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The Strict Baptist Mission Herald

THE

STRICT BAPTIST MISSION HERALD

VOL. LVI. — 1957

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VOLUME LVI. No. 1 PRICE FOURPENCE. JAN.-FEB. 1957

STRICT BAPTIST MISSION HERALD

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

THE NEW YEAR'S PRAYER MEETING

and

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, January 4th, 1957, commencing at 6.30 p.m.

The President, Pastor W. C. Plail, will be in the Chair, and Pastors P. H. Crees, D. C. Mann and A. W. Whayman 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 work in

INDIA and MALAYA



TYPICAL ROAD
NEAR NAINA MALAI



JUNGLE ROAD
GEMAS ESTATE

" God is able to make all grace abound toward you ; that ye, always having all sufficiency in all things, may abound to every good work."
2 Corinthians 9. 8.

THE NEW YEAR.

MAY we at the commencement of the New Year greet all readers of the Mission Herald and express the wish that the Lord's richest blessing may come to all at home and abroad who share in the work of the Strict Baptist Mission.

In this service we have experienced much of the faithfulness and loving-kindness of our God. He has graciously honoured and used His servants, and many precious souls have been brought to know and love the Saviour. The Lord has done great things in South India and Malaya and here at home through the Mission, and we have the joy of knowing that our labours have not been in vain. In our New Year thoughtfulness we praise God and take courage.

Prayerfully we face new opportunities and tasks. We have our hopes and plans as we go forward, but much to us is unknown and human uncertainty obscures a great deal of the way that lies ahead.

Let us, however, pray like Moses of old : " Shew me now Thy way . . .," and as we journey on into yet another year of service we shall daily find the fulfilment and blessing of the promise :

" My Presence shall go with thee,
and I will give thee rest."

THE DIFFERENCE.

H. J. APPLEBY.

IT was different. He had intended it should be so. Early that morning he came to tell me.

" Last night," he said, his voice choking with emotion, " She died . . . my wife." The shock was severe, for it was sudden and unexpected. And it was not easy to help him. He, a brother of long and deep experience of the Lord ; and I, so much his junior and only a few months wed. What could I say ? His eyes filled with tears, yet he smiled.

" I want to make this a time of witness," he said ; " There are Hindus all around us. They shall see how Christians behave at such times as this." His voice steadied with his determination. I said,

" If that is your desire, then be assured that the Lord will be beside you ; you will not go alone in your sorrow."

That afternoon (for these things can be delayed only a little while in this land) as the sun began to dip lower, they gathered by his house ; brother deacons, sympathetic church members, a few relations hastily summoned, and Pastor. There were Hindu homes on every side, and from them people quickly gathered. Yet others crowded in from the busy, noisy street. What contrasts ! There *was* witness indeed. A brave witness, at the very time when the heart most desperately cries for solitude and quiet.

It was a noisy crowd at first ; curious, idle, ignorant, staring. He stood in the midst, his silvery head slightly bowed, beside the open coffin. Pastor, at his side read some of the words of John 14—words rich with loveliness. They were a ministry of comfort and strength. The crowd hushed and quieted. A lyric, a prayer, a word of challenge to the crowd, and it was over. But the people moved away like people impressed. The Lord of the Bethany home was there.

Slowly they walked behind the hearse. It was a long walk to the cemetery, a long walk into the setting sun. He walked in the centre of his brothers of the church, but he told me afterwards that he walked with the Lord. The Lord of the Emmaus road was there.

As they walked they sang, and again and again one and another would call out a word, a promise, a challenge of Scripture. They made it a triumphal walk of witness, and he would have it so. All along the way people watched and heard. They heard voices uplifted in a different way—for their funerals are marked by wailing, despairing cries to the god of Death.

By the freshly turned earth we gathered again. The still of the evening was upon us, heightening the quiet of the place. A prayer, sentences of Scripture, and loved ones were permitted their last farewell look. It was a hard, a harrowing test, but he stood erect. The callous hammering of the nails shattered that stillness cruelly ; it must have torn his heart. But the Lord of the pierced Hands was there. I saw him join us, as we sang, in the gathering dusk, the loved words of the hymn " Abide with me, fast falls the eventide."

He faces life as a lonely man now ; and he has the responsibility of an only son, the son of his old age. Cares crowd about him. After this year his active service with the Mission will terminate. But he said to me, a day or two later, " Ayah—there is peace in my heart."

The stars shine brightest in the blackest night, truly. And in the warfare of the front line of the Master's kingdom—where so often the heart is heavy because of the collapse of those who did run well—the courageous stand of such as he magnifies the grace of the Lord we serve ; and we are strong again.

WANTED—A CHAPEL

GRACE K. HUCKETT.

IN Rasipur there is a house with one large room, a small kitchen, several covered verandahs and two open courtyards. It is in the middle of the caste quarter and faces the street where Dhyriabai and her son and daughter used to live. Our friends, Mr. and Mrs. Rajarathinam live there, and for the past seven years have cleared their best room Sunday by Sunday to hold Divine worship and Sunday School in it. Sometimes only a few people come. Sometimes the room is full. It has been the scene of spiritual battles and triumphs. The Lord has met with souls there. Dhyriabai, her son Thangaraj, and her daughter Dyhriamonie, her relative Vethamonie and his wife Jeevarathinam and their five children all belong to Rasipur. There are

enquirers too of another caste whom the Lord is dealing with. At various times all these have worshipped in the above mentioned house.

The enemy has come to grips with God's servants there, once literally so, when Mr. Rajarathnam was beaten and nearly strangled by one of Jeevarathinam's brothers when she and her husband and family left all to follow Christ. God's Name is loved and honoured there, and often His servants are lovingly ministered to with rest, refreshment and sometimes a meal. It has been a veritable " Bethany " a place of real fellowship. However, for some long time, the church and congregation who gather for worship on Sundays have felt the need of a place of worship which could be set apart for that purpose only. They have greatly desired to have a chapel and have been saving and working towards that end. While our friends who live there have never complained of inconvenience, we have seen the need and no doubt others have. The eldest son is married. He and his wife and baby daughter live in a screened part of one of the verandahs. Just a bamboo mat divides them from the main room.

The married daughter in accordance with Indian custom returned to her mother's house for the arrival of her first baby, so another little cubby hole had to be curtained off for her. One Sunday morning as I peeped inside, there lay the little mother rejoicing over her day old baby son. Mr. Rajarathnam is a dispenser and his wife a trained nurse and midwife. Local people have found that they can get helpful advice and medicine in their troubles, but they all have to come to that one room and be seen there or on the verandah outside in the street. If the preacher or his wife are unwell, they must move out to the back court-yard—the service cannot be put off. Fortunately, they haven't a lot of furniture, but what they do have has to be moved out (which of us would want to do that EVERY Sunday ?), the beds turned on end in the backyard, the chairs stood in a row at one side in case anyone prefers a chair to a mat. Not many do ! Their table of course is used for the service. Down come the photos off the walls, and only the texts are left up. Every effort is made to make the room suitable for worship. While some of the converts cannot worship there regularly at present, because of angry and persecuting relatives, yet their thoughts and prayers are there and they look forward to the day when they will be able to do so.

A son of the house doing male nursing in a hospital in far away Arabia collected and saved and sent a large contribution towards a chapel, so his thoughts are often with the little company. He is a baptized person and is seeking to witness where he is, though no place of Christian worship is allowed there. A cinema is sometimes hired for a meeting.

Frustration thus far seems to have been written over all efforts to secure a place in Rasipuram. Some time ago a site was nearly purchased, and then it was discovered that it was temple land and there was much controversy over it. Hence the project was dropped. A strongly built building on the main road came into the market. Witth a litle alteration it would have made a desirable chapel with possibilities of easy enlargement as the church grew. Hopes ran high, but once again were dashed to the ground. Nothing daunted, the little company set about looking for another site on which to build. They have found one but the price is prohibitive. They are truly shut up to the Lord.

May I ask you to join with us in prayer that the Lord may provide these friends with a chapel. Rasipur is a growing place. Its population in 1951 was 23,133 and it is more now. Apart from a small Roman Catholic church and a Pentecostal Hall there is no church or chapel at all in this town. There are plenty of Hindu shrines and temples, and the Mohamedans have their place of prayer. Is not this a challenge ? The church is only small, but there are enquirers both amongst the caste people and amongst others. A chapel in the town would be a definite public witness, and surely those who want to find the Living God would be led to enter. There are people there who want to know the Way, who want to be rid of sin. Watching the kind of literature people buy reveals that. " How to get a clean heart," " The secret of conquering sin " and similar books have been bought in this town. God grant that many in Rasipur may find the secret. I commend our friends there and their earnest desire for a chapel to your prayers.

Friends will rejoice that after long negotiations the Church at Rasipuram has secured possession of a piece of land at a reasonable price in a new building estate near the District Board High School.

MALAYA—ITS PEOPLE.

E. ORCHARD.

THERE are four communities in Malaya: Chinese, Malay, Indian and European. The last of these is a shrinking community having few strong ties in the country. The Malays are a minority group though they are native to the country. They are outnumbered by the combined strength of the Chinese and Indian population. At present, by Treaty rights no form of Evangelism is officially permitted among the Malays, who are 100% Mohammadan. The Chinese, who, by virtue of their numbers, and business acumen, hold an important place in the economy of the country, are Mohammadan, Budhists, Confucian, and Christian. They are much more approachable on matters of religion, and are open to evangelism. Our friends of The Overseas Missionary Fellowship of The China Inland Mission are doing a useful and God-honouring work among the Chinese Population congregated in New Villages. Though they form nearly half the total population the Chinese, by and large, are not citizens of Malaya, but are a migrant people.

The Indian population, with whom we have largely to do, are divided, as are the Chinese, into two classes—English speaking and Vernacular. The former group hold Government and business appointments, and are inclined to look down upon their vernacular brethren. However, even among these " Educated " Tamils we have seen a quickening of interest when they hear their Mother-tongue spoken. The Vernacular group, which is everywhere predominant, are rubber tappers, workers in Government Cleansing Departments, and in Railway Workshops. They, generally, maintain the " Foundations " of society, being responsible for essential services. Compared with their compatriots in India, their general economic



NAMAKKAL HOSTEL BOYS RECEIVING THEIR
NEW SCHOOL BOOKS



S.B.M. VAN READY TO VISIT
RUBBER PLANTATION



SUNDAY SCHOOL CHILDREN
AT GEMAS

and social position is higher. The structure of society in Malaya, does not necessarily stigmatize them because of their daily avocation.

Three difficulties present themselves in connection with this group, and the work we desire to do among them.

(i) They are the " Agitators " in the country. Most of their agitation is made through legitimate channels such as Trade Unions and Guilds, etc., but compared with the easy-going Malays, who cannot be bothered, and the stronger Chinese who rely on weight of numbers to obtain their ends, the Tamils seem always to be going into or coming our of trouble of one kind or another.

(ii) They are migrants—much more so than the Chinese who usually work under a contractor, and are bound by financial and other reasons to the place in which they work—Tamils work for a daily or monthly payment, and tend to move from place to place; from estate to estate and between their home country and Malaya more frequently than their Chinese co-workers. However, there is normally a fair-sized nucleus of Tamils on each Estate which remains static in more ways than one!

(iii) They are a minority—in a country where the other two communities —Malay and Chinese have more at stake. The Malays hold the country by right of birth; the Chinese control the country by reason of their numbers; the Indians—and particularly the Tamils have to hold their position by the " services " they can " sell " to the community at large. They are comparatively a small but essential group of people. They are a minority in a country of growing " National " sentiment.

These three difficulties constitute both the greatest threat to the success of our " Mission " and the strongest reason for it. Reasonable agitation is good for the community and makes for progress. We seek grace and wisdom to lead these " Unsatisfied men and women " to the Lord who said of the satisfaction to be found in Himself " . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life " and again " I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

We seek these " Wandering people " for the Saviour who is the Way and the Truth and the Life. To whom better could we point these folk who are away from home than to the One who became homeless to save those who are without God and without hope in the world. We are arranging to work regularly among the static nucleus and so reach the moving fringe of the workers on the Rubber Estates. Already we are making some progress in this direction by obtaining permission to work on all divisions of 3 vast estates which have a combined Tamil population of nearly 5,000. Another area which we are now surveying and on which we have made some contacts is that worked by the Dunlop Rubber Company. There are big concentrations of Tamils on this Company's estates. Then, also, we are gradually preparing the ground for Sunday services both for children and adults on the railway settlement at Gemas, where nearly 4,500 Tamils live and work.

A minority people are usually a " problem people," so we desire to win the Tamils for the Saviour who said " My yoke is easy and my burden is

light." He understands as no one else a frustrated and fearful people, for he was born into a " small " nation and was fully cognisant with that nation's sense of frustration. It was to this people that He proclaimed a Kingdom, not of this world, whose shining bounds would transcend all earthly limitations.

JOYS AND SORROWS.

MISS O. R. KNIGHT.

DURING a recent camp I started making lists of encouragements and disappointments. It is not easy to write of them, but you who share in the work by prayer should know these facts. The enemy is busy and we must combat his endeavours. May our lives be such that under the control of the Holy Spirit we pray effectual fervent prayers, and thus help many Indian friends to victory in the battle with evil. I shared evening family prayers with the young couple who left their relatives, and openly showed themselves on the Lord's side four years ago. We had helpful fellowship one with another and with the Lord. It was a joy to see their growth in grace, and their loving concern for the Christians of such a different background from their own, whom they are trying to help spiritually. They told joyfully of how their five young daughters witnessed with them to people gathered for a Hindu festival, and then added, with sorrow, that at the same time other Christians were beating drums for the heathen worshippers. Later they spoke of more personal problems. They were bewildered by the behaviour of some who are leaders in the Christian community in this area. (It seems that the devil has got them to yield to pride and jealousy*). " If they are like that, how can we grow ? " was a sad question to hear, but at least it was good to know that they were not making the matter an excuse for carelessness. It had driven them to fast and pray, and the Lord had blessed them as they considered their ways before Him. The thought that misbehaviour of other Christians can be a blessing to us, if it causes us to search our hearts before the Lord, was a help to them.

There was joy in having eight caste lads with us for prayers one night. They were ready to listen to a message from God's word. The last night I was there they came again. Talk turned to a Hindu festival to be celebrated in a few weeks' time. Yes, village folk would be going to the river, but three of these lads said that they refused to go and refused to put holy ash on their foreheads. Their words rang true, and brought encouragement, not sorrow, as those of nominal Christians who seemed determined to say what they thought would please me. They were not the only folk to do that. A good many of the villagers wandered along to visit me. Among them was a teen-age girl. She told me that she didn't worship idols. When challenged about this statement by the preacher's wife who knew something of her behaviour, the girl said that that was the right thing to say to me! One afternoon a group of people at the potter's house called us to talk to them. A man told us that he had been kept at home ten days by an infection

on his foot, and welcomed us by saying that our coming was " like seeing the cinema." When he realized that we did not accept his greeting as a compliment he apologized for saying the wrong thing to me. His statement revealed that even people in isolated places look to the cinema for diversion. Men who are too poor to have regular meals are prepared to use energy to go seven miles, on foot or on a hired cycle, to the cinema, and there spend money which they have struggled to earn. It is stated generally that the habit of going to the cinema is ruining the moral standards of many young people, including some in the Christian community.

We looked hopefully at the clouds which appeared some days. The wind blew them beyond us to drop rain elsewhere. Wells were almost empty and fields were dry and barren. Prices of grains, vegetables, cooking oils and other necessities have risen steeply during the last two or three months. Problems concerning where to obtain work and how to get sufficient food dominated the thoughts of many minds. The lack of nourishing food was revealed in the physical condition of a number of the men and women who came asking for medicine. It is good to have friendly contacts with so many people, in their visiting us, as well as in our visiting them. Children of all sections of the village received Tamil Text Cards gladly. It is a joy to have them to give.

Nearly everyday people were busy breaking stone into small pieces for burning in kilns to make lime. The noise reminded me of the words, " Is not my word as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces ? " In the nearby homes Christianity seems nothing more than nominal—Christians are neglecting to attend Sunday worship, and in one family children have been married to Hindus. From such homes two boys of about 10 years old brought out Gospels and each chose and read a favourite story. One of these boys told of how, when he was ill, One like Christ came, caused disturbing thoughts to go, and touched and healed him. We praised God for such a testimony, and yet remembering their environment I found myself wondering how these lads would develop. But they have God's word. May He grant us the joy of seeing that His word, when spoken, or written on text cards, tracts, and posters, and in Gospels and other booklets is powerful to deliver many from evil, and work in them that which glorifies His name.

*Since this was first written it has been a joy to know that one of the leaders concerned has realized something of his pride, and confessed this to the Lord, and apologized to those to whom he spoke unjustly.

" 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.

Obtainable from the Mission Office.

NOTES AND NEWS

Editorship of the Mission Herald.—As a measure of relief for the General Secretary, the Council of the Mission has asked Pastor G. W. Pibworth to undertake the Editorship of the Mission Herald, and this our friend has kindly promised to do. Pastor Pibworth is well known and his ministry much appreciated throughout the churches, and he is specially in our thoughts and prayers at this time as he opens up the work in the Gadebridge area of Hemel Hempstead. He has for several years been a member of the Mission Council and also of the Executive Committee, and we wish for him the Lord's gracious help and blessing in this further responsibility and service.

Movement of Missionaries.—Arrangements for Mr. and Mrs. Champion and Miss M. E. Harris to sail on the " Canton " have been delayed. They will now sail, God-willing, on January 14th, and they should arrive in Colombo on February 10th. We have all appreciated their deputation ministry during furlough, and we now wish for them a safe and pleasant voyage back to India. Miss M. E. Harris will be returning to the L.Z.A. work in the Tinnevelly area, and Mr. and Mrs. Champion have been set apart for new work in the Namakkal Taluk.

We anticipate the home-coming in the New Year of Mr. and Mrs. W. H. Kuhrt, Mr. and Mrs. J. R. Field and family and Dr. R. M. Harris. Bookings were made for them all on the " Strathnaver " leaving Colombo on February 23rd, but alterations are being made by the shipping company, and we regret that they will not be able to leave until March—possibly the 5th. In any case we hope that our friends will be in this country during April and we look forward to welcoming them.

Arrival in India of New Missionaries.—After a pleasant and unusually exciting voyage on the " Corfu," Mr. Grist and Miss Cook duly arrived in India, and they are now happily settled at Namakkal and Sendamangalam. Tamil language studies have commenced, and the prayers of friends will be valued in connection with this difficult task.

New Missionary-elect.—We are happy to announce that Mr. D. J. Moon, a member of the Tabernacle, Brighton, has been accepted as a prospective Missionary. Mr. Moon will be commencing studies at the Bible Institute in January, and applications for his services on Sundays can be sent to the General Secretary of the Mission.

Mission Herald-1957.—4d. per copy, 2/- a year, if supplied through local magazine or Mission Secretary.
By post direct from Mission Office—3/- for the year.

L.Z.A. Quarterly Prayer Meeting.—The next L.Z.A. Quarterly Prayer Meeting will be held, God-willing, at Zoar Chapel, Hounslow, on Tuesday, February 5th, at 7.30 p.m. Mrs. E. C. Tagg will preside and Mrs. D. A. Thrower will give a short address. We trust that ladies from neighbouring Churches will join with Hounslow friends on this occasion.

Denominational Week of Prayer.—May we draw attention to the fact that plans have been made for a special Week of Prayer—March 3rd to 9th. This will have the full support of the Strict Baptist Mission. " Wilt Thou not revive us again: that Thy people may rejoice in Thee."

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.

Editor of Mission Herald :

Pastor G. W. PIBWORTH, 93 High Street, Tring, Herts.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from October 1st to November 30th, 1956.

	£	s.	d.
Churches	743	13	2
Schools	133	11	11
Personal	39	3	6
Legacies	1,110	0	0
Miscellaneous ..	41	16	9
Guild of Service ..	5	18	10
Literature ..	41	1	1
Annual Meetings ..	257	2	10
	£2,372	8	1

Anonymous gifts gratefully acknowledged :—
A.L.E., £3. Ipswich, £6.

L.Z.A.—General Account .. .. (including collection at Annual Meeting £64 10s).	391	1	9
Medical Account	1	0	0

ENGAGEMENTS FOR JANUARY AND FEBRUARY, GOD-WILLING.

PASTOR J. K. THORPE.

JANUARY 2nd, Hastings; 6th, Leiston; 8th, Brighton, Tabernacle; 13th, Greenwich (with Mr. W. T. Sayers); 15th, Wellingborough; 18th, Croydon, Derby Road; 21st, Clifton; 22nd, Great Gransden; 31st, Camberwell.

FEBRUARY 3rd, Hitchin; 6th, Hadlow; 8th, Greenwich; 12th, Wood Green, Park Ridings; 13th, Homerton; 24th, St. Neots and Little Staughton; 26th, Woolwich; 27th, Wandsworth, West Hill.

MR. W. T. SAYERS.

JANUARY 13th, Greenwich.

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.

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STRICT BAPTIST MISSION HERALD

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

THE LADIES' ZENANA AUXILIARY

ANNUAL GIFT WEEK

MARCH 10th-16th, 1957.

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

" *And many brought gifts unto the Lord.*" (2 Chronicles, 32, 23).

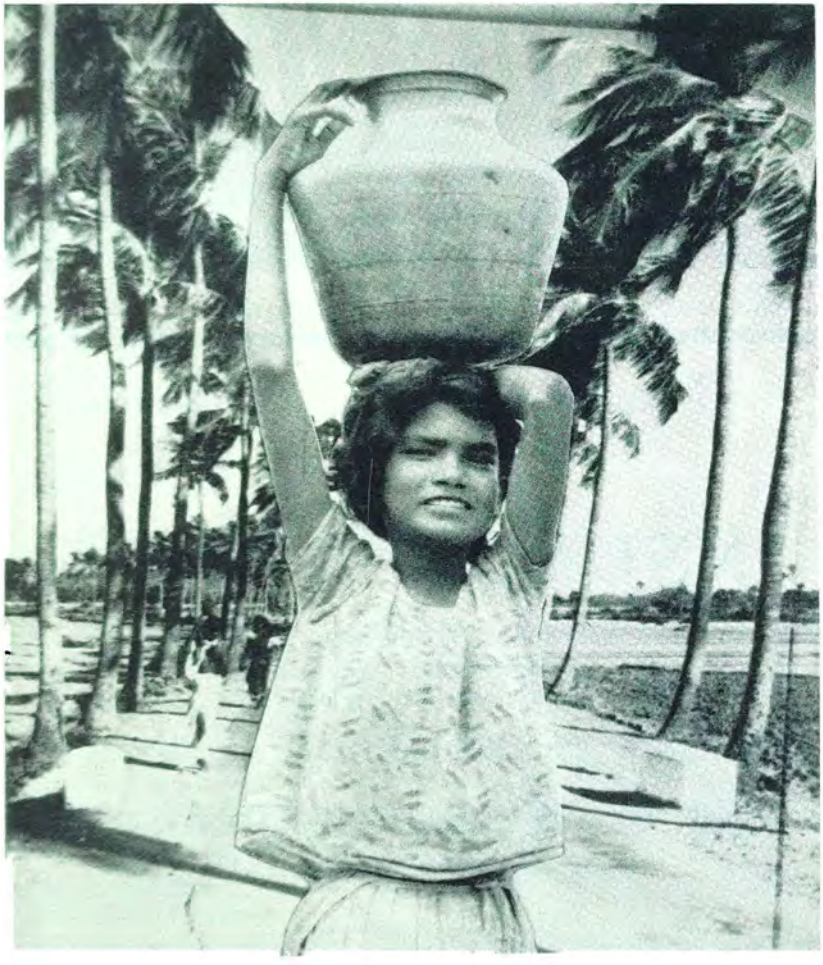
PLEASE GIVE GENEROUSLY.

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

Miss R. FROMOW,

216, Gordon Avenue, Camberley, Surrey.

" Jesus said unto her, ' If thou knewest the gift of God . . . thou wouldest have asked of him, and he would have given thee LIVING WATER.' "



" Give me this water, that I thirst not."

L.Z.A. GIFT WEEK

UNDER the blessing of God, we have been enabled to maintain and develop the work of the Ladies' Zenana Auxiliary for over fifty years, and we rejoice in the knowledge that very many women and girls in South India have been brought to know and love the Lord through the Holy Spirit's blessing resting upon our work.

At the present time the need is as great as ever, and our lady Missionaries and Indian sisters have wonderful opportunities of taking the message of the Gospel to others and of seeking to share with them the precious Word of God. We ask all friends to continue to pray for our L.Z.A. Missionaries and also to seek from the Lord new recruits for the L.Z.A. staff.

We would also make our annual appeal in connection with Gift Week, being assured that our many friends will once again join with us in making this special effort a worthy offering to the Lord for the carrying on of His work on the Mission Field.

" *And many brought gifts unto the Lord.*"

A DAY OF CHALLENGE

MISS N. HAWES.

ON the first day of November many people took part in Deepavali Celebrations—of all the festivals celebrated by one community and another, Deepavali holds the unique position of being the most important and popular among all the communities of the land. This festival is usually held during or after the monsoon, so that all the countryside presents a fresh outlook. On the morning of the festival, all the household rise early and take an oil bath, after which they adorn themselves in new clothes ; the children will enjoy themselves by firing crackers and lighting sparklers.

In one such home, a young girl rose early and knelt to pray. In the darkness she sought help for the needs of this day—a day that for her would be a day of challenge, a day of suffering. Last year she too, with her family, had taken part in their Hindu worship ; last year she too sat with her family and had eaten the food that had first been offered to the swami ; at that time she too had taken pride in adorning herself with the marks of her caste, but now her life was changed, changed by a Living Lord, Christ Jesus. No longer would she worship at the shrine of another god, so she prayed for grace and for strength that she might endure the scorn, the abuse and the beatings that she knew would be meted out to her by her family and her caste. In the darkness she stopped to pray and to listen, until into her troubled heart flowed words of peace, of strength and of courage.

As she rose from her knees, she heard cries of excitement all around her. According to legend it was on this day many years ago that the demon Narakasura—who is the Hindu equivalent of Satan—came to earth and greatly troubled the people by taking their children, cattle and jewels. The people were in great distress, for no one was able to meet and conquer him. At last they prayed to Lord Krishna who, when he heard the state of affairs, went and slew him and rescued all his prisoners. Before lord Krishna killed him, however, he asked that all the people should celebrate the day of his death with a festival.

In yet another home, there were similar activities. Mariammal, the mother of the family, was preparing for the day's celebrations, but the more she worked the greater seemed the conflict within. A Bible lay on a shelf in her home ; many times God had spoken to her through its sacred pages. Some years previously she had boldly declared that Jesus Christ was the One True God, but today her love for Him had grown cold and the challenge of this day met with wavering feet and unsheathed sword.

Perhaps we, too, may be challenged : to pray for such and to keep on praying—for many have been helped through secret prayers.

LIFE IN A CHINESE NEW VILLAGE (MALAYA)

MRS. E. F. ORCHARD.



"SHOP HOUSES" AND PERIMETER FENCING

A LARGE sign GEMAS BAHRU indicates the village which is completely wired in, and can only be entered through the gates at which are posted guards. These are usually Malay Police, but sometimes British soldiers are on duty. These guards are on the watch for food, as no one is allowed to take food out of, or bring food into the village without a permit.

Once inside, the village appears to be quite large. It contains several roads, about one hundred houses, twenty shops, a police station and houses for Malay Police families, a Chinese school, and a playing field. Estate employees often use this field for their football matches, and we have seen British troops playing there, also.

At 7 p.m., curfew time for this village, the gates are closed, and no one is allowed in or out without a pass. The gates are closed at this hour every night until 6 o/clock in the morning when a crowd of rubber-tappers go out to a near-by Estate.

House curfew starts at 11 p.m. each night. Then it is dangerous to be in the open for one may be shot at sight or imprisoned for breaking this strict curfew. All round the village there are bright arc-lamps which are kept on from dusk till dawn, and the police are on guard for any night stragglers !

Almost all of the houses are made of wood, some with tin roofs ; others with attap (thatch) and some are tiled. Our own house has been roofed partly in attap and partly in tin. When the occupants of the houses decide to rebuild, they do so by building around the original house. When the new structure is finished, the old is removed and the material used for building out-houses. Thus there is very little inconvenience while building proceeds ! Floors are usually made of beaten earth but some are cemented. In this house, when the Overseas Missionary Fellowship took it over, the floors were of earth, but they have laid cement now. The wooden planks of the walls reach to within 6 inches of the floor so there is plenty of space for light and air.

Wireless is very common in Malaya. There are at least six near us in various neighbours' houses. Often all of them are " on " at the same time. The programmes may be Chinese, Malay, Tamil or English, but much of the music(?) was popular in England 15 to 20 years ago. Refrigerators are also common. In some of the " eating houses " they have two, and sometimes three, and some of our neighbours also have them in their homes. Malaya is also " car-conscious " ! Several of our neighbours are car owners and rush round the village with little regard for speed.

The most common mode of progress is the cycle. Everyone seems to use and possess one. Small and big children " tear " around the village on cycles. They nearly all ride to school, although the distance from the farthest house would take only a few minutes to walk. There must be 200 cycles in this village alone. The smallest of children cycle. When they cannot reach the pedals from the saddle, they stand for a few moments on one pedal and then swiftly put one leg through the bar and so ride off. It is a hair-raising experience to watch a child of six or seven years old riding a cycle in this way with a smaller brother or sister strapped to the " carrier " at the back. However, no one, least of all the parents, shews any concern !

Most families keep pigs. These are penned in styes at one end of the village. One's nose soon informs one as to where this is ! They are well kept, clean and healthy, and of all shapes, breeds and sizes. The Chinese folk are diligent in caring for these animals. In the evenings we meet dozens of young girls going round the village on cycles collecting " Babi makan " or pigs food in two buckets straddling the back carrier. Almost every day in the morning we hear pigs being killed, for the Chinese eat great quantities of pork. On special occasions the killing seems to go on all night long. The slaughter-house is not far from us so we get the full benefit of the noise ! Besides pigs, the people keep ducks, geese, turkeys, chickens, cats, dogs, and even monkeys. Some folk also keep rabbits. The ducks, chickens, and turkeys wander all

over the place, and frequently come into our garden, and with little encouragement, into the house. Often I see the children and women digging holes in the ground and calling ducklings, or chicks to come and eat the worms. Chickens and ducks are used for food on ceremonial occasions, but I have not yet found out about the value of turkeys—or whether the Chinese people eat them.

Generally speaking Chinese people keep themselves fresh and clean, though their homes are not always so clean. The women seem always to be washing clothes, and the children bathing—usually in the open air. Malaya has a good medical service. A travelling dispensary comes to the village frequently, and there is a daily clinic in Gemas town about a mile away.



"TAPPING" RUBBER

Most of our neighbours are rubber tappers, some are shop-keepers, and a few follow other trades. Whole families go for work on the rubber estates leaving only the very young and old in the village. Some of the older children do tapping in the morning and go to school in the afternoon. Chinese folk are very industrious, hardworking people. Their day starts at 3.30 a.m. when we hear them bathing, cleaning their teeth, cooking and washing their pots long before daylight. At six o'clock they leave for the estates and are back again at one o'clock when the women draw water from the village well, and begin to cook for the family. They retire fairly early and the village is usually quiet by about 10 p.m. However, this may be due to the curfew imposed on the community. Opium smoking must go on around us, but we are not in a position to know much about this. Almost all the folk, men and women smoke. Even young children can be seen smoking and are encouraged to do so by the adults.

On the whole we find our neighbours friendly and helpful although at first there was a lot of suspicion and resentment against us. This was natural as we could not talk with them, and apparently made no effort to learn their language, as all the occupants of this house, before us, had done. For what purpose had we come to live in the village ? They did not know—we might easily have been government "spies." Now we find that they do not hesitate to come to us for minor medical help, or for some other practical reason such as to ask for help in getting a sick person to hospital. Some have come to us for literature. This has been a great thrill. We pray that the Lord may use His own Word to the satisfying of these hungry souls.

A young Chinese lad has taken a Sunday School in our home occasionally. 40 or more of the children crowd into our tiny room and sing lustily the hymns and choruses which they know so well. A number of adults have gathered outside on these occasions. We have prayed as the lesson has gone on that God would bless the speaker so that the Word of Truth may be used and blessed to our neighbours.



MRS. ORCHARD AND THE CAR.
DISPLAY BOARDS AT REAR OF CAR

There is a great fear of evil spirits and for this reason most people dislike strongly having their photograph taken, and disappear as soon as a camera appears ! Frequently, we find the children sitting on our doorstep with their rice bowls and chopsticks or spoon. Quite usual, too, is it for the older children to " dump " their small brothers or sisters there, while they play a game in our garden. (There are no fences in the front, but we are happily enclosed at the back). Sometimes, the children are very naughty, and rude, and throw stones on to the roof, and mud and filth into the house, but we have come to love most of them and they respond to our queer mixture of English, Tamil and Malay.

Ancestral worship, and many other heathen practices go on around us, and we are, at times, very conscious of the Powers of Darkness. They have oppressed us in new and terrible ways since we came into close contact with them here. How we need to be fully armed to fight these evil powers. We are full of praise that we can go to the Tamil folk on the Estates and tell them of the love and saving power of Christ, but we long, also, to be able to talk to our neighbours of the refuge there is in Christ Jesus our Lord. We have had invaluable experience while living in this Chinese New Village. For one thing we have discovered a lot about the Chinese attitude to Tamil people. For one reason or another they despise them, and consider it very strange that we should be interested in them. The Indians seem to fear greatly the Chinese people.

Recently, we met friends belonging to the Overseas Missionary Fellowship, who lived here before us and learned that this village has always been suspected as a supply base for the terrorists, and also that nearest neighbours have a son in the Jungle. This latter fact explains much that has puzzled us about them. When a few days ago there was intensive shelling and bombing in this area, our hearts went out in sympathy to these parents, knowing that their son might be involved. Unhappily, these are the people who treat us with greatest suspicion, but this is understandable. So, we meet and live with this interesting people among whom Dr. Hudson Taylor laboured for so many years in China. We are in contact, also, with present members of the China Inland Mission in this part of the country, and praise God for all that is being done among the Straits Chinese. Shortly, we hope to be moving to a nearby village where we shall have closer contact with Tamil-speaking Indians. Yet, inevitably, we shall also meet Chinese, as well, for they constitute about half of the population of Malaya. As we concentrate on the main task of Evangelism among the Tamilians, we pray for wisdom to use the contacts we shall have among Chinese folk, also, for the Glory of God.

MORNING GLORY

MISS L. S. HAZEL.

RAIN had been plentiful in every direction, fields were green with the growing grains, and everywhere one looked was water. Lakes and wells were full. Dr. Harris who was finishing her holiday, had a day in Sendamangalam before returning to the Kollis. As the van was unable to make the journey owing to much rain, she and I decided to hire a jutka to visit some old patients of hers in the village of Ramanathapuram at the foot of a hill about two miles from Sendamangalam.

We set off about 7.15 a.m., and as we turned from the main road a few yards down, the sight that met our eyes was wonderful to behold. Indeed it was the handiwork of God. The lake we had to cross was a sheet of water as far as the eye could see and it had come up about 2 feet over the cause-way. The Kolli Hills in the distance, with the cloud effect and the sun well up with the rays sparkling over the water, made a lovely picture. The jutka slowly wended its way through—men, women and children passing through too ; some washing their clothes and buffaloes, and on the return journey a small bus was also being cleaned.

Having safely crossed over, we wended our way along the winding bank of the lake to the village. I had been to this place before but although Dr. Harris had treated many patients (they climbing the mountain side to see her at Valavanthinadu) this was her first visit to this village.

We soon found a friend who took us to her house and allowed us to use her verandah to see patients. There is a lot of bad anaemia and malaria there as they live very close to the Kolli Hill foot. One young man, whom I understand when first seen was in a pitiable condition, after treatment now looked really well and robust. He was the means of sending many others for healing.

The Gospel message was given and although the response was not too great as they were anxious to have attention to their sick bodies, some books and Gospels were sold, and we pray that the written message and the kindness shown may bring forth fruit.

When there was a lull in patients, we were taken into the house, asked to sit on a mat before which a plantain leaf was spread, and we were given a meal, coffee and bananas.

Again a few patients were attended to, prescriptions given to take to Sendamangalam chemist shop for the medicines, and we thought it time to start for home. On the way we were called into several houses and even from the jutka a prescription was handed down to a needy soul who had come at the last minute.

"In my father's house is bread enough and to spare". How right was the prodigal in his estimate ! He lived to prove it ! He was not deceived. And we have a heavenly Father Who supplies us all along our way. There is no scarcity, and no deception with Him.

CHRISTMAS CELEBRATIONS AT NAMAKKAL

H. A. HUCKETT.

FOR many people the " river " of Christmas rises in the " hills " of November, flows into December as an ever-broadening stream and, gathering momentum with each passing day, finally empties itself into a sea of festivities extending from the 25th to the beginning of the New Year. It's a wonderful time, especially for children, and every visit of the postman adds to the crescendo of excitement and the cascade of Christmas cards and gifts which characterise this greatest festival of the year. Happy is the man who in the midst of this bubbling seething torrent of giving and receiving can remember the Christ of Christmas, and not fail to worship Him in his heart.

For us the festival began on December 20th with an invitation to shew a filmstrip of the Christmas story to a gathering of about 600 students and staff at the Government High School for Girls in Namakkal. Some Christian teachers employed there had organised a programme explaining why Christians observe this season, and had asked us to help them. This we gladly did, and were pleased to note that the pictures were received with reverence and appreciation. It was a grand opportunity to present the Gospel to many who normally do not hear it. The Headmistress and her husband thanked us for the visit.

The following evening a Christmas entertainment at our own school in Sendamangalam, which was attended by hundreds of children and grown-ups, was another occasion which we used to proclaim the glorious message of salvation. Miss Knight, who presided, explained how Christ came into the world at Bethlehem to redeem us from sin, and to meet the longing of the human heart for peace and joy. At the close of the gathering we showed a filmstrip illustrating this glorious truth.

It was 3 a.m. on the 24th December when the first party of carol singers visited our houses with " Christians awake " and other well-known Christmas hymns. The same day about 10 p.m. another band of singers appeared on the verandah, heralding the Birthday of our Saviour. Early on Christmas Morning amplifiers outside the chapel were carrying the joyful news in speech and song to all in the neighbourhood. At 5 a.m. we gathered in the sanctuary, which was gaily decorated and brightly illuminated for the occasion, to worship and adore the Lord of Life and Glory Who became the Babe of Bethlehem and the Man of Calvary for us men and our salvation. A flannelgraph talk on the message of the angel to the shepherds in Luke 2 : 10 brought this service to a close just as the siren was announcing 6 a.m.

Our breakfast table had a mixture of Indian and European food upon it. With other engagements in view, we ate sparingly. Our next service was at Sendamangalam at 9 a.m. The chapel there was full with many standing outside. Once again the " mike " brought a large number of people within earshot of the message, which was from 1 Tim. 3 : 16, " God was manifest in the flesh." We were invited to have midday food with the Headmistress of the Girls' School in Senda, and this we enjoyed very much.

It was nice to meet her brother and his wife and other friends. In the afternoon we were guests at a children's party organised by the church, and helped to hand out the gifts from the Christmas Tree. Two filmstrips provided by Miss Hazel made a happy ending to a day of joyous celebration.

On the 26th we attended a Christmas Party in Namakkal arranged by the church. Running races, spoon and marble race, putting on the lion's tail (blindfold), musical stick and other items were followed by coffee and cakes. Gifts from the tree and a short message on the meaning of Christmas brought to a close a time of happy fellowship together.

NOTES AND NEWS

" The work whereunto I have called them."—Those who were among the splendid congregations at Westminster Chapel for the Annual and Valedictory Meetings on October 23rd last will not soon forget the moving message of Pastor R. P. Cook as he spoke to the two young members of the Trowbridge Church ; his daughter, Miss M. E. Cook, and Mr. P. A. Grist, both of whom, so soon after, sailed for India. We are glad to have received an article from Mr. Grist, telling of his feelings as he prepares to begin " the work."

The Farewell meeting to Mr. and Mrs. Champion and Miss M. E. Harris, combined with the New Year's Prayer Meeting, at Chadwell St. Chapel on January 4th, was reasonably well attended, and proved a time of blessing to those who were present. We were stirred as our returning Missionaries spoke of the work to which they are going, and feel that they must have felt that " prayer without ceasing " will follow them in their future service. We are glad to learn that our friends have arrived safely in India.

Missionaries coming on furlough.—We look forward to welcoming home this year Dr. R. M. Harris, Mr. and Mrs. W. H. Kuhrt and Mr. and Mrs. J. R. Field. Dr. Harris will be breaking her journey at the Cape in order to visit her brother there, and she is expected in this country about the middle of May. Shipping delays still leave us uncertain about the actual arrival date of our other friends, but we trust that they will be here during April. Mr. and Mrs. Field and family may be coming by air, in which case they would arrive early in March.

We shall value the prayers of friends in connection with all of these arrangements.

Deputation work.—Sunday arrangements are fully made for the available dates of Mr. Kuhrt and Mr. Field, but application can still be made for week-day meetings. Kindly write as soon as possible to avoid disappointment.

Our new Missionary-elect.—Mr. D. J. Moon has started his studies at the Bible Institute, and he is already getting booked up for the Sundays of 1957. Application for his services should be addressed to the General Secretary.

Examination Success.—We are happy to announce that Mrs. J. Appleby passed very creditably in her first Tamil Examination. She has our congratulations and good wishes.

Half-Yearly and Welcome Meetings.—As was intimated earlier, these special meetings will be held, God-willing, on **Tuesday, May 7th,** at Westminster Chapel, and we trust that friends will kindly book this date and arrange to attend. Missionary J. R. Field will be the afternoon preacher, and Missionary W. H. Kuhrt and Pastor J. E. Hoad will be the speakers in the evening.

SUGGESTED SUBJECTS FOR WEEK OF PRAYER

MARCH 3rd to 9th, 1957.

"WILT THOU NOT REVIVE US AGAIN: THAT THY PEOPLE MAY REJOICE IN THEE"

SUNDAY, 3rd. For all services in Chapels, Schools, Bible Classes, and Open Air.

MONDAY, 4th. THE MINISTRY. For all Pastors and Itinerant Preachers.
For all the Students and the Strict Baptist Bible Institute.
For all needy and elderly ministers and the Strict Baptist Trust.
The fuller ministry and more Pastors and preachers.

TUESDAY, 5th. THE CHURCHES. For the older-established work and the new work in the new areas.
For the five Church Associations: National S.B. Federation, Metropolitan Association, Suffolk and Norfolk Association, Cambs. and East Midlands Union, Northern Union.
For the Strict and Particular Baptist Society in all its work among the Churches.
Thanksgiving for forward work among the Churches.
Prayer for true evangelistic zeal and obedience to our Lord's Commission.

WEDNESDAY, 6th. MISSIONARY. For the Strict Baptist Mission and Officers.
For the three areas where the Mission is relinquishing its work to native control: Madras, Kolli Hills, Tinnevelly.
For the three areas where the Mission is undertaking new work: Malaya, Namakkal, The Salem Area.
For new Missionaries.
For Home Mission Work in the three Associations at home.
For the Strict Baptist Open-Air Mission.
Praise for blessing and prayer for true revival.

THURSDAY, 7th. LITERATURE. Praise for all the Literature distributed among our people and around our Churches.
For home publications: "The Gospel Herald," "The Christian's Pathway," "Free Grace Record," "Gospel Echoes," "Cheering Words," "Floodlight," "Lesson Helps," "Women's Fellowship Magazine," "Strict Baptist Mission Herald," and "Rays from the East."
Prayer for literature work in India and Malaya, and for Mr. Thrower.
Thanksgiving that the Truth and the Word cannot fail.

FRIDAY, 8th. WOMEN AND YOUTH. Prayer for the Women's Meetings in the Denomination, and for the work of the Women's Federation.
Prayer for the Sunday Schools, for scholars, teachers, and Superintendents.
Prayer for the work of the National S.B. Sunday School Association, its Camps, Examination Board, Correspondence Courses, and Book Room.
Prayer for the Junior and Senior Fellowship of Youth and the House Parties.

SATURDAY, 9th. UNITY AND REVIVAL. For unity of Purpose for God's glory and for Evangelism.
For revival of each individual heart as well as of the Churches.
Thanks for awakening in some places and Prayer for awakening in all places.
Prayer for Vision to see the terrible need around us and for Courage to face our manifold tasks and responsibilities.

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.

Editor of Mission Herald :

Pastor G. W. PIBWORTH, 93 High Street, Tring, Herts.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from December 1st to January 31st, 1957.

	£	s.	d.
Churches	631	11	1
Schools	231	9	7
Personal	251	8	8
Legacies	55	0	0
Miscellaneous ..	41	1	9
Guild of Service ..	2	19	9
Literature ..	173	17	8
	£1,387	8	6

Anonymous gifts gratefully acknowledged :—
Saxmundham, £1. Guildford, £2. A.L.E., £1.
Acton, £1. Miss A., £10. Watford, £2.

L.Z.A.—General Account	438	19	8
Medical Account	8	11	3

ENGAGEMENTS FOR MARCH AND APRIL, GOD-WILLING.

PASTOR J. K. THORPE.

MARCH 2nd, Sleaford ; 3rd, Billinghay ; 5th, Aylesbury ; 17th and 18th, March ; 19th, Chatteris ; 24th, Potton ; 27th, Aldbury ; 31st, Fressingfield.

APRIL 7th, Little Downham ; 12th, Croydon, Mint Walk ; 21st, Potten End ; 28th, Little Stonham and Mendlesham.

MR. D. J. MOON.

MARCH 10th, Ramsey.

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STRICT BAPTIST MISSION HERALD

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

HALF-YEARLY & WELCOME MEETINGS

will, God-willing, be held at

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

on TUESDAY, MAY 7th, 1957.

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2 p.m. LADIES' ZENANA MEETING. Open to all Ladies.
Address by Mrs. W. H. Kuhrt.

2.15 p.m. MEN'S PRAYER MEETING.
Conducted by Pastor G. E. J. Bird.

3.15 p.m. UNITED DEVOTIONAL SERVICE.
Chairman: Pastor E. J. Wood (Vice-President).
Sermon by Missionary J. R. Field.

TEA Available on the premises for Ticket holders only. 2/– each. Please make early application for tickets, sending payment with order.

6.15 p.m. GREAT MISSIONARY RALLY AND WELCOME TO MISSIONARIES.
Chairman: Pastor W. C. Plail (President).
Addresses by Missionaries J. R. Field and W. H. Kuhrt, and Pastor J. E. Hoad.

THANKOFFERINGS



KILPAUK CHAPEL, MADRAS.

In the foreground may be seen the new entrance and pathway recently completed.

OUR MISSIONARIES' ANNUAL CONFERENCE

MOST of the readers of the Mission Herald will know that our Missionaries meet in Conference once each year. The time appointed for this meeting together is the very few days when all our Indian Missionaries are in India; the period mid-February. At this time the Missionaries returning from furlough in England have just reached again the land of their adoption, and those who are coming to England have, at that time, not yet left India.

As readers will readily gather from the account printed in this issue this meeting together is no mere formality. We rejoice that our Brethren and Sisters enjoy such wonderful Spiritual Fellowship together, and our hearts are gladdened that so much of the time is spent in " waiting upon the Lord." We are confident that our Gracious God does guide, and we seek that our Missionaries shall always be guided in the line of His most perfect Will.

The Mission Council and L.Z.A. Executive in this country always awaits with interest the Official Report of Proceedings, for it is in the light of recommendations from the Conference that decisions are made that implement the policy of the Mission.

CONFERENCE REPORT—1957

P. A. GRIST.

AMIDST the delightful scenery of the Nilgiri Hills, our Missionary Conference was held this year at " Brooklands," Coonoor. Situated on the side of a hill, " Brooklands " commands unspoilt views over the surrounding countryside. The fragrance of many varieties of flowers already in full bloom, filled the air with their scent. The beautiful greenness of the grass and trees was so restful, after the bareness of the plains. All members of Conference would heartily agree that " Brooklands " was an ideal place for such an event. Although it has never been my privilege to take part in a Conference on the plains, those who have had this experience remarked that it was certainly easier tackling the many business problems in the cooler climate of the hills.

The Superintendent of " Brooklands " and his wife, who had taken over responsibilities only a few days before our arrival, did everything possible to make our stay happy and comfortable.

From the first day of Conference an atmosphere of prayer pervaded the place. The whole of Sunday morning was given over to waiting upon the Lord. Weighty problems appeared on the agenda. With one of old, we were forced to cry: " Who is sufficient for these things ? " As before the Throne of Heavenly Grace we bowed, our strength was renewed. In our hearts we had the assurance that our sufficiency was of God. The wisdom of man is indeed fruitless in matters concerning the Kingdom, but God gives liberally to those who ask. During the subsequent business sessions we proved this to be true.

On Sunday evening we had the privilege of worshipping with friends at the Union Chapel. How refreshing to join again in an English service. Also to be saved from the pangs of backache and all the other aches which usually accompany squatting on the floor !

Monday saw the commencement of " business in earnest." The Chairman —Mr. W. H. Kuhrt—welcomed all members of Conference. A special word of welcome was extended to the new missionaries and to Mr. and Mrs. Champion and Miss M. E. Harris, who had recently arrived back from furlough. Mrs. Eileen Appleby was also congratulated on passing her First Tamil examination. Business sessions continued until Wednesday. In answer to prayer, the Lord graciously guided us in those matters which we had placed before Him.

One evening, we had the pleasure of seeing some Kodachrome pictures. These included many taken by Mr. Champion while on furlough. Another evening was spent singing many of the much loved hymns.

At the end of Conference, we bade Farewell and Godspeed to our friends who were to spend the coming months in the Homeland. Soon came the time for us all to leave and part the one from the other, and return to our respective spheres of service. Our times together each day around the Word of Life had been most helpful. Feeling thereby spiritually strengthened, we were encouraged to press forward into the unknown future and face the battles against the mighty powers of darkness, knowing that " If GOD be for us, who can be against us ? "

"THE GRACE THAT WAS GIVEN"

W. N. H. KUHRT.

NOTHING gives deeper joy and satisfaction of heart than to perceive growth in grace in those whom we love in the Lord and especially in those for whom and with whom we have laboured and prayed.

1952. Mannur Church was securely under the control of the Baptist Volunteer Fellowship (a kind of Home Mission Committee of the Tamil Baptist Churches in Madras City). The situation was not at all to the liking of the missionary or of the minister of the church, Mr. D. W. Aaron, who had in the immediately preceding years been used of God for the awakening of the villages around and for a substantial growth in the church.

JANUARY 14TH, 1953. General Body Meeting of the B.V.F. In spite of an impassioned appeal from the missionary for the application to the Mannur Church of Baptist and N.T. principles, this somewhat irregularly convened meeting proceeded to elect a new committee and to bind the church to itself more securely than before.

MAY 1ST, 1954. After nearly eighteen months of conflict the B.V.F. officially relinquished control of the Mannur Church, not to the Mission but to the church itself. In order to make it quite clear that the Mission was not to take the place of the B.V.F. the missionary deliberately absented himself (in spite of earnest pleas to attend) from this function.

AUGUST 1ST, 1954. Mr. Watts (who had much to do with the B.V.F. in its earlier and more useful days and with the founding of the Mannur Church) and I attended an official celebration of the Mannur Tamil Baptist Church's new found freedom. At the end of what appeared to be a fairly successful meeting two deacons approached me and asked me why I could not appoint a certain lady teacher in the school. When I made it quite clear that I would not in any circumstances make the appointment they desired, the more belligerent of them muttered, " Then there will be no work here for the preacher " (meaning Mr. Aaron). Thus ended our celebration!

OCTOBER 19TH, 1954. I wrote in an official letter to London, " The Mannur Church is in a rare muddle ever since our hollow victory of the summer. I am afraid it means that wherever there is a pastor or preacher who has been partly or wholly introduced at the suggestion of a missionary or missionaries we must be prepared to see the arrangement break down. During the past three months poor Aaron has received only Rs35 from the church instead of the Rs90 which is due to him."

Throughout the whole of 1954 and 1955 I suppose hardly a week passed without Bro. Aaron visiting the missionary once and often more than once. It was necessary just to discipline oneself to listen each time to some fresh tale of woe and patiently to go over the ground with him, encourage, advise and pray. The sickness of the wife, the education of the children, the intransigence of the deacons, the non-payment of his stipend, the feverish and always abortive attempts to find a job which would make him independent

of the church. It was difficult not to become weary sometimes and to think a little impatiently of such weak, clinging and utterly dependent folk. And often and often in prayer alone we would pray that they might be succoured and that the long trial might end in triumph.

APRIL, 1955. We made arrangements to transfer the management of the school to a very apprehensive and somewhat unwilling Aaron. This arrangement aroused a fresh outburst of enmity and an attempt, fortunately unsuccessful, to bring back the B.V.F. On March 20th, three people had prevented Mr. Aaron from conducting a communion service and for months together the church was without this ordinance, and for months together the minister went on ministering where and how he could without any regular income apart from his wife's teacher salary.

AUGUST 13TH, 1956. I was back in Madras for a short week-end and met Bro. Aaron. In fact I was there ostensibly to give a few heartening messages to the pastors and preachers of the Madras Tamil Baptist churches! When Bro. Aaron asked me how I was getting on I replied a little dolefully and must have shown a certain amount of depression in my face. He at once rallied me by saying, " The Lord Who gave you victory in Madras will give you victory in Tinnevelly too," and then he added in a most vigorous and almost belligerent tone, shaking his fist in my face, " He did give you victory here didn't HE? " It was a well-merited rebuke and made me at once ashamed and glad. Ashamed that I should have needed rebuke and glad with all my heart that Bro. Aaron of all people should have been in a spiritual position to be able to administer it. Fellowship is beginning to approach something near to what it should be when fellow believers of different race and different social standing can accept from one another a faithful word. So very slowly are we learning to experience and to welcome such fellowship.

SEPTEMBER 15TH, 1956. After three or four years during which any thought of baptismal services had been out of the question, Bro. Aaron shared with Pastor Asirvatham the joy of baptising thirteen men and women into the fellowship of the Tamil Baptist Church, Mannur.

Our hearts that have so often agonised over church and minister, sang for joy as we " perceived the grace that was given " to Bro. Aaron and " glorified God in " him.

TAIL-PIECE. It would be unfair to ourselves and to our readers if we failed to remind our fellow-soldiers that if, for the time being, at Mannur things are going on well, there are always other churches, villages and ministers that are in the depths, and for whom the prayer conflict still rages. " God forbid that we should sin against the Lord in ceasing to pray for them."

A VISIT TO THE VILLAGE EAST OF THE KOLLIS

DR. R. M. HARRIS.

THE much looked-for day arrived, and dressed in a sari, the most convenient and least conspicuous form of dress for village life, I set out to spend the week-end with my friends in the village East of the Kollis. The journey of about 60 miles was interesting, for the Kolli Hills range was visible from different aspects as one travelled from the west, round the south, to the eastern side.

It was nearly six o'clock in the evening when I arrived at the end of the bus journey, and I found my friend, with two other women, waiting to give me a welcome, and rather to my embarrassment, a garland. Much to my surprise they did not approve of the sari, and I had strict injunctions to change into a dress as soon as we reached our destination!

After a cup of coffee in a coffee house nearby, we walked the next mile together, to my friend's village, a large straggly village of mud-walled, thatched houses, situated right off the main road with but little evidence of the modern innovations which one sees in so many of the villages one visits these days. On our way through we stopped at the house of a relative, a courtesy visit, and sat on the verandah for a while, talking. It was the home of the niece who had been to the Kollis to have a dental extraction. We then went on to my friend's home, a small one-roomed house with a corrugated-iron roof, where she lives and cooks. There was a fireplace on the open, three foot wide, verandah in front of the house, and just to one side of the front door, a small place, enclosed on three sides by two walls and a piece of matting, for bathing.

Before she had set out mid-day to come and meet me, my friend had left instructions with her niece as to the preparation of food and heating of water for her guest, but, to her chagrin, nothing had been done. So as she set-to with the help of her sister to cook the meal, I sat on a string cot in an open space in front of the house, and close to the local well, while various people gathered round to see the stranger. It was with some difficulty that I persuaded my friends to allow me to have a hot bath later on in the evening, when it was dark, and when the procedure would be somewhat less public! It was late before our evening meal was ready, but while it was being prepared we were able to talk and have fellowship, and then sat down on the floor to have it together. After the meal we had reading and prayer by the light of a little oil lamp, three of us, my friend, her younger sister and I. During my visit I often had reason to wonder at this younger sister's patience and also at her understanding of Christian practices and principles for she had not had the Christian background in her youth that her older sister had had, going to a Mission boarding school. Both sisters are getting on in years, and their edentulous condition makes them look even older than they really are.

After prayer we settled down for the night, I on a string cot neatly spread with clean bedding for my use, and my two friends on a mat on the floor in the doorway. They very thoughtfully left the door open or it would have been stifling indeed, for it was a hot night.

My friends were up early the next morning before it was light. They

tapped me on the shoulder, " Would I come along with them to the river ? " Not having slept much during the night I decided to have a snooze until they returned. The day dawned, the village stirred from its slumbers, women came to the well to draw water, and while the morning meal was being prepared I sat outside and had some interesting talks with those who gathered round. After a nicely cooked Indian meal, we had a little service together, sitting on the floor of the house. The singing was not particularly tuneful but I am sure it made melody in heaven! One could not be but impressed how wonderfully these women had been taught of the Spirit of God. It must have been about 10 a.m. when we went along to the home of the nephew and his wife, who are not in sympathy with their Aunt's Christian beliefs. We had a most kindly reception, and found that they had prepared a most delicious Indian dish which they served on a plantain leaf. A number of women gathered round, first in the house and then, after the meal, on the verandah outside, and they listened with interest to the Gospel. As we were talking, the granny and her granddaughter, who had visited us on the Kollis, joined the group. They had just returned from the Kollis where they had been working on the land of a Christian family in Alatur. Granny testified to all those present, of God's unfailing goodness to her in providing for her needs, " like the one loaf of bread " she said, turning to me. On asking her how she knew the Old Testament story, she replied that while she had been in Alatur they had read the Bible to her every day, and she had not forgotten what she had heard.

Later on in the day we visited the homes of two families, the members of which had once been Christians, and had turned back to caste. In one of the homes the mother was mentally unbalanced, and was unable to take care of her family. Her eldest daughter, a sweet girl of about 15 years of age, is interested in the Bible and often comes to my friend's home to read and talk with her. There was an opportunity to have a long talk with her father, and to hear something of the history of a church that had been. One of his relations, a woman doctor holding a good position in a large Mission Hospital, was quite well known to me. We went to see the site where a large chapel had once stood, but where only the floor and a few bricks here and there, remnants of the wall, remained to mark the place.

Early Monday morning, it must have been about 4.30 a.m., when it was still dark and the village asleep, we set off in the bullock bandy under a star-bespangled sky. There were four of us beside the driver; my two friends, myself and a Kolli Hill man who had come down to accompany us up the mountains. We had no lantern with us and more than once the cart left the track and became poised at a somewhat precarious angle on the side of some ditch or bank. However, we arrived safely at the end of the cart track, and having sent the cart back, we crossed a stream and proceeded on foot along the pathway which took us through jungle and then alongside the river which was in spate, a most lovely walk in the early morning sunshine. My friends had prepared a rice meal for the journey, which they had packed up in plantain leaves and tied up in cloth. We found a large flat rock in the river, where we could sit comfortably and have our breakfast. We had some prayer before we parted, my two friends to collect firewood, and I and the Kolli Hill man to continue on up the Mountain path. It had been a wonderful week-end of friendship and fellowship.



PASTOR DEVENESAM (Kilpauk) PREACHING IN A VILLAGE.

STRANGE SIGHTS! STRANGE SOUNDS! STRANGE SENSATIONS!

P. A. GRIST.

"WHAT were your first impressions of India?" These words come from the lips of many enquiring friends. Well, what did I think?

My first sight of India came on Sunday morning, December 9th. As the ferry from Talaimanaar in Ceylon approached Dhanushkodai in India, I saw before me large stretches of sand, a few mud huts scattered here and there, together with some other buildings. The ferry drew nearer and my vision became clearer. My eyes fastened on a long, low building. Somehow it seemed to speak. It spoke but one word, and the very thought was enough for me—"Customs!" To the side of the Customs shed stood a "real" Indian train. Dhanushkodai Railway Station, but where was the platform? The answer—there is no platform. One simply clambers up from the sand. A strange sight indeed to the English eye!

This train which brought me safely to Trinchinopoly station after some nine hours travelling, stopped at almost every station en route. If one required a meal, then the procedure was to alight at one station and walk to the Restaurant Car at the rear of the train. Order and eat the meal and walk back when the train stopped at the next station. Of course, sometimes it is possible to complete the meal and be comfortably settled in the compartment again before the train steams out of the first station !

Spare a moment, and come with me to the first large station. This station has a platform and electric lighting. As the train pulls in, scores of people are seen. Some running, some walking, some squatting. Priests in their long gowns, many of them carrying large black umbrellas. Coolies of all shapes and sizes eagerly waiting to assist passengers with their luggage. Mothers carrying babies and often a tribe of children following behind ! Sellers of books, papers, fruit, walking up and down the platform. Strange sights ! And what is this we hear ? A pathetic cry, almost a moan. Why, it comes from a beggar. Strange sounds ! Humanity at its lowest. The pitiful sight, the heart touching cry makes us sad. One is so vividly reminded of the lame man begging at the gate Beautiful. " Silver and gold have I none," said Peter, " but such as I have give I thee : in the Name of Jesus Christ of Nazareth rise up and walk." Yes, the beggars in India are after money. We may throw a coin to them, but we have a message to tell them of far greater value, of infinite worth—the glorious Gospel of redeeming grace and love. The power of God unto salvation to everyone who believes. Pray for such as these beggars. They, as well as we, have never dying souls. They are lost in sin's black night. Pray that the Spirit of the Living God may, through the preaching of the Gospel, illumine their darkened hearts.

In Trichy—as it is commonly called—I stood and watched books being sold from the Mission Van. The moment these books were displayed, crowds gathered round. One after another eagerly purchased Christian literature containing the message of the Gospel. Quickly it passed into the hands of the people. A hunger for " something " to read, and plenty of Communistic literature is also being placed in their hands. Strange feelings ! As I stood, I felt helpless in this strange land. The folks gabbled away in Tamil—I could not understand. What could I do ? Continuing to watch, my heart was warmed towards these people. There came a desire to pray that the seeds being scattered might bring forth an abundant harvest, to the glory of His Name and that our triumphant Saviour might " see of the sorrow of His soul and be satisfied."

Sow in the morn thy seed,
At eve hold not thy hand ;
To doubt and fear give thou no heed,
Broadcast it o'er the land.

Thou canst not toil in vain,
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky.

WHAT DID HINDER?

ETHEL M. FLORY.

THE apostle Paul knew all about the sadness of disappointment involved when those who did run well, are hindered in their devotion, and are turned aside from their first zeal and love to the Saviour. Jesus Christ also had similar experiences. We read on one occasion that, " From that time many of His disciples went back and walked no more with Him."

During recent weeks, one has been grieved at meeting those who, in former days, were regular in attendance at God's house, and were keenly interested in learning more of the Saviour. But now something has happened, and their hearts are cold and indifferent towards the things of God. As we enumerate some of the obstacles placed by the Evil One to impede the progress of the Lord's children, let us humbly pray for them, considering ourselves lest we also be tempted.

Perhaps one of the things that grieves us most is the frequency with which we meet young women, who admit that they had Christian homes, and in their young days were taught the things of God, and attended His house. But when the time came for the parents to arrange their marriage, the bridegroom considered most suitable according to the customs of the country, caste connections, etc., was a Hindu. In spite of much teaching in this respect, even experienced Christians still plan unequal marriages for their children. So often at the time the arrangements are made, the husband-to-be declares he will not interfere with his wife's religion; he may even show an interest in Christianity, and start attending Christian services. But after the wedding, all this is changed; not only does he lose his own interest in his wife's religion, but he will make it difficult if not almost impossible for her to continue to worship in the way she knows to be right. Pray that the Christians of India may be convicted by the Lord as to the evil of these mixed marriages, and of the sin of continuing the observance of caste distinctions.

In one house recently visited, there were three women, all hindered by various circumstances from attending the little chapel. One, an elderly lady, infirm and almost blind, but a true believer, was bemoaning the fact that she can no longer attend God's house. Hers was a legitimate excuse; she has no physical strength to walk there. But two younger women in the same house had quite different reasons. Neither had openly broken with idolatry or confessed themselves Christians, but had for some years been receiving Bible teaching, and had started attending chapel services. One lost her child by death, and was embittered against God, and no longer showed any interest in hearing His Word. The other young woman said that she had seen a dream in which, while sitting in the chapel, a snake had come and attacked her. Indian women are mostly very superstitious, and attach great importance to dreams, and therefore she took this dream as a warning that she should have no more to do with the Christians.

In another village the Christians have become disgruntled because they have no chapel in their own village. The nearest chapel is less than a mile away, and they think nothing of walking much further to market, or for their daily work, but this excuse is good enough to keep them from worship.

Others are hindered from meeting together with God's children by their going to work in the fields on Sundays. While it is true some are poor and the prospect of an extra day's wage doubtless appears attractive, we feel confident that if they trusted the Lord in this respect and honoured His day, they would not suffer.

Other hindrances could be mentioned, but perhaps enough has been written to encourage you to pray for these friends. We see behind these excuses the work of the Evil one, whose works Christ came into the world to destroy.

One feels constrained to add a footnote to Miss Flory's article. Would that the faults listed by our sister were apparent *only* in India. How much of this article is true of so many of us in England! May our Gracious Lord revive us all again, in England, and in India, and in the whole earth.—ED.

MATTERS OF INTEREST.

We praise our God in recording that Mr. and Mrs. Field and their family safely arrived in this country on 21st March. Mr. and Mrs. Kuhrt sailed from Bombay on 25th March and are due in England on 27th April. Dr. R. M. Harris has reached South Africa, where she is breaking her journey home in order to see her brother whom she has not met for many years. She is expected here on May 17th.

This issue of the "Herald" should be in your hands well before the Half-Yearly and Welcome Meetings. Full information will be found on the front page of the magazine, but we would take the opportunity here to ask for your special prayers that our Lord will bless all who take part and all who attend on 7th May.

The list of engagements for May and June is a very extensive one. Please pray for God's presence to be very real in all these "deputation" gatherings. Pray that our Missionaries at home, so busily engaged in "rehearsing all that God has done with them," may be inspired and strengthened.

Remember in your prayers, also, our Brother and Sister Mr. and Mrs. Thrower. Far from each other (Mrs. Thrower is in this country) we should sympathetically remember them in their particular needs at this time.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from February 1st to March 31st, 1957.

	£	s.	d.
Churches	523	8	2
Schools	179	9	2
Personal	54	0	0
Miscellaneous ..	12	10	10
Guild of Service ..	15	18	0
Literature ..	79	5	9
	£864	11	11

Anonymous gifts gratefully acknowledged:—
Saxmundham, £1. Ipswich, £5.

L.Z.A.—General Account .. £525 12 7

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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.

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To whom all gifts for the L.Z.A. work should be sent.

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To whom all Guild payments should be sent.

Editor of Mission Herald :

Pastor G. W. PIBWORTH, 93 High Street, Tring, Herts.

ENGAGEMENTS FOR MAY AND JUNE, GOD-WILLING.

MISSIONARY W. H. KUHRT.

MAY 7th, Half-Yearly Meetings; 12th, West Ham; 19th, Royton; 26th, Staines.
JUNE 5th, Stratford; 6th, Chingford; 9th, New Cross; 16th, Whitton; 18th, West Ham; 19th, Margate; 23rd, Highbury; 25th, Wood Green; 27th, Epsom; 30th, Chadwell Street.
Address: 61, Breakspears Road, Brockley, London, S.E.4.

MISSIONARY J. R. FIELD.

MAY 7th, Half-Yearly Meetings; 12th, Chesham; 19th, Ipswich, Bethesda; 20th, Rishangles; 21st, Hoxne; 22nd, Grundisburgh; 26th, Walthamstow; 29th, Croydon District Meeting; 30th, Belvedere.
JUNE 2nd, Ipswich, Mount Zion; 6th, Guildford; 9th and 10th, Wiltshire; 16th, Clapham, Courland Grove; 19th, Thame; 20th, Kings Langley; 23rd, Brighton, Ebenezer; 26th, Haslemere; 30th, Hounslow.
Address: 34, Willis Avenue, Sutton, Surrey.

MR. D. J. MOON.

MAY 12th, Leyton; 19th, Wandsworth, West Hill; 26th, Chingford.
JUNE 16th, Ilford; 23rd, Great Gransden.
Address: 98, Tressillian Road, Brockley, London, S.E.4.

PASTOR J. K. THORPE.

MAY 5th, Lee Common; 7th, Half-Yearly Meetings; 12th, Two Waters; 19th, Stoke Ash; 26th, Reigate, Meadvale; 30th, Brentford.
JUNE 9th and 10th, Wiltshire; 16th, Richmond; 23rd, Dunmow; 30th, Bromley.

MR. W. T. SAYERS.

MAY 26th, Aylesbury.

MR. J. C. FROMOW.

MAY 19th, High Wycombe.

DR. R. M. HARRIS—L.Z.A.

JUNE 5th, Downe; 6th, Manor Park; 9th and 10th, Wiltshire; 15th, Prayer Circle, New Cross; 18th, Aylesbury; 19th, Potten End; 20th, Two Waters; 25th, Highbury; 26th, St. Johns Wood; 27th, Whittlesey.
Address: 1, Ascott Avenue, Ealing, London, W.5.

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STRICT BAPTIST MISSION HERALD

General Secretary :
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.

Please send:

For General Fund and Literature—

To Hon. Treasurer, Mr. W. T. SAYERS, 25, Grenoble Gardens, Palmers Green, London, N.13.

For Ladies' Zenana Work—

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

For Young People's Guild of Service—

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



EXTENSION TO KORATTUR SCHOOL, MADRAS
Built by Pastor Aaron (in the foreground).

HALF-YEARLY AND WELCOME MEETINGS.

The Half-Yearly and Welcome meetings of the Mission, held on Tuesday, 7th May, were times of encouragement and blessing. After the L.Z.A. meeting and Men's Prayer meeting a representative company gathered in Westminster Chapel to worship our God. The service was conducted by our Vice-President who introduced our returned Missionary, J. R. Field, as the afternoon preacher. We were challenged as we were reminded of the great Missionary Commission as recorded in Matthew 28: verses 19 and 20. A larger company gathered for the evening meeting. Pastor W. C. Plail, the President of the Mission, expressed his pleasure in extending a " welcome home " to our returned brethren and sisters, Mr. and Mrs. Kuhrt, Mr. Field, and Mrs. Thrower. Mrs. Field could not be present and Pastor Plail told us of God's gift of a son to Mr. and Mrs. Field at the previous week-end. Missionary Field gave a short message and gripped us as he referred particularly to the work on the Kollis. Missionary W. N. Kuhrt stirred our hearts as he told what he felt to be the essentials to Revival in the Mission Field. He stressed that, among other things there is required: i. Right Race Relationships. The distorted emphasis of the Dutch Reformed Church in South Africa in its racial policies should be our warning. ii. Reciprocacy. Mutual open-ness, sharing and give-and-take. iii. Risk. iv. Reconciliation. v. Renunciation—of one's " rights " ; not insisting upon them; not entering into litigation. vi. Responsibility—shared, devolved and assumed.

The closing message was brought to us by Pastor J. E. Hoad, of Laxfield and, having sung our closing hymn we left Westminster Chapel conscious that it had been " good to be there." Offerings for the Mission General Fund amounted to £130/12/6d, and the L.Z.A. meeting offering to £62/16/5d.

"ON THE AIR" IN INDIA

THE radio, so common a feature of "life" in the Western world, is becoming more and more a force in India. Not only in the towns, but in the villages too there are radio sets, and Indians are hearing—listening—and taking note of what they hear. Mr. and Mrs. Orchard have told us (Herald, March-April issue) that Wireless is very common in Malaya and all their neighbours have sets, including the Tamil Indians among whom they work.

In February our Conference of Missionaries discussed the question of Radio Evangelism. As a result of their prayerful consideration they recommended to the Council of the Mission that certain equipment be purchased with a view to our taking part in the broadcasting of the Gospel. A Committee of Missionaries was appointed to act when a favourable reply should be received from the Mission Council. The Council, when they considered the report, asked for further information about the project. This information having now been received it is felt that friends might like to know about this interesting suggestion which, we feel sure, you will pray about.

The information now to hand includes the following quotation: "The Far Eastern Broadcasting company of Manila, which broadcasts the Gospel for 20 hours each day, seven days a week, in thirty-six languages and dialects of the Far East, has obtained possession of two powerful transmitters, with an aerial array covering twelve acres. It was originally the VOICE OF AMERICA equipment in San Francisco, and it is estimated that the installation, in the beginning, cost the U.S.A. government about three quarters of a million dollars. In the goodness of God the Far Eastern Broadcasting Co. bought it for the sum of thirty thousand, five hundred dollars. Mr. Norman Blake, of the C.I.M. is in the U.S.A. helping with the dismantling of this valuable equipment. When it is installed in Manila the Gospel will go out over the air in the East as clearly and as powerfully as does the political matter from the government stations. Nowhere else in the world today is there a 100,000 watt radio station in the hands of Evangelical Christians, and only those who know of the international problems involved can fully appreciate the miracle working power of God manifested in this endeavour. This whole project, with its great potentialities for spreading the Gospel in the East, requires prayer covering from the people of God, for it will not be accomplished without satanic opposition."

Our Missionaries inform us that no charge is made for time "on the air," and the association responsible is anxious to assist Evangelical Missions to send out the Gospel message. Listeners interested in the messages broadcast would be invited to contact S.B.M. Missionaries, who would endeavour to exercise a ministry of Spiritual teaching by correspondence.

The considerable increase in the Far Eastern Broadcasting Company's facilities has made it possible for us to share in this work, and we would pray that, as the Lord shall lead, all that may be done shall be for the glory of His Name, and the eternal blessing of those souls to whom He would lead us in this way.

ANNATHAI

MONICA E. HARRIS.

THE first time I saw Annathai was in 1941, when she came as a little girl of about five years old to be a boarder in our girls' Hostel at Paniadipatti. Her two older sisters were already boarders, and were well acquainted with all the rules and regulations connected with the School and Hostel and the Mission Bungalow.

Each morning, as soon as the bell was rung, the children used to flock to the Bungalow, where Family Prayers were held on the front Verandah. As a new girl Annathai came along with the older girls and took her place in the front row, where she would sit demurely with crossed legs, and look up into the face of the lady Missionary, who read aloud from God's Holy Word.

Annathai's mother and father had both died when she was only a very little girl; and so she was admitted to the Hostel as an orphan, and did not have to pay anything for her board and education. She stayed with us for a few years and then, when the school had to be closed in 1944, she left us with her two sisters and returned to her own village of Tullukankuruchi.

The next time I saw Annathai was when I went to her village and stayed there when on camp. She came to the Chapel for the Sunday morning service, and she attended the women's meeting, which was held at night. I was pleased to find that she was having Bible lessons regularly with the Bible-woman, and was ready to repeat, from memory the lessons that she had been taught.

One day, when I was camping in her village, Annathai told me that she wanted to be baptized. I was filled with joy to hear this good news, and praised God, Who had blessed His Word to her conversion. There were two other women also asking for baptism at that time, and so it was arranged that they all should receive special instruction from the Biblewoman in order that they might fully understand the meaning of baptism, and also receive teaching about the Lord's supper and Church membership.

Not long after this the second World War came to an end and I was sent home for my first furlough in England. It was not until about six years later that I was able to visit Annathai's village again, but I found that she was no longer there. Most of South India was in the grip of a terrible drought and time of famine. The fields all around Annathai's village were dried and barren, and there was no work for any of the village women. So Annathai, and many others like her, had gone to other places to try and get work and " live out of the famine " (as they quaintly put it).

I saw Annathai again in 1954, when I camped in a town called Virudhunagar, about 20 miles north of Paniadipatti. Here both Annathai and one of her older sisters had found work on the farm of a rich landowner, who was fortunate enough to have sufficient water to irrigate his land. Both sisters came to the Chapel on the Sunday morning, and it was a great pleasure to be able to meet them again. But they told me that they were finding it impossible to be regular at the meetings because the man who employed them was a Hindu and expected them to work on Sundays as on every other day.

Again I lost touch with Annathai for a while, but now, after an interval of another three years, I have, in an unexpected way, been able to renew my contact with her. Last Sunday we went to Tullukankuruchi for the day and arrived in time for morning service. The women turned up in good numbers and, after the service was over, they all stayed for a women's meeting. As I looked around on the women seated on the floor before me I recognised many familiar faces, but also saw some faces that were strange to me. After the meeting was over and most of the women had gone away, one of them came up to me and said, " Did you see Annathai ? " I replied that I had not seen her sitting in the meeting. Then they told me that she had been one of the women sitting at the back. I had not recognised her. Of course I immediately asked them to fetch her and they went at once, soon bringing her back with them.

I noticed a big change in Annathai this time. No longer was she a mere girl, she had developed into a young woman. I was told that arrangements were being made for her marriage, and while they were still talking about it in came a young man who proudly informed me that he was the prospective bridegroom! The arrangements were, he said, that the wedding should take place next month. I was glad of the opportunity to give them some friendly advice, and also a few kind words of warning. I spoke to the future husband and asked him to treat Annathai kindly and look after her, then I spoke to Annathai and advised her to be careful and obey her husband and to be a good wife to him. After this I spoke to them both and advised them to conduct family prayers regularly and have Spiritual Fellowship together after their marriage.

I wonder when I shall see Annathai again. It may not be for several years. Perhaps someone who has been reading this article will feel led to pray for her as she enters into married life. While she was in Virudhunagar she was baptised and so has publicly professed her faith in the Lord Jesus Christ. Her future husband is also a professing Christian. Will you pray that this young woman with whom we have had so many contacts through the years may, right from the beginning of her married life, make her stand for the Lord. Pray that she may be a living witness for His glory and the extension of His Kingdom.

THE ANNUAL MEETINGS OF THE MISSION

These are planned for Westminster Chapel on the usual date, Tuesday, October 22nd 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.

ANNUAL " RAYS " RALLY FOR GIRLS AND BOYS

Will be held (D.v.) in the afternoon of **Saturday, 21st September.**
Full details later.



THE CHIEF DEITY.

A Goddess: Kali Ammal—Goddess of Small-pox, and Death, who delights greatly in warm, flowing, red blood. Notice her many arms, and hands to do execution, and the knife poised for a blow, and the lion, companion to her destruction. On the right hand side, by the main pillar of this wayside shrine, can be dimly seen Ganesha the Elephant, headed God. He is a minor deity and has a garland round his neck.



TEMPLE PRIEST.

This further view of the shrine shows a round-faced happy boy, whose supple fingers were busy plaiting garlands for the Goddess.

FAREWELLS AND BEGINNINGS

A. E. CHAMPION.

WHEN, after a furlough, we leave England and return to India once more there are many thoughts in our minds. This time we went back with the consciousness that we have now lived in India longer than we have lived in England, and yet, when we think how little has been done and how much remains to be done, the time seems short. The thought of the farewells and partings is something we have to commit to our loving Heavenly Father and obtain His special grace to bear, and as we go on our journey old thoughts in new forms come to us, and our hearts begin to be filled with joy at the knowledge that the Lord has once more allowed us to return to His work.

This time our journey was a long one of twenty-eight days, calling at Dakar, Cape Town and Durban. We found it all very interesting, but it was a great relief to be on firm ground once more. Then came the pleasure of meeting our fellow Missionaries at Conference and much conversation about things at home. " Did you go to so and so?", " Did you meet the So and So's?", etc., etc., and we endeavoured to recall the loving messages that we conveyed from many friends and dear ones at home. The progress of the F.o.Y. is always eagerly enquired about, and we were able to tell of the very enjoyable time, Spiritually as well as physically, that we had at Clevedon. Many were the stories that we could tell of the loving kindness of friends at home. And the recollection of these kindnesses is going to be a help and comfort to us in the years to come because we were persuaded that you do not forget to pray for us.

This message was commenced soon after we arrived in India; the continuation is a little later.

After going to Conference at Coonoor we stayed for several weeks at Sendamangalam. We have so much appreciated Miss Hazel's kindness in having us as we should have had a difficult time camping while we were house-hunting. I remember, many years ago, Mr. Morling speaking about the area south-east of the Kollis where, as far as I know, there have never been Missionaries living. He spoke of the needs of this district at that time, and even today it is just as needy.

We do praise the Lord that so many friends have been praying for us as we have been seeking the place that the Lord would have us live in. An Indian friend very kindly came along to " spy out the land." He went from village to village and came back to report to us that he thought that there were several places where we might go. So, early one morning, we set out. After we had visited six villages, and were beginning to feel somewhat hot and tired, and I had begun to think that we must get used to this continuing search, we came to a house with one big room. Now one big room is, in many ways, very convenient, but it really does mean living entirely in the public eye! So Mr. Champion told our Indian friend that if we could only find a house with two fair sized rooms we should be suited. The Indian friend replied that he had seen one such place, but it was rather dark and needed quite a lot of repairing. The sound of this place roused us

at once to decide to go and see, so into the van we all climbed once more and went back three miles. There we found our house, and now I am sitting in it as I write. How good the Lord is to have answered our prayers in such a way on the very first day that we set out to search. We do not know for how long we may be here, but we do believe that the Lord can use us while we are here.

The *finding* of the house was only the first step. During the next week several visits had to be paid, and many and long were the discussions and negotiations before, finally, the agreement was written out and we felt that the house was really to be ours. It was a special moment indeed when, on April 1st, we actually arrived and stood on the step for prayer prior to entering the house.

Since then life has been very busy, and also very hot, for our moving is being done in the very hottest month of the year. We have put ourselves in one side of the house and from the other side many sounds come. The ceiling has to be reinforced in order that it shall stay up! The walls must be whitewashed, and the mud floor is to have a layer of cement. I have arrived at that stage of life when I really cannot enjoy eating my meals sitting on the floor, and however nicely the floor is smoothed and smeared with cow dung each time I push my chair back I am going to make holes in the floor unless it is cemented. The house is an old fashioned one with thick walls and a fairly high flat roof. There are several others like it in the village, and two which are much bigger. However, the houses crowded around us are mostly small thatched ones, although some are tiled.

People visit us at all hours of the day. The women, more especially, comment on everything they see and I get endless advice on every subject, and the things they tell each other that we do and we don't do would fill more than a Mission report!

We are living in one of four large villages all close to each other and, as far as we can discover, there is not one indigenous Christian either in these villages, or many others scattered around.

We are " workers together," we long to see blessing, in these days we need to act with great discretion. May the Lord guide you, each one, as you pray with us and for us.

Most, if not all " Mission Herald " readers will know that Mr. and Mrs. Champion are doing pioneer work in a new area. The above is their first " report." We believe that the Lord will use them mightily in this service for Him. Mrs. Champion asks that their address should be printed so that all friends may be able to reach them by correspondence. Here is the address Morupatti, Mettupalayam (Trichi), Tiruchirappalli District, South India.—Ed.

"OUR REFUGE AND STRENGTH."

The eternal God is thy refuge . . . . . and He shall thrust out the enemy from before thee. *Deuteronomy 33 : 27.*

A WRITER'S PARTICULAR BOON

D. A. THROWER.

THE waste-paper basket is highly useful in any home; when properly utilised it greatly aids in keeping a room neat and tidy. To the writer or lecturer, however, this commonplace article is an imperative MUST, an essential item in the furnishing of the office or study. Consequently, when a famous Oxford don was asked: " What is the most important piece of equipment for a professor? " he unhesitatingly replied: " A waste-paper basket." The old saying that writing maketh an exact man is so basically true that those who train writers usually place special emphasis on these four rules: (1) revise, (2) Revise, (3) REVISE and (4) R E V I S E. No author, however talented or experienced, can afford to neglect that advice. The w.p.b. must be filled with revision after revision of everything produced if there is to be any hope of the latter outliving its producer.

All sorts of things end up in the w.p.b. of the present writer—sheaves of manuscripts, typescripts, printers' proofs, drawings, and numberless scraps containing jottings. It is truly amazing what quantities of waste are necessary to the production of every book, pamphlet and tract. On the other hand, we must not forget that the proper use of the w.p.b. also concerns what is NOT put into that receptacle. Probably all of us from time to time err in this connection and throw away material capable of further use. Moreover, most of us have memories of agonising searches through the contents of our w.p.b. for something valuable, maybe a mislaid cheque, currency note or important document.

Let us seek to turn this to spiritual good. At times most of the Lord's people are tempted to think that they have been consigned to God's w.p.b. When such a mood overtakes any of us it is well to reflect that, even if such appears to be the case, a still more relevant factor in the situation is that the Master's revise (to use a printing term) has taken the place of that no longer in use. Furthermore, the apparently discarded material (whether it be ourselves or our work) is still an integral and essential part of the overall design of the divine Author.

Outstanding examples of servants of God who have been through the w.p.b. experience flock to the mind. For instance, take the apostles Paul and John, the one rotting in a Roman prison, the other slaving in the salt mines of Patmos. They both saw their life's work cut off and, as it were, thrown to waste; but several portions of inspired scripture were born out of those experiences. Then think of John Bunyan whose career as a minister of the gospel was apparently brought to an ignominious end when he was flung into Bedford gaol, there to languish for twelve years. Yet, in that dungeon the Lord's gracious revision of His servant's ministry took the shape of the immortal allegory " The Pilgrim's Progress " from the City of Destruction to the Celestial City. Similarly, Miss Havergal was laid aside by physical weakness, which however blossomed into the sublime songs of devotion that we all love to sing. But, to come nearer home, I am reminded of my brother Newman Watts. In 1929 he was suddenly stricken down with tuberculosis. He said to me: " David, my preaching days are

over " (he had spoken in the Lord's name on an average once every day of the calendar for ten years). " But, maybe the Lord has a ministry for me in writing." Although the stroke had fallen but five days previously, our brother's bed was strewn with papers and he was already dreaming of a new career—as a Christian author. Yes, his so-called " public " service had been consigned to the w.p.b., but our Lord's revise of his life was yet to be seen in thirty or more books (besides hundreds of pamphlets and magazine articles) from the pen of A London Journalist.

Large numbers of the Lord's missionary servants have in recent years been snatched from their life's work in various countries. We may rest assured that the Author's revised " copy," in the new spheres to which many of these missionaries have gone, will in no respect be inferior to the former efforts, which were after all but drafts of His perfect work. So friends, even if much that we produce has to go to waste, our Lord is planning something much better and more for His glory in the revised manuscript of our lives that He is writing and will publish in His own good time.

WHERE SATAN'S SEAT IS . . .

H. J. APPLEBY.

" We shall hear now the testimony of the visitor." As Pastor Daniel sat, a young lady in the congregation rose—rather diffidently—and spoke rapidly in a low voice . . .

" . . . early one morning as I was coming past her house, I overheard her praying. She was thanking the Lord for dying for her, and asking to be cleansed from sin . . ." she concluded.

" Has anyone any objections ? Shall this sister be baptised and enter the church fellowship ? "

Right hands were raised, counted and unanimity discovered. And thus the meeting went on, as the experiences and testimonies of other sisters were related.

Outside, the sun blazed fiercely, and the white sand of the dry river bed was a shimmer of heat. Slowly the church and congregation wended along the path, singing a lyric. They came to a pool of water, and gathered in a group. The ducks swam away startled, and expressing some disapproval. The dhobies ceased their rhythmic banging of wet clothes on the stones, and stood staring in uncomprehending gaze.

" There are three of you that will be baptised now. So you may remember there are three significant things in baptism. There is dying; there is burial; there is rising again to new life with Christ . . ." Pastor Daniel stood in the water and spoke briefly to the candidates, before calling them out one by one, and, in the Name of Father, Son and Spirit, baptizing them there.

I looked across the field behind, and there—dark and brooding even in that midday sun—were the great walls and unclean towers of the temple.

Here the Name of the Father, the Son, the Spirit; and there was Satan's seat.

NOTES AND NEWS

Extension of Furlough. It has seemed wise to the Council of the Mission to extend the furlough of our Missionaries, Mr. and Mrs. W. H. Kuhrt. They will now (D.v.) be in this country until after the Half-Yearly meetings of the Mission. We are glad that Mr. Kuhrt will be available for deputation work during the greater part of that time, and would like it to be widely known that applications for his services until the end of March may be made to the General Secretary. Mr. Kuhrt is available on Sundays and weekdays.

Congratulations and prayerful good wishes will be extended, by all friends of the Mission, to Mr. and Mrs. Field on the birth of a son, Graham Rowland, on Sunday, 5th May. Also to Mr. and Mrs. Appleby, whose daughter, Kathryn Jane, was born on 13th June.

Safely Home. Dr. Ruth Harris has arrived safely in this country and has begun her deputation work.

Sunday School officers will be pleased to know that a further supply of *large* Missionary boxes has been obtained. Schools who are using small boxes, and those whose large boxes are worn out, should apply to the General Secretary for one of the new boxes.

We rejoice in the way that the Lord has led his people in supporting the work of the Mission both by prayer and gifts. We would, however, remind all friends who have gifts that they have not yet sent to the Treasurer, that the books have to be closed for the year on July 31st.

Deputation Work. The "diary" of meetings to be held on behalf of the Mission on the back page of the "Herald" is of considerable interest to many friends. Some use it as an additional prayer list, and pray for these meetings on the particular day. Perhaps there are others who would feel led to join in such prayer support.

CORRESPONDENCE.

TIDeway 4310. 1 Wickham Gardens, S.E.4.

Dear Brother in Christ Jesus, April, 1957.

STRICT BAPTIST BIBLE INSTITUTE.

We are seeking ways and means of broadening the basis of the above Institute so that all students of whatever denomination who desire to study the Doctrines of Sovereign Grace may benefit thereby.

The purpose of this letter is to ask if you are interested in the formation of a Calvinistic Bible College. It would also be very helpful for our planning if you could comment on the possibility of any students who would be likely to apply for admission.

It is our hope and prayer that in such a College the students should be able, if they desired, to take a University degree besides studying the Free Grace doctrines and other Biblical and Theological subjects.

If we could count on your prayers and practical support, we should feel yet further leadings in the Providence of God. This investigation is being made with the authority and unanimous approval of the committee of the Strict Baptist Bible Institute.

We hope to hear from you very shortly, and shall greatly value your comments.

Wishing you every blessing in Christ Jesus,

Yours very sincerely,

C. BREED, *Principal, Strict Baptist Bible Institute*
P. H. CREES, *President, National Strict Baptist Federation*
E. J. WOOD, *Vice-President, Strict Baptist Mission*
Members of the investigating Sub-Committee.

Please reply to P. H. CREES—address above.

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.

Editor of Mission Herald:

Pastor G. W. PIBWORTH, 93 High Street, Tring, Herts.

ENGAGEMENTS FOR JULY AND AUGUST, GOD-WILLING.

MISSIONARY W. H. KUHRT.
JULY 2nd, Yateley; 4th, St. Albans; 14th, Belvedere; 21st, Tunstall and Sudbourne; 24th, Wimbledon; 28th, Guildford.
Address: The Mission House, 61, Breakspears Road, London, S.E.4.

MISSIONARY J. R. FIELD.
JULY 7th, Over; 14th, Chelmsford; 21st, Beccles.
Address: 34, Willis Avenue, Sutton, Surrey.

MR. D. J. MOON.
JULY 14th, Brighton, The Tabernacle; 21st, Stowmarket; 28th, Bexleyheath.
Address: 98, Tressillian Road, Brockley, London, S.E.4.

PASTOR J. K. THORPE.
JULY 7th, Preston and Blackburn; 21st, Pemberton; 24th, Chelmondiston; 28th, Tunbridge Wells.
AUGUST 25th, Wattisham.

DR. R. M. HARRIS—L.Z.A.
JULY 3rd, Potton; 5th, Tunbridge Wells; 9th, Dorking; 10th, Greenwich; 11th, Staines; 16th, Stoke Ash; 17th, Lewisham; 23rd, Horsham; 24th, Hastings; 30th, Woolwich.
Address: 1, Ascott Avenue, Ealing, W.5.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from April 1st to May 31st, 1957.

	£	s.	d.
Churches	338	4	6
Schools	102	3	0
Personal	105	9	0
Miscellaneous	14	2	6
Collections at Half-Yearly meetings	130	12	4
Legacies	100	0	0
Literature	21	3	0
	£811	14	4

Anonymous gifts gratefully acknowledged:—Hayes, 10/–; Chelsea, £1; London, W.2, £1.

L.Z.A.—General Account (including collections £62/16/5d. at half-yearly meeting) £350 0 7

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STRICT BAPTIST MISSION HERALD

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

"RAYS" RALLY FOR CHILDREN

will be held, God-willing,

at MOUNT ZION CHAPEL,
Chadwell Street, London, E.C.1,

on SATURDAY, SEPTEMBER 21st, at 3.30 p.m.

There will be an interesting programme for children and Mrs. W. H. Kuhrt and Dr. R. M. Harris will give addresses.

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

THE ANNUAL MEETINGS OF THE MISSION

will, God-willing, be held at

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

on

TUESDAY, OCTOBER 22nd, 1957.

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11 a.m.	ANNUAL GENERAL BUSINESS MEETING.
2 p.m.	L.Z.A. MEETING. Address by Dr. R. M. Harris.
2 p.m.	MEN'S PRAYER MEETING. Conducted by Pastor P. H. Crees.
3.15 p.m.	DEVOTIONAL SERVICE. Chairman: Pastor E. J. Wood (Vice-President). Preacher: Pastor A. J. Wade.
TEA.	On premises—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.	GREAT MISSIONARY RALLY. Chairman: Pastor W. C. Plail (President). Presentation of Annual Report and Accounts. Addresses by our Missionaries on furlough—Dr. R. M. Harris, Mr. J. R. Field and Mr. W. H. Kuhrt.

Publications.—Copies of the following are still available and can be obtained from the S.B.M. Office:—

"The Message of Jubilee"
The story of the work of the L.Z A. during the past 50 years.
2*s.* 6*d.* each. By Post 2*s.* 9*d.*

"Come With Me"
Account of Secretary's visit to India and Malaya.
2*s.* each. By Post 2*s.* 3*d.*

THE WAY

E. ORCHARD.

HE stood at the cross-roads, his face clouded with anger, and his attitude hostile. We went on with visiting one row of houses after another; speaking to the people about the Lord Jesus, and explaining the booklets we were distributing. Generally, we were well received, even by Moslems, and the invitation to the service held each week in the Tamil School, close by, was not scorned. One question came quite often to the lips of the folk, " If we come to the service must we become Christians ? " We tried to explain that the question of becoming a Christian could not be so easily resolved, but that we desired them to hear the truth concerning " The Way " about which so many of them had such strange misconceptions. Several times while this was going on, there would be uncertain glances at the man standing, so belligerently, at the intersection of the houses, and the bigger lads were following us obviously expecting some kind of climax to so much pent-up feeling. Carefully we covered all the ground on this side of the man, making quite sure that every house had the Word of God, in some form or another, then at last we came to the " Storm centre." Men and women, to say nothing of the children, gathered from the houses behind their self-appointed guardian, and waited for him to speak, while the group coming up behind us was augmented by the men coming off the " Day-shift " from the Railway workshops. Apparently, they knew their man, and were prepared to leave any argument to him, but were not averse to listening. The young man, standing arms akimbo, legs apart, like a person preparing to take the brunt of a squall of wind, thrust forward his chin, and said, " This man comes and tells us to join the Buddhists, if we would have peace; and that man declares we should follow the tenets of Hinduism to gain release, and you—! You come to make us embrace Christianity. I will join no party, sect or religion. I worship God, it is true, but how can a mere man get near Him. We worship afar off, and can never know Him. You go—worship the God whom you think you know, but leave me, and these people to go our own way. Have you more wisdom than the sages ? They sought and found not! Go!! Go!!! Do not return!!! " His stormy words were blowing about our heads, but soon the gusts abated and he stood trembling from the very emotion his words had raised. Like one of old, " We prayed to the God of Heaven, and said . . ." " There is much about God that we cannot, at present, know, and some things which, maybe, we shall never know. There is, also, much about ourselves which we do not know, but of one thing we can be certain, and that is sooner or later we must die. Death comes to all men, inevitably. The Holy Book says: ' The wages of sin is Death . . .' God tells us two other facts, which few men dispute. (i) That all men are sinners, and (ii) That no man can save himself from the consequences of sin. Among all that you do not know about God and yourself, do you know that you are a sinner, and that you need a Saviour ? " Thus did God answer the prayer so silently made to him. The young fellow not expecting this kind of reply, received a booklet containing Scriptural proof of what we had said, and stood back that the others, who were by now crowding around, might also receive the Word

of the Living God. So, another area of that large Railway Settlement was visited, and opposition, though so strongly expressed, had turned out for the furtherance of the Gospel.

" I have read your books and they are full of meaning, but is it true, as some say, that only children below the age of 7 years may join ' that Way' ? " The questioner was a keen-eyed, eager young man, to whom we had sold several Gospels, and other booklets. His reading had started him on a quest for information which had taken him from house to house in the isolated " lines " in which he lived. Some had said one thing; others had advised something else, and one neighbour, a Roman Catholic, had proffered the information which prompted the question about 7-year-olds. This last advice came from one whose abysmal ignorance of Bible Truth, was only matched by a complete lack of Christian life in any form. So after arousing considerable hostility, and no little interest among his fellows, he came back for more literature, and a request for teaching. " Questions concerning ' The Way ' chase each other in my mind, and give me no rest," he said, " I must resolve this problem! " Gladly we tried to help him. His reading is not careless but objective. Until now, it would seem that the hold traditional Hinduism has had over him has been fairly strong, for he is anxious to find something to take the place of a daily ritual he has been practising for years. Indeed, he has unthinkingly adopted his parents' religion, and he has grown up in the careful observance of its exacting rules, taboos, and talismans. We have sought to shew him the value of a daily time of prayer and meditation, but have also pointed out, that these, though valuable, cannot take the place of a simple faith in the Lord Jesus Christ. For, it is through Him alone that a person is saved from the dominion and consequences of sin. It is difficult for one so steeped in the practice of a religion of works to realise that Salvation is a free gift, not merited by anything a man can do, but comes to us by the rich Grace of God. There was just such another young man who came, years ago, to the Lord, and asked, " Good Master, what good thing shall I DO that I may have eternal life ? " The Master's reply seems almost off-hand until we realise that He was helping that young man to a new sense of values. " And Jesus beholding him loved him and said unto him, One thing thou lackest . . ." So, may the Lord deal with this modern counterpart, who is so ready to say, " All these things have I observed from my youth up." We have introduced this young man to the Lord Jesus, and are praying that he may be ready to strip himself of every advantage that his so earnest observance of ritual would seem to have given him, and recognise in the kindly, but incisive teaching of the Master that there is no place of human merit or goodness as a means of salvation. We earnestly seek for him the Gift of Faith: that he may truly be able to say, " Lord, I believe, help Thou my unbelief."

His old khaki shorts were rent and spattered with black beads of congealed rubber. They flapped uneasily as he made haste to where we were standing: but as he came nearer we saw a shining purpose in his face which somewhat redeemed its ugliness. He drew out of his shirt pocket a dog-eared and badly thumbed little book, which bore the marks of odd-time reading. It had lost its pristine cleanness but we still recognised it as a popular booklet

which clearly set forth the way of Salvation, and the meaning of Christian life. " Would I be alright for a Christian ? " he asked. The words jostled each other in the excitement with which he spoke. We had already started a children's service when he arrived, so we encouraged him to contain his exuberance until we had done with the young folk. It was difficult, because he would burst in with a remark, or a question whenever anything was said that appealed to his urgent sense of need to talk with someone about this new idea which had possessed him. A new WAY, a different TRUTH, a joyous LIFE; these indeed were worth having, and seemed in fact to be " out of this world." We pointed this excited discoverer to the One who said, " I am the WAY, the TRUTH, and the LIFE," and told him the WAY of Salvation which ever comes with new meaning as it is shewn for the first time to a person who has never heard or heeded it before. Soon we had to be on our way, for curfew time comes all too quickly, but we left him with a new set of books, and further teaching—and the promise to return. We are glad that at the opening of the WAY stands One who points the seeker onwards to the Place called Calvary, and to the TRUTH unqualified, concerning the atonement, and forgiveness, and to the abundant LIFE which He came to give those who truly follow HIM.

Thou art the WAY.
Hadst Thou been nothing but the goal
I cannot say
If Thou hadst ever met my soul
I cannot see—
I, child of process—if there lies.
An end for me,
Full of repose, full of replies.
I'll not reproach
The road that winds, my feet that err,
Access, approach
Art Thou, Time, Way, and Wayfarer.

EASTER AT VAZHAVANTHINADU 1957.

OLIVE M. KNIGHT.

APART from duties connected with cows and buffaloes, the people who are farming the land of the Mission Settlement arranged to have Good Friday as a holiday. In the dispensary we were glad to be able to finish the morning's work earlier than usual. On the previous Sunday the Church Secretary had announced that there would be a special service on Good Friday afternoon, and that as there were to be several speakers it would be a long meeting. The first bell would be rung at 2.30 p.m., and the second at 3 p.m.; then the service would commence.

At the appointed time young and old gathered in the Chapel. We sang appropriate lyrics and three of the lads read about the crucifixion of the

Lord as recorded in three of the Gospels. The first speaker was one of the senior men. His name is Aaron, but he is always referred to as " the shop keeper." Talking of the Lord's prayer for those who persecuted Him he emphasized the Lord's meekness, and challenged us to consider whether meekness was evident in our lives. Isaac's remarks on our Lord's words to Mary and to John reminded us that, while He was in pain, the Lord's thoughts were for others.

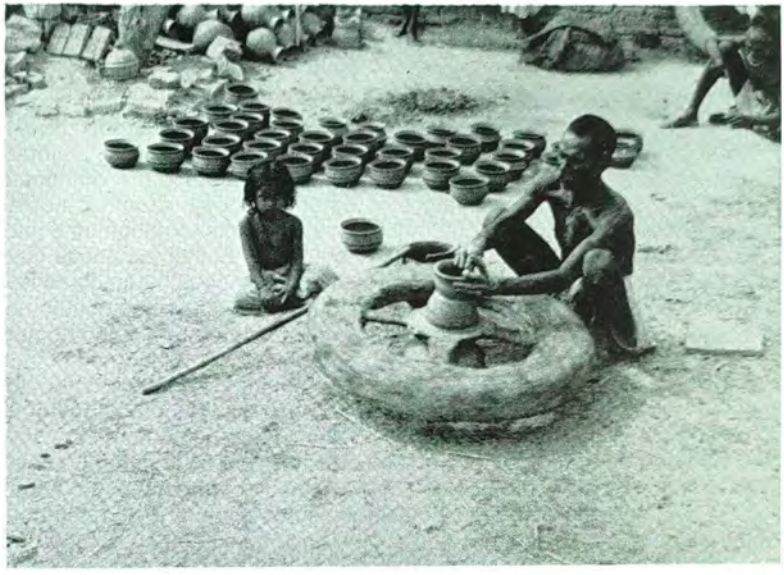
There was not the solemn quietness and stillness that would be expected in a congregation in England. There were several babies present as well as quite small children. It is not at all easy to keep a lively two-years-old child within bounds when there are no pews! Before the service ended some of the smaller ones had to be taken home.

The third speaker was Enoch, whom I have heard spoken of as " the short man." (His use of many Scripture passages suggested to me that he had most probably been using a Concordance). We were shown how prophecies were fulfilled, and the way opened for men to have fellowship with God through Christ, Who endured separation from the Father.

Samuel, Jeyraj, and Chinnamuthu also shared the ministry of the word. (Others didn't appear to be as disturbed as I was by the little boy whose whooping cough interrupted Jeyraj's words). Soon I noticed a man walking round the Chapel (windows are low and have clear glass in them) looking as if he wanted help from the dispensary. As it seemed possible that the service might continue for some time longer I went to see what was needed and very soon was able to extract a tooth for an unhappy boy. Back again to the service, and soon the final hymn reminded us all of the cleansing power of the Saviour's blood. There was praise in our hearts as we went home.

The joy of Easter was evident in the enthusiastic singing in the service conducted by the Church Secretary on Sunday morning. After speaking of the first Easter morning he directed our attention to Colossians 3, vs. 1-4, and spoke very helpfully concerning the risen life, the hidden life, and the revealed life. Half an hour after the service was over we met again at the Chapel to go down to the well for a baptismal service. There had been rain on the previous evening and there was plenty of beauty to enjoy in the bright sunshine. We sang as we walked down the hillside, but on reaching the valley, and as we were walking along a narrow bank between rice fields and a ditch full of rushing water, it seemed wiser to me to look where I was putting my feet than to sing from a hymn book! About 30 adults, and half as many children gathered by the well among fields that were green with rice coming into ear. This was the first time that deacon Samuel had conducted a baptismal service, and he was a little nervous. However, the service came to a happy conclusion and another man had testified that he knew the Lord and desired to follow Him.

In the afternoon this brother was received into the fellowship of the Church. He is a dhobie from the plains and has been living on the Kolli Hills for some years. We remembered our Lord's death again as we shared in the Communion service. Much prayer is needed that each member of this Church may daily know the blessing of the Lord; His victory in time of temptation; and His strength in all their weakness. And do not we need to pray this also for ourselves?



From the Mission Film
" As this Potter."



Another view from the film
(Pastor Devenesam preaching).

MOHANUR MOVINGS

GRACE K. HUCKETT.

ELEVEN miles south of Namakkal flows the River Cauvery, looked on by Hindus as a sacred river whose waters bring cleansing and freedom from sin to those who are fortunate enough to bathe in them. Countless shrines and temples are built on its banks, and many are the ceremonies performed at festival times, to say nothing of the daily ritual of heathen worship by those who live near it. Mention has been made before of a place called Mohanur on the northern bank of the river, and of periodical visits for evangelistic work which have been made to this place. But for a long time no regular work has been possible. A Christian family settled in the town, and though they were urged to start a Christian service in their house, there did not seem to be any move on their part to do so.

A man named Andrew and his wife, Jebamonie, were converted in a village two miles the other side of Mohanur, and they were baptised when Mr. Thorpe was in India in February 1956. How could they be taught Christian ways, and grow in grace? How could they keep the Lord's Day as a day of worship? How could they be linked up with others of the Lord's people? That was the problem. Namakkal is 13 miles from their village, and being poor people they could not afford to come in very often for worship. Then another Christian family from the other side of the river was found to be living in Mohanur. Although they seemed to be only nominal Christians they said they would attend if a service was started. Not long afterwards, some of our Indian brothers while camping in that area discovered a Christian farmer in a village about $2\frac{1}{2}$ miles in the other direction from Andrew's village. He is a Tamilian but lived in Ceylon for many years where he picked up quite a good knowledge of English. He also expressed a desire to be able to worship publicly on the Lord's Day. All this surely indicated a need for regular services in Mohanur, and it was our prayer burden for some time that the Lord would shew us His will in the matter.

Vethamonie and Jeevarathinam had also been exercised about their place of service. The former had taken a six months' course in a Bible School while his brave little wife carried on in Solli-palayam alone. After he returned, they both worked hard among the people of that village, but there was little or no response, and they felt that God was calling them to witness in a new place. We felt the same. The people who had had the Gospel preached to them for years were despising it. Should they not go to those who had not the privilege? Were there not the " other sheep " to be sought out, and found and brought in? God began to shew very definitely that they should go to Mohanur, so we began to pray for a house for them. It must be one with a room big enough to have services in, as well as being in a street accessible to all without hindrance.

In answer to prayer we heard of a suitable place, but it seemed as though Satan was determined to hinder us. The day we went to see the owner we had two punctures in less than an hour, and had to wait three hours by the side of the road while one of them was being repaired. The possibility of missing the man we wanted to meet due to these hindrances made us realise afresh that we were engaged in a warfare with unseen forces, and that our

advance into Mohanur was being contested by the prince of darkness. But God's good hand was in the matter, and who can frustrate Him? The owner of the house came to see us as we sat by the road side! He proved to be the headmaster of one of the schools in Mohanur, and though a caste Hindu, he was very friendly and was willing to let the house to us, even after we had told him that we wanted to hold Christian services there regularly. The house is in the main street of the town and has a tiny shop attached. We saw at once the possibility of using this as a book-shop, a matter we have prayed about for a long time. There is also a small room at the back of the shop which can be used for quiet reading or for talks with enquirers.

The main room of the house is almost like a small hall opening on to the street. It would hold 60 to 70 people easily. Feeling sure that this was the place of God's choice for us, we made an agreement with the owner, and paid down six months' rent in advance. He at once began on improvements and conveniences which will greatly help and give more comfort to our friends. They could have had a more comfortable house for themselves, for one was available, but Vethamonie saw that it was not so suitable for the Lord's work and so turned away from it. This gave us joy as we saw him choose the harder way in order to serve the Lord and be a blessing to souls. Once the agreement was made, our friends lost no time in moving. They did the journey by bullock cart at night partly to avoid the heat of the day.

Our first service in the new premises was held on February 27th. A nice little group gathered to worship watched by as many as could possibly crowd round the doors. A number of children came inside and sat on the floor, looking, listening and also talking, though on the whole they were quite good. We felt it was a splendid way to spread the news, for every one of those little people would talk about what they had seen and heard. A Sunday School has since been started.

Some days later we went out with a book rack and a stock of Gospels and other books and booklets and fixed up the shop. Then we heard a wonderful confirmation of our guidance in going to Mohanur and in being led to the place we have taken. Only three doors away lives a young woman who is a secret believer, but in the depths of distress because she had been married into a strange family and brought to live in a strange place far from her home and friends just because she had become interested in Christianity. She is walking a similar pathway to that which Jeevarathinam herself did. She heard the singing that first Sunday morning, recognised it as Christian, and later made herself known to Jeevarathinam, revealing her heart's longing and distress. How wonderfully God cares for His lonely lambs! J. is just the person to help her. How tender and understanding is the love of the Lord to arrange help for this dear girl. Presently she slipped in to see us. She was obviously frightened of her mother-in-law, who tries to make her worship idols. This she refuses to do in the daily worship, and was very distressed that she had been made to conform and do certain rites at festival times. Would God forgive her? She only wanted to worship Him. Could we get a message to her Christian teacher and friends? They would be anxious about her. She dare not write and they must not write to her. Could we tell them she was still believing and ask for their prayers? We were able to tell her " Yes, we would do so," and God soon gave us an opportunity.

A few days later, we were in another town, where I unexpectedly met the very teacher who had been such a friend to her. Needless to say this teacher was very glad to have news of her, and informed us that she had been through a very difficult time because she believed in the Lord Jesus. Please pray earnestly for this young woman that her faith may be strengthened, and that she may be kept true to Him who bore all for her. Her name is Rajammal. We had prayer with her, and later her husband came to see us. He is friendly, but obviously a Hindu with the Saivite markings on his forehead. He is kind to his wife, and has not taken her Bible away. They belong to the goldsmith caste, one that will greatly resent anyone breaking away and becoming a Christian. Impossible from the human side, one may say, but we have a God who can break all barriers, and to whom NOTHING is impossible. Let us pray for this man. Jeevarathinam prayed till her husband, Vethamonie, was converted, and He can do the same for Rajammal.

A later visit has revealed that the mother-in-law has set a watch upon her movements, and objects to her going to the Christians' house. There is a little window in the next house, through which a girl has been asked to spy and listen. Recently Rajammal has become very thin and weak, and has had to consult the local doctor. This drives us to more earnest prayer for her. The rules of her caste prevent her from having the nourishing food she needs, for they will not eat any meat or eggs and she does not like milk. We saw her for a few moments the other day and again had prayer with her. The mother-in-law refuses to let her go back to her own people, even though her brother came for her. How hard it must be for her to live with strangers in a strange town and with a man she had never seen before her marriage. Only God can steady and help her. It is for the Lord's people to uphold such an one in prayer.

The bookshop witness has made a good beginning. In less than a fortnight 95 Gospels and booklets and one New Testament were sold. Some High School boys have become interested in doing Bible correspondence courses, and it is hoped to start a class for them on Saturdays. Some teachers have also become interested in reading matter, and yesterday the Executive Officer of the local panchayat purchased one of our books. On the first Sunday in April when we were conducting the morning service there, two interesting people were in the congregation. One was a boy in the 5th form at High School. He has such a bright face and says he believes Jesus to be his Saviour. He is quite sure about it and wants to be baptised as soon as he leaves school. His parents are high caste and have a shop in Mohanur. It will be difficult for him. However, he told us that he has an uncle in Coonoor who was converted last year. He gave us his name and address, and we hope to contact him during May when we are on the Nilgiris. The other person was a carpenter who had helped with some building alterations to the premises. He wanted to see what a Christian service was like, and sat through the whole of it listening intently. Once again we had as big a congregation outside the building as we had inside. We feel that the move to Mohanur has been of the Lord. He is moving in the town and amongst the people, and we are looking for a further moving of His Spirit, glorifying the Lord Jesus in the saving of souls and in the building up of His church.

NOTES AND NEWS

Deputation Work.—Arrangements should now be made for weekday Missionary Meetings during 1958. God-willing, Missionary D. A. Thrower will be home on furlough and bookings for meetings are being made from the beginning of May to the end of November, excluding August.

Missionary W. H. Kuhrt can also be booked during December, January, February and March next.

Our new Missionary-elect, Mr. D. J. Moon, is helping with Missionary Sundays and a few dates in 1958 are still available.

All bookings to be made through the General Secretary.

L.Z.A. Meetings.—We look forward to having Miss L. S. Hazel home on furlough next year, and we shall be pleased to arrange for her to visit any of our churches. Bookings can be made from June 1st to November 29th, excluding August. Miss Hazel has some excellent Kodachrome pictures and she will be pleased to show these wherever " blackout " can be arranged. If you can plan for a meeting please write as soon as possible to Mrs. Thorpe, L.Z.A. Hon. Secretary.

S.B.M. Exhibition.—A new exhibition entitled " Mission to the Tamil People " will shortly be ready, and we are pleased to state that it will be displayed at the London F.O.Y. Rally to be held (D.v.) at St. John's Wood Road Chapel, on Saturday, September 28th. During the following week it will be shown at Eden, Cambridge, in connection with a series of meetings there. The Secretary would welcome correspondence re the possibility of arranging for the exhibition to be shown in other useful centres.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECIEVED from June 1st to July 31st, 1957.

	£	s.	d.
Churches	1893	1	6
Schools	345	12	3
Personal	280	13	3
Miscellaneous ..	69	12	7
Guild of Service	104	1	5
Literature ..	72	0	5
	£2765	1	5

Anonymous gifts gratefully acknowledged :—Ipswich £5; Saxmundham £1; A.L.E., £2.

L.Z.A.—General Account	£1463	18	6
Medical Account	£26	3	4

Anonymous gifts gratefully acknowledged :—L.M.H., 10/-; Guildford £2; E. G. Stratford £1.

Hon. Treasurer:

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

L.Z.A. Hon. Financial Secretary:

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

Young People's Guild of Service Hon. Secretary:

Miss F. I. M. CATEN, Chescombe, White Close, High Wycombe, Bucks.
To whom all Guild payments should be sent.

Editor of Mission Herald:

Pastor G. W. PIBWORTH, The Bungalow, Galley Hill, Gadebridge, Hemel Hempstead, Herts.

ENGAGEMENTS FOR SEPTEMBER AND OCTOBER, GOD-WILLING.

MISSIONARY W. H. KUHRT.

SEPTEMBER 1st, Laxfield; 3rd, Little Stonham; 4th, Mendlesham; 11th, East Ham; 12th, Bromley; 15th, Brentford; 18th, Hounslow; 19th, Greenwich; 22nd, Stratford; 25th, Wood Green, Eldon Road; 26th, Eastbourne; 29th, Walsall.
OCTOBER 2nd, Cambridge, Eden; 9th, Brighton, Ebenezer; 11th, Borough Green; 13th, Wetherden; 14th, Beccles; 17th, Fressingfield; 20th, Whittlesey; 22nd, Annual Meetings; 27th, Wellingborough.
Address: The Mission House, 61 Breakspears Road, London, S.E.4.

MISSIONARY J. R. FIELD.

SEPTEMBER 8th, Cransford; 10th, Tadworth; 15th, Warboys; 17th, Bedworth; 18th, Stoke Golding; 19th, Hinckley; 22nd, Hadleigh; 26th, Halstead; 28th, London F.O.Y. Rally; 29th, Basildon.
OCTOBER 1st, Streatham; 2nd, Bermondsey; 3rd, Leyton; 9th, Potten End; 10th, Walthamstow; 13th, Cambridge, Eden; 17th, Wandsworth, West Hill; 20th, Chatteris; 22nd, Annual Meetings; 27th, Rattlesden; 29th, Richmond.
Address: 34 Willis Avenue, Sutton, Surrey.

PASTOR J. K. THORPE.

SEPTEMBER 8th, Bradenstoke and Hilmarton; 15th, Dunstable; 17th, Tring; 19th, Hailsham; 21st, "Rays" Rally; 22nd, Swindon; 28th, Exhibition, London F.O.Y. Rally; 29th, Bermondsey.
OCTOBER 1st-3rd, Cambridge, Eden, Exhibition and Meetings; 6th, Clifton; 9th, Brighton, Ebenezer; 13th, Prittlewell; 16th, Richmond; 19th and 20th, Irthlingborough; 22nd, Annual Meetings; 25th, West Ham; 27th, Middlesbrough; 31st, King's Langley.

MR. D. J. MOON.

SEPTMEBER 8th, Stamford; October 20th, Carlton.
Address: 98 Tressillian Road, Brockley, London, S.E.4.

DR. R. M. HARRIS, L.Z.A.

SEPTEMBER 3rd, Croydon District Meeting; 4th, Bexleyheath; 9th, Bromley—Kent Area Prayer Meeting; 10th, Tring; 11th, Guildford; 16th, St. Johns Wood; 19th, Belvedere; 21st, "Rays" Annual; 24th, Occold; 25th, Horham; 26th, Laxfield.
OCTOBER 1st, Bury; 2nd, Rochdale; 3rd, Royton; 8th, Epsom; 10th, Brentford; 15th, Chatteris; 22nd, Annual Meetings; 24th, Yateley; 29th, Watford; 30th, Borough Green.
Address: 1 Ascott Avenue, Ealing, London, W.5.

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STRICT BAPTIST MISSION HERALD

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

THE 96th ANNUAL REPORT OF THE WORK OF THE STRICT BAPTIST MISSION

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ON THE WAY

AT THE WATERSIDE





"IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT."

THE ANNUAL REPORT

FOR nearly 20 years the Editor and his wife have been seeking to amass a "set" of all the Annual Reports issued by the S.B.M. We have not yet obtained them all, but most since that of 1881 are on our shelves. They all make thrilling reading, and in perusing them we feel again and again "What hath God wrought!" Perhaps there is a rather nostalgic flavour in that prior to the first world war the price was 1d.! Even until 1941 the cost was a mere 2d.! Yet I am sure of this, that the 6d. we pay today is money well expended.

"THINGS NEW AND OLD" is the title of the 96th report that comes to us from the editorial desk of our able General Secretary. If one may quote "There is a sense in which India is a NEW country today . . . the OLD evils, however, remain . . ." "A new country" indeed . . . Reports of past years tell of problems that then had to be met and overcome; and there were problems; difficulties that caused heart searchings and cryings unto the Lord. "But the old evils remain" . . . The history of the past is consistent with the record of the present; the power of the evil one is abroad. Yet there has always been cause for rejoicing in the Lord. Always there has been a measure of the Lord's blessing; always the evidence of the Lord's hand at work. The record of this year is no exception.

All friends of the Mission will want this "up to date" assessment of the S.B.M's progress and prospects. No-one who has an interest in our work amongst the Tamil peoples of South India and Malaya should be without this "handbook" of Mission work and policy. All who take a practical interest should know how Officers and Council have fulfilled their stewardship. Surely, for every reader of the "Mission Herald" the Report is a "must."

WITNESSING AT MOHANUR

PHILIP A. GRIST.

LOVE to Christ can be expressed in many ways. Jesus said: "If ye love me, keep my commandments." Christ was baptised. He commanded His disciples to baptise those making a profession of their faith in Him. Throughout the ages, men and women have openly expressed their love to the Saviour by following in His footsteps. As an outward sign of an inward grace, they have identified themselves with Him—"buried with Him by baptism into (His) death." Then, as He arose from the dead, so in symbol they rise with Him, from henceforth to serve the Lord Christ. Such was the case on Sunday, the 22nd September, at Mohanur when two sisters (mother and daughter) followed the Lord through the waters.

The scene was impressive. As we reverently stood by the wide River Cauvery, we were reminded that Jesus was baptised in the River Jordan.

Baptising in the river seemed so natural. Let us together view in our minds this scene from beginning to end.

It was 8.30 in the morning when we arrived at Mohanur. Friends had already gathered at the usual place of meeting, namely the home of Vathamonie and Jeevarathinam. Together we walked through the streets of Mohanur to the river-side. Muccaduvathi, the High School lad (Prayer List Sept. 20th) whom we believe to be trusting the Lord, accompanied us. He was not ashamed to be identified with the people of God or to carry his Bible, despite the fact that he comes from a high caste Hindu family living in the town.

At the river-side a short service was held. This was conducted by Brother S. Rathinam. He also conducted the baptising which followed. Bro. Rathinam spoke with considerable force and freedom about the uses of the River Cauvery, clearly bringing out the fact that Hindus use it for purposes of idolatry. Then he went on to explain the significance of Christian baptism and its meaning. Some Hindus with the "holy" ashes smeared on their foreheads stood nearby listening very intently. "The Word of God is quick and powerful . . ." says the writer to the Hebrews. "Lord let that Word by Thy Spirit break hardened Hindu hearts that they too may know the joy of Thy salvation" is our heartfelt cry.

Then came the baptising. We walked down to the water's edge. Brother Rathinam entered the water followed by the first sister. A text was given to her and then the solemn pronouncement ". . . I baptise you in the Name of the Father and of the Son and of the Holy Ghost." Following the first baptism, a verse of Isaac Watts' beautiful Hymn "I'm not ashamed to own my Lord, Or to defend His cause" was sung. How hard so often it is to sing this Hymn with true feeling ! The second sister then followed the Master through the waters, after which we continued to sing the above mentioned Hymn and this sacred service closed with the Benediction. Before we left the river-side tracts were given out to the many people who had gathered.

This service was indeed a witness to the one Living God. About twenty yards to our left stood a Hindu Temple. Surrounding the temple were idols. In the temple sat the god. How wretched is the state of those who worship idols ! But here, right by the side of the temple in this so called "sacred" river, our Mighty and Victorious Lord was being glorified.

The service which now followed in the house, echoed and re-echoed with our praises to Him for all His goodness. He *is* working in Mohanur. His gracious Spirit is moving. One outcome of this baptismal service—two more (father and son of a different family) desire to follow the Lord in His appointed way. Friends at home, will you not take courage and join with us in prayer more earnestly than ever before that His blessing may be abundantly outpoured, not only in Mohanur but through all India, yea further, throughout the whole world.

"Declare His glory among the heathen, His wonders among all people. For the Lord is great and greatly to be praised: He is to be feared above all gods."

STOP—POLICE CHECK ! !

ETHEL F. ORCHARD.

THE Emergency in Malaya began about 10 years ago, and the civilians were very familiar with it when we first came to Gemas in 1956. At that time there were armed guards posted at the gates of main roads, Chinese New Villages, and Estate Villages. These guards were usually Malays, but only when they were reinforced by Ghurkhas or British troops were travellers challenged—in spite of large Police notices: STOP. POLICE CHECK ! in front of every gate. We rarely knew when to stop or go, for few of the guards gave any indication of their wishes.

On the main road, between Gemas and Segamat, a distance of about 22 miles, there are four pairs of gates: at Gemas, Batu Anam, Bulop Kasap, and Segamat. The gates are north and south of each town and village. Within these areas there are other gates, off the main road, leading to Estates or Chinese New Villages. We used this road regularly, and found that even after curfew the main gates were rarely closed.

On arrival in the Federation, it was necessary for us to obtain identity cards, complete with photograph and thumbprints, ration cards and food-carrying permits. The rationing did not affect us very much; it being chiefly for rice, cooking oil and dried fish. It was not often that we had to shew any of these documents.

Returning from a short holiday in January we found a different situation obtained. All the guards had been replaced by Ghurkhas or British troops, and every vehicle was made to stop for checking and searching; the passengers having to alight and go to searching posts. This frequently meant long queues of traffic and much waste of time; besides loss of temper on the part of some of those who had to wait. It was at first chaotic, but after a time, the military personnel became used to the regular road users (for a long period all our numbers were recorded) and allowed some of us to pass on with little delay.

Unhappily, this causes even more racial feeling than is already apparent, but we can do little about it, except to show our willingness to stop—which we always do. Meanwhile, all other vehicles are searched for food, rice, dried fish, biscuits, salt, medicines, and, we suspect, for opium, of which there is a large traffic. The guards have been known to remove car wheels, and deflate tyres in the thoroughness of their search. Even cyclists have to stop—for Chinese carry enormous loads on their cycles. Passengers on buses and in taxis often have to alight 3 or 4 times on a journey between Gemas and Segamat. There is much bitterness among the Chinese, who are the most affected.

Usually, because we are known, we are asked only for identity cards, but in one village our Missionary friends—and we—have to submit to a thorough search every time the checking post is passed. Although we have no objection, for other races have to submit to this kind of thing continually, we are much puzzled by the attitude of the Malay guards of that village.

Having obtained a curfew pass we are occasionally out on the main roads after 7 p.m. However, we have been warned not to be on Estate roads after this time, and so we arrange to be away from the Estate before 6.30 p.m. Since January we have found all eight gates closed, and as we approach the

gates, the guard comes and inspects identity cards and curfew permits before allowing us to pass. As we pass through, we often find another guard with a gun trained directly on us—not a pleasant experience.

On passing the guards, and getting into the Estate village, we find the children very excited. They run and shout after the van, and in a few minutes there is a good group around us, attracted by the shouts of the children. Tamils, Chinese, Malays, and later the guards, also, come to see the cause of all the excitement. Usually, at the gate, on our return they demand to look into the van, for such friendliness with the Tamils may mean that we are supplying food to "them in the Jungle"—otherwise called Bandits, many of whom are known to be in the Jungle all round this area. Although, much is known about them and their habits, it is impossible to deal with them, due to the dense nature of the vast areas of Jungle in which they operate. Some time ago, a tailor in Batu Anam was discovered with dozens of Bandit uniforms and caps in his shop! These men and women have some friends in the villages who are prepared to risk everything to help them. When it becomes too hot for them to gather supplies, either by threat or promise, the Bandits move off to another area, and make new contacts. One Asst. Manager was amazed to find, after an army sweep through his area, a Bandit camp within 400 yards of his office. He lives alone, about six miles off the main road, and is hemmed in by jungle. Several Bandits have been caught on or near this Estate. Earlier on there was heavy shelling and bombing of the Jungle in this area, but for some time now the nights have been quiet. It will easily be seen how seriously our work is affected by all this military activity, for it is difficult to prove that we are not connected with government, and to allay the suspicion that there is a connection between us and the European troops and police officers, who are the spear-head of the attack on the people in the jungle. The Chinese particularly are suspicious and resentful, but in some places Indians also are unfriendly. This soon gives way to friendliness in most cases when it is discovered that we do nothing else but preach the Gospel and sell, or distribute, "Jesus" books. Except for Managers, who have by law to go armed, and escorted by armed guards, we, and our friends of the Overseas Missionary Fellowship are the only other Europeans to move freely among the people on the Estates.

On our first visit we find most people reserved, but we rarely leave without distributing some precious Gospel portions, and establishing a friendly atmosphere. Our many contacts with people in India, and our knowledge of towns and villages from which these folk come makes this possible. In the same way, when our O.M.F. colleagues are able to come with us the opposition of the Chinese is broken down. Our great sorrow is that we are unable to take God's Word to the Malays, who also crowd around, and are obviously disappointed when there is nothing for them. At present, we are forbidden by law from offering non-Muslim literature to Malays.

The second visit usually finds the villagers more enthusiastic. As soon as the children see us they cry out, and follow the van in great excitement. In a very few minutes there is a good crowd of children and adults, and we begin an open-air meeting. We sing Tamil lyrics, and tell the Gospel story, after which comes the distribution of literature, for which there is so keen a demand, that we are often hemmed in on all sides by people anxious

to obtain certain books before the stock runs out. Usually the folk are very sure which of the books they want. At times we find that bandits have been caught on the Estate, perhaps the day before, or that certain folk have been removed from the village because they are suspected as " contacts," then once again we have to fight the suspicion and fear that is felt everywhere, and begin again to establish ourselves in the people's confidence.

We praise God that His Word is going into many Hindu homes that at present we cannot enter. This powerful Word of God can accomplish more than the words of man, and remains after the human voice is silent. So we commend it to our Heavenly Father, praying that He will fulfil His great purpose of salvation in the hearts of Tamil men and women, and children.

KATHRYN JANE

H. J. APPLEBY.



EVERYONE loves a baby, especially Indian people, and the missionaries' baby is a *great* attraction. Indians seem unable to bear to hear a baby cry and think it should be picked up immediately. Indian mothers often carry their babies around all day—or keep another child at home to do so !

Looking after a baby in India is more difficult than in England—perhaps it is better to say more worrying—but there are some good things to be said. For one thing, the air is so warm that there is little fear of baby catching cold. The very minimum of clothing is necessary, which saves a great deal of washing ! In any case, the hot sun dries all the clothes in half an hour.

Baby can be put out in the open-air until about 8.30 a.m. and after 4 p.m., but all day long the pram must be on the veranda or, in the heat of the day, right inside the house. So baby gets less time in the open air than in England —although we have no glass in our windows preventing free movement of air in the house.

Another difficulty is the effect of the heat on baby's skin. Prickly heat rash on the neck, shoulders and back causes irritation. Bathing and talcum-powder helps this complaint. Mosquitoes and tiny " eye-flies " make it essential to keep a mosquito net over the pram in the day and the cot at night. And the net must fit exactly or mosquitoes will get through the *smallest* space !

Yet it has been known for English babies to be born, grow and thrive in India ! We pray that our new Treasure may; and that her coming to our home may be a blessing to us—and others too.

SUNDAY MORNING SERVICE.

MARGARET M. COOK.

THE road, which was little more than a cart track, ended abruptly with the wall of the temple that dominated the village. To our right was a long row of brightly painted gods and to our left a typical, narrow, dusty village street. Many men, women and children were most interested in the visit of the white people and after having put the Mission Van in a shady spot we proceeded on our way with a crowd of little dark-skinned, scantily dressed children following.

Our destination was the home of a Christian family where we expected to be able to hold a service. Having announced our arrival, it was now necessary to call the congregation and so we proceeded to go round to the homes of those known to be Christians.

One does not need to be in India very long before one realizes that time, as we know it in England, has quite a different significance in India. We called at the house of Lydia, who at one time was in our Hostel in Sendamangalam, now she is married with a family of her own. Yes, of course she would come, would we sit down for a while? We sat on a string cot and watched the new baby of a few months swinging in its bed strung from the roof—what a difference, I thought, from the cots that we know in England.

(Talking about things that swing from ceilings—I wonder if you would have as big a surprise as I did when I suddenly saw a hen sitting on a basket hanging from the roof, and to be told that this is quite a normal place to put a sitting hen?—and that in the room in which the meeting was to be held!).

There was no hurry to begin the service. First, we must eat some special Indian food, something like spaghetti containing nuts, and drink coffee. Then, while baby was being washed and dressed by grandmother, mother bathed herself and put on her best coloured saree. Finally we were ready, and we returned to the house where the meeting was to be held just an hour after our arrival in the village.

Mats were spread on the floor and all was ready. There was only a handful of Christians with no fine Church building, just a humble Indian home, but how joyfully they sang together, and how good to know that the Gospel was being proclaimed there. Who could tell what these little village children that crowded into the house would remember? Could they not also come to understand something of the TRUE God?

The meeting concluded and we walked back again to the Mission Van, past the large Hindu Temple which dominated, not only the village, but also the hearts of so many in that place.

Could this little Christian witness mean anything to these folk? Surely, for the TRUE God is one who answers prayer.

"Before it pushes to the light the corn of wheat is hid from sight. Deep in the silent earth it lies, its very self decays and dies. Thou as the Corn of Wheat didst die and sink into the grave. Now quicken, Fount of Life, we cry, the dead Thou cam'st to save!"

BROADCAST TESTIMONY

A feature of our broadcasting from Radio Manilla will be testimonies from those who have been brought to know our Lord and Saviour Jesus Christ. We are very pleased to have received from Miss Flory translations of testimonies recently recorded. All our readers will " magnify the Lord " as they read what the Lord has done.—ED.

TESTIMONY BY JESSIE SAMUEL

I was born and grew up in a Christian family. Although in childhood and youth I had the knowledge of Christ, I did not know Him as my own Saviour.

By my parents arrangement, I was married at the age of 13. But after marriage, there was no peace in our family life; my husband treated me with harshness. I had seven children. Day by day life became increasingly bitter. Unable to endure my many trials, I left my husband and family, taking with me my seven-months-old baby. After several years I qualified as a teacher and worked for two years.

At this time I wandered and strayed from God. I was immersed in many kinds of worldly allurements and pleasures; was greatly tempted and attacked by Satan. Many of these temptations I failed to overcome. At last, because of a grievous temptation that threatened to ruin my life, I left my work. During the year of unemployment that followed, a Pastor's son used to come to my house to tell me about the Lord Jesus and His Salvation, and to pray. He also gave me books about the Bible, asking me to read them.

Within a month I was greatly convicted of my sinful life. I desired Salvation from my evil living. On June 21st, 1956, while reading the Word of God, I found these words in Isaiah 59, verses 1 and 2: " Behold the Lord's hand is not shortened that it cannot save, neither His ear heavy that He cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Yes, I realised that it was my sin that had risen like a mountain and separated me from fellowship with Jesus my King. During the whole of the next day, I had no peace. My burden of sin greatly troubled me. My sin kept continually coming before me. I could not bear this great load on my heart. Before going to bed next night, I poured out from my broken heart at the Feet of Jesus my Saviour, all my sins—those committed from my earliest days—hiding none. I wept and cried aloud. Jesus the Saviour was the only Physician for my soul. I knew that He alone would forgive my sins and accept me.

All that night I did not sleep. I got on my knees and at last said this prayer: "O Jesus, I now pour out in Thy Presence all my secret sins. Before I leave this place, give me peace of mind and the assurance that my sins are forgiven. Show Thy poor servant a verse from Thy Word to prove this." Thus I wept and entreated. Then taking up the Bible I read this verse: " I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee." (Isaiah 44, v. 22). O, what

wonder ! I knew with certainty from His Word that God had truly heard my prayer and spoken with me. An unspeakably great peace, joy and release came to my soul. I thanked the Lord that He had indeed washed away my sins in His blood and redeemed me. Jesus my Redeemer bought me back to Himself—me who had been a slave of the World, the Flesh and the Devil. I yielded myself completely to Him, to be His bond-slave from that day.

During the past year He has led me in His path of Light, kept and preserved me from many kinds of evil; I praise Him that He has led me into a holy and peaceful life. Now I am praying, with fasting, for the salvation of my husband and children.

For your 1958 Diary.

New Year's Prayer Meeting and Farewell to Missionaries. Friday, 3rd January, at Chadwell Street Chapel, 6.45 p.m.

Half Yearly Meetings. Wednesday, 7th May, at Westminster Chapel.

Annual Meetings. Tuesday, 28th October, at Westminster Chapel.

S.B.M. MAGAZINES FOR 1958

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 1958:

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, 3/- for the year.

RAYS FROM THE EAST.—1½d. per copy. By post 1/9 for the year. Charges for quantities supplied to Sunday Schools (including postage) :

6	copies per issue for	1	year	..	5s 0d
12	„	„	„	..	9s 0d
25	„	„	„	..	14s 0d
50	„	„	„	..	£1 5s 0d
100	„	„	„	..	£2 4s 0d

Orders and payment can be sent to either the General Secretary or the Hon. Treasurer. In view of the high costs of production and of increased postage we shall be grateful if friends responsible will kindly renew their orders giving actual numbers of copies required. If no alterations are requested we shall continue to send single copies or quantities as at present, and payment can be made in advance or at any time during the year.

NOTES AND NEWS

IN INDIA, MALAYA, and AT HOME.

Tamil text posters. Many of our friends will know that for some time our Missionaries have been endeavouring to produce large posters for public display. Many difficulties have been encountered; at times these difficulties seemed insurmountable, but we rejoice that we can now announce that the first Tamil text posters are now coming from the press. Praise God ! . . . and pray that this venture may be crowned with the Lord's blessing.

Literature production and distribution. We rejoice in the reports of great demands for our Literature. From India and Malaya we hear of increased distribution. We are thrilled that the indigenous Churches in the Madras area are asking for more.

Our Missionaries report difficulties in getting literature printed. Apparently it is difficult to get printers to undertake this work, and when it is accepted there are long delays before the results are forthcoming. Friends might well make this a matter for definite prayer.

The distribution of literature is such an important branch of our work that we hope (D.v.) to devote the whole of the next issue of the Mission Herald to this aspect of our work. We are sure that our friends will be stimulated and challenged by the articles we hope to print.

Congratulations and prayerful good wishes from all friends of the S.B.M. will be accorded to Mr. and Mrs. Orchard on the birth of their daughter, Janet Mary; born on 14th August.

Deputation Bookings :

MR. W. H. KUHRT. As Mr. Kuhrt is having extended furlough, arrangements can be made for him to speak at weekday meetings from January until the end of March.

MR. D. A. THROWER will, God-willing, commence deputation work in May next year. His available Sundays are all booked but requests for his services on weekdays will be gladly attended to by the General Secretary.

MISS L. S. HAZEL will also be home on furlough next year and bookings can be made for her services at L.Z.A. meetings from June 1st to November 29th, excluding August.

Miss Hazel has some excellent Kodachrome pictures and she will be pleased to show these wherever " blackout " can be arranged. If you can plan for a meeting please write as soon as possible to Mrs. Thorpe, L.Z.A. Hon. Secretary.

Streatham Auxiliary. A Sale of Work will (D.v.) be held on Saturday, 9th November, at the Co-operative Hall, Top of Greyhound Lane, Streatham Common. Missionary J. R. Field will speak and Mrs. Field will open the Sale at 3 p.m. The Sale closes at 6 p.m.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from August 1st to September 30th, 1957.

	£	s.	d.
Churches	372	9	6
Schools	42	3	9
Personal	30	0	0
Miscellaneous . .	9	17	8
Guild of Service . .		10	0
Literature . .	5	16	9
	£460	17	8

Anonymous gift gratefully acknowledged:—A.K., £1.

L.Z.A.—General Account £76 4 7

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.

Editor of Mission Herald :

Pastor G. W. PIBWORTH, The Bungalow, Galley Hill, Gadebridge, Hemel Hempstead, Herts.

ENGAGEMENTS FOR NOVEMBER AND DECEMBER, GOD-WILLING.

MISSIONARY W. H. KUHRT.

NOVEMBER 2nd, Clapham, Courland Grove; 6th, Brighton, Tabernacle; 10th and 11th, Horham; 12th, Occold; 13th, Stoke Ash, F. O. Y. Rally; 16th, New Cross Prayer Circle; 17th, Watford; 19th, Trowbridge; 20th, Bradenstoke; 21st, Swindon; 24th, Stretham; 25th, Warboys; 30th, Chelmsford.

DECEMBER 7th, Horley; 29th, East Ham.

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

MISSIONARY J. R. FIELD.

NOVEMBER 7th, Meopham; 8th, Croydon, Mint Walk; 9th, Streatham; 10th, Horsham; 13th, Five Ash Down; 16th, Dorking; 17th, Borough Green; 19th, West Suffolk F.O.Y. Rally; 20th, S. Suffolk F.O.Y. Rally; 21st, Bradfield St. George; 24th, N. Finchley; 27th, Tunbridge Wells; 28th, Staines.

Address: 34, Willis Avenue, Sutton, Surrey.

PASTOR J. K. THORPE.

NOVEMBER 8th, Bethersden; 9th, Chesham; 10th, Bierton; 14th, Guildford; 16th, Dorking; 17th, Croydon, Derby Road; 18th, Bexleyheath; 21st, Willingham; 24th, Clayton West; 28th, Kingston; 30th, Chelmsford.

DECEMBER 3rd, Chadwell Street; 4th, Egham; 8th, Aldbury; 10th, Watford; 15th, Yateley; 22nd, Downe.

MR. D. J. MOON.

NOVEMBER 3rd, Halstead; 10th, Kings Langley; 17th, Tring.

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

DR. R. M. HARRIS, L.Z.A.

NOVEMBER 2nd, Clapham, Courland Grove; 4th, Brentford; 6th, Brighton, Tabernacle; 10th, Chingford; 12th, Ipswich, Zoar; 13th, Otley; 14th, Basildon; 19th, Over; 20th, Cottenham; 25th, Ipswich, Bethesda; 26th, Blakenham; 27th, Beccles.

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

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RAYS

FROM THE EAST

for young people



Tumbi thanks you

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. 164 February—March 1957

THANK YOU!

We welcome this brief letter from our General Secretary of the Mission, Pastor J. K. Thorpe

Indian girls and boys have wonderful ways of saying "Thank You!", and I wish that you could meet some of them so that they migh present you with garlands, fruit or other little tokens of their appreciation.

However, because they are in India and we are here in England our picture of smiling "Tumbi", which you will recognise as having been on the Christmas and New Year's envelopes, is appearing again. This time he comes not to make an appeal for your help but to thank you all very heartily for the gifts you kindly brought in the envelopes in support of our missionary work amongst the Tamil girls and boys of South India and Malaya.

Our little friend is happy as well as grateful, and it is our prayer that girls and boys everywhere may be made happy by knowing and trusting the Lord Jesus as Saviour and Friend. I hope you know this happiness, and that 1957 will be a year of real blessing for you all.

CHRISTMAS IN MALAYA

From a letter from Missionary B. Orchard (retold)

Have you ever thought what the year would be like without Christmas —no presents, no cake or crackers—but Christmas Day just like any other day? We, in this country, have been taught for so many years the Good News of the coming of Jesus Christ at Christmas that everyone, especially the boys and girls, looks forward to December 25th.

In some countries, however, where the people have only recently heard the Gospel, the nation does not keep Christmas at all. Instead, they keep the feasts and festivals of heathen gods. You can imagine, then, how interested these people are when we try to keep Christmas in India or Malaya, and I want to tell you a little about it.

We began on the Saturday night before Christmas with a very happy service at Batu Anam. In this place there is a Christian family and they asked us to come to their village and tell the Good News of the Birth of the Lord Jesus. There were only twenty-three people there, but five of them were Hindus and three were Roman Catholics—together we joined in worship to Christ, the New Born King.

On Christmas Sunday, we held services in the morning at Gemas, which is the centre of our work. Sunday School for the children came first and then we held a service for the grown-ups. Then, in the afternoon, we went out to a large estate called the Sagil Estate, where we held an open-air service. The people gathered around, and very soon there was a good crowd listening to the Christmas story. They were most attentive whilst we explained to them the meaning of Christmas. After the open-air meeting, we held another service indoors.

On Monday, Christmas Eve, some of the older children in the Sunday School helped us to form a carol party. We all met at four o'clock, and then went to different places singing Christmas Carols in Tamil. This was the very first time that anyone had gone carol singing in Gemas, and the people were so interested that it created quite a stir. The children sang well and we visited both Christian and non-Christian homes, going to nine or ten different places in the settlement. It was such a success that we kept on singing until quite late, and it was half-past eleven before we got home.

On Christmas Day, we started off again. This time we went to a place called Segamat, where we had two services—one in Tamil and the other in English, to remind us that the Good News belongs as much to the brown children as to the white. We also joined up with missionaries of the Overseas Missionary Fellowship, so that, whilst they were spreading the Good News in Chinese, we were doing so in Tamil to the Hindu people. Thus, by joining together, we were able to meet the need both of Chinese and Tamil alike.

How would you like to spend your Christmas like that? "A bit strange", says somebody. But think again. What was the purpose behind Christmas? Was it not that all people should hear the glad tidings of great joy?

CHRISTMAS MORNING IN PANIADIPATTI

I want you to imagine yourselves in India on Christmas morning, and to come with me to the special service in Paniadipatti Chapel. Perhaps there was a service in your Chapel in Christmas morning; if you attended it, you can compare it with this one.

On the Sunday before Christmas, we noticed that the walls of the Chapel had been newly whitewashed, and looked fresh and clean. When the notices were given out, it was announced that the first bell for the Christmas service would be rung at 3 in the morning, and the service start half an hour later. How would you like to get out of bed at 3 in the morning?

With the help of our alarm clock, we managed to wake in time. There is no proper road between our bungalow and the Chapel, so we went by a path through the fields; the moon was shining, and giving us enough light to see our way. On arriving at the Chapel, we found that not many people had arrived. Knowing India, we expected the service to start later than had been announced. There was already a group of children there, sitting on the floor at the front of the Chapel, talking excitedly. The Chapel was looking festive for the occasion; outside, over the doorway, boughs from the banana tree had been arranged in an archway; inside were paper decorations, much like those used in England. As there is no electricity, the Chapel was lit by candlelight and oil lamps. Gradually the people arrived, and by 4.30 the Chapel was full, and the service started. Many people were wearing new clothes; they like to do this if possible at Christmas time. The children especially looked gay in their brightly coloured frocks and shirts; some of the girls had flowers in their hair.

The Pastor led the service, and he did not forget the need of the children. This is the story he told them:—

"In a certain village, there lived two children, a brother and sister. Their mother was a widow, and was poor, so the children had no toys to play with. But there was an old violin in the house; no one thought it of any value, so the children were allowed to play with it. One day a passer-by noticed the children burying it in the mud. He asked if they would sell it to him. As they were so poor, they agreed to let him take it for eight annas (about ninepence). He pleased them by giving them twice that amount, and went away carrying the old, dirty violin. In his house, he cleaned it, bought new strings and fixed them in place, and then began to play beautiful music, so that the neighbours came to listen. Boys and girls are like that old violin; covered with dirt and grime of sin; Satan's plaything; no use to anyone, till Jesus comes along, pays the great price to buy them back to Himself, makes them clean, fits them for usefulness, and then produces heavenly music from their lives."

There was plenty of singing at the service; you would not know the Tamil lyrics, but they all told the story of Christmas. There was one you would recognise, "O come all ye faithful", which is translated into the Tamil language. Before the sermon, a man and his wife took their baby to their front, as they wanted to dedicate him to the Lord. Pastor read about Jesus blessing the children; gave the parents some advice about teaching the child about Jesus; then, taking the little baby (whose name

was David) into his arms, he prayed for him and for the parents. After this came the sermon and the closing prayer.

At the end of the service, everyone was given a little sandalwood paste, which has a nice fragrant perfume, also some lumps of coarse brown sugar, such as the people here like. Once outside the Chapel, little boys started letting off fireworks; this is all part of their Christmas celebrations.

Aren't you glad that boys and girls in India are now able to celebrate Christmas, because they know that Jesus was born to save them from their sins? Pray for the thousands of Indian children who know nothing about Him.

HONOURS LIST, 1956

It is a great joy to report a good increase in the number of scholars who have sent in their entries regularly during the year. All those whose names appear in this list will receive a Certificate of Merit for regular Bible searching. The special prizes which are awarded to those who have the best record, but have not previously won a prize, go to Helen Sibthorpe (Bedford); Joy Emmerson (Little Bromley); Christine Ruffles (Crowfield).

Belvedere: Margaret Austin; Ann Baliga; Christine Batchelder; Alan Button; Carol Collett; Keith and Dawn Cook; Rodney Dade; Angela Fletcher; Sylvia Gillies; Avril Hawkins; Barbara Jackson; Trevor and Pauline Lovell; Ronald, Peter and Margaret McGillicuddy; Paul, Margaret, Ann and Susan Orchard; Marion Petty; Sylvia Prigmore; Patricia Ratcliffe; Diane Yates. **North Finchley:** Frances Burgess; Susan Cantor; Julie Chapman; Diane Cole; June Dear; Brian Eagling; Carol Glencross; David Paveling; Doreen Randall; Colin Seabrook; Alison Smith; Hazel Trollope; Gillian and Judith White; Graham Wiseman. **Bradenstoke:** Adrian Barnes; Maureen Burdon; Jacqueline Hall; Shirley and Ronald Harper; Kenneth Norcott; Leslie Oram; Jean Potter; Stephen Reay; Sidney and Grace Skull; Mary and Sally Vines. **West Ham:** Alan and Graham Barber; Christine, Frederick and Jean Cooper; Pauline Crees; Irene Davey; Margaret Gould; Pauline Harvey; Patricia Maloney; Betté Mumford; Joan Terry; Patricia Walker. **Horham:** Margaret, Carol and Arthur Blaxall; Joyce Catling; Paul Debenham; Jean Emeny; Leslie, John and Hazel Smith; Sandra Spurling. **Brighton Tabernacle:** Elizabeth Hogwood; Marjorie Moon; David, Michael and Pamela Payne; Andrew, Judy and Margaret Symonds. **March:** James Abbott; Brian and Derek Asplin: Philip Bird; Anthony Bourne; Sandra Hotson; David Jaegar; Geoffrey Kimber. **Bethesda, Ipswich:** David and Brenda Burman; Mary Oxborrow: Mervyn Prime; Raymond Rudd; Irene and Juliet Wobey. **Crowfield:** Jill Bannister; Sheila Clover; Daphne and June Pettitt; Christine Ruffles; Jean Warren. **Mount Zion, Ipswich:** Janet Fenn; Sheila Page; Cynthia Smith; Kathleen and Maureen Sparrow; John Whinney. **Margate:** Graham and John Eldridge; Jennifer Jenn; Alice and Jennifer Scholes; Penrose Wright. **Walthamstow:** Colin and Eileen Chandler; Judith Foskett; Colin Howells; Pamela Monaghan; Pauline Saunders. **Brentford:** Michael Madder; Janet and Norma Sullivan; Rosemary and Brenda Wright. **Chadwell Street, Clerkenwell:** Valerie and Christine Barnett; Josephine Miller; Jean and Vivian White. **Downe:** Barbara and Christopher Coverly; David, Ann and Margaret Mouqué. **Eastbourne:** Christine Hill; David and Jean Mitchell; Malcolm and Peter Swan. **Reigate:** Ann Green; Joyce, Pauline and Derek Barkaway; Anthony Stockman; Valerie Streeter. **Staines:** Pat Davies, Margaret and Richard Day; Ruth Goddard; Rosemary Taplin. **Basildon:** Rosemary Leeks; Graham and Christine Phillimore; Carole Sheath. **Bermondsey:** Carol Anthoney; Audrey and Christine Jermyn; Jean Webb. **Lewes:** Jane Moore; Hazel and Peter Muddell: Elisabeth Relf. **Mendlesham Green:** Ruth and Olive Baker; Percy and Lilian Carr. **New Cross:** Christine Aves; Gordon Kuhrt: Douglas and Richard Plummer. **Potten End:** Jennifer Maidment; Patricia and Pauline Mooney; Jennifer Nustedt. **Park Ridings, Wood Green:** Alan Liles; Mary and Elizabeth Pickering; Robin Waldock; **Badingham:** Doreen and Margaret Dewsbury; Gerald Pearce. **Blakenham:** Mary Garner; Jennifer Rushbrook; Philip Wol-

stenholme. **Eden, Cambridge:** Colin and Michael Brown; Gerald Hall. **Chippenham:** David Kilmister; James and Maurice Short. **Clifton:** Denise Burrows; Madeline Dudley; Elizabeth Hale. **East Ham:** Rose and Peter Leaver; Kenneth Warne. **Fressingfield:** Alfred Burrows; Olive and Gwendoline Reeve. **Gosbeck Mission:** Evelyn Farrow; Daphne and Rosemary Ruffles. **Greenwich:** Jennifer Clarkson; Denis and Peter Perry. **Hadleigh:** Christopher and Elizabeth Bacon; David Largent. **Little Bromley, Manningtree:** Joy Emmerson; Maureen Hammond; Pearl Norman. **Richmond:** Mary Knight; Carole and David Smith. **Stowmarket:** Michael Horrex; Colin Rayner; Rosemary Robinson. **Tring:** Marian Ginger; Susan Kempster; Doreen Pearsall. **Bedford:** Helen and Stephen Sibthorpe. **Billinghay:** Ann and Margaret Robinson. **Chelmsford:** James and Monica Ransome. **Clapham:** Marion and Rachel Collins. **Courland Grove, Clapham:** Ruth Laimbeer; Brian Rippon. **Hailsham:** Michael Brewer; Pearl Saunders. **Highbury:** Douglas Earl; David Hunt. **Ilford:** Sylvia Bish; Joan Wing. **Manor Park:** Vera Crowhurst; Joyce Lawes. **Middlesbrough:** Nancy and Elizabeth Allick. **Ponders End:** Janet Williams; Rodney Wright. **Royton:** Barbara and Philip Sowerbutts. **Gurney Road, Stratford:** Carol Reed; Leslie Wainwright. **Aldringham:** Pauline Marjoram. **Bromley, Kent:** Patricia Bridger. **Salem, Croydon:** Colyn Payne. **Dunstable:** Isobel Baker. **Epsom:** Heather Laver. **Farnham:** David Pook. **Hounslow:** Margaret Marshall. **Zoar, Ipswich:** Mary Edwards. **Occold:** Barry Sheehan. **Stonham Parva:** Rhoda Warren. **Stretham, Cambs.:** Lorna Bradshaw.

"HOW CAN WE KNOW THE WAY?"

It just depends how you write the word "way"—shall we spell it with a small "w", or with a capital "W"? If you spell the word with a small "w", it is a very ordinary question which thousands of boys and girls are asking every day of policemen and everybody else that looks anything like a postman—"Please could you tell me the way?".

But, if you spell the word with a capital "W", it stands for one of the names of the Lord Jesus, for He said, "I am the Way". Each one of us are little Pilgrims travelling along a road, and the beginning of 1957 marks a new stretch of the road for us each. There is a broad road that leads to destruction and many there be that travel this road. There is another road that leads to Life Eternal, but the gate is narrow and the road is straitened. The gate is narrow because we may only go in one at a time—for "entering in" means to put our whole trust in the Lord Jesus, who said, "I am the Door, by Me if any enter in, he shall be saved". The road is straitened because each one who travels that road must walk with Jesus as their Guide, and in Jesus as their Way. To depart from Him means to lose the way.

Do not listen, boys and girls, to any who would direct you differently, for the only way to heaven is through Jesus. And if you want to hear more about it read "The Pilgrim's Progress", by John Bunyan, and pray, "Teach me Thy way, lead me in a plain (straightforward) path, because of mine enemies" (Psa. 27. 11). May the Lord bless you each and may the beautiful verses of the Searcher live in your hearts.

Lower Group, age under 12

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.

1. I will guide thee with mine eye.
2. I am the Lord . . . which leadeth thee.
3. He shall direct thy paths.
4. Thine ears shall hear a word . . . saying, "This is the way . . .".
5. He will be our guide even unto death.

They will be found in Psalm 32; Isaiah 48; Proverbs 3; Isaiah 30; Psalm 48.

Upper Group, age 12 and under 16

First of all answer the Lower Group questions. Then search for these words, but in this part the words and the chapters are not in the same order. Write out **all** the verses **in full.**

6. He will teach us . . ., we will walk in his paths.
7. The Lord . . . leadeth thee by the way that thou shouldest go.
8. The steps of a good man are ordered by the Lord.
9. I will lead them in paths that they have not known.
10. Teach me thy paths.

They will be found in Psalms 25 and 37; Isaiah 42 and 48; Micah 4.

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, 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—FEBRUARY 28th, 1957.

RESULT OF LAST BIBLE SEARCHER

We were delighted to see so many entries—far more than we usually get for a December searcher. We welcome 70 new searchers, amongst whom were scholars from Bierton Sunday School. We were also pleased to see entries from Yateley and Grundisburgh once again. You will find your name in order of merit.

Upper Group, aged 12 and under 16

Prizewinners: 1. Margaret Marshall, aged 12, "Zoar" S.S., Hounslow.
2. Diane Yates, aged 12, Belvedere S.S.

Special Mention: Patricia Ratcliffe, Kathleen Sparrow, Jill Bannister, Maureen Hammond, Carole Sheath, David Burman, James Abbott, Peter Swan, Malcolm Swan, Janet Bedford, Patricia Bridger.

Very Highly Commended: James Ransome, Michael Madder, Cynthia Smith, Graham Eldridge, Christine Aves. Alice Scholes, Monica Ransome, Philip Laver, Irene Wobey, Sylvia Bish, David Payne. Gordon Kuhrt, Joyce Barkaway. Percy Carr, Graham Phillimore, Sheila Bell, Christine Hill, Joan Terry, Helen Sibthorpe. Grace Skull. James Short, Pauline Barkaway, Ann Robinson, Jean Axford. Vivian White, Valerie Barnett, Juliet Wobey, Christine Ruffles. Keith Cook, Rosemary Ruffles, Anthony Stockman, Ruth Gillard, Carol Collett, Sidney Skull, Brian Holderness, Patricia Walker, Christine Cooper, Anthony Bourne. David Mouqué, Maureen Anderson, Colyn Payne.

Highly Commended: Rosemary Taplin, David Jaegar, Marjorie Moon, Judy Symonds, Shirley Harper, Mary Pickering, Vera Leggett. Irene Baldwin, Susan Cantor, Mary Vines, Rhoda Warren, Ruth Ager. Joyce Lawes. Douglas Plummer, J. Kappler, Carol Anthoney, Audrey Jermyn, David Pook, John Prime, Pauline Mooney. June Dear, Barbara Jackson, Hazel Hemmaway. Richard Starnes, Leslie Smith, Joyce Ellis. Brian Asplin, Ann Thompson. Jennifer Sherman. Mervyn Prime, Evelyn Last. Penrose Wright, Margaret Gould, Sylvia Jones, Helen Shepherd, Carole Smith, Colin Chandler, Andrew Symonds, Ruth Baker, Joan Wright, Marian Ginger, Beryl

Noble, Joy Dickerson, John Smith, Margaret Dewsbury, Christine Batchelder, Andrew Thrower, David Largent, Jean White, Barbara Sowerbutts, Fred Cooper, Mary Plummer, Nancy Allick, Hazel Trollope, S. A. Vines, Christopher Bacon, Doreen Dewsbury.

Commended: Robin Waldock, Pearl Norman, Diane Cole, David Gray Patricia Mooney, Philip Wolstenholme (omitted full verse in Part I). The following omitted the full verse in Part II: Mary Oxborrow, Ronald McGillicuddy, Philip Bird, Roland Young, Margaret Young, Sylvia Gillies, Doreen Randall, Cecil Thompson, Jennifer Nustedt. The following omitted the full verses in Luke 2, in both parts: Joy Emmerson, Valerie Streeter, Isobel Baker, Hilda Cornwell, Peter Perry, Vera Crowhurst, Dorothy Crowley, Marion Botwright, Jean Hill, Jennifer Allcock, Helen Clark, June Hill, D. J. Perry, Jean Howard, Tony Dack. Answered Upper Group only: Rosemary Watson, Janet Pryce, Michael Earing. Answered Lower Group only: Doris Hulkes.

Lower Group, age under 12

Prizewinners: 1. Sheila Clover, aged 9, Crowfield S.S.

2. Carol Read, aged 9, Gurney Road, Stratford, E.

Special Mention: Alan Barber, Adrian Barnes, Chryzelda Crowley, Rodney Dade, Elizabeth Allick, Marjorie Whayman, Jennifer Clarkson.

Very Highly Commended: Christopher Coverly, Pamela Payne, John Moore, Kathleen Dunbalrin, Arthur Blaxall, Ann Kimber, Sandra Hotson, John King, Derek Asplin, Leslie Wainwright, Valerie Walker, Rose Leaver, Paul Orchard, Olive Reeve, Sheila Pilbeam, Christine Phillimore, Rosemary Leeks, Ann Wing, Colin Rayner, Margaret Orchard, Philip Staines, Stephen Sibthorpe, Peter Muddell, Carol Blaxall, Gerald Pearce, Julie Chapman, Gerald Hall, Elisabeth Relf, Pauline Marjoram, Rachel Collins, Jean Emeny, Dawn Cook, Judith Foskett, David Kilmister, Colin Chappell, Brenda Burman, Pamela Monaghan, Brian Rippon, Linda Sessions, Rosemary Tedder, Betté Mumford, Margaret Reeve, Alison Smith, Janette Thrower, Margaret McGillicuddy, Avril Hawkins, Christine Barnett, Ann Green, Ruth Goddard, Janet Watson, John Whinney, Jennifer Scholes, Christopher Rapley, Eileen Chandler, Rosemary Robinson, Mary Garner, Margaret Symonds, Graham Holderness, Marilyn Foster, Colin Brown, Jean Warren, June Collett, Elizabeth Hale, Michael Brown, Jane Moore, Norman Waldock, Jacqueline Hicks, Lynda Willshire, Olive Baker, Helen Sparrow, Mary Prime, David Paveling, Jean Lovett, Heather Laver, Geoffrey Axford, Joan Thomas, Susan Kempster, Barry Sheehan, Maurice Short, Rosemary Wright.

Highly Commended: Linda Samuel, Pamela Dear, Angela Fletcher, John Eldridge, Paul Debenham, Sandra Philpot, Graham Wiseman, Christine Jermyn, Peter McGillicuddy, Edna Lock, Lynda Ellis, Geoffrey Kimber, Brian Sheldrake, Jacqueline Hall, Ann Collins, Martin Sowerbutts, Gillian Collins, Susan Orchard, Jean Webb, Joyce Catling, Janet Sullivan, Margaret Blaxall, Susan Vines, Sybil Gooderham, Elizabeth Bacon, Beryl Hallam, David Kear, Graham Barber, Stephen Chapman, Elizabeth Hogwood, Pat Davies, David Harmer, Sheila Wear, Sandra Walsh, Maureen Sparrow, Wendy Cook, June Martin, Gillian White, Margaret Wheeler, Maureen Bick, Lilian Carr, Kenneth Warn, Hazel Muddell, Carol Glencross, David Crispin, Norma Sullivan, Hazel Pearce, Colin Seabrook, Gwendoline Reeve, Janet Williams, Ruth Sayer, Donald Crisp, Philip Sowerbutts, Derek Barkaway, David Smith, Jennifer Rushbrook, Margaret Robinson, Evelyn Farrow, Margaret Day, Richard Day, Sandra Holding, Kathleen Phillips, Janet Read, Pauline Harvey, Michael Brewer, Hazel Smith, Pearl Saunders, Mary Ablitt, Rosemary Reeves, Marion Petty, Beverley Cooper, Sylvia Reeve, Jean Cooper, Marie Rigby, Jean King, Ann Walker, Geoffrey Eley, Sheila Hedges, Heather Reeves, David Randall, Peter Leaver, Linda Wooley, Margaret Piggott, David Whiting, Loraine Drewett, Marion Collins, Colin Halls, Valerie Scott, Michael Payne, Peter Cordle, Roger Fielden, Gladys Cooper, Andrew Hale, Kathleen Skull, Richard Silk, Robert Portlock, Susan Fox, Gillian Starnes, Diana Hill, Stephen Reay, Brian Eagling, Brian Sheppard, Ann Orchard, Phillipa Loft.

Commended: P. Bradley, Ashley Cantor, Carol Rabett, Karen Howell, Philip Stoddard, Linda Frankland, Jennifer Baldwin, Sandy Ramage, Susan Oppett, Rita Flanagan, Janet Jeffers, Gwenyth Bick, Leslie Oram, Lynda Flanagan, Jennifer Titt, Susan Charman, Rona Collar, Colin Titt, Kenneth Norcott, D. Bradley, Jill Harris, Rodney Giles.

The following omitted the full verse in Luke 2: Jean Mitchell, Alan Smith, June Pettitt, John Salmon, Teresa Nustedt, Pauline Lovell, Roger Osborne, Elizabeth Pickering, Clare McMahon, Mary Edwards, Doreen Hurst, Margaret Austin, Richard Hanley, Nicholas Woodford, Maureen Green, Margaret Mouqué, Rosemary Payne, Sheila Page, Colin Rushbrook, J. Jenn, Janet Fenn, Sally Tyson, Ann Mouqué, Brenda Wright, Robert Salmon, Elizabeth Taplin, Anona Nustedt, David Honeysett, David Mitchell, Valerie Wade, Alan Liles, Alfred Burrows, Jane Cornwell, Sonia Hall, Teddy Hollingdale, Sandra Saul, Daphne Pettitt, Sylvia Prigmore, Pauline Boater, James Brewster, David Hollingdale, Flora Richards, Jennifer Maidment, Shirley Smith, Richard Plummer, David Woods, Daphne Ruffles, Pauline Lott, Christine Nicholson, Alan Richards, Jennifer Pickering, Joyce Plummer, Malcolm Ager, Phyllis Long, Raymond Davidson, Madeline Dudley, Geoffrey Hurst, H. F. Diggins. Carol Nosworthy, Linda Gardiner, Hazel Davidson, John Bird, Heather Witchell, Brian Seeney, Helen Mayer, Pat Kane, Josephine Titchener, Jimmy Sherman, Barbara Meeks. Omitted references: John Wells, Barbara Wright, Pauline Summers. Sent references only: Sandra Betts. Also tried: Susan Bird and Norman Toms.

Not for Competition: Miss Maureen Jackson.

Congratulations to North Finchley who head the list this time. Bradenstoke and Belvedere tied for second place. Mount Zion, Ipswich, came third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Like little Jack Horner, I've only a corner, but it will be sufficient to thank you for your Christmas cards and letters and say how pleased I am with the Bible Searchers who have broken the record for the Honours List again. Last year was our best, but this is even better. May I also give a word of hearty congratulation to North Finchley who, by dint of hard work, have risen to the top of the list and have started the "battle of the River Thames".

I was delighted to receive letters and cards from: James Abbott, Isobel Baker, Olive Baker, Sylvia Bish, Margaret, Carol and Arthur Blaxall, Marion Ginger, Susan Kempster, Rosemary Leeks, Christine Phillimore, Joyce Plummer, Mervyn Prime, Margaret Reeve, Rosemary Robinson, Marjorie Whayman, Ann and Joan Wing. Also from the following friends: Mr. J. Christie, Mr. R. J. Davis, Mrs. J. Ginger, Mr. H. W. Harmer, Miss W. A. Jordan, Mrs. M. Muddell (so sorry, my reference to "next issue" was to the February-March, see Honours List), Miss Brenda Page (glad to hear from an old Searcher), Mrs. K. E. Saunders, Miss J. M. Sawyer, and Mr. W. H. Trowbridge.

My sincere thanks are due to you each for your kind good wishes for the year ahead. May I send, both to you and to all our many helpers and readers, my grateful thanks for the use which you make of this magazine in relation to the children, and commend you each to the blessing and grace of our ever-gracious Lord.

With every good wish from,

UNCLE PETER.

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RAYS

FROM THE EAST

for young people



Hindu Temple and Bathing Tank

issued by the

STRICT BAPTIST MISSION

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No. 165 April—May 1957

MONEY

by Mrs. D. A. Thrower

One of the first things a missionary, newly coming to India, has to learn is the value of the Indian coinage. Even before we leave the ship at the port of arrival, money-changers take our English money and exchange it for Indian rupees. English money will not buy goods in India, but I remember an occasion in our early days, when two rickshaw men accepted two half-crowns instead of two rupees, much to their profit and our loss.

Money changing is a business which has been necessary from very early times. In the days of our Lord, for instance, the coinage



of seven different nations was in common use among the Jews. Here is a list of them—Jewish, Persian, Tyrian, Syrian, Egyptian, Grecian and Roman.

In the present day, however, we in India are facing a change in the Indian currency itself. Those of my readers who have studied French will have learned that in France the coinage is based on the decimal system. It is, no doubt, an easier way of reckoning than our system (once you have learned it), but to change our English currency over from £. s. d. to the decimal system would certainly result in some confusion in arithmetic lessons for a time, would it not? Similarly, our Indian children (and older folk, too) will not find it easy to convert their sums from Rupees, Annas and Pies to the new decimal coinage. April 1st, 1957 is the date fixed for the change over, and I expect there will be a good many April fools that day!

The value of the rupee will remain the same, but the smaller coins will change. We are told that the rupee will be worth 100 Naya Paise, and we shall have coins equal to a quarter and half rupee, which will be called 25 and 50 Naya Paise. There will be no coin to take the place of the anna because sixteen of them to a rupee doesn't agree with any multiple of ten. We shall, therefore, have 10, 5 and 2 Naya Paise and 1 Naya Paisa. The word Naya means "new", and may be dropped after the new coinage is no longer new. It will take the Indian Government three years to collect all the old coins and issue new ones to take their place, so for a time we shall have both sets of coins to use.

We in Paniadipatti live in the country. Our little village shop or bazaar does not do big business. I am sure it will be quite difficult for the village people and bazaar keepers to learn to use the new money. One form of trade, however, will not be affected, and that is barter. As we sit on the shop verandah waiting for our goods to be weighed, people bring grain, raw cotton, eggs and other goods for exchange. Perhaps the villager has some grain for his meal, but nothing with which to make the curry to go with it, so he brings some grain (no doubt grown in his own fields) and asks for chillies, onions, etc. Sometimes the women who work in the fields receive their wages in raw cotton or whatever they have been harvesting; then they bring it to the bazaar to pay for what they want for the evening meal. It is all so simple and easy, and one cannot but admire this shopkeeper who caters for the needs of the people, and receives payment in whatever they have to offer.

It has been said that "money is the root of all evil". That is, however, not true. The Bible says: "The LOVE of money is the root of all evil". Our Indian village people have a lot to teach us in this respect, for they are content with little and their wants are simple.

CLEANING THE HOUSE OF GOD

by Miss Ethel Flory, Kovilpatti

Most of our churches in England employ a caretaker to keep the chapel building clean and tidy. However, in India, in the village churches, this work is usually done by the children, and they delight in doing this service.

Last week-end I was camping in a small building which is used as a chapel on Sundays and as a school during the week. The Sunday morning service was timed to begin at 9 o'clock. At about 8.30, a little boy and girl, no more than ten years old, appeared, and began to get the chapel ready for the meeting. First they went round opening all the windows; (in India we do not have glass in the windows, but they are fitted with wooden shutters). Next they each took a broom, made by tying together a bundle of a certain grass which grows here, and soon they were vigorously sweeping the floor. As the floor was made of dried, trampled down mud, it seemed as if they were sweeping the floor itself away, and, to my

eyes, there seemed little improvement. However, plenty of dust was flying about. They swept towards the door of the chapel, gathering the dirt into a heap, then stooped down, picked it up in their hands, and threw it outside. Alas, a strong wind was blowing towards the chapel, and much of the dust immediately blew back inside! They had not thrown it far enough away.

Next some wooden planks were put on the floor, and the congregation would sit on these. In some chapels, instead of planks, rush mats are used; in other places nothing at all; the people just sit on the earth floor. Rarely do they use proper forms or pews. A table and stool were set in front for the preacher, and everything was ready for the service. A big disc of metal was hung up, and the boy struck it hard with a stick; this was their church "bell", necessary because people do not possess clocks or watches, so the bell tells them when it is time to get ready for chapel. It is due to the efforts of these two children that the people have a clean chapel in which to worship.

The Bible teaches us that God's House needs to be kept clean. One day, when King Josiah was reigning in Jerusalem, the temple had been badly neglected, and needed a good spring-clean. So he got the people on the job, and while doing this work, they found a book, the Book of God's Law, which had been lost for generations. See if you can find that story. Years later, one day when Jesus went into the temple, He was sad to see that it was being used as a kind of cattle-market; oxen, sheep, birds were all being sold there, to be used as sacrifices to God. Other men were sitting at tables, changing money for the people, into the right kind of coins that could be offered in the temple. Jesus was angry at seeing all this being done in His House, and turned them all out, making the place clean again.

If you read carefully the first epistle to Corinthians, you will find another temple mentioned. Our bodies are the temple of the Holy Spirit of God. If we are children of God, the Holy Spirit comes and lives in us. But first the temple has to be cleaned. Some boys and girls try to clean up their own lives; they turn over new leaves, and try to be good. But like the dust thrown outside the chapel that quickly blew back again, we soon find sins coming back into our lives. The only One who can do the work properly is the Lord Jesus Christ He will cleanse our lives by His own precious Blood, taking away all the sin that spoils them. And He does not remove it merely a little way, but "As far as the East is from the West, so far hath He removed our transgressions from us". Has your heart become the Temple of the Holy Spirit?

"OH, I FORGOT!"

In God's Word we are bidden to remember certain things, and all the questions in this Searcher are about these things. Read through the chapters named and, when you have found the words, start at the word "**remember**" and write on to the end of the verse, giving the book, chapter and verse where found.

Lower Group, age under 12

1. Remember now thy Creator
2. Remember the sabbath day.
3. Remember the words of the Lord Jesus.
4. Remember the former things.
5. Remember that Jesus . . . was raised from the dead.

They will be found in Ecclesiastes 12; Exodus 20; Acts 20; Isaiah 46; II Timothy 2.

Upper Group, age 12 and under 16

In addition to the Lower Group, find the answers to these questions:—

6. Remember them . . ., who have spoken unto you the word of God.
7. Remember his marvellous works.
8. Remember, and do all my commandments.
9. Remember the Lord thy God.
10. Remember the poor.

They will be found in Galatians 2; Hebrews 13; I Chronicles 16; Numbers 15; Deuteronomy 8; 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, 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—APRIL 30th, 1957.

RESULT OF LAST BIBLE SEARCHER

Well done, boys and girls! Your entries just came pouring in until they reached the grand total of 563, which is far above the previous record. We welcome 115 new searchers; and we were very pleased to see entries from several Schools that we have not heard from for a long time. How many of you are going to send in your entries regularly so that your names will appear in the Honours List for 1957? The entries are listed in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Ruth Laimbeer, aged 15, Courland Grove, Clapham.
2. Ruth Mary Adams, aged 13, Otley S.S., Suffolk.

Special Mention: Cynthia Smith, Percy Carr, Carole Sheath, Janet Buss, Pamela Buss, Grace Skull, Maureen Hammond, Rhoda Warren, David Burman, Malcolm Swan, David Jaeger.

Very Highly Commended: Kathleen Sparrow, Jacqueline Dorling, Joyce Lawes, Monica Ransome, Michael Brown, Joyce Smith, Christine Ruffles, Ruth Gillard, Maureen Burden, Marjorie Moon, Janet Bailey, Philip Laver, Barbara Coverly, Jennifer Miller, Jean Potter, Ann Robinson, David Payne, Marjorie Last, Carol Anthoney, Anthony Stockman, Hilda Cornwell, Pauline Barkaway, Gordon Kuhrt, Christine Hill, Andrew Symonds, Graham Eldridge, Ivor Crane, Pat Maloney, David Mouqué, Brenda Sharp, Rosemary Ruffles, Rosemary Taplin, Penrose Wright, Juliet Wobey, Janet Bedford, Patricia Ratcliffe, Peter Swan, Irene Wobey, Brenda

Watts, Mary Pickering, Alice Scholes, Vera Leggett, Graham Pearson, Jean White, Shirley Harper, Peggy Garrard, Angela Auburey, Pat Trollope, Joyce Ellis, Rachel Lewin, Mervyn Prime, Carol Collett, Sidney Skull, Susan Cantor, Vera Crowhurst, Joyce Barkaway, Graham Robinson, Christine Cooper, Olive Butters, Jean Axford, David Hunt, Michael Madder.

Highly Commended: Hazel Hemmaway, Roger Osborne, John Prime, Mary Knight, Keith Cook, Margaret Marshall, Joan Wright, Diane Yates, Brian Ruffles, James Ransome, Maureen Anderson, Marion Botwright, Helen Sibthorpe, Brian Rayner, Christopher Bacon, Doreen Dewsbury, Trevor Lovell, Joan Terry, Barbara Sowerbutts, Margaret Gould, John Smith, Hilary Stevens, Ruth Ager, Barbara Plummer, David Pook, Margaret Dewsbury, Celia Page, Shiela Bell, Ruth Baker, Joy Emmerson, Jennifer Nustedt, Audrey Jermyn, June Dear, Valerie Barnett, Margaret Orchard, Fred Cooper, Sylvia Mitchell, Graham Phillimore, Mary Oxborrow, Frances Burgess, Diane Cole, Douglas Plummer, Pearl Norman, Bridget Sheldrake, Judy Symonds, Doreen Randall, Marion Davey, Pamela Wire, Janet Moore, Jean Grabania, Jean Howard.

Commended: Maurice Short, Mary Plummer, Keith Hales, Joan Wing, Sylvia Bish, Jill Bannister, Patricia Walker, Pat Farley, Colin Howells, Alan Phipps, Colin Chandler, Linda Farley, Colyn Payne, James Short, Brian Asplin, Jennifer Sherman, Nancy Allick, Gwyneth Pountney, Paul Conyard, Hazel Trollope, June Barker, Ronald McGillicuddy, An entry from Park Ridings Sunday School, Rosemary Marshallsay, V. R. Witchell, Richard Starnes, Helen Clark, Michael Bardo, Sylvia Charman, Carole Smith, Susan Piper, Marion Coomber, Jennifer Roberts, Alan Button, Robin Waldock. The following omitted one answer: Vivian White, Sally Vines. Answered Upper Group only: Carol Fraser, Shirley Smith. Answered Lower Group only: Doris Hulkes, David King, Tony Dacre.

Lower Group, age under 12

Prizewinners: 1. June Collett, aged 11, Belvedere S.S.
2. Marjorie Whayman, aged 10, Zion S.S., Whittlesey.

Special Mention: Adrian Barnes, Elizabeth Allick, David Mitchell, Colin Wilkins, Colin Rayner, Rose Leaver, Clare McMahon, Margaret Austin, Jean Warren, Charles Kuhrt.

Very Highly Commended: Gerald Hall, Trevor Clarkson, Judith Osborne, Philip Kilmister, Jennifer Clarkson, Linda Gardiner, Cynthia Magill, Christopher Shrimpton, Alison Smith, Sylvia Saunders, Paul Debenham, Michael Payne, David Paveling, Leslie Wainwright, Graham Wiseman, Pamela Payne, Sheila Wear, John Whinney, Mary Prime, Peter Smith, Doreen Rawlinson, Margaret Wheeler, David Kilmister, Eileen Chandler, David Searle, Geoffrey Kimber, Brian Sheldrake, Jennifer Scholes, Elizabeth Relf, Peter McGillicuddy, Jean Emeny, Sheila Page, Ann Green, Carol Read, Dawn Cook, Sheila Clover, Mary Garner, Rosemary Wright, Rosemary Leeks, Christine Phillimore, Rosemary Reeves, Helen Fromow, Susan Kempster, Christopher Coverly, Linda Sessions, Paul Orchard, An entry from Chingford (no name), Alan Richards, Brenda Burman, Maureen Bick, Richard Day, Peter Muddell, Jeremy Hewitt, Ann Wing, Peter Sessions, Kathleen Dunbabin, Helen Sparrow, John King, Pearl Saunders, Jennifer Wright, Avril Hawkins, Peter Leaver, Lynda Ellis, Olive Reeve, Margaret Blaxall, Denise Burrows, Ann Orchard, Brenda Newman, Janet Sullivan, Jennifer Humphries, Lilian Carr, Malcolm Drew, Ann Walker, Janet Fenn, Linda Youngs, Hazell Muddell, John Stroud, Brian Rippon, Valerie Scott, Betté Mumford, Heather Laver, Sandra Harris, Jane Moore, Ann Mills, David Hollingdale, Janet Thrower, Sheila Nicholson, Arthur Blaxall, Rosemary Payne, John Eldridge, Christine Dobson, Sandra Philpot, Jean Cooper, Valerie Walker, Julie Chapman, Colin Rushbrook, Kathleen Jeavons, Peter Hales, Elizabeth Hogwood, Rodney Dade, Rosemary Robinson, Kathleen Skull, Judith Foskett, Margaret Symonds, Marilyn Foster, Janet Watson, Alan Barber, Flora Richards, Jennifer Rushbrook, Alan Smith, Jean Fernie, Mary Edwards, Elizabeth Pickering, Nora Oliver, Barbara Meeks, Margaret Day, Joy Robinson, Hazel Smith, June Martin, Olive Baker, Pauline

Marjoram, Rachel Collins, Derek Thompson, June Clark, Pauline Crees, Geoffrey Axford, Rosemary Tedder, Ruth Goddard, Jane Cornwell, Kenneth Warn, Barry Sheehan, Brian Smith, Mary Hawes, Rosalind Brundell, Jacqueline Hicks, Shirley Britton, David Harmer, Evelyn Farrow, Hilary Diggins.

Highly Commended: Lorna Bradshaw, Anne Honeysett, Stephen Sibthorpe, Mary Hammond, Daphne Pettitt, Jean Rogers, Ann Mouqué, Marion Jones, Christine Nicholson, John Moore, Alan Blakeman, Gillian Starnes, Stanley Potter, Jennifer Crisp, Pat Davies, Rosemary Norcott, Colin Seabrook, Beryl Hallam, Margaret Mouqué, Jeanette Clark, Doreen Pearsall, Sandra Hotson, Jeanette Green, J. Hall, Jennifer Jenn, Pamela Hodges, Christine Jermyn, Thelma Day, Harold Bugg. Ann Baliga, Gillian Johnson, Christopher Russell, Sheila Hedges, Ann Collins, Gwendoline Reeve, John Landsell, Sandra Swan, Keith Wood, Teddy Hollingdale, Pauline Lott, Philip Sowerbutts, Raymond Hunt, David Smith (Richmond), Daphne Ruffles, Kathleen Phillips, Ann Petty, Marion Collins, Madeline Dudley, Joyce Reynolds, June Pettitt, Brenda Wright, Sandra Killick, Carol Blaxall, Christine Barnett, Gerald Pearce, Lydia Clarke, Pat Delamore, Sheila Maloney, Judith Horn, Robert Salmon, Margaret Brown, Malcolm Ager, Maurice Ramsey, Elizabeth Taplin, Angela Green, Sylvia Willcox, Geoffrey Crispin, Jacqueline Moore, Dennis Bradley, Linda Nicholson, Sandra Saul, Norma Sullivan, Murray Kisbee, Beryl Adams, Wendy Cook, Pat Moore, Arthur Trower, John Wayman, Wendy Killick, Christopher Clarke, Janet Howlett, Nicholas Woodford, Derek Asplin, Susan Rowcraft, Lesley Collins, Gillian Harvey, Marion Prosser, Norman Waldock, Sandra Walsh, Pamela Coomber, John Cooper, Heather Blackwell, Michael Brewer, Susan Giles, Margaret McGillicuddy, Phyllis Long, Elizabeth Kellock, Janet Williams, Elizabeth Bacon, Rona Collar, Marylin Dudley, John Howells, Maureen Coleman, Philip Starnes, Elizabeth Tinnings, Peter Edwards, Pamela Turner, Christine Cole, Heather Witchell, An entry (age 9) with Clapham postmark, Paul Carey, Wanda Christmas, Sylvia Prigmore, Carol Nosworthy, David Marshall, Brian Tinnings, Julia Summerlin, Jeanette Kinch, Sonia Hall, Jennifer Parkinson, Margaret Reeve, Raymond Roberts, David Kear, Pamela Griffin, Graham Barber, Lesley Chapman, Maureen Green, Anona Nustedt, Heather Reeves, Pamela Bradley, Christine Smart, Dennis Roberts, Maureen Sparrow, Irene Davey, Lillian Frost, Derek Barkaway, Michael Martin, Richard Plummer, Jean Webb, Glynis Dulieu, Janet Piper, Pamela Bowhill, Valerie Couldry, Jennifer Maidment, Jean Carlisle, Beryl White, David Spencer, Jacqueline Durrant, Pamela Dear, Rosemary Aldous, Albert Rogers, Richard Silk, Susan Orchard, Karen Howell, Richard Potter, Linda Stockwell, Diana Wheeler, Richard Stevens, Joyce Catling, Patricia Horn, Pauline Morford, Christopher Boxall, Stephen Reay, Gladys Cooper, Gillian Batchelor, Sandy Ramage, Elizabeth Hale, Margaret Robinson, Sylvia Reeve, Brian Seeney, Linda Sherman, June Hodges, Margaret Pearson, Michael O'Donnell, Brian Eagling, Sandra Spurling, Kenneth Norcott, Peter Moseley, Ann Burgess, Christine Parrick, Diana Hill, Beryl Edwards, Robert Portlock.

Commended: Betty Line, Gillian White, Vivienne Crown, S. Baker, Janet Green, Rita Flanaghan, Carol East, Linda Wooley, Sonia Davey, Donald Crisp, Beverley Cooper, Cynthia Ransome, Susan Oppett, Leslie Oram, David Honeysett, Joan Thomas, Rosalind Wheeler, David Randall, Kay Hawley, Janet Read, Pauline Colgate, Rosemary Gutteridge, Susan Charman, David Smith (March), Janet Cottee, Stephen Chapman, Linda Jones, Brenda Palmer, Jimmy Sherman, Sandra Levitt, John Rhodes, Sheila Ringer, Rodney Giles, Fay Mablethorpe, Patricia Carvasso, Rose Royal, Susan Vines, Alan Liles, Lynda Flanaghan, Ann Kimber, Gwynneth Bick, Linda Woodford. The following omitted one answer: Peter Dacre, Peter Howlett, Jean Mitchell, Edna Lock, Ellen Lock, Ann Roberts, Linda Frankland, Shiela Smith. Omitted references: Linda Samuel, Michael Woollard. Sent references only: Gloria Brown, Gillian Collins, Janice Hayden, Georgina Brookman, Sylvia Hinton, Joan Welford, Rosita Austin, Rita Harris, Barbara Green.

Not for Competition: Miss Mary Race.

Correction to Honours List: Joan Wing should have been Ann Wing. West Ham Sunday School heads the list; with Bradenstoke second; North Finchley, third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Congratulations! You have sent me the biggest-ever Bible Searcher. Last year we had 500 entries in February, but this year there were 563, which goes to show that more and more of you are joining together in searching God's Holy Word.

On March 6th last, the Duchess of Kent was present in Accra to represent the Queen at the ceremony whereby the West African colony, known for many years as the Gold Coast, became an independent self-governing country within the British Commonwealth of Nations.

Just 150 years ago, in 1807, William Wilberforce showed the British people the evil of trading in slaves and the trade was stopped. Since then, Britain has been a friend of the backward races of Africa, and gradually, under British rule, the 4 million people of Gold Coast, Ashanti and Togo-land have been led forward until they have now become a nation in their own right. The land has been given a new name for its new start, and will be known from now onwards as "Ghana", the name of an ancient African town from which the Kings of Ghana ruled centuries ago.

But Britain's chief gifts to Ghana have not been political or educational. These things are good, but they lack the power which builds up character. It is only the Christian faith which can make men strong to do the right; and only the Word of God which can teach men to obey the Truth. So here is the true story of Ghana's progress.

Very soon after slavery had been abolished, there came to Ghana an African schoolteacher whose name was Joseph Smith. He brought with him his beloved Bible, and day by day he would read it to his pupils. One of these lads found it hard to understand and so he asked a certain Captain Potter, of Bristol, if Britain could send more Bibles and, better still, men and women to teach them about the Bible and explain its message. So, on January 1st, 1835, Joseph R. Dunwell, the first missionary hero of the Gold Coast, landed at Cape Coast. He only lived for six months before he died by reason of the hot, damp climate. But the seed of God's Word had been sown, and to-day 400,000 of the people of Ghana profess the Christian faith.

For Ghana, as for India, a new day has dawned. It will be a day of opportunity, but a day of testing also. Let us pray for Ghana's Christians, that they may let their light shine in their own country. May all Christians, whether in Ghana, India, Britain or elsewhere, hold fast the Word of God in truth and learn humbly to follow their Lord and Saviour, Jesus Christ. There is no greater need in the world to-day than the need for men, women and children who will earnestly seek to live their lives as the Lord Jesus would have them do.

I was pleased to receive letters from: Sheila Clover, Jennifer Crisp, Christine Ruffles, Helen Sibthorpe, Sidney Skull, and Rhoda Warren. Also from the following friends: Mr. E. L. Blinkhorn, Mr. Leslie Cooper, Mr. Robert J. Davis, Mrs. G. Emmerson, Mr. H. W. Harmer, Miss W. Jordan, Mr. H. Lawrence, Miss R. J. Leeks, Mr. and Mrs. Osborne (so glad to have Judith's entry), Mr. S. W. Payne, Miss Joyce Sawyer, Mrs. D. A. Scrivener, Miss E. Skull, and Mr. W. H. Trowbridge (glad to hear of new recruits). My thanks are due to you each.

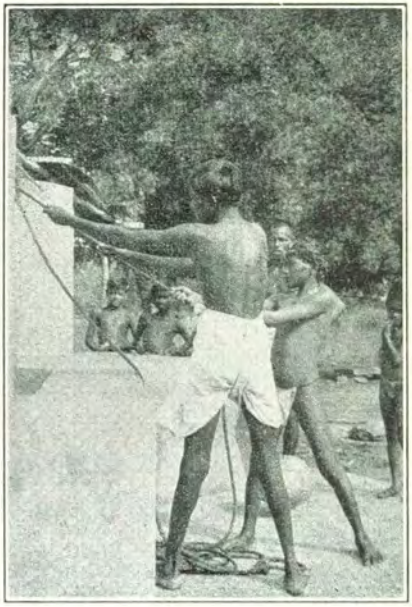
UNCLE PETER.

PRINTED AT THE BURLINGTON PRESS, FOXTON, NEAR CAMBRIDGE ENGLAND

RAYS

FROM THE EAST

for young people



At the Family Well

issued by the

STRICT BAPTIST MISSION

(Pastor J. K. Thorpe, Secretary)

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

No. 166

June—July 1957

WORSHIP UNDER DIFFICULTIES?

By Missionary W. Kuhrt, Kovilpatti

In our Chapels in England there are usually no pictures, though there may be texts of Scripture on the walls. If there are any pictures at all in our Sunday Schools they are of some Scripture story or, perhaps, of some friends in foreign fields for whom the scholars and their teachers pray. The other day I found myself conducting a service in a Chapel which is also a day school building, and I found the numerous pictures on the wall both amusing and distracting. They were well drawn and highly coloured, and were explained by slogans in English, Tamil, and Hindi.

"Spitting Spreads Disease" (with an appropriate picture) shouted at me from one wall, "Destroy Flies—they bring disease and death" from another, and "Kili the Mad Dog" from yet another. A beautiful picture of a rabbit with large and well kept teeth illustrated a poster which exhorted me to "Eat Raw Vegetables for Good Teeth", and another poster said "Clean your Teeth Twice a Day". I do not know whether members of the congregation were distracted, although, as I have sometimes caught people gazing dreamily at the pictures on the walls in other such school Chapels, I suspect that some of them were. It would be nice to remove all such pictures before Sunday, and that was what we used in some places to do, but nowadays the work involved would be too heavy and so no one bothers. Perhaps, one of these days, separate places of worship may be arranged.

I was relieved, when looking behind me, to find at the back of the pulpit, not a picture of some national hero, as is often the case, nor a picture of His Imperial Majesty King George VI, as used to be the case, but a well written text in Tamil, which said: "Christ Jesus came into the World to Save Sinners". If only Christian people everywhere will, in spite of all the distractions of modern life, keep the Word of God in the centre all will be well. Underneath the text was another inscription, which, in August, 1956, solemnly wished me:—

A Happy New Year
1956.

MY ORANGE TREE

By Dr. R. M. Harris, Kolli Hills

It was so very small, but it grew and it grew, and I manured it, and still it grew and it grew, until it grew taller than I, and then I pruned it. Eight years passed, and then last year, what a thrill, there were some lovely white sweet-scented flowers, and a few months later some oranges on my orange tree, just a few. This year, I thought, there will be lots more oranges, but no, I have just been out to have another look, there are only just a very few. What a disappointment, what has happened? Look at the bark of the trunk and the branches, and you will see the cause; there are some holes here and there where an insect has burrowed right into the substance of the tree.

It is all very sad, and I thought to myself that is a picture of what sin can do in the life of a boy or a girl, and of a grown-up, too.

How wonderful it is that Jesus came to destroy the works of the Devil. He came into the world to save us. That is the message we have for the boys and girls in India.

MALONEY'S MIXTURE

By Missionary H. J. Appleby

Sometimes, here in Madras, when we turn on the tap to get water, something more comes out! Sometimes we find little red squiggly things wriggling around in the water. Sometimes we find little black mosquito larvæ. (Better ask Dad what they are!)

Of course, it is a wonderful thing to be able to get water so easily. Many parts of India are very short of water, and people have to scrape the bottom of the well to get enough to live. So we are very fortunate to get water by just turning on a tap, even if it is water plus meat!

You see, Madras city has grown so big so quickly that the Waterworks is quite unable to filter all the great amount of water that the city needs. So, some years ago, an engineer decided he would have to mix filtered water with some unfiltered water, in order to supply the city. His name was Mr. Maloney. And so, the water is sometimes called Maloney's "mixture". (By the way, if you don't know what filtered water is, try asking Mum.)

The Government of India has been very busy making lots of improvements in this country since the British Government left. More food is being grown; more factories built; roads and railways improved; more wells are being dug for the village people. And Madras Waterworks is being made a lot bigger, so that, soon, **all** the water for the city can be filtered. Then there will be no more wriggly things coming out of the tap. Then there will be no more Maloney's "mixture". It will all be pure water.

I wonder if you have guessed what I have been thinking? Often our lives are like Maloney's "mixture". We try to mix together things which are wrong, and selfish, with things which are right and give God pleasure. We are good in Sunday School, but not good in day school. Just like Maloney's "mixture"—one part good, one part bad.

Let's ask the Lord Jesus to change us and make our lives new and clean. Let's get rid of the black wriggly sinful things that spoil our lives. Do you know what it says in John's Gospel 4. 14? You look and see! (If you don't understand, you ask your Sunday School teacher.)

A CALL

By Missionary Miss N. Hawes, Paniadipatti

"Paul! Peter! Come inside at once," shouted Mother. Two boys, who were playing outside in the rain, hearing this command, ran quickly and hid themselves behind the broad trunk of a fruit tree. For a few moments they listened intently, then, hearing no sound but the drip, drip of the rain, they peered cautiously out from behind the tree for fear that Mother should come and seek them. By now their cloth suits were very wet—but what mattered—and with a delightful laugh, they ran and jumped into a puddle with a great splash!

A Call of Alarm

By nightfall the rain had increased and the wind that had been blowing in squalls all day, shrieked and sobbed more loudly as darkness fell. Paul and Peter were glad when bedtime came: it had been a long, wet day. That

night Mother could not sleep, for every gust of wind made the house shake; while outside could be heard the crash of breaking boughs and the dull thud of falling trees. Another gust of wind, stronger than the last, tore back the galvanised roof, and with a heavy thump the back wall of the house fell into the garden. Great stones fell by the side of Peter and Paul. With a cry of alarm, Mother took hold of the sleeping boys, who, shaking with fright, ran with the rest of the family to the verandah of a nearby house.

A Call of Need

They stood for a while huddled together in the cold night air, afraid to go into another house, afraid to go for help. Another gust of wind and the verandah began to shake, the posts began to move. Fearing lest this, too, should collapse, they picked up the lantern that had been flickering and smoking in the wind and cautiously stepped into the open. Branches lay strewn across their path, and the grass underfoot was wet and cold to their unclad feet. Opening a gate that led to a house they climbed the steps shouting, "Amma! Amma! Help! Help!" Their cries soon awoke the sleeping occupant, and very soon the door was opened. Paul, for he it was who stood nearest the door, began to tell what had happened, others excitedly shouted this and that. They came quickly into the room and someone soon kindled the dying embers in the grate. Their dripping garments were readily exchanged for dry ones, and when mats and blankets were brought from a cupboard they eagerly wrapped themselves in the blankets, and spreading the mats on the floor, laid down and were soon asleep.

A Call Rewarded

Now, by nature, we are all the children of disobedience—"Lovers of pleasure more than lovers of God". We cannot of our own will or desire change our disobedient heart—but there is One who stands beside us, even Christ Jesus, who is ready to reach out His Hand and save us as He did Peter of old. Let us not reap the reward of disobedience as did Jonah, but receive His help: and then we too may be strong to face danger and encourage others in the time of storm as did the Apostle Paul. You may read of these three men in Jonah 1, Matt. 14, and Acts 27.

MEN AND TREES

Many of the most interesting stories of the Bible have to do with trees. We want you to read some of these stories and fill in the blank spaces in the questions with the name of a person and a tree, in each case giving the book, chapter, and verses where the answer is found. **Do not write out the verses, only the words that are given here.**

Lower Group, age under 12

1. . . . slept under a . . . tree.
2. . . . climbed up into a . . . tree to see Jesus.
3. The dove brought . . . a leaf of an . . . tree.
4. . . ., the prophetess dwelt under a . . . tree.
5. . . . and his men tarried under a . . . tree.
6. . . . gave . . . . . and . . . trees for the building of the Temple.

The answers will be found in 1 Kings 19; Luke 19; Genesis 8; Judges 4; 1 Samuel 14; 1 Kings 5.

Upper Group, age 12 and under 16

In addition to the Lower Group answer the following questions:

7. . . . made musical instruments of . . . trees.
8. . . . saw in a vision the tree . .
9. An angel appeared to . . . under an . . . tree.
10. God commanded . . . to listen for a sound in the . . trees.
11. Jesus saw . . . under a . . . tree.
12. . . . was forbidden to eat of the tree of . . .

The answers will be found in Judges 6; John 1; 1 Chronicles 14; Revelation 22; Genesis 2; 1 Kings 10; but they are not in the same order as the questions. At the end of your list of answers say which of the twelve stories you like the best, and why.

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, 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—JUNE 30th, 1957.

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see so many entries, though not quite equal to the record number in the previous Searcher. There were ninety-one new Searchers, and we welcome a new School, "Enon", Woolwich. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Grace Skull, aged 13, Bradenstoke.
2. Rosemary Taplin, aged 12, Staines.

Special Mention: Pamela Monaghan, Christine Ruffles, Sylvia Bish, Rhoda Warren. Roger Osborne, Graham Eldridge, Juliet Wobey, Ruth Laimbeer, Janet Bedford.

Very Highly Commended: Jacqueline Dorling, Pauline Barkaway, James Ransome, Susan Cantor, Malcolm Swan, Brian Rayner, Diane Yates, Jennifer Howard, David Mouqué, Helen Sibthorpe, Jill Bannister, Anthony Stockman, John Rushbrook, Marjorie Bridge, Christine Cooper, Valerie Barnett, Olive Butters, Ivor Crane, David Jaegar, Jean Lott, Margaret Marshall, Irene Wobey, Colin Howells, Hilda Cornwell, David Pook, Maureen Burden, Vivian White, Heather Shepherd, Peter Swan, Alice Scholes, Monica Ransome, Barbara Coverly, David Burman, Patricia Ratcliffe, Mary Oxborrow, Sidney Skull, D. J. Payne, Christine Hill, Maureen Steiner.

Highly Commended: Graham Curtis, Audrey Jermyn, David Phillips, Pauline Wilcox, Ann Robinson, Jacqueline Yardley, Brenda Sharp, Michael Madder, Marjorie Last, Patricia Bridger, Barbara Jackson, Margaret

Orchard, Brenda Adlam, Jean Oxford, Carole Sheath, Mary Plummer, Jennifer Miller, Percy Carr, Carol Collett, Susan Piper, Doreen Randall, Roger Lovell, Roger Jackson, Jean Eden, Marjorie Moon, Penrose Wright, Michael Brown, Brenda Burman, Jean Howard, Vera Leggett, Hazel Trollope, Christopher Bacon, Sheila Bell, Vera Crowhurst, Raymond Izzard, Brenda Dell, Andrew Symonds, John Smith, Raymond Reynolds, Jennifer Sherman, Mary Knight, Rosemary Reeves, Joy Emmerson, Margaret Gould, Joyce Ellis, Judy Symonds, Nancy Allick, Ruth Adams, Hazel Moore, Ruth Ager, Maureen Anderson, Diane Lane, Sylvia Charman, Ruth Baker, Carol Anthoney, Ronnie Hagger, Wenda Griffin, Jennifer Nustedt, Christine Waddilove, John Prime, Joan Motson, Celia Page, Graham Phillimore, Philip Laver, Douglas Plummer, Brian Asplin, Barbara Sowerbutts, Kathleen Sparrow, Robin Waldock, Joyce Smith, Hazel Hemmaway, Michael Comber, Trevor Lovell, Jean White, Peggy Garrard, Sylvia Gillies, Doreen Payne, Richard Starnes.

Commended: Pat Maloney, Robert Aldous, Joy Dickerson, Pat Wicker, Alan Button. The following gave a wrong answer: Rosemary Ruffles, Carol Levenson, Margaret Crispin, Joan Terry, Diane Cole, Maurice Short, June Barker, Pearl Norman, Fred Cooper, Keith Cook, Pat Trollope, Carole Smith, Rosemary Marshallsay, Mervyn Prime, James Short, Ronald McGillicuddy, Frances Burgess, Rona Collar, Madeline Dudley, Stanley Summers, Judith White, Marion Comber, Margaret Bowman, Jennifer Roberts, Shirley Johnson. Omitted references: Margaret Cottington, Vivian Cooper. Sent references only: Shirley Gibson, Sylvia Winterton, Jean Grabania. Answered Upper Group only: Christine Cottrell, David King. Answered Lower Group only: Shirley Britton.

Lower Group, age under 12

Prizewinners: 1. Alan Barber, aged 10, West Ham Tabernacle.

2. Hilary Diggins, aged 11, North Road, Brentford.

Special Mention: Elizabeth Hale, Jean E. Warren, June Collett, Pamela Payne, Jennifer Jenn, Elizabeth Allick, Jean Emeny, Marjorie Whayman, Rosemary Robinson, David Mitchell.

Very Highly Commended: Adrian Barnes, Anne Honeysett, Thomas Budgett, Judith Osborné, John Whinney, Rosemary Norcott, Trevor Clarkson, Jennifer Clarkson, Ann Mills, Sandra Betts, Brenda Wright, Valerie Walker, Linda Sherman, Rose Leaver, Leslie Wainwright, Mary Garner, Kathleen Skull, David Kilmister, Carol Read, Colin Rayner, Mary Stockbridge, Rosemary Wright, Mary Lawrence, Hazel Muddell, Dawn Cook, Susan Kempster, Paul Orchard, Jane Moore, Heather Blackwell, Nora Oliver, Rosalind Brundell, Betté Mumford, David Harmer, Christopher Shrimpton, Susan Vines, Peter Muddell, Richard Day, Stephen Sibthorpe, Susan Barry, Alan Blakeman, Michael Payne, Elizabeth Kellock, Jean Cooper, Sheila Page, David Paveling, Janet Doubleday, Kathleen Phillips, Irene Wildey, Sally Lennox, Linda Lennox, Margaret Day, Pat Deal, Sandra Louis, John Moore, David Spencer, David Hollingdale, Beverley Cooper, Ann Green, Ann Kimber, Philip Kilmister, Pamela Griffin, Joyce Mack, Janet Fenn, Sylvia Saunders, Graham Barber, Gerald Hall, Andrew Hewett, Sheila Wear, Paul Debenham, Elizabeth Hogwood, David Honeysett, Avril Hawkins, Judith Foskett, Eileen Chandler, Margaret Blaxall, Marilyn Foster, Peter Moseley, Olive Reeve, Mary Edwards, Christopher Coverly,

Christine Phillimore, Pauline Harvey, Barbara Meeks, Rodney Dade, Jennifer Rushbrook, Margaret Piggott, Rachel Collins.

Highly Commended: Philip Starnes, Jennifer Wright, Ann Collins, Dorothy Whiffen, Elizabeth Bacon, Brian Rippon, Lesley Collins, Margaret Wheeler, Rosemary Payne, June Pettitt, Mary Hammond, Sandra Swan, Hazel Endersby, Margaret Symonds, Pat Davies, Margaret Brown, Roger Laud, Rosemary Tedder, Daphne Pettitt, Ruth Goddard, Stanley Tyler, Brenda Bright, Margaret Skinner, Marylin Dudley, Jennifer Crisp, Susan Bird, Janet Piper, Sylvia Reeve, Carol Blaxall, Christine Dobson, Jean Mitchell, Ronald Kaley, Kathleen Jeavons, Robert Salmon, Ann Baliga, Rosemary Gutteridge, Graham Wiseman, Julie Chapman, Elizabeth Relf, Jennifer Scholes, Margaret Austin, Sandra Saul, Marion Petty, Janet Sullivan, Clare McMahon, Valerie Scott. Philippa Loft, Heather Laver, Helen Fromow, Susan Mann, Roy Hollingdale, Jennifer Spencer, Karen Howell, John King, Alfred Burrows, Geoffrey Axford, Mary Hawes, Sandra Harris, Ann Burgess, Jacqueline Hicks, Jane Cornwell, June Martin, Margaret Mouqué, Joyce Catling, Derek Asplin, Carole Skinner, Christine Jermyn, Lydia Clarke, David Marshall, Christine Pink, Pauline Morford, Gillian Johnson, Linda Nicholson, Hazel Smith, Sheila Clover, Elaine Longstaff, Jean Webb, Arthur Trower, Irene Davey, Valerie Couldry, Arthur Blaxall, Linda Jones, Paul Barrett, James Brewster, Gillian Collins, Maureen Bick, Heather Reeves, Harold Bugg, Helen Sparrow Sheila Maloney, Denise Burrows, Jennifer Humphries, Marion Collins, Lesley Chapman, Christine Parrick, Ruth Barrett, Sonia Hall, Pearl Saunders, Michael O'Donnell, Gillian Batchelor, Sylvia Prigmore, John Cooper, Kay Felton, Deidre Clary, Hazel Davidson, Peter Leaver, Ann Cowler, Diana Wheeler, John Hodgson, Pauline Lott, Kay Hawley, Edward Stacey, Lilian Carr, Alan Essex, Shirley Smith, Pat Moore, Ann Wing, Janice Dack, Norma Sullivan, Kathleen Dunbabin, Lynda Ellis, Sylvia Caton, Linda Youngs, Janet Williams, Gillian Starnes, Elizabeth Tinning, Rosemary Leeks, Margaret Reeve, Betty Burke, Rosalind Wheeler, Alan Liles, Alison Smith, John Eldridge, Wanda Christmas, Christine Barnett, Maureen Sparrow, Joyce Plummer, Rosemary Goodchild, Sheila Hedges, Teddy Hollingdale, Michael Brewer, Philip Essex, Maureen Gardener, Christine Hales, Raymond Hunt, Geoffrey Kimber, Lillian Frost, Rita Flanaghan, Richard Plummer, Marian Wright, Sandra Levitt, Joyce Reynolds, Rosemary Aldous, Linda Woolley, Jeffrey Comber, Valerie Newman, John Cossins, David Lawrence, Jean Bulleid, D. Crisp, Suzanne Hockings, J. Howells, David Crispin, Sandra Hotson, Alan Carey, Carol Nosworthy, Royston Kent, Olive Baker, Pamela Dear, Richard Potter, Susan Giles, June Clark, Sandra Spurling, Janet Read, Daphne Ruffles, Philip Stoddard, Sonia Davey, Audrey Heath, Clive Young, Pamela Turner, Sandra Philpot, Ann Mouqué, Jean Rogers, Stephen Reay, Peter McGillicuddy, Margaret Robinson, Annette Beach, David Kear, Cynthia Ransome, Carol Glencross.

Commended: An entry from 58 Petlaugh Lane, Gosbeck, Maureen Green, Linda Gardiner, Raymond Roberts, Janet Lawrence, Dennis Roberts, Trevor Williams, Gwendoline Reeve, Elizabeth Taplin, Ann Walker, Marilyn Carey, Malcolm Ager, June McGrath, David Dobinson, Derek Barkaway, Martin Sowerbutts, Margaret McGillicuddy, Georgina Brookman, Doreen Rawlinson, Kenneth Norcott, J. Hall, Gordon Neaves, Dennis Bradley, Jennifer Eagling, Sylvia Baker, Philip Sowerbutts, Ann Welch, Anne Roberts, June Hodges, Gillian White, Margaret Askew, David Randall, Janis Gilbert, Henry Cashman, Valerie Lawrence, John Stroud, Linda Blair, Linda Sessions, Christine Carvossa, Alan Finch, Maureen Neal, Robert Portlock, Susan Charman, Lynda Flanaghan, Brian Smith, Marjorie Neal, Anne Martin, Ann Marshall, Lavinia Wakefield, Colin Seabrook, David Smith, Michael Martin, Angela Green, Christine Turner, Brian Eagling, Gwynneth Bick, Carol East, Jennifer Titt, Pamela Bradley, Janet Mulcahy, Joyce Orchard, Patricia Carvossa, Peter Sessions, Barrie Murray, Lewis Orchard. The following omitted to say where the verses were found: Richard Smith, Linda Woodford, June Rycraft, Sandra Neal, Christopher Clarke, Sandra Hale, Susan Leaman, June Poulter, Christine McReynolds,

Paul Norman. Sent references only: Diane Robbim; Pauline Crees, Sylvia Hinton, Linda Banks, John Pettitt, Kenneth Griffin, Ann Smith, Angela Rumming. Leslie Thurston and Alfred Burrows sent answers to the February Searcher.

North Finchley Sunday School heads the list; with Belvedere second, West Ham third, Bradenstoke fourth, and Walthamstow only one entry behind! What a race is on! !

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Have you ever seen a glow-worm? The other night, I went out to post a letter and, on coming back home, I walked along the side of my house when I saw a bright bluish light forming a curve upon the ground. Knowing that it was a glow-worm's little lamp, I went inside and got a torch, so that I might see the little creature that was shining so brightly in the darkness, and then I saw that there were two of them together—little Lampyris of the Beetle family, just over one year old.

They started life in little yellowish eggs last year; these eggs hatched out in about a fortnight, and then in April of 1956 they became hungry little larvæ running around trying to find food. Sad to say, they got inside snail's shells and ate them up until nothing was left. Whether liquid snail sent them off to sleep I do not know, but by the time summer had come the grub or larva became very sleepy and changed into a "pupa", or "doll", which went right off to sleep all through the winter, safe in the warm earth below the level where the frost could reach. And then the spring began to warm the soil, the little pupa woke up, stretched itself, and out from its little case there crawled the beetle. It was still under the ground, but before long it found its way up into the air and began to shine its little night-lamp so that all could see it. It had been shining all the time under the ground right from the egg stage, but it had been covered up and very dim, so that nobody could see it. Now that it had come right out from the earth, its light really began to shine so brightly that other glow-worms came to gather around.

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven". But that light does not shine forth all at once. I think many of us are like the glow-worms in the larval stage. We are just hungry little creatures that run around eating all we can get, and our light has not yet become bright. Some Christians are like the "pupal" stage. They are so deep down, embedded in that which is earthy, so wrapped up in themselves, that the light can never get out. But there are others, praise God, who really do shine out for Jesus in the dark night of sin, just like the grown-up or adult glow-worm beetle. They have done with the earth and have come right out for Jesus and, like the glow-worm, they are living witnesses to the glory of their Heavenly Father, shining for Him. How does the glow-worm find the light for its tiny lamp? I am afraid I do not quite know. But I know how we may find light to keep our lamp shining in the darkness. Listen, Bible Searchers—"The entrance of Thy Word giveth light". It is God's Blessed Word abiding in our heart which shines out in our lives and attracts others to our Saviour. Let us, then, pray this prayer:—

"Give light, O Lord, that we may look
Beneath, around, above,
And learn from nature's living book
Thy power and love."

I was very pleased to receive letters from: Elizabeth Bacon, Alfred Burrows, Lilian and Percy Carr, Margaret Marshall, Jennifer Miller, Janice Pack, Rosemary Ruffles, and Diane Yates. Also I was glad to hear from the following friends: Mr. C. R. Bacon, Mr. R. J. Davis, Mr. H. W. Harmer, Miss Winnie Jordan, Miss Joyce Sawyer, Mr. W. H. Trowbridge, and Pastor A. W. Whayman.

With every good wish to you each,
UNCLE PETER.

PRINTED AT THE BURLINGTON PRESS, FOXTON, NEAR CAMBRIDGE ENGLAND

SEE SPECIAL ANNOUNCEMENT INSIDE

RAYS

FROM THE EAST

for young people



"The Watchman!"

issued by the

STRICT BAPTIST MISSION

(Pastor J. K. Thorpe, Secretary)

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

No. 167

August—September 1957

★

ANNUAL "RAYS" RALLY

Saturday, September 21st, 1957

at

CHADWELL ST. CHAPEL, CLERKENWELL, E.C.1

at 3.30 p.m.

Speakers:

Dr. RUTH HARRIS and Mrs. W. H. KUHRT

All boys and Girls welcomed

Tea and Lemonade will be provided, but bring your own "eats" in a bag.

RETURN JOURNEY

By Mrs. George Champion

Our journey back to India this time has been rather special, because we returned by an entirely new way. Instead of being 7,000 miles it was over 12,000, and instead of taking about sixteen days it took twenty-eight.

Other things, too, made it especially different. When we left London, it was about five o'clock and the sun was setting, but as we went further and further south it became eight o'clock before the sun set. Then, as we turned north-east and came to India, the sun set at six o'clock.

Also, when we left London it was quite cold, but by the time we got to the Equator it was quite warm. Going further south, beyond the Equator, it became cooler again. Although it was summer in Cape Town, and the sun was quite hot, it was cooler than it had been near the Equator; and then, turning northwards on the eastern side of Africa and journeying on towards India, it became warmer again. If you get your atlas out you can trace the way we came, calling at Dakar, Cape Town, Durban, and Colombo.

Now I must try to tell you a little about the boat. The decks on board ship are never numbered "one, two, three", but are always referred to as "A", "B", "C", etc. The first thing the children on board have to do is to find their way about the ship. The top deck "A" is where the lifeboats are and has no rails around it, so no children are allowed up there. Next comes "B" deck, where is the swimming pool. At a certain time each day the water is lowered and all the children have a lovely time splashing about

and enjoying themselves. For the tiny tots there was a nursery on board surrounded with a six foot high rope fence, so that they could all play in safety. Some of them liked to look through the rails, and one clever little boy found just enough room to wriggle under the rope fence on to the open deck. Next day, however, this was tied down so tightly that there was no more wriggling through. This nursery was on "C" deck, but it was on "D" deck that the children all gathered for play and for drill. Here there was a piano and a games instructor, and they could all run around and make plenty of noise. Our cabins were on "E" deck, also our dining-room, but there was also "F" deck with more cabins.

"Crossing the Line" was enjoyed by all the boys and girls, and the grown-ups, too. The bathing pool was filled with water and a number of people, who were chosen beforehand, were sat, one by one, in a chair near the water and then, after being smothered with lather with a huge brush, were thrown into the water. Afterwards, quite a number of other people were put in, but I was not one of them. After it was over, we all hurried away as everyone was being sprinkled with water from the hosepipes.

By the time we had been a week on board, everyone was glad to see land again. We passed the Canary Islands, but did not stop there, and in the distance could see Tenerife, a high mountain on one of the islands. It looked very beautiful and very cold, as the sun shone on its snowy slopes.

We had become used to the ports at which we called when we passed through the Suez Canal, but we have never called at a port where there has been a large African population. Our call at Dakar was, therefore, most interesting, for here were 300,000 Africans and 30,000 Europeans, most of whom were French. The houses and gardens of the white people reminded us very much of Madras. We have seen African men at Port Said, but it was in Dakar that we saw hundreds and hundreds of African women for the first time. It was market day and the place was crowded. Everybody seemed to have their new clothes on, probably bought for some big festival. My biggest surprise was the amount of cloth they wore, and the colours too! There must have been every colour and every pattern available; most of them large patterns with leaves, flowers, stripes, dots, crosses, circles, etc., etc. I liked the dress of our Indian friends much better, however.

In India, the women carry their babies on their hips, but in Dakar the babies were tied on their mother's backs. And I saw something which was very clever—the mothers had long dangling things in their ears which the the babies reached up and played with. I wondered what happened when the babies pulled too hard!

Our call at Cape Town was interesting, but it was more like calling at a new seaside place somewhere around Britain. In Durban, we saw many Africans and the famous Maori rickshaw men. After we left Durban, we saw the southern coast of Madagascar. It looked very deserted and we saw no houses, but at dusk a friendly light from a lighthouse made a pleasant spot in the darkness. One night some mysterious birds, making strange noises, flew round the ship and the sailors did not like to hear them. But nothing happened, and we were all brought safely to Colombo, praising the Lord for His goodness in bringing us here once again in safety.

We spent a night in the train journeying across Ceylon, then a short boat ride and we were once again in India. What a tale could be told about sorting our luggage out, especially since some of the passengers had the same initials! But we finally climbed into the train, and at a late hour we got out at Trichinopoly, the station at which I arrived thirty years ago when I first came to India. We were very pleased to meet Mr. and Mrs. Kuhrt here, and after a little rest and sleep set off at half-past five in the morning in the Mission Van for the 160 mile journey to Coonoor, where our Mission Conference was being held.

After Conference, we journeyed on to Sendamangalam on the west of the Kolli Hills. But, by the time you all read this, we hope to have found a house in a village on the south-east of the Kolli Hills, and I shall hope to write to you about that later on.

KEYS

By Philip A. Grist, Namakkal

When I was a small boy, I remember having in my possession a bunch of keys. Nobody had the faintest idea where any of them belonged, but that did not matter to me! I used to stalk about proudly with them, as though I were king of the biggest "castle in the clouds". No doubt I felt in such an elevated position that my pride almost reached to the clouds!

A short while ago, I found out that Indian children have the same sort of fancies. We were to camp at a village about sixteen miles from Namakkal in a Travellers' Bungalow. This is a building in which one can "put up" for the night. The person in charge of such a place is called a "Watchman". Well, on arriving at this particular bungalow, and in order to find out whether we could have it for our camping purposes, a little boy was seen. I suppose he was about seven or eight years of age. He had hardly any clothes on, but a large bunch of keys hanging on a string, which was tied round his waist.

The enquiry was made—"Is the watchman here?" The answer was unexpected and highly amusing—"I'm the watchman." He was indeed an important little boy. Why he wanted a huge bunch of keys for about **two** locks, I have not yet been able to find out!

Keys are mentioned several times in the Bible. I wonder if you can search some out (see Isaiah 22. 22, Luke 11. 52, Matthew 16. 19, Rev. 1. 18, and 3. 7).

Have you ever wanted to be one day where Jesus is? But have you ever thought that, as you are, you can never get there? Let me give you the key to the whole trouble. In the book of Ezekiel we read—"The soul that sinneth it shall die". That is exactly what has happened to us. We have sinned. Against our playmates? Yes. Against our parents? No doubt. But worse than either of these, we have sinned against GOD. The gate of Heaven is locked against us.

Now, we may have many keys with us. Like the little boy, a whole bunch. Let me give you an example. We may be doing such a lot, both to help other people and try to live an upright life ourselves. Excellent! This is the key called "good works", but I am afraid it will not unlock the gates of Heaven. No, "He only could unlock the gate of Heaven, and let us in". Jesus Christ came into this world as a baby, and finally died on that cruel cross in order that forgiveness of all sin may come entirely through Him. While here upon earth, He said—"I am the door; by **Me** if any man enter in, he shall be saved".

May you each know Him, "who is able to save them to the uttermost that come unto God by Him".

BY THE SEA

We hope that each one of our regular Bible Searchers will be able to visit the seaside during the summer holidays, but just in case some of you cannot do so, we are having a "Seaside Bible Searcher". When you have done the Searcher, half-close your eyes and think once again of all the references to the sea—and you will find it so full of interest that . . . perhaps, it will be almost as good as a visit to the seaside.

Read through the chapters named very carefully, and see if you can find the answers to the following questions. They are all about the sea.

Lower Group, age under 12

Where do we read of—

1. The sand . . . upon the sea shore.
2. The mighty waves of the sea.
3. (Fishers) casting a net into the sea.
4. Little ships.
5. The house . . . by the sea side.

They will be found in Genesis 22; Psalm 93; Matthew 4; Mark 4; Acts 10. Write out the verses **in full,** giving the book, chapter, and verse where found.

Upper Group, age 12 and under 16

Answer the Lower Group questions first. Now see if you can find where we read of—

6. Treasures hid in the sand.
7. Great ships.
8. A tempestuous sea.
9. A haven of ships.
10. This great and wide sea.

The answers are in Genesis 49; Deuteronomy 33; Psalm 104; Jonah 1; James 3; but not in the same order. Write out all the verses **in full** as in Lower Group.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for another prize until December, 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—AUGUST 31st, 1957.

RESULT OF LAST BIBLE SEARCHER

There were not quite so many entries as usual, but this was partly due to the fact that there were very few new Searchers. We welcome those who did enter for the first time, and hope you will try again. Many of the entries in both groups showed very careful searching, but a number of scholars in the Upper Group did not read the instructions and omitted to choose the story they liked best and give the reason why. The names follow in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. James Ransome, aged 15, Chelmsford.

2. Penrose Wright, aged 12, "Rehoboth" S.S., Margate.

Special Mention: Jennifer Miller, Christine Ruffles, Vera Crowhurst, Monica Ransome, Mary Knight, Jill Bannister, Mary Oxborrow, Doreen Randall; Rhoda Warren, Joy Emmerson.

Very Highly Commended: Irene Wobey, Sylvia Bish, Pamela Buss, Janet Bedford, Juliet Wobey, Joyce Smith, Jean Howard, Grace Skull, Olive Butters, Patricia Bridger, Malcolm Swan, Helen Shepherd, David Jaegar, Judy Symonds, Carol Collett, John Smith, Ruth Adams, Andrew Symonds, Kathleen Sparrow, Mary Crowhurst, Peter Swan, Rosemary Taplin, David Burman, Barbara Coverly, Sylvia Gillies, David Pook, Michael Madder, Pauline Barkaway, Graham Eldridge.

Highly Commended: Hazel Hemmaway, Joyce Ellis, Michael Comber, Shirley Gibson, Helen Sibthorpe, Pearl Norman, Percy Carr, David Payne, Marjorie Moon, Pat Maloney, Carole Sheath, Audrey Jermyn, Jacqueline Hicks, Barbara Sowerbutts, Mary Pickering, Nancy Allick, Margaret Gould, Anthony Stockman, Rosemary Ruffles, Jean Fernie, Elizabeth Hale. The following answered the questions correctly, but did not complete their papers: Christine Waddilove, Ruth Laimbeer, Jean White, Judith White, Janet Buss, Christine Hill, Margaret Orchard, Ruth Ager, Mary Plummer, Sydney Skull, Richard Starnes, David Mouqué, Pamela Monaghan, Ronald McGillicuddy, Maurice Short Christine Cooper, Hazel Muddell, Alice Scholes, John Rushbrook, Graham Phillimore, Raymond Izzard, Marjorie Last, Jennifer Nustedt, Vivian White, Colin Howells, Madeline Dudley.

Commended: Maureen Steiner, Carol Anthoney, Brenda Dell, Fred Cooper, Joan Terry, Jennifer Sherman, James Short, Susan Piper, Jean Axford, Valerie Barnett, Carole Smith, Vera Leggett, Joyce Lawes, Raymond Reynolds, Mervyn Prime, Robin Waldock, Rona Collar, Douglas Plummer, John Kappler. Dorothy Whiffen and Dennis Bradley answered the Lower Group only.

Lower Group, age under 12

Prizewinners: 1. Susan Kempster, aged 11, Akeman Street, Tring.

2. Paul Orchard, aged 11, Belvedere.

Special Mention: Jennifer Clarkson, Elizabeth Allick, Margaret Austin, Valerie Walker, Trevor Clarkson, Marion Petty.

Very Highly Commended: Jean Emeny, Joyce Orchard, Beryl Hallam, Kay Felton, Peter Leaver, Pauline Marjoram, Alison Smith, Margaret Brown, Pamela Payne, Cynthia Ransome, Ann Orchard, Rose Leaver,

Christine Phillimore, Mary Lawrence, Adrian Barnes, Margaret Baker, Pat Veal, Paul Debenham, John Whinney, June Pettitt, Sandra Betts, Sylvia Reeve, Dawn Cook, Ann Baliga, Christine Jermyn, Margaret Reeve, Ann Mouqué, Wanda Christmas, Marjorie Whayman, Leslie Wainwright, Gillian White, Marilyn Foster, Olive Reeve, Sandra Walsh, Mary Edwards, Brian Rippon, Evelyn Farrow, Christopher Coverly, Roy Bannister, Peter McGillicuddy, Betté Mumford, Rosemary Leeks, David Harmer, Geoffrey Izzard.

Highly Commended: Margaret Mouqué, Margaret McGillicuddy, Janet Olney, Jeffrey Comber, Brenda Wright, Rachel Collins, R. Wright, Christine Barnett, Marion Collins, Carol Read, Rosemary Robinson, Lesley Chapman, Gwyneth Bick, Jane Moore, June Collett, Sylvia Baker, Linda Sessions, Marilyn Dudley, Ann Kimber, Sylvia Caton, Alan Barber, Jennifer Crisp, Graham Barber, John Eldridge, Gwendoline Reeve, Pamela Turner, Pete Sessions, Valerie Lawrence, Pearl Saunders, Sandra Phillpot, Judith Foskett, Sheila Clover, Sheila Wear, Jean Webb, Philip Sowerbutts, Elizabeth Relf, Linda Card, Janet Bird, Margaret Symonds, Colin Rayner, Jean Warren, Heather Laver, Philip Kilmister, Arthur Blaxall, An entry from Quendon Road, Basildon, Joyce Mack, Peter Muddell, Linda Stockwell, Ann Cowler, Anne Honeysett, Sheila Maloney, Maureen Bick, Susan Orchard, Helen Sparrow, Linda Sherman, Hazel Smith, David Paveling, Sylvia Prigmore, Eileen Chandler, Janet Williams, Linda Youngs, Malcolm Izzard, Margaret Blaxall, Merry Lyall, Mary Stockbridge, David Kilmister, Mary Garner, Stephen Sibthorpe, Rosemary Norcott, Colin Seabrook, Jennifer Eagling, Michael O'Donnell, Gerald Pearce, Christopher Shrimpton, Lilian Boxall, Janet Fenn, Maureen Sparrow, Janet Sullivan, Daphne Pettitt, Jennifer Jenn, Gerald Hall, Ruth Goddard, Denise Burrows, Avril Hawkins, John King, Geoffrey Kimber, Rodney Dade, Christopher Boxall, Mary Hawes, Rita Flanaghan, Pauline Lott, Hazel Endersby, Gillian Starnes, Valerie Small, Alan Blakeman, Linda Wooley, Joyce Reynolds, Alfred Burrows, Jean King, Lorna Bradshaw, Carol Blaxall, Linda Blair, Geoffrey Axford, Jennifer Scholes, Olive Baker, Beverley Cooper, Lewis Orchard, Maureen East, Malcolm Ager.

Commended: Clare McMahon (omitted numbers of verses), Philip Starnes, Carol East, Susan Giles, Jennifer Pickering, Marilyn Carey, Jacqueline Thompson, Jean Cooper, Heather Blackwell, David Marshall, Richard Plummer, Lilian Carr, Joyce Catling, Sheila Page, Ann Mills, Elizabeth Bacon, Jean Mitchell, Ann Collins, Lydia Clarke, Lynda Ellis, Jacqueline Hall, Michael Martin, Jennifer Titt, Linda Molley, Kathleen Skull, Julie Chapman, Roy Hollingdale, Robert Salmon, Pat Davies, Rodney Giles, Derek Barkaway, Shirley Smith, Kenneth Warn, Jean Carlisle, John Howells, June Martin ,June Poulter, Barbara Hall, Pauline Crees, Teddy Hollingdale, Sandra Spurling, John Wayman, Carol Glencross, Hazel Davidson, Sylvia Nuthall, Barbara Small, Margaret Day, Janet Richardson, Angela Rumming, June Clark, Linda Gardiner, David Hollingdale, Norma Sullivan, Richard Day, Janet Read, Christine Nicholson, Diana Wheeler, Michael Payne, Derek Melsom, David Smith, David Honeysett, Stephen Reay, Valerie Scott, Janet Lawrence, Sandra Swan, Rosemary Payne, Peter Honeysett, Angela Baron, Rosemary Tedder, Pat Kane, John Cooper, Peter Moseley, David Crispin, Heather Witchell, Colin Titt, Christine Parrick, Sheila Hedges, Gloria Durden, Pauline Colgate, Pamela Bradley, Lilian Frost, Sylvia Hinton, Alan Liles. Omitted references: Pauline Becker, Sandra Killick, Margaret Law, Trevor Miller, Janet Piper, Janet Waddell, Timothy Waddell, Shirley Green.

Belvedere Sunday School is first again this time; Bradenstoke second; West Ham and North Finchley third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Some of you who live near London missed the "Rays" Annual Meeting last year. This is to remind you that you have another chance on Saturday, September 21st, to attend this year's Meeting. We are expecting to listen to two of our missionaries who have kindly promised to come and speak to us about the childen of India, and we want to show them what the "Rayites" can do to crowd out Chadwell Street Chapel. We want this year's Rally to be the biggest ever.

I wonder how many of you remember the story of David told in 1 Samuel, Chapter 22. He had been chased all over the countryside by King Saul who was trying either to starve him out or to kill him. David and his men were so desperately hungry that they went to Ahimelech, the priest, and asked him to give them five loaves of the tabernacle shewbread to eat. Unfortunately, there was one of Saul's spies there named Doeg, and he went straight back to King Saul and told him what the priest had done. The King was very angry and called for Ahimelech, accusing him of taking sides against him to help David. "How can this be?" said brave Ahimelech, "Who is so faithful among all your servants as David? He is your own son-in-law. In all you tell him to do he is obedient, and he never takes a thing that belongs to you."

What a grand thing to be able to say about David, or anybody else! Don't you think Ahimelech was a true hero in speaking the truth about David, even though he knew the King would not like him for it. But how splendid to be able to speak about another man, another boy, or another girl like that! If you or I were in a tight corner, I wonder if anyone could say of us, "Who is so faithful as he is?" They certainly would not do so unless it were so true that there could be no doubt at all about it.

If we want to be like David, we must begin where David began; we must start to be faithful in the small things. David was only a shepherd boy, but he was faithful in watching his sheep, and faithful, too, in practising with his sling. And then we are told, "the Spirit of the Lord came upon David". From that day, his one aim was to be just as straight in his own character as the flight of the stones from his sling; until he grew up to be a man after God's own heart. This was something which David could never do for himself; something which only God could cause him to be. True faithfulness and real obedience can only be learnt from our Lord and Saviour Jesus Christ, who was ever faithful and true. Will you ask the Lord Jesus Himself to teach you by His Spirit how you too may become faithful? He will begin by teaching us to be faithful in that which is least, and when we have learnt that lesson from Him, He will lead us onwards until He can entrust us with real service for Himself and His Kingdom.

I was pleased to receive letters from Ruth Mary Adams, Sylvia Bish, and Mary Oxborrow. Also, the following friends sent letters which I acknowledge with much pleasure: Mr. M. Barnett, Mr. G. Brown, Mr. E. G. Clarkson, Mr. H. W. Harmer, Miss W. Jordan, Mrs. H. D. Marjoram, Mrs. R. F. Rippon, Miss Joyce Sawyer, Miss E. M. Skull, and Mr. W. H. Trowbridge.

With every good wish to you each.

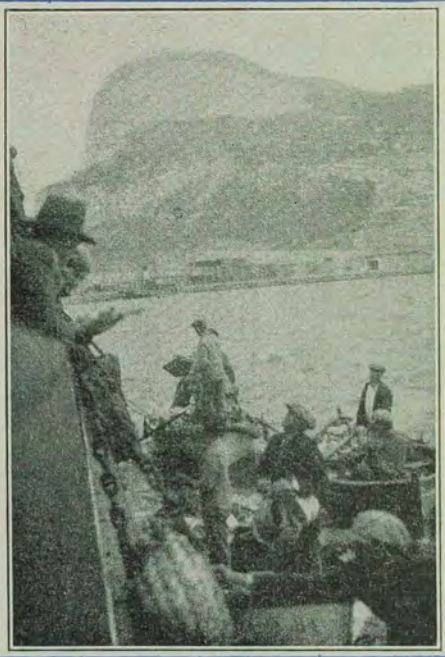
UNCLE PETER.

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RAYS

FROM THE EAST

for young people



The Rock of Gibraltar from aboard ship

issued by the

STRICT BAPTIST MISSION

(Pastor J. K. Thorpe, Secretary)

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

No. 168

October—November 1957

MONKEY VISITORS

By Mrs. Grace K. Huckett, Namakkal

What would you do if three monkeys came to see you? We have just had this happen at Namakkal. They were silently creeping along the path leading to the front door. There was one big one, one middle sized one, and one little one. It sounds like "Goldilocks and the Three Bears", doesn't it? Only there was no Goldilocks. Perhaps they would have come in, had I not seen them and shouted for them to be driven off. When I shouted, they quickly sprang up into the margosa tree by the office, but they were still too near for our liking, so Jeyaveeran and Muthuswamy drove them away still further with the help of a few stones.

Taffy, our golden cocker spaniel, pretended he would like to assist, but monkeys bite dogs, so we didn't let him. He hasn't much courage, anyway, and once took to his heels when a hen turned round to look at him! The monkeys next sat in a tree on the edge of the compound, watching for an opportunity to make a fresh advance. But we were watching too, and eventually they must have run off, for we did not see them again.

Monkeys are very much like naughty thoughts. There is the big monkey of DISOBEDIENCE. What efforts he makes to get into the house of our hearts. Sad to say, he sometimes does get in, and then what havoc he causes. There is only One Who can drive this monkey away and keep him out. That is the LORD JESUS.

Then there is the monkey of BAD TEMPER. He is as big as his brother—perhaps bigger. He spoils our house completely. He turns everything upside down, and upsets everybody. There is only One Who can turn him out also; only One Who can put things right and keep them right.

Our third monkey? What shall we call him? I think it is DECEIT. He is a big fellow also and very cunning and crafty. One of the monkeys I saw was just like that. It had such a crafty look on its face. Deceit! Oh, he is a monkey who is there before you know it, very often, and what a job it is to get rid of him and all the mischief he causes. Here again there is One Who can deal with him, and indeed, completely put him to flight. Who is that One? He is the LORD JESUS Who desires to dwell in your house. He alone can deal with all the monkeys that may try to get in, and He can make the house of your heart clean and beautiful.

Once when we lived at Senda, a monkey got in at the window upstairs and sat on the bookcase. Satan gets into our hearts sometimes through what we see with our EYES (our windows). He can also influence us in the wrong direction by what we READ (our bookcase)! So let us ask Jesus to come into our hearts and dwell there. Then we need not be afraid of the monkeys getting in.

RUBBER—INDIA RUBBER—INDIA

By Missionary E. Orchard, Malaya

This is not a proposition in Logic, but a reason for our being here in Malaya to offer you a hand of greetings across the sea. Let me begin at the beginning.

THE PRIZE

About 100 years ago the Director of Kew Gardens, London (where all kinds of strange and wonderful things can be seen) offered a prize of £10 per 1,000 for some seeds. These grew in the dense jungle of Brazil, along

the River Amazon. Soon he had 70,000 seeds which he planted in the big glass houses under his charge—and so the first cultivated rubber trees were raised. Away in Singapore, there was another man interested in gardening. He had been trained at Kew and was very pleased when he heard about the new rubber trees. He asked for some to be sent to Singapore. Soon some thirty-eight young trees were packed in special cases and carefully shipped to Mr. Henry Ridley, for that was the man's name. He died recently at the age of 101. Although at first few people would take the seedlings from the trees which came from London, as time went on many hundred thousands of rubber trees were planted in all parts of Malaya, and an industry worth over £100 millions annually was established in this far away land.

THE MEN AND WOMEN

It was soon found that there were not enough men and women to care for so many trees, so the word went out to India and China—"There is work and wealth in Malaya". Great numbers of people came from both of these large countries. Soon, beside the Malay tongue of the first settlers in this fertile, rich country, were heard the great dialects of the Chinese, and the age-old languages of South India.

These folk left their own lands not because they were unhappy or persecuted, or lacked freedom, or work, but because they heard that in Malaya one could become rich easily and quickly. In Tamil there is a saying, "If you say 'Money', even a dead person will speak"! At first these people who came became rich and returned to their native lands to enjoy the fruits of their work. But little by little men established themselves in the country, brought their families from India or China, and became "Malayans". So that besides those who still only expect to stay for a few years, there is now a large population of Chinese and Indians who live permanently in Malaya. For those who like figures, there are about 45 Chinese, 29 Malays, and 26 Indians to every hundred persons in the population.

THE SHEPHERD

Work and wealth attracted our Indian friends to Malaya—and, in turn, Tamils attracted us! Said a preacher once, "I am a Shepherd of wandering sheep. They wander away, and I wander after them". The Lord Jesus works miracles by using ordinary events, things and persons for His purposes. In our case He used seeds brought from Brazil, sown in Kew Gardens, and transplanted in Malaya to bring us to this interesting country. The Tamils, after whom we "wander", are away from their home country, and in need of much help and friendship. We are able to give them both, through the Grace of our Lord Jesus Christ who has sent us to preach the Good News of God's Love and Friendship for men and women, boys and girls everywhere.

"There is a Friend whose matchless love,
Surpasses all beside:
'Tis Jesus Christ the Mighty God
Who for His people died."

It is a real pleasure to print this message from Malaya. We hope to continue the story in our next issue.—EDITOR.

THE SUDDEN DEATH OF THE CAPTAIN

By Miss Monica E. Harris, Paniadipatti

On our long voyage back to India this time we travelled on the S.S. *Canton*. The Captain was doing his first trip as Captain of our ship. One day, when we were having our meal in the dining saloon, we suddenly saw the Captain walk in and sit at the table next to ours. As he was sitting so near to us we could hear, every now and again, a little of what he was saying, and it seemed to be mostly about doctors and diets.

A few days after this, our ship passed over the equator in the early hours of the morning. It was very hot indeed that day, and the Captain was heard to complain of the great heat. In order to give us a little protection from the hot rays of the sun, tarpaulins had been strung up over the deck, and the passengers sat underneath in the shade. There were special celebrations on board that night, and many passengers stayed up until well after midnight.

The next morning I got up early, and went up on deck to have a walk round in the fresh air before breakfast. As I was walking round the deck I noticed that the ship's flag and the Union Jack were both being flown at half-mast. As this was a most unusual sight I immediately asked what the meaning of it was. Then one of the ship's officers said very sadly, "Our Skipper died suddenly very early this morning." I was then told that the Captain had been out on deck talking with some of the passengers when suddenly he felt ill, and a few minutes later he died.

While we were all sitting at breakfast that morning, a public announcement was made over the amplifying system, telling us the sad news. Everybody was very sorry indeed, and no one wanted to play games on the deck that morning, and all the entertainments arranged for that day were cancelled. Then at 10 a.m. of the same day the Captain's funeral took place, and it was a very solemn occasion for all who attended it.

The Chief Officer, who was next in charge, had to take over the Captain's duties, and we all hoped that he would bring us safely to our destination. But some people thought he looked rather young and inexperienced, and they wondered if he would do the job properly. It was a big responsibility for him, and we realised how necessary it was to have a good captain on board ship, and one who could be trusted to take the ship along the right course, and bring us safely to port. You will be glad to know that all went well, and in a few days' time we arrived at our next port of call, which was Cape Town in South Africa.

In the Bible we read these words, "Behold, God Himself is with us for our Captain" (2 Chron. 13. 12). Boys and girls, can you say that God Himself is with you for your Captain? Are you trusting in Him to guide you all along life's way? Do you believe that He alone is the One Who can take you through all the storms of life, and bring you safely home to your Heavenly Home on high? The Bible tells us that if we put all our faith in the Lord Jesus Christ, He will never fail us nor forsake us, for He alone is the Captain of our Salvation.

We have now arrived back in India, and we have already begun to tell the Indian boys and girls about the Lord Jesus Christ. Please pray that they too may learn to love and trust Him as their Saviour and Friend.

SEEKING AND FINDING

Have you ever read the story of the boy king only eight years old? His name was Josiah and it meant "God's Gift". We are told that "while he was yet young he began to seek after the God of David his father". What happened? Why, just what always does happen when young people, even boys and girls in the Lower Group, seek the Lord Jesus with all their heart. The young king found God and, in finding Him, found an Almighty Saviour on whom he could depend all his life long. God blessed him and used him and gave him guidance and strength of character. Pray as you do this Searcher that the Lord will teach you how you may seek Him truly, and remember that the Lord Jesus is seeking you too, for He came to seek and to save that which was lost.

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

Lower Group, age under 12

1. Seek ye the Lord while He may be found.
2. Seek, and ye shall find.
3. Those that seek me early shall find me.
4. Ye shall seek me, and find me.
5. He is a rewarder of them that diligently seek him.

The answers will be found in Isaiah 55; Matthew 7; Proverbs 8; Jeremiah 29; Hebrews 11.

Upper Group, age 12 and under 16.

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

6. That they should seek the Lord . . . and find Him.
7. Thou shalt find him, if thou seek him with all thy heart.
8. If thou seek him, he will be found of thee.
9. He that seeketh findeth.
10. If thou seekest . . . then shalt thou . . . find the knowledge of God.

The answers are in Deuteronomy 4; I Chronicles 28; Proverbs 2 (two verses); Acts 17; Luke 11; but the references are not in the same order as the questions.

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, 1958, 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 3d. stamp. TWO OR MORE entries can come in one envelope (unsealed), bearing a 2d. stamp, provided the weight does not exceed 2 ozs., over 2 ozs. (unsealed) will cost 4d.

CLOSING DATE—OCTOBER 31st, 1957.

SPECIAL NOTICE.—Read the above instructions carefully and note the increase in postal charges.

RESULT OF LAST BIBLE SEARCHER

We were pleased to see that so many of you remembered to send in your entries, although it was holiday time. We welcome a few more new searchers this time—there were 44. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Pauline Barkaway, aged 14, "Jireh" S.S., Meadvale, Reigate.
2. Mary Knight, aged 13, "Salem" S.S., Richmond, Surrey.

Special Mention: Michael Shrimpton, Jill Bannister, Mary Oxborrow, David Payne.

Very Highly Commended: Brian Rippon, Vera Crowhurst, Grace Skull, Christine Cooper, Carol Anthoney, Christine Ruffles, Irene Wobey, Sheila Bell, Rhoda Warren, Colin Howells, Rosemary Ruffles, Juliet Wobey, Joyce Smith, Betté Mumford, David Jaegar, Graham Phillimore, Mary Pickering, Carol Collett, Jennifer Miller, Patricia Ratcliffe, Graham Eldridge, Ruth Laimbeer.

Highly Commended: Diane Yates, Joy Emmerson, June McGrath, Audrey Jermyn, Pamela Monaghan, Ian Lee, Brenda Dell, Sylvia Bish, Kathleen Sparrow, Pamela Buss, Monica Ransome, Vivian White, Patricia Bridger, Pat Maloney, Penrose Wright, Carole Sheath, Marjorie Bridge, Janet Buss, Jean White, James Ransome, Sidney Skull, Olive Butters, Elizabeth Hale, Joyce Ellis, David Mouqué, Janet Bedford, Valerie Scott, Joyce Lawes, Barbara Sowerbutts, Robert Lunn, Carole Smith, Jennifer Maidment, Margaret Orchard, Christine Phillimore, Majorie Last, Alice Scholes, Margaret Marshall, Marjorie Moon, Vera Leggett, Ronald McGillicuddy, David Burman, Margaret Gould, Christine Hickman, Jean Poulter, Christine Hill, Joy Skull, Keith Cook, Margaret Day, Patricia Veal, Sylvia Gillies, Hazel Muddell, Diane Lane, Peter Swan, Peter Perry, Malcolm Swan, Jennifer Sherman, Jean Axford, Shirley Gibson, Valerie Couldrey, Hazel Davidson, Michael Madder, Joan Terry, Maureen Anderson, Percy Carr, Fred Cooper, P. Norman, Roger Osborne, James Short, Ruth Ager, Jennifer Nustedt, Rosemary Leeks, Brenda Adlam, Rosemary Taplin, Mary Huckett, Maureen Steiner, John Cooper, Jean Howard, Richard Starnes, John Rushbrook, Trevor Lovell, Douglas Plummer, Madeline Dudley, John Smith, John Kappler, Judy Symonds, Valerie Barnet.

Commended: Mervyn Prime, Doreen Randall, Barbara Jackson, Andrea Lawrance, Shirley Smith, Jean Fernie, Valerie Witchall, Robin Waldock, Maurice Short, Nancy Allick, Michael Comber, Dennis Bradley, Alan Button (answered Lower Group only), Margaret Forder (sent references to Upper Group only).

Lower Group, age under 12

Prizewinners: 1. Jennifer Clarkson, aged 7, Devonshire Drive S.S., Greenwich.
2. Mary Laurence, aged 7, Derby Road S.S., Croydon.

Special Mention: David Mitchell, Susan Kempster, Pamela Payne, Trevor Clarkson, Elizabeth Allick, Evelyn Farrow, Rosemary Robinson.

Very Highly Commended: Janet Olney, Pearl Saunders, Martyn Relf, Peter Muddell, Leslie Wainwright, Elisabeth Relf, Ruth Goddard, Kathleen Bloom, Adrian Barnes, David Fromow, Jean Mitchell, Christine Nicholson, Anne Honeysett, Susan Ruck, Cynthia Ransome, Carol Read, Jane Moore,

Peter McGillicuddy, Mary Garner, Sandra Swan, Geoffrey Dolan, Margaret McGillicuddy, Philip Kilmister, Janet Bird, Sheila Pearce, Elizabeth Kellock, Rosemary Gutteridge, Sheila Page, Valerie Walker, Christine Barnett, Anthony Smith, Sheila Clover, Marjorie Whayman, Jean Emeny, Alan Barber, Marilyn Foster, Janet Fenn, Hazel Endersby, Margaret Baker, Eileen Chandler, Rose Leaver, Rodney Dade, Judith Foskett, Colin Rayner, Olive Baker, Margaret Austin, Marion Petty, David Marshall, John Grundy, Pauline Lott, Lilian Carr, Kathleen Chace, David Paveling, Janis Mowle, Rachel Collins, Jeffrey Comber, Dorothy Bridge, Nicholas Woodford, John Whinney, Margaret Brown, Robert Salmon, Ann Walker, Rosemary Tedder, Marion Collins, David Smith, Daphne Ruffles, Paul Orchard, Graham Barber.

Highly Commended: Judith Osborne, Glynis Dulieu, Pamela Griffin, Susan Orchard, Maureen Bick, Jeannette Bartropp, Sheila Wear, Avril Hawkins, Maureen East, Pauline Morford, Paul Debenham, Olive Reeve, Gerald Hall, Kathleen Skull, Dawn Cook, Sonia Hall, Rosemary Wright, Margaret Symonds, Mary Edwards, Pat Davies, Jean Warren, David Kilmister, Janet Sullivan, Jennifer Crisp, Lewis Orchard, Linda Stockwell, Philip Starnes, Janet Thrower, Janice Moore, Paul Barrett, Michael Payne, Janet Gaffney, Stephen Reay, Alan Johnson, Geoffrey Kimber, Gillian Starnes, Robert Priest, Roy Bannister, Heather Laver, Brenda Bright, Tony Middleton, Nora Oliver, Donald Crisp, Margaret Blaxall, Hazel Smith, Sheila Maloney, Rosemary Payne, Linda Gardiner, Julie Chapman, Margaret Skinner, Arthur Blaxall, Carol East, David Harmer, Sylvia Caton, Sylvia Saunders, Sandra Saul, Christine Jermyn, Janet Williams, Heather Blackwell, J. Leach, Jean Allen, Peter Leaver, John Wayman, Denise Burrows, Karen Howell, Joyce Catling, Christine McDonald, Lillian Willis, Jean Cooper, June Poulter, Elizabeth Bacon, Margaret Mouqué, Jean Webb, Joyce Orchard, Sylvia Prigmore, Lynn Brooks, Malcom Izzard, Julia Ruffles, Janet Veal, Marylin Dudley, John Howells, Jennifer Jenn, Lynda Ellis, Stephen King, Maureen Green, Stephen Sibthorpe, Daphne Pettitt, Marion Brown, Lillian Frost, Geoffrey Axford, Margaret Hearsey, Pamela Stampton, Mary Hawes, Teddy Hollingdale, Jacqueline Darrant, Richard Plummer, Derek Barkaway, Pauline Marjoram, Helen Sparrow, Linda Card, Philip Sowerbutts, Margaret Law, Janet Richardson, Alan Liles, Rosemary Taylor, John Eldridge, Carol Blaxall, Lydia Clarke, Sandra Walsh, Barbara Ringrose, Sandra Spurling, John Moore, Roy Hollingdale, Marion Prosser, Gerald Pearce, Alfred Burrows, Ann Orchard, Peter Huckett, Rosalind Wheeler, Keith Silcox, Mary Wallis, Christine Meredith, Carole Skinner, June Clark, June Pettit, Ann Mouqué, Marion Jones, Ann Collins, Carol Nosworthy, Margaret Grundy, Sandra Philpot, Denise Pells, Richard Day, Maureen Sparrow, Gwendoline Reeve, Norma Sullivan, Sandra Wood, Maureen Gardener, Beverley Cooper, Olga Judge, Reginald East, Alison Smith, Susan Giles, Malcolm Ager, Linda Samuel, Brenda Wright, An entry with Ipswich postmark.

Commended: Sylvia Reeve, Patricia Lepley, Angela Green, Sonia Davey, Linda Wooley, Marion Stephenson, Margaret Reeve, Sheila Hedges, J. Scholes, Tony Saunders, Peter Honeysett, Gwyneth Bick, Beryl Pond (omitted references), David Honeysett, Heather Witchel, June Martin, Angela Baron, Ann Cowler, Joan Mills. The following sent references only: Paul Watts, Pauline Dobinson, Susan Middleton, Gillian Collins, Georgina Brookman, Jacqueline Phillips, Christine Luxford, Marion Turner, Pamela Caulfield.

Belvedere Sunday School heads the list; with West Ham, second; Bradenstoke and Brentford tied for third place.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

You will all be glad to hear that our Annual Meeting was a very happy gathering and much enjoyed by all the boys and girls present. Mrs. Kuhrt spoke to us about different kinds of ships, especially telling us of the Ark and its meaning. Dr. Ruth Harris took us all for an imaginary picnic in South India, and led us along the winding path where it is needful to walk one at a time and one must follow the Leader. A large number of schools answered the Roll-Call, but we missed some who were not there to answer.

By the time you receive this, most of the Harvest Thanksgiving Services will have been held and the joyous hymns once more sung. The natural harvest of the fields will have almost ended, and once again the plough will be at its task preparing for the harvest of next year.

How different is the Lord's harvest. A harvest field of 300 acres, such as one can see in the Lincolnshire wolds, is a big one, but our Lord's harvest field is the whole wide world. The sowing of the natural grain is done in the autumn or spring for a late summer harvest. But in our Lord's field the sowing goes on all round the year; and the harvest too, as, one by one, souls from every country and nation are gathered in to confess His Glorious Name and follow Him. Jesus told His disciples to "lift up their eyes and look on the fields for they are white already to harvest". He saw the peoples of the world as if there was a great harvest waiting to be gathered out from them into His Kingdom. He bid His disciples pray to the Lord of the Harvest that He would send out more labourers into the field to work for Him. He promised to them the wages of His blessing and the reward of much joy.

But that is not all. The Bible tells us that, at the last, two great harvests are coming. In Revelation, Chapter 14, we are told of a Harvest of Judgment. The wickedness of this world will have grown so great that the Lord will send His angel to thrust in a sharp sickle to cut down the amazing growth of evil and cast it into the winepress of God's judgment

We are also told in that same Chapter, and also in Matthew, Chapter 13, of another Harvest. There will be those who profess to follow Christ, but who do not love Him—the tares. They will be gathered out by the angels and will be burnt up with unquenchable fire. There will also be those—the wheat—who not only profess to follow the Lord Jesus, but who have followed Him honestly and sincerely. They, too, shall be reaped to a Harvest, but they shall be gathered into the "garner", or storehouse, of Christ's Everlasting Kingdom. There shall they share the never-ending joy of Harvest Home. They will sing a new song, they will wear a new name, and they will live for ever with Christ in a new heaven and a new earth wherein dwelleth righteousness.

What sorrow there will be for those who spend their lives in evil, or for those who do not really love the Lord Jesus. But what joy there will be for all boys and girls, whatever their nation or colour, who have sought the Saviour's forgiveness for their sin, have put all their trust in Him, and have obeyed His voice and followed Him. The serious matter for each one of us, is that we shall, we must, each be gathered in one of these great harvest ingatherings. Pray God it may be the Harvest which we mentioned last.

I was very pleased to receive letters from: Mrs. Clarkson, Mr. E. W. Fromow, Mrs. G. E. Gould, Mr. H. W. Harmer, Pastor Joseph Hewitt, Miss W. Jordan, Miss Ruth Orchard, Miss M. Preston, and Miss J. E. Smith. Also from the following boys and girls: Alan Barber, Christine Cooper (hope you enjoyed your visit to Germany), Jean Cooper, David Jaeger, Andrea Lawrence, David Mitchell, Mervyn Prime, Rosemary Payne, James Ransome, Rhoda Warren (thank you for lovely card), Vivian White, and Penrose Wright. May God bless you each.

With all good wishes from

UNCLE PETER.

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RAYS

FROM THE EAST

for young people

A
Happy Christmas
to you All

*

"Unto us a Child is born
"Unto us a Son is given
"And His name shall be called

"The Mighty God,
"The Everlasting Father,
"The Prince of Peace."

—Isa. 9 : 6

issued by the

STRICT BAPTIST MISSION

(Pastor J. K. Thorpe, Secretary)

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

No. 169

December, 1957—January, 1958.

WHAT A CHRISTMAS CARD SAID WHEN IT WAS OPENED

By Missionary Miss L. S. Hazel, Sendamangalam

1st Postcard.—"Good morning. Fancy meeting you here in India. You seem to be lying very close to me. From where have you come?"

2nd Postcard.—"I've come from the little British Isles, having travelled over 6,000 miles in a big ship packed tightly together with other cards in a sealed and locked bag."

1st Postcard.—"So have I. We hardly had room to breathe, but for the ends of us being left open. The remainder was tightly bound with brown paper and tied round with string. I was thankful when we got off that ship. As it rolled and tossed, I was almost sea-sick—not quite."

Christmas Card.—"I suppose we all travelled the same way, and that wasn't the end of it. From the ship we were taken in a train to a great, big building, where out we tumbled from the bag and were sorted into different piles for different towns and villages. Here we did get a little fresh air, then into a bag again, another train journey, and last of all a long dusty, jolty 'bus ride."

2nd Postcard.—"Well, to make a long story short, here we are, having arrived at the Mission bungalow in Sendamangalam. At least, that is what I hear people saying."

Christmas Card.—"How nice to get the wrappings and string off. Now we can breathe the fresh air. We seem to have been sorted and put into different packs away in a cupboard."

1st Postcard.—"I wonder what will happen next? Anyway, let's have a look at each other, we may get separated. I'm a beautiful shiny card, coloured with a mountain, houses, and sea and a big orange tree. I must have originally come from Italy or somewhere. I guess the little folk will like me. On my back I have two texts from the Bible: Acts 4. 12, and Romans 10. 9. I don't understand the language though; they tell me it's Tamil."

2nd Postcard.—"You needn't be too proud of your shiny front and colours. I'm also coloured, with beautiful trees, a river, and on its banks all sorts of lovely coloured flowers. There is a thatched house, too, with the pink blossoms of an apple tree overhanging. But I can go one better than you. *I* have a picture of a swan on *my* back *and* a text: Ephes. 2. 8, 9."

Christmas Card.—"Now then you two, I'm even better than you. There is a small boy in pyjamas and a wee girlie in her bright red dressing-gown looking at the lovely gifts that Santa Claus has brought them, and on my back is a most suitable text. Shall I read it to you?"

1st Postcard.—"You can't read Tamil, you silly."

Christmas Card.—"No! But it says where it is found in English: 1 Tim. 1. 15. 'JESUS CHRIST CAME INTO THE WORLD TO SAVE SINNERS.' These people don't know about the Lord Jesus Christ and I have been sent to tell them."

All three joined together.—"Well, yes, we were all sent for that purpose, so don't let's think any more about OUR glory, but may the Lord use each one for HIS Glory."

These, with other cards, were put into a box in the van and taken some miles along the dusty roads to a village in which a festival was being celebrated. After reaching the destination, the back doors of the van were opened, the cover over the books lifted up, and the box of cards placed in a prominent position.

1st Postcard.—"Listen, comrades, what is she saying?" (Referring to the Missionary.) "All who buy a book will be given a nice picture-card."

All three joined together.—"Oh. I wonder where *we* shall go."

Here comes a young man. He pays 1 anna for a John's Gospel and is given a picture-postcard. Postcard No. 2 has gone, which has on its back the text Ephes. 2. 8, 9. (Turn it up, Bible Searchers.) Quite a crowd gathers. "I want a shiny card," says one boy. "If you buy a 1 anna book then you can have that sort," is the reply. Luke's Gospel is purchased. Others continue to come: a boy, youth, old man, woman, each asking for the GREEN book (Luke's Gospel) and a shiny card. Many are handed out in exchange for 1 anna (one-sixteenth of a rupee). The 1st Postcard at last goes into the hands of a youth. The texts on the back of this one are Acts 4. 12, and Romans 10. 9. (Turn them up, Bible Searchers).

Last of all, a small girl buys a 3 pie book, for which she gets the Christmas card with the text from 1 Tim. 1. 15. As the Missionary hands her the book and the card she turns it over and reads the text so that all may hear: "JESUS CHRIST CAME INTO THE WORLD TO SAVE SINNERS". We are all sinners. He came to die on the Cross to save you and me; He rose again and now lives to speak on our behalf to His Father; He has gone to prepare a Home for all who love Him and have received Him as Saviour. Have you?

Boys and girls, you have read the story of three cards, and as you paste the texts on the backs of cards ready to be sent to India, offer a prayer that these cards may get into the hands of those who need a Saviour, and that by reading the texts they may find Him who is able to save them from their sins.

I close with the question asked of the crowds at the van that day: "Have you received Him as your Saviour?"

L. S. HAZEL,
Sendamangalam.

CHILDREN OF BETHLEHEM

By Miss E. M. Flory, Paniadipatti

Have you ever been to Bethlehem? I went there a few weeks ago. No, I did not travel by ship, nor fly in an aeroplane, but made the journey in a bullock-cart! Let me hasten to explain that Bethlehem is the name of a tiny village about twelve miles from Paniadipatti. The people there used to live in a nearby village called Koilur, or Temple village (named after a Hindu temple), but some years ago, they decided to move and build a new village. Most of them were Christians, so they wanted a Christian name, and decided to call their new home "Bethlehem". You would probably not call it a village; there are only fifteen or sixteen houses, and a little chapel at the end of the one street. I stayed in this chapel. Like all the houses, it has a thatched roof, and it badly needs repair. There were holes through which the sunlight poured in; I was grateful there was no heavy rain during my stay there! The houses consist of one room only, and here the whole family has to live, eat, and sleep as well, unless they like to spread their mats in the road and sleep there at night. Several houses had a bullock or goats tied up outside, and chickens were running about everywhere.

INQUISITIVE CHILDREN

The day I arrived in Bethlehem, there were not many people to be seen; just a few old ladies looking after the babies and little children. The men and women were working in the fields; some of the children were at school, while others, not so favoured, were busy looking after the goats. Soon after 4 o'clock in the afternoon, the children came home from school or from work, and trooped into the chapel to see me. Indian children, like most children, are curious, and they wanted to see what kind of bed I slept on, how I did my cooking, what food I ate, whether it was really true that white people don't eat with fingers, etc., etc.!

Each evening these children came for a little meeting. They loved singing hymns and choruses; one chorus that they were very fond of means, "Come, sinner, Jesus calls you to Him". After a few days I could hear them singing this as they went to school; I thought, that is a witness to the Lord Jesus. I wonder if you sing about Jesus when you are with other children?

There is no school in Bethlehem, so the children have to walk to the next village; the school there is only a fifth standard school; if any parents want further education for their children, they have to send them to another village. Only one boy in Bethlehem goes to a school with eight standards.

THE GUIDES OF BETHLEHEM

I had been asked to visit a village two or three miles away, and as I didn't know the way, four children promised to come with me. They were good guides, and showed me a short cut that took us there more quickly. There were lots of children there who had never heard about Jesus, and they listened attentively to a Bible story, and those who could read bought little books, telling them more about Christ. On our way back it was very hot, so we were glad to sit down for a few minutes in the shade of a tree and have a drink of water. The children were excited when I produced some text-cards (the kind many of you send), and gave them one each. I wondered how they knew so many Scripture verses; later I found out. Not many grown-up people in Bethlehem know how to read. But one woman studied in our old boarding-school in Paniadipatti when she was a little girl. Although she is now grown up, married, has two children, and has to work all day in the fields, she has not forgotten what she learnt at school, and treasures her Bible. She has taught, not only her own children, but the other village children, the choruses, Bible stories, and verses she learned so long ago.

THE SHEPHERD OF BETHLEHEM

The last night I was there, we all recited togther the 23rd Psalm. Some knew this by heart, and the others said the words after us. We thought of that little boy who lived in another Bethlehem years ago, and who also had to look after the sheep. Yes, I mean David. He it was who wrote that beautiful psalm. All who look after sheep know how important it is for the sheep to have a good shepherd; one who will not be afraid and run away from danger. These children easily understood when I explained about Jesus the Good Shepherd. You do not live in Bethlehem, but you too need the Lord Jesus Christ to be your Shepherd.

RUBBER—INDIA RUBBER—INDIA (II)

By Missionary E. Orchard, Malaya

Living far away from main roads and towns there are men and women to whom we go and tell the wondrous story of God's Love and saving Power. Often they are shut in on all sides by dense, dark jungle, but that is nothing to the darkness and power of sin which holds them captive.

"GLAD TO SEE YOU," SAY THE BOYS AND GIRLS

Wherever father and mother live, that is the home for the boys and girls of the family. It is a joy to meet boys and girls in all kinds of unlooked for places. One of the adventures of our life in Malaya is to move along an unknown jungle road, through mile after mile of untamed trees, shrubs, and creepers: or through endless acres of rubber trees, planted in careful pattern and casting deep shadow even at noon, to find small villages in which boys and girls greet us with whoops of joy, and the cry of "Bukku, Bukku". They gather round in groups, either sitting or standing, and our open-air Sunday School starts.

THE "UN-SUNDAY" SUNDAY SCHOOL

Sunday School, I would have you know, may happen any day in the week in Malaya. There are not enough Sundays for the boys and girls of Malaya, so we copy Lewis Carrol's Alice, who had 364 "un-birthdays", by conducting Sunday School on the "Un-Sundays". Everyone agrees that this plan is excellent.

We start with singing—all Tamil people like singing—though some sing a little out of tune. The Bible tells us in one place to "Make a joyful noise"! Well, we do that at least. Then we have a picture to look at, and admire, and talk about. Then Sunday School becomes an adult service, but the boys and girls stay as well. Soon both men and women, boys and girls, to say nothing of one or two dogs, and maybe a cow or buffalo, are all taking a deep interest in these strange white folk who stand talking about God, or in the story they tell. Occasionally. a dog develops a side interest and causes a stir by snapping at another dog, but we are glad to know that, in spite of counter-attractions, the people, both young and old, remember the lessons and the pictures and look forward to our coming.

WHO WILL PROVIDE MORE?

Since most of the Sunday Schools are being held on "Un-Sundays", as soon as the lesson is over there is a rush to buy books, and receive pamphlets. These either concern the lesson just given or one to come. We have a great variety of these to sell and give away, but, do you know, the most prized among them all is the picture-postcard on which is pasted a Tamil text, from the Word of God. Happy is the boy or girl who can get two of these, and should it be possible to get three—why, such joy is too big to talk about!

Rubber is not the only thing of importance that has come from England to Malaya. The Word of the Living God has come: and it is clothed so often—as far as we are concerned—by the humble used picture-postcard. Our grateful thanks and greetings from Malaya across the sea.

Now, to finish with, just a new chorus, which a friend of mine taught me. You can sing it to the tune "Wide, wide as the ocean".

"Far, far into China,
Deep into India's thought,
Wide, wide as the Congo flows,
Is my Saviour taught:
I, though not wealthy, may have a share in His work
By what I give to Him,
Others may live to Him,
EVERYWHERE."

* * * *

We know you will all be glad to have news from Malaya. But please, please, please do remember what Mr. Orchard says about the great value of your old picture-postcards and Christmas cards, with a Tamil text pasted on the back. Write to Pastor Thorpe for more Tamil texts and let us send out thousands to India. See, also, what both Miss Hazel and Miss Flory tell us in this issue about their use in India.—UNCLE PETER.

JOYFUL TIDINGS

What boy or girl does not love a surprise? Surprises are full of excitement, whether they are contained in a parcel tied around with paper and string, or in an envelope, or even in a stocking hung up by our bedside! How well we can remember the Christmas Day when the red clockwork engine first appeared in its box: what a joyful surprise that was!

And yet the greatest and most joyful surprise which has ever come to this world was not a gift of earth but a Gift of Heaven. It was the announcement to the shepherds in the fields at Bethlehem that God had given this world the Gift of His Son, in the form of a little child, whose name was Jesus—Saviour. It was an announcement of "good tidings of great joy

which shall be to all people". It was indeed a wonderful surprise to the shepherds, but the wonder of God's Gift still stirs our hearts anew, with ever-renewed surprise, that God should so love this world as to give His only-begotten Son. As you do this Searcher may you each feel the same thrill of the Joyful Tidings that was felt by the shepherds on the night of Christ's Birth.

Lower Group, age under 12

In each of the chapters named there is a verse in which you will find the words "good tidings" or "glad tidings". When you have found the verses write them out **in full,** giving the book, chapter, and verse where found. These are your chapters: 2 Kings 7; Isaiah 41 and 52; Luke 2 and 8.

Upper Group, age 12 and under 16

First answer the Lower Group questions. Then search for the same words in the following chapters and write out the verses **in full**: Isaiah 40 and 61; Luke 1; Romans 10; 1 Thessalonians 3; giving the references where found.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for another prize until April, 1958, 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 3d. stamp. TWO OR MORE entries can come in one envelope (unsealed), bearing a 2d. stamp, provided the weight does not exceed 2 ozs.; over 2 ozs. (unsealed) will cost 4d.

CLOSING DATE—DECEMBER 31st, 1957.

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see a good increase in the number of entries from several schools. Many of these entries were from new searchers—there were 69 altogether. The names are listed in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Irene Wobey, aged 14, "Bethesda" Sunday School, Ipswich.

2. Betté Mumford, aged 12, West Ham Tabernacle.

Special Mention: Pamela Buss, Monica Ransome, David Jaeger, Janet Bedford, Jill Bannister, Grace Skull, Sidney Skull, Mary Oxborrow; Penrose Wright, Ian Lee, Diane Yates, Sheila Bell.

Very Highly Commended: Margaret Day, Brian Rippon, David Mouqué, Christine Ruffles, Sylvia Bish, Vivian White, Michael Madder, Marjorie Last, Jennifer Miller, Marjorie Bridge, Shirley Hughes, James Ransome, R. P. Jackson, Peter Appleton, Janet Bailey, Mary Knight, Brenda Dell, Mavis Jeapes, Sylvia Gillies, David Payne, Christine Hill, Christine Phillimore, Janet Buss, Rosemary Leeks, Hazel Hemmaway, Colin Rayner, Jennifer Nustedt, Hazel Davidson, Pat Maloney, Rosemary Ruffles, Rosemary Taplin, Malcolm Swan, Margaret Crispin, Ronnie Hagger, Margaret Gould, Ronald McGillicuddy, Pauline Barkaway, Alice Scholes, Patricia Veal.

Highly Commended: Margaret Orchard, June Collett, Pamela Monaghan, Marjorie Moon, Colin Howells, Peter Swan, Margaret Rivers, Carole Sheath, Barbara Sowerbutts, David Burman, Margaret Cottington, Jean White, Pat Ratcliffe, Ray Emmerson, Rhoda Warren, Jean Grabania, John Smith, Doreen Randall, Doreen Valentine, Mary Groves, Robert Kendall, David Pook, David Phillips, John Rushbrook, Judy Symonds, Audrey Jermyn, Joy Skull, Carol Anthoney, Roger Osborne, Elizabeth Hale, Valerie Scott, Ruth Ager, Juliet Wobey, Mervyn Prime, Carol Collett, Susan Clayton, Nancy Allick, Elizabeth Bacon, Heather Blackwell, Pauline Mooney, Madge

Kirkum, Michael Comber, Margaret Marshall, Mary Pickering, Jennifer Sherman, Jean Poulter, Anthony Stockman, Jean Fernie, Jean Axford, Jean Lott, Valerie Barnett. Robert Lunn, Percy Carr, Diane Lane, Valerie Couldry, Joan Terry, Pearl Norman, Joyce Smith, Joy Emmerson, Joyce Ellis, Leonard Day, Helen Sibthorpe, Edna Stokes, Hazel Muddell, Leona West, Sheila King, Patricia Mooney, James Short, Irene Beaumont, Evelyn Farrow, Sandra Ward, Edith Edmondson.

Commended: Graham Phillimore, Graham Eldridge, An entry from 12 Maurice House, Stockwell, Barbara Jackson, Vera Crowhurst, M. W. Short, J. Kappler, Jean Howard, Carole Smith, Carol Glencross, Valerie Shipp, Robert Starnes, Rita Flanaghan, Allen Button, Fred Cooper, Jill King, Rita Wilmot, Robert Waldock, John Cooper. Answered one Group only: Shirley Smith and Carol Nosworthy.

Lower Group, age under 12

Prizewinners: 1. Elizabeth Allick, aged 8, Middlesbrough.

2. Mary Edwards, aged 11, "Zoar" Sunday School, Ipswich.

Special Mention: John Eldridge, Margaret Austin, Jennifer Jenn, Rosemary Wright, Marion Petty, Trevor Clarkson, Jennifer Clarkson, Pamela Payne, Anthony Smith, Hilary Diggins, Marjorie Whayman.

Very Highly Commended: Adrian Barnes, Rosemary Robinson, Cynthia Ransome, Sheila Page, Ruth Goddard, Sheila Clover, John Whinney, Jean King, Alan Barber, Janet Harbord, Gerald Hall, Rodney Dade, Carol Read, Ann Orchard, Ann Baliga, Susan Kempster, Stephen King, Trevor Harvey, Norma Habbishaw, Sylvia Caton, Janis Mowle, Olive Baker, John Leach, Christine Plumley, Dawn Cook, Janet Olney, Jennifer Rayner, Janet Christie, Maureen East, Joyce Orchard, Christine Jermyn, Josephine Tichener, Paul Orchard, Joan Thomas, Jean Emery, Margaret Symonds, David Crispin, Philip Kilmister, Graham Barber, Alison Smith, Brenda Wright, Annette Trumpeter, Paul Debenham, Michael Payne, Denise Burrows, Dorothy Bridge, Susan Ratcliffe, John Grundy, Leslie Wainwright, Jacqueline Hall (West Ham), Kathleen Bloom, Janet Read, Raymond Hunt, Georgina Burden, Rosemary Tedder, Helen Sparrow, Carol Blaxall, Sheila Pearce, Anona Nustedt, Colin Appleton, Rose Leaver, Lewis Orchard, Stuart John Whayman, Jacqueline Thompson, Erica March, Jeannette Bartropp, Julie Chapman, David Paveling, Martyn Relf, Pearl Saunders, Peter Leaver, Sylvia Saunders, John Wayman, Anne Honeysett, David Mitchell, Margaret Law, Sheila Maloney, Philip Sowerbutts, Christine Kay, Jean Warren, David Kilmister, Judith Foskett, Janet Sullivan, Joy Robinson, Eileen Chandler, Lillian Frost, Jennifer Crisp, Christine Bloom, Peter Muddell, Susan Cobb, John Rhodes, Stephen Sibthorpe, Christine Dobson, Pauline Marjoram, Linda Matthews, Malcolm Izzard, Royston Kent, Alexandra Matthews, Pauline Lott, Patricia Welch, Joyce Plummer, Heather Laver, Ann Welch.

Highly Commended: Janet Jeffers, Geoffrey Kimber, Gillian Starnes, Peter McGillicuddy, Daphne Ruffles, Alfred Burrows, John Moore, Linda Stockwell, Rosemary Payne, John Howells, Mary Lawrence, Jean Marjoram, Margaret Mouqué, Mary Hammond, Richard Day, Linda Woodford, Lorna Bradshaw, Lydia Clarke, Christine Nicholson, Peter Smith, Jean Cooper, Robert Salmon, Jean Webb, Jeffrey Comber, Avril Hawkins, J. R. Nullis, Janet Fenn, Joyce Catling, Pat Davies, Malcolm Ager, Nicholas Woodford, Roy Bannister, June Poulter, Rachel Collins, David Harmer, Carol East, Linda Samuel, Jean Mitchell, Sheila Wear, Elisabeth Relf, Margaret Brown, Irene Davey, Maureen Sparrow, John King, Marilyn Foster, Margaret Farrow, Marion Hunter, Jennifer Humphries, Melva Whatling, Roy Glencross, Marion Collins, Sandra Ashplant, Carol Brown, Paul Barrett, Sheila Ringer, Brenda Hollox, Karen Howell, Miriam Farrow, Gerald Pearce, Janet Doubleday, Gwyneth Bick, Geoffrey Axford, Lynda Ellis, Sandra Spurling, Ann Collins, Maureen Norris, Margaret Blaxall, Derek Barkaway,

Margaret Grundy, Lillian Willis, Lesley Chapman, Kathleen Phillips, Keith Silcox, Sandra Philpot, Kathleen Skull, Roy Hollingdale, Christine Thurlow, Sylvia Prigmore, Christopher Coverly, Susan Molley, Susan Orchard, Beverley Cooper, Sheila Nicholson, Margaret McGillicuddy, June Pettit, Madeline King, Colin Seabrook, Richard Stevens, Julia Mooney, Pat Foster, Linda Blair, Stephen Reay, Doreen Powell, Janet Salter, Linda Wooley, Merle Lee, Marion Prosser, Barbara Spicer, John March, Arthur Blaxall, Norma Sullivan, Raymond Davidson, Janet Williams, Sandra Walsh, Pamela Griffin, Ann Mouqué, Lilian Carr, Jane Moore, Margaret Wear, Christine Barnett, Jennifer Scholes, Christine Fawcett, Michael Rhodes, Christine McReynolds, Hazel Smith, Pauline Crees, Ann Peacock, Daphne Pettitt, Jacqueline Hall (Bradenstoke), Carol Finch, Pamela Turner, Susan Vines, Teddy Hollingdale, Beryl Hallam, Linda Gardiner, Gillian Collins, Joan Fowler, George Maynard, Pamela Caulfield, Wendy Hilliard, David Smith, Philip Starnes, Lynda Flanaghan, Shephen Chapman, Philip Chapman, Sandra Killick, Trevor Williams, David Hollingdale, Wanda Christmas, Georgina Hughes, Diana Wheeler, Sandra Swan, Gillian Harvey, Jean Jackson, Mary Page, Georgina Brookman, Marilyn Harvey.

Commended: Jane Skinner, Deidre Killick, Maureen Green, Tony Clarke, Christopher Shrimpton, Anthony Wilkinson, June Hodges, Pamela Bradley, Maureen Bick, Jennifer Skinner, Leslie Oram, Richard Plummer, June Martin, Sheila Hollox, Marion Turner, Alan Liles, Linda Llewellyn, Angela Baron. The following omitted references: Janet Hackell, Mavis Flint, Billy Roberts, Brenda Prendergast, Rose Royal. Omitted to write out the verses in full: Christine Carter, Maureen Parks, Pauline Summers, Alan Wilkinson, Ann Barrett.

Not for Competition: Christine Cooper.

Belvedere heads the list, with West Ham second, and North Finchley third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

There is no room for a letter from me in this issue, but I must wish you each a very happy Christmas and the blessing of God during the year which lies ahead. I hope that when Christmas Day has dawned you will find "just-what-you-wanted" awaiting you, but do not forget to seek God's blessing on the millions of boys and girls in heathen lands who go on wanting they know not what, because they do not know the Glad Tidings of the Gospel which our Lord has brought.

Just one word more: there is going to be a Bumper Honours List this time, but some of you have only done four Bible Searchers—which means that if you miss this one you will also miss the Honours Certificate. So do not fall down at the last hurdle.

I was pleased to receive letters from : Ruth Laimbeer (so glad to hear what you tell me), Mary Lawrence, Paul Orchard, David Pook (an entry will be counted for you), Rhoda Warren, Janet Waddell, and Marjorie Whayman. Also, I would like to thank the following friends for their letters: Mr. J. Christie (so glad Streatham entry is picking up), Mr. J. W. Christie, Pastor G. E. Gould, Mr. H. W. Harmer, Miss W. Jordan, Miss Mary Preston, Miss Joyce Sawyer, Miss Ethel Skull, Mr. Robert Stevens, Mr. W. H. Trowbridge, and Pastor A. W. Whayman—thank you each and all.

With every good wish for the coming season, from

UNCLE PETER.

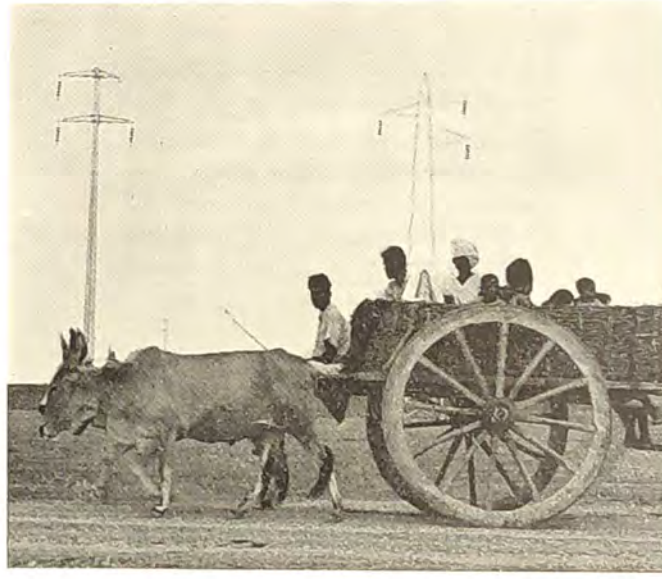
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THINGS NEW AND OLD

THE 96TH ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

1957

THINGS NEW AND OLD



1957

"Jesus saith unto them,
Have ye understood all these things?

Then saith He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure

THINGS NEW AND OLD"

MATTHEW 13.51, 52.



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Namakkal

Mr. and Mrs. H. A. Huckett
Mr. P. A. Grist

Sendamangalam

Miss L. S. Hazel
Miss M. M. Cook

Kolli Hills

Miss N. Hawes
Miss O. Knight

Morupatti

Mr. and Mrs. G. F. Champion

Kovilpatti

Mr. and Mrs. H. J. Appleby

Paniadipatti

Miss M. E. Harris
Miss E. Flory

Kotagiri

Mr. D. A. Thrower

Batu-Anam—Malaya

Mr. and Mrs. E. Orchard

On Furlough in England

Mr. and Mrs. J. R. Field
Mr. and Mrs. W. H. Kuhrt
Dr. R. M. Harris
Mrs. D. A. Thrower

In Training

Mr. D. J. Moon (S.B.B.I.)
Miss M. Garrard (M.S.M.)

I
SECRETARIES' REPORTS

1
THE GENERAL SECRETARY

THE old and the new are always intermingled in the witness and work of the Christian Church, and this is particularly so on the Mission Field. Healthy life requires this combination, and it is with praise to God that we can righly use this theme as descriptive of the Strict Baptist Mission at the present time.

Each year brings to us a fresh sense of gratitude to the Lord for all His gracious help and blessing, and as we now present this 96th Annual Report of the work of the Mission we do so with " wonder, love and praise."

" O give thanks unto the Lord; for He is good."

These are days of concern and challenge for the Lord's people in every land, and it is a sacred privilege, as well as a grave responsibility, to be allowed to serve Him at such a time as this. In every country, and especially in the East, new situations are constantly arising. Change is everywhere manifest. Old things are passing away, and the popular craze is for something new. In the resulting confusion of values it is essential that we should seek to hold to those things of truth and religion which are of unchanging and permanent worth. At the same time we need a readiness and ability to meet the demands of the new day in which we have to live and work. The Lord Himself clearly indicated that this age, disrupted by sin, would be one of change and unrest, but He also revealed that throughout it all the Gospel was to be proclaimed as the only message of hope, and that amidst all that was transitory His Word would never pass away.

It is in the remembrance of these things that we find comfort and courage to continue prayerfully our work for the Lord and for the extension of His Kingdom in these dark and perilous times. Treasures both old and new are ours, and in Christ Jesus we have not only personal enrichment but also adequate resources to meet all that is called for in Christian service. Another year added to the long story of our Mission testifies to this, and with our Mission-

aries in India and Malaya and those home on furlough we can rejoice together and sing praises to our God.

There is a sense in which India is a new country to-day. Ten years of independence have brought many changes. A new constitution and bold plans for the welfare of the people and the country have produced certain gratifying results. We are thankful for all advancement that has come about, and we share the hopes of India's leaders and people that there may be days of real prosperity in their land. The old evils, however, remain. Sin and selfishness cannot be excluded by five-year-plans, nor can Satan be bound by national hopes and legislation. Even the religions of the land are appearing in fresh forms of moral improvement and national pride, but the old bondage of ignorance and fear is still there. As in the past, our mission is to bring liberty to the captives in the new, " free " India of to-day.

It is not surprising that new methods of work have had to be adopted in India, and we are thankful that as a Mission the Lord clearly led us some years ago to formulate a policy to meet the present situation. That policy was not just one of convenience or necessity, but it had behind it the teaching of the New Testament and the desire for the highest welfare of the Indian Churches and the development of indigenous witness and work. We are now beginning to see the results of the implementation of that policy, and in reading the accounts given by our Missionaries in this Report friends will appreciate how much has been accomplished during the past year. The enemy, however, is not limited or troubled by our human terms of new and old, and we earnestly solicit the continued prayers of all helpers for the Indian Churches and those being raised up by the Lord for positions of responsibility and leadership. There are very real dangers, but the Lord is able to preserve and to direct and help our Indian brothers and sisters as they join together in the great tasks confronting them to-day in their own land.

In vacating the Madras area and leaving the work there to our Indian Churches and in treating the Kolli Hills in a similar way, so far as a resident male Missionary is concerned, we have been able to commence work in places where previously little has been done. Mr. and Mrs. G. F. Champion, after their furlough here, returned to take up work in and around Morupatti. This is a very

needy area in the Salem District, and already the Lord's confirming blessing has been manifested in connection with this new project. It is further planned that when Mr. and Mrs. J. R. Field return to India early next year they shall seek to open up new work in the Tinnevelly Field, being stationed in or near Seithur, which is situated about 50 miles by road from Kovilpatti on the western side.

Another new feature of our work in India has been our undertaking responsibility for broadcasts in Tamil in connection with the Far East Broadcasting Company operating from Manila. This is an entirely Christian concern, and we have been able to make the necessary funds available for this important development. Some recordings for transmission have already been made, and reports concerning these are very encouraging. New and vast possibilities open up in this way, and we shall value the prayers of friends for blessing on the actual broadcasts and any follow-up correspondence that may result.

Tamil literature production is no new thing with us, but we are very pleased that the year has seen real increase in this work and ever widening demand for our publications both in India and far beyond. New and wonderful opportunities are before us as the growing literacy of the people gives rise to an intense hunger for something to read. We have God's Word for them, and also many publications that, with the Holy Spirit's blessing, will help them to understand the Best of all books.

All friends will turn with deep interest to the section of this Report dealing with the new work in Malaya. The Lord has indeed greatly helped Mr. and Mrs. Orchard in their labours there during this significant year in which Malaya has attained independence as a sovereign state. We believe that the cause of the King of kings has been advanced among the Tamils in the towns and in the many rubber estates regularly visited, and we praise God for His help and blessing during the first year of work. Our work there, however, will not become easier. In fact, we must constantly look to the Lord for His direction, provision and blessing in this land where things new and old are so apparent.

Here in the homeland we have had real cause for thankfulness and encouragement in the sustained interest shown in our work and in the very generous giving of our many friends, by means of

which all financial needs have been met. We deeply value the faithful work of our President and also that of our Treasurer, and we sincerely thank them and all members of Council for the way in which they have given of their services throughout another year. Our Council meetings are certainly times of happy and helpful fellowship, and the secret is, I believe, in the fact that each meeting is preceded by the Council Prayer Meeting. Here we have found true union in desire and purpose and have been made aware of the Presence of the Holy Spirit, whose aid is assured to those who prayerfully seek it.

As a Council we have lost a loving and valued member through the Home-call, at the beginning of August, of Pastor S. G. Purkiss of Richmond. Our friend will be greatly missed by us all, and we shall remember him as one always ready to help the Mission in every possible way.

In concluding this introductory part of our Annual Report, may I draw attention to the need for more Missionaries. Our staff has never been numerically stronger, and during the year Mr. P. Grist and Miss M. Cook have settled in India and commenced to grapple with the Tamil language. Mr. D. J. Moon has also been accepted as a prospective Missionary and is now studying in our Bible Institute. More men and women, however, are needed, together with the means to make possible their work abroad.

There is still very much that can be done in India by the right kind of Missionary—the God-sent man or woman who is ready to be a fellow-labourer with our Indian friends and the true servant of Jesus Christ. Large areas there are still unevangelised and specialised tasks in connection with Bible-teaching, literature and radio work call for Missionaries from abroad. Then we have to remember that we are just at the beginning of our work in Malaya, and what can be done there is humanly governed by the number of those who can labour for the Lord in that needy field. We, therefore, appeal to all friends ever to keep in mind the words of the Lord Himself:—

> "The harvest truly is plenteous, but
> the labourers are few;
> Pray ye therefore the Lord of the
> harvest, that He will send forth
> labourers into His harvest."

2

THE HONORARY L.Z.A. SECRETARY

"THE Lord reigneth." This is the truth of Scripture and of history, and we do well to remember these words as we review the work of another year amongst the women and girls of South India. Changes are coming very rapidly, not only in our Mission but also for the whole population in that vast country, but amid all the changes that are taking place at the present time we can see that God is working His purpose out, and He has complete control. The work during the past year has been encouraging, and we praise God that many of our sisters in India have been brought to the Saviour and have confessed Him in baptism.

Miss M. E. Harris, who was home on furlough last year, returned to India in January to take up her work again in the Tinnevelly area. Her deputation work here was much appreciated and the vivid descriptions she was able to give of the work being carried on will long remain in our minds. We are all pleased that Dr. R. M. Harris is now home on furlough. She was welcomed here in May, after breaking her journey for a short stay in South Africa, and she is now coming to the end of her deputation meetings in the home Churches. One never tires of hearing of how the Lord is using His servants, and the medical work has its special appeal. May God richly bless our sister and prepare her for her return to the work on the Kolli Hills at the commencement of next year.

We are exhorted to make our requests known unto God, and we can thankfully say that prayer continues to be a vital part of our L.Z.A. work. Many are joining in daily prayer through the Prayer Union and special prayer meetings are frequently held in the churches. Our Quarterly District prayer meetings have also been arranged, and at these many ladies have gathered together and fellowship has been enjoyed. May we look for and see the Lord's gracious answers to our prayers in the blessing of many precious souls.

More than two years ago, we put into operation in the Salem and Tinnevelly areas our new policy concerning Biblewomen. We prayed very much about this, and in the light of recent letters we can say that things have developed encouragingly, Some of our Biblewomen have retired, but we are glad to report that the work

is still being carried on not only by Biblewomen but also by voluntary helpers from some of the churches.

The School at Sendamangalam has celebrated its Jubilee this year, and we rejoice in the continuance of its good work, together with that of the Girls' Hostel.

Miss M. Cook sailed for India last November and is now progressing with her Tamil studies. We wish her success in her first examination. Whilst thinking of our younger friends, we do not forget those who have served so faithfully for many years and to whom we owe so much in the L.Z.A. We remember Mrs. Silvester in her weakness and need and those who minister to her at home. Mrs. O. Morling has also been ill, but we are thankful she is being restored and we prayerfully trust that she will soon be very much better.

In our organisation and work here at home we have much cause for praise to God. Our financial needs have been met, and we were able to make a special Jubilee gift of refrigerators for each of the mission bungalows in India. Happy and successful gatherings in London in September 1956 marked the Jubilee of the L.Z.A. work, and we would commend to friends the book specially written for the occasion, " The Message of Jubilee." This is the history of the Ladies' Zenana Auxiliary, and copies are still available.

We heartily thank all Branch Secretaries, and others who have helped, for their service and loyal co-operation during another year. So much depends upon those who help us in the local churches and meetings. Our President, Financial Secretary and Committee members have been greatly helped during another year, and we thank them all for their untiring efforts. We have had problems to face, but God has graciously given His help and guidance in our Committee Meetings as we have gathered together each month.

Our deep desire is to see more Missionaries raised up for the work abroad. The door into India is still open and the opportunities there are very great. Many thousands have never heard of the Saviour and hundreds of villages have never been reached. Please pray that other young friends may hear the Lord's call to full-time service in India.

" *Give unto the Lord, O ye kindreds of the people,*
give unto the Lord glory and strength.
Give unto the Lord the glory due unto His name."

INDIA

II

THE MADRAS CHURCHES

IN the early days of January 1957 history was made when, as a Mission, we completed our withdrawal from the sixty-year-old work of the Madras Field. Events throughout many years had gradually been preparing for such a consummation although the final break inevitably came as a shock to the churches, to the Missionaries and to not a few onlookers. Mr. Thrower who laboured so long and so successfully for the development and strengthening of the city churches had repeatedly warned them that, sooner or later, we should probably leave them for work in other areas. That time has now come and irrevocable steps have been taken including the sale of the mission residence in Kilpauk which was for so long not only the centre of all our work in the Madras Field but a very convenient and always hospitable guest house for up-country Missionaries.

Missions sometimes withdraw from places because their work has proved a failure or because they lack resources either of personnel or money for its continuance. It cannot be too strongly emphasised that our withdrawal from Madras is for neither of these reasons, although it must be admitted that we have been grateful to have our Madras Missionary staff available for work elsewhere. The withdrawal took place because, up to a point at least, our work had proved successful and our mission was accomplished.

Withdrawal does not mean abandonment. We still help in the support of the four full-time ministers, although on a diminishing scale that will cease entirely in a few years. At last Conference the following arrangements were made to provide for the preservation of a helpful link with the nine Madras churches. Mr. Thrower was appointed to act as our official liaison, which duty involves him in a certain amount of book-keeping, monthly payments and correspondence. Conference also resolved to send to all the members of our Madras churches a fraternal letter assuring them of our continued love and concern for their well-being. This letter was

drawn up by a number of the Missionaries and then printed as an inset to each copy of our monthly Tamil magazine going to the Madras churches. The letter was sent on behalf of the Conference over the signature of its Chairman. It promised them favourable terms for the supply of our literature and undertook that any of our Missionaries would gladly visit them from time to time, as and when the churches might see fit to invite them, for any form of special ministry. Such visits will not normally involve the churches in expenses for the travel and entertainment of the Missionary visitor. The letter explained the reasons for our withdrawal and earnestly sought their prayer for the more backward and unevangelised areas to which we now propose to give our time and strength.

Below will be found brief reports of contacts that some of our Missionaries have had since January with the Madras churches. On the whole those reports give a by no means unfavourable picture. The four full-time ministers continue their ministry in connection with the churches at Kilpauk, Tiruvakkadu, Ayanapuram and Mannur. It is to be feared that some of them still labour in the midst of many difficulties. Mr. L. D. Benjamin of Concordance fame has retired from service and has moved to another part of the country so that the Kilpauk church has been deprived of his steady and helpful influence.

REPORT BY MR. D. A. THROWER.

Since the withdrawal of Missionaries from our Madras Field it has fallen to our lot to keep in touch with the congregations in that area. We much appreciate this privilege, which has given us renewed contacts with friends of former years.

The pastors and church secretaries write, for the most part, happily about the way the Lord is blessing and leading them and their people in life and witness for Him. Several churches report the continuance of youth meetings and women's fellowships. All the Sunday Schools appear to be well maintained. The Lord's Day ministry and week-evening services, or prayer gatherings, have also been regularly conducted. Four of the nine churches report additions by baptism during the year.

We are happy to be able to report the following visits to our Madras friends: In March of this year Mr. and Mrs. W. H. Kuhrt

spent nearly three weeks in the City on their way to Bombay en route to England for furlough. A number of services were held in various parts of the Field, and these were much appreciated by our Indian friends. During the month of May Mr. S. Ratnam of our Namakkal church conducted special meetings and exercised a helpful ministry at Tiruvakkadu (near Poonamallee) at the request of the church there. It is our hope that we shall ourselves be able to spend a few days among our Madras friends during October next.

REPORT BY MR. G. F. CHAMPION.

When in Madras we spent some hours with Pastor Devanesam in connection with some translation work that he is doing, and he was kind enough to ask me to preach on Sunday morning at Kilpauk, which I did. We were pleasantly surprised at the size of the congregation, and from our talk with the Pastor, it seems that the Lord is giving him much blessing in his ministry, and we came away very much encouraged with the Church.

REPORT BY MR. W. H. KUHRT.

We were never more sure of God's gracious over-ruling than when delays, that would ordinarily speaking have been vexatious, made it possible for Mrs. Kuhrt and me to spend nearly three weeks in Madras ministering to the churches that had been so recently bereft of their resident missionary. Our first duty was to conduct a series of four Bible Readings for the Kilpauk church. These gatherings occupied one Sunday and the evenings of the following Monday and Tuesday. The attendance and response were most gratifying. One could have wished for a larger attendance of representatives from our other churches but that was the only disappointment. The deacons of the church entertained us to a lavish meal later in the week. During these days I was privileged to spend an hour with the second son of Pastor Devanesam and to hear a little of his work for the Master. He is away from home working on the Railway, but his testimony is clear and his growth in spiritual things most evident. On the second Sunday we visited Tiruvakkadu taking Poonamallee on our way. We had a very helpful though rather small service in the village where Pastor Daniel carries on his work and were able to help and encourage him a little. In the evening we visited Kolathur (a village con-



SENDAMANGALAM GIRLS
RECORDING FOR
TAMIL BROADCASTS

Below:

AN ILLUSTRATED ADDRESS
FOR SOME OF THE
SENDAMANGALAM GIRLS





Waiting to Go In on the Kolli Hills

Sunday School Class at Gemas



gregation connected with the Ayanapuram church) and although we had not gone there with any idea of having a service we were asked to conduct one to which ten men and seven women came.

All the schools appear to be carrying on satisfactorily, and in the course of our stay we visited those at Sembiam and at Konnur and had prayer with the teachers and managers. We were thankful to note that the Konnur manager once again has an all-Christian staff and that the Sembiam school is in the hands of most satisfactory teachers. Our last evening in Madras was spent at a Parents' Meeting in connection with the Sembiam school, where a large crowd assembled to witness a cleverly arranged programme of recitations and songs. We were able to preach the Gospel for a few minutes towards the end of the programme. The managers of the Chintadripet School, Mr. and Mrs. P. Paulraj, who are helpful members of the Kilpauk Church, added to their many personal kindnesses to us over the years by entertaining us to dinner in their home, by seeing us off when we left for Bombay and by supplying us with food for our journey.

Our third Sunday in Madras was spent at Vepery in the morning and at Koyambedu in the evening. The good friends in the latter place insisted on our having our night meal with them before going home. On a week-day evening we accompanied Mr. Aaron to Ambattur and preached in the street to a large village crowd many of whom were members of his church at Mannur.

Apart from these public arrangements every Pastor and a number of other people too sought me out for consultation and prayer. It would be easy, of course, to pick out dangers and difficulties but, on the whole, we came away from Madras City with hearts that were considerably comforted by all that we had seen and shared in. With the exception of Poonamallee, our contacts with every Church and group had been distinctly helpful.

III

THE NEW WORK AT MORUPATTI

MR. AND MRS. G. F. CHAMPION

BEFORE we left for furlough in England in the spring of 1956, Conference recommended that when we returned to India we settle in some part of the Salem District which had not been evangelised to bring the Gospel message to the people there. From the time of that Conference until we actually settled in Morupatti we made the matter of our location a subject of constant prayer, knowing as we do that only God is cognizant of where His people are, and that unless we are led by Him we could easily spend much time, even years, in fruitless effort. We have already written in the " Mission Herald " the story of how we were led to come to this place, and we are most thankful to all of you who prayed that we might be guided to the area where God desired us to do evangelistic work.

Our village is about four miles from the Kolli Hills at their south-eastern extremity, and we are about 25 miles from Namakkal and Sendamangalam by road. Our village lies at the southern entrance to the valley which separates the Kolli Hills from the Pachais (a similar though smaller range of hills), and this valley, about 15 miles long, contains several villages and small towns which have rarely been visited by Gospel preachers. In other directions there are scores of villages and one or two fairly large towns which we should visit.

Our house is in one of four villages which virtually touch each other and make up a whole. There are two hundred houses or so in each of three of the villages of which ours is one, but we are told that there are over 1,000 houses in the main village where are the bazaars and the vendors who sell from the pavements and verandahs. Within a two-mile radius there are several other groups of cottages owned by people of various castes, while a mile away to the east is an imposing village whose collection of old temples seems to suggest that it may have been an important place of Hindu worship in the past.



Rented Indian
House in
Morupatti



Sunday School
Children at
Morupatti



Back of
The House
at Morupatti

Throughout south India the nature of Government service results in teachers, Revenue Department officers and clerks, policemen and others being moved round the countryside, spending a year or two in one village or town after another, having roots nowhere, and looking forward to the time when they can retire and go to the place where they were born, or where their relatives live. Christians in these services are, of course, affected like others, and one can often come across one Christian family, or perhaps two, in a town or village which is otherwise entirely Hindu. There are a few such families in the villages round us. We are glad to see them and visit them, but all the time at the back of our minds is the thought that one day we shall go to call on them and find that they have been transferred many miles away. This has happened already. A Christian teacher and his wife had been working in the high school here for more than ten years. They were genuinely pleased when we settled here, and some member of the family came to see us almost every day. A few days after the summer holidays, however, they were transferred and are now about 50 miles away.

Apart from these " birds of passage " we have come across no Protestant Christians in these parts, and the nearest such that we know of are 12 miles distant from us by road. These are our members in Pavitram. There are a few, we hear, in a town 15 miles off, but otherwise we do not know of any others nearer than approximately 20 miles away. We have asked many people if there are believers in Christ in the villages, but we have heard of none. So this area presents us with an extensive sphere of labour with limitless scope for work.

We always keep before us that the aim of all our endeavours is the salvation of souls and the founding of Strict Baptist Churches. If these objectives are not attained, then our work will have been a failure. All the means we employ must keep the aim in view.

From the commencement of our stay here we have held a service on Sunday morning and a Sunday School in the afternoon. Attendances have varied considerably. The Christian family that has moved away sometimes supplied six or seven members to the congregation. Yesterday, Mrs. Champion was the only lady present, though there were one or two girls. Sometimes a few villagers look in at the doorway, and we have frequently had an odd Hindu man at the service, apparently interested in the way

we worship. The Sunday School attendance has ranged from seven or eight to forty or so, according to whether the village has any counter-attraction on or not. The text cards which we give are much sought after at the Sunday School.

Mrs. Champion's medical work, mostly among women and girls, could be almost indefinitely increased if we thought it wise. There is a doctor three miles in one direction and another fifteen miles in the opposite direction, but the people come to us from the village and from the villages around, particularly those near the Kolli Hills, asking for medical treatment. Malaria is common, and we are often asked for malarial treatment. We also get the usual chronic cases such as the man with paralysis who came this morning. His illness is of ten or fifteen years standing and he went to the chief hospital in the State ten years ago and was not helped, and he wonders if we can do him any good.

We are also distributing literature and trying to get into touch with people in this way. At the markets we have sold to a number of Kolli Hills men who have studied in our schools in days gone by. We have attended festivals to sell Christian literature to the devotees.

We are only just beginning our work here, and we would continue to ask you to pray that we may be endued with power from on high to accomplish the Lord's purpose for us.



IV

THE NAMAKKAL AND SENDAMANGALAM FIELDS

MR. AND MRS. H. A. HUCKETT

"*No man putteth new wine into old wine-skins; else the new wine will burst the skins . . . But new wine must be put into fresh wine-skins.*"
Luke 5.37-38 (R.V.).

DR. CAMPBELL MORGAN says: "Let us carefully observe one or two very simple things, often lost sight of, when studying this passage. First, wine after fermentation, when it is completely fermented, can be put into any bottles, old or new, and it will not burst them. Secondly, wine in process of fermentation, that is that which is intended to become fermented, would burst any bottles, old or new, in the process. Wine, unfermented can only be kept in new bottles. If we put the unfermented wine into the old, where the fermented has been, it will be infected by the old, and will burst them."

In this parable Christ was referring to the explosive nature of the Gospel and the impossibility of trying to confine the new wine of His teaching in the old wineskins of Judaism. The pure unfermented wine of the Gospel could only be contained in new bottles, untainted by the traditional ideas and formal religion of the Pharisees. The same is true of the Gospel in India today. If it is to have free course and come to its fullest fruition in the salvation of souls and the growth of healthy indigenous churches, Mission-sponsored activities must give place to a church-centred programme of evangelism and Bible teaching in which Indian brethren have a leading part. The Mission mould which has served a useful purpose must now be replaced by a free and spontaneous development of Christian virtues and activities rooted in the soil of India. All of which has been said before and many times over. The problem is doing it.

Missionaries today have to learn the art of inspiration without leadership, discipline without domination, guidance without control, partnership without pauperisation. This is the pattern we have been trying to follow in the Namakkal and Sendamangalam Fields during the past year. In this area, we still have some of the old wine-skins, and for a time these are being used side by side with the new containers. But our aim is to encourage voluntary work and witness more and more, and to depend less and less on Mission paid workers.

CHURCHES.

Organised groups of believers worship regularly in the following places:—Namakkal, Sendamangalam, Thuthikulam, Kakkaveri, Rasipur, Pottanam, Elur, Nattarmangalam, Irukkur, Mavurutti, Selur, Sirunellikoil, Sollipalayam, Vadakarai-attur, Mohanur, Pottireddipatti, Erumaipatti, Karaikurichi-puthur, Velur and Puthupalaiyam.

At this stage it would not be possible to maintain regular services in all these centres without the help of some Mission preachers. The missionary preaches almost every Sunday in one or other of these places. We also try to visit some of them in the week as opportunity affords. The church at RASIPUR has purchased a plot of land in a new housing area, and is hoping soon to have its own chapel.

The NAMAKKAL and SENDAMANGALAM Churches are now helping to support the local Biblewomen, but neither church has shown any marked inclination up till now to look for a pastor. At a recent prayer meeting in Namakkal it was refreshing to hear an Indian brother mention the need and ask for specific prayer about it. Congregations have increased at Sendamangalam due to Christian officials being stationed there, and last November a visit from an Indian Singing Evangelist drew large crowds for three nights. He also had three nights at Namakkal. The Youth Group at Sendamangalam has done some open-air work in near-by villages, and also helped in the Car Festival at Namakkal and in evangelistic work at Mohanur. The breach between church and Mission at KAKKAVERI was healed on New Year's Day, and Brother S. U. William has been ministering there as before. A real spiritual awakening is the pre-eminent need.

The bright promise of last year at Selur has been dimmed by gambling and drinking on the part of some of the church members. Here true repentance is the key to restoration and revival. A new start has been made at Mohanur, where years ago we had a worker, and four families meet for prayer and praise in a rented house on the main road each Sunday. The Namakkal Gospel Society makes a small monthly grant to this work. A movement of the Spirit is going on in some Hindu hearts in this town.

It is sad to have to report that we have had no baptisms anywhere in these two fields during the past twelve months. Five persons have applied to the Namakkal Church, and it is hoped that eventually they will reach the baptismal pool.

EVANGELISM.

In addition to the efforts of missionaries and Mission workers, we are happy to report that the Sendamangalam Gospel Society held an evangelistic camp at Munchavadi last January. Twenty-two took part, and sixteen villages were reached with the Gospel. We also shewed lantern pictures of the Life of Christ on the wall of the police station at Puthuchattiram, and proclaimed the Good News to a large crowd of people there.

Six hundred students and a staff of 23 teachers at the Government Secondary and Training School in Namakkal listened with rapt attention to the Christmas Story, when we shewed a film-strip there last December. The Namakkal Gospel Society, aided by a group of volunteers from Vadakarai-attur Church sold over Rs.34/- worth of Gospels and other booklets at the Adi 18 Festival on August 2nd.

Since the beginning of the year we have sold 4,676 items from the Namakkal Van, 1181 of this total being Gospels. At one place we were asked to autograph each Gospel purchased. Mission Colporteurs and preachers have sold 20 Bibles, 39 New Testaments, 1718 Gospels, 1651 Scripture Portions and 642 other books. A small book shop has been started at Mohanur. The demand for Christian literature seems to be as great as ever. Let us sow beside all waters while we have the opportunity.

YOUTH WORK.

We have 63 boys in our Boys' Hostel at Namakkal. Forty-four come from Hindu homes, sixteen are nominally Christian, and

three are Roman Catholics. Every morning and evening these lads read the Bible and have prayer conducted by the Warden. They also have a Sunday School each week. We were asked to speak at a Children's Rally at Pottanam last November, and it was a joy to see so many children present and to hear them repeat portions of Scripture taught to them by their teachers. Sunday Schools are conducted in 19 centres, and the Sendamangalam Youth Group meets regularly for devotional meetings and evangelistic witness.

GENERAL.

It has been a joy to welcome a new recruit into our home at Namakkal in the person of Mr. Philip Grist. He has helped us in selling books on a number of occasions, and has come on camp with us too.

We are grateful to all those in Britain who have sent us cards and magazines during the year, and also to our friends in Australia for their prayerful interest and support.

Above all, we render our tribute of praise and thanksgiving to our Covenant-keeping Jehovah for all His faithfulness and care throughout another year of service.

It is inevitable that to some in India the " new wine " is not so palatable as the old. Our Lord said: " No man having drunk old wine straightway desireth new; for he saith ' The old is better (or easy) '." But we believe that as the churches grow in spiritual power and usefulness, discerning minds will recognise the Divine leading in the changes which have taken place in the missionary enterprise that God has entrusted to us, and will say with the ruler of the feast at Cana, " Thou hast kept the best wine until now."

2

" *Be still and know that I am God* "

P. A. GRIST

IT isn't easy is it? In this mechanical age of increased speed, when even life itself races at a higher tempo, it is far more difficult—or at least seems so—to realise to the full the truth of these words. Yet, if we take not heed to them, what a lot we miss. The very

words breathe an air of peace and tranquillity. The world at large is in a chaotic state, and even the most worldly man must admit this. The affairs of the nations have become out of hand. Man's sin leads to the utter folly of his ridiculous philosophies, and this is the root of the trouble. But to the believer—" be still " and realise that a Sovereign Jehovah holds all things beneath His control. The word confusion, so common in life today, does not appear in the heavenly vocabulary. God is working His purposes out and with Him there is no confusion. Indeed, he is the Author of peace and all is perfectly clear.

Life in India moves along in a more leisurely manner and when I first arrived here from the homeland this was most noticeable. The bullocks pulling their heavy loads have not caught the speed fever. How often we see the driver of a bullock cart peacefully sleeping on his load, quite oblivious to all around. It is a good thing that some bulls have a bit of road sense!

Life may move at a slower speed, but I have discovered that it is still of vital importance to stop frequently and quietly think. The terrors of superstition which overtake those given wholly to idolatory are beyond description. The dreadful sights of such things as devil dancing and devil worship are sad beyond compare. The devil is subtle and remains the crafty, untruthful being that he always has been from the day he was cast out of heaven. As I look around on all these things I find it very easy to become discouraged. One of the many lessons that the Lord has been teaching me during the past months is to " be still " and realise that He is the Victorious Lord over sin and hell. He is eventually going to bring to Himself a glorious Church without spot or blemish. Although at times it may appear that ours is the losing side, yet quiet meditation in the Scriptures reveals the wondrous fact that the battle is the Lord's.

The new era of my life in India and its unfamiliar customs seemed very strange for the first few months. At that time many impressions were vividly fixed in my mind. Needless to say, most of these first impressions are now quite ordinary. Since my arrival, the days and hours have been spent sweating—literally and metaphorically!—over the new language. The Lord has given strength and the grace of perseverance thus far. Success in the examination next December will be entirely due to the ability which he gives

and all praise therefore will be due to Him alone. Study has not proved an easy task, especially during the months of extreme heat. However, I firmly believe that the Lord has used this experience in His school of discipline.

As each Sabbath Day dawns, I breathe a sigh of relief. Although attending the House of Prayer means listening to services in Tamil, yet the saying is true " a change is as good as a rest." It is a joy to join with our Indian brethren and sisters in their worship and to have happy times of fellowship with them, quite often in their homes. One often yearns over the spiritual state of some Churches. The Holy Spirit alone can bring conviction and revival. More and more we are cast back on His almighty power to bring about times of refreshing from the presence of the Lord.

The Namakkal and Sendamangalam day of Prayer is continued each month. Such times of fellowship together around the Throne of grace are vitally necessary. As we come together, it is with a burdened desire for the working of the Spirit in the hearts of dead souls around us.

These continue to be days of great challenge. Our Master Himself said: " And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It would appear therefore, that the Lord will have his servants proclaiming the glorious news of salvation until the end of the age when He returns. These are not days for slacking off the work. While the day of grace is with us, we MUST work. May the missionary spirit of the New Testament completely captivate our souls. The need is as urgent as ever.

I conclude this report feeling thankful to God for all His abounding goodness and for your prayers. Eternity alone will reveal what has been accomplished through these prayers. Brethren and sisters in Christ continue to " pray for us " and together we shall rejoice as we behold the tokens of His grace.

" Praise ye the Lord. O give thanks unto the Lord; for He is good: for His mercy endureth for ever."

3

THE L.Z.A. WORK IN THE SENDAMANGALAM AND NAMAKKAL FIELDS

Miss L. S. Hazel

"*What Hath God Wrought*"?

IN looking back over the past months we have to praise God for His faithfulness and keeping power. Although tremendous strides have not been made, we have seen the Lord's blessing in our midst amongst the women and girls.

Apart from a remittance from Home (on an annually decreasing basis) the Girls' H.E. School is entirely out of our hands. Miss E. Samuel has shown her capabilities and keen spiritual desires for the growth and maintenance of this work in a remarkable way. The school is appreciated by the public, and parents are keen to send their children; they know that honest work is done by the staff and that they will get a good education. The ESLC results this year were 12/13. This year too marks our Jubilee and we are hoping to celebrate 50 years of God's goodness and blessing through this work. We are having great difficulty in getting girls into Teachers' training, especially those who come from Caste or Christian homes. Priority is given to Harijans and the backward classes. For this matter we ask your prayers.

In the Boarding home, although fees have been raised the number of girls has increased also. We have now on roll 55. Quite a number have come from Hindu homes and one feels the great opportunities and responsibilities which are ours. Two such girls have had a definite experience and are really making a stand for the Lord, one of these after much tempting and trial from the evil one. Matron still holds her class in the evenings after the tiny ones have gone to rest, for any who want to learn more about the Bible and the Christian way.

We have recently experienced an epidemic of 'flu, necessitating the closing of the schools, and in our Home some 12 or 13 girls sick at one time. In almost every house there is someone attacked and often the whole house-hold laid aside.

The Bible-women are still on an annually decreasing scale of allowance from the Mission. One of our Bible-women, Devabarkiam, is being partly supported from the Sendamangalam Church and she periodically gives a report of her work to them. Mary is still with us and doing a faithful work. There seems to be a movement in Rasipuram, where Padma and Muthukan, believers, are making a brave stand in spite of testings. They have not yet taken the step of baptism, but regularly attend the services and send their children to Sunday school. I heard recently of a woman, whom Bible-woman Padmammal visited in the early days of her arrival in Rasipuram, who not only has sent two boys to Namakkal Hostel, but is asking for definite Christian teaching to be given to her.

Dyriabai has come to live this way, she was out with me the other day and I was very impressed when sitting in her daughter Sita's home, to hear how earnestly she was telling the Good News and giving the clear warning to those who neglect God's gift of Salvation.

We have had wonderful opportunities of selling literature at festivals and amongst school students from the mobile book shop and distributing thousands of tract-leaflets from the van on our various tours. There is a keenness for reading matter but it must be good value, attractive, and cheap.

The Youth Group in Sendamangalam have on several occasions been on evangelistic tours, and with the aid of Gramophone, Audio visual aids and literature, this team has been well received. On one occasion when there was school leave we had the privilege of camping with the Group for 2 or 3 days living as one family and sharing in the evangelising of some 15 to 16 villages. We want to see more of this voluntary service and ask you to pray that our young people may have the vision and hear the call to this necessary and worth-while work for their Master.

The nine Sunday schools conducted by our ladies are still flourishing. The children regularly receive Tamil-text post cards, and these are much appreciated by them.

The five Bible-women at Namakkal are also continuing their witness amongst the Hindu and Christian women. I have not been able to visit much with them but made a special effort just before the summer vacation to visit each woman personally when I paid her allowance. It gave me an opportunity of hearing their

difficulties and sharing in prayer with them. I have had the privilege on a few occasions of speaking to the children gathered in the Poet's house.

You have heard something of the steady progress of the work amongst the women and girls during the past months. We now press forward into the unknown future, being confident that the Lord is on our side. HE SHALL REIGN UNTIL ALL HIS ENEMIES ARE MADE HIS FOOTSTOOL. PRAY WITH US.

4

"*Behold I make all things new.*" Rev. 21.5.

Miss M. M. Cook

ONE morning, while travelling across the Indian Ocean in S.S. "Corfu," I woke with these words ringing in my ears, . . . "Behold, I make all things new." What did it mean? How could it be? I lay on my bunk and thought of the Homeland, the things, the places and the people I had known for years—the "old things," as it were. Then, as I looked rather apprehensively into the unknown future, the truth of these words dawned upon me, the Lord would indeed make "all things new."

But it meant something more to me than just this. The Lord was speaking these words as a promise to my heart that I would not soon forget. He was telling me that spiritually He would renew me, mentally He would equip me and physically He would sustain me in the days ahead.

In a few days time I landed on Indian soil and since then I have become more and more conscious of the fact that the Lord alone has the power to make "all things new." Who else can change the life of a man or woman and give a new life of joy and peace? Who else can renew the strength of the children of God so that day by day mountains become plains, easily conquered in His strength? And who but He can give the mental ability needed to learn a language such as Tamil?

"Behold, I make all things new." By leaving things entirely in His Hands I find these words ring true at every step.

V

THE KOLLI HILLS

I

Mr. and Mrs. J. R. Field

IT is cause for gratitude that a generous part of the prayerful thought and sympathetic interest of many friends of the Mission has always been focussed upon the needs, possibilities, and difficulties of the work of the Lord in the Kolli Hills. A consideration of the dangers, problems, and hopes inherent in the present situation constitutes a clear call for the continuance and increase of this much-appreciated and vital spiritual support.

The Impact of Government Schemes.

To start with, the year under review has been one of considerable general excitement of a political and social character. The beginning of the implementation of that part of the Government's present five year plan, which calls for the development of the natural resources of these very fertile Hills, has undoubtedly largely contributed to the atmosphere of unrest and upheaval. Visits from Officials and the commencement of some of the Government-planned projects have impinged in various ways upon the life and work of our Christian friends, and it is evident that the industrial development of the Hill tract, which constitutes the Kolli Hills Field of the Mission, has social implications which will increasingly affect and challenge the work and witness of the Church and Mission. In its present form, this social revolution calls for constant watchfulness and prayerful planning.

The Effect of Mission Policy.

For some time now the Christian community in the Kollis has found itself called upon to meet a series of changes and challenges. Most of these have come through the Mission and its representatives, and the past year has seen the implementation of further steps envisaged by the policy of the Mission, which calls for our fellow-Christians in India to take upon themselves an ever-increasing

burden of responsibility for the direction of their affairs and their own support. Considering that our friends in the Kollis are notoriously conservative and backward, it is remarkable that the changes effected have not been more opposed than has been the case. Some of our friends have found it difficult to understand the considerations of Scripture and of expediency which dictated these changes, and a few have reacted violently by withdrawing support from the church and declaring that they would return to caste. This has resulted in a slight reduction in the apparent strength of the community, but it has also seemed to produce a deepened sense of Christian responsibility in the remainder. Church members, especially, have shown an increased understanding of their duties and privileges in some respects.

THE LATEST MISSION MOVE.

In view of the progress made towards self-government and self-support on the part of Kolli Hills Christians, and in accord with Mission policy, it was decided that the general side of the work in the Hills should be left without the guidance of a Missionary, whilst two lady Missionaries continued to use the opportunities for evangelism presented by the Dispensary, which is still the only institution rendering medical aid in the Hills. This step was taken in the hope that the absence of a Missionary might encourage some of our more bashful church members to make ventures in service, and to give wider opportunity to the church as a whole to exercise its lately-assumed responsibilities in practical, albeit indigenous ways. We hope that our friends will also be led to rely more implicitly upon the Lord for guidance, and for the supply of providential needs.

A CHURCH FINDING ITS FEET.

We gladly recognise that there is a growing sense of stewardship amongst the church members, and already the Vazhavanthinadu church has taken full responsibility for pulpit ministry, the conduct of the ordinances, and secretarial and financial duties. Our Indian brethren also recognise that they have attained a certain amount of knowledge and proficiency, but they still claim that the permanent removal of the Missionary from their midst would be fatal. It is certainly true that there is room for improvement; the church is pastorless, and more interest could well be taken in the Sunday-

school and evangelistic work. On the other hand, there is cause for rejoicing in that some members have begun to be burdened with a sense of their responsibility to obey the Lord's command to preach the Gospel to every creature, and have voluntarily made courageous and sacrificial efforts in this connection.

THE ENEMY STILL ATTACKS.

The fight against the powers of darkness is none the less real when there are encouraging glimmers of light in some quarters. Our Indian Christian friends well know that any stand for Christ which they make is sure to meet with some kind of opposition from the enemy of souls. They therefore stand in a position of very real danger at the present time. If we fail to uphold them in prayer at this critical moment in their unfolding history shall we not be false friends to them, and, indeed, saboteurs of the work and witness of the line of missionaries who have sought the glory of God in the Hills?

2

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

MISS N. HAWES

COMINGS — GOINGS

TWO Words! and yet how aptly they describe the events surrounding our lives and the lives of many whom we have met, since we came here in February of this year.

DAILY PATIENTS.

Come! Come! These words are frequently used as a welcome as well as an appeal and blanket-swathed men and women—sitting on mats laid ready for them in the Dispensary—will often greet us in this manner. Sometimes, when we arrive, one or two people will rise quickly and describe their " Toothache " by one or two expressive actions or suggest that an injection would be the remedy needed for their particular illness. Others, more familiar with the usual routine, sit contentedly, knowing that before any treatment is given, a short time is given to worship and prayer.

We have been encouraged in this ministry by the continued help, given once a week, by one of the Church members.

The message has been listened to day by day with varying interest. An ejaculatory " Yes, Yes," a word of agreement spoken to one sitting nearby, or the loud tones of another as he repeats the message being given, word for word, shows that the Word of Life has been sown.

Out Cases.

Not all the time is spent in the Dispensary and at any time of the day we may be called to visit a sick person in his or her home. At such times, we have been able to have contact with the villagers in a more intimate way. If our visit has been during the evening hours, many people, freed from the day's duties, will gladly gather around and listen to the Good News of Salvation. Any who may be able to read, will readily receive literature and commence immediately to read it aloud to any who will listen.

In Patients.

There has been a steady flow of in-patients, some have walked in and others have been carried in by dholy. Some have been seriously ill, while others have stayed for minor operations. Many have returned home healed, but not all.

And so day by day they have come, come from many parts of the Hills, from villages far and from villages near. They have received medicine, they have heard of the Great Physician and returned, returned to their villages, to their homes, to their old habits—Empty, Unsatisfied, Unforgiven.

O Light of Life—Come Thou—and shine into their hearts.

3

Miss O. R. Knight

LAST year I wrote about the Namakkal area, where I continued working until January. There were opportunities to witness in the local hospital as well as in many homes, in the open air, and in the Teacher Training School Hostel, where a weekly Bible class is maintained by an Indian sister. These varied opportunities

were and are a challenge, and a reminder that we must continue to pray that the Lord will send more labourers.

Early this year I came to different responsibilities on the Kolli Hills, where I have been helping in the dispensary, and with the hostel girls. Facts about these girls are written in the hope that this knowledge will help you to share the responsibility of caring for them by praying with understanding.

Devakirubai is at Coonoor in the same home as Gnanathebum. The latter has difficulty in speaking clearly, but looks very happy and is learning to sew quite well. She is now 15 years old. Application has been made for Devakirubai to go for teacher training, but it is unlikely that a place will be available for her. If she does not go for training it is possible that she will be married next year.

The other girls are at school at Sendamangalam, and have come up to the hills for their holidays. Barkiam, a former hostel girl, has helped to look after them. Rajamonie and Rachel, now both 16 years old, are preparing to take the Government Examination in March 1958, at the end of their year in the eighth standard. We need to know the Lord's plan for their future. Leela is 12 years old, Inbum nearly 11, and Anbu a few months younger. Natchattiram (her name means " Star ") the youngest is in her tenth year. We expect that these younger girls will continue their schooling in the next few years, but we must be alert to perceive the Lord's will for them. Devakirubai and Rajamonie are both members of the church in Vazhavanthinadu. Rachel trusted the Lord as Saviour during special meetings in Sendamangalam last autumn. The other girls have not spoken of any such personal experience, and some of them cause anxiety by their behaviour. You may help them all by prayer.

The statistics referring to the Kolli Hills show that there have been two baptisms. These men have both joined the church, but others have fallen away, one family openly going back into Hinduism. So the number of church members is less than it was a year ago. The power of the enemy and the power of the Lord have been revealed. Our confidence is in the Lord to Whom is given all power. We pray that His victory may be manifest in the lives of his people here, and that many around shall find Him strong to deliver them from the enemy.

VI

THE TINNEVELLY FIELD

I

Mr. and Mrs. H. J. Appleby

TO have a long tradition behind a work need not be a bad thing; but neither is it necessarily a good thing; tradition can inspire, or it can kill a work. One cannot be long in this great field without being aware of the fact of a long tradition stretching back across the years from the work as it is now. Leaving aside the reputed visit to South India of the apostle Thomas, it still remains that before Carey had reached this land, there were missionaries here in Tinnevelly. Two hundred and fifty years ago the Tamil tongue was being used by brave men from the West, to carry the gospel of God to men. If we confine ourselves to the work which we call " ours " even then there is no difficulty in tracing continuity of Christian witness from some of our congregations today, to their predecessors one hundred and more years ago. There is a long tradition behind the work of today.

Just about a hundred years ago there was a great moving of the Spirit of God in this area. Notable servants of God were raised up whose ministry was wonderfully rich in revival experience; congregations flocked to hear the word preached in many places; there was conviction of sin among Christians, conversion of Hindus, and a fellowship of believers which manifested itself in openness, love, and indeed all the marks which we know to follow true reviving. Schools were started, chapels built, a printing press was obtained and began publishing tracts, and a number of ministering brethren were supported—and all independent of Missions from the West to finance or direct the work. Some of our congregations seem to have begun in those great days, or grown out from them. We can sing from our hymn-book lyrics that were composed in those days. And there is in our possession an old Tamil manuscript which contains a series of sermons on baptism and communion preached by a man God used greatly in that revival. There is a glowing tradition behind the work of today.

You will hardly need me to remind you of the history of our own Mission's efforts in this field. No other area of our work has had so many workers, or seen such devoted and great labours of truly consecrated missionaries. No other area has been under our influence for so long a time. No other area has so many congregations or so many schools. No other area has such a tradition as is behind the work here today.

If you have come with me thus far, and felt any force in the paragraphs above, you will be as ready as were we to examine the field today, when we moved here from Madras in January of this year. You will be conscious that in a very real sense you are treading on holy ground; you will be strangely aware, as was the writer of Hebrews, of the cloud of witnesses that have gone before, and who gather now to watch as the tremendous contest of the Gospel goes on.

Writing in his " Pioneering on the Cauvery," Mr. D. Morling penned these fine words; " The secretary of a well-known Mission, in bidding adieu to a young missionary setting out for India, said, ' Render yourself unnecessary as soon as possible.' God has entrusted to us the work of erecting a mighty and noble structure; but that building is the native Church, not the Mission. Our Mission organisation is merely the scaffolding to the walls, the temporary wooden centre to the arch. When the fabric has been completed, all the poles and the boards must be removed to reveal the glorious edifice standing in its own strength and beauty."

In the last months of last year it was our privilege to be busy taking down almost the last pieces of the scaffolding of the work in Madras and bringing to a close the long years of missionary residence in that field. The Hindustan Bible Institute now occupies the compound and bungalow which for long has been widely known as S.B.M. And early this year, after a great deal of packing of furniture and dispatching of lorries, we travelled south nearly four hundred miles, to reach Kovilpatti. Here it was our joy to share for a while the home of Mr. and Mrs. Kuhrt as they introduced us to the field, and outlined to us the plan, already begun, to remove " all the poles and the boards, the scaffolding from the walls " in order to reveal the building behind.

From the meeting of Conference in 1956 there came the unanimous resolution that the Tinnevelly missionary should do his best

to secure the transfer of all the schools to local Christian management as soon as possible. Thus began the first part of the plan for "rendering ourselves unnecessary as soon as possible."

During that year five associations were formed, for the purpose of managing the 24 or so schools until now run by the Mission. These associations, officially and legally registered, are now entirely responsible for the running of the schools, although still using the Mission properties in which they have been conducted. The mission pay roll has shrunk from 70 names to 10. The staff of preachers was reduced; only three remain; and it will not be long before they reach the age to retire. This was the point at which Mr. and Mrs. Kuhrt introduced us to the field. So we come to examine in detail the work that has so much history behind it and which now is beginning to stand revealed, as the scaffolding goes.

According to the figures given in the Table of Statistics, there are 50 churches in this area. Their membership-size is indicated best by the table below:—

From	3 to 20 members	26 churches
	21 to 50 „ ..	21 „
Over	50 members	3 „

In a few other places there are isolated families that from time to time are contacted, but these may hardly be dignified with the title of a church. Most of these churches have one or more deacons, but none has its own pastor. In most places the ministry continues to be the service of the teacher of the school in that village; it was so at the time when the teachers were in the employ of the Mission and in most cases this work has continued voluntarily, even though we no longer control these brethren in any way. But these teachers cannot be truly thought of as the pastors of the churches concerned since they cannot be said to have come at the call of the church, nor do they conduct church ordinances other than preaching. Moreover should they be transferred to another school, in another village, it is obviously their daily employment rather than any specific ministerial call that settles the place of their ministry. Regular Sunday services seem to have ceased in 8 of the above 50 churches since it is not regularly conducted by a teacher. In at least 4 of these cases there seem to be capable persons

among the membership who could lead church worship and there seems no real reason for the lack of regular services other than apathetic dependence on the Mission to " send them someone " to lead their worship.

The figure of 1,130 members given as the total membership of the churches this year is somewhat of a decrease on previous years. There has been some revision of church rolls; in one church for example it has been suddenly discovered that 10 names on the roll were names of members of the Church Glorious, no longer of the Church Militant. What is perhaps more disturbing is the fact that on a recent Sunday when a survey was made there were 591 adults attending the services, or a little over half the membership. This percentage was consistent right through the field. If this figure is comprised only of members, then we may deduce that nearly half the membership of the churches was absent, and that not a single outsider was present. If, as is more likely, the number includes some who were not members, then the attendance of members is even less than 50%.

Three brethren work with us, dignified by the title of Pastor. At the beginning of the year there were four, but one has since been called to his reward and is now with his Master in glory. Of these three, two may well have retired within the next 10 years. These pastors are fully supported by the Mission and we look upon them as fellow missionaries rather than as church Pastors. The work of these Pastors has been to shepherd four large groups of congregations, to oversee the ministry of the teachers and to be responsible for the conduct of the church ordinances in each place. Thus they are rather " Pastors-at-large " than Pastors of any one church. For this reason there is no way for their support to be drawn from any one church, who would have to share his attentions with a dozen or more other places. It is our hope that we may be able to help each congregation to be responsible for its own church ordinances, and finances, and thus make them less dependent on the periodic visit of the Pastor.

The number of baptisms given is four. At a recent meeting of the Pastors there was considerable concern and prayer over this matter. There are, at present, persons asking for baptism in a number of places and perhaps the dearth of baptisms during the year may be attributed to the considerable pre-occupation with

the disposal of the schools; another year will show if that is the whole reason or no.

The number of Sunday Schools has decreased by 10 from last year. The reason for this is not immediately clear, unless it is that the teachers who once regularly conducted these schools as a part of their service for the Mission no longer feel under obligation to do so. There will clearly be some time before the churches begin to realise that these things are no more our responsibility, but should most certainly be theirs. The number of Sunday School scholars has likewise decreased considerably. Yet in this connection it may be pointed out that in the recent survey made, is shown the fact that there are far more children attending our services than attend the Sunday Schools; the children are hearing the Word.

Now we are perhaps in a position to consider the work as it is beginning to be revealed in the present and the tradition that lies behind. Our own reaction is of puzzled disappointment that so much seems to lie behind so little. There has been no lack of conscientious and consecrated missionaries; there has been no lack of help given in schools and chapels; there has been no lack of preaching in many places; the Christian way has been accepted and acknowledged for hundreds of years—we do not work in virgin soil. And yet, set against so much, the present is little enough indeed. In other places and in other times 100 years has been time enough to evangelise whole great continents and leave behind virile and indigenous churches. There is indeed enough truth to hurt, in the rather sweeping statement recently penned by a prominent member of the Church of South India. "The church in this land has been so helplessly dependent upon others that it has produced almost nothing of note for itself, not even a serious heresy."

The haunting question, Why should things be so? is not immediately answered. The people among whom we work are today more educated than were the congregations one hundred years ago, even if they be still largely ill-educated. Caste was rampant and cruel in those old days; it is here still, but its claws are greatly trimmed and its fangs are not so often seen. Hinduism, although not without vigour still, has not the strength it had in the land 100 years ago. There was not the widespread awareness of the Christian way in those days, as now; yet then, in the midst of difficulties

greater than we now know, the Flame burned brightly where it rested. There were famines then, as there have been famines since; there was poverty then, as there is now. Search among all these things as we may, no very satisfactory answer to our question can we find.

There are problems; but these rise out of the basic lowness of things spiritual, rather than accounting for it. The ministry among the churches leaves much to be desired. With a handful of exceptions—for whom we praise the Lord indeed—there seems only a ministry that is dry and lacking depth. Of evangelistic effort there is pitifully little; even the most illiterate of men could talk about his Saviour to others if he would. But it isn't happening that way. There are folk appearing here and there who obviously possess ability to lead others, but in whose lives one looks in vain for the graces that should be there, before they can lead others to the Lord. Folk who seem least fitted for responsibility seem most ready to seize it, or to demand it noisily; yet where we would that others would take responsibilities that rightly belong to them, we are met so often with apathy. There is something very serious about this hour. You must understand that there are lights that shine; it is not all gloom; we have had, and do have, occasions for rejoicing. But we are persuaded that there should be many more.

What is the general reaction to " the removing of the scaffolding " —as far as it has been removed? There is widespread mis-understanding of our purpose, which some have been at pains wilfully to encourage. " Why, then, have you suddenly found a new kind of Bible? " asked one, in amazement. " Do you mean to imply that Mr. Morling and others in the past were idiots? " exclaimed another. " Hah! trying to lessen the amount of work you've to do, I suppose? " was the reaction of a third. The occasion was a meeting of elders of a large church when it was suggested that they might begin conducting their own monthly communion service rather than wait for the rather infrequent visits of the nearest Pastor. The elders concerned were all of them well-educated men, two of whom spoke English well. " Whatever shall we do? Why are you deserting us? How can we have a service if you do not come? " Those were the questions flung at me in another place. But this reaction does not constitute so great a problem, we feel; time will effectively give the lie to evil rumours, and gentle persis-

tence will persuade the fearful that there is no question of desertion. No! The greater problem, and the more serious one, is spiritual.

Extra to the work of the field, we have the care of the Literature Depot. This is now housed in a building on the compound here, and weekly there is quite a little stream of orders for our Literature to be packed and sent to various parts of the Tamil country, and to Tamils in other places. Our stocks have increased considerably both in quantity and in variety, as a result of the efforts of Mr. Thrower in recent years; but the stocks are not static—we often clear our shelves, and then fill them again. We have been able to help in the production of literature also, sharing in the task of illustrating some of the tracts and booklets produced. And the series of attractive Tamil text posters, of which we have often dreamed, is on the verge of becoming a reality as our designs have at last found a suitable lithographic press for their printing.

The newest of our tasks is to venture into the field of Radio Evangelism. We have purchased most of the needed equipment, including a fine tape-recorder, to enable us to record Gospel services on tapes which can be sent to the Far East Broadcasting Co., in Manila, for transmission over their programmes. This radio station exists for the broadcasting of the Gospel only, and is already busy in many languages. New and considerable extensions to their transmission will make their broadcasts readily heard here and in Malaya. The possibilities that lie ahead of us in this venture are tremendous; we covet your prayers as we make the first exploratory moves, and begin preparing specimen tapes.

Month by month the Mission publishes a little eight-page magazine for our Tamil Baptist churches. Since the beginning of this year it has been our privilege to be responsible for the preparation of this publication. The experience serves to impress one with the considerable respect due to the ways of the Tamil tongue, and our monthly efforts benefit by the watchful supervision of Mr. Thrower. The magazine does not cover its costs; an edition of 450 could hardly do that. But we are inclined to regard it as an extension of missionary preaching or teaching, and hence are happy to subsidise its appearance.

A small hostel for students at the local high school is maintained on the compound. Six lads are staying there at present; the alternative would be to stay in a Hindu hostel in the town. Each

morning the folk on the compound all gather in the hostel for morning prayers and in this, and other little ways, we are attempting to help these lads to discover something of the Christian way.

Thus we continue to build the tradition that will belong to the future yet unknown. Scaffolding needs to be taken down with care, and certainly not before due time. As we are busy about the task there are anxious moments, and there are joyous discoveries. But we cannot escape the echoing words of old that come to us again and again . . .

" *We have heard . . . O God . . . what work Thou didst in the time of old.*"
" *Lord, how long wilt Thou look on?* "

2

THE L.Z.A. WORK—KOVILPATTI

Miss M. E. Harris

Experiences New and Old

THIS time last year I was still on furlough in England, where the greater part of my time was spent in visiting the home churches on deputation work. In several of the churches I visited I noticed a new interest in the work of our Mission; and while it was a great pleasure to meet old friends again, I was also pleased to see new faces amongst those who attended the meetings. Many kind friends came forward at the close of the meetings and bought the books that were on sale, and so showed their genuine interest in the steady progress of the Lord's work out here in India. Many also were the kind enquiries made by friends, both new and old, who faithfully share with us the burden of this tremendous work of spreading the light of the glorious Gospel of Jesus Christ in this great country, which is still in the depths of heathen darkness. All these things were a source of great encouragement to me, while still on furlough, because after we arrive back in India, we missionaries realise, more and more, how much depends on the prayerful support and lively interest of the Churches at home.

The return journey to India at the beginning of this year was full of new interest this time, because our voyage took us round

the Cape of Good Hope, instead of through the Suez Canal. We therefore had the new experience of visiting three different African ports for the first time, and of passing over the equator and back again before finally reaching our destination.

My next experience was a very old one, namely, that of transferring myself back to Paniadipatti again, where I have served in the Mission twice before. It was certainly not a new experience to be packing up all my goods and chattels once more, and piling them all on to bullock-carts, to be bumped across fields for ten to twelve miles until they finally reach the old Mission Bungalow, set in the midst of fields, and miles away from all modern civilisation.

However, it has been an entirely new experience to use the small kerosene-oil Refrigerator, installed in the Bungalow here, which is the generous gift of our L.Z.A. Committee, and which has completely revolutionised our domestic affairs. The altogether new and wonderful experience of coming back to the Bungalow, after a hot and tiring day in the villages, to find a delicious drink of really cold water waiting for one, is almost beyond description. It is more than ever appreciated, when one remembers the days of old, when no matter how many tumblers of water one drank out of the old mud pot, one's thirst never seemed to be completely quenched by the half-tepid, uncooled water found therein. Moreover to find that milk and eggs and other perishable foods never go bad overnight, is a boon for which we are most humbly and heartily thankful.

Although I have only been back in India a few months, I have already had cause to realise the fact that the new mission policy, which has now been implemented in the Tinnevelly Field, has brought about a new relationship between the Missionary and the former Mission workers, including the ex-Bible-women. But I am glad to be able to report that over on the Kovilpatti side of this Field, all ten ex-Bible-women continue faithfully to serve the Lord, as far as they are able. In a few villages, which includes Kovilpatti town itself, and also Kalingalpatti, Kurinjakulam and Thonugal, they have met with some opposition from the women church members, who have been stirred up to create trouble by those who appear to be enemies of the Cross of Christ. They therefore need your prayer support as much as ever before, as they continue to battle against the forces of evil. But apart from these

difficulties and discouragements, the work of teaching the women of India from the Word of God goes steadily on, and opportunities for selling Scripture books and Gospels are as numerous as they have ever been during the past few years.

Here in Paniadipatti there has been plenty of scope for doing medical work, behind which there is always the same great longing and desire, that the people who come to us for medicine for their sick bodies, may also come to put all their faith in the Lord Jesus Christ, and trust in Him as the only One Who can cure the disease of their sinful hearts, and bring new life to their sin sick souls. For " if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor.: 5, 17.

3

THE L.Z.A. WORK—PANIADIPATTI

Miss E. M. Flory

" *New Every Morning.*"

LOOKING back over another year brings the reminder of " the Lord's mercies " which are " new every morning." As each day has brought its fresh problems, difficulties, disappointments, as well as its joys and encouragements, the Lord's mercy and grace have been available to match them.

The first part of the year under review was spent in Kovilpatti. Those months were not without problems and perplexities, but they also brought precious opportunities for fellowship in prayer with discouraged Indian Christian friends, and many openings for witness and teaching among the villagers.

In October, owing to unexpected circumstances, I came to live in Paniadipatti with Miss Hawes, but continued to work mainly in the Kovilpatti area. This arrangement necessitated considerable travelling backwards and forwards, but these journeys often were the means of Christian literature being distributed to fellow-passengers in buses.

Early this year it was a joy to welcome Miss M. Harris to Paniadipatti after her furlough. We have divided the work so that my sphere of service is mainly among the villages around Paniadipatti.

Paniadipatti is a great contrast to Kovilpatti. It is a truly rural area, surrounded by open fields, and far from the noise and din of vehicular traffic, and from such modern amenities as electricity. The peace and quietness of the surroundings are greatly appreciated. especially on returning from camping in the midst of an Indian village.

At the beginning of the year, 6 Biblewomen were continuing their work among the churches, on the reducing scale of mission pay. During recent months it has been a sad duty to stop the mission allowance paid to two of the women. These 2 friends need our prayers. Both declare their intention of continuing in the Lord's work in a voluntary capacity, wherever they go. Gnanatheebam, who retired over a year ago, though gradually becoming more frail with age, still leads the womens' meeting in her village. She became seriously ill during the year, but the Lord has again strengthened her.

The four remaining Biblewomen are continuing their ministry of teaching, and evangelistic work. Christian and Hindu women are being taught regularly in their own homes. Dorothy has moved from Virudhanagar to Tayilpatti, her husband now being the teacher in charge of the school there. We pray that she will be made a blessing in this village. There is now no Biblewoman in Virudhanagar, so we look to the Lord to raise up someone to serve Him there. Several of the women church-members are literate, and have Bibles of their own, so they could help as leaders.

As I have camped in the various centres, it has been encouraging to find that the ministry of the Biblewomen is appreciated. Women's meetings are a useful feature of the Church life. Some of these are led by the Biblewomen, and others by women teachers, or literate Church members. The women do not yet realise the privilege and responsibility of giving to the Lord. In several meetings, instead of increasing, the weekly offerings have decreased, and our hopes that these meetings would help towards the support of the Biblewomen have not been realised. In one or two villages, divisions in the local church make it difficult for regular teaching to be given. Anbinagaram especially needs our prayers in this respect. Only the Holy Spirit can bring about the desired change. Work among Hindu women is encouraging. Many are receiving regular Bible teaching, and some we believe are secretly following

the Lord. The Biblewomen need our prayers, that with their increasing family ties, they may still find the time to prepare and give their lessons. Other efforts made during the year include the distribution of Christian literature. The demand for this is unabated. The small Dispensary in the compound still appears to meet a need, and few days pass without someone coming for medical help. Though some require more skilled treatment than we are able to give, their coming gives us the opportunity of speaking to them of the Saviour.

It would not be right to close this report without a word of personal testimony to the goodness of the Lord in granting health and strength throughout the year, in spite of the recent severe epidemic of influenza. I would like to thank all who have helped by prayer and in other ways during the year.

As we go forward, we still look for the fulfilment of the Lord's promise:—" Behold I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert."



FESTIVAL CROWD

VII

TAMIL LITERATURE PRODUCTION

MR. D. A. THROWER

A DROP OF A BUCKET

ISAIAH employed the above metaphor to illustrate the utter insignificance of the nations in God's sight. The phrase also aptly describes the output of vernacular Christian literature in India to-day. The supply of sound scriptural reading matter is pitifully inadequate for the millions thirsting for something to read; a mere drop in an ocean of need in view of the phenomenal annual increase in the number of potential readers. In the Tamil Nad alone hundreds of thousands of boys and girls are being given a modicum of elementary education, but many of them lapse into illiteracy for lack of the reading habit and of suitable material to stimulate that habit.

It is indeed a case of a mere drop of printer's ink where a flood of books is called for. Yet, when a few drops of ink are spread on paper how far they go! For instance, upwards of half a million tracts have been produced by the S.B.M. during the past two years, and most of them distributed. Which reminds us of the Tamil proverb: " Tiny drop, mighty flood," for tiny drops of ink have already resulted in a steady flow of Christian literature in this Eastern land. The Tamil language, in which S.B.M. workers have laboured for nearly a century, has in the past been one of the foremost in India for its Christian literature. The Tamil Bible preceded all other Indian versions by about a hundred years. The Tamil Concordance is still the only such work of reference among the South Indian vernaculars. In other types of Christian literature also this language has been well to the fore, and the only comprehensive catalogue of evangelical vernacular publications in India is one recently issued in Tamil. This catalogue runs to 36 pages, contains particulars of hundreds of books, pamphlets and tracts arranged under numerous categories, and constitutes an impressive record of what is available in Tamil.

CONSOLIDATION.

But we must turn to the modest output of the S.B.M. Publication Committee. Our position as producers of vernacular literature is steadily being consolidated, as is evidenced by the number of our publications that continue to be popular. Several items have sold out during the year and been reissued, in some cases with new illustrations and improved format. There is a steady demand for Mr. A. F. Rowell's tracts, 320,000 copies of which have been printed during the past year. The S.B.M. tract "The Two Kingdoms" has been revised and reprinted with improved illustrations. The volume of studies on the Minor Prophets sold out within nine months of its appearance, and is being reprinted. C. H. Spurgeon's sermon "Infant Salvation", our addresses on the Book of Jonah, and the children's booklet "The Captive Maid" have been reissued, the two former with pictorial covers for the first time. A fourth impression of our Hymn Book is passing through the press.

EXPANSION.

The range of our productions has been expanded by the addition of the following titles: "The Subtle Excuse," No. 10 in the Rowell's series of tracts, with a cartoon illustration of a man making a lame excuse for procrastination and later suffering the loss of his house by fire as a consequence; a new children's story (No. 5) entitled "The Little Boy Jesus"; the "Life of Theophilus Subramaniam" (a Tamil Christian worthy); three booklets clearly explaining the way of salvation, under the common title "God's Good News"; a booklet of meditations on the topic "The Divine Potter"; a folder explaining the method followed in the Tamil Bible Concordance and how to use the book.

The following are at present being prepared: Translation of our Brother Newman Watts' book on the Bible, the manuscript of which is ready to be sent to the press; the story and testimony of a Christian Soldier; a pamphlet on The Grace of God in the words of Scripture; children's stories on Joseph, Daniel, David and Goliath; "All the Doors were Opened" (a record of the ministry of Dr. John Goldstein, 58 years missionary to the Jews in many lands); "The Redeemer's Return" (a small book on our Lord's Second Coming); two additional tracts for the Rowell's series; a series of text-cum-design evangelistic posters 30″ × 20″ in size.

PROPAGATION.

Our publications are being translated into other Indian languages and being read in many parts of the sub-continent. English scripts and blocks for illustrations have been supplied to workers in Telugu, Marathi, Hindi and Assamese. Some of our tracts have crossed the sea and are now circulating in Malaya and in the Island of Ceylon in both Tamil and Singhalese. In this way hundreds of thousands of our tracts and tens of thousands of our booklets have been used by Christian workers in a number of Eastern languages other than Tamil.

DISTRIBUTION.

During the year under review we disposed of upwards of Rs.1000 worth of literature, three-quarters of which went to addresses beyond the orbit of the S.B.M. This represents at least 108,000 tracts, 7,500 small booklets and 1,550 larger books. We thank the Lord for this measure of success that has attended the labours of so many colleagues who have co-operated with us both in the various phases of production and in colportage. But this rate of distribution can only be considered satisfactory as a beginning; it must be stepped up further if we are to continue expanding our output.

In conclusion we would return to our heading and confess that this brief report leaves no room for complacency for (as implied by our opening paragraph) what has been accomplished thus far is but as a drop in an ocean compared with the need. This was underlined recently when we received a rousing challenge regarding the position of Tamil evangelical literature generally. Brethren in responsible positions in the Evangelical Literature Fellowship of India reminded us that, whereas workers in one or two other language areas of India have during recent years established well organized and rapidly expanding Christian publishing houses, the Tamil country still lacks any adequate centre for the production and dissemination of evangelical vernacular literature. We shall, therefore, need and deeply appreciate the prayerful interest of all our friends as we prepare to rise to this challenge as the Lord graciously leads us on.

2

Mrs. D. A. Thrower

" *Thy words were found and I did eat them.*"—Jeremiah 15 : 16.

METHINKS that if we could get at the inner meaning of the above statement we should realise a little of the hunger which the prophet experienced for something other than material food. Truly " Man does not live by bread alone."

By the ordering of the divine hand my husband and I have been called to the task of supplying Gospel literature for our Tamil people, and while we share many duties in common, my special interest lies in the production of booklets for children. Again, in the providence of God it became necessary towards the end of last year for me to come home to England and leave the work so dear to our hearts. However, the Lord appears to be working His purpose out (in the matter of my particular writing ministry) by bringing to my notice the wealth of literature that is available for our English children. Assuredly my experience here in the homeland is aptly described by the prophet's words, for the hunger caused by the sight of all the charming, colourful, educationally valuable and durable children's reading material around us here has been to me well-nigh unbearable. One was tempted to despise the day of our small things in India, comparisons were too painful. However, at the height of this experience, we received a letter from one of our indefatigable book vendors in India informing us that the Indian children are bombarding us with the request: " Haven't you anything fresh? We have read all of these." So our tiny stream has begun to flow again.

How I praise God that, in this land of plenty, there are those who are willing, yea eager, to share the Lord's bounty with those children whose inner life is being developed by our feeble efforts. We look forward to the time when, by a combination of God's blessing, your generosity and our labour, these same hungry boys and girls will not merely be (as it were) kept alive, but will evince a vigorous ability intelligently to grasp the wonders of redeeming love. Therefore, as we join our petitions at the throne of grace on their behalf, let us lay hold of the truth that where the word of the

Lord is, the only further necessity is for the Holy Spirit to apply that word to the heart. Other pages of this report will furnish many facts to give us abundant hope of a good harvest for the glory of our God.

I have enjoyed speaking in the Lord's name at a number of gatherings and have been greatly cheered by fellowship in His service. I would like to add a personal note, to express my deep gratitude to all praying friends.



SELLING BOOKS IN THE MARKET

MALAYA

VIII

THE WORK IN MALAYA

MR. AND MRS. E. ORCHARD

I have given . . . ye shall compass . . . —Josh. 6 : 2.3.

EVERY true Christian undertaking is a partnership between GOD, the Infinite, and man, the finite. On the one hand are the limitless resources of God, on the other the ready obedience of man. God defines the task and the means of accomplishing it; man marches to the fulfilment of God's purpose. The task always taxes our strength, time and faith; it always seems beyond our capability. We are overawed by the immensity of it, but constantly we are reminded of the compensating factor—the changeless intention of God Himself. Our compassing would be futile without God's promise of consummation. Across the experiences of the past months this truth is written in large letters.

General progress can be reported in each area of our responsibility though we are still baffled by the misunderstanding of our activities —deliberately fostered by those who would have " the walls " still stand. Three times during the year both at Gemas and in other places we have faced failure, as a result of this deliberate attempt to discount God's work, and our motive in doing it, only to be reminded that God's purpose is not fulfilled by only one day's march. Opposition from intrenched Hinduism is still strong and subtle. Some, who should be marching with us, misunderstanding our purpose, tend to weaken, rather than strengthen us in the careful carrying out of God's commandment: but we still move on and have viewed " the walls "—forbidding as they are—from every angle. The march so far leaves us with no little appreciation both of the beetling bastions of Satan's stronghold, and the fiendish wisdom of its master. We continue to compass this mighty fortress not because we see the walls beginning to totter, but because " The Prince of the Host of the Lord " marches with us, and the promise of the Lord is " I have given . . . "

We are glad to say that the work at Gemas Railway Settlement

continues. The average Sunday morning attendance at worship remains small, but generally 8 or 9 adults gather in the Tamil School, and shew a warm appreciation of the ministry of God's Word. Sunday School attendance was seriously affected twice during the year by the strong anti-Christian influence which the Hindu Temple authorities brought to bear on the parents of non-Christian children. In spite of this a good proportion of the children who come are from Hindu homes. The average attendance through the year was 25, and there are now some 36 names on the attendance roll. Regular and progressive teaching both from the Old and New Testament Scriptures is given to these boys and girls. Besides the regular services in Tamil a monthly service in English has been held during the last 5 months. This service caters for the need of English-speaking non-Tamilians, Eurasians, Chinese, and Westerners. There is usually a good and representative attendance at this service. These activities, together with open-air witness, and house-to-house visitation complete the picture of the ministry at Gemas. Although no extraordinary developments can be recorded, there have been some signs of the Lord's blessing upon this work, and of a growing unity among those who " name His Name."

Regular visits to Estates within 25 miles of Batu Anam have been a constant feature of the year's activities. 15 Estates, and more than 20 villages on these Estates have been brought under the sound of the Gospel. Some of these villages have been visited once; others twice, and still others only bi-monthly. However, in each case progressive rather than sporadic teaching from the Word of God has been given, so that from the beginning those who have heard might understand the fulness of God's provision through Christ Jesus for the needs of men. There are still other Estates in this area which have not so far been visited. During the period under review we have travelled over 15,000 miles and distributed an estimated 9,850 pieces of Christian literature mainly within this " circle " of 50 miles diameter. The impact of this witness shews in either the opposition to or the acceptance of God's Word. Time in this type of ministry is such an important factor that where we are sure the opposition to the Truth is general we spend less time in that area, and more time where there is interest and response.

On two occasions we have left the Batu Anam-Gemas area and made extended visits to other places. We spent a week in the

Rengam area of South Johore and met large numbers of Tamils, including a number from Churches in South India. The eager welcome we received made us plan for a further visit, God-willing, during the latter part of 1957. During the last half of July it was possible for us to move North for a week. We stayed at Slim River, which is about 200 miles north of Gemas, and conducted 7 services designed particularly to help the " spiritually-immatured " among the Christian group in that village. At this time also we had opportunity to preach in the village " street " on two occasions. In this area Estate labour is 100% Tamil. North, South or Central the need is just the same, and can only be met by the wide dissemination and teaching of God's Word.

Two other projects should be mentioned, for though they are only in the initial stage of development, much work, and time has already been spent upon them. The first is " The Light of Life Bible Correspondence Course." When this reaches full distribution it might well claim all the time that one man could give to it. At present it is being distributed in 3 languages, and 6 Missionaries of the Overseas Missionary Fellowship, beside myself give some time each month to this increasingly important ministry. The second is " The Tamil Christian Book Club." This is still in the advertising stage, but there are signs that this Club will meet a long-felt need, among Christians, and Non-Christians alike. The object of both these ventures is to reach those with whom we have little prospect of immediate personal contact. So we'll march to encompass the walls, confidently believing, that if we do the Lord's bidding, in the Lord's way, then we can be sure that the final issue of our obedience will be the fulfilment of the Lord's intention.

IX

ON FURLOUGH

I

Mr. and Mrs. W. H. Kuhrt

THE completion of a third term of service overseas and of twenty two years with the Strict Baptist Mission calls for heart-searching and for thanksgiving. This is not the place for the former but it is most certainly in order to acknowledge here our deep gratitude to God for all His faithfulness throughout the years—many of them troubled years. The last term was not easier than any that had gone before but it was one that we can look back upon with some feelings of satisfaction. Projects embarked upon were all of them carried through to completion. Some of them were admittedly of a negative character and the results may, in some cases, yet prove to be less happy than we could wish. But we are grateful for God's guidance and enabling.

The trying nature of some of the tasks that came our way inevitably took its toll and the long and vexatious waiting for shipping home did not help matters. However even that series of delays was over-ruled for good because, as is reported elsewhere, we were able to revisit the churches in Madras during the waiting period and in Madras the Lord had some blessed surprises in store for us. Our late arrival in the U.K. together with other reasons made it seem wise to extend our stay in this country by a few months and we are grateful to Council for permitting this re-arrangement.

Every furlough compels us to remark upon the universal kindness with which we are welcomed as we travel around on deputation ministry. This genuine Christian affection does two things. It not infrequently makes us feel unworthy of the confidence reposed in us but then also it emboldens us to return to our task depending upon the solid prayer support of people who so obviously love the Lord and His work. The longer furlough will provide an opportunity for wider deputation ministry than is usually possible and we look forward to seeing many more of you than we have already seen and to sharing with you something of "the manifold grace of God."

2

Mr. and Mrs. J. R. Field

WE appreciate this opportunity of expressing gratitude publicly to our Lord for His care of us during the past few months of furlough and we desire to render heartfelt thanks to the many kind friends of the Mission who have opened their homes and their hearts to us whilst we have been in England. With deep feeling we have recognised the existence of a wonderful volume of sympathetic and prayerful interest in the Lord's work in India and Malaya, and we praise God that the Mission evidently continues to be a vital unifying link between the Churches and Christians of the Homeland.

We were blessed with a calm and comfortable passage home in a fast ship, and enjoyed the unexpectedly warm March weather which welcomed us at the London docks, and which was matched by the welcome extended by relations and friends.

Remembrance of the parting from the folks in the Kolli Hills is still fresh in our hearts, and we still feel a certain amount of trepidation as we think of our friends up there shouldering unusual responsibilities, and faced with temptations, new and old. Such thoughts and feelings make us say, like Paul, years ago, "Now we live, if ye stand fast in the Lord." Of course, we long to see them again, and be associated more directly with them in the Lord's work, if that is His will.

Before the time comes when we shall (D.v.) make the return journey to India, we hope that we shall be making or renewing acquaintance with some whom we have not seen as yet this year, but already we have quite a store of happy memories of this time of furlough to take back with us. We shall not soon forget the real sense of fellowship and co-operation in service which we have enjoyed in so many of the places which we have been privileged to visit, nor shall we forget those who have so largely contributed to the happiness of these visits.

3

Dr. R. M. Harris

FURLOUGH AGAIN!—this time after only four years in India, but in the ante-dating of furlough one has seen the good hand of God. It was certainly the right juncture at which to leave the Kollis for a while, it meant a journey round the Cape which facilitated a visit to a brother and other friends in South Africa. There have also been other enriching experiences which have come as the result of being at home at this particular time, and one's heart is full of praise to God for His wonderful love and care.

It is, as ever, a great joy to visit the Churches and to have fellowship with those who have the Lord's work in India at heart, sharing not only the burden of things as they are, but the joy of the anticipation of things to come, for our God is faithful, His word will never fail.

There is an urgent and insistent need for prayer, that the hearts of Missionaries and Indian Christians, Hindus and Muslims might be prepared for the outpouring of God's mighty Holy Spirit.

SUMMARY

The following statistics of the different Fields may be interesting to our subscribers, and we therefore gladly give them :—

	Madras	Senda'm	Namakkal	Kolli Hills	Tinnevelly	
Churches ..	9	4	8	1	50	72
Members ..	629	118	150	27	1130	2054
Pastors.. ..	8	—	1	—	3	12
Baptisms ..	30	—	—	2	4	36
Sunday Services	13	10	9	1	42	75
Sunday Schools	15	11	8	1	19	54
S. School Scholars	984	302	265	11	467	2029



GROUP ON THE KOLLI HILLS

KOLLI HILL PEOPLE IN MALAYA





S.B.M. Literature for Malaya

Listening to the Gospel in Malaya



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 22ND, 1957

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 W. C. PLAIL

Vice-President:
PASTOR E. J. WOOD

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

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

Hon. Minute Secretary:
PASTOR P. H. CREES

Editor of "The Mission Herald"
PASTOR G. W. PIBWORTH, The Bungalow, Galley Hill, Hemel Hempstead, Herts.

Editor of "Rays from the East"
MR. J. C. FROMOW, Oakfield, Guildford Road, Bagshot, Surrey

Members of Council:

*MR. S. W. ANDERSON
*PASTOR G. E. J. BIRD
PASTOR G. BOURNE
PRINCIPAL C. BREED
PASTOR H. W. CATEN
*PASTOR O. F. CLARKE
*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
MR. H. J. LAST
PASTOR D. C. MANN
PASTOR S. C. OXBORROW
MR. S. W. PAYNE
PASTOR N. R. PERRY
*PASTOR G. W. PIBWORTH
MR. W. K. PUTTNAM
MR. E. J. S. RAPLEY
MR. W. R. SINCLAIR
PASTOR J. SMITH
PASTOR E. C. TAGG
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

1956 £		£ s. d.	£ s. d.
	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
8,447	General Fund	9,317 2 1	
136	Young People's Guild of Service	139 2 6	
270	Sustentation Fund	270 0 0	
583	Pension Fund	582 10 10	
363	" Herald " Fund	361 6 6	
1,296	Reserve Fund	— — —	
11,095			10,670 1 11
	Ladies' Zenana Auxiliary :		
3,166	General A/c.	3,745 5 0	
38	Medical A/c.	37 14 7	
3,204			3,782 19 7
			20,147 13 8

EXPENDITURE

1956 £		£ s. d.	£ s. d.
8,250	General Fund	7,474 10 10	
558	" Herald " Fund	591 10 11	
164	Young People's Guild of Service	119 9 0	
176	Pension Fund	166 16 8	
2,733	Reserve Fund	818 3 11	
174	Mission House	34 6 1	
12,055			9,204 17 5
	Ladies' Zenana Auxiliary :		
3,105	General A/c.	4,022 4 10	
18	Medical A/c.	54 2 9	
3,123			4,076 7 7
	Purchase of £1,000 4½% Defence Bonds		1,000 0 0
	Balance at Bank, 31st July, 1957:		
	Current A/c.	1,722 11 4	
	Deposit A/c.	3,000 0 0	
	In hands of Secretary	20 0 0	
	In hands of Guild Secretary ..	5 0 0	
	In P.O. Savings Bank	1,118 17 4	
			5,866 8 8
			20,147 13 8

GENERAL FUND

1956 £		£	s.	d.	£	s.	d.
	Balance brought forward ..				1,834	19	8
4,988	Churches and Schools	5,532	4	9			
788	Personal	760	6	2			
421	Miscellaneous	425	1	4			
61	Literature Sales	111	11	6			
1,244	Legacies	1,719	7	7			
36	Annual Reports	33	9	11			
7,538		8,582	1	3			
454	Income Tax Refund	388	12	4			
261	Interest on Investments ..	272	16	8			
57	Deposit Interest	46	6	4			
110	Christmas Gifts						
8,420		9,289	16	7			
27	Interest on Post Office A/c. ..	27	5	6			
8,447					9,317	2	1
	Transfers from:						
	Pension Fund				300	0	0
	L.Z.A. General A/c. for Reports and Advertisements				55	0	0
					11,507	1	9

1956 £		£	s.	d.
5,475	Indian and Malayan Expenses and Payments on Mission A/c.	4,608	7	0
300	Missionaries on Furlough	488	5	0
399	Missionaries' Children's Allowances	306	4	0
190	Life and National Insurance	206	7	5
308	Deputation Expenses	361	13	1
1,044	Office and Mission House Expenses	1,236	1	4
166	Cost of Annual Reports	209	15	0
188	Printing " Come With Me "	–	–	–
70	Advertising	57	18	0
110	Christmas Gifts sent to India	–	–	–
8,250		7,474	10	10
	Transfers to:			
	" Herald " Fund (Deficit) ..	185	4	5
	Mission House A/c.	40	0	0
	Reserve	2,000	0	0
	Balance forward	1,807	6	6
		11,507	1	9

N.B.—A proportion of the expenses incurred in India has been met from funds available in Madras as a result of the sale of the Kilpauk property.

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	5,481	12	9	By Indian Christian Literature	187	10	0
„ Special Legacy from General Fund ..	1,000	0	0	„ Passage, Baggage, etc.:			
„ Amount from General Fund	1,000	0	0	Mr. and Mrs. Champion ..	199	4	0
				Mr. and Mrs. Field ..	70	3	0
				Mr. and Mrs. Kuhrt ..	38	11	6
				Mrs. Thrower	109	5	3
				Mrs. Huckett	113	11	10
				Mr. P. Grist	99	18	4
				„ Balance forward	6,663	8	10
	7,481	12	9		7,481	12	9

PENSION FUND

	£	s.	d.		£	s.	d.
To Balance brought forward ..	426	10	10	By Pension Paid	166	16	8
„ Interest on Investments ..	582	10	10	„ Amount to General Fund	300	0	0
				„ Amount to L.Z.A. General A/c. ..	126	10	10
				„ Balance carried forward	415	14	2
	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				
£3,361 5s. 9d. 3½% War Stock	3,341	10	0		16,123	0	3
£4,870 16s. 0d. 3½% Conversion Loan..	4,635	6	3				

MISSION HOUSE FUND

	£	s.	d.		£	s.	d.
To Balance brought forward	52	6	1	By Repairs, etc. ..	34	6	1
„ Amount from General Fund (o/a upkeep)	40	0	0	„ Balance carried forward	58	0	0
	92	6	1		92	6	1

"HERALD" FUND

1956 £		£ s. d.	£ s. d.	1956 £		£ s. d.	£ s. d.
	To Subscriptions:				By Cost of Printing:		
262	Heralds	248 4 8		332	Heralds ..	351 15 2	
101	Rays	113 1 10		226	Rays ..	239 15 9	
363			361 6 6	558			591 10 11
	,, Amount from L.Z.A. General A/c.		45 0 0				
	,, Amount from S.B.M. General Fund		185 4 5				
			591 10 11				591 10 11

YOUNG PEOPLE'S GUILD OF SERVICE

£		£ s. d.	£		£ s. d.
	To Balance brought forward ..	200 10 0	153	By Remittances to India	119 9 0
136	,, Contributions	138 2 6		,, Balance carried forward	220 3 6
		339 12 6			339 12 6

SUSTENTATION FUND

	£ s. d.		£ s. d.
To Balance brought forward	1,564 15 10	By Balance carried forward ..	1,834 15 10
,, Interest on Investments	270 0 0		
	1,834 15 10		1,834 15 10

CAPITAL OF SUSTENTATION FUND

Investments (at Cost):	£ s. d.
£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

1956 £		£ s. d.	£ s. d.
	To Balance brought forward ..		565 3 6
2,434	„ Contributions	2,697 13 7	
	„ Legacies	211 0 11	
432	„ Gift Week	450 3 9	
13	„ Literature Sales	84 8 0	
2,879			3,443 6 3
280	„ Income Tax Refund ..		294 8 9
	„ Dividends on Consols ..		7 10 0
			4,310 8 6
	Transfers from:		
	Pension Fund		126 10 10
	Reserve Fund		300 0 0
			4,736 19 4

1956 £		£ s. d.	£ s. d.
2,561	By Indian Expenses		2,412 9 8
86	„ Missionaries Paid at Home		166 15 4
12	„ Deputation Expenses		30 7 2
	„ Cost of Refrigerators, etc.		358 4 6
	„ Printing "Message of Jubilee" and Jubilee Heralds, etc.		359 7 10
185	„ Office Expenditure		224 3 5
85	„ National Insurance		98 13 2
2,929			3,650 1 1
	Passage, Baggage, etc.:		
	Miss Cook		72 17 6
	Miss M. E. Harris		103 8 4
	Dr. R. M. Harris		195 17 11
	Amount to S.B.M. for Heralds, Adverts. and Annual Reports		100 0 0
	Balance carried forward		614 14 6
			4,736 19 4

MEDICAL ACCOUNT

1956 £		£ s. d.	1956 £		£ s. d.
	To Balance brought forward ..	141 17 9		By Subscription to M.S.M. ..	2 2 0
38	„ Contributions	37 14 7		„ Salary (part)	52 0 9
				„ Balance carried forward ..	125 9 7
		179 12 4			179 12 4

RESERVE FUND

1956 £		£ s. d.	1956 £		£ s. d.
	To Balance brought forward ..	1,500 0 0		By Amount to L.Z.A. General A/c.	300 0 0
				„ Balance carried forward	1,200 0 0
		1,500 0 0			1,500 0 0

BALANCE SHEET as at 31st July, 1957

LIABILITIES	£ s. d.
General Fund	1,807 6 6
Young Peoples' Guild of Service	220 3 6
Sustentation Fund	1,834 15 10
Reserve	6,663 8 10
Pension Fund	415 14 2
Mission House A/c.	58 0 0
L.Z.A. General A/c.	614 14 6
L.Z.A. Medical A/c.	125 9 7
L.Z.A. Reserve Fund	1,200 0 0
	12,939 12 11

ASSETS	£ s. d.	£ s. d.
Balance at Bank and in hand:		
Current A/c.	1,722 11 4	
Deposit A/c.	3,000 0 0	
Secretary	20 0 0	
Guild Secretary	5 0 0	
	4,747 11 4	
Cash in Post Office Savings Bank	1,118 17 4	
		5,866 8 8
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	
£1,000 4½% Defence Bonds	1,000 0 0	
		7,073 4 3
		12,939 12 11

W. C. PLAIL,
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, 1957, 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, 1957.

52, The Broadway, Stratford, E.15. 21st August, 1957. STANLEY W. SIMPSON, F.S.A.A.

ABSTRACT OF RECEIPTS.

1ST AUGUST, 1956, 31ST JULY, 1957.

Abercymboi—			
General	4	0	0
Abingdon—			
General	2	0	0
Accrington—			
General	4	10	0
L.Z.A.	4	10	0
Acton Friends—			
General	1	0	0
L.Z.A.	13	0	6
Aldbury—			
General	12	18	8
Aldringham—			
General	1	11	0
Askett—			
General	9	0	0
L.Z.A.	1	0	6
Attleborough—			
L.Z.A. ..	1	0	0
Aylesbury—			
General	18	3	2
L.Z.A.	15	6	7
Badingham—			
General	3	0	0
L.Z.A.	1	7	2
Basildon—			
General	34	0	8
L.Z.A.	11	5	6
Guild of Service	3	10	0
Barcombe—			
General	5	8	6
Bath—			
General	18	6	6
Beccles—			
General	21	1	8
L.Z.A.	2	14	2
Guild of Service ..	9	17	10
Bedford—			
General	43	9	9
L.Z.A.	6	10	0
Bedworth—			
General	13	6	4
L.Z.A.	2	12	6
Belvedere—			
General	96	12	0
L.Z.A.	12	16	10
Guild of Service ..	7	13	8
Benwick—			
General ..	1	10	0
Bermondsey—			
General	30	18	8
L.Z.A.	18	7	0
Bethersden—			
General	51	8	11
L.Z.A.		17	6
Bexleyheath—			
General	37	10	0
L.Z.A.	21	13	6
Bible Spreading Union—			
General	10	0	0
Blerton—			
General	23	3	0
L.Z.A.	13	0	0
Billinghay—			
General	32	6	0
L.Z.A.	5	0	0
Bilston—			
General	2	5	0
Blackburn—			
General	6	0	0
Blakenham—			
General	34	19	8
L.Z.A.	14	15	0
Blaxhall—			
General	5	6	9
Bodle Street—			
General	2	0	0
Borough Green—			
General	35	0	6
L.Z.A.	5	0	0
Bradenstoke—			
General	36	11	0
L.Z.A.	11	5	0
Guild of Service ..	7	2	0
Bradfield St. George—			
General	21	12	11
L.Z.A.	2	0	0
Brentford—			
General	84	16	11
L.Z.A.	69	13	5
Guild of Service ..	5	6	6
Brighton "Ebenezer"—			
General	49	7	5
L.Z.A.	28	16	10
Brighton Tabernacle—			
General	60	0	0
L.Z.A.	57	16	0
Brixton—			
Guild of Service ..	1	7	6
Brockley, Suffolk—			
General	33	17	0
L.Z.A.	1	0	0
Bromley—			
General	24	8	0
L.Z.A.	13	5	3
Guild of Service ..	2	0	0
Bury, Lancs.—			
General	2	9	7
L.Z.A.	13	4	6
Camberwell Grove—			
General	1	5	7
Cambridge "Eden"—			
General	58	0	2
L.Z.A.	10	2	6
Cambridge, Tenison Road—			
General	12	0	0
Carlton—			
General	20	18	3
Chadwell Street—			
General	42	8	0
L.Z.A.	37	15	0
Charsfield—			
General ..	1	15	0
Chatteris—			
General	26	8	7
L.Z.A.	24	0	6
Chelmondiston—			
General	19	11	0
Chelmsford—			
General	13	0	6
L.Z.A.	41	8	0
Chesham—			
General	14	2	0
L.Z.A.	1	10	0
Guild of Service ..		10	0
Chingford—			
General	4	2	6
L.Z.A.	13	4	0
Chorley—			
General	4	13	6
L.Z.A.	5	0	0
Clapham, Courland Grove—			
General	78	16	2
L.Z.A.	22	12	1
Guild of Service ..	8	13	0
Clayton West—			
General ..	3	15	0
Clifton—			
General	31	16	6
L.Z.A.	6	0	9
Colnbrook and Longford—			
General	4	0	0
Cottenham—			
General	17	9	9
L.Z.A.	9	18	6
Cransford—			
General	31	3	0
L.Z.A.	16	1	10
Crawley—			
General ..	1	15	3
Crowfield—			
General	14	11	8
L.Z.A.	5	7	6
Croydon, Derby Road—			
General	22	14	0
L.Z.A.	26	6	0
Guild of Service ..	2	7	3
Croydon District—			
General	6	6	6
L.Z.A.	5	9	6
Croydon "Salem"—			
General	7	10	4
L.Z.A.	2	10	0
Croydon, Tamworth Rd.—			
General	25	12	0
L.Z.A.	7	0	0
Crymmych—			
General ..	2	4	6
Datchet—			
General ..	1	10	3
Deeping—			
General ..	6	13	6
Devizes—			
General	36	16	7
L.Z.A.	5	13	0
Dorking—			
General	65	16	11
L.Z.A.	86	18	10
Downe—			
General	15	1	6
L.Z.A.	1	1	0
Dunmow—			
General ..	5	10	9
Dunstable—			
General	41	3	0
Eastbourne—			
General	18	11	3
L.Z.A.	32	16	0
East Ham—			
General	34	14	0
L.Z.A.	8	13	1
Ely—			
General	1	0	0
Enfield Highway—			
General	3	3	0
Epping—			
General ..		10	0
Epsom—			
General	50	5	5
L.Z.A.	88	13	5
Fairhaven—			
General	50	0	0
Five Ash Down—			
General	12	5	6
Fressingfield—			
General	25	15	10
L.Z.A.	1	17	6
Friston—			
General	10	15	0
Fulham—			
General	8	1	0
L.Z.A.	5	13	0
Guild of Service ..	2	0	0
Gaddesden Row—			
General	3	10	0
Glemsford "Ebenezer"—			
General	1	0	0
Glemsford "Providence"—			
General	6	0	0
Gosbeck—			
General ..	1	1	4
Gravesend—			
General ..	1	12	6
L.Z.A. ..	2	0	0
Grays—			
General ..	1	5	0
L.Z.A. ..	5	2	6

Great Gransden—			
General	18	4	3
L.Z.A.	1	2	8
Great Yeldham—			
General	8	9	7
Greenwich—			
General	63	13	2
L.Z.A.	31	13	8
Guild of Service ..	2	17	9
Grundisburgh—			
General	12	8	6
L.Z.A.	7	8	0
Guildford—			
General	169	15	1
L.Z.A.	33	1	6
Hadleigh—			
General	34	10	6
L.Z.A.	9	0	0
Hadlow—			
General	2	4	4
Hailsham—			
General	5	7	6
Halstead—			
General	17	15	9
L.Z.A.	3	17	6
Guild of Service ..		5	0
Handcross—			
General	1	19	6
L.Z.A.	1	0	0
Hartley Wintney—			
General	11	15	5
L.Z.A.	12	11	3
Harwich—			
General ..	2	16	0
L.Z.A. ..	6	17	0
Haslemere—			
General	42	0	0
L.Z.A.	9	17	0
Hastings—			
General	24	9	10
L.Z.A.	18	4	9
Haworth—			
General	5	0	0
L.Z.A.	3	0	0
Hedge End—			
General	6	17	0
Highbury—			
General	70	12	3
L.Z.A.	114	16	9
Guild of Service ..	2	12	0
Highgate Road—			
General	3	0	0
High Wycombe—			
General	31	18	0
L.Z.A.	9	12	7
Guild of Service ..	4	7	9
Hilmarton—			
General	2	0	0
L.Z.A.	1	0	0
Guild of Service ..	1	10	0
Hinckley—			
General ..	7	7	6
L.Z.A. ..	1	10	0
Hitchin—			
General	11	4	6
L.Z.A.	3	3	0
Homerton Row—			
General	6	15	9
L.Z.A.	1	8	3
Horham—			
General	112	10	6
L.Z.A.	16	17	6
Guild of Service ..	1	1	0
Horley—			
General ..	2	13	0
Horsham—			
General	31	8	2
L.Z.A.	9	19	0
Hounslow—			
General	71	16	2
L.Z.A.	59	6	0
Guild of Service ..	8	0	0
Hoxne—			
General	14	9	3
Ilford—			
General	11	10	0
L.Z.A.	3	11	6
Guild of Service ..		15	6
Ipswich "Bethesda"—			
General	313	15	1
L.Z.A.	74	4	11
Guild of Service ..	1	5	0
Ipswich "Mount Zion"—			
General	31	5	2
L.Z.A.	20	16	8
Ipswich "Zoar"—			
General	21	11	4
L.Z.A.	42	0	4
Irthlingboro'—			
General	9	5	7
L.Z.A.	4	2	0
Ivinghoe—			
General	1	0	0
Kensit Memorial Chapel—			
General	2	2	0
Kesgrave—			
General	8	13	0
L.ZA..	3	0	0
King's Langley—			
General	41	19	0
L.Z.A.	1	0	0
Guild of Service ..	6	1	8
Kingston-on-Thames—			
General	17	1	2
L.Z.A.	3	14	0
Laxfield—			
General	35	3	8
L.Z.A.	22	10	2
Lee Common—			
General ..	6	3	2
Leicester "Providence"—			
General	5	5	0
Leicester Provce. Trustees—			
General	284	0	0
Leicester "Zion"—			
General	1	5	1
L.Z.A.	2	8	8
Leiston—			
General	24	6	9
L.Z.A.	3	0	0
Lewes—			
General	6	0	0
Lewisham—			
General	10	13	3
L.Z.A.	5	12	6
Leyton—			
General	34	13	6
L.Z.A.	23	6	0
Guild of Service ..	21	14	3
Little Downham—			
General	16	13	5
Guild of Service ..		10	0
Little Staughton—			
General	4	12	9
Lode—			
General	2	0	0
Long Marston—			
General	7	0	0
Maidstone—			
General	2	0	0
Manchester District—			
L.Z.A.	7	0	0
Manor Park—			
General	24	13	3
L.Z.A.	31	2	9
March—			
General	41	8	1
L.Z.A.	11	15	10
Margate—			
General	10	9	6
Mayford—			
General	18	14	7
Mendlesham Green—			
General	9	12	3
L.Z.A.	3	3	0
Meopham—			
General	20	4	2
L.Z.A.	8	15	10
Middlesbrough—			
General	31	3	0
Needingworth—			
General	5	19	6
Newcastle—			
General	6	0	10
New Cross—			
General	91	19	9
L.Z.A.	43	13	10
Guild of Service ..		10	0
Newick—			
L.Z.A.	1	0	0
Newquay—			
General	2	2	0
Norbiton—			
General		13	6
L.Z.A.	8	10	0
North Finchley—			
General	66	8	1
L.Z.A.	15	9	3
Norwich—			
General		5	6
L.Z.A.		13	6
Occold—			
General	32	14	2
L.Z.A. ..	2	13	8
Old Mill "Ebenezer"—			
General	12	13	9
Old Hill "Springmeadow"			
General	5	0	0
Otley—			
General	3	8	6
L.Z.A.	9	13	0
Over—			
General	31	12	6
L.Z.A.	13	19	6
Guild of Service ..	2	10	0
Pemberton—			
General	29	12	8
L.Z.A.	2	2	0
Ponders End—			
General	1	4	0
L.Z.A.	7	5	0
Portsmouth—			
General	7	1	6
Potten End—			
General	25	7	4
L.Z.A.	13	11	0
Potton, Beds.—			
General	38	2	4
L.Z.A.	21	14	6
Poynings—			
General	10	9	0
Prahram, Australia—			
General	3	14	0
Preston—			
General	14	2	9
Prittlewell—			
General	21	16	5
L.Z.A.	32	1	9
Ramsey—			
General	42	10	6
L.Z.A.	3	0	0
Ramsgate—			
L.Z.A.	10	0	0
Rattlesden—			
General	42	5	0
L.Z.A.	6	7	0
Readers of "The Christian"			
General	12	0	0
Readers of "The English Churchman"—			
General	4	0	0
Reigate—			
General	14	12	0
Richmond—			
General	34	15	5
L.Z.A.	34	1	0
Rishangles—			
General	9	1	0
L.Z.A.	3	11	0
Guild of Service ..		15	0
Rochdale—			
General ..	1	5	0

Rotherham—
General 2 0 6
Royton—
General 41 10 0
L.Z.A. 7 8 0
Guild of Service .. 2 5 0
Rushden—
General 4 11 3
L.Z.A. 5 5 6
Ryarsh—
General 5 10 0
Ryde, Australia—
General 17 17 9
Slaithwaite—
General 4 2 0
Sleaford—
General 14 1 8
Smarden—
General 13 2 6
Smithfield, Australia—
General 1 0 0
Somersham—
General 10 0
L.Z.A. 4 14 6
South Chard—
General .. 4 15 6
Staines—
General 20 1 11
L.Z.A. 11 6 2
Stamford—
General 17 1 4
Stapleford—
General 4 17 9
Stoke Ash—
General 41 5 2
L.Z.A. 55 17 2
Stoke Golding—
General 5 18 0
L.Z.A. 10 0
Stonham Parva—
General 14 2 0
L.Z.A. 1 15 0
Stowmarket—
General 28 11 6
L.Z.A. 28 17 9
Stratford—
General 47 12 6
L.Z.A. 51 8 2
Streatham, Hambro Road—
General 72 9 8
L.Z.A. 51 7 1
Guild of Service .. 5 2 0
Streatham, Hitherfield Rd.
General 3 3 0
Stretham, Cambs.—
General 12 6 11
L.Z.A. 12 6
Guild of Service .. 1 5 7
St. Albans—
General 6 3 6
St, Clears—
L.Z.A. 2 8 0
St. Johns Wood—
General 31 7 10
L.Z.A. 33 0 8
St. Neots—
General 5 12 0
Sudbourne—
General 30 13 6
L.Z.A. 8 7 6
Sudbury, Suffolk—
General 4 19 0
L.Z.A. 2 1 0
Suffolk Gospel Camp—
General 10 0 0
Sunderland—
General 1 6 0
Sutton-at-Hone—
General 14 0
L.Z.A. 1 2 0
Sutton, Cambs.—
General 17 11 0
Sutton (Surrey) Friends—
General 10 4 6
L.Z.A. 7 0 0
Swindon—
General 30 3 10
L.Z.A. 63 15 0
Sydney, Australia—
General 15 18 8
L.Z.A. 4 10 0
Tadworth—
General 33 4 2
L.Z.A. 6 17 6
Tenterden—
General .. 13 6
Thame—
General 10 5 0
Thornhill—
General 4 12 0
Tollington Park—
General 3 0 0
L.Z.A. 8 10 0
Tottenham—
General 35 2 1
L.Z.A. 2 3 6
Tring—
General 40 19 1
L.Z.A. 16 9 0
Guild of Service .. 1 7 6
Trowbridge—
General 24 7 4
L.Z.A. 8 10 4
Tunbridge Wells—
General 67 6 2
L.Z.A. 37 16 0
Tunstall—
General 31 19 6
L.Z.A. 10 6
Turves—
General 2 10 6
Two Waters—
General .. 6 0 9
L.Z.A. .. 2 0 0
Upney—
General 3 5 0
Waldringfield—
General 14 14 0
L.Z.A. 1 10 0
Walsall—
General 13 10 0
Walthamstow—
General 7 11 6
L.Z.A. 13 14 0
Walton-on-Naze—
General 10 0
Wandsworth, West Hill—
General 32 0 3
L.Z.A. 23 1 3
Guild of Service .. 2 10 0
Warbleton—
General 28 1 6
L.Z.A. 3 0 9
Warboys—
General 37 8 6
L.Z.A. 13 15 10
Watford " Beulah "—
General 26 19 11
Watford Tabernacle—
General 34 13 6
L.Z.A. 86 15 6
Guild of Service .. 11 8 6
Wattisham—
General 46 13 6
L.Z.A. 12 0 0
Wellingborough—
General 34 0 7
L.Z.A. 8 18 8
Guild of Service .. 1 0 0
West Ham—
General 27 11 0
L.Z.A. 15 10 0
West Hartlepool—
General 53 10 10
L.Z.A. 2 14 2
Wetherden—
General 11 1 10
L.Z.A. 3 0 0
Whitestone—
General .. 3 3 0
Whittlesey—
General 41 14 10
L.Z.A. 18 18 0
Whitton—
General 10 16 0
Willenhall—
General 21 3 6
L.Z.A. 1 1 0
Willingham—
General 8 7 0
L.Z.A. 1 18 0
Wiltshire Rally—
General 9 13 10
L.Z.A. 9 13 11
Wimbledon—
General 29 7 6
L.Z.A. 37 16 0
Wivelsfield—
General 1 16 6
Wood Green, Eldon Road—
General 4 2 0
Wood Green, Park Riding—
General 14 16 5
L.Z.A. 11 6 10
Woolwich—
General 18 0 1
L.Z.A. 3 12 6
Yateley and Eversley—
General 30 8 5
L.Z.A. 10 2 5
Yaxley—
General 3 3 6
Yorkshire Friends—
General 7 7 0
L.Z.A. 13 10 6
Fellowship of Youth:—
North Suffolk—
General 11 0 0
South Suffolk—
General 3 14 0
West Suffolk—
General 10 8 3
National S.B. Women's Fellowship :—
Cambs & East Midlands—
L.Z.A. 2 2 0
Hounslow—
L.Z.A. 5 6 0
Kent—
L.Z.A. .. 1 15 6
Suffolk—
L.Z.A. 3 3 0
Stamp Corner :—
Guild of Service .. 1 10 0
Personal—
General 760 6 2
L.Z.A. 491 17 10
Guild of Service .. 7 11 3
Legacies Received :—
S.B.M.—
Mr. C. Thorogood 454 7 7
Miss A. G. Challis 10 0 0
Miss M. Smewing 100 0 0
Mr. A. Tyler 1000 0 0
Miss E. R. Marsh 50 0 0
Miss H. M. Hask .. 5 0 0
Miss F. Cooper .. 50 0 0
Miss S. A. Ball .. 50 0 0

£1,719 7 7

L.Z.A.—
Miss M. Smewing 10 0 0
Miss H. A. Simpson (*Balance*) .. 201 0 11

£211 0 11

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Telephone : TIDeway 1841.

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a Legacy to the Mission.

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

FORM OF BEQUEST

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

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" He that sat upon the throne said,
BEHOLD, I MAKE ALL THINGS NEW.
And He said unto me, Write: for
these words are true and faithful "

REVELATION 21.5

PRICE SIXPENCE