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The Strict Baptist Mission Herald

THE

STRICT BAPTIST MISSION HERALD

VOL. LVII. — 1958

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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

DR. R. M. HARRIS

and MR. and MRS. J. R. FIELD

will, God-willing, be held at

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

on

Friday, January 3rd, 1958, commencing at 6.45 p.m.

The President, Pastor W. C. Plail, will be in the chair, and Pastor G. S. Smith and Missionary W. H. Kuhrt 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.

To every reader of "The Mission Herald," and to all supporters of the Mission we would extend our Greetings and prayerful Good Wishes. The Lord be with you all.

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.

The Lord is granting us encouragement in the work both in India and in Malaya, and we are prayerfully planning for the extension and development of the work in both countries.

New Missionaries are in training and others are needed.

PLEASE GIVE GENEROUSLY

"*Thanks be unto God for His unspeakable Gift.*" 2 Corinthians 9.15.

1958

WE begin a new year of, humanly speaking, terrifying possibilities. The first " New Year " with the earth circled by " sputniks," and the first new year's day shadowed by I.C.B.M's. The first new year when the forces of materialism and communism are demonstrably ahead in some sections, at least, of the race for scientific prowess.

Let us not be overwhelmed with these things. Our God is greater than all the devices of men, and all the powers of hell. The " kingdom " to which we belong is a " kingdom which cannot be moved." The Gospel we preach is the POWER OF GOD. The issues of world history are in the hand of the Most High, with Whom we have to do.

Our statesmen and educational experts tell us of the great need to train and utilize technicians and scientists; let us not fall into the error of supposing that knowledge and intellectual training leading to scientific achievement are the things that matter above all. The mission we receive from our Lord, the call of our Master, is not something of lesser importance and inferior worth. When the Lord's people respond to His call to " go and tell " they are entering a service that matters most of all, for their concern is not with matters of a day, but with the issues of eternity.

Sputniks and Inter-Continental Ballistic Missiles. Frightening; yes, but not so frightful as the power of the evil one in the lives and the souls of men and women. As this new year dawns we would be reminded once more of the Word of our God that " The people that do know their God shall be strong and do exploits."

WHAT GOD HATH WROUGHT!

D. A. AND M. THROWER.

IN no realm is the expression " The unchanging East " more false than in that of education. If, during our early days in India, we had been told that we should soon be producing Tamil literature for a ready market we should certainly have found it hard to believe. But a glance at the S.B.M. price list will illustrate the wide range of readers for whom literature is now being prepared by our Mission.

Our catalogue is printed in English as well as Tamil in order to cater for the many friends who wish to purchase Tamil books or tracts but do not themselves know the language. This information might be useful to any reader of the " Herald " who is acquainted with a Tamil person in England, for we have already had a request along these lines and would be glad to supply price lists to any other friends.

The catalogue is divided into twelve sections with the following headings:—

Bible Reading and Study.	Catechisms.
Sermons.	Material for New Converts.
Doctrinal material.	Miscellaneous Books.
Hymn and Lyric Books.	Two-page Illustrated Tracts.
Illustrated Children's Booklets.	Four-page Illustrated Tracts.
Other Illustrated Booklets.	English Items.

Since this Catalogue was issued last June a supplementary list has been

called for; this includes eighteen items recently published. Of these new books four clearly explain and illustrate the way of salvation, under the general title " God's Good News." The material has been issued in three parts and also complete in one volume. There are also thirteen booklets which are the outcome of a mistake that finally turned out helpfully. When the eighteen pamphlets of studies in the Minor Prophets were bound up as a Commentary on the last twelve books of the Old Testament, it was found that we had many hundreds of surplus copies of the various lessons. These odd pamphlets have now been supplied with illustrated covers and made available as studies in the individual prophetic books. These will, no doubt, be specially appreciated by persons who cannot purchase the larger volume.

The practical side of literature production includes many interesting details. E.g. illustrations constitute both a problem and a delight. We are privileged to have the help of two missionaries and two Indian friends who lend their artistic talents for this work and, incidentally, exercise considerable patience when the members of our Literature Committee criticize their drawings. The series of booklets entitled "God's Good News" is typical of the kind of pictorial illustration used by us. Each of the three parts has an illustrated cover representing the topic of the booklet. The first booklet, dealing with man's need of salvation, depicts a man drowning in a well; the second, in keeping with its distinctive message, illustrates the same man looking up in hope, as he sees a rope being lowered to him; in the concluding section he is seen as a saved man saying " Salaam " to his rescuer. Pictures are, however, not the only means that we use to attract purchasers, for coloured paper or coloured ink also lends variety to the outward form of many of our printed messages.

A knotty problem is that of price. In the West, we should price a publication according to the cost of production, plus a reasonable profit. But in India, where most of the people are poor, and education for the bulk of the population is still in its infancy, it is generally considered wise to keep prices as low as possible in order to encourage sales. On the other hand, it is sometimes argued that we need to teach the masses the value of reading matter. Moreover, in these days of uncertainty regarding the future of the foreign missionary, it is considered desirable to conduct the business side of literature production and distribution in such a way that Indian nationals will be able to carry on the work after we have to lay it down. From this point of view it is a mistake to subsidise production too heavily. An interesting sidelight was thrown on this whole matter when the commentary on the Minor Prophets was published. The price was finally fixed at Rs. 1.2.0, a higher figure than some thought wise in view of the nature of the book, which limits its use to Bible students. However, in this case we underestimated our Tamil friends' interest in such books for, in spite of the price, the complete issue was sold out in less than a year. A second edition is now in the press.

Many of these books and pamphlets will bear their silent witness to the Gospel in places where no missionary has been; many a child will read the words of life with his elders as an audience. Let us pray that the Holy Spirit may apply the truth to the readers and hearers, and cause the good seed to spring up to life eternal.

THE FIRE IS SPREADING IN SOUTH INDIA

GRACE K. HUCKETT.

CHRISTIAN Literature Distribution continues to enthrall us with its vast evangelistic opportunities. Already this year we have had some stimulating experiences, one of them being the fact that others are catching the fire. When one has been the cause of infecting others with disease, there is a real sense of sorrow and almost shame, but when others are infected with the desire to get busy with the distribution of the Word of Life, it gives one great joy. The Lord has blessed us with this knowledge, and it IS a joy indeed. We praise Him.

During the hot month of May when work on the plains is exceedingly difficult, many people in South India get away for a few weeks to the beautiful Blue Mountains (or Nilgiris). Hence this month provides a grand opportunity of fellowship amongst missionaries. It is then that Conferences and Conventions are held, bringing times of spiritual refreshment and blessing as well as of heart searching and revival. It is also a time to share experiences in the work, and to pass on ideas and visions that God has given, which may prove helpful to others.

Once again we took our Tamil Mobile Bookshop to the hills, and displayed it at nearly all the meetings with a view to making known what is available in Tamil, so that friends working in that language might be able to obtain fresh supplies of " ammunition " for the battle against sin. We had a secret hope, too, that others might be enthused to do the same as we are doing, and prayed to that end. God was graciously pleased to answer our prayer, and it was a bigger joy even than selling the tracts and books to have one and another come up and examine the book-rack at the back of the van, the cloth pockets on the doors, and to hear them ask for particulars with a view to doing something similar in their own areas. We found that some HAD been using their vehicles for book-selling throughout the year, as a result of last year's witness. This sort of thing humbles one, yet gives joy in knowing that there has been an expansion of this ministry.

We were also greatly encouraged ourselves to press on in literature distribution and to use all opportunities available. While on the hills, we sold 1,683 Tamil books and booklets. Over 900 of these were taken by missionaries for work in their own areas. The rest were sold to the general public. Missionaries also purchased 16,000 Tamil tracts from the van. In addition, we ourselves distributed about 5,000 on our various journeys and visits. Everywhere, people seemed anxious to receive and read them. Some new missionaries doing language study prior to taking up work amongst Tamils in Ceylon asked if they could come out with us to get " initiated," so one day four of us visited Aravankadu, Ketti, Wellington and Coonoor Market, and had a grand time together selling Gospels and many other books.

During the season a whole day Conference was held under the auspices of the Evangelical Literature Fellowship of India at Ootacamund. This included an interesting exhibition of evangelical publications in various languages. Mr. Donald David of the Evangelical Literature Service, Madras, had a fine show of English books, etc., and there were also good

displays by other groups in Tamil, Telegu, Hindi, Maratti Kanarese, etc. The Conference was well attended. Literature Production was the topic discussed in the morning, and Methods of Distribution in the afternoon. Some helpful papers were read, followed by discussion and the sharing of ideas. I think we all felt that we wanted to go out and get on with the job. E.L.F.I. certainly gives one the urge to be up and doing. The subject of Book Tours was also dealt with at the Nilgiri Missionary Association Conference held at Coonoor.

On our return from the Nilgiris we passed a place called Avanashi where there was a big market in full swing. Although we had many miles to go, it was too good an opportunity to miss, so we opened up shop, and for over an hour my husband and I were hard at it, selling Gospels and other booklets. It was difficult to get the people to allow us to leave, and even as we moved off, women thrust their money through the windows of the van, running alongside until they had purchased the books they wanted.

Recently we went to a big festival 22 miles from Namakkal. Again we had wonderful opportunities. 106 Gospels and many other booklets were sold from the van alone, and hundreds of free tracts distributed. Two of our Indian brothers were also helping with bags of books and free tracts. Thousands of people were present at the festival, and there seemed so few of us to meet their need. Will not you who read this seek earnestly to know God's will for your life, and whether you should not enter this door of opportunity and start dispersing the Word of Life to needy souls, that Word which can lead them to know the Living God and His wonderful salvation.

Only this week a visit to a village market near Salem resulted in 94 Gospels and many other booklets being sold. Waiting at stations, shopping in busy streets, even buying petrol, all yield opportunities to sell books. Time and strength at the moment are the only restrictions. India may impose other restrictions later on, but TODAY THE DOOR IS WIDE OPEN. So let us do it NOW.

THE FOUNDATION STANDETH SURE

D. A. AND M. THROWER.

IT was noon, the hour when one can hear the proverbial pin drop. Even bees, birds and beasts observe this time of rest, for the sultry heat invites repose. Nevertheless, for several days in succession, the shrill voice of a boy pierced the air and hindered that brief transition into oblivion which refreshes one for the activities of the after part of the day. School examinations were on, and this young hopeful intended to pass the memory test on the Scripture catechism. Yes, there are other things besides nursery rhymes "said o'er a thousand times"! Furthermore, judging by the number of catechisms sold that year, the writer was not the only person disturbed in this manner!

In a weekly Bible class for senior school girls it was our practice, among other things, to study a couple of questions from the small book "The Friend of the Church." When we came to the question: "When did Jesus Christ

live?" the teacher received the correct answer, and then proceeded to ask: "What constitutes the chief difference between the Lord Jesus Christ and any other brave man who has died for others? The reply came softly: "He died for me."

Or we may think of the volume of "New Testament Biographies" written by Mr. D. Morling as a text-book for study in our Workers' Bible classes. It was our privilege to go through the chapters of this book with the Madras Biblewomen and, as we gathered round the Word with the help of the notes, our hearts were warmed and we were enriched and strengthened by the exercise. Moreover, it drew us together in Christian fellowship so that differences of colour and status were forgotten.

Then there is the small book, containing 39 lyrics and a few choruses, which has run through at least eight editions. For many a village congregation this is the only book in use for the service of praise; but it proves adequate for their needs. On one occasion a Biblewoman and I walked through a village street singing from this little hymnal. Women in the houses became interested, with the result that we not only sold several copies but also spent a pleasant hour telling the Gospel story with the aid of the lyrics.

One could continue almost indefinitely illustrating the usefulness of the work of our predecessors in this ministry of the printed page. It is indeed wonderful to build on such a foundation. In those days, pamphlets and books were generally prepared to meet particular needs in existing work, such as catechisms for school children and Bible lessons for their teachers. Now, however, the time has come for us rapidly to expand our literature output. An apparently endless number of gaps has to be filled, and an attempt made to meet an ever increasing demand for reading matter.

Three and a half years ago we started to tackle the problem referred to at the end of the last paragraph above. As a result the number of our publications has already been doubled, and the range of material considerably increased. A steady and mounting demand for many of our items from all parts of the Tamil Nad encourages us to believe that they are really meeting a need. Incidentally, several orders have been received from our Madras Tamil churches since the missionaries were withdrawn from the field at the beginning of this year.

One S.B.M. production that appeals to Christian workers beyond our borders is the 230-page commentary on the last 12 books of the Old Testament; it sold out within some nine months of its appearance. Nearly 300 copies of the volume were purchased by persons connected with the Tinnevelly Diocese of the Church of South India. The reason for this lay in the fact that the Indian bishop of that diocese was so convinced of the value of the book that he enjoined his pastors throughout the area to commence weekly Bible classes for their congregations to study the Minor Prophets with the aid of these lessons. The bishop's appeal occupied two full pages in the Diocesan Magazine, and concluded with the request that each worker inform him of the arrangements made in this connection. An order for 234 copies was later received from the Tamil field of the Danish Missionary Society, but it was not possible to supply these as the stock was exhausted. A second impression has, however, since been printed.



JEYAVEERAN (IN STRIPED SHIRT) SELLING TO A CROWD OF BOYS.



YOUTHFUL READERS AT SELUR.

A MORNING'S WORK

E. M. FLORY.

"WHEN are you coming to bring books to our school?" The speaker was a lad from the next village, who brings us our daily supply of buffalo milk. He is studying in the high school in the village of Ellarampuni (or the village of seven thousand farms, as its name means). The place is well-known to us, being the location of our nearest bus-road and post office. The high school there is attended by children from many villages, so we had long been anxious to visit it. So far, however, our efforts had been frustrated. On one occasion, after being assured by one of the scholars, that the day planned would be suitable, we arrived to find the school closed for a holiday. More recently, our intended visit was postponed owing to the influenza epidemic, and no schools being open. At last, however, we fixed upon a convenient day, and were assured that the children would be prepared for our coming.

In spite of the fact that the bullock cart had set out from the bungalow fully 10 minutes ahead of us, there was no sight of it on our arrival. It had taken a circuitous route, to avoid a path to which these particular bulls take objection. While waiting for our literature to arrive, we sat down by the roadside under a tree, and were immediately surrounded by a group of children; very few of them could read; they worked in the match factory. At first they only wanted to stare at us, but gradually gained confidence and answered our questions regarding their work, then as to the gods they worship. This led on to trying to tell them simply of the Living God, Who created the Heavens and Earth, Who provides for them, and who alone is worthy of worship, in that He has redeemed us from sin. In such a short time it is impossible to know how much has been understood, but such contacts are always made a matter for prayer. After a quarter of an hour or so had elapsed, a cry went up, "The bundy (cart) is coming!" We were able to take our stand outside the high school, among other vendors who were displaying their wares of sweetmeats etc., for the children. The back of the cart made a convenient "shop-counter," and we were kept busy until the school bell indicated time for lessons to begin. Little children came running, presenting their coins, eager to buy the attractive little booklets, made gay by coloured covers, and each containing a story and Gospel message. Older boys bought Gospels, and some asked for copies of a Bible Correspondence Course. A group of adults stood round the outer fringe of the crowd, but appeared shy of coming too close to us; probably fearing they might be suspected of "joining the Christian Way." But we noticed some surreptitiously handing coins to children to purchase books for them.

When the time came for us to leave, we knew that God's Word had gone into nearly 100 children's hands; it was a joy to see men sitting in the various little shops reading aloud from tracts which had been given to them.

Our hearts were filled with gratitude as we realised that once again God's Word had gone forth. But our task does not end there. We hope to follow-up by further visits, to contact those who will have read these books, and to supply them with further helpful literature. Above all, we must be faithful in our praying, that God's Word will do its own work.

GLEANED FROM CORRESPONDENCE

"ON the balance of things we can be glad that so much good literature, and so many Scripture portions have gone into so many homes." "Great quantities of Christian Literature and Scripture portions have gone into areas where there was no witness before we came. If we have done nothing else, we are happy to have done this distribution." So Mr. Orchard has written of this branch of his work in Malaya.

I had hoped that we might have been able to publish a photograph of some, at least, of the literature published and used by the S.B.M., but this has proved to be impracticable. However, the articles from Mr. and Mrs. Thrower give a good idea of the type and range of the literature that is produced.

Perhaps, too, it is not generally known that our Missionaries are contributing to Tamil Christian literature beyond the range of our own publications. I understand that two, if not more, of our people have served, in some way, on the Tamil Bible Revision Committee and Mr. Appleby had a share in preparing the four maps in this Bible. Mr. Thrower's work on the Tamil Concordance is well known, perhaps not so well known is the fact that Mr. Champion has produced various works of Commentary, including his work on the Lord's parables. Mr. and Mrs. Huckett are busy with selected courses of the Lansdowne Bible postal Fellowship, and Mr. Kuhrt has produced "Calvary Road" and "Into Light." Our Missionaries have also been responsible for almost all the Tamil publications of the Scripture Gift Mission and for some of the productions of the Gospel Literature Society of Bombay.

The list could, no doubt, be extended, but enough has been recorded to enable our friends to realise something of the way in which our Mission and Missionaries are seeking to meet the challenge to produce and circulate the best literature.

The final word is a challenge. Mrs. Huckett has written "We often hear of pagan England and the difficulties of work at home. Under such conditions may it not be that the methods we employ in India to reach people who know little or nothing about Christ would be equally useful and successful in the Home Country?" It is indeed worth our prayerful consideration.

REPORT OF ANNUAL MISSION MEETINGS

The Annual Meetings of the Strict Baptist Mission, held at Westminster Chapel on October 22nd, are of most happy memory! The spiritual tone for the day was aptly set, and our united spiritual desires were clearly expressed, in the reading of Psalm 133, and the prayer that followed, by Pastor G. E. J. Bird. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" This annual occasion always proves the truth of David's statement, for *good* and *pleasant* is this day of Annual Meetings.

The whole of the ground floor of the chapel was comfortably filled for the afternoon Devotional. The Vice President was in the chair and Pastor A. J. Wade the speaker. His sermon on Ex. 17, v. 10, was both stirring and challenging. Two emphatic points he made were that if we do not obey God's call to go somewhere or do something, then there will be no BLESSING, and that even if we cannot do the same work as others, we can hold up their hands by PRAYER.

The evening rally, as usual the " highlight " of the day, was a little more special in that Mrs. J. K. Thorpe as Secretary of the L.Z.A. gave a report, and a presentation was made to Mr. W. T. Sayers of a leather attaché case, for his past years of faithful, honorary service for the Mission. Numbers attending this rally seemed no higher than previously, though with the passing of the years one expects the attendance to increase, and the collections also. Our hearts were touched as Dr. Ruth Harris unburdened her heart's desire to us—that GOD'S GLORY might be seen on the KOLLI HILLS. Missionary John Field was very helpful as he sought to answer the questions of those in the homeland, e.g. Is there a need for Missionaries in India today? What is the attitude of the Indian Government? Finally he reminded us that there are vast multitudes still in India who have never heard the " Word of Life." Missionary Kuhrt concluded the day with an address which reminded us how human missionaries are. After saying " Come with Me," he confidentially related to us some of his personal experiences and feelings, and how the stimulation came to him. True Missionary life is but similar to our Master's as He journeyed to the CROSS.

Thus ended a day with much to rejoice over, much to pray for, and much to remember.

JOSEPH HEWITT.

NOTES AND NEWS

New Missionary-elect.—We are happy to announce that Mr. Maurice N. Luffrum, a member of the church at North Road, Brentford, has been accepted by the S.B.M. Council as a prospective Missionary. It is anticipated that he will commence studies at our Bible Institute after Easter.

Movement of Missionaries.—Mr. and Mrs. J. R. Field and family and Dr. R. M. Harris will (D.v.) be returning to India on the " Canton " which is due to leave Southampton on January 9th. We wish for them a safe and pleasant voyage and the Lord's richest blessing as they take up their work in India once again.

Mr. and Mrs. W. H. Kuhrt are continuing here until after the Half-Yearly Meetings, and are due to leave for India on the " Oronsay " sailing on May 21st next. Arrangements can still be made for Mr. Kuhrt's services at week-day Missionary Meetings in the early months of the year. Application to be made to the General Secretary.

Miss L. S. Hazel and Mr. D. A. Thrower will be coming home for furlough, sailing on the " Orsova " due to leave Colombo on the 21st February and to reach London on 10th March. They are assured of a warm welcome here, and we trust that they will have a very happy and refreshing furlough.

S.E. District Exhibition and Rally.—Will friends kindly note that arrangements are to be made for the S.B.M. Exhibition, entitled " Mission to the Tamil People," to be shown at Greenwich Chapel from April 10th to 12th. There will be a special series of meetings and full details will be sent out nearer the date.

L.Z.A. Quarterly Prayer Meeting.—The next L.Z.A. Quarterly Prayer Meeting will be held at Lewisham Chapel, Clarendon Rise, on Friday, February 14th, at 7.30 p.m. We trust that ladies from neighbouring churches will join with the Lewisham friends on this occasion.

Reports from India still speak of printing difficulties. Many friends at home will, undoubtedly, have already made this a matter of definite prayer. Will you continue in prayer about this? Pray too that if it should become necessary for us to print our own literature we may be guided, particularly regarding personnel to do the work. Many difficulties would face us; cost of installation, for example, and a " printer-missionary."

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 JANUARY AND FEBRUARY, GOD-WILLING.

MISSIONARY W. H. KUHRT.

JANUARY 12th, Greenwich; 19th, Hadlow; 22nd, High Wycombe; 26th, Kings Langley.

FEBRUARY 9th, Devizes; 10th, Hilmarton; 16th, Brockley; 23rd, Bromley; 26th, Thame.

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

PASTOR J. K. THORPE.

JANUARY 4th and 5th, Leiston; 9th, Kings Langley; 17th, Borough Green; 19th, Wood Green, Eldon Road; 23rd, The Grove, Camberwell.

FEBRUARY 6th, Staines; 11th, High Wycombe; 16th, Hitchin; 23rd, St. Neots; 24th, Leyton.

MR. D. J. MOON.

JANUARY 25th and 26th, Stoke Golding.

FEBRUARY 23rd, Tunstall and Sudbourne.

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

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

	£	s.	d.
Churches	767	11	0
Schools	155	13	11
Personal	77	14	0
Miscellaneous	28	3	2
Collection at Annual Meeting ..	239	3	0
Guild of Service	1	4	0
Literature	50	7	6
	£1,319	16	7

Anonymous gifts gratefully acknowledged:—
Carlton, £5. Richmond, £5.

L.Z.A.—General Account .. .. (including collection at Annual Meeting £69 15s. 5d.).	£273	11	0
Medical Account	£4	0	0

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STRICT BAPTIST MISSION HERALD

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



"An idol procession on Adi 18. The basket contains the god's possessions."

" Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

1 *Corinthians* 6. 20.

THE LADIES' ZENANA AUXILIARY

ANNUAL GIFT WEEK

March 9th—15th, 1958

Gift envelopes will be distributed by local L.Z.A. Secretaries, and a generous response from all friends will be greatly appreciated.

" *Whatsoever ye do . . . . . .*
. . . . . do all in the Name of the Lord Jesus." (Colossians 3. 17).

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

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

S.B.M. EXHIBITION AND SPECIAL MEETINGS FOR THE S.E. DISTRICT OF LONDON

will, God-willing, be held at

Greenwich Chapel, April 10th-12th

The Exhibition entitled " Mission to the Tamil People," will be open each afternoon and the special programme will include:

April 10th LADIES' EVENING.
April 11th FILM and KODACHROME PICTURES specially for YOUNG PEOPLE.
April 12th MISSIONARY RALLY FOR THE AREA.

Full details will be sent out to all S.E. District churches and Sunday Schools.

"AND WOMEN... BROUGHT... AN OFFERING..."

D. A. KUHRT.

IN Exodus 35. 21-25 we read "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work . . . And they came, both men *and women*, as many as were willing hearted . . . and brought . . . an offering of gold unto the Lord. And all *the women* that were wise hearted did spin with their hands, and brought that which they had spun . . ."

All through the Bible there is evidence to show that there have always been women who have worked for the Lord and evidence to show that their work has been valuable and acceptable to the Lord. As in the days of the Tabernacle, so now, there is plenty of scope for the ministry that women can exercise. The structure that we are now concerned with is not one that demands " blue, and purple, and fine linen," and such like, but one that is being made up of " living stones . . . a spiritual house " 1 Peter 2. 5. Through the earnest labours of our lady-missionaries in all our fields, and in partnership with our Indian sisters, new stones have been added to this spiritual house from amongst the women and girls of South India. The Lord has accepted the gifts and used the services of those who love Him.

It is the privilege of all to contribute towards the growth of this house of the Lord by prayer and gift. So much more remains to be done, that the Name of the Lord may be magnified. May " wise hearted " work at home and in India and Malaya continue and increase, as the Lord stirs us up and makes us willing.

MISSIONARIES AT MUSIRI

GRACE K. HUCKETT.

AUGUST 2nd was the 18th of the Tamil month Adi. This is a special day when Hindus bathe in the river Cauvery to rid themselves of sin. Offerings are made to the temples, and idols are worshipped and garlanded with flowers. Many rites and ceremonies are performed on this day, but the chief idea seems to be cleansing from all pollution. Alas that such millions should be deluded by the devil, and the True Source of cleansing should be hidden from them. Hence it is the privilege of all Christians to make known the cleansing of the precious Blood of the Lord Jesus shed at Calvary. Namakkal missionaries set out for Musiri that morning, packing the van with the book-rack, stock-box, food and water for the day. We had two Indian friends with us, others having gone to preach the Gospel and sell books at other places on the Cauvery River. We had not gone far when we saw a group of men round a dead bull. One of our party said " Someone else's meat! " A little further on we passed a man on a bicycle with a dead pig strapped on the carrier. It is astonishing what a bicycle will carry. Anything that can be tied or hung on to it is taken along. One day we even saw mattresses and pillows piled high behind the rider. It is quite common to see several people on one cycle. Not long after we saw 5 people on two cycles.

When we got to the big village of Thottiyam there seemed so many people

about that we stopped there and opened up shop, and soon we were all busy selling Gospels, etc. Two of the men visited the shops on both sides of the road, and rarely met with a refusal to buy something. Jeyaveeran found a ready sale for booklets etc., at the front of the van while others were preaching and selling at the back. A personal talk with some Government officials resulted in the sale of two New Testaments.

A band of new recruits for the army marching in column of threes passed us, led by some soldiers. They were on their way to a camp nearby. We had seen the tents just off the road as we entered the town. The Word of God has gone into that camp through the tracts we distributed. Presently we saw little processions of families carrying trays of offerings for their gods and baskets of rice seedlings which would, after dedication, be floated down the river " to ensure a good paddy crop later on." The women and girls looked so gay in their brightly coloured saris, reds and golds, greens and blues—indeed all shades mingled together in rich profusion. Not far away was a sight that reminded us of the guys dragged around the streets on Nov. 5th. Two enterprising little boys had made a small cardboard shrine decorated with bright papers and tinsel. They had fixed it on to a box lid to which they had put four wheels. One boy rang a bell and the other drew the truck. Both hoped for money from the shops and passers by. Inside the contraption was a picture of Subramaniam. Meanwhile sales of Scripture portions and other booklets were brisk but we had not yet reached our destination. So after a time we shut up shop and moved on. Now we were driving alongside the great river which was full of water and presented a grand scene. It was spoilt for us though by all the groups of bathers and worshippers because we knew that the adoration that should be our Lord's was being given to his enemy. We drove to the bathing place at Musiri and here were many people engaged in their heathen observances. Many of the bathers were drying their clothes, others were shivering in their wet ones. Women tied one end of their saris to branches of trees, walked 6 yards or so away, and stood wrapped in the other end waiting for them to dry. Streams of carts, with used oil drums on them, were coming to and fro conveying water to hotels and houses in the town. Dirty clothes, dirty vessels, and dirty people had all been washed in it but what does that matter, is not Cauvery water " sacred (?)" and undefiled? Here again we preached, had talks and sold books. A young, very well mannered student with serious thoughtful face came up, looked at the books and eventually bought two New Testaments and a book called " Dawn," this being a book for Hindus who want to know the True Light. He very nearly bought " The Secret of Overcoming Sin." Was there a hunger there? We followed him with our prayers.

While we were having some refreshment down a side road a procession came along. We found ourselves witnessing a case of devil possession which was horrible and strange to see. In the afternoon we drove to the foot of the hill called Tiruvengimalai. Not only was vanity fair in progress but gross idolatry as well. A stream of people was going up the flights of steps to the temple on the top of the hill. It looked like a bunch of gay ribbons against the face of the dark rock. Parking our mobile book-shop on the side of the road we soon had a flock of people around us. There seemed to be thousands milling around. One of our Indian friends, gazing over to the

foot of the hill, said that the black heads of the people turning hither and thither under the trees looked like a huge nest of black ants! By and by processions from the river bank began to come towards us on their way back to the temples. They seemed like waves of wickedness. There was a group of white robed men with red scarves on their shaven heads, preceded by men blowing long curly trumpets, beating drums, gongs, cymbals and such like in a frenzy of energy. In the midst were evil looking dancers with swords and daggers. Men carrying brass vessels piled high above each other and covered with oleander flowers came next. Various gods and goddesses with images of horses were borne along behind. Then followed the crowds of people both men and women some of whom were carrying babies, and scores of children of all ages. There was a lull and then came the next wave, but this time the men were in red robes. A decorated bull headed this procession. The din was terrific as boys rushed in to give extra beats to the drums. Dancers seemed to have lost control of themselves completely. No sooner had this commotion died down a little when along came another lot, and now yellow robes predominated. This procession was also led by a sacred bull. Next came the palanquin with the two bejewelled and tawdrily dressed idols borne on the shoulders of a number of strong men. These gods had been taken to the river for bathing, had been set up in a booth of greenery on the bank of the river for all the crowds to have " Dashan " (a sight of them) and now they were being returned to the temple on the hill-top. Meanwhile we had been fast selling Gospels and many other books, giving out tracts, having talks and so on. Strangely enough we soon sold out of Genesis. Once people were told that the book showed how God created the world and made man, how sin entered and so on, there was an eagerness to buy which shows there is a spirit of enquiry. Again and again did we have a request for a Jesus-book.

It began to grow late. Buses were collecting the crowds. Bullock carts were filling up. Jutkas, cycles, and even some cars were taking off their parties. We were nearly worn out and decided we must leave for Namakkal. On the way we stopped again at Thottiyam and once more people came round to buy. However, although loath to go, we at last set out for Namakkal, having been out about 11 hours. Our hearts were filled with both sadness and gladness. Sadness that we had seen the thousands engaged in idolatry, given up to evil, without a knowledge of the Living God. Gladness that we had been privileged to sow the Seed. Now let us pray the Lord of the Harvest Himself will get His harvest of souls.

The question is sometimes asked " Are missionaries still needed? Is evangelistic work still necessary? A visit to Tiruvengimalai festival would provide the answer. Among all those thousands of people there was no other Christian witness than that provided by our party. Such scenes could be multiplied again and again. Thousands still have never heard and humanly speaking never will unless we witness to them. Will it not more than compensate for earthly loss and any discomfort to meet the Saviour, knowing we have been obedient to His command and made His Name known among the heathen? Such service should have the very *best* the Church can give Him. Youth with life, health, and strength could have no greater joy. Is He not speaking to YOU?

WHAT DOTH HINDER ME . . . ?



Pastor Selvenathan baptising in a channel of the river Cauvery at Jederpalayam.



BAPTISING AT NAMAKKAL.

October 5th, 1957.

The wife of Stephen Raj (*See* " The Tiger's Claws" *Mission Herald for Mar.-Apr.* 1955).

Her New Name—Esther.

SENDAMANGALAM SCHOOL JUBILEE

ON 13th December, 1957, the School at Sendamangalam celebrated its Jubilee. " The day " was a very important one, and was quite a grand occasion. The District Education Officer presided. He was escorted with a band from the bungalow to the school compound, and on his arrival everyone partook of coffee and sweetmeats. The platform was suitably lighted with " 50 " in lights at the top. All the girls did their parts extremely well and Miss Hazel, in her very able manner, presented a report in Tamil of the 50 years work of the School. It is estimated that, including the children, there were 1,000 present, for, as the meeting was in the open air it was possible for a large crowd to gather.

A BROADCAST TESTIMONY

MY home village is Rasipuram. I was born into a Hindu family, and was brought up by devout parents to live a good, respectable life. Before my conversion, being an orthodox Hindu, I worshipped a god called Veru-Gobalan-Swami. A question often arose in my mind: " What is the purpose of your life in this world ? " I thought much about this but could find no answer. With the intention of studying Hindu sacred literature, I studied the Sanscrit language. But I could find nothing to satisfy my mind. I received tuition from a priest. He told me if I wrote the words " Sri Rama Jeyam " a crore of times (i.e., ten million times), and put into the river Ganges, God would be pleased and I would attain heaven in the next life. Accordingly I did this. As I believed that heaven could be gained by charitable actions, I performed such meritorious deeds. For the same reason I performed fasts and penances, on special days; I made pilgrimages to sacred places and bathed in sacred rivers. But I found no peace, or answer to the question on my mind by any of these means.

At this time my marriage took place. The girl I married was a believer in Jesus Christ. Although outwardly we prepared to live happily together, there was this difference of religious faith between us. Sometimes she speak to me concerning Jesus Christ. But I would not receive that teaching. My answer was, " You go your way, and I will go mine; but we shall meet in Heaven." One day she said to me, " It is only by the Blood of Jesus Christ, shed on the Cross, that there is Salvation for Mankind. Those who believe are saved." But I would not hear of this as truth. Blood-shed is killing. This is one of the five deadly sins, according to Hindu belief. How can man's salvation be obtained by such means ? I argued.

Thus although our home-life was apparently harmonious, as to our religions we each followed different beliefs. I did not reprove her for her worship of Christ. Why ? Because I considered all religions were equal and all roads led to Heaven. From my youth I had been concerned for my soul, and was familiar with the Vedas (sacred books of Hinduism). Therefore I had this belief. In this way 12 years passed.

By this time we had 4 children. There was still no answer to the question in my mind. The idea occurred to me to find out the secrets of the Christian religion from the preacher serving in Rasipuram. So I went to that brother's house. I knelt with the family while they prayed. I wish to say that it was with them that for the first time in my life I knelt and prayed to the true God. I became increasingly interested.

When this was known, much opposition came from our family. With the thought that at all costs we must save our lives, we left all we had, and with only the clothes we were wearing, on 15.6.52 we set out from our home, went to some Christian friends and there found safety. By the help of God's children we tasted and saw the love of God, and experienced great joy.

As soon as I began to know the Lord Jesus, the question of my mind was answered. In Him I found complete satisfaction. After some weeks there came again the opportunity to meet our relatives. We gave to them our testimony concerning Jesus Christ.

I pray you also may trust Him, relying entirely upon Him.

PREACHER MARIAN.

GEORGE F. CHAMPION.

A TAMIL book has just been published in Madras giving the lives of 34 " Christian Saints and Martyrs " from Polycarp down to the present day. I give below a translation of the chapter on Marian who lived about 100 years ago and was used by God to establish some of our churches in the Tinnevelly Field. We still have a chapel in Elarampanni, but no services have been held in it for some years as our church there has died out. In Kulakottakurichi, however, we have a church and congregation, and have had baptisms quite recently. A member of the church who is a weaver conducts the services on Sunday, and our preacher living in Ilayarasanenthal regularly visits the village.

Translation:

For many years Tamil Christians have sung with considerable spiritual help the lyrics, which contain deep teaching, written by the excellent Christian saint Preacher Marian. His hymns have comforted, encouraged and stimulated them in times of perplexity and despondency.

Marian was born in Srivahundam in the Tinnevelly District, among people despised by many of our countrymen as " Untouchables." Moreover, he was afflicted with leprosy. But this excellent Christian saint had an unfailing, unwavering trust in God and a firm faith. His doctrine was that a person should only receive baptism when he has attained sufficient knowledge and age, and has truly repented of his sins. Making Elarampanni his centre, he did Gospel work in the surrounding parts. He built a thatched chapel for the poor Christians living in Kulakottakurichi, but non-Christians, not wishing to have a Christian chapel in their village, became angry and set fire to it, and they also tried to kill Preacher Marian. He escaped from them and hid in the firewood-hole in the ceiling of the hut of one of the poor Christians. While hiding he composed the hymn, " My Lord! I daily trust Thee, dost Thou not Know? " The first line of the first verse is well worth attention:

" Because of sin my mind fears to approach Thee;
My wickedness and the evil I have done are
visible in my mind."

Three days later, the big landowner of the village, hearing of the persecution suffered by Preacher Marian, sent a man to bring Marian to him. He showed him great kindness and encouraged him, and gave him money to build another chapel. What a demonstration of the wonderful acts of God to those who trust and live close to Him! Marian wrote the following hymn for the opening service of the new chapel:

" Praise, songs of worship and victory to Thee, O Lord,
Thou, Lord Christ, wilt crown me with grace
to speak praise and to overcome evil! "

On one occasion, when Marian tried to bring about some reforms in his church, ill feeling sprang up between him and a deacon named Light of Wisdom. This ill-feeling increased and in spite of every effort on Marian's part, he was unable to effect a reconciliation. Preacher Marian was at a loss to know what to do. The whole of one night he remained awake and

wrote to the deacon the hymn which we sing at the Lord's Table:

" Come to the feast of the Lord, O Brother,
Come to the feast of the Lord."

The next morning, Sunday, he went to the house of Light of Wisdom and, standing outside, sang with great feeling and tears, " Come to the feast of the Lord, O Brother." The deacon, broken-hearted, left his house, ran up to Marian, embraced him and confessed his sin. In great peace of heart they took part in the Lord's Supper together.

ALIGNMENT WITH THE MULTITUDE

N. HAWES.

IT was evening. The rays of the sinking sun, touched the fresh, green blades of corn, growing on the sloping hillsides. The trees silent and still on a farther bank, cast their shadows over the houses nestling in the vicinity. Insects drifted lazily in the air and the bubbling song of bulbuls floated clearly across the sky. Nature, resplendent and calm, lay all around, content in the goodness of its Creator.

All was quiet in the village on the hillside, where lived a family well known to the Christian Community, for the names of three of them were written on the Church Roll. They had, until recently, resided among God's people; worked together; worshipped together and gone to the house of God together. Now all was changed, this day was one that would live in their memories. They were reverting to Hinduism, they would henceforth worship the gods of the Hindus, they would ask counsel of them, they would marry their children to Hindus, they would cast out of their home all vestige of the Christian Faith and join in worship with the Hindus in their village.

They had thought about it; they had talked about it. The people of their village had discussed it at work, had debated it in their homes. The topic had been considered by the headman and men of the village sitting outside their houses in the cool of the evening. But first they must perform the necessary rites that would make them acceptable as Hindus.

Now the day had come. The family had visited a Hindu temple and offered gifts to the god. The priest had branded the tongue of each member; they had taken Hindu names; they had worshipped seven gods on seven adjacent hills and now all that remained was to give food to the villagers of seven places, who were willing to accept them into caste.

The sun slipped down behind the horizon and people, young and old, began to gather in the village. The quiet of the evening was broken by the sound of voices—loud and strident. Could it be a quarrel? Yes, money must be paid to the Headman of the village—but how much? So the voices, heated and angry, fell on the air, while the food stood ready to be served when the formalities could enter their final stages.

Then a solitary figure, dressed in white, came by way of the village. " Come and eat with us," called a voice from the family. " No ! No ! Don't you know that I have recently become a Christian," he answered. " My goal is Heaven not Hinduism," and he passed by to join the fellowship of the company of those who had found peace at the feet of the World rejected King.

"FIRE-WALKING"

MARGARET M. COOK.

SMALLPOX is a dread disease: who would not seek to escape from its clutches? Can Mariamman, the goddess, do anything to help? If she is appeased, will she prevent the disease from entering the home and snatching away some loved one?

Once a year in Sendamangalam a "Fire-walking" Festival is held. Entering the grounds by the Temple, one would at first imagine, by all its attractions, that it was a Fairground. On one side a large wooden wheel swung round, carrying people for joy rides, iced lollies appeared out of wooden boxes, and amongst the crowd, a few boys wandered here and there with long sticks on which were hung many attractive playthings for the children.

Our Mission Van entered and took up its position with its books and leaflets on which were printed the words of Life.

Nearer the Temple, the people swarmed in greater numbers. Some carried trays on their heads, with plantains and coconuts to offer to the goddess. By the Temple a long pit had been dug and half way along this a huge log fire was burning. People gathered by the pit and climbed into the trees to get a better view of the ceremony about to take place. A few yards away drums were beating furiously, and in the midst of the drummers a man with coloured paint on his body, danced rhythmically.

After a while, a long line of both men and women appeared. These had taken a vow to honour the goddess by running over the fire. In their hands they carried margosa leaves, which apparently are medicinal for smallpox, and highly coloured flowers. In great ceremony Mariamman, the goddess of smallpox, was brought out and put in front of the pit. Those who had taken the vow were drenched in water and the people around them threw salt on the fire, which signified a salting of the sacrifice of their vows to the goddess. At the same time it had the effect of lessening the flames before the people ran through them. In the Hindu Scriptures fire signifies purification; so, not only do those who take on them this vow hope that smallpox will be kept from their doors, but that also that they will be cleansed from their sins. Then, one after the other, those who had taken the vow ran into the pit and over the fire. Again they were drenched with water from a line of folk who stood waiting with their brass water-pots; and again the frenzied dancing began.

The ceremony was over, and slowly, very slowly, the goddess was moved towards the street. In a large circle by her side, men danced round and round, the beautiful pots of flowers on their heads bobbing up and down in the crowd. People came forward to take the sacred ash from the goddess and smear it on their foreheads. Right in front of the Mission Van she stopped for a minute, appearing to me as a challenge to the true God. In 1 Kings, 18. 21. Elijah said "How long halt ye between two opinions? If the Lord be God, follow Him . . ." How I longed that these people who were worshipping Mariamman, would realize that the LORD is the only true God!

Slowly she passed by, and went in procession, down the main street of Sendamangalam, and in her train followed the men and women; lost!

MATTERS OF INTEREST

from Asia, and at Home.

We would recall, with gratitude to God, the New Year's Prayer Meeting and Farewell Service to Dr. R. M. Harris and Mr. and Mrs. J. R. Field, which was held at Chadwell Street Chapel, on Friday, January 3rd. Our friends duly sailed, as planned, on Thursday 9th, and, we are pleased to hear, have reached India for a further period of service. Our prayers will be with them as they take up again the work the Lord has laid upon them.

The Editor regrets that, through an error on his part, an article which appeared in the November-December issue entitled " Kathryn Jane " was wrongly described as from the pen of our Missionary H. J. Appleby. In fact the article was written by Mrs. Appleby. May we take this opportunity of commending to the prayerful interest of our friends not only " Kathryn Jane," but all the children of all our Missionaries. Perhaps we think all too rarely of the sacrifices that they are called to bear as their mothers and fathers are responding to the call of the Lord. God bless them all.

Broadcast testimonies. We were thrilled to print one of the testimonies given for a Radio Broadcast. It is an equal joy in this issue to include another testimony by an Indian friend. The printing of these testimonies has evoked prayerful interest, but we feel constrained to quote from a letter received from one of our Missionaries relative to the printing of these testimonies. He asks for definite prayer for those whose testimony it is and goes on to say " We have in our own Mission circles more than one sorry case of persons who have been made much of in the homeland in furlough addresses and articles etc. becoming the personal targets of the devil, and collapsing under the strain. I feel we need to tread very carefully lest we are responsible for exposing our friends to the devil's devices. In future could they be printed anonymously? And could special prayer be requested that the giver of the testimony may be preserved from falling? " The testimony included in the present issue is, therefore, anonymous. We are sure that *all* friends of the Mission and readers of the " Herald " will respond to this call to prayer.

S.B.M. Exhibition. Please note the information concerning the exhibition contained on another page in this issue. Not only " note," do please attend if you possibly can.

The Half-Yearly Meetings.—These are arranged for *Wednesday, May 7th,* at Westminster Chapel, God-willing, and will be of a special character this year. We hope that Dr. Paul Brand will be the preacher in the afternoon, and the evening Rally will be of both a Welcome and Farewell character. Mr. D. A. Thrower and Miss L. S. Hazel are expected home, and Mr. and Mrs. W. H. Kuhrt will be returning to India shortly after these special meetings.

Mr. and Mrs. W. H. Kuhrt.—Our friends will be sailing on the " Oronsay," due to leave England on May 21st. They will be returning to India and may be there for about a year before going on to take up work in Malaya.

Deputation Work.—Applications can still be considered for week-day missionary meetings this year at which Mr. D. A. Thrower might be the special speaker. Please write at once to the General Secretary. No more bookings can be made for Miss L. S. Hazel.

Missionary Sundays—1959.—Many churches are helping us by setting apart a special Missionary Sunday in the interests of the S.B.M., and this is greatly appreciated. All expenses of sending a representative are met by the Mission, if the collections for the day are given to the Mission. Bookings are now being made for 1959, and it will greatly help if churches will write to the General Secretary as soon as possible offering dates available.

Examination Results.—Althougn Miss M. Cook passed the written part of the First Tamil Examination, she failed in the oral, and she now has to take the examination again in May. She is assured of our earnest prayers now and at the time of the forthcoming examination.

Mr. P. A. Grist gained a good pass in the First Tamil Examination and we share with him in thankfulness and praise to God. He will now be able to do a little in actual Tamil work as he prepares for the second examination at the end of the year, and he will value the continued prayers of friends.

Hon. Treasurer :

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

L.Z.A. Hon. Financial Secretary :

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

Young People's Guild of Service Hon. Secretary :

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

Editor of Mission Herald :

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

ENGAGEMENTS FOR MARCH AND APRIL, GOD-WILLING.

MISSIONARY W. H. KUHRT.

MARCH 9th, Ramsey; 10th and 11th, Ipswich, Bethesda; 13th, Homerton Row; 16th, Yateley; 19th, Potten End; 20th, Warbleton; 23rd, Little Stonham and Mendlesham; 30th, Downe.

APRIL 12th, Greenwich, S.E. District Rally; 13th, Aylesbury; 20th, Stoke Ash.

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

MR. D. J. MOON.

MARCH 23rd, Potton.

APRIL 27th, Chelmsford.

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

PASTOR J. K. THORPE.

MARCH 1st, Sleaford; 2nd, Billinghay; 5th, Belvedere; 10th, Meopham; 16th and 17th, March; 18th, Chatteris; 20th, Warbleton; 23rd, Crowfield; 26th, Aldbury; 30th, Fressingfield.

APRIL 1st, Bermondsey; 6th, Little Downham; 10th-12th, Greenwich, S.E. District Exhibition and Rally; 20th, Potten End; 27th, Bexleyheath.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from December 1st to January 31st, 1958.

	£	s.	d.
Churches	682	18	6
Schools	197	5	11
Personal	330	2	6
Legacy	6	5	0
Miscellaneous ..	7	14	0
Guild of Service ..	25	14	1
Literature ..	195	9	6
	£1,445	9	6

Anonymous gifts gratefully acknowledged:—
A.K., £1. Ipswich, £8. E.W., 10s. Colchester, £5. Hadleigh, 2s. 6d. An old pensioner, 2s. 6d. Saxmundham, £2.

L.Z.A.—General Account	£369	8	9
Medical Account	£2	6	1

Anonymous gift:—South Norwood, £1.

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STRICT BAPTIST MISSION HERALD

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

Special Half-Yearly Meetings

(Welcome and Farewell to Missionaries)

will, God-willing, be held at

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

on Wednesday, May 7th, 1958

2.15 p.m.	LADIES' ZENANA MEETING. Open to all ladies. Address by Miss L. S. Hazel.
2.15 p.m.	MEN'S PRAYER MEETING. Conducted by Mr. J. C. Fromow.
3.30 p.m.	UNITED DEVOTIONAL SERVICE. Chairman: Pastor E. J. Wood (Vice-President). Speakers: Dr. Paul Brand and Missionary W. H. Kuhrt.
TEA	Available on the premises for Ticket holders only. 2/– each. Please make early application for tickets, sending payment with order.
6.30 p.m.	MISSIONARY RALLY AND WELCOME AND FAREWELL TO MISSIONARIES. Chairman: Pastor W. C. Plail (President). Addresses by Miss L. S. Hazel and Missionaries D. A. Thrower and W. H. Kuhrt.

THANKOFFERINGS



Roadside tract distribution to men shoeing a bull.
The bull is tied up, not dead !



Sunday School Class at Ayanapuram.

OUR MISSIONARIES' CONFERENCE

WE are pleased to have received, and to print in this issue, a report of the Conference of our Missionaries that was held at Coonoor from 8th to 13th February last. We feel sure that all who read this account (and every Mission Herald reader certainly should !) will agree that Miss Cook has captured and conveyed the wonderful spirit of the Conference time.

Perhaps, however, there may be some of our readers who have wondered as to the purpose of the Conference, apart from the Fellowship that is obviously so wonderfully engendered. We can well believe that such a gathering would be well worthwhile if it did nothing else than just bring our brothers and sisters together for prayer and communion. However, there is a very necessary business side to the Conference and, as I write, I have before me the lengthy document that Conference sent to the Officers and members of the Council of the Mission.

All aspects of our work in India are reviewed by Conference, and many recommendations as to locations, work, etc. are made. By way of example it can be stated that there was considerable discussion and planning this year for Radio Evangelism, a very important development in our Mission's service that needs much careful and prayerful thought and consideration. Also there is drawn up, every year, the Mission's Indian " Budget." Our Missionaries tell the Council, from Conference, how much money is needed for various aspects of the work, and it is in the light of this report that the Council at Home makes its plans.

The Conference of Missionaries, then, is a very important feature of our Mission's year, for it is one of the keystones upon which the organization of the Mission rests.

"PLACED HERE IN THIS NEEDY LAND"

REPORT OF OUR MISSIONARIES CONFERENCE, 1958.

MARGARET M. COOK.

AMONGST the beautiful scenery of the Nilgiri Hills, in the little town of Coonoor, we all gathered once again for our Annual Conference. Looking from our windows we could see lovely green slopes covered with trees and tea bushes. Flowers and green grass abounded in all directions, in contrast to the bright blue of the sky in which birds sang to their hearts content. It was indeed a living picture of God's wonderful handiwork.

Not only, however, did we see the Hand of God working in Creative power in nature but in a very wonderful way we felt His Hand upon us, guiding and directing us in all our deliberations and discussions throughout the Conference. Truly the Lord was in our midst, and we praise Him for His unfailing help.

We awoke on the Lord's Day on a beautifully fresh, sunny morning with wet dewy grass glittering all around. It was with joy that we met together to return thanks to our Heavenly Father for all His goodness to us, to praise

and extol the Name of Jesus and to intercede at the Throne of Grace for future guidance and blessing. On the Sunday evening we were privileged to join in worship with friends at the Union Chapel.

From Monday morning until Wednesday evening we were kept busy with the affairs of Conference. On Monday morning a special word of welcome was extended to our recently returned Missionaries, Mr. & Mrs. J. R. Field and Dr. R. M. Harris, and at the close of our Conference sessions we bade Farewell to two of our number, Miss L. S. Hazel and Mr. D. A. Thrower, who left us the following day on the first stage of their journey to the Homeland.

Our devotional periods were great times of blessing and preparation for the business sessions that were to follow. Our Chairman, Mr. G. F. Champion, spoke to us each morning on the subject of " Fruitfulness." It is essential for us as a Mission and as individuals to bear fruit. Our Lord looks for it. He looks for the outworking of the Fruits of the Spirit in the daily lives of His children. He also looks for the precious Fruit for which all Heaven rejoices—the precious Fruit of souls born into His Kingdom. Our great desire as a Mission should be to " bear much fruit." May you who read join with us in earnest prayer that this may be so. For what *other* purpose are we placed here in this needy land of India ?

We were pleased to receive letters from our Colleagues in the Homeland and from Mrs. Brand, still labouring for the Master on the Kalaryan Hills. Our thoughts and prayers also turned to our friends in Malaya whose circumstances are, in many ways, so different from ours here in India.

An interesting evening was spent on Monday in the showing of various Kodachrome pictures and on Tuesday evening we listened with great interest to a " Sound Quiz " prepared by Mr. Appleby on the tape recorder. To identify some of the noises that came from the " Kovilpatti Home Service" was somewhat of a problem !

Our most grateful thanks are due to our Host and Hostess who gave us such a friendly welcome to " Brooklands " and who so kindly and considerately looked after all our needs doing all in their power for our comfort and enjoyment.

With renewed courage and strength we returned to our Stations and to our labours knowing that He who said " I will never leave thee nor forsake thee " was present with us and would lead us safely on into the unknown future.

FRET NOT THYSELF . . .

MR. AND MRS. H. J. APPLEBY.

IT could be said to have begun because the church and the school shared the same building; that became the source of trouble, especially when the headmaster expressed the opinion that the building was his !

Originally he was the choice of the church to be the manager and headmaster of the school; at that time he was a respected deacon. But as time went on distressing news began to reach us, and finally we learned that he had resigned from office.

Little points of annoyance began to multiply week by week; the building was left untidy on Saturdays; school pictures were left on display; the walls became covered with chalk writing. Serious and unhappy stories began to spread, and it seemed that this brother was making shipwreck of his faith, and his whole moral reputation. Yet, as so often in these affairs, it was almost impossible to find certain fact—only a host of unhappy reports and rumours.

The climax came one Sunday morning when the astonished members of the church appeared for worship to find police barring the way to the building. It had been rented out as a polling centre in the local election, all unknown to the church, by the headmaster ! The church worshipped in the street that day, and the village had the benefit.

Obviously things could not go on like this. The missionary was requested by the church to vacate the headmaster and his school from the building, which was Mission property. Notice was sent to the headmaster to leave within a few months.

Long beyond the term of the notice negotiations still went on, and the missionary found himself the middle man. There were meetings with the deacons, and meetings with the headmaster. Attempts were made to bring back the brother into church fellowship; but the affair dragged on inconclusively, and the school still stayed in the chapel.

The fellowship of the church suffered badly these months; attendances dwindled away; the pastor's salary was not met fully; but there were some who all through these difficult days were faithfully praying. And the pastor, amid all the unrest, remained faithful to his tasks.

Suddenly there was the news that the school was indeed leaving the building; the headmaster had erected a temporary building on land nearby. And finally he went, though not without taking also all the church furniture with the exception of the little pulpit, and the table used for communion services. At first there were angry thoughts about this in the church, but afterwards they rejoiced in that the building was wholly theirs, and preferred to sit on the floor in peaceful conditions, than to raise another great dispute about the missing forms.

Now the school is, to all appearances, prospering more than it ever did before; the buildings are enlarged; staff is increased; the school is up-graded in status, and receiving increasing government help.

But that is not all; there is a fresh spiritual awakening in the church. Congregations are increased, and many new faces appear. The pastor's salary is properly paid. There are week-night meetings for prayer and Bible study. And today comes the news that over 20 persons are awaiting baptism, and seek to join the church. The pastor's joy is full. Plainly the Lord's blessing is in their midst.

There is much, oh so much, in the work of the Lord that we do not fathom—nor perhaps are we meant to, for we are not come as judges. But sometimes the perplexity of things proves bewildering and wearing; we covet your prayers, for we might record such a story as this many times, with differences of only minor details. And the churches, and the pastors, they need much prayer too. Their circumstances might almost be precarious, were it not that they served the Lord.

PILGRIMAGE

E. ORCHARD.

THE Tamil man was bending over the basket grunting uncomplimentary remarks as he picked the best tomatoes before making his purchase. The good smell of fresh vegetables rose on the hot morning air in that bustling market. At another basket was a very self-important little Malay constable searching through chillis for the most succulent and green ones he could find. The imperturbable Chinese stall-keeper was serving a Malay woman, who looked like a gay butterfly in her bright clothes, and garishly painted nails and lips. The babble of languages did not seem out of place. Chinese, Malay, Tamil, Hindi, and English could all be heard. A surprising mixture of three or four of these languages being spoken by several folk at once caught my attention. The shopman would speak to the Malay in a mixture of English and Malay, and the man would reply in a Malay modified by Chinese. The Tamil man did not seem to know when he was speaking Malay and when he was speaking Tamil, and he mixed both with English. Yet it was only a wayside market in a small village.

I saw a shadow pass across the face of a petite, scrupulously clean Chinese woman. The shadow turned to a look of incredulity—and then to disgust. The babble of languages ceased for a moment, and then the Tamil woman, who had so impressed her presence upon the market, said, as if in answer to the silence, " I go to Palani when we go to India." Her strong features were slightly defiant as she looked around and sensed the antipathy that was in the air. Dried cowdung encased her hair to the nape of her neck. Obviously uncomfortable she continued to protect this prized " Offering" which she was to make in far away Palani. There was something nostalgic about the word, for unshed tears filled her eyes as she turned to me for understanding in that now hostile group. Buying and selling were forgotten while a simple Tamil woman revealed the motives lying behind her religious life. " Having pledged my word," she said, " life would be unbearable without fulfilling it. You stand in awe of your gods—be you what you may—Chinese, Malay, European, or ignorant Indian like me. I made my vow, and the token is this hair of mine." Wistfully, she turned to the people " Did you never know sorrow ? Do you know the road to happiness ? Religion costs more than money !" Question and statement followed each other as she built up her case for the long months of self-torture that were finally to end at the foot of a hill in far away India. In the end the tears that brimmed in her eyes overflowed, and the resentful crowd, moved by the sight of this display of feeling, went back to its shopping. Then turning to me she asked, " Do you know the shrine at Palani ? " On one of the close-by estates my wife and I had seen this woman and her home: the children came readily for books, and to listen to the " Story," so we talked freely, seeking to lead her to the Saviour who could give her the relief which all the months of self-torture had not given. We talked of India which she but dimly remembered, but to which she longed to go—chiefly to be shorn of her hair and fulfil her vow at the shrine. There was no doubting her sincerity—her load of cowdung and hair were pathetic signs of her faith. As God gave us words to speak to this woman, so may He give us hearts to pray for her.

The noisy crowd of children, with their boisterous fun, were gone, the one or two Chinese and Malay men, who scanned the book cases for books in their own languages, were moving off towards the coffee shop to browse in peace over the literature they had taken. The meeting was over, but the day was still young, so, as is our custom, we took a pack of books and went visiting the " lines " from house to house. Hunting dogs, prized possession of all Tamils, bared their teeth and grudgingly allowed us access: little children, with the light of battle in their eyes, tried so hard to obtain " just one more " picture card than their next door neighbour. Little tricks such as stuffing the cards under their belts or down their trouser leg, having proved useless, the bolder spirits among them declared " that one more would enable them to give their friends one." Such statements being howled out of court by the rest of the mob, the general opinion veered towards dogging the man's footsteps: getting in his way, and howling for people in the houses " to come out and see this whiteman," so that our progress up and down the long lines of houses was a bedlam of noise and movement. The adult populace was strangely unmoved by the excitement of the children. Most of the menfolk were busy on the front doorstep honing their razor-sharp tapping knives, while the women prepared the evening meal, or washed the clothes. Every now and again one of the youngsters would be caught by an irate parent and dragged away to be scrubbed (this proceeding being cheered unfeelingly by the rest of their compatriots). Thirty-one, thirty-two houses in which books had been left, but the folk shewed little interest in us or the Word of Life which we brought. We came to the last house in the last row. We saw that the door stood open. " No one there," cried the children gleefully, " They're all on a pilgrimage." The half blind old granny answered our questions stupidly, indifferent alike to the hoots of laughter from the children, and the well meant but ill directed shouts of her neighbour, who said, " Her brain went bad—like an egg—ten years gone ! All she does is eat and sleep " as he screwed his eye to look along the blade of his knife.

Suddenly, the children went streaming off to meet a taxi load of people who had just arrived. Willing hands grabbed at parcels and packages. Soon the boys and girls were sharing the joys of the little nick-nacks and toys brought home by their friends. The two women came towards the house carrying the odds and ends of travel. They greeted us and confirmed that they had been away on pilgrimage to Malacca. Their pilgrimage ended in a long drive in a modern taxi through miles of well kept rubber plantations, but none the less the reality of their intention was apparent. We were invited into the house and over a cup—or rather tumbler—of coffee shared some of the bewilderment and difficulty which prolonged ill-health had brought to that home. A sudden fever, loss of employment, and what was worse, loss of health and physical strength, led to desperate methods to get well. Everything was tried, but the mother of that family of small children continued to get worse. Then they heard of a small shrine in Malacca, whose priest was famous, in their circles, for his knowledge of herbs and native medicines.

The books were consulted; right days and fortuitous hours were discovered, and a vow was made. Three days of pilgrimage, a visit to three

different temples, and a careful observance of rules governing the medication prescribed, ended in that cheerful home-coming. To our Western mind it sounded like an unholy mixture of mumbo-jumbo and faith: deception and truth; trickery and honesty, but no one could gainsay the fact that the woman had become well. The paralysis, which had made her helpless, was gone save for one or two slight residual systems. Then, breaking in upon the tangle of thoughts that this recital had raised in our minds, were the words of the woman, " I want to praise Jesus Swami, also, for I prayed to Him." What were we to answer ? You cannot mix the Lord Jesus with that welter of superstition ! The Lord so often said to folk no more deeply taught than this poor woman " Thy faith hath saved thee . . ." Even when He was the last resort after all nostrums had failed, the reply to human desperation was the same : " Thy faith . . ."

We stood there on the open verandah of the house, with the now curiously quiet children crowded around, and committed this woman and her need to Him who reads men's hearts: to the Saviour of Men who in the days of His earthly ministry was so very ready to strengthen faltering faith, and answer the timid plea for help. The prayer was ended, we stood for a while with bowed heads, and then, with the growing noise of the children about us, we moved away from the house.

" And JESUS immediately knowing in Himself that virtue had gone out of Him . . . looked. . . to see."

A SUNDAY AT KAKKAVERI

P. A. GRIST.

A SUNDAY half-hour extra in bed seems to be unknown in India ! The reason for this being that the morning service in most of our Tamil Baptist Churches begins at 8.30 a.m. Some thirty minutes before the service is due to commence the usual custom is to ring a bell. The bell is quite often only a piece of metal struck by some sort of weapon which could be called a hammer ! At 8 a.m. therefore, the first bell is rung —or should be ! By the time of the second bell at 8.30 most of the worshippers have assembled and await the service to begin.

A typical Indian village, Kakkaveri has its own Hindu temple. Incidentally, on each Good Friday in this village, the Roman Catholics drag an effigy of the dead Christ around. We are forced to ask the question, " Where is the difference between this so-called Christian religion and heathenism ? " Kakkaveri is about two miles from the town of Rasipuram and approximately twenty from Namakkal. The approach to the Chapel is very striking. Enclosed in a compound, it clearly testifies its position as a Christian Church. Along the length of the front wall is a board and on it a text—" The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Our hearts indeed breathe a prayer that His Word may speak to many who pass by.



The Scene at Kakkaveri

Inside we find the Chapel very nearly full. On the left side are the women and on the right the men. A host of children sit in the front. What we would call a pulpit consists only of a table on a slightly raised platform. On the wall behind the platform another Tamil text is written: " Worship the Lord in the beauty of holiness." At once we are reminded that this is the place where God delights to meet with His people. We indeed tread on holy ground for the thrice Holy God has promised to be in the midst. Our hearts bow in prayer that we may be made conscious of His Divine presence. It is a delight to sit on the floor with our Indian friends and to realise our complete oneness in Christ. Our spiritual needs are precisely the same.

The opening Lyric is heartily sung. Then follows the usual order of service—three Lyrics or Hymns together with prayers, reading and the sermon. Apart from a few disturbances (!) the service is quite reverent.

The friends at Kakkaveri had requested us to take the gramophone and amplifying outfit with us. After the service the loudspeaker was rigged up in a tree at the front of the Chapel and Tamil records of Lyrics were played to the village. This quickly gathered a multitude of children. Along the street leading to the Chapel folks could be seen standing at the doors of their tiny houses listening to the message of the Gospel. Doubtless the main motive was purely an inquisitive one, but who knows where the precious seed of eternal life may have fallen. After many records had been played and also a reading from the Word of Life, an English record was played. This was the London Crusade Choir singing " Guide me, O Thou Great Jehovah" and " The Lord's my Shepherd." It was rather thrilling, if such a word may be used, to hear the strains of these lovely hymns in the heart of South India.

One sight during that morning was rather amusing and yet at the same time made us sad. Such a sight was certainly not the thing one would normally expect to see on a Lord's Day morning and yet in India we are not surprised at anything ! A little way over the wall at the side of the Chapel sat two or three men with dangerous looking carving knives and choppers.

Before them lay a dead bullock and they were eagerly skinning and cutting it up into pieces. A few joints of meat for a few folks' meals ! ! The bullock must have died because Hindus will not kill these animals. In the afternoon the joints of raw red meat were being piled up in readiness for the sale—plus flies !

After having spent most of the day at Kakkaveri, we left for home in the late afternoon. I wonder if the angels in Heaven were rejoicing ? Practically the whole village must have heard the Word which is sharper than any two-edged sword. How we pray therefore that there may have been many pierced hearts.

" My Word . . . out of My mouth: it shall not return unto Me void . . ."

THE LOST LAMB

H. A. HUCKETT.

EVERY month we have a Day of Prayer in Salem with other believers who are burdened for the salvation of souls in this area. Amongst those who attend this District Prayer Meeting is an Indian farmer named Muthuswamy who was once a very wicked nominal Christian, but is now a new creature in Christ Jesus with a living testimony for the Lord which is always up-to-date. He can neither read nor write, but he knows his Bible. You may wonder how. He carries a little notebook round with him, and when he hears a text that strikes him, he asks a friend to write down the reference, and then later he gets his son to read the text to him, learns it by heart and uses it in his witness. He does not preach; he testifies.

Last July he found a little lamb that had strayed away from the shepherd. It was a male, and though he made strenuous efforts to find its owner, he was unable to do so. For the time being he kept it with his own flock. Ten months passed, and by this time it had grown into a sturdy ram with curly horns. Soon it began to fight with one of Muthuswamy's own rams, and in order to prevent the two animals from injuring one another, he decided that at all costs he must find the owner. Also he felt it was wrong to keep a Hindu man's sheep with his own flock. God shewed him that it was not his own animal and that he ought to return it. The men who worked on his farm said: " Why don't you kill it and eat it ? If you don't want to do that, then give it to us and we will eat it." Muthuswamy would not agree to either proposition. He called a man and paid him 4/6d. to tom-tom in ten villages to try and find the owner. Eventually, a village headman in one place claimed it, and after enquiring carefully exactly when it was lost, and how it could be identified, Muthuswamy said he would send it back to him.

Before the transaction was concluded, Muthuswamy said to the headman: " If I had been a Hindu like you, I should have killed that lamb and eaten it, but my Bible says: ' Gaining treasure by a lying tongue is like the breath of those that seek death.' Prov. 21. 6 (Tamil). So now I am going to give you back your ram."

" How much do you want for it ? " said the headman. The animal was by now worth about Rs. 37. Said Muthuswamy: " I don't want anything

for its keep, but you can pay for the tom-tom, and give the boy who looked after it a small tip." The headman was astonished and said he had not heard of such a thing before. Now he gets his bullock cart out and brings all his family every day to some evangelistic meetings which are being held in a pandal on Muthuswamy's land.

We all, in India and at home, can learn much from the humble testimony of this gracious, but unlettered man. Constantly to witness to faith in Christ in the everyday circumstances of life, and consistency in manifesting such faith in the daily walk with Him.

MATTERS OF INTEREST

In Asia, and at Home.

Our Treasurer, Mr. W. T. Sayers.—Mr. Sayers is in Hospital, having undergone a serious operation. We praise God for the wonderful recovery he is making, and we continue to remember him and Mrs. Sayers in our prayers. We trust that our Brother will soon be fully restored.

In the meantime, amounts for the Mission can be sent either to Mrs. W. T. Sayers or the General Secretary.

We are not able to publish a statement of income in this issue of the MISSION HERALD, but we trust that there will be a full statement in the next issue.

Arrival of Missionaries.—Miss L. S. Hazel and Mr. D. A. Thrower arrived safely in England on March 5th, after a good voyage from Colombo on the " Orsova."

Deputation Work.—We are sure that friends will prayerfully remember our Missionaries in their deputation work. Mr. Thrower will be busy from the beginning of May, and Miss L. S. Hazel from the commencement of June. No more meetings can be planned for her. Mr. Thrower can still be booked for week-day meetings. Please write at once to the General Secretary.

Mr. M. N. Luffrum.—Our new Missionary-elect has now commenced his studies at the Bible Institute, and he will value the prayers of friends. He is getting booked up for Sundays during this year, but a few dates are still open for either Missionary Sundays or " personal " engagements. Kindly write to the General Secretary if you have dates to fill.

New Prospective L.Z.A. Missionaries.—We are happy to announce that two young ladies have been accepted for training with a view to Missionary service: Miss E. Bennett of the Church at Belvedere and Miss E. Hardy of Courland Grove, Clapham. It is anticipated that both will be going to Mount Hermon Missionary Training College.

Literature in Malaya.—News from Mr. Orchard indicates that literature is going into Tamil homes in fair quantities. Mr. Orchard tells us that he is amazed at the readiness with which it is received and read. We must continue to pray for God's blessing to rest on " the seed, which is the Word of God."

Prayer for our Missionaries should be unceasing. A recent letter from Malaya indicates clearly their need for our prayer support. Can we forbear to pray when (to quote) " It is hard to keep alive the sense of sin and the need of those without the Saviour in the steaming heat of this country, where everything, and everyone seems to become lethargic. May the Lord constantly stab us to wakefulness."

We shall not forget Miss Cook as she takes her Tamil examination during May.

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 MAY AND JUNE, GOD-WILLING.

MISSIONARY D. A. THROWER.

MAY 7th, Half-Yearly Meetings; 11th, Ipswich, Bethesda; 13th, Guildford; 14th, Croydon District Meeting; 18th, Brentford; 25th & 26th, Wiltshire.

JUNE 8th, Woolwich; 11th, Stratford; 12th, St. Albans; 15th, Richmond; 18th, Margate; 19th, Epsom; 22nd, Brighton; Ebenezer, 26th, Bromley; 29th, Wandsworth, West Hill.

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

MR. D. J. MOON.

MAY 11th, Two Waters; 18th, Askett; 25th & 26th, Wiltshire;

JUNE 15th, West Ham; 22nd, Hounslow; 29th, Staines.

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

MR. M. N. LUFFRUM.

JUNE 22nd, Great Gransden.

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

PASTOR J. K. THORPE.

MAY 4th, Lee Common; 7th, Half-Yearly Meetings; 11th Leyton; 13th, Hoxne; 14th, Grundisburgh; 17th & 18th, Royton; 19th Rochdale; 25th & 26th, Wiltshire.

JUNE 1st, Ipswich, Mt. Zion; 15th, New Cross; 17th, Aylesbury; 22nd, Dunmow; 29th, Highbury.

MISS L. S. HAZEL, L.Z.A.

JUNE 2nd, St. Johns Wood; 4th, East Ham; 5th, Homerton; 10th, Tring; 11th, Stratford; 12th, Manor Park; 14th, New Cross Prayer Circle; 17th, Brighton, Tabernacle; 18th, Greenwich; 26th, Whittlesey.

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

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STRICT BAPTIST MISSION HERALD

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



A lad who
acts as watchman
at a
Traveller's Bungalow.

THE END OF THE YEAR

WHILE still enjoying the glory of midsummer we must remind ourselves that, from the financial angle, this is the "end of the year" for the Mission. The books are closed on July 31st.

Perhaps it would not be out of place, while a few weeks of this financial year remain, to let our supporters know that this has been a year of rather heavy (although very necessary) expenditure. New projects, to which the Lord has led us, have been costly, but very worthwhile. From our Treasurer we learn that the reserve funds of the Mission have had to be drawn on rather heavily during this past few months. We rejoice that our Treasurer is also able to report that the contributions from Churches are, in many cases, increasing, but expenses are heavier still. We have no fears. Our Lord is supreme and we can and do rest in Him.

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.

ANOTHER BROADCAST TESTIMONY

" He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it and fear the Lord."

I was born into a Christian family in Tirunelveli District. When I was a year old my father died. My mother, now a widow, dedicated me to God, praying with sorrow, " O Lord, I dedicate my son to work for Thee. He is a fatherless child. Protect him." At the age of nine I was separated from my mother for my education. After studying for a time I left school and obtained work as a writer on a tea estate in the Hills. But at that time I had no fear of God. Before I knew Christ, I was a slave of another. The Bible declares that he who sins is the servant of sin. Sin had dominion over me. Not only original sin, but the very characteristics of the devil were manifest in me :—uncleanness, hatred, enmity, covetousness, stealing, pride, adultery, quarrelling, beating my wife, haughtiness and desire for power. I was ruined, a sinner with heart defiled by all these sins; presumptuously I walked in every evil way. I gained renown for my skill in wrestling and other sports. For ten years I lived thus in sin. After I had been married five years God by His Grace halted me and made me think about my dangerous condition.

On May 17th, 1934, I had an awful dream. I heard a voice saying to me: " There will be a punishment for your sins. How will you escape from the wrath to come ? " The voice continued speaking as follows: " There is a way that seemeth right unto a man, but the ends thereof are the ways of death; your way is like that. ' There is none that doeth good . . . all have sinned and come short of the Glory of God.' That includes you. ' Ye shall die in your sins.' You also are dead. If you died today where would you go ? Will there not be an awful consequence to your sins ? Whoever commits sin is of the Devil. I am come to say you are a child of the Devil. Do you admit this ? If such a sinner as you dies, where will the soul be ? "

Unable to give an answer to these questions I was perplexed and greatly disturbed. I entreated anxiously and humbly: " Hell is the portion of a sinner such as I. Is there no release ? " After this again I heard the voice saying to me :—" Because man by his own efforts can find no release from his sin, God Himself has provided an Atonement for man's sin. ' He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy ! Likewise it will be with you. ' The blood of Jesus Christ . . . cleanses sinners from all sin.' He has power to cleanse you also. ' God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.' He loves you too. I desire not the death of the sinner, but that he should repent and live; therefore will not you repent and live? Or will you die in your sins without God's favour and go to hell? You grieve me by your sins. It was your sin that nailed me to the cross."

Immediately I was convicted as a sinner. My soul was guilty of sin. I wept aloud and my heart was crushed and broken, unable to bear the load. I returned to the Cross, and unable to restrain my tears, I cried aloud,

" Lord forgive my sin." I confessed every known sin, trusting the love of Jesus and His Sacrifice on Calvary.

After this I resigned from my work and came to my own village. But there I found no rest. In this state I remained for eleven days, weeping. While in this pitiful condition I met a servant of God. He said, " This burden of sin oppresses you because there is yet unconfessed sin within you. You must be reconciled to all men. You must make restitution for all that you have taken unlawfully. If you do this, God will give you the peace of forgiveness." Then we prayed together. Afterwards I followed his advice, asking pardon of those whom I had wronged, returning money to those from whom I had unlawfully received it. I asked forgiveness of my wife. The people in our home and village were amazed. I constantly meditated upon the Cross of Christ, and took delight in reading the Bible.

I knew that my burden of sin had gone. Great joy arose within me. All were astonished at the change in my character. I had the faith and assurance that my sins were forgiven. As a witness to this I went to God's servant and asked for baptism. For the past 22 years I have been witnessing to my Saviour. My wife, seeing the change in me, was also converted. Now as a family we serve the Lord.

We are ready for the Second Coming of Jesus Christ. We have the assurance that if we died now we should enter heaven. My friends, if I had not been saved, I should have become the ringleader of a group of bad men, and might even have become a murderer. I constantly praise the Lord for so great a Salvation.

The God Who saved me is able to save you also. To this day, He continues to save me. By His grace He has given me an interest and an inheritance in His Kingdom. I invite you to experience the same joy. The Lord Jesus speaks to you: " Come unto me all ye that labour and are heavy laden and I will give you rest." If you confess and forsake your sins, and trust Him as your Saviour, you will freely receive this Salvation and experience this joy.

[The two short articles that follow are from our Missionary H. J. Appleby. We gladly print them as they reveal something of the entirely different outlook so often to be faced in the East. May these articles stimulate us, not to criticism, but to prayer for our Indian brothers and sisters.—ED.]

THE CHURCH'S QUESTION

THEY wanted to elect new deacons but the debate was, how? For one thing there was the question of canvassing. It would undoubtedly be done. Seekers of office (for personal reasons) would be busy cajoling, persuading, buying votes, in various ways. It was an unseemly thing, but not alas! unknown in church affairs.

Then there was the question of family relationships. So many members are related to each other by family and by marriage, that voting becomes a

matter of family loyalties and no more. Equally unseemly, but alas! equally common in church affairs.

And not the least was the question of personal feelings present in the church; to vote on nominations, by show of hands, in a church meeting, would merely be cause for repeating the noisy and angry scenes that had, alas! been seen before.

How to discover the will of God? How to defeat the unrighteous ways of men?

"Ayah," he said to the missionary, "I am sure we should cast lots. Let all the male members come forward. Let us all pray for God to show His will. Then the five men who pick out the marked paper—they shall be deacons chosen by lot. There can be no canvassing, no family feuds, no arguments. Besides, it is a scriptural method, ayah. It is in the Bible, isn't it?"

The others began to protest—probably more because of the person who made the suggestion than for any other reason—and the missionary had to advise quickly or the meeting would end in useless disagreement.

What would *you* have said?

THE DEACON'S DILEMMA

THE deacon walked in to see the missionary, with the pastor. There was the problem of the village dhobey (washerman) who wanted to marry a girl from a Christian family in the church. The dhobey had been attending services lately, but neither he nor the girl was baptized.

"But," explained the pastor, "the dhobey has been married twice before, by house marriage" (i.e. co-habitation by mutual consent).

"Yes, but he's given the wives money and sent them both away," added the deacon, "and does he not now attend the services?"

"If we refuse to marry them, the dhobey will stir up the village against us." The pastor was not the most courageous of men; but then, he did live in the village; the missionary was secure in his bungalow 20 miles away. What would *he* know of the bitterness of village feuds?

"Is there any family by these 'house marriages'?"

"Yes, ayah; but he has sent them away too!"

"And both these Hindu 'wives' are still alive?"

"Yes, ayah; but he sent them away properly—he gave them money. It is the custom of our country."

"He is still a Hindu? He is not a Christian?"

"We do not know, ayah. But he comes to the services! If we do not marry him, he will not come any more, and will incite others to stay away, too."

"Well, pastor, what have you decided to do?"

"Ayah, I have written a covenant for the dhobey to sign, saying that he will henceforth be a good Christian. If he signs, I thought I would marry him in the chapel. But I want to know what you think about it, first, for I always want to do what the missionary says . . ."

If you were the missionary, what *would* you have said?



Rasipuram
Stone Laying
Ceremony



The Rajarathinam Family
and
Missionaries
at
Rasipuram Stone Laying

THE CHALLENGE OF FAITH

PHILIP A. GRIST.

"HE sent them to preach . . . Take nothing for your journey . . . And they departed." The world surely scorned these disciples. "Hm! look at them" says the world, "no money, no food. They must be idiots. Poor things, they have completely gone out of their minds." Isn't that what the world says today? Being sensible of the call of God to service, a person may set out with literally nothing. He is laughed at—even by Christians. Few of us have the faith of these early disciples.

"Take nothing," said the Lord. Did they say "But Lord, where is the next meal coming from? We haven't any money." The account in Luke 9 doesn't tell us that they made any excuses, but we simply read "And they departed and went . . . preaching the Gospel." There is but one conclusion to their submissive attitude. They possessed a firm faith in God. The Master told them to go, therefore they knew that He would supply their needs. They didn't have Phil. 4: 19 then either!

In the year 1949 our friends Mr. and Mrs. Rajarathinam left the Kolli Hills and went to live in a rented house in Rasipuram. At first they worshipped each Sunday at Kakkaveri some 2 miles away. Later the Lord led them to commence a regular Sunday service in their house in Rasipuram. This was a means of grace to Christian officials stationed there and it also led to the conversion of several people living in the town. In 1954 a Church was formed consisting of five members (see *Mission Herald* for Jan-Feb. 1955). There are now fourteen. For some years past the friends there have been praying about the erection of a Chapel in the town and they have also given and collected some money towards it.

At last the time came when they felt that they could step out in faith. Negotiations were started and a piece of land was purchased in the name of the Church.

The next problem which faced them was to get permission from the District Collector to erect a place of worship. During these negotiations the Revenue Inspector visited some 15 or 20 houses in the immediate vicinity to make enquiries as to whether the people objected to a Baptist Chapel being erected. The answer from all was favourable. This undoubtedly was due to the overruling hand of God. The devil did attack in many ways and our friends faced many difficulties, but MUCH prayer was made to the One Who is able to do all things. After several visits to Salem the desired permission was granted.

During February the work was commenced and the foundations for the new Chapel were put in. The Church at present has not sufficient funds to complete the building. They have however stepped out in faith, believing that the Lord Himself will supply all their needs. In one way He has already answered prayer. The work on the foundations did not cost as much as estimated. This has confirmed them in the belief that the Lord is going to lead them on step by step.

Saturday, March 1st witnessed the Foundation Stone Laying Ceremony. A small pandal (booth) had been built on the site of the Chapel and the special service of thanksgiving was held in this. A number of friends from the locality and others from distant places gathered to wish the new venture Godspeed.

Mr. Rajarathinam gave a welcome to all present and invited the Namakkal Missionary to conduct the service. Prayers and the reading of Psalm 115 were taken by Indian Brethren. In the message Mr. Huckett gave four reasons why this service was taking place.

1. It was a tribute to God's faithfulness.
2. It was an evidence of real faith.
3. It was a proof of the power of the Gospel.
4. It was a challenge to all concerned to complete the building.

The message was immediately followed by the laying of the stone which had been suitably inscribed. The text chosen for the stone was " Jesus Christ Himself being the chief corner stone." After this we were reminded that Christ alone by His gracious Spirit must build this new Church as we sang " The Church's one foundation, is Jesus Christ her Lord." Man's work is futile apart from God. Chapel buildings may be built, but only He can raise the living Church to His own glory.

" Ebenezer. Hitherto hath the LORD helped us."

THE VILLAGE OF LOVE

M. E. HARRIS.

ARRIVING at the village I discovered that there was still a quarter of an hour before morning service so I had plenty of time to cool down after my rather hot walk across the fields. A little group of children watched with keen interest as I removed my sun glasses and produced a large handkerchief with which I mopped my steaming face and arms, and then settled down on the wooden plank that they had kindly placed for me at the back of the Chapel.

Just then some children outside started to peer through the window behind me, but the children inside immediately told them to " go away." When I asked " why," they answered " They belong to the rival party." I sadly said " Please do not let us talk about rival parties today in Chapel." But I well knew that these little children were constantly hearing the grown-ups of the village talk about the rival parties.

The Tamil name for the village means " The Village of Love," and it is, nominally, a Christian village. But, alas, true Christian love is sadly lacking among the villagers. From time to time the whole community is split by violent quarrels. The matter that, at the moment, is causing bitter controversy has involved the Church to such an extent that the " rival party " has broken away and threatens to join the Roman Catholics.

As I sat and waited for the service to begin the preacher came up to me and asked if I would conduct a women's meeting. I knew that, because of the strife, there had been no women's meeting for the past four or five months, so I answered that I would not want to conduct such a meeting unless the women themselves asked me to do so. Just before the service began two women did come to me and ask, so I gladly consented.

When the service began I could not but notice the sad drop in attendance as compared with five months before when both parties were attending. I was glad, however, that now there was only one offering! Previously when the collection was taken there were really two collections; each faction taking round its own bag! After the service the women's meeting followed and it was nice to have fellowship with them. I always feel sorry for the women of this village, for when the quarrels take place the women are involved as well and their husbands forbid them to have anything to do with the rival party. More often than not some are forbidden to attend Chapel. Consequently the work amongst the women suffers.

You will pray for the people of the " Village of Love " will you not. Pray especially for the women that again they may be united and again be able to run their own women's meeting.

KOILUR

N. HAWES.

" ARE you going to Koilur? " The eager voice of the speaker broke in upon my thoughts as I sat at a desk in the Dispensary. " Koilur, yes ! " I replied. " When is the festival? " " In two or three weeks time," was the answer.

Koilur! It is marked on the map as being on the east of the Kolli Hills, in the district of Valapoor. It is there at the temple that the annual festival is held. The temple itself is a large building, flanked on its four sides by high walls, elaborately carved. A stone gateway opens into the courtyard. Inside the courtyard is the temple which consists of outer and inner shrines. In the inner shrine dwells the god called Arapillai.

At the time of the festival, a succession of men, women and children—all walking in Indian file—come from every direction on the Hills, until they finally emerge into one crowd at the river's edge. Some people sit on the rocks by the water, others bathe or wash their clothes. Here and there boys stand in the water fishing (but not in the prescribed fashion); many others are passing to and fro on the slippery rocks, every footstep becoming less and less secure.

On the further side of the river a steep staircase, roughly paved with stones, leads to the temple. The pathway is lined on either side by beggars and temple devotees. The beggars spread an old piece of cloth at their feet and wait expectantly for the worshippers to throw grain or money on to the material. The temple devotees stand at the top of the steps, holding a bunch of peacock feathers in their hands; these they wave, or swiftly place on the head of a passer-by, looking eagerly for a gift. Many hurry quickly on anxious to avoid any such obligation.

The pathway from the steps to the temple is lined by vendors of grain, fruit, food, articles for worship, and many other such commodities. There are no bazaars on the Kolli Hills so that this festival provides an opportunity for many to make their purchases without going down to the plains.

Outside the temple, there is a continuous stream of people going to and from the temple. All are dressed in clean, gay clothes. The marks on the head and arms of many proclaim them to be the worshippers and followers of Siva or Vishnu.

And when the festival is over the worshippers will return to their homes, and the temple upon the hill top will again stand silent, and still.

CHRISTIANS AT A HINDU FESTIVAL

O. R. KNIGHT.

I had often heard of Koilur and its temple, and knew that crowds of people went there for the annual festival. Some weeks before the date of this celebration two of the women here, quite separately, expressed a desire to go there at festival time and witness for the Saviour. It came out later that they were not the only ones who were thinking thus, and so the matter came to be discussed at the Church meeting. The Church Secretary told us that he would be coming to us for books for the Christian group to sell and the afternoon before the festival he selected 96 Gospels, 5 New Testaments, and S.G.M. booklets, children's booklets, etc., making a total of 314 in all. My heart was encouraged and I rejoiced that they had hopes of selling so many. I counted out a similar number of Tamil Text cards so that one could be given with each book sold.

On the greensward near the temple was a small market. Most of the tradesmen spread their goods out on the ground, and among them one stall was very conspicuous—it was the only one that offered literature for sale! No trader from the plains would find it at all profitable to carry books up to this district where illiteracy predominates. But the Lord had stirred His children to this form of witness and, while some of them busily arranged the books on a piece of plastic material, others walked around talking to the people and selling their gospels and the gospel booklets. The bright orange, red, green and blue covers of the gospels attracted particular attention. Customers included those who had climbed from the plains for this festival; others had learned to read in the Mission school many years ago; yet others were younger and were now being taught in the government schools. So, nine Indian Christians (five men, four women) and two missionaries shared this privilege of witness for the Master.

Later, when the festival was over, the books that had not been sold were returned to the store. " People hurried home on the first evening because it was going to rain," explained the Church Secretary, " that is why we did not sell as many as we had expected." We were encouraged, however, to find that 117 books, most of them Scripture portions, had been sold. The books returned were in excellent condition in spite of having been carried 10 miles. The Missionaries had taken other literature, so altogether almost 300 books were bought by young and older during the two days. We realise that the work begun then must be continued by prayer, and we rejoice in the confidence that you will be sharing with us in this ministry.

THE HALF-YEARLY MEETINGS.

That these meetings this year were described in prior publicity as " special " was no inaccuracy, for special indeed they were. We were sorry that the bus strike did undoubtedly keep some friends away, but we rejoice that the attendance was far better than we might, under the circumstances, have expected.

The Afternoon meeting, conducted by our Vice-President, brought memories of the past, and a challenge to the present. Dr. Paul Brand, ever a welcome visitor, told of the work that his mother, Mrs. E. C. Brand, is still doing on the Kalaryan Hills, in spite of her advanced age, and physical disability. We were gripped by the story of the continuing activity of one whom we, as a Mission, esteemed so highly in the Lord, and who has refused to retire! Undoubtedly we were all stimulated to continue in prayer for Mrs. Brand. Our Missionary W. H. Kuhrt brought a challenging message regarding our ministry of reconciliation (2 Corinthians 5: 19) to bring the afternoon gathering to a conclusion.

The Evening Rally was memorable. We shared the joy of our President as he welcomed home to this country Miss Hazel and Mr. Thrower and, later in the meeting, voiced our farewell to Mr. and Mrs. Kuhrt, so soon to begin their journey back to India. Miss Hazel spoke of what she termed the " darker picture," the " negative side " of the work. Using John 12: 42 and 43 she showed how in India, fear, and " seeking the praise of men " held some back from open confession, and drew others from a close walk with the Lord. Mr. Thrower, referring to the " cloke, books and parchments " of 2 Timothy 4: 13 drew a picture of the needs of men, particularly stressing the place of literature. Mr. Kuhrt answered " questions he had been asked while in the homeland," and our esteemed General Secretary gave our friends a Farewell message that well summed up the feelings of us all. Pastor P. H. Crees commended Mr. and Mrs. Kuhrt to the Lord in earnest prayer.

Wednesday, 7th May, 1958, is thus now a memory, but the stimulus and challenge we received will not soon fade. Praise God for such a " day spent in His courts."

MATTERS OF INTEREST

from Asia, and at Home.

Contact with Mrs. E. C. Brand.—Following the Half-Yearly Meetings and the good wishes expressed to Mrs. Brand in her work on the Kalaryan Hills our General Secretary, on our behalf, wrote to Mrs. Brand assuring her of the prayerful interest we all feel in her work and in herself. Pastor Thorpe was able to report to the Mission Council that he received two replies from Mrs. Brand who was so very thrilled to receive our message. Although advancing age and physical weakness do make things far from easy for our sister her sense of mission is as keen as ever, and with all her frailty she still serves her Lord with all her heart and soul and strength. The prayers of all will follow her who once served her Lord so well in our Mission, and when retiring age came ventured out on her own, still " witnessing both to small and great."

Sailing of Mr. and Mrs. Kuhrt.—Following the Farewell at the Half-yearly meetings Mr. and Mrs. Kuhrt left these shores on May 21st on their return journey, first to India, and then later (D.v.) to Malaya. By the time the *Mission Herald* is read they will, in the providence of God, we trust, have arrived. God bless them in this new term of service.

Altered Date of Broadcasts from Manila.—We have just received news that owing to delays in Manila our Tamil Broadcasts will not commence until October 1st. We are sorry about this, but the additional time will be helpful to those responsible for the preparation of programmes. The prayers of friends will be valued in connection with this important development of our work.

Delegates for S.B.M. Annual Meetings.—The Annual Meetings will, God-willing, be held at Westminster Chapel on Tuesday, October 28th, and forms for the names of Delegates have been sent out to all subscribing Churches. We shall be grateful for the completion and return of these forms before July 31st.

Council Election.—This is by ballot at the Annual Meetings, and may we point out that any Delegate of a Church has the right to nominate for the Election to Council any duly appointed delegate from his own Church or any other Strict Baptist Church so represented. Such nominations should be sent to the General Secretary before August 31st.

Miss Cook.—We understand that Miss Cook has been informed that she has passed the oral part of her Tamil examination. We await confirmation.

Late news.—Mr. and Mrs. Kuhrt have arrived in Colombo. Their journey to India was delayed by racial strife in Ceylon, but they were due to reach India on June 12th.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from February 1st to May 31st, 1958.

	£	s.	d.
Churches	1,047	8	10
Schools	298	3	11
Personal	94	5	6
Legacies	87	14	0
Miscellaneous	44	0	0
Collections at Half-Yearly Meetings ..	133	18	5
Guild of Service	1	9	10
Literature	60	3	10
	£1,767	4	4

Anonymous gifts gratefully acknowledged:—
Keighley, 10s. Saxmundham, £1. A.L.E., £2. A.K., £1. Kings Langley, £7. E. W., Letchworth, 10s.

L.Z.A.—General Account (including collection £58 5s at Half Yearly Meeting)	£886	4	7
Medical Account		10	0

Anonymous gifts gratefully acknowledged:—
E.G., 10s. Beccles, £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 JULY AND AUGUST, GOD-WILLING.

MISSIONARY D. A. THROWER.

JULY 2nd, Haslemere; 13th, Over; 16th, Wimbledon; 20th, Reigate; 27th, Stowmarket.

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

MR. D. J. MOON.

JULY 6th, Cransford; 13th, Guildford; 20th, Brighton, Tabernacle; 27th, Beccles.

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

PASTOR J. K. THORPE.

JULY 6th, Preston; 16th, Wimbledon; 20th, Pemberton; 23rd, Prittlewell; 27th, Tunbridge Wells; 30th, Chelmondiston.

AUGUST 31st, Wattisham.

MISS L. S. HAZEL, L.Z.A.

JULY 2nd, Tunbridge Wells; 3rd, Potton; 8th, Stoke Ash; 10th, Staines; 22nd, Horsham; 23rd, Hastings; 29th, Woolwich; 30th, Wood Green, Park Ridings; 31st, Leyton.

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

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STRICT BAPTIST MISSION HERALD

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



The Annual Meetings of the Mission

will, God-willing, be held at

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

TUESDAY, OCTOBER 28th, 1958.

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11 a.m.	ANNUAL GENERAL BUSINESS MEETING.
2 p.m.	L.Z.A. MEETING. Address by Miss L. S. Hazel.
2 p.m.	MEN'S PRAYER MEETING. Conducted by Mr. E. J. S. Rapley.
3.15 p.m.	DEVOTIONAL SERVICE. Chairman: Pastor E. J. Wood (Vice-President). Preacher: Pastor A. Stone.
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.	MISSIONARY RALLY AND FAREWELL TO NEW RECRUITS. Chairman: Pastor W. C. Plail (President). Presentation of Annual Report and Accounts. Addresses by: Missionary D. A. Thrower, Mr. D. J. Moon and Pastor A. J. Wade. Pastor L. R. Garrard will take the Valedictory Prayer.

The Annual "Rays" Rally

FOR CHILDREN

will be held, God-willing,

at MOUNT ZION CHAPEL,
Chadwell Street, London, E.C.1,
on SATURDAY, SEPTEMBER 20th, at 3.30 p.m.

There will be an interesting programme for children, and Miss L. S. Hazel and Mr. D. A. Thrower will give addresses.

PLEASE HELP BY BRINGING YOUR SUNDAY SCHOOL CHILDREN TO THIS MEETING.

" . . . THAT THEY GO FORWARD."

WE cannot but rejoice in the fact that so many hearts have been stirred regarding the " forward " work that our Mission is seeking, by the Lord's help, to initiate. We believe that the Lord has led, and is still leading to further avenues of service for Him. The Council of the Mission seek humbly to follow where He leads.

One matter that has, however, caused concern is the fact that some friends, apparently, have felt that with the Mission's present policy less financial backing is necessary. We, as a Mission, have never over-emphasised financial appeals. We have always preferred to take our needs to Him, Who is Lord of all. Perhaps there have been times when we have not informed our supporters sufficiently regarding the problems that have beset us, and friends, maybe, have not always been conscious of our need of their support. There is such need. Real, vital need; for both your prayer backing and also for your consecrated giving. The extensions to our work, undertaken in recent months, have much more than absorbed the savings made in other branches of our work. We have no fears, we do not doubt, but do feel that supporters should know that our needs are greater than ever before ! What we have ventured we have done at the instigation of our Lord. If He shall call to further spheres and endeavours we shall heed His call. We know that your prayers will not fail; we are confident that you will give as the Lord prospers you.

It has not been our custom to give a monthly account of expenditure. Each issue of the *Herald* contains a record of gifts received, but the only account of how those gifts have been expended has been within the pages of the Annual Report. It is felt that we can, with real profit, extend our financial statement in the *Herald* and record not only the gifts but also the chief items of expenditure of the two months. We are sure that all readers will be pleased to have this information and we pray that interest will be deepened in all that we, as a Mission, are seeking to do in the Name of the Lord.

PAST, PRESENT AND FUTURE ON THE KOLLI HILLS

DR. R. M. HARRIS.

TIMES change, and the old order gives place to the new, so it is on the Kolli Hills at this time.

Missionaries have been living in Vazhavanthi, on the Kolli Hills, ever since 1913, when Mr. Brand brought his bride here, to a wooden bungalow erected on stone-stilts, largely built by his own hands, but not completed because the men from the Plains, who were helping him, had run

away for fear of the dread fever. For sixteen years they worked together with Indian workers, for the advancement of the Kingdom of God and had the joy of seeing a Church formed. In 1929 Mr. Brand died of blackwater fever in Vazhavanthi, and his grave-stone bears his last words, in Tamil, that all may read them, " May the Kolli Hills become the Hills of God."

In the 29 years which have ensued many of us missionaries have had a share in the work, which has seen many changes and passed through many phases, while God has been working His purposes out.

There is now a Kolli Hills Church, composed almost entirely of members of Kolli Hills origin, most of them live in Vazhavanthi while just a few live in other villages. The church has its diaconate, consisting of three men and one woman, and it has for some time been conducting its own affairs and been in charge of its money and finances. There is a Sunday school run by two of the women. At present there is no pastor, the members are responsible for conducting the services. To this Church, as to every other Church, is committed the responsibility to witness to others by life, and word of mouth, and to preach the Gospel to those around.

We, believe, therefore, that God would have us leave the evangelisation of the Southern part of the Hills to the Kolli Hills Church, and move to the Northwestern part of the Hills, which for many years now, has been practically untouched by the Gospel. The Kolli Hills Church is praying for us in this new venture and we have been assured of its co-operation in the future.

Please pray for us two sisters, as we set out together into the unknown, that God would take us to the place of his appointment, that we may settle in the place where He has a people for Himself and where He would glorify His most Holy Name. We need prayer that our approach to the local people and our relationship with them might be on a right basis from the start. Pray for the Kolli Hills Church, that it might be revived, purified, and empowered to witness, by the outpouring of God's Holy Spirit. Pray that God would guide us concerning the transfer of the management of the Dispensary.

The Christian community in Vazhavanthi, for many years dependent on the missionaries for guidance, has, for some time now, been learning to organise and run its own affairs with regard to the agricultural work, and every-day matters concerning its material welfare. As we missionaries withdraw, this community, hitherto living its life somewhat apart and independently, will have to adjust itself in its relationship with the villagers around, as inevitably it will come into closer contact with them. Already some have spoken of the opportunities to witness they have had, while working for Hindus in the villages. Let us pray that these contacts might be used for the extension of the Kingdom of God. It needs to be remembered that this community, in common with all other Christian communities so-called, has a number of unconverted men and women and backsliders in its midst, and for these we would ask prayer, for they bring shame on the Name which they bear, and are a hindrance to witness. But we have this confidence, that God will glorify His most Holy Name on the Kolli Hills.

ON THE TRAIL

J. R. FIELD.

THE rocky track wound its tortuous way by the side of an overgrown brook up the valley and through the sun-baked fields, to a pass between bare hillsides. If there had been time to stop it would have been delightful to sit in the shade of some spreading tree by the wayside, and enjoy the rich beauty of the surroundings, but journey's end was still a fifteen mile walk distant. Fleecy clouds skittered before the soft midday breeze, and the laden bees flitted from one nodding coriander flowerhead to the next. The mountains in the far distance were blue and purple in the heat-haze that hung, shimmering, above the orange and yellow of the plains three thousand feet below. The white dressed pagoda trees and the tiny heads of the diminutive coriander plants poured out their heady fragrance, and for the hundredth time came the memory of those lines sung so frequently—and perhaps carelessly—in missionary meetings . . . .

" Where every prospect pleases And only man is vile . . . "

My guide was a young tribesman, cheerful of countenance and lean and lithe of body. He could read a little and had bought Scripture portions from me years before. I was curious . . . Had he read those books ? . . . Had he understood anything of the One about whom he had read ? The loping gait of my guide, the heat of the midday sun, and the uphill trail combined to make my breathless questions laboured and few. He was ready to assure me that he worshipped " Yesu Swami " (Jesus) Do I not often worship Yesu Swami saying, " O God ! O God ! O Lord ! O Lord ! " he said. But further questioning seemed to suggest that this was as far as his worship of the Lord Jesus went . . . and it seemed evident that other so called " gods " also claimed his loyalty and worship. He listened with a somewhat distant deference as the warning words of Our Lord were repeated . . . " Not every one that *saith* unto Me ' Lord, Lord ' shall enter into the kingdom . . . " " I never knew you . . . " A grave shadow passed over his face as we spoke of sin and judgment and of how the living God looks upon the heart of man and is aware of every inward thought and hidden motive. He answered nothing in self-justification. Was his silence a hopeful sign ? Had the seed fallen into good ground ? There was no real evidence that it was so, and there was only time to breathe a brief inward prayer before we went on our separate ways.

There had been the sowing of the seed. The word had been heard and read but how much had my young friend understood of the need for the substitutionary sacrifice of the Lord, of the need for new birth, and of the need for worship to be " in spirit and in Truth " ?

Had the evil one snatched away the seed like the birds in the parable, or will there be fruit to the glory of God ?

Perhaps eternity alone will supply the answer to the musing of the messenger, but if the word that was spoken was from Him then we know that the promise will be fulfilled; " My word that goeth forth out of My mouth . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper . . . "

Add your prayers to ours for this young tribesman and for thousands like him in the Kolli Hills who have not yet heard and understood.



Country Umbrella Sellers.



Hostel Boys, Namakkal.

THE CHURCH ANNIVERSARY

MRS. H. J. APPLEBY.

IT was dark when we drove the van into the village about 8 o'clock at night. We passed through narrow, dirty, earth streets between low, dark, mud houses. A few little box-like shops were still open with hurricane lamps to light them. Dogs barked when we stopped, but they were quickly shooed out of the way by the crowds of children who were waiting to see us. They were dressed in ragged clothes and had no shoes on their feet but the heat was so intense that they did not miss what they lacked.

I stepped out of the car and nearly fell over a huge upturned basket from which a pathetic bleating issued. This is the way the householders prevent their goats and kids from straying at night !

There was no room in the little chapel for all the multitude of children, apart from the adults, so the service was held in the big open space in front of it. This is the usual sleeping place for the men of the village and the fact that a service was being held did not deter them from bringing out their mats, lying down and going to sleep about 9 o'clock. We hoped no church members were among them !

The missionary stood on the church porch and shouted his messsage at the crowd with the aid of a flannelgraph. With all the children in the front, the adults were a good way away and, in fact, it was very doubtful if they could hear at all, but looking at the white man and his wife was extremely interesting, anyway !

At the close, we were taken to the teacher's abode. This is a two-roomed mud-house with a tiled roof belonging to the mission. One room is a kitchen with an open wood fire, shining brass and black iron pots and no chimney. In the other room the teacher, his wife and their six children live, eat and sleep. Just outside, on the small veranda, was their cow and its calf. One corner of the room was taken up with grain sacks, probably rice. Their clothes were contained in one small trunk. One chair and a couple of stools completed their household equipment. And they are comparatively wealthy as both parents teach in the school and so get good wages. We drank sweet tea, ate a banana each, held a short prayer meeting and left for home wondering just what had been accomplished—for it had, first of all, been a children's meeting, secondly an open-air meeting to the village, and last of all a church anniversary !

BINDING THE ENEMY

E. M. FLORY.

MANY of you are praying for Sita, the secret believer in Rasipuram. For your encouragement I will tell you of a recent triumph in her life.

First let me refresh your memories. Sita is the daughter of Dariabai, who suffered much for Christ's sake after her conversion seven years ago. Sita is married, and has four little children. She has a strong faith in Christ Jesus as her Saviour, but her husband is an orthodox Hindu, and prevents her publicly confessing Christ.

Since coming to Sendamangalam, it has been my privilege to visit her several times in her home. After a time of conversation, she always asks that we may pray together. It is a real joy to hear her praying for her husband, confident that the Lord will save him; also for her children, that they may be protected from the Evil One.

One day when I visited her, I found she was in real distress. Her little girl was lying dangerously ill with smallpox. When I saw the child completely prostrated with the awful disease, I admit to feeling doubt as to her recovery, even when Sita asked me to pray. I said that I hoped the Lord would heal the child. Imagine how rebuked I felt when Sita said, " The Lord will certainly heal her. It is for the glory of His Name."

It transpired, her relatives and neighbours, including her husband, had implored Sita to make the " necessary " offerings to the goddess of smallpox, but Sita refused. She was told, it was because she had ceased worshipping the Hindu gods that this illness had come, and that unless she returned to the old ways, the child would die. " So " she said, " God must heal the child."

Then came the worst trial. The husband wrote to a relative in Salem, telling her to come and take the child away to a Hindu temple to make the offerings for her. This is what so distressed Sita. Had she not promised the Lord that none of her children should be taught Hindu ways ? Both she and her mother Dariabai prayed earnestly, " O Lord bind her feet that she may not come." She did not come ! The family cannot understand why, but Sita knows. The enemy is still bound by the prayers of God's people !

The child got well, much to the amazement of neighbours. But Sita said, " I knew all would be well." One neighbour was heard to mumble, " This Jesus Swami must have some power after all."

A MORNING AT MOHANUR

GRACE K. HUCKETT.

" JEYAVEERAN ! We will go to Mohanur this morning and check the book stock in the shop there. We will start at 9 o'clock." Having decided this we hurried through the morning chores. Jeyaveeran brought the van round and then we put the book rack in so as to be able to replenish depleted stocks at Mohanur. We were all ready to go when I noticed Jeyaveeran bending over the driving wheel. Thinking he was examining the petrol gauge I said " Have we enough petrol ? " There was no answer so again I asked and said " What is the matter ? " After a moment he looked up and said " I was praying Amma." I felt rebuked and at once said " Good ! pray aloud " and so our young helper who was greatly blessed in an evangelistic meeting at the E.F.I. Conference at Vellore in January, led in prayer. He asked that we might have safe travelling, that I might be helped in the business at Mohanur, that he might be helped in the driving, and that God would take care of us and bring us safely back. To all of which I fervently said " Amen." It was a joy to know his thoughts toward God were so real and also that our example in this way had not been

in vain. It is my husband's custom thus to pray before we set out. Dear old " Dorcas " and she is old now, often becomes the place where we seek the Lord. On arriving at Mohanur the first thing I did was to see the wee little daughter of our friends Vethamonie and Jeevaruttinam. She had been ill and was sleeping so we quietly withdrew and got on with checking the books. We missed the happy welcome she usually gives. We found that 48 Gospels, 24 " Sermon on the Mount " booklets, a New Testament and a number of other books had been sold.

When we had finished checking the books Jeevaruttinam began to tell me more about Rajammal, the young wife who is a secret believer. Her husband who is of the Goldsmith caste is kind to her but the mother-in-law persecutes her very much, especially at this time when there are Hindu festivals, because she will not have anything to do with idolatry. It appears Jeevaruttinam went out to do some visiting. There was cholera in the place she intended to visit so she returned. Then she said her conscience smote her because she had not witnessed to anyone, so she decided to go and see Rajammal. The Lord's Hand was in this and she was guided. Rajammal was in great distress and she was contemplating throwing herself in the river. She was reasoning this way, " I love Jesus, He has saved me, and when I die I shall go to be with Him therefore the sooner I die the better, and if I fall in the river the quicker I shall be in heaven." Evidently she did not realise the sin of taking one's own life. Jeevaruttinam was able to encourage her, cheer and comfort her. God sent her at the right time. While J. was telling me all this a woman came up and stood by. I did not know who she was but I said " Do you want some books ? " " I cannot read " was her reply. " Does anyone read in your house ? " was my next question. " Yes." " Well then give them these two tracts and ask them to read them to you." She hesitated a moment and in that moment I suspected she might be some relation to Rajammal's husband for there was a facial resemblance. Then she took the tracts, wrapped them in her sari and asked if I came from Sendamangalam. I replied " No, from Namakkal." Then she salaamed and went off. Jeevaruttinam had remained quiet but as the woman went away she turned to her husband and said " Do you think she heard our conversation ? " To me she said " That was Rajammal's mother-in-law ! She probably came to spy and see if Rajammal had come to see you or to try and hear what I was saying to you. Please pray much for Rajammal, it is very hard for her." The time had come to say " Goodbye " so we had another peep at Devamitri (God's friend). She was still asleep. The three of us knelt in the little shop, all open to passers by, and together we prayed for blessing on the books sold, that the people of Mohanur would listen to the Gospel message and seek the Lord, that God would bless the little band of Christians and their families, heal little Mittri and bless her four sisters away in Sendamangalam boarding school. Last but not least we prayed that God would undertake for Rajammal, soften the heart of the mother-in-law, and help Rajammal to bear the persecution for Christ's sake and win her relatives.

Goodbyes were said and we soon reached Namakkal having distributed quite a lot of tracts by the way. Scattered Seed, but the Lord often blesses this as well as the more regular systematic witness in any one place. We press on spreading the glorious Message wherever we go knowing the Lord will agin His harvest.

MATTERS OF INTEREST FROM ASIA, AND AT HOME.

Dr. Ruth and Miss M. Harris. Most of our friends will know that Dr. Ruth and Miss M. Harris are going out to do pioneering work in the Northern parts of the Kolli Hills (hitherto our work has been mainly in the Southern part of the hills). We are glad to include an article from Dr. Ruth Harris in this issue and would add a message from our sisters "We do need a strong prayer backing." We trust that reading this article will stir such prayer support.

"**We praise God** that young fellows who are *not* Mission workers are giving up all of their out-of-school time for the furtherance of the Master's kingdom. As far as I can see the hope for revival among these weak Churches on the Western side (of Namakkal) will be by the Holy Spirit using these men with vision as His ordained instruments. Please do pray that they may be kept very near to their Lord." So Mr. Grist has written. We must heed this request for prayer.

Pray too for Miss O. Knight who, very soon, will be going to Kovilpatti to undertake the preparation of programmes for broadcasting.

Deputation work.—Arrangements should now be made for week-day Missionary Meetings during 1959. God-willing, Mr. H. A. Huckett and Mr. H. J. Appleby will be home on furlough, and bookings for meetings are being made from the beginning of May to the end of November, excluding August.

All bookings to be made through the General Secretary.

L.Z.A. Meetings.—Application should now be made to Mrs. Thorpe for the services of Miss E. Flory in connection with L.Z.A. Meetings from the beginning of June to the end of November (excluding August) next year. If you would like a visit from Miss Flory kindly attend to this matter immediately.

F.O.Y. and Young People's Meetings.—The General Secretary can be booked for such meetings, and he is happy to offer the following illustrated lectures during the autumn and winter sessions:

"Along the Indian Road" (Film slides)
"The Work in Malaya" (Film slides).
"The Story of the Strict Baptist Mission"
(Illustrated with charts and maps etc.).
"As this Potter" (Film).

Congratulations.—We have now heard officially that Miss M. Cook gained an excellent pass in the recent Tamil Examination. She had over 65% on the whole examination, and this is a very fine result.

We have also heard with pleasure of successes gained by Miss M. Garrard at the close of her year at the Missionary School of Medicine.

Sailing of New Recruits.—God-willing, Miss M. Garrard, Miss S. Morris and Mr. J. D. Moon will sail for India on the "Carthage" leaving England on November 14th next.

L.Z.A. Quarterly Prayer Meeting.—The next L.Z.A. Quarterly Prayer Meeting will, D.V., be held at Hayes Lane Chapel, Bromley on Monday, September 8th, at 3 p.m. This will be a combined meeting with the Kent Area of the Women's Fellowship and we look forward to a very helpful time in fellowship and prayer together. Miss Hazel will give a short address.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from June 1st to July 31st, 1958.

	£	s.	d.
Churches	1498	7	3
Schools	369	17	2
Personal	327	18	0
Miscellaneous	38	6	6
Guild of Service	46	9	3
Literature	84	13	2
	£2365	11	4

Anonymous gifts gratefully acknowledged:—A. K. £2; Lewes, £1/1/2d; Saxmundham, £1; Guildford, £3.

L.Z.A.—General Account	£1444	2	7
Medical Account	£28	9	7

A MESSAGE FROM THE TREASURER.

In last month's issue our Editor referred to the increased expenditure which we have had to meet, so perhaps some explanation may be given.

Doors of opportunity have opened for us, one of them being the great demand for Tamil Scripture and Christian Literature, both in India and Malaya. This is a result of the increasing literacy of the Indian people and we are anxious to meet the need to the full extent of our resources.

The other is the opportunity for the broadcasting of the Gospel message from the great station in Asia, resulting in the voices of our missionaries entering into thousands of homes.

We can only take advantage of these avenues of service to the extent of the increased support we receive and we ask our friends to help us.

In addition to this, our staff is being increased by the departure for India in the Autumn of three young friends.

From the letters received from the Churches it seems evident that many more collecting boxes might be in circulation and we have a fresh supply in hand. Your Local Secretary or the General Secretary will be pleased to hear from you and we sincerely hope you will ask for one.—W. T. S.

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 D. A. THROWER.

SEPTEMBER 4th, Hailsham; 10th, Tring; 11th, Halstead; 14th, Warboys; 16th, Leyton; 17th, Brighton, Tabernacle; 20th, " Rays " Annual; 21st, Stamford; 24th, Bermondsey; 25th, Homerton Row; 28th, High Wycombe; 30th, Streatham.

OCTOBER 1st, Lewisham; 7th, Kesgrave; 8th, Cransford; 9th, Beccles; 12th, Cambridge, Eden; 15th, Brighton, Ebenezer; 16th, Eastbourne; 19th, Irthlingborough; 21st, Yateley; 26th, Croydon; Derby Road, 28th, Annual Meetings.

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

MR. D. J. MOON.

SEPTEMBER 7th, Bradenstoke & Hilmarton; 14th, Hadleigh; 21st, Belvedere; 28th, Walsall.

OCTOBER 5th, Sleaford; 12th, Rattlesden; 19th, Whittlesey; 26th, Basildon.

ADDRESS: 74, Holmes Avenue, Hove, 4, Sussex.

MR. M. N. LUFFRUM.

SEPTEMBER 21st, Bermondsey.

PASTOR J. K. THORPE.

SEPTEMBER 7th, Laxfield; 10th, Wandsworth, West Hill; 14th, Dunstable; 20th, " Rays " Annual; 21st, Swindon; 24th, Manor Park; 28th, Five Ash Down.

OCTOBER 5th, Clifton; 7th, Gadebridge; 9th, Brentford; 12th, Chatteris; 15th, Brighton, Ebenezer; 17th, Bethersden; 19th, Wellingborough; 22nd, Downe; 23rd, Bromley; 26th, Middlesbrough; 28th, Annual Meetings.

MISS L. S. HAZEL, L.Z.A.

SEPTEMBER 3rd, Bexleyheath; 4th, Brentford; 8th, Bromley; 9th, Highbury; 10th, Margate; 17th, Cambridge, Eden; 18th, Croydon, District Meeting; 20th, " Rays " Annual; 23rd, Stowmarket; 24th, Mendlesham; 25th, Ipswich, Mt. Zion; 30th, Wellingborough.

OCTOBER 6th, West Ham; 8th, Borough Green; 9th, Chingford; 14th, Ipswich, Zoar; 15th, Blakenham; 16th, Laxfield; 21st, Fressingfield; 22nd, Horham; 23rd, Occold; 28th, Annual Meetings; 30th, Walthamstow.

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

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STRICT BAPTIST MISSION HERALD

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

THE 97TH ANNUAL REPORT

OF THE

WORK OF THE STRICT BAPTIST MISSION

entitled:

"OPPORTUNITY"

IS NOW READY

Copies can be obtained from the Secretary.

6d. each By post **10d.**

A MESSAGE FROM THE SECRETARY

BY April, 1959, I shall have been General Secretary of the Strict Baptist Mission for 21 years, and I know all friends of the Mission will wish to join with me in praise to God for all that He has done for us during those eventful years. We have seen the blessing of the Lord on our denominational missionary work in many remarkable ways, and it is with humility and yet rejoicing we contemplate the present prospects set before us in our work. May we, like Nehemiah, be enabled to say: " The God of heaven, He will prosper us; therefore we His servants will arise and build . . ."

Mrs. Thorpe and I have been very happy in our work for the Lord and the Mission, and we have counted it a privilege to serve through all the years. We have made so many friends and could not have had greater support and encouragement from them and all concerned with the Mission's work. We have felt, however, for some time that it would be wise for changes to be made in connection with the heavy responsibilities of the office of Secretary, so that a younger friend might be helped into this important position. It has also been my hope that the Lord would grant me, sooner or later, the opportunity of returning to the ministry as pastor of one of our Churches.

With all these circumstances in mind the Officers and Council of the Mission have given careful and prayerful thought to this matter, and the Council has decided to seek to appoint a new Secretary to whom I may in due course hand over my responsibilities—thus sympathetically granting me release to return to the work of a pastor, as and when the Lord shall open up the way. I shall be at liberty to visit Churches on Sundays during 1959 with this in view.

In these very important matters we shall value the prayers of all supporters, and it is our desire that the will of the Lord may be revealed, and that He will provide for the needs of the Mission, so that the great work in which we are engaged may not be hindered but further advanced to His praise.

REPORT ON TAMIL-CHINESE CAMPAIGN SEGAMAT AREA

My Spirit shall not always strive with man for that he also is flesh . . . Gen. 6. 3.

He being full of compassion forgave their iniquity . . . for He remembered that they were but flesh . . . Ps. 78. 38-39.

We record gratefully God's goodness in answered prayer: the weather remained fine, a full programme of meetings was completed, and the helpfulness of both managements and people was remarkable. We praise God, too, for quiet responsive crowds in each place of meeting, and for evidence of the Holy Spirit's convicting power. We would ask prevailing prayer for those to whom we were not allowed to preach or to give literature—the Malays.

Although, this was primarily a Tamil campaign, Chinese and Malays were present in good numbers at each Estate meeting. We valued the help of our colleagues, Mr. and Mrs. Tarrant, and other Missionaries in the area. This happy fellowship in service was a witness to Tamils and Chinese alike that the Word of Truth is not limited to one people, but is for all men.

With the exception of Friday, the shewing of the film "King of Kings," was preceded by house to house visitation and personal work, and a short introductory meeting in Chinese and Tamil. On Friday our plans for open-air witness on Segamat Town padang were frustrated by celebrations connected with the declaration of the North Johore White Area, but the Lord was in this, as the report will shew.

The campaign concluded by a special shewing of the film in Buloh Kasap, at the request of the local Chinese Church. This meeting was in Chinese, and gave our fellow Christians in Buloh Kasap opportunity to witness for their Master.

GEMAS RAILWAY AREA. The open-air witness in this place followed a day of services in Tamil and English. Our purpose was twofold: to reach the unconverted with the message of God's Love and Saving Grace, and to encourage the local Christian community to witness among their fellows. We were well supported by the majority of the Christian families, who not only came themselves but brought many non-Believers to the meeting. A crowd estimated to be 800 strong, made a quiet and attentive audience, and the Lord's presence was realised as the Word of God went out in song and commentary, and through literature. The objective in this place was accomplished: the Christian Community witnessed as a group, and at least one from the crowd was awakened to a sense of need. She was brought to the meeting by her Christian neighbour. She is a Roman Catholic, but she has the Word of God, and is, we believe, seeking the Truth.

SUNGEI SENARUT. A team of six members visited this Estate, and spent some time before the main meeting in personal evangelism and literature distribution. A large building used normally as a crèche made a suitable venue for the meeting, which commenced with special singing and a story for the children. A crowd of about 450 drawn from all communities, though cramped for space, gave good attention throughout proceedings, which lasted nearly three hours. Two men and a woman shewed a real interest and expressed a desire for further teaching. One of them, a young man recently returned from India, had bought a Gospel, from one of our Missionary colleagues, in his own village, before leaving his homeland, and had read it on the voyage to Malaya. He had only been two days on Sungei Senarut Estate when we arrived. After seeing the film, he brought his Gospel along to compare it with others which we shewed him. This lad believes the Truth, but has not yet confessed the Lord. We are convinced that God has His further purposes of Grace for Sungei Senarut.

SAGIL HOME DIVISION. The Manager of this large Dunlop Estate shewed a great interest in the meeting, and afterwards provided the visiting team with a delightful meal. Opportunity was made to visit both the Chinese lines, and an area considered to be a Hindu stronghold. A number of valuable contacts were made in both areas. The younger members of the Tamil Church rallied strongly to our support, and not only gave valuable help with the equipment, but also came with us in house to house visiting. After the meeting two people asked for Bibles, and asked the Way of Salvation. They have been put in touch with members of the local church, who will be able to help them. We, also, shall follow up these and other contacts made during this visit. The major part of the population on the line site was present at the meeting.

GOMALI CENTRAL SITE. Here again the Manager of the Estate helped us by making the meeting known in each of the divisions of his Estate. Our Colleagues from Gemas Bahru, and Mr. Wik joined us for the ministry on Gomali. The crowd though smaller, and less attentive than on the other Estates was representative not only of all communities but also of all the divisions on the Estate. A children's meeting preceded the film evangelism. There was some opposition from a nearby Hindu Temple, but we are sure that God's purposes were accomplished through the work done. Requests for two Bibles, and an invitation to talk over " these things " in the home of a foreman worker made our hearts glad. Other results will follow from the renewed challenge which the film presented to the people.

SUNGEI KELAMAH. On this smaller Estate we had an excellent opportunity. A crowd of about 400 men, women, and children took a deep interest in the message reiterated by sound and sight, by song and commentary, and followed by distribution of suitable literature. A little lad, the son of the Manager, went home greatly impressed, and full of questions, to his parents. Another young man, a Hindu, earnestly enquired the Way of Salvation. A woman, also, asked for teaching, but she is a Roman Catholic. We need wisdom to follow these enquiries with right teaching.

SEGAMAT. In this District Headquarters town there is an English Service conducted each week. After this service we had hoped to have a joint meeting on the Padang for the Chinese, Tamil and English congregations. Our planning and organisation were complete, but God had purposed otherwise. We praise Him for a good English service, and for an unexpected opportunity to help the Chinese Pastor, in shewing the film to a church crowded for the most part with non-Christian Chinese. Many booklets and tracts were distributed, and a very effective commentary on the film was made by Mr. Tarrant. Chinese was the medium for this meeting. God over rules in our affairs only for His Glory, and our best interests: may it be so in this case.

NAGAPPA ESTATE. On this Indian owned and managed Estate we had a warm welcome from all sections of the Estate staff. Indians, Chinese, and Malays, from the Manager to the smallest child, seemed to be present at the main meeting. Before the film every house in the labourers lines was visited and a Gospel, together with other literature was left with each family. Previously, the Office and maintenance staff had been visited so that everyone knew what type of film was to be shown, and all had the written narrative in their hands. A short introduction in Tamil and Chinese came before the commentary on the film.

" If this is true," said one young man, " then it would be folly to ignore it." Two homes previously closed to any approach, were opened to us by the interest created by the film. We hope to teach these families as we continue to visit this isolated Estate.

Finally, we wish to strike a note of praise to God for this excellent opportunity of " Team " witness, and are happy to say that all that we had anticipated doing was achieved—and more ! The meetings will give us a " New beginning " in most places, and a " Talking point " with many manifestly moved by what they saw.



Indian Women making and selling Rice Cakes.



An old Hostel Boy who now drives a bulldozer (with his Five Sons).

FAITHFUL—UNTO DEATH

H. J. APPLEBY.

THE first time I saw him it crossed my mind to wonder—shame upon me—just what use he could be. The spirit of the Pharisee is still so much alive. But he was stone deaf; his breathing and speech were difficult because of the asthma that troubled him; after some 40 years of Christian service he was old and set in his ways. And the work cried out for a young, vigorous, imaginative pastor. Instead, he was there.

A little later he was quite ill, and it was evident that he could not serve his Lord much longer here. One Sunday morning, thinking to help and encourage him, I went unexpectedly to his chapel. But it was the Lord that spoke to me through him, and shewed me a loveliness that my eyes had not seen before. I write this as a testimony to the ways of the Lord, who so often hides rich treasures in the poorest of earthen vessels.

While I sat beside him, the sunlight streaming through the open door made the silver of his hair shine. Dark shadows filled his sunken cheeks, and his breathing was a constant struggle, in which his whole body seemed desperately involved. His speech was abrupt and broken, for lack of breath. Yet withal there was a light in his eyes that betokened more than earthly life.

He insisted on conducting that service; was he not the pastor of that church ? Then he must fulfil his duties. He struggled into a jacket and took his place behind the table. A score of folk sat waiting as he opened the service with prayer. The strain seemed almost more than his tired body could endure, and his unfinished sentences were hard to follow. When he started the lyric he could sing no more than the first few words before he was compelled to sit and recover his strength again.

Before I preached he welcomed me with fatherly love and generous courtesy; he was sad that my sudden appearance had prevented them preparing welcoming garlands. It could have been wretched toadying; it sometimes is no more than that, but for him I knew full well that it was not so. His words rang true in my soul, for the Lord was talking to me in them.

After the service he came to me with troubled expression. " Ayah," he began, " I cannot . . . visit the . . . villages around . . . there are . . . six congregations . . . my wife . . . she conducts . . . services in two . . . my deacon I . . . have asked . . . to go to . . . others . . . a boy from . . . my Bible class . . . I send to others . . . please pardon me . . . ayah, I cannot . . . go."

I wanted to comfort him, but I could not. You cannot shout to a deaf man, and cry at the same time. Then it was that I suddenly saw the loveliness of the flower of faithfulness that the Lord had nurtured in that broken body. The vigour and enterprise of youth is not, after all, the only flower that the Lord can grow.

Now he has gone to be with his Lord. Just a few moments before the trumpets sounded on the other side, and the angels gathered to garland him, with laboured breath he called his wife and family to his side. His last words were a charge to them concerning the preaching and the communion services for the next day—a Sunday. Never a murmur that he was leaving a wife with little or no income, and a widowed daughter and her family to support. The faithful servant fell peaceful at last, having committed his

sacred charge, and turned with face aglow to meet the angels, and his Lord.

He has gone. Now there is a great gap, a breach in the battle line. We are few enough without such loss. There are fifty villages that call and wait. There are more, far more, that simply wait. And our ranks are thinned and the line is breached. There is something terribly serious about this hour. Where, ah where, are the Lord's thrust forth labourers ?

ON HOLIDAY AND AFTERWARDS.

O. R. KNIGHT.

I HAVE just returned from a happy day's outing with the six hostel girls who are now here on the Kolli Hills on holiday. I am writing in order that you may understand more fully just why we ask for your constant prayer help for them. This particular holiday caused us much serious thought and prayerful consideration. The Matron, who had cared for the girls before they went to Sendamangalam to school, is now working away on the Nilgiri Hills. Among our Indian friends here we could see no one suitable to take responsibility for their care. Not that they are little children who need a lot to be done for them, on the contrary, but up here moral standards are sadly low and it is the older girls for whom we are so anxious. We cannot appreciate to the full how strongly various temptations test our Indian friends, and sometimes there seems little understanding of the " sinfulness of sin." Often habits, of which we are ashamed, continue. (I write these words not just to reveal weaknesses but to show you how very urgent is their need of *your* prayers).

In such conditions as these we tried to arrange for the girls to spend their holiday elsewhere. We were not successful in making such arrangement. However, the Lord is graciously helping us in the difficulties which arise while they are here. Join us in praising Him ! We are glad to see the children in good health enjoying the freedom of a holiday in the country. After dull days at the beginning they have thoroughly enjoyed helping with the rice harvest. Now the wild jasmine is in blossom and the girls are enjoying gathering the flowers and preparing them to wear in their hair.

Most holidays end in a return home. For these girls the end of this holiday will mean not only returning to school in Sendamangalam, but also " good-bye " to the Kolli Hills. Since they were tiny babies the Mission Settlement on the Kolli's has been their home. They *may* know fathers, brothers or other relatives (and one has a mother who enquires after her daughter from time to time), but these girls know no *home* apart from the Mission settlement. It must, therefore, have been with very mixed feelings that these girls heard of our plans for the missionaries to leave Vazhavanthi, and that responsibility for themselves was to be vested in the L.Z.A. missionary in Sendamangalam. They may tend to feel unwanted and insecure, so please pray much for them in this time of upheaval that they quickly may become adjusted to the new conditions.

Two of these six girls are almost at the end of their schooling. One of them has Christian relatives, but the other five are from Hindu families. They all need prayer. Your prayers will help in all that the future holds.

CHURCH ANNIVERSARY—RASIPURAM

H. A. HUCKETT.



Building the new Chapel at Rasipuram.

ABOUT 40 friends gathered t No. 1 Veerichetty Street, Rasipuram on Sunday, 5th October to celebrate the Fourth Anniversary of the formation of the church. Representatives from Namakkal, Sendamangalam, Kakkaveri Elur and Nattarmangalam were present. The church secretary, Mr. Rajarathnam read an interesting report, giving latest information about the new chapel. He appealed to all present to continue to help by prayer and gift. Two thirds of the money hitherto given has come from friends in India, and about one third from friends in England. It is hoped that the building will be ready for worship by the end of the year.

The missionary preached on Ephesians 5. 25-27. The morning offering plus a special donation amounted to just over Rs. 48. Please pray for this church and for Mr. Rajarathnam who is suffering from gastric trouble and has had to go to Vellore for treatment.

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 1959:

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.

CAMPING ON THE KOLLI HILLS.

Dr. RUTH—Miss M. HARRIS.

Camping on the Kolli Hills certainly has its own problems, as many who have worked here before know only too well. My sister and I had hoped, during this week, to be on our second camp over on the Northern side, but after we had packed up and planned for a nine days camp, a letter came from the Headman of the part to which we were going informing us that as it was Samai, harvest-time, men were not available to carry our loads.

As we contemplate moving to the Northern part of the Kollis, we know that one of our main problems is going to be transport. There are no roads up here, so there is no question of jumping into a car with all one's luggage and driving off to one's destination. All luggage must be carried on men's heads, having been carefully packed with due regard to bulk and weight, and oneself carried in a dholie at least part of the way if one is unable to cope with the journey. We are therefore dependent on the goodwill of the people for transport, also for accommodation, for there are no Mission buildings where we can go and stay. These conditions may at first appear as hindrances, yet the fact of being dependent has its advantages and we pray that they may be used of God to bring us to the people in the right relationship. There are pitfalls when it comes to the question of payment for the help which has been rendered to us, and even in the matter of receiving help freely given, so that we need prayer for grace and wisdom in every detail.

We had twelve men each way to help us go to our first camp, sent by the Headman from the North, who himself bore the greater part of the expense of their coolie. We were given the use of a shed situated away from the village (not a disadvantage), on a threshing floor in the fields. This shed was quite open on one side, with a small room at one end, with no door in its doorway. Life is very public in these conditions and one is dependent on the courtesy of the people for privacy. They were certainly very good while we were there. Different ones brought us water, which altered its consistency from clear to thick soup after a heavy rain. The wells on the Kolli Hills are mostly surface wells. We were very kindly provided with a little milk each day, a commodity often scarce on the Kollis, for which they would accept no payment. We in our turn were able to remove a number of teeth and treat a few minor ailments. We made it quite clear to the people that we wanted to come and live among them in order that we might teach them about Jesus Christ, and we had the privilege of talking about Our Lord to the various groups who came, either for treatment, or just to see us.

The village was a short distance away, over on the other side of the valley. The villages on the Kollis consist of groups of mud-walled, mostly single-roomed, windowless, thatched houses, surrounded by low stone walls. Similar low walls often separate one house and its yard from the next. The people occupying these villages are all of one caste, and although it is not a high caste nevertheless its customs and taboos are rigidly observed. There is no question of being able to rent a house in a village because people of a different caste are not allowed inside these houses. One of the Kolli Hill Christians, a man of property, had to leave his house in the village and build one away on his fields when he became a Christian. This means that we must have a house built for us, outside some village, before we can take up permanent residence anywhere on the Northern side. During our first camp we were shown one or two possible sites, but there are many things to consider before making a decision and we praise God that He will guide us to the place of His appointment.

There is no question of rushing this move through. There are seasons in the agricultural year, such as harvest-times, for one harvest follows another (now it is Samai, next comes Ragi which is followed by the rice harvest), when men are not available for transport. Then there is the rainy season when it is impossible to plan long distant journeys or to camp out in open sheds. We know that what God has spoken He also brings to pass, and what He purposes that He also does, and our confidence is in Him.

MATTERS OF INTEREST FROM ASIA, AND AT HOME.

Mr. and Mrs. D. A. Thrower.—The Council have decided to extend the furlough of our friends in view of family circumstances. Our Brother will be free to accept engagements for Missionary Sundays and week-day services during 1959. Applications for his services should be made, as soon as possible, to the General Secretary.

Mrs. A. Silvester.—After a long period of weakness Mrs. Silvester was called Home on August 11th, and we rejoice that she is now with the Lord she loved and served so faithfully.

We remember that Mrs. Silvester was the first Honorary Secretary of the L.Z.A., and that she served for many years as the greatly esteemed President of that Auxiliary. We would place on record our deep thankfulness for all that she was able to do for the Mission.

Broadcasting.—We are now informed that the Manilla Transmitter will begin transmission on November 1st. We (the Strict Baptist Mission) are broadcasting every Tuesday morning and evening for quarter of an hour, and every Saturday morning and evening for half an hour. Friends would, no doubt, be pleased to know the times when we broadcast. On Tuesdays and Saturdays at 8 a.m. and 7 p.m. (Indian time). If the Editor's arithmetic is correct this is 2.30 a.m., and 1.30 p.m. Greenwich mean time. We are confident that you will remember these broadcasts in your prayers.

Photographs.—Recent letters have referred to the difficulty of obtaining photographic films in India at the present time. Apparently the Government have severely restricted supplies and none are to be had at all. We have some photographs in hand for the " Herald " but we are sure that friends will bear with us if fewer pictures than usual grace our pages.

Special " Radio " Edition.—We hope that, before long, we may be able to produce an issue of the " Mission Herald " that will deal in some detail with the difficulties, experiences and joys of the work of Broadcasting the Gospel in Asia.

Streatham Auxiliary.—Our friends at Streatham very kindly hold an Annual Sale of Work in support of our Mission. We gladly give the details of this year's plans. The Sale will take place from 3 p.m. to 6 p.m., on Saturday, 8th November, 1958, at the Co-operative Hall, top of Greyhound Lane, Streatham. Miss L. S. Hazel will open the Sale.

" OPPORTUNITY."

So, aptly, our General Secretary has entitled the 97th Report of the work of our Mission. The theme of the title breathes through every page of this book. Opportunities for witness that abound in India and Malaya; opportunities for supporting service for those of us at home. All are vividly brought before us in perusing these pages. The Editor willingly acknowledges that, having begun to read he did not put the book down until he had come to the last words; a prayer that we, by faith, might grasp the opportunities presented to us.

Had we not been so informed we should not have realised that, as a measure of economy, the number of pages has been somewhat reduced this year. Every aspect of our work is well described, including a report from the Madras Churches, and a word from our Missionaries on furlough.

" Missionary opportunity is God given." In order that we might know something of the extent of the opportunity that comes to us through the work of our Strict Baptist Mission we should read this report.

For your 1959 Diary.

New Year's Prayer Meeting and Farewell to Missionaries. Friday, 2nd January, at Chadwell Street Chapel, 6.45 p.m.

Half Yearly Meetings. Tuesday, 5th May, at Westminster Chapel.

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

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 D. A. THROWER.

NOVEMBER 1st, Dorking; 6th, Staines; 9th and 10th, Horham; 11th, Occold; 12th, Tunstall, F.O.Y. Rally; 15th, New Cross Prayer Circle; 16th, Horsham; 18th, Stowmarket, F.O.Y. Rally; 19th, Fressingfield; 20th, Rishangles; 23rd, Stretham; 26th, Tunbridge Wells; 27th, Meopham; 29th, Clapham; 30th, Bierton.

DECEMBER 2nd, West Hartlepool.

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

PASTOR J. K. THORPE.

NOVEMBER 1st, Dorking; 2nd, Halstead; 4th, Richmond; 6th, Kings Langley; 9th, Tring; 11th, Guildford; 12th, Fulham; 13th, New Cross; 16th, Blakenham; 17th, Bexleyheath; 19th, Ipswich, F.O.Y. Rally; 20th, Kingston; 23rd, Lewes; 25th, Stratford; 26th, Ilford; 29th, Clapham; 30th, N. Finchley.

DECEMBER 2nd, Tring; 6th, Horley; 7th, Chingford; 9th, Basildon; 10th, Belvedere; 11th, Chingford; 14th, Cottenham; 16th, Stretham; 21st, Downe; 28th, Wetherden.

MR. M. N. LUFFRUM.

NOVEMBER 23rd, Aldbury.

MISS L. S. HAZEL, L.Z.A.

NOVEMBER 1st, Dorking; 4th, Watford; 6th, Belvedere; 8th, Streatham; 11th, Kings Langley; 12th, Guildford; 15th, Chelmsford; 17th, Brentford; 18th, Trowbridge; 25th, Bury; 26th, Rochdale; 27th, Royton.

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

THE FINANCIAL POSITION

We have sought, in recent months, to bring the present financial needs of the Mission to the notice of our supporting friends.

We are confident that all "Mission Herald" readers also read the Financial Statement in the Annual Report; but the Council of the Mission feel that it would be well to emphasize our needs.

The position, simply, is this. In the past 12 months **we received** as total income in the General Fund—

£8,050

Our expenditure from the General Fund and withdrawals from Reserve amounted to

£10,470

We therefore spent about **£2,500** more than we received.

It should be made clear that part of this deficit is accounted for in the fact that this year the amount from legacies received has been less than is usual, but taking this into account **we are spending more than we receive.** This is due to the expansion work on which we have embarked recently: the stepping up of our output of Tamil literature, for which there is a desperate need; the launching out into new areas of work; and our venture in broadcasting the Gospel message by Radio.

We bring the matter before you, our supporters. In the long run we can only spend to the amount of our income. To continue in our "Forward Work" we need constant prayer and practical support. Will **you** bring our needs to Him who "is able to do exceedingly abundantly above all we ask . . ."

RECEIVED AND EXPENDED.

We gratefully acknowledge the goodness of God and the kindness of friends in the GIFTS RECEIVED, and would inform our friends of the amount expended from August 1st to September 30th, 1958.

	£	s.	d.
Churches	320	7	1
Schools	33	6	10
Personal	76	9	6
Miscellaneous	10	0	0
Literature	12	8	2
Guild of Service	1	15	6
Total receipts	£454	7	1
Expenditure	£1421	15	10

Anonymous gifts gratefully acknowledged:—Saxmundham, £2; Ispwich, £5; C.M.P., 10s. 6d.; "Anon," £1 15s. and £2.

L.Z.A.—General Account	£121	14	3
Medical Account	£10	0	0
Total receipts	£131	14	3
Expenditure	£468	2	3

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RAYS

FROM THE EAST

for young people



"Sarah."

issued by the

STRICT BAPTIST MISSION

(Pastor J. K. Thorpe, Secretary)

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

No. 170

February—March 1958.

FISHY BUSINESS!

By Mrs. H. J. Appleby, Kovilpatti

We knew it was there because we could smell it! We parked the van in the small, dirty side-road and walked under the archway into a square place. There were four stone walls but no roof. At first we could see nothing but crowds and crowds of people, all pushing and shouting! Most of them were poorly dressed, maybe servants of wealthy Indian people, but there were quite a number of better-dressed people and one or two who were English!

The Fish Market

Along each wall there were stone platforms, seated on which were lots of men. Each man was surrounded by fish, lying on the same platform, which he was trying to sell. Quite often the men were shouting at the top of their voices, letting the crowds know what they had got beside them, so that the noise was tremendous. As well as these men, there were several ladies who had spread their wares out on the ground, so you had to be careful where you trod! But as these ladies were shouting too, it was quite easy to know where they were! Each person selling fish had a great big knife which he used to cut the fish up in slices and scrape the scales off.

The Bargain

There were all kinds of fish—from prawns to small sharks. We walked up to the nearest man, pushing between the people, and asked him the price of the fish we wanted. He said an enormous amount, so we walked away! As we did that, he called out, "Come back, come back . . ." So we went back and he took a few pennies off the price! But we knew that the price was still far too high, so we walked away to go to the next man along. So our first seller brought the price down a bit more and, in the end, he sold the fish to us at about half the amount he asked for at first—which was probably about the real worth. All this had taken much, much longer than just walking into a fish-shop in England and buying what you want.

We were glad to get away from the smells, the dirt, and the flies!

The Fisherman and his Boat

We have also been to the beach here in Madras to see where the fish are caught and landed. The fishermen are very brave men. This is how you could make one of the boats they use. Take two trees, not too large, and cut each one in half, lengthways, so you have four long pieces of wood. Lie these on the ground side by side and tie them together with rope to make a kind of raft. A little bit of hacking with an axe to make the front and back round instead of square, and there it is. The fishermen pull the boat to the sea, jump on to it, and ride over the huge waves with just a small paddle each to guide the unwieldy vessel. It is extremely dangerous, for they go several miles out to sea on the small, unsafe boats. They are made wet by the waves many times.

When some fishermen return, they go to the harbour, where a government man buys their fish and takes it to markets like the one mentioned above. But other fishermen come and land on the beach, jump off their home-made boats, and lay their catch on the sand. Immediately a crowd of people gather round them. So they sell the fish then and there! Once we saw a big shark being cut up and sold in slices!

Fishers of Men

Do you remember that several of Jesus' disciples were fishermen? What were their names? When Jesus spoke to them they left their work and went wherever He wanted them to go. Is Jesus your Saviour? And have you ever thought of leaving England when you grow up in order to come to India and work for Jesus here?

THE PRICE OF AN INFANT

By Grace K. Huckett, Namakkal

Have you got a baby brother? How much would you sell him for? Can I hear you say "Not for a £1,000"? Have you got a baby sister? Would mother run away and leave her? I hear you say "What a silly question; of course she wouldn't!" Yet do you know there are two tiny baby girls in a house almost opposite our compound whose mothers have done just that. They do not want them. What an awful thing! Yet there are quite a number of babies in India who never know the love of their own mothers because those mothers haven't any love towards them. Why is this? It is because they do not know the Lord Jesus, the Great Lover, but know only a life of sin and the worship of wicked gods typified by idols.

At the moment, these two babies are in the house of an Indian lady doctor in Namakkal, who is a Christian. The babies were left in her charge, but she cannot keep them in her house because she is such a busy person. Her days are filled with tending the sick, seeing out-patients, treating the lepers, operations, post mortems on crime cases, helping new babies into the world, and so on. What is to be done? A Hindu woman offered Rs. 10 (about 15s.) for one of them. You are worth much more than that, aren't you, girls? Why did she want that baby? She may have wanted to bring her up to do the work of the house and make her a little drudge, or to introduce her to a life of evil. In any case she would have been taught to worship idols. Our good friend, of course, refused. Meanwhile, those babies are crying for their mummies! Let us pray that the Good Shepherd Who loves all little lambs will help us find a home for them where they will be tended and loved and brought up for Jesus, the Children's Friend.

Doesn't all this make us think of what we owe to our own mothers and their love and care? There is no substitute for a loving mother, and so let us thank God for mother and father to whom we owe so much, and for our homes where we live and are safe. Next time you look at baby brother or sister, think of all those who have not these joys, who have no loving parents, and let us pray for them.

Each of these babies has a soul. A soul is priceless in God's sight. God's value of a soul is the cost of the Life and Blood of His dear Son, our Lord Jesus. How, then, can we price a baby? We cannot. Only God can do that. He alone knows what possibilities lie there. We have only to try and assess **our** responsibility to these little ones of whom Jesus said: "Suffer the little children to come unto Me".

(Since the above article was written, we have heard that the two little ones, Miriam Grace and Mercy Hephzibah, have been gathered into their Heavenly Home.)

HONOURS LIST, 1957

We are pleased to see that the interest in Bible Searching has been so well maintained that we can again record an increase in the number of regular Searchers; though not such a large increase as we had hoped, owing to the fact that some of you failed to do the December Searcher. All whose names appear in this list have entered five or six times during the year, and will receive a Certificate of Merit for regular searching. Congratulations to Christine Hill, Carole Smith, Percy Carr and Sidney Skull, who have gained Certificates for nine consecutive years. The special prizes this year are awarded to John Smith, Marjorie Moon, Pamela Monaghan, and Ruth Ager, who have a fine record for regular searching but have not previously won a prize.

Belvedere: Margaret Austin; Alan Button; Ann Baliga; Carol and June Collett; Michael and Jeffrey Comber; Dawn Cook; Rodney Dade; Jean Fernie; Linda Gardiner; Sylvia Gillies; David Harmer; Avril Hawkins; Ronald, Peter and Margaret McGillicuddy; Margaret, Ann, Susan, Joyce, Paul and Lewis Orchard; Marion Petty; Sylvia Prigmore; Patricia Ratcliffe; Patricia Veal; John Wayman; Diane Yates. **West Ham:** Alan and Graham Barber; Lydia Clarke; Christine, Jean, Beverley, Frederick and John Cooper; Pauline Crees; Lillian Frost; Margaret Gould; Patricia and Sheila Maloney; Betté Mumford; Joyce Smith; Sandra Swan; Joan Terry. **Horham:** Margaret, Carol and Arthur Blaxall; Joyce Catling; Paul Debenham; Jean Emeny; Marjorie Last; John and Hazel Smith, Sandra Spurling. **Lewes:** Joyce and Linda Ellis; Jane and John Moore; Hazel and Peter Muddell; Elisabeth Relf; Gillian, Richard and Philip Starnes. **Bradenstoke:** Adrian Barnes; Dennis Bradley; Jacqueline Hall; Sheila Hedges; Stephen Reay; Jennifer Sherman; Sidney and Grace Skull. **Brentford:** Ann and Gillian Collins; Michael Madder; Valerie Scott; Janet and Norma Sullivan; Rosemary and Brenda Wright. **North Finchley:** Julie Chapman; Karen Howell; David Paveling; Doreen Randall; Colin Seabrook; Alison Smith; Pamela Turner; Linda Wooley. **Brighton Tabernacle:** Marjorie Moon; David, Michael, Pamela and Rosemary Payne; Judy and Margaret Symonds. **Clifton:** Denise Burrows; Madeline and Marylin Dudley; Elizabeth Hale; June Poulter; Shirley Smith; Valerie Walker. **Eastbourne:** Janet and Pamela Buss, Christine Hill; David and Jean Mitchell; Malcolm and Peter Swan. **Chadwell St., Clerkenwell:** Valerie and Christine Barnett; Jennifer Miller, Linda Stockwell; Jean and Vivian White. **Crowfield:** Jill Bannister; Sheila Clover; Daphne and June Pettitt; Christine Ruffles; Jean Warren. **Mt. Zion, Ipswich:** Janet Fenn; Sheila Page; Kathleen, Maureen and Helen Sparrow; John Whinney. **Margate:** Graham and John Eldridge; Jennifer Jenn; Alice and Jennifer Scoles; Penrose Wright. **Walthamstow:** Heather Blackwell; Eileen Chandler; Judith Foskett; Colin and John Howells; Pamela Monaghan. **Basildon:** Pamela Griffin; Rosemary Leeks; Graham and Christine Phillimore; Carole Sheath. **Bermondsey:** Carol Anthoney; Audrey and Christine Jermyn; Rosemary Tedder; Jean Webb. **Downe:** Christopher Coverly; David, Ann and Margaret Mouqué; Sandra Philpot. **Fressingfield:** Alfred Burrows; Olive, Gwendoline, Sylvia and Margaret Reeve. **Bethesda, Ipswich:** David Burman; Mary Oxborrow; Mervyn Prime; Irene and Judith Wobey. **Mendlesham Green:** Ruth and Malcolm Ager; Olive Baker; Percy and Lilian Carr. **Ponders End:** Gwyneth and Maureen Bick; Margaret Brown; Sheila Wear; Janet Williams. **Richmond:** Edward and David Hollingdale; Mary Knight, Carole and David Smith. **Staines:** Margaret and Richard Day; Pat Davies; Ruth Goddard; Rosemary Taplin. **Aldringham:** Jean and Geoffrey Axford; Marilyn Foster; Pauline Marjoram. **Chippenham:** David and Philip Kilmister; James and Maurice Short. **East Ham:** Maureen Green; Rose and Peter Leaver; Carol Nosworthy. **Hailsham:** David and Anne Honeysett; Pearl and Sylvia Saunders. **Park Ridings, Wood Green:** John Kappler; Alan Liles; Mary Pickering; Robin Waldock. **Chelmsford:** James, Monica and Cynthia Ransome. **Courland Grove, Clapham:** Carol East; Shirley Gibson; Brian Rippon. **Gosbeck Mission:** Evelyn Farrow; Daphne and Rosemary Ruffles. **Hilmarton:** Hazel Davidson; Jean Howard; Kathleen Skull. **Little Bromley, Manningtree:** Olive Butters; Joy Emmerson; Pearl Norman. **Middlesbrough:** Nancy and Elisa-

beth Allick; Robert Salmon. **Reigate:** Pauline and Derek Barkaway; Anthony Stockman. **Whittlesey:** Janet Bedford; Hazel Hemmaway; Marjorie Whayman. **Bedford:** Helen and Stephen Sibthorpe. **Clapham:** Marion and Rachel Collins. **Derby Road, Croydon:** Sylvia Caton; Mary Lawrence. **Greenwich:** Jennifer and Trevor Clarkson. **Hounslow:** Sheila Bell; Margaret Marshall. **March:** David Jaegar; Geoffrey Kimber. **Royton:** Barbara and Philip Sowerbutts. **Stowmarket:** Colin Rayner; Rosemary Robinson. **Gurney Rd., Stratford:** Carol Read; Leslie Wainwright. **Streatham:** Pauline Lott; Christine Nicholson. **Wetherden:** Mary Hawes; John Rushbrook. **Badingham:** Gerald Pearce. **Blakenham:** Mary Garner. **Eden, Cambridge:** Gerald Hall. **Chingford:** Sandra Betts. **Epsom:** Heather Laver. **Farnham:** David Pook. **Grundisburgh:** June Martin. **Hadleigh:** Elizabeth Bacon. **Highbury:** Jennifer Crisp. **Ilford:** Sylvia Bish. **Zoar, Ipswich:** Mary Edwards. **Manor Park:** Vera Crowhurst. **New Cross:** Richard Plummer. **Potten End:** Jennifer Nustedt. **Stonham:** Rhoda Warren. **Tring:** Susan Kempster. **Woolwich:** Brenda Dell.

A GOOD RESOLVE

It certainly was a "Good Resolution", but you must find out for yourself what the resolution was, as you do the Bible Searcher. Here is a clue—in olden days people used to sign their name at the beginning of the letter. Now, the greatest missionary of all time was also a great letter-writer and used to begin his letters by signing himself as "a . . . of Jesus Christ" (Romans 1. 1). We hope that you may not only discover the missing word, but that you may each come to know its meaning also.

Lower Group, age under 12

You will see that in each of the sentences given a word has been left out. First of all, find these sentences and write them out, including the missing word, and giving the book, chapter and verse where found. The words that were missing will form another text which is found in one of the chapters that you have already read. Find this and write it out also, and say where it is found.

1. Our God whom ——— serve.
2. Choose you this day whom ye ——— serve.
3. Whose I am, and whom I ———.
4. Serve ——— Lord thy God with all thy heart.
5. Serve the ——— with gladness.

They will be found in Daniel 6; Joshua 24; Acts 27; Deuteronomy 10; Psalm 100.

Upper Group, age 12 and under 16

Answer the Lower Group questions first, then search for the following words, but notice that in **this part** we want you to write out each verse **in full.**

6. Serve God . . . with reverence and godly fear.
7. Serve him in sincerity and in truth.
8. Serve him with a . . . willing mind.
9. Serve him in truth with all your heart.
10. Ye serve the Lord Christ.

The answers will be found in Joshua 24; 1 Samuel 12; 1 Chronicles 28; Colossians 3; Hebrews 12; 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 June, 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—MARCH 4th, 1958.

RESULT OF LAST BIBLE SEARCHER

We were pleased to see so many entries for a Christmastime Searcher. We welcome 42 new searchers, and we were pleased to have entries from some Schools that we have not heard from for a long time. Your names follow in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Rosemary Leeks, aged 12 yrs., Fryerns S.S., Basildon.
2. Pat Ratcliffe, aged 14 yrs., Belvedere S.S.

Special Mention: Ian Lee, Mary Edwards, Christine Ruffles, Monica Ransome, Penrose Wright, David Payne, Rhoda Warren, Brian Rippon, Jill Bannister, Janet Bedford.

Very Highly Commended: Christine Phillimore, David Mouqué, James Ransome, Margaret Orchard, Colin Rayner, Jean Warren, Elizabeth Tinning, Hazel Davidson, June Collett, Diane Yates, Rosemary Ruffles, Joan Terry, Pat Maloney, Valerie Barnett, Roger Lovell, John Prime, Morris Charles, Sylvia Bish, Pamela Buss, Carol Collett, Jean Sessions, Janet Buss, Michael Shrimpton, Sidney Skull, Roy Emmerson, Patricia Broomfield, David Phillips, Juliet Wobey, Olive Butters, Helen Sibthorpe, Jane Moore.

Highly Commended: Marjorie Last, Madge Kirkum, Roger Davies, Evelyn Farrow, Malcolm Swan, Grace Skull, Mary Knight, Vivian White, Brenda Adlam, Rosemary Taplin, Michael Madder, Keith Cook, Graham Eldridge, Peter Swan, Alice Scholes, Pauline Barkaway, Carole Sheath, Mary Oxborrow, Jennifer Miller, Vera Crowhurst, Ronnie Hagger, Ronald Harper, Margaret Day, Pamela Monaghan, Elizabeth Bacon, Trevor Lovell, Judy Symonds, Christine Hill, Christopher Coverly, Maureen Steiner, Margaret Marshall, Irene Wobey, Hazel Hemmaway, Margaret Gould, Kathleen Sparrow, Frances Hoad, Hazel Muddell, Richard Hewitt, John Rushbrook, Brenda Dell, David Marshall, Graham Goodwin, Shirley Britton, Jennifer Nustedt, Mary Plummer, Marjorie Bridge, Colin Howells, David Jaegar, Margaret Crispin, Graham Phillimore, Joy Emmerson, John Smith, Susan Kempster, Margaret Young, Anthony Stockman, Jean Fernie, Audrey Jermyn, Mervyn Prime, Peter Appleton, Jean Axford, Mary Pickering, Carol Glencross, David Pook, Dennis Bradley, Carol Anthoney, John Curtis, David Burman, Sheila Bell, Barbara Sowerbutts, Mavis Jeapes, Pamela Butcher, Jean Howard, Madeline Dudley, Diane Cole, Jean Lott, Harold Bugg, Jean White, Rona Collar, An entry from 34 Churchill Road, Lewes, Richard Jones, Leonard Jones, Shirley Gibson, Keith Morrisson, Esther Lupton, Doreen Randall, Percy Carr, Elizabeth Hale, Shirley Smith, Linda Card, Nancy Allick, Jennifer Sherman, Sylvia Gillies, Pearl Norman.

Commended: James Short, Valerie Witchell, Hazel Trollope, Robert Lunn, Gordon Noulley, Susan Piper, J. Kappler, Carole Smith, Malcolm Scales, Valerie Scott, Pamela Holden, Maurice Short, Michael Comber, Frederick Cooper, Robin Waldock, Patrica Veal, Jonathan Cooper, A. Button. Answered Upper Group only: Barbara Meeks. Answered Lower Group only: Joy Robinson, Carol Nosworthy, Sylvia Baker, Christine Capsali.

Lower Group, age under 12

Prizewinners: 1. Mary Hawes, aged 11 yrs., Wetherden S.S.
2. Adrian Barnes, aged 8 yrs., Providence S.S., Bradenstoke.

Special Mention: Anne Honeysett, Norma Habbishaw, Eileen Chandler, Rose Leaver, Julie Chapman, Trevor Clarkson, Marion Petty, Marilyn Foster, Jennifer Jenn, Rodney Dade.

Very Highly Commended: Pamela Bedford, Trevor Harvey, Peter Leaver, John Moore, Gerald Hall, Kathleen Skull, Jean Emeny, Mary Garner, Judith Foskett, Jeannette Kinch, Rosemary Robinson, Janet Sullivan, Leslie Wainwright, Marion Collins, Angela Tyte, Marion Hawes, Erica Marsh, Mavis Perry, Sylvia Saunders, Janet Christie, Trevor Chilton, Denise Burrows, Jean Webb, John Whinney, David Paveling, Christine Barnett, Janet Harbord, Alexandra Matthews, Olive Reeve, Marjorie Bowden, Rosemary Tedder, Jennifer Clarkson, Colin Appleton, Mary Lawrence, Elizabeth Allick, Graham Barber, Linda Samuel, John Eldridge, Christine Nicholson, Richard Edwards, Cynthia Ransome, Michael Payne, Sheila Maloney, Lydia Clarke, Jean Cooper, Alan Barber, Carol Read, Christine Jermyn, Andrew Hale, An entry from 11 Inverness Road, Ipswich, Geoffrey Kimber, Rosemary Wright, Ann Welch, David Kilmister, Margaret Austin.

Highly Commended: Ann Baliga, Peter Muddell, John Wells, Sheila Wear, Kathleen Bloom, Rosemary Payne, Philip Kilmister, Jennifer Crisp, Pamela Griffin, Linda Woodford, Pauline Crees, Christine Bloom, Robert Salmon, Anthony Smith, Paul Debenham, Paul Orchard, Angela Sabey, Marylin Dudley, Sylvia Caton, Alison Smith, Stuart John Whayman, Jean Mitchell, Carol Blaxall, John Wayman, Marjorie Whayman, An entry from 34 Churchill Road, Lewes, Tony Clarke, Sheila Clover, Pamela Payne, David Mitchell, Flora Richards, Linda Lennox, Michael Brewer, Christine Pink, Avril Hawkins, Dorothy Bridge, Alfred Burrows, Pauline Marjoram, Ann Peacock, June Poulter, Heather Laver, John Howells, Carol East, Maureen Bick, Stephen Sibthorpe, Elisabeth Relf, Andrew Hewett, Daphne Pettitt, Ann Orchard, Stephen King, Rachel Collins, Janet Watson, Valerie Walker, Merry Lyall, Ann Mulley, Brian Gibbs, Leonard Scales, Linda Stockwell, Edward Hollingdale, Lilian Carr, Carol Broomfield, Barbara Hollox, Ruth Goddard, David March, Pauline Lott, Joyce Catling, Malcolm Izzard, Gillian Harvey, Sheila Page, Paul Grimwood, Julia Ruffles, Margaret Mouqué, Margaret Weekes, June Pettitt, Alan Weekes, Maureen Sparrow, Joyce Plummer, Margaret Potts, Roy Bannister, Joan Mills, Rosemary Norcott, Sheila Pearce, Jennifer Rayner, Mary Wallis, Raymond Hunt, David Harmer, Lorna Bradshaw, Janet Mulcahy, Paul Barrett, David Dadd, Jennifer Humphries, Marion Prosser, Alan Carey, Marilyn Harvey, Janet Clements, Susan Vines, Geoffrey Scott, Sandra Swan, Ann Mouqué, Maureen East, Ann Walker, Joan Sutters, David Hollingdale, Jennifer Titt, Marion Grimwood, Bobby Jones, Kenneth Norcott, Olive Baker, Peter Howe, Margaret Blaxall, Geoffrey Axford, Sylvia Prigmore, Margaret Symonds, Lewis Orchard, Janet Piper, Pamela Turner, Helen Sparrow, David Agley, Nicholas Woodford, Helen Mayer, Maralyn Marsh, Sandra Betts (also October Searcher), Jennifer Scholes, David Honeysett, Stuart Molley, Dawn Cook, David Crispin, Pamela Caulfield, Karen Howell, Ann Collins, Maureen Holden, Derek Barkaway, Joyce Orchard, Colin Laver, Brenda Wright, Margaret Brown, Beverley Cooper, Alan Tiles, Jennifer Baldwin, Jeffrey Comber, Gerald Pearce, Susan Orchard, Jimmy Sherman, Jennifer Pickering, Jacqueline Hall, John Sessions, Arthur Blaxall, Susan Plummer, David Fromow, Margaret McGillicuddy.

Commended: J. R. Nullis, Linda Gardiner, Rosalind Wheeler, John March, Sandra Philpot, Sally Lennox, Christopher Adams, Barbara Hall, Pat Davies, Neville Ruffles, Anona Nustedt, Margaret Reeve, Maureen Green, Brian Seeney, George Maynard, Gwyneth Bick, Stephen Reay, Sylvia Reeve, Linda Adams, Brian McCarthy, Heather Witchell, David Randall, Peter McGillicuddy, Marian Gorham, Maureen Anstey, Gwendoline Reeve, Daphne Ruffles, Sheila Hedges, Stephen Knights, Joan Atkinson, Kay

Hawley, Malcolm Ager, Gillian Collins, Philip Sowerbutts, Hazel Smith, Norma Sullivan, David Smith, Carol Cornish, Ann Burgess, Leslie Oram, Colin Seabrook, Pat Foster. The following sent incomplete entries: Ann Barrett, Miriam Farrow, Margaret Farrow, Linda Blair, George Hawker.

Not for Competition: Miss Christine Cooper.

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

LETTER FROM UNCLE PETER

Dear Boys and Girls,

What a grand story is told in a few words in 1 Samuel 10. 26! Young Saul had just been anointed King, but he had not many followers. And so God gave him some really worthwhile people to go along home with him; for He touched their hearts and they formed themselves into a band of the best and most loyal friends that any young king ever had. What a joy to know their king in person, and to live in his presence!

We, too, have a King who calls for followers to serve Him faithfully and loyally, and band themselves together for His glad service, living and rejoicing in His Presence. King Saul proved to be a failure, but our King, the Lord Jesus, never fails and will never disappoint his followers. Pray that the Lord will grant you His favour, that He may touch your heart and call you to join the happy band of His followers. And pray, too, that many others may also come to know our King and follow Him whithersoever He may lead.

I had a splendid number of Christmas Cards this year, and would like to express my thanks for these to: Sylvia Bish, Margaret, Carol and Arthur Blaxall, Ronnie Hagger, Raymond Hunt, Malcolm Izzard, Susan Kempster, Jennifer and Rosemary Leeks, Daphne Pettit, Marjorie and John Whayman, and a Round Robin from Richard Stevens, David and John March, and Michael Brewer.

Also I was glad to hear from: Shirley Gibson, Jeanette Kinch, Mary Lawrence, Olive Reeve, Jennifer Scholes, Patricia Veal, Jean and Vivian White, and Irene Wobey.

May I too thank the following friends for their letters: Mrs. Catling (so glad to hear that Joyce is better), Pastor G. E. Gould, Mr. H. W. Harmer, Miss Winnie Jordan, Miss Joyce Sawyer, Mrs. D. A. Scrivener and Miss J. Smith.

May I thank each one of you who have so gladly and willingly assisted with the children during the past year in the varying ways that have led to their sustained interest. And may I also seek your prayerful help in this same way during the present year. May the Lord bless you each in your sphere of service for Him, and may we together rejoice as we see His blessing resting upon the children whom we seek to help.

With every good wish from,

UNCLE PETER.

PRINTED AT THE BURLINGTON PRESS, FOXTON NEAR CAMBRIDGE ENGLAND

RAYS

FROM THE EAST

for young people



Dumb Idols on guard outside a village in S. India.

issued by the

STRICT BAPTIST MISSION

(Pastor J. K. Thorpe, Secretary)

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

No. 171

April—M

THE DANCING MOLECULES

By Missionary H. J. Appleby, Kovilpatti

What an odd title! Whatever have such things to do with "Rays from the East"? Ah, you must read right to the very end and see! . . .

A Piece of Iron—Much, Much Magnified

Suppose you took a piece of iron, and were able to magnify it lots and lots AND LOTS of times—till it was quite the hugest piece of iron you could imagine—do you know what you would discover? Why, iron isn't solid at all; nor is it hard! Instead you would see, if your eyes could magnify enough, thousands of teeny-weeny molecules of iron; better ask Dad what a molecule is. And in between these thousands of molecules, just empty space; yes, really and truly empty space filling a piece of iron, just as there are empty spaces between each marble when you have a bag full of them in your pocket.

Now you know that a piece of iron can be made into a magnet (Mum will tell you what a magnet is). Suppose you ask, What is the difference between iron that IS a magnet and iron that ISN'T? Well, when a piece of iron is made into a magnet, all the little molecules that I told you about do a little dance, and huffle and shuffle each other into a pattern. But if the iron is not a magnet, the molecules are all higgledy-piggledy, and not in any pattern at all.

Making the Iron "Feel" Sound

Clever men can make some dust that is made of iron which has been ground up very, very fine, and stick it on a long plastic tape. So it becomes a kind of plastic ribbon of iron. Then they put that ribbon into a machine, and talk into the machine. The machine takes their voices, and uses the sound to turn the iron ribbon into a magnet. And as the sound of their voices changes, so the machine makes the molecules of iron dance into different patterns as the ribbon moves along. So, on that piece of ribbon the dancing molecules can actually carry a message, according to the patterns they make. It is something like the way a gramophone record carries music and voices.

If you put that ribbon back into the machine again, the clever machine feels the patterns of the molecules, and can turn them back into words again, which you can listen to just like listening to a radio.

Making the Molecules Tell of Jesus

Now our missionaries have just bought one of these clever machines, known as Tape Recorders, and some of this special ribbon. We are going to talk into the machine, in Tamil, the message of Jesus our Saviour. Then we shall send the ribbons to a broadcasting station, where they will have another machine to feel the pattern of the molecules, and so make the Tamil words come again; and they will broadcast these words so that thousands of people can hear them on their wireless sets all over this part of the world. So we are going to make the dancing molecules carry the story of Jesus and His love to lots and lots of people who may never have really heard of Him before.

Isn't it surprising that we can use old iron to carry the story of Jesus to other people? We shall never see all the people who will hear the words from our ribbons in their wireless sets. So you see this is a wonderful help to us, for we can tell so many people about Jesus much quicker than if we had to visit them every one in their homes.

A More Excellent Way

By the way; you are much more clever than the dancing molecules, you know. You can certainly tell the story of Jesus to other people, but you can also ask them if they believe that story, and if Jesus is their Saviour. Do you?

TRUNK CALL TO COONOOR

By Missionary H. A. Huckett, Namakkal

Talking on the telephone is still fun to many young people, even in this age of modern marvels. We have only one telephone in Namakkal, and that is in the post office. The other night we wanted to speak to someone in Coonoor, 130 miles away, to see if we could find a home for two motherless babies. We went to the post office just before 9 p.m. because it is cheaper to phone at night, and asked for Coonoor 2315. It took about thirty-five minutes to get through, because the operator has to get Trichinopoly first. Trichy has to get Coimbatore, and Coimbatore has to get Coonoor.

While we were waiting, two Brahmin lawyers came into the post office and asked for a number in Madras. They also had to wait a long time, so they began to talk to us about missionaries and the work we do, which they said was inspired by the spirit of service to mankind. We pointed out that it was more than this that brought us to India. It was personal devotion to the Lord Jesus Christ because of what He had done for us on the Cross, and desire to share the blessings of salvation with others.

Just then the phone bell rang, and we were "through". Fortunately, the lady we wanted to speak to had not gone to bed. After three minutes' conversation we rang off, and then waited for our bill which came to about 2s. 8d. The same call costs 3s. 6d. in the daytime, and over 7s. if it is an urgent one.

It is fun to hear a voice far away without being able to see who is talking, but it is rumoured that now an instrument has been invented something like TV which will enable people to see on a screen the face of the person at the other end of the line. We cannot see God, but we can talk to Him through the "telephone" of prayer. He is always listening when we "ring up", and there is no charge for the call, whether by day or by night.

Before the days of automatic exchanges, the London Telephone Directory used to tell us: "There are three parties to a successful telephone call: Yourself, the Exchange, and the Distant Subscriber." God's Word says: "There is one God, and one Mediator between God and men, the man Christ Jesus" (1 Tim. 2: 5).

We can only speak to God through the "Exchange" which is Jesus Christ our Saviour. He took our sin at Calvary, and He gives us His righteousness. When we trust Him, and ask Him to give us the assurance of salvation through His precious blood, He answers our call and speaks His peace in our hearts. Get through to HIM to-day!

A FAVOURITE FRUIT

By Missionary Olive R. Knight, Kolli Hills

As you read that title, what do you wish you were eating? Perhaps it is an apple, a pear, a banana, an orange, gooseberries, raspberries, or strawberries. Very few, if any of you, will be thinking of the fruit which is a favourite with the children, and the grown-ups, on the Kolli Hills.

Jack Fruit and Jack-fruit Trees

Strange looking fruits grow on the tall Jack trees, which often have large spreading branches. Jack fruits are, bluntly, egg-shaped, and from one to two feet long. On the outside, the skin is rough and greenish-brown in colour. Another thing that is different about Jack fruits is that they do not grow on twigs near the end of branches. They are too heavy for that. Each fruit has its own short stalk and grows directly from the trunk or from a large branch. I know you are not a tree, but I'm wondering what sort of fruit you produce? That will show what you are like inside. When I see Jack fruit

hanging on a tree, I know that it is produced by the life in the Jack tree. What you do, and the way in which you do it, will show whether you have in you the life that the Lord Jesus gives.

Climbing the Jack Tree

In June, many eyes turn eagerly to the Jack trees, hoping to see some ripe fruit. The young men enjoy climbing the trees. They must carry a big knife to cut the stalk of the fruit. Sometimes the fruit is allowed to fall to the ground. One day I saw a big fruit being lowered to the ground by a rope, and another time a man carefully climbed down a tree carrying a fruit in his left arm. Yes, sometimes men do fall from these trees, and several have come to the dispensary after injuring themselves when trying to get Jack fruit.

What is the Fruit Like?

When the thick skin has been chopped open the creamy white fruit can be seen, and smelt. Maybe, after smelling it you would hurry away and decide not to taste it. However, the Kolli Hill children would be crowding around, keen to start munching or swallowing (some types of the fruit are too slippery to munch) the sweet, sticky fruit. This is a special sort of stickiness which cannot be washed off with soap and water. Peanut oil or kerosene oil must be used first. Often the smaller boys and girls wipe their hands down their shirts or skirts, and the stickiness holds on to dirt, and thoroughly spoils the look of their clothes.

Each section in the Jack fruit has in it a stone about an inch long. These stones are carefully saved. Some are cooked in the gravy that is eaten with rice, others are fried and eaten as nuts, but many of them are collected together and sold to people on the plains. Folk there also like to eat the Jack fruit. When it is in season, men and women selling it will sit by the road, or in a market, and sell pieces of the fruit. At such times it is clear that it is not only boys and girls who like to eat this fruit. A Tamil proverb says, "Will the flies leave the Jack fruit?"

Many of the boys and girls and older people who like to eat Jack fruit do not know about the Lord Jesus. Many have heard about HIM; so have you. Very few of them have trusted HIM as Saviour. Have you?

"ALL THINGS BRIGHT AND BEAUTIFUL . . . THE LORD GOD MADE THEM ALL"

The first thing to be said about the Bible is that it is a book about God. It starts with God and ends with His Grace. And, if we are to understand any part of it, we must remember Him, for He is teaching us something about Himself on every page. Therefore, our Searcher in this present issue tell us some of the wonderful works of God and the beauty of the work of His hand.

But the very heart of the Bible is not so much its teaching about God, as the fact that through the Bible we may come to know God Himself as a Living God and may come to worship, love, and obey Him as our own Lord. As you learn about Him in this Searcher, pray to the Lord to show you Himself that you may know Him the only true God and Jesus Christ whom He has sent. When you know Him, you will very soon desire to yield yourself unto Him to do His will.

Lower Group, age under 12

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

1. He hath made every thing beautiful.
2. He made the stars.
3. Singing . . . birds.
4. Grass . . . reeds and rushes.
5. The lilies of the field.

The answers will be found in Ecclesiastes 3; Genesis 1; Song of Solomon 2; Isaiah 35; Matthew 6.

Upper Group, age 12 and under 16

First answer the Lower Group questions, then search for these words, and write out the whole verse and say where it is found.

6. Springs . . . valleys . . . hills.
7. Every tree that is pleasant . . . and good.
8. The sea . . . and . . . the dry land.
9. Summer and winter.
10. The firmament sheweth his handywork.

The answers will be found in Genesis chs. 2 and 8; Psalms 19, 95, and 104; but the words and the references are 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, 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—APRIL 30th, 1958

RESULT OF LAST BIBLE SEARCHER

We are sorry that there was a mistake in the first reference in the Lower Group questions; but we were also very pleased to see that most of you were able to find the answer which was in Daniel ch. 3, not ch. 6. Those who were not able to find the answer have not lost marks for this reason; but a great many did lose marks because they forgot to give the missing text in part one. We welcome 61 new Searchers, and you will find your names in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Peter J. Appleton, aged 15, Streatham.
2. Jennifer Miller, aged 15, Chadwell Street, Clerkenwell.

Special Mention: Brian Rippon, Valerie Barnett, Janet Bedford, Janet and Pamela Buss.

Very Highly Commended: Diane Yates, Olive Butters, Colin Howells, Christine Ruffles, Monica Ransome, Sidney Skull, Peter Swan, Audrey Jermyn, Pat Maloney, Pamela Monaghan, Rosemary Ruffles, Joyce Smith,

Brenda Adlam, Jill Bannister, Carole Sheath, Sylvia Bish, Anthony Stockman, Carol Collett, Margaret Gould, Gillian Hammond, Mary Oxborrow, Barbara Sowerbutts, Rhoda Warren, Grace Skull, Ronald McGillicuddy, David Jaegar.

Highly Commended: Helen Sibthorpe, Mary Hawes, Betté Mumford, Pauline Barkaway, Jean Warren, Evelyn Moulds, Rosemary Leeks, Maureen Coleman, Irene Wobey, Roy Bannister, Majorie Last, Juliet Wobey, Madge Kirkum, Alice Mary Scholes, Pat Ratcliffe, Sheila Bell, Robert Lunn, June Collett, Richard Jones, Linda Burge, Jean Fernie Hazel Muddell, Morris Charles, Joyce Ellis, Ruth Baker, Barbara Jackson, David Mouque, Michael Madder, John Smith, John Prime, Judy Symonds, Malcolm Swan, David Pook, Jean Howard, Rosemary Marshallsay, Elizabeth Bacon, Heather Laver, Evelyn Farrow, Mary Edwards, Hazel Davidson, Margaret Chamberlain, Ruth Gillard, Rosemary Taplin, Colin Rayner, Phillipa Loft, Hazel Trollope, Frances Hoad, Joy Emmerson, Jean White, Mary Plummer, Jane Moore, Elizabeth Hale, Maureen Steiner, Penrose Wright, Carol Anthoney, Maureen Burden, Mervyn Prime, Pamela Butcher, Sylvia Winterton, Vivian White, Kenneth Warn, Ann Harwood, Leonard Jones, Mary Knight, Joan Terry, Jennifer Sherman, Christine Phillimore, Diane Cole, Dennis Bradley, Heather Blackwell, Sandra Corbett, Michael Pettitt, Silva Longhurst, Richard Starnes, Jacqueline Hicks.

Commended: Susan Kempster, Carole Smith, Carol Nosworthy, Carol Glencross, Pearl Norman, Alan Liles, Robin Waldock, J. Kappler, Madeline Dudley, Valerie Couldry, Edwin Haydon, Frances Bradley, Valerie Witchell, Jonathan Cooper, Celia Higerty (omitted one answer), Margaret Orchard and Jean Potter (incomplete). The following omitted the missing text: C. Coverly, Janet Bailey, Christine Thurlow, Patricia Veal, Joyce Plummer, Margaret Day, Patricia Broomfield, Brenda Dell, Lillian Willis, Barbara Meeks, Harold Bugg, Helen Long, Nancy Allick, Michael Comber, Margaret Fuller, Rona Collar, Sylvia Gillies, Shirley Smith, Malcolm Scales, Esther Lupton, Janice Howe (omitted references). Answered Upper Group only: Alan Essex and Wendy Homan. Answered Lower Group only: Shirley Harper.

Lower Group, aged under 12

Prizewinners: 1. Christine Jermyn, aged 11, "Ebenezer" S.S. Bermondsey.

2. Peter Leaver, aged 10, "Hope" S.S., East Ham.

Special Mention: Rosemary Robinson, David Mitchell, Margaret Austin, Alison Smith, Rose Leaver, Christine Barnett, Michael Brewer, Pamela Bedford.

Very Highly Commended: Karen Howell, John Whinney, John Eldridge, John Wayman, Sylvia Prigmore, David Harmer, Alison Christie, Janet Christie, Martin Sowerbutts, Stephen Sibthorpe, David Paveling, Maureen East, Stephen Reay, Sylvia Caten, Norma Habbishaw, John Howells, Rachel Collins, Andrew Collins, Jennifer Crisp, Elizabeth Allick, Trevor Chilton, Dawn Cook, Brenda Wright, Marian Gorham, Margaret McGillicuddy, Avril Hawkins, Leslie Wainwright, Paul Debenham, Rosemary Wright, Marion Petty, Jennifer Jenn, Geoffrey Kimber, Kathleen Skull, Janet Sulivan, David John Smith, Olive Reeve, Peter McGillicuddy, Stephen King, Trevor Clarkson, Colin Appleton, Robert Worsell, Philip Kilmister, Judith Osborne, Anne Gooderham, Julia Ruffles, Janet Thrower, Trevor Harvey, Marion Worsell, John Woods, Stuart John Whayman, Mary Laurence, Marion Hawes, Adrian Barnes, Carol Blaxall, Leonard Scales, June Clark, Judith Foskett, Valerie Walker, Pamela Payne, Anthony Smith, Sandra Betts, Sheila Wear, Philip Sowerbutts, Gerald Hall, Janet Fenn, Joyce Catling, Jean Mitchell, Sheila Maloney, Jeffrey Comber, Eileen Chandler, Margaret Blaxall, Margaret Brown, Mary Garner, Jean Emeny, Rodney Dade, Ann Baliga, Majorie Whayman, Paul Orchard, David Kilmister, Jennifer Scholes, Jacqueline Hall, Susan Ratcliffe, Marilyn Foster, Alan Barber, Marion

Grimwood, Betty Burke, Rodney Harvey, Colin Whiting, Sylvia Saunders, Lewis Orchard, Gwendoline Reeve, Stephen Davey, Sandra Killick, Miriam Farrow, Cynthia Ransome, Susan Richards, Marion Collins, Sheila Page, Rosemary Tedder, Maureen Sparrow, Ann Walker, Daphne Burgess, Arthur Blaxall, Jennifer Clarkson, Pamela Dear, Jennifer Perry, Martyn Relf, Janet Olney, Pauline Crees, Pat Dolamore, Michael Payne, Pearl Saunders, Malcolm Izzard, Robert Salmon, David Fromow, Keith Hawes, Lynda Ellis, Julia Davis, Richard Edwards, Audrey Heath, Leslie Oram, Deirdre Clary, Joyce Orchard, Gillian Setchell, David Kear, Sheila Clover.

Highly Commended: Angela Tyte, Helen Sparrow, Susan Orchard, Pamela Griffin, Hazel Endersby, Jean King, Peter Honeysett, Linda Gale, Sandra Walker, Paul Grimwood, Richard Ratcliffe, Stephanie Marks, Janet Clatworthy, Maureen Anstey, Ruth Goddard, Anne Honeysett, Graham Barber, David Honeysett, Elisabeth Relf, Gillian Lawrence, Margaret Reeve, Marilyn Dudley, John March, Ronald Simpson, Kevin Griffin, Roy Walsh, Rosemary Payne, Margaret Mouque, John Moore, Keith Ellis, Rosemary Burgess, Lorna Bradshaw, Maureen Bick, Carol East, Margaret Farrow, Peter Muddell, Peter Petch, David Randall, Paul Barrett, Brenda Kirby, Pauline Denny, David Whiting Alexandra Matthews, Ann Burgess, Edward Hollingdale, Geoffrey Harrison, Roy Hollingdale, A. Carey, Jennifer Baldwin, John Baldwin, Margaret Symonds, Pat Davies, Jeannette Bartropp, Pauline Dobinson, Margaret Grundy, Carol Read, Jennifer Humphries, David E. Smith, Sandra Walsh, C. Haydon, Derek Barkaway, Alfred Burrows, Marion Nunn, Lilian Carr, David Copping, Teresa Nustedt, Susan Warren, Deirdre Killick, David Crispin, Sheila Nicholson, Sylvia Reeve, Norma Sullivan, Suzanne Hockings, Joyce Clarke, Susan Vines, Roy Glencross, Jimmy Sherman, Peter Setchell, Richard Stevens, Ann Mouqué, Janet Harbord, Lynda Flanaghan, Hilary Diggins, Teresa Grimwood, Olga Judge, Kenneth Norcott, Susan Oppett, Gillian Starnes, Sandra Philpot, John Grundy, R. Davidson, Olive Baker, Pamela Turner, Jennifer Titt, Sandra Hotson, Avril Hart, Linda Woolley, D. Burrows, Majorie Bowden, Tony Clarke, Jean Webb, Jacqueline Thompson, Geoffrey Scott, Peter Howe, Janet Doubleday.

Commended: David Hollingdale, Ann Kimber, Brian Gibbs, Ann Barrett, Barbara Hall, Sheila Hedges, Hazel Smith, Franklin Thompson, Sonia Davey, Heather Witchell, Linda Gardiner, Sandra Barnard, Linda Stockwell, Heather Wild, Pamela Bradley, Christine Morgan, Robert Jones, June Martin, Philip Starnes, Ann Orchard, Diana Wheeler, Diane Robbins, Leonard Brady, Angela Rumming, Ann Collins, Angela Baron, Colin Seabrook, Wendy Davies, Carol Cornish, Maureen Davies, June Hodges, Rosemary Norcott, Neville Ruffles. The following omitted the missing text: Linda Samuel, Rosalind Wheeler, Jeanette Clarke, Pamela Caulfield, Lydia Clarke, June Pettitt, Robin Woodford, Sandra Swan, Nicholas Woodford, C. Hales, Marilyn Smith, June Lawrence, David Essex, Janet Howlett, Peter Smith, Daphne Pettitt, Marie Summersett, Susan Saunders, Lavinia Wakefield, Marion Prosser, Jean Cooper, Christine Fawcett, Daphne Ruffles, Beverley Cooper, Richard Parker, Janis Mowle, Jennifer Lott, Joan Brett, Pauline Lott, Anona Nustedt, Susan Plummer, Jacqueline Hillard, Lesley Chapman, Maureen Green, Maureen Gardener, G. Maynard, Pauline Morford, Graham Perry, Richard Day, Pat Foster, Erica Marsh, Maralyn Marsh, Barry Taylor, Jean Sayer, Janet Read. Omitted references: Carol Francis, Marion Turner, Lawrence Parks, Sandra Collins, Rodney Carthy, Christopher Parks, Janet Haskell.

Not for Competition: Miss Christine Cooper, Betté Mumford sent an answer to the December Searcher.

Belvedere Sunday School still heads the list; but Bradenstoke and North Finchley made a good effort and tied for second place. West Ham came third.

Correction to Honours List: Sidney Skull gained his Certificate for the tenth consecutive year, not the ninth year as stated in the list.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Last Friday was the first day of spring. Winter was over and gone and spring had come but the chilly blasts of the east wind continued, and boys from a London school did not look very spring-like with their winter coats buttoned up to the neck. The policeman on point duty and the ticket staff at the stations wore scarves round their necks and macs over their coats to keep out the wind. It was certainly more like winter than spring but, all the same, it was the first day of spring.

What was wrong? Why could not the earth bring forth her beauty and her blossom? Why could she not show the joy and splendour of the new life of spring? The answer is—that this is something the earth cannot do for herself. Not until the sun pierces the clouds, and warms first the air and then the soil, can earth bring forth her new life.

All this, boys and girls, is just a picture of our own hearts. Even though you are in the springtide of life, yet if you do not love the Lord and if you do not seek to obey Him, your hearts are yet as cold as winter. It is the sunshine you need to warm your hearts. The light that cheers and warms the heart comes from Christ and from Him alone. There will be no spring or summer without the sun and there can be neither new life nor blessing within our hearts without Jesus Christ. That is why we send the Gospel or Good-News of the Lord Jesus to India and Malaya. Sin and the worship of idols darken and chill the heart but the Lord Jesus can, by the Holy Spirit, call forth new life and new beauty from our dark hearts until we begin to show forth the praises of Him who has called (or brought) us out of darkness into His marvellous light.

Although I was very sorry about the mistake in the last issue, where we put Daniel 6 instead of Daniel 3, it was ever so nice to hear from so many of you and especially to receive so many letters from our grown-up friends, most of which contained expressions of their prayerful interest in this work for the children, and so warmed and cheered the Editor's heart. Letters from our children were received from: Ruth Ager, Elizabeth Allick, Janet Bailey, Sylvia Bish, Joan Brett, Alfred Burrows, Sheila Clover, Rachel and Andrew Collins, Marian Corham, Margaret Farrow, Mary Garner, Pamela Griffin, Trevor Harvey, Anne Honeysett, Heather Laver, Rosemary Leeks, Robert Lunn, Marjorie Moon (we shall miss your entries, God bless you), Michael Payne, Christine Phillimore, Mervyn Prime, Cynthia and Monica Ransome, Rosemary Robinson, Carole Sheath, William Simper, Martin Sowerbutts, Sidney Skull and Penrose Wright.

Letters were also received from these friends: Mr. W. D. Allick, Mrs. M. Andrews, Mrs. E. E. Baker, Mr. R. J. Baldwin,, Mr. A. J. Crisp, Mrs. E. Dennis, Mrs. P. Edwards, Mr. E. D. Eldridge, Mr. H. J. Ellis, Mrs. B. H. Gould, Mr. Harold Hall, Mr. H. W. Harmer, Miss Winnie Jordan, Mrs. L. Kempster, Mr. H. Lawrence, Miss R. J. Leeks, Mr. T. H. Midmer, Mrs. G. Leaver, Mr. William L. Mills, Mrs. O. Osborne, Mrs. V. M. Orchard, Mr. S. W. Payne, Miss Doreen Quy, Mr. A. J. Raper, Miss Joyce Sawyer, Mrs. Elizabeth Scholes, Miss Joan Smith, Miss Ethel Skull, Mr. W. H. Trowbridge, and Pastor A. W. Whayman.

May the Lord bless you each,

UNCLE PETER.

PRINTED AT THE BURLINGTON PRESS, FOXTON NEAR CAMBRIDGE ENGLAND

RAYS

FROM THE EAST

for young people



Victory

issued by the

STRICT BAPTIST MISSION

(Pastor J. K. Thorpe, Secretary)

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

A FIGHT WITH A COBRA

by Missionary H. A. Huckett, Namakkal, South India

On Wednesday night, "Hero of Victory"—a boy's name—nearly stepped on a live cobra on the kitchen doorstep. The alarm was given. We lit the big Primus lamp, put it high up on a stand under the margosa tree, and began the hunt. The snake was slithering along by the chicken-house. We saw it plainly, but before we could get at it, it had crawled inside and buried itself in the earth. We set a trap for it that night, but it was too cunning to get caught like that.

Following Up the Enemy

Next morning, "Hero of Victory" tried to smoke it out of its hole with rags soaked in paraffin and set alight. It hissed, but did not appear. Then another boy prodded around its lair with a spade, and eventually it poked its head out and began to creep away. "Aiyah! Have you got a long stick with a nail at the end. Come quickly," said "Hero of Victory". We handed him a long lath of teak wood, and followed him to the chicken-house. An excited group of Hostel boys was there waiting to see the fight and be in at the kill.

A Subtle Enemy

The chicken-house is divided in two by a wire frame about six feet high. "Hero of Victory" entered the right-hand compartment, climbed up on a box, and just as the snake was trying to escape he reached over and pinned it to the wall with the teak wood lath. But half of it, including its head, had already got into the room where he was. So a boy named Balraj got an Indian spade and tried to hack its head off. The reptile was too quick for him. Though the blade of the spade seemed to come down on it with lightning speed, the snake dodged it every time and eventually doubled on its own tracks and went back to the left-hand compartment of the chicken-house. But it was still firmly pinned to the wall.

Victory for "Hero of Victory"

Shouting to Balraj to take the lath, "Hero of Victory" rushed into the other room and attacked it furiously with another spade. Once again the cobra took evasive action, but it was hampered by being bent in two by the lath. Even so, it spread its hood and made a sudden dart at its attacker. The lad sprang back out of its reach. Finally, he got it with a hefty blow which crushed its head completely, and then all they had to do was to drag its carcase out in triumph for a photo to be taken. It had a horrible smell because part of its "innards" had begun to come out. It was about 6 feet long and deadly poisonous. We were very glad to see it dead.

"That old Serpent"

In the Bible, the devil is called "that old serpent" (Rev. 20. 2). Christ bruised the serpent's head at Calvary, but Satan is not dead yet. On the contrary, he is very active, and we need to beware of his wiles. We had to attack the cobra at Namakkal before it could attack us, and so each Christian boy and girl must put on the whole armour of God, carry the war into the enemy's camp (as "Hero of Victory" did), and get the victory over Satan.

After killing the cobra, the boys threw its dead carcase out in the field nearby. They ought to have burnt it, because later on some Hindu people found it, and began to mourn over its death and to say hard things about those who had killed their swami. Every Friday these snake-worshippers come to an ant-hill near the Hostel where a cobra lives and make offerings of milk and eggs to it.

They call the cobra "Good snake", even though it is so poisonous. Let us pray that the light of the Gospel may shine into their hearts and deliver them from such superstition and from all the powers of evil.

ALAS! ALAS! ALAS!

by Missionary Miss Nellie Hawes, Paniadipatti

The houses lay silent, beneath a dome of stars; the subdued chatter had ceased; the bleat of the goats and grunt of the pigs had hushed. All was quiet and still, as the hours ticked on to midnight.

In the shadow of a spreading Banyan tree stood two men. Not a word was spoken between them as they moved stealthily into the village. Not a dog raised its head from slumber.

There, by a house, stood a dome-shaped goat fold, its shape clearly defined in the starlight. The men laid eager hands upon it, causing its seared leaves to snap under their touch. Then furtively, looking to right and left, they tilted the fold, and by the light of a match that flickered for a moment, they seized a goat, and throwing away the lighted match, hastened away—away into the empty fields. The villagers unheeding, slumbered on.

But hark! What is that piercing, frenzied cry? What is that golden glow that rises higher and higher in the sky? Six homes, so still before, now snap and crack as the flames rush relentlessly onward. Six families stand huddled together, watching helplessly, as their homes crumble and smoulder to ash, their bitter sobs mingling with the angry flames.

In the darkness of that night, hands, strong hands, stretched themselves out to help the Devil. Feet, willing feet, crept swiftly to do his bidding. Ears and eyes were attentive in the service of Evil. The Devil has many helpers still, some are boys and girls. Their small feet run to do wrong. Their little hands steal that which is not their own. Their ears and eyes delight in evil. "Everyone that doeth evil hateth the light," said Christ, "but he that doeth truth cometh to the Light, that his deeds may be made manifest, that they are wrought in God."

DO YOU WEAR SHOES?

by Missionary Miss E. M. Flory, Sendamangalam

Do you wear shoes? What a question! Of course you do. But if you lived in India, your answer might be "No". Most school children here go about bare-footed, and so do many adults. More people wear shoes in the hot weather than in the cooler season. When the sun shines fiercely all day, the ground becomes so hot, the people complain that it burns their feet. But if it rains, they will take off their shoes. They do not want to spoil them by getting them wet! And, of course, if you have no shoes on, you can walk in all the puddles.

Easy to Put On

The most common type of footwear are sandals, consisting of a rubber or leather sole and a few straps criss-crossing the top of the foot. These have no straps or other fasteners, so can easily be slipped on or off. Children here have no troubles with shoe-laces which tie themselves into tiresome knots which refuse to be untied.

Sandals are made by a class of people who are despised by the higher caste folk. Their houses are often built just outside the main village. Leather-work of all kinds is looked upon as a degrading occupation. And if anyone wants to insult someone else, he will threaten to hit him with his sandals. To be hit with a sandal is the most unthinkable disgrace.

Needful to Put Off

When entering a building, sandals are removed and left outside. If you approach a church while a service is in progress, you will see an array of shoes outside the door. It is thought irreverent to worship God while wearing shoes. The Jews had similar ideas. See if you can find out some men in the Bible who took off their shoes before speaking with God.

Standing Up in Someone Else's Shoes

In England it occasionally happens that some gentleman by mistake takes a wrong hat, or even walking-stick. Recently, when an Indian friend of ours went to the Post Office, on coming out he found that someone had taken his sandals, and left another pair. He was upset, as those left were older and more worn than his own. The other man had a good bargain.

Do you remember the story of the Prodigal Son? When he came home to his father he did not feel worthy to be called a son and asked to be treated as a servant. But his kind father said, "Put shoes on his feet." Servants in the East do not wear shoes; but the son of the house does. So the father wanted to teach the boy he was still to be treated as a son.

The Best Shoes of all for Hard Wear

Have you, like the Prodigal Son, returned to God and asked forgiveness for your sins? If so, He has made you His son, and as proof of that has given you shoes to wear. Read Ephesians 6 and you will discover what these shoes are.

MANY BOOKS IN ONE

The English word "Bible" really comes from the Greek word which means "the Books". You will not find the word "Bible" in the Bible, because no single book is the Bible, even though that book forms a part of the Bible. All the books taken together are God's Holy Word to man, and together they form the Bible.

Each boy and each girl is a living whole made up of many members or parts; so, too, is the Bible a living whole made up of many books. You can no more take away a boy's leg or a girl's arm and say that you have "a complete boy" or "a complete girl", than you can take any word out of the Bible and have a complete Bible. It is God's Word to us just as it stands; one Book in many parts, giving one message from one Divine Author, the Holy Spirit of God. Pray that the same Spirit of God may write His Holy Word in your heart, so that you may love both the Book and its Author.

Lower Group, age under 12

Read through the chapters named very carefully, and see how many times you can find these **books** mentioned:—

1. A book of remembrance.
2. The book . . . burned in the fire.
3. The book of records.
4. The book of the law.
5. A little book.
6. The book of life.

They will be found in Malachi 3; Jeremiah 36; Esther 6; Nehemiah 8; Revelation 10 and 20. Write out your answers in this way:—

1. A book of remembrance is found in . . ., and so on, in each case giving the book, chapter, and verse or verses where found. Then underneath your list write out **in full** the verse which answers Question 1.

Upper Group, age 12 and under 16

When you have answered the Lower Group questions search for these books also.

7. The book of this prophecy.
8. The book of the Lord.
9. The book of the chronicles
10. The book of the covenant.
11. The book of the prophet Esäias.
12. Many books.

They will be found in Revelation 22; Isaiah 34; Esther 10; 2 Chronicles 34; Luke 4; Ecclesiastes 12. Write out your answers in the same way as the Lower Group, including the full answer to Question 1. To encourage careful reading, extra marks will be awarded in **this Group only** if you can find any other verses in any of the twelve chapters where the words "book" or "books" are mentioned.

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, 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—JUNE 30th, 1958.

RESULT OF LAST BIBLE SEARCHER

We are very pleased to welcome entries from a new school—Cuckfield. In all, we welcome 68 new searchers; but we miss the names of several of our older and most regular searchers. The names are entered in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Monica Ransome, aged 14 years, "Ebenezer" S.S., Chelmsford.

2. Peter Swan, aged 14 years, Grove Rd. S.S., Eastbourne.

Special Mention: Pamela and Janet Buss, Evelyn Farrow, Grace Skull, Janet Bedford, Christine Grace Phillimore, Morris Charles, Diane Yates, Mary Edwards, Rodney Dade, Peter Appleton, Penrose Wright.

Very Highly Commended: An entry from Rose Cottage, Stonham, Heather Blackwell, Jill Bannister, Susan Kempster, Margaret Waters, Colin Rayner, David Jaeger, Margaret Rivers, Malcolm Swan, Pauline Barkaway, Jennifer Miller, Margaret Gould, Heather Feary, Hazel Muddell, Phillipa Loft, Betty Mumford, Jane Moore, Audrey Jermyn, Joyce Ellis, Brenda Adlam, Helen Sibthorpe, David Pook, Christopher Coverly, Jeanette Kinch, Jean Warren, Ann Peterson, Brian Rippon, Janet Bailey, Hazel Davidson, Graham Eldridge, Joyce Smith, Maureen Steiner, Sylvia Bish, David Mouqué, Madge Kirkum, Pat Maloney, Frances Hoad, Doreen Randall, Christine Ruffles, Vivian White, Anthony Stockman, Irene Wobey, Carole Sheath, Robert Lunn, Sheila Bell, Carol Collett, Valerie Sullivan, Patricia Veal, Daphne Ruffles, Shirley Britton, Pamela Stephens, Pauline Wilcox, Barbara Meeks.

Highly Commended: Shirley Smith, David John Smith, Mervyn Prime, Rosemary Ruffles, Len Jones, Margaret Cottington, Margaret Orchard, Hazel Hemmaway, Rosemary Leeks, Michael Madder, June McGrath, Margaret Crispin, June Collett, Lillian Willis, Margaret Day, Mary Hawes, Pamela Monaghan, S. Piper, Roy Bannister, Brenda Kidd, Barbara Sowerbutts, Paul Orchard, Olive Butters, Juliet Wobey, Colin Howells, Joan Terry, John Kappler, R. J. Starnes, Gillian Starnes, Alan Essex, Diane Carter, Jean Howard, Madeline Dudley, Jean Fernie, Rosemary Willis, Linda Frankland, Jean White, Heather Laver, Jennifer Sherman, Maureen Brown, Patricia Broomfield, Carole Smith, Gillian Brown, Elizabeth Hale, Shirley Feary, Pearl Norman, Mary Knight, Geoffrey King, Sandra Walsh, Margaret Fuller, Rosemary Taplin, Alan Willis, Pauline Mooney, Richard Jones, Michael Comber, John Smith, Ann Harwood, Rosemary Marshallsay, Rosalind Brundell, Ruth Baker, Jacqueline Hicks, Joyce Plummer.

Commended: Valerie Barnett, Margaret Chamberlain, Linda Burge, Carol Anthoney, Sylvia Baker, Dorothy Douglas, John Cooper, Elizabeth Bacon, Derek Barkaway, Frances Bradley, Valerie Witchell, Robin Waldock, Barbara Small, Esther Lupton, Edwin Haydon, Christine Capsalis (omitted references). Heather and Daphne Wright sent references only to the first part. Alan Liles answered Upper Group only.

Lower Group, age under 12

Prizewinners: 1. Lynda Ellis, aged 10 years, "Jireh" S.S., Lewes.

2. Anne Honeysett, aged 9 years., "Ebenezer" S.S., Hailsham.

Special Mention: Rosemary Robinson, John Eldridge, Pamela Payne, Mary Garner, Margaret Austin, Carol Blaxall, Jennifer Clarkson, Trevor Clarkson, Rosemary Wright, Marion Petty, Marilyn Ann Foster, Alan Barber.

Very Highly Commended: Julian Kime, Mary Lawrence, Brenda Wright, Margaret Brown, Deirdre Clary, Teresa Grimwood, Maurice Hill, Norma Habbishaw, Angela Tyte, Betty Burke, Pamela Bedford, Elizabeth Allick, Sylvia Saunders, Brenda Lane, Christine Dobson, Josephine Smith, Betty Howe, Alfred Burrows, Olive Reeve, David Mitchell, Alison Smith, David Fromow, Marilyn Dudley, Jean Webb, David Spencer, Margaret Farrow, Janet Christie, Adrian Barnes, Jean King, Maureen Anstey, Peter Muddell, Stephen Davey, Patricia Waters, John Woods, Michael Payne, Gillian Plant, Jeffrey Comber, Marion Collins, Carol East, David Kilmister,

Christine Gurr, David Paveling, Kathleen Skull, Leslie Wainwright, Gillian Lawrence, Doreen Clover, Robert Worsell, Andrew Collins, Jennifer Crisp, Susan Orchard, Rosalind Wheeler, Michael Brewer, Marion Hawes, Graham Barber, Anne Gooderham, Rachel Collins, John King, Pearl Saunders, Jennifer Jenn, Jean Emeny, Marjorie Whayman, Eileen Chandler, Christine Jermyn, Rose Leaver, Margaret Symonds, Sheila Clover, Trevor Harvey, Sandra Hotson, Gerald Hall, Susan Richards, Geoffrey Kimber, Ann Hayday, John Moore, Philip Kilmister, Margaret Mouqué, Jennifer Perry, Ann Kimber, Gwendoline Reeve, Christopher Shrimpton, John Whinney, Pamela Griffin, Marion Worsell, Christopher Adams, Hazel Smith, Marion Grimwood, Joyce Catling, Maureen Bick, Christine Barnett, June Clark, Peter Leaver, Ann Peacock, Carol Smith, Ann Mouqué, Elizabeth Relf, Angela Jackson, Peter Smith, Jennifer Spencer, Margaret Blaxall, Rosemary Green, Sandra Philpot, Anne Wiberg, Janet Fenn, Pauline Lott, Marion Prosser, Jennifer Titt, Joan Brett, Edward Hollingdale, Beryl Wilcox, Denise Burrows, Miriam Farrow, Paul Grimwood, Sylvia Caten, Sandra Walker, John Howells, Stuart John Whayman, Janis Mowle, Maureen East.

Highly Commended: Janet Harbord, Karen Howell, Jean Mitchell, Valerie Dartnell, Peter Dobson, Gillian Simmonds, Jean Cooper, Sheila Page, Janet Williams, Ann Orchard, Maureen Sparrow, Stephen Sibthorpe, Janet Read, David Harmer, Stephanie Marks, David Essex, Stephen King, Mena Bushell, John March, Sylvia Reeve, Jeanette Clarke, Marilyn Harvey, Marion Gorham, Olive Baker, Margaret McGillicuddy, Susan Vines, Russell Fern, Carol Beale, Christine Bloom, David Simmonds, Lydia Clarke, Valerie Walker, Elizabeth Kellock, Marion Nunn, Anthony McMullen, An entry from 3 Napier Road, Bromley, Joan Worth, Cynthia Ransome, Sylvia Tucker, Linda Hawkins, Sylvia Prigmore, David Smith, Jeanette Bartropp, Lilian Carr, Alison Christie, Christine Kirkup, Evelyn Bell, Keith Ellis, Arthur Blaxall, Philip Starnes, Ann Collins, Yvonne Good, Richard Day, Rosemary Payne, Norma Sullivan, Heather Witchell, Maureen Green, Marion Brown, Pauline Marjoram, Patricia O'Regan, Jennifer Wright, Marion Turner, Sheila Wear, David March, Janet Olney, An entry from Hayes Lane S.S., Bromley, Peter McGillicuddy, Paul Barrett, Jacqueline Hall, Avril Hawkins, Michael O'Donnell, Helen Sparrow, Janet Sullivan, Ruth Goddard, Jacqueline Thompson, Andrew Hale, Jennifer Scholes, Pamela Dear, Roy Hollingdale, Heather Rich, Ronald Simpson, Graham Davidson, John Leach, Linda Stockwell, Peter Setchell, Martyn Relf, Joy Petty, Paul Debenham, Richard Stevens, Anthony Smith, John Wayman, Nicholas Woodford, Gillian Harvey, Pat Davies, Pamela Boyson, Jennifer Humphries, Leslie Oram, Barry Taylor, Ann Baliga, An entry with Epping postmark, Jennifer Baldwin, Myra Stabler Ann Mills, Rosemary Norcott, David Crispin, Sheila Pearce, John Grundy, Gerald Pearce, Linda Llewellyn, Sheila Maloney, Maureen Mears, Olga Judge, Sandra Spurling, Tony Clarke, David Honeysett, Susan Miles, Mavis Payne, Kenneth Norcott, Barbara Whatling, Kevin Griffin, Margaret Reeve, Diane Mann, Robin Woodford, Susan Molley, Linda Gardiner, Stephen Reay, Linda Molley, Diana Wheeler, Lesley Chapman, Susan Oppelt, Carol Whittaker, Jacqueline Hillard Suzanne Hockings, Keith Hawes, Lewis Orchard, Valerie Small, Kathleen Corney, Brian Seeney, Jimmy Miles, Joscelyne Large, Joyce Orchard.

Commended: Frances Denny, Julia Ruffles, Pamela Turner, Linda Clark, June Martin, Kathleen Bloom, Charles Haydon, David Hollingdale, Barry Jones, Beverley Cooper, Carol Davidson, Pamela Caulfield, Carole Meeks, Janice Levett, Philip Sowerbutts, Pamela Bradley, Cynthia Barber, Geoffrey Lott, Margaret Mann, Colin Seabrook, J. Piper, Susan Plummer, Margaret Grundy, Lavinia Wakefield, Rodney Giles, Jennifer Lott, Christine Miles, Sandra Ashplant, Angela Baron, Linda Williams. The following sent references only: Janet Gammon, Delia Turney, Graham Perry, Susan Smith, June Hodges, Sandra Barnard.

Not for Competition: Miss Christine Cooper.

Belvedere still heads the list. West Ham came second, with Bradenstoke third, and North Finchley only one behind.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Surely this is a time of the year when you all love to be outdoors. But it is above all the time of the year when the advantage lies with those who live in the country. Very soon the dragon-flies will be flitting across the pools, showing their bright gauzy wings in the sunshine. Just now you would not seen any dragon-flies for they have not yet come to their flight stage.

If you want to find where dragon-flies live before they become airborne, you will have to search in the mud at the bottom of a pond, and there, sometimes hiding in the soft mud, sometimes clinging to a water plant below the surface, you will find a dull brown, beetle-like larva having six legs and a scaly back. Do not go too near him, because he is greedy and has a pair of stout pincers which he keeps folded under his head. When he sees his victim come near, he shoots out his pincers and he seldom misses. If he does miss, then he has a means of jet-propulsion by which he shoots himself forward at great speed to overtake his victim. To do this, he releases, under pressure, the water he uses for breathing, in the form of a jet, just like the modern rocket propulsion.

But the time comes when the warm suns of June shine upon the pond and a Power greater than all other powers, the Power of God that rules over all nature, begins to draw the larva upwards from his greedy, selfish life in the mud. Very slowly he climbs up the stem of a water plant and he is now, for the first time, in the light and air. He hesitates for a while, hanging on by his six legs, until a great impulse inside him takes hold of him. He rends the old husk of his dull scaly covering and, for the first time he is able to show a little of his true glory as he hangs, basking in the sunshine, limp and weak after the great change. Very soon, his wings, which are at first small, begin to grow into the four beautiful gauzy spans which we know so well. At first, his body lacks colour, but very soon the sunshine brings about the great change, and his body becomes that glistening peacock blue, or that glittering green, or that smart yellow and black that we see darting over the summer ponds. The dragon-fly has at last come out of darkness into light through the Power of the mighty God who governs all things which live and move and have being.

All this is a true picture of boys and girls. "What!" you may say. "Me, like a larva in the filthy mud?" Yes, by nature you are just like that, no better. You love to do naughty things, you do not want the light of the Lord Jesus. But, for very many there has come a day, and may it soon come for you, when the Light of the Lord Jesus has shone into their hearts like sunshine. The have felt the Power of His Spirit drawing them upwards, and at last the great change has taken place and they have become "new creatures in Christ Jesus". May the warmth and beauty of this very summer be the time when the love of the Lord Jesus may reach your heart and draw you upwards towards Himself to "walk in the light as a child of the Light".

I was pleased to receive letters from Margaret, Carol, and Arthur Blaxall, Sylvia Bish, Lilian Carr, Percy Carr, Margaret Crispin, Francis Dannatt, Frances Hoad, Jeanette Kinch, Christine Phillimore (so glad to hear the good news), Pat Ratcliffe, Rosemary Ruffles, Myra Stabler, and Patricia Veal. Also I would like to thank the following friends for their letters: Pastor W. H. Clarke, Miss Christine Cooper, Mr. H. W. Harmer, Miss W. Jordan, Miss Janet Ovenden, Mr. S. W. Payne, Miss Joan E. Smith, and Mr. W. H. Trowbridge (cheered to hear of renewed interest).

With best wishes to you each and my grateful thanks to all who help so willingly in this work for the children

UNCLE PETER.

PRINTED AT THE BURLINGTON PRESS, FOXTON NEAR CAMBRIDGE ENGLAND

RAYS

FROM THE EAST

for young people

COME

to the

ANNUAL "RAYS" MEETING

on

Saturday, September 20th, 1958
at 3.30 p.m.

Place: Mount Zion Chapel,
Chadwell Street,
Clerkenwell

Speakers: Missionary Miss L. S. Hazel
Missionary D. A. Thrower

ALL ARE WELCOME

Tea and Lemonade will be provided,
but bring your own "eats"

issued by the

STRICT BAPTIST MISSION

(Pastor J. K. Thorpe, Secretary)

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

No. 173

August—Sept. 1958.

THE UNUSUAL PATIENT

By Missionary Monica E. Harris (Kovilpatti).

One morning when I went to the dispensary in Paniadipatti to give out medicines, imagine my surprise when I found a dear little baby bird waiting outside along with all the other patients. I did not notice it at first, because I was looking at an ill woman, who was squatting right in front of the dispensary door. Then, suddenly, I saw the baby Blue Jay looking up at me with beady eyes and wide-open mouth from a fluffy ball of bright blue feathers. It was just as if it was saying to me, "Please don't let anyone hurt me". I could not help thinking to myself, what a sensible little bird to come to me for protection. How could it possibly have known that I love all birds, and, therefore, would do my best to look after it?

When I expressed my surprise at seeing such an unusual patient, the ill woman said that it had been there when she came, the first to arrive, and that she thought the mother bird must have put it out to fly, and would soon come along to pick it up. I tried to believe what she said, but I found it hard to imagine how a Blue Jay could pick up such a plump little fledgling. However, I told the children who had come for medicine not to touch it, and called everyone into the dispensary. Sometimes when Indian children get hold of a baby bird, they tie a string to one of its legs and then whirl it round and round like a toy, to see it flutter its wings. I hate to see this, and so would you. Meanwhile, I had noticed the mother bird sitting in a tree overhead and looking down at us and making very worried and anxious noises.

After the last patient had gone, and I had finished all the medical work, I went outside to see how the baby Jay was getting on and whether the mother bird had come to take it away. But I found that it was still there and, because the sun had begun to get very hot, it was now close up by the side of the dispensary wall, where there was some good shade. I bent down and picked it up in my hands, and very gently looked it all over to see if it was hurt at all or had a broken wing. But there seemed to be nothing wrong with it, except that it closed its eyes and feigned to be dying by becoming quite limp and letting some fluid run out of its mouth. But when I took it along to see if it would like a drop of water, it fluttered its wings, and opened its eyes, and came to life again. Even so, I noticed that it was not old enough to fly, as its wing feathers were not fully grown yet. However, as the mother bird was still watching anxiously over it, I decided that it was best to leave it alone. So I put it back in the shade and went off to the bungalow. As soon as I had gone, I saw the mother bird fly down and pop some food into her baby's mouth, and then go off in search of some more.

All day long the mother kept careful watch over her baby, but she did not pick it up and carry it away. When it began to get dark at the end of the day, I wondered what fate awaited the helpless little bird. Snakes abound everywhere in the compound, and a cat lives in one of the houses. How could the mother bird protect her young through the long, dark hours of the night? Yet all agreed that so long as the mother bird was feeding her little bird, it would be unwise to take it away. So there we had to leave it all night.

Early the next morning, when it was just beginning to get light, I went along to the dispensary to see how our unusual patient had passed

the night. It was not where we had left it, but it was safe and sound in a much better place where its clever mother had managed to hide it. Between the dispensary verandah and the ground there is a big stepping-stone, and between the stepping-stone and the verandah there was a gap just big enough for a little bird to squeeze into and be hidden. There I found the baby Jay, which looked up at me with appealing eyes and opened its mouth wide as soon as it saw me. But it was so firmly wedged in that it could not possibly flutter its wings, and later, when we tried to get it out, we could not do so without first carefully lifting up the big, heavy stepping-stone. But how glad I was to find it still alive! I went back to the bungalow, and from there I watched the mother bird busily feeding her hungry baby with untiring energy and patience.

Later on, when the patients arrived for medicine, I said that the bird must have fallen out of its nest, and that I was going to see if I could find the nest. But everyone seemed to be of the opinion that such a thing was quite hopeless and that the bird was fated to die. However, I looked all round the dispensary, and there, sure enough, on the ground were a lot of broken twigs, and looking up we saw a hole in the dispensary wall under the roof. The gardener got a ladder and climbed up to see, and putting his hand in the hole said there was a big nest there. Meanwhile, the mother bird in a tree overhead and the father bird in a tree nearby, were obviously showing tremendous interest in all we were doing. So we carefully took the little bird out from its hiding-place and took it up and placed it back in the nest. The patients were all very interested and most surprised that I should bother so much about one little bird and be so glad to get it put back in its nest again. Then I told them that it was because I loved all birds very much and did not like to see them come to harm. After which I used the incident to explain to them about the love of God. I said to them, was it not wonderful that God should love us so much that when we were yet sinners and unable to save ourselves, He sent His Son Jesus to save us and give His life for us. Then I told them that we read in the Bible that God loves us so much that even when only one sinner repents and is saved, there is great joy in Heaven. When there are so many millions of people in the world, why should God care so much about one sinner? It is because of His great love for us, and that is why He sent Jesus to be our Saviour.

After the patients had all gone away, I heard the baby bird calling to its mother, and I heard the mother bird answering back from the tree. When I got back to the bungalow, I saw the mother bird flying again and again to the nest with food for her baby, while the father bird, perched on the top of the roof, kept guard over them.

Boys and girls, have you asked the Lord to save you? Are you trusting Him to keep you in His tender love? You will always be safe in His keeping, for His love is very great, and He has promised never to leave you or forsake you.

MAN OVERBOARD

By Missionary John R. Field.

It all happened in a moment! The Indian man who was working high up on the side of the great ocean liner suddenly found himself falling through

the air, down towards the calm, blue, salt water. There was nothing he could do to stop himself, and with a great splash he disappeared under the surface of the Great Bitter Lake, in Egypt, through which the Suez Canal runs. Within a minute, several lifebelts had been thrown down to him, and the life-boat at the spot where he had been working was quickly lowered. But the man came up right under the spot where the life-boat was going down, so they had to wait until he was clear of it. He could not swim much and the lifebelts were all too far away from him to be of much use. But soon the people in the life-boat were stretching out willing hands over the edge of the boat towards the poor drowning man. A good heave or two, and in he came, dripping wet, with his soaked blue overalls clinging to him. They sat him on a thwart, and someone threw his arm round his back, while the life-boat was hauled up again with a great grinding of gears and with the rattle of ropes through blocks. At last he was helped out of the life-boat and into the ship. Then, with a white-clad nurse in front of him to clear the way through the onlookers, and with a man supporting him on either side, he was helped to shuffle, dripping, just as he was, into the hospital. He was saved!

How glad everyone was that he had been saved! How quickly people had been ready to help him! Everyone knew that he had been in danger of losing his life by drowning, and so they were all glad when they knew that he had not been lost after all, but was safe and sound on board again.

Did you know that you are in danger, too? Perhaps you have not thought about it very much, but it is true that the Bible says that all of us need to be saved. It doesn't matter whether we are big or little, or whether we are Indian or British, we are all in danger if we stay where we are. For the Bible says that we shall all be lost in the "Great Bitter Lake" of sin, if we are not saved. But there **is** a "Life-boat" and there **is** Someone who came to save. How wonderful it is that "Christ Jesus came into the world to save sinners" like you and me! Just think how glad all your best friends would be to know that you are not in danger any more, but have been saved from the guilt and power of sin by the Lord Jesus Christ and what He did for us at Calvary!

Have you asked the Lord Jesus to forgive you, make your heart clean and white, and make you safe and sound for ever? He is certainly the only one who **can** do this for us, and the Bible says He is **willing** to do it. This is good news for us all, and we are glad that some Indian boys and girls know the Lord Jesus, like many of you do, as the One who saves.

CURIOUS QUESTIONS

You all like asking questions, and the curiouser they are the better! Well, now, here are some curious questions which you can answer for yourself and give Dad a rest. They are something like the curious treasures which you all look for in amongst the seaweed in the shallow pools when the sea has gone out. The big difference is that you can go on searching in the sand for hours and find nothing but seaweed. You can search the Scriptures, however, and find the right answer straight away.

Lower Group, age under 12

These are the questions that we want you to answer.

1. Who made coats and garments for the poor? Acts 9.
2. Who set out on a journey not knowing whither he went? Hebrews 11.
3. Who was told to wash himself seven times in the river? 2 Kings 5.
4. Who asked his son to make him savoury meat? Genesis 27.
5. Who was fed twice a day by ravens? 1 Kings 17.
6. Who was the woman whom Paul met at a prayer meeting by the river side? Acts 16.

When you have found the answers to these questions, write down the **names only,** giving the numbers of the verses where they are found. The first letter of each name will give the name of a man who, with open windows, prayed to God three times a day. This will be found in Daniel 6.

Now choose the story that you like the best, and write out **in full one verse only** where the name is mentioned.

Upper Group, age 12 and under 16

First answer the Lower Group questions. Then find the answers to the following.

7. Who was the priest who made a money-box for the house of the Lord? 2 Kings 12.
8. Who secretly fed a hundred prophets in a cave? 1 Kings 18.
9. Whose mother made him a little coat every year? 1 Samuel 2
10. Who fell asleep and fell out of the window? Acts 20.
11. Who gave a party to his servants on his birthday? Genesis 40.
12. For whom did a prophet prescribe a plaster of figs? Isaiah 38.

The first letters will give the name of a dreamer of dreams, found in Genesis 41.

Write out your answers to the questions in the same way as the Lower Group, but you may choose any story from either Group, and after writing out the full verse give, in a few words, the reason for your choice.

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, 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—AUGUST 31st, 1958.

RESULT OF LAST BIBLE SEARCHER

We were very pleased with the entries for this Searcher. Many of the papers, particularly in the Upper Group, showed most careful searching. We welcome eighteen new searchers, and also a new School—Hawkhurst. The names follow in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. David Jaeger, aged 13, "Providence" S.S., March.
2. Hazel Muddell, aged 13, "Jireh" S.S., Lewes.

Special Mention: Monica Ransome, Grace Skull, Colin Howells, Morris Charles, Susan Kempster, Jean White, Margaret Day, Mary Edwards, Christine Phillimore, Diane Yates, Heather Feary, David Pook, Joyce Ellis.

Very Highly Commended: Philippa Loft, Christopher Coverley, Peter Swan, Pat Ratcliffe, Vivian White, Pamela Monaghan, Mary Hawes, Evelyn Farrow, Janet Bailey, Michael Madder, Rosemary Leeks, Rosemary Taplin, Rosemary Ruffles, Margaret Orchard, Malcolm Swan, Jean Warren, Rosemary Wright, Robert Kendall, Daphne Ruffles, June Collett, Pauline Barkaway, Peter Appleton, Joan Terry, Mervyn Prime, Valerie Witchell, Mary Garner, Jacqueline Hicks, Carol Collett, June McGrath, Janet Bedford, Michael Comber, Shirley Feary, Audrey Jermyn.

Highly Commended: Brian Rippon (omitted verse in part one), Leonard Jones, Gillian Starnes, Heather Blackwell, Elizabeth Hale, Rodney Dade, Helen Sibthorpe, Paul Orchard, Richard Starnes, Colin Ravner, Barbara Sowerbutts, Carole Smith, Ruth Baker, Carole Sheath, Patricia Broomfield, Barbara Jackson, Sylvia Bish, Jean Howard, Richard Jones, Mary Knight, Valerie Barnett, Robert Lunn, Margaret Symonds, Jane Moore, John Smith, Jennifer Miller, Stephen Reay, Betté Mumford, Margaret Gould, Diane Lane, Geoffrey Kimber, Jacqueline Hall, Gillian Brown (Stoke Ash), Gillian Brown (Bradenstoke), Carol Nosworthy, Rita Flanaghan.

Commended: Anthony Stockman, Irene Beaumont, Robin Waldock, Elizabeth Bacon, Alan Liles, Rosemary Marshallsay, Alan Essex, Doreen Randall, Geoffrey King, Derek Barkaway, Sandra Walsh, An entry from 36 Hilmarton Road, Calne, Kathryn Hill, Barbara Meeks, Maureen Brown, Madeline Dudley, Shirley Smith, Linda Blair, Peter McGillicuddy. Answered one Group only: Barbara Smart and Valerie Couldry.

Lower Group, age under 12

Prizewinners: 1. Judith Foskett, aged 11, Church Hill, Walthamstow.
2. Jean Cooper, aged 11, West Ham Tabernacle S.S.

Special Mention: Rosemary Robinson, Julian Kime, Denise Burrows, Christine Jermyn, Sheila Page, John Whinney, Leslie Wainwright.

Very Highly Commended: Rosemary Aldous, Kevin Griffin, David Fromow, Kathleen Skull, Paul Debenham, Jeffrey Comber, Paul Grimwood, Sylvia Caten, Michael Payne, Julia Ruffles, Ann Orchard, Janet Sullivan, John Woods, Ann Walker, Eileen Chandler, Marion Grimwood, Stephen King, Michael Hale, Rosemary Payne, Adrian Barnes, Sheila Pearce, Marilyn Foster, Pamela Bedford, Pamela Griffin, Hazel Smith, Robert Jones, Pauline Deacon, Cynthia Ransome, Trevor Clarkson, Stuart John Whayman, Trevor Harvey, Philip Kilmister, Janet Christie, Jennifer Clarkson, Marilyn Dudley, Janis Mowle, Stephen Davey, Elizabeth Allick Pamela Payne, Rachel Collins, Marian Collins, Jennifer Jenn, Jane Skinner, Janet Harbord, Robert Salmon, Rosemary Tedder, Jennifer Skinner, Alexandra Matthews, Lynda Ellis, Dierdre Clary, Marjorie Whayman, Alan Barber, Carol Read, Rose Leaver, Pauline Marjoram, Muriel Nunn, John Moore, Peter Leaver, Andrew Hale, Maurice Hill, Robert Worsell, Martyn Relf, Christine Barnett, John Howells, Graham Barber, Jennifer Crisp, David Kilmister, Marion Petty, Peter Muddell, Pauline Morford.

Highly Commended: Jennifer Titt, Heather Witchell, David Smith, Norma Sullivan, Richard Day, Gerald Pearce, Ann Kimber, Tony Clarke, Keith Ellis, Anne Honeysett, Susan Orchard, Lilian Carr, Jean Webb, Rosemary Norcott, David Marshall, Michael Brewer, Tony Jones, Rosalind Wheeler, Linda Barker, Joyce Catling, Patricia Owen, Anthony Smith, Ann Mills, Joyce Orchard, Margaret Austin, Jean Emeny, Gillian Lawrence, John Eldridge, June Buss, David Paveling, Avril Hawkins, Marion Hawes, Mary Lawrence, David Harmer, Maureen Mears, Jean Mitchell, June Pettitt, Peter Setchell, Alison Smith, Jennifer Humphries, Christine Rabett, Olive Baker, Carol Blaxall, David Spencer, Brenda Wright, Marion Prosser, Olive Reeve, Rosemary Burgess, Nicholas Woodford, Lewis Orchard, Arthur Blaxall, Carol East, Linda Woolley, Margaret McGillicuddy, Helen Sparrow, Stephen Sibthorpe, Valerie Lawrence, Sheila Maloney, Sheila Clover, Ann Hayday, Elizabeth Relf, Susan Oppelt, Jennifer Spencer, Pamela Bradley, Margaret Reeve, David Essex, Jacqueline Thompson, Susan Warren, Suzanne Hockings, Pamela Dear, Peter Petch, Sonia Davey, David Randall, Pauline Lott, Gwendoline Reeve, Robin Woodford, Susan Vines, Stephen Chapman, Linda Stockwell, Elizabeth Kellock, Maureen East, Lydia Clarke, Joyce Clarke, Edward Hollingdale, Pat Davies, Margaret Blaxall, Janet Read, Colin Seabrook, Sylvia Prigmore, Alison Christie, Doreen Clover, Lynda Flanaghan.

Commended: Stephanie Marks, Beryl Hallam, David Hollingdale, Jeanette Clarke, Valerie Stables, Marion Worsell, John Wayman, June Hodges, Barbara Hall, Christine Gurr, Betty Howe, Alfred Burrows, Linda Gale, A. McMullen, Daphne Pettitt, Maureen Sparrow, Linda Williams, Pauline Crees, Paul Barrett, David Whiting, James Keith, Pamela Turner, Ruth Goddard, Kenneth Norcott, Sylvia Saunders, Sonja Sims, Philip Starnes, June Clark, Roy Hollingdale, Heather Wild, Margaret Mann, Maureen Green, Philip Sowerbutts, Sylvia Reeve, Sheila Hodges, June Martin, Eileen Jenkins, Diane Mann, Janet Lawrence, Marion Turner, Cynthia Barber, Sandra Hatson, Angela Baron, Wendy Davies, Sandra Phillpot. The following omitted to write out the full verse in answer to Question 1: Ann Collins, Ann Baliga, Pamela Caulfield, Linda Gardiner, Donald Crisp, Alan Cook, Susan Radcliffe, Betty Burke, Sandra Mayhew, John Mayo, George Hawker, Christine Miles, Robert Parker, Rodney Giles, Heather Rich. Sent references only: Gillian and Marilyn Harvey, Joyce Stanesby.

Not for Competition: Miss Christine Cooper.

Belvedere comes first once again, with North Finchley second, and Bradenstoke third

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LETTER FROM UNCLE PETER

Dear Boys and Girls,

May you each have a very happy holiday. I can imagine many of you and can think of what you will be doing—some of you boys will be enjoying yourselves in the harvest fields; some of the girls will be clambering up the apple trees to make quite sure whether the apples are ripe or not; some will be at the seaside; some in the country; some may not be able to do either, but will have to make the most of the nearest park or common; some of you will be trying to help Mum and Dad; and some trying to help yourselves. It's grand to start summer holidays, and even grander when school begins again in far-off September.

Whatever you do or don't do, try to do something useful, something to help others, and you will find this the best part of your holiday, especially if you can help anyone who really needs your help. Jesus once took His disciples for a holiday in the springtime. They started off in John's boat

and got across the lake of Galilee, landing on the northern point of the lake where the water was shallow and it was easy to land. They tied the boat up and then walked across the wide, grassy plain towards the hills behind. Here they sat down and Jesus talked to them, for they were sad and weary. How glad they were to be quiet, for they had been so busy of late, "there were many coming and going, and they had no leisure so much as to eat".

But there was no rest for Jesus and the disciples, no chance of their little private holiday. Very soon they saw great crowds of people following them on foot and gathering on the grassy plain below them. And when Jesus looked on them He saw their need. There were sick people who had need of healing, sad people who had need of comfort, old people who had missed their way, young people who needed teaching. "And Jesus . . . was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things." Jesus knew their needs and He cared for them each.

And when the sun began to decline, Jesus thought of the needs of their bodies also, for He fed them by a wondrous miracle wrought from His own hands. Read it for yourselves in John 6. 5-13. "And they did all eat and were filled."

But the story is not yet over. Such was the Saviour's provision, that there was bread enough and to spare. By the time the disciples had gathered all the fragments that the people had left, there were twelve baskets full. Some for the disciples, some for the poor who were in need, some for the little boy who gave his five loaves and two fishes to Jesus, there was still an abiding fulness in what He had done. And when we read on, Jesus tells us the meaning of the sign. He tells us of the world's greatest need—the five thousand knew the need of food for their body: they knew that bread was the only answer to that need—but the greater need that Jesus proclaims is the need of food for man's soul. It is a need that men do not know; and millions more have never heard that the only food for the soul which can ever satisfy is Jesus Christ, who said, "I am the Bread of Life".

Just as Jesus gave to His disciples to bear the bread to the hungry crowds by the sea, so He told His disciples to "Go into all the world and preach the Good News to every nation", to tell them of their need, to tell them that unless they believe in Jesus they must starve and die in their sins, to tell them of God's Great Provision for starving souls—the Bread of Life. This is the message which our missionaries take to India, for India has many millions of hungry souls. But this is the only message for hungry souls in England also, and the only message for you boys and girls if you would really find life. In Jesus there is a plentiful supply, and abiding fulness. Bread enough and to spare.

Letters were received from: George Hawker, Phillipa Loft, and Daphne Ruffles. Also from Mrs. M. Griffin (give our love to Kevin; we all hope he is now better), Miss Elizabeth Hale, Mr. H. W. Harmer, Miss J. E. Smith, and Mr. W. H. Trowbridge (March on!). Thank you, each one.

With every good wish from

UNCLE PETER.

PRINTED AT THE BURLINGTON PRESS, FOXTON NEAR CAMBRIDGE ENGLAND

RAYS

FROM THE EAST

for young people



Kolli Hill Hostel Girls

issued by the

STRICT BAPTIST MISSION

(Pastor J. K. Thorpe, Secretary)

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

No. 174 October—November 1958.

FISHING

By Mrs. George Champion (Morupatti).

Since we came back from England we have had to do several very long journeys in the Mission van. The weather is getting hot and the shallow ponds outside the villages are beginning to dry up. There is one day, however, at this time of the year, that the boys and girls look forward to very much and I believe that the grown-ups do also. If we were allowed to look inside the houses in the villages, we should see in many of them, hanging up in a corner or else stuck in the thatched roof, various kinds of nets. At first, when I saw them, I used to wonder that they were for. When we were going on these long journeys in the van, I saw again and again groups of people hurrying along together, men, women and children, and always a number of them were carrying nets. They were all going fishing. All they expected to get were the very small fishes which live in these ponds but they all went hoping to get a few.

A Grand Time

The fishing is always planned very carefully before the water dries up, but not when there is too much. No one is supposed to go beforehand and catch the fish, everyone should wait until the proper day. Often there is a fairly wide piece of water and it seems to me as though the folk divide it up between them because everyone rushes into the water and begins to build mud banks. Here, there and everywhere people are using both hands (and their feet as well) to gather the mud together to make a little wall, so that they can spread their nets and gradually work towards the mud wall and hope that not even one tiny fish can escape. Towards the end of the time, when most of the fish are caught, everyone gets very excited, men, women and children rush from side to side, shouting and laughing and trying to catch a poor little fish that has escaped and this is where the children really do enjoy themselves. They jump, they shout, they splash, they are covered with muddy water from head to foot and nobody tells them not to. Everyone is so busy enjoying the fun that the children are allowed to do just as they like.

Not Always Caught

But they do not always catch fish. One day not long ago, we met about thirty men coming back from fishing and when we enquired about the catch they just spread out empty hands to show that they had caught nothing. I wonder how many of you know

what the Bible says about fishing and where it is that we read of another party of men who had toiled all night and had caught nothing?

SHEEP AND GOATS

By Missionary Miss Margaret Cook (Sendamangalam).

Can you tell the difference between a sheep and a goat? You will say, "Of course I can!" But it's not quite so easy as that in India, because for one thing, the sheep here don't have as much wool as they do in England. If you saw a flock of sheep here you might think they were all goats!

Here in Sendamangalam we hardly ever see sheep—only goats, and lots of them. They are all over the place, and however many times we chase them out of our garden, we find they come back again to eat all the green things they can find—including all the plants we so much hoped would be in flower one day.

There are several ways of telling the difference between sheep and goats, but one has to look at them very closely. Shall we look at two ways? One is that the sheep has a different shaped head, or, if you like, the BEGINNING of the sheep is different. It also has a different END—for the tail of the sheep always goes down, while the tail of the goat goes up. By looking at these two parts of the animal's body we cannot fail to tell the difference between them.

In the Bible we read that all the people of the world are like sheep or goats. The sheep are the Christians, but the goats are those who do not believe in Christ. Sometimes it is very difficult for us to tell the difference between them, because, so often, sad to say, a sheep looks so much like a goat. There OUGHT to be a big difference—like the sheep in England with lots of wool—you could not mistake it for a goat, could you?

There are several differences between a Christian and one who does not know Christ—but two are most important.

One is that the BEGINNING of a Christian is different. A Christian is born into the family of God, he should therefore look different from the one who does not know God. Then, the END of a Christian is so different. A Christian will one day go to Heaven to be with Jesus, but the one who does not love Him will have to be separated from Him and be punished for ever. Jesus said that one day He would separate the sheep from the goats—look up Matt. 25, 32 and 33. He never makes a mistake, He always knows the difference. When that time comes will you be a sheep?—or a goat? Read John, Chapter 10, verses 7-11. The Door

is the way into God's family. Jesus is the Door. Are you within that Door inside His fold, or are you still a wanderer outside that fold?

We are very pleased to welcome Miss Cook to "Rays" and hope that we may often have the pleasure of receiving an article from her.

Uncle Peter.

THE RIGHT WAY

By Missionary Miss Olive Knight (Kovilpatti).

While the six Kolli Hill Hostel girls were home on holiday from school in Sendamangalam we enjoyed some picnics together. One day we ate our dinner while sitting on rocks in the bed of a stream. It was a beautiful place where over-hanging trees sheltered us from the heat of the sunshine.

When we had finished our meal, the girls started off to climb the rocky hill on the far side of the stream. A steep path led us up through thick bushes. The path was one used by cows. I had to keep on bending down, so that I did not get my hair caught in the low branches. We climbed upon a smooth bare rock surface, and clambered up this quite a long way before coming to more bushes. Then we found another narrow path, and finally, came to the top of the hill.

As we arrived on the open space, I noticed a few stones upon which I had stood when on a previous visit. These were to show the end of the path, so that I could find it when it was time to go down again. On the hill top we enjoyed the refreshing wind and it was pleasant paddling in a pool of rain water that had collected in a hollow place in the rock. We looked over cultivated fields, grassy hills, and forests, to the plains to the east of the Kolli Hills. Still further away we could see part of other mountains called the Pachai Hills.

When it was time to return, I found the stones which showed the entrance to the path, and we started confidently down the hill-side. A few minutes later we were frequently getting caught on bushes. Continuing down the hill, we had to hold on to a small tree as we clambered down from a rock to the ground below. There were many awkward rocks in the way, thorny bushes tried to hinder our progress, and we did not know which way to go next. I had to admit that, although we had started on the right path, we had missed the way. We had to retrace our steps, and were very glad when we found the path again.

The girls had followed me, trusting me to show them the right way. Because I left the right path, the girls also went astray.

That day we soon got to the right path again, but it is not so easy to put things right if our behaviour has led others into wrong ways. Remember that younger boys and girls are not only watching me, but you also. They will copy your behaviour. Are you showing them the right way? You will be able to do this when you follow the Lord Jesus, Who said, "I am the Way".

You will be wanting to know what happened to us. It took us about ten minutes more to climb down to the stream. On the way there were some difficult places, but we did not worry, because we knew we were on the right path. We were soon sitting by the stream again, enjoying our tea.

WHOSOEVER

When asked what the word "Whosoever" meant, the boy said, "Why it means you, or me, or anybody else". And he was quite right. For the word brings with it an invitation to all who desire to receive it. I do not suppose many of you have ever received an invitation from the Queen; if so, your name has been written upon it and you have probably kept it as a souvenir. It would never do for her to send invitations to you, or me, or anybody else, for Buckingham Palace would be crowded out in no time. It is only the Lord Jesus who can use the word "whosoever", and only the Word of God and the Spirit of God that can bring that invitation to you and to me. But there stands this magnificent word as a blessed sign to us of the "breadth, and length, and depth, and height . . . of the love of Christ which passeth knowledge".

Lower Group, age under 12

We want you to read through the chapters named and see how many times you can find the word "whosoever". If you read very carefully, you may find it more than once in some of the chapters. When you have found all the verses you can write them out *in full*, and say where each verse is found. These are the chapters we want you to search: Matthew 16; John 3; John 11; Romans 10; 1st Epistle John 4.

Upper Group, age 12 and under 16

Search for the word "whosoever" in the following chapters, as well as those set for the Lower Group; and write out your answers in the same way. These are the chapters: Matthew 18; Luke 14; John 4; John 12; Acts 10.

Choose also the verse which you like the best and give any reasons which you can for your choice.

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, 1959, 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, 1958.

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see that so many of you remembered to send in your Searcher entries, although you were on holiday. It is interesting to note that one entry came all the way from Yugo Slavia. Last year we had one from Germany. How far will "Rays" travel next year? There were 33 new Searchers, and we welcome also a new School—Mayford. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Colin Howells, aged 14, Church Hill S.S., Walthamstow.
2. Carol Collett, aged 15, Belvedere S.S.

Special Mention: Rose Leaver, June McGrath, Hazel Muddell, David Kilmister, Pauline Barkaway, Paul Orchard, Janet Bedford.

Very Highly Commended: Grace Skull, Brian Rippon, Robert Lunn, Marion Collins, Monica Ransome, Joan Terry, David Jaeger, Sylvia Bish, Margaret Gould, Ann Green (a Braille entry), Margaret Symonds, Jane Moore, Eileen Chandler, Heather Feary, Philippa Loft, Judith Foskett, Jean Fernie, Derek Barkaway, Mary Knight, Shirley Feary, Jennifer Miller, Jean Howard, Nora Oliver, Malcolm Swan, Rodney Dade, Barbara Sowerbutts, Janet Bailey, Mary Edwards, Rosemary Leeks.

Highly Commended: Barbara Jackson, Margaret Orchard, Jane Bedford (Staines), Christine Phillimore, Jean White, Heather Blackwell, Diane Lane, Christine Ruffles, Jill Bannister, Trevor Vincent, David Pook, Peter Swan, Valerie Barnett, Rosemary Marshallsay, Michael Comber, Vivian White, Margaret Day, Mary Garner, Evelyn Farrow, John Smith, Gillian Starnes, Rosemary Wright, Doreen Dewsbury, Diane Yates, Helen Sibthorpe, Leonard Jones, Anthony Stockman, Audrey Jermyn, Frances Hoad, Geoffrey Kimber, Elizabeth Bacon, Margaret Blaxall, Joyce Smith, Madeline Dudley, Elizabeth Hale, an entry without name or School (Helmingham? postmark), Richard Starnes, Shirley Smith, Linda Frankland, Barbara Read, Colin Rayner, Joyce Ellis, Madge Kirkum, Mary Hawes, Peter Appleton, Gillian Brown, Michael Madder, Susan Kempster, Betty Howe, Pamela Butcher, Maureen Brown.

Commended: Alan Essex, Ann Peacock, Esther Lupton, Daphne Ruffles, Mervyn Prime, Celia Higerty, Robin Waldock, Alan Liles, Jeanette Kinch. The following gave the names only: Carole Smith, John Kappler, Hazel Davidson, Pat Veal, Phyllis Long. Answered one Group only: Yvonne Page, David Smith.

Lower Group, age under 12

Prizewinners: 1. Christine Barnett, aged 10, Mount Zion S.S., Chadwell Street, E.C.
2. Trevor Clarkson, aged 7, Devonshire Drive S.S., Greenwich.

Special Mention: Avril Hawkins, Stephen Davey, Philip Kilmister, Marjorie Whayman, Peter Leaver, Jennifer Clarkson, John Howells.

Very Highly Commended: Mary Lawrence, Sheila Page, Jean Emeny, Rachel Collins, Cynthia Ransome, John Moore, Alison Christie, Janet Sullivan, Rosemary Robinson, Teresa Grimwood, Arthur Blaxall, Janet Harbord, Marilyn Foster, Elizabeth Allick, Jimmy Mead, Mavis Bennett, David Fromow, Ann Mills, Denise Burrows, Jeffrey Comber, Christine Edwards, Julie Chapman, Janet Watson, Marion Petty, John Wayman, Sheila Clover, Susan Mills, Michael John Payne, Rosemary Payne, Adrian Barnes, Pauline Deacon, Pamela Bedford, Stuart John Whayman, Maurice Hill, Andrew Collins, David Harmer, Robert Worsell, Maureen Mears, Valerie Walker, Pamela Turner, Jennifer Crisp, Carol Blaxall, Doreen Clover, Sandra Spurling, Pauline Marjoram, Norma Sullivan, Gillian Lawrence.

Highly Commended: Helen Sparrow, Maureen Sparrow, Beryl Wilcox, Janet Christie, Robert Portlock, Angela Rumming, Marion Godd, Carol East, Kenneth Norcott, Pat Davies, L. Gardiner, Joyce Catling, Janis Mowle, Graham Barber, Alison Smith, Peter Setchell, Margaret Reeve, John Woods, Julia Ruffles, Janet Thrower, John Whinney, Daphne Pettitt, Sheila Wear, June Pettitt, Anthony Smith, Alan Barber, Gerald Hall, Judith Green, Sandra Hotson, Alfred Burrows, Pearl Saunders, June Buss, Hazel Smith, Marylin Dudley, Robina Baker, Jennifer Humphries, Christine Jermyn, Ann Orchard, Marion Worsell, Ann Crowley, Christine Miles, Carol Read, Deirdre Killich, Carol Hawkins, Elisabeth Relf, Brenda Wright, Stephen Sibthorpe, Rosemary Aldous, Pamela Griffin, Pamela Payne, Betty Bandey, John Eldridge, Maureen Green, Lesley King, Jean King, Rosalind Wheeler, Susan Richards, Alexandra Matthews, Beryl Tripp, Constance Mayhew, David Paveling, Janet Doubleday, Maureen Bich, Paul Debenham, Richard Stevens, Christine Cole, Gerald Pearce, Pamela Dear, Sheila Pearce, Susan Bradford, Philip Sowerbutts, Erica Marsh, Susan Orchard, Sheila Maloney, Ann Hayday, Janet Williams, Olive Reeve, Anne Honeysett, Martyn Relf, Trevor Williams, Suzanne Hockings, Stephen King, Joyce Orchard, David Mitchell, Jean Mitchell, Karen Howell, Lynda Ellis, Ruth Goddard, Jeannette Bartropp, Paul Barrett, Tony Jones, Melanie Deegan, Pauline Probert, Pamela Bradley, Paul Grimwood, Sylvia Caten, Kathleen Portlock, Gwendoline Reeve, Angela Baron, Marion Prosser, Leslie Wainwright, Kathleen Carney, Susan Wyatt, Lilian Carr, Geoffrey King, Richard Day, Janet Martin, Keith Ellis, Philip Starnes, Lewis Orchard, Stephanie Marks, Cheryl Wride, Marion Brown, Peter Muddell, Ronald Simpson, Janet Read, Eddie Clay, Sylvia Reeve, Betty Burke, Colin Appleton, Ann Kimber, Olive Baker, Maureen East, Pauline Lott, Kathleen Skull, Jean Cooper, Tony Clarke, Susan Ruck, Maralyn Marsh, Marion Grimwood, Christopher Benny, Carol Keeble, Ann Collins, Marion Gorham, G. Mitson, Margaret Farrow, David Essex, Heather Witchell, Kathleen Dunbabin, Deirdre Clary, Ann Baliga, Miriam Farrow, Beverley Cooper, Linda Stockwell.

Commended: Jean Webb, Geoffrey Lott, Julian Kime, Joan Brett, Linda Clouder, Jennifer Lott, David Crispin, Sandra Philpot, Myra Stabler, Nicholas Woodford, John King, Dorothy Bridge, June Martin, Robin Woodford, Linda Llewellyn, Andrew Hale, Marion Hawes, Margaret Mouqueé, Roy Williams, Michael Hale, Linda Sperring, David Stephens, Sylvia Prigmore, Sheila Nash.

The following sent names only: Marion Turner, Susan Mann, Rosemary Norcott, Malcolm Baines, F. Denny, Pauline Morford, Pamela Caulfield, Heather Rich, Mena Bushell, Eileen Jenkins, Linda Williams, Kay Hawley, Robert Jones, M. Page, Cynthia Barber, Christine McDonald, H. Hallows.

Not for competition: Miss Christine Cooper, Tina Relf.

Belvedere heads the list once again, with Bradenstoke second, Clifton third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

I hope you have all much enjoyed your summer holidays, and have all come back to school with your minds made up to do all the better in your work because of a lovely long rest.

You will be glad to know that we had a splendid meeting for the Annual "Rays" Rally on Saturday, September 20th, and a splendid number of boys and girls gathered at Chadwell Street Chapel. The Pastor of the Church, Mr. J. E. Hoad, took the chair and there were two very interesting addresses from Miss Stella Hazel and Mr. David Thrower. Miss Hazel took as her subject the question, "Where are you going?" and showed us some of the ways in which people of India travel around. But we were also reminded of another journey, into Life, or towards Death, and Miss Hazel told us stories of boys and girls from India to make the meaning clear. She also told us of the Lord Jesus who said, "I am the Way, the Truth, and the Life".

Mr. David Thrower told us stories of Tensing, the Sherpa man, who climbed to the top of Mount Everest, the abode of the Eternal Snow. He climbed the world's highest mountain because he had always loved climbing the great mountains and because he believed that the mountain gods lived there. But another man, Subramaniam, climbed the snowy mountains of North India because he believed that only amongst those solitary peaks could he find forgiveness for his sins. A third man, Pastor Dorai-raj, climbed other mountains to take the good news of the love of the Lord Jesus to the people who lived there.

Perhaps some of you who could not come to the "Rays" Annual Meeting may yet have an opportunity to listen to either of these two splendid addresses.

I was pleased to receive letters from: Sylvia Bish, Lynda Ellis, David Jaeger, Jeanette Kinch, David Mitchell, Jennifer Miller (yes, you may continue until the end of the year), Hazel Muddell, Monica Ransome, Tina Relf, Rosemary Robinson, and Christine Ruffles. The following friends also very kindly wrote: Pastor and Mrs. Gould, Mr. H. W. Harmer, Miss W. Jordan, Miss Doreen Quy, Miss Joyce Sawyer, and Mr. W. H. Trowbridge.

With every good wish to you each and to all,

UNCLE PETER.

P.S.—Do not forget that the Honours Certificates will be awarded in January to those who shall have done either five or six Bible Searchers since January, 1958. If, therefore, you have been a regular Searcher until now, do not fall off at the last and thereby miss your Certificate.

U. P.

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RAYS

FROM THE EAST

for young people



Eating Puffed Rice as You Go Along

issued by the

STRICT BAPTIST MISSION

(Pastor J. K. Thorpe, Secretary)

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

No. 175

December, 1958—January, 1959.

DIFFICULTIES OF THE JOURNEY

By Philip A. Grist, Namakkal

It was about 3.30 in the afternoon. The day was hot; the sun beat fiercely on the parched ground. Selur is a dry place, although actually quite near the River Cauvery. I had packed my camp kit in order to leave and catch the 3.30 p.m. 'bus for Namakkal. As I walked to the "main" road—not made up—with Enoch, Peter, and Thangaraj, a large cloud of dust was seen coming in the distance. In the middle of the dust was a rather rickety old 'bus rattling along at about forty miles per hour. We signalled for it to stop, but alas! there was nothing doing. The 'bus was full.

I looked at Enoch in dismay and asked, "What time does the next 'bus leave?" "Oh!" he replied, "at about 7 o'clock." What could I do now? Somehow I must get back to Namakkal as early as possible. We sauntered into the next village—only about 100 yards away—and sat under a tree. My luggage consisted of a large bedding roll, a brief-case, a bag, an umbrella, and a hurricane lantern.

My three friends began to discuss ways and means of getting into the nearest town, about three miles away. Here I would be able to catch a 'bus. First of all they tried to hire a cycle. However, the only cycle for hire was already out. Now, Enoch and Thangaraj have cycles of their own, so Enoch bravely said, "All right, we can manage. Somehow we will make two cycles do for four people and your luggage." Somehow!—I didn't see how. Anyway, I left it to them.

I continued to sit under the shade of the tree while Enoch, Peter, and Thangaraj returned to fetch the two cycles. Also, they needed their Bibles, etc., for open-air witness in Panadamangalam. By this time, many inquisitive folks began to gather. The village had heard that the "Dorai" couldn't get on the 'bus After a few minutes my good friends returned. They had now another scheme in their minds. I soon learned what it was. A man came along on a cycle and Peter shouted out to him, "Hey, take this bedding roll to Panadamangalam on your carrier." At first he would not agree, but after a little arguing he agreed and said, "All right, I'll take it." A piece of string was then found and my bedding roll tied securely (or was it?) on the carrier. That was one step nearer to catching the 'bus. Almost immediately, another man came along. "Give me a ride on your bike," called our Peter. He agreed. Peter did the work and he sat on the carrier!

The rest was simple. Enoch took my other bags and I sat sideways on the carrier of Thangaraj's cycle, holding the saddle tightly with one hand and my umbrella and lamp in the other. I can assure you it wasn't easy to keep my balance on this very uneven road. However, I managed to get to Panadamangalam without falling off!

A 'bus was just leaving as we arrived. We stopped it, This took Peter and me as far as Velur, where we could catch another 'bus for Namakkal. But when we got to Velur, alas! there was no 'bus for another hour, and that went by a roundabout route! So I didn't get to Namakkal very early.

Travelling is not always a comfortable business, nor is it often just as we should like it. The 'bus is invariably uncomfortable, the discomfort increased by the appalling surface of the road. If you ride in a bullock cart it is not

unknown to be tipped out—luggage and all! Neither is the road to heaven always just as we feel we should like it to be. It has many rough places. The way sometimes seems so dark. But, boys and girls, if we by God's grace have joined the heavenly road, our Saviour leads the way. Although at times the way is tough going, He will one day bring us safely into the glorious home which He has gone to prepare. Have you joined that road? "But," you may say, "I don't know the way to it." Listen. Jesus said, "I am the WAY, the Truth and the Life: no man cometh unto the Father, but by Me."

PEACEFUL PANIADIPATTI

By Doris A. Kuhrt, Paniadipatti

That is how it has been described, and indeed it is a very peaceful spot, located as it is in the midst of fields and with no village within half a mile of us. Apart from ourselves, we have only one family where there are five children, but even they do not seem to make much noise. But it is surprising how many visitors we have, even in this out-of-the-way spot. Every morning after breakfast there is a crowd of patients waiting to see Miss Hawes the moment she opens her little dispensary. When Miss Hawes is away I have the privilege of attending to them. After their physical needs have been met to the best of my ability, I find the best way to seek to help them spiritually (before they rush off to their work) is to produce a Tamil text card which pleases the children, of whom there are usually several. If none of the group can read, which is unhappily sometimes the case, I read it and explain it to them and then give them each a card to take home and share with others.

Then, there is a small boy who often comes here with guavas to sell. They are a very refreshing fruit, which he sells to us at the rate of five for a penny. When I gave him a Tamil text card he stood and read it out loudly as though he were reading in an open-air meeting: "I am the Good Shepherd. The Good Shepherd giveth His life for the sheep". As this place is surrounded by fields in which small boys graze sheep and goats, the reading of such a text provided me with a good opening. He came again a few days later, and this time he brought with him two other boys. After selling me his guavas, he asked me to give his friends text cards too. I was, of course, pleased to do so, and as I gave them I thought of the verse in John 1 where we read, "Andrew . . . first findeth his own brother . . . and brought him to Jesus".

Two weeks ago, on a Saturday, a man came to see us and asked if he could bring his school children to look at us! They were standing in a line outside the compound waiting to come in. I asked how many (thinking it might be a class of twenty, perhaps), but when he told me there were eighty I realised that he had brought almost the whole of his school. As Mr. Kuhrt and Pastor Paul were away, we did not quite know what to do with so many children, but Miss Hawes and I decided we must do something. So we let them all walk through our house from back to front, and as they all left by the front door we handed each one of them a text card. As they moved off our front porch there was a loud murmur as each one read what was on his or her card. Almost all of them were probably Hindus. What a strange outing! Still, they had not come three miles merely to see us, but also to see the firework factory and the tanning

factory which have been established on a little rising ground not far from our house.

The following Saturday another group came, but this time they had asked for permission beforehand and the men were here to receive them and to deal with them. This time it was a group of scouts—two dozen of them—with two scout masters. We gave them permission to camp in disused school buildings of ours, and there they cooked their midday meal and had a good time. They had two or three cycles, and cycling at racing speed around our house seemed one form of pastime. Our well was another great attraction. We were highly amused to hear a game of "O'Grady Says" going on with much hilarity. Pastor Paul was allowed time in which to preach to all the boys and to commend to them some of our literature. We were able to sell nine copies of John's gospel and a dozen other books. And then, to finish up with, everyone received the inevitable Tamil text cards. They all went off at about 4 p.m. and left the compound in peace again. For how long, we wonder?

Do you ever paste Tamil texts on the backs of your old birthday and Christmas cards? If and when you do, pray for girls and boys like those you have just been reading about, who will receive them. We often cannot tell where these cards end up, nor what they may do by way of blessing, comforting, and perhaps even converting people. We may not often know, but there are angels who record these things; and one day we may be permitted to learn exactly how these cards have been used of God to the blessing of many girls and boys in this land.

Special Note.—Do you paste Tamil texts on your old Christmas cards and picture post-cards? Do you? If not, then start saving the cards right away and write to the General Secretary of the Mission, or to myself, for Tamil texts to paste on them.—UNCLE PETER.

FOLLOW ME

By Dr. Ruth Harris, Kolli Hills

Jesus said to His disciples, "Follow Me". I have been thinking about this lately as I have been walking about to different places on the Kolli Hills, where the paths are narrow, too narrow for two people to walk together, so that you must follow each other and go in single file; very much like it must have been in Palestine when Jesus lived there and very different from the broad, tarred roads you see everywhere now in England.

The one who walks in front and says, "Follow me", must know the way. For when the path divides, and each path goes in quite a different direction, there is no sign-post on the Kolli Hills to show you which way to go. The one who leads the way must tread the same path as you and therefore knows all the difficulties. Sometimes the path goes over a slippery rock, where water is running and fungus is growing, or it may be a steep and muddy slope. Then the person who is leading the way will turn round and give you a hand so that you do not fall. If it is dark, he will carry a light to show you the way, for some of the paths run along the edges of the banks which divide one field from the next, and if you put your foot over the edge by mistake you would fall several feet on to the next field.

Some paths wind up the mountains, and there is a lovely view to see all the way round, some go through lantana bushes and you cannot see where you are getting to, but wherever the paths lead you have got to trust the one who is guiding you.

It is wonderful how the Lord Jesus leads us in life if only we will follow Him. But if we think we know best and leave Him and the path He would have us walk in, then we find after a while that we are wandering in a pathway which leads us deeper into difficulties, further and further away from God, that we are lost. It is horrible to be lost, but it is unnecessary, for Jesus said, "Follow Me", and He is the Way. To follow Him is to find the Way.

HE CAME TO SAVE

Do we often think of the meaning of the word Saviour? I wonder how many of you have seen a man or a child saved from the sea. Whether it be by lifeboat, or lifeline, or by swimming out oneself, there are always two things in common. First, there is someone who is in awful danger of a terrible death. Secondly, there is someone who at great sacrifice goes out to rescue and to save—he is a saviour who seeks and saves.

So it is with the Lord Jesus. Each one of us must perish in sin, if there is none to help us. Not one of us can ever find eternal life without someone to help us. Blessed be God, He has provided a Saviour, the Lord Jesus, who comes to us where we are, and gave His life to save lost souls from their perishing condition. Every verse in our Bible Searcher tells us more about this wonderful Saviour.

Lower Group, age under 12

In each of the sentences given you will see that a word has been left out. When you have found the sentences write them out as given, including the missing words, and giving the book, chapter, and verse where found. The missing words will form another text. You need not write it out again, but say where it is found.

1. We —— for the Saviour, the Lord Jesus Christ. Philippians 3.
2. He is able to save them to the uttermost that come —— God by him. Hebrews 7.
3. By —— if any man enter in he shall be saved. John 10.
4. The Son of man is come to seek —— to save. Luke 19.
5. The Father sent the Son to —— the Saviour of the world. 1st Epistle John 4.
6. By grace are —— saved through faith. Ephesians 2.
7. Whosoever shall call on the name of the Lord shall be ——. Acts 2.

The missing words are found in Isaiah 45.

Upper Group, age 12 and under 16

Answer these questions as well as the Lower Group, and write out your answers in the same way, but in this part the references are not in the same order as the words.

1. For —— am with thee, saith the Lord, to save thee.
2. Christ Jesus came into —— world to save sinners.
3. A Saviour, which is Christ the ——.

4. I, even I, —— the Lord; and beside me there is no saviour.

5. That thy way may be known upon earth, —— saving health among all nations.

6. This is indeed the Christ, the —— of the world.

The missing text is found is found in Isaiah 60, and the other words in Psalm 67, Isaiah 43, Jeremiah 30, Luke 2, John 4, I Timothy 1.

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, 1959, 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, 1958.

RESULT OF LAST BIBLE SEARCHER

The entries, in the main, showed very careful searching in both Groups; but, unfortunately, many in the Upper Group who sent in otherwise perfect entries did not complete them by choosing a verse and giving the reason for their choice. We are pleased to welcome thirty-nine new Searchers. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Jill Bannister, aged 14, Crowfield S.S.

2. Margaret Day, aged 13, Staines S.S.

Special Mention: Janet Bedford, Rosemary Robinson, David Jaeger, Grace Skull, Jane Moore, Monica Ransome, Peter Swan, Malcolm Swan, Susan Kempster, Diane Yates, Juliet Wobey.

Very Highly Commended: Pauline Barkaway, Shirley Feary, Jean White, Pat Aland, Paul Orchard, Rosemary Ruffles, David Pook, Hazel Muddell, John Smith, Elizabeth Hale, Carol Collett, Marilyn Foster, Vivian White, Judith Foskett, Connie Richer, Marion Collins, Lilly Willis, Heather Blackwell, Rosemary Leeks, Christine Phillimore, Maureen Sparrow, Pamela Monaghan, Madge Kirkum, Valerie Barnett, Robert Lunn, Rose Leaver, Margaret Orchard, Maureen Steiner, Elizabeth Taplin, Colin Rayner, Evelyn Farrow, Michael Madder, Rodney Dade.

Highly Commended: Most of the following either did not complete their entries or missed out one of the references. Rosemary Wright, Sylvia Bish, Bryan Green, Dennis Girling, Jean Emeny, Irene Wobey, Helen Sibthorpe, Margaret Blaxall, L. Saunders, Margaret Austin, Mary Edwards, Janet Bailey, Ann Orchard, Jacqueline Hillard, Brian Rippon, Dulcie Rose, June Collett, Margaret Crispin, Pat Davies, Anthony Stockman, Daphne Ruffles, Barbara Meeks, Maureen Baines, Carol Anthoney, Christine Ruffles, Margaret Gould, Phillipa Loft, R. Starnes, Joan Terry, Olive Reeve, Heather Feary, Gillian Starnes, Gillian Brown, Colin Howells, Hazel Davidson, Eileen Chandler, Mary Hawes, Linda Lennox, Madeline Dudley, Leonard Jones, Marion Petty, Michael Comber, Kenneth Norcott, Ann Peacock, Valerie Witchell, Margaret Symonds, Audrey Jermyn, Linda Farley, Alfred Burrows, Barbara Jackson, Jean Fernie, Mary Knight, Peter McGillicuddy, Irene Beaumont, Christine Church, David Kilmister.

Commended: Alan Liles, Alan Essex, Linda Frankland, Jean Howard, Janet Sullivan, Rosalind Brundell, Linda Blair, J. Plummer, Janice Howe,

Kathleen Bloom, Beryl Tripp, Richard Jones, Maureen Brown, Christine Jermyn, Elizabeth Bacon, Stephen Reay, Derek Barkaway, Robert Goold, Betty Howe, J. Kappler, Christine Waddilove, Carole Smith, Shirley Smith, Ann Baliga, Christine Osborne, Sylvia Prigmore, Dennis Bradley, Linda Burge, Diane Churchley. Answered Upper Group only: Rosemary Marshallsay, Jean Jackson, Margaret Brown, Jean Lemmon. Answered Lower Group only: Enis Roberts, Dorothy Douglas. Sent references only: Robin Waldock, Margaret Chamberlain, Carol Foxhall, Jean Prosser.

Lower Group, age under 12

Prizewinners: 1. Rachel Collins, aged 11, Clapham, London, S.W.

2. Alison Smith, aged 9, North Finchley.

Special Mention: Janet Fenn, Sheila Clover, John Whinney, Marjorie Whayman, Stuart John Whayman, Pamela Bedford, Mary Lawrence, Alan Barber, Jennifer Clarkson, Trevor Clarkson.

Very Highly Commended: Maurice Hill, Judith Osborne, David Fromow, Olive Baker, Trevor Harvey, Robert Worsell, Julian Kime, Andrew Collins, Adrian Barnes, Janet Christie, David Julian, Stephen Davey, Elisabeth Relf, Michael Payne, Avril Hawkins, Leslie Wainwright, Gerald Hall, Keith Ellis, Erica Marsh, Pamela Caulfield, David Crispin, John Wayman, Geoffrey Comber, John Howells, Denise Burrows, Dorothy Bridge, Maureen Hart, Madeline Dudley, David Kear, Janis Mowle, Martin Sowerbutts, Carol Blaxall, Peter Leaver, Sheila Page, Christine Dobson, Brenda Wright, Pamela Payne, Anthony Smith, Jennifer Jenn, Ruth Goddard, Jean Cooper, Linda Stockwell, Hazel Smith, Sylvia Saunders, Richard Stevens, Stephen Sibthorpe, Sylvia Caten, Margaret Cooper, Stephen King, Rosemary Payne, Sheila Maloney, Helen Sparrow, Pauline Marjoram, Gillian Lawrence, Jennifer Crisp, Michael Hale, Jean Mitchell, David Mitchell, Marion Worsell.

Highly Commended: Sandra Hotson, Peter Muddell, Lynda Ellis, David Spencer, Susan Wyatt, Sandra Philpot, Susan Orchard, Peter Setchell, Christine Turner, Mavis Perry, June Buss, Alison Christie, Nicholas Woodford, Jean King, Doreen Clover, Graham Barber, Edric Battley, Jean Rogers, Maureen East, Ann Collins, Jean Webb, Gwendoline Reeve, Susan Saunders, Carol East, Cynthia Ransome, Linda Gardiner, George Hawker, Maureen Beck, Arthur Blaxall, Philip Kilmister, Martyn Rolf, Christine Stevens, Margaret Mouqué, David Harmer, Mavis Bennett, An entry without name from West Ham Tabernacle, David Smith, Maralyn Marsh, David Essex, Beverley Cooper, Jimmy Stockwell, Philip Sowerbutts, Richard Day, Patricia Gubbings, Elizabeth Allick (answered first question from wrong chapter), Paul Debenham, Jennifer Humphries, Janet Harbord, Andrew Hale, John Woods, Rosalind Wheeler, Tony Clarke, Lewis Orchard, Christine Cripps, Sandra Spurling, Sheila Nicholson, Margaret McConnell, Raymond Grimwood, Joyce Orchard, Elizabeth Kellock, Pauline Lott, Maureen Mears, Margaret Reeve, David Hollingdale, Philip Starnes, Pauline Crees, Valerie Lawrence, Joyce Catling, Joyce Reynolds, Sandra Killick, Sandra Barnard, Susan Ruck, Georgina Brookman, Janet Read, Jennifer Lott, Carol Keeble, Margaret McGillicuddy, Keith Cadby, Kathleen Skull, Gwyneth Bick, Paul Barrett, John Eldridge.

Commended: Robert Jones, Audrey Burne, Beryl Wilcox, Tony Jones, Christine Cole, Lilian Carr, Miriam Baker, Paul Grimwood, Janet Williams, Dennis Stevens, Rosemary Norcott, Beryl Hallam, Norma Sullivan, Marion Prosser, Pearl Saunders, Ann Kimber, Marion Grimwood, Yvonne Barnes, Deirdre Clary, Joyce Clarke, Sylvia Reeve, Robin Woodford, Ronald Simpson, Margaret Wear, Shirley Bowden, Michael Stevens, Maureen Davies, Ann Mills, Vivienne Firth, Janet Gamman, Sheila Wear, Angela Baron, Betty Burke, Jean Muir, Lucy Capsalis, Richard Parker, Janet Lawrence, Teresa Cahill, Amber Evans, Linda Williams, Lynda Flanaghan, Linda Gale, Peter Petch, Cynthia Barber, Christine Watson, Pamela Turner, Jennifer Watson, Janet Martin, Heather Rich, June Martin, Eileen Wymer. The following sent answers from John's Gospel, Chap. 4, instead of 1st

Epistle John, Chap. 4: John Moore, David Paveling, John March, Sharon Hill, Linda Reece, Linda Llewelyn, Susan Miles, Selwyn Bogg, Christine Miles, Marilyn Newman, Linda James, Marion Turner. Sent references only: June Hodges, Susan Warren. Colin Seabrook answered August Searcher.

Not for Competition: Miss Christine Cooper, Tina Relf.

Belvedere came first; North Finchley second; West Ham third; and Bradenstoke fourth.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Once again, "Christmas is coming!" And once again, I wish you the good old wish—"A Happy Christmas and a Bright New Year". There is no joy like the joy of Christmas, if our joy is in the right place. For at the centre of Christmas is a scene which all boys and girls understand—a Mother, a Cradle, a Child—a fact, also, which none of us can fully understand but which is full of meaning for us each. For the Child was the Son of God, come in the form of a little child, so that all the children of the world might receive the "good tidings of great joy".

In telling of it afterwards, the Apostle John compared the coming of Jesus to the light of the sun breaking through the clouds, and he gives us three reasons why God "manifested" (or "shed light by means of") His Son. The first is in I John 3. 5, and it tells us that "He came to take away our sins"—for sin is at the bottom of all misery and it separates us from God. The second reason why God shone upon us by His Son is given in I John 3. 8. It was that He might "destroy (or undo) the works of the devil". Think of all that this may mean and will yet mean to the hearts of all who believe in Him, and to the world at large, when He comes back again. And the third reason for God revealing His light through His Son is found in I John 4. 9, and we are here told that the grand purpose is "that we might live through Him"—that, believing in Jesus, we might not perish, but have everlasting life.

I do not think there is need to say more—what a joy will come to the heart of any boy or any girl when the Lord Jesus "takes away your sins", "destroys the work of the devil", and "gives eternal life"! Why! the joys of Christmas will last all the year round; and the more we learn to love Him, the greater will be our joy.

I was pleased to receive letters from: Carol Collett (so glad you enjoyed the "Rays" Meeting), Paul Debenham, George Hawker, Robert Lunn (yes, we shall welcome another entry from you), Rosemary Ruffles, and Vivian White. Also I was glad to hear from the following friends and wish to thank them for their letters: Mr. S. T. Barber, Mrs. Eldridge, Mr. K. W. Harmer, Mrs. Jefferson, Miss W. Jordan, Mr. W. H. Trowbridge, and Mr. Alan Webb (congratulations to an old Searcher!).

May I also take this opportunity of expressing my grateful thanks to all the teachers and friends who have co-operated so splendidly during the past year in encouraging our young people to "Search the Scriptures" and in fostering interest in "Rays". May the Lord Himself reward you and grant you to see signs of His blessing amongst our boys and girls.

With every good wish to you all,

UNCLE PETER.

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OPPORTUNITY

THE 97TH ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

1958

OPPORTUNITY

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

GALATIANS 6. 10.

SECRETARIES' REPORTS

THE GENERAL SECRETARY

MISSIONARY opportunity is God-given, and it is one of the Lord's ways of allowing His children to prove their sincerity and love to Him. Humbly and yet earnestly we have endeavoured to use the precious opportunities that have come to us throughout another year, and it is with praise to God that we now present this 97th Annual Report of the work of the Strict Baptist Mission, desiring that in our efforts the Lord may discern those things acceptable to Him.

How gracious the Lord has been in permitting us thus to continue in His service, and it is our constant prayer that our motive may be one of love and devotion and loyal obedience to His wishes and commands. Only thus can we hope to be privileged with the opportunity of serving Him still.

Conditions in the world generally must be viewed by Christian people with ever-deepening concern, but, although these are critical and often perplexing days, the Lord has made quite clear what we are to do. To do good is always right, and opportunities for this are ever present; and this Report deals with some of the wonderful missionary opportunities of the present day given to us in our work as Strict Baptists.

The Lord has continued to set before us the open door of opportunity in South India and Malaya, and we rejoice in the evidence that He has been working with His servants and using us all for the extension of His Kingdom. The Gospel has been proclaimed and God's Word faithfully taught to many still in heathen darkness, but a notable feature of our present work is to do good to the Tamil "household of faith". Some of our efforts in this direction have been painfully difficult and even misunderstood by some of our Indian brethren and sisters, but we can see that much has been accomplished in the teaching and establishing of the local churches in all areas.

The year has also seen prayerful preparations made for the important work of Tamil Broadcasts from Manila, now due to

commence at the beginning of October. We are to be responsible for two periods of half-an-hour each week, and the hope is that with the commencement of 1959 this may be increased to four such periods. What wonderful opportunities are thus opening up, and we ask all friends to pray often for all concerned in this sacred ministry of bringing the Gospel to the millions.

Tamil Christian Literature has continued to have priority in our planning and expenditure, and in this field also we feel the Lord has distinctly honoured us in thus using our Mission in an outstanding way. Others competent to judge have commented in the Christian Press on the way in which the Lord has greatly used our "comparatively small Mission" to provide for the needs of our Tamil friends, and we are indeed thankful that we have been able to make available to large numbers God's Word and literature based upon the same.

This is also the day of opportunity as we consider the work in Malaya. Mr. and Mrs. Orchard have been greatly helped of the Lord in the work there, and we are now planning for Mr. and Mrs. Kuhrt to join them in June next year, God-willing. This will allow plans to be made for the furlough of Mr. and Mrs. Orchard, but will ultimately lead to further developments and a strengthening of our staff in the Malayan Field.

Greater opportunities are also indicated by the way in which the Lord is sending us new recruits. Mr. D. J. Moon, Miss S. Morris, and Miss M. Garrard are to sail for India in November, and Mr. M. Luffrum is in training here and two L.Z.A. prospective Missionaries are soon to commence studies at Mount Hermon Training College. Continued prayer is asked for these young friends.

A reference to our financial position will not be out of place, in view of our obvious increase of responsibilities. We thank all who have so generously subscribed to our funds and made possible the maintenance and increase of the work, but the Council of the Mission has had to face the fact that our general income alone, *i.e.* without legacies, etc., is substantially smaller than our expenditure. If we are to take up the wonderful opportunities now presenting themselves to us, more money will be necessary in regular income. We ask more friends to help by becoming Covenant Subscribers so that we can recover Income Tax on their gifts, and may

we also draw attention to the possibilities of Missionary Boxes in the homes of interested friends.

We are reducing slightly the number of pages in the Report this year as a measure of economy, but we hope that a clear and challenging presentation of facts may help all friends to join with us in praising God and then prayerfully to resolve that the abounding missionary opportunities with which the Strict Baptist Mission is confronted shall be bought up and fully used to the glory of God and the good of many precious souls.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

THE HONORARY L.Z.A. SECRETARY

AS we review the work of the Ladies' Zenana Auxiliary through another year we are reminded, amidst all the changes that have taken place on the Mission Field, that God is ever the same, ready to help and to bless, to guide and encourage and to strengthen and maintain His servants. This has been the experience of our Missionaries from day to day and of all of us sharing in the work at home.

"The Lord's hand is not shortened that it cannot save; neither His ear heavy, that it cannot hear", and we have proved this as our prayers have been answered and many of our Indian sisters have been brought to know and love the Saviour and to follow Him through the waters of believer's baptism. We praise God for these encouraging results.

After a fruitful term of deputation work in England, Dr. Harris returned to India and to the Kolli Hills in January last. Miss Hazel is now on furlough and her visits to the churches are much appreciated. We shall continue to think of her during the next few months as she prepares to return to her work in India.

The future of the work on the Kolli Hills is very much on our hearts and in our prayers. It has been agreed that Dr. Harris and Miss M. E. Harris shall seek to open up new work on the northern side of the Hills, after satisfactory arrangements have been made for the handing over of the present dispensary. There has been

much waiting upon the Lord in prayer, and although nothing has yet been definitely arranged, we can say that the Lord is guiding in a very wonderful way.

We are favoured in that one of our lady Missionaries has been chosen to be responsible for the Radio Evangelism work when Mr. Appleby is home on furlough next year, and we ask you to remember Miss Knight in your prayers as she takes over this important task.

Miss M. Cook has passed her First Tamil Examination, and we are happy to report that two more friends have heard the call of God to serve Him abroad. Miss E. Bennett from the church at Belvedere and Miss E. Hardy from Courland Grove, Clapham, have been provisionally accepted by the L.Z.A., and both will be commencing training very shortly.

After a long period of weakness, our sister, Mrs. A. Silvester, was called Home on August 11th. Mrs. Silvester was one of the founder-members of the L.Z.A., and she served as our first Honorary Secretary and then for many years as the esteemed President of the L.Z.A. We praise God for her long and useful life and for all that she did for the Mission she loved so deeply.

We wish to express our sincere thanks to our Branch Secretaries and to all who have helped in any way, and most of all we praise God for the blessings of another year. In looking ahead into the future we have to say: our need is great; but our God is Greater, and our confidence is in Him.

INDIA

THE MADRAS CHURCHES

REPORT COMPILED BY MR. G. F. CHAMPION

IN order to be able to give a brief account of the activities of our Madras churches during the year, we wrote them and invited them to send us items of interest for this Report. We have received replies from four Pastors, who send their warm greetings to all members of the Council and to all friends of the S.B.M. in England.

Two of the churches from which we have heard are in the city of Madras and two are in the villages, and, as is usual in this and other countries, the town churches appear to have had a happier and more comfortable year than the country churches. But it is gratifying to note that there have been baptisms in each church, amounting to forty-four baptisms in all. To deal with the town churches first.

There appears to be no financial difficulty in either of them, and Vepery has called a brother to the Pastorate during the year. He is not given a salary, but a "travelling allowance", which is nearly as much as one of the country Pastors has received as his stipend. This church also gives a small allowance for travelling to a lady member who visits the women in their homes as a voluntary Bible-woman. We notice that the offerings in the Women's Meetings during the year amounted to two-thirds as much as the gifts at the Harvest Meetings. The church deposits money in the bank each month. One brother arranged a written Scripture examination on the book of "Proverbs" for members' children, and gave three prizes. The scheme was such a success that it was decided to hold a similar examination each quarter.

From the Kilpauk Pastor we received an encouraging account of spiritual progress for which the church praises the Lord. Special meetings had been held for a week at one time, and the messages given by an Indian brother were of a very searching character. A young teacher who belonged to an atheistic party attended these meetings and was convicted of his sins. He is now earnestly witnessing to the saving power of the Lord. The blessing received

during these special gatherings appears to have lasted, and each Sunday morning sees the chapel full with a congregation who listen attentively to the exposition of the Word of God. Some young men have rented a house some distance from the chapel to accommodate a Sunday School which they are conducting. Two other Sunday Schools are conducted on chapel premises. In spite of the rise in prices, the members of this church, we are told, realise that God honours them who honour Him with their gifts towards His work. A truth which many Christians in other places and countries have yet to learn by experience.

The statement from the village of Tiruverkadu shows the Pastor active in spite of difficulties. He needs a suitable house, but the church is not able to help him, and his salary is only about two-thirds the amount that he would receive as a school-teacher. The church maintains two Sunday Schools, and in addition to Sunday morning and evening services in the chapel, an evening service is also conducted in another village some little distance away. On Friday they have their weekly prayer meeting, on Wednesday cottage prayer meetings, and other Gospel work, such as open-air meetings, is engaged in on Mondays, Tuesdays, and Thursdays. We are glad that the church has been encouraged by two baptisms during the year.

The church at Ayanavaram has been through such a cycle of prosperity and reverses that one might imagine the Pastor would be left in a state of utter bewilderment. The teacher who was managing the erstwhile S.B.M. School on chapel premises was asked by the church to take the school elsewhere owing to the unsatisfactory character of his life. After much conflict he finally left the chapel, but took all the chapel furniture with him. But it was such a relief to have the dispute settled and the church purified, that praise was offered to God and "financial problems were easily solved" as the church entered into a season of happiness and progress. Ten persons were baptised and joined the church. At this time the church was asked to appoint a secretary in order to take over the chapel building from the S.B.M. Some members, having had unpleasant experiences of secretaries before, demurred, but were overruled and a secretary was appointed. But, we are told, "as soon as he took up his office, he acted as a missionary who is in charge of the whole department", and much trouble

naturally ensued. Quite a solemnising thought for us missionaries! It was necessary for the church to deal with this brother and he was asked to vacate his office, which he did, taking a section of the church with him. But in all these difficulties and sorrows, the Lord has stood by His servant, the Pastor, and we might well end this brief Report of the Madras Churches with his fine words, "My position in finance is still more worse, my boys are not employed yet. I lost all, now I have to dispose of my cycle. In all these dilemmas God's perfect plan is carried out. Through my suffering during the past eight years I have tasted that the Lord is good and He is sufficient to me, and I am glad that I am still sticking on my ministry happy and strong in Him".

THE NAMAKKAL AND SENDAMANGALAM FIELDS

MR. AND MRS. H. A. HUCKETT

Jesus said: *"I must work . . . while it is day"*—John 9. 4.
"The coming of the Lord draweth nigh"—James 5. 8.

WHATEVER our views on eschatology may be, an attitude of expectant faith in the reality of Christ's return, leading to a life of sacrificial service is what God wants to see in all His children. World events clearly indicate that a crisis is fast approaching. A wave of intense nationalism is now sweeping over Western Asia, and already in some lands missionary work has been greatly curtailed or even stopped altogether. By God's grace the door of opportunity in South India is still open, and we praise Him for this. But just as the time factor in God's plan of salvation was ever prominent in the mind of Christ, so we too must have a holy urgency in proclaiming that salvation to lost sinners. Jesus refused to be hurried; but he was never late. He knew the shortness of the time available, and made good use of every opportunity to do the Father's will. Let us seek to be like Him.

During the past year, the Lord has given us some encouraging tokens of His blessing in the work. Indian brethren have baptised thirty-four believers, and these have been added to the following churches: Namakkal six, Sendamangalam four, Kakkaveri sixteen, Mohanur five, Vadakarai-attur three. A new church of ten members was formed at Mohanur on April 13th. Representatives from other Baptist churches brought messages of greeting and Mr. Champion gave a helpful and challenging address.

A gift gramophone from Gospel Recordings and some records sparked an indigenous evangelistic movement in Selur last March. Three ex-Mission teachers, members of the church there, go out as a Gospel Team and proclaim the message of salvation over loud-speakers every Sunday afternoon in the town of Pandamangalam. Twenty-three meetings have been held, and they have also started a new Sunday School in rented premises attended by about 200

children. The fire is spreading, for they are trying to get another Sunday School established in Puthupalayam, where they have already begun to "broadcast" the message as in Pandamangalam. These young men, led by the Spirit of God, are now busy planning a Deacons' Conference for all the Baptist churches in this area in September.

At Vadakarai-attur, some of the church members became disgruntled and have joined the Roman Catholics. We are very sad about this and have tried to win them back, as yet without success.

The friends at Rasipur have erected their new chapel and hope to hold services in it by the end of the year. God has honoured their faith by prompting many friends both in India and in England to help them. They are grateful to the Mission for providing the cost of the land on which the chapel stands. The church at Kakkaveri has shown increased interest in Sunday worship and in Bible study classes which have been started for men and for women. Relations with the Mission preacher there are on a very friendly basis.

The following churches now conduct their own church meetings under Indian leadership and handle their own finances: Namakkal, Sendamangalam, Kakkaveri, Rasipuram, Irukkur, Sirunellikoil, V.-attur, and Selur. We are endeavouring to get all the churches on to this basis.

There has been a great increase in PRAYER during the past year. Three days are given to prayer each month in various centres, and these meetings have been seasons of heart-searching and of helpful fellowship around the Word. Collections for the Bible Society were taken at special meetings held in Namakkal, Sendamangalam, and Paramatti in addition to the usual donations from this area. Gifts were also sent to the Mission to Lepers and the National Missionary Society.

The Gospel Societies in Namakkal and Sendamangalam have conducted evangelistic camps, and the Youth Group in Sendamangalam has been active in Gospel witness. Between June, 1957, and June, 1958, we have sold 13,876 items from the van, including 1,919 Gospels. In addition, 330 Christian text calendars, 180 bookmarkers, and 500 wall texts have been sold. Indian brethren have helped in this. Moreover, they have sold 4,138 Gospel booklets and Scripture portions on their own. Colporteurs have

sold 10 Bibles, 22 New Testaments, 636 Gospels, and 780 portions not included in the above total. Many thousands of free tracts have also been distributed.

Brother Philip Grist is now looking after the Boys' Hostel, where he finds opportunities of ministry among the boys. He is also gaining experience in handling Mission funds. This will be a help to him next year when he will be in full charge of the work in this area while we are on furlough.

We took part in three Christian Literature Conferences during the year, and also helped a little in a Deacons' Conference at Kovilpatti. Two of our Indian brethren attended a special course for workers amongst Muslims, which they found helpful. We have not received so many picture text cards as in previous years, but we are grateful to those who have remembered us. These cards are very useful, and much appreciated by the children (and grown-ups, too!).

As we face another year of service for the Master our prayer is that Christ may see of the travail of His soul and be satisfied as souls are saved in South India, and that He may be magnified in the building up of His Church in this land.

MR. P. A. GRIST

". . . until the day of Jesus Christ."

THE past year has gone into eternity, together with all its opportunities for service in the Master's vineyard. Reviewing the year one feels bound to say: "We are unprofitable servants: we have done that which was our duty to do". Indeed there is so much which could have been done, but the past activities cannot be recalled. Nevertheless, the Lord be praised for all the abundant grace given. In this we rejoice. The present is now with us, and if the Lord tarries, the future unfolds before us. The door of opportunity in India remains open, but perhaps for only a short time—God alone knows. Praying, therefore, for renewed zeal, greater courage and, above all, a deeper devotion to our Saviour Who has called us, we must not cease to make known the glories of His salvation through the blood of the Lamb "until the day of Jesus Christ". Then alone can we rest from our labours.

The feeling of utter helplessness is gradually being dispersed as my knowledge of the Tamil language very slowly increases. Although so slow to learn, I do praise God for the help and wisdom which He constantly gives, and am ever reminded that without Him I can do nothing. I have had many opportunities to improve my Tamil knowledge. During last March, by the help of God, I began conducting occasional Prayer Meetings. Good Friday saw my first full-length service at Sendamangalam. These first experiences taught me that with God ALL things are possible. A week or two before the May vacation a week-end was spent at Selur in camp. Since then I have camped at Selur some four or five times, and it has indeed been a joy to join with our friends there in a considerable amount of open-air evangelistic work which they are doing. Selur is an excellent place from my point of view—nobody knows English!

About seven weeks before the first Tamil examination last December, my munshi, Mr. Z. S. Devapiriam, left for an appointment in Kodaikanal. When he told us about this during August, 1956, a decision had to be made immediately with regard to a new munshi. After placing the matter before the Lord, we approached the Hostel Boarding Master, Mr. S. Rathinam, and he agreed to teach me. This arrangement has proved very satisfactory. The second Tamil examination will take place, D.V., during November/December and your prayers will once again be appreciated.

As I continue to move among the various churches, my burden for a true God-given spiritual revival increases. One so often finds church members still compromising with their old Hindu ways. Further, among so many the real desire to "know Him and the power of His resurrection" is absent. Through the medium of this report I ask you most earnestly to share my burden and that of others, that during this coming year the showers of blessing may fall upon the churches. May the churches of His grace receive a spiritual earthquake.

At the beginning of July, Mr. Huckett handed over to me all the affairs in connection with the Boys' Hostel. This has given me more intimate contact with the boys. My concern and prayer for them is the Lord's glory in the salvation of many. We now have thirty-five boys in the Hostel. The decrease in numbers is brought about by the change over to the fee-paying system. This system

appears to be working satisfactorily. Among the thirty-five boys, eleven come from Christian homes and three from Roman Catholic families. The remaining twenty-one are Hindus. We have, therefore, a wonderful opportunity of placing the Way of Life clearly before these boys.

The great harvest-day approaches when the redeemed shall be gathered in from every country of the world. The innumerable host from east and west shall gather as one before the splendour and glory of the Majesty on high. But until He comes we toil on. Then shall "the day declare it . . . and the fire shall try every man's work of what sort it is". May God give us grace to use every opportunity for His glory that our work be not burned up.

THE L.Z.A. WORK IN THE SENDAMANGALAM AND NAMAKKAL FIELDS

MISS E. M. FLORY

"A great door and effectual is opened."

IN compiling this report of the Lord's work in and around Sendamangalam, we are reminded of the great door that has been opened to us. Praise God the door is still *open*; we have liberty to proceed with the preaching of the Gospel in this land. It is a *great* door; many villages still have no Christian witness; numbers of Christians are living in isolation, with little or no Christian fellowship or help in their Christian lives. There is great scope for a teaching ministry among the churches. Paul speaks of "many adversaries". Although, outwardly, we appear to be unhindered in Gospel work, other circumstances combine to make it increasingly difficult to find the time for doing the work that needs to be done.

Supervising the Girls' Boarding Home is a new experience. We have a wonderful opportunity among the forty or so girls who are with us. They come from Hindu and Roman Catholic, as well as from Christian homes. All are given daily Bible teaching, and live in the atmosphere of a Christian home. It has been a joy to see signs of the Lord's working in some of their lives. One of the senior girls followed the Lord in baptism last year. Others testify to faith in the Lord Jesus.

The Higher Elementary Girls' School continues to be appreciated. Miss Ebenezer Samuel, the headmistress, manager, and correspondent has maintained a high standard of efficiency. Daily Scripture teaching is given before school hours. Although these classes have to be voluntary, almost all the children attend them.

There is a Young People's Fellowship Group in Sendamangalam, whose members have shown a keenness to take the Gospel to others. They have been out on Sunday evenings for open-air services, and at Hindu festival times have formed witness teams for preaching, tract distribution, etc.

Two Bible-women from the Sendamangalam area have been retired this year. BW. Alice from Tuttikulam has been in poor health for several years, and recently has spent some months undergoing treatment in a Madras hospital. Although she is somewhat better, it is doubtful if she will ever be able to continue Bible-woman's work. BW. Soundrammal, who had been working in Pavathram, has done good service, but she is now advanced in years and found it difficult to do her work, so has also retired. Pray for these villages now left without a Bible-woman.

In Rasipuram BW. Padma has been encouraged by those who are secretly believing in Christ, and who are eager for Bible teaching. She says there is a change in Rasipuram; there is less opposition to the Gospel than formerly. Surely an answer to much prayer. Dariabai is at present living in Rasipuram, and doing voluntary evangelistic work. Rasipuram is her home town, and many of the people she visits remember her in the old days, before her conversion. Though at that time, when she made a break with Hinduism, they turned her out, now they are willing to hear her testimony. In Elur, BW. Severammal works on, but would like to see the Gospel taking effect in the lives of the women. In Sendamangalam BW. Mary and Devabakkiam find many homes open to them, and some of the women they teach are now attending Sunday services. One woman would like baptism, but is hindered by her relatives.

In the Namakkal area, the five Bible-women have been faithful during another year. Though difficult to spend much time in that area with them, from time to time I have been able to meet them. In Selur, where BW. Kirubai is working, there has been a definite movement of the Spirit among the men; but so far, the women do

not show much desire for witness. S. Navamonie in Paramatti works there and in the surrounding villages. It is sad that there are as yet no baptised believers in that village. BW. D. Navamonie of Sirunellikoil has passed through a sad experience this year. Her husband, preacher M. C. David was very suddenly called Home to glory, after only a few hours' illness. Nine days later, her eldest son also passed away. She is left with five children, the youngest twins, just 5 years old. She is staying in Sirunellikoil, at least for the time being, and bravely carrying on her work among the women and children. In Namakkal itself, BW. Manomanie and Rattinamal visit many women in their homes, and also lead the weekly Gospel meetings in the Poet's House. There is a need for more workers for this latter meeting.

The Lord has encouraged us this year, by constraining a number of women to follow Him in baptism, in Namakkal, Sendamangalam, Rasipuram, Mohanur, and Kakkaveri. In the latter place, there were twelve women baptised, and another young girl is now asking for baptism. The women there are showing a keen eagerness to study God's Word, and regularly attend a fortnightly Bible Class I am able to lead. All these young in the Faith, need our prayers; the evil one will not leave them unmolested. Some have already faced severe temptations.

In a few weeks, the orphan children from the Kolli Hills will be transferred to my care. They are already living in our Boarding Home, but up to the present have looked upon the Kolli Hills as their "home". They need special love and understanding; at present they seem to be suffering from a feeling of insecurity.

In closing this report, let me thank you for all your help by prayer, and in other ways. Today is indeed a day of great opportunity. Pray that we, and all God's children in this land, may be able to make the most of the time allowed us for serving the Lord. "Who is sufficient for these things?" It is certain we are not. But, with the apostle, we would affirm, "Our Sufficiency is of God".

Miss M. M. Cook

From Day to Day

LANGUAGE study is very much a "going on from day to day". One often feels so little is accomplished in a day, so few new words learnt, so little progress made in conversing in the Tamil language. Yet this may be comparable with our natural means of transport—walking—and this can only be accomplished one step at a time. How slow our progress seems when the only means of transport is "Shanks's Pony"! We want to jump on a 'bus or train, skim over the ground and arrive at our destination in next to no time. That is how I sometimes feel about Tamil. How I wish I knew it all! How I wish I was able to speak to the people of this country without hesitation and in a manner easily understood! But that goal is only reached by continual day-by-day study, by learning a few new things each day and adding to that already acquired.

During the past year I have had the opportunity of teaching in a Sunday School class. At first I found this quite difficult, yet now I find I enjoy it, for although I am still often "lost for words" my kind pupils help me out and we find pleasure in studying the Word of God together.

One day each week I go out with Bible-woman Mary to visit some of the homes in Sendamangalam. I love to listen to the Bible-woman teaching truths from God's Word to these people who know so little and to see the eager way many of them listen. It is a privilege, also, to tell them a Bible story myself, for there is a great joy in being able to say just a few words to these folk in their own tongue.

I praise God for all His help given during the past year and for enabling me to get through my first Tamil examination. As I now continue with second year studies I still need His strength and help day by day.

Whatever stage we have reached in our journey of life, let us remember those words spoken to Asher in Deuteronomy 33, verse 25: ". . . . as thy days so shall thy strength be". As they were true for him, so they are true for each one of us today as we look to our Heavenly Father to whom belongeth all power.

MORUPATTI

MR. AND MRS. G. F. CHAMPION

IN looking back over the past year's work, we feel most thankful for the privilege we have had of serving the Lord in this very needy area, and we are impressed with the fact that there is no experience which cannot be used as an opportunity to bring the Gospel message to the people with whom we talk day by day.

When we first arrived here many people were inclined to think that becoming a Christian would enable them to realise any worldly ambition they may have been fostering. Young men came and said that they were prepared to be baptised if we would put them through school or college. There were those who just asked us what help we could give them in return for their joining us. We tried to tell them what becoming a disciple of the Lord Jesus Christ involved, and sent them away with some booklets to read, and invited them to come again if they were still interested after they had read the literature given them. Very few of them ever returned. Probably most of them only used their professed interest as an excuse to come and see what we were like.

One man came and said that he was a widower with two daughters, 7 and 9 years of age, and that if we took complete responsibility for the girls, he would at once become a Christian. We were interested in the little ones for their own sake, but we have not found any way of helping them. We did, however, try to show the father that the Lord Jesus could help him in family matters as well as all others. One man called on us last week in a very agitated state and said that he wanted to leave his little boy with us as he could not look after him, and did not know what to do. Again, we could only point him to the Lord Jesus Christ, and assure him that if he trusted Him, He could guide him in any matter concerning his life. Within the last few days a man has come to us saying that he wants to join us in order to get rid of his wife and marry another. Roman Catholics, of course, encourage this kind of thing and are prepared to say that the couple were not married at all in the Christian sense, and so they would have acceded to the request

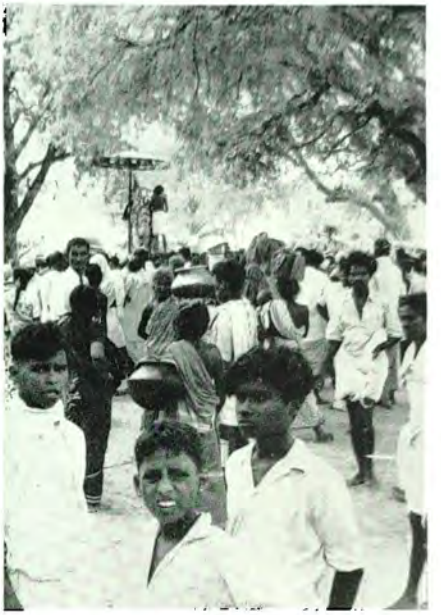
of this man. We used the opportunity to tell him that what he needed was the power of the Lord to enable him to rise above his troubles and not to escape them.

Sickness is another time when it is possible to point needy souls to the Lord Jesus Christ at the same time that we try to bring help in physical necessities. We have been brought into close touch with one or two families as we have given them advice about leprosy. We have seen people dying of cancer and T.B. in their mud huts without medical attention or the slightest nursing care, and have given them tracts pointing to the Saviour as we have told them of eternal life through Him.

The work which gives us greatest satisfaction is visiting the villages round Morupatti with Scriptures and other Christian books. If in the village there is a school, the headmaster of which can read English, we present him with an English New Testament, and, so far, in each case, the gift has been happily received. Also, so far, we have never left a village without selling at least a few Gospels, and a number of lads are studying them by means of correspondence courses. Student teachers in one Government Teachers' Training School have bought about a dozen Tamil Bibles between them, and more than half of the teachers on the staff of our local Government High School have bought Bibles. We placed a large Tamil Bible in their school library. This month a young lawyer bought both a Tamil and an English Bible, presumably to study the language of the one with the aid of the other. We have known people to be converted while doing this.

The boys in our Sunday School are memorising parts of the Sermon on the Mount, and they receive a text card on Sunday when they say the stipulated portion. We have been through the life of Christ with them, and now we are dealing with some Old Testament characters. The number at our Sunday morning service in the house does not increase, and we are making this a matter of prayer. But we have had the joy of baptising three men and three women during the year, but none of them is a local person, they have all come from a distance to work in this area.

We pray that the Lord will open the hearts of the local people to His Word, that we may see souls born into the family of God.



PROCESSION OF THE IDOL AT A FESTIVAL

LISTENING TO RECORDED GOSPEL MESSAGE BEING BROADCAST AT A FESTIVAL





PANIADIPATTI
HARVEST MEETINGS HELD
UNDER A LARGE SHELTER
ERECTED FOR THE PURPOSE

ANOTHER VIEW OF HARVEST MEETINGS
(CALF BROUGHT AS A GIFT FOR THE COLLECTION)



THE KOLLI HILLS

DR. R. M. HARRIS

OPPORTUNITIES ON THE KOLLI HILLS

OPPORTUNITY FOR FELLOWSHIP

On looking back over the past year one recalls, with pleasure and encouragement, the opportunities one had in England for fellowship with those who are faithful prayer partners with us in the work of the Kingdom of God on the Kolli Hills, and of acquiring new prayer partners. One becomes more and more convinced of the vital part God has planned that prayer should take in His work. It certainly brings us into close fellowship with God and with one another.

OPPORTUNITY TO PREACH THE GOSPEL

(1) *In the Dispensary.* Day by day we have the opportunity to preach the Gospel to patients who come to us from all over the Hills, and sometimes from the Plains. It has been interesting to note that recently a number of patients have been coming from the northern side of the Hills, thus giving us contact with the people amongst whom we hope to go and settle in the near future. There are many opportunities for personal work, and much sowing of the Word has been done. When will the harvest be? It has been encouraging to hear the testimony of one baptised last year, that it was the message he first heard in the Dispensary that caused him to seek the Lord.

One has been very conscious of the Lord's help in the various medical problems with which we have had to deal, and longs that the people may recognise in their healing the goodness of God, and that they might seek Him with all their hearts for spiritual healing.

(2) *In the Villages.* There have been opportunities to meet the people in groups in their villages, when we have been called to see patients in their homes.

OPPORTUNITY TO SERVE THE CHURCH

It was a great joy to be asked by some of the church members to conduct a Bible Study Class. It is too soon to announce this as an accomplished fact, for only one class has taken place so far. We would ask for prayer that God Himself would implant a desire for Bible Study which will overcome all the obstacles the Devil would throw in the way, especially with regard to finding a suitable time.

OPPORTUNITY TO GO FORTH to a place which God will show us, somewhere on the northern side of the Hills, where the Gospel has not been preached now for many years. Just a week ago my sister and I set out for a short camp in Bailnadu (pronounced Bilenadu), with the coolies the munsiff had sent to fetch us. The people gave us a friendly reception, for they quite frankly want the medical help we can give and are prepared to assist us in any way they can so that we can settle amongst them. We told them of the primary reason for our coming to them and were able to preach Christ to those who came for medicine, for tooth extraction, or just to see us.

We need much prayer at this time that we be guided step by step in the way that God has purposed for us, that His will might be fulfilled and His Name be glorified.

MISS M. E. HARRIS

OPPORTUNITIES FOR BIBLE TEACHING

"Preach the Word; be instant in season, out of season"—2 Tim. 4. 2.

THIS Annual Report is being written from the Mission Bungalow in Vazhavanthinadu on the Kolli Hills. I arrived up here about a month ago with the express purpose of joining with my sister to go and take the Gospel message to the people living on the northern side of these Hills.

During the past year I have been working in the Tinnevelly Field, with my headquarters in Paniadipatti. My chief work has been that of camping in the villages in order to give Bible teaching to the village women. Camps were arranged in the eastern, western, and southern sides of the Field. Living in a rented Indian house whenever possible, I stayed in one village and visited in that and the surrounding villages.

Opportunities for Bible teaching have always abounded, and this has been given to individual women in their homes, or to groups of women in a house or chapel building, or to a crowd of women gathered outside in some public place in the village. The Bible teaching has varied according to the need of the women and according to the opportunities given. Hindu women being taught for the first time and nominal Christians have been told simply Bible stories, to illustrate clearly the way of salvation. Then, when these women have become interested and are willing to learn regularly, we have taught them a course of lessons beginning with the story of the Creation, and then, showing how sin came into the world, we have gone on to the life of Christ, showing God's way of salvation for sinners. To enquirers, namely Hindu women desiring to become Christians, or nominal Christians who are asking for baptism, we have taught a special course of lessons teaching them the full meaning of salvation, and baptism, and about the Lord's Supper and Church Membership, and giving them instruction about the keeping of Sunday as a holy day, and the need for daily prayers and Bible reading. For recently converted Christians we have taught a course of lessons to teach them about the daily Christian life and walk; and for older Christians we have taught more advanced lessons and memory verses. Throughout the year the Bible-women have had regular Bible Study classes in which they have studied lessons on doctrine, church order, and methods of doing personal work. At the end of our last Bible Study meeting, just before I left the Tinnevelly Field, the one matter which seemed to worry the Bible-women more than anything else was whether they were going to continue to have their Bible lesson meetings after I had left them.

Thus, throughout the past year opportunities for Bible teaching have abounded, and it has been a great joy and privilege to have had so many opportunities for teaching the women of India. But the greatest joy of all has been to see the Lord adding His blessing to His own Word, so that it has born fruit in the lives of many who have heard it.

Let us pray that the women who have been taught may in their turn teach others, and so spread the good news of God's salvation throughout the length and breadth of South India.

THE TINNEVELLY FIELD

MR. AND MRS. H. J. APPLEBY

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?"

There seems no better introduction to the report for this year than these words which served to close our last report. For we seem to have been busy mostly about the business of continuing to remove the Mission scaffolding from the churches—and experiencing both anxiety and joy in so doing.

The ex-Mission Schools still run, under the five committees of Indian friends appointed for management, though not with as much success as we would wish. In two cases nasty scenes and angry words between factions have meant the collapse of two of the original committees; one has since reformed, and appears to be continuing the management; the other seems likely not to recover, and threatens the closure of a school.

The churches now understand that all repairs to their chapel buildings are their own responsibility. A few have shouldered this responsibility understandingly; a few are resentful; most adopt a rather fatalistic attitude. While ultimate ownership of all properties still rests with us at present, there must come a time when this scaffolding too is removed; and in many respects it would be well if this time could come soon.

A quarter of the churches have now begun to assume responsibility for their own regular communion service. We have sought to encourage this as developing local church sense, and as preferable to their being dependent upon the periodic visits of the three pastors.

In an endeavour to encourage the deacons of the churches to assume the responsibilities which we believe should be theirs, two Deacons' Conferences have been held. These have had the value of quieting the alarm aroused because of the taking down of the scaffolding (which some had thought to be the building itself), and instilling a confidence that everything need not immediately collapse in ruin. The Lord has manifestly spoken to some through these Conferences; but we are still very far indeed from the goal we visualise.

A beginning has been made with trying to accustom the individual churches to the keeping of their own church rolls. This is a step beset with many a thorny problem; for the rolls, in many cases, are none too accurate, and some of the names that appear often have no Christian right to be there. Moreover, there is, on the one hand, the evil of tolerance that will take no action, and, on the other, the evil of violence that will think nothing of rewriting the roll to suit itself. During the year baptisms were reported in three places.

In the Paniadipatti area special harvest meetings were held—but wholly financed and organised by some of the surrounding churches. Indeed, part of the Missionary's expenses were paid for him to attend! While there are some aspects of these meetings that we would view with reserve (and some of our Indian friends would, too) we cannot but regard this effort as a stride forward in Field affairs, as it has been the outcome of the efforts of some of the churches alone. Expenses amounted to over Rs200, we understand, but collections well exceeded this and left almost Rs100 in hand. Attendances were good—and attentive—despite a series of frank and searching messages.

We continue with plans for a teaching ministry among the churches, as a priority in Field work. In several places there are groups of young men who are ready to listen and to learn. They represent a real gleam of hope for the future, in what would otherwise seem to be a gloomy and backward situation.

The urgent need of this time is for spiritual life in the churches, else our removing the scaffolding will merely leave a crumbling ruin. This is an hour of testing. We are sometimes saddened—but not too surprised—to find that there can be a form of life, but actual death. We are sometimes comforted—though not made careless—

when we discover that roots can grow even in dry ground. But the urgent fact remains; there is a desperate barrenness where there should surely be rivers of living water. There is something very serious about this hour . . . "Lord, how long wilt Thou look on?"

Now that we have the help and fellowship of Mr. and Mrs. Field with us here it has been possible to hand over the responsibility for the work of the literature depot, and of the churches, to them, and to concentrate upon the launching of our Radio Evangelism programme. Broadcasts are due to begin from Manila to India and Malaya on October 1st; work is nearing completion on the new 50,000 watt transmitter. We have despatched our promised quota of tapes for the period October 1st to December 31st. We are at present only able to supply programmes to the extent of ¾ hour per week, however, towards the required hour per day! We plan to double our output of recorded programmes from January 1st, 1959. At that time the Tamil transmissions from Manila are also scheduled to double, to 2 hours per day.

The business of turning ourselves into a miniature version of the B.B.C. is full of interest, but not without its problems and its puzzles. And the possibilities are so immense as to frighten us. Equipping the soundproof recording room, designing programmes, finding suitable personnel, the technicalities of recording, organising wide publicity, planning follow-up, procuring tapes under import restrictions, despatch and receipt of tapes through customs—there are so many points at which snags arise. And the adversary knows every one of them. But so does the Lord!

Someone has said that one man at a microphone may speak, in ten minutes, to more listeners than the Apostle Paul addressed in all his great missionary endeavours. We would indeed be content to have as much fruit for our labours as did he!

Mr. and Mrs. J. R. Field

A Roving Commission

England

Furlough days pass very quickly and the time in the Homeland now seems to be in the dim past. Events succeeded one another with kaleidoscopic rapidity and included red-letter days about which we are often reminiscent. Memories of kindnesses

received are plentiful, and in them all we can trace the abundant grace and goodness of the Lord who has promised to be with us alway.

KOLLI HILLS

Having met our colleagues at Conference time, immediately subsequent to our return to India, we returned to Vazhavanthinadu. We found to our joy that the little church there was struggling on bravely. The school was running well, although the teacher had been without pay from the Government for some months. The agricultural scheme, however, seemed to be almost moribund. It had come to grief for lack of strong leadership and discipline. We were implored to take up full responsibility again, but all the indications from our Divine Master seemed to prohibit such action.

TRANSFER

In the middle of the hot season we left the Hills, not without a certain amount of sadness, and came to Kovilpatti, where we now reside and labour. We still have a certain amount of nostalgia for the Kollis! In spite of the fears and protests of our friends in the Hills at our departure, it is good to be able to report that at the present time they seem to be continuing sincere efforts to put their house in order. Some have publicly asked for forgiveness, and the church has recommenced prayer meetings. As a result of an important church meeting preaching brethren are being sent out to conduct meetings in villages some distance from the chapel. A weekly Bible Study meeting is another new venture on the part of the church. These signs of increasing voluntary effort are cheering. The school goes on from strength to strength, and educational authorities are asking that it should be upgraded. Even the work on the land is being conducted in a rather more happy fashion, though by no means completely satisfactorily.

Government interest in the development of the Hills impinges in some ways upon the life and activity of the Christian community, and the failure and compromise of some in past days emphasise the need for continued and fervent prayer for the little group in the Mountains.

TINNEVELLY

Down in the Plains in the area to which we have now come we find a situation very different from that which obtains in the Kollis.

But we know that the Lord of the Hills reigns here too, and in that confidence we may calmly and cheerfully face the enormous task of instruction in the churches which seems to be the immediate need. We can praise Him that the time seems to be opportune for this work. Some of our friends in the churches here have already begun to co-operate sympathetically with the missionaries in their endeavours to encourage church members to realise their privileges and responsibilities, and deacons to fulfil their duties. The need for Sunday School work and for a spiritual ministry in the churches burdens us, and we should like you to remember these factors prayerfully. There seems so much to be done and our day of opportunity may be shorter than we hope it will be.

Mr. and Mrs. W. H. Kuhrt

Even There

FOR the second year in succession we find ourselves with little scope for the writing of a report as we have only been back in India two months. However, we do now have opportunity to express our gratitude to all those who have been so kind to us and who helped to make our recent furlough so enjoyable.

While still in England we occasionally wondered whether this new term of service might not be interfered with by disturbed conditions in India and/or S.E. Asia. We did not dream that our adventures would begin so soon and with troubles in Ceylon. However, we reached India safely, though belatedly, where we were very soon able to pray and confer together with Messrs. Field and Appleby about the work we hope to share in the far flung Tinnevelly Field of our Mission. It is an unexpected joy and privilege to be able to plan for a piece of teamwork in this way. Roughly, the plan is for us to spend together ten days on camp each month in each of five strategic centres reaching, from these centres, ten other places in which churches are located. While endeavouring to do some evangelistic and colportage work we aim to make these camps occasions for the exercise of teaching ministry designed to instruct each congregation in the fundamentals of healthy church life.

In recent years we have become pretty well used to frequent moves here and there and to upheavals of all kinds, but we were hardly prepared for the suggestion made, during furlough, that we should join Mr. and Mrs. Orchard in Malaya. However, as we thought and prayed about it there seemed much to commend such a move and we committed the matter to the Lord for Him to arrange if it should be His will. The situation at the moment is that we expect to go to Malaya in June, 1959. In these days a few months can produce so much political and other change that we do not place too much reliance upon time-tables of this sort. For the moment we are in India with openings around us for Christian work. Obviously, our first duty is to buy up present opportunity.

"*Even there* shall THY hand lead me"—Psa. 139. 10.

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

MISS N. HAWES

WHEN I returned here again at the end of February, after a year on the Kolli Hills, there were indications on every hand that the last monsoon had been a good one. Instead of the wide expanse of dry, barren, land there were many green patches of waving corn growing in close proximity to each other. The gift of rain had given the farmer yet a further opportunity to sow and plant. It was a reminder, also, that we too had been given another year in which to serve Him in this land.

OPPORTUNITIES PRESENTED

Opportunities for presenting the Gospel are as frequent here as before. The four retiring Bible-women in this area, who have now been joined by one from the Kovilpatti side, continue the ministry of visitation and leading Women's Meetings in their respective areas. These women meet together periodically here for the study of God's Word. Opportunities for teaching the people and camping in different villages are as great as ever. Medical work still meets a need and has provided occasions for opening up the Word of God and introducing literature.

OPPORTUNITIES UTILISED

Sickness has been the means used to bring two Hindu women to seek His face and a believer has been drawn closer to Him and

now attends worship regularly. Yet another woman hearing of the Lord for the first time now uses the opportunity to worship and to learn more about Jesus Christ.

In Anbinagaram most of the women have now been reunited and meet together regularly. One of the local women leads the Women's Meeting.

The women in Reddiyapatti are taking advantage of a Bible-woman living there and have regular Bible Study.

In Paraipatti the women were keen to have a Women's Meeting in their village. Bible-woman Sountharie takes this.

Opportunities Abused

Of some church members we have to say that they have abused the worship of the true God and turned to idols. Work has become the god of others and Sunday observance goes unheeded. Others loudly assert that they do not work in the fields on the Lord's Day, yet neglect the opportunities of meeting together for worship. They are coolly indifferent to the blessing which could be theirs.

Yes, opportunities abound. Some have been used, some neglected. May each one of His children be alert to know His will and do it.

Miss O. R. Knight

SEVERAL years ago, when thinking of the responsibilities and unknown difficulties that would have to be met, I wrote for myself the reminder, "Praise for fresh opportunities of proving the Lord's help". I confess that I have often forgotten to face the unknown with such an attitude of thankfulness. Yet, as experiences of the past year come to mind, I cannot fail to remember the Lord's faithful help.

It was He who gave renewed courage in days when the depression prevailing among church members on the Kolli Hills gripped me also. The enemy tried to keep our attention on our many failures, but the Lord showed me again that it was essential to keep on looking to Him.

He gave wisdom in medical work, and the joy of ministering His Word to patients and their relatives.

Responsibility for the Kolli Hill Hostel girls has given many opportunities for receiving the Lord's guidance and help. Because temptations abound and no Indian friend was available to give adequate supervision, it was with trepidation that I anticipated their holidays at Christmas and in May. The girls came home to Vazhavanthinadu with great excitement. The Lord graciously overruled, and through His loving kindness they have happy memories of their holidays. Since the end of July Miss Flory, in Sendamangalam, has been responsible for these girls, some of whom are finding it more difficult than others to think of Sendamangalam as their home. The two eldest of the six there are doing the 8th standard study again this year. Two other girls are in Coonoor. We hope soon to arrange for one of them to be married.

I have recently arrived in Kovilpatti, and face a task for which I know that I have neither the necessary knowledge nor the skill required. But God will not fail. He Who has led me to this task will help me to learn and to gain invaluable experience. In the many problems of the radio evangelism work He will again show Himself to be the Mighty One of Resource and Sufficiency. Thus may His Name be glorified as this new opportunity enables us to reach a greater number of people with the Gospel.

MALAYA

THE WORK IN MALAYA

MR. AND MRS. E. ORCHARD

"I must work . . . while it is day; the night cometh . . ."

THE Saviour's imperative is ours also, but, lest we should clutter ourselves up with useless activity, we should notice the mode of His ministry. "I must work the works of Him that sent me . . . " If this were an essential of our Master's witness, how much more so should it be of ours. He, with singleness of mind which we can emulate, but never equal, sought out the Will of God and did it. We, with faltering steps, seek, but seldom reach that goal of utmost usefulness. God give us grace and courage rightly to use the daylight hours.

LITERATURE. The basis of our ministry in Malaya is literature distribution. Not much Tamil literature is produced in Malaya, and what does appear is often of poor quality. This is due partly to lack of interest in the Tamil language, and partly to a dearth of qualified Tamil printers and proof-readers. We handle about a hundred different kinds of Tamil books and tracts, which, without exception, are printed and published outside of Malaya. Naturally, our greatest source of supply is India. Besides receiving large stocks from the Strict Baptist Mission, we draw supplies from five other Indian sources. Hong Kong is a centre for a great deal of literature, in all languages, disseminated throughout S.E. Asia, and we, in common with other Christian groups in Malaya profit from the effective ministry of the Christian Witness Press, which works from this strategic centre. The Scripture Gift Mission, both in England and India, have also greatly helped our work by making large grants of excellent booklets and Scriptures.

We hold a stock of books, tracts, Gospels, and other Scripture valued at over $1,200 (Malayan Dollars), which is constantly being distributed and replenished. Most of these books go into homes on Estates within an area roughly forming a circle, fifty miles in diameter, having Batu Anam as its centre. Generally, this literature is sold, but as our whole Evangelistic programme—production and distribution—is heavily subsidised, the prices charged

are nominal. Although we have been working in this area for two years, and the first novelty of our literature has worn off; yet, still, the folk buy and read everything we can supply. We are glad that as a result of the great efforts of our colleagues in India to produce simple, clear, evangelistic Tamil literature, there is now a much greater range of attractive books than there was two years ago.

"How much does it cost to become a Christian?" asked a lad in Batu Anam Street. His interest had been aroused through books given to children in connection with special lessons taught over a period of months on an Estate about eight miles away. He could not read, but he had heard the books being read aloud by the children, and had entered into a lively discussion about the stories contained in them. His ideas on how to become a Christian were crude, but there was no mistaking his earnest desire.

GEMAS AREA. We are happy to record a year marked by increased attendance at the weekly Tamil service. The ministry in this regular service is Bible Teaching prepared with the needs of the Christian community in view. It is good to feel that with an increasing knowledge of what the Bible teaches, the rivalries and jealousies which marked this group are disappearing. Owing to the exigencies of "shift" work on the Railway it is difficult for all the folk to come together at one time, but we now number forty adults and a number of teenagers who attend as regularly as their work permits.

Owing to the claims of extra curricula studies at day school, and the persistent opposition of the Hindu Temple authorities, the Sunday School continues to fluctuate in attendance. However, we still have a regular attendance of about twenty-five, and are in touch with about eighty young people through the work of the Sunday School. More than half of this number are from Hindu homes. One difficulty which we face in the Sunday School is the fact that a number of the children are not literate in Tamil, but are English educated. The opening exercises are, therefore, bi-lingual, and one class is conducted in English. Here, also, we give systematic teaching from the Word of God.

To meet the need of a large group in the Railway area who do not speak Tamil, we now have two English services each month. The attendance at these services is growing, and the congregation is made up of Indians, Chinese, Eurasians, Thais, Singalese,

Americans, and English. Most of the people who attend have some kind of Christian background, so that, here again, we teach rather than preach God's Word.

The outreach to non-Christian people on the Railway Settlement is limited both by the time we can give to this work and the implacable opposition of entrenched Hinduism. Because of increasing commitments in other places we are seeking to equip the local Christians so that they may be able to witness to their fellows. This emphasis is maintained in all the teaching given in this area. As opportunity has occurred we have visited non-Christian homes and witnessed in the open air. We have sought to use our time wisely.

ESTATE WORK. Looking through our diary we have been disappointed to see the limited amount of work which we have been able to do on the Estates. Various factors have conspired to make this part of our work difficult for the best part of the year: labour unrest on a number of Estates has disrupted meetings; change of policy regarding methods of planting has resulted in large-scale migration from other Estates; and managerial mistrust of the intention of Estate labour's agitation has led to reactions unfavourable to Tamils. In spite of this adverse climate, we have maintained contacts on most Estates, and in some places, at least, interest has been aroused through the preaching of the Gospel.

There are now two areas in which we regularly work. (i) North Johore area covers Sungei Kelamah, Gemas, Gomali, Fortrose, Sungei Senarut, Paya Lang, Nagappa, Sagil, Muar River, Buloh Kasap, North Labis, Bukit Seput, Segamat, and Voules Estates. On some of these Estates we visit more than one section. We can report interest and friendship in all these places, but we have yet to see anyone "Turn to God from idols to serve the living and true God . . .". (ii) In South Johore we have a growing responsibility for the following places: Johore Labis Bahru, Yong Peng, Mengkibol, A.R.P. Ltd., Mengkibol, Rengam, C.E.P. Ltd., Rengam, Lambak, Ula Remis, Layang Layang, and Ulu Tiram. Generally speaking, the response in this area is more ready than in the North. We visit families connected with our churches in India, on C.E.P. Ltd., Rengam, Ulu Tiram, and Lambak Estates, and conduct a meeting for Christians on Rengam Estate, as part of the general programme of work on these Estates. Recently, the management



RENTED HOUSE AT BATU ANAM FROM WHICH WORK IN MALAYA HAS BEEN DIRECTED



S.B.M. MOTOR-VAN SETTING OUT WITH LITERATURE



BUILDING PROVIDED FOR WORSHIP BY MANAGEMENT ON SAGIL ESTATE



Mr. D. J. Moon
and
Miss S. Morris



Miss M. Garrard

on Ula Remis Estate have erected a place of worship, and arrangements are pending for us to conduct regular services in Tamil and English for the folk there.

By "teaming" with Chinese-speaking colleagues of the Overseas Missionary Fellowship of the China Inland Mission, we have had the joy of united Tamil-Chinese witness on some Estates. This type of work is peculiarly satisfying for it removes the sense of frustration which not being able to speak to folk always induces. On one occasion it was possible for us to respond to this kind of call outside of our normal area of work, and we spent a week of happy fellowship with Chinese-speaking colleagues at Alor Gajah. During this week we were able to contact several large groups of Tamils to whom no one is able to minister.

CHRISTIAN BOOK CLUB. This club continues its useful work, and now operates in Malayalam, Telegu, and Tamil. The Evangel-Book Centre of Kuala Lumpur has become a partner in this scheme, and is responsible for the Malayan and Telegu sections of the club, while we remain sponsors for Tamil books. The overall membership is not large, but it is growing, and as time goes on the club should become self-supporting. At present we have to find funds to cover the cost of the stock of books which must be held for potential members.

BIBLE CORRESPONDENCE COURSES. Although the English and Chinese sections of the course got away to a flying start, and are making excellent progress, the Tamil lessons have been held up for lack of suitable printing facilities; but we have now received the Printer's pulls for the first part of the course, and hope the Christian Witness Press of Hong Kong will soon be able to let us have supplies of the material. Costs of printing in Malaya and facilities for proof-reading at the press have been the chief causes of delay. Though the administrative side of this work absorbs considerable time, its widespread influence makes it worth while.

MISCELLANEOUS MINISTRY. There is a miscellany of other work which, though it takes time, is difficult to catalogue; yet we know it is part of the imperative of that God-given ministry which drives us gladly onward "while it is day".

SEGAMAT HOSPITAL is a centre of healing for all those who fall sick and have to leave their homes on the Estates. No public

meetings are allowed in the wards, but we exercise a regular ministry of visitation in this Hospital. There is always someone in need—and need is the handmaid of opportunity.

SEGAMAT ENGLISH HIGH SCHOOL prepares its pupils for the Overseas Senior Cambridge Certificate. A Religious Knowledge Class, under the superintendence of the Assistant Headmaster, gives a grand opportunity to teach the Life of Christ and Gospel according to Luke to a fine group of teenagers. We share this exacting but rewarding work with two other Missionary colleagues.

SEGAMAT ENGLISH SERVICE is attended by all nationalities and is in the charge of an Asian Committee who turn to us constantly for help and support in their witness. The service is held on Friday, the weekly holiday in this Muslim State, and we have the privilege of conducting the worship twice and sometimes three times a month.

SAGIL ESTATE SERVICE. A group of Christians meet regularly for worship on this Estate. We help this group with a Bible Study meeting once a month in Tamil, and seek to link the teaching given with the witness maintained among the large non-Christian population with whom the Christians live. There are very great possibilities for good in this meeting, as most of those who attend are young and capable of being led into useful service for the Master.

ENGLISH MINISTRY IN KLUANG. A prosperous ministry in English is maintained by a European Manager of a Latex factory in Kluang. As he went to school in India we share many things in common, so, whenever we visit South Johore, it is our privilege to help this friend in his most useful work. Usually, we are able to share the activities of a Scripture Union Class, and conduct one service, which is generally crowded with young people.

". . . the night cometh. All too soon our little day of opportunity will be gone. The evening sky takes the colour of the dying day:—

Teach me, my God and King, in all things Thee to see,
And what I do in anything to do it as for Thee.
To scorn the senses sway, while still to Thee I tend;
In all I do be Thou the way, in all be Thou the end.
All may of Thee partake; nothing so small can be
But draws, when acted for Thy sake, greatness and worth
from Thee."

ON FURLOUGH

Mr. and Mrs. D. A. Thrower

UNTIL February last it was our privilege to take part in the various tasks connected with the Tamil literature programme of our Mission; the work brought us much joy and encouragement. Before leaving India we had the pleasure of witnessing considerable progress in this field, steady expansion characterising both the production and distribution of our publications. For this we thank God. But we leave further reference to this side of our missionary activities to Brother G. F. Champion, who is now Convener of the S.B.M. Literature Publication Committee.

The homeward journey was both refreshing and interesting, and included a helpful week-end in the island of Ceylon ministering to Tamil friends who read our literature.

Since the month of March it has indeed been good to be together again after a long period of separation, and we thank the Lord for His goodness to us in this. It has also been a joy to renew fellowship with numerous friends here and there, and to make many new contacts with churches and individuals who support our Mission. Between us, we have this year had real joy sharing in ministry in sixty or more gatherings of various types; we gladly avail ourselves of this opportunity of expressing our appreciation and thanks to all who have so readily welcomed us into their churches and homes, and who have evinced such a keen interest in the Lord's work among the Tamil people.

Reflections

Miss L. S. Hazel

HOW soon the time came round again for furlough after a happy term of service for the Master in India and a year of very happy fellowship with my colleague, Margaret Cook. The L.Z.A. work in Senda and Namakkal Fields was handed over to Miss Flory, and before leaving friends and co-workers on February 13th this year, amongst other joys in service, I had the very blessed experience of

hearing the testimonies of ten women, who, with others, have now been baptised and added into church membership. This gives us cause for praise, and also is a challenge to faithful prayer fellowship that they may be kept strong in the hour of temptation.

I would take this opportunity of expressing my deep gratitude to God for His faithfulness, protection, and enabling during the past few months of furlough. Here, too, I wish to thank all the kind friends, old and new, who have already given and who will be giving of their liberal generosity and love in welcoming me into their hearts and homes. I count deputation work a high privilege and service; and it is only by the Missionary returning from the battle-field and coming into personal contact with those who are at the base-line that a real knowledgeable, prayerful interest in the work, in which we are all engaged, is accomplished.

I look forward to further happy contacts amongst old and young before, D.V., in January I make my return to India, my HOME in the Lord's service. We know not what changes and new developments await us as Missionaries, and Indian Christian Brothers and Sisters, but one thing we do know, "THE LORD GOD OMNIPOTENT REIGNETH and HE IS ON THE THRONE".

"Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do Thy will, O Lord, our God."

May this be our prayer now and in the days to come.

DOCTRINAL BASIS

OFFICERS OF THE MISSION

L.Z.A. OFFICERS AND EXECUTIVE

MISSIONARIES AND THEIR LOCATIONS

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 28th, 1958

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; £40 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:

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*PASTOR G. E. J. BIRD
PASTOR G. BOURNE
PRINCIPAL C. BREED
PASTOR H. W. CATEN
*PASTOR O. F. CLARKE
*MR. A. R. DANNATT
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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

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
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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.C.A., 52, Broadway, Stratford, E.15

Registered Office:

71, WHITE LION STREET, ISLINGTON, LONDON, N.1

MISSIONARIES AND THEIR LOCATIONS

NAMAKKAL

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

Namakkal,
Salem District.

SENDAMANGALAM

Miss E. Flory
Miss M. M. Cook

Sendamangalam,
Salem District.

KOLLI HILLS

Dr. R. M. Harris
Miss M. E. Harris

Vazhavanthinadu,
via Sendamangalam,
Salem District.

MORUPATTI

Mr. and Mrs. G. F. Champion

Morupatti,
Mettupalayam (Trichi)
Tiruchirapalli District.

KOVILPATTI

Mr. and Mrs. H. J. Appleby
Mr. and Mrs. J. R. Field
Miss O. Knight

Kovilpatti,
Tirunelveli District.

PANIADIPATTI

Mr. and Mrs. W. H. Kuhrt
Miss N. Hawes

Paniadipatti,
Ellarmanpanni P.O.,
Satur—S.I.R.

MALAYA

Mr. and Mrs. E. Orchard

Buloh Kasap Estate,
Segamat Post,
Johore.

ON FURLOUGH IN ENGLAND

Mr. and Mrs. D. A. Thrower
Miss L. S. Hazel

SAILING IN NOVEMBER

Mr. D. J. Moon
Miss S. M. Morris
Miss M. Garrard

IN TRAINING

Mr. M. Luffrum (S.B.B.I.)
Miss E. Bennett (Mt. Hermon)
Miss E. Hardy (Mt. Hermon)

GENERAL INFORMATION

S.B.M. and L.Z.A. OFFICE and MISSION HOUSE:
61, BREAKSPEARS ROAD, BROCKLEY, LONDON, S.E.4
Telephone: TIDeway 1841

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

PUBLICATIONS

Strict Baptist Mission Herald. Giving reports and articles dealing with the Lord's work in India and Malaya. Published bi-monthly. Price 4d. per copy supplied through local Mission or Magazine Secretaries. By post direct, 3/- for the year.

Rays from the East. A Bi-Monthly Magazine for Children. 12/- per 100. Postage extra.

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

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

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

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

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

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

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

NOTICE IN REFERENCE TO BEQUESTS

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

a Legacy to the Mission.

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

FORM OF BEQUEST

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

ACCOUNTS

CASH SUMMARY

RECEIPTS

1957 £		£	s.	d.	£	s.	d.
	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
9,317	General Fund	7,735	6	4			
139	Guild of Service	106	3	0			
270	Sustentation Fund ...	270	0	0			
583	Pension Fund	582	10	0			
361	"Herald" Fund	364	5	0			
	Reserve Fund	1,894	1	3			
10,670					10,952	6	5
Ladies' Zenana Auxiliary:							
3,745	General A/c.	3,384	16	1			
38	Medical A/c.	35	5	8			
3,783					3,420	1	9
					20,238	16	10

EXPENDITURE

1957 £		£	s.	d.	£	s.	d.
7,475	General Fund	7,907	12	10			
592	"Herald" Fund	604	4	7			
119	Guild of Service	85	13	0			
167	Pension Fund	182	0	0			
818	Reserve Fund	2,354	7	11			
34	Mission Fund	39	14	2			
9,205					11,173	12	6
Ladies' Zenana Auxiliary:							
4,022	General A/c.	3,405	0	3			
54	Medical A/c.	99	6	11			
4,076					3,504	7	2
	Purchase of £1,900 3% Savings Bonds, 1960/70				1,449	1	0
	Balance at Bank, 31st July, 1958:						
	Current A/c.	1,793	14	10			
	Deposit A/c. ...	2,250	0	0			
	In hands of Secretary ...	20	0	0			
	In hands of Guild Secretary	5	0	0			
	In P.O. Savings Bank ...	43	1	4			
					4,111	16	2
					20,238	16	10

GENERAL FUND

1957 £		£	s.	d.	£	s.	d.
	Balance brought forward				1,807	6	6
5,533	Churches and Schools ...	5,431	19	9			
760	Personal	860	0	0			
425	Miscellaneous	433	16	11			
112	Literature Sales	49	5	10			
1,719	Legacies	93	19	0			
33	Annual Reports	32	5	9			
8,582		6,901	7	3			
389	Income Tax Refunds ...	427	1	11			
273	Interest on Investments ...	320	19	0			
46	Deposit Interest	61	14	2			
9,289		7,711	2	4			
27	Interest on Post Office A/c.	24	4	0			
9,316					7,735	6	4
	Transfers from:—						
	Pension Fund				315	14	2
	L.Z.A. General A/c. for Reports and Advertising				55	0	0
	Sustentation Fund ...				900	0	0
	Guild of Service ...				100	0	0
					10,913	7	0

1957 £		£	s.	d.
4,608	Indian and Malayan Expenses and Payments on Mission A/c.	4,804	13	11
488	Missionaries on Furlough	638	6	3
306	Missionaries' Children's Allowances ...	276	6	0
206	Life and National Insurance	271	11	6
362	Deputation Expenses	315	13	5
210	Annual Reports	238	14	2
58	Advertising	61	10	6
1,236	Office and Mission House Expenses ...	1,300	17	1
7,474		7,907	12	10
	Transfers to:—			
	"Herald" Fund (Deficit) ...	194	19	7
	Mission House A/c.	40	0	0
	Reserve	1,000	0	0
	Balance forward	1,770	14	7
		10,913	7	0

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

RESERVE FUND

	£	s.	d.		£	s.	d.
To Balance brought forward	6,663	8	10	By Indian Christian Literature	300	10	5
,, Repayment of Mortgage (Emily Homes) ...	1,500	0	0	,, Passage, Baggage, etc.:			
,, Investments Sold	367	16	3	Mr. and Mrs. Kuhrt	207	0	0
,, Amount from General Fund	1,000	0	0	Mr. and Mrs. Field	256	0	0
				Mr. and Mrs. Thrower	219	1	2
				Mr. Moon, Misses Garrard and Morris (Deposit)	80	0	0
				,, Motor Van for Mr. Champion	875	18	1
				,, Repairs to Vans	264	10	8
				,, Purchase of Furniture in India	50	0	0
				,, Radio Evangelism	75	2	7
				,, Balance forward	7,203	2	2
	9,531	5	1		9,531	5	1

PENSION FUND

	£	s.	d.		£	s.	d.
To Balance brought forward	415	14	2	By Pension Paid	182	0	0
,, Interest on Investments	582	10	10	,, Amount to General Fund ...	315	14	2
				,, Amount to L.Z.A. General A/c.	100	0	0
				,, Balance carried forward ...	400	10	10
	998	5	0		998	5	0

CAPITAL OF PENSION FUND

	£	s.	d.
Investments (at Cost):—			
£1,367 14s. 5d. 2½% Consols	1,072	4	9
£935 1s. 5d. L.C.C. Stock	800	0	0
£211 1s. 9d. 4% Funding Loan	200	0	0
£2,000 5% New Zealand Stock	2,000	0	0
£3,361 5s. 9d. 3½% War Stock	3,341	10	0
£4,870 16s. 0d. 3½% Conversion Loan ...	4,635	6	3
£1,000 3½% Defence Bonds	1,000	0	0
£1,150 2½% Treasury Stock	1,099	18	0
£2,000 3% Savings Bonds	1,974	1	3
	16,123	0	3

MISSION HOUSE FUND

	£ s. d.		£ s. d.
To Balance brought forward	58 0 0	By Repairs, etc.	39 14 2
,, Amount from General Fund (o/a upkeep) ...	40 0 0	,, Balance carried forward	58 5 10
	98 0 0		98 0 0

"HERALD" FUND

1957 £		£ s. d.	£ s. d.	1957 £		£ s. d.	£ s. d.
	To Subscriptions:				By Cost of Printing:		
248	"Heralds"	248 13 0		352	"Heralds"	367 8 11	
113	"Rays"	115 12 0		240	"Rays"	236 15 8	
361			364 5 0	592			604 4 7
	,, Amount from L.Z.A. General A/c. ...		45 0 0				
	,, Amount from S.B.M. General Fund ...		194 19 7				
			604 4 7				604 4 7

YOUNG PEOPLE'S GUILD OF SERVICE

1957 £		£ s. d.	1957 £		£ s. d.
	To Balance brought forward	220 3 6	119	By Remittances to India	85 13 0
138	,, Contributions	106 3 0		,, Transfer to General Fund o/a Radio Evangelism	100 0 0
				,, Balance carried forward	140 13 6
		326 6 6			326 6 6

SUSTENTATION FUND

	£ s. d.		£ s. d.
To Balance brought forward ...	1,834 15 10	By Transfer to General Fund ...	900 0 0
,, Interest on Investments ...	270 0 0	,, Balance carried forward ...	1,204 15 10
	2,104 15 10		2,104 15 10

CAPITAL OF SUSTENTATION FUND

	£	s.	d.
Investments (at Cost):			
£7,000 3½% War Stock	6,720	10	4
£1,000 2½% Treasury Stock	1,000	0	0
£100 3% Savings Bonds	99	13	6
	7,820	3	10

LADIES' ZENANA AUXILIARY

GENERAL ACCOUNT

1957 £		£	s.	d.	£	s.	d.
	To Balance brought forward				614	14	6
2,698	,, Contributions ...	2,611	19	8			
211	,, Legacies	12	0	0			
450	,, Gift Week	411	17	3			
84	,, Literature Sales ...	13	14	7			
3,443					3,049	11	6
294	,, Income Tax Refunds...				327	14	7
	,, Dividends on Consols				7	10	0
	Transfer from:						
	Pension Fund				100	0	0
					4,099	10	7

1957 £		£	s.	d.
2,412	By Indian Expenses	2,463	16	4
167	,, Missionaries Paid at Home	235	13	3
30	,, Deputation Expenses...	52	10	6
224	,, Office Expenditure	233	5	5
99	,, National Insurance	116	16	6
358	,, Cost of Refrigerators	—	—	—
359	,, Printing "Message of Jubilee" and "Jubilee Heralds"	—	—	—
3,649		3,102	2	0
	Passage, Baggage, etc.:			
	Miss L. S. Hazel	200	14	3
	Dr. R. Harris	102	4	0
	Amount to S.B.M. for "Heralds", Adverts., and Annual Reports ...	100	0	0
	Balance carried forward	594	10	4
		4,099	10	7

MEDICAL ACCOUNT

1957 £		£	s.	d.
	To Balance brought forward	125	9	7
38	,, Contributions	35	5	8
		160	15	3

1957 £		£	s.	d.
	By Subscriptions to M.S.M.	2	2	0
	,, Medical Grant and Purchase of Equipment	97	4	11
	,, Balance carried forward ...	61	8	4
		160	15	3

RESERVE FUND

	£	s.	d.
To Balance brought forward ...	1,200	0	0
	1,200	0	0

BALANCE SHEET as at 31st July, 1958

LIABILITIES	£	s.	d.
General Fund	1,770	14	7
Young People's Guild of Service ...	140	13	6
Sustentation Fund	1,204	15	10
Reserve	7,203	2	2
Pension Fund	400	10	10
Mission House A/c.	58	5	10
L.Z.A. General A/c.	594	10	4
L.Z.A. Medical A/c.	61	8	4
L.Z.A. Reserve Fund	1,200	0	0
	12,634	1	5

ASSETS	£	s.	d.	£	s.	d.
Balance at Bank and in hand:						
Current A/c.	1,793	14	10			
Deposit A/c.	2,250	0	0			
Secretary	20	0	0			
Guild Secretary	5	0	0			
	4,068	14	10			
Cash in Post Office Savings Bank...	43	1	4			
				4,111	16	2
Investments (at Cost):						
£2,986 4s. 6d. 3½% War Stock	2,843	12	0			
£400 3½% Conversion Loan ...	370	12	0			
£3,000 3% Savings Bonds ...	2,433	1	3			
£3,000 2½% Consols	1,875	0	0			
£1,000 4½% Defence Bonds ...	1,000	0	0			
				8,522	5	3
				12,634	1	5

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, 1958, 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, 1958.

52, The Broadway, Stratford, E.15. 12th August, 1958. STANLEY W. SIMPSON, F.C.A.

ABSTRACTS OF RECEIPTS

1ST AUGUST, 1957, to 31ST JULY, 1958

Abercymboi—			
General	3	10	0
Abingdon—			
General	7	12	6
Accrington—			
General	4	14	6
L.Z.A.	4	14	6
Acton Friends—			
General	2	0	0
L.Z.A.	6	18	6
Aldbury—			
General	15	12	4
Aldringham—			
General	1	8	6
Askett—			
General	7	3	7
L.Z.A.	1	2	2
Attleborough—			
L.Z.A.	1	1	0
Aylesbury—			
General	26	17	3
L.Z.A.	6	0	1
Badingham—			
General	2	0	0
L.Z.A.	1	15	1
Baguley—			
L.Z.A.	5	0	0
Basildon—			
General	21	17	5
L.Z.A.	6	11	1
Guild	2	0	0
Bath—			
General	18	11	2
Beccles—			
General	27	11	1
L.Z.A.	6	16	0
Guild	11	8	0
Bedford—			
General	32	7	6
L.Z.A.	4	0	0
Bedworth—			
General	16	0	6
L.Z.A.	3	3	0
Belvedere—			
General	104	17	2
L.Z.A.	6	16	3
Guild	7	18	6
Benwick—			
General	1	5	0
Bermondsey—			
General	29	4	4
L.Z.A.	19	1	1
Bethersden—			
General	53	9	3
L.Z.A.	1	5	0
Bexleyheath—			
General	37	4	5
L.Z.A.	12	6	10
Bible Spreading Union—			
General	10	0	0
Bierton—			
General	27	17	1
L.Z.A.	14	10	0
Billinghay—			
General	31	9	6
L.Z.A.	5	0	0
Bilston—			
General	2	7	0
Blackburn—			
General	6	0	0
Blakenham—			
General	12	7	6
L.Z.A.	21	19	6
Blaxhall—			
General	8	16	9
Bodle Street—			
General	2	0	0
Borough Green—			
General	32	19	2
L.Z.A.	4	12	1
Bradenstoke—			
General	38	10	0
L.Z.A.	15	10	0
Guild	9	6	10
Bradfield St. George—			
General	15	19	8
L.Z.A.	6	7	6
Brentford—			
General	96	6	7
L.Z.A.	68	8	7
Guild	4	3	6
Brighton "Ebenezer"—			
General	51	2	6
L.Z.A.	26	17	6
Brighton Tabernacle—			
General	50	0	0
L.Z.A.	48	11	1
Brockley, Suffolk—			
General	39	2	10
L.Z.A.	1	10	0
Bromley—			
General	13	15	1
L.Z.A.	3	0	0
Bury, Lancs.—			
General			
L.Z.A.	3	0	0
Camberwell Grove—			
General	1	5	0
Cambridge "Eden"—			
General	64	10	5
L.Z.A.	7	19	6
Cambridge, Tenison Road—			
General	6	15	6
Carlton—			
General	20	15	0
Chadwell Street—			
General	50	8	3
L.Z.A.	40	2	6
Chatteris—			
General	20	8	4
L.Z.A.	24	11	10
Chelmondiston—			
General	20	12	1
Chelmsford—			
General	12	16	5
L.Z.A.	36	11	6
Guild	2	10	0
Chesham—			
General	1	15	3
L.Z.A.	15	17	8
Guild	1	5	0
Chingford—			
General	14	17	0
L.Z.A.		12	0
Chorley—			
General	5	0	0
L.Z.A.	5	0	0
Clapham, Courland Grove—			
General	86	19	11
L.Z.A.	32	12	7
Guild	8	0	6
Clayton West—			
General	9	6	0
Clifton—			
General	23	4	4
L.Z.A.	5	5	10
Collingwood—			
General	23	18	1
Colnbrook and Longford—			
General	2	7	6
Cottenham—			
General	8	5	2
L.Z.A.	7	5	8
Guild		16	6
Cransford—			
General	16	10	11
L.Z.A.	11	7	8
Crawley—			
General		19	6
Crowfield—			
General	17	3	6
L.Z.A.	2	11	0
Croydon, Derby Road—			
General	22	14	7
L.Z.A.	31	18	11
Croydon District—			
General	7	12	4
L.Z.A.	5	1	3
Croydon "Salem"—			
General	7	1	6
L.Z.A.	2	12	6
Croydon, Tamworth Road—			
General	29	8	0
L.Z.A.	9	0	0
Crymmych—			
General	2	2	0
Deeping—			
General	6	19	9
Devizes—			
General	36	6	9
L.Z.A.	6	6	3
Dorking—			
General	82	11	9
L.Z.A.	98	2	11
Downe—			
General	24	10	0
L.Z.A.	1	0	0
Dunmow—			
General	5	6	6
Dunstable—			
General	33	14	11
Eastbourne—			
General	26	5	6
L.Z.A.	22	17	6
East Ham—			
General	24	17	8
L.Z.A.	14	3	7
Egham—			
General	7	3	6
Elmers End—			
General		16	3
Ely—			
General	1	0	0
Enfield Highway—			
General	3	3	0
Epping—			
General		10	0
Epsom—			
General	51	18	6
L.Z.A.	85	12	4
Erith—			
General	1	0	0
L.Z.A.	1	0	0
Guild		12	6
Five Ash Down—			
General	12	0	9
Fressingfield—			
General	23	13	1
L.Z.A.	1	8	6
Friston—			
General	11	14	6
Fulham—			
General	11	0	0
L.Z.A.	5	11	0
Gadebridge—			
General	3	18	3
L.Z.A.	2	2	0
Gaddesden Row—			
General	2	4	0
Glemsford "Ebenezer"—			
General	1	4	0

Glemsford "Providence"—			
General	6	0	0
Gosbeck—			
General	1	12	0
Gravesend—			
General	1	10	0
L.Z.A.	1	16	6
Grays—			
General	1	10	0
L.Z.A.	5	0	0
Great Gransden—			
General	14	18	4
Great Yeldham—			
General	9	13	6
L.Z.A.	2	17	0
Greenwich—			
General	72	13	4
L.Z.A.	35	5	1
Grundisburgh—			
General	11	0	5
L.Z.A.	7	15	0
Guildford—			
General	158	16	7
L.Z.A.	29	8	4
Hadleigh—			
General	42	9	6
L.Z.A.	9	10	0
Hadlow—			
General	2	4	5
Hailsham—			
General	14	3	9
L.Z.A.		14	3
Halstead—			
General	10	8	1
L.Z.A.	3	16	0
Guild		5	0
Handcross—			
General	1	12	6
L.Z.A.	1	1	0
Hartley Wintney—			
General	8	14	9
L.Z.A.	8	8	5
Harwich—			
General	2	14	6
L.Z.A.	5	13	6
Haslemere—			
General	42	2	7
L.Z.A.	9	7	9
Hastings—			
General	26	10	0
L.Z.A.	20	13	0
Haworth—			
General	4	11	6
L.Z.A.	3	10	0
Hedge End—			
General	2	0	0
Highbury—			
General	71	4	11
L.Z.A.	115	10	7
Guild	3	8	0
Highgate Road—			
General	3	0	0
High Wycombe—			
General	20	12	2
L.Z.A.	17	7	0
Guild	2	16	9
Hilmarton—			
General	13	4	8
L.Z.A.	2	12	0
Hinckley—			
General	6	1	0
Hitchin—			
General	12	14	5
L.Z.A.	4	0	11
Homerton Row—			
General	10	10	7
L.Z.A.	3	0	6
Horham—			
General	106	10	0
L.Z.A.	20	12	6
Horley—			
General	2	15	0
Horley Bible Study Group—			
General	4	10	0
Horsham—			
General	26	6	6
L.Z.A.	17	5	2
Hounslow—			
General	103	11	0
L.Z.A.	53	10	0
Guild	11	0	0
Hoxne—			
General	16	2	5
Ilford—			
General	11	3	0
L.Z.A.	7	2	0
Guild		15	0
Ipswich "Bethesda"—			
General	358	6	5
L.Z.A.	88	1	3
Ipswich "Mt. Zion"—			
General	39	7	0
L.Z.A.	15	3	3
Ipswich "Zoar"—			
General	25	15	6
L.Z.A.	41	17	0
Irthlingboro'—			
General	11	10	6
L.Z.A.	3	3	0
Guild	8	18	9
Ivinghoe—			
General	1	12	6
Kesgrave—			
General	17	19	4
L.Z.A.	5	15	9
Kilburn—			
General	1	1	0
King's Langley—			
General	50	5	6
L.Z.A	4	18	6
Guild	1	6	0
Kingston-on-Thames—			
General	19	10	1
L.Z.A.	3	0	0
Laxfield—			
General	27	19	4
L.Z.A.	22	5	2
Lee Common—			
General	7	7	2
Leicester "Zion"—			
L.Z.A.	3	10	0
Leiston—			
General	25	8	8
L.Z.A.	1	5	0
Lewes—			
General			
Lewisham—			
General	17	9	6
L.Z.A.	2	4	6
Leyton—			
General	56	18	6
L.Z.A.	17	15	0
Guild	9	2	6
Leyton, Barclay Mission—			
General	2	7	9
Little Downham—			
General	15	0	2
Little Staughton—			
General	6	14	3
Lode—			
General	2	6	0
Long Marston—			
General	1	10	0
Manchester District—			
L.Z.A.	7	5	0
Manor Park—			
General	8	5	2
L.Z.A.	12	9	6
March—			
General	40	15	6
L.Z.A.	9	19	6
Margate—			
General	5	12	2
Mayford—			
General	17	4	9
Mendlesham Green—			
General	8	7	6
L.Z.A.	3	13	0
Meopham—			
General	21	10	1
L.Z.A.	11	14	0
Middlesbrough—			
General	35	8	0
Needingworth—			
General	4	—1	0
L.Z.A.	6	10	0
Newcastle—			
General	6	7	0
New Cross—			
General	91	13	0
L.Z.A.	52	17	6
Guild	1	0	0
Newick—			
General	2	0	0
L.Z.A.	1	0	0
Norbiton—			
General		15	0
L.Z.A.	8	10	0
North Finchley—			
General	51	2	2
L.Z.A.	11	17	10
Norwich—			
General		3	6
L.Z.A.		16	6
Notting Hill Gate—			
General	10	4	8
Occold—			
General	36	6	7
L.Z.A.	2	16	8
Old Hill "Ebenezer"—			
General	14	8	0
Old Hill "Springmeadow"—			
General	5	0	0
Otley—			
General	4	1	0
L.Z.A.	8	1	6
Over—			
General	23	0	0
L.Z.A.	15	4	6
Pemberton—			
General	32	9	0
L.Z.A.	2	2	0
Ponders End—			
L.Z.A.	7	0	0
Portsmouth—			
General	6	16	6
Potten End—			
General	31	0	4
L.Z.A	9	7	0
Potton, Beds.—			
General	34	4	4
L.Z.A.	14	2	10
Poynings—			
General	7	15	4
Prahram, Australia—			
General	3	14	0
Preston—			
General	12	3	0
Prittlewell—			
General	20	16	1
L.Z.A.	30	10	9
Ramsey—			
General	47	3	9
L.Z.A.		10	6
Rattlesden—			
General	22	3	11
L.Z.A.	5	1	0
Readers of "The Christian"—			
General	13	0	0
Reigate—			
General	16	0	9

Richmond—			
General	42	18	6
L.Z.A.	34	1	6
Rishangles—			
General	8	2	6
L.Z.A.	1	10	0
Rochdale—			
General	3	15	0
L.Z.A.	2	12	6
Rotherham—			
General	2	10	0
Royton—			
General	36	5	0
L.Z.A.	5	16	0
Rushden—			
General	4	15	6
L.Z.A.	3	16	6
Ryarsh—			
General	6	12	6
Ryde, Australia—			
General	19	6	3
Slaithwaite—			
General	1	8	6
Sleaford—			
General	11	3	3
Smarden—			
General	6	1	6
Smithfield, Australia—			
General	1	0	0
Somersham—			
L.Z.A.	2	10	0
South Chard—			
General	4	0	0
S.E. District Rally—			
General	11	12	0
L.Z.A.	4	0	10
Staines—			
General	32	3	0
L.Z.A.	10	12	1
Stamford—			
General	17	19	6
Stapleford—			
General	4	8	8
Stoke Ash—			
General	45	1	11
L.Z.A.	57	9	10
Stoke Golding—			
General	14	10	0
Stonham Parva—			
General	10	0	0
L.Z.A.	2	11	0
Stowmarket—			
General	41	1	6
L.Z.A.	19	12	0
Stratford—			
General	32	17	0
L.Z.A.	81	12	4
Streatham, Hambro Road—			
General	80	8	7
L.Z.A.	53	17	4
Guild	4	14	0
Streatham, Hitherfield Road—			
General	4	4	0
Stretham, Cambs.—			
General	11	13	2
L.Z.A.			
Guild		14	10
St. Albans—			
General	5	6	0
St. Clears—			
L.Z.A.	2	12	6
St. John's Wood—			
General	93	17	10
L.Z.A.	99	9	6
St. Neots—			
General	5	0	0
Sudbourne—			
General	22	12	7
L.Z.A.	6	9	8
Sudbury, Suffolk—			
General	4	15	2
L.Z.A.	1	7	0
Sunderland—			
General	2	7	8
Sutton-at-Hone—			
General		12	6
L.Z.A.		10	0
Sutton, Cambs.—			
General	16	19	9
Sutton, Suffolk—			
L.Z.A.	5	5	0
Sutton (Surrey) Friends—			
General	5	6	5
L.Z.A.	5	10	0
Swindon—			
General	31	2	4
L.Z.A.	61	17	3
Sydney, Australia—			
L.Z.A.	4	10	0
Tadworth—			
General	34	4	10
L.Z.A	1	10	0
Thame—			
General	11	0	0
Thornhill—			
General			
Tollington Park—			
General	3	0	0
Tottenham—			
General	31	14	1
L.Z.A.		5	0
Tring—			
General	52	6	3
L.Z.A	14	17	0
Guild	2	0	0
Trowbridge—			
General	31	12	8
L.Z.A.	6	14	0
Tunbridge Wells—			
General	65	15	3
L.Z.A.	43	15	9
Tunstall—			
General	15	10	1
Turves—			
General	3	10	3
Two Waters—			
General	5	13	6
L.Z.A.	2	0	0
Waldingfield—			
General	14	4	6
L.Z.A.	2	0	0
Walsall—			
General	27	19	2
Walthamstow—			
General	10	16	9
L.Z.A.	15	0	0
Walton-on-Naze—			
General	10	0	
Wandsworth, West Hill—			
General	45	0	4
L.Z.A.	20	5	6
Guild	4	9	
Wandsworth, Chatham Road—			
General	2	10	0
Warbleton			
General	35	12	0
Warboys—			
General	45	13	0
L.Z.A	15	6	5
Watford "Beulah"—			
General	20	1	6
Watford "Tabernacle"—			
General	46	19	8
L.Z.A.	78	4	10
Guild	4	0	0
Wattisham—			
General	45	16	0
L.Z.A.	8	10	0
Wellingborough—			
General	37	2	4
L.Z.A.	8	2	3
West Ham—			
General	40	8	0
L.Z.A.	16	0	0
West Hartlepool			
General	60	7	6
L.Z.A.	3	6	6
Wetherden—			
General	18	16	6
L.Z.A.	1	5	0
Whitestone—			
General	3	3	0
Whittlesey—			
General	40	19	6
L.Z.A.	22	2	3
Willenhall—			
General	16	15	9
Willingham—			
General	2	16	4
L.Z.A.	3	12	4
Wiltshire Rally—			
General	11	3	10
L.Z.A.	11	3	11
Wimbledon—			
General	34	14	2
L.Z.A.	36	9	0
Wivelsfield—			
General	1	17	6
Wood Green, Eldon Road—			
General	35	6	6
L.Z.A.	3	7	0
Wood Green, Park Ridings—			
General	8	7	6
L.Z.A.	14	1	1
Guild	1	3	1
Woolwich—			
General	20	12	1
L.Z.A.	7	10	0
Yateley and Eversley—			
General	46	17	11
L.Z.A.	14	15	0
Yaxley—			
General	3	19	6
Yorkshire Friends—			
L.Z.A.	18	10	6
Fellowship of Youth:—			
North Suffolk—			
General	7	12	6
South Suffolk—			
General	6	0	0
West Suffolk—			
General	12	4	0
National S.B. Women's Fellowship:—			
Cambs. and E. Midlands—			
L.Z.A.	4	4	0
Eastern—			
L.Z.A.	1	10	0
Kent—			
L.Z.A.	1	9	0
Suffolk—			
L.Z.A.	5	5	0
Personal—			
General	860	0	0
L.Z.A.	489	9	8
Legacies Received:—			
S.B.M.—			
Miss Bird	6	5	0
D. J. Morling	5	0	0
Miss M. H. Turner	10	0	0
Miss H. Bates	50	0	0
Miss C. R. Wreford	22	14	0
	£93	19	0
L.Z.A.—			
Miss M. H. Turner	10	0	0
Miss Miller	2	0	0
	£12	0	0

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