even then this was nearly 2,000 years ago and how can the Good News come to boys and girls today in England and India and all parts of the world. It is here that the Bridge is so needed, if the Good News of so long ago is to cross the centuries and come to our hearts. This wide gap made by Time is filled by God's Holy Spirit. He takes the words, the stories, the Person of Jesus and He brings them all across the world, and all across time too, to you and to me, to children of England and India, to children in all the world, and He makes Jesus so real to us that we can almost see Him, hear His words, and worship Him. He brings Him to us with such power that we come to know indeed that Jesus is the Son of God, to believe that He died for us and that all He said was the truth above all truth.

Just as Jacob saw the ladder coming down to his very feet, so the Holy Spirit brings Jesus into your very heart. That blessed Bridge comes to you wherever you are, and in whatsoever part of the world. Not only is this so, but you may travel on the Bridge also. For God's Holy Spirit is the Link by which we are joined to the Lord Jesus, whether it be the Lord Jesus who lived on earth, or the Lord Jesus who is now in heaven. We may travel to Him in spirit and speak with Him whilst we live upon this earth by means of this blessed Bridge. And then one day the Bridge will carry us over death, right into the Presence of the Lord Jesus for ever.

I wonder if the Bridge has come to your heart and if you have crossed from death unto life. I wonder if Jesus Christ is a real Person to you, or whether He is Someone very far off. If this is so, and if Jesus is to you Someone all in the past, will you not pray to the Holy Spirit of God? Will you not ask Him to teach you your need of Jesus and then bring Him to you in all His love and power?

I was pleased to receive letters from Robert Aldous, David Greeves, Ann Green, Mervyn Prime, and Brenda Watts. Also the following friends kindly wrote to me: Mr. Robert Davis, Mr. E. W. Fromow, Mr. H. W. Harmer, Mr. Alfred Jermyn, Miss W. Jordan, Mrs. F. S. Kimber, Mrs. G. Leaver, Miss M. Linggood, Mrs. H. D. Marjoram, Mrs. E. Petty, Mr. Robert Stevens, Mr. W. H. Trowbridge, Mrs. L. E. White and Mrs. G. F. Wright (our love to Bernard).

With every good wish to you all,

UNCLE PETER.

SEE SPECIAL ANNOUNCEMENT INSIDE

RAYS

FROM THE EAST

for young people



Dr. Ruth Harris on the Kolli Hills

issued by the

STRICT BAPTIST MISSION

of Pastor J. K. Thorpe,

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

Price 12s. per 100, postage extra

No. 161 August—September 1956

★

ANNUAL "RAYS" RALLY

All Boys and Girls will be welcomed

Saturday, September 22nd, 1956

at **3.30 p.m.**

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

Speakers :
Missionaries, Mr. and Mrs. GEORGE CHAMPION

Come and join us in this Annual Celebration. Tea and Lemonade will be provided, but bring your own "eats" in a bag.

KOLLI HILL BOYS AND GIRLS

By Dr. Ruth Harris

Hear the sound of merry laughter! Hear the sound of a monotonous drone, as though someone is repeating something over and over again! See them playing round my bungalow—little boys and bigger boys! See some of them with their eyes glued to a little book called "The Way of Salvation", learning the texts they have come to say.

Texts After Lunch

It is about 1 p.m. and these boys have collected on my verandah. They are waiting for me to come and hear them say their texts so that they may receive the Tamil text postcards some of you have sent to India. They have come in the interval between morning and afternoon school, and have had their midday meal which they brought with them in small tiffin-carriers. These they have deposited on the verandah.

Using The Picture Text Cards

Some of the children are very small and it is only with great difficulty that they learn a text of four or five words. Mary, a Christian girl of about eleven years old, helps me to teach them. She herself has learned all the texts in the little book and so has received a Bible. She tells me that the text cards she has received she has given to her father, who gives them to the boys and girls in the school where he teaches.

Taking The Message Home

Some of the older boys say three or four texts at a time and so go off with four cards, much to their delight.

There is one boy who has left school to work on his father's lands and to graze the cattle. While grazing cattle and in spite of the other cow-boys making fun of him, he continues to learn texts, and, because his village is about a mile away, he comes now and again and says eight to ten texts at a time. He has nearly finished the little book and hopes to get a Bible when he has done so. One of the other Hindu boys has already received a Bible.

There are one or two girls who come along with the boys, but they are not very regular.

Please pray for these boys and girls.

"COME WITH ME"

Who would not like to do so if they could, when the invitation is from Pastor J. K. Thorpe, General Secretary of the Mission, and when he invites us to come with him for a magic tour half-way round the world? It would cost far too much for us all to go with the Secretary and so, since he cannot take us all, he has done the next best thing and has written a little book in such a way that anybody with half the imagination of any boy or girl can enjoy the pleasure of the trip without any of its discomforts.

The story starts with a train off the rails at St. Pancras and then, having got over that difficulty, you journey on in the liner S.S. **Orcades** and see some of the magic sights of the East until you come to rest on the soil of India at the first little railway station on India's southernmost tip.

Onwards we go to meet each one of our missionaries and see them at work in their stations. There are ten beautiful new pictures of them, each one taken in their own field, and the journey goes onwards by train, Mission van, and even bullock-cart, through the midst of the work of the Mission by way of Kovilpatti, Paniadipatti, Sendamangalam. Then we climb the steep slopes of the Kolli Hills in a manner so different from all other means of transport that even the General Secretary doesn't admit to it. At last, however, we get up there and see much of what there is to be seen before we come down again to the plains and begin our journey again by way of Namakkal, Madras, and Vellore. Hot, dusty and wearisome it must have been, but the story of the work of God's Spirit in India is as refreshing as the morning dew. A gathering around the Lord's Table in a little Indian village near Madras, brings the Indian journey to a fragrant close.

Interest in our journey must not flag, however, for we are off again by plane across the Indian Ocean to Singapore, breaking entirely new ground for our Mission. Arriving there we meet representatives of the Overseas Missionary Fellowship of the China Inland Mission and realise how God has been at work in their minds and in ours also, at one and the same time, in order to bring the Gospel of Salvation to the three-quarters of a million Tamil souls in Malaya. Mr. and Mrs. Orchard are there now but readers of "Come With Me" obtain a preview of that land as seen through the eyes of Pastor J. K. Thorpe, which is interesting, instructive, and informative.

All good things come to an end, and so does our journey of 18,000 miles; back in London again. But for those who have any love for our Mission, this little book is a thriller, and it is up-to-date too. And if perhaps you do not know the work of the S.B.M. then you get as good a glimpse of its blessed labours as it is possible to get, short of going to India yourself. For all this the modest sum of 2s. is asked. Make sure that your copy is of the first edition. It should by now be in the hands of your local Mission Secretary, or by post from the Mission House.

"I'LL SHOUT FOR YOU"

By Miss Olive R. Knight (Sendamangalam)

I expect that you have often shouted and have enjoyed doing it when you have been playing games. Sometimes you will have shouted to encourage others to play well and win. There are people who get angry and shout unkind words. I hope you are not like them. When we read in the Bible of people shouting, we often find that it was because they were happy and wanted to praise God with all their energy. At other times they shouted in battle. They also shouted to welcome their king. Many of you will remember our Queen's coronation and how you helped to shout, "God save the Queen". But the boy who looked at me one afternoon and said, "I'll shout for you", was not thinking of things like these. He wanted to earn some money.

A Shouting Festival

It was market-day, and two days later a Hindu festival was to be celebrated. The main street in Namakkal was crowded with people. Any empty spaces by the roadside were occupied by tradesmen who displayed their goods on sacks spread on the ground. Behind some of them, and overshadowed by the Namakkal Rock, were merry-go-rounds and swing-boats. Although you might have thought that they looked too old to be safe, many children and older folk were enjoying themselves on them. It was very noisy. Some people were shouting about the things they wanted to sell. Others were shouting at their bullocks as they tried to drive their carts along the road. Pedestrians had to be shouted at so that they would get out of the way (there are no footpaths). The few buses and lorries had to move almost at walking speed in spite of the almost continuous "honking" of their horns.

Shouting to Help

It was while I was standing between two stalls by the roadside that the boy spoke to me. We sometimes see a man or boy beating a small flat drum and walking in front of someone with goods to sell. From time to time the drummers will shout about the fine oranges, or whatever it is they are selling. The boy who spoke to me had no drum but had been watching and trying to memorise what I said about the books I had been showing. He and the other boys had not bought any, but a girl gave me a coin worth about a farthing in exchange for a booklet about a girl whose story you can read in 2 Kings, ch. 5.

God's Word—Silent and Powerful

As the boy said, "I'll shout for you", I knew that he thought I was not very good at shouting. I agreed with him! However I decided not to employ him. As I walked among the people that afternoon I met some who looked at the books, but refused to buy when they realised that they were books telling of the Lord Jesus. Many said that they could not read but several of these people bought books for their children. Nevertheless, there were some

men and older school children who bought Gospels and other books, for the books were cheap, so they decided to buy and see what they had to say.

The Quiet Voice That is Heard Afar

You can help these people. If you all shouted as loudly as you could, they would not hear you. But one of the most wonderful things that we can do is done quietly, and through it we can be a blessing to people far away from us. You will have guessed what I mean. When we pray in Jesus' Name, God graciously hears and answers. Let us pray for the many people, young and old, who read God's word that we all may rejoice and not fear when "The Lord Himself shall descend from heaven with a shout".

BIBLE CONTRASTS

Here is a Searcher which you will all like, for it goes just the opposite way, and what boy or girl doesn't like doing that (although it doesn't always pay in the end)! Bible opposites, however, are not just there for the sake of being different, they are there to show us what a difference the Lord Jesus can make when He comes to rule and reign in our life. For He does not see us as other people do; He sees us as He can make us, if only we will learn to trust Him and obey Him. He knows that we need to be just the opposite of what we are, and He can do it for us by turning us right round the other way about. So, as you do your Searcher, look out for the opposites and learn what the Lord Jesus can do.

In each of the questions below you will find some words which are exactly the opposite from one another.

Read through the chapters named very carefully and when you have found the words, **in the same verse,** write out the verse **in full,** giving the book, chapter, and verse where found.

Lower Group, age under 12

1. Scarlet—white.
2. Cold—heat.
3. Joy and gladness—sorrow and sighing.
4. Death—eternal life.
5. Labour—rest.

They will be found in Isaiah 1; Genesis 8; Isaiah 35; Romans 6; Matthew 11.

Upper Group, age 12 and under 16

Answer these questions as well as the Lower Group.

6. Gain—lose.
7. Crooked—straight.
8. Weeping—joy.
9. Darkness—light.
10. Rich—poor.

They will be found in Psalm 30; Isaiah 9; Isaiah 40; 2 Corinthians 8; Matthew 16; 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 December, 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 TWOPENNY 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 2d. stamp, provided the weight does not exceed 4 ozs.

CLOSING DATE—AUGUST 31st, 1956

The new Postal Regulations make a 2d. stamp necessary.

RESULT OF LAST BIBLE SEARCHER

We were very pleased with the response to this Searcher, and we welcome 63 new Searchers. Amongst these were entrants from several Schools that we have not heard from for a long time. You will find your names in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Malcolm Swan, age 12, Grove Road S.S., Eastbourne.
2. James Abbott, age 15, "Providence" S.S., March.

Special Mention: Valerie Streeter, Barbara Coverly.

Very Highly Commended: Vivian White, Colin Chandler, David Hunt, Alice Scholes, Christine Hill, Michael Horrex, Ruth Adams, Anthony Bourne, Joy Emmerson, Christopher Bacon, Pauline Barkaway, David Largent, Graham Phillimore, Carole Sheath, Brenda Hudson, Sidney Skull, Kathleen Sparrow, Joyce Barkaway, Frances Burgess.

Highly Commended: David Payne, Helen Sibthorpe, Christine Ruffles, Jill Bannister, Irene Wobey, Peter Swan, Monica Ransome, Rosemary Ruffles, Morris Charles, Grace Skull, Graham Pearson, Mary Oxborrow, Patricia Ratcliffe, Janet Buss, Sylvia Gillies, Pamela Buss, Jacqueline Dorling, Percy Carr, Ann Robinson, Michael Ruffles, Rhoda Warren, Philip Bird, Maureen Hammond, Georgina Bardo, Trevor Lovell, Jean White, Freda Gray, Peter Perry, Michael Madder, Maureen Burdon, Vera Crowhurst, Leslie Smith, Jennifer Miller, Pauline Saunders, Christine Aves, Rita Hart, Diane Yates, Jean Cartwright, Gerda Cooley, Nancy Allick, Anthony Stockman, Raymond Rudd, Pearl Norman, David Burman, Carol Collett, Mary Race, Isobel Baker, Valerie Barnett, Jean Potter, Michael Meredith, Margaret Gould, Bronwen Kirkham, C. Howells, Gordon Kuhrt, Christine Cooper, Patricia Walker, June Dear, Diane Cole, Susan Cantor, Christine Waddilove, Judith Oppell.

Commended: Jane Donald (omitted one answer), Denis Perry, Ruth Laimbeer, Irene Pharaoh, Colyn Payne, Henry Griffiths, Ronald McGillicuddy, Shirley Harper, Douglas Plummer, Margaret Marshall, David Pook, Margaret Rivers, Joan Terry, Margaret Dewsbury, Barbara Jackson, Sally Vines, Nancy Motts, Mary Vines, Rosemary Taplin, Margaret Jopling, Barbara Sowerbutts, Malcolm Wheeler, James Short, Carole Smith, Barbara Pearson, Carole Good, Joan Wright, Ian Hayes, Jean Hill, Richard Elliott, Fred Cooper, B. Ruffles, Sylvia Anderson, L. G. Rogers, Joan Wing, Jessie Wing, Leonard Chamberlain. The following omitted the verse in Matthew 6: Brenda Barrett, Malcolm Clarke, J. Symonds, James Ransome, Andrew Symonds, Dorothy Saunders, Mervyn Prime, Stephen Mole, Shirley Gibson. Omitted verses in Matthew 6 and Luke 4: Jean Lott, T. Ruffles, Heather Mitchell, Jennifer Middleton, Edna Stokes, Joyce Mayne, Malcolm Fayers, Edward Jackman. Omitted references: Linda Franklin, James Nuthall. Answered Upper Group only: Philip Laver, C. F. Warren. Answered Lower Group only: Ronald Orton, Joy Bennett, A. Button.

Lower Group, age under 12

Prizewinner: 1. Pamela Payne, age 8, The Tabernacle S.S., Brighton.
2. Margaret Orchard, age 11, Belvedere S.S.

Special Mention: Rosemary Robinson, David F. Mouqué, Jennifer Scholes.

Very Highly Commended: Christopher Coverly, Derek Asplin, Ann Orchard, Mary Garner, Sylvia Bish, Marian Ginger, Pamela Monaghan (also April Searcher), Geoffrey Kimber, Janet Fenn, David Searle, Daryl Holmes, Margaret Wheeler, Ann Mouqué, Sandra Hotson, Arthur Blaxall, Margaret Skinner, Dawn Cook, Carole Blaxall, Christine Meredith, Margaret McGillicuddy, Christopher Shrimpton, Rose Leaver, Margaret Blaxall,

Jennifer Jenn, Margaret Day, Colin Wilkins, Paul Orchard, Douglas Earl, B. Asplin, Jennifer Nustedt, Helen Fromow, Ann Kimber, Peter Leaver, Susan Orchard, Brian Rippon, Colin Chappell, Lois Mason, Elizabeth Hale, David Harmer, John Howells, Mary Lawrence, Angela Fletcher, Peter Muddell, Jennifer Clarkson, Doreen Pearsall, Marion Hawes, Jean Emeny, Adrian Barnes, Elizabeth Allick, Paul Debenham, Pearl Saunders, Brenda Wright, Sheila Maloney, John Whinney, Alan Barber, Philip Sowerbutts, Elisabeth Relf, Marjorie Whayman, John Eldridge, Ann Baliga, Maureen Sparrow, Alfred Burrows, Keith Hawes, Marion Collins, Leslie Wainwright, Colin Campbell, Evelyn Farrow, Mary Edwards, Helen Turner, Christine Phillimore, Colin Payne, Jean Warren, Rodney Dade, Barry Sheehan, Alan Smith, David Kilmister, Rosemary Wright, Madeline Dudley, Mary Knight, David Jaegar, Audrey Jermyn, Joyce Smith, Bette Mumford, Pat Maloney, Cynthia Smith, Brenda Burman, Juliet Wobey, Patricia Bridger Valerie Mitchell, Graham Eldridge, Marjorie Moon, Brenda Sharp, Judith Foskett, Rachell Collins, Lorna Bradshaw, Gerald Pearce, Stephen Sibthorpe, Sylvia Saunders, June Pettitt, Gerald Hall, David Mitchell, David Lawrence, Elizabeth Hogwood, David Pinchess, Peter Smith, Jean Webb, Christine Jermyn, Susan Kempster, Heather Laver, Christine Parrick, David Marshall, Brenda Higgins, Geoffrey Wiskin, Stephen Reay, Margaret Symonds ,Ralph Griffiths, Joyce Stonold, Christine Jack, J. Smith (West Ham), Sandra Hills, Jennifer Maidment, Hazel Muddell.

Highly Commended : Patricia Green, John Pratt, Susan Vines, Heather Witchell, Anne Honeysett, Graham Barber, Brian Croft, Pauline Lovell, Celia Varley, Avril Hawkins, Barbara Hall, Derek Barkaway, Philip Wolstenholme, Ruth Goddard, Pauline Marjoram, Maureen Stockman, Janet Green, D. Ruffles, Pearl Bancroft, Leslie Oram, Mary Stockbridge, Roy Griffiths, Loraine Drewett, Alan Braithwaite, Richard Plummer, Mary Williams, Neville Ruffles, Carole Skinner, John Smith, Michael Bardo, Robin Waldock, Jacqueline Hicks, Lilian Carr, Maurice Short, Richard Day, Hazel Smith, Jimmy Stockman, Marion Petty, Joyce Catling, Valerie Marshall, Frances Mason, David Honeysett, Christine Hart, Michael Gull, Pamela Bradley, Christine Barnett, Deirdre Clary, Elizabeth Bacon, J. Hall, Pauline Colgate, Christine Cole, Rosemary Aldous, Keith Cook, Peter Edwards, Roger Lewis, Fay Mablethorpe, Trevor Gull, Alison Smith, Robert Portlock, Anthony Smith, Janet Doubleday, Christine Smedley, Barbara Martin, John Franklin, Ruth Dobson, Alan Liles, Barbara Simpson, Pauline Mooney, Diane Wheeler, David Paveling, Sheila Clover, Janet Williams, Rodney Wright, Trevor Sennitt, Linda Burgess, Ann Burgess, Marylyn Carey, Brian Eagling, Judith White, Patricia Mooney, Daphne Pettitt, Dennis Bradley, Ronald Harper, Maureen Coleman, Teddy Hollingdale, Sandra Spurling, Pat Shipp, Jeannette Green, Christine Pearl, Derek Fowlie, Colin Rushbrook, Gillian White, Linda Frankland, Valerie Scott, Rosemary Leeks.

Commended : Julia Mooney, Roy Hollingdale, Kenneth Warn, Maureen Anderson, Veronica Foreman, Michael Payne, Carol Reed, Rosalind Wheeler, Jean Mitchell, Margaret Austin, Colin Brown, Hilary Diggins, Joy Robinson, Michael Brown, Janet Bedford, Jean Rogers, Joscelyne Large, Pat Grabania, Jennifer Rushbrook, Carol Rabbett, Peter McGillicuddy, Lesley Collins, Malcolm Drew, Michael Brewer, Doreen Dewsbury, Jean Cooper, Ann Wing, Lydia Clarke, Marion Bolwright, Gillian Starnes, R. J. Starnes, Margaret Bryant, Michael Taylor, Valerie Jerreat, Jean Fernie, Paul Barrett, Robert Aldous, Sylvia Prigmore, James Brewster, Gillian Johnson, Jennifer Mason, David Smith, Jane Moore, Heather Blackwell, Valerie Walker, Pauline Harvey, Pamela Warren, Geoffrey Scott, Sheila Page, Pat Aland. The following gave correct answers but omitted references : Mary Bullock, Brenda Turnham, Kathryn Titshall, Kenneth Ground, Victor Bareham, Carole Glencross, Marie Weston, Paul Wright, Stella Lindsey, Carole Cripps, Sylvia Baker. Omitted verse in Matthew 6 : Linda Redway, Pauline Crees, Linda Brignell, Olive Butters, Linda Lennox, Irene Davey, Denise Burrows, Margaret Draysey, Eileen Chandler, Raymond Cole, Keith Halson, Kenneth Norcott, Alan Saunders, C. Holland, Christine Pink, Sandra Young, Joyce Lawes, Lynn Luxford, Carol Anthoney, Margaret Robinson, Leonard

Wakefield, Lillian Frost, Olive Baker, Pat Davies, David Agley, Peter Dinnage, Joyce Orchard, Ruth Baker, Gerald Thurston.

Not for Competition : Miss Maureen Jackson. Sylvia Hankin sent an answer to the April Searcher by mistake.

Belvedere heads the list; West Ham came second; Bradenstoke third.

We were pleased to see an increased number of entries from March, Brentford, and North Finchley.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

I wonder how many of you are going "On Trek" these holidays. No doubt thousands of young people will very soon be packing that rucksack to strap over their shoulders, and then away they will trudge towards the land which they are seeking. Would you believe me if I said the biggest trek of all history is featured for us in the Bible? A trek of 625,000 men besides women and children—possibly 2,000,000 people in all. We read all about it in the book of Numbers : so-called because twice in that book—once at the beginning of the trek and once when near its end—the people were numbered at God's command. They spent a whole year getting ready and then, as the marvellous pillar of Cloud moved forward, the great trek towards the Promised Land of Canaan began. They had less than 200 miles to go, and very soon they might have pitched their tents for the last time and entered the beautiful land which God had made ready for them. God's Promise was before them and His Presence was with them : it seemed as if they could not go wrong.

And yet that trek ended in darkness and disaster! Instead of taking a few days, it took 40 years; instead of entering God's Promised Land, two out of every three died in the wilderness, only the boys and girls lived to go forward. Instead of being Pilgrims, the people stopped and grumbled; instead of going forward as Partners with God, they wanted their own way; instead of making progress they went right back into the desert places and there they died. It was all because they would neither trust God's Word, nor obey His servant Moses. We are told that "they could not enter in because of unbelief". They wanted to go their own way and do what they wanted to do, instead of following in God's way and doing what He told them; and what might have been a glorious success ended in failure and disaster.

God had to bury those disobedient people in the wilderness and from the boys and girls He started a new nation who were ready to do as He told them. I wonder if God is going to do that again. He does not want those who are merely out for a good time, He wants young men and young women who will do what He tells them, follow fully where He leads them, and by His grace will put their whole trust in the Lord Jesus. To all such, God promises that they shall carry on His noble cause, and follow Him as pilgrims until one day they shall enter His land of Promise. If His call to follow comes to you do not hesitate but say, like Samuel, 'Speak, Lord, for thy servant heareth". And then, as you listen, you will hear the Lord Jesus speaking to you by His Holy Spirit telling you what to do and how to follow, for He is our Saviour and Leader and Friend, and His Holy Spirit is our Guide who never leads astray.

I was very pleased to receive letters from : David Burman, Christine Cooper, Paul Debenham, Richard Elliott, David Jaeger, Keith (High Wycombe) David Mitchell, Five Fair Searchers (Pat, Lesley, Brenda, Barbara and Valerie), Anthony Stockman, and Philip Wolstenholme. Also from the following friends : Miss Jennifer Ballard, Mr. Robert J. Davis, Mr. H. A. Fromow, Mrs. J. H. Harmer, Mr. H. W. Harmer, Miss W. Jordan, Mr. H. Lawrence (thank you for welcome letter), Miss Ruth Leeks, Miss M. Linggood, Mr. Leonard Mouqué, Miss Joan Smith, Mr. W. H. Trowbridge, Mr. E. A. Turner and Pastor A. W. Whayman.

With every good wish to you each and to all our readers both young and old from UNCLE PETER.

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

RAYS

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for young people



More young people from the Kolli Hills

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No. 162 October—November 1956

COME AND PULL THE BULL

by "Uncle Arthur," Namakkal, South India

An Indian bullock weighs anything from 700 to 1,000 lbs. We have just pulled one out of a pit eight feet deep by two feet square in the Mission compound at Namakkal. It happened on this wise: Muthuswamy's son was leisurely ploughing with two white bulls, when suddenly one of them almost disappeared into the ground! Only its horns and mouth were visible when I ran to see what all the excitement was about. It must have placed one of its hind legs in the hole and sank down in an upright position before it could recover itself. We tied ropes round its horns, and using a beam of palmyra wood, about 20 of us managed to drag it out of the hole. It lay on the ground bleeding and exhausted for a minute, and then, to our great relief, it suddenly stood up on its four legs.

Getting Out of the Pit

Muthuswamy was terribly upset, partly because he had borrowed the bull from a relative, and also because he was genuinely concerned about the animal's sufferings. His wife and one or two other women were weeping. When the accident happened the women rushed for help and soon men, women and boys were all putting their shoulders under the beam to heave the animal up out of the pit. Its patience was amazing, but it was so tightly wedged in that it could not struggle or help itself. Once it was out, Muthuswamy took it to the veterinary doctor for treatment. It is having a rest today to get over its adventure.

The Power That Lifts Us

We are all like that bull by nature. We have fallen into the pit of sin, and all our efforts to extricate ourselves are useless. I was once Satan's prisoner, tightly wedged in by sinful thoughts and habits. I gave up going to God's house and said wicked things about God's servants. I just could NOT get out of the pit unaided. Then Christ came with His mighty arm, and He used His Cross to rescue me from sin. "Love lifted me" out of the horrible pit and the miry clay. His precious blood shed at Calvary cleansed the wounds that sin had made in my life. He set my feet on the Rock: established my goings: and put a new song into my mouth even praise unto our God. Hallelujah!

On Helping and Warning Others

If that Indian bull could speak what would it say? "Beware of that dangerous pit. I fell into it and nearly died. It took twenty people to get me out. Keep as far away from it as you possibly can." Those who have been lifted out of the loathsome pit of a life dominated by sin want to tell others how to escape. "Believe on the Lord Jesus Christ and THOU shalt be saved." That is the message we give to the people of India, and you can help us by prayer, by giving, and perhaps one day by **coming** to this land yourself. When the bull was in the pit, EVERYBODY helped to get it out. Nobody said: "It's not my bull. Why should I trouble about it?" We all left the work we were doing to pull out the

bull. It was a valuable animal, worth at least Rs.400. And souls are precious to Jesus. He left Heaven to rescue us from sin. He gave His life's blood to lift us out of the pit into His presence. Let us give our money, our time, our brains, our bodies—all we have to HIM.

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!

FOUR CREATURES AT AN ANNIVERSARY

It was a very happy band that marched out from the bungalow at 7.15 a.m. singing hymns and lyrics and the little children waving flags. Passers-by stood watching us and we hope they had the impression that Christian people could indeed be a happy people. All the little girls had flowers in their hair and all the children wore special badges to show that they belonged to our Sunday School.

The service was conducted by Mr. Thrower and was opened by a lyric (or hymn) inviting all the children to join in the service of the Lord. Boys and girls then recited verses of scripture and sang hymns and lyrics, after which Mr. Thrower spoke from Proverbs 30, verses 25-29. We were first introduced to the class of **" Mr. Ant "**, who, though so small, has lessons to teach us on wisdom, forethought, and industry. Secondly, we considered the class of **" Mr. Coney "** and were reminded of the chorus

" Build on the Rock; the Rock that ever stands.
Build on the Rock : and not upon the sands."

After that, we went into **" Mr. Locust's "** class and were taught to do our work well and properly, even when teacher, or father, or mother were not looking at us, remembering that the eye of God was ever upon us. The fourth class was **" Mr. Spider's "** class. Mr. Thrower explained that, in the English Bible, this animal was called a spider because the little creature mentioned in the original Hebrew is not to be found in England. It is a little creature like a lizard and very common in India, for it likes to climb the inside walls of our houses. Its four little hand-like feet cling as readily to a cattle-shed as to a chapel, to a poor man's hut as well as a king's palace. Although very humble, we may one day dwell within the palace of the King of Kings.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

You will all be glad to hear that our Annual " Rays " meeting was enjoyed by all who were there. Pastor Pibworth took the chair and gave everyone a real welcome. The General Secretary, Pastor J. K. Thorpe, then gave a ten-minute talk on " Come With Me ", and he told us stories of the boys and girls of India. After that, we all listened with much interest to our senior missionary and his wife, Mr. and Mrs. George Champion. The story which Mrs. Champion told about " Weddings in India " was so interesting that we are printing it in this issue in order that all may read it even though only few could hear it. Also, so that you may all share in the interest of the meeting, we are printing on another page the story of an anniversary service in India.

I was pleased to receive letters from the following boys and girls :-

James Abbott, Christopher Bacon, Pamela Payne, Colin Rayner (your entry appeared as Colin Payne). Also I was glad to hear from these friends and helpers :—Mr. Leslie Cooper, Mr. R. J. Davis, Miss W. A. Jordan, Mrs. J. K. Harmer, Miss M. Linggood, Miss Q. E. Merrett, Mr. W. H. Newland, Mrs. R. V. Rippon, Mrs. E. Smith and Mr. W. H. Trowbridge.

With very best wishes to you all,

From

UNCLE PETER

PRECIOUS THINGS

The word "precious" means literally that the article is of great price and is costly. But not every precious thing can be priced as to its money value. Many precious things are too valuable for any price to be put on them. Some precious things, like the air and the sunshine, are free for all but are beyond all price. The love of Mummy and Daddy for their boys and their girls is preciousness itself but is given freely. And what about your precious things? I know a little boy who puts his precious things on a table by his bedside before he goes to sleep. There's a Dinkie Toy with the tyres all off; a conker or two; a paint-box (much used); a broken toy soldier—all of them precious to him because they are his. They are of very little value to anyone else but he thinks a great deal of them and to him they are most precious.

The Apostle Peter, more than any other writer in the Bible, tells us of his precious things. They are far too precious for any price to be put upon them, and yet what was so precious to Peter is looked upon as of little worth by many. Right in the very centre of Peter's precious things is a Precious Christ—so precious to him because he believed in Him with all his heart. May we each be like Peter. It may not be that we have much which the world counts as valuable but if Christ is ours then we have the most precious gift that any human heart can receive.

Lower Group, age under 12

Read through the chapters named very carefully, and as you read look for the following words:

1. Precious seed.
2. Precious stones.
3. A precious jewel.
4. Precious fruit of the earth.
5. The precious blood of Christ.
6. The word of the Lord was precious.

Then write out your answers like this:

1. Precious seed is found in ———
2. Precious stones are found in ——— and so on; in each

case giving the book, chapter and verse or verses where the answer is found. The answers will be found in Psalm 126; 1 Kings 10; Proverbs 20; James 5; 1 Peter 1; 1 Samuel 3.

Upper Group, age 12 and under 16

First answer the Lower Group questions. Then search for the following words and write out your answers in the same way as the Lower Group.

7. A box of very precious ointment.
8. Great and precious promises.
9. A precious corner stone.
10. Precious thoughts.
11. The precious things of heaven.
12. Vessels of most precious wood.

They will be found in Deuteronomy 33; Psalm 139; Mark 14; 2 Peter 1; Revelation 18; Isaiah 28; but not in the same order. Extra marks will be awarded **in this Group only** if you can find any other 'precious things" in any of the chapters named.

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, 1957, 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 TWOPENNY 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 2d. stamp, provided the weight does not exceed 4 ozs.

CLOSING DATE—OCTOBER 31st, 1956

RESULT OF LAST BIBLE SEARCHER

We were delighted with the splendid response to this Searcher, and with the exceptionally high standard of the entries. It was encouraging, too, to see entries from Schools that have not been represented for a long time; and we give a welcome to 64 new searchers. You will find your names in order of merit.

Upper Group, age 12 and under 16

Prizewinners : 1. Kathleen Sparrow, aged 14, "Mt. Zion", Ispwich.
2. Patricia Anne Bridger, aged 12, Hayes Lane, Bromley.

Special Mention : Penrose Wright, James Abbott, Rhoda Warren, Marjorie Moon, Michael Horrex, Monica Ransome, Valerie Streeter, Sidney Skull, Maureen Hammond, Pamela and Janet Buss.

Very Highly Commended : Douglas Earl, Lynette Gresham, Janet Enbom, Rosemary Taplin, Rosemary Ruffles, Irene Wobey, Angela Alburey, Ann Robinson, Sonya Gardiner, Mary Race, Jacqueline Morriss, Christine Ruffles, Patricia Walker, Diane Yates, James Ransome, Ronald McGillicuddy, Joyce Lawes, Doreen Dewsbery, Helen Sibthorpe, Joan Wright, David Payne, Pauline Saunders, Ruth Ager, Christine Hill, Alice Scholes, Colin Howells, Morris Charles, Hilda Cornwell, Denis Perry, Mary Oxborrow, Graham Pearson, Barbara Coverley, James Short, Pauline Barkaway, Mervyn Prime, Percy Carr, Jennifer Miller, David Burman, Mary Pickering, Graham Phillimore, Christopher Bacon, Vera Crowhurst, Janet Harris, David Largent, Rachel Lewin, Frances Burgess, Carole Good, Susan Cantor, Barbara Jackson, Ruth Laimbeer.

Highly Commended : Christine Cooper, Alan Phipps, Colyn Payne, Anthony Stockman, Peter Johnson, Margaret Dewsbery, Barbara Sowerbutts, Valerie Barnett, Graham Eldridge, Michael Madder, Rita Young, Carol Collett, Sheila Haysom, Jean White, David Hunt, Jean Grabania, Dorothy Saunders, Joyce Barkaway, Michael Shrimpton, Pearl Norman, Jean Potter, Doreen Randall, Colin Chandler, Peter Perry, Margaret Gould, Margaret Cottington, Barbara Adams, Judy Symonds, Georgina Thomas, June Barker, L. G. Rogers, Raymond Swanborough, Philip Bird, Joy Emmerson, Pat and Hazel Trollope, Marion Davey, Shirley Harper, Vivian White, Marlene Simmons, Shirley Gibson, Pauline Mooney, Sheila Bell, Hilary Goodge, Carole Sheath, Mary Vines, Mary Knight, David Pook, Isobel Baker, Barbara Pearson, Diane Cole, Vera Leggett, Bronwen Kirkham, Sylvia Gillies, Joan Terry, Grace Skull, Gordon Kuhrt, Helen Clark, Frederick Cooper, Stephen Mole, Patricia Ratcliffe, Nancy Allick, Patricia Mooney, Leslie Smith, Sandra Drewett, Ruth Adams, Raymond Rudd, Brian Kuhrt, Beryl Noble.

Commended : Sally Vines, Philip Laver, Robert Waldock, Enid Arbon, Sylvia Charman, Carole Smith, Maureen Burden, Judith White, June Dear, Dorothy Lee, Trevor Lovell, Edward Jackman, Roy Perry, Alan Button. An incomplete entry from Richmond. Answered Upper Group only : Sylvia Killick, Pauline Goodey, Marion Jeffreys. Sent reference only : Jennifer Middleton.

Lower Group, age under 12

Prizewinners : 1. Jean Warren, aged 10, Crowfield, Ipswich.
2. Rose Leaver, aged 10, "Hope" S.S., East Ham.

Special Mention : Marian Ginger, Rosemary Robinson, Elizabeth Pickering, Brenda J. Burman, Margaret Orchard, Jennifer Jenn, Roger J. Osborne, Elizabeth Allick, Marjorie F. Whayman, David Mitchell, Cynthia Smith, Rosemary Wright.

Very Highly Commended : Pamela Monaghan, Angela Fletcher, Elizabeth Hogwood, Arthur Blaxall, Jennifer Clarkson, Rosemary Payne, Margaret Mouque, Rosalind Wheeler, Paul Debenham, Pamela Payne, Christopher Shrimpton, Pearl Saunders, Sandra Hotson, John Whinney, Jean Emeny, Jean Mitchell, Eilsabeth Relf, Olive Reeve, Gerald Hall, Leslie

Wainwright, Sandra Walsh, Jennifer Rushbrook, Mary Edwards, Colin Brown, Sylvia Bish, David Mouque, Margaret Skinner, Brian Rippon, Rosemary Leeks, Carol Read, Barry Sheehan, Louise Dodd, Brenda Adlam, Joyce Stovald, June McGrath, John Howells, Betté Mumford, Lilian Carr, Audrey Jermyn, Rachel Collins, Brenda Wright, Jane Moore, Michael Payne, Margaret Piggott, David Kilmister, Ann Green, Sandra Louis, Carol Anthoney, Jean Fernie, Diane Lane, Christine Frost, Keith Cook, Mary Bullock, B. E. Asplin, Sandra Philpot, Sylvia Reeve, David Harmer, John Eldridge, Doreen Pearsall, Beryl Pond, Marion Hawes, Jennifer Scholes, Janet Watson, Ann Wing, Janet Fenn, Sheila Page, Ruth Goddard, R. Wynford Evans, Dawn Cook, Ann Baliga, Alan Barber, Rodney Dade, Pauline Lovell, Paul Orchard, Rodney Wright, Eileen Chandler, Elaine Longstaff, Joyce Plummer, Colin Rayner, Margaret Howard, Marian Collins, Margaret Symonds, Juliet Wobey, Christine Phillimore, David Jaegar, Alison Smith, David Paveling, Clare McMahon, Hazel Hemmaway, Joyce Smith.

Highly Commended : Susan Kempster, Stephen Sibthorpe, Peter Muddell, Brian Sullivan, Kenneth Hardy, Pat Willis, Derek Barkaway, Tony Middleton, Jennifer Nustedt, an entry with Farnborough postmark (no name), Hazel Muddell, Ronald Harper, Jacqueline Taylor, Gerald Pearce, Derek Asplin, Joyce Catling, Carol Lambert, Sandra Spurling, Jean Rogers, Jimmy Stockman, Denise Burrows, Gillian Johnson, Annette Llewellyn, John Stroud, Colin Seabrook, Jean Webb, Jane Cornwell, Mary Garner, David Lawrence, Paul Mayhew, Elizabeth Hale, David Hollingdale, Adrian Barnes, Christine Barnett, Christopher Coverly, Elizabeth Bacon, Irene Davey, Pat Maloney, Jeffrey Lighten, John Wayman, Jacqueline Hall, Pauline Marjoram, Valerie Hankin, Robert Portlock, Ann Collins, Philip Sowerbutts, Trevor Gull, Leslie Oram, Ruth Dobson, Margaret Blaxall, Phyllis Long, Geoffrey Kimber, Maureen Jackson (Chatteris), Ann Mouqué, Margaret McGillicuddy, Hazel Smith, Carol Blaxall, Derek Thompson, Avril Hawkins, Sylvia Prigmore, Andrew Hale, Malcolm Ager, Colin Chappell, Pauline Colgate, Philip Wolstenholme, Brenda Hollex, Lillian Frost, Colin Appleton, Graham Barber, Maureen Sparrow, M. W. Short, Jean Doady, Betty Line, Angela Marshall, Evelyn Farrow, Julie Chapman, Marion Petty, Janet Sullivan, Carole Cripps, Maureen Coleman, John Woodard, Lorna Bradshaw, Peter Dacre, Carole Skinner, Dennis Bradley, Mary Groves, David Agley, Linda Llewellyn, James Brewster, Jean Lovett, Pat Davies, Loraine Drewett, Valerie Sullivan, Jacqueline Hicks, Graham Wiseman, Helen Fromow, Christine Batchelder, Jean Allen, Raymond Cole, Peter Leaver, Sheila Brown, Heather Blackwell, Pamela Stroud, Carol Evans, Maria Hodges, Jean Cooper, Margaret Robinson, Teddy Hollingdale, Alfred Burrows, David Pilgrim, Susan Vines, Olive Baker, Pauline Morford, Maureen Stockman, Susan Thorpe, Linda Askew, Sheila Clover, Judith Sanders, Mary Lawrence, Norma Sullivan, Gwendoline Reeve, Barbara Hall, Janet Williams, Pamela Wobey, Michael Taylor, Royston Kent, Brenda O'Leary, Michael Brown, Linda Frankland, Daphne Ruffles, Christine Jermyn, John Smith, June Collett, Carol Glencross, Sheila Wear, Margaret Baker, Kenneth Warn.

Commended : Ann Orchard, Kenneth Norcott, Sheila Maloney, Rosalind Brundell, Gillian White, Janet Doubleday, Alan Liles, Richard Foster, Joan Thomas, Brenda White, Valerie Massey, Barbara Hollox, Susan Orchard, Norman Tomms, Stephen Reay, Pauline Harvey, Maureen Grabania, Madeline Dudley, Lynda Joyce, Peter McGillicuddy, Jennifer Maidment, David Smith, Linda Redway, Gillian Collins, Pauline Lott, Anthony Good, Joy Dickerson, Pat Grabania, Margaret Grundy, Christine Jack, Janet Green, Georgina Brookman, Alan Essex, Sheila Crampton, Linda Samuel, Jill Darrant, Maria Bishop, Pauline Crees, Pamela Bradey, Susan Charman, Jimmy Sherman, David Cannery.

Not for Competition : Miss Maureen Jackson.

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

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RAYS

FROM THE EAST

for young people



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December 1956—January 1957

REBEL OR HERO!

by Missionary Wilfred H. Kuhrt, Kovilpatti.

Eighteen miles south of Kovilpatti, " Three quarters of a mile north of the village of Kayyattar on the left-hand side of the trunk road stands a great pile of stones of all sizes. On this site was hanged in 1799 Kattaboma Nayakkan, the rebel poligar of Panjalankurichi. The pile of stones represents the accumulated offerings by wayfarers of the past hundred years ". Thus reads the Tinnevelly District Gazetteer. We have often travelled past this great heap of stones and have wondered what motives moved people to continue this strange practice. The gazetteer goes on to say, " To the present day, those who go past the spot contribute a handful of small stones and go on their way comforted."

Hero at Last

The other day Kattaboma's name was mentioned in the Madras House of Parliament. A proposal had been made that a new airfield should be constructed in this part of the country and named after Kattaboma. Someone objected on the score that he was a notorious bandit and rebel. For several days after that a heated controversy raged. Was Kattaboma a rebel or a national hero! Finally it was decided that he was a national hero fighting for the independence of his country and the unpleasant remarks made about him were ordered to be blotted out of the official record of Parliament's proceedings. It was all very interesting! It would appear that up and until August 15th 1947 (the day on which India attained her independence) Kattaboma had been a rebel. From that date onwards he has been a national hero. This surprising change in a dead man's status all came about because of a change of government. A memorial has already been erected alongside the heap of stones and Kattaboma is hailed as the morning star of Indian independence. It seems very likely that before long he will be remembered not by a heap of stones (like Ashan and Absalom) but by an airfield!

A New Nature

This all made me think of an equally startling change that can be brought about in our affairs by a change of government. When the Lord Jesus assumes the government of your life or of mine a very startling and immediate change takes place. One moment a rebel and the next a loyal subject; one moment a slave and the next free; One moment condemned and the next acquitted. Kattaboma's history does not however give us a very satisfactory illustration of the change that takes place in us when Jesus becomes our Saviour and Lord. With the change of government in India it was only the dead man's status that was changed. No real change takes place in him and he derives no benefit from the new attitude taken towards him. When the Lord Jesus comes into our hearts and

lives we enjoy a new status and derive present and eternal benefit from the change. Moreover a new nature is implanted within us so that not only is the name of " rebel " taken from us but the spirit of rebellion too.

TO GUIDE OUR FEET INTO THE WAY OF PEACE

By Mrs. E. F. Orchard, Malaya

Look! She is coming nearer; coming to the house where we are packing literature into the van. She is talking in a very strange language, and the only word we can really understand is " Buku ". We have seen her before at a distance and wondered at her hobbling walk and small feet. Now, we have an opportunity to look closer, and, yes! they are tiny feet, as small as those of the barefooted child who clings to her skirt—perhaps her grandchild.

Bound Feet

Although, she is an old woman and walks with the aid of a stick, yet her small feet are encased in blue, beautifully embroidered booties, which would easily fit the two-year-old child who stands beside her. We give her the " buku " written in Chinese characters, and as she turns away we pray that the Holy Spirit may release her from the chains of sin with which Satan has bound her.

Freed Feet

I wonder, what must she have suffered as a child—in far away China—to have had her small feet so closely bound that they would not grow? Is she glad that the little one beside her does not have to suffer in that way? All the Chinese children in Gemas Bahru can run, jump, hop and skip in a way in which this old woman never could have done. We are pleased to see them so happy and free.

The Chains of Evil

So far, we have not seen any other bound feet in Malaya and have not seen a " queue " at all. So, some old customs are dying out. In China it may be very different; we do not know. Yet, as we look round this village, and travel in the Federation we see signs everywhere of people bound by the chains of custom and evil. Idolatory, Devil-worship, incense, red-paper, Hindu-temples, Mosques, soothsayers, and all that is connected with them is openly displayed.

The Truth Which Makes You Free

Pray for God's servants in China, India, Malaya and other countries, who are seeking to bring the Good News of salvation to those who are bound by sin and Satan. Pray that the " Light of the World " may bring freedom, joy, and happiness to many who now sit in the Darkness of sin, and the Shadow of Death.

VISITING A RICH MAN'S HOME, IN INDIA

By Mrs. E. R. Appleby, Madras

There are millions of very poor people in India, but there are also very, very many rich people. The other day I went into a house belonging to a rich family of merchants. It was very different from an English house. It had one big room in the front, another room behind that, and another room behind that! In fact, we counted fifteen rooms, all one behind the other.

The father of this family probably owned lots of shops and had a great deal of trade. I think he sold materials and saris that the Indian women wear. But I did not see him. You see, in India it is not polite for a man to talk to a woman, especially if he does not know her.

All the family, and all the near-relations, lived in that house. We saw the grandmas, the aunties, cousins and daughters—no wonder they needed a big house to fit in so many people! And the houses next door belonged to the brothers of the father of this family, so that all the people in the street were related to each other!

The lady who showed us round the house was the eldest son's wife. She had just been married. Because she was married to the eldest son, she was more important than the real daughters of the family.

In the front of the house was a hall, but with no front wall. There were just four pillars holding up the roof, so that it was really a kind of verandah where the family can sit in the cool of the evening and watch the people go by in the street.

Behind that was a huge room where we sat on benches put against the wall. Apart from the benches, there were only two chairs and a small table in the whole room. When all the ladies of the family arrived to see us, they sat on the floor, far more comfortably than *we* could have done. There were pictures of Indian gods hanging on the wall and a marvellous glass lamp-shade. Otherwise the room was empty.

The god of the household was in another room. It was made of stone, but every morning all the family worships it. By the side of the shrine, an oil lamp is always kept burning as a kind of worship. And often they give presents of flowers and food to the god, though it neither sees nor smells nor eats. These people have heard of Jesus Christ, but they will not have anything to do with Him.

(To be continued)

It is a great pleasure to publish this article from India, written by one who was herself in bygone years, a regular Bible-Searcher in "Rays"—We pray that God may richly bless her in her service in India.—Editor.

"TO ALL PEOPLE"

We have all listened lately to some stirring messages from the leaders of our nation concerning events which are now taking place in the world. But the greatest message which this world has ever heard was to "certain poor shepherds in fields as they lay". It was a Royal Message from the Throne of God, not for any one nation but for "all" people, not for the nation to which the shepherds belonged, but for all the nations of the earth, both Jew and Gentile. It was a message of Love, a message of Joy and a message of Salvation to all peoples of the world. It was a message for the peoples of that day, the peoples of today, and all peoples of all ages until Jesus shall come again the second time. But to you and to me the most important question is this—"Have you got the message yourself?" Do you understand its meaning?" If so, have you obeyed the message? Is Christ to you a Saviour?"—is He to you the One whom God appointed to take away your sin? Is He your Lord? And if your answer to these questions is "Yes", then the Tidings which the shepherds received will indeed be to you "Glad Tiding of Great Joy".

As you do this Searcher, will you ask God to send His angel to you, so that the message to the shepherds may be a message from God Himself to you.

Lower Group, age under 12

You will notice that in each of the sentences given below a word has been left out. Read through the chapters named very carefully, and when you have found the sentences write them out, including the missing word, and giving the book, chapter and verse where found.

1. Behold upon the mountains the feet of him that bringeth ——— tidings.
2. We declare unto you glad ———.
3. The Father sent the Son ——— be the Saviour of the world.
4. And ——— flesh shall see the salvation of God.
5. He shall save his ——— from their sins.

They will be found in Nahum 1; Acts 13; 1st Epistle John 4; Luke 3; Matthew 1.

Then write out in full the verse in Luke 2; where the missing words are found.

Upper Group, age 12 and under 16

Find the answers to these questions as well as the Lower Group, writing them out in the same way.

1. (I) am sent to speak ——— thee, and to shew thee these glad tidings.
2. To ——— is the word of this salvation sent.
3. The Son of man ——— come to save that which was lost.
4. Unto us a child is ———, unto us a son is given.
5. She shall bring forth ——— son, and thou shalt call his name Jesus.
6. This is indeed the Christ, the ——— of the world.

They will be found in Luke 1; Acts 13; Matthew 18; Isaiah 9; Matthew 1; John 4.

Write out *in full* the verse in Luke 2 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, 1957, 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 TWOPENNY 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 2d. stamp, provided the weight does not exceed 4 ozs.

CLOSING DATE—DECEMBER 31st, 1956

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see so many entries. There were 59 new Searchers, including scholars from Hilmarton. We welcome you all. You will find your names in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Sidney Skull, aged 14, Bradenstoke.
2. Ann Robinson, aged 14, "Bethel" S.S., Billinghay.

Special Mention: Christine Ruffles, James Abbott, Malcolm Swan, Peter Swan, Valerie Barnett, Janet Enbom, Kathleen Sparrow.

Very Highly Commended: Colin Chandler, David Payne, Jill Banister, Cherry Pullen, Muriel Eldridge, Jean Potter, Shirley Hughes, Mary Oxborrow, Ruth Laimbeer, Audrey Jermyn, Joyce Barkaway, David Burman, Patricia Walker, Diane Yates, Monica Ransome, Grace Skull, Michael Horrex, Janet Buss, Percy Carr, Sheila Bell, Pamela Buss, Rachel Lewin, Ronald MsGillicuddy, Barbara Coverley, Maureen Hammond, Cynthia Smith, B. Asplin, James Ransome, Andrew Symonds, Helen Sibthorpe, Pamela Towler, Pauline Saunders, Pauline Wilcox, Irene Wobey, Juliet Wobey, Mervyn Prime, Maureen Burdon, Carol Collett, Jeniffer Miller, Rosemary Ruffles, Sylvia Bish, Isobel Baker, Sylvia Gillies, Christopher Bacon, Christine Aves, Douglas Earl, Richard Starnes, Joan Wright, Patricia Ratcliffe, Ann Havers, Anthony Bourne, Margaret Gould, Helen Clark, Christine Cooper, Graham Eldridge, Valerie Streeter, Gordon Kuhrt, Mary Pickering.

Highly Commended: Michael Bardo, Marjorie Moon, Geoffrey Hunt, David Hunt, Rhoda Warren, John Smith, Margaret Crispin, Margaret Marshall, Barbara Jackson, Alice Scholes, Anthony Stockman, Ronnie Hagger, Trevor Lovell, Susan Cantor, Christine Hill, Ruth Baker, Michael Madder, Doreen Dewsbury, Pauline Barkaway, Shirley Harper, Graham Phillimore, Margaret Dewsbury, Joy Emmerson, David Pook, Peter Perry, Mary Knight, Patricia Bridger, Fred Cooper, Douglas Plummer, June Dear, Raymond Rudd, Michael Bridges, Rita Habbishaw, Olive Butters, Pamela Bishop, Marion Davey, Philip Bird, Carol Anthoney, Judy Symonds, Jean Grabania, Pauline Goddard, Beryl Noble, Joyce Lawes, Carole Smith, Barbara Sowerbutts, Vera Crowhurst, Maureen Anderson, David Gray, Leslie Smith, Rosemary Taplin, Joan Terry, Diane Cole, Dorothy Crowley, Judith White, Mary Plummer.

Commended: Penrose Wright, Vera Leggett, Carole Sheath, D. J. Perry, Keith Cook, Alan Phipps, Colyn Payne, Pauline Mooney, Colin Howells, Pat Gardener, Robin Waldock, Ann Thompson, Nancy Allick, David Largent, Frances Burgess, Mary Crowhurst, Vivian White, Patricia Mooney, Jean White, James Short, Michael Shrimpton, Pat Trollope, June Barker, Pearl Norman, Christine Batchelder, Hazel Trollope, Cecil Thompson, Doreen Randall, Michael Gull, Alan Button. Answered Upper Group only, Jean Howard. Answered Lower Group only, John O'Leary.

Lower Group, age under 12

Prizewinners: 1. Marian Singer, aged 11, Akeman St., Tring.
2. Christine Phillimore, aged 11, Fryerns, Basildon.

Special Mention: Jennifer Jenn, Sheila Clover, Colin Wilkins, Michael Brown, Janet Watson, David Jaeger, Jean Warren, Clare McMahon.

Very Highly Commended: Rosemary Wright, Mary Garner, Carol Sutton, Norma Sullivan, Ann Kimber, Graham Barber, Colin Campbell, John Whinney, Rodney Dade, Sandra Hotson, Rosemary Robinson, Judith Foskett, Rosemary Leeks, Pamela Monaghan, Brenda Wright, Doreen Pearsall, Peter Muddell, Rachel Collins, Alan Barber, Gerald Pearce, Marion Collins, Margaret Wheeler, Christopher Coverley, Margaret Piggott, Eileen Chandler, Sandra Welsh, June McGrath, Brian Rippon, Brenda Burman, John Moore, Sheila Wear, Christine Barrett, Harold Bugg, Marion Petty, Evelyn Farrow, Colin Brown, Alan Weekes, June Collett, Elizabeth Pickering, David Mouqué, Ann Green, Patricia Horn, Patricia Carvasso, Pauline Marjoram, Susan Kempster, Geoffrey Kimber, Joyce Plummer, Richard Plummer, Hazel Muddell, Angela Fletcher, Adrian Barnes, Pamela

Payne, Linda Samuel, Ann Mouqué, Jennifer Scholes, Margaret Austin, Janet Sullivan,

Highly Commended: John Wayman, Heather Reeves, Avril Hawkins, Jane Moore, Sandra Louis, Pat Davies, Margaret Day, Ronald Harper, Maureen Coleman, Margaret Weekes, Jennifer Rushbrook, David Harmer, Jennifer Clarkson, Arthur Blaxall, Elizabeth Allick, Margaret Mouqué, Michael Hale, Rosalind Wheeler, Rosemary Payne, Mary Lawrence, Alison Smith, Jean Mitchell, Susan Orchard, J. Hall, Pauline Crees, Michael Brewer, Hazel Smith, Christopher Shrimpton, Gerald Hall, Ruth Goddard. Elizabeth Hogwood, Carol Read, Jean Webb, Leslie Wainwright, Derek Asplin, Pauline Lott, Paul Debenham, Richard Hanley, David Mitchell, Sheila Page, Marjorie Whayman, Rose Leaver, Alfred Burrows, Colin Chappell, Jean Emeny, Mary Edwards, Ann Walker, Margaret Symonds, Marilyn Carey, Peter McGillicuddy, Merilyn Lyall, David Lawrence, Joyce Smith, Jeanette Green, Colin Rayner, Elizabeth Hale, Elizabeth Bacon, Margaret Orchard, Roger Osborne, Pearl Saunders, Olive Baker, Christine Jermyn, Maureen Bick, Margaret Draysey, David Kear, Janet Williams, John Eldridge, June Pettitt, Sheila Maloney, Andrew Hewett, Julie Chapman, Sandra Philpott, John Read, Maureen Sparrow, Heather Laver, David Kilminster, Ann Wing, Barbara Chilton, David Honeysett, Ann Orchard, Pat Maloney, Philip Wolstenholme, Jacqueline Hicks, Madeline Dudley, Jennifer Nustedt, Margaret Reeve, Patricia Gubbings, Margaret McGillicuddy, Carol Blaxall, Brian Sullivan, Margaret Malcomber, Brian Sheldrake, Margaret Blaxall, Valerie Sullivan, Marie Rigby, Hazel Hemmaway, D. W. Dadd, Judith Horn, Margaret Skinner, Stephen Sibthorpe, Elizabeth Relf, Kathleen Skull, Teddy Hollingdale, Margaret Grundy, Kathleen Bloom, Heather Blackwell, Elaine Longstaff, Mary Groves, David Paveling, N. Waldock, Shirley Smith, Gillian Starnes, Barry Shehan, Jimmy Stockman, Mary Stockbridge, Gwendoline Reeve, Anne Honeysett, Michael Payne, Graham Wiseman, Denise Burrows, Dorothy Bridge, Janet Fenn, Peter Smith, Philip Sowerbutts, Lilian Carr, Olive Reeve, David Smith, Margaret Robinson, Kathleen Phillips, Maurice Short, Derek Barkaway, Jennifer Maidment, Pauline Harvey, Pamela Dear, Gillian Harvey, Hilary Diggins, J. Kappler, Ann Baliga, Pauline Lovell, Valerie Walker, Diana Hill, Rodney Wright, Maureen Gardener, Christine Bloom, Ann Collins, Maureen Green, Lynda Ellis, Francis Kettle, Janet Doubleday, Jacqueline Thompson, Peter Edwards, Brian Eagling, Kenneth Warn, Audrey Bishop, Joyce Ellis, Reginald Mewes, Lynn Luxford, Jean Cooper, Pauline Boater, Sylvia Prigmore, Paul Orchard, Betté Mumford, Margaret Bryant, Barbara Meeks, Sylvia Reeve, Colin Seabrook, Arthur Warren, Linda Gardiner, Barbara Small, Linda Redway, David Randall, Christine Luxford, Ray Foster, Daphne Pettitt, Linda Frankland, Jean Fernie, Carole Cripps, Carole Skinner, Tony Trollope, Jean Lovett, Daphne Ruffles, Sylvia Baker, Anona Nustedt, June Hodges, Raymond Cole, Rona Collar, Sandra Spurling, Nicholas Woodford, Joyce Catling, Brenda White, Carol Glencross, Irene Davey, Janet Read, Linda Youngs, Valerie Small, Beverley Garrett, Peter Leaver, Lorna Bradshaw, Gillian White, Kennet Norcott, Brenda O'Leary, Christine Dobson, Peter Dobson, Beryl Hallam, David Hollingdale, Gwyneth Bick, Sandra Holding, Linda Wooley. An entry with Watford postmark, Paul Wright, Stephen Reay, Annette Llewellyn, John Howells, Teresa Nustedt, Hazel Davidson.

Commended : Dennis Bradley, Malcolm Bond, Sonia Hall, Pamela Bradley, Gillian Collins, Susan Charman, Georgina Hughes, Christine Nicholson, Alan Tiles, Ann Burgess, Christopher Blyth, Christine Parrick, Beryl White, Marion Edmondson, Robert Portlock, Rosita Austin, Alyson Thurston. The following sent references only. Linda Sessions, Richard Day, David Searle,

Not for Competition: Miss Maureen Jackson, Daphne and June Pettitt and Heather Mitchell sent answers to the August Searcher.

North Finchley made a splendid effort but Belvedere just managed to keep first place. West Ham came third.

Missing Entries : The following entries for the August Searcher have just been received : Peter Swan, Malcolm Swan, Marion Botwright.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

A very happy Christmas to you all! I know it is too soon, but my next letter will be too late. May you all enjoy your Christmas without getting too excited and may you remember other boys and girls who are not so fortunate as yourself. Do not forget the boys and girls of India, the poor, the outcastes, the unwanted, and remember to look out for the Christmas envelope which our General Secretary will be sending to your Sunday School teachers. Make sure you get an envelope, and be sure to place inside your Christmas gift to India. Not one of us can ever thank God enough for all that he has done for us, now we can express our debt for " His unspeakable Gift ", but we can render our humble offerings of praise and thanksgiving to God.

Years ago, one Christmas Day a small boy was sheltering from the cold wind outside one of the great Cathedrals of Europe. He had no home and nobody to care for him; his clothes were ragged and he was stiff with cold. He watched the people as they came up the steps and entered the great building. He heard the great organ playing and saw the lights streaming from the tall windows but he did not feel worthy to enter and he shrank back into the shadow of the wall.

Suddenly, a little girl who was coming up the steps left her mother and ran towards him. She placed a big rosy apple in his hand saying, " Here, little boy this is for you! " and entered the church. He looked at the apple and he did want to eat it so badly, but even more than that he now wanted to enter the great church and thank God. And so he went in by the great west door. Very timidly and shyly, he crept up to the seats and there he sat enjoying the colour and warmth and music.

And then something dreadful happened. They began to take up the collection and he saw tall men holding collection plates coming nearer and nearer to him. He saw the rich putting money into the plates but he had nothing to give—and nearer and nearer came the plates! They were now right near to him! What could he give? All that he had was one bright, rosy apple, would God accept that? He reached out his hand and there, on top of all the money in the plate, he placed his only gift—his apple. God was well-pleased with that gift, for he of his want had cast in all that he had: and as he saw that apple being carried away up the aisle, a great happiness filled his heart. For he remembered that " God so loved the world that He gave His only begotten Son . . . ". God too had parted with His Beloved One that He might bring to us the gifts that only He can give--Salvation, Love and Joy.

I hope none of you may ever be so much in want as that little boy but I pray that you may each have, like him, a grateful heart to God and share His blessing.

I was pleased to receive letters from:— Olive Baker, Helen Clark, Heather Laver (so glad to hear about John) Rose Leaver, Jean Lovett, Margaret Marshall (your entry was quite right). Kathleen Sparrow (glad to hear your good news, Kathleen). Janet Sullivan, Jean Warren, Judith White (hope the arm is mending now), Vivian White, Philip Wolstenholme, also the following friends wrote to me and I would like to thank them for their letters:— Miss M. Bailey, (glad to hear again), Mr. J. Christie, Mrs. J. H. Harmer, Mr. H. W. Harmer, Mrs. Jefferson, Miss W. Jordan, Mr. H. Lawrence, Miss M. Linggood, Miss Joyce M. Sawyer (so glad to hear of the start of Hilmarton School—we warmly welcome your entries, you will find all the names recorded). Miss J. E. Smith (a good effort from Finchley this time), Mr. Alfred Swan, Mr. W. H. Trowbridge, and Pastor Whayman (our love to Marjorie, we hope she is now better).

Wishing you each a joyous Christmas and God's blessing in the New Year,

From

UNCLE PETER.

F. J. LAMB (PRINTERS) LTD., 173a Northcote Road, London, S.W.11

IN THE SERVICE OF OTHERS

THE 95TH ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

1956

IN THE SERVICE OF OTHERS

THE 95TH ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

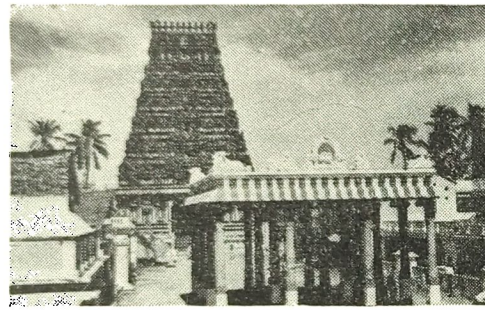
1956

" For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

2 CORINTHIANS 4:5.

And up the radiant peopled way
That opens into worlds unknown
It will be life's delight to say:
" Heaven is not heaven for me alone."

Rich by my brethren's poverty?—
Such wealth were worthless! I am blest
Only in what they share with me,
In what I share with all the rest.



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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. W. N. H. Kuhrt
Miss E. M. Flory

Paniadipatti

Missionary and Mrs. D. A. Thrower
Miss N. Hawes

Gemas—Malaya

Missionary and Mrs. E. Orchard

On Furlough in England

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

Sailing for India in November

Miss M. Cook (Sendamangalam)
Mr. P. A. Grist (Namakkal)

I

SECRETARIES' REPORTS

THE GENERAL SECRETARY

THE past year of service has been one of outstanding significance, and it is therefore with special praise to God that we present this 95th Annual Report of the work of the Strict Baptist Mission. The Lord has indeed been mindful of us, and He has granted His blessing in many ways. Like the Psalmist we can say:

> " *O come, let us sing unto the Lord*; . . . . . .
> *Let us come before His presence with thanksgiving.*"

Christian work at home and abroad certainly does not become easier. In fact there are many indications in Scripture and present circumstances that difficulties will increase and abound, but the work we seek to do is the Lord's and our sufficiency is of Him. His is the Kingdom, and the power, and the glory, forever. " The Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him." In these dark, confused, yet challenging days we see very clearly the Lord on His throne, high and lifted up, and also like Isaiah we can say: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? " Happy are we if, in His service and in the service of others, we have been able to respond: " Here am I; send me." This Report is an account of how through another year the sovereign Lord has graciously condescended to use human service for the extension of His Kingdom and the glory of His Name.

Outwardly conditions in India have continued without serious change, and our Missionaries have been able to come and go in their work without hindrance, but there are signs of increasing opposition to the spiritual and evangelistic aspects of missionary work. Such discrimination is partly nationalistic and political, but undoubtedly it is chiefly inspired by resurgent Hinduism, which is prepared to use any means to resist the preaching of the

Gospel of the grace of God, which converts men and women and delivers them from the bondage of superstition and fear. In a report published in the Central Provinces in July sweeping and unfair charges were made against the activities of missionaries in India. This report recommends the withdrawal of those missionaries whose primary object is "proselytisation," that the Constitution should be amended to make it plain that the right to propagate religion has been given only to citizens of India, that the large influx of foreign missionaries should be checked and that properties now registered in the name of foreign missionary bodies should be transferred to national churches or holding bodies.

In all this, it is obvious that there are serious and disturbing features, but it should be remembered that it was a provincial, not the central government, that set up the Committee of enquiry that has issued this report. We must prayerfully await decisions and regulations that may arise from this and other organised efforts to prevent or limit Christian work in India.

Still thinking of the situation generally in India, we are also aware that the forces of communism are constantly at work, and are persistently sending out well-prepared and obviously subsidised literature, calculated to undermine all religion.

In such circumstances, we can be thankful that we have not been deflected from our God-given task of preaching the Gospel and teaching His Word, and we have cause for rejoicing in the blessing that has come to many during the past year. The Holy Spirit has brought new life to men and women and young people, and in all areas of our work there have been those who have been given grace to confess the Lord in baptism and actively to engage in His service. Our Mission, therefore, has not been in vain.

It was my privilege as Secretary to be in India in January and February and to share with our Missionaries in the Annual Conference held in Madras, before going on to Singapore and Malaya. I was able to visit each Field of work in India, and I can happily testify to the earnest, faithful work of all of our Missionaries, and also to that of many devoted Indian friends engaged in school and church work. These are days of wonderful opportunity for Indian Christians and for our Tamil Churches, but our friends are beset with many adversaries and temptations, and they need in a very real way our sympathy and prayers and the keeping and enabling

grace of God. We have already handed over to Indian Christian management the schools in the Madras and Salem areas, and the same policy is now being carried out in the large Tinnevelly Field. In Church work also responsibility is being increasingly vested in the hands of Indian members, and it is our prayer that each Church may become truly aware of its duty to take the Gospel to others also.

In pursuance of this policy, we have prayerfully planned to leave our Madras area without any further missionary supervision. Our residence and headquarters at Kilpauk are being sold to the Hindustan Bible Institute, and after December next we shall have no Missionary residing in the city. This is not failure, but the step of faith that the Mission prayerfully and deliberately takes, believing that He who is the Head of the Church will both protect and direct His children in the nine Tamil Churches that we leave behind in that area, where the Strict Baptist Mission has carried on work for many years.

In our other areas of work in India every possible effort is being made to help forward the Churches to a position of independence, but conditions are different from Madras, and time and patience are needed if the Churches are to be soundly established in the faith and in evangelistic service. Attention is also being given to the important subject of the Trusteeship of Mission properties in India, and we hope that we shall soon be able to entrust Indian friends with responsibilities in this connection.

The policy which we have been prayerfully implementing in recent years is enabling us to re-deploy some of our Missionaries in new areas, and Mr. and Mrs. G. F. Champion, who are now on furlough in this country, will, God-willing, upon their return to India, commence fresh work in some unevangelised part of the Salem District. In this way we hope to reach others who have long been without the Gospel, and our prayer is that the Lord will through these efforts find many of His " other sheep."

The year has given us the responsibility and joy of opening up our new field of work in Malaya. The Lord has very clearly guided us in this, and we are thankful that when His call came we were able to send Mr. and Mrs. E. Orchard, and that they, with courage and zeal, were ready to go. God has already set His seal of approval on this new work in spiritual blessings and also confirming signs in Providence, and we would here acknowledge in a

special way how much the prayers of friends and Churches have meant to us in this forward movement.

Mention must also be made of the fact that this year marks the Jubilee of the Ladies' Zenana Auxiliary. We praise God for all that has been accomplished during the past 50 years in this special work of our sisters, and we share with them in the joy and fresh dedication of Jubilee.

Mr. P. A. Grist and Miss M. M. Cook have completed their studies and training here in England, and they are due to leave for India in November. Mr. Grist will be stationed at Namakkal and Miss Cook at Sendamangalam, and we are sure that friends will remember them both as they settle in a new land and commence Tamil language studies there.

We wish to acknowledge how our President and other Officers, together with the Council, have been helped of the Lord in many ways throughout the past year. There have been many problems and heavy responsibilities, but our sufficiency has been of the Lord and we have had the joy of knowing that out labours have not been in vain.

Mr. H. J. Webb—a life-member of the Council, received his Homecall in July last, and we have thus lost a dear friend and devoted supporter of our work. We shall, however, cherish our memories of this loving Brother, whose constant concern was for " others " at home and abroad.

As this Report is written dark clouds threaten in the Near and Far East, and it may be that we shall have to carry on our work through stormy days, but the need and call of others is such that we dare not tire or delay in our efforts to reach them with the Gospel of the grace of God. Our task becomes increasingly urgent. " The Gospel must . . . be published among all nations," and it is our duty and joy to share in this Divine purpose of mercy in a sinful and needy world. We are praying for more new Missionaries to help us, and we confidently appeal to all friends to continue their prayerful and practical support of the Mission, knowing that so much more yet remains to be done in the service of others and in the cause of the King of kings in both India and Malaya.

2

THE HONORARY L.Z.A. SECRETARY

"HE goeth before you"—these words were given by an angel to the two women at the sepulchre to pass on to the disciples, and we, who are labouring together for the extension of the Master's Kingdom, have proved these words true in many ways during the past year. This has been our Jubilee Year, and looking back over the fifty years to the commencement of the work we can see how God has gone before in every detail of the work. Great has been His faithfulness.

In this Annual Report we can record with thankfulness that our Missionaries have been helped day by day to witness for the Master, and many opportunities have been given them to spread the Good News. By God's grace, many have believed their testimony, and they have been encouraged as the Lord has given definite seals to their ministry. We share in their joy and thankfulness, and praise God for all that He has been to them throughout another year.

We welcomed Miss M. E. Harris here on furlough in March, and her deputation work among the Churches has been much appreciated. Our new Missionary, Miss M. Cook, has finished her training at Mount Hermon and the Missionary School of Medicine, and, God-willing, she will be sailing for India in November. She is to reside at Sendamangalam with Miss Hazel, and will commence her Tamil studies there before the end of the year. We shall follow her with our earnest prayers.

Prayer continues to be a vital part of our work. Area Prayer Meetings have been arranged, and these have been well supported by our sisters from local Churches. Names are still being added to our list of members of the Prayer Union, and topics and information have been sent out regularly to all friends helping in this way. Membership forms will be gladly sent to any other friends who may wish to join.

In January we began to implement the new policy for Bible-women in the Salem and Tinnevelly areas, and we would ask all friends to remember these dear women in the changes that are thus coming about. The Lord is raising up Christian women in various places and He is enabling them to take on more responsibility in connection with the women's work. In some Churches women's

meetings are being voluntarily conducted, entirely by Indian sisters.

We are indebted to our L.Z.A. Secretaries at home for all that they are doing in keeping our needs before the women in our Churches, and we would thank them heartily for their continued help. Our esteemed President and all members of Committee have laboured faithfully through another year, and we are most grateful to them. Through unavoidable circumstances, Miss H. Rutter and Mrs. G. E. J. Bird have had to resign from the Executive Committee. We regret this, but would thank them for their valuable help throughout the years in which they have shared with us in the Committee meetings. Mrs. A. W. Whayman, of Whittlesey, and Mrs. D. Symonds, of Brighton, have been elected to serve on the Committee, and we shall welcome their help and we wish for them much joy in this service for the Lord and the Mission.

Before this report is published, our Jubilee Celebrations will have been held. Special meetings have been arranged to be held at Mount Zion Chapel, St. John's Wood, on Tuesday, September 18th, and by means of a tape recording we hope to hear the voices of our L.Z.A. Missionaries in India together with those now in this country. A book entitled "The Message of Jubilee" has been prepared to mark the occasion. This has been kindly written by Mrs. O. Morling and gives the history of the L.Z.A. from its commencement in 1906. We commend this book to all friends and helpers and trust that it will have a quick sale throughout the churches.

It was in 1900 that Mrs. E. A. Booth heard the cry of a soul in need, and this to her was the call of God to go and help. In this way our work amongst the women and girls of South India commenced, even before our Ladies' Zenana Auxiliary was formed. Still the cry of spiritual need comes from hundreds of thousands. Are we doing all that we can to answer that call and to send the Light to those that sit in darkness?

II

THE MADRAS CHURCHES

MR. AND MRS. H. J. APPLEBY

*And God said, Let us make man in our image, after our likeness . . .*Gen. 1, 26
And Adam begat a son in his own likeness, after his image . . . Gen. 5, 3

RESPONSIBILITY rests upon all except the idiot. More heavily perhaps upon some than upon others of us, but however it rests, it is no trivial thing. Daily we reach out far beyond the limits of ourselves, and our responsibility extends as far as our reach. To be answerable for all that we occasion—that is a solemn thing.

We do not escape if we attempt to live passively, and deny ourselves all action. Even then our very being creates a set of circumstances for which we are responsible. And if we dare to plunge forward and deliberately chose to shape some circumstance, how much greater is our liability! Think then, if we are concerned in the business of Eternity, attempting to handle things spiritual, what a burden is upon us. Indeed, it is unbearable; if we had to carry it alone, we should collapse utterly, and become scrabbling maniacs.

Precisely at this point we are made aware of the magnificence of the sovereignty of God. His purpose streams about us and sweeps through the muddle of our ways. And lo! some of our doings are shown as no more than broken driftwood and useless boulders; some, oh wonder of wonders!—they shine as the bridges of God.

It was, and ever will be, so; a tangle of things to the best of our understanding. Nowhere is that more so than on the Mission field. The front line of a war is always a grim nightmare of tangles, compared with the orderliness of the home base. Thus the strain of this report must be as ever; God makes men in His likeness, and we, so often, make men in our own. The tangle is with us still. Only the utter mercy of the former makes bearable the dismal revelation of the latter. And the missionary, perched in his exposed and windy place, often has cause to reflect on the responsibility

of things. Such reflections as this are intensified for me at the present time by two factors; for this is my first experience of field responsibility, and also because it is my privilege to be the last of our missionaries stationed in Madras. In this year we have to bring to a close our Mission's activity in Madras—an activity which stretches back beyond the earliest days of the great energies of Ernest Booth. The bungalow and compound will be sold, and we go . . . leaving nine churches to stand alone.

It has been a great honour for me, through the last three years, to watch the final phase of the work of devolution among the Madras churches, under the gentle care of Mr. Kuhrt. It has been fascinating to watch, and learn. One thing is abundantly plain; a work is not made indigenous in character simply by the foreigner removing his control. There appears to be the necessity for each church to pass through a " crisis experience " resulting sometimes in a split into two new churches, before " coming to birth " as wholly Indian and self contained. In no case has the change from Mission control to local church control been possible without this upheavel. It seems that nominal churches need to be " born again " as much as nominal Christians. Hence, whereas there were in and around Madras 5 churches in 1952, there are now 9, and each of them feeling the strength of its own legs. Perhaps the 5 was our image; perhaps the 9 is the image of God.

At first, fear gripped our hearts; it is not easy to watch arrangements that you have made, crumble and disappear. But we have come to learn the folly of fear. For a new image is emerging as the old is going. And we wonder whether we might not have seen the new far sooner, had the old gone earlier. We come back again to the place of responsibility for things . . .

THESE churches have problems to face. Because for many years their ministry was largely a mission ministry, they now have to seek a ministry that is their own. Three churches have appointed from among themselves chosen brethren. Four have chosen to adopt brethren whom the Mission had originally helped to place among them. Two have not yet faced this issue very determinedly.

Seeking a ministry is one thing; supporting it is another. Here too, the churches face problems, for they are having to support their ministry themselves. This is no longer a Mission matter. Two churches, at present with full time Pastors, have sometimes

been unable to pay the full salary due, while two others do not see why they should pay anything at all for their ministry.

Ministry is not all; the functioning church needs its deacons and officers. Here too, the churches are shaping for themselves a new way. Four churches have resolved that as so much trouble has in the past been stirred up by church secretaries misusing their power, they will in future function without such an officer at all!

A functioning church needs its deacons' meetings, and its church meetings. But no longer is the missionary present at their meetings, and they are left themselves to deal with the canvassing and intrigue that so often emerges at such times. They are having themselves to deal with Diothrophes, and find the whereabouts of Demetrius.

A church without a vision is a dwarfed and wrinkled thing. Sunday school work is carried on in all the churches; some with more enthusiasm have two or more schools. But there is not yet any church with a real vision of evangelism as a church responsibility. That there should be this distinction between enthusiasm for children's work, and the absence of adult evangelism, is not so strange as it might at first seem. For whereas Sunday schools have for a long while been the responsibility of the churches, the presence of the missionary, and his various efforts, have been too easily regarded as the limit of necessary evangelism. In this it is clearly expedient for them that we should go away . . . There are individual efforts by some inter-church groups, but the vision has not yet gripped the churches.

There must be nurture for all kinds in the church that is to thrive. But no longer does the Mission locate and support biblewomen, with their specific work. The churches must develop awareness of the needs of such special cases. And four are running their own women's meetings, two at least with evident spiritual success.

THERE are not only problems, there are perils. It is a basic conception of Baptists that churches should be free, and therefore responsible. But this freedom brings perils. Nevertheless there can be no growth in the fullest sense unless there is freedom and responsibility; there is no greater peril than denying these things in order to avoid the perils!

There is the peril that the very gift of freedom will be resented, and misconstrued. There have been traces of this, and one church

at least—the church at Kolar—has preferred to seek the imagined security of the Church of South India. Our friends of Kolar, we feel, have sadly misunderstood our motives and their opportunity. There is always this peril; so far it has not emerged elsewhere.

There is the peril that the gift of freedom may be used unwisely. We think a little sorrowfully of the church that choses not to support its ministry, but which can raise funds to erect a great bell tower, and which has a bank balance accumulating. Is it strange that they have had no baptisms for some years?

There is the peril that the gift of freedom will lead to a race for power and control. This too has emerged, particularly in one church, where there is no sign that the church as a whole is spiritual enough to check the movement. We grieve for them, who but a short while since seemed so likely to grow greatly in grace and strength.

THESE are not strange things to the reader of the Acts of the Apostles; they are not new to the student of church history. They are the old tangle of things appearing again in this day and age. Men in Man's image; men in the image of God. But it is better, far better, that the responsibility for these things should rest upon the shoulders of those directly concerned, and that we should go. We have responsibilities that call us elsewhere; we have shouldered the responsibilities of others long enough.

And yet, as we leave, responsibility links us still. Questions arise. Not so much the query, Have we given them enough? but rather, Have we given the right quality? If they fall, is it because we did not teach them how to stand? They will be tested now as never before; and if they are tested so are we—for we begat them, in the great grace of God. Whose image, ours or His?

THERE are things that give us joy of heart. In four of the churches there seems at present a real breathing of the Spirit, and we are happy that there are those who are preparing for baptism, and church membership. Another church is beginning an attempt to deepen the meaning and practice of its corporate prayer life. One little church that a year ago had nine members, this year has sixteen. If it is true that some of the image of ourselves is breaking up and

passing away, we are not now dismayed; a new likeness is there. It is not all problem, nor all peril; there is progress; there is, we are persuaded, the image of God. That is enough.

We shall still lend help to the full time Pastors, although on a diminishing scale that will cease entirely in a few years. We shall look forward to renewed fellowship from time to time as we may visit, and they may call. We shall have fellowship through the medium of our monthly Tamil Baptist magazine, the Deepikai.

And we are free to open new frontiers. Responsibilities to our friends of the churches in Madras may lessen, but only so that we may shoulder new burdens, and test out hitherto untried ways. We believe we are following the lead of the Master. That is more than enough to assure us that we are right, as we go. It is said we are making history at this time. Maybe; but only because we believe we are slowly spelling out His Story.

DETAILS OF THE MADRAS CHURCHES

Place	Age of Church	Members	S.S. Scholars	Minister
Poonamallee	87 yrs.	68	60	Mr. A. L. John
Vepery ..	56 yrs.	90	30	Mr. B. G. Samuel
Ayanavaram	37 yrs.	73	100	Pastor D. Asirvatham
Sembiam..	29 yrs.	72	70	Mr. D. Dorairaj
Mannur ..	22 yrs.	64	104	Mr. D. Aaron
Koyambedu	4 yrs.	23	100	——
Konnur ..	4 yrs.	16	120	Mr. E. Moses
Tiruvakkadu	2 yrs.	46	40	Pastor M. T. Daniel
Kilpauk ..	2 yrs.	152	200	Pastor S. Devanesam

III

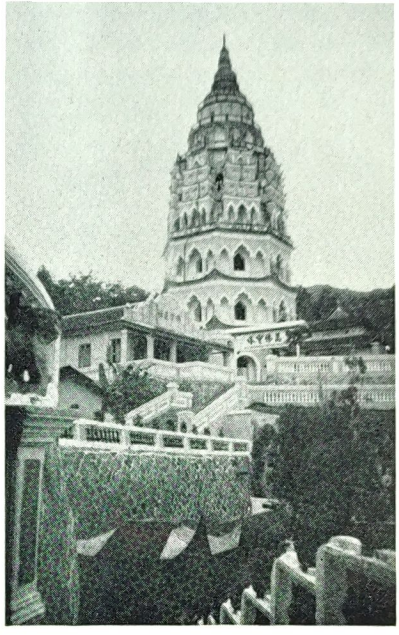
THE NAMAKKAL AND SENDAMANGALAM FIELDS

I

MR. AND MRS. H. A. HUCKETT

TODAY is Independence Day, the Ninth Anniversary of India's emancipation from foreign rule. The occasion is being celebrated with varying degrees of enthusiasm throughout the country, for there are some who for various reasons do not consider that, even now, India is really free. Certainly in a spiritual sense she is not, for there are still millions who are slaves to self and sin, just as there are in England, but with this difference, that here in India the population is immense, and there are still so few to preach deliverance to the captives and to tell them of Christ, the Great Liberator.

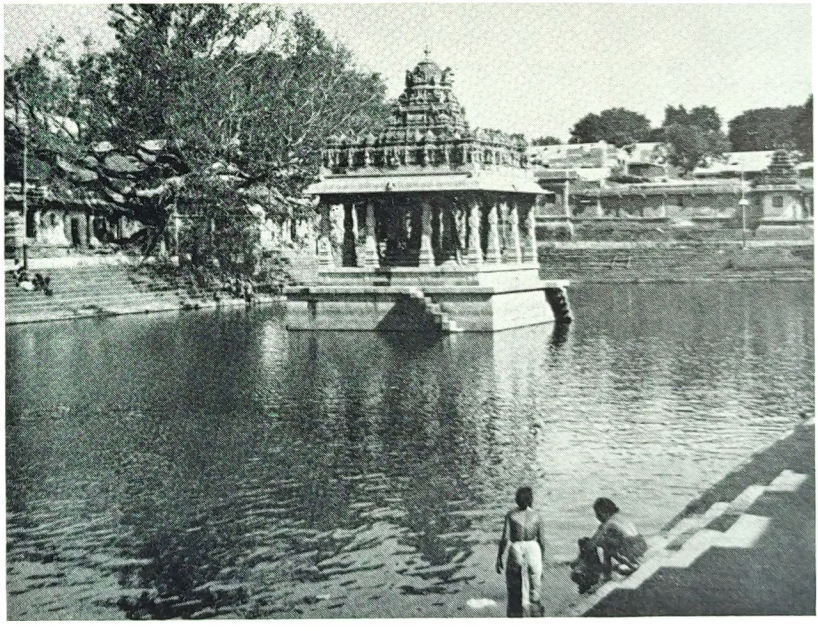
When Jesus stood at the grave of Lazarus, He issued three commands: (i) " Take ye away the stone, " (ii) " Lazarus, come forth! " (iii) " Loose him and let him go." Perhaps it is not fanciful to suggest that years ago our main job as missionaries was " taking away the stone." We felt called to remove the stone of illiteracy by means of Mission Schools, to remove the incubus of ill-health by medical work, and to dispel ignorance, poverty and fear by means of Christian teaching through institutions and in other ways. Some are still called to do these things. God has set His seal of approval on this form of service by liberating many precious souls once dead in trespasses and in sins, and we praise Him for all those who have found deliverance through Christ. There are also many who have forsaken their idols and embraced Christianity. Outwardly there is a reformation in their lives. They are members of the Christian community. They attend church at least once a week. They celebrate the Christian festivals, and bring their children for dedication. But are they all new creatures in Christ Jesus? Have they entered into the liberty of the life more abundant which He came to bestow, and which is



Temple of a Million
Golden Buddhas,
Penang, Malaya.

Below

Sacred Tank at
Typical Hindu Temple,
South India.





DEACONS' CONFERENCE AT IRUKKUR.

Below: CHURCH MEMBERS AND CONGREGATION AT KILPAUK.



the birthright of every believer? Alas! Many are still bound by the graveclothes of custom, caste and carnality, while others are haunted by the fear of evil spirits and the downward drag of heredity. So our task in India is not yet done. Christ's third command rings out like a clarion call to all of us: "*Loose him and let him go.*" Here are some of the ways in which we are trying to do this:—

1. UNTYING KNOTS IN THE CHURCHES.

Six of the twelve churches in the Salem area now manage their own finances and have their own deacons. Five of them arrange their own pulpit supplies and invite the missionary when his services are required. The more backward churches are Velur, Irukkur, Mavurutti, Elur and Periasolipalayam. In these villages the number of active witnessing Christians is low, and the church members need liberating from the pull of heathen customs and the depressing effect of the evil environment in which their lot is cast. We have tried to give definite teaching on "Separation," "Christian Giving," "Duties of Deacons," "The Christian Home" and kindred topics. There are also those who need to be freed from a "Mission mentality"—the habit of expecting everything to be done for them. It is not easy to get people who have been "nursed" for many years to stand on their own feet and take responsibility. Resurrection is a rather disturbing experience as more than one Bible character discovered!

There are also domestic knots to be untied in some places, where family quarrels have disturbed the peace, and illicit unions have wrought havoc in the church. The "graveclothes" are still rather much in evidence at Sirunellikoil for example, where a very mercenary outlook prevails amongst the church members. They take little interest in the prayer meetings, and even Lord's Day services are neglected. Some have even disowned their connection with Christianity in order to secure educational concessions with Government for their children.

At Selur the situation is more encouraging. Under the leadership of Brother S. M. David ably assisted by Mr. Paul Enoch (now Manager and Headmaster of the school in that village), the Selur friends arranged a Deacons' Conference last April at Irukkur, which was attended by delegates from nearly all the churches,

about 32 people being present. Inspiring addresses on the deeper meaning of the Cross were given by various Indian brethren, and several converts gave helpful testimonies. A high spiritual tone characterised the conference, which was entirely an indigenous effort, the missionaries being invited as guests.

The church at Rasipur is making slow but steady progress. They have opened a fund to purchase land for a chapel, and it is hoped that ere long they will be in possession of a suitable site. The erection of the building will be their next problem. A number of people living in Rasipur attend the services, at present held in the preacher's house, and one family in particular seems very near the Kingdom. The church and congregation were very thrilled when our General Secretary visited them on the first Sunday in February. We all enjoyed having fellowship with him during his second visit to India.

The Holy Spirit is working in hearts at Vadakarai-attur. Veeran, mentioned in last year's report, is still earnestly following the Lord, and takes every opportunity of helping in evangelistic work. At a recent camp he gave a very clear testimony in the open air to his faith in Christ. Stephen Raj and his wife attend services regularly, and are witnessing quietly in the village. In spite of opposition, the school there has grown by leaps and bounds, and our visits reveal that the children have a good knowledge of Scripture. The Christians from the Harijan community are often a source of sorrow to us, because they seem to have one foot in Hinduism and the other in Christianity. Poverty may account for a good deal, but they certainly need to be loosed from the graveclothes of heathen practices which are a disgrace to the church and to the Name of Christ. At a recent church meeting, Stephen Raj felt that he ought to challenge them on this point, and one was very glad that he did so. The culprits confessed their sins, and promised to amend their ways. Only Christ can set them free.

During the year, nine people have been baptised, amongst them the aunt of Mr. G. D. James of Singapore. A man named Ramaswamy of Pottanam who has been a secret believer for many years was also led to confess his Lord in baptism. Some names have had to be removed from the church rolls through prolonged backsliding. We have also lost some by death. Kakkaveri has been a storm centre once again, but in answer to prayer and firm

handling of the situation things are more peaceful there at present. That is another church which needs the " graveclothes " removed. The churches in Namakkal and Sendamangalam are also fettered in various ways, and do not move forward as we should like them to do. So there is plenty to pray about.

2. LIBERATING LIVES THROUGH LITERATURE.

Ten Mission-paid preachers have continued their good work of witnessing for Christ in the villages of Namakkal and Rasipur Taluks which at the 1951 census had a combined population of 609,740 souls. Pastor Selvanathan and Mr. S. Joseph Samuel have visited a number of villages not previously preached in, and Messrs. Rajarathnam and S. U. William have also extended their sphere of operations to reach more distant places. Evangelistic camps have been held at Tiruchengode, Musiri, Kodumudi, Mettur and other centres. With the growth of literacy there is a great demand for reading matter everywhere, and even in rural areas we find a readiness to buy books. One man brought two of his children 21 miles to our Namakkal Hostel through a tract. " How did you know about this place? " we asked. " Through a tract that was thrown out of the red van," he replied. He then produced a crumpled piece of paper from his loin cloth. We recognised it at once as one of our publications—a tract on " Grace." We were able to give him a practical demonstration of grace by taking two of his six children into our Hostel free of charge. Later we visited his village, went to his house, and held an open air meeting at his front door, which was attended by a large crowd of people who eagerly drank in the Gospel message. Later we sold a lot of books to High School students in another part of the village.

Since March 1st, 1956, Indian brethren have sold 1218 Gospels, 41 New Testaments, 18 Bibles, 1394 Scripture portions, 248 S.B.M. booklets and 113 other publications. Many thousands of tracts have been distributed over a wide area. In addition, by using the van as a mobile bookshop, we have sold over 7000 pieces of Christian literature, including a large proportion of Gospels. During our stay on the hills in May, we organised a campaign to make S.B.M. Literature known to other Missions and missionaries working in the Tamil country. 27,000 tracts were sold to those keen on evangelism, and over Rs.300/- worth of other literature. This campaign

is still yielding results, for only recently we received a further order for 24 copies of "New Testament Biographies," a book written by Mr. David Morling in Tamil some years ago, and one that has proved very popular and helpful. Having obeyed the Divine command to sow beside all waters, we believe that God will honour His Word, and cause it to bear fruit to His glory. Eternity alone will reveal all that has been accomplished by the scattering of this living seed.

We have also had some share in literature *production*, both with S.B.M. publications and with the Lansdowne Bible Studies, some of which have been translated into Tamil and distributed over a wide area to those applying for them.

3. Liberating Lads in the Hostel.

Our Boys' Hostel in Namakkal continues to be an integral part of our work in this area. Sixty lads are in residence, of whom 19 belong to the Christian community and 41 come from Hindu homes. They have all purchased our S.B.M. Catechism and are learning it by heart. The Warden, Mr. S. Rathinam, conducts prayers morning and evening assisted by one or two other brethren from time to time. In October and again in March, we had a visit from the C.S.S.M. Indian Evangelist, Mr. D. Lazarus, and his messages were made a blessing to many boys. The warden tells me that the lure of the local cinema has lost its charm since Mr. Lazarus came, and there has been a marked change in some of the Hindu boys as well as in those who were only nominal Christians. In addition to boys from Madras, Kolli Hills, Yercaud, and villages on the plains, we actually have two boys from the Kalrayan Hills sent to us by our esteemed colleague Mrs. E. C. Brand, who though no longer in the Mission, is still vitally interested in the evangelisation of India.

4. Liberation through Prayer and Fellowship.

We rejoice to record that by God's infinite mercy we ourselves have had an experience of liberation through prayer and fellowship with other believers, from those inhibitions and fears that dogged us prior to the handing over of the schools to Indian Christian management. By God's goodness, that great venture has proved a success, and it is a joy to report that relations between

the missionaries and the teachers formerly employed in the Mission have continued on a happy footing, and in some cases there has been a definite increase in fellowship—now unfettered by any financial considerations. The missionary is a welcome visitor in all the schools, and it has been exhilarating to find that in most of them Scripture is still being taught. The number of pupils under instruction has also increased substantially in five of the schools. When camping at Selur just recently, we were impressed by the cordial reception we received, the request to conduct family prayers in the teacher's house, his solicitude for the missionary's comfort, and a parting gift of some eggs to speed him on his way. One felt that there was something real about it all—and this is not an isolated case by any means.

In addition to the General Secretary's visit, another highlight in the work of the year behind us was the privilege of having a small share as Tamil Counsellors in the Billy Graham Campaign in Madras. Contacts were made then which are still bearing fruit. We praise God for the ministry of His servant in India. We have also received blessing through linking up with other missionaries and Indian brethren in the Salem District for a monthly Day of Prayer, which has been a means of grace to us all. " Where the Spirit of the Lord is, there is liberty."

So we close this report with a paean of praise in our hearts :
" *Unto Him that loveth us, and loosed us from our sins by His blood, and made us to be a kingdom, to be priests unto His God and Father—to HIM be the glory and the dominion for ever and ever. Amen.*" (*Rev.* 1 : 6 *R.V.*).

2

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

MISS O. R. KNIGHT

"THOU remainest . . . THOU art the same," are words that express our confidence in our gracious Master Who has continued His guidance in the many changes of the past year. The Biblewomen are now receiving a smaller salary from the Mission. They have accepted the change and consequent difficulties courageously and are proving the Lord's faithfulness. The Namakkal church members have been informed of the new

arrangement concerning the Biblewomen's salaries, and have been asked to consider contributing towards the support of one or more of the existing Biblewomen of their own choice. At the time of writing their decision is not known, but some of them have received this news as a challenge to greater evangelistic activity. B.W. Ratnammal, wife of the headmaster of the former S.B.M. School in Namakkal and B.W. Manomanie, whose husband is the Mission writer, and also a member of the Committee in charge of the school, are welcomed in more houses than they can visit frequently. B.W. Manomanie is appointed by the church to arrange for the meeting in the Poet's house. She and seven other women, including myself, help in this meeting, usually going in pairs, and having a turn once a month. We rejoice in thus reaching children of that part of Namakkal, and are very grateful for the continued privilege of teaching them in the Poet's home. The Young Women's Christian Fellowship has not met regularly for several months, but there is hope that the situation will have improved before you read this. In the hostel of the Government Teacher Training School for Women, the Sunday afternoon Bible Class is still led by Teacher Ranjitham of the Tamil Baptist School. It is a joy to see the desire of the Christian girls to study the Bible, and to apply its teaching in their lives. Hindu girls are interested, but teachers and matron discourage them from attending.

Among the students is Grace, the eldest of the six children of B.W. Navamonie of Sirunellikoil. Grace was baptised early this year, at the same time as another young woman from Sirunellikoil, and an older woman (from near Mohanur) who, with her husband has been helped through the visits of preachers. Another girl whom Navamonie is teaching has been accepted for baptism, but two others are being hindered by relatives. There is great need of revival in the church in this village, and also in Periasolipalayam. In the latter place Jeevaratnam, whose husband is a preacher, is serving voluntarily. She teaches the women and children in the Christian community, and visits Hindu homes as she has opportunity. B.W. Kirubai, wife of the Teacher-manager of an ex-S.B.M. School, continues to work in Selur and surrounding villages. B.W. Navamonie Samuel lives in Paramatti. She teaches a few Christians in Irukkur, and visits many other women in several villages.

Each of the Biblewomen has enjoyed the encouraging experience

of selling literature in markets, during Hindu festivals, while doing regular visiting, or in rarely reached villages. It has been my privilege to visit 16 villages for the first time, and to go to several others that are rarely visited. We were welcomed by literate and illiterate men, women and children. Tracts, Gospels, and booklets are in those villages, but we are aware of the need of more frequent visits. We prayerfully watch to see growth in Christians, and conviction of sin and assurance of salvation in many others as the Lord works through His powerful Word.

3

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

Miss L. S. Hazel

Reflections

HOW quickly the time flies, a year has passed and yet it seems but yesterday that I sat down with pen in hand to write a report of the work amongst the women and girls in the Sendamangalam field.

Steady work with a high spiritual tone has been carried on in the H.E. school by the Manager and H.M. Miss Samuel in co-operation with her 12 helpers. You will possibly note the increase in staff from last year ; owing to the increased number of scholars in many of the classes making it necessary for division of these into sections. We may, however, see a decline in the higher standards later, as high schools have been newly opened in many places. Out of 14 pupils writing the Annual Examination 12 gained passes. There is still a ready response for the Scripture lessons, given after the school session, and the older Hindu girls still enjoy their Saturday mid-day class.

At the time of writing, we have 44 girls in the Hostel, quite a number this year coming from Hindu homes. They all seem very happy together, sharing in the various duties allotted to them, and enjoying their times of recreation. We are concerned about the lack of spiritual response, and I believe this is a great burden to Matron. Her chief desire is that these girls may know the Saviour

personally and grow up to trust the Lord as ruler of their lives.

What shall we say of the village evangelisation ? Although our Biblewomen's staff has been depleted by 2 women (B.W. Rattinammal retiring after a fractured femur, B.W. Gnanamonie feeling the urge to go to be with her son and daughter) leaving a total of 6 women, the work is still carrying on. With the help of these women and the van, on several occasions intensive house to house visitations have been made, leaving tracts in every home and in many cases on the second visit a copy of John's Gospel with a Correspondence Bible Course has been purchased. There are several secret believers amongst the Hindu women, who purchase Gospel portions and even some Bibles, but they have not yet had the courage to make the bold open stand for Jesus Christ. During the year 2 women, one an old Hostel girl were added to the Church after profession of their faith by believers' baptism. Many are the Gospels and other booklets that have been sold, at festivals, markets, and high schools. In the latter the boys and girls being our best customers, which is a good sign as they are the future citizens of this great land, and need to be grounded in the Christian faith especially when there is so much literature which is harmful to them. A tempting bait for the sale of a Gospel or even 3pie booklet has been the free distribution of the Tamil text cards, the most appreciative if it is a view or nice shiny birthday card. One has to smile when asked by a small boy, " Please give me a NICE card," and then the conferring with each other as to whose is the best. We ask you to join in prayer that the text on the reverse side may remain in their memories and prove helpful to them.

Sunday schools have increased by two and we have nine such conducted by our ladies, including a very recent one in the Pallar street, which may also develop into a women's meeting, we cannot say. Recently a class for the boys from Christian homes has been commenced, in which a Bible course is being followed and questions have to be answered periodically. The boys are very keen and there is a great contest for the highest number of marks.

I am hoping in the near future to commence a monthly meeting for the wives of the Government Officers in the town. It may possibly develop into a Dorcas meeting as we hope they will spend some time in needlework and the remainder in the study of the Word. I would solicit your prayers in this new venture of service for Him.

As I write this report my heart is sad at the low ebb of Christianity amongst the Christian community. So many have no desire for spiritual growth, for consecutive Bible study or even the daily habit of family and private prayer and reading. Quite often in a village one finds a Christian family or perhaps one teacher possessing a Bible but not reading it and therefore not giving the witness and light that ought to be shown. Only a few weeks back I found this in a village, on asking the wife if she was doing any Sunday school work amongst the children, she replied, " They will make fun of us," also she owned that she had not been reading her Bible for several months. How sad a picture this, God forbid that we should judge, but the question arises, is OUR light trimmed and burning bright, have souls been won to Him because WE are residing in a certain street, in a certain town or village ? We who have had the True Light for generations need sometimes to examine ourselves lest we neglect the means of Grace.

Stir me, oh stir me, Lord, I care not how,
But stir my heart in passion for the world ;
Stir me to give, to go, but most to pray ;
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no Cross is lifted high.

Stir me, oh stir me, Lord, for I can see,
Thy glorious triumph-day begin to break ;
The dawn already gilds the eastern sky ;
Oh, Church of Christ, arise, awake, awake ;
Oh, stir us, Lord, as heralds of that day,
For night is passed, our King is on His way.

IV

THE KOLLI HILLS

I

Mr. and Mrs. J. R. Field

"*. . . continued existence unnecessary . . . ?*"

SPEAKING at Ipswich in May 1954, our esteemed General Secretary quoted with approval the words of Dr. John Baillie who, writing in "The World Mission of the Church," says, "A mission is most successful when it has rendered its continued existence unnecessary." It would seem that with regard to our churches in Madras we may even now report with thankfulness to God, "Mission completed." It seems right too, with regard to the Kolli Hills church, to begin to consider seriously whether the continued existence of the Mission as such, is not unnecessary. In 1954 Conference was able to report that the Vazhavanthinadu Church had almost attained the point where it could be called "indigenous." We who have the privilege of seeing the attainment of this long-looked-for goal heartily thank God for all that He has accomplished. There is now, in 1956, a little nucleus of men and women native to these Hills who, as a church, are fully responsible for the ministry, ordinances, government, witness and finances of their own church and Sunday school. It is not a strong church or even a very live church, but with God-given grace, it is now at that point where it is able to stand alone without Mission aid. We can praise our Lord for the half-dozen church members who are regularly engaged in pulpit ministry or Sunday school teaching. Three friends amongst these have shown a real desire to carry the Gospel message to those around, and a further four members have also engaged in evangelistic efforts on a few occasions. At least five members are responsible for the fostering or education of children and we know that some amongst them make the Truth known regularly to those with whom they are in contact. For these matters which are a joy to report we gratefully praise our Covenant keeping

Lord, and we are encouraged by the realisation that He is able to keep and strengthen His servants.

Satan has also been busy. Not so very long ago the Church Secretary who was just starting his three-and-a-half mile walk home after service was ambushed and he and his family physically assaulted. Even at the time of writing four or five members are causing a great deal of sorrow by their intransigent attitude, while there are others who are but lukewarm, at best, in their attachment to the Cause. It may thus be seen that, while there may be no need for the continuance of the Mission set-up as far as the existence of the Church is concerned, there is still a very real need, perhaps a greater need than ever before, for prayer to be made that the Breath of God may blow with cleansing and envigorating power, bringing stronger faith and deeper consecration.

Regarding the Agricultural side of our witness there is also a measure of good news. The Lord has blessed us with a wonderful rice harvest, and there is enough grain now in store to supply the present community in the Settlement until next May, and further harvests of grain are to be expected, God willing, to be reaped before then. Cattle and fruit trees too, have reminded us of the abundant goodness of the Creator, as we have seen the increase He has given. Practically all the capital supplied by the Mission has been refunded, and two men are now engaged in keeping the accounts. In view of these and other factors, an attempt was made during the year under review to register the Agricultural Scheme as a Co-operative Society, but Government demands and regulations were found to be somewhat unhelpful in some respects. Contact with missionaries having experience of such societies was also mainly discouraging. The whole matter of the future of the land is therefore being reconsidered and your prayers are solicited that we may be led to make a God-glorifying decision.

Last April the management of the Mission school in the Settlement was taken over by our Kolli Hills brethren, and in spite of opposition progress has been made and it is now better attended than was the case twelve months ago. It is good to hear Christian hymns and lyrics being taught from time to time, although the great majority of the children now come from Hindu homes.

When writing the Report last year we had much to tell of political activity in the Hills. This came to an end in a welter of lawlessness,

feuds, and banditry. Our General Secretary visited us just before the start of a great man-hunt which went on for weeks, until quite a number of those who had been engaging in robbery, arson, pillage, and other acts of violence were rounded up and gaoled. For this purpose Special Armed Police were sent in considerable numbers. Things are now a little more settled than they were, but it is evident that this is but a temporary relief, for great changes are afoot and very definite guidance is needed if we are to attempt to meet the new situation now arising in a manner which will be truly to the glory of the Divine Name. The long-talked-about road from the plains is now actually being built and can be travelled over for a few miles. Up this road, within a matter of a year or two we must expect a great number of new settlers to come, and it is certain that some of them will be bent upon the deception of the ignorant and unorganised tribesmen. Our Christian friends, too, will have to meet new problems and fierce temptations. At the same time there will be a fresh challenge and wider opportunities to evangelise. Responsibility for the proclamation of the Gospel in the immediate neighbourhood rightly rests upon the local church, where one exists, and a great deal will depend upon the little church here in days not far distant. The existence of such a church constitutes a call to us as a Mission to fulfil our responsibility to proclaim Christ in places where there is no such local church and where the Truth is not preached, to the end that living fellowships of those whom He has called out of darkness into light may come into being.

May we remind you of your share in all this as a supporter of the Strict Baptist Mission ? Are you not called to fervent prayer that both they who have responsibility for local witness as well as they who have heard the call to go further afield may realise afresh the need to throw off every weight and fully respond to the Master's commands ? Obedience and blessing, prayer and revival seem everywhere closely connected in Scripture, and our longing for revival blessing must surely be matched by our own prayerful obedience to the will of the unchanging and eternal Lord. In the year that lies ahead the need for your vital support and interest will be as great as ever.

" Brethren, pray for us."

2

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

DR. R. M. HARRIS

GOD is working His purpose out, and during the past year His Hand has been very evident in matters relating to the Dispensary, Boarding Home and Settlement.

In response to an appeal to the Church for help in the evangelistic work of the Dispensary, one member is giving up his coolie work on Monday mornings to declare God's Word, and to have quiet personal talks with those who come for treatment. Another member comes to the wards in the evenings, when the day's work is over to teach those who are there. We praise God for this ministry and pray that it may bring forth fruit in God's own time.

Quite a number of patients are coming up to the Dispensary from the Plains, arriving in groups and frequently staying the night. Friends in Sendamangalam have been able to contact some of them in their own village, and this the people have much appreciated.

Patients have been visited in their homes in various villages over the Hills, and we are getting an increasing number of calls to midwifery cases. Occasionally it has been necessary to spend the night in a shed or on the narrow verandah of a house, and return the following day. In the quietness of the evening time one can sit and talk to folks at leisure.

Changes have taken place this year in the Boarding Home. All the children are now of school-going age, and are studying in schools on the Plains, either in Sendamangalam or Namakkal. Martha was married in March to David, one of the Mission orphan boys, and these two are happily settled in a house on the Settlement and work on the land. The sole occupant of the Boarding Home during term time, is Devakirubai, a girl who passed her 8th standard examination in June and is now helping in the Dispensary. God graciously heard prayer and opened up the way for Matron Elizabeth to get work in a Boarding Home on the Nilgiri Hills.

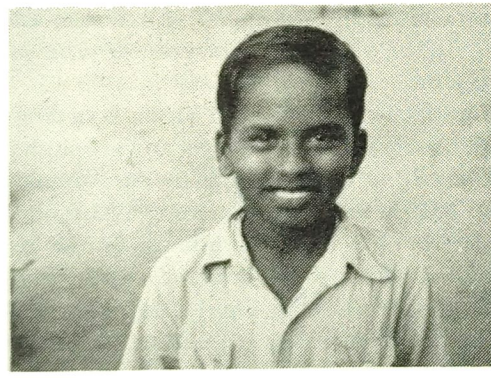
The school children, mostly boys, continue to come to the Bungalow mid-day to say their texts, so that there is, so to speak, a daily Sunday school of an abreviated nature. There is often a story for the little boys to explain the text they learn, and then

individual explanations to the older boys of the text or texts each one says, as they are all at different places in the text book. One boy learnt nearly all the texts in the booklet "The Way of Salvation." He received a Bible and has now gone to High school in Sendamangalam.

The numbers coming vary from day to day, but the youngsters seem to enjoy this mid-day interlude.

As one sits down to review and report on that which has happened during the past year, to those who pray and are deeply concerned, one looks for something definite to record in the way of results. God has wonderfully guided us and helped us in the medical work and in the care of the children, but as far as we know, no one has been born again, and no souls have been added to the Church through this work. This fact presents a tremendous challenge to the prayer of faith, to all those who have taken up the ministry of prayer.

God has promised that His glory shall be seen on the Kolli Hills and though the vision tarry it will not fail.



V

THE TINNEVELLY FIELD

I

REPORT OF THE GENERAL WORK

MR. & MRS. W. N. H. KUHRT

DEVOLUTION AND RE-DEPLOYMENT.

IT is clearly impossible to report adequately upon a field where one has lived for barely three months and it is out of place to attempt to report upon a field which has now been left to the care of someone else. I can only therefore fall between two stools and say a little about both Madras and Tinnevelly. The two long words at the head of this report are words which are frequently used these days when Mission policies are being discussed. The former represents what was our aim throughout most of the four years which we spent in Madras City and the latter was the direct cause of our returning once more, and somewhat unexpectedly, to Kovilpatti.

MADRAS

We are grateful to be able to report that we were able to complete most of our programme of devolution before leaving the city. The task was never an easy one and by no means always congenial but it was something that clearly had to be done. As we survey the past four years from the vantage point of another field with other and larger problems we sometimes feel astonished and grateful that we were able to get through our programme in the city with no graver difficulties than those we actually encountered, though at the time they seemed pressing enough. Kilpauk, the last surviving school of ten, was handed over at the end of April. There remained a great many loose ends, most of them connected with property and these have been left in the capable hands of Mr. John Appleby with whom it was a continual pleasure to live and work for three of the four years that we spent in Madras.

A puzzled friend of the Mission wrote to me saying, " Someone tells me you are selling the old bungalow. Does it mean we are leaving Madras as a sort of finished problem ! ! ? " My reply was,

" We do not claim to be leaving Madras as a finished problem but we do think that our staying there any longer is not likely to help much in the solving of what problems remain. It is just a question whether our staying is not helping to perpetuate the problems. Can we, as missionaries, ever really complete a job anywhere ? "

The decision to switch three of our senior missionaries away from ordinary field work made it obvious that we should not have enough men to fill all the old stations, even supposing we wished to fill them. Our transfer to Kovilpatti was made at the request of the Council in London and with the ready consent of the Conference in India in order to make possible the opening up of our new work in Malaya. It is a privilege to know that we can stand our ground at one point of the long battle front and so make it possible for an advance in some distant sector.

TINNEVELLY

We immediately became conscious here of movement, developments, and problems that do not confront us so plainly in the city. One lives nearer to people here. The five year plan can be seen in action all around us for Kovilpatti is at the heart of one of the favoured blocks of territory chosen for development. Large sums of money are being poured into national highways and village roads, into new schools and the improvement of existing schools, into adult literacy and night schools, new and deeper wells, the electrification of the countryside and the provision of better postal and medical facilities. In such a drive for improving within a decade vast rural areas that have stagnated for centuries it is unlikely that all of the money spent will be well spent. However there is always waste in war and this is a species of warfare.

In spite of this surge forward involving the creation of jobs for some, there is growing unemployment amongst the educated and semi-educated. The constant stream of applications for work in our schools, of which we still have twenty-two, constitutes a poignant reminder of this fact, and the intrigue which often goes along with the scramble for jobs and security is one of the greatest difficulties in the way of bringing about a peaceful and satisfactory transfer of the schools to Indian Christian management which, in spite of difficulties, however, remains our goal.

Although we are no longer, technically, a famine area there is, as

of course there always has been, a great deal of semi-starvation and under nourishment. In an endeavour to alleviate this wide-spread and chronic distress, Christians of the United States have been sending out very large quantities of milk powder, processed cheese, butter oil, multi-purpose food, split beans, wheat and rice. We have received such large supplies of some of these in Kovilpatti that we have been faced with the problem of distributing them sufficiently quickly to avoid their going bad or being devoured by rats and white ants. We make weekly raids on some of the villages near Kovilpatti which are not too far from the road so that we can dispose of substantial quantities of milk powder and butter-oil to needy people of all communities, for of course, the distribution must be made without distinction of caste or creed.

In the midst of all this political and economic ferment one sometimes feels that the work of the gospel is being submerged and pushed into second place. We have to remind ourselves that the work of the gospel can never be dis-associated from the hard facts of daily life and that the work of God goes on even when, for a time, we are tempted to lose sight of the fact. As an evidence of the truth of this second point we are glad to report that there have been forty-three baptisms during the past twelve months and that the total membership of the forty-six churches is reported to be 1,258. Four pastors and six preachers continue their ministry in various parts of this far-flung field. It may be of interest to recall for the benefit of those who remember Mr. and Mrs. Morling's devoted labours that all the pastors and two of the preachers were students of the Bible Institute as well as five of the brethren labouring in connection with the Madras churches. In fact, eighteen of the twenty-nine male students are still happily and usefully serving the Lord in connection with Tamil Baptist Churches and/or schools and fourteen of the twenty-one women. Four other men students are known to be doing good Christian work in connection with other churches or missions.

There are eight high school students residing in our Kovilpatti hostel, which remains a very useful means of bringing a Christian home influence to bear upon young men. The number resident is fewer than it used to be although the accommodation and other amenities provided are considerably greater. This is partly due to the fact that training school students no longer help to swell the

enrolment and partly due to the fact that the mission no longer takes the responsibility for food arrangements. The other day the lads complained to me that they could not manage their affairs on less than Rs14 a month, and I could not help remembering that twenty-one years ago the students of those day used to complain if their expenses for food went above Rs4 ! We have wandered into the realm of economics again, I find.

Our task is to prepare in the wilderness the way of the Lord, and He has promised for our encouragement that " the crooked shall be made straight and the rough places plain." We earnestly desire the coming of the day when throughout South India and amongst the Tamils of the Dispersion " the glory of the Lord shall be revealed " and " all flesh shall see the salvation of God."

2

THE L.Z.A. WORK—KOVILPATTI

Miss E. M. Flory

CHANGES AND THE UNCHANGING.

THE record of the past year may perhaps be summarised in the one word, " change." The first four months of the year under review were spent in Namakkal, continuing language study, leading up to the 2nd Tamil examinations in November and December, in which the Lord graciously granted success. It was with mixed feelings that Namakkal was left behind ; it had been my first " home " in India, and praise and relief that the period of language study was at an end was mingled with sorrow at saying " Goodbye " to those who had proved true friends during the past two years.

Since mid-December, I have been in Kovilpatti, ready to relieve Miss M. Harris when she departed for furlough. From then on, in changed surroundings, new responsibilities, duties, joys and sorrows have come my way. But the God who helped through language study, has remained faithful.

Perhaps the outstanding change this year brought has been that effecting the Biblewomen. In January last, they ceased to be under the direct control of the L.Z.A., and the gradual reduction of their mission allowances began. The Biblewomen have taken

these changes well, but need our continued prayers. Most of them have families of children to support, and two are widows. As their sense of security resulting from a regularly guaranteed income has been lost, may they have an increasing faith in, and dependance upon God.

Maybe it is somewhat early yet to assess the effects of these changes upon the women's work, but this is the position at present. The ten Biblewomen are continuing their witness as before, two in Kovilpatti and surroundings, and eight in outlying villages. At their own request, the monthly Bible study classes are continued, and they attend regularly, paying their own travelling expenses. Their work consists of teaching Christian women, both in their homes, and by holding women's meetings ; also of witnessing in Hindu and other non-Christian homes. The aim of their work among the Christian women, is to seek to train and prepare them for active Christian witness.

With the exception of two places, the women's meetings have continued to meet regularly. Owing to the troubled state of affairs within the churches concerned, the meetings in Kovilpatti and Kalingalpatti have been suspended since May, and the women of these churches are not receiving instruction at present. We trust this situation will be only a temporary one. Each women's meeting makes a small contribution from their weekly offerings towards the support of the Biblewomen ; moreover, most of the meetings made donations towards the annual Harvest Festival. The Christian women are being encouraged to take an active part in the meetings, and in a few cases, have led the meetings in the absence of the Biblewomen.

We long to see more signs of spiritual life and health among those who profess His name. Attendance at Sunday services is irregular ; many have little idea concerning how the Lord's Day should be kept. In a number of places, the women's meeting is now held late in the evening instead of in the morning, as the members are working in the fields during the day. We cannot altogether condemn them ; knowing something of their poverty, it must be a temptation to them when work is available on Sunday to earn a few extra annas. But the Lord has said, " Them that honour Me, I will honour." Moreover, it is disappointing to see so little concern among them for the salvation of others. The

idea that evangelism is exclusively the work of mission workers and missionaries, dies slowly.

Work among Hindu women is encouraging, in that they welcome Biblewomen to their homes, and appear eager to learn. One often hears the report, " The Christian women have not much ' desire,' but the Hindu women *want* to be taught." Many appear to be secretly trusting the Lord.

I personally have great cause to praise the Lord for continued health and strength, and for opportunities of camping in each village where Biblewomen are working. Now it is my desire to visit more of the villages where there is no resident worker. It is encouraging to find there is still a wide open door for the spread of the Gospel in this district. Literature distribution has been a source of great joy. There is a thirst for reading matter among those who are literate, and during the past 7 months 11 Bibles have been sold, as well as hundreds of Gospel portions and other booklets. Recently in Kovilpatti, a man stopped me in the street and said, " I have read the Gospel of John, and would like to buy the other three Gospels." At the annual Kovilpatti temple car festival in April, it was wonderful to see men coming out from offering their gifts in the temple, the sacred ashes on their foreheads, pausing to buy a Gospel, and proceeding slowly on their way, reading it aloud. Literature raids have been made on villages where there is little or no Christian witness, and the Word of God has been left behind. This seems the most effective mode of evangelism among literates ; God's Word is far superior to our words. But we need wisdom regarding follow up ; also the problem remains as how best to reach the illiterate.

During the seven months of my stay in Kovilpatti, while there is little of an outstanding nature to report, I praise God that I have seen something of the regular sowing of the Seed. In some villages women are asking for baptism ; may the Lord give wisdom to those who deal with these applications.

Amid all the changes which are taking place around us, the need for the Gospel is unchanging, and we have the promise of our God, " I am the LORD : I change not."

3

THE L.Z.A. WORK—PANIADIPATTI

Miss N. Hawes

WHEN we review the events of the past year there are many reminders of His goodness and frequent glimpses of His wise over-ruling guidance.

One elderly Biblewoman was retired at the end of this year, but when health permits she continues to work in the village in which she lives. At the commencement of this year six Biblewomen working in this area, were released from all Mission responsibility, according to our Mission Policy. All these women continue to work in the different villages as previously and in three areas work has been extended.

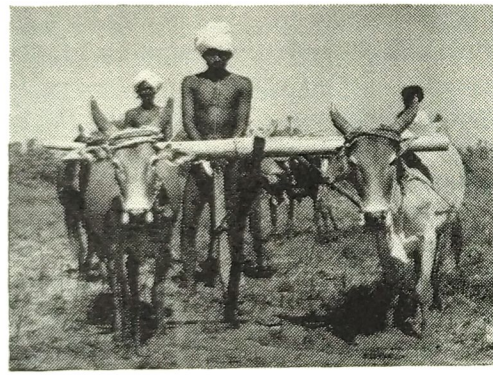
During the past year I have been able to camp twice in each village where the Biblewoman is living, besides visiting other places in the surrounding areas. It was possible to conduct regular evening meetings for the women at such times. Enquirers were seen and although three women were asked to wait for further teaching, ten were baptised and ten more are now waiting for baptism. We have endeavoured while on camp to visit every house in that particular village with literature ; where possible this has been done, and tracts have been received by those who are able to read. Children's Booklets, Gospels and Bibles have sold well ; especially in villages where there has been fewer opportunities previously of purchasing Scriptures.

All the Women's Meetings have been maintained and carried on by the Biblewomen or, where possible, by Leaders from among their own group. Three meetings have been recommenced in three different villages, two of these are led by local women, and one by the Biblewoman. A proportion of the money given at these meetings is given to the Women's Work in their respective areas ; one Women's Meeting has desisted from contributing to this work. This year a small contribution was sent from each meeting, as a free-will offering, to the Harvest Festival Meetings.

It is interesting as well as encouraging when we realise that where the work has been extended to more villages, it has been by the invitation of the Christians who work for the Hindu landowners

of these villages. One Hindu woman remarked that the Christian women often told them about the Lord Jesus while they worked in the fields.

The medical work has had its full share of applicants. In two villages where the Biblewomen had found it difficult to contact the Hindu women, it was noticed that they were more ready to listen to God's Word in their homes, if they had previously visited us for medicine or had contacted us in any other way. There are still many homes where we are not given the opportunity to speak to the womenfolk, but some of these women are quite ready to come to the Camping station and speak to us there. So may we continually, " Wait upon the Lord our God, until that He have mercy upon us."



VI

TAMIL LITERATURE PRODUCTION

MR. AND MRS. D. A. THROWER

. . . DIET ; NOW DINNER !

SAID a Cockney woman to a neighbour : " I've jest 'ad mi diet ; now I'm goin' ter 'av mi dinner." How this dietetic anarchy affected the speaker is not known but, however that may be, it certainly appears that her doctor had succeeded in inducing a good appetite. For some time past my wife and I have endeavoured to assist in the task of creating an appetite for reading among the literate (but for the most part poorly educated) section of the Tamil public. Great has, therefore, been our encouragement during recent months to hear statements that remind us of the dear old lady whose " diet " left an aching void that simply had to be filled. For instance, a bookseller remarked : " Your booklets sell like hot cakes." On other occasions we have heard such testimonies as these : " A lad was converted, and straightaway bought a Tamil Concordance to help him study the Bible " ; " The kiddies simply love the little story books with the pretty covers " ; " We have sold hundreds of rupees worth of literature during the past month and a half." We must, however, add that such remarks as these do not indicate any general desire for reading matter, for there are still, alas, many (particularly in rural areas) who were once literate but today are completely apathetic concerning literature.

Tamil books and tracts produced during the past twelve months, or at present being prepared, may be summarised thus :—

BIBLE STUDY MATERIAL

The final three studies on the last twelve books of the Old Testament have been compiled and the material (originally issued as 18 separate pamphlets) is now available in book form. The volume has 226 pages and an attractive cover ; it comprises an introduction to each prophetic book, commentary, questions for class study, maps and index. Christian workers in the Telugu and Marathi areas have undertaken to put the lessons into their vernaculars, and for this purpose we have translated them into English.

Pastor W. A. Warwick's Five Lessons on Discipleship were translated (and four of them printed) last year ; the concluding study has now been printed and the whole issued in the form of a 71 page book with an illustrated cover.

An abridgement of the volumes " All About the Bible " and " That Fascinating Book," by Mr. Newman Watts, are being put into Tamil. Ten chapters have been translated, and we hope to publish the whole as a volume of 22 chapters during the current year.

A leaflet explaining the method followed in the Tamil Bible Concordance and the best way to use the book has been compiled and printed. This material will in all probability be incorporated in future impressions of the Concordance itself. Three-quarters of the first edition of the Concordance (Part II) has been sold, and the publishers have invited us to submit suggestions for improvements in the next edition.

Stories for Children and Semi-Literates

Four new booklets have been issued, bringing the total to six. Of these six, four were specially written for children. While these pamphlets are not much longer than tracts their contents do not belong to that category ; each consists of a story intended to teach one truth only. By means of this type of literature we hope to arouse a desire for more and more gospel truth. Each booklet has at least one picture and the latest, entitled " The Way to Heaven," has four.

Biographies

An abridged translation of the life of an Indian Christian worthy named Theophilus Subrahmanyam has been made by one of our Tamil brethren ; this is at present being prepared for the press. Later we hope to produce several other short biographies.

Pamphlets on the Way of Salvation

A booklet entitled " God's Good News," faithfully outlining and forcefully illustrating the way of salvation, has been put into Tamil preparatory to publication as a series of three pamphlets.

Evangelistic Tracts

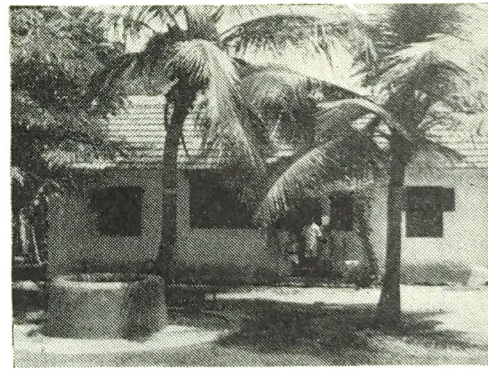
A total of 200,000 of brother A. F. Rowell's leaflets has been printed, the demand for these having increased of late. An

additional tract, " The Subtle Excuse " (No. 10), has been translated. Most of the messages in this series have this year been issued with illustrations for the first time. Several friends working in other language areas of this country have asked for the English scripts with a view to putting them into their vernaculars.

S.B.M. literature is steadily becoming more widely known, and its popularity growing ; the latter being partly due to energetic colportage by several of our colleagues and partly to the courtesy of Christian editors in placing a total of 3000 copies of our price list in their magazines. We have recently issued an enlarged list, printed in English as well as Tamil, for the benefit of friends unacquainted with the latter language.

Efforts to elicite suitable literary material from Tamil friends (referred to in our last report) have been continued, and we are glad to say that these have not been altogether fruitless. Two manuscripts by Indian brethren have been published during the year, and two Tamil friends are now assisting us in the work of translation. Two Tamilians have rendered us valuable help by making suitable drawings for illustrations.

It will be seen that we are endeavouring to produce as wide a range of Christian literature as possible, thus catering for all classes and providing a variety of reading matter for those whose appetite is improving.



VII

THE NEW WORK IN MALAYA

I

Mr. E. Orchard

" . . . *In journeyings oft* . . . "

IN this more than in any other one year we have seen changes both expected and unexpected, and would lift our voices with the Psalmist and sing :—

Through all the changing scenes of life,
In trouble and in joy,
The praises of my God shall still
My heart and tongue employ.

The beginning of the year found us in England enjoying a brief respite from the ministry of furlough. The first period of furlough services and meetings was over, and we still feel the sense of joy that was ours then, as we realised the Lord's blessing ; and how great was the interest of so many of God's children in His Kingdom overseas. Then came journeys from place to place in England during the latter half of 1955. Once again the Lord enriched our lives through the warm-hearted fellowship of many. In villages and towns ; in farm and business houses the Lord gave, through His people ; support, encouragement, and bounteous hospitality. Praise Him !

In the second half of 1955, too, came a call that was to change our final destination, and the colour of our lives completely. When writing for the 1955 Annual Report the question of work in Malaya was largely hyperthetical, and bore only a slight relationship to the plans we were then making. We planned " subject to an overriding sense of the purpose of God in our lives." That purpose of God finally cut right athwart our plans. The only part remaining unchanged was the gracious provision made for our children. This provision is one of the proofs that God goes before, and leads on—though we realise but dimly where He is leading. Humanly speaking—the insecurity of our present position would have been

intolerable had we to consider the comfort and care of our little ones in this country. For ourselves—in the midst of this insecurity, is a perfect sense of safety and assurance of well-being in the Lord. We can raise our voice again with the Psalmist and sing with humble confidence and joy :—

The hosts of God encamp around
The dwellings of the just.
Deliverance He affords to all,
Who in His succour trust.

The journey to India was as comfortable as the journey home. There was not a large group of Christians on board, but fellowship was real and helpful. On both Sundays it was my privilege to minister the Word of God in an informal evening service. Once in India, we soon were fully occupied with a round of duties congenial and satisfying. After a fortnight in Madras during which time we had opportunity to contact a number of folk who could help us with information about Malaya, we travelled to Tinnevelly where we were priveleged again to minister on the Sunday at a Church Anniversary and to meet a large group of Church members and others who have folk in Malaya. While in Tinnevelly we paid a long delayed visit to Dohnavur. The Fellowship in this place greatly strengthened our hands in the Lord. We had opportunity to explain the call of God to Malaya in a meeting composed of every age group from 10 years to a virile 80 years. We went on from Dohnavur to the Kolli Hills. Much could be said about the fortnight spent on that beautiful but needy range of mountains. Here we began to sever some of those ties which bound us to India, but we are glad that the intangible bonds of kinship of heart, interest and prayer still remain unchanged and steadfast. Finally, we left India from Madras on 16th April 1956.

The ship took only 6 days to travel from Colombo to Singapore, but in that short time we passed into a totally new world of experience. This journey has hardly begun, and we have already shared some of its joys and sorrows with many through the pages of the Strict Baptist Mission Herald, but to mark a few milestones on the way would not be out of place.

The first undoubtedly was the joyous meeting with Mr. D. G. James. Everything, naturally, had changed over the period of 16 years since we last saw him, but he was still full of zeal for the

preaching of the Gospel. We soon were involved, and gladly so in various projects for meetings and services. It was a tonic to see him, and to know that he had a good report of all the brethren.

The second milestone to mark the way was the house here in Gemas Bahru. Though it is not what we would have chosen so far as location is concerned, yet obviously the arrangement for us to come here was of the Lord Himself. Gradually, we have come to know the great need of the Tamils in this District. A 12 mile radius gives us a life's work. Large groups of Tamils remain untouched by the Gospel. We continue to make new contacts while seeking to evangelise those whom we already know. We praise the Lord for a great degree of co-operation from the European Managers and their Assistants, though we are sorry to say that the majority of them are at loss to know what it is all about, and often present as big a challenge to Gospel witness as do their Tamil employees.

Another mark of progress is the fact that in spite of lack of language the Chinese folk are seeking us out here in Gemas Bahru and are asking the way of Salvation. Our only means of communication is a mixture of pigeon English, Malay, and Tamil, but we have discovered enough to know that in several families there is a real heart hunger for the Word of God. Through the kindness of our friends in the Overseas Missionary Fellowship we have been able to give these enquirers the Scriptures in their own tongue. THE WORD OF GOD IS NOT BOUND. A Chinese Sunday School conducted by a young Chinese Christian in our home is a noisy but welcome interlude from time to time as we journey on.

Then, I think, two other features of the journey are worthy of remark. The first is the Sunday School and Service for Tamils at Gemas Railway Settlement. Although the Sunday School is composed almost entirely of " Christian children " it has the making of a very useful means of teaching the Word of God, and of reaching the non-Christian children who are beginning to come regularly. The service is completely " Christian." We are praying that God will work through this service to awake the folk out of their apathy regarding Christian witness. Here, too, we hope to see souls brought out of Darkness into Light as non-Christian folk begin to attend the service. The second feature is the readiness with which some of the men have volunteered to come to the Rubber Estates for preaching, and distributing God's Word. These men we feel sure

will be a source of strength as the ministry on the Estates grows.

So, again, with the Psalmist we sing :—

O, magnify the Lord with me,
With me, exalt His Name.
When in distress to Him I called,
He to my rescue came.
Fear Him, ye saints ; and you will then
Have nothing else to fear ;
Make you His service your delight,
Your wants shall be His care.

2

Mrs. E. Orchard

Exiles and Others.

THE first glimpse of Indian women in Penang and Singapore gave us a shock. They were anglicised, sophisticated, and loudly vocal ; speaking English and disdaining their mother tongue—Tamil. There were some, however, who had retained their natural dignity and who worshipped with Chinese, Malays, European, and others in Christian fellowship.

Coming up into the Federation to Gemas, in our Chinese New Village home we found no Tamils near, but have had close contact with Chinese women and their homes. Industrious and hard-working, they seize every opportunity for material gain. Although we cannot converse freely with them, we have seen their customs, and are saddened by many things that have happened. Their need of the Saviour is as acute as that of the Tamils.

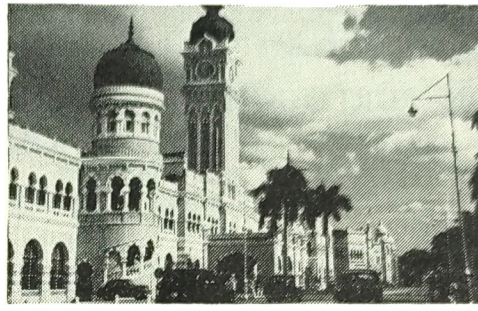
Many questions arise in our minds, such as " Why do these children whom we have grown to love at times scream out in terror in their homes ? Why have so many of them hideous burns on their thighs ? Why do parents teach their children to smoke even while they are still toddlers ? " These questions will remain unanswered, but patently there is a great need among them for the demonstration of God's love. Some come for medical help, and others for Chinese literature. We have to be able to help in both these ways. We pray that the seed—the Word of God—may bring forth fruit in Chinese lives.

About two miles from here we found the Railway Settlement, and there we met women born in Malaya unfamiliar with their own Tamil tongue, and women of Indian birth unable to speak English. It seems to be the custom for Malayan born people to seek their husbands or wives—as the case may be—in India. Generally, their menfolk are well employed, and the women have good homes and many amenities, but there is a note of discontent even here. They are not more satisfied than the villagers we have recently left in India. One or two Christian women have expressed a keen desire for fellowship and regular services. We are praying that some of these may be constrained to go with us to the Estates as Women's meeting and Bible Class Leaders, and Sunday School Teachers. At present they shrink from any form of evangelism among their Hindu sisters, and fail to see the need for it. We wait on the Lord knowing that he will guide and make them willing in the day of His power.

Rubber Estate workers and their women folk are almost entirely Tamil speaking. They live in well-appointed villages deep in the rubber. They have Schools, Hospitals, Dispensaries and even sports grounds. They are well-dressed and healthy, and their children are strong and well-nourished, and seem to have plenty of spare cents for the literature we take to them. In all other respects these Tamil women are the same as their sisters in the Indian villages. Shy, retiring, and generally semi-literate, they are kept in the background by their Hindu menfolk. Hinduism has lost none of its power in Malaya, and it seems in some places to be even more formidable and aggressive than in India. Shut away miles from other villages or towns these women folk welcome visits from " outside," but are at present somewhat suspicious of European missionaries, thinking, doubtless, that they must be connected with the Government of the country or the management of the Estates.

So we press on exploring every new road, and seeking out those to whom the Lord has sent us. We seek also a home where we shall be in free and close contact with these Tamils who are our special care.

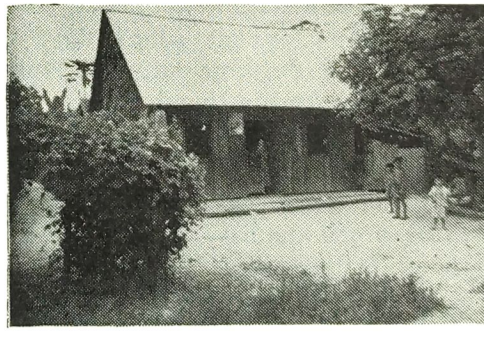
Their Redeemer is MIGHTY . . . The LORD of Hosts is His Name.



IN
KUALA LUMPUR



ON THE ROAD
IN MALAYA



TEMPORARY HOME
IN GEMAS BAHRU

VIII

ON FURLOUGH

I

Mr. and Mrs. G. F. Champion

At the time of writing it is just over eleven years since we were first stationed in the Tinnevelly Field. These years have seen many changes and developments and have been of continual interest, even if strenuous and, at times, difficult and of varying degrees of enjoyment. We have seen God at work and His blessing has rested on the labours of our Indian brothers and sisters as they have tried to serve Him. Severing connections with this Field, as we have now done, naturally brings with it regrets. It is expected that we shall return to the Salem District when we leave England in the new year.

There are still areas of the Tamil country of South India that have not been effectively evangelised, and we look to the Lord to lead us to some such part where He has a work for us to do. This work will be very different from anything that we have done before, and we would ask you to remember us in your prayers that we may be given the guidance and grace needed. It is proposed that we live in an Indian house in one of the lesser towns of the district and undertake to preach the Gospel in the town and some of the nearby villages, hoping that the Lord will use the preaching of His Word to call out His chosen ones and to establish a church or churches in the area.

We have been in England since the end of March and have had the pleasure of visiting many of our churches in different counties. We are deeply grateful to all friends who have so lovingly received us into their homes and given us hospitality. These happy times of fellowship will give us many pleasant memories in the days to come.

2

Miss M. E. Harris

AT the end of last year I was glad to be able to hand over the L.Z.A. work on the Kovilpatti side of the Tinnevelly Field to Miss Ethel Flory, who received a warm welcome from all the Biblewomen, who came in to Kovilpatti for the Special Meetings at Christmas.

We had a good voyage home on the s.s. " Otranto," and arrived back in England on Good Friday. It was lovely to be back in the home country once more, and to enjoy the beauties of our English countryside in springtime.

After a most enjoyable holiday spent in the heart of the country, I began deputation work at the end of May. It has been a great pleasure meeting old friends again as I have gone round to various places, speaking at the different meetings arranged for me. I have been most grateful for all the kind hospitality shown me by the many friends who have entertained me in their homes.

It is always a great encouragement to find so much interest shown in the Lord's work in India by the churches in the home country. Already I begin to look forward to going back to that work, if it is the Lord's will for me. But in a world where important changes are taking place so quickly, we need to be constantly in prayer to be guided over every step we take. For then we can have the comfort and assurance of knowing that the Lord will hear our prayers, and order all things according to His Will, and guide us along our way.

" For this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us.

"And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

1 John 5 : 14, 15.

IX

NEW MISSIONARIES

1

Miss M. Cook

" I can do all things through Christ, which strengtheneth me."
Phil. 4 : 13.

ONE day, when contemplating school-leaving examinations, the words of this text arrested my attention and many times since then they have proved a great source of strength and help. When at times I have felt myself to be facing the impossible, these words have returned to my mind. Nothing seemed more impossible than that which confronted me when the Lord called me to serve Him on the Mission Field. Yet, never more emphatically did the words ring in my ears " I can do ALL THINGS through Christ, which strengtheneth me."

As a child of seven, the Lord impressed me with the thought that one day He wanted me to serve Him in a foreign land. But as the years went by I put the thought further and further from me. Then, at the Annual Meetings of the S.B.M. in 1950, at the end of the Valedictory prayer for Mr. J. Field, the words " Go, and do thou likewise," darted as an arrow into my heart. They pierced deeply and remained with me throughout the winter. Then again at our Annual Wiltshire Missionary Rally in 1951, Missionary W. Kuhrt spoke from the words " Son (daughter) GO, work today in My vineyard." I knew then, beyond a doubt, that the Lord was calling me.

Yet how could this tremendous call be obeyed ?—into my mind came the words " I CAN . . . through Christ." However, it was not until the beginning of 1953 that I was enabled to take the step of obedience and write to the Mission, when the Lord gave me His perfect peace.

Days spent at Mount Hermon and the Missionary School of Medicine have been days of much blessing and of learning further



TYPICAL FAMILY AND VOLUNTARY SUNDAY SCHOOL CLASS AT AYANAVARAM.





Miss
Margaret M. Cook.



Mr. Philip A. Grist.

the truth of this verse. As the " I " disappears, and Christ becomes all in all, so everything becomes possible for Him to perform.

As I go forth, my desire is to be just a channel through which His Power can flow and through which He can work in the Salvation of precious souls, bringing them out of darkness, into His marvellous light.

2

Mr. P. A. Grist

" *Go . . . Tell* "

ONE often wonders how much concern there really is in our hearts for the teeming multitudes of the world. The thought is a heart-searching one. In our own beloved land, where Missionaries came so many years ago to bring the glad tidings of salvation, godlessness and indifference prevail. One is so conscious of the tremendous need, but out in the " regions beyond " vast numbers have *never* heard. The burning question surely comes with force—" How shall they hear without a preacher ? "

This challenge has burdened the hearts of men and women throughout the centuries. Giving up all with such willingness, they have left home, friends, a good position in life for the sake of the Gospel. Thus has the same challenge come to me, with it a deep yearning over the sorry state of benighted heathen. Christ and His finished work is their only hope. In my own spiritual experience I have proved this for myself. The blood of the Saviour alone could cover my sin from the final wrath of God which will certainly be revealed upon all wickedness. With the message from God through His Holy Word, I must go and proclaim to this people the wondrous news of redeeming grace and love.

The increasing desire for souls spurs me on, although it must at once be admitted that from a natural point of view, mixed feelings arise in the mind. Faith so often seems to be sadly lacking, and the cry ascends to God from the heart " Lord, I can't do it." Behind this cry, I am sure that the feeling of inability is not the only trouble. Mingled with it is the excuse of unwillingness and fear of the un-

known future. The Hymn-writer has ably expressed the desires of my heart, despite its fears :

" Thus make me willing, glorious Lamb,
To suffer all things for Thy Name :
At last be where my Jesus is,
And rise to everlasting bliss."

" Go !"—" Yes Lord ; ' Take myself, and I will be ever, only, all for Thee.' "

In the strength of Christ, I can face the task. His grace super-abounds all my needs. His love constrains me and gladly I leave all to follow Him wherever He may lead. Through storm and fire, through rough places and plain until the labours of life are over, and the desired haven is reached.

The past two years at the S.B.B.I. have taught me much. Prayer life has been strengthened and knowledge of how to wield the " mighty Sword of the Spirit " has been increased. Eternal praises be to God for giving me such a privilege and opportunity in preparation for the days ahead. Now time in the homeland is short. The day of departure looms ahead. May God give abundant grace for the wrench of parting from loved ones.

In closing, may I express a word of sincere appreciation to the many kind friends who have given me such happy times in their home, or who have in any way helped me during my stay in London. The prayer-backing of you all will be a source of encouragement and comfort to me in the coming years.

" Blest be the tie that binds
Our hearts in Christian love ;
The fellowship of kindred minds,
Is like to that above."

STATISTICS

This summary of statistics has been changed as Day Schools have been largely transferred to the management of Indian Christians and Biblewomen are working under a new arrangement. We are sure, however, that friends will be interested in these figures relating to the work of the Tamil Churches.

	Madras	Senda'm	Namakkal	Kolli Hills	Tinnevelly	
Churches ..	9	4	8	1	46	68
Members ..	604	118	150	29	1258	2159
Pastors.. ..	8	—	1	—	4	13
Baptisms ..	32	2	7	2	43	86
Sunday Services	15	9	8	1	53	86
Sunday Schools	15	11	8	1	29	64
S. School Scholars	824	324	290	15	710	2163

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 23RD, 1956

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
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 S. T. HOVER
PASTOR M. M. HOWELLS
PASTOR D. C. MANN
PASTOR S. C. OXBORROW
MR. S. W. PAYNE
PASTOR N. R. PERRY
*PASTOR G. W. 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

* 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. O. F. CLARKE
Mrs. F. DRISCOLL
Mrs. L. R. GARRARD
Mrs. O. MORLING
Miss P. P. NUNN
Mrs. G. W. PIBWORTH
Mrs. R. C. SMITH
Mrs. D. SYMONDS
Mrs. A. W. WHAYMAN

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

1955 £		£ s. d.	£ s. d.
	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
9,497	General Fund	8,447 1 7	
137	Young People's Guild of Service	135 10 4	
230	Sustentation Fund	270 0 0	
583	Pension Fund	582 10 10	
339	" Herald " Fund	362 14 3	
329	Reserve Fund	1,296 13 8	
11,115			11,094 10 8
	Ladies' Zenana Auxiliary :		
4,752	General A/c.	3,166 6 11	
85	Medical A/c.	38 3 10	
4,837			3,204 10 9
			20,873 6 2

EXPENDITURE

1955 £		£ s. d.	£ s. d.
8,167	General Fund	8,249 18 8	
511	" Herald " Fund	557 13 0	
158	Young People's Guild of Service	164 5 0	
156	Pension Fund	176 0 0	
1,255	Reserve Fund	2,732 17 11	
25	Mission House	174 4 5	
10,272			12,054 19 0
	Ladies' Zenana Auxiliary :		
3,318	General A/c.	3,105 7 10	
23	Medical A/c.	18 7 2	
3,341			3,123 15 0
	Balance at Bank, 31st July, 1956:		
	Current A/c.	2,078 0 4	
	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	1,091 11 10	
			5,694 12 2
			20,873 6 2

GENERAL FUND

1955 £		£ s. d.	£ s. d.
	Balance brought forward ..		1,855 4 8
4,771	Churches and Schools	4,987 14 1	
731	Personal	788 2 5	
942	Miscellaneous	482 10 10	
2,279	Legacies	1,243 17 4	
33	Sale of Annual Reports ..	35 15 7	
8,756		7,538 0 3	
412	Income Tax Refund	454 2 9	
174	Interest on Investments ..	261 8 8	
15	Deposit Interest	56 14 11	
119	Christmas Gifts	110 3 0	
9,476		8,420 9 7	
21	Interest on Post Office A/c. ..	26 12 0	
9,497			8,447 1 7
	Legacy, £150. 3½% War Stock		111 0 0
	Transfers from:		
	Pension Fund		306 10 10
	L.Z.A. General A/c. for Reports and Advertisements		55 0 0
			10,774 17 1

1955 £		£ s. d.
5,894	Indian and Malayan Expenses and Payments on Mission A/c.	5,474 19 11
124	Missionaries on Furlough	300 9 10
312	Missionaries' Children's Allowances	399 4 0
171	Life and National Insurance	189 16 2
246	Deputation Expenses	308 5 2
1,121	Office and Mission House Expenses	1,043 17 7
132	Cost of Annual Reports	165 10 0
	Printing "Come With Me"	187 15 0
48	Advertising	69 18 0
119	Christmas Gifts sent to India	110 3 0
8,167		8,249 18 8
	Transfers to:	
142	"Herald" Fund (Deficit) ..	149 18 9
40	Mission Fund A/c...	40 0 0
	Reserve	500 0 0
	Balance forward..	1,834 19 8
		10,774 17 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	6,417 17 0	By Indian Christian Literature and Hymn Books ..	413 4 4
„ Assets of Emily Convalescent Homes	1,256 13 8	„ Mr. and Mrs. Champion's Passage, etc., and Deposit on Return Passage	242 19 11
„ Amount from General Fund	500 0 0	„ Secretary's Passage, etc., to India and Malaya ..	417 0 0
		„ Mrs. Appleby's Balance of Passage, etc.	41 2 6
		„ Mr. P. Grist's Outfit Allowance and Deposit on Passage	86 0 0
		„ Mr. and Mrs. Orchard's Passage to India and Malaya	295 15 8
		„ Mrs. Huckett's Passage, etc.	89 16 0
		„ Indian Buildings	30 1 0
		„ Purchase of Furniture	100 0 0
		„ Re-conditioning Indian car	300 0 0
		„ Car for Malaya	676 18 6
		„ Balance forward	5,481 12 9
	8,174 10 8		8,174 10 8

PENSION FUND

	£ s. d.		£ s. d.
To Balance brought forward ..	426 10 10	By Pension Paid	176 0 0
„ Interest on Investments ..	582 10 10	„ Amount to General Fund	306 10 10
		„ Amount to L.Z.A. General A/c.	100 0 0
		„ Balance carried forward	426 10 10
	1,009 1 8		1,009 1 8

CAPITAL OF PENSION FUND

Investments (at Cost):	£ s. d.		£ s. d.
£1,367 14s. 5d. 2½% Consols	1,072 4 9	£1,000 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		16,123 0 3
£3,361 5s. 9d. 3½% War Stock	3,341 10 0		
£4,870 16s. 0d. 3½% Conversion Loan	4,635 6 3		

MISSION HOUSE FUND

	£ s. d.		£ s. d.
To Balance brought forward	186 10 6	By Repairs, etc.	174 4 5
„ Amount from General Fund (o/a upkeep)	40 0 0	„ Balance carried forward	52 6 1
	226 10 6		226 10 6

"HERALD" FUND

1955 £		£ s. d.	£ s. d.	1955 £		£ s. d.	£ s. d.
	To Subscriptions:				By Cost of Printing:		
237	Heralds ..	261 13 1		303	Heralds ..	331 14 0	
102	Rays ..	101 1 2		208	Rays ..	225 19 0	
339			362 14 3	511			557 13 0
	,, Amount from L.Z.A. General A/c.		45 0 0				
	,, Amount from S.B.M. General Fund		149 18 9				
			557 13 0				557 13 0

YOUNG PEOPLE'S GUILD OF SERVICE

£		£ s. d.	£		£ s. d.
	To Balance brought orward ..	229 4 8	153	By Remittances to India	153 5 0
250	,, Contributions	135 10 4		,, Rent of Halls and Office Expenses	11 0 0
				,, Balance carried forward	200 10 0
		364 15 0			364 15 0

SUSTENTATION FUND

	£ s. d.		£ s. d.
To Balance brought forward ..	.. 1,294 15 10	By Balance carried forward	.. 1,564 15 10
,, Interest on Investments ..	.. 270 0 0		
	1,564 15 10		1,564 15 10

CAPITAL OF SUSTENTATION FUND

	£ d. s.
Investments (at Cost):	
£7,000 3½% War Stock ..	.. 6,720 10 4
£1,000 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

1955 £		£ s. d.	£ s. d.
	To Balance brought forward ..		504 4 5
2,491	,, Contributions	2,446 10 3	
1,472	,, Legacies	—	
424	,, Gift Week	432 13 0	
4,387			2,879 3 3
357	,, Income Tax Refunds ..		279 13 8
	,, Dividends on Consols ..		7 10 0
			3,670 11 4
	Transfer from Pension Fund		100 0 0
			3,770 11 4

1955 £		£ s. d.
2,688	By Indian Expenses	2,560 18 7
186	,, Missionaries Paid at Home ..	86 8 4
29	,, Deputation Expenses	11 16 1
235	,, Office Expenditure	184 10 11
73	,, National Insurance	85 4 6
3,211		2,928 18 5
	Passage, Baggage, etc.:	
	Miss M. Harris ..	105 9 5
	Miss Cook:	
	Passage Deposit and Outfit Allowance ..	71 0 0
	Amount to S.B.M. for Heralds, Adverts. and Annual Reports	100 0 0
	Balance carried forward	565 3 6
		3,770 11 4

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

MEDICAL ACCOUNT

1955 £		£ s. d.
	To Balance brought forward ..	122 1 1
85	,, Contributions	38 3 10
		160 4 11

1955		£ s. d.
	By Subscription to M.S.M. ..	2 2 0
	,, Medical Grant and Supplies	16 5 2
	,, Balance carried forward ..	141 17 9
		160 4 11

RESERVE FUND

To Balance brought forward .. £1,500 0 0

BALANCE SHEET as at 31st July, 1956

LIABILITIES

	£	s.	d.
General Fund	1,834	19	8
Young People's Guild of Service	200	10	0
Sustentation Fund	1,564	15	10
Reserve	5,481	12	9
Pension Fund	426	10	10
Mission House A/c.	52	6	1
L.Z.A. General A/c.	565	3	6
L.Z.A. Medical A/c.	141	17	9
L.Z.A. Reserve Fund	1,500	0	0
	11,767	16	5

ASSETS

	£	s.	d.	£	s.	d.
Balance at Bank and in hand:						
Current A/c.	2,078	0	4			
Deposit A/c.	2,500	0	0			
Secretary	20	0	0			
Guild Secretary	5	0	0			
	4,603	0	4			
Cash in Post Office Savings Bank	1,091	11	10			
				5,694	12	2
Investments (at Cost):						
£2,986 4s. 6d. 3½% War Stock	2,843	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			
				6,073	4	3
				11,767	16	5

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, 1956, 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, 1956.

52, The Broadway, Stratford, E.15. 24th August, 1956. STANLEY W. SIMPSON, F.S.A.A.

ABSTRACT OF RECEIPTS.

1ST AUGUST, 1955, TO 31ST JULY, 1956.

Abercymboi—			
General	3	12	0
Abingdon—			
General	2	15	0
Accrington " Ebenezer "—			
General	4	10	0
L.Z.A.	4	10	0
Acton Friends—			
General	2	17	6
L.Z.A.	2	11	1
Aldbury—			
General	19	12	11
Aldringham—			
General	1	6	4
Askett—			
General	9	8	6
L.Z.A.		14	3
Aylesbury—			
General	16	14	0
L.Z.A.	16	13	9
Guild of Service	1	3	0
Badingham—			
General	2	1	3
L.Z.A.	2	9	3
Basildon—			
General	37	3	1
L.Z.A.	6	13	5
Guild of Service	2	10	0
Barcombe—			
General	10	10	0
Bath—			
General	35	6	5
Beccles—			
General	18	7	8
L.Z.A.	2	4	0
Guild of Service	9	3	6
Bedford—			
General	14	5	9
L.Z.A.	2	10	0
Bedworth—			
General	14	6	6
L.Z.A.	4	11	0
Belvedere—			
General	84	10	9
L.Z.A.	10	10	2
Guild of Service	4	17	9
Benwick—			
General	1	6	0
Bermondsey—			
General	27	4	1
L.Z.A.	14	12	5
Guild of Service	1	2	0
Bethersden—			
General	33	18	7
Bexleyheath—			
General	36	12	1
L.Z.A.	8	8	0
Bible Speaking Union—			
General	10	0	0
Bierton—			
General	18	9	8
L.Z.A.	12	0	0
Billinghay—			
General	29	19	0
L.Z.A.	10	0	0
Bilston—			
General	2	5	0
Blackburn—			
General	8	13	0
Blakenham—			
General	28	18	0
L.Z.A.	18	6	2
Borough Green—			
General	35	9	11
L.Z.A.	3	9	3
Bradenstoke—			
General	34	3	3
L.Z.A.	11	14	0
Guild of Service	2	8	1
Bradfield St. George —			
General	22	10	2
L.Z.A.	3	10	8
Brentford—			
General	78	11	4
L.Z.A.	54	17	1
Guild of Service	5	15	0
Brighton " Ebenezer "—			
General	50	2	2
L.Z.A.	24	8	8
Brighton Tabernacle—			
General	53	0	0
L.Z.A.	67	0	0
Brixton—			
Guild of Service	4	15	0
Brockley, Suffolk—			
General	24	13	0
L.Z.A.	1	0	0
Bromley—			
General	24	3	9
L.Z.A.	10	7	3
Bury, Lancs—			
General	2	6	0
L.Z.A.	9	15	7
Camberwell—			
L.Z.A.	1	1	0
Cambridge " Eden "—			
General	55	5	0
L.Z.A.	12	8	1
Cambridge, Tenison Road—			
General	8	11	4
Carlton—			
General	20	4	4
Chadwell Street—			
General	48	11	6
L.Z.A.	36	0	0
Charsfield—			
General	2	9	0
Chatteris—			
General	30	14	2
L.Z.A.	19	14	8
Guild of Service	2	10	0
Chelmondiston—			
General	12	0	0
Chelmsford—			
General	14	4	4
L.Z.A.	36	8	6
Guild of Service	2	5	0
Cheltenham—			
General ..		14	10
Chesham—			
General	13	12	0
L.Z.A.	11	12	0
Guild of Service		10	0
Chingford—			
General	12	5	6
L.Z.A.	2	1	6
Chorley—			
General	4	13	6
L.Z.A.	5	0	0
Clapham, Courland Grove—			
General	69	15	2
L.Z.A.	23	3	6
Guild of Service	10	10	4
Clayton West—			
General	2	11	6
Clifton—			
General	26	9	1
L.Z.A.	4	18	10
Colchester—			
General ..		10	0
Collingwood, Australia—			
General	19	10	3
Colnbrook and Longford—			
General	1	19	2
Cottenham—			
General	14	3	8
Guild of Service	2	6	6
Cransford—			
General	23	2	3
L.Z.A.	7	4	10
Crawley—			
General ..	1	5	6
Crowfield—			
General	18	6	6
L.Z.A.	6	12	6
Croydon, Derby Road—			
General	22	6	2
L.Z.A.	34	16	6
Guild of Service	6	6	0
Croydon District—			
General	6	15	9
L.Z.A.	4	1	9
Croydon " Salem "—			
General	7	14	10
L.Z.A.	4	3	6
Croydon, Tamworth Rd.—			
General	24	8	6
L.Z.A.	9	10	0
Crymmych—			
General ..	2	7	0
Deeping— ..			
General ..	6	8	6
Devizes—			
General	26	6	10
L.Z.A.	6	2	0
Dorking—			
General	60	2	2
L.Z.A.	84	2	4
Downe—			
General	14	15	0
L.Z.A.	1	5	0
Dunmow—			
General ..	5	16	0
Dunstable—			
General	22	0	0
Eastbourne—			
General	20	19	0
L.Z.A.	21	7	6
East Ham—			
General	16	0	9
L.Z.A.	11	16	6
Enfield Highway—			
General	3	3	0
Epping—			
General ..		10	0
Epsom—			
General	50	1	9
L.Z.A.	78	16	11
Erith—			
General	1	3	0
Guild of Service		12	6
Five Ash Down—			
General	5	13	8
Fressingfield—			
General	26	10	6
L.Z.A.	1	6	6
Friston—			
General ..	8	3	8
Fulham—			
General	8	8	0
L.Z.A.	5	13	0
Gaddesden Row—			
General	3	17	6
Glemsford " Providence "—			
General	5	0	0

Gravesend—			
General ..	1	14	0
L.Z.A. ..	1	0	0
Grays—			
L.Z.A.	4	19	6
Great Gransden—			
General	12	2	0
Guild of Service		12	0
Great Yeldham—			
General	7	7	6
L.Z.A.	1	3	6
Guild of Service		5	0
Greenwich—			
General	52	1	8
L.Z.A.	34	5	2
Guild of Service	2	2	7
Grundisburgh—			
General	12	3	8
L.Z.A.	9	15	0
Guildford—			
General	185	11	5
L.Z.A.	28	17	10
Hadleigh—			
General	27	0	0
L.Z.A.	8	10	0
Hadleigh Heath—			
L.Z.A.		10	0
Hailsham—			
General	19	13	3
Halstead—			
General ..	8	19	7
L.Z.A. ..	3	0	0
Handcross—			
General	1	17	0
L.Z.A.		10	0
Hartley Wintney—			
General	15	16	9
L.Z.A.	6	9	0
Harwich—			
General	2	7	0
L.Z.A.	5	10	0
Haslemere—			
General	46	3	9
L.Z.A.	9	7	0
Hastings—			
General	22	11	8
L.Z.A.	16	1	10
Haworth—			
General	5	10	0
L.Z.A.	1	10	0
Hedge End—			
General ..	5	10	0
Highbury—			
General	73	9	6
L.Z.A. ..	120	1	10
Guild of Service	4	18	9
Highgate Road—			
General	3	0	0
High Wycombe—			
General	21	4	1
L.Z.A.	9	6	0
Guild of Service	5	3	8
Hilmarton—			
General	2	3	0
Guild of Service	2	4	0
Hinckley—			
General ..	5	5	0
L.Z.A. ..	1	10	0
Hitchin—			
General	11	0	2
Homerton Row—			
General	10	16	0
L.Z.A.	1	4	0
Horham—			
General	111	10	0
L.Z.A.	9	17	6
Guild of Service	1	0	0
Horley—			
General ..	2	10	0
Horsham—			
General	31	18	1
L.Z.A.	14	17	0
Hounslow—			
General ..	100	17	10
L.Z.A.	54	7	0
Guild of Service	5	0	6
Hoxne—			
General	15	18	3
Ilford—			
General	6	8	0
L.Z.A.	1	14	0
Guild of Service	1	0	0
Ipswich " Bethesda "—			
General ..	308	11	11
L.Z.A.	78	12	9
Ipswich " Mount Zion "—			
General	32	0	4
L.Z.A.	14	7	5
Ipswich " Zoar "—			
General	23	1	0
L.Z.A.	44	2	6
Irthlingboro'—			
General	7	4	6
L.Z.A.	2	15	0
Ivinghoe—			
General	1	0	0
Kent Area Prayer Meeting—			
L.Z.A.	1	7	0
Kesgrave—			
L.Z.A.	10	2	6
Kilburn—			
General	1	7	3
King's Langley—			
General	30	6	6
L.Z.A.	1	1	3
Guild of Service	2	12	9
Kingston-on-Thames—			
General	23	7	0
Laxfield—			
General	24	6	3
L.Z.A.	24	1	4
Lee Common—			
General	8	13	8
Leicester " Providence "—			
General	10	10	0
Leicester " Zion "—			
General	2	18	2
L.Z.A.	2	1	6
Leiston—			
General	14	16	2
L.Z.A.	3	10	0
Lewes—			
General	11	17	3
Lewisham—			
General	17	8	10
L.Z.A.	1	15	6
Leyton—			
General	40	14	6
L.Z.A.	15	5	0
Guild of Service	18	16	0
Little Downham—			
General	13	4	10
Guild of Service		11	6
Little Staughton—			
General	4	0	0
Lode—			
General	1	12	0
Long Marston—			
General	7	14	0
Manchester District—			
L.Z.A.	5	18	0
Manor Park—			
General	18	16	8
L.Z.A.	23	12	4
March—			
General	44	10	4
L.Z.A.	12	13	7
Guild of Service		10	0
Margate—			
General	9	16	0
Mayford—			
General	17	3	8
Mendlesham Green—			
General	10	7	0
L.Z.A.	2	15	0
Meopham—			
General	13	9	9
L.Z.A.	6	0	3
Middlesboro'—			
General	29	0	0
Needingworth—			
General	5	13	6
L.Z.A.	6	5	6
New Cross—			
General	88	4	0
L.Z.A.	42	5	0
Guild of Service	2	15	0
Newick—			
L.Z.A. ..	1	0	0
Newquay—			
L.Z.A.	2	10	0
Norbiton—			
General		9	0
L.Z.A. ..	7	0	0
North Finchley—			
General	57	19	7
L.Z.A.	7	11	10
Norwich—			
General		2	6
L.Z.A.	1	7	6
Notting Hill Gate—			
L.Z.A.		10	0
Occold—			
General	28	18	6
L.Z.A.	3	9	6
Old Hill, " Ebenezer "—			
General	11	13	2
Old Hill " Spring Meadow "			
General	5	0	0
Otley—			
General	5	9	6
L.Z.A.	9	5	6
Over—			
General	24	13	0
L.Z.A.	15	10	8
Guild of Service	1	0	0
Pemberton—			
General	29	13	6
L.Z.A.	2	0	0
Ponders End—			
General	1	17	0
L.Z.A.	5	12	0
Portsmouth—			
General	6	1	6
Potten End—			
General	21	16	4
L.Z.A.	20	17	6
Potten, Beds.—			
General	45	12	11
L.Z.A.	21	14	8
Poynings—			
General	6	10	0
Prahram, Australia—			
General	3	14	0
Preston—			
General	14	0	0
Prittlewell—			
General	20	5	3
L.Z.A.	28	6	4
Ramsey—			
General	35	7	3
Ramsgate—			
L.Z.A.	5	0	0
Rattlesden—			
General	20	1	0
L.Z.A.	3	17	6
Readers of " The Christian "			
General	16	10	0
Reigate—			
General	9	12	1
Richmond—			
General	31	3	11
L.Z.A.	30	17	0
Rishangles—			
General	1	8	9
L.Z.A.	1	15	0
Guild of Service		10	0

Rochdale—
General .. 7 16 8
Rotherham—
General 2 19 0
Royton—
General 42 6 0
L.Z.A. 1 16 0
Guild of Service 5 0
Rushden—
General 3 13 6
L.Z.A. 2 18 0
Ryarsh—
General 5 5 0
Slaithwaite—
General 2 19 0
L.Z.A. 15 0
Sleaford—
General 17 18 3
Smarden—
General 19 7 5
Smithfield, Australia—
General 1 0 0
Somersham—
L.Z.A. 3 17 0
South Chard—
General 4 1 1
Staines—
General 27 6 0
L.Z.A. 9 7 6
Stalham—
Guild of Service 10 0
Stamford—
General 15 16 9
L.Z.A. 3 0 0
Stapleford—
General .. 1 6 6
Stoke Ash—
General 38 8 1
L.Z.A. 51 7 6
Stoke Golding—
General 10 2 0
Stonham Parva—
General 12 5 3
Stowmarket—
General 31 7 3
L.Z.A. 28 17 4
Stratford—
General 48 4 2
L.Z.A. 73 18 7
Streatham, Hambro Road—
General 62 14 9
L.Z.A. 65 6 2
Guild of Service 5 5 0
Streatham, Hitherfield Rd.
General 3 3 0
Stretham, Cambs.—
General 11 2 0
L.Z.A. 10 0
Guild of Service 9 3
S.B.B.I.—
General 1 13 0
St. Albans—
General 6 10 10
St. Clears—
L.Z.A. 3 3 0
St. Johns Wood—
General 47 2 8
L.Z.A. 45 4 6
Guild of Service 1 0 2
St. Neots—
General 7 10 0
Sudbourne—
General 28 10 9
L.Z.A. 10 3 0
Sudbury, Suffolk—
General 4 18 3
L.Z.A. 1 11 6
Sunderland—
General 2 7 0
Sutton-at-Hone—
General 1 17 7
L.Z.A. 15 0
Sutton, Cambs.—
General 15 18 3
Sutton, Suffolk—
L.Z.A. 6 15 3
Sutton (Surrey) Friends—
General 7 2 0
L.Z.A. 8 3 9
Swindon—
General 27 19 1
L.Z.A. 70 17 6
Sydney, Australia—
General 21 4 10
L.Z.A. 12 10 0
Tadworth—
General 23 19 3
L.Z.A. 10 7 0
Tenterden—
General 13 6
Thame—
General 11 10 0
Thornham Magna—
L.Z.A. 5 0 0
Tollington Park—
General 2 10 0
L.Z.A. 1 10 0
Tottenham—
General 57 3 6
L.Z.A. 1 5 6
Tring—
General 39 16 0
L.Z.A. 17 5 6
Guild of Service 1 17 6
Trowbridge—
General 30 19 6
L.Z.A. 7 0 6
Tunbridge Wells—
General 58 10 1
L.Z.A. 32 16 5
Tunstall—
General 30 12 3
L.Z.A. 1 6 0
Turves—
General 3 17 3
Two Waters—
General 6 0 4
L.Z.A. 1 10 0
Unevangelised Fields Mission—
General 10 6
Waldringfield—
General 14 19 6
L.Z.A. 2 6 0
Walsall—
General 31 11 2
Walthamstow—
General 10 6 10
L.Z.A. 14 0 0
Walton-on-Naze—
General 5 0
Wandsworth, Chatham Rd—
General 10 0
Wandsworth, West Hill—
General 27 0 9
L.Z.A. 28 4 0
Guild of Service 1 4 0
Warbleton—
General 21 6 0
Warboys—
General 32 18 6
L.Z.A. 16 1 0
Watford, "Beulah"—
General 28 8 9
L.Z.A. 10 6
Watford Tabernacle—
General 44 17 9
L.Z.A. 83 8 9
Guild of Service 11 3 0
Wattisham—
General 48 18 0
Wellingborough—
General 32 8 4
L.Z.A. 7 18 8
Guild of Service 1 0 0
West Ham—
General 44 5 10
L.Z.A. 19 0 0
West Hartlepool—
General .. 48 17 1
L.Z.A. .. 2 2 11
Wetherden—
General 20 2 7
L.Z.A. 3 0 0
Whitestone—
General .. 3 3 0
Whittlesey—
General .. 56 5 5
L.Z.A. .. 7 13 9
Whitton—
General 20 7 8
Willenhall—
General 12 6 0
Wiltshire Rally—
General 12 4 7
L.Z.A. 12 4 7
Willingham—
L.Z.A. .. 18 6
Wimbledon—
General 49 9 7
L.Z.A. 52 8 10
Wivelsfield—
General 1 18 6
Wood Green, Eldon Road—
General 5 10 6
L.Z.A. 3 1 6
Wood Green, Park Riding—
General 12 2 5
L.Z.A. 7 5 3
Woolwich—
General 21 12 0
L.Z.A. 4 18 0
Yateley and Eversley—
General 40 19 9
L.Z.A. 8 1 6
Yaxley—
General 3 17 3
Yorkshire Friends—
L.Z.A. 16 8 2
Fellowship of Youth :—
North Suffolk—
General 9 7 6
South Suffolk—
General 4 6 0
West Suffolk—
General 11 0 0
National S.B. Women's Fellowship :—
Bucks and Herts—
L.Z.A. 2 2 0
Bucks and Herts Rally—
L.Z.A. 8 15 0
Cambs & East Midlands—
L.Z.A. 2 2 0
London East District—
L.Z.A. 9 6 7
London S.E. Rally—
L.Z.A. 3 3 0
Suffolk—
L.Z.A. .. 2 2 0
Personal—
General .. 788 2 5
L.Z.A. .. 441 12 10

Legacies received :—

Miss A. Paffard (*Balance*)	199	4	9
Mrs. K. Wadey	50	0	0
Pas. A. W. Parker	165	0	10
Mr. E. H. Chilvers	25	0	0
Mr. E. H. Norman (*Balance*)	418	8	0
Miss J. B. Harris	50	0	0
Miss E. H. Morse	50	0	0
Mr. A. Barford and £150 3½% War Stock	286	3	9
	111	0	0
	£1354	17	4

GENERAL INFORMATION

S.B.M. and L.Z.A. OFFICE and MISSION HOUSE :
61, BREAKSPEARS ROAD, BROCKLEY, LONDON, S.E.4.
Telephone : TIDcway 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 4d per copy supplied through local Mission or Magazine Secretaries. By post direct, 3/- for the year.

Rays from the East. A Bi-Monthly Magazine for Children. 12/- 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."

Printed by ROBERT STOCKWELL LTD., 5-13 Baden Place, London, S.E.1.

PRICE SIXPENCE