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The Strict Baptist Mission Herald

THE

STRICT BAPTIST

MISSION HERALD

VOL. LX.—1961

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STRICT BAPTIST MISSION
1861~1961

OL. LX NO. 1 JAN.-FEB. 1961



SCARLET MINIVET

SERIES OF INDIAN BIRDS

The birds that will appear have been selected either because of distinctive shape or colour. In order to restrict the portrayal to black plus one other colour in each case it has been necessary, in some cases, to approximate in the colourings; but the accompanying descriptive notes will indicate where that is so. All the birds are reasonably common in South India, either on the plains or the hills. Mr. Appleby has personally seen all the birds to be shown.

No. 1 *The Scarlet Minivet.*

Adult male glistening black and orange red to deep scarlet. Female grey and olive yellow. In well wooded country and evergreen forest and hills up to 6,000 *feet. Flits restlessly among the foliage to stampede lurking insects. Call; a pleasant whee-tweet. Nest; a neat cup of rootlets and fibres bound with cobwebs and bedecked with bark and moss, secures on upper surface of a horizontal branch.*

General Secretary:

PASTOR P. H. CREES, 61, BREAKSPEARS ROAD, BROCKLEY, LONDON, S.E.4

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

JANUARY 3rd, Yateley; 10th, Streatham; 13th, Hinckley; 14th, Stoke Golding; 15th, Bedworth; 25th, Belvedere; 31st, Walthamstow.
FEBRUARY 4th and 5th, Leiston; 10th, Derby Road; 19th, Zoar Ipswich; 26th, St. Neots and Little Staughton.

PASTOR P. H. CREES.

JANUARY 8th, Chingford; 10th, Brixton; 15th, Leyton; 22nd, Whitton; 23rd, New Cross.
FEBRUARY 5th, Ilford; 19th, Beccles; 26th, Clifton.

"SO IT WAS ALWAY . . ."

THERE are very few things in this world of ours that do not " change with changing years." Circumstances change; conditions change; outlooks change; needs change and modes of operation change. The past 100 years has seen changes that would, to our forefathers, have seemed incredible. A few moments contemplation will reveal to anyone the fantastic alteration in circumstances and conditions as far as the work of our Mission is concerned.

There is, however, one constant factor. However the world and its arrangements may alter, the truths of God are constant and unvarying. The changing world, but an unchanging Lord; changing circumstances, but an unchanging Holy Spirit; changing outlooks, but an unchanging Saviour; changing methods, but an unchanging Gospel.

" So it was alway . . ." referred to the shekinah glory of God as Israel travelled their wilderness way. Undoubtedly they, in their travels, found much of variation, development and alteration. The one constant factor was the presence of God and the way to God. " So it was alway."

The S.B.M. has begun its 100th year. Compared to 1861 many things are so very, very different as far as the work is concerned. Yet we rejoice that in all the changes there is no change with God. He who is described in sacred writ as " the same, yesterday, today and forever " is just that, to us.

LINCOLN WATTS

E. ORCHARD

THE S.S. Orford pulled into the quayside at Colombo and for many on that boat the business of settling into a new country began. The strangeness of those early days for one at least was tempered by the genial and wise helpfulness of Lincoln Watts who became a gracious mentor and friend.

In the home his quiet confidence in the good governance of the Lord in all the affairs of personal and family was an example of gracious Christian living never to be forgotten. Although busily engaged in the Lord's service himself, he was not too busy to give careful attention to the problems and difficulties of one new to the country, nor did it prevent his being available to help when unexpected calls were made upon his time by his Asian fellow workers. His advice was marked by definiteness of purpose and robust commonsense.

As a district missionary he was seen at his best when camping and ministering in the villages scattered throughout the Tinnevelly area for which he was responsible when I first met him. On these occasions it was a joy to see the way in which he drew out the confidence and friendship of the village folk. He had a special place for young men in his heart, and he never failed to encourage them in personal and public witness for the Lord Jesus Christ.

During nearly 25 years of work he served in every area of the Strict Baptist Mission's responsibility in S. India and on everything that he did he left the marks of a strong devotion to the Lord and of a sterling Christian character. After he had left the area and was busy in other parts of India,

whenever his name came up in conversation, as it often did, the warm and loving response it evoked was a tribute alike to the work which he did, and to the man himself.

He left the Strict Baptist Mission at the end of 1938 and served successively with the India Sunday School Union, World Dominion Press, and the Evangelical Fellowship of India. During all this period of his service he was actively engaged in convention ministry, and returned on many occasions to Tamil Nad to serve among the Tamil Baptist Churches. For many years he edited and published the Tamil notes of the International Bible Reading Association, and found particular pleasure in this most useful ministry.

In 1955, after 41 years of untiring service for the Lord in India, he returned to England, and soon became actively engaged in the Lord's work. He served for a short while as the Pastor of a Church in Kettering, and with the Aged Pilgrims Society as deputation speaker; but through all the years of his retirement the great Indian sub-continent held his first thought, so it is not surprising that as Secretary of the Prayer Fellowship for India, Pakistan, Burma, Nepal, and Afganistan he used his great knowledge of the area and its people to stimulate constant and informed prayer for that land to which he gave the best years of his life.

We share with his dear ones, and a great host of folk in India and England a sense of loss at his passing; but rejoice that God so graciously established His purpose through His servant and brought blessing to many through Lincoln Watt's consistent and warm-hearted witness for the Lord whom he loved.

SEGAMAT CLASSES, MALAYA

W. N. H. KUHRT

QUITE a number of people have seen references in the Christian press to restrictions upon Christian teaching in Malayan Mission Schools and have imagined that this would affect our Friday Classes in Segamat. We are happy to say that this is not so.

The new rule prohibits the teaching of Scripture in government aided institutions during school hours by members of the staff who are paid out of government funds. Our teaching is done in the Government English School on school premises with the knowledge and approval of the Hindu Head-Master and of the Assistant Head-Master who is a Chinese and from whom we collect the keys every Friday morning. Our teaching is done on Friday. which is the weekly holiday in the Muslim State of Johore. We are, of course, not on the school staff and not beholden to the Government for our stipends. All the children come voluntarily and presumably with the consent of their parents. A large number but not all are preparing themselves for the Religious Knowledge (Christian) papers in connection with either the Lower Cert. or the Senior Cambridge Examinations. As long as the children want to come and as long as the Head Master is content nothing can stop our continuing this work. It is, of course, somewhat remarkable that we are allowed to use the school premises, to sing hymns, to offer prayer and to encourage the use of the Lord's Prayer and such privileges might one day be withdrawn.





HOW THE LORD FOUND ME AND USED ME

S. DEVANESAM.

WHEN I was a small child, I remember my godly mother placing her hands on my head and praying for me. I am sure that she dedicated me to the Lord's service even when I was a child. Though I was brought up in a Christian home, I was trusting only my own good works for my salvation. While studying in high school, the Holy Spirit began to reveal to me my sinfulness and utter unworthiness before my Creator God. As a Lutheran, I resorted to praying and Bible reading to find peace of mind, but this only made me more miserable. My conscience told me that I must be punished if I were to be justified before Him. Continual reading of the Word of God revealed to me my desperate condition, specially in my false hope in the world for satisfaction. The words of Solomon, " Vanity of vanities, all is vanity " was a true word to me.

One afternoon I just pulled a book from my father's shelf. It was entitled, " All of Grace," by C. H. Spurgeon, and in that particular edition it had printed below the words, " An earnest talk to those who are seeking salvation through Jesus Christ our Lord." I was sure that this book would really help me, so I hastened to the sea shore of the village where I was spending my holiday. Underneath a fisherman's boat I began reading the book. The preface gripped me, and the text, " By grace are ye saved through faith," Ephesians ii. 8, led me to find by faith the peace of heart and mind I had been seeking for so many months. I was unable to keep quiet after finding the joy and light in Jesus, so I started witnessing to my fellow students and to my neighbours about the Saviour. Communion with Him became a great feast and I was spending hours in Bible reading and prayer.

The Lord brought me to the city of Madras and I obtained work with the central Y.M.C.A. in all their special activities. I found time to witness for the Lord in the open air along with some earnest-minded brethren in the city. Then I had the opportunity of witnessing to people by obeying the Lord in baptism by immersion. I had been wondering what is the need for this when a man is saved by the Lord. Again it happened that the sermon by C. H. Spurgeon, " Children were brought to Christ and not to the font " fell into my hands. That revealed to me the truth of believer's baptism, and I was baptised by an independent worker for God in the river Adyar near Madras.

The Spirit of God was moving me to surrender my life to the Lord as a full-time servant of His. After moving with a few groups for fellowship and service, the Lord led me to the S.B.M. My first connection was with them on the Kolli Hills in 1933. Before the end of that year, I lost my young wife leaving two small children to my care. That led to my leaving the Hills and going to the Church at Sendamangalam. The Lord blessed my labours there, and used me in winning a dozen Hindus to Him. It is a joy to find that some of them are still continuing to follow Him there.

God in His own good plan brought us to Madras, and for the last eleven years His enabling grace and mercy are helping me to minister in the Church at Kilpauk witnessing to His wonderful power to save and keep.

As there was a great need for a new Chapel at this end of the city, the

Lord enabled us to put up the Chapel we are now using. His blessing followed us, and nearly a dozen souls have been brought to the Lord and have joined us each year for the past few years. We look to Him for His reviving power and for a vision of the salvation of many other souls in our land. We praise God for a few young men who voluntarily serve Him in conducting Sunday Schools in a needy place in the city. We occasionally go out to the surrounding villages for Gospel preaching and witness. We covet your earnest prayers for His continual grace to sustain and succour us, that we may be faithful to the end glorifying His mighty Name in the city of Madras.

SOME . . . UPON STONY PLACES

W. N. H. KUHRT.

A GROUP of Tamil preachers after visiting these parts gave us the names and addresses of some whom they considered hopeful. Our attempt to follow them up in the town where they live thirteen miles away have involved us in some interesting experiences:

Bala, Mani and Visva. These are three lads who live next door to one another. We have met them all several times and tried to arrange for a regular enquirers' meeting. But the other day as I was leaving a belligerent man asked me about my activities and warned me that the parents of the young lads did not approve. He also wanted to know why I had given them " coupons." " Coupons " are copies of Light of Life Correspondence Course; the idea of filling up a form and adding one's name, age and address begets all sorts of wild suspicions as to the intentions of those who distribute the correspondence course. The recording of names and addresses by our Tamil friends may not have aroused much suspicion but our attempt to follow them up and our occasional reference to the list certainly has. Obviously we must avoid giving the impression that we have people's names recorded in a book!

On a Sunday evening recently we again visited these houses. There were Visva and Mani ready to listen but the former warned us a little ruefully that he could come no further as his mother objected. A lively middle aged lady from next door broke in with: " Yes, you want to turn our young men into pale-faces with your western religion." However we stayed and preached for more than half an hour to a fairly attentive group. Poor Visva listened all through but with a woeful countenance. Did he really want to follow the Lord or was he merely crestfallen at having to admit to maternal interference with his plans?

Mr. Steward. He is a bachelor and lives with an old man named Lord of the World. On my first visit Mr. Steward was out and the older man received me with suspicion and hostility. When at last I met Steward he proved to be an unkempt shifty looking man of 21. He was on the defensive from the start and told us he must consult his parents in a town 150 miles away. Several weeks later when I met him again he was still going to consult his parents! Obviously this is a trick to conceal his own indifference. When preaching near his house recently Steward stayed indoors, it was the older man Lord of the World who came to listen, his hostility all melted away!

Spotless Jewel. Is a bright, intelligent but somewhat shy lad of twelve. Born of " christian " parents he lives at present with his father; some mystery surrounds the remaining members of the family. The father has not attended worship for a very long time and when exhorted to do so says vaguely that he has committed some great sin which prevents his coming. The boy seems to understand the way of salvation, attends Sunday School regularly and is diligently writing the correspondence course on John's Gospel. There is no barrier to our preaching and praying in the home and the boy certainly repays attention. But why is the father so keen to have his boy baptised when he appears so indifferent to his own soul's well-being?

OUR MISSIONARIES AND THEIR LOCATIONS (1)

NAMAKKAL

Mr. and Mrs. H. A. Huckett	Namakkal, Salem District

SENDAMANGALAM

Miss L. S. Hazel	Sendamangalam,
Miss S. Morris	Salem District.

ANNUAL MEETINGS

The chairman for the afternoon, our Vice-President, Pastor E. J. Wood, reminded us of our physical and spiritual ministry in India and Malaya. Our Lord's was such a ministry, ministering to the needs of the body as well as of the spirit. This too is the missionary task to minister to the whole being of man.

God's leading was manifest in the missionary message that followed for it was based on the story of the Woman of Samaria. Here there is an account of a physical and a spiritual need. Through the one an opening was made for the other, so it must ever be. The material and physical ministry must and should lead to a spiritual purpose.

Mr. Orchard reminded us that as a missionary he is the eighth generation in his family to be a Strict Baptist minister. It is not only by upbringing that he is a Strict Baptist but also by conviction too.

Our missionary reminded us of the geographical, ethnical and ethical differences between the Samaritans and the Jews. He also showed that there was Prejudice, ignorance and enmity between them. But Jesus revealed the complete impartiality of God's grace. Almost everything was different between Jew and Gentile, but Jesus cut right through those differences, establishing a basis for real fellowship. Jesus did not accept false standards of religion and religious practice nor did He hesitate because of tradition. Jesus did not make the Samaritan a Jew and we must not make the Tamil an Englishman.

The great lesson of the story in John four is that the nature of the Father and of true worship is there revealed. The essential unity of the Kingdom of God is to be seen in true worship. This unity was not to be seen in creed, practice, place, background or language, but in true worship that was opposed to all that was false. True worship must be CHRIST-CENTRIC or else it will be ECCENTRIC.

The evening meeting, under the chairmanship of our esteemed President, was a splendid gathering from far and near. Principal Kevan told his impressions of his visit to our work during his recent visit to India. We hope to give a summary of his address in a future issue of the Mission Herald. Miss Hawes presented some word pictures of the present day India, and Missionary Orchard, in the closing message brought us yet another challenge.

Earlier in the day the Annual business meeting of the Mission had been held, and a very successful L.Z.A. meeting was addressed by Miss O. Knight.

We " thank God and take courage."

THE EXTRA £5,000

All friends of the S.B.M. will know that the Council of the Mission have appealed for an extra £5,000 of income for this centenary year. There is no doubt that this money is needed, for, beyond the everyday expenditure of the Mission there are crying needs that require this sum if they are to be met.

Could the work of the Mission go on without these "extras"? It ought not to do so! The suggested uses for the money are new motor vehicles (a desperate need), extension of literature production and distribution, development of Radio evangelism, and the training of Indian brethren for the ministry of the Word.

£5,000. That is about £100 for each week of 1961, or £14 for each day of the year.

£5,000. Almost as much EXTRA as is given by Churches and Schools during each year. (The amount from Schools and Churches last year was £6,753).

£5,000. More than £20 EXTRA on average from each contributing Church.

Can we do it? Remembering that these extra gifts to the S.B.M. should be without any reduction at all in our giving to our own Churches and the other branches of the Lord's work that, with our gifts, we support. We can do it! It will, however, require sacrificial giving. It will mean that we must all "give as the Lord has prospered us". New motor vehicles MUST be provided; the present vans are long, long past useful service and are a liability in upkeep costs. The new door of Radio witness MUST be more widely opened still. Our Indian Churches NEED men who have been trained for the service of the Lord. Literature in ever increasing quantities is urgently needed.

Will it be true of us and our Churches as it was true of the Church at Philippi? "Ye have well done . . . ye sent once and again . . . a sacrifice acceptable, well pleasing to God."

THE MISSION COUNCIL

We have been asked to print the names of the new Mission Council, elected at the Annual meetings. The following brethren were appointed to serve for the ensuing year. Pastors G. E. J. Bird; G. W. Bourne; C. Breed; O. F. Clarke; Messrs. N. Cox and A. R. Dannatt; Pastors D. A. Dawson, and E. B. Dinham; Mr. J. C. Fromow; Pastors L. R. Garrard; H. H. Gladstone; F. Harris; R. B. Hewitt; J. E. Hoad; S. T. Hover; M. M. Howells; Mr. H. J. Last; Pastors D. C. Mann; S. C. Oxborrow; Mr. S. W. Payne; Pastors N. R. Perry; G. W. Pibworth; W. H Pounds; Messrs. W. K. Puttnam; E. J. S. Rapley; W. R. Sinclair; Pastors A. Stone; E. C. Tagg; A. J. Wade; and A. W. Whayman.

The executive appointed by the above Council consists of Pastors Bird; Clarke; Garrard; Pibworth and Whayman, and Messrs Cox; Fromow and Last, with the Officers of the Mission.

The L.Z.A. Executive, confirmed in office at the Annual Meetings are Mrs. O. F. Clarke; Mrs. L. R. Garrard; Mrs. J. E. Hoad; Mrs. M. M. Howells; Mrs. N. R. Perry; Mrs. G. W. Pibworth; Mrs. D. Symonds; Mrs. J. K. Thorpe; and Mrs. A. W. Whayman, with the L.Z.A. Officers.

SETBACKS FOR THE FAR EASTERN BROADCASTING COMPANY

The F.E.B.C. (who broadcast our Tamil transmissions) have suffered some rather serious set backs lately. Among other lesser difficulties a rather serious fire destroyed the control rooms of two transmitters at Okinawa. These difficulties have had a rather serious impact on the operations from Manila.

Our friends will know that the F.E.B.C. make no charge for their service to us, but the cost to them in broadcasting **our** programmes amounts to some £18 per week.

The situation that has arisen appears somewhat discouraging to those who are responsible for this great work. They are, however, absolutely confident that the Lord will meet their needs. Our Council have authorised a grant to the F.E.B.C., not in any way commensurate to the work they do for us, but as a token of our sympathetic concern for them at this time. We wish we could do more. We can, and will pray for them, trusting that all our supporters will join us in our petition.

MEMORIAL THANKSGIVING SERVICE TO MR. LINCOLN WATTS

at the Angel Baptist Church, Chadwell Street, London on Friday, 2nd December, 1960.

Mr. Lincoln Watts, " devoted servant of Jesus Christ and brother beloved of Indian Christians and Evangelical missions, entered in to the glory of His Master's presence on Lord's day September 25th, 1960."

The service of thanksgiving for his life and work was conducted by Pastor J. E. Hoad and the Secretary of the Strict Baptist Mission read a portion of Scripture and led the meeting in prayer.

Mr. E. Orchard (S.B.M.) made gracious reference to the fellowship he had with Mr. Watts in India and of the love the folk of the Indian countryside had for our brother.

Rev. G. Kirby, Secretary of the Evangelical Missionary Alliance, spoke of him as one who walked with God and God took him, and he had this testimony to give of him, that he pleased God.

Rev. H. E. Wallace, Chairman of the Prayer Fellowship for South Asia, spoke of Mr. Watts as a man of prayer, an able administrator, and a master of missionary strategy and statistics. He was what he was by the Grace of God. Mrs. Wallace then sang a solo entitled, " Lead me higher up the mountain." Rev. Wallace offered the prayer of thanksgiving.

The service closed by the singing of " All hail the power of Jesus' name." The organist and pianist for this service of praise and remembrance was Mr. Geoffrey W. Ince.

NEWS FROM ASIA AND ENGLAND.

The front page of the Mission Herald will, no doubt, appear considerably changed from the usual appearance. To mark the Centenary year we have a cover design produced by our Missionary H. J. Appleby. Each issue will portray a bird of India with notes included concerning the bird.

Radio news of recent weeks indicates that during the month of October 36 letters were received from listeners. Of these, 14 were from those who had not previously written. 27 letters came from people living in India, 5 from Ceylon and 4 from other areas. 4 of the programmes were specially referred to, and 3 writers sent donations for the work. 8 of the 36 writers were Hindus, and 3 were Roman Catholics. In all over 700 letters have been received since our broadcasts first commenced. We hear from villages that numbers of their folk regularly listen to the broadcasts. Will you make this information the subject of earnest prayer that blessing may continue and increase.

Indian Conference. The conference of our missionaries in India will, (D.V.) be held from 10th-15th February 1961. Your prayers are sought.

Travelling back to India Miss Hawes and Miss Knight are expecting to sail from Liverpool on the " Caledonia " on Saturday 14th January 1961. They should reach Bombay on 1st February. We wish them a voyage of comfort and blessing.

Missionary Study Groups. Has **your** Church or group of Churches yet arranged to take part in these informative studies? Application forms and full information are obtainable from the Mission office. Why not write NOW if you have not yet done so!

Deputation meetings. Almost every available Sunday of 1961 is now booked for both Missionary Orchard and Pastor P. H. Crees. There are, however, many possibilities for week day meetings. Why not an extra Missionary meeting on some week day for your people?

Mrs. Huckett. We thank God that Mrs. Huckett has come through an operation safely. God grant her full and complete recovery.

Change of Broadcast times. From January 1st all the times of our broadcasts are to be changed. The new times are: Tuesday and Wednesday at 7.15 p.m. and Saturday at 7 p.m. (Indian Summer time).

Streatham Sale of Work. Announced in our last issue we gladly report the success of the venture. £103 was raised for the Mission, including over £9 from the stall of the Young People which, at their request, has been earmarked for the " Van " fund.

STRICT BAPTIST MISSION

CENTENARY
and NEW year
Prayer Meeting
and Farewell Service

FRIDAY, 6TH JANUARY, 1961

at 6.45 p.m.

CHADWELL STREET CHAPEL, LONDON, E.C.1.

Come and join us in Praise and Prayer. Pastors W. C. PLAIL, E. J. WOOD and S. C. OXBORROW with the Misses N. HAWES and O. KNIGHT will take part.

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 during October-November, 1960.

	£	s.	d.
Churches	601	13	10
Schools	111	8	0
Personal	132	16	6
Miscellaneous	41	15	7
Annual Meetings	341	12	5
Legacy	2	17	6
Radio Evangelism	15	0	0
Van Fund	125	16	0
Total receipts	£1,372	19	10

Anonymous gifts gratefully acknowledged:—
Reading, £10; R.A.M. 2/6; Woking, £2.

Expenditure	£2,104	16	10

L.Z.A.—General Account including collection £66 12s. 10d. at Annual Meeting £364 5 2
Medical Fund 2 10 0

Expenditure	£530	2	2

"YES", HE SAID

H. J. APPLEBY.

A little group of simple village folk listened as the missionary preached. The point to be made was that becoming a christian is a matter of distinct personal experience and not a vague sheltering under the fact of associating with other christians.

The missionary searched for an illustration to get the point clear to the folk who listened.

" Suppose I take my car to the garage to be repaired. I enter the garage and sit down beside my car, among all the other cars. Does that make me a motor car, too?"

There was a pause; the question needed an answer apparently; but what answer did the missionary *want*? At length one face lit up.

" Yes ", he said.

One can preach a great while, and actually communicate little; or say little, but communicate much. It is an incredible wonder—indeed, a miracle —if God should use a vessel so earthy as a missionary is. Here is a matter for your next missionary prayer.

TO GIVE OR NOT TO GIVE . . .

MRS. APPLEBY.

THEY sit in the dust of the road outside our windows every morning to eat their breakfast. An old married couple. The old man is blind and has to be led along by his wife. After sitting down, a dirty piece of cloth is taken off a mud-pot which she has been carrying. What have they got to eat in that pot? Just two cup-fulls of plain boiled rice. That is their breakfast. Both of them are extremely thin and must be very hungry, but this is all they eat. The husband is allowed to eat as much as he wishes and the wife finishes what is left. No vegetables, no fruit, no eggs or milk for their food. One's heart bleeds to watch them. What can we do, tell me, what can we do to help them?

" Give them of your sufficiency," you say. " Give them a shilling that they may buy food." But once you give them money they will haunt your doorstep every morning with cries and shouts until you either give them more money or become cross and chase them away! And they will bring all their beggar friends, to receive your gifts, too!

" Leave them alone. They have lived for so many years without your help and will continue to live so," you say. Yes, we know they visit the houses of hindu families regularly. These people will give whenever asked. A handful of rice or something else. They do it to earn merit in the sight of their gods, not out of love. The beggars will not starve. But should we be behind with our giving, we who have such a great God of Love?

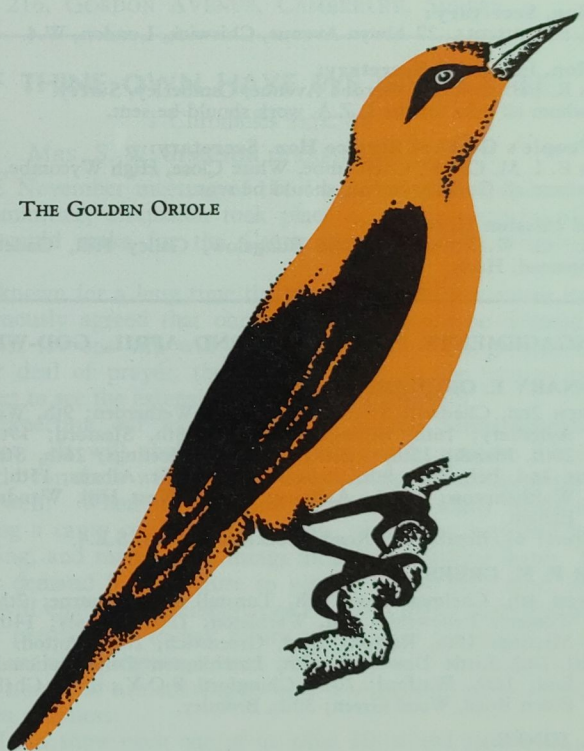
We have one rule. Never give money. Sometimes we give food. How can we refuse to help such needy creatures? We send it to them in the hands of an Indian brother who does not tell them from whence it comes.

It is easy to worry over such physical needs. But millions here are starving spiritually. Lord, stir us to even greater concern over those without good food for the soul.

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STRICT BAPTIST MISSION
1861~1961

VOL. LX NO. 2 MARCH-APRIL 1961



THE GOLDEN ORIOLE

SERIES OF INDIAN BIRDS

No. 2 The Golden Oriole

Bright golden yellow with black in the wings and tail, and a conspicuous black streak through the eye. Female duller and greener. Singly or in pairs, among leafy trees in wooded country. Call: a harsh "Cheeah" and clear fluty whistles like "Peelolo". Food: insects, banyan and pipal figs and other fruits and berries, and flower nectar. Nest: a beautifully woven, deep cup of grass and fibres bound with cobweb, suspended hammock-wise in fork of a leafy twig.

General Secretary:

PASTOR P. H. CREES, 61, BREAKSPEARS ROAD, BROCKLEY, LONDON, S.E.4

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. Secretary:
Mrs. F. DRISCOLL, 27 Alwyn Avenue, Chiswick, London, W.4.

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 E. ORCHARD.

MARCH 2nd, Chadwell Street F.O.Y.; 5th, Wetherden; 9th, Warbleton; 12th, Aylesbury; 16th, Billinghay; (Mrs.) 18th, Sleaford; 19th, Billinghay; 20th, March; 25th, S.B.O.M. Annual Meetings; 26th, Staines.

APRIL 2nd, Belvedere; 9th, Stoke Ash; 13th, St. Albans; 15th, Horley; 16th, Walthamstow; 20th, Aldbury; 23rd, West Hill, Wandsworth; 30th, Egham.

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

PASTOR P. H. CREES.

MARCH 4th, Chelmondiston; 5th, Tunstall & Sudbourne; 7th, Bermondsey Women's Fellowship; 9th, Warbleton; 12th, Ramsey; 14th, M.A.S.B.C. Meeting; 19th, Royton; 22nd, Greenwich; 26th, Potton.

APRIL 2nd, Little Downham; 8th, Latchington Congregational; 9th, Potten End; 16th, Watford; 20th, Chingford F.O.Y.; 23rd Chelmsford; 26th, Eldon Road, Wood Green; 30th, Bromley.

Mr. J. B. JONES.

MARCH 19th, March.

THE LADIES' ZENANA AUXILIARY

ANNUAL GIFT WEEK

MARCH 5th-11th, 1961

"Of thine own have we given thee."
1 Chron. xxix, 14.

Gift Envelopes will be distributed by local L.Z.A. Secretaries, and a generous response towards the purchase of a new van will be deeply appreciated.

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

MISS R. FROMOW,
216, GORDON AVENUE, CAMBERLEY, SURREY.

"OF THINE OWN HAVE WE GIVEN THEE"

1 Chronicles xxix, 14

MRS. S. W. SIMPSON (PRESIDENT, L.Z.A.)

AT THE November meeting of the Ladies' Zenana Auxiliary Executive Committee, discussion took place as to what special effort the L.Z.A. could make for the Centenary Year of the Strict Baptist Mission.

We have known for a long time the great need for new motor vans. So it was unanimously agreed that our Gift Week should be devoted to this end. The cost for one van will be about £1,000. To provide this will mean a great deal of prayer, thought and work on the part of each one of us who longs to see the extension of the Lord's kingdom.

We are expecting our van to be used in the Sendamangalam and Namakkal area. It will enable our missionaries to prepare for camping more efficiently for there will be room not only for camping needs but for literature as well. When missionaries go on camp many items must be taken including a camp cot, cooking utensils, paraffin or kerosene for cooking and lighting, and many other things including drinking water. There is an increasing demand for literature so gospels tracts, etc., must be taken.

The van will enable our missionaries to reach many more villages than is possible at present and to pay return visits more frequently to see how enquirers are making progress as well as to help and encourage those who do know the Lord and are striving to bear a witness to those around them still in heathen darkness.

May the Lord show each one of us what He would have us do in this very important matter.

OUR OWN HIRED HOUSE

MRS. H. J. APPLEBY.

DURING our last term of service we lived in a large bungalow in the middle of a compound of several acres of mission land. This term we live in an ordinary house in an ordinary street in an ordinary town. And we have noticed a great difference, too.

There is, obviously, a vast difference in our surroundings. Last term we were surrounded by land that we owned, where trees had been planted, and the whole area surrounded by a cactus fence. We were shut in, in our own private world which we broke out of at will when we went out.

Now, however, we have a public road on two sides of us (we are in the corner house) and Indian neighbours are on the other two sides. We are much more in the eye of the general public and, of course, they are much more in our's!

We have come to the conclusion—although we have only been in our new abode for a month—that living in " our own hired house " has definite advantages over living in a compound. We have noticed that people are not so shy, in fact are positively more friendly, towards us. It is very much easier to get into contact with other folk. In this way we expect to be able to influence our new neighbourhood as messengers of Christ.

* * *

It is nice to go for a walk in the cool of the evening. Kathryn and I have visited several of the nearby streets recently in an effort to meet our neighbours. A quarter of a mile away are several big cotton mills and the houses of some of the workers in these mills are at the end of our street.

We walked slowly by the houses and gradually more and more women, girls and children came outside to watch our progress. They were all smiles to see a " white lady " go by and were delighted when they saw the " white girl-child " too. When we went in the wrong direction we were quickly put right. And the children all came with us until we reached the main road. How easy it will be to get into conversation with them and, we hope, to begin opening their lives to the things of Christ.

Across the road which runs alongside our house live the local policemen, their wives and families. They have just built themselves a new temple. Just a small 4ft by 4ft. shrine with a high pointed roof, but inside is the statue of the god many of them worship. We have seen them bowing their heads in obeisance to their idol. What a challenge! Already we have spoken to one or two women who live there.

As I was hanging out the washing one Monday morning (it dries in one hour or less!) I heard a whispered conversation between the people next door. I managed to pick up one sentence " Does she know Tamil? " So I shouted back, without looking up, " Yes, I do." There was a laugh, then came the question " Did you do all that washing yourself? " " Yes, but I have a machine!" To that there were several gasps! Then, " Who does the cooking?" " I do." It was obvious that they are as interested in us as we are in them! The conversation then finished. Next time we can continue in a friendly fashion and only the Lord knows where it will end.

"THEY . . . WERE BAPTIZED."







MY WORK FOR THE LORD

in connection with the Tamil Baptist Churches and the Strict Baptist Mission

PASTOR S. PAUL RAJ

I WAS called to serve in the Strict Baptist Mission in September, 1935. At first I was posted at Nalathinpudr as a school teacher. I was a bachelor at that time and Missionary L. Watts took much interest in me and taught me the Scriptures carefully. With my whole heart I believed that believers' baptism was the Scriptural baptism, and I was baptised by Mr. Watts on the 27th December, 1936.

In February, 1937, my marriage took place in Sachiapuram, and after this I was asked to do the Lord's work as a preacher. Mr. Watts was conducting special classes for church workers at that time, and I was a member of his class. In 1938 I was selected as a student in the Bible Institute, and by God's grace, I and my wife Soundari stood first in the final examination and obtained first prizes. After my studies, I was asked to take charge of the Kovilpatti church and to help Mr. D. Morling as a tutor during the second course of the Bible Institute. My wife was appointed a Bible Woman in 1944.

In 1947 I went to Paniadipatti to take the place of Pastor D. Jesudasan who retired. In 1948 I again worked as a tutor in the Bible Institute helping Mr. W. H. Kuhrt and Mrs. O. M. Morling. In 1950 I became a full-time pastor in the Paniadipatti area in which there were fifteen village congregations. For the past ten years I and my wife have been taking care of these Tamil Baptist Churches which are in the Ramnad District. I have had the privilege of working with Mr. G. F. Champion, Mr. W. H. Kuhrt and Mr. J. R. Field in the Bible Schools and deacons' classes which they have conducted, and while Mr. D. A. Thrower was in Paniadipatti I helped him with literature work by translating some of the books from English into Tamil. Those I translated were, 'More Than Shadow', 'Open Doors' and 'Passion for Souls'. Moreover I have also helped Mrs. Orchard, Mrs. Grist, Miss Wade and Miss Hawes for their Tamil studies for a few months each. For the past three years I have been helping Mr. H. J. Appleby in his Tape Recording work, giving Bible Study talks and announcements. And I am also the Manager and correspondent of five of the Mission schools which were handed over to me when the Mission gave up their management.

It gives me great pleasure to say that I have now finished twenty-five years' Service with the S.B.M., so this is my *Silver Jubilee Year.* Praise the Lord for His guidance and grace shown towards me.

I am now father of seven children, four boys and three girls. My eldest daughter has been converted and she and her husband were baptised and joined the Tamil Baptist Church, Ayanarvaram, Madras.

In conclusion, I request all readers to pray earnestly for the conversion of our other children, and to remember us in their prayers.

Yours in His service,

S. Paul Raj, *Pastor.*

IN DISTRESS

PHILIP A. GRIST (Kovilpatti).

SOME letters of enquiry received in the Narcheythi Follow-up Office clearly show that the writer is in distress. It is often difficult to know how to deal with such enquirers and the fact is forcibly brought home that only the wisdom which our Master gives can enable us to write a reply which will prove a blessing.

A letter just received from a Tamilian way up in Bombay State tells of physical distress. The young man concerned, at the early age of 23 years is a leper. This is not all. He is also in distress about his sin. His letter makes interesting but sad reading and I want to reproduce a translation of it so that you too may be able to pray for this sad case. The Lord can touch his body, for His touch still has its ancient power. But more earnestly we desire that He may touch his leprous heart with saving grace.

" Loving brother,

I received today the two programmes of Narcheythi broadcasts and the ' Word of Truth ' (a Scripture Gift Mission publication) which you kindly sent . . .

While I was reading ' Word of Truth ' the burden of my heart was relieved; I go into a sort of rapture. This rapture cannot be described.

Me—formed in sin, me—a disfigured man, a tormented human form in anguish. Me—possessing a body in which worms move along, me—seized by leprosy and poverty, scorched in the prime of age. Me—a ' walking corpse,' me—a man to be pitied, to be saved from sin, from darkness; to associate with the people of the world and with you. Show me the way! O brothers, show me the way! Do not forsake me.

There are some red spots in some parts of my body. Some people told me that these are the signs of leprosy and on the very day I was told so, I renounced my native land. I am an orphan. A youth of 23 years. I desire to live. I really believe. I request you to do the needful for me as soon as possible, that my sins be blotted out that I may obtain a new life. Do not reject me please. I am reading from this day daily the ' Word of Truth ' and I am seeking peace for my soul . . .

P.S. I bought this Inland Cover (10 nP—less than 2d.) by selling the milk and fruit given me in the leper clinic . . . "

THREE QUESTIONS

MISS L. S. HAZEL

WHERE are you going?" "From where have you come?" "For what purpose are you going?"

These three questions are asked by anyone in India, folks are much more friendly and do not mind knowing each other's business. You may meet a group of women going or returning from fetching water in their polished brass vessels poised on their heads, who will stop and ask the above questions. Or when travelling in a train or 'bus the same questions are asked.

I had the occasion to travel in a 'bus quite recently and after I had paid the required fare, settled down to a more or less comfortable twenty miles journey. We had not gone very far along the road, and many eyes were turned upon the only white woman travelling in the 'bus. Her colour, hair and clothes were all different, also there was great interest shown when a silk scarf was tied round the head and a cardigan thrown over the shoulders to protect from the coolish wind and rain blowing in.

Soon an interesting conversation was started by two of the men also travelling. The above three questions were asked, also others, such as, "What work do you do?" "Is the Namakkal Church compound being sold?", etc. I might add that nothing is secret in India and often things that are unknown to you yourself have come to the ears of someone and it is quite a surprise to be told of things happening to you that have never happened and as far as you know will never happen.

I was able to inform my questioners as much as I felt they should know, and in return asked them the same important three. Varied were the answers, some going to a market, some to visit relatives, and some returning to their own village. They seemed to know that I was a Missionary, even although I had never met them before, and asked where I was working. I have since thought, I wonder what made the difference and how they were able to tell. We know a Hindu and his caste often by the marks on his forehead. Do we have the mark of the Saviour on our foreheads and the light of His Countenance upon our faces? I wonder if always others know us as Christians, that we reflect His Glory?

May I also ask the above three questions to my readers? "From where have you come?" I hope the answer may be *from* the bondage of sin and satan's rule. "Where are you going?" Journeying I hope to the Celestial city. "For what purpose are you on the road?" Is it in witnessing in every place, so that others may come to know and trust that Saviour too?

IDOL WORSHIP

MARGARET M. COOK.

IN the huge temple dark and dim, I stopped to watch the throng. On this special day they came their way to worship the gods that hold the sway of the temple to which they belong.

When lo, and behold, I spied a girl, all dressed in her best with flowers like a pearl on the back of her black shiny head. She stood before an idol there and with rapt attention began to stare at that bright painted idol ahead. Then, up and down and up and down and up and down she went, in some fantastic worship her soul and mind was bent. She had no mind for others her whole being was entranced as before the brightly painted god she bent her knees and danced.

Only a young girl in her teens, but filled with religious fire; only one of a motley crowd that nodded and bowed and talked aloud to the idols with great desire. Only one, but what of her soul? Where will she go and what is her goal?

To those who are groping in such dark night, will you not help to send forth the light? Will you not tell of a God who LIVES and true Salvation freely gives to those who seek it aright?

L.Z.A. NEWS

We are sure that friends will be glad to hear that **Mrs. A. W. Whayman** has been appointed Vice-President of the L.Z.A. Our prayerful good wishes will encourage Mrs. Whayman as she takes up this new service for the Lord.

Please note details of the next **Quarterly Prayer Meeting.**

Place : Mt. Zion Chapel, St. John's Wood Road.

Date and Time: 15th March at 7 p.m.

Personnel: Presiding, Mrs. O. F. Clarke; Address, Miss R. Appleby.

Miss Monica Harris expects to leave Bombay on 3rd March, sailing in the s.s. *Stratheden.* This boat is scheduled to arrive here on 22nd March.

RADIO FOLLOW-UP

During the months of November and December, 47 letters were received from listeners, 18 of them being from new listeners. 24 were from our own area in South India, 13 were from other places in India, 8 were from Ceylon, and 1 from Overseas. 9 writers asked for literature, 6 about the way of salvation, and five sent donations in the letters. Programmes in November were badly interfered with by jamming, but prayer prevailed and the programmes in December came through without interference.

MISSIONARY STUDY GROUPS

There has been a most encouraging start to these study courses and we are pleased to report that 140 copies have been applied for. This number does not include copies to Council members and missionaries. This must mean that at least some thousand people are studying the work and witness of the Mission. It is our prayer that the increased knowledge may also mean increased interest and support. Applications are invited from those who truly desire to be informed in the deeper things of the work of the Mission.

MISSIONARY STUDY GROUPS—COMMENTS RECEIVED

1. "These are much better than I thought, please send one to . . ."
2. "I enclose application form for 10 sets of studies and hope that later I shall have to ask for more.'
3. "Please could you send me 9 more copies of the S.B.M. studies."
4. "Congratulations on the whole study groups production. It contains a tremendous amount of information and is well done in every way."

CENTENARY SLIDES AND TAPE

We have now been able to see and to show these slides and play the tape. The splendid photography in colour and the life-like voices of the missionaries, not to mention the sounds and music of India, combine to give an informative and interesting hour and a half. Where there is electricity and buildings can be blacked out there is no reason why these pictures cannot be seen in the summer months and we hope that those who can make summer arrangements will do so to relieve the autumn and winter programme. Please ensure that you have an opportunity to see and hear this splendid effort on the part of all our missionaries.

THE CENTENARY AND NEW YEAR PRAYER MEETING AND FAREWELL SERVICE

Space forbids more than brief mention of this very encouraging service held on 6th January, 1961.

There were considerably more present than we have seen at the New Year Prayer Meeting for some years, and the earnestness with which prayer was offered stirred our hearts. "Farewell" was no mere formality. Everyone present was moved, audibly or in the heart, to seek the Lord's blessing richly to rest on those who now are going forth again, and on all their colleagues.

"The Lord hear and answer all our petitions."

THE CENTENARY MEETINGS

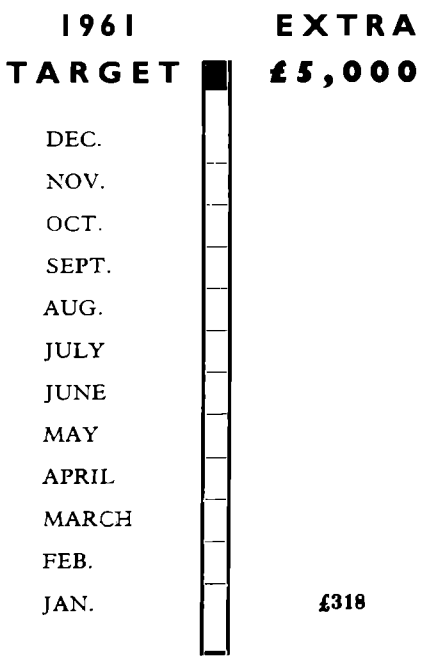
1	will, God-willing, be held at	1
8	**THE METROPOLITAN TABERNACLE**	9
6	**Elephant and Castle, London, S.E.**	6
1	on WEDNESDAY, MAY 3RD, 1961	1

2.15 p.m. LADIES' ZENANA MEETING. In the Chapel.
MEN'S PRAYER MEETING. In School Hall.

3.30 p.m. UNITED DEVOTIONAL SERVICE. (Chapel).
Speaker : Dr. Martyn Lloyd-Jones.

6.30 p.m. MISSIONARY RALLY. (Chapel).
Speakers: Miss M. Harris, Mr. E. Orchard and the General Secretary.

TEA WILL BE PROVIDED ON THE PREMISES FOR TICKET HOLDERS ONLY, PRICE 2/- EACH. TICKETS MAY BE PURCHASED FROM THE MISSION OFFICE.



TOTAL NEEDED EXTRA EACH MONTH — £417

TAMIL TEXTS

Tamil Text Cards are being used more than ever by our Missionaries, and there is URGENT need for them in India. May we ask that the following points be observed to enable the maximum use to be made of all cards sent.

Cards not suitable for use. Please avoid comic pictures, fairies, cherubs, drinking, smoking or hunting scenes and religious pictures in which Mary and Saints wear haloes.

Size of Cards. Post Card size is most convenient. The *picture* part of Christmas and Birthday cards can be cut to this size and the Tamil Text pasted on the back to cover any English wording. Please use *picture* cards only. For smaller than post card size, use the small Tamil Text.

Despatch of Cards. Address direct to the Missionary of your choice in India or Malaya. It is advisable to pack completed texts up into packets of about 100 cards. If the ends of the packet are left open as printed paper, the COMMERCIAL RATE will apply either to India or Malaya. The minimum charge is 6d. for 10 ozs., and each additional 2 ozs. is 1d. Mark the packet, TAMIL TEXTS—COMMERCIAL RATE.

Tamil Text Cards will be forwarded to churches in the MADRAS area, where we now have no Missionaries working, if friends wish. All such cards should be sent to the Mission House.

TAMIL TEXTS (price 1/- per 100) obtainable from:—
STRICT BAPTIST MISSION,
61, Breakspears Road,
Brockley, London, S.E.4.

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 during December, 1960, and January, 1961.

	£	s.	d.
Churches ...	1,071	1	3
Schools ...	208	13	7
Personal ...	346	8	8
Miscellaneous	47	11	8
Legacies ...	320	0	0
Radio ...	34	17	3
New Vans ...	387	13	11
Guild of Service	4	12	2
Total receipts	£2,420	18	6

Anonymous gifts gratefully acknowledged:—
A. K., £1; Ipswich, £6; London, S.W.1, for vans, £1 5s. 0d.; Putney, 10/-; Amesbury, £1; Guildford, £4; New Cross, £2 2s. 0d.; Birmingham, 10/-; J. G., £2; A. K., £1.

Expenditure	£2,215	8	1
L.Z.A.—General Account	478	12	2
Medical Fund	5	15	0
Van Fund	17	10	6
Expenditure (including passage money) ...	£667	19	11

THE CHANGING SCENE

H. J. APPLEBY

Then . . .

Take fifty men;
Employ them as teachers in your schools
Encourage them to preach in their villages
To your Sunday congregations.
You will not then be surprised
If sometimes
The motive of their service was your pleasure—
Not God's.

Now . . .

Take these same men;
Leave them to manage these schools themselves
Let them be compulsorily re-trained
By government, in "Basic Education"*
Fill up their spare time with official duties
Then can you understand
If a number of the villages
Have no proper ministry at all? For now there is suddenly
The need to please the government—
Not God.

* N.B. "Basic Education" is the government adopted system of education for all schools in the Tirunelveli area. The scheme originated with Mahatma Gandhi; briefly, it entails education by means of handcrafts as opposed to book learning. It also includes teaching of morality as distinct from religious instruction, requiring the teacher to instruct the children in the best points of all religions.

The above is written to help you pray for the present desperate need of a Spirit-filled ministry among the churches.

THE HOLY HINDU

MARGARET M. COOK.

"HOLINESS" belongs to God, and how can man attain, to reach the place of peace and grace which to his soul is gain?

First, he must have a body pure, so sacred water seeks, in temple tank or waterfall that runs down mountain creeks. He bathes within the water there or stands beneath the fall and hopes and trusts that by this act he's purified from all. His evil deeds and unkind acts will all be washed away, so he believes, as to the place he makes his weary way.

Then, in his mind he must be pure, so to the temple goes, to worship god with willing heart and with bare head and toes. He must be taken up with thoughts that purify his mind and with his hands good deeds he'll do, in this he's not behind.

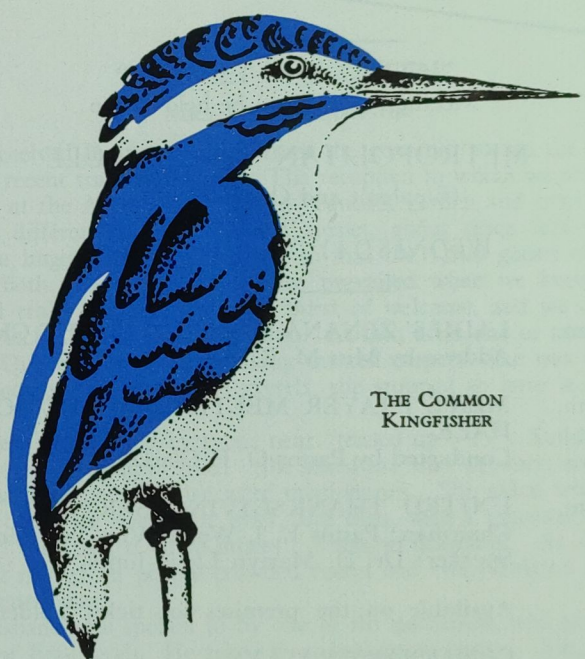
Then, he must speak pure words and true, his mouth be filled with praise to god and all the deities some fitting song he'll raise. Praise to the temple god he sings until the place with echo rings.

Oh, Seeking One! are you quite sure you'll satisfy your SOUL? Will *no one* tell you of the One who died upon a cross, your soul to save and satisfy and take away your dross?

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STRICT BAPTIST MISSION
1861-1961

VOL. LX NO. 3 MAY-JUNE 1961



THE COMMON KINGFISHER

SERIES OF INDIAN BIRDS

No. 3 The Common Kingfisher

A blue dapper little kingfisher with rust coloured underparts, short stumpy tail, and a long, straight pointed bill. Sits on a branch overhanging water, and drops, bill foremost, on its quarry. Call: a sharp "chichee, chichee". Food: small fish, tadpoles and aquatic insects. Nest: a horizontal tunnel dug into the bank of a stream or ditch.

THE STRICT BAPTIST MISSION

1861

CENTENARY

1961

Meetings will (D.v.) be held at the

METROPOLITAN TABERNACLE

(Elephant and Castle, London)

WEDNESDAY, 3rd May, 1961

2.15 p.m.	LADIES' ZENANA MEETING IN THE CHAPEL. Address by Miss M. E. Harris.
2.15 p.m.	MEN'S PRAYER MEETING IN THE SCHOOL HALL. Conducted by Pastor O. F. Clarke.
3.30 p.m.	UNITED THANKSGIVING SERVICE. Chairman: Pastor E. J. Wood (Vice President). Speaker: Dr. D. Martyn Lloyd-Jones.
TEA	Available on the premises for ticket holders only.
6.30 p.m.	CENTENARY RALLY. Chairman: Pastor W. C. Plail (President). Addresses will be given by missionaries M. E. Harris and E. Orchard and by Pastor P. H. Crees (General Secretary).

A CHALLENGE

FROM THE CONFERENCE OF OUR MISSIONARIES

THE Mission Council have asked that the following, one of the concluding paragraphs of the 1961 Conference report, be printed. Is it the Lord's message to YOU? Let others of us remember that every young person called to the field needs our prayer and practical support.

"The Conference of Missionaries of the Strict Baptist Mission would emphasise that there are still large tracts of country in our areas where churches have not been founded and where evangelistic work is not being carried on. The churches which have been established are, in many instances, needing Scriptural instruction which their members are unable to give, and there is still much other Gospel work for which missionaries are needed. Several of our missionaries have been in India between thirty and forty years, and the time must soon come when their places will need to be filled. These considerations cause us to issue a challenge to the young people of our denomination, calling on them to seek the Lord's will for their lives, and assuring them that the life of a Christian called by God to foreign missionary service, can be, as we know by experience, one of the most satisfying and blessed of all lives lived for the sake of our Lord Jesus Christ."

"WE MET THE QUEEN"

MRS. G. F. CHAMPION

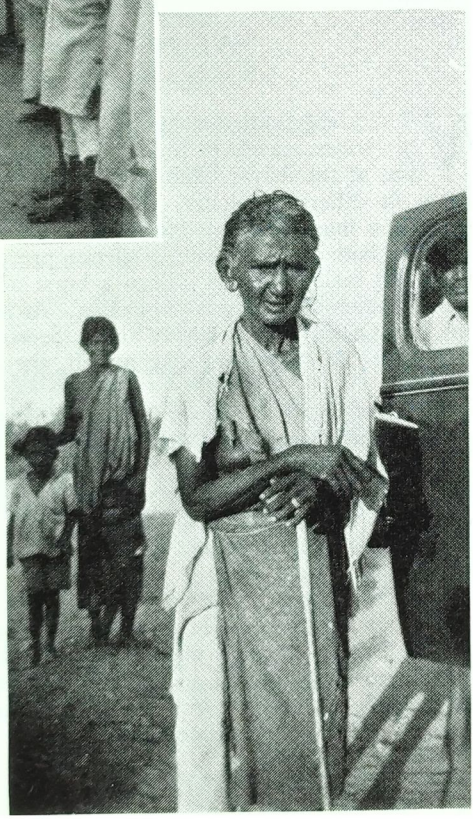
WE received invitation cards from the governor to see the Queen on her recent travels in India. The reception to which we were invited was at the Adyar Club, with a beautiful garden and trees that were floodlit in different colours. A red carpet, about three feet wide, was spread in a huge circle on the lawn, so that the 1,500 guests could stand round on both sides. *Such* a silence prevailed when we knew that the Queen had really arrived! Then a burst of welcome, and we craned our necks to watch all that was happening. At last, after one or two presentations, our Queen walked slowly along the red carpet. She was introduced to some people; to others, like myself, she stopped to have a short conversation.

She drew nearer, and everyone near "tensed up". . . . Suddenly, there was the Queen, looking at ME! She asked me who we were, and her face lit up when I replied that we were missionaries. She asked what we did, and other questions about our work, and then, with a gracious smile, said "how nice" and passed on to others. I was so delighted. As soon as the Queen had moved on people crowded round and congratulated me, saying how fortunate I was!

My husband was spoken to by one of the gentlemen who accompanied the Duke of Edinburgh. He asked if we had much success. Mr. Champion replied, "Not as much as we would like"; then my husband was asked if we encountered opposition, to which he replied, "No". The gentleman then enquired where we came from, and how long we had been in India, and my husband gave appropriate replies.



Priests and Players
in an
Idol Procession



One of
Sirunellikoil's
Church Members

? ? ? ? ? ? ?

SHEILA M. MORRIS

THE lamp hissed and then went out and I was in the dark. In the dark . . . . that just about described the situation. In the dark conducting an evening street meeting, in the dark as to what the people really needed and to some extent in the dark as to how much people were taking in. I had started to conduct these meetings in a so-called Christian community in Sendamangalam after one of the men had asked that his wife and some of the other women there be given Bible teaching. It did not take long however to discover that the new life implanted in some had been choked by worldliness and sin so that the desire for the Word of God had vanished. Some who had openly confessed Christ years before appeared to have had little experience of Him as a daily living Saviour. To many the meetings merely provided an hour's "light entertainment". The novelty of the meetings wore off and the numbers dwindled. We settled down to a few adults and a great crowd of children. Asked to take part in the meetings the majority of adults showed reluctance and disinterest and in fear of being asked again were often absent from the next meeting.

You may say that this is a very dark picture . . . it is . . . it is the dark and dismal truth. It is no use glossing over the truth and speaking only of "encouraging signs". There are millions in the dark . . . many who do not know of Jesus Christ and many more who do know Him but who for some reason or other show little signs of doing so. All in the dark . . . and maybe we too are in the dark; some of us groping in the dark for the right methods in a changing India, and some in prayer not knowing the true and heartbreaking condition of many of our churches in South India. May He, the Light of the World, shine in our hearts and minds.

LIFE IN OUR VILLAGE HOME

DR. RUTH M. HARRIS

THE house which is our village home, is situated in a side street off the main road, and two minutes' walk from the bus stop.

On the flat roof of this house, before the dawn, under the starlit sky, with the Southern Cross just visible over the horizon, there is comparative quietness for a time of communion with the Lord and prayer in preparation for the day that lies ahead. As the dawn breaks over the Kolli Hills so the light goes out on the temple two miles away, at the foot of the Hills (this temple is the centre of worship for the villages in this area, and we pass it on our way to the North Kollis). High up in the sky over the fields not far away a lark trills out its song of praise, while the nearby oil mill grinds out the oil from the ground-nuts with rising and falling squeals and wails. Someone tries to "call up" the boy in charge of the cycles-for-hire shop, a short way down the road on the opposite side, but obviously without success. One can hear the steady dub-dub, dub-dub, of the curdling rod next door, where they are making curds for sale—and so another day has begun.

Breakfast is at 6.30 a.m. Previous to this, one of us prepares the meal while the other dusts round the dispensary, gets out the various things needed for the Clinic (which is held on our back verandah) and puts on the syringes to boil.

Knocking and bashing at the door of our backyard (accompanied by calls of 'Amma, Amma') can begin any time after 6.0 a.m. The door is opened a crack, and peeping through we tell people, who may have arrived on the first bus at 6.0 a.m., that they must wait until 7.30 a.m., when the Clinic officially starts.

Breakfast over we spend a short time of prayer together, committing the day with all its problems to the Lord, without Whom we can do nothing of any abiding value.

At about 7.30 a.m. the door is opened, and those who have been waiting outside come into our spacious backyard and sit on benches under the shelter, which has been erected on bamboo poles and roofed with the plaited leaves of the coconut palm. So deeply has caste become ingrained over the centuries that one of our problems is to get those of lower caste to sit on a bench in the presence of higher caste patients, even though the latter may encourage them and we remind them that no caste differences are observed on the buses or trains.

Some of these patients may have come from distant villages, some from different parts of the Kollis, while others are from our own village, literate and illiterate, rich and poor, and of various castes.

We are greatly privileged in being able to preach the Gospel freely to all who come to us. Some have never heard before, for many villages off the road have rarely been visited. One man from the North Kollis, after hearing the Gospel message said, "This sounds good, just what we need, why have we not been told before?" Those who can read are given tracts and encouraged to buy Gospels. Several local people have borrowed books in Tamil and in English from our library. These days many of the younger generation have had a High School education, and there are several graduates in our village. A letter from an old patient of ours, now in a hospital in Madras, tells us, that away there he is reading the New Testament he bought, and one of our library books on "How to be a true Christian".

Medical work begins and we are kept busy throughout the morning. We have need of much grace and patience, for it can be very hot out on the verandah and we are limited for space. There are always those who want to be seen in a hurry and out of their turn, but on the whole, the people are very patient. Sometimes it takes a long time and frequent repetition to get over to an illiterate patient just how and when the medicine is to be taken.

At about 9.30 a.m. we hear the call of the postman as he puts our letters through the window of our front room, which opens straight on to the road. (Those of you who see the Centenary film strip will be able to see a little how we are situated.) We take a few minutes off, and glance through our letters over a cup of coffee.

At 12 noon, or thereabouts, comes a break for lunch, and any patients, who have not been seen by then, are seen afterwards.

It is very hot midday and we try to get a rest, but not infrequently

would-be patients call in at our front window, or bang at our back door. We can hear the dhobie, in his shop opposite our house, or the people next door, telling them that they will have to wait until 3.0 p.m., but Kolli Hill patients are not so easily put off, for they have come from far and have far to go. They will probably have set off from their village early in the morning to arrive at midday, and will have to stay the night with someone they know, either in our village or elsewhere, returning home the next day or staying longer if necessary. Sometimes our Kolli Hill friends, when down on other business, call in just to see us.

Tea is at 2.45 p.m., after which, though officially there is no evening clinic, there are usually patients to be seen.

When everyone has gone, and things have been cleaned up and put away, then, if there is time, we get out for a short walk, usually to a nearby well, where we can sit under the coconut palms and enjoy a view of the Kolli Hills range, beautifully illuminated by the setting sun. We meet various people with whom we exchange greetings. Occasionally we visit the neighbouring farmsteads, or in homes in the village.

The people amongst whom we live, and with whom we have to do, are very kind and friendly, but our hearts cry to God, that He would break down, by the power of His Holy Spirit, the hard, granite-like wall of indifference to the Gospel, with which we seem to be surrounded.

With God all things are possible.

A CHALLENGE TO YOUTH

"The King's business . . . . " I Sam. xxi, v. 8
"Write the vision . . . . that he may run that readeth it." Hab. ii, 2

MRS. O. M. BOORNE

SPEED in this age seems the all-important matter. We take an express train to get from here to there, but for what purpose? Presumably to have more time there. We use mechanical devices to enable us to get through our work more quickly and so give ourselves more leisure. The Bible also speaks of speed "The King's business required haste." There is a note of urgency of purpose in this haste.

While I have been visiting some of our Strict Baptist Mission stations in South India, many things have impressed me, but I will only mention two here. One is the apparent lack of purpose in the lives of the people and the other is the urgency for devoted young men and women of our churches to respond to the Call of God. Are you waiting for a vision? God said, "Write the vision . . . . " The vision of India's needy men, women and children is clear and plain. The verse continues: " . . . that he may run that readeth it." What more is there to wait for? Are you prepared to run in the way of His commandments? For the King's business requires haste.

India does not hurry, as I soon learned on my journeys in the Mission van. Many a time I held my breath as Mr. Champion sounded the hooter while dogs slowly moved from the centre of the narrow, dusty roads, or a

herd of goats hesitantly decided on "the rule of the road". Apparently India believes in the middle course and one feels that the age of the bullock has not yet succumbed to the motor, not even in the towns and cities.

Morupatti is surrounded by little villages and it gave me a thrill to see how many of the women responded to Mrs. Champion's friendly greetings and gladly accepted tracts and Tamil Text Post Cards. The children, too, were eager to get a glimpse of the "white amma" who had come to stay at the mission bungalow. Stern measures sometimes were necessary to secure privacy. The highlight of Christmas was the giving of gifts to the children, and what excitement there was as each child received sweets, and some had toys and pieces of hair ribbon from the gift parcels sent from the friends in the Homeland churches. On Christmas Sunday afternoon the boys received their gifts and some were allowed to choose what they would like. I noticed the older boys chose Stamp Books and a packet of hinges, or a note book and a pencil. I had the joy and privilege of dedicating a case containing a Tamil Bible and an English version. Several of the older boys attend the local High School and are learning English, and I was able to speak to them. They need our prayers that, as they hear and read the Gospel Message, the Holy Spirit may bring them to know Him for themselves. They seem quite willing to place Jesus Christ among their heathen deities, but only the Grace of God can lead them to place Him above all other gods. Has Jesus Christ a rival in your devotion? I wonder if you have seen the vision and, if so, whether your response will be, "I will run . . . ", for "the King's business requires haste."

THE WEDDING

Days of Conference were over and for two of our number at least there was a special joy awaiting. After a wait of more than two years the Wedding Day for Sheila Morris and Derek Moon had dawned.

Missionary colleagues spent the morning in various ways, some preparing the wedding breakfast, some remaking bouquets which had arrived rather tightly packed, whilst others fortified the bride and bridegroom. Many were the minutes spent by the ladies brushing up their Paris models for the occasion, for some had seen wedding service before and one at least was eight years old!

The adopted mum and dad, Mr. and Mrs. Thrower, had been thinking and planning many days before, and everyone at the reception would heartily agree that their job was graciously and well done.

We know that Derek thought his bride looked beautiful and so did we all. Walking slowly along the aisle on the arm of Mr. Thrower to the strains of Handel's well-loved "Water Music," she wore a simple, well cut, full length dress of lace over taffeta. The head-dress was a coronet and a circular, waist-length veil, a gift from the bride's mother. Following the bride was chief bridesmaid, Ethel Flory, dressed in a green full-length dress with floral head-dress, and Kathryn Jane in yellow nylon.

The marriage ceremony was conducted by Mr. G. F. Champion, who gave a gracious message on the power of the witness of a truly Christian home. After a very happy reception at Brooklands Missionary Home the happy couple, showered with rose petals, set off for their honeymoon.

Their first home is to be in Velur in the Salem District, where they will be living in a hired house. Please give them a special place in your prayers that wisdom, love and grace in them may cause many to seek the Way of Life.

MR. AND MRS. S. W. ANDERSON

MANY who read through the list of the present members of the Mission Council, published in the January issue of the MISSION HERALD, will have noted the absence of a name that, for many years, has indicated the service on both Executive and Council of Mr. S. W. Anderson.

Those who serve the Mission are realising more and more how much they miss the helpful advice and wise counsel of our esteemed brother. It is our great regret that Mr. Anderson felt it necessary not to stand for re-election at the last Annual General Meeting of the Mission.

For many years both Mr. and Mrs. Anderson were active in the service of the Lord through the S.B.M. Both held important office. Mrs. Anderson served with distinction as Financial Secretary of the L.Z.A.; Mr. Anderson was for long the Vice-President, and for a time the honoured President of the Mission. There are still a large number of friends who cherish the pleasant memory of the garden parties that were held on behalf of the S.B.M. at "Wayside", the then lovely home of our friends.

We would pay tribute to the self-sacrificing earnestness of both our beloved friends, and we pray that their years of "retirement" from office may be blessed to them both. We know that their hearts will always be in the work, and their prayers for the workers and the testimony that our Mission bears.

MISSIONARY STUDY GROUPS

In the past two months 60 copies of the courses have been applied for and the total is now 200. Copies are still available at the Mission Office.

TAMIL TEXTS

Since the mention of these in our last issue, 14,000 have been sold and we are glad that there has been such a good response. We cannot have too many of these texts so that we hope the interest will continue.

MADRAS CHURCHES

Mr. and Mrs. Thrower have visited most of the Churches in this area and are able to report that with one exception all the Churches are developing fairly well. Growth at Mannur is particularly encouraging, even inspiring. There are signs of spiritual life and activity in several places.

MADRAS

"Never before in its long history has Madras seen such a sight as the crowds that turned out to see 'Elizabeth', as the Queen was commonly called. The Indian tour of the Royal couple did a power of good in many ways. On the other hand, the stock of the Communists seemed to have touched an all-time 'low' in this country. How much we have to thank God for in regard to these things."

L.Z.A. NEWS

Quarterly Prayer Meeting: Tuesday, 13th June (D.v.), at Derby Road Chapel, Croydon. Meeting commences at 7 p.m. **Miss M. E. Harris** will give an address.

Congratulations to Mr. and Mrs. Appleby on the arrival of "Jacqueline Sue." We praise God that "in difficult and perhaps dangerous" circumstances and "in rather inexpert hands" she arrived, three weeks before expected, on 2nd January. We rejoice that she is "well, and getting strong".

RASIPUR MARCHES ON

H. A. HUCKETT

Another milestone in the history of the Rasipur Church was reached on Sunday, January 22nd, when the Recognition Service of Mr. D. Rajarathnam as honorary Pastor of the Tamil Baptist Church was held. The power of the Holy Spirit was felt throughout the service, which was held in the sanctuary which we dedicated to the glory of God just a year ago. After the singing of a Tamil lyric, "We will praise the Giver (God)," Mr. D. P. Collins from Salem led us to the Throne of grace in an earnest and uplifting prayer, which gave God the central place in the whole service. Deacon R. J. C. Bennett, B.A., B.T., read the Scriptures from II Tim. ii, 1-19, and after a word of welcome from the Namakkal missionary to all present, another hymn extolling the Saviour was sung.

Then Pastor S. Devenesam of Madras asked some important questions to which the Pastor-elect replied by giving his testimony. A solemn charge was then given to him by Pastor S. Paul Raj of Paniadipatti, based on the words of Paul in Acts xx, 19. This was followed by a charge to the church from Mr. G. F. Champion of Morupatti who read Acts vi, 1-7, and spoke powerfully on what the attitude of church members should be towards their pastor.

The chairman spoke on Lev. viii, 22-23, emphasizing the need of a cleansed ear, a cleansed hand, and a cleansed foot, representing the prayer-life of the pastor, his public activities and his daily walk.

After joining hands with one of the deacons representing the Rasipuram Church, Mr. D. Rajarathnam then knelt in a solemn act of dedication, accompanied by his wife, and as hands were laid on his head by Indian brethren and missionaries present, the chairman invoked the Divine blessing on Pastor and people. It was an impressive climax to the service.

A special item of sacred song by Mr. Z. S. Devapiriam and party followed by the offering and benediction brought to a close a most memorable service of worship and dedication. About 140 people were present, and most of these remained for midday food provided by the church in the travellers' bungalow nearby. The offerings were just over Rs. 47. Please continue in prayer for this church and its pastor.

ENGAGEMENTS FOR MAY AND JUNE, GOD-WILLING

MISSIONARY E. ORCHARD

MAY 1st, Bromley; 3rd, Metropolitan Tabernacle; 7th, Rishangles; 8th, Hoxne; 11th, Prittlewell; 13th, West Ham; 14th, Brentford; 16th, Stoke Ash; 17th, Derby Road, Croydon; 20th-21st, Guildford; 22nd, Devizes; 28th, Richmond; 29th, Woolwich Hospital; 31st, Cuckfield.

JUNE 4th, Greenwich; 11th, Chadwell Street; 14th, Haslemere; 17th, Tring; 18th, Leyton; 21st, New Cross; 22nd, Preston (Hitchin); 25th, Gt. Gransden; 27th, Kesgrave; 28th, Lewisham Hospital.

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

Mr. J. B. JONES

MAY 20th-22nd, Wiltshire Rally; June 11th, Courland Grove.

PASTOR P. H. CREES

MAY 3rd, Metropolitan Tabernacle; 13th-14tth, West Ham; 18th, Tunbridge Wells; 20th-22nd, Wiltshire Rally; 28th, Bethesda, Ipswich.

JUNE 4th, Beccles; 11th, Mt. Zion, Ipswich; 17th, Tring; 18th, New Cross; 21st, New Cross; 25th, Wetherden.

Miss M. HARRIS, L.Z.A.

MAY 3rd, Centenary Meetings, Metropolitan Tabernacle; 20th-22nd, Wiltshire Rally.

JUNE 6th, Woolwich; 7th, Wood Green; 13th, Croydon (Derby Road) Quarterly Prayer Meeting; 14th, Stratford (Gurney Road); 15th, Whittlesey; 19th, West Ham; 21st, Courland Grove; 27th, Dorking; 29th, Richmond.

Address: 32, Elmgrove Road, Ealing, W.5.

General Secretary:
PASTOR P. H. CREES, 61, BREAKSPEARS ROAD, BROCKLEY, LONDON, S.E.4

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. Secretary:
Mrs. F. DRISCOLL, 27 Alwyn Avenue, Chiswick, London, W.4.

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.

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 during February and March, 1961.

	£	s.	d.
Churches	1,075	5	7
Schools	193	2	4
Personal	84	6	0
Miscellaneous ...	11	14	1
Legacies	977	7	7
Radio Evangelism	83	0	0
Van Fund	285	6	0
Guild of Service	5	7	6
Total receipts	£2,715	9	1

Anonymous gifts gratefully acknowledged:—
Southend, £3; Reigate, 10/-.

Expenditure	£1,771	10	7

L.Z.A.—General Account	578	19	2
Anonymous gifts gratefully acknowledged:— J. G., Beccles, £2; Colchester, £3; T. L. G., £16.			
Van Fund ...	1	19	0
Medical Fund		10	0
Expenditure	£640	14	6

CENTENARY YEAR CONFERENCE

H. A. HUCKETT

The first S.B.M. Conference was held in Madras on December 12th, 1906. It lasted a few hours and there were four missionaries present. The Centenary Year Conference was held at Coonoor with twenty-one missionaries present, and the meetings lasted from the 10th to the 15th February. It was a pleasure to have Mrs. Olive M. Boorne with us at the devotional sessions, which began with a time of prayer on Saturday morning conducted by Mr. Appleby and continued throughout the Conference. On Saturday afternoon we discussed our nine-page agenda from A to Z in an informal way, and gathered again on Sunday morning for two sessions of prayer under the leadership of Mr. Philip Grist. At the second meeting, part of a letter from Mr. Paul Enoch was read in which he asked prayer for a Christian Women's Rally which he is planning to hold early in April. This link with our Indian brethren led to much liberty in prayer, the Spirit moving many to pray for the work in our Tamil Baptist Churches.

On Sunday evening a number of us attended the Union Church, Coonoor, which was filled to capacity, and heard a striking sermon on Romans xiv, 7, "None of us liveth to himself, etc."

At the first business session on Monday morning, our Chairman, Mr. Champion, gave a welcome to all, and congratulated those who had gained successes in their Tamil Examinations. In calling us all to consider WHY we are in India, he referred us to the Great Commission in Matt. xxviii, 19-20, and stressed that we are on the Mission field, not because the Indian church has invited us, or even because believers at home had sent us, but by the Authority of Christ Himself. Comparing missionary work to military warfare, in which propaganda, air power, artillery large and small and infantry are all used in attacking the enemy, Mr. Champion emphasized that until the infantry have gained possession of the position in dispute, the objective has not been accomplished. So, like Paul, we must aim at founding churches and keeping in touch with them. Only thus can we rightly claim to have fulfilled Christ's command and share in the blessedness of His promise, "Lo, I am with you all the days."

In accordance with Council's request, arrangements for furloughs and locations were dealt with, and recommendations re the Mission vans were made in the hope that new vehicles will soon be available. Under Radio-Evangelism the possibility of supplying pre-tuned receivers to churches and individuals was considered as well as other ways of making this ministry more and more effective. The Literature Committee Report given by Mr. Thrower highlighted the distribution drive by the Depot Manager, Mr. Field, and revealed that during the year a sum of Rs. 3,320 had been received from the sale of S.B.M. literature—the first time that sales have exceeded the subsidy granted by Council. Production has also increased considerably.

As a centenary year project, the Ministry Committee was asked to produce a "popular" Outline of Theology in Tamil and English, and thus fill a long-felt need in our churches. A Discussion on "Presenting Indian Work at Home" was opened by a challenging paper read by Miss Flory, followed by some helpful remarks by Mr. Appleby on "Problems and Principles" connected with writing letters and articles for the home constituency and deputation work generally. Next year we hope to have a discussion on "What steps we can take to promote work amongst children and youths in South India."

In view of Her Majesty's visit to India, it was resolved to send a message of loyal greetings to the Queen.

One evening we were favoured to hear a copy of the S.B.M. Centenary Year Tape, and we also did a little recording for the Half Yearly Meetings, which we hope you will hear in due course. With the wedding of Miss Sheila Morris to Mr. Derek Moon in the offing, our Conference closed on a joyful note, and we all felt that the Lord had wonderfully undertaken for us in all our meetings.

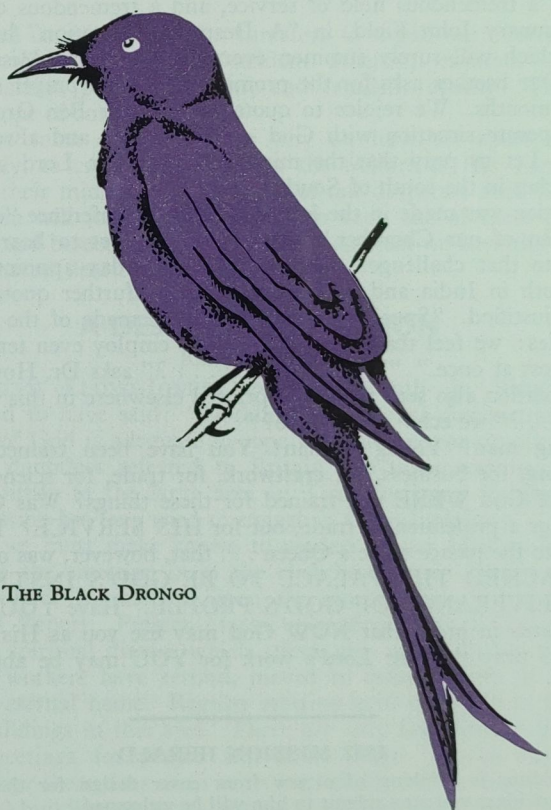
RADIO (follow-up)

During February and March, 35 letters were received, 21 from new writers, and 14 from old correspondents. 10 of the letters came from the "Tamilnad," 18 from other places in India, 4 were from Ceylon, and 3 were from overseas, including 2 from the Persian gulf area. 6 letters contained orders for literature. 3 personal visits were made to correspondents in the Coimbatore and Nilgiri districts. Among the enquirers were 11 Hindus, 1 Muslim, and 1 Roman Catholic.

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THE BLACK DRONGO

SERIES OF INDIAN BIRDS

No. 4. *The Black Drongo*

A glossy black bird with a long deeply forked tail; sexes alike. Usually perches on telephone wires, or rides on the backs of grazing cattle. From exposed look-outs it keeps watch for grasshoppers and other insects. Highly beneficial to agriculture by the vast quantities of injurious insects it destroys. A fierce fighter, will not allow crows to nest in its area, and will often drive off a kite. Cry: harsh scolding or challenging call. Nest: a flimsy bottomed cup of fine twigs and fibres cemented with cobweb, at the extremity of a branch in large trees standing alone.

" . . . SUCH A TIME AS THIS . . ."

A VARIETY of contributions has reached the Editor since the last issue of the Mission Herald. They present a picture of dire need; of a tremendous field of service, and a tremendous challenge.

Missionary John Field, in "A Desperate Situation" has presented a picture which will surely summon every reader of the Mission Herald to prayer. Our brother asks for the promise of definite prayer support during the next months. We rejoice to quote our brother Ben Orchard: "There is no desperate situation with God — He is still, and always will be, in control." Let us pray that the mighty hand of the Lord will be seen in the Churches in the south of South India.

Mention was made in the last issue of the Conference "call to the men and women of our Churches." The editor has yet to hear of any direct response to that challenge. As July 9th is the day appointed for special prayer, both in India and at home, perhaps a further quotation from the report is justified. "Special mention should be made of the need for more missionaries: we feel that we could usefully employ even ten new missionaries, almost at once." "Where are they . . . ?" asks Dr. Howard Guinness in the quotation also sent to us and printed elsewhere in this issue. "Where are they . . . ?" we echo . . . "Where?"

Young man! Young woman! You have been trained for nursing, for teaching, for business, for craftwork, for trade, for science . . . but, in the plan of God WERE you trained for these things? Was God preparing you, not for a profession or trade, but for HIS SERVICE? Esther *thought* she came to the palace to be a Queen . . . that, however, was only incidental. SHE REACHED THE PALACE TO BE GOD'S INSTRUMENT IN THE DELIVERANCE OF GOD'S PEOPLE. Have YOU attained your present status in order that NOW God may use you as His Ambassador? Will YOU pray that the Lord's work for YOU may be abundantly clear to you?

1962 MISSION HERALD

The Editor is thinking of a new front cover design for the 1962 Mission Herald. Any ideas you may submit to him will be welcomed.

JULY NINE

THE PRESENCE of the Holy Spirit is sometimes illustrated in the Scriptures by wind and by fire. Both of these are sensitive to atmospheric conditions. That point should not be lost on us. It may even be the key to the problem of why we do not have His Presence and His Gifts in the churches as we would wish. The atmosphere isn't right . . .

A ministry is one of the gifts of the Spirit to the churches. It does not need much logic to realise that He may not choose to give His gifts to a church that grieves Him. This could be the key to the problems of powerless preaching, empty pulpits, and lack of candidates for the ministry . . .

The condition of the ministry among the Tamil Baptist congregations—some 70 or 80 of them—leaves little room for contentment. Perhaps nine brethren can properly be called Pastors of churches (seven of them in Madras, two in Salem District). Another seven brethren serve the Mission as preachers. There is a little band of capable voluntary preachers—and then a number of folk who preach a message frequently strange to our ears. An increasing number of congregations have no ministry, and often, alas, do not even meet . . .

All around us rises a tide that threatens to engulf our efforts; vigorous hinduism, growing communism, strident atheism, insidious syncretism, deadly materialism, pernicious cults, and fatalistic apathy. There seems little human hope of our survival . . .

These are some of the reasons why we have set apart the second Sunday of July, to cry to the Lord for the welfare of His Tamil Baptist churches and their ministry. If anything of our desperate need has touched your heart, you will join with us too; turn each one of these paragraphs into a prayer, and beseech the Lord with us. At least we have the confidence that this is a matter dear to His Heart. . . .

A DESPERATE SITUATION

JOHN R. FIELD

DR. MARTYN LLOYD-JONES, speaking recently in Birmingham is reported to have said: "Nothing but a signal demonstration of the power of God is adequate to cope with the present situation." While his diagnosis doubtless referred to Britain, the same statement could be applied very justly to the large area in Tirunelveli and Ramnad districts where our Mission has long tried to engage in Gospel ministry.

We feel we must make known to readers of our Mission Herald just how desperate the situation is in the churches of this far-flung Southern Field. Many have commented upon the sombre facts delineated in last year's Annual Report. Present events only serve to underline the serious nature of the spiritual disease which affects this area. Within the last two years several workers have retired, moved to other spheres of service, or gone to their eternal home. Regular services have ceased in at least six of the chapel buildings in this area. There are very few Sunday Schools and still fewer meetings for prayer and Bible study. Satanic opposition is evident wherever there does seem to be a spark of vitality. For example, out of three chapel building projects, two are at a standstill because of difficulties

in connection with sites. Again, two brethren who have stated that they do feel called to Gospel ministry in the churches are becoming more and more disappointed at the lack of response attending their efforts.

In most places however, it is difficult to find anything to praise. At least five churches are currently rent by internal dissension, and in an equal number there are to be found persons who seem to have the aim of wresting the buildings used for worship into their own hands. Collection monies have been misappropriated by deacons and others in several places, and in the majority of congregations it is not merely a lack of spiritual tone, but also moral turpitude which has to be recognised and dealt with.

The desperate lack of spiritual virility in the churches of this area becomes daily more clear. Those of us who seek to serve the Lord here could hardly be more conscious of our personal inadequacy to cope with the position.

We feel that Dr. Lloyd-Jones suggested a positive approach to his hearers in Birmingham. He reminded them of the prayer meeting which followed the threats made against the Apostles, recorded in Acts 4. In the desperate situation of that day the Apostles informed the whole church (not merely a handful of leaders), and the Church turned to prayer—prayer that approached God with reverent awe.

We are sure that our only hope is in a similar committal of ourselves and the burden we are called to bear into the hands of our God. We beg you to join us in this.

THE SITUATION IS SERIOUS

WITH THE S.B.M. IN SENDAMANGALAM

MISS EBENEZER SAMUEL

I AM glad I have been given the opportunity to write a few words about my work in the Strict Baptist Mission for the last twenty-two years. Having been educated in Madras I was quite happy to get a post there in one of the schools. After some time I was bitten by a mad dog, and ever since my health suffered. One day I approached one of the professors of the training college where I was trained for advice. She suggested I might work in the Girls' School in a place called Sendamangalam, for which she had helped Mr. Watts get Government recognition.

So I started off, like Abraham of old, not knowing where I was going to this interior place in South India. I found it surrounded by hills and such a change from Madras in the countryside, in the buildings and even in the district, that I decided to take the next 'bus home.

But the reading in my daily portion was, "Whatsoever thy hand findeth . . ." That verse arrested me and held me in the service which the Lord had chosen for me. There were only ninety children in the school, and the school building consisted of two open sheds. Due to Miss Hazel's able management, we were able to extend the building. The Lord gave me wisdom and real interest in the work. Within a few years the "Christian School" had the highest number of children in the village. Today we have

400 on the roll. Teachers from different parts of South India began to come, thus raising the tone and efficiency of the school. We began to be recognised by the Education Officials and villagers. All these assets went to glorify the Name of the Lord Jesus Christ.

The greatest privilege I enjoyed during these years was the study of the Word of God. Never before have I tasted the wonder of the Holy Bible so much. Repeatedly the teachers who have worked with us, at their farewell have said how much the Word of God has been made a blessing to them.

I saw the truth of the re-birth and of immersion, and was baptised in 1943 and joined the Sendamangalam Tamil Baptist Church two years later. I deemed it a great privilege to be a member of the Strict Baptist Church because of its sound principles. We take part in the various activities of the Church such as Sunday School, Open-air Preaching, Saturday work and the Youth Fellowship, etc.

In 1954 I wanted to go back to Madras as my mother was alone and I committed this matter to the Lord, praying that His will might be done. Suddenly, without warning, my godly mother was taken while she was reading the Bible. It was a terrible shock to me, as I could not even attend the funeral, as the telegram came very late. Yet the Lord upheld and comforted me. The next year I was bitten by a poisonous snake, but my life was miraculously preserved. The verse that helped me at this dangerous time was Proverbs i, 33, which I pointed out to the children a few days ago, "But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." The Hindu doctor said that it was faith in the Living God that saved me. Through all these experiences, I have proved the Lord to be my Friend and Guide and Saviour.

Every Saturday, the staff meet for prayer, and this is the power house through which we run the school, in spite of many trials, struggles and many changes of Government rules.

We teach Scripture in "out of school hours" periods, and all the children attend this class. Many, many have received the Lord Jesus as their Saviour, both past and present students. Many married girls in Hindu homes have testified that the Lord has been a Healer, Helper and Guide. Many have openly refused to bow before the idols, and, strangely, their parents have accepted this attitude and have come and told us.

Recently we put up an extension by our own effort, without Mission help, which was opened by Mrs. E. A. Champion, and this gathering was largely attended. Mr. Champion, in a few words, told the audience the aim of a Christian institution, viz., to teach the children of India that Jesus Christ is the Saviour of mankind. After this several parents brought their children for admission. So they know what the school is for.

I request that all who read this short report pray that the work of this school may shine forth unto His glorious day, and that many may be drawn to the Saviour and inherit eternal life.



WELCOME MIGRANTS

DAVID THROWER.

For us who are somewhat cut off from our fields on the Plains it is a happy circumstance that a few friends connected with our community have migrated to the hill station where we are now located. For example:—

Pastor D. Dorairaj formerly ministered in two of our Madras Churches for a number of years. He and his family now live about a hundred yards from our bungalow at Kotagiri. Our brother is the minister of the Tamil Baptist Church here and his wife Hephzibah is headmistress of a Mission school.

Daniel Ayapillai, son of one of our Tinnevelly pastors, is serving in the police force on the Nilgiris. He and his wife are members of the Tamil Baptist Church and the former is a deacon.

Charles Sounthararaj, son of a former warden of our Namakkal Boys' Hostel, moved with his family to Kotagiri a few months ago. Mr. Sounthararaj exercises an itinerant ministry among Churches throughout Tamil Nad, while his wife cares for a number of small children in a Christian orphanage at Kotagiri.

Dr. Annammal Samuel and her sister Grace, daughters of our old friends Mr. and Mrs. M. P. Samuel, are members of the staff of the Kotagiri Medical Fellowship hospital. Grace took up this work (she is now Secretary of the K.M.F.) as a result of contacts made when she was at the hospital as a tuberculosis patient. Our sisters have recently been joined by their parents on retirement from service in our Sendamangalam Field. Thirty years ago these friends were associated with us in the work on the Kolli Hills.

Renewal of fellowship with such friends, whom we have known since they were much younger in years and in the faith than they are today, has provided opportunities of observing their development in Christian life and testimony. We rejoice in the grace of God that has enabled them to hold on their way and to serve Him in a variety of spheres.

A LONE WITNESS

ETHEL M. FLORY

"WON'T you read that Psalm to me again?" she asked. It is so long since I last heard those words, I have forgotten them." Such was the request made by one of the women, at the end of a Women's Meeting.

It was not easy to live this Christian life, when she was all alone. If only she had someone to understand her; to read the Bible to her; that would help. But she is the only Christian in her village, and illiterate.

She had been born into a Hindu family and, with her relatives and neighbours, had worshipped at the Hindu shrine. But one day she heard the Gospel; was attracted and wanted to hear more, and gradually was drawn to the Saviour of sinners. By grace she made a break with Hindu customs, was baptized, changing her Hindu name to Ruth, and worshipped with the few Christians in her village. She learned to pray, and her mind was being stored with Bible verses and stories.

But a year or so ago, her husband signed a 5-year contract for well-digging in a distant village, and Ruth had to leave her home and Christian friends to start life in new surroundings. On a brief visit to her home-village she so hoped that there would be a service she could attend on the Sunday. There is not one every Sunday because there is not one of the Christians able to lead it, and they have no preacher or pastor. On that particular Sunday a Biblewoman, living three miles away, intended to visit a different village, but at the last minute was caused to change her mind and visited the village where Ruth was staying. Ruth's joy was great at meeting her again, and at being able to attend the women's meeting.

"They are nearly all Hindus in my new village," she explained to the Biblewoman. "There are a few Roman Catholics, and a priest comes to lead a service, but I feel that is not the right way to worship." (How did she know that, apart from the Spirit's teaching?) "My neighbours mock me, saying, 'You won't worship with us nor with the Christians. Aren't any of us good enough for you?' I don't mind their mocking, but try to tell them about the Saviour I love; but I can't remember many of the texts I used to know. I wish I had someone to read the Bible to me."

It must be difficult to maintain a Christian witness in such a lonely situation, but who would deny the value of her testimony in that dark place? Ruth, and others like her, need your prayer help. It may be that through such humble witnesses God's plan for the evangelising of the villages will be fulfilled.

A WANDERER

PHILIP A. GRIST

HE came one day to the bungalow and stood on the front verandah. He was a Brahmin, but Hinduism could not solve his troubles or put that right which was wrong in his life.

"Is it permissible to see you?" he asked rather timidly.

"Of course," I replied. "What is your problem?"

"O, I can't tell you now. It is a long story."

The day was fixed and he agreed to come. He came right on the dot of 5 p.m.—the time suggested. He talked for an hour, pouring out the history of his life. It was a strange story. It was a sad story.

"Your trouble is a spiritual one. 'Seek ye first the kingdom of God'," I exhorted.

Then by God's help I sought to lead him into the Scriptures and spent time pointing him to the One Who was able to put his life right. He said good-night and went into the darkness.

Here was a hungry soul. He had taken with him a copy of the New Testament.

He came again and again. After several visits, having patiently and consistently shown him the way of life, he suddenly said:

"I must become a Christian. But that is a hard thing. I must first be a saint."

"Your thinking is the wrong way round," I promptly replied. "God does not call 'saints' to come to Him, but sinners."

"O! but I have no sins. I have never consciously sinned in all my life. There are but two dark spots in my life, but they were not my fault," he retorted confidently.

"Did you never tell a lie when you were a boy?" I asked.

"O yes, but that is not a big sin."

"But, if you have committed only one 'little sin' like that," I answered, "the wrath of God will abide on you unless you confess it."

Hearing this, he began to laugh heartily. To him sin was a light thing and not a bit important. His trust was in salvation by works.

My heart became sad. Literally hours had been spent in showing him that salvation is by grace alone, but still his heart was darkened.

Then he came to say good-bye, informing me that he was returning to his native place and after that intended to proceed to Calcutta. Bidding him Godspeed, he went out of the door. "Shall I ever see him again?" I thought.

A few days later he appeared again.

"But I thought you were going to Madras," I said with surprise.

"I am now going on Wednesday," he replied.

But he did not go on Wednesday for he came back to see me once again. This happened four or five times. Each time he was going. At last he came to say he was going that very night.

To break with caste and Hinduism will be hard for him, but is anything too hard for the Lord? He has heard the Gospel. He knows the way of life. He knows about the One Who can save to the uttermost.

So he left. I watched him go. But even that was not the end of the story. After two weeks had elapsed, a letter came from Madras. "Since coming to Madras I have been unwell. I have decided to return to Namakkal. All news in person." Thus he wrote. This morning while coming through Namakkal in the van I spotted him. What will be the outcome of this? PRAY.

DAY OF PRAYER. July 9th.

We earnestly desire that this will really be a DAY of Prayer for the whole work of the Mission. Particularly do we ask prayer for

MORE MISSIONARIES . . .

MORE NATIVE WORKERS AND PASTORS . . .

MORE POWER OF THE HOLY SPIRIT and for the

SUPPLY OF ALL OUR FINANCIAL NEED.

ENGAGEMENTS FOR JULY AND AUGUST, GOD WILLING

MISSIONARY E. ORCHARD

JULY 2nd, Basildon; 9th, Tunbridge Wells; 13th, Epsom; 16th, Pemberton; 19th, Wimbledon; 23rd, Highbury; 26th, College Park; 30th, Brockley.

Mr. J. B. JONES.

JULY 9th, Smarden.

PASTOR P. H. CREES

JULY 2nd, Preston; 9th, Over; 12th, Chelmondiston; 16th, Brighton Tabernacle; 17th, Chingford; 19th, Wimbledon; 23rd, Ebenezer, Brighton; 26th, Eldon Road, Wood Green; 30th, Fressingfield.
AUGUST 27th, Wattisham.

Miss M. E. HARRIS

JULY 4th, Highbury; 5th, Hastings; 6th, Chadwell St.; 11th, Stoke Ash; 12th, Stonham; 13th, Tunbridge Wells; 18th, Horsham; 19th, Wimbledon; 20th, Staines; 25th, Bury; 26th, Royton.
ADDRESS: 32 Elm Grove, Ealing, London, W.5.

THE HALF-YEARLY CENTENARY MEETINGS

Reasonably good numbers gathered at the Metropolitan Tabernacle for the Half-yearly, Centenary Services on Wednesday, 3rd May. We were glad that the attendance was somewhat larger than the usual number at Half-yearly meetings.

The pattern of the services was as usual from the point of view of timing and type of meeting, but there were several features in the meetings that were not only unusual, but very pleasing. It was a joy to us that our Vice-President could introduce Dr. Martyn Lloyd-Jones, minister of Westminster Chapel, as the preacher for the Afternoon service. Dr. Jones brought before us a picture of the Thessalonian Church, as revealed in 1 Thess. i., and he emphasised the radical importance of consistent witness to the Word, and the empowering of the Holy Spirit.

The evening Rally was notable in that it featured a tape-recording that introduced each of our Missionaries by voice, and included a closing address by our General Secretary that pinpointed the position of the Mission and its work today. For this up-to-date survey we thank God, and Pastor Crees. Our worthy President was in the chair, and the meeting was enriched by the addresses of Miss M. Harris, and Missionary Ben Orchard.

We now look forward with real anticipation to the Centenary Annual Meetings to be held at Westminster Chapel on 24th October (D.V.). We pray that record numbers may be present then, and even more important, that everyone present may be stirred to the depths by the mighty Holy Spirit.

L.Z.A. GIFT WEEK

It is with very deep gratitude that we report on the result of "Gift Week" for the new van. To the end of May the total receipts were £969 12s. 1d. Also from "Readers of the Christian" £100.

The deposit for the new van has been paid and so we trust that it will not be long before it reaches Sendamangalam. Thank you for the generous way in which you have contributed to this fund, we feel that our God has confirmed the Committee's decision to devote gifts to this purpose.

—R. Fromow (Financial Secretary).

REGISTERED LETTERS

In view of the increased cost of registration of letters we advise our friends to send Postal Orders or Money Orders. This method of sending money is now cheaper, and is as safe as "registering." To make sure of absolute safety Orders should be made payable to the Strict Baptist Mission and crossed "& Co."

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.

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.

The end of the year for the Mission Treasurer is a very busy time and we would appeal to all our Churches to help him at this time.

May we ask all *boxholders* to hand in their boxes early in July and this will enable the *Mission secretaries* to send in the money well before the end of July.

Delay in sending in the money means delay of the Audit and delay in the preparation of the Annual Report. Your helpful co-operation in sending early will be greatly appreciated.

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 April 1 to May 31, 1961.

	£	s.	d.
Churches	496	0	10
Schools	107	7	5
Collections at Half-yearly Meetings	336	2	0
Personal	58	3	4
Miscellaneous	30	0	1
Refund of Income Tax	577	14	8
Radio Evangelism	35	0	0
Van Fund	399	6	11
Guild of Service	1	8	8
	£2,041	3	11

Anonymous gifts gratefully acknowledged: Guildford, £2 (Van); Brighton, 10/- (Van); Ipswich, £5 10s. 0d.; A.K. £1; "For Van Fund", £50.	£	s.	d.
Expenditure	£2,036	7	10
L.Z.A.—General Account (including collection at Half-yearly Meeting £64 8s. 3d.)	593	13	7
Medical Account	10	0	0
Refund of Income Tax	245	12	8
Van Fund	120	0	0
	£969	6	3
Expenditure	£630	19	9

THE LORD HAS CALLED

MARY E. GRIST

MAGAZINE articles should, I presume, be written for the benefit of the reader. Here in India we often discuss what you as the readers want to know and how we can best share the different aspects of our work with you. Will you forgive me if this time I write for my own benefit?

Shortly before I came to India I was called upon several times to give my testimony to the Lord's call. That was two years ago. Now the newness is wearing off. The "daily round and common task" are established. The trees are very close and the wood is not so clear as it was. I want to turn aside for a moment from the household duties and remember that *the Lord has called.*

I was never really interested in Missionary work—I didn't want to be. I was afraid that if I got to know too much I might feel that I ought to do something about it myself. At times I was made rather uncomfortable—perhaps even irritated—by various reminders of the Mission field. Missionary books as Sunday School prizes, hearing the testimonies of Missionaries, all came as prods and jabs at my conscience.

I went to college and then started teaching, feeling that my life and work were becoming well rooted in the homeland. I was wrong. At the beginning of 1956 I began to feel far from settled and rooted as day by day I found my prayer times disturbed by the constantly recurring thought of the Mission field. It was impossible to dismiss it although I tried hard and week after week, month after month it haunted me. I would not admit or face it, but—*the Lord had called.*

August came and the F.O.Y. house party and I could no longer deny the call. The Lord spoke so clearly through the meetings, and then in all His love and kindness showed me that I was to have a partner in His service.

I can recall so many details of His gracious guidance at that time. Once I had ceased to fight against His will I had no doubt as to the way I had to go.

I have been here two years. I cannot write of great things done. My work has been in the home. Even Tamil study has almost ceased now that there is a baby to care for. Yes, the "daily round and common task" are established, *but—the Lord has called.*

WHERE ARE THEY?

"Where are the men of vision today? Where are the men who have seen the King in His beauty, by whom henceforth all else is counted but refuse that they may win Christ? Where are the adventurers, the explorers for God who count one soul of greater value than the rise and fall of an empire—or even their own reputations? Where are the men who glory in God—in loneliness, difficulties, persecutions, misunderstandings, discipline, sacrifice, death? Where are the men who are prepared to pay the price of vision? Where are the men of prayer? Where are the men who, like the Psalmist of old, count God's word to be of more importance to them than their necessary food? Where are the men who, like Moses, commune with God face to face as a man speaks with his friend and unmistakably bear with them the fragrance of that meeting through the day? Where are God's men in this day of God's power?"—Dr. Howard Guinness.

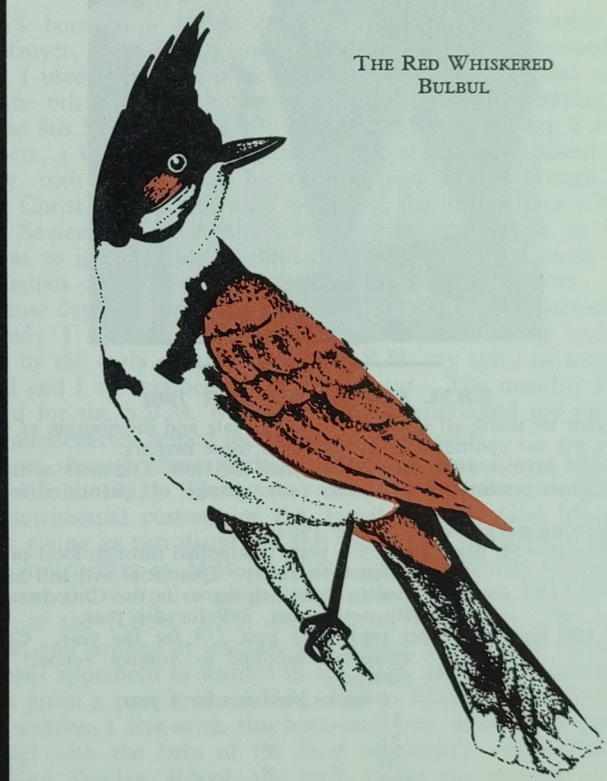
General Secretary:

PASTOR P. H. CREES, 61, BREAKSPEARS ROAD, BROCKLEY, LONDON, S.E.4

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STRICT BAPTIST MISSION
1861-1961

VOL. LX NO. 5 SEPT.-OCT. 1961



THE RED WHISKERED BULBUL

SERIES OF INDIAN BIRDS

No. 5. *The Red Whiskered Bulbul*

Colour : Brown above and white below, with broken-blackish necklace on breast. Black up-standing pointed crest, and crimson whiskers and patch under tail are distinguishing features. Found patchily in hills up to 6,000 feet. Call : joyous, querulous notes. Nest frequently built in thatch walls or roofs of huts; usually tame and confiding.

THE WEDDING OF MISS MORRIS AND MR. MOON



S.B.M. MAGAZINES FOR 1962

Once again we thank all who help us in the sale and distribution of our magazines and we ask for continued co-operation in these matters.

Orders and payments can be sent to either the Hon. Treasurer or the General Secretary. When sending please advise any change of quantities for ensuing year.

The following prices will apply for 1962:

MISSION HERALD.—5d. per copy, 2/6 a year, if supplied through local magazine or Mission Secretary. Quantities will still be sent post free to those helping us in the Churches.
By post direct, 3/9 for the year.

RAYS FROM THE EAST.—2d. per copy. By post 2/3 for the year. Charges for quantities supplied to Sunday Schools (including postage):

6	copies	per issue	for 1 year	6s. 0d.
12	„	„	„	12s. 0d.
25	„	„	„	17s. 6d.
50	„	„	„	£1 15s. 0d.
100	„	„	„	£3 4s. 0d.

THE MISSION HERALD IN 1962

We much regret that it is necessary to raise the price of both the *Mission Herald* and *Rays from the East*. A few weeks ago the Editor received a letter from our printers informing us that it was necessary, in view of higher printing costs, to revise the charges. This increase was followed within a few days by the announcement by the Postmaster-General that postage charges are to be increased. The extra cost to the Mission will be considerable so it has been reluctantly decided to raise the cost of the *Mission Herald*, as from the Jan.-Feb. 1962 issue, to 5d. per copy, and *Rays from the East* to 2d. per copy. A note as to the new charges, plus postage costs, will be found elsewhere in this magazine. Will friends please note the changes and accept our assurance that we have no alternative to taking this step.

"IS NOT THIS A BRAND?"

S. RATHINAM

I WAS born in a Hindu family which used to worship Siva, the Destroyer, as its family god. My father was a cotton-seed merchant, and I used to help him in his trade. He did not want me to study beyond the 6th Standard, but by working all day and studying at night I passed the 8th Standard, and got into a Teachers' Training School. While I was there, a Christian sadhu dressed in a saffron robe asked if he could share my room for a week. I consented, and it was through him that I came to Christ. A month after receiving the Lord Jesus Christ as my personal Saviour, I was baptised, and entered the S.B.M. in His service.

I was so ignorant like a child that I did not even know the various denominations of Christianity and their fundamental dogmas. All I knew during those days was that Jesus was my own and only Redeemer! Through Bible study I learned the true theology of Christianity and the order followed by the early church. In the S.B.M. my spiritual experience was deepened and I was trained in Christian ways. The monthly Bible classes conducted for the S.B.M. workers greatly strengthened my faith, and our beloved missionaries helped me in many other ways.

It was through their guidance and help that I was able to find a suitable wife in 1933. Though our marriage was not arranged according to the matrimonial customs of the Tamil country, God has blessed our union by giving us two daughters and five sons. Until 1937, my wife and I served as teachers in Mission schools in six different villages. During that time we did Gospel work in various places. From 1937-39 we studied theology at the S.B.M. Bible Institute at Kovilpatti. We returned to Namakkal and worked at teachers in a village school until December 1940. Then I was appointed as warden in the Boys' Hostel at Namakkal and my wife was given a post in the S.B.M. Higher Elementary School.

As warden I live with the boys and look after the routine work of the Hostel with the help of the local missionary. In addition to daily prayers and Sunday School, the boys attend the services in the Tamil

Baptist Church. Over the years many of the boys have realised Jesus Christ as their Saviour and some have been baptised. There are also some servants of God who were once boys in the boarding home. As the Tamil saying says: "Things learnt in youth are as clear and abiding as inscriptions in stone." Please pray for my service among these young ones, that it may bear much fruit.

I am a deacon in the Baptist Church, Namakkal, and also treasurer. I was secretary for a time. I take part in conducting the Sunday services, prayer meetings and in administering the communion. I have been graciously authorised by the church to baptise. Some Sundays I go to Rasipur and Sendamangalam to preach by invitation of the churches concerned. Last year I was privileged to participate with the independent Gospel workers of Selur in open-air preaching, and in conducting Sunday Schools and visiting congregations in some of the more remote villages. God has given me new strength and an experience of union with other brethren thus.

In churches where schism has arisen, God has used me as His instrument to visit the members individually and to exhort them to be united in Christ. I try to help also in the S.B.M. literary field by drawing cover pictures for Tamil booklets and in translation work. When there was no Tamil munshi available to teach new missionaries, I was asked to fill the gap for a time. Though I was ill-equipped for this task, God enabled me to teach them with good results. When I am tested in the faith or get discouraged, God strengthens me by His Word and through His children at Convention meetings. Glory to Him Who wields me, though an unworthy tool in His field. I thank God for calling me into the S.B.M. in 1929, and for helping me to do His service on behalf of the Tamil Baptist Churches.

With all the goodness and blessings I have enjoyed under the Strict Baptist Mission, I sincerely wish to sow and labour with tears and to reap with joy during the rest of the days God may graciously give me.

Glory to God Who plucked me as a brand out of the fire, caused my iniquity to pass from me, and has clothed me with change of raiment, even the righteousness of our Lord Jesus Christ.

THE BATU CAVES FESTIVAL

W. N. H. KUHRT

WITHIN ten miles of the capital city of Malaya there is an imposing granite mass with, on one side, a sheer cliff face. About half way up are some caves. Who first found these caves, and how they first became a centre of worship we cannot pretend to know. The half animistic Hinduism that is characteristic of South Indian peoples is always on the look-out for unusual or impressive natural phenomena and, when these are found, they are invariably connected with some spirit and the beauties or the oddities of nature are perverted to the worship of one or another of India's myriad deities.

Anyway, on January 30th and 31st, we joined the multitudes (between

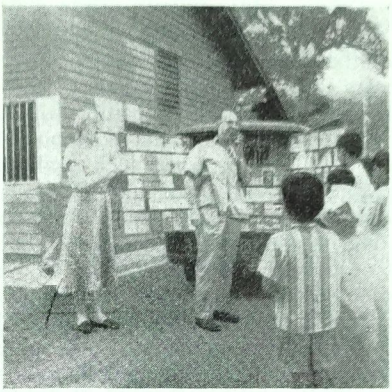
100 and 150 thousand) that were making their way to this famous place of pilgrimage. On the first day when things had not yet become fast and furious we had no difficulty in getting there, but on Tuesday morning it took us almost an hour and a half to cover the short distance of not more than twelve miles. For a great part of that distance we travelled in stops and starts, mostly stops, bumper to bumper, one of a long line of thousands of cars and buses. What a contrast with India! A few fanatics may have walked but most of the pilgrims came by bus (there were hundreds of specials) and by train. But what so amazes us after rural India is that such large numbers came either in their own cars or in taxis. There, it would have been thousands of bullock carts and almost no motor cars. As we crawled along we became more and more despondent (partly because the heat already was making us wilt) because we were sure we would never get near a suitable car park. We need not have worried; the Lord provided an ideal place for us. When at last we reached our destination the police, of whom there were thousands, allowed us to approach the first and most convenient of five car parks and, as we nosed our way gently along looking for a place, an obliging motorist moved out and we moved in. In a trice we found ourselves parked right on the edge of the car park at the side of a road which was full of people but not too full. While the three ladies who were with us roamed all over the place I was constantly employed throughout nearly six hours without ever moving more than a dozen yards away from the car and our stock of literature.

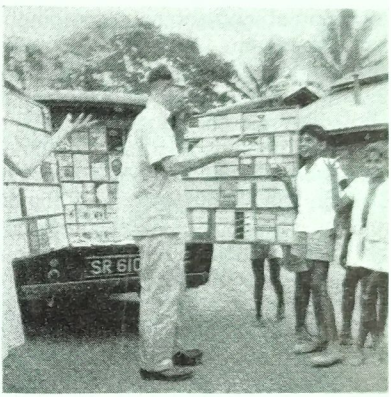
The approach to the caves is through a large compound which is temple property, well fenced and most tidily kept. There were some permanent buildings of which the most conspicuous was a large hostel for the pupils attending a nearby Tamil school. The school and the hostel are maintained out of temple revenues. But the whole compound had become a tremendous bazaar made up of scores, perhaps hundreds, of temporary shops. For these shops rentals ranging between $50 and $200 were being paid to the temple. We patronised a neat looking eating house where we were served excellent coffee one day and, on the next day, orange crush straight out of the refrigerator. Our attention was attracted by a propaganda booth that proclaimed itself a protector of the ancient Hindu Dharma. We strolled over to examine some of its pictures, literature and slogans. As far as we could see it was not attracting much attention from anybody else but we reflected sadly that it didn't seem to matter very much anyway for few of the thousands of people there, indeed very few of all the Hindus in Malaya, appear to be in any danger of apostatising from their ancient faith. They may not be very devout except at such special seasons and they may not donate much towards their religious institutions but neither are they very much drawn towards alternative forms of religion. Even when mind and heart are attracted the ties of family, business and of custom all conspire to prevent the more adventurous spirits from following far in the dangerous paths that look inviting but end up no one knows where. After walking through the huge compound we came at last to the rock face up which a flight of several hundred steps had been built. Pilgrims climbed up this stairway to gain audience of the idol god whose throne is in the caves. We had not come sightseeing so we

spared ourselves the weary climb and the emotional upset of gazing again upon those inner shrines of idolatry which always fill us with mingled feelings of horror, disgust and pity. In two long rows before the flight of steps sat scores of beggars, some claiming to be holy men, others making no pretence to be anything more than professional beggars, exploiting their deformities. Here, at least, we were back in India with a vengeance; the cars, the taxis and the luxury were forgotten as we gazed at this mixture of genuine need and monstrous imposition. At ordinary times we do not see much of this sort of thing for Malaya is mercifully almost free of the menace which makes life in India so heart-rending. One other part of the arrangements calls for mention. The temple authorities had an office from which by means of a public address system they controlled the crowds and almost all that was going on in the temple area. For us who usually hear such a babel of tongues it was a treat to hear nothing else all day but the purest of Tamil issuing from the loudspeakers. Two hundred children were lost and found during the three days. The public address system seemed to be working overtime announcing the names and descriptions of children who had turned up at the office, having lost their parents. One child remained lost for several days; it subsequently turned out that the child had been "recognised and taken home" by two impostors who were up to no good. Happily a smart piece of detective work led to the finding of the abducted child and to the exposure of the fraudulent "parents".

From the vantage point of our parked car the ladies sallied forth in several directions, hands full of tracts and booklets. The occasion did not look propitious for selling because everywhere large notices prohibited hawking and you could hardly walk in any direction without running into the typically short, stocky, Malay policemen. So, to begin with, we confined our attention to the distribution of tracts, and of leaflets advertising our Tamil Radio Broadcasts. We have no idea of the number given out but it must have been several thousands. Quite a number of people showed more than a passing interest and to these we introduced gospels and other literature. Four or five people gave us their names and addresses and we sold several New Testaments and one Tamil Bible. Towards the end of the second day as the crowds seemed very friendly, and as the Malay policemen after looking us up and down critically appeared to lose interest in us, and as balloon and ice cream vendors were plying a brisk and unabashed trade all around us we attempted some selling of gospels and in no time at all had sold fifty. The young Hindu who bought the Bible has already written to me twice and, interestingly enough, sent me a registered envelope with $2 inside because he had discovered, he said, that he had underpaid me for the Bible to the extent of 50c. I do not think I was underpaid but in any case 300% on a loan of less than two weeks' standing is a pretty generous rate of interest!

At Irukkangudi in South India, the most popular form of penance undergone in fulfilment of vows is the carrying of fire pots filled with flaming oil. Here we saw nothing of this sort nor is the Batu Cave festival a centre of the fire-walking ceremony. Here the devotees carry "chavadis". These are light structures of bamboo and cloth decorated with pictures of the god, with peacock feathers and other tawdry finery. Most of those I







Top. SINGING TO DRAW THE CROWD!
Centre. CHILDREN JOIN IN WITH ACTIONS.
Bottom. THE CHILDREN HAVE COME NEAR TO HEAR.

have seen appear to be light enough and not difficult to carry but it is said that some are very heavy and that only the worshipper who enjoys the grace of the deity can carry them. Others add to their penance by piercing tongue, cheek or some other part of the body with needles and lancets. Now and again one could see the monstrous extremes to which such devotion will go when a man appears carrying what is called a "gaol-chavadi". This is a much larger and more elaborate structure which, instead of being carried on the shoulder, fits over the head and is supported round the waist of the worshipper, not by a belt or some such civilised device, but by a whole series of knives and lancets which knit the lower edge of the chavadi to the flesh of the devotee. The devotee who is possessed of the god's spirit does not feel any pain or inconvenience, we are told. Sometimes whole bus loads of chavadi carriers arrived but we usually avoided them for our work can be best done amongst the ordinary worshippers or the leisurely sightseers rather than amongst the fanatical and highly excitable. Sometimes one would see a worshipper in a state of spiritual excitement amounting to exhaustion being hurried along by her companions (such extreme cases are often women) to her goal before she should collapse by the way.

We met a number of Christians! Some seemed pleased to see us and some seemed a little ashamed that we should have found them there. We may perhaps charitably assume that they had come to see this great assemblage much as people flock to see Royal or Mayoral processions in London but compromise and the blurring of distinctions as between one religion and another is so characteristic of Malaya that I fear we should not be too harsh if we were to be less charitable. One man who was in charge of our car park and wore the temple office badge told me that he was Roman Catholic. When I looked my surprise at his being so employed he pointed out that he worked in the school supported and managed by the temple and so had no alternative but to render this "voluntary" help.

Conditions were not nearly so rough and primitive as they would normally be in rural India but in one respect, at any rate, we found little difference. January 31st happened to be a blistering day after a fortnight of drought and five or six hours in the sun and the dust left us tired and burned up to the point of exhaustion. As far as I could observe ours was the only Christian witness in the whole of that vast crowd. That does not mean that there are not a good many Tamil Christians and pastors in Malaya but it does mean that some who could won't and that some who would can't. It probably means that many are afraid to go near the enemy's fortress (so were we; we never really like doing it!); it also means that some are so little convinced themselves of the uniqueness of Christ that they do not believe in proclaiming Him to the Hindu especially if to do so may involve them in trouble of any kind.

It is because there are still so many Tamil crowds in Malaya where we are the only vocal witnesses for the Lord that we feel sure we do well to be here.

INFORMATION, ENQUIRY AND NEWS

Half Yearly Meeting, 1962. Will friends please note the change of date and place. The Mission Council, after considering all possibilities, have decided that the Half Yearly Meetings, 1962, shall be at WESTMINSTER CHAPEL and the date TUESDAY, 8th MAY (D.v.).

L.Z.A. Quarterly Prayer Meeting. This meeting will (D.v.) be held on Tuesday, October 10th, at 7 p.m., at the home of Miss Joy Butler, End Beech, 4 Welmore, Yately. Mrs. Driscoll will speak about the work of the L.Z.A.

Dr. Paul Brand. We join with others in our congratulations to Dr. Paul Brand in the honour that the Queen has bestowed upon him. Dr. Brand, now C.B.E., earlier this year received the Lasker award for outstanding service in the realm of rehabilitation. We understand that this is the first time that this award has been given to a person working on behalf of Leprosy patients.

Advice Needed. We need authoritative advice concerning a trailer for a Jeep. Points to be borne in mind. The trailer is to be used as a mobile literature distributing unit. The brakes need to be driver-operated. Suspension should be good, as a public address system will be carried. The chassis should not be too short. Can you help? If so, please contact the General Secretary, or write to Mr. J. R. Field, P.O. Box 6, Kovilpatti, Tirunelveli, S. India.

Locations. We hope (D.v.) that in the next issue of the *Mission Herald* we shall be able to print the locations of all our Missionaries. Meanwhile, will friends please note that as from June, Mr. Grist took charge of the S.B.M. Book Depot in Kovilpatti in readiness for the furlough of Mr. J. R. Field.

Radio News. Total of letters now received, 861. In May and June 34 new correspondents contacted us. Four letters came from Ceylon, and 13 from areas of India other than that in which we work. Thirty-three letters came from our area. Four writers asked definitely about the way of salvation, nine asked for Bible studies to be sent to them. About 50% of those who receive details about the Bible School apply for lessons, and 80% of these have either completed, or are continuing with, the lessons. One student has completed three courses. The leper of whom we wrote in the latter part of last year has proved to be a "sponger". He has made "pen pals" all over India from whom he gets money. He needs our prayers.

Rays from the East. There are many schools who support the Mission but who do not take "Rays from the East" for their scholars. Other schools, who take "Rays" do not send entries for the Bible Searcher competition. We would like to commend this splendid children's magazine and competition to you, for it is from the children that future Mission supporters will arise. We trust that, from their number, the Lord will call out future Missionaries.

A suggestion for your school. It has been proved in some schools that if one worker takes an interest in "Rays" it encourages the children to read the magazine and enter the competition. This is not only a help to the Mission, but of benefit to the School as well. Such a person can, if it is so desired, send all the entries from a school for the competition in one envelope. In this way it can be assured that entries arrive in good time and also save postage.

Following Mr. Field's article of our last issue we rejoice to hear now from him: "The Lord is surely hearing and answering prayer for this area . . . the wonderful response that we have received to our plea for special prayer . . . has meant more to us than we can say".

Our Treasurer, Mr. Sayers, has written to tell of the grand response from friends of the Mission. He has been almost inundated with gifts for the Lord's work during July. He wishes to thank all friends as he thanks God.

Mr. J. B. Jones and Miss E. Hardy sail for India from Liverpool on the CILICIA on the 4th of November, 1961. Please remember them in prayer as they start out on their life's work for the Master.

ONE HUNDREDTH ANNUAL MEETINGS

will, God-willing, be held at

WESTMINSTER CHAPEL,

BUCKINGHAM GATE, LONDON, S.W.1,

on

TUESDAY, OCTOBER 24th, 1961.

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11 a.m. ANNUAL GENERAL BUSINESS MEETING.

2 p.m. L.Z.A. MEETING. Address by Miss M. Harris.

2 p.m. MEN'S PRAYER MEETING. Conducted by Pastor A. W. Whayman.

3.15 p.m. DEVOTIONAL SERVICE.
Chairman: Pastor E. J. Wood (Vice-President).
Speakers: Pastor G. E. J. Bird and Miss M. Harris.

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, by October 10th.

6.15 p.m. MISSIONARY RALLY.
Chairman: Pastor W. C. Plail (President).
Presentation of Annual Report and Accounts.
Addresses by: Missionary E. Orchard, Pastor H. T. Chilvers and Mr. J. Jones.

ENGAGEMENTS FOR SEPTEMBER AND OCTOBER, GOD WILLING

MISSIONARY E. ORCHARD

SEPTEMBER 3rd, Bermondsey; 4th, Ryarsh; 6th, Hadlow; 10th, Cransford; 12th, Halstead; 13th, Mt. Zion, Ipswich; 16th, Rays Rally; 17th, Swindon; 18th, Bradenstoke; 19th, Trowbridge; 24th, Grundisburgh; 26th, Greenwich; 28th, Yeldham.

OCTOBER 1st, Rattlesden; 4th, Brighton, Ebenezer; 8th, Eden, Cambridge; 9th, Woolwich; 10th, Streatham; 12th, Irthlingboro; 13th, Bedworth; 15th-17th, Middlesbrough and West Hartlepool; 19th, Staines; 21st, Watford; 22nd, Croydon; 24th, Annual Meetings; 29th, Blakenham.

PASTOR P. H. CREES

SEPTEMBER 3rd, Laxfield; 6th, Hadlow; 8th, Over; 10th, Bradenstoke; 12th, Mount Zion, Ipswich; 14th, Richmond; 16th, Rays Rally; 17th, High Wycombe; 20th, Manor Park; 21st, Warboys; 24th, Dunstable; 28th, Yeldham; 30th, FOY Rally.

OCTOBER 1st, Homerton Row; 4th, Brighton, Ebenezer; 5th, Brentford; 8th, Hadleigh; 15th, Whittlesey; 18th, Aylesbury; 20th, Bethersden; 22nd, Chatteris; 24th, Annual Meetings; 29th, Halstead.

Mr. J. B. JONES

SEPTEMBER 24th, Stowmarket; October 22nd, Boro Green; 24th, Annual Meetings.

PASTOR G. W. PIBWORTH. October 22nd, Willenhall.

PASTOR W. C. PLAIL. October 29th, Wellingboro.

Miss M. E. HARRIS

SEPTEMBER 5th, Croydon; 6th, Bexley Heath; 7th, Brentford; 11th, Bromley; 12th, Kings Langley; 14th, Mount Zion, Ipswich; 19th, Aylesbury; 20th, Hounslow; 26th, Mendlesham; 27th, Horham; 28th, Grundisburgh.

OCTOBER 3rd, Epsom; 4th, Brighton; 9th, St. John's Wood; 10th, Chatteris; 11th, Potton; 17th, Zoar, Ipswich; 18th, Kesgrave; 19th, Laxfield; 24th, Annual Meetings, Westminster Chapel; 26th, Walthamstow.

ADDRESS: 32 Elm Grove Road, Ealing, London, W.4.

STRICT BAPTIST MISSION

Children's Rally

"Rays from the East"

Saturday, SEPTEMBER 16th, 1961.

at 3.30 p.m.

CHADWELL STREET CHAPEL, LONDON, E.C.1.

DIALOGUE — DEMONSTRATION

RESERVE THE DATE.
ADVERTISE THE RALLY.
YOUR SCHOLARS ARE INVITED.
SUPPORT US BY PRAYER.

FROM THE EAST.

THE STRICT BAPTIST MISSION.

GENERAL SECRETARY: Pastor P. H. Crees, 61 Breakspears Road, Brockley, London, S.E.4.

HONORARY TREASURER: Mr. W. T. Sayers, 25 Grenoble Gardens, London, N.13.

L.Z.A. SECRETARY: Mrs. F. Driscoll, 27 Alwyn Avenue, London, W.4.

L.Z.A. FINANCIAL SECRETARY: Miss R. Fromow, 216 Gordon Avenue, Camberley, Surrey.

Y.P. GUILD OF SERVICE SECRETARY: Miss F. I. M. Caten, Chescombe, White Close, High Wycombe, Bucks.

EDITOR *The Mission Herald*: Pastor G. W. Pibworth, The Bungalow, Galley Hill, Hemel Hempstead, Herts.

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 June 1 to July 31, 1961.

	£	s.	d.
Churches	2,183	0	7
Schools	346	5	10
Personal	508	19	0
Legacies	12	0	0
Radio Evangelism ...	7	10	0
Van Fund	562	15	0
Guild of Service	29	10	8
	£3,650	1	1

Anonymous gifts gratefully received:
Brighton, £2; Cambridge, £15; M.G., Aylesbury, £1; Guildford, £2; Leicester, £1; Brighton, 17/- and £1/18/-; L.M.H., £1.

Expenditure £2,698 9 2

	£	s.	d.
L.Z.A.—General Account	1,620	9	10
Medical Account ...	12	7	0
Van Fund	68	9	9
	£1,701	6	7

Anonymous gifts gratefully received:
Cambridge, £15; Bury St. Edmunds, £1.

Expenditure £1,607 17 10

The increase in expenditure is due to payments made in connection with the new motor vans.

" THE CHURCH IN THY HOUSE "

DORIS A. KUHRT

THE other evening as I sat in the house of Teacher Masillamani while Mr. Kuhrt was preaching to a small but attentive congregation I found myself recalling the phrase that stands at the head of this article. In this centenary year how wonderful it would be, I thought, if this little group should become a real church—a church not of bricks and of mortar but of living stones—so that like Paul to Philemon we could write to Mr. Masillamani and include greetings to the church in his house.

We were in Tangkak where we delight to go as often as possible just because we are sure of a warm welcome and a good hearing. It all began with a 17-year-old lad getting to know about the Light of Life Correspondence Course. When he had completed the course we determined that we would take his certificate to him in person. That was nearly twelve months ago and that first visit has led to eleven others. Although the lad belongs to a Hindu home his parents receive us with characteristic Indian courtesy. One day while sitting in their home drinking sweet tea (oh! so sweet!) a neighbour came in from two doors away and we quickly discovered that he was a Christian. Although we gained the impression that long residence in Malaya coupled with marriage to a non-Christian had dimmed his Christian profession almost to disappearing point he appeared eager to know us and certainly not unwilling to be recognised as a Christian. We visited his house and when we timidly suggested that we might sometimes hold a meeting there he made his home available without hesitation. From that day to this whenever they knew we were coming the room has always been swept and all made tastefully ready. Just once, when we arrived unexpectedly, Mr. Masillamani seemed overburdened by his work and other troubles and reluctant to entertain us but on that occasion his young wife stood by and although she hardly dare say more than a tactful word her soul was in her eyes, obviously longing to have a meeting. How glad we were that she got her way.

On our most recent visit, after our customary cup of tea with our Hindu friends, we made our way next door but one where all was ready and a little congregation (six adults and twelve children) quietly waiting. And this in spite of the fact that it was, as we shortly discovered, a house of mourning. Only four days earlier a sister and brother-in-law, staying in the house, had buried an eight-month-old child. We offered our sympathy but there was no outburst of noisy grief as there would have been in most homes in India. As our visits so far have been encouraging we now plan to visit them twice a month and to attempt to make our preaching and teaching more orderly. We are concerned about the Hindu family who although outwardly so friendly do not attend the meetings though some months back both father and mother came once. Young Suppiah always attended until last week when he made his Lower Certificate Examinations an excuse. The father is always careful to send the younger children (though they do not need much sending!) and they together with Mr. Masillamani's attractive children are wonderfully quick at understanding and at memorising hymns and scripture verses.

Here then is our most hopeful group as yet in all this corner of the Tamil vineyard. Here is a challenge: will you join us in prayer that these friends may become the nucleus of a Tamil Christian church in Tangkak—for HIS glory?

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

STRICT·BAPTIST·MISSION
1861~1961

VOL. LX NO. 6 NOV.-DEC. 1961



COMMON GREEN
BEE-EATER

SERIES OF INDIAN BIRDS

The Common Green Bee-eater

Dainty grass-green bird, tinged with reddish brown on head and neck. Central pair of tail feathers prolonged into blunt pins. Slender, long, curved bill. Conspicuous in open country on telephone wires, fences, etc. Launches aerial sallies after bees and insects, snapping them up in its bill and circling back gracefully to perch, where the quarry is battered to death and swallowed. Call: a pleasant, jingling "tree-tree-tree" constantly uttered. Nest: a tunnel dug in the side of an earth cutting, or even sandy ground.

A New S.B.M. Publication

"OTHER SHEEP OF THE TAMIL FOLD"

BY PASTOR J. K. THORPE

THE HISTORY OF A CENTURY OF EVANGELISM

LIMP COVER **2/6**	POSTAGE EXTRA	BOARD COVER **4/6**

Available from

THE MISSION OFFICE, 61, BREAKSPEARS ROAD, BROCKLEY, S.E.4

"OTHER SHEEP OF THE TAMIL FOLD"

To present the story of the 100 years of the S.B.M. within the 100 pages of a handy book is no small task. The "condensing" of the available facts *could* have resulted in a mass of indigestible notes! That this is certainly NOT the case is a tribute to the skill and facile pen of our former General Secretary, Pastor J. K. Thorpe.

The book that has been produced is gripping. The present writer was absorbed by the unfolding story and found it a book that was difficult to put down until the last page was turned. Certainly he will wish to take up his copy again and again, for interest, and for reference.

The price is surprisingly low for the days in which we live. That this, the largest production of the Mission for 30 years, can be sold for as low a price as 2/6 (limp cover) and only 4/6 for the bound copies is, surely, justification for the belief that this issue will soon be "sold out". Certainly this is a book for the bedside, bookshelf or study of every supporter of the Mission, as well as, we hope, many others besides.

NOTES OF RADIO "FOLLOW UP"

93 Letters received; 67 NEW writers; 69 Letters from our immediate area. 17 Letters from other places in India; 7 Letters from Ceylon; 8 writers asked the way of salvation; 23 requested Bible Studies; 40 who wrote were Christians; 38 writers were Hindus.

MR. AND MRS. ORCHARD

In the October Council the Secretary read a letter from Mr. and Mrs. Orchard in which they requested, on the grounds of responsibility for their children, that they might be allowed to withdraw for an indefinite period from overseas service with the Mission.

The following resolution was carried unanimously:—

"This Council appreciates very sincerely the situation of our Brother and Sister, Mr. and Mrs. Orchard, and thanks them heartily for their past services. We allow them to withdraw from Mission service overseas, but invite Mr. Orchard to serve the Mission still for an indefinite period as Deputation Missionary, particularly to break new ground and generally to help in deputation work. We also invite him to edit the *Mission Herald*."

On October 10th the Secretary received the following letter from Mr. and Mrs. Orchard:—

"Thank you for your kind letter conveying Council's decision on the subject of our letter of the 6th of October. We are most grateful for the understanding and sympathy shown by Council, and feel that the invitation that they have given us to serve the Mission in the Homeland for an indefinite period, to be of the Lord. Therefore in conscious dependence upon Him, we gladly accept the assignment given us, and shall endeavour, to the best of our ability to justify the confidence Council have reposed in us. We earnestly seek the prayerful interest of Council in all future developments of the work given to us to do and would emphasise the fact that by accepting Council's invitation to serve with them in the Lord's work here in the Homeland, we do not consider the door closed to further service for the Lord overseas. The future of the work committed to us and of all our personal affairs can safely be left in His strong unerring Hands. Sincerely, Yours in the Lord's service. . . . "

May we say as a postscript to this that no sooner had our brother and sister made their decision than the Lord began to provide for them in a remarkable way and we believe He will provide all the way.

FOR WHAT IS YOUR LIFE?

MISS L. S. HAZEL

THE writer was sitting on her verandah outside her room one morning having her quiet time, and was arrested by the following poem from "Springs in the Valley": —

"Move to the fore!
Say not another is fitter than thou,
Shame to thy shrinking, Up face thy task now,
Own thyself equal to all a soul may,
Cease thy evading, God needs thee to-day
Move to the fore!
God Himself waits and must wait 'till thou come;
Men are God's prophets though ages lie dumb.
Halts the Christ Kingdom with conquest so near?
Thou art the answer, thou soul in the rear.
Move to the fore."

As I thought more about these words, our great need as a Mission for more workers on the field came vividly before me. In this our Centenary year we made a special appeal from our Conference for at least ten new workers. The months of this year are rolling by, here we are with only two more to pass, what has been the response?

I would like you to come with me to the Women's Training School in Namakkal, where I was able to visit two of our girls who have obtained places this year. Out of a total number of 200 young women studying there, ONLY FIVE ARE CHRISTIANS. Think of it—2½ per cent. We move on to several villages around Sendamangalam itself, perhaps there may be one Christian family amongst 4 to 5,000 inhabitants. We may well ask what are they among so many? If truly consecrated to the Lord's service their witness could be multiplied to feed the thousands, as the loaves and fishes. Still we move on to large villages and small hamlets; in some just a handful of Christians, and in some NOT EVEN ONE CHRISTIAN to tell them of God's love. And so we might go on over the vast area that has been given to us to evangelise.

Yet another picture I wish to show you: do you realise, my young sister or brother, that, comparatively speaking, it will be only a few more years and some of us older folk will be retiring from the field of service? Who is going to fill the gaps? The doors of witness are now wide open, but for how long?

If you have heard His call, falter not, tarry not, saying another is fitter than thou, rise up in obedience to His Call, and "move to the fore". He says, "Come for all things are now ready" and He will supply your every need.

TIRUTTANGAL

J. ROWLAND FIELD.

SOME two miles north of the rapidly-growing industrial town of Sivakasi, in the Ramanathapuram District, is a hill, on which a large Hindu temple stands. Encircling this ancient pile is the village of Tiruttangal, to the east of which runs the dead straight railway line from Sivakasi to Virudhunagar, sixteen miles to the north. This line, and the recently improved road which runs through the village, has brought the possibility of expansion; match factories and a foundry have sprung up and dozens of new houses have been built.

Several years ago, when famine and drought hit the farming villages to the South, where many of our churches are to be found, many Baptist families moved from Anbinagaram and other villages to get work in industrial centres. One of these centres to which a large contingent of these folks moved was Tiruttangal, where at that time there was no church. Our missionaries and a Mission preacher used to visit the people there, and encourage them to continue Christian worship.

For some years the Christians in Tiruttangal agitated for a church building. Mr. Champion did manage to purchase a large plot of land on the southern outskirts of the town but, on a plot of land on the other side of the road and railway line, the Church of South India erected a good stone building and, when this was opened, the Bishop gave a very loving invitation to Christians of other denominations to attend the services held there. One or two families who had come from Baptist backgrounds began to attend but it was not long before they and others were agitating for a building on the S.B.M. land; they complained that the C.S.I. people did

not have daily prayers in their building and kept the building locked all the week. It is very doubtful that this was the basic reason for the "Baptist" party wanting a separate building. It seems much more likely that the reason is rooted in caste distinctions, which still mean a great deal to many Christians in this area, and this resulted in the folk who had come from Baptist churches (who are usually descendants of outcasts in their origin) not getting on very happily with the C.S.I. people who were apt to pride themselves on their belonging to the influential Nadar community.

After approaching the Mission for a building and being told that they were welcome to construct a chapel building on the Mission land if they wished, they thought about the matter for some time, and eventually decided that they would go ahead with the project. A subscription book was purchased, and some of the friends travelled considerable distances collecting money from members of their families and other well-wishers. One man, a member of a Lutheran church, who was of the same community as the Baptist folks, and who has taken a leading part in the chapel building venture, was able to persuade the Director of the foundry where he works to donate three bags of cement towards the concrete floor of the building. Although this man is a Hindu of the Nadar caste, he seems to be a considerate and humble man. Not only did he donate the cement bags, but has also come to at least one service in the new chapel and given generously when the collection bag has come his way.

The chapel was opened last September, and we have been told that it has been used for Christian worship every day of its history so far. Certainly it has been full of people every time we have visited it, and there seems to be a good deal of enthusiasm. The picture shows the building as it was on the day of the opening, when Mrs. Field was asked to cut a ribbon and declare the chapel open, after Pas. Nallathamby, one of the few remaining Mission workers in this area, had prayed.

It will already be clear to readers that there has been little clear-cut Baptist emphasis during the gathering of this congregation. The mere facts of distance and the lack of consecrated workers is sufficient to explain that. This is no Basildon or Gadebridge where a talented and convinced Baptist minister could be appointed and live and work alongside a growing community. Nor does the congregation contain a nucleus of zealous Strict Baptists who know what they believe, to give guidance and practical support to a new venture. Instead, most of the folks concerned are poor and uneducated people, often related to Romanists, Hindus, or Lutherans by marriage and other ties. Many of them are Christians only in name, and even those who have been baptised seem to have very slight acquaintance with the Bible, and still less with Christian doctrine.

We feel we have not only a great responsibility for these largely unshepherded folks, but also a wonderful opportunity for teaching a very raw Christian community. Unhappily, however, the lack of labourers in the Lord's vineyard and the distance of the place from Kovilpatti means that we are unable to give the people the attention they need and deserve.

The friends are very keen that a church should be formed and that regular Lord's Supper services should be held. So are we, but we do not

TIRUTTANGAL CHAPEL



want to form a church of what could be little better than baptised pagans. Nor do we want to damp the evident enthusiasm. In the case of the many young people asking for baptism it is extremely difficult to winnow the wheat from the chaff ourselves; yet it is evident that if the matter was left to the congregation itself, all those asking for baptism would be accepted without further ado.

The chapel no longer stands solitary, for several of the Christians have now built dwelling houses on the Mission land. No permission to do this was either asked or given and we are in a dilemma as to what should be done about the matter.

Problems are numerous; the possibilities, too, are very numerous. There seems to be neither time nor personnel to tackle either, and we feel that what we are doing is but a superficial scratching of the surface. We can but commit the matter to the Lord and wait His guidance and help. We do request you to pray that both the folks in the village and your missionaries may be helped to look to the great Head of the Church for wisdom and direction, that we may be preserved from making mistakes that could be tragic.

GOSPEL WITNESS IN BHAVANI.

GRACE K. HUCKETT.

WHAT an exciting day, thrilling, yet sad and terrible! You will say how could it be all that? I will endeavour to explain.

Exciting? Yes for we had some adventures. *Thrilling*? What could be more thrilling than putting the Word of Life and Salvation into hands of poor deluded ignorant people? *Sad*? Seeing thousands of people bathing in a river to get rid of their sins, worshipping idols and making offerings at shrines and temples is a sad sight indeed. *Terrible*? People giving themselves up to the devil, dancing and throwing themselves about, muttering weird incantations and looking most evil is a terrible thing to see.

Terrible to think of the judgment that must fall on them.

All this and more took place on August 2nd which is the 18th of the Tamil month Adi. We decided to go to Bhavani this year for Gospel witness. This is a place where two rivers, the Bhavani and the Cauvery, meet, so it is considered to be very holy by the Hindus. Here thousands go to bathe thinking to wash their sins away. There is a big temple which looks very ancient and there is a large new one in process of building. Hinduism is not on the wane, rather the opposite, and we see new temples going up and many others being renovated. At this place the rivers are very wide and the current is swift, so iron railings have been put up for the people to hold. There are many shrines and stone images which the people garland, and on which they break coconuts and then worship, prostrating themselves before them. I saw images of bulls being devoutly worshipped. Children are taught to do it. We saw hair being shaved off to present to the god. Under one tree were many stones with snakes depicted on them. These the people parade around and worship by pouring oil on them and garlanding them with flowers. Many were the gaudy processions we saw with devil dancing going on in the midst, idols being carried on the heads of men for they too must be bathed, and brass pots of the " sacred " water from the river to be carried back to the village and household gods.

We set out on Monday, August 1st, and went to Bhavani and found the place full of people. There are two towns, Kumarapaliyam on one side of the River Cauvery, and Bhavani on the other. A long and very narrow bridge connects them, and there is another narrow bridge over the Bhavani river on the other side of the town. A famous cinema star was expected and many arches of leaves were put up. Gay flags and streamers fluttered everywhere as we drove into the town. Crowds lined the streets and every space on buildings was filled with people One wondered how they all managed to stay on! We had some exciting times getting through the crowd, but eventually found a place to put the van and were soon busy selling Gospels and giving out tracts. Two Indian brethren were with us and were a great help. Then we searched for a place to spend the night, but could find none as all places were full, so had to go back some 12 miles to a traveller's bungalow where we found a room. Very early next morning we went back to Bhavani. This was THE day of the festival. We had to cross the narrow bridge into Bhavani. In the middle of it two lorries loaded with sacks of grain were trying to pass each other and got locked together.

All traffic, ourselves included, was held up. Not so pedestrians! Streams of them going both ways squeezed through. This was a wonderful opportunity for us and we were soon handing out tracts on both sides of the van as fast as we could. All were eagerly received. At last the two loads were separated and the lorries were able cautiously to proceed, and we were also able to move on. The Lord led us to the Brahmin street right near the main entrance to the big temple, and we were able to park the van with the book rack facing the street where streams of people going to and from the river were continually passing. The owner of the house, in front of which we were, made no objection. He may have thought he was heaping up merit by allowing us to be there. He sat for hours on his verandah fingering his beads and muttering the name of his god over and over again. A Brahmin widow later on sat on that verandah languidly fanning herself. All down the street I could see people watching us. Some beautiful young girls from the house opposite eventually got courage to come and buy some books. All the morning, and until about 3 p.m. we were kept busy. It was hot, there was no shade, it was dusty, the winds smothered us with dust at times, but the people crowded round and bought. Every now and then a procession with its drums, trumpets, idols, and dancers went by so there was plenty of noise. At last we had to leave, but we were very loth to do so. We were very weary and we had a long way to get back to Namakkal. Once more we had to cross that bridge, and once more we were held up, but not for so long. Here again the people came up and began asking for the " Jesus books " and so we sold Gospels even there. On the way home we had to pass through the town of Tiruchengode. Here our van is known and as we stopped to buy some fruit, people soon came round and once again we found ourselves busy selling Gospels, etc. Children came up for their booklets. Now it was 6 p.m. and we had reluctantly to leave and continue our journey.

What a day it had been! Exciting, thrilling, sad and awful, yes, and a day of victory too. The enemy had attacked us physically before going out, but prayer in the Name of Jesus had triumphed, and we were set free from physical ailments in a wonderful way and given strength to carry on. Yet the memory of such crowds wholly given up to idolatry and such devout ceremonial in order to save their souls remains with us. How awful their state! Many have never heard of Jesus as the Living GOD. They know no better. " How shall they call on Him in Whom they have not believed? How shall they believe in Him of Whom they have not heard? How shall they hear without a preacher?" Does not the call come " GO ye into all the world and preach the Gospel to every creature." WHO WILL RESPOND?

SUNDAY MORNING

MISS O. F. KNIGHT

IT was our third Sunday on the Kolli Hills in April 1961. The previous week no children had come to Sunday School; so we decided not to wait for them. After being delayed by a visitor we started out at 7.15 a.m.

At about 8 o'clock we entered a village perched on a hillside. Two small boys stretched out on the verandah of a little thatched house called

out to us enquiring whether their mother could come to have a tooth extracted. We gave an answer to be passed on to her and went further into the village. A woman invited us to sit on the verandah of her house. We gladly accepted, bending low to avoid banging our heads on the protruding rafters. Several women came along and greeted us. "You gave worm medicine for a little girl. She passed 54 worms. She still has pain" was one contribution to the conversation. "Where is that Amma?" (referring to Miss Harris) was a question that was asked and answered several times, as women stood around with their children.

It seemed that the time had come to start telling them the important message with which the Lord had sent us. Dr. Harris began talking. There was an interruption. "This is the child who passed 56 worms." The statement was acknowledged and God's messenger continued. But there was so much noise that it was a terrific strain. We decided to sing. Usually that quietens any group. The noise persisted. We realised that three women, two of whom were pounding grain, were angrily shouting at each other. We attempted to carry on by speaking quietly to the woman sitting near us on her doorstep. Silently we prayed for quietness. But the shouting continued, and it seemed useless for us to stay in that part of the village at that time.

We walked between the quarrelling women and soon came to a quieter part of the village. The verandah we were invited to sit on was more convenient as the roof was higher. One or two women and children followed us and others joined them. There was more general conversation and then Dr. Harris spoke. A woman from the house opposite tried to give her two-year old son to his father or sister who were listening. The child objected and screamed as he followed his mother back to the house. This happened twice. We tried to ignore the noise, and the listeners were much less disturbed than we were. Finally the mother left her child, and, picking up two mud pots went down to the well with four other women. His sister picked up the squealing boy and came to stand close to the speaker. We were greatly relieved when he immediately became quiet.

An old woman, a teenage girl, an old man squatting on a narrow ledge on the side of a house opposite to us, and another man standing in the street with a group of children appeared to be listening. The women returned with their pots full of water after a steep climb. The one on whose verandah we were sitting stood in the doorway listening as I spoke. The old man got up and came into the house. Then a messenger arrived from the headman, and the man who had been standing in the street went into his house to attend to some business.

Varied are the hindrances when we attempt to proclaim the message with which the Master has sent us. Remembering Him we continue.

And that morning we continued along the hillside, clambered over a ridge, and entered another village. Again we sat and talked. Three or four men including one from the plains listened. A few women were there but went off to their work. One of the men at least understood some facts. "They say we should worship only the Lord Jesus", he said. Pray for him and for others that they may realize their need of salvation and find satisfaction in the Lord Jesus.

ENGAGEMENTS FOR NOVEMBER AND DECEMBER, GOD WILLING

MISSIONARY E. ORCHARD

NOVEMBER 2nd, Meopham; 4th, Newick; 5th, Hounslow; 8th, Greenwich; 9th, Derby Road, Croydon; 12th, Bierton; 14th, Sutton at Hone; 16th, Tunbridge Wells; 18th, Courland Grove; 19th, Carlton; 21st, Stowmarket; 22nd, Fressingfield; 25th, Dorking; 26th, North Finchley; 28th, Tabernacle, Brighton; 29th, Belvedere; 30th, New Cross.

DECEMBER 3rd, Stretham; 5th, Hitchin; 6th, Clifton; 8th, Stamford; 10th, Downe; 12th, Kesgrave; 17th, Charsfield.

PASTOR P. H. CREES

NOVEMBER 1st, Eden, Cambridge; 4th, Hounslow; 5th, Kings Langley; 12th and 13th, Horham; 14th, Occold; 16th, Ipswich; 17th, Stonham; 19th, Tring; 25th, Dorking; 26th, Horsham; 27th, Leyton; 28th, New Cross.

DECEMBER 3rd, Stonham; 9th, Ilford; 10th, Cottenham; 11th, Willingham; 16th and 17th, Walsall; 31st, Aldbury.

MISS M. E. HARRIS

NOVEMBER 1st, Guildford; 2nd, Meopham; 4th, Chelmsford; 7th, Watford; 8th, Lewisham; 15th, Wandsworth; 16th, Belvedere; 18th, New Cross; 21st, Over; 25th, Dorking; 28th, Brighton.

ADDRESS: 32 Elm Grove Road, Ealing, London, W.5. Will correspondents please note the postal district. The district printed in the Sept.-Oct. issue was an error.

SPECIAL NOTE. Mr. Orchard's new appointment **does not mean any change** in the way in which engagements are arranged. Mrs. Driscoll will still continue to arrange L.Z.A. meetings, and the Mission Office all other engagements for the Mission.

LONDON F.O.Y. are paying a **tribute to the Mission** at New Cross on November 30th and we hope that as many as possible will make an effort to attend.

L.Z.A. DEPUTATION MEETINGS

Mrs. Driscoll is now booking meetings for 1962, when Miss M. M. Cook will be on furlough. Meetings can be arranged during the months of JUNE, JULY, SEPTEMBER, OCTOBER and NOVEMBER, 1962.

We would like as many young people as possible to meet our L.Z.A. Missionaries. If an evening meeting can be arranged while Miss Cook is visiting your Church or Area we shall be most pleased to arrange for Miss Cook to speak.

One request. **Please write early.** This greatly helps in the making of arrangements and often prevents disappointment.

"RAYS FROM THE EAST" RALLY

This meeting, on September 16th, was held at Chadwell St. Chapel. Perhaps there were not quite so many children in number as in some former years, but more schools than usual were represented.

Miss Harris and Mr. Orchard gave very helpful and informative answers to questions from the Chairman, Pastor Crees. These questions were concerned with "Teaching the Gospel to boys and girls in India and Malaya", and such matters as differences between conditions in India and Malaya, methods of work, and response to the Gospel were discussed. The application of the gospel to our own hearts was earnestly stressed.

Chadwell St. friends entertained us well, and fellowship afterwards was much enjoyed. "Uncle Peter" and Miss Harris presented the "Rays" prizes.

THE STRICT BAPTIST MISSION

GENERAL SECRETARY: Pastor P. H. Crees, 61 Breakspears Road, Brockley, London, S.E.4.

HONORARY TREASURER: Mr. W. T. Sayers, 25 Grenoble Gardens, London, N.13.

L.Z.A. SECRETARY: Mrs. F. Driscoll, 27 Alwyn Avenue, London, W.4.

L.Z.A. FINANCIAL SECRETARY: Miss R. Fromow, 216 Gordon Avenue, Camberley, Surrey.

The 100th Annual Report of the Mission entitled

"FOR HIS NAME'S SAKE"

is now available.

Copies price 1/- each (by post 1/4) can be obtained from

THE MISSION OFFICE, 61, BREAKSPEARS ROAD, LONDON, S.E.4.

"FOR HIS NAME'S SAKE"

This, the 100th annual report of the work of the S.B.M., is available, price 1/-.

There are many of us who eagerly look forward to receiving our copies of the report because this annual booklet keeps us in touch with the progress of the work, and the reactions of the workers in the fields.

The present publication reviews all our fields of service, and our methods of approach. We do rejoice in the many evidences of answered prayer; we grieve with our missionaries when the story has to be of "stony ground" and "thorns springing up"; we concur with the spirit of assurance that pervades the record—"Whatever the future may hold, this is our confidence that the Lord will not forsake His people for His great Name's sake".

JOURNEYINGS

Mr. and Mrs. Champion leave India on the "Orion" from Bombay on 22nd February, 1962.

Mr. and Mrs. Field and family anticipate arriving in England on March 12th.

Mr. Jones and Miss Hardy arrive in Bombay on November 26th.

The Lord guard and guide our friends and bless them in travelling.

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.

	£	s.	d.
Received:			
General Fund ... (including £100 legacy)	1,440	13	5
Radio Evangelism ...	6	0	0
Guild of Service ...	38	12	2
Anonymous gifts gratefully acknowledged: Brighton £3; Ipswich £5; "In memory of Mr. F. Jermyn" £2.			
Expenditure	1,709	6	7

	£	s.	d.
Received:			
L.Z.A. Gen. Acc. ...	109	6	3
Medical Account ...	2	2	0
Anonymous gift gratefully acknowledged: Brighton £2.			
Expenditure ...	527	18	10

THE GUILD OF SERVICE

The Guild of Service in past days has served a very valuable purpose in the interests of the Strict Baptist Mission among young people. We thank God for all that has been accomplished through the labours of its secretaries and the prayers and gifts of the young people.

Those who now support the Guild are very few indeed and it is very understandable that it should be so: our Denomination's Youth Work, the Fellowship of Youth, is taking a vital interest in the work of the Mission and we praise God that it is so. We pray that the prayerful interest and support from our young people may grow yet more and more.

We have had F.O.Yers who have felt called to serve the Lord with the Mission's staff of dedicated missionaries and because of the growth of the F.O.Y. and its interest in the Mission, there is now little need for the Guild of Service. The Mission Council have therefore decided to close the work of the Guild of Service, thanking all those who have so valiantly supported the work. The balance in hand will be used for the special work to which Guild of Service monies have been devoted, but we shall be glad if any further gifts are sent to Mr. W. T. Sayers, 25 Grenoble Gardens, Palmers Green, N.13. We earnestly pray that the interest in the work of the Mission will continue to the glory of God.

CHANGES

Before this issue of the *Mission Herald* reaches its reading public it will have become known that our esteemed Treasurer has felt that the time has come for him to lay down his office. The next issue will undoubtedly introduce the newcomer to this important position, but we would, meanwhile, pay tribute to the valued and valuable work done by Mr. W. T. Sayers during the years of his service for the Lord and the S.B.M. in this capacity.

Adequately to fulfil the office of Treasurer is no easy task. A grasp of essential facts; the ability rapidly to assess the outcome of new plans and procedure; the gift of lucid exposition of a financial situation and endless tact are all, in greater or lesser degree, desirable. How well Mr. Sayers has filled the position. We do rejoice that we shall not lose him entirely from this work. It is proposed that Mr. Sayers shall carry on as Financial Secretary. He will, thus, still receive the monies that are donated to the Mission and, as has been his appreciated custom, still (we sincerely hope) send those delightful letters of thanks.

Pastor W. C. Plail will be relinquishing the office of President of the Mission after a five-year term of service. Again, we leave it to the next issue to express good wishes to the new President when elected, but we can place it on record that, during these past five years, with their problems as well as joys, the Mission has been ably led. How often we have thanked God for the wise counsel and prayerful approach so much in evidence in the gracious leadership of Pastor Plail.

Missionary Ben Orchard will be undertaking a new work in this country. Reference to the Lord's leadings in this respect will be found in another place, but we would add our prayerful good wishes as our brother begins this service. We have no doubt at all that he will be helped by the Lord in his deputation work, and we are confident that the *Mission Herald* will flourish and grow in circulation and influence under his editorship.

Perhaps the retiring editor may be permitted a last word. He has felt for a long time that the *Mission Herald* deserved (and really needed) more time to its preparation than he was able to give. He has had visions of a magazine that would forthrightly and effectively picture the needs, the work and the progress among the Tamil people in Asia so that Strict Baptists, and other supporters of our work, might ever have before them this great task laid upon us. He has had in mind the youth of our Churches, and feels that the *Mission Herald* circulation among them might well be considerably increased, and thus their prayerful concern for the Lord's work be deepened. He prays now that under the editorship of Missionary Ben Orchard we may all be given a deeper concern for the "other sheep" of the "regions beyond".

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CENTENARY NUMBER

RAYS

FROM THE EAST

for young people



QUEEN VICTORIA IN LATER YEARS

100 years ago Queen Victoria was on the throne

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 188

February—March 1961.

ONE HUNDRED YEARS AGO

In 1861, the Strict Baptist Mission was founded. No doubt boys and girls will wonder what it was like then, and so we will try to turn back the pages of our history book.

Let us suppose that a boy and a girl went to sleep one hundred years ago and woke up to find that it was February, 1961, instead of February, 1861. After stretching and yawning, they would begin to prowl around to see what they could find. There would be many things which they could not understand; even things that would frighten them. They would be very pleased with their clean, bright home, with its modern ventilation and heating. But when they pressed the light switch they would jump with surprise to see the electricity flash on, for in 1861 there was no electric light and only the houses of the rich had gas-jets fitted. No doubt, by this time, the boy would have turned the water tap on, and they would both be amazed to see the water flowing out in a constant stream.

They would wonder where the voice of the broadcaster came from, but when they saw television they would be filled with a mixture of amazement and horror, mingled with disgust that people should behave in such a way as that in which they would see many parts acted. They would be amazed at the cleverness of the invention, but haunted by the dreadful pictures of crimes so constantly displayed.

When they stepped outside into the street, they would be delighted with the clean, shining tarmac and the neat white kerbstones, but would be startled at the motor car which came racing towards them and struck stiff by the modern 12-ton diesel lorry which would come hurtling along the road. They would surely wonder why we are in such a pitiless hurry and would long for the quiet and peace of days gone by.

By this time, the boy would be off to see the trains go by on the railway line. He would think that the modern trains were more beautiful to look at, more comfortable and better in design. He would like the modern locomotive, so well-designed and so powerful. But, on the whole, he would feel more at home on the line than on the road, for in his day regular and fast train services were running on all the main lines.

And our 1861 girl would be looking at her 1961 clothes. She might feel a little cold in them at first, but she would be glad to be able to run more easily in her neat, modern dress, and she would certainly enjoy a faster game of tennis.

We have not even thought of such modern things as aeroplanes, helicopters, jets or sputniks, none of which disturbed the sky one hundred years ago, but we will imagine that today is Sunday and our last-century boy and girl are going to Chapel. They would start off at 10 o'clock, for services began at 10.30 in those days, and they would therefore have to wait until 11 o'clock. They would wait, too, for the sound of the people and the children that never came, for they would expect the House of God to be filled by the time the service started—in their days, most people attended Sunday worship and Chapels were full.

Nevertheless, when the service began they would feel more at home. For even though all else has changed, they would hear inside the House of God words read from the same Bible and they would know most of the hymns. Above all, they would hear the same message from the same Gospel, the Good News that "Whosoever . . ."—whether in 1861 or 1961, in England or in India, in past or present or future—"Whosoever shall call on the name of the Lord shall be saved". Our ways may change, our clothes may change, travel may change and customs alter, but there is no change in the truth that each one of us are sinners in God's holy sight. And there is no change in the blessed message from the heart of God that "Whosoever believeth in His Son shall not perish but have everlasting life".

THE GREEDY EAGLE

by Grace K. Huckett, Namakkal

Have you ever seen an eagle? Perhaps you have at the Zoo. There are several kinds, and they are big birds. Here in India we have them, and vultures also. They feed on frogs, snakes, small chickens if they can catch them, and any carcases of animals left lying around. Once we were going along a road when we noticed a horrible smell. Guessing what it was, we looked over in the field, and there was a dead animal and around it a number of these huge birds having a feast. Horrible to think of and nasty to see. Recently we were coming back from Madras in the van, and in front of us we could see several eagles; huge birds with brown and white feathers and yellow beaks. Two were sitting in the road. One got up at once and flew off; the other did not seem inclined to, so my husband honked the horn. Even then it did not hurry, and we were getting nearer. At last it slowly lifted its wings and gradually got off the ground. It tried to increase its speed, but it was too late, and with a mighty bang collided with the van. Fortunately, it wasn't the windscreen or it might have been smashed, but it hit the horn on the right side of the van. We did not stop to see what had happened, but I am sure it had a hard bump. Why? It had been greedy and eaten so much that it was too heavy to rise quickly; too dopey to take notice of the warning quickly enough to rise above its danger.

I began to think. Isn't that just what happens when we indulge in doing naughty things. The more we do them the more we like them, and become unconscious of our danger till it is too late and we get a bad knock. We are too much taken up with what we are doing even to heed the warnings of mother and father or kind friends who would save us from trouble. Being greedy, and overeating cakes and sweets, etc., can have very nasty results, as we all know. Worse than that, our hearts and lives can be spoiled by looking at T.V. too much and seeing unprofitable pictures, or listening to silly stories on the radio, reading bad comics, going into amusement halls and wasting money on lottery games, etc., and many other things. There are so many good and nice things to do there is no need for such things. Don't be like that eagle and fill up your time with horrid things, but keep yourself pure and free so that you can rise above the dangers and live in God's pure air. We often see lovely little wild pigeons in our travels, and the moment they see danger they are able to fly off so freely and swiftly. They are so dainty and sweet. Let us remember that Jesus, our Saviour, is the One able to cleanse us from all bad habits and sinful desires, for He came to make us free and happy, to set us at liberty from the power of sin.

DO YOU USE YOUR HANDS?

by George F. Champion, Morupatti

Of course you do; we all do. But there are differences in the use of hands, and one of the chief differences between an English boy or girl and an Indian boy or girl at mealtimes is the way they use their hands. You do, of course, use your hands at mealtimes, but you use them to hold knives and forks and spoons. You pick up a fork in the left hand and stick it into a piece of egg or bacon and put it in your mouth. Then you half close your mouth and pull the food off your fork with your teeth. Or you will take up a spoon in your right hand and shovel up some fruit or custard and pour it into your mouth. How would get on if all the knives and forks and spoons disappeared out of your house just before dinner? That would make dinner-time very unusual, wouldn't it? But our Indian boys and girls never use knives, forks or spoons. They eat everything with their fingers. Of course, their food is prepared differently from yours, and they do not have bread and jam, and meat and potatoes, to eat as a rule. They have a plateful of boiled grain with some kinds

of vegetables chopped up small, so all they have to do is to pick up some of the grain with a little vegetable and pop it in their mouths. They just have the one plate of food, and their dinner or breakfast or supper is finished. There is only one course, and generally there is only water to drink. But if their mother is a clever cook and can afford to buy the necessary spices, the food can be very tasty indeed.

But boys and girls in India not only use their hands for eating their food, they use them for all kinds of things besides. In Sunday School, there always seems to be one boy at least who uses his fingers to pinch the boy in front, who, quite likely, will turn round and use his clenched fist to punch the boy behind. These uses of our hands are not too good, are they? But, then, these boys and girls are not in the control of the Lord Jesus. Are YOU? Does Jesus control the use of your hands? I hope so.

A CENTURY SEARCHER

It was just a century ago that the work of the Strict Baptist Mission was begun, and we are all very thankful to God for all that He has done through the work of the missionaries and native workers during these many years.

In this Searcher, the Lower Group answers will add up to the number of years since the founding of the Mission, and the Upper Group answers will add up to the year in which the Mission was begun. You can all, therefore, take part in the centenary celebrations.

Lower Group, age under 12

First of all, find the answers to the following questions.

1. How old was Mephibosheth when he became lame? 2 Sam. 4.
2. How long was Joash hid in the house of God? 2 Chron. 22.
3. How old was Josiah when he began to reign? 2 Kings 22.
4. How old was the little maid whom Jesus restored to life? Mark 5.
5. How old was Jesus when He went to Jerusalem with His parents? Luke 2.
6. How old was Joseph when he fed the flock in Canaan? Genesis 37
7. How long did David reign over Israel? 1 Chron. 29.

Now write out your answers like this:—

1. Mephibosheth was —— years old.
2. Joash was hid —— years.

and so on, but give the answers in **figures, not words,** one beneath the other, like a sum. Also give the book, chapter and verse where the answer is found. Then add up your "sum", and the result will tell you how many years it is since the Strict Baptist Mission was founded.

Upper Group, age 12 and under 16

Do the Lower Group "sum" first. Then answer these questions, arranging your answers in the same way. The result will give you the year in which the Mission was founded.

1. How long did Uzziah reign in Jerusalem? 2 Chron. 26.
2. How old was Aaron when he and Moses spake to Pharaoh? Exodus 7.
3. How old was Caleb when he claimed his inheritance? Joshua 14.
4. How old was Abram when God changed his name to Abraham? Genesis 17.
5. What was the whole age of Jacob? Genesis 47.
6. How old was Enoch when God took him? Genesis 5.
7. How long did the children of Israel dwell in Egypt? Exod. 12.
8. How old was Noah when the flood came? Genesis 7.

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, 1961, 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 oz.; over 2 oz. (unsealed) will cost 4d.

CLOSING DATE—SATURDAY, MARCH 4th, 1961.

RESULT OF LAST BIBLE SEARCHER

We are sorry that there was a mistake in the wording of Question 1; but we were very pleased that everyone was able to find the correct reference, and no one lost marks for that reason. We were also pleased that so many of you read Matthew 6 so carefully, that you found the answer in more than one verse. We welcome 48 new Searchers—amongst them, entrants from Warboys—and several Schools sent in increased entries. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Marjorie Whayman, aged 13, Whittlesey.
2. Alan Barber, aged 13, West Ham Tabernacle.
3. Christine Jermyn, aged 14, "Ebenezer", Bermondsey.

Special Mention: Rachel Collins, John Whinney, Jean Webb, Hazel Muddell, Peter Muddell, Avril Hawkins, Stephen Davey, Jane Moore, Evelyn Moulds.

Very Highly Commended: Graham Barber, Lesley Wyles, Roy Clements, Brenda Barker, Janet Christie, Anne Honeysett, Sylvia Saunders, Christine Waldegrave, David Fisk, Linda Cripps, Jean Mitchell, David Agley, Pamela Griffin, Elizabeth Kellock, Susan Orchard, John Wayman, Elizabeth Carter, Marion Nunn, Elisabeth Relf, Paul Debenham, Ruth Goddard, Jean Rogers, Pamela Payne, Michael Payne, David Marshall, Geoffrey Kimber, Mary Hawes, Marion Collins, Kathleen Skull, Janet Read, Maureen Sparrow, P. Orchard, Marilyn Foster, Rose Leaver, Margaret Finbow, Rosemary Leeks, Alan Liles, Alan Essex, Eunice Joss, Christine Phillimore, Mary Edwards, Mavis Perry, Gwendoline Reeve, P. Cordle, Josephine Morwood, Lilian Boxall, Olive Reeve, Jill Brown, Christine Bloom.

Highly Commended: John Eldridge, Marion Grimwood, Audrey Burne, Angela Tinton, J. Sherman, Carol Blaxall, Pauline Crees, Hazel Pearce, Maureen Anstey, Maureen East, Philip Sowerbutts, Peter Steward, Dennis Pepler, Janet Sullivan, Rosemary Robinson, Ann Orchard, Maureen Waller, David Kilmister, Margaret Orchard, Janet Woods, Philip Essex, Hazel Smith, Lorna Day, Laura Prosser, Peter Setchell, Brian Parris, Glenys Skates, Gillian Starnes, Kathleen Bloom, Elizabeth Bacon, Carol Rice, Brenda Wright, Peter Leaver, Margaret Farrow, Joyce Catling, Norman Keech, Pauline Marjoram, Sheila Clover, Nicholas Woodford, Lynda Ellis, Pauline Stokes, Marion Prosser, Diane Fowler, Alfred Burrows, David Bennett, Christine Hart, Angela Morwood, Frederick Evans, Helen Sparrow, Cynthia Ransome, Stephen Reay, Sheila Page, Hazel White, Jeffrey Comber, Linda Parker, Pauline Lott, Pat Davies, Barry Skates, Robert Portlock, Faith Bennett, Mary Gadd, Jean Cooper, Margaret Blaxall, Miriam Farrow, Maureen Mears, Carol White, Gary Woodward, Cynthia Rowe, Linda Stockwell, Lydia Clarke.

Commended: June Martin, Derek Barkaway, Alan Davies, Sheila Hedges, Madeline Dudley, David Shiells, David Allchin, Michael Kelleher, James Keith (answered Upper Group only). Janice Faulkene (sent references only). Eileen Chambers (answered Lower Group only).

Lower Group, age under 12

Prizewinners: 1. Janet Eldridge, aged 10, Brighton Tabernacle.
2. William Owen, aged 9, Cricket Hill, Yateley.

Special Mention: Jennifer Clarkson, Trevor Clarkson, John Moore, Alison Christie, Christine Wheeler, Sheila Pearce, Elizabeth Allick.

Very Highly Commended: Anne Sherman, Leonard Barker, Owena Wyles, Peter Jarritt, Stuart John Whayman, Ann Mills, Alison Smith, Monica Jarritt, Jill Clements, Barbara Hammond, Elizabeth Kindred, Marilyn West, Janet Hills, Linda Gardiner, David Worne, Tina Relf, Dennis Kingsholt, Gillian Naunton, Susan Woodford, Hilary Last, Joyce Orchard, Vivienne Pain, Patricia Hammond, Graham Wright, Marie Evans, Marion Goold, Jean King, Linda Woollard, Margaret Cooper, Pamela Bedford, Marylin Dudley, Anona Nustedt, Anne Osborn, Clive Jacobs, David Crispin, Graham Waldegrave, David Harmer, John Howells, Gerald Anstey, Ann Chapman, Stephen King, Mary Lawrence, Adrian Barnes, Rosemary Payne, June Jakes, John Woods, Mary Paul, Pamela Putman, Jean Ashley, Roy Walsh, Julian Kime, Wendy Thompson, Margaret Mills, Rosemary Parris, Olive Baker, Kenneth Browne, William Essex, Raymond Grimwood, Susan Reed, Doreen Clover, Barbara Payne, Ronald Goddard, Linda Worne, Maureen Bardell, Margaret Reeve, Keith Reeve, Beryl Wilcox, Jean Michelsen, Tony Hindle, Richard Steward, Michael Vaughan, Ann Beeston, Pamela Williams, Philip Baker, Heather Payne, Theresa Bartley, Lynn Harvey, Isa Bandak, Alan Parris, Rosemary Burgess, Linda Burne, Leslie Mills, Yvonne Barnes, Marion Kendall, Christine Snowdon, Maurice Hill, Keith Ellis, Margaret Gooderham, Gillian Lawrence, Pamela Jones, Jean Ellis, Lewis Orchard, Judith Shepherd, Janette Williams, Edith Prosser, Colin Appleton, Frances Ginger, Ann Kimber, Stephen Marshall, Arthur Blaxall, Diane Mann, Carol East, Philip Kilmister, Robin Woodford, Martyn Relf, Anne Gooderham, Susan Osborne, Jean Copplestone, John Medhurst, Malcolm Dodge, Brenda Mott, Brian Hinds, David Essex, Lesley King, Philip Hart, Philip Edwards, Leslie Cottington, Barbara Allen, Miriam Baker.

Highly Commended: John Wooden, Sheila Pepler, Anne Roberts, Margaret Gadd, Linda Simpson, Elizabeh Starnes, Lucy Capsalis, Sylvia Chapman, Bernard Gooderham, Patricia Law, David Yale, Susan Warren, Victoria Dalziel, Jennifer Lott, Teresa Nustedt, Annabel Bosanquet, Susan Hemmaway, Margaret Mouqué, Audrey Pepler, Kathleen Carney, Mavis Rowe, Linda Cadby, Linda Oldhamstead, Lynette Walker, Janet Gardner, Brenda Cleland, Paul Smith, Linda Allen, Rita Watkins, Susan Newman, Brian Hassock, David Bell, Margaret Mann, Philip Sayer, S. J. Miles, Jeanette Clarke, Jean Crispin, Patrick Murphy, Michael Kendall, Anne Barnes, Jimmy Stockwell, Beverley Cooper, Linda Carey, Carol Makepeace, Ivan Jones, Sylvia Reeve, Pamela Blake, Philip Starnes, Ruth Gadd, Janet Packman, John Eckenhoff, John Sandford, Janet Martin, Wendy Hindle, Joyce Morrisson, Linda Williams, Linda Sanderson, Vicki Porter, Susan Bird, Janis Law, John Bennett, Raymond Roberts, Norma Sullivan, Ronald Simpson, Stephen Woodford, Carol Smith, Lilian James, Margaret Walsh, Linda Luke, Lynda Wallace, Brian Green, Evelyn Dodge, Cynthia Barber, Nigel Bradley, Gillian Setchell.

Commended: Paul Grimwood and Ann Johnson omitted one answer, David Parker, Ziad Bandok, Linda James, Patricia Hall, Dorothy Putman, Linda Goddard, Kathleen Bull, Jacqueline Richardson, Pauline Dodge, Annabelle Etherington, Susan Dodge. Sent references only: Linda Cox, Alan Graham, Andrew Keith.

Ryarsh came first, with Belvedere a very close second. North Finchley came third.

HONOURS LIST, 1960

Each of those whose names appear in this list will receive a Certificate of Merit for regular searching during the year. We would specially com-

mend the following: David Jaegar, 10th year; Elizabeth Bacon, Marion Collins, Mary Edwards, Geoffrey Kimber, Christine Phillimore and Paul Orchard, all 8th year. The special prizes awarded to those who have the best records, but have not yet gained a prize go to: Maureen Sparrow, Joyce Catling, John Eldridge, Carol Blaxall, Janet Sullivan, Madeline Dudley.

Belvedere: Jeffrey Comber; Margaret Cooper; Alan, David, Philip and William Essex; Linda Gardiner; Avril Hawkins; Eunice Joss; Margaret, Ann, Susan, Joyce, Paul and Lewis Orchard; Carol Rice; John Wayman. **Lewes:** Lynda and Keith Ellis; Jane and John Moore; Hazel and Peter Muddell; Elisabeth, Martyn and Tina Relf; Philip and Elizabeth Starnes. **Bradenstoke:** Adrian and Yvonne Barnes; Nigel Bradley; Sheila Hedges; Patrick Murphy; Rosemary Norcott; Robert Portlock; Vivian Sherman. **Horham:** Margaret, Carol and Arthur Blaxall; Joyce Catling; Paul Debenham; Margaret and Bernard Gooderham; Hazel Smith. **North Finchley:** Rosemary Burgess; Susan Burgess; Elizabeth Carter; Lucy Capsalis; Sandra Cole; Lynn Harvey; Alison and Paul Smith. **March:** David Jaegar; June Jakes; Geoffrey and Ann Kimber; Margaret Mann; Ann Mills; Peter Setchell. **Ryarsh:** Faith, David and John Bennett; Rosemary, Brian and Alan Parris; David Harmer. **Streatham:** Maureen and Gerald Anstey; Pauline and Jennifer Lott; Christine Morris; Mary Paul; Kenneth Browne. **Brighton Tabernacle:** Janet Eldridge; Pamela, Rosemary, Heather, Barbara and Michael Payne. **Crowfield:** Sheila and Doreen Clover; Marion, Paul and Raymond Grimwood. **Mt. Zion, Ipswich:** Sheila Page; Janet Read; Maureen and Helen Sparrow; John Whinney. **Kesgrave:** David Fisk; Nicholas, Robin, Stephen and Susan Woodford. **Potten End:** Audrey and Linda Burne; Anona and Teresa Nustedt; Christine Snowdon. **Basildon:** Pamela Griffin; Rosemary Leeks; Maureen Mears; Christine Phillimore. **Brentford:** Frances Parr; Janet and Norma Sullivan; Brenda Wright. **Courland Grove, Clapham:** Maureen and Carol East; Stephen Marshall; Jean Rogers. **Clifton:** Ann Chapman; Madeline and Marylin Dudley; Pamela Jones. **Bethesda, Ipswich:** Patricia Hammond; Keith Reeve; Ann Sherman; Beryl Wilcox. **Tunstall:** Olive, Gwendoline, Sylvia and Margaret Reeve. **Whittlesey:** Pamela Bedford; Susan Hemmaway; Marjorie and Stuart John Whayman. **Bermondsey:** Christine Jermyn; Anne Osborn; Jean Webb. **Chippenham:** David and Philip Kilmister; Julian Kime. **Cuckfield:** Mary, Margaret and Ruth Gadd. **Didcot:** Dennis, Audrey and Sheila Pepler. **Eastbourne:** Maurice Hill; David and Jean Mitchell. **Grundisburgh:** June and Janet Martin; Marion Nunn. **Hailsham:** Susan Bird; Anne Honeysett; Sylvia Saunders. **Mendlesham Green:** Olive, Miriam and Philip Baker. **Staines:** Pat Davies; Ruth and Ronald Goddard. **Stonham Parva:** Miriam and Margaret Farrow; Margaret Finbow. **Gurney Rd., Stratford:** Jill Clements; Jean Ellis; Clive Jacobs. **Walthamstow:** Kathleen Carney; Sheila Rhone; Linda Woollard. **Aldringham:** Marilyn Foster; Pauline Marjoram. **Bromley:** John Howells; Michael Kendall. **Clapham:** Marion and Rachel Collins. **Derby Rd., Croydon:** Mary and Gillian Lawrence. **East Ham:** Rose and Peter Leaver. **Farnham:** Janet and Alison Christie. **Greenwich:** Jennifer and Trevor Clarkson. **New Cross:** Vivienne Pain; Judith Shepherd. **Potton, Beds.:** Monica and Peter Jarritt. **Richmond:** Christine and Graham Waldegrave. **Royton:** David Agley; Philip Sowerbutts. **Two Waters:** Lilian Boxall; Pamela Putman. **Watford:** Margaret Mills; John Woods. **West Ham:** Graham Barber; Jean Cooper. **Yateley:** Margaret Justice; William Owen. **Wetherden:** Stephen Davey; Mary Hawes. **Aylesbury:** Jill Brown. **Badingham:** Sheila Pearce. **Bagshot:** David Fromow. **Chelmsford:** Cynthia Ransome. **Chadwell St., Clerkenwell:** Pauline Stokes. **Downe:** Linda Williams. **Fressingfield:** Alfred Burrows. **Fulham:** David Crispin. **Hadleigh:** Elizabeth Bacon. **Halland, Lewes:** Gillian Starnes. **Highbury:** Marion Goold. **Hilmarton:** Kathleen Skull. **Zoar, Ipswich:** Mary Edwards. **Irthlingborough:** John Eldridge. **Middlesbrough:** Elizabeth Allick. **Reigate:** Derek Barkaway. **Stoke Ash:** Elizabeth Kellock. **Stowmarket:** Rosemary Robinson. **Westmeston:** Jean Ashley. **Wickford:** Alan Liles.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

This is the first number of "Rays" in the Centenary Year of our Mission. There is quite a large number of units in one hundred, as some of you boys have found when you have cycled 100 miles in one day or have knocked up 100 runs in cricket. Or, maybe, some of you girls have tried to learn swimming, and it is not much good until you have swum 100 strokes without touching the bottom. What has the Bible to say about "one hundred"?

A century is twice-times fifty years, and the Bible has wonderful things to say about the fiftieth year. For, once every fifty years, all the people of Israel made a fresh start. A farmer might have met hard times and his land might have been sold to someone else; he and his family might have had to go to work for another.

But this did not go on for ever. At the end of each forty-nine years came the Day of Atonement, and on this glad day the poor farmer and his family would be all standing ready with their best clothes on, waiting for the long blast of the trumpets. As soon as the trumpets sounded, the year of Jubilee had begun. They could then walk up to the man who had their farm and their service and demand it all back; their service had ended and they were free to enjoy their own home and farm again.

Why was that? It was because the fiftieth year was God's year of freedom and blessing. All the land and all the people, the boys and the girls, the cattle in the field, all belonged to God and to Him alone. For He had freed them from the bondage of Egypt. He had saved them from Pharaoh and from slavery. They were His; and in this, His year, He restored to them the blessings they had lost and gave them all a new beginning.

And so in this hundredth, this twice-jubilee year, let us all be glad and rejoice in what God has done for us. For the Lord Jesus has died to atone for our sins. He has redeemed us from the power of the Enemy. He has set us free to serve and to praise Him and to make a new beginning. Let us, then, praise Him for all that He has done, both for our Mission and for each one of us. And if some boy or girl who reads "Rays" does not know the joy of serving the Lord Jesus but is still in the service of the Enemy, may this year be a Jubilee Year for you. May you hear the Good News that Jesus has died for you and has atoned for your sins, and may you be set free to serve Him and to follow Him as your Lord. For you, then, this twice-jubilee year will be the happiest year of your life.

I was delighted to receive some beautiful Christmas cards with all their good wishes from: Margaret, Carol and Arthur Blaxall; Mary Edwards; Margaret, Mary and Ruth Gadd; Rosemary Leeks; Pauline Marjoram; Rosemary Robinson; Cynthia Ransome; Philip, Elizabeth and Gillian Starnes; and Marjorie and Stuart Whayman.

Also, I would like to acknowledge some very interesting letters received from: Lilian Boxall; Marion Collins; Margaret Farrow; Patricia and Barbara Hammond; Anne Honeysett; Elizabeth Kindred; Pamela Payne; Tina Relf; and Peter Steward. It was a great pleasure to hear from the following friends: Miss Irene Baldwin; Mrs. M. Boxall; Mrs. Christie (Farnham); Mr. J. Christie; Mr. M. Comber; Mr. H. W. Harmer; Mr. H. Lawrence; Mrs. M. Otley; Mr. Colin Mann; Miss J E. Smith; and Mr. W. H. Trowbridge.

May I take this opportunity of thanking very warmly all those friends and helpers who have so gladly and willingly distributed "Rays" to the boys and girls during the past year and have also collected and sent on their Searcher entries. It is good to share with you all the fellowship of this work which seeks to bring our young people to a closer knowledge of God's Holy Word.

May the year into which we have now entered hold much of blessing for you each.

With best wishes from,

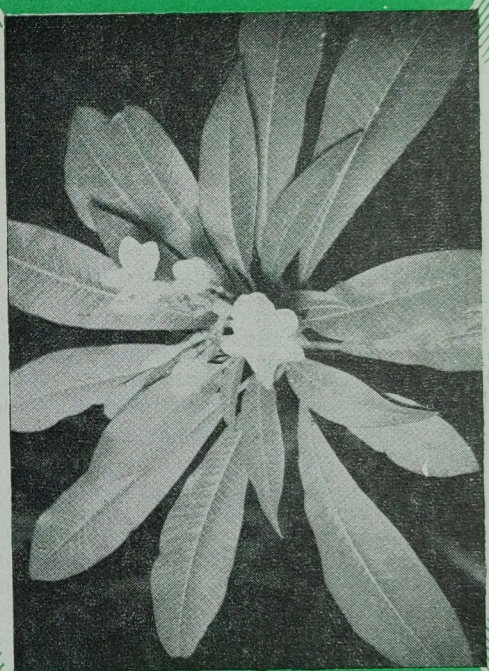
UNCLE PETER.

PRINTED AT THE BURLINGTON PRESS, FOXTON, NEAR CAMBRIDGE, ENGLAND

RAYS

FROM THE EAST

for young people



One of India's Flowers

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 189

April—May 1961.

ONE HUNDRED YEARS AGO

THE LAD WHO GAVE HIS LIFE FOR AFRICA

Within this story, we are told of an event that took place in 1861 which deeply stirred the heart of a great missionary.

It was with a feeling of disappointment that the minister looked back over the work of the year that had passed. Only one member had been added to the Church, and he was but a lad, the son of poor parents, working in a cotton-mill at Blantyre, near Glasgow. Little did the minister dream that the name of the humble lad who had joined his Church would one day be known all over the world and, at his death, engraved in Westminster Abbey amongst the greatest names of the land—for the name of the lad was none other than David Livingstone.

At the age of twenty, David made up his mind to become a medical missionary. He worked a great deal harder at the mill to earn more money, and then began his studies at Glasgow University before offering himself for the mission field. He was accepted for training, but at the end of the period he had not done well enough to pass and had to undergo a further term of study. At last, in December, 1840, he sailed for Africa to work under the direction of Dr. Robert Moffatt.

In those far-off days, the central and northern parts of Equatorial Africa were unknown and unexplored. The missionaries were clustered around the towns and settlements, but away to the north, for hundreds of miles, through dark, mysterious forests, across great lakes and rivers, there were vast lands inhabited by tribes who had never heard the Good News of the love of God in Christ Jesus.

And so Livingstone pushed onwards for 700 miles, through lands where no white missionary had ever gone. He found that the farther he went, the darker became the ignorance and misery of the people, and the more horrible the evils of the slave trade. He found that both the Arabs and the Portuguese had been raiding villages in order to carry off the helpless people and sell them as slaves.

It was in the year 1861 that Livingstone met a slave gang driving before them a long column of eighty-four men, women, and children, bearing wooden yokes upon their necks and roped together in a long line. Upon seeing Dr. Livingstone, the slave traders fled into the bush; and it was not long before the ropes were cut, the people were set free, and the wooden yokes smashed up and used as firewood to cook a meal for the poor helpless captives. Upon the following day, Livingstone met another column of fifty slaves, and these also were set at liberty. The frightful cruelties of the slave trade horrified and angered Livingstone, and he resolved that he would not rest until this vile thing had been swept away.

It was only a true Christian that would have attacked the evil of slavery as Dr. Livingstone attacked it, for none else but one who knows the Lord Jesus as his Saviour knows the true cure for the sin and misery of the world. Everywhere he went, Livingstone preached the Gospel to the people of Africa, but he knew that it is not only needful to preach, it is needful also to prove its truth by showing its power in our own lives. If we believe that Jesus died for our sins, it is needful for us to strive

against all that is sinful. And so Livingstone set to work to discover and to map out the vast continent of Africa, so that new roads might be made for new and helpful trade to take the place of the slave trade.

During one of his long journeys, David Livingstone never saw a white man for five whole years. Once he was nearly killed by a lion. On another occasion his canoe was suddenly flung high into the air by an angry hippopotamus. Like the great Apostle Paul, Livingstone journeyed on "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold (and heat) and nakedness". Brave as he was, the time came when the fever-wracked body could go no farther. He had journeyed 29,000 miles, mostly on foot, but the last journey had now come. On the morning of May 4th, 1873, when his native attendants entered the simple grass hut where Livingstone had spent the night they found him kneeling by his bed, his open Bible before him and his hands clasped as if in prayer. But the brave spirit of David Livingstone had left the body and entered into the presence of his Lord.

They buried his heart in the African forest, but they embalmed his body and, after a nine-months' journey, brought it safely to Zanzibar on the coast. Here they were met by a relief expedition from England, and Livingstone's remains were brought back home to be buried in Westminster Abbey.

When you are next in London, find your way to the Abbey and there, upon the floor, near to the tomb of "The Unknown Warrior", you will see the black marble stone which marks the spot where Livingstone was buried, and you can read the words:—

BROUGHT BY FAITHFUL HANDS
OVER LAND AND SEA,
HERE RESTS
DAVID LIVINGSTONE.
MISSIONARY,
TRAVELLER,
PHILANTHROPIST,
BORN MARCH 19th, 1813,
AT BLANTYRE, LANARKSHIRE,
DIED MAY 4th, 1873,
AT CHETAMBO'S VILLAGE, ULALA.

Upon the right border of the stone is an inscription in Latin, and upon the left border are the words of our Lord:—

"Other sheep have I which are not of this fold; them also must I bring, and they shall hear my voice".

LILY AND HER LAMB

By Missionary Miss E. M. Flory, Paniadipatti.

"Lily had a little lamb." No, it's all right, I haven't forgotten my nursery rhymes; I am not thinking about Mary's lamb. Lily is a young teacher in Paniadipatti School, and, as I said, she has a lamb. This lamb, like Mary's, likes to follow her about. I don't know if it follows her to school, but last week it followed her to Bible Class, which is held in our bungalow on Sunday afternoons. She could hardly bring it indoors for the meeting, so she called to a little boy to come and take it; but the lamb

would not stay with him—it didn't know him. It broke away and ran back to Lily. At last, somebody found a piece of rope and tied it to a tree. But the little lamb was not happy, and now and again we heard a pitiful "Maaaaa". How glad it was when class was finished and it could follow Lily home again.

Jesus said, "My sheep hear my voice, and I know them, and they follow me". "A stranger will they not follow."

Do **you** know the Good Shepherd? If so, you will want to follow Him, and He will not hand you over to a stranger.

DO YOU WALK?

By Missionary George F. Champion, Morupatti.

If I were to ask if you walked, you would probably say that you learned to walk when you were about one year old and that you have been doing it ever since. But I do not mean do you walk as far as the 'bus stop, or as far as the place where the coach picks you up to take you to school. Do you ever walk a mile or two to visit someone or to do some business? If you live in the country, you probably do walk fairly long distances. Well, we live in India, where people do walk miles to the fields every day, or to the markets, or just to visit their friends and relations. They walk because they have never done otherwise. People are now getting used to vehicles, and even old men ride cycles and old women sit on the carriers of cycles. One of our friends used to take his wife to school every day—as she is a teacher—on the carrier of his cycle, and she took her baby with her in her arms. 'Buses and lorries also now go to more and more places, and people are becoming more used to riding.

THE FUN OF WALKING

But people still walk in this country, and you could go 100 miles on a South Indian road and never be out of sight of people walking. It is a good plan to have comfortable shoes and socks if you intend walking a long distance. But our people mostly walk in their bare feet, so they are not troubled with nails in their shoes, though they sometimes get thorns in their feet. It is convenient to be barefoot if there are streams to be crossed, and people like to splash through the water as they find it cooling to their feet. And to-day I saw a man with a bucket of water in the main road of our biggest town in the district, slopping water on his feet and washing them. You, probably, would not wash your feet in the high street of your town; but people do here.

WHY THE OLD LADY WALKED

You possibly have heard your grandfather or grandmother tell of how far they used to walk when they were young. Well, we have a lady in our congregation at Morupatti who lives seven miles away. She is grey-headed and a grandmother. If she wants to come to the service on Sunday morning which starts at half-past nine, she has to walk seven miles to the service and seven miles back home after the service, making fourteen miles in all. She does not complain of the distance, though she sometimes says it is very hot on the way. But what she does not like is a lonely part of the road where she is afraid that people might attack her, thinking she has on her some money worth stealing. So, if the condition of the road surface is good enough, we generally take her back past this piece of the road, and then she is quite happy to go the rest of the way alone.

Why does she walk all this way? Because she loves the Lord Jesus, and has been saved by His grace and wants to meet with other Christians to worship Him. How far would YOU walk to worship the Lord Jesus?

WHY THE MISSION WAS FOUNDED

The people of India worship many gods; but their worship brings neither joy nor peace, for they live in fear of them all. It is because of this that the Strict Baptist Mission was founded. Our missionaries go to tell of One True God in whom alone they can find peace and joy. The texts in this Searcher show the difference between the True God whom we worship and the gods that the heathens worship.

Lower Group, age under 12

Read through the chapters named, and when you have found the following words, write out these words only, and give the book, chapter, and verse where found.

1. "Their idols are silver and gold, the work of men's hands" (Psalm 115).
   "The Lord is the true God, he is the living God" (Jeremiah 10).
2. "They . . . pray unto a god that cannot save" (Isaiah 45).
   "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10).
3. "He maketh a god . . . he falleth down unto it, and worshippeth it" (Isaiah 44).
   "Every knee shall bow to me, and every tongue shall confess to God" (Romans 14).

Upper Group, age 12 and under 16

First answer the Lower Group questions, then search for these words, **but notice that in this part only we want you to write out the whole verse, and give the reference also.**

4. "They . . . trust in graven images" (Isaiah 42).
   "We trust in the living God" (I Timothy 4).
5. "One shall cry unto him, yet can he not answer" (Isaiah 46).
   "The Lord is nigh unto all them that call . . . he also will hear their cry" (Psalm 145—2 verses).
6. "The gods . . . shall perish from the earth" (Jeremiah 10).
   "From everlasting to everlasting, thou art God" (Psalm 90).

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, 1961, 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 oz.; over 2 oz. (unsealed) will cost 4d.

CLOSING DATE—APRIL 30th, 1961.

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see nearly 500 entries—not quite a record number, but a very good start for the Centenary Year. We were also pleased to see so many excellent papers. We welcome 117 new searchers, and several schools showed a good increase in the number of entries. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Rachel Collins, aged 13, Clapham.
2. Philip Sowerbutts, aged 13, Rochdale.

Special Mention: Maureen Mears, Rosemary Robinson, Marjorie Whayman, Jean Webb, Marion Collins, David Kilmister, Geoffrey Kimber, Susan Orchard, Maureen Sparrow, Rose Leaver, John Whinney, Marilyn Foster, Alan Barber, Graham Barber.

Very Highly Commended: Jean Ashley, Jennifer Ann Orchard, David Fisk, Paul Orchard, Alison Smith, Sylvia Saunders, Audrey Burne, Carol Blaxall, Susan Richards, Christine Waldegrave, Marion Nunn, Margaret Farrow, Mary Dozzell, Jean Mitchell, Ruth Goddard, Sheila Clover, David Mitchell, Christine Jermyn, Melva Whatling, Roy Clements, Margaret Finbow, Hazel Muddell, Evelyn Moulds, Margaret Orchard, Christine Phillimore, Alfred Burrows Peter Setchell, Mary Edwards, Philip Essex, Hazel Smith, Janet Christie, Stephen Davey, Peter Muddell, Helen Sparrow, Pauline Crees, Dennis Pepler, Pamela Payne, Elisabeth Relf, Cynthia Ransome, Robert Salmon, Kathleen Skull, Lynda Ellis, Elizabeth Kellock, Anne Honeysett, Avril Hawkins, Pauline Lott, John Clarkson, John Eldridge, Christine Church, David Agley, Hazel Pearce, Barbara Newlyn, Janet Sullivan.

Highly Commended: Sheila Nash, Valerie Sutton, Cynthia Rowe, Jane Moore, Jean Cooper, Brenda Wright, Pamela Griffin, Michael Payne, Olive Reeve, Jean Rogers, Peter Cordle, Sheila Hedges, Mary Gadd, Jill Brown, Gwendoline Reeve, N. Travis, Nigel Rowe, Sheila Ward, Pauline Marjoram, Peter Smith, Julian Kime, Christine Pink, Sheila Page, Cedric Ransome, Joan Wilkinson, Miriam Farrow, Nicholar Woodford, Patricia Woods, Adrian Barnes, Daphne Sparkes, Peter Leaver, Rosemary Parris, John Wayman, Maureen East, Jacqueline Hilliard, Janet Woods, Carol White, Alan Davies, Jeffrey Comber, Helen Randall, Brian Parris, David Argar, Norma Sullivan, Annette Kitchener, Carol East, Maureen Anstey, P. Dobson, Janet Fenn, Lesley Wyles, Derek Barkaway, Trevor Atkins, Joyce Catling, Margaret Blaxall, Lilian Boxall, Jennifer Baldwin, Marion Grimwood, Cynthia Hardy, Frederick Evans, Jennifer Titt, Robert Portlock, Kathleen Bloom.

Commended: Evelyn Dewsbury, Glenys Skates, Anne Argar, Gillian Starnes, Angela Clark, Margaret Bell (omitted one answer), Allan Pretty, Kathleen Thacker, Alan Liles, Leon Brazier, Hazel White, Ian Napier, Ronald Hales, Christopher Lovett, David Bennett, June Martin, Janice Faulkner, Roy Walker. The following omitted references: Mary Prime, Rosemarie Edwards, Faith Bennett, Barry Orriss, Rosemary Aldous, Alison Morwood, An entry with Staines postmark. Michael Kelleher answered Lower Group only. Joseph Neil and Linda Haydon answered Upper Group only.

Lower Group, age under 12

Prizewinners: 1. Sheila Pearce, aged 11, Badingham S.S.
2. Ann Kimber, aged 11, Providence S.S., March.

Special Mention: Sylvia Reeve, Michael Kendall, Barbara Payne, Mary Lawrence, Gillian Lawrence, Elizabeth Allick, Patricia Hammond, Trevor Clarkson, Martyn Relf, Barbara Hammond, Linda Woollard, Rosemary Foster, Pamela Bedford.

Very Highly Commended: Mary Barber, Anne Gooderham, Mary Paul, Susan Hemmaway, Rosalind Wheeler, Maurice Hill, Jennifer Clarkson, Rosemary Barnes, Philip Hart, Michael Vaughan, Christine Hills, Danny Farrell, Elizabeth Starnes, Denise Raper, Jennifer Satchell, Gillian Naunton, Valerie Clover, Janet Evans, Sylvia Chapman, Graham Wright, Marian Goold, Margaret Gooderham, Barry Roberts, Barbara Edwards,

Graham Waldegrave, Linda Gardiner, Frances Denny, David Crawford, Ronald Goddard, Christine Kirkup, Maureen Harding, Margaret Mills, Rosemary Payne, Trevor Hart, Susan Burgess, David Bennett (Crowfield), Monica Gooderham, Elizabeth Kindred, Lesley Hudson, Susan Reed, Anne Sherman, Tony Hindle, Margaret Mouqué, Pamela Williams, Lilian Woods, Susan Woodford, Carol Towersey, Heather Payne, Peter Havers, Yvonne Barnes, Linda Carney, Peter Jarritt, Alison Christie, Raymond Grimwood, Hilary Last, Sheila Pepler, William Owen, Vivienne Pain, Marylin Dudley, Ann Mills, Brenda Mott, Margaret Jordan, Yvonne Staines, Ruth Scoggins, Ann Satchell, Peter Hawkey, Frances Ginger, David Crispin, Victoria Dalziel, Jennifer Brown, Sandra Beecher, Christine Cordle, Robert Evemy, John Cochrane, Lynn Kettle, June Jakes, Diane Mann, Carol Randall, Wendy Thompson, Jean Crispin, Lyn Weston, Helen Chapman, Christine Morris, Vivian Sherman, Stephen Woodford, Linda Williams, Brian Broomfield, Linda Farrow, Pamela Jones, Alan Ransome, Janet Eldridge, Stuart John Whayman, Rosalind Foster, Dennis Dewsbery, Barry Collins, John Moore, Malcolm Cordle, Jennifer Lott.

Highly Commended: David Keeble, Trevor Hills, Mary King, Linda Mumford, Linda Burne, David Bell, Lewis Orchard, Joyce Orchard, Jean King, Christine Broughton. Joan Fenn, Susan Axford, Margaret Cooper, Margaret Gadd, Brenda Wheeler, Roy Sheffield, Keith Reeve, Gordon Collett, Daphne Burgess, Alan Graham, Brian Hassack, Beryl Wilcox, Margaret Mann, Angela Ransome, Ann Chapman, Olive Baker, Richard Steward, Philip Kilmister, John McKenna, Rosemary Burgess, Heather Brown, Linda Clover, Barry Hills, Lesley King, William Hudson, Ziad Bandak, Lynette Walker, Irene Winterton, Angela Wilkinson, Bernard Gooderham, Patrick Murphy, Maureen O'Sullivan, Christina Markwich, Dennis Kingshott, Christine Relf, Heather Jackson, Clive Jacobs, Margaret Reeve, Gerald Anstey, Anne Osborn, Paul Grimwood, Janet Weekes, John Woods, Katherine Woodhall, Jill Clements, Pamela Putman, Arthur Blaxall, Wendy Hindle, Susan Jones, Carol Barnes, Jennifer Nason, Yvonne Sawyer, Peter Whatling, Carol Carr, Maureen Newbury, Miriam Baker, Doreen Clover, Isa Bandak, Ann Perry, Linda Austin, Susan Bradford, Keith Ellis, Vivienne Beech, Paul Smith, Brian Hinds, Christine Snowdon, Joan Michelsen, Alan Groves, Colleen Barker, Judith Shepherd, Lucy Capsalis, Susan Miles, Joan Mills, Stephen King, Deirdre Killick, Anona Nustedt, Susan Bird, Jean Ellis, Robin Woodford, Elaine Cole, Nigel Bradley, Susan Dodge, Janis Law, Barbara Winterton, Kenneth Browne, Christine Molcher, Gloria Perry, Kathleen Carney, Sheila Rhone, Joyce Roberts, Norman Stone, Ronalda Dalziel, Patricia Law, Philip Sandford, Patricia Green, Pamela Blake, Colin Harris, Linda Simpson, John Sandford, Glenys Manley, Anne Roberts, Philip Ransome, Valerie Stables, Yvonne Frost, Theresa Bartley, Michelle Race, Stephen Marshall, Carol Makepeace, Linda Oldhamstead, Audrey Pepler, Marie Evans, Beryl Hallam, Janet Hills, Evelyne Dodge, Lynn Harvey, Kathleen Portlock, Hazel Dewsbery, Shirley Agus, Patricia Smith, John Wooden, Vicki Oldhamstead, Ivan Jones, Kathleen Sparkes, Yvonne Good, Monica Jarritt, Susan Osborne, Ivan Davidson, Ruth Crispin, Brian Green, Andrew Snelling, Valerie Dunnett, Ruth Gadd, Jacqueline Wilson, Billy Thacker, Kenneth Pretty, Caroline Thacker, Philip Starnes, Peter Ive.

Commended: Carol Commons, Leslie Mills, Wendy Ducker, Joan Bollans, Geoffrey Oliver, Owena Wyles, Nicola Napier, Philip Baker, Cynthia Barber, Patricia Mead, Maureen Bardell, Ann Hales, Pauline Dodge, Roslyn Wilson, Susan Howell, Wendy Wright, Alan Parris, Janet Martin, Cynthia Cantwell, Glynis Killick, Carol Cole, Robert Russell, Suzanne Dunkley, Sally Osborne, Michael Wayman, Andrew Orchard. The following omitted references: Jennifer Osborne, Kevin Frost, Edna Olsen, Colin Appleton, Diane Lilly, David Harmer, Susan Newman, John Smith, Marjorie Frost, Annette Orriss, Susan Nash, Carol Francis, Geoffrey Osborne, Annabelle Etherington, Wayne Seims, Robert Dodge, Malcolm Dodge, Carole Porter, Keith Wood, Robert Toseland, Sandra Nash, John

Head, John Bennett, Kathleen Bull, Gary Ellis, Rita Watkins, Lynette Denmer, Susan Giles, Linda Sanderson, Janet Packman, Linda Cox, Linda Goddard, Moira Menday, Keith McReynolds. The following sent references only: An entry from 27 Storey Street, Apsley End, Rita Parker, Peter Dunkley, Hazel Cordle, Susan Eley.

Additions to Honours List: Linda and Jimmy Stockwell.

Belvedere Sunday School sent the highest number of entries and Ryarsh came second. Fressingfield were third, and sent an excellent number of entries which we greatly welcome.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Not long ago, as I was passing along a busy arterial road, I saw two pigeons waiting side by side by a Belisha beacon until the cars had cleared the pedestrian crossing. When the last car had gone, they began sedately to walk across the road, without realising how funny they looked. I wondered why they wanted to cross the road in this manner when they each had a first-class pair of wings and could so easily fly above the noisy stream of traffic. In one way, they were doing the right thing because the words "CROSS HERE" were printed above the crossing; in another way, they were following a good example because they had probably seen the boys and girls waiting at the crossing until the traffic was clear. But why should two pigeons with beautiful wings seek to follow the directions of the Minister of Transport or copy the example of two-legged humans without wings? I just do not know.

Neither do I know why boys and girls, who have been taught that they have a loving Heavenly Father, fail to use their wings. With heaven and earth at His command, He is waiting to bless them, and yet they forget to kneel down in prayer to Him who is more ready to hear than we to ask. I often wonder, too, why boys and girls who have the example of Jesus before them follow the directions of the world just because they see other boys and girls doing it. When they do these strange things, they seem even more strange than the pigeons.

I am certain it was all a mistake on the part of the pigeons. I am certain that when they came to themselves they used their wings. And so it is with boys and girls—when they come to themselves they fly to their Heavenly Father with the prayer, "Lord, teach me Thy way".

I was pleased to receive letters from the following boys and girls: Arthur Blaxall, Carol Blaxall, Margaret Blaxall, John Eldridge, Glenys Manley (welcome to you, Glenys; happy birthday), Margaret Orchard (thank you for your letter, God bless you), Joyce Orchard, Olive Reeve, Christine Relf (glad to have your picture), and Marjorie Whayman. Also, I was glad to hear from these friends and thank them for their letters: Pastor W. V. Bugg, Mr. Michael Comber, Mr. C. E. Davidson (so glad to hear the good news and to receive Searcher entries; may God prosper your work), Mr. H. W. Harmer, Miss Violet Orchard, Mrs. G. Payne, Miss Joyce Sawyer, Pastor A. H. Sibthorpe, Miss Maureen Taylor, Mr. W. H. Trowbridge, Mr. N. S. Wade, and Pastor A. W. Whayman.

With heartiest greetings to you all,

UNCLE PETER.

PRINTED AT THE BURLINGTON PRESS, FOXTON, NEAR CAMBRIDGE, ENGLAND

RAYS

FROM THE EAST

for young people



A Lady with a Lamp

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 190

June—July 1961.

ONE HUNDRED YEARS AGO

A LADY WITH A LAMP

The story is told of a little girl who came upon a shepherd in the New Forest unable to keep his sheep together because he was without his sheepdog. "Where's Cap, your sheepdog, to-day?" she asked. The old man told her that poor Cap's foot had been badly injured by stones thrown by some boys.

Thereupon the little girl borrowed the key of the shepherd's cottage, went in, and found Cap lying in a corner with his wounded paw. She lit a fire and bathed the foot borrowed a petticoat from the neighbour for bandages, and after cleansing the wound bound it up, leaving poor Cap very much more comfortable. She did not neglect her patient either, for she called back each day to see to the foot until Cap was once again well enough to look after the sheep.

That little girl was Florence Nightingale. She did not then know or realise the great work that God had for her to do. But when she was nearly seventeen years old, God spoke to her, and she wrote: "On February 7th, 1837, God spoke to me and called me to His service". This was not the only time that Florence heard the call of God, but, after the first occasion, she had no doubt. She knew herself to belong to God, and that fact filled her young heart with confidence and faith.

When she was twenty-four years old, Florence began to realise that her calling was to nurse the sick in hospitals, and she knew that training was necessary. So she asked her parents if she might go to Salisbury Infirmary for three months to learn nursing. In those days, hospitals were places of wretchedness, filth, and smells, and the Nightingales were so horrified to think that their daughter wanted to become a nurse that they took her away to their country house in Derbyshire.

Seven years went by. For Florence they were years of misery and unhappiness, because she was prevented from following the work to which she knew she was called. But in 1851, Florence went first to Germany and then to Paris to study nursing and hospital management.

Three more years, and life's great opportunity for Florence Nightingale arrived. In March, 1854, England and France declared war on Russia, and the Crimean War had begun. There is no space in our story to tell of the horrors and disasters that befell our soldiers, but when the Secretary of War asked Miss Nightingale to take a party of nurses to the field of war, she found that more men were dying of neglect than were giving their lives in the fighting. All through the terrible winter of 1854, Miss Nightingale fought for the lives of the soldiers. It was not long before 10,000 sick men were under her care in conditions which are too terrible to describe. She worked night and day, doing battle with the Purveyor of Army Stores by day and going the round of the Barrack Hospital wards by night, carrying with her the lamp which became a symbol of mercy to the sick and suffering men.

Two terrible years went by and the war was over, but by that time the whole British nation had learnt something of the debt which it owed to the self-sacrifice and courage of Florence Nightingale. Upon her homecoming, a fund of £45,000 was raised as a testimonial to her work. She spent it in forming an institution for the training of nurses, and in the year 1860 the Nightingale Training School was launched at St. Thomas's Hospital, London.

Florence Nightingale lived on to continue her fight for the sick. Firstly, she fought for better hospitals for the men of the Army and Navy. Then she fought for the raising of standards in both the design of hospital buildings and in the training of their nursing staff. It is not too much to say that every person who to-day receives healing and help from a hospital, and every nurse who is trained to assist, owes a debt of gratitude to the girl who spared not herself in order to obey what she knew to be her call from God. In his famous poem, Longfellow wrote of Florence Nightingale:

"A Lady with a Lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood."

[The photograph on page 1 is published by courtesy of the Matron of St. Thomas's Hospital and Superintendent of the Nightingale Training School.]

WHAT DOES IT TASTE LIKE?

By George F. Champion, Morupatti, South India

I have been told by clever people that taste is a thing which cannot be described, and that you must taste a thing yourself if you really want to know what it tastes like. You can say that one thing tastes like another, but if you have not tasted that either, you are none the wiser. If I tell you that a mango tastes like turpentine, you would have to smell or taste turpentine to understand what I mean. Fortunately, only some poor-quality mangos taste like turpentine, others have a delicious taste, but those which taste best are the dearest and the most rare.

Perhaps you think that water has no particular taste; yet, if smoke gets into the water when you have boiled it over a wood fire on camp, you know that water can have an unpleasant taste. We also notice that Sendamangalam water has a different taste from Kovilpatti water. But when you live in a place for a long time, you get so used to the taste of the water that you think it is better than any other. Then when your friends visit you and say they don't like the water, you think they are funny and need educating. Is it good to get so used to a bad thing that you do not notice it?

What a number of tastes we get in India which you are not likely to get in England! Not all are nice. There is a fruit in India, larger than a rugby football, which has pulp round its large seeds inside. This pulp is eaten eagerly by most people out here, and also by dogs and rats, cows and crows, and so on. But many of us do not like it, and when the milk tells us that the cow has been eating jak fruit we are not very pleased, to say the least. But we cannot tell you what jak fruit tastes like, and you may never know, because you may never have the chance to taste it.

If you have not truly believed on the Lord Jesus Christ, then you do not know the sweetness of trusting in Him, and you never will know until you do trust Him. "Taste and see that the Lord is good", said David. You can **only** know by tasting for yourself; no one else can tell you.

WORDS NOT NECESSARY

Uncle Peter wishes to call your especial attention to the article below by Mrs. Thrower, for it tells us once again what a blessing the Tamil Texts pasted on cards are, both to the boys and girls of India and to our missionaries. Not so long ago another of our missionaries sent the readers of "Rays" a special request for more Tamil Texts pasted on the back of old picture post-cards or old Christmas cards. Some of our boys and girls did some but there were not half enough. Please send to me for the Tamil Texts—you can have 25, 50, 100,—and after pasting them on to the picture cards send them back to me. I will post them to India for you.

UNCLE PETER, "OAKFIELD," BAGSHOT, SURREY.

Article by Mrs. D. A. Thrower, Kotagiri, South India

Gordon is five years old. His father has been ill in bed for a long time, but is getting better and needing a wheel chair to get about in until he can walk again.

Many people are praying for Gordon's father, and the other day a Danish gentleman visited the family here at Kotagiri to see if he could help by making a chair out of an old frame that we have. So we borrowed a good chair just to see whether Gordon's father could sit in it, and to help our friend find out how to make the chair for future use.

Whilst these things were going on, Gordon began to play with the daughter of the Danish friend; she is about his age. Gordon does not know Danish nor does the little girl speak English; but they played together and enjoyed themselves to the full, in spite of not being able to speak to each other. Their great joy in each other's company did not depend on words at all! They were so happy together, that when the grown-ups wanted to go home the children were very sorry.

Boys and girls in England have a similar joy of sharing with the boys and girls of India. We thank you for sending your old picture books and such like. These books travel many thousands of miles over the waves, and Indian boys and girls are pleased to see the pictures and pick out any English words that they know. They also talk about the pictures and find out from their Tamil Bibles what the pictures are about. **Other English children paint or crayon outline texts in Tamil.** Later, Indian children paste the coloured texts on to cardboard, decorate the edges with flowers from Christmas cards (also sent from England), and lastly put in a string for hanging the cards on the wall. Many of these loving gifts now hang on the mud walls of Indian homes, and warm the hearts of boys and girls and men and women. These messages, together with those stuck on the backs of picture cards, lift the thoughts of the Tamil boys and girls from earth to heaven.

"Little deeds of mercy
Sown by youthful hands,
Grow to bless the nations
Far in heathen lands."

WHERE THE MISSION IS WORKING

We have discovered when the Mission was founded, and why it was founded. The answers to the following questions will show where the Mission is working.

Lower Group, age under 12

Write out the questions in the same order as they are given, filling in the missing word, and giving the book, chapter, and verse where found. The missing words are the names of places visited by the greatest of all missionaries—the Apostle Paul.

1. In ——— a great multitude of Jews and Greeks believed. Acts 14.
2. Paul determined to spend the winter at ———. Titus 3.
3. Paul preached boldly at ——— in the name of Jesus. Acts 9.
4. It was determined that we should sail into ———. Acts 27.
5. The disciples were called Christians first in ———. Acts 11.

Now take the first letter of each of the missing words, and that will give you the name of the country where the Mission first began working. This place is mentioned in Esther ch. 1, and extra marks will be given if you give the number of the verse where it is found.

Upper age group, age 12 and under 16

First, answer the Lower Group questions. Then write out your answers to the following questions in the same way. The first letters of the missing words will give you the name of the place to which the Mission work has now been extended.

1. We endeavoured to go into ——— to preach the gospel. Acts 16.
2. All they which dwelt in ——— heard the word of the Lord Jesus. Acts 19.
3. At ——— Paul and Barnabas were mistaken for heathen gods. Acts 14.
4. Paul saw the city of ——— wholly given to idolatry. Acts 17.
5. Paul preached "Jesus Christ the same ———, and to-day, and for ever". Hebrews 13.
6. Paul preached in the synagogue at ——— on the Sabbath day. Acts 13.

Give the name of the place, though you will not be able to find it in the Bible; but there is another reference to the name of the first place in Esther ch. 8.

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, 1961, 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 oz.; over 2 oz. (unsealed) will cost 4d.

CLOSING DATE—JUNE 30th, 1961

RESULT OF THE LAST BIBLE SEARCHER

We were a little disappointed in the number of entries after such a good start, but we are pleased to welcome 48 new searchers, amongst whom are scholars from Aldbury and Norwich. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Kathleen Skull, aged 14, Hilmarton S.S.

2. Mary Edwards, aged 15, "Zoar" S.S., Ipswich.

Special Mention: Jean Webb, Ruth Goddard, Robert Kendall, Rosemary Payne, Marion A. Nunn, Rose Leaver, Marion Collins, Rachel Collins, Marjorie Whayman, Evelyn Dewsbery, Christine Phillimore, Elizabeth Relf.

Very Highly Commended: Joan Smith, Alison Smith, Dennis Pepler, Pauline Stokes, Sheila Page, Margaret Farrow, Michael Payne, Lydia Clarke, Pauline Crees, Hazel Muddell, Jane Moore, Julian Kime, Carol Blaxall, John Eldridge, Peter Leaver, Jean Rogers, Peter Cordle, Nicholas Woodford, Margaret Finbow, David Kilmister, Roy Clements, Geoffrey Kimber, Rosemary Robinson, Linda Copping, Mary Hawes, Robert Salmon, Paul Orchard, Janet Sullivan, Jill Brown, Norma Sullivan, Barbara Newlyn, Linda Cox, Lynda Ellis.

Highly Commended: Audrey Pepler, Linda Gardiner, Jean Ashley, Sandra Killick, Helen Sparrow, Jean Mitchell, David Mitchell, Janet Fenn, Peter Muddell, Mary Gadd, Pauline Marjoram, David Agley, Jennifer Ann Orchard, Stephen Davey, Brenda Wright, Anne Honeysett, Susan Orchard, Marion Grimwood, Barry Palmer, Christine McDonald, Christine Jermyn, Philip Essex, Janet Christie, Brian Parris, Margaret Meekings, Maureen East, Nigel Rowe, Maureen Sparrow, Sheila Clover, Olive Reeve, Alan Liles, Sandra Barnard, Gwendoline Reeve, Glenys Skates, Janis Mowle, Janice Faulkner, Elizabeth Kellock, Margaret Blaxall, David Fisk, John Wayman, Elizabeth Kiel, Christine Church, Alfred Burrows, Vera French, Rosemary Parris, Susan Bradford, Pauline Lott, Eileen Chambers, Janet Doubleday, Rosalind Fowler, Valerie Sutton, Maureen Mears, Jennifer Cooke, Jean Cooper, Margaret Bell, Jennifer Tanner, Alan Kemp, Adrian Barnes, Carol East, Leon Brazier, Hazel Smith, Pauline Morford, Carol White.

Commended: Janet Woods, Sheila Hedges, Miriam Farrow, Ian Napier, Philip Starnes, Pat Davies, J. Comber, Daphne Sparkes, Philip Sowerbutts. The following sent correct answers, but did not complete the verses in part two: Christine Barnett, Keith Fisher, Avril Hawkins, Cynthia Ransome, Linda Stockwell, Audrey Burne, Helen Randall, June Martin, Lilian Boxall, Pamela Griffin, Alan Davies, Josephine Morwood, Cynthia Rowe, Lesley Wyles, Joyce Catling, Faith Bennett, Hazel White, Cedric Ransome, Angela Morwood, Lesley Hastings, D. Shiells. Margaret Pearl sent references only in part one. Christopher Lovett (answered Lower Group only).

Lower Group, age under 12

Prizewinners: 1. Pamela Bedford, aged 11, "Zion" S.S., Whittlesey.

2. Christine Morris, aged 9, Hambro Road S.S., Streatham.

Special Mention: Margaret Cooper, June Jakes, Barbara Hammond, Mary Lawrence, Carol Carr, Philip Hart, Rosemary Barnes, Janet Eldridge,

Christine Cordle, Jennifer Clarkson, Trevor Clarkson, Elizabeth Allick, Frances Ginger.

Very Highly Commended: Barbara Winterton, Stuart John Whayman, Michael Vaughan, Leonard Carter, Christine Relf, Jimmy Stockwell, Sylvia Chapman, Doreen Clover, Anona Nustedt, Maurice Hill, Jean King, Anne Osborn, Diana Stanley, Ann Chapman, Ronald Wallace, Mary Paul, Philip Kilmister, Alan Groves, Margaret Mills, Sheila Pearce, John Head, John Howells, Janet Martin, Margaret Mann, Diane Burgess, John Woods, Heather Payne, Wendy Ducker, Patricia Green, Sheila Rhone, Hilary Last, Heather Brown, Graham Wright, William Owen, Irene Winterton, Barbara Edwards, Margaret Jordan, Marian Goold, Linda Giddens, Victoria Dalziel, Cynthia Barber, Clive Jacobs, Christine Kirkup, Diane Lilly, Susan Bird, David Bennett, Valerie Richards, Denise Raper, Valerie Clover, Vivienne Pain, Myra Evans, Diana Kime, Hazel Dewsbery, Patricia Hammond, Linda Clover, Linda Barrett, Pamela Jones, Adrian Clarkson, Judith Osborne, Linda Woollard, Sylvia Reeve, Betty Burke, Marion Baldry, Margaret Mouqué, Pamela Putman, Arthur Blaxall, Malcolm Cordle, Margaret Gadd, Margaret Justice, Brenda Mott, Barbara Payne, Margaret Vincent, Christine Hawes, Beryl Wilcox, Christina Doody, Robert Dodge, Susan Burgess, Dennis Kingshot, Rosemary Ransome, Carol Barnes, Gillian Naunton, Ruth Goodwin, Hazel Cordle, Lesley King, Barry Hills, Lilian Woods, Colleen Barker, Christine Snowdon, Kenneth Browne, Valerie Barker, Vivien Smith, Valerie Dunnett, Ronald Goddard, Brian Kure, Stephen Marshall, Ann Mills, Wendy Thompson, Beverley Cooper, Lesley Hudson, Gillian Gardner, Susan Woodford, Gillian Lawrence, Jean Ellis, Joyce Orchard, Margaret Reeve, Susan Miles, Ann Kimber, Angela Thrower, Jeina Bevan, Christine Gardner.

Highly Commended: Malcolm Dodge, Patricia Mead, Susan Jones, Lynda Wallace, Stephen King, K. Bull, Sandra O'Neill, Jane See, Theresa Bartley, Paula Chapman, Joyce Roberts, Susan Newman, Linda Chapman, Alison Christie, Linda Morford, John Moore, Norman Honeysett, Judith Shepherd, Maureen Wilkins, David Bell, Paul Grimwood, Michael Kendall, Beryl Hallam, Martyn Relf, Teresa Nustedt, Yvonne Barnes, Ruth Scoggins, David Keeble, Kathleen Carney, Anne Roberts, Carol Randall, Robert Jones, Ann Perry, Monica Jarritt, Richard Goodchild, David Cooling, Jacqueline Wilson, Geoffrey Oliver, Rita Whitmore, John Mayo, Marylin Dudley, Pamela Blake, Tony Frankson, Valerie Stables, Carol Towersey, Christine Hensby, Keith Ellis, Barry Roberts, Elizabeth Starnes, Anne Sherman, Alan Frankson, Keith Reeve, Alexis Ashley, Sheila Pepler, Victoria Barker, Raymond Grimwood, Susan Hemmaway, Christine Broughton, Linda James, Richard Steward, Philip Ransome, Linda Burne, Peter Jarritt, Wendy Pallant, Gloria Perry, Colin Harris, Rosemary Burgess, Margaret Gooderham, Barbara Stone, Carol Commons, Jeanette Clarke, Trevor Hart, Pauline Justice, Paul Smith, Graham Collins, Linda Robinson, Geoffrey Osborne, Linda Simpson, Lewis Orchard, Jill Clements, Ann Johnson, Peter Davidson, Peter Dodge, Monica Gooderham, Stephen Woodford, Christina Markwick, Susan Smith, Patrick Murphy, Bernard Gooderham, Rosemary Smith, Diane Mann, Barry Read, Linda Oldhamstead, Evelyn Dodge, Ruth Gadd, Ivan Jones, Pamela Williams, Deborah Stephens, Lynne Harvey, Janet Gardner, Brian Green, Owena Wyles, Yvonne Sawyer, Nigel Etheridge, Paul Hodson, Elaine Cole, Maureen O'Sullivan, Tony Hindle, Jennifer Lott, Robin Woodford, Mavis Rowe, Ronalda Dalziel, Grace Justice, Carole Porter, Joan Bollans, Annabel Bosanquet, Lucy Capsalis, Heather Parsons, Lyn Weston, Susan Reed, Alan Parris, David Harmer, Jennifer Perry, John Bennett, Tony Hawkes, Kathleen Sparkes, John Wooden, Valerie Laukkannen, Robert Evenny, Janet Packman, Angela Ransome, Roslyn Wilson, Angela Rumming.

Commended: Ivan Davidson, Isa Bandak, Janis Law, Steven Punter, Barry Collins, Pauline Cudd, John Cochrane, and John McKenna (omitted one answer), Sandra Cole, William Essex, Margaret Van Rhyn, Patricia Law, Ziad Bandak, Miriam Baker, Susan Warren, Susan Dodge, Pauline

Dodge, Wendy Hindle, and Yvonne Staines (omitted one answer), Eileen Sparkes, Vicki Oldhamstead, Irene Schulen. The following entries were not completed: Rita Watkins, Susan Nash, Heather Hedges, Brian Hinds, Belinda Clouf.

Belvedere still holds first place, with Ryarsh very close. North Finchley came third

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LETTER FROM UNCLE PETER

Dear Boys and Girls,

Jim and his sister, Jane, came up to London to the Centenary Meetings of the Mission on Wednesday, May 3rd, last. But when Dad asked for "Two and two halves tickets to Elephant", Jim began to wonder whether, after all, he was going to the Zoo. However, after seven minutes' rumbling ride in the tube, he arrived at "Elephant", and instead of finding a gentle giant with a trunk and big ears, he found a wide space with swirling traffic and the beautiful new Metropolitan Tabernacle in which the meetings were being held.

Of course, neither Jim nor Jane could expect to find Indian elephants (or their "Castle") so near to the heart of London, but it made up for it when they got inside their first big missionary meeting and heard the voice of each of the missionaries speaking to them 8,000 miles away by means of a recording taken last February at the Indian Conference. They also heard Miss Monica Harris tell of her work on the Kolli Hills and Mr. Ben. Orchard speak of the work in Malaya. And as for the hymns, they did not know until then the joy of singing to the praise of the Lord Jesus in company with 2,000 other people. They were a bit tired on the way home, but they certainly want to go to "Elephant and Castle" again, next time the Mission has its meetings at the Metropolitan Tabernacle.

I was delighted to receive letters from the following boys and girls: Alan Barber, Audrey Burne, Joyce Catling, Madeline Dudley (so glad to hear your good news), Janet Eldridge, Margaret Farrow, Margaret Finbow, Frances Ginger, John David Mayo, Anona Nustedt, Margaret Orchard, Susan Orchard, and Janet Sullivan. Also I would like to thank the following friends for their encouraging letters: Mrs. G. J. Barber, Mrs. A. J. Christie, Mrs. A Cooke, Mr. H. W. Harmer, Pastor Stephen Hover, Mr. W. H. Trowbridge, Miss Ethel Skull, and Pastor A. T. Sowerbutts.

With grateful acknowledgment of all the help and interest given by so many pastors, teachers, and friends.

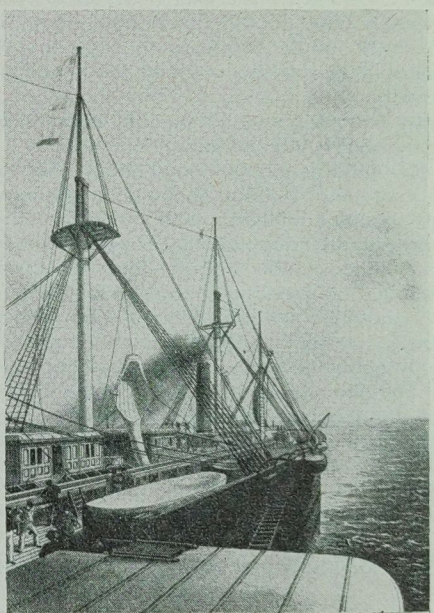
UNCLE PETER.

PRINTED AT THE BURLINGTON PRESS, FOXTON, NEAR CAMBRIDGE, ENGLAND

RAYS

FROM THE EAST

for young people



The "Great Eastern"

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 191

August—September 1961.

ONE HUNDRED YEARS AGO

HOW NEW LIFE CAME TO AN OLD SHIP

Just over one hundred years ago, Isambard Brunel, one of the greatest engineers who has ever lived, began to build a very famous ship. It was to sail eastwards to India with passengers and goods from England, and was therefore named the "Great Eastern". It was a wonderful vessel; larger even than most of the P. and O. liners which to-day sail to India, for it was nearly 700 ft. long, over 80 ft. broad, and its engines were designed to develop 11,000 horse-power.

The ship was built on the banks of the Thames at Millwall, and after much difficulty was finally launched. For its first voyage they tried a trip across the Atlantic, but the ship had sailed no farther than that part of the English Channel off Hastings, when there was an explosion of steam pipes which killed seven people. This voyage ended in failure, but the ship started again on June 17th, 1860, and this time reached New York in eleven days. For the rest of that year, and also during the year 1861, the "Great Eastern" made many voyages across the Atlantic, but she was too large a vessel for her day and each trip lost more and more money to her owners. Sadly, they came to realise that the world's greatest ship had become a great failure and had failed to fulfil the purpose for which it was built.

Just at that time, however, some of the most capable men the world has ever known had become interested in electricity. Michael Faraday, the great scientist and lecturer, had found out the way to use the electricity stored within a magnet. William Thomson, who afterwards became Lord Kelvin, was a man with a brilliant mathematical mind, and he invented delicate instruments for measuring and using electricity for very many purposes —he also greatly improved the ship's compass. An American paper manufacturer, Cyrus Field, was seeking to promote a scheme for joining England and America by undersea electric cable. A young engineer named Charles Bright was deeply interested in this same scheme as an electrical engineer. Charles was only 26 years of age, but he had plenty of courage and a good imagination. The idea was to lay a strong cable upon the bottom of the ocean bed and then pass messages through it from one country to another.

There were many who laughed at the idea and many, too, who said that, even if the cable was laid, no message would ever travel such a distance. At any rate, on August 5th, 1857, two warships, one British, one American, fastened the shore end of a specially made cable to the land at Valentia, in Ireland. They then set out to sea, but after steaming outwards some 380 miles the cable snapped. A second attempt was made, but Charles Bright encountered frightful storms and nearly everything in his ship was smashed. The third attempt was successful; the cable was laid, and the Queen of England sent the first public message by Transatlantic Cable to the President of the United States. Then one sad day, after two months of use, the cable ceased to work.

Stronger and much heavier cables were needed, but where was the ship to carry 2,300 miles of cable weighing 4,000 tons? And then Charles Bright remembered the great failure ship, the "Great Eastern". And once again, smoke was seen belching from its six tall funnels as the engines began their task; the ship that had failed was given a new calling—it was to be a "cable-ship". Our cover picture, taken from one of the "Great Eastern's" huge paddle-boxes, shows the cable being paid out, through the trough,

towards the stern of the great vessel. Once more, failure dogged the ship —on the first trip the cable snapped, but at the second attempt Ireland and Newfoundland were successfully joined together by Atlantic cable. At last the old ship had found new purpose.

To-day, cables stretch across the ocean bed in all directions, and there is scarcely any part of the world which is not linked with London by ocean cable, carrying messages under the sea as fast as thought can travel. After what you have been reading, some of you may wonder whether all the effort of cable-laying was really worth while, and whether all the messages sent via the ocean bed are really worth sending. Probably many are not, but this is not true of all messages. It is not true, for example, of God's wonderful message of love. No message is more worthy of being sent across the seas to every nation than the message that God has sent His Son into the world to bear away the sin of the world. There is no more joyous message than the fact that Jesus was raised again from the dead, and that all who believe in Him shall have everlasting life. It was just at the time that men were so concerned about cable-laying, that there were other men even more deeply concerned about sending messengers to India to transmit the message of God's love; and so the Strict Baptist Mission was formed.

I wonder how many of you boys and girls will be like the "Great Eastern" and will be used to assist in carrying messages from one land to another. It may not be that right now you look upon this as your purpose in life, but if the Lord wants you to carry His messages to another land He will call you to His service. Some whom He calls have, like the "Great Eastern", been failures in the past, but He is able to turn our failures to good account if only we are willing to obey His call and follow Him. Some whom He calls are amongst the bright and successful ones, but no intelligence that we possess is of any real value unless it be yielded to do His purposes. It is only then that life finds new and higher purposes. As you bear His messages to other lands, He will be with you, for He has said: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24. 14).

The picture on our cover is published by courtesy of the National Maritime Museum, Greenwich, whose assistance we gladly acknowledge.

WHAT DO YOU SEE?

by Missionary George F. Champion, Morupatti, South India

Two people can look at the same thing and see it differently. Also, in different places there are different things to see. You do not see what I see in India, because every day we are looking at things which are not commonly seen in England. To-day, I looked up in the sky and saw three birds, called kites, which were wheeling round at long distances from each other without flapping their wings. They looked very graceful, and being so high up you might think they were considering heavenly things. But they were not; they were really looking down on the ground to see if they could drop down on some poor little chicken which had left its mother's side. If they caught sight of such a defenceless little creature, they would swoop down on it and snatch it up with their strong and cruel

claws and take it away and eat it. They would do the same if they saw a rat or other small creature in a suitable position on the ground.

An Exciting Sight

Another thing I saw, which you probably did not, was a race between a couple of bullock carts. They were rushing down the road, two bullocks in each cart, and all concerned seemed to be thoroughly enjoying themselves. In the first cart, one bullock was galloping and the other cantering, but they kept well together, with their heads swinging and their horns waving, followed by the rattle and banging of the great wooden cart they were pulling. I also saw two coaches tearing down the road in the same way, with their horns blaring in a most frightening manner; but you can see that kind of thing in England also.

A Sorrowful Sight

As I passed over a bridge, I saw in the middle of the river a stone pedestal surmounted by a stone bull. That is a sight which it is not pleasant to see, because it tells us that people have put the bull there to worship, thinking that if they worship it they will receive some blessing. If you read the Book of Exodus, or the first Book of Kings, you will read of God's sorrow and anger that the children of Israel worshipped images of bulls.

What, I wonder, do YOU worship most? Yourself? Some other person? There is only one person worthy of our love and worship, and He is the Lord Jesus Christ. "He is thy Lord; and worship thou Him" (Psalm 45).

"THE LOVING FATHER BOOK"

by Mrs. Grace Huckett, Namakkal, South India

How many of you go to High School? India has many High Schools now, and expects to have many more. There are at least three in Namakkal town, and others not very far away. Boys and girls are eager to have books to read, so we often go and park our van with its book-rack just outside High School gates before school opens. Then we get crowds, all eager for books. They particularly like Gospels. For one thing they are nicely printed with pictures on the back and front, they can quickly see they are full of stories, and then we can sell them cheaply. Then, also, there are four correspondence courses which they can do through the post, and receive a certificate and sometimes a prize of a book at the end. This is a wonderful way of getting them to read the Bible. Quite often, the boys who buy have the Siva ashes across their foreheads or the mark of Vishnu painted down the middle of their foreheads. That means that their respective families worship these gods, and they have taken part in that worship before coming to school.

Just lately we have been twice to one of the Namakkal High Schools, once to Trichengode, once to Sankeridrug, where our nearest railway station is (29 miles), and twice to Mohanur. We try to go on two successive days if possible, and then those who were disappointed one day can buy the next day. School bell rings just before 10 o-clock, and once that bell goes they all have to run into the school quickly for the Assembly "prayers". The prayers are just a formal acknowledgement of a Supreme power, which applies to whichever god is in their minds. and a saluting of their country. Sometimes the flag is saluted and the national song is sung. Pupils begin coming to school before 9 o'clock—an hour early! Would you do that? This means we can have a good hour at bookselling. Often the crowd is so great it is difficult to serve them all. Several hands with their annas will be thrust out at us at once, and voices clamouring for their books.

It is difficult to know which belongs to which! They are so afraid the bell will ring before they get their copies. Some naughty boys push and push, and then laugh to see the others fall over.

Now, why have I called this article "The Loving Father Book"? For this reason. The other day, when we were at Mohanur High School, Mr. Huckett read out of the Gospel of Luke the story of the Prodigal Son. Immediately one of the boys said in English, which they are trying to learn, "Loving father book". "Yes," we said, "it is about a loving Father," and told him a bit more. The idea caught on, and we had a rush for the "Loving Father Book" (Luke) and sold ever so many. Some boys bought extra copies for their friends. We sold right out the first day, and had to take a fresh supply the second day. We sold all these also—except two—by the time the bell went. Now will you pray for all those who bought the "Loving Father Book" that they may find the Loving Saviour when they read about Him. It will be hard for them to become Christians, but you can help them by praying for them; that is, if you are a Christian yourself. ARE YOU?

DEVI'S DISAPPOINTMENT DISPELLED

by Missionary Mrs. M. Thrower, Kotagiri, South India

Devi had passed her annual examination in Standard V. She came home and told us the news with very much pleasure. But as her school did not teach above Standard V, Devi had to go to another one after the holidays. All went well until she discovered that the new school works on Saturdays, and takes the weekly holiday on Mondays. This is due to a majority of the pupils belonging to Badaga families, who observe Monday as their rest day. This change presented a real complication for Devi. Play with her friends, the weekly bathe, and many other things were upset. As a result, much of the pleasure of being transferred to the big school was lost for Devi.

Then, suddenly, things changed. Devi's mother often goes out selling our Tamil books, but, as she cannot read or write, she is often unable to tell the people she meets what is in the books. So Devi and her mother put their heads together, with the result that Monday is now a day when they go out together and do a brisk trade. At the end of the month, when the account was reckoned up and the commission on the books worked out, Mother said: "I must give Devi a share; she is such a help to me. She reads to the people from the books, and we sell more that way. The people like to know what a book is about before they buy".

In this way, Devi has turned her disappointment into a blessing for herself and others, and is able to let her light shine for Jesus.

THE MISSIONARIES—WHO ARE THEY?

Our Missionaries are men and women who have heard the call of the Lord Jesus, "Follow Me", and have gladly gone forth to serve Him wherever He may lead. What a joy it would be if some of our boys and girls could look back on this Centenary Year as the time when they too heard the call to serve the Lord "In the regions beyond". Think over the questions very carefully as you do this Searcher, and be sure you read the instructions before you begin.

This is what we want you to do. In each of the sentences some words have been purposely left out. In the first sentence **one** word is missing, in the second sentence **two** words, and so on, up to **six** in the Lower Group and **twelve** in the Upper Group. Write out each sentence, including and underlining the missing words, and giving the book, chapter, and verse where found.

Lower Group, age under 12

1. For his sake they went forth. Third Epistle of John.
2. I will very gladly be spent for you. 2 Corinthians 12.
3. Faithful men, able to teach others also. 2 Timothy 2.
4. They went forth, the Lord working with them. Mark 16.
5. Preaching the gospel, and healing sickness and disease among the people. Matthew 9.
6. How beautiful are the feet of them that bring glad tidings. Romans 10.

Upper Group, age 12 and under 16

7. We are come preaching the gospel of Christ. 2 Corinthians 10.
8. We preach not ourselves, but for Jesus' sake. 2 Corinthians 4.
9. Jesus said, I will make you fishers of men. Mark 1.
10. To turn them from the power of Satan unto God. Acts 26.
11. The servants of Christ, doing service as to the Lord. Ephesians 6 (two verses).
12. I heard the Lord saying, Whom shall I send? Then said I, Send me. Isaiah 6.

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, 1961, 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 oz.; over 2 oz. (unsealed) will cost 4d.

CLOSING DATE—AUGUST 31st, 1961

RESULT OF LAST BIBLE SEARCHER

Although there were a good number of entries, we miss the names of some of our regular Searchers. We welcome 38 new Searchers, and are pleased to see Borough Green in the list of Schools again. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Sheila Clover, aged 14, Crowfield S.S.

2. Christine Phillimore, aged 15, Fryerns S.S., Basildon.

Special Mention: David Mitchell, Jean Mitchell, Rachel Collins, Marjorie Whayman, Elisabeth Relf, Rose Leaver, David Kilmister, John Eldridge, Geoffrey Kimber, Mary Edwards, Peter Muddell, Michael Payne.

Very Highly Commended: Lynda Ellis, Janet Christie, Martyn Relf, Graham Barber, Christine Jermyn, Alison Smith, David Agley, Pauline Stokes, Nicholas Woodford, Roy Clements, Doreen Leggett, Lilian Boxall.

Highly Commended: Many of the following sent very nice papers, but gave the wrong answer to Question 3 in the second set. The name is Lystra. Brenda Wright, Jean Ashley, Ann Honeysett, Julian Kime, Stephen Davey, Jean Webb, Elizabeth Kellock, Helen Sparrow, Marilyn Foster, Kathleen Skull, Marion Collins, Cynthia Ransome, Susan Richards, Margaret Bell, Janet Sullivan, Audrey Burne, Jill Brown, Maureen Sparrow,

Susan Bradford, Josephine Morwood, Carol White, Carol East, Barry Moran, Rosemary Payne, Susan Orchard, P. Leaver, Sheila Page, John Wayman, Maureen East, Ruth Goddard, Evelyn Dewsbery, Margaret Blaxall, Avril Hawkins, Jane Moore, Angela Morwood, Hazel White, John Hollman, Susan Fox, Rosemary Parris, June Jakes, Carol Blaxall, Pamela Payne, Marion Grimwood, Maureen Mears, David Shiels, Sylvia West, Norma Sullivan, Philip Sowerbutts, Marion Nunn, Rosalind Fowler, Alan Davies, Cynthia Rowe, Adrian Barnes, P. Brown, Jennifer Orchard, Robin Woodford, Brian Parris, Nigel Rowe, James Sherman, Clive Young, Peter Smith, Jennifer Titt, Valerie Sutton, Pamela Griffin, Dennis Dewsbery, Paul Orchard.

Commended: Alan Liles, June Martin, Mary Gadd, R. Poitlock, Philip Starnes, Christine Tizzard, Alfred Burrows, Philip Essex, Faith Bennett, Cedric Ransome, Heather Witchell, Hazel Smith, Lynne Wilcox, Pauline Lott, Pat Davies, Sheila Hedges, John Bennett, Ronald Hales (incomplete), Leon Brazier (sent names and references only). Answered Lower Group only: Robert Evemy, Valerie Lawrence, Pamela Turner.

Lower Group, age under 12

Prizewinners: 1. John Howells, aged 11, Hayes Lane S.S., Bromley.

2. Vivienne Pain, aged 9, "Zion" S.S., New Cross.

Special Mention: Frances Ginger, William Owen, John Woods, Linda Barrett, Janet Eldridge, Susan Hemmaway, Myra Evans, Patricia Hammond, Barbara Hammond, Christine Morris, Trevor Clarkson, Mary Lawrence, Gillian Lawrence.

Very Highly Commended: Mary Paul, Anne Osborn, Grace Justice, Monica Gooderham, Marian Goold, Margaret Jordan, Philip Kilmister, Margaret Mills, Valerie Dunnett, Ann Kimber, Jean Ellis, Alan Groves, Linda Woollard, Rosemary Barnes, Elizabeth Starnes, Paul Smith, Robert Wallace, Lesley Hudson, Wendy Christie, Anna Perry, Pamela Williams, Colin Harmer, Cynthia Cantwell, Doreen Clover, Patricia Green, Susan Smith, Linda Chapman, Graham Wright, Barbara Payne, Margaret Justice, Barbara Winter, Valerie Stables, Keith Reeve, Linda Allen, John Moore, Stephen Marshall, Mary Bater, Jill Clements, Patrick Murphy, Hazel Dewsbery, Teresa Nustedt, Linda Clover, Alison Christie, Kenneth Browne, Jamie Shiels, Margaret Gooderham, Judith Shepherd, Anona Nustedt, Christine Groom, Margaret Cooper, Stuart Whayman, Lynn Harvey, Ann Satchell, Sheila Pearce, Ronald Goddard, Ann Chapman.

Highly Commended: Trevor Hart, Monica Jarritt, Jean King, Barbara Miller, Gloria Perry, Linda Mumford, Margaret Griffin, Annabel Bosanquet, Marion Fox, Russell Howard (also April Searcher), Beryl Wilcox, Geoffrey Oliver, Peter Jarritt, Brian Green, Lynda Wallace, Janis Law, Ronald Wallace, Christine Hills, Michael Vaughan, Christina Markwick, Leonard Carter, Stephen Woodford, Theresa Bartley, Alan Parris, Linda Burne, Marylin Dudley, Barbara Edwards, Keith Ellis, Jennifer Clarkson, Arthur Blaxall, Linda Oldhamstead, Susan Bracey, Lesley King, Stephen King, Yvonne Staines, Susan Warren, Susan Reed, Jasmin Catlin, David Bennett, Victoria Dalziel, Valerie Laukkane, Valerie Richards, Christine Relf, Pauline Justice, Maureen O'Sullivan, Jane See, Gillian Naunton, Raymond Grimwood, Paul Grimwood, Rosemary Smith, Joyce Orchard, Pamela Jones, Clive Jacobs, Pamela Bedford, Margaret Vincent, Marion Baldry, Susan Bird, Linda Wylde, Margaret Gadd, Margaret Collins, Peter Dodge, Ronalda Dalziel, Lewis Orchard, Lucy Capsalis, Philip Hart, Brian Wallace, Michael Taylor, Jennifer Satchell, David Bell, Heather Payne, Barbara Pantland, Christine Kirkup, Evelyn Dodge, Linda Simpson, Dennis Kingshott, Barrie Bartlett, Joan Mills, Christine Richards, Valerie Clover, Bernard Gooderham, Angela Rumming, David Keeble, Janet Martin, Susan Jones, Angela Ransome, Hilary Last, Maurice Hill, David Harmer, Vivian Sherman, Rosemary Burgess, Brenda Mott, Mavis Rowe, Kathleen Sparkes, Linda Sanderson, Carol Reeves, Linda Haydon, Margaret Taylor, Carol

Barnes, Ann Hales, Barry Collins, Mary Hopcrofts, John Wooden, Isa Bandak, Victoria Barker, Susan Dodge, Susan Woodford, Yvonne Barnes, Barry Hills, Michael Kendall, Kathleen Carney, Anne Sherman, John Head, Lyn Weston, Jennifer Lott, Christine Lockwood, Robert Jones, Heather Parsons, Philip Ransome, Nigel Etheridge, Susan Burgess, Yvonne Sawyer.

Commended: David Coulstock, Terry Smith, Kathleen Portlock, Pauline Dodge, Sheila Rhone, Sandra Cole, Wendy Ducker, Robert Dodge, Tony Hindle, Richard Goodchild, Rita Watkins, Ruth Gadd, Malcolm Dodge, Maureen Wilkins, Wendy Hindle, Alan Taylor, Ziad Bandak, John Ferris, Philip Baker, Janine Bower, Patricia Lane, Robin Chapman, Elaine Sykes, Ann Lawrence, Susan Newman, Lesley Smith, Patricia Smith, Miriam Baker. Omitted references: Claire Ashton, Richard Steward, Norman Stone. Also tried: Pat Turner, Malcolm McReynolds.

Belvedere and North Finchley tied for first place. Ryarsh came second; Bradenstoke, third.

ANNUAL "RAYS" MEETING

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

SATURDAY, SEPTEMBER 16th, 1961

at 3.30 p.m.

Chairman: **Pastor P. H. Crees.**

Speaker: **Missionary E. Orchard.**

ALL ARE WELCOME

Tea and lemonade will be provided, but bring your own "eats". 'Buses and tube to "Angel", Islington.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

A very happy holiday to you each, whether you are camping, or harvesting, or going away, or, best of all, at home, may you all enjoy yourselves, and may I see many of you at Chadwell Street on September 16th. It will be well worth coming to, and, without giving away any secrets, there should be something on a bit special.

I was very pleased to hear from Linda Allen, Pamela Bedford, Rachel Collins, Mary Edwards (you may continue until Christmas), Pamela Griffin, the Girls at "Zion", High Wycombe, Hazel Muddell, Susan Orchard, Kathleen Skull, and Philip Sowerbutts. Also it was a real pleasure to receive letters from Mrs. D. M. Bater, Mr. H. W. Harmer, and Pastor Stephen Hover.

With every good wish to you all,

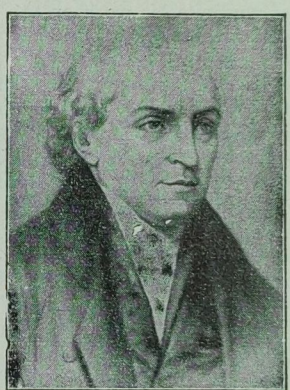
UNCLE PETER.

PRINTED AT THE BURLINGTON PRESS, FOXTON, NEAR CAMBRIDGE, ENGLAND

RAYS

FROM THE EAST

for young people



William Carey

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 192 October—November 1961.

JUST TWO HUNDRED YEARS AGO

THE EARLY YEARS OF WILLIAM CAREY

It was on August 17th, 1761, that a little boy was born in Pauler's Pury, in Northamptonshire, who was destined to bear the light of Christ to India. His father was Edmund Carey, who was just a poor weaver working day by day at his hand-loom. He gave his first-born son the name of William, little dreaming that the name of *William Carey* would one day be known all over the wide world.

William grew up to be a strong and active boy. The favourite game in those days was called "Stag-asta-garoney", in which one chased the many, and after each one was caught, he joined in the chase until all had been caught.

But the boy loved nature, too. Not a flower in the hedgerow escaped his notice; not a bird or insect but what he came to know and to classify. On one occasion he was climbing a tree to watch a bird, when he fell to the ground and injured himself badly, costing him many days in bed. On the very first day he was out, he was up the tree again, for, as he said, "If I begin a thing, I must go through with it."

When he was 12 years of age he left school and went to work on the land. But the lad who in later manhood was to endure forty years of Indian heat could not continue his work on the land, because he received a skin irritation in touching the leaves when the sun was shining on them. Just at that time, Northamptonshire was beginning to become famous for the making of shoes, and so Edmund Carey chose a master shoemaker named Clarke Nichols, of Piddington, with whom to send William to learn the trade. It was in the workshop of Clarke Nichols that William met a fellow-apprentice, John Warr, just three years older than himself. Now John had come from a Christian home, but at this time he did not know the Lord Jesus as his Saviour. Soon after meeting William, a great desire after salvation came into John's heart, and he began to seek the Lord very earnestly. He learnt to know his need of a Saviour, and he found in Jesus Christ the peace and joy that he so greatly desired.

John could not keep his newly-found joy to himself. He had to talk to William about it, and he prayed very earnestly for him. Now William had been brought up in the Church of England. He was a member of the church choir, and although he disliked Nonconformists very much he could not help wondering at the great change in John Warr's life. Soon after this, William went with John to the prayer meetings at the little chapel at Hackleton. His uneasiness increased. He began to realise that his heart was not right with God, and he too cried to the Lord for mercy and for forgiveness.

True to His promise, the Lord Jesus showed Himself to William as the Saviour of all who truly seek Him, and William Carey became a new creature in Christ Jesus. He now loved what he had once despised, and he began to read with interest a commentary of the New Testament which he found upon his master's bookshelf. In this book, he found some strange letters written in an unknown script. It was William's first sight of the Greek language and it thrilled him. He copied out the strange letters, and took them to young Tom Jones, a Pury weaver, who had had a good education at Kidderminster and had been training to be a doctor, but had ruined his chances by his own folly. Tom did his best for William, bought for him a Greek grammar and each evening they studied this ancient

language together. William very soon began to know more Greek than his teacher, and the ability to read his New Testament in Greek gave to William his first great thrill in language translation, for which he was afterwards to become so famous.

William Carey was now 18, and he longed to bring others to a personal knowledge of the Lord Jesus. Soon after this, his master, Clarke Nichols, was taken seriously ill, and it was very soon realised that he was on his dying bed. It was with great joy that his two apprentices, John Warr and William Carey, were able to lead their dying employer to a personal trust in the Lord Jesus before he died.

William now decided to cast in his lot with the good people at Hackleton Chapel, even though his father and mother did not desire him to do this. He soon found opportunity to bear witness to all that the Lord Jesus had done for him, and began to tell out the Good News from the pulpits of the little village chapels for many miles around.

Not long after this, William listened to a celebrated preacher who was speaking in favour of Infant Baptism. As a result of this sermon, William searched his New Testament to find out what the Scriptures had to say upon this matter of Baptism. So far from teaching the baptism of infants, William found that the Scriptures taught that it was only those who were old enough to repent of their sins and to believe on the Lord Jesus who should be baptised. He also found that the Lord Jesus set for us an example by being Himself baptised and that He wishes all who love Him to obey His commandment in this matter.

Thus it was that—when he was 22 years of age—on Sunday, October 5th, 1783, William Carey left his home at Piddington before the dawn of the day for a five-mile walk to Northampton. He walked by himself, but he was not alone. The joy of the Lord Jesus was ringing in his heart, and William knew that He was by his side, for he was about to obey the Lord's commandment. By the banks of the River Nene, near the Castle Mound at Northampton, the minister of the Baptist Church, John Ryland, was waiting for him (together with three deacons and a few friends). A short service was held, a prayer was offered, and then the minister led William Carey down into the waters of the river. It was six o'clock in the morning—the time of sunrise for the first Sunday in October. As a sign that the Light of Christ had dawned in his heart, William was then baptised "in the Name of the Father, and of the Son, and of the Holy Ghost".

There is much more that might be told of the story of William Carey, but these lines are written in the hope that many of our boys and girls may read them with interest, and that they too may yield themselves unto the Lord Jesus and may come to love Him, to obey Him, and then serve Him as their King.

The block on page 1 has been kindly lent by the Baptist Missionary Society, whose courtesy we gladly acknowledge.

". . . IS IT NOT A LITTLE ONE . . . ?" (Gen. 19. 20)

By John Appleby, Kovilpatti, South India.

Do you know who, in the Bible, said: "Is it not a little one?" If you read the next sentence carefully you will find his name hidden! During the last few days I have been thinking a lot about those words. We often say, "Oh, it doesn't matter; it's only a little thing!" But I have discovered

that little things can have big consequences (better ask Dad what a "consequence" is).

We had a little mosquito in our recording studio one day, and we had to stop our recording of a talk because Mr. Mosquito would keep buzzing by the microphone and recording himself!

One night we had to stop recording for another reason. There was a little cricket chirruping away loudly behind one of the studio curtains, and we couldn't catch him or make him stop the noise!

One morning, as we started to use the tape-recorder, we were surprised to hear it making a strange "blub-blub-blub" noise, as though it had some kind of tummy trouble! ! We discovered that some little specks of dust—almost too small for me to see—had settled on a part of the recorder that has to be kept very clean. And those wee specks of dust were the cause of that funny noise.

So you see, little things do matter quite a lot. We must not think that because a thing is little it is unimportant. Big doors swing on little tiny hinges, you know, and if you took the little hinges away the big doors would not be able to work properly.

Jesus once said that we should be very careful to see that even little things in our lives are done honestly and truthfully. You ask your Sunday School teacher to talk to you about Luke chapter 16, verse 10.

THE WATER-BOYS

By Dr. Ruth Harris, Belukurichi.

"Pass-a?"—"Fail-a?" (The addition of the **"a"** turns the word into a question in Tamil.) This is what we have been asking the boys and girls here in Belukurichi since we returned from our holiday in May. These questions refer to the results of the annual school examinations which took place in April.

Alas! our three "water-boys" have all failed. We call them the "water-boys" because every evening they pass to and fro past our house carrying heavy pots of water on their heads. They have to go to a well away out in the fields and, together with their mother and grandmother, bring at least forty pots of water to their home and workshop and to their grandparents' home. Their grandfather draws the water, for the well is very deep and has no wall round it.

Just think how simple and easy it is for people who have a tap in their house. They can just turn the tap on at any time of the day or night, and, lo! and behold! the water runs out, just as much as they want. Are you one of those fortunate people? Have you ever thought how thankful you should be? Some of the wells near us are dry; others only have a little water in them, so that the people can only get half a bucket of water up at a time. Sometimes we pass the well from which these boys get their water, and then we stop and talk to the people who are waiting their turn at the well. We are praying for rain to fill up the wells and water the crops which are withering up in the fields.

The eldest "water-boy" is about 14 years old. He has now stopped going to school and no longer fetches water. He is thrilled to be working at the lathe in his father's workshop. They have just started casting; and yesterday this boy came to our house and took us to see this being done. When we reached the workshop, which is not far from our house, there was a fire roaring away in a hole in the ground, being blasted by means of an electric bellows. In the fire was a red-hot crucible (if you do not know what a crucible is, ask your father and he will tell you). They turned off the bellows, and by means of huge tongs they lifted the crucible off the fire and poured the red-hot molten metal into the moulds they had already prepared. One could not but admire this boy's fearlessness and efficiency as he helped his father. When I went along to the workshop this morning one of the couplings which had been moulded yesterday was

on the lathe. It was all rough except for the part which had been polished.

Some things which we see in everyday life give us some helpful thoughts, and I have been thinking about what I saw in that workshop. It seems to me that what went on there is a picture of the way in which God prepares His children for what He wants them to be and to do. If you had seen those rough bits of shapeless iron before they went into the crucible, you might have said they were useless and that nothing could have been made out of them. But the man who had bought them knew what he wanted to make out of them. He made the mould the shape he wanted the iron to be, and then he treated the iron in such a way that it took the form and shape he had planned. If that iron had been able to talk, it might have said that it was very uncomfortable in the fire and that it felt as though it had lost all its strength when it was all hot and "runny", instead of hard. Even after that, it had to suffer the rubbing and polishing on the lathe before it was ready to be used. Maybe some of the things you are finding difficult are the very things God is using to make you what He wants you to be.

The two younger "water-boys" come to Sunday School, but have to get away in time to do their share of the work. One of them calls in most evenings just to see us.

THE MESSAGE—JESUS SAVES

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Nearly two thousand years ago the Apostle Peter spake these words to the rulers who were gathered together at Jerusalem, and throughout the ages, in obedience to our Lord's last command, men and women have carried the message to "the uttermost parts of the earth". One hundred years ago the Strict Baptist Mission was founded to take this message to the Tamil-speaking people of South India. The same message is still being proclaimed by the missionaries of to-day to the people of India and Malaya. Our Searcher describes this message.

Lower Group, age under 12

You will notice that in the sentences there are some dashes. This means that some words have been left out, and the dashes will tell you how many words and where they are missing. Write out the sentences, including the missing words, and say where they are found. The words that were missing will form another well-known text that is found in the first Epistle of John, chapter 4. Write out these words also, and give the number of the verse.

1. No man cometh unto —— ——, but by me. John 14.
2. To you is the word of this salvation ——. Acts 13.
3. For —— —— of man is come —— save that which was lost. Matthew 18.
4. Look unto me, and —— ye saved, all the ends of —— earth. Isaiah 45.
5. A ——, which is Christ the Lord. Luke 2.
6. The Lamb of God, which taketh away the sin —— —— ——. John 1.

Upper Group, age 12 and under 16

Please read the instructions for the Lower Group, and answer the questions in the same way, **but note that you are to do this part only, not the Lower Group.**

1. Thou shalt call his name Jesus: —— he shall save his people from their sins. Matthew 1.

2. If —— —— —— us, we ought also to love one another. I John 4.
3. Christ Jesus came into —— —— to save sinners. I Timothy 1.
4. This is the promise —— —— hath promised us, even eternal life. I John 2.
5. Christ Jesus; who —— himself a ransom for all. I Timothy 2.
6. God sent —— —— —— —— into the world, —— we might live through him. I John 4.
7. That through his name —— —— —— —— shall receive remission of sins. Acts 10
8. That he —— give eternal life to as many as thou hast given him. John 17.
9. —— willing that any should ——, —— that all should come to repentance. II Peter 3.
10. Who will —— all men to be saved, and to come unto the knowledge of the truth. I Timothy 2.
11. He that believeth on the Son hath —— ——. John 3.

The missing words form a well-known verse found in John 3. Write this out **in full.**

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, 1962, 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 2½d. 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 2½d. stamp, provided the weight does not exceed 2 ozs.; over 2 ozs. and under 4 ozs. will cost 4d.

CLOSING DATE—OCTOBER 31st, 1961

PLEASE NOTE INCREASE IN POSTAL CHARGES

RESULT OF LAST BIBLE SEARCHER

Although there were not so many entries as usual—maybe due to the holidays—those that were sent in reached a very high standard, on the whole. There were twenty new Searchers, most of whom did well. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Jean Webb, aged 14, Lynton Rd. S.S., Bermondsey.
2. Roy Clements, aged 15, Gurney Rd. S.S., Stratford.

Special Mention: David Mitchell, Maureen Sparrow, Ruth Goddard, Sheila Clover, Marion Collins, Rachel Collins, David Kilmister, Kathleen Skull, Rose Leaver, Elizabeth Relf, Marjorie Whayman, Jean Ashley, Adrian Barnes, Alison Smith, Graham Barber, Brenda Wright.

Very Highly Commended: Marion Nunn, Alfred Burrows, Stephen Davey, Sheila Page, Julian Kime, Peter Leaver, Alan Barber, Mary Edwards, Janet Sullivan, Susan Fox, P. Orchard, Ann Orchard, Susan Bradford, Linda Stockwell, Maureen East, Jean Cooper, Jean Mitchell, Peter Muddell, Pamela Payne, Avril Hawkins, Christine Jermyn, Maureen Waller, Helen Sparrow, John Wayman, Nigel Rowe, Jill Brown, Evelyn Dewsbery, Martyn Relf.

Highly Commended: Linda Holden, Nicholas Woodford, Jean Rogers, Janet Christie. Pauline Stokes, Margaret Barns, Maureen Mears, Carole Irving, Carol East, Janet Read, Christine Turner, Mary Gadd, Josephine Morwood, Hazel White, Margaret Bell, Beverley Cooper, Anne Honeysett, Audrey Burne, David Agley, Elizabeth Kellock, Lynda Ellis, Christine

Pink, Lesley Wyles, John Eldridge, Marion Grimwood, Angela Morwood, Rita Williams, Carol Blaxall, Pamela Griffin, Rosemary Parris, Norma Sullivan, Sandra Barnard, Lilian Boxall, Hazel Smith, Pauline Marjoram, Margaret Blaxall, Anthony Good, Robin Woodford, Olive Baker, James Keith, John Bennett, Sylvia West, June Martin, Carol White, Brian Parris, Pauline Lott, Robert Portlock, Eileen Chambers, Daphne Sparkes, Diane Fowler, Susan Richards, Stuart John Whayman, Philip Essex, Philip Starnes.

Commended: Pat Davies, Jeffrey Comber, Kathleen Sparkes, Faith Bennett (omitted the missing words). Answered Upper Group only: Olive Reeve, Gwendoline Reeve, Janice Lawler, Elizabeth Vail. Answered Lower Group only: Susan Orchard. Sent references only: Marilyn Howe.

Lower Group, age under 12

Prizewinners: 1. Margaret Cooper, aged 11, Belvedere S.S.
2. Gillian Lawrence, aged 9, Derby Rd. S.S., Croydon.

Special Mention: Jennifer Clarkson, Janet Eldridge, Mary Lawrence, William Owen, Clive Jacobs, Philip Kilmister, Sylvia Chapman, Barbara Winterton, Pamela Bedford, Linda Woollard, Trevor Clarkson, Margaret Jordan.

Very Highly Commended: Valerie Richards, Monica Gooderham, Myra Evans, Michael Vaughan, Robert Wallace, Adrian Clarkson, Gwyneth Dawson, Susan Hemmaway, Jimmy Stockwell, Margaret Gooderham, John Woods, Pamela Jones, Michael Kendall, Graham Wright, Anne Osborn, Ann Chapman, Anona Nustedt, Arthur Blaxall, Christine Cordle, Valerie Clover, Jennifer Satchell, David Bell, Marion Goold, Irene Winterton, Doreen Clover, Kenneth Browne, Jean King, Barry Hills, Linda Chapman, Janet Packman, Lewis Orchard, Barbara Payne, Beryl Wilcox, Wendy Thompson, Yvonne Staines, Sylvia Reeve, Mary Bater, Grace Justice, Elizabeth Kindred, Linda Webb, Gerald Neath, Christine Hills, Rosemary Barnes, Christine Relf, Barbara Hammond, Patrick Murphy, Vivienne Pain, Linda Simpson, Christine Morris, Patricia Hammond, Paul Smith, Ann Satchell, Diane Mann, Beryl Hallam, Kathleen Carney, Theresa Bartley, Jill Clements, Anne Roberts.

Highly Commended: Carol Randall, Lynn Kettle, Gillian Naunton, Yvonne Barnes, Raymond Grimwood, Linda Clover, Keith Ellis, Joyce Orchard, Paul Grimwood, Stephen Marshall, Janet Martin, Malcolm Cordle, Susan Shepherd, Anne Sherman, Alan Graham, Hazel Dewsbery, Judith Shepherd, Margaret Mills, Brian Green, Margaret Reeve, Margaret Mann, Linda Mumford, Trevor Hart, Linda Oldhamstead, Carol Barnes, Anne Cossins, Susan Bird, Rosemary Smith, Valerie Stables, Valerie Dunnett, Tony Hindle, Wendy Hindle, Lynda Wallace, Ivan Jones, Pamela Putman, Elizabeth Starnes, Rosemary Norcott, Joy Powell, Susan Dodge, Jennifer Newman, Alan Parris, Linda Mills, Jennifer Lott, Sheila Pearce, Susan Jones, Margaret Gadd, Janis Law, Lesley King, Stephen King, Monica Jarritt, Susan Smith, Ann Hales, Philip Hart, Alison Christie, Hazel Cordle, Peter Jarritt, Barbara Pantland, David Bennett, Lynda High, Susan Woodford, Lyn Weston, Owena Wyles, Evelyn Dodge, Susan Newman, Eileen Sparkes, Andrew Pyke, Keith Reeve, Peter Dodge, Pauline Justice, Barbara Edwards, Sheila Rhone, Christina Markwich, Elaine Cole, Margaret Vincent, David Harmer, Patricia Law, Russell Howard, Sandra Cole, Peter Dunkley, Linda Sanderson, Vicki Oldhamstead, Margaret Justice, Ronald Goddard, Bernard Gooderham, Barbara Miller, Ruth Gadd, Jacqueline Cossins, Miriam Baker, Philip Baker, Kathleen Portlock.

Commended: Nigel Etheridge, Elaine Sykes, Stephen Woodford, Rosemary Burgess, Linda Burne, Victoria Barker, Joan Mills, Susan Burgess, Malcolm Dodge and Robert Dodge (omitted references), Patricia Smith, Marion Fox and Michael Wright (omitted references), Keith Cleland, Pauline Dodge, Stephen Cleland, Ruth Scoggins, Joan Bollans, Christine and Alan Timms, and Freddy James (omitted references), Linda Barrett,

and an entry from West Ham (omitted the missing words). Incomplete entries: Terry Smith, Maureen O'Sullivan, Anthony Vines, Vivian Sherman.

Not for Competition: Miss Christine Phillimore.

The following sent late entries for the June Searcher: Jean and Beverley Cooper, Eileen Chambers, Pauline Crees, Malcolm, Christine and Hazel Cordle.

Ryarsh Sunday School leads the list this time, with West Ham a close second; Belvedere, third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

You will all be glad to hear that our Annual "Rays" Meeting at Chadwell Street, London, was held on Saturday, September 16th, and was attended by a splendid number of boys and girls from a large number of schools. The General Secretary of the Mission, Pastor P. H. Crees, took the chair and two representatives of "Zion" S.S., New Cross, gave special Bible Readings. After the Roll-call was given and the prizes distributed, there was a most interesting talk between our Missionaries, Miss M. E. Harris and Mr. E. Orchard, and Pastor Crees Our Chairman asked Miss Harris how the boys and girls liked Sunday School in India, what they learnt, what they wore, what interested them most, and whether any of them had come to know the Lord Jesus as their Saviour? He also asked Mr. Orchard the same questions concerning the boys and girls of Malaya, and we all learnt quite a lot about the brown-skinned boys and girls of India and Malaya. Both Miss Harris and Mr. Orchard told us how useful they had found the Tamil text cards which are sent out by readers of "Rays" and others, and how the children of India and Malaya love to have them. It was a very happy meeting, and everybody, both speakers and hearers, young and old, enjoyed another "Rays" Annual.

I was very pleased to hear that two more of our regular Bible Searchers have come to know the Lord Jesus as their Saviour and have said that they wish to show their love for Him by being baptised in His Name. May the Lord bless them each, and may there be many others, too, who may be led to yield their lives to the Lord Jesus and witness for Him in this way.

I would like to thank the following boys and girls for their letters: John Howells, Elizabeth Kindred (thank you for the Tamil text cards), Vivienne Pain (so glad to hear the good news), Christine Phillimore (always glad to receive Bible Searcher entries), and Tina Relf. Also, I received welcome letters from: Miss S. W. Ballard, Mrs. B. Barnes, Mrs. R. Christmas, Miss D. E. Crowhurst, Mrs. M. Evans, Mrs. E. Gadd, Pastor S. Hover, Miss J. E. Smith, Mr. W. H. Trowbridge, and Pastor A. W. Whayman.

Wishing you each every blessing,

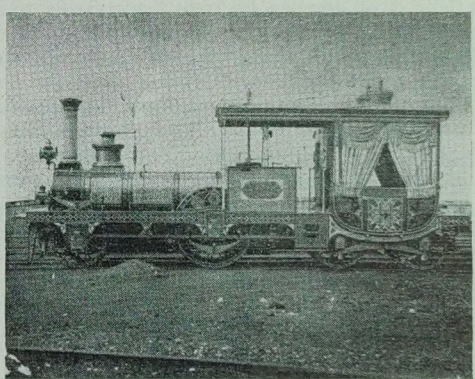
UNCLE PETER.

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RAYS

FROM THE EAST

for young people



Steam Railcar for the Viceroy of Egypt
—date c. 1858.

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 193

December, 1961—January, 1962

SPECIAL MESSAGE FROM OUR NEW MISSIONARIES

Mr. Jim Jones and Miss Elsie Hardy

At Sea,
R.M.S. "Cilicia".
November 7th, 1961.

At last we are on our way to India—the land to which God has called us to go and work for Him.

At the time of writing, we are on board ship in the Straits of Gibraltar. We are due to pass the rock itself about 10.45 p.m. to-night.

Already the cold winds and the rain of England are forgotten, and we are basking in the sun.

The ship is quite large in size. An estimate of her length is that by walking eleven times around the deck I have walked one mile.

There are twenty-five missionaries on board; about twelve are going to various places in India and the others are journeying to Pakistan.

Our first port of call will be Port Said. Then we travel through the long Suez Canal to Aden, where we will have a day's stop. After Aden, we travel to Karachi, and ten days later we arrive at Bombay. Then we have two to three days' journey by train across India to Madras. Even then our journey hasn't finished, for we have another two hundred miles to Namakkal, where Jim will be staying, and another hundred miles south to Kovilpatti, my own destination.

We are really enjoying our time on board ship; playing deck games, and to-day the swimming-pool was filled. I think the ones that are enjoying it best of all are the children. There are twenty of them, and they are running here, there, and everywhere having a grand time.

Already we have made quite a number of friends, including a lady who has come from Canada to work for the Lord Jesus Christ in Bombay.

A WORD FROM THE QUEEN

By Mrs. G. F. Champion, Morupatti

Have you ever seen the Queen? I expect that you all know that Mr. Champion and I have lived in India for over thirty years, and as we have not lived in important towns we have not had the opportunity of seeing important people. When we received an invitation to go to Madras to see the Queen, we were therefore very pleased indeed. Upon arrival at the place where the reception was to be held, we found that it was so beautifully prepared that this in itself added to the joy of going to see Her Majesty. There was a tall white building with a dome on the top beautifully floodlit and outlined with electric lamps. Beyond this building were wide terraces and lawns upon which were planted large, spreading trees, which were floodlit with different coloured lights—red, green, and yellow. These stretched down to the river, but across the river, upon another large tree, was a wonderful illumination bearing the ensignia "E. II". Watching all these beautiful things made the time pass very quickly. The path along which the Queen would come was marked by a long red carpet, and there were some 1,500 people waiting for her arrival. At last Her Majesty arrived, and there was a moment of dead silence followed by a burst of

cheering welcome. After speaking to some of the special folk on the terrace, the Queen came slowly along the carpet, looking very lovely and speaking to one or another person as she walked. She came nearer and nearer to us, until at last I found myself face to face with Her Majesty, and realised that she was standing still and was looking at me. She asked me several questions, and her face lit up when I said that we were Missionaries. Then, with a gracious smile, she moved on.

Yes, I had really seen the Queen and she had spoken to me. The folk standing around came and congratulated me and asked what the Queen had said. I felt so happy and excited, but I could not help being reminded of the great joy which awaits all for whom Christ has died when they, too, shall see their King face to face.

Although there were over a million people in Madras, only a few were honoured by a word from the Queen herself. How much greater an honour it is when the Lord Jesus speaks to any heart. If He is speaking to you, then you should pray Him to forgive your sins and ask Him to receive you.

When we arrived back at our village, everyone was very interested to hear about the Queen, but they made the mistake of taking it for granted that she would be sure to speak to us because we were English. This is the same mistake that many people make concerning the Lord Jesus. They think that because they try to lead a good life they may take it for granted that they will get to heaven. The truth is that not one of us deserve His notice. It is only as we go to Him in prayer, seeking His forgiveness and telling Him that we are sorry for our sin, that He will give us of His grace. We shall then know the truth of His words: "Him that cometh unto me, I will in no wise cast out".

Even now, when I am asked about this happy meeting with the Queen, I feel the same thrill that I felt when she spoke to me; the joy of that moment still remains with me. But there is in my heart a joy which is greater even than that. It is the joy of knowing that my Lord Jesus has spoken personally to my heart and the gladness of knowing that He has forgiven my sins. This, too, is a joy which does not fade, and I pray that the Lord Himself will grant to you each this greatest of all blessings.

ONE HUNDRED YEARS AGO

NEW POWER FOR THE NEW AGE

How many times have you said, "Dad, let's go up and see the engine"? And then Dad has taken the boys—and the girls, too, if they are sensible wide-awake sisters—to see the great monster, as long as a cricket-pitch, which is standing at the end of the platform, waiting for the moment when the whistle blows, the driver opens the control valve, and it can begin to haul its huge load at express speed along the railroad track. Yes, there is something wonderful and very fine about modern steam locomotives, and boys and girls should take care to have many looks at them, because the days of steam engines upon the railways are drawing towards their close before the onward march of the diesel and diesel-electric locomotives.

But just over one hundred years ago most boys and girls seldom saw a steam engine, for it was then only the dawn of the age of steam power, and railways were then in process of building—not only in this country, but throughout the world.

It was in June, 1781, in a small cottage near Newcastle, that a little boy was born who was to become the pioneer of the age of steam railway engines. His six brothers and sisters all lived together in one room that had to serve as kitchen, dining-room, and bedroom. His father was a poor engine-man, who worked the stationary engines at a nearby colliery. The boy, whose name was George Stephenson, had no schooling, and grew up ignorant even of his alphabet. He made himself useful by minding the farmer's cows or hoeing the turnips. But what he chiefly loved was to watch the colliery engine, especially when it was taken to pieces for repair. He made models of its parts in clay, and then put them together to see how they worked one with another. And gradually the boy came to understand how the great and mysterious power of steam can be created from the heating of water by fire

Later, George Stephenson married, and in due course he had a little son, whom he named Robert. By this time, Stephenson had become famous as a repairer of old engines and an improver of new types. He sent little Robert to a good school, and when the lad came home from school he taught his father to read and to write.

Gradually, he grew in ability, by remembering the things which he learnt and by using the knowledge thus gained to conquer the problems which lay ahead. In September, 1825, George Stephenson, standing upon an engine which he himself had built, hauled the first train of passengers and goods ever carried upon a public railway from Darlington to Stockton. He now set himself to build an even better engine with a greatly improved method of heating the steam, by the use of copper fire tubes, and in 1829 the "Rocket" was ready to compete in an engine contest for the new line that was to be built from Manchester to Liverpool. Twenty trips over a track two miles long had to be made at a speed of not less than ten miles per hour. Four engines were entered for the contest—one of them burst its boiler. another broke down on the seventh trip, the third was withdrawn. But George Stephenson's "Rocket" raced away from them all, travelling at nearly thirty miles per hour with thirteen tons behind her to haul.

The triumph of George Stephenson was complete. He and his son Robert became two of the greatest railway engineers the world has ever known. They designed and made engines, carriages, and trucks. They built whole railways, both in this country, upon the continent of Europe, and even in America. The secret of their success lay in simple, honest work and in faithfulness to that which they knew to be true. It was through such men that the power of steam became used all over the wide world; a new power for a new age. Within sixty years from the first journey of the "Rocket", railway lines had been constructed all over the world and even in the great land of India, crossing her vast distances and spanning her great rivers with their gleaming rails, carrying wherever they went the message of a new power in the march of scientific progress.

But the message brought by the energy of steam power awaits the coming of an even greater power.. Although steam can quicken carriages and trucks into movement and usefulness, it cannot give life to the hearts of men. It can change the face of backward lands, turning them from poverty to wealth, but it cannot change the lives of men to turn them from death unto Eternal Life—and, in the end, this is the only change which really matters or gives lasting joy.

Of what use is it for men and women to be able to travel faster if they

are travelling away from belief in the One True God? Of what use is it for boys and girls to feel the coming of new power into the world—whether the power be that of steam, or electricity, or atomic—unless there is a Power which can bring them into living touch with the Lord Jesus Christ as their Saviour from sin? For this greater work, God has given to us His Holy Spirit. It is He alone who can so change our hearts that we greatly long for His Power to be known and felt in our lives. It is He alone who can bring us to the Lord Jesus so that we feel His Power to forgive our sins, and experience His Power in new life from God.

Equally, it is useless to send men to India to unveil the powers of modern science unless we also send missionaries to tell them of the Gospel, which "is the power of God unto salvation, to every one that believeth". For it is only this Greater Power which can break the power of sin and lead us to repent and believe the Gospel. Neither is there any other Power than that of love to the Lord Jesus that can teach men of all nations to live together in love and understanding and peace.

[The picture on our cover was lent to us by the Science Museum, London, whose courtesy we gratefully acknowledge.]

WHAT WILT THOU HAVE ME TO DO?

Those of you who have followed our special Centenary Searchers through the year will remember that we have learnt: "When the Mission was founded"; "Why it was founded"; and "Where the work is carried on". We have also learnt something about the missionaries themselves and their message. Perhaps some of you are thinking: "What can I do to help?". Here is one thing you can do. You can all try to pray for the work of the Mission every day. Here are a few suggestions for you. Pray for all the workers in India and Malaya: (1) **"helping together by prayer"** (2 Corinthians 1). Pray, too, for the Members of the Council and the workers at home that they may have (2) **"the knowledge of his will"** (Colossians 1).

Pray for the boys and girls in the Schools and Hostels, that many may (3) **"Believe on the Lord Jesus Christ and . . . be saved"** (Acts 16); and for the Medical work (4) **"preaching the Gospel . . . and healing . . . sickness and . . . disease"** (Matthew 4).

Pray for the Biblewomen and the native Pastors and Teachers that they (5) **"might walk worthy of the Lord . . . increasing in the knowledge of God"** (Colossians 1); and for the native Christians who have (6) **"turned . . . from idols to serve the . . . true God"** (1 Thessalonians 1).

Pray for the Literature as it is prepared and distributed, especially the Tamil postcard texts, that many may know (7) **"the holy scriptures, which are able to make . . . wise unto salvation"** (2 Timothy 3); and that through the Gospel messages broadcast over the Radio many may (8) **"come unto the knowledge of the truth"** (1 Timothy 2).

Remember, too, the great need for more workers, (9) **"the harvest truly is great, but the labourers are few"** (Luke 10). Pray that many may hear the Lord's voice saying, (10) **"Who will go for us"**, and gladly respond, **"Here am I, send me"** (Isaiah 6).

Now for the instructions.

(1) Lower Group, age under 12

This is what we want you to do. You will notice that in the above passages some of the words are printed in very black type. These are all numbered and followed by the book and chapter where they are found. You have to search for the words that have an **odd number** in front of them; that is, those numbered 1, 3, 5, 7, 9. When you have found them, write out the **whole verse**, giving the book, chapter, and verse where found.

(2) Upper Group, age 12 and under 16

You have to find the answers to **all** the questions and write out each verse **in full**, saying where it is found.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for another prize until April, 1962, 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 2½d. 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 2½d. stamp, provided the weight does not exceed 2 ozs.; over 2 ozs. and under 4 ozs. will cost 4d.

CLOSING DATE—DECEMBER 31st, 1961.

RESULT OF LAST BIBLE SEARCHER

We were pleased to see a few more entries, but not so many as we would like. The Upper Group did well, but many in the Lower Group forgot to write out the text which was formed by the missing words. We welcome fifty-seven new Searchers, included in whom were a nice number from Basildon Missionary Group and Leyton. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Maureen East, aged 14, Courland Grove S.S.

2. Susan Orchard, aged 13, Belvedere S.S.

Special Mention: Maureen Sparrow, David Mitchell, Michael Payne, Jane Moore, Mary Edwards, Marion Collins, Rachel Collins, Alison Smith, David Kilmister, Rose Leaver, Elizabeth Relf, Jean Mitchell, Mary Lawrence.

Very Highly Commended: Julian Kime, Peter Muddell, Stephen Davey, Pauline Stokes, Janet Christie, Tommy Keen, Jill Brown, Stanley Tyler, Marjorie Whayman, Jean Ashley. Sylvia Reeve, John Howells, Christine Cordle, Margaret Mills. Martyn Relf, Ann Kimber, Christine Church, Rosemary Payne, David Agley, Elizabeth Kellock, Peter Leaver, Avril Hawkins, Kathleen Skull, Ruth Goddard, Nicholas Woodford, Paul Orchard, Olive Reeve, J. Wayman, Brenda Wright, Jennifer Orchard, Mary Gadd, Evelyn Dewsbery, Stephen Marshall, June Martin, Susan Fox, Graham Barber, June Jakes, Anne Honeysett, Helen Sparrow, Jean Webb, Jean Cooper, Ruth Hollman, Christine Jermyn, Geoffrey Kimber, Rosmary Parris.

Highly Commended: Lynda Ellis, Linda Stockwell, John Moore, Arthur Blaxall, Gwendoline Reeve, Marion Grimwood, Pat Davies, Janet Sullivan, Margaret Blaxall, Roy Clements, Sheila Hedges, Pauline Lott. Nigel Rowe, Alfred Burrows, Pamela Griffin, Sheila Page, Norma Sullivan, Sheila Clover, John Bennett, Susan Bradford, Diana Stanley, Christine Pink, Maureen Mizen. Marion Nunn, Brian Parris, Philip Sowerbutts, Lesley Wyles, Hazel White, Adrian Barnes, Beverley Cooper, Lionel Sapsford, Carol East, Margaret Bell, S. J. Whayman, Carol Blaxall, Trevor Franklin, Beryl Wilcox, Carol White, Sheila Spencer, Leon Brazier. Philip Starnes, Cynthia Rowe, R. Woodford, Audrey Burne, Barry Roberts, Valerie Barker, Hazel Smith, Valerie Lilly, Cedric Ransome.

Commended: Most of the following omitted the verse in which the missing words were found—John 3. 16: Pauline Marjoram, Jean Rogers, Faith Bennett, Keith Harman, Linda Cox, Philip Essex, Ruth Ford, Janet Cox.

Lower Group, age under 12

Prizewinners: 1. Ann Chapman, aged 11, "Providence" S.S., Clifton, Beds.

2. Trevor Clarkson, aged 10, Devonshire Drive S.S., Greenwich.

Special Mention: Margaret Jordan, Jean King, Susan Hemmaway, Linda Woollard, Barbara Hammond, Pamela Bedford, Patricia Hammond, Gillian Lawrence, Janet Eldridge, Jennifer Clarkson.

Very Highly Commended: William Owen, Anne Osborn, Vivienne Pain, Philip Kilmister, Pauline Justice, David Bennett, Christine Relf, Linda Baron, Linda Simpson, Margaret Justice, Ivan Chambers, Alison Christie, Jill Davidson, Theresa Bartley, Anne Sherman, Grace Justice, Linda Webb, Elizabeth Kindred, Sandra Napier, Sylvia Chapman, Marian Goold, Paul Grimwood, Christine Morris, Barbara Payne, Graham Wright, Susan Miles, Margaret Mann, Barbara Winter, Maurice Hill, Clive Jacobs, Keith Reeve, Adrian Clarkson, Roy Sheffield, Susan Newman, Mary Bater, Joan Mills, Susan Shepherd, Margaret Scoggins, Ruth Sansford, Jennifer Satchell, Alan Parris, Joyce Roberts, Susan Woodford, Pamela Jones, Ann Satchell, Stephen King, Ronald Goddard, Margaret Cooper, Diane Mann, Sheila Pearce.

Highly Commended: Jennifer Newman, Brian Green, Susan Jones, Kenneth Dodd, Miriam Baker, Christine Dawson, Rosemary Burgess, Peter Daw, Barbara Edwards, Elizabeth Starnes, John Layzell, Myra Evans, Keith Ellis, Ivan Jones, Hazel Dewsbery, Susan Smith, Hazel Cordle, Ruth Goodwin, Marion Kendall, Pamela Williams, Monica Jarritt, Jacqueline Wilson, Janet Martin, Rita Parker, Michael Kendall, Margaret Gooderham, Joyce Orchard, Mary Paul, John Woods, Linda Oldhamstead, Diane Lilley, Gloria Perry, Susan Hayday, Vicki Oldhamstead, Lesley King, Jimmy Stockwell, Valerie Dunnett, Peter Rodwell, Christopher Regan, Elaine Cole, Philip Harvey, Paul Smith, Susan Burgess, Philip Baker, Angela Ransome, Susan Hollman, Pauline Hollman, Barbara Edgell, Trevor Hart, Linda Turner, Margaret Reeve, Valerie Richards, Yvonne Staines, Judith Shepherd, Barry Hills, Stephen Woodford, Doreen Clover, Jill Clements, Peter Dodge, Monica Gooderham, Marylin Dudley, Kenneth Browne, Lynn Harvey, Tiad Bandak, Susan Dodge, Victoria Dalziel, Glynis Fulbrook, Kathleen Dean, Susan Bird, Howard Everitt, Christine Lockwood, Wendy Ducker, Philip Ransome, John Wooden, Michael Vaughan, Peter Jarritt, Ruth Gadd, Bernard Gooderham, Kathleen Carney, Jane See, David Harmer, Anne Cossins, Evelyn Dodge, Wendy Christie, Carole Porter, K. Pretty, Margaret Gadd, Susan Wills, Ruth Scoggins, Pauline Dodge, Sandra Cole, Janis Law, Jackie Cossins.

Commended: Francis Turner, Joan Bollans, Brenda Smewin, Pauline Jakes, Patricia Smith, Carol Barnes, Doreen Bollans, Angela Plaxall, Jennifer Lott, Danny Farrell, Lucy Capsalis, Isa Bandak, Christine Earl, Patricia Law. The following omitted the missing text: Robert Chambers, Gillian Naunton, Tony Hindle, Christine Hills, Doreen Frost, Wendy Hindle, Linda Burne, Raymond Grimwood, Heather Payne, John Head, Alan Cox, Patricia Green, Susan Woolcott, Philip Hart, Terry Smith, Deirdre Killick, Jean Harris, Jonathan Harms, Linda Clover, Valerie Clover, Patrick Murphy, Lyn Weston, Regina Belcher, Vivian Sherman, Gillian Maidstone, Robert Dodge, Sheila Rhone, Linda Sanderson, Colin Harman, Owena Wyles, Eugene Stopla, Christina Markwick, Margaret Price, Cynthia Barber, Malcolm Dodge, Rita Watkins, Pamela Lanning, Ann Blakeman, Elaine Sykes, Patricia Hook, Janine Bower, Alan Piper, Ruth Price, Sheila Rowden, June Hodges, Yvonne Barnes, Clive Jennings, Pamela Underwood, Christine Puddick, Pauline Belcher. Omitted references: Claire Ashton. Omitted verse and references: Ana Ash, Frank Stinton, Anthony Ashby, Diane Bell, Peter Dunkley.

Not for Competition: Miss Christine Phillimore. Late entries for the August Searcher: Michael, Rosemary, and Heather Payne.

Ryarsh Sunday School sent in the highest number of entries. Belvedere, North Finchley, and West Ham tied for second place. Basildon came third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Most of you will be having Christmas cards coming to you very soon after you start the Christmas holidays. And if you don't, your mother and father, aunts, uncles, grandads, friends, and all the other people you can think of, will be receiving some. Now, I want you to join with me in a plan to get all those Christmas cards over to India with a Tamil text pasted either inside over the writing or else on the back. The rules of the game are as follows:—

1. Don't take any cards without asking and obtaining permission.
2. Don't accept any without saying why you want them.
3. Write to the General Secretary, or myself, telling us how many Tamil texts you will want.
4. Paste all the Tamil texts neatly and cleanly on, and send them all to me before the end of the school hols. (And don't grab hold of cards which belong to any other Bible Searcher—that's cheating.) For my address, see end of Bible Searcher.

Try to remember during this Christmas that the only reason why there are presents, or happy times, or real enjoyment, is because nearly 2,000 years ago, Jesus Christ, the Son of God, came down to earth and was born as a little child at Bethlehem. Nothing to give such joy had happened till then in all the world's history; and nothing since then, either. And that is why the method of counting the years ended when He was born, and it was called "B.C."; and it began again after He was born, and men called it "A.D.", because it dates from "the year of our Lord". The next event in the world's history to compare with Jesus' first coming (about which you can read in Luke chapter 2) will be His second coming in the clouds of heaven (read what Jesus said about this in Matthew chapter 24, verses 27 to 31).

I was delighted to receive Tamil text cards from Elizabeth Kindred, Pamela Payne, Mrs. R. Christmas, Mrs. D. M. Seaman, and Miss A. Whitelegg. These have been sent to India.

Also, I was very glad to receive letters from these boys and girls: Graham Barber (hope the wrist is better), Pamela Griffin, David Harmer, Marion Nunn, Paul Orchard, Michael, Rosemary, and Heather Payne (what long holidays!), Christine Relf, and Pauline Stokes. Also from these friends: Mrs. E. E. Baker, Mrs. Edna Blakeman (delighted to receive Searcher entries), Miss C. Budd, Mr. Michael Comber, Mr. C. E. Davidson, Mr. H. W. Harmer, Mrs. D. A. Scrivener, Miss J. Smith, Mr. W. H. Trowbridge, and Pastor A. W. Whayman.

With very best wishes to you all,

UNCLE PETER.

PRINTED AT THE BURLINGTON PRESS, FOXTON, NEAR CAMBRIDGE, ENGLAND

'For His Name's Sake'

A CENTURY OF SERVICE 1861—1961

"FOR HIS NAME'S SAKE"

Psalm 106. 8
Psalm 23. 3
Revelation 2. 3
1 Kings 8. 41
1 Samuel 12. 22

1961

THE 100th ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

PRICE ONE SHILLING

SECRETARIES' REPORTS

General: PASTOR P. H. CREES
L.Z.A.: MRS. F. DRISCOLL

THIS rich phrase from the Word of God, "For His Name's sake", expresses for the Strict Baptist Mission the motive for a century of evangelism and also expresses the inspiration for our continuance against every foe and difficulty.

We cannot help but think in this Centenary Year of the past history of the Mission and of those who have laboured so faithfully. In the first century of Christianity, the risen Lord, through the Apostle John, wrote to the Ephesian Church and said: "Thou . . . hast borne and hast patience and for My Name's sake hast laboured and hast not fainted". Writing of faithful brethren, John also said: "For His Name's sake they went forth". What was true in New Testament times is true of the century which has now concluded in the Mission's history. "For His Name's sake they went forth" and "For His Name's sake" laboured with patience without fainting. We gladly give all the glory to our Lord and Saviour Jesus Christ: it is in His Name, through faith in His Name, that the Mission has continued through a century of evangelism against all difficulties; His Command, His Cross, His Grace, and His Love have been the constraining motive. To His Name be all the glory.

John says that the Ephesians laboured for Christ's sake and did not faint despite the trial of their patience and the presence of those who were evil. It is certainly true of the Mission and its workers that patience has been tried, the powers of evil have assaulted the work both inside and outside of the Church, but for His Name's sake we have continued in faithfulness to His call. The powers of evil are none the less to-day. They could so easily cause despair and despondency, and because of the abounding evil we could ask what has been accomplished in the past when such evil still abounds. But we must beware of the pitfall of the Ephesian Church in their testing, for they lost their first love and had to be exhorted to do their first works. So, for His Name's sake, we must continue in the inspiration of His Gospel and Grace.

When we consider the weakness and illiteracy of many Churches

in India as well as the frailty of the congregations in Malaya, we may be excused if we ask, "What of their future?" If we were to look only at the powers of evil and the forces of idolatry and ignorance, we should well nigh faint. We must look at the Word of God and its truth, at Christ and the triumph of His Cross; and what is then the answer? God's Word answers from the Shepherd Psalm: "He leadeth me in the paths of righteousness for His Name's sake". That applies as much to the sheep in the Churches of India and congregations of Malaya as it does to England. The Lord is their Shepherd, then He will lead them in the paths of righteousness for His Name's sake. This is our confidence and our hope for the future.

When the wickedness of Israel had brought great sorrow, Samuel sought to help and comfort the people. His words have a message for us and for the Tamil Churches: "Turn not aside from following the Lord, but serve the Lord with all your heart . . . for the Lord will not forsake His people for His great Name's sake". Whatever the future may hold, this is our confidence that the Lord will not forsake His people for His great Name's sake.

What of the Tamil people who are dead in trespasses and in sins? Can there be salvation from such ignorance and idolatry, and even indifference? Surely faith in His Name says with John: "Sins are forgiven . . . for His Name's sake". The hope of salvation for these people is in the Name of Jesus. When Solomon was dedicating the Temple, he looked beyond the bounds of Israel itself: he had a larger vision than a purely national one. He prayed for the stranger that was not of Israel, "but cometh out of a far country for thy Name's sake". His vision was that, for the sake of the Name, strangers from a far country would worship the living and true God. That is, and must be, our purpose, our vision, our hope in the future for His Name's sake.

The title of our Report this year underlines in its context the doctrines of Grace we love to proclaim at home and abroad. The Psalmist recalled the sins of Israel in all their ugliness and ingratitude, and then he wrote: "Nevertheless He saved them for His Name's sake that He might make His mighty power to be known". Here is the sovereign Grace of God, who for His Name's sake alone saves sinful men. Then, as we have seen, He leads them on for His Name's sake in the paths of righteousness; their patient

labour and sacrifice is for His Name's sake; strangers and foreigners become fellow citizens with the saints for His Name's sake, and for His Name's sake He will not forsake His people. Salvation; Divine leading; service; strangers being won to the fold; final preservation; ALL is for the sake of the Name and Glory of God alone.

So we enter into another period of ministry, rejoicing that all that has been done has been accomplished for the sake of the Name of Jesus, and we continue for the sake of the Name and the Glory of God to proclaim the truths we love so that strangers and foreigners from a far country may serve the living and true God and become fellow citizens with the saints.

Before we close this Report, reference must be made to a few important matters. In our Centenary Year we have prayed for four new vans for the work in India, and we thank God that two have already been provided. At the time of writing, the money for the third is well on the way. We also want to thank our many friends who have so willingly given to provide for these. Another and most urgent need of the Mission is for ten more missionaries for India and Malaya. This has been the burden of our prayers; we ask you to unite with us in prayer that God may not only call the young men and women, but supply the means for such a vision too.

Our President for the past five years, Pastor W. C. Plail, who was previously Vice-President for five years and has served the Mission for a much longer time, vacates his office in October of this year, and we desire to praise God for his devoted service. We also praise God for our brother, Pastor E. J. Wood, who has served the Mission loyally as Vice-President for the past five years. We value your prayers in the appointments of both President and Vice-President.

You will note that this report says very little about the details of the work on the Field. It is left for the missionaries themselves to give details in their reports which are given on other pages. While leaving them to speak of their work, we must express our deep appreciation of their faithful ministry and devoted sacrifice to Christ for His great Name's sake. No words of Council will ever adequately express how we feel in love and interest towards our missionaries who serve so faithfully against such problems. We

do assure them of our love and prayers, and would encourage them to be of good cheer FOR HIS NAME'S SAKE.

LADIES' ZENANA AUXILIARY

IN this CENTENARY YEAR of our beloved MISSION we gratefully record the goodness of God through a century of work and witness amongst the Tamilians of South India. Not least do we praise Him for all who serve Him on the FIELD at the present time, but we regret to report that no applicant has applied for missionary service at the time of going to press, and MORE MISSIONARIES are urgently needed. The door is still open to India and Malaya, and advance we must, we cannot stand still . . . but, WHERE ARE THE WORKERS? It is a sad fact that the last addition to our L.Z.A. missionary staff left these shores in 1956 and we have no candidate in training—this causes us much concern.

Countless numbers of Tamilian women and girls have not heard the Gospel message—could it be there are those who should hear the "GOOD NEWS" through your lips? Is someone reading this who is holding back from God's service in spite of God's call? The satisfying Christian life lived FOR HIS NAME'S SAKE cannot be enjoyed to the full if it is contrary to the perfect will of God. It surely cannot be that the Lord intends the many opportunities for service presented in India to go unchallenged by us. The need for new lady missionaries is apparent and urgent . . . WHO WILL GO FOR US?

The year under review emphasises the continued interest of our supporters. We praise God for your loving, sacrificial giving. Through your gifts we have been enabled to purchase a new van for our L.Z.A. missionaries. Our earnest prayer is that underlining every journey the van makes, may come the response of those who travel in it, "FOR HIS NAME'S SAKE". May great and lasting blessing result from further opportunities of taking the Gospel to an ever-widening circle of needy souls in South India.

We are happy to report that Mrs. A. W. Whayman, of Whittlesey, accepted a unanimous invitation to the Vice-Presidency of

the L.Z.A. Executive. You will, I know, join us in wishing her God's richest blessing in coming days.

In the early part of this year we wished GODSPEED to Miss N. Hawes, who has returned to her work in the Paniadipatti area, and Miss O. R. Knight, who has joined Dr. R. M. Harris at Belukurichi. Miss E. M. Flory has taken up L.Z.A. work in the Namakkal area.

We welcomed home Miss M. E. Harris in March of this year, and we pray that furlough days may be full of rich blessing for her. We realise the inspiration that results in hearing news fresh from the Field, and we know it stimulates prayer for the work.

Quarterly District Prayer Meetings have been arranged, and it would be a joy to see more ladies gathering at these meetings. May we look forward and see the Lord's gracious answers to our prayers in the blessing of many precious souls.

We thank all subscribers and friends and would again acknowledge gratefully the valuable help of our Branch Secretaries, upon whom so much depends.

Our President, Mrs. S. W. Simpson, has been greatly helped throughout another year, and we thank her, together with all members of the L.Z.A. Executive, for their loyal and loving service.

MADRAS AREA

PASTOR S. DEVANESAM
PASTOR D. ASIRVATHAM
PASTOR D. AARON
PASTOR M. T. DANIEL
PASTOR B. G. SAMUEL

REPORT COMPILED BY MR. D. A. THROWER

IT is a peculiar pleasure to respond to the request to write something concerning our friends in Madras, although, obviously, our contribution can hardly be regarded as a report on the condition and progress of the Churches in that area. Several of our missionaries have visited the Madras Churches during the year, and last February my wife and I spent ten happy days renewing fellowship with our many friends of years gone by. Having spent a large part of our career prayerfully trying to lead the various groups of believers in paths of fuller life and witness, it was stimulating to see what the Lord has done with them during more recent days. The following remarks are based on observations made during our visit and on more recent correspondence with the leaders of the various congregations.

Kilpauk. Minister: Pastor S. Devanesam.

One person has received baptism during the year and six enquirers are awaiting immersion. Attendances at services are well maintained, as also are contributions to Church funds. At celebrations in connection with the Centenary of our Mission, enlarged photographs of the late Messrs. E. A. Booth and L. Watts were unveiled and hung in the new vestry in grateful memory of their long service in connection with this Church. On the Sunday evening that we visited this Church the attendance was good, and there appeared to be a healthy spiritual atmosphere in the place. Old friends gave us a warm welcome here as elsewhere.

Vepery. Minister: Mr. B. G. Samuel.

Apparently services are regularly conducted, although the Church does not show signs of spiritual vigour. Pride in the fact that theirs was the first Tamil group meeting for worship in the

Madras City area is an evident hindrance to progress in the things of God. However, the congregation supports the preacher, and the members last year spent a considerable sum repairing the walls of the Chapel. The roof of the building still badly needs attention. Triple-jubilee celebrations of the Bible Society in the city at the time of our visit led to the service which the Vepery friends asked us to conduct being cancelled. However, an arrangement was immediately made for us to visit this group, if the Lord will, on our next visit to Madras. Mrs. Thrower had a happy time with the sisters at a Women's Meeting in the Chapel, when a good number were present and a keen spirit was evident among them.

Ayanapuram. Minister: Pastor D. Asirvatham.

Seven persons have joined the Church by baptism during the year and there are enquirers. Services in the Chapel, Cottage Prayer Meetings, and the Sunday School are held regularly. The Sunday School, which has five teachers, is very well attended. On the Lord's Day evening of our visit, the congregation was affected by the arrival of Queen Elizabeth and Prince Philip in Madras the same day. Still, quite an encouraging number gathered, and we spent a happy time together with the Lord and His Word. No Women's Meeting is held here, but one was conducted by Mrs. Thrower.

Kolathur.

The members of this small village group, formerly adhering to the Ayanapuram pastorate, recently decided to function as a separate Church, but they apparently wish to retain Pastor D. Asirvatham's oversight and ministry. Sunday services and a Sunday School are regularly conducted. There is a need for more teachers to handle the large number of children who attend the Sunday School.

Poonamallee. Ministering brethren: Messrs. N. R. E. Sampson and A. L. John.

Six persons were baptised on the Centenary Prayer Day (July 9th), and the service was followed by a feast for the members of the congregation. Services are regularly held, but I fear they are not well attended. There is a Sunday School with five teachers

and fifty children. The day school (Higher Elementary grade), of which Mr. Sampson is the headmaster and manager, has about 400 pupils and a staff of twelve. We spent the best part of a happy day in this place, first ministering to the congregation and later being entertained with loving solicitude by our old friends, Mr. and Mrs. Sampson, whom, incidentally, we have known since their childhood. The Lord's Day morning service was well attended, but it appeared that a number of those present came primarily to meet us. Five members of the school staff visited us at Kotagiri during the May vacation, and we had good fellowship with them.

Tiruverkadu. Minister: Pastor M. T. Daniel.

A recent healthy development which was long overdue was the removal of the pastor from Poonamallee (three miles away) to live among his flock in the village of Tiruverkadu. Six persons have made a public confession of their faith by baptism and joined the Church. This rural group contributed Rs. 524 (£39) towards their pastor's support during the year. Pastor Daniel is a keen distributor of literature.

Numbal.

The Church in this out-of-the-way hamlet has grown from six to eight members through the addition of two by baptism. Pastor Daniel continues to shepherd these few friends, with whom it was a real joy for us to worship once more. The service was held in the home of one of the members, and the room was crowded almost to suffocation by an enthusiastic congregation.

Sembiam. Secretary: Mr. P. Rajamani.

This Church, which was formed in 1934 by members of the Ayanapuram group living in this area, is in a low spiritual state, although there is no lack of activities—three services a week, Women's Meeting, Sunday School (three teachers), etc. The Secretary expresses sorrow that there have been no additions by baptism during the year, but joy that a number will probably be immersed later this year. We met the friends at their mid-week Prayer Meeting, and Mrs. Thrower spoke to the sisters at their weekly gathering. Your prayers are specially asked for this Church,

that the witness of the group may become more clear and consistent. It is a sad reflection that this Church has, from its inception, been largely left to develop along its own lines. Maybe we missionaries should have given this congregation as much guidance in matters of Christian life and witness as we gave the other Churches of the area.

Mannur. Minister: Mr. D. W. Aaron.

This thriving rural Church has had thirteen baptisms during the year, and "capacity" congregations appear to be the rule at services. The preacher's wife supports her husband well by a virile ministry among the women of the area, and that in spite of frequent ill health, a large family, and her work as headmistress of the day school. Mrs. Thrower had the pleasure of attending the anniversary of the Women's Meeting, which included a tea-party. It was my privilege to address the friends at a Sunday morning service. The most urgent subject for prayer is the deacons' unwillingness to use the Church funds for the support of their minister. There is talk of a public Service of Recognition of preacher Aaron as pastor, but there is no sign of any provision for his financial support.

Konnur. Minister: Mr. E. Moses.

This small group worships in the school building, which is situated about half a mile from the famous Integral Coach Factory, and also the Loco Works of the Southern Railway, where some of the members are employed. As last year, so this year, no report has been received from these friends. We visited the school and spent an hour or two with the Secretary of the Church and his family. The friends appear to have little or no fellowship with our other Churches. They give a small stipend to their preacher.

Koyambedu.

The situation unhappily remains as it was last year. The Church is scattered and a court case resulting from disturbances in the village drags on. We were happy to meet three members of the group who came to see us during our visit to the city, and we tried to give them a word of cheer and hope. Please pray that the Church may soon be able to function again and witness for the Lord in Koyambedu and neighbouring villages.

In conclusion, we add two brief comments to stimulate your

prayer interest in our brethren and sisters in the Madras area. On the one hand, we are saddened by the apparent collapse of women's work and witness in the Churches. A few Women's Meetings are conducted, but there is little trace of house-to-house visitation or regular teaching to help the women to grow in grace. On the other hand, we are encouraged by a long overdue movement among a few of our brethren in the area to bring the many scattered groups of believers into touch with each other. A nucleus of leaders meets occasionally for prayer and informal discussion of their common spiritual problems. One rally of Tamil Baptist groups has been held during the year and similar efforts to foster a spirit of love and co-operation will doubtless follow.

SALEM AREA

MR. AND MRS. H. HUCKETT
MR. AND MRS. G. CHAMPION
MR. AND MRS. D. J. MOON
MISS L. S. HAZEL
MISS E. M. FLORY
DR. R. M. HARRIS
MISS O. R. KNIGHT

MR. AND MRS. H. A. HUCKETT (Namakkal)

THE name of JESUS, given before His birth, expresses the purpose of His coming (Matt. 1. 21), the basis of God's faithfulness (1 Sam. 12. 22), the ground of our acceptance with God (1 John 2. 12), and the incentive of our service (3 John 7). Hallelujah! What a Saviour!

Everything of eternal value achieved during the past one hundred years of our Mission's history has been inspired and sustained by the precious and peerless Name of JESUS. Our service for Him during the past twelve months has been done "for His Name's sake".

His Name in Preaching

Services are held every Sunday in the following centres: Namakkal, Sendamangalam, Kakkaveri, Rasipuram, Nattarmangalam, Paramatti, Mavurutti, Irukkur, Sollipalayam, Vadakaraiattur, Selur, Velur, Mohanur, and sometimes in Sirunellikoil and Puthupalayam.

Except in May, we have been out most Sundays proclaiming the Good News, occasionally taking five services on one day. Indian brethren have preached regularly on Sundays in various places, some of them being active in evangelistic work during the week. It has been a pleasure to welcome Mr. and Mrs. Derek Moon to the Namakkal Field, and their presence and ministry at Velur have been an encouragement to Indian friends in that area.

As guest speakers we proclaimed the Name of Christ at the 60th Church Anniversary Services at Kilpauk, Madras, last September. It was a joy to meet our friends there and at Chintadripet and to see how God is blessing the work.

A call also came for ministry at the Schieffelin Leprosy Research Sanatorium at Karigiri, near Vellore, where we conducted a religious retreat for the staff and also preached to the patients and visited them in the wards. One brother testified that even the scourge of leprosy in his life had been overruled by God to bring him nearer to Himself.

His Name in Print

Many thousands of tracts have been distributed from the Namakkal van on our travels across Tamilnad, the Indian brothers have also given away a large number at festivals and weekly markets. We have had two letters from a boy living over one hundred miles from Namakkal who picked up one of our tracts, and have sent him other literature. More than 3,000 Gospels and other portions of Scripture have been sold, as well as Bibles and New Testaments, to a total value of £63. In addition, over £38 worth of S.B.M. and other Christian literature has been sold.

Ten thousand copies of the Lansdowne Bible Studies, translated into Tamil, have been printed, most of which have been sent out to a wide circle of readers. Three lessons of a new series are now in the press. One day, we read some verses from Luke 15 to a group of boys at Mohanur. "Oh, that's the Loving Father story. I'll take it!" said one of them. Soon we were inundated with requests for the "Loving Father" book, and sold right out. We returned the following day to the same school and sold many more. A story called "Family" has also been translated and published during the year. There is a great dearth of good books for young people in Tamil. English story books are also very welcome to those who read English.

His Name in Prayer

Every Wednesday, some members of the Namakkal Church gather in Christ's name at the Throne of Grace, and every Thursday a Cottage Prayer Meeting is held somewhere in the town. Similar gatherings are held in Sendamangalam, Kakkaveri, and Rasipur, arranged by the local Church in each place. Our monthly visit to Salem for a time of prayer has been a source of inspiration to us and a means of fellowship with other labourers in the Master's

vineyard. We have met Mrs. Brand and some of her helpers there occasionally. In March, the ten S.B.M. missionaries working in this area met at Namakkal for a Day of Prayer and Fellowship, which was a help to us all. There are also meetings at Paramatti and Puthupalayam from time to time for intercession. The Mission Day of Prayer was observed in all the Churches, and we are looking for results to follow. Prayer is the secret of power and the key to revival. "If ye shall ask anything in my name, I will do it," said Jesus (John 14. 14). A woman who was recently baptised in Namakkal attributed her conversion to the fact that Jesus heard her prayer for a sick relative when other means of healing had failed. She felt that HE must be the true God, and this led her to put her faith in Him for salvation.

His Name in Pastoral Work

In January, 1961, at a solemn service of dedication, Mr. D. Rajarathnam was recognised as pastor of the Tamil Baptist Church, Rasipuram. He had the joy of baptising two converts a few weeks later, one being the woman referred to above. On June 17th the first Harvest Festival was held at Rasipur, the offerings in cash and in kind amounting to over £21.

On March 11th Welcome Meetings to Pastor and Mrs. S. Paul Raj were held at Sendamangalam. For His Name's sake, they have resigned from Mission service at Paniadipatti and have stepped out in faith, believing that God has called them to pastoral ministry in Sendamangalam. God is blessing their labours there. Congregations have increased and the Church is courageously shouldering the main responsibility for their support. Both these pastors will value your prayers.

Preacher S. U. William still ministers at Kakkaveri, and is also engaged in evangelistic work in a number of villages. He is a great help to us in selling books at festivals, and is a man of prayer both in the home and outside.

Preacher A. Vethamonie and his wife continue to maintain a clear testimony in Mohanur and the villages around. At one village it was very hot, so Vethamonie hired a mike and drew a crowd of nearly 300 people, to whom he preached and then sold Gospels. Even the ice-cream vendors thanked him for getting so many

customers for them! Ten years ago he was worshipping idols, but his wife prayed for him. Prayer changes things.

Preacher S. Joseph Samuel exercises an itinerant ministry in the Paramatti circle, and after his morning labours at Irukkur and other places are over, conducts a Sunday School and an evening service every Sunday in his own house, which he has called "Bethel Gospel Hall". He finishes the day with a children's meeting at Mavurutti, about a mile away.

The Namakkal Church has not yet called a pastor. We hope that it will do so, eventually. Five friends were baptised recently by Pastor Paul Raj and received into membership at Namakkal by the Church Secretary.

The Church at Vadakarai-attur is still somewhat divided, but Sunday School work is carried on faithfully there and in the nearby village of Kunathur. Two young men from Vadakarai-attur were baptised by Pastor Selvanathan last October in the canal at Jederpalayam. There were also two men baptised at Sendamangalam last December. One is the driver of the L.Z.A. van, and the other is the son of a secret believer in Pottanam, who was himself baptised a few years ago.

A Brahmin teacher whom we contacted through a tract some years ago visited us. He wants to be a Christian, but cannot yet face the cost involved. His wife is a devout Hindu. They have five children—all girls.

A caste man in Salem offered us a baby boy, twenty months old. The mother had died, and the child's horoscope indicated that he and the family would be "unlucky" for a number of years so they wanted to be rid of him. We sent him to a Children's Home on the Nilgiris, who were delighted to have him. Had he been a little older we might have taken him into our Boys' Hostel. We have forty-two boys in the Hostel now, and one or two more are expected. Pray that each boy may come to know and love the Saviour.

We are looking forward to having Mr. Jim Jones with us in Namakkal at the end of this year.

Once again we thank all friends in Britain and Australia for their faithful support and for the Tamil text cards many have sent us. As we face the year 101 in our S.B.M. chronology, our hearts re-echo the words used by those five brave Auca missionaries:

" 'We rest on Thee', our Shield and our Defender,
We go not forth alone against the foe;
Strong in Thy strength and in Thy keeping tender,
'We rest on Thee', and in Thy Name we go".

MR. AND MRS. D. J. MOON (Velur)

WE spent the first part of last year in the same way as the previous eighteen months—language study. However, we began to feel a little more useful, being able to do some preaching and Sunday School work. At the end of November we took our second Tamil examinations, and we praise God for His help in enabling us to pass them. During the latter part of 1960, Mr. Huckett was engaged in looking for a house for us on the western side of the Namakkal Field. Just about the time that we took our examinations the Lord provided a house for us in the country town of Velur, which is situated on the bank of the River Cauvery. The land near the river is very fertile, and quite a number of people in Velur are wealthy landowners and farmers.

Though we had possession of the house from December, we did not move in until March, so that at the time of writing we have only been in Velur for four months; we were on the hills for the whole of May. We knew before we came to Velur that there had been Christians living in the town, but we were not sure just how many we should find still living there. The goodness of the Lord in bringing us to Velur and in watching over us here has been a real encouragement, and we praise His Name for His love and faithfulness. Brother S. J. Samuel, of Paramatti, who was a great help to us at the time we moved in, visited us on our first Sunday here and took us to visit the Christians in the town. It transpired that there were in fact several Christian families in the town. Two of these families moved in just about the same time that we did. A third family—husband and wife are both school teachers—have lived here for some time, and Brother Samuel had been accustomed to visit them two Sunday mornings a month for family prayer. It seemed wonderful to us that the other two families should have come just when we did. Apart from the fortnightly meeting in the teachers' house, there was no regular service in Velur. Brother Samuel continues the meeting on Sunday evenings in his house in

Paramatti, about four miles away. For the first few weeks we cycled there for the evening service, accompanied sometimes by one or two others from this town.

We felt that it would be good to have a regular service in Velur, but we desired that a meeting should not start because we organised it but because the Christians here desired it. So, apart from mentioning the matter in casual conversation. we did nothing active in arranging a meeting, leaving the matter with the Lord. Our prayers were quickly answered when, on a Sunday evening, the Veterinary Doctor—one of the newcomers—and the school teacher called, desiring a meeting in Velur for all the Christians there, it not being possible for all to make the journey to Paramatti. Talking the matter over and discussing such details as hiring a room for the services, we did not think that it would be a good thing to have the meeting permanently in our house because we did not know how long we should be here and also because there would be some Sundays when we would not be in Velur. The Veterinary Doctor expressed the desire that the first meeting should be a Prayer Meeting, and this was held on the following Thursday. The first Sunday service was held on Easter Sunday, and because a room for the services was not immediately available the first few meetings were held in our house. Once again the Lord quickly answered our prayers, and before the end of April arrangements were made by the Indian brethren to hire a house for the meetings. It now became possible for a Sunday School to be started. This grew in size week by week until we touched a peak of over 120 children, but at the time of writing the numbers have decreased a little. The attendance at the Sunday service is not very large—we usually have from eight to ten people at the service; most of these are Christians, but a few Hindus have shown interest and have attended occasionally. The Velur service is held in the evening, and this makes it possible for us to visit nearby Churches on Sunday mornings.

At Pottanur, a village about one mile from Velur, a group of Christians meet regularly for worship on Sunday mornings. In the earlier part of this year this was only a fortnightly meeting, but the meetings are now held each week. There is also a Sunday School in Pottanur which is quite well attended. The Christians in Pottanur, like the Christians in Velur, come from different

denominational backgrounds, so that, as yet, there is no Tamil Baptist Church there. Devavaram, the person in Pottanur who is mainly responsible for organising the services, has received Believer's Baptism, and one person in Velur has also been baptised.

Brother Enoch, of Selur, despite the fact that a lot of his time is taken up with family and school management responsibilities, still goes out as often as possible on Saturday afternoons for open-air preaching. It has been a joy to accompany him in this work; how we pray that other Indian Christians, some of whom have far fewer things to make claim upon their time, would see the need of those around and go out in their free time to preach the Gospel. Devavaram, of Pottanur, used to accompany Enoch, but he is no longer able to do so because he now has to work on Saturday afternoons. Others, too, who used to accompany Enoch now no longer go with him although they do not work on Saturday afternoons.

Our first few months here have shown us villages just as needy as those in the Tirunelveli Field; many villages have no Christian witness whatsoever, and in some, where we have Chapel buildings, the light of witness seems very feeble—scarcely more than a flicker. The brighter spot is that a few Christians in this area are concerned for those around and are trying to spread the Gospel. Pray for these men and for us, as together we seek to spread the Gospel for His Name's sake.

MISS L. S. HAZEL (L.Z.A., Sendamangalam)

"O Lord our God we rest on Thee, and in Thy Name we go against this multitude" (2 Chron. 14. 11).

"That repentance and remission of sins should be preached in His Name among all nations" (Luke 24. 47).

YES, tucked away in the villages and hamlets there are still the multitudes who do not know our Saviour. We praise God that He has called us into His harvest-field, but numbers in our ranks are so few that we can only touch a fringe of the work.

It has been my privilege this past year to have a share in the sowing of the seed—"His Word"—in and around Sendamangalam and Namakkal. In March last, I was relieved of the Namakkal women's work by the coming into this area of Miss Flory.

In last year's report we asked prayer that the Lord would send us a leader in the Church. We praise Him for the answer, in that He sent us Pastor Paul and his wife. They are a devoted, godly couple of much prayer, and the wife has already endeared herself to the hearts of the women. A regular Women's Meeting is held each Sunday after morning service, conducted by Soundari Ammal, and we are already seeing signs of blessing. Nine or ten women are regularly attending the services and five are asking for baptism. A class is held each week in the bungalow by the writer, and of the four sisters who attend two caste women are also keen to follow their Lord in baptism. Special prayer is asked for these, as doubtless there may be ridicule or persecution from their relatives. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

We miss the valuable help and partnership of the Biblewomen in this area. Maryammal is now the only one still on the staff, and although she visits regularly in Senda itself, she is now finding the work rather much and expects to retire in September. She has married children she can visit, and also one daughter working here in the school. Devabarkiam, my helper, is a faithful soul, a keen worker, and a good Bible teacher. She resides in the Boarding Home, is able to help Matron with the girls, and visits with me on camp and day trips to the nearby villages. She also visits many homes in Senda and is good at Sunday School work. To rich or poor, high or low caste, Devabarkiam is always ready to speak a word for her Master.

We render our thanks to God for the new station wagon—made possible by the loving gifts of so many kind friends. The new vehicle is a bluish-grey in colour, so instead of the old "Red Queen" this will be known as "THE BLUE QUEEN". We do pray that it may be greatly used as a means in His service to spread the glorious Gospel far and wide.

The past year has been encouraging in the fortnightly Bible classes held in Kakkaveri. There seems to be a keenness amongst the young folks there, and the numbers have kept up well between fifteen to twenty.

The Higher Elementary School is still a source of witness. The numbers have much increased this term to over 450 pupils, and the exam. results were good, some girls passing in English and are thus

enabled to enter straight into High Schools for further studies. Scripture is still being taught after the regular school curriculum, and the Saturday midday class is also held for interested Hindu scholars of the upper standards. Covenanter Class and Sunday Schools are carried on by our Indian sisters, and lately my driver has started one in his home for boys. He has a class of twenty to thirty. We have been praying for years that the Lord would raise up someone for work amongst the boys.

This report would not be complete without a word about the Girls' Hostel. We have thirty-seven on the roll at present, and this new term quite a number of Hindu girls have joined us. We do feel that this is a great privilege and opportunity for service. We are still holding on in prayer for a suitable matron. At present, a retired widow teacher is filling this post, but I am not satisfied. I am sure that God must have His choice of a person somewhere. We have heard no more of Anbu, who ran away from her father's home; may the Lord protect her from evil wherever she is and in His own time bring her back repentant. Star, another Kolli Hill girl, is in a good Christian home; she was not able to study further, and this was thought the wisest thing for her. She writes very happily from time to time.

At the time of writing this report, we have been very short of water as our two compound wells have gone dry. We can buy a little water, but this has to be rationed. Whilst here in Senda it has been a water famine, many villages in South India, especially those on the banks of the Cauvery, have been flooded, people evacuated, and some have lost their homes completely. Oh, that the people would turn and repent. Surely the Lord is speaking through these happenings.

"Our God we rest on Thee, and in Thy Name we go."

Men, women, boys, and girls living and dying in sin, does no one hear the call, in His Name to go, forsaking all?

"We serve Him and grow rich thereby:
They nothing lose who give their all
That those afar may be brought nigh,
'Tis gathering treasure, doth He call?
Then He'll not owe thee aught, for He
Will to no man indebted be."

MISS E. M. FLORY (L.Z.A., Sendamangalam)

"FOR Thy Name's sake lead me, and guide me." As the Psalmist prayed many years ago, so the missionary to-day needs to pray for Divine guidance. Methods of work suitable to one area may not necessarily be the most useful in a different sphere of service. Perhaps this report will show that the Lord does guide His children in answer to prayer.

In February of this year, on the return of Miss Hawes to Paniadipatti after her furlough, I came to live in Sendamangalam to work in and around Namakkal. This is the first year since 1956 that it has been possible for an L.Z.A. missionary to be set apart for work here. As there are comparatively few Christians in this area, along with teaching them, time must be given to more direct evangelism. While we are deeply grateful for modern aids to evangelism, it is still true that village women can be most effectively contacted in their own homes by personal visits.

We still have the help of five Biblewomen—two of them in Namakkal itself and three in the villages. In Namakkal, Biblewomen Manomonie and Rattinamal are engaged in Gospel work among Hindu and Moslem women, and are welcomed into many homes. On Sunday afternoons they take it in turn to lead the meeting in the Tamil Poet's house. I have been interested to find more women attending this meeting than formerly, besides between thirty and forty children. The Poet's wife attends whenever she is at home, and likes to have a hymn book so that she can join in the singing. Manomonie gives time also to teaching some of the less well educated Church members. Three women have recently been baptised and joined the Namakkal Church. Teacher Ranjitham's Bible Class held on Sunday afternoons in the Namakkal Government Girls' Training School is still appreciated. However, it is sometimes made difficult for the girls to attend this class owing to extra studies, excursions, etc. Hindu girls are forbidden to attend, but listen from the corridor when possible.

In Sirunellikoil, Biblewoman Navamonie David maintains a witness amidst much discouragement. Although there is a large group of Christians in that village, they show little desire for worship or Bible teaching. Navamonie has a Sunday School, and also visits surrounding villages for evangelistic work. The other two Bible-

women are in Paramatti and Selur. There is still no Church in Paramatti, though Biblewoman Navamonie Samuel gives regular Bible teaching to Hindu women there. The Selur Church needs prayer, for the members all too easily fall into sin and Sunday services are poorly attended. Biblewoman Kirubai complains that the Hindus are more ready to hear the Word of God than are the Christians. Kirubai herself, though keen to witness in other villages, is often hindered by her large family of young children. But her Christian home is itself a witness to the power of Christ in daily life.

To help the women members in the Churches, a Women's Rally was held in Sirunellikoil during April. It was attended by representatives from eight Churches. The women appeared to appreciate the opportunity for fellowship together, and joined in the discussions on matters relating to women's place in the home and the Church. A desire was expressed for future rallies, and a committee was formed to arrange for these.

In view of the large number of unevangelised villages in the area, I have been praying that the Lord would put this burden on the hearts of some of our Indian sisters. It is helpful to have the help of an Indian Christian woman in village evangelistic work. During the past few months, I have seen the Lord answering this prayer. Biblewoman Manomonie one day said to me: "I have been praying for some of the villages between Namakkal and Mohanur. Cannot we take the Gospel to these?". After the Sirunellikoil Women's Rally, Jeevarattinam, a Christian sister from Mohanur, came to me and offered to help me in evangelistic work. She also asked me to accompany her to villages near Mohanur. A Christian midwife in Pottanur has invited me to visit with her in that village; her work gives her entrance into all kinds of homes.

So the Lord has been indicating His pattern for our work in this needy area. It is a real privilege to be able to work in close fellowship with Indian Christian women.

I cannot close this report without mentioning our gratitude for the new L.Z.A. van. It will be a relief to have the use of a reliable vehicle! To our God, and to all whose gifts helped to provide this

van, we offer sincere thanks. It is our desire that the van be used only in service "For His Name's sake".

MR. AND MRS. G. F. CHAMPION (Morupatti)

WE are grateful to the Lord who has given us the privilege of serving Him for another year in and around Morupatti. During that time we have heard of no other Gospel work being done in this area, and only once did an Indian Christian worker come to see us from his home about thirty-five miles away. He told us that a missionary has asked him why he had not visited his scattered members. So he came and found that one of the two names on his list was that of a lady who is now a member of ours, and the other refused to allow him into his house as he has given up religion. The area in which we work is, as far as we can tell, entirely unevangelised except so far as the Lord has enabled us to cover it.

The Villages

Our maps tell us that we have now fairly well covered the villages lying within an eight miles radius of Morupatti, except for those which are on the Kolli Hills. We have been to over one hundred villages with Scriptures and our booklets, but have, with few exceptions, been to each village once only. Our method is to leave the van in a prominent place in the village, preferably by the school, and to walk round the streets with our arms full of Gospels. I heard one small boy say to another one morning: "They are going from house to house".

Sometimes young people (or older ones) will say disdainfully that they do not want our books; but after a little talk with them we may make a sale. One young man, who had just returned from college, recently told me that he had no use for our literature. I asked him why he could not read Christian literature when I had read Hindu books, and I quoted some Tamil poetry to him. He soon became very friendly, and bought a Gospel and some other small books. What is happening, we often wonder, to the

thousands of Gospels bought in these villages? We sow, and others water with their prayers, but God must give the increase.

People

Some people, of course, we see but once, others we see frequently. Going with our books to the places where people gather for markets and festivals, we often see the same tradesmen, who now look on us as fellow tradesmen. The bangle-men are prominent among the touring salesmen, and we often pass a word with them. We regularly give medicine to some lepers, and are able to keep in touch with them as they come to us every two or three weeks, as the case may be, for their tablets. One man we have been treating for over two years, and he always assures me that he believes in the Lord Jesus. But will he ever show signs that he is possessed by the Lord? We can only point out to these poor sufferers that, although this life holds little for them, there is a wonderful future life that they can enter upon through our Saviour.

Last week I called again on the wealthy old leper whom we have now been visiting irregularly for about three years. We used to take him tracts and booklets, but cataracts began to make it difficult for him to see. We took him to an eye hospital, but he could not bear the thought of an operation and returned with us unhelped. We gave him a magnifying glass in the hope that he would continue to read Christian literature. But now the old man is just lying on his bed, not able to read or even to see clearly those who are talking to him. We talked again about the Lord, and he replied, as he has done before, "Since you first advised me about Christ, I have thought of Him only". May God shine His light into the heart of this wretched old man.

Sunday School

The average attendance this year has been about 95, with a top attendance of 120 and a bottom attendance of 60. Numbers of boys and girls are almost equal. One little girl was awarded a prize for singing at the High School. She sang a Tamil lyric she had learned in Mrs. Champion's class. One boy nearly always comes to the morning service on Sundays, and other boys and girls drift in now and then. Taking suitable lessons from Genesis, chapter 1 onwards, last Sunday we arrived at Mount Sinai with the

Children of Israel. We have been through the Life of our Lord, and each December, and March, and April we deal with the birth, and the death, and resurrection of Christ.

At a Morupatti wedding one of the boys gained access to the microphone, which was broadcasting records all over the village, and sang lyrics from our small hymn book for about a quarter of an hour. He sang them so well that we wondered why the singing is not better in the Sunday School.

Sunday Worship

An inspection of our services register reveals that our average attendance this year, apart from missionaries, has been five men, five women, and ten or twelve children. Our eleven members live in seven villages, one living 120 miles away, as she married and went to her husband's home, and another has gone to work forty-five miles from here. The other nine live within seven miles of Morupatti, but only four live in our village and the adjacent village of Mettupalayam. So we can expect only a few to attend each Sunday. Our lowest attendance was one man, one woman, and three children. We have thought, however, that if our members are given the grace to serve the Lord faithfully and to witness for Him, then our small Church will have wide-reaching usefulness.

Baptism

About a year ago we walked round a weekly market three miles from here and gave out tracts and offered Gospels for sale. We did not sell many Gospels, but one village woman bought one and took it home and left it in the house. Her husband saw it and asked her why she had wasted her money on a thing like that (one penny!). But he picked it up and read it. It contained the first lessons of a correspondence course on the Gospel, so he did the course and then two more courses. He then bought a Bible, which he read through.

After this he invested in a Tamil Reference Bible, and, later, the two volumes of Mr. Thrower's Bible Concordance and also a Bible Dictionary. More recently he has bought the Tamil version of Daily Light, morning and evening portions. Each Tuesday and Friday evening he had a meeting in his house for Bible reading and prayer, and a fellow villager joined him in these meetings. It

appears that until this time he had had no discussion with any Christian on religion, but someone told Mr. Joseph, who lives in the same village (but at the other end), about these meetings in Palaniyandi's house. Mr. Joseph's family are Lutherans from many miles to the north of us. He worked in one of our Mission schools some years ago. His teacher-daughter is a member of ours, but the parents and brothers have remained Lutherans.

Joseph, on hearing about Palaniyandi, went and saw him, and was surprised to find that his knowledge of the Scriptures was greater than his own. Later, when I went to conduct a Sunday evening service in Joseph's home, Palaniyandi and his friend, Appavu, were there. He showed me a notebook in which he had collected Bible verses and passages from various parts of the Bible and made notes on them. We talked together for a short while, and from then on we have met him on different occasions.

Palaniyandi, who had never seen a baptism, came to realise that a believer should be baptised, and he approached us on the matter. He came to Morupatti one Sunday morning and gave his testimony to the Church, and Joseph also said he would like to be baptised at the same time. They were accepted for baptism and Church membership. At Palaniyandi's request, we arranged to have the baptism in the pool at the foot of the Kolli Hills where Muthammal and Ponnuswamy were baptised. We were able to hire a lorry, in which we put three wooden forms and some mats on the floor. The road is so bad now that we do not use the Mission van on it, so it may be understood that the ride to the Kolli Hills foot was no pleasure trip.

We gathered under some giant mango trees in the forest and had a service, the sermon being based on the conversion and baptism of the Apostle Paul. Then we went to the pool and the two brothers were baptised, after which we came back to the wild mango trees and observed the Lord's Supper and received our two new members into the Church.

We believe that the Lord will use the distribution of the Scriptures to the blessing of others also. We may not know of the Lord's working, but we can commit the results to Him in our prayers. Surely some others of the thousands who have bought Gospels will hear our Saviour speaking to them, and be brought into fellowship with Him by the power of the Holy Spirit.

DR. R. M. HARRIS (L.Z.A., Belukurichi)

THREE years have passed since God's word came to us, telling us to leave Vazhavanthi and go to the northern part of the Kollis. At that time we foresaw that it might be in the Plan that we should live in Belukurichi, a village on the plains at the Hill foot, and so make our approach from there. We have now been living in Belukurichi for nearly two years, and we are conscious of the fact that He is leading us on step by step. At times things seem difficult, but we have this assurance that we are in Belukurichi at God's command and for His Name's sake, and this is a privilege indeed.

Kolli Hills

In the courtyard of our house in Belukurichi, surrounded at times by Kolli Hill people, one might think we were on the Kollis. People come to us from the north and south of those Hills, meet each other here, share news of common interest, and together hear the Gospel. They mostly come to us in the afternoons. As we reckon to see patients who live on the plains only in the mornings, this is convenient, for we have time and opportunity to talk to the Kolli Hill people individually as well as in groups. They are very different from the plains people, with a different background and their own customs. Some of those who come to us are old friends we have known for many years, and in their case we seek to water the seed which was sown in the past. It is easier for those who live in the south of the Hills to come down to the plains and take a 'bus to Belukurichi than it would be for them to walk over the Hills to the north, where we are hoping to live one day. This present time in Belukurichi may be regarded as linking the work which has been done in the south with that which is being done in the north.

We have had the opportunity to go up and camp again on the northern Kollis. While there, we visited in the villages and attended to patients at the shed where we stayed. All the villages on the plateau have been visited at least once—some of them several times—and we are gradually beginning to know who is who among the people. The last time we were there it seemed that the people were beginning to understand more of the import of the message.

Vazhavanthi

News from Vazhavanthi, on the whole, is not encouraging. We hear that there is still no unity in the group there, a very poor attendance at the one service on Sunday, and no Sunday School. It is interesting to hear that Aaron, one of the older Christian men, is President of the Vazhavanthi Panchayat Board, a locally elected group of men responsible, under Government, for local affairs.

The dhobie—a man from the plains—who several years ago was converted, baptised, and joined the Vazhavanthi Church, has returned to the Hills after an absence of several months. He says that God has burdened him for the Kolli Hills. Pray for this brother that he may witness by his life as well as by his lips.

Belukurichi

The medical work has grown rapidly, as is inevitable where the medical help available is so utterly inadequate to the desperate need. We have had to resort to a system of number cards. In order to get a number card people now turn up early, so that with both patients and their relatives present there is always a crowd to hear the message. We get an attentive hearing, and afterwards distribute tracts to those who are able to read.

It has been encouraging to hear of two villages where interest in the Gospel has been aroused through groups of patients who have visited us. Preachers and Indian brethren have been able to do follow-up work amongst them. Contacts made in the clinic have given ready access to people's homes when we have been out visiting in the village and farmsteads.

In the poorer quarters of the village, adults and children have gathered round and listened with interest to the Gospel. One evening, after supper, we were invited by some of these people to take the gramophone to their part of the village. We put on Gospel recordings and were able to explain to them more fully the Way of Life. On the way back, the teacher (for whom some of you have prayed) told us that the thing which had appealed to the people most was the fact of the power of Jesus over devils. We who have been brought up in a Christian environment can never realise what torment people suffer from the fear of devils, evil spirits, and the horror of demon possession.

Sunday School continues to be well attended. We have sometimes had as many as ninety-five children in an afternoon. We pray for the fellowship of Spirit-filled Indian Christians in this work. There is a need for someone to carry on when we are away and to continue when we leave. Pray that, for His own Name's sake, God would use all these contacts to His glory, and enable us, His servants, to walk worthily of Him.

MISS O. R. KNIGHT (L.Z.A., Belukurichi)

MEMORIES of the six months spent in England after writing for last year's Report stir me to praise and prayer. Deputation work continued, and it was a joy to meet some of those who, in various ways, share with us in the Lord's work. In January, the time came to return to India. The voyage was pleasant, and the company of Christians among the passengers was much appreciated.

Five months have now passed since I arrived to share with Dr. Harris in the work in Belukurichi and on the Kolli Hills. It is a privilege to be living in a village with neighbours close around us. There are frequent opportunities to meet them, and also others who live further away in this and other villages. In the mornings, I am dispensing medicines, carefully repeating instructions about their use until the listener reveals that he (or she) understands. We can show our love for the ill-nourished babies of the poor as well as for the attractive little ones of wealthy families. Our contacts with the latter are not only in the medical work. We receive a friendly welcome in their homes, and their children come to Sunday School, where they and poorer children listen eagerly.

Christian literature is continually being distributed. A selection of books is displayed in pockets in a brightly coloured piece of material which hangs near the dispensing table. Christian magazines and pamphlets are available for patients to read, and sometimes a patient takes a book from the display to read. We often suggest to literate people that they should buy, but rejoice that some enquire and buy before we have mentioned the books. Interest is shown by school children and adults, including Kolli Hill villagers, who have bought booklets, Gospels, or New Testaments here, in the market, or in their villages.

Thus, in varied situations, we have opportunities to make known the Gospel by life, lip, and literature. We look to our Lord for guidance, and know that you join us in this, praying that His Name may be glorified.

TIRUNELVELI AREA

MR. AND MRS. J. R. FIELD
MR. AND MRS. H. J. APPLEBY
MR. AND MRS. P. A. GRIST
MISS N. HAWES
MISS M. M. COOK

MR. AND MRS. J. R. FIELD (Kovilpatti)

THE tremendous need of the Churches, and the expanding literature work, have been a great challenge to us during the past year. Again and again we have felt, "Who is sufficient for these things?", and this recognition of our weakness has made us increasingly aware of our dependence upon our Sovereign Lord, and has been fruitful in driving us to our knees perhaps more than ever before. We have also praised the Lord as we have been reminded again and again that hundreds of the readers of this Report have joined with us in this Christian exercise of prayer. Our Lord has heard our prayers and is answering, so let us joyfully pray on together.

Prayer Answered

We have been praying earnestly that the Lord would call young men to the ministry. One young married brother, who hopes to be able to take a three months' course in a Bible School this September, has already been appointed preacher by the Church to which he belongs. Another young man, also married, has felt led to ask his Church to consider recommending him for the work of the ministry.

Christians in Tiruttangal have built themselves a Chapel, and it is hoped that a Church may be formed there.

A few Indian brethren have volunteered to give their time, thought, and strength in order to share with us in visitation, literature, preaching, and teaching ministry. One pastor has given us more than a fortnight of his valuable time, and we thank the Lord for the blessing which has come to many Churches through his ministry.

Since June we have had the use of the Jeep tourer. This versatile vehicle saves us many hours of wearisome travel, because it will go along short-cut routes and over rough country where the more orthodox motor car would be useless. The Jeep will be doubly useful when the Bookmobile Trailer is in service.

Challenges

They say that more people have learnt to read in India in the past two years than in the previous twenty-two! We therefore praise God for the three new bookshops opened during the year under review. We also praise God for raising up a Tamil brother to take over the Book Club work; he is making an excellent job of it. We also thank the Lord for the wonderful way in which He has provided a fine helper in the Depot. Because of these additions, distribution of Christian literature has been continued and increased. Colportage (motorised and otherwise), depot sales and mail orders, bookshops and book fairs, have all been blessed and used by the Lord.

The average age of our congregations seems to be coming down. Many deacons and aged friends have passed away, and several friends have remarked on the opportunities that we have amongst the many teenagers who attend services in the Chapels.

Dearth

Only four preachers now remain on the Mission staff; one of them receives part of his remuneration from local people. Of the preachers who have retired, died, or moved to other areas, hardly any have been replaced by keen Church workers, either full or part time. This has meant that in some places services are only held irregularly. In one village where there was work for many years the Chapel is now closed; another Chapel, which had not been used for years, has now been dismantled; and in yet a third place, owing to the death of a faithful brother, services have ceased. The Young People's Society which was started last year seems to have lapsed.

Hindrances

A fairly large number of baptisms have taken place—with or without the approval of the Church—but it is sadly evident that

many of the candidates have been baptised without any real experience of regeneration. This is no new thing, for there are many members of several years' standing who admit that they have no genuine experience of the Lord's grace and no assurance of salvation.

It is also painfully clear that some of the men who have taken responsibility for the conduct of services are spiritually quite inadequate. Many of them have appointed themselves to the office of preacher without being called of the Lord or in any sense being commissioned by the Church to preach. There can be no doubt that these blind leaders of the blind are positive hindrances to any kind of spiritual growth.

Horizons

Owing to the introductions which have come to us through radio and literature contacts, we have received several calls to take part in a wider ministry in Churches of other denominations, but most of these calls have to be refused because the need here on our doorstep is so tremendous.

There are villages in this area with a thousand inhabitants, not one of whom is even a nominal Christian. There are areas not twenty miles from Kovilpatti where one-time Christians are now professing Hindus.

Yet it has to be repeated that any new work we might take up can only be touched by neglecting other work which we are already attempting. Until there are many more consecrated Indian fellow workers in this area, there is enough work amongst the existing Churches to occupy the undivided attention of at least seven missionaries. Evangelism through radio and literature, and in lapsed or untouched places, might easily absorb the services of a further six workers.

We are called upon to work while it is yet day. Events in the Congo warn us that our day may be short. Have you asked the question: "Lord, what wilt Thou have me to do?"

MR. AND MRS. P. A. GRIST (Kovilpatti)

(Radio Follow-up)

Radio Evangelism

WHO, a hundred years ago, would have thought it possible for millions of people at one time to be able to hear one person speak? John Whitefield and others preached to crowds of 3,000 people. Modern evangelists, by means of loudspeakers, preach to crowds of over 100,000 people. But through the radio, one man may have a listener audience of millions.

Through another year the S.B.M. has had the privilege of making Christ known through the means of the radio. F.E.B.C., being a non-commercial station, would not be so much used and known as would a commercial station, and so it is virtually impossible for us to assess our listener audience. We rejoice, however, that for His Name's sake Christ is preached, and letters show that many are listening. The number who write represent only a very small percentage of actual listeners.

Up till July 1961, 909 letters have been dealt with in the follow-up office. During the year under review, the Persian Gulf, Kenya, and Tanganyika have been added to our list. Moreover, both enquiries from these two places in East Africa have brought in orders for literature. We have continued to deal with each correspondent individually. From many enquirers we do not hear again after the first letter. It seems, therefore, to us very important that we be clear and definite in our presentation of the Gospel message in a first reply, especially if the writer is obviously non-Christian. A second letter from an enquirer will often disclose whether he or she is a born again believer.

Bible study has been in considerable demand, and here the Emmaus Home Studies have proved their usefulness. The missionary in charge of these studies reports that about 50 per cent. of those receiving publicity leaflets apply for the courses and an average of 65 per cent. continue with the studies. This is encouraging, and we are constantly in prayer that those who study these courses may be taught by the Spirit of truth and given a hunger for the Word of God.

Our first attempt at a Bible School of the air was not so successful as we had hoped. This was mainly due, no doubt, to the fact

that December tapes did not arrive in Manila on time. The announcement about the forthcoming Bible School which was on these tapes was therefore not heard. The studies were based on the book of Nehemiah and given by Pastor Paul, now of Sendamangalam. The questions asked were, on the whole, answered fairly well, and some of the answers proved to be thought-provoking. At the end of the studies a certificate was issued to each student gaining a percentage of 40 and over. We are endeavouring to prepare a second Bible School of the air on a series of doctrinal subjects. The man who was putting these studies into Tamil has left Kovilpatti, and only recently did we find out where he is now residing. Whether we shall be successful in retrieving our English MSS. remains to be seen. Satan is ever on the look out for opportunities to hinder the work.

The magazine, "Good News of the Air", has proved quite popular, and the 300 copies of the pilot edition have almost all been sent out. We have received so far about sixty subscriptions, and magazine No. 2 came off the press at the end of June. We try to include one specimen follow-up letter in each edition. For instance, one enquirer asked some questions about the Trinity. We asked Mr. Thrower to write us a short answer to these questions—a very difficult job on so vast a subject—and this was printed in our last edition.

Donations continue to come in from many parts and from friends completely unknown to us. Only recently we received a letter from one listener, who has been much blessed through Narcheythi (Good News) broadcasts, asking if it would help us if he sent a gift each month for the furtherance of the Gospel through radio evangelism.

Most of you who read this Report will have received our radio Prayer Letters. If you have not, then we advise you to join the S.B.M. Prayer Union! The request for this letter came from a group of interested friends in India. The number receiving the Prayer Letter in India is not very great, but we do feel that those who have asked for it are genuinely interested. If radio evangelism is to be of any use, we firmly believe that it must be backed up with much prayer. We need much wisdom in dealing with correspondence. Recently, we received a letter from a missionary who had visited one of our enquirers. The enquirer had been

writing such convincing letters about his desire to know the way of salvation, and telling us that we must not forsake him but must help him spiritually. We now have the truth: he is a "first-class sponger", and has pen pals in all parts of India from whom he is receiving money.

Literature Evangelism

At the beginning of June, I took over management of the Literature Depot—a very encouraging sphere of the Mission's work in India. The S.B.M. Literature Depot is becoming well known in South India, and also in other parts of India. However, let this fact bring no glory to us, but rather glorify God that many are hungry and are seeking after Christian literature. Although orders come in nearly every day, we would like to see the depot emptying a little more quickly.

We have bookshops and colporteurs in several places, and we hope shortly to supply literature to a Christian man who is eager to set up a small shop in a medium-size town about forty miles from here. He is a teacher, and has his own house at the end of the bazaar street and on the main route to the Church in that place. At the front of his house, right on to the main road, he has a verandah, which he says he can easily turn into a shop. He is willing to supply cupboards and to put up shelves. This opening has come in answer to prayer, for we have been burdened about this town a long time. There is a Christian witness in the town, but we saw great possibilities for literature evangelism.

The Jeep is now with us, and we hope soon to be able to get a trailer made especially to act as a mobile bookshop. Much thought must be put into the building of this trailer and we must try and foresee some of the snags.

Radio and literature work mix very well. On the back cover page of our radio magazine we have advertised Tamil books available from the depot. This has brought in several orders. Not only that, we often send literature catalogues to our listeners, and through this means also we have received orders. As it has been necessary to redistribute the work in view of Mr. and Mrs. Field's forthcoming furlough, it seems to us that these aspects of our work are a good combination. Time is divided fairly equally between

the depot and radio office, but as the two offices are at opposite ends of the compound a cycle is a very useful means of transport!

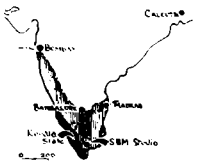
Church Evangelism

Whilst radio and literature are encouraging, this cannot be said generally of work amongst the Churches. I can but speak from a limited experience amongst the Tirunelveli Churches. Although preaching most Sundays, I have not had contact with a large number of Churches. In the Churches where I have preached, the truly desperate need and the very sorry spiritual plight are seen. The tremendous need is for consistent teaching and exposition of the Word. What can three missionaries do amongst forty Churches? If we try to get round all the Churches one by one, then I am confident that we shall accomplish absolutely nothing. Where, then, do we begin? I honestly do not know.

Ten new missionaries immediately—that is the request of Conference. In our opinion, that would be too few in Tirunelveli alone if we are going to do anything worthwhile. It seems to us that we have all got to get down on our knees and cry to the Lord to raise up young men and women from the Tirunelveli Churches who are prepared and filled by the Spirit and who are able to expound the Word of Life to their own people. Cannot the Lord do this? It is HIS work, not ours.

At the head of this section are the words "Church Evangelism". This is most certainly a very real need. The Churches in Tirunelveli need EVANGELISING. Many Church members at present need nothing more than the plain, simple Gospel message.

"Nor must I forget the King's garden of the Church. O Lord, send prosperity unto it. Rebuild her walls, nourish her plants, ripen her fruits, and from the huge wilderness (Tirunelveli) reclaim the barren waste, and make thereof 'a King's garden'." —Spurgeon.



MR. AND MRS. H. J. APPLEBY (Kovilpatti)

(Radio Evangelism)

PROBLEMS . . . PROGRESS . . . PLANS

ONE year ago we were in the process of installing our equipment in the newly-built recording studio and workrooms in the Kovilpatti S.B.M. Compound. Since then we have been enjoying the use of these better facilities, and we trust that the quality of our programmes has improved also. We are happy to be able to share with you, in this Report, news of our activities under three headings.

Problems

A heavy monsoon season last year set us a number of teasers, and added considerably to the dampness of the new building. Fungus growth and condensation arising from the severe humidity caused us considerable trouble with both the equipment and with our tapes. (Tapes require a cool, dry climate for storage!)

Tapes containing programmes for December, 1960, were delayed in transit and reached the Far East Broadcasting Co. only after Christmas. Consequently, our January programmes—which were special in that they comprised a series of Bible School studies and were to be aired at a different time—did not get the publicity that we intended they should in December. Two of the series of Bible studies failed to reach Manila in time, so that the series of ten lessons was broken, and Lessons 7 and 8 were never heard!

Shortage of electricity power supply in Kovilpatti has sometimes produced spectacularly low voltages—we have seen our voltmeter sink wearily to indicate 150 volts instead of the accustomed 230! This has caused us considerable difficulty. At one time we took to starting work at 10 p.m. and working until early morning hours in order to get a more reliable voltage.

Supply of tapes has proved difficult, and in April this year we ran out altogether and had to halt recording for a while. At present, import restrictions severely limit the availability of tapes in India and make them costly. The Far East Broadcasting Co. faces staffing problems and cannot return tapes to us promptly,

and of those that are returned an unfortunately high percentage are damaged in transit so as to make them unfit for re-use, except as editing tapes for studio use when cutting and splicing a recording for the purpose of correction and insertion of material.

Our list of suitable speakers has been considerably reduced, both for reasons of suitability of voice and material offered. We are affected rather severely by the lack of a vigorous ministry, which is a serious problem of our churches generally.

The main studio recorder has twice developed faults (due to component failures), which meant that it was out of use for some time until we could obtain and fit new parts. Our nearest supply of parts is in Calcutta. At such times we feel the handicap of not having a third machine available as a standby to prevent delays in the work.

During the month of November 1960, F.E.B.C. broadcasts to India appeared to be subjected to deliberate jamming from some source unknown to us. For the whole month our programmes could not be heard. But, as suddenly as it had begun, on Decem-1st it stopped, and has not been noticed since.

Early this year, All India Radio (the Government-sponsored organisation—the only one permitted to operate in India) began transmitting on a frequency very close to that used by F.E.B.C., and this has sometimes meant that our programmes have not been heard clearly. Several factors influence this, and at the present time our programmes are heard clearly again.

> "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified. . . ."

Progress

In November 1960, we were able to prepare tapes for a new set of Tamil gramophone records which will shortly be made available by Gospel Recordings Incorporated. (This is an international missionary society dedicated to the tremendous task of producing Gospel records in every language of the world.) The lyrics for these new records were taken from our library of recorded music, and the dialogues and short talks were recorded in our studio. It was an interesting experience tackling the special problems of recording for records, not the least of which was the working within

the limit of 3 minutes 20 seconds per record-side. In a country like this, where no function is complete without amplified gramophone music being blared at the unfortunate neighbours, the availability of such records as these will mean that Christian functions need not be marred by the use of cinema songs.

Transmissions of the Far East Broadcasting Co. are beamed to India in seven languages. Not every language area has a properly equipped studio however. Our studio is the only one engaged in this Christian ministry in the area of India south of a line drawn through Bombay, Bangalore, and Madras city. It has been our privilege recently to lend a helping hand to the producer of Malayalam programmes (the language of Kerala, which has some affinities to Tamil) by recording a set of Malayalam songs, sung by a gifted Indian family of Christians, who travelled to us from Kerala much more easily than if they had to journey to a studio in Madras or Bombay. We are hopeful that this kind of fellowship in the work may grow and extend to other aspects, such as the sharing of the cost of nationwide advertisements, for example.

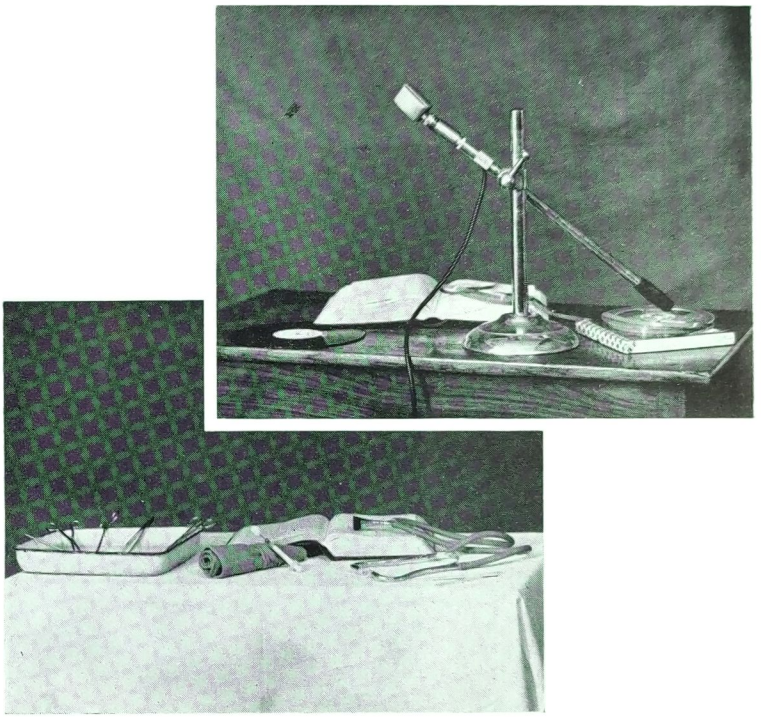
We have been able to construct a mixer to add to the studio equipment. This device will enable us to use two microphones in the studio, and to blend their output to the recorder in such a way that we can keep a careful balance between a singer and his musical accompaniment, or between two persons engaging in a dialogue. It will also enable us to blend different items together, when making up a programme, by "mixing" the lyric from one recorder with the message from another recorder, for example.

We have experimented with different types of programme material. Although the Bible School series suffered from the handicaps of no prior publicity, changed time of airing, and a break in the series of studies, the response from listeners who wrote in their answers to the questions which concluded each study encouraged us to feel that this type of programme had a very definite appeal and usefulness. Almost all listeners who "enrolled" in the school were new listeners whom we had not contacted before.

We have been asked to serve on the Executive Committee of the Evangelical Radio Fellowship of India, which is the body through which Far East Broadcasting Co. negotiates with those supplying programmes. This has resulted in our being more closely

THE MINISTRY OF RADIO EVANGELISM

SERVICES — BIBLE STUDIES - - CHILDREN'S TALKS — BASED ON THE WORD OF GOD



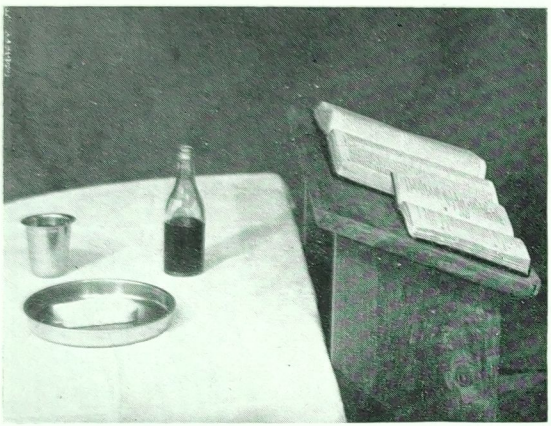
"He Sent Them to Preach the Kingdom of God, and to Heal the Sick."

THE MINISTRY OF HEALING

THE MINISTRY OF THE CHURCHES

WORSHIP — TEACHING — COMMUNION

(A Typical Tinnevelly Scene)





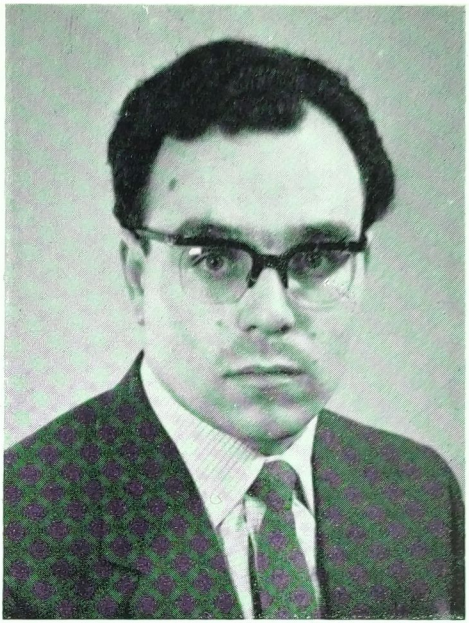
Samples from our Literature Depot
Displayed on Two Posters.

BACK ROW. Left to right.

Pastor Hsi, Pandita Ramabai's Testimony, Into Light, Old Testament Biographies, Bible, Tamil Concordance, Pilgrim's Progress, Stones Cry Out, Hymn Book.

FOREFRONT. Children's Books.

THE MINISTRY OF LITERATURE



MR. J. JONES
(EAST HAM)

ENGAGED TO

MISS E. HARDY
(COURLAND GROVE

BOTH SAILING
TO INDIA
NOVEMBER 1961
D.V.
FOR MISSIONARY
SERVICE

PLEASE PRAY
FOR THEM





Pastor W. C. Plail
President
1956—1961

Two Honoured Pastors who have Given Five Years' Devoted Service as President and Vice-President of The Mission.

Pastor E. J. Wood
Vice-President
1956—1961



in touch with other suppliers in South India, and from our experience we have been able to offer advice to other folks who have come to us with their problems in the work.

It has been possible during this last year to discover some new friends who are gifted in speaking and singing and whose voices are suitable for recording and broadcasting. We are always on the watch, seeking that we may be led to the right folk. We often receive applications from persons who wish to speak or to sing on our programme, but it has been our experience that, upon investigation, such applicants usually prove unsuitable, chiefly for spiritual reasons.

The new studio and equipment has undoubtedly greatly improved the efficiency of our working. Recently, we had a visit from a brother who had not been to us since the new building was erected. After we had recorded his first talk, and listened to it being played through, he came out of the studio and showed me a big bath-towel he was carrying. In the old studio, he explained, he always used to take a towel in the studio with him to wipe himself down, as he perspired so much in the ten minute talk! But now the new air-conditioned studio has completely removed such discomforts, under which our speakers and singers used to labour.

"Being confident of this very thing, that He which hath begun a good work . . . will perform it. . . ."

Plans

Investigation is going on to discover a better way of sending tapes to Manila, if possible, so as to cut down the delay in transit. Unfortunately, there is as yet, no air parcel service from India to Manila. Tapes have been travelling up to Hong Kong by air and then to Manila by sea. We are hopeful that some new arrangement can be adopted to speed up tape deliveries. At the same time, efforts are being made to get tapes returned to us more quickly and in better condition. This will greatly ease our problem of tape supply.

We are at present constructing some small radio receivers of simple design in order to try out the practicability of a scheme to place such sets in the hands of deacons of village churches. We find that we are being compelled to progress at a very slow rate in these experiments, partly due to the limited time we are able to

give to the project and partly due to the fact that all necessary parts must be ordered by post from Madras or Bombay. The possibilities of misadventure in such circumstances can be imagined.

At the same time we are working on a little hand-wound tape player which would replay a 3 in. reel of tape, in order to try out another scheme whereby it may prove practicable to record Bible studies on such small reels of tape and loan them to a village church, where the studies could be replayed as often as folk required. The value of such a scheme becomes apparent when one considers the large number of churches with no effective ministry. If the scheme proves workable, we visualise a library of tapes of studies that could be borrowed so that consecutive teaching could be available.

In an attempt to meet the need of worthwhile material for our programmes, we are proposing to use translations of material available in English to be read by a brother with a good reading voice. This is only a limited remedy for the problem, of course. At the same time we are planning to record series of talks given by two of our senior colleagues. This, too, can be only a very limited remedy, because it is difficult for a European to talk Tamil without distracting evidence that it is not a Tamilian speaking. We also plan to attempt the translation of some of our loved English "Free Grace" hymns into Tamil lyric form, so that our library of music may include songs that reflect some of the distinctive features of our doctrinal position.

Further "terms" of the Bible School studies are under preparation, and we plan to substitute them for the kalakshebam and musical programmes that we have used each Saturday in the past. It has been our experience that the musical programmes have brought little or no response from listeners, whereas the preaching type of programme is constantly bringing in letters from listeners.

> "To whom He was not spoken of, they shall see; and they that have not heard shall understand."

THE MINISTRY COMMITTEE

This Committee, which is composed of both missionary and Indian members, was appointed by Conference a few years ago. It has as its object the task of watching over the interests of the ministry in our churches, and it advises Conference concerning

suggestions and ideas designed to help improve the standard of the ministry among the churches. A scheme has been launched to help suitable candidates for the ministry with the expenses of their Bible training in one of the institutions that we recognise. Another scheme makes it possible to help churches, by granting a small and annually decreasing amount, so that they can call and support a full-time pastor. Plans are also laid for the running of short training courses for voluntary workers, in which various missionary and Indian brethren will join us as teaching staff. Such short courses are the most that we can attempt by way of training for Christian work, since we are unable to set aside any of our present missionary staff for more permanent Bible School work. The Committee is also considering how to encourage suitable folk from our churches to attend special training in children's work, which is offered by other organisations, in South India.

Of a different character, but with the same aim, is the project on which the Committee is now starting to work, in an attempt to produce a series of books which can be put on sale for about Rs. 1 each and which will comprise an Outline of Theology, particularly stressing the doctrines of Free Grace, and will be written on a level suitable for the ordinary (and yet extraordinary!) village Christian. These books will be available in English and Tamil, so that our witness to these great doctrines may be available to others as well as to our Tamil Churches. Apart from a brief statement of our Articles of Faith, there is nothing of the nature of the books projected under this scheme available in Tamil. A Free Grace ministry is almost an unheard thing among the churches of this land. We take up this project as a Mission Centenary commemoratory project, convinced that we have failed in our reason for being here if we do not leave behind us a clear witness to the great Biblical teachings that mean so much to us.

Thus, this Committee seeks to be alert to the Lord's leading and to discover how He would have us help in the affairs of His Church. The members are burdened with the great need for a renewed and vigorous ministry to arise. We are sure it would be true to say that every member of the Committee is also aware that our task is often like walking a razor's edge: to help too much may well hamper the growth of faith in a church, or even in a brother; to help too little would be to disobey the Lord. Yet all

the time we are conscious that in the last analysis it is not our helping which will affect things at all, but the coming of the Spirit among us.

THE TIRUNELVELI FIELD

Together with our colleagues, John Field and Philip Grist, it has been possible to share a little of the task of this great Field in Sunday preaching, in the short Bible School of last December, and in personal conversations. During the year the conviction has steadily gained strength that what we are able to do is pitifully inadequate in the light of the need—a need the depth of which we still have not fully realised. The more that we see of the situation, the more we are forced to realise that it demands far more time, and preparation, and personnel, than we can ever hope to give. How can we help adequately when we can visit a village perhaps once or twice a year? Each village needs help for several years. How can we understand our brethren and their problems in a fleeting visit? Each brother needs hours and hours of painstaking fellowship. How can we effectively touch people whose whole mental outlook is so utterly different from our own? Every single message needs preparation that may take weeks, and even then may fail to do what we thought it ought.

Nor do we work in a situation that remains the same; there are gathering forces of atheistic political parties and the growing pressures of a rapidly developing materialism, to mention but two of the clouds that darken an already gloomy scene, where the stars are so very few.

Yet we are here for His Name's sake. If the glory of that burns its way into our souls, then we may be sufficiently purged of both resentment and despair in order to be of use to Him. Of this we are sure—living seed always and inevitably carries within itself the potential of a harvest; and we sow a Living Seed indeed.

Miss N. Hawes (L.Z.A., Paniadipatti)

"FOR MY SAKE and the GOSPEL'S, GO"

THE time spent on furlough last year passed very quickly, and we look back with gratitude and praise for the many blessings and kindnesses received. Contact with the home Churches made us realise more deeply the prayerful support which lies behind the

efforts and work out here. Most of all, we were made increasingly conscious that we are fellow workers together for His Name's sake.

We had an interesting journey to India, in spite of one or two delays because of the weather; then, after attending our Annual Conference in Coonoor, we came on immediately to Paniadipatti. It seemed somewhat unreal on arrival to find no one residing on the compound: Pastor Paul Raj and family had left for Sendamangalam and the family from Gopalapuram had not then arrived.

This report must be somewhat restricted, as it only covers the work of the past three months; yet, we praise the Lord that we have been able to go out and take the Gospel to several areas in this Field.

We have been able to visit, more than once, the eight Churches in the near vicinity. In Anbinagaram the Women's Meeting has been restarted. The need there seems not so much for leaders as a desire on the part of the women to gather together. The Bible Study Class which had been held here, when possible, is now being conducted in Paniadipatti. Teaching is given as regularly as possible in Paripatti, but the house where the meeting was held is not acceptable to all, and two meetings must be held in different homes instead of one united gathering. We praise God for the consistent testimony of some who week by week seek, for Christ's sake, to bring the Gospel to their own people, and pray that others too may be given the grace and ability to do this.

Farther afield, I had the pleasure of staying in the new Chapel at Tirrutangal and of meeting the women there. Gnanatheebum (a retired Biblewoman) in Tullukankuruchi has been ill for many months, but was able to attend the Sunday worship while I was there. Since then she has again been very ill. There, as in five or six other places, none of the local Christian women can read, and even where there are those who desire to read, it is often difficult to find those who will teach them.

In Selvapatti and Eravapatti the teacher has taken the Women's Meetings since Biblewoman Grace left. Grace and her husband continue to visit a small group of Christians in Sungaranuthum. For many months the Christians in Selvapatti refused to come together for worship. Now we praise God that there is a new interest, and a service is held regularly and a Women's Meeting once a week.

When I was in Tayilpatti, I was disappointed to find that one of the Christian women had gone over to Hinduism. Marriage irregularities there, as in other places, so often result in loss of spiritual power.

In Melapudur it is difficult to know how to conduct the work because of frequent divisions in the Church, and very few people attend regular worship. In another village nearby, the school-cum-chapel is frequently turned into a place of idol worship, in which the Christian teacher takes part, condoning it for fear of his Hindu manager.

"Send forth Thy Gospel, Holy Lord!
Kindle in us love's sacred flame
Lord, giving all and grudging naught,
For Jesus' sake, in Jesus' Name."

Miss M. M. Cook (L.Z.A., Paniadipatti)

"Hope thou in God" (Psalm 42. 5)

DISMAY, difficulty, dissatisfaction, despair! What an ugly, four-faced monster! But it rears its head to try to defeat God's purposes. Dismay appears as one sees the lack of interest and low intellect reflected in many faces in the Christian community. Difficulties pile up as one considers the deadness of those who call themselves Christians, but are such in name only. Dissatisfaction abounds as again and again one attempts to teach those who seem incapable of learning. Despair fills the heart, and one wonders what is the use of all that is being done. In answer, we join boldly with Paul and declare: ". . . this I do for the Gospel's sake". Because, as servants of the Lord we have the assurance of His presence and help, we are able to continue in His service.

Although many things cause us much concern, yet we are not without signs of encouragement. We are not without some true Christians who have a desire to study God's Word. Recently, at the request of the women in Mandithop, a regular Monday evening meeting was started for them. We thank God for the evident interest of these village women, and pray that more may follow their example. There are quite a number of churches where there is no regular women's work carried on, simply because there are

no women capable of leadership. Occasional Women's Meetings are held when a missionary visits them, but otherwise nothing is done. Generally, the Biblewomen hold regular Women's Meetings in their own villages and visit Christians and Hindus in their homes. We thank God for those who continue faithful to Him, and pray that He may bless their labours.

This past year has been one of visiting and camping in many villages and of getting to know more of the needs of the women and children in this area. Children's work in many places is sadly neglected by the churches, and prayer is needed that they may realise their responsibilities to the young. The Sunday School class in Paniadipatti bungalow has continued throughout the year. Those who come are chiefly from Christian homes and are attentive and interested to learn. Regular meetings have also been held for the Biblewomen in the Kovilpatti area, when we have continued our studies of the Minor Prophets and in prayer fellowship for the Lord's work in the surrounding villages.

Does this picture of the work here appear rather dismal? Maybe it does, but there are some light spots of hope which give courage for the future. ". . . if we hope for that we see not, then do we with patience wait for it." May the Lord give the necessary patience and perseverance to press on in the work of the Lord for "His Name's sake".

"To bear my name" (Acts 9. 15)

NOT infrequently we are startled to hear Indian and Chinese children greet our arrival with shouts of "Here comes Jesus" or "Here comes the Jesus van". We tremble a little to hear them speak so, and yet the children, in their innocence, are but reminding us of the true purpose of our mission. What we do is "For His Name's sake". The following are the things we have been doing in His Name:—

Open-Air Evangelism

We have tried to keep this in the forefront of our work and to continue to give it the most of our time and strength. If we add together all the various meetings and Scripture classes conducted, our open-air work claims rather more than a third of the whole. In the present state of our affairs, this seems to be about as much as we can profitably manage. For the twelve months under review this has meant a total of 140 separate meetings, as compared with 147 for the previous year. The number of estates reached has been thirty-six, which does not include any in the Rengam area from which responsibility we have withdrawn. The thirty-six estates have on them forty-six villages where Tamil people live, and we have preached at least once in each of these villages. Sixteen of the estates are within a radius of twenty-five miles, twelve others are within sixty, and the remaining eight are more than a hundred miles away. Buloh Kasap has, naturally, again received most attention, just because it is nearest and not because it is particularly responsive; sixteen visits have been made. Muar comes next with ten visits; again partly because it is near and partly because it has three villages that need visiting, and not because there is much response. Muar does, however, call for mention because both of the Assistant Managers have recently bought New Testaments and both show more than usual friendliness. Voules, Paya Lang, Sungei Kelamah, Tangkak, and Lendu Estates all have had five visits each. Contact has been renewed after a considerable lapse of time with Fort Rose, Gemas, Regent, and Kemuning Estates. Three estates on the road to Tangkak (Tangkak, Tanah Merah,

and Ledang), and another three (Melville, Pogoh, and Chuan Moh San) on the road to Labis, have been added to our list. Six towns within our area and five beyond have been visited; of these, Gemas and Segamat have received most attention, with eight and seven meetings respectively.

Regular Indoor Meetings

(i) **Gemas: Government Tamil School.** Services in this place ceased at the end of the year, but were resumed again in April and have continued since with slightly increased support. The maximum attendance at the morning Tamil service has been eight, and this small number includes adherents of the Anglican, Methodist, and Pentecostal Churches. The Sunday School has been carried on throughout the whole twelve months and gives us much cause for encouragement, because numbers, which range between twenty and thirty, are maintained even when older scholars leave us, as they do with depressing regularity.

(ii) **Gemas: Locomotion Hill.** We held eleven services in our new Tampin Road house, some of which were well attended; but the experiment was not altogether a success, and, in any case, we are not anxious to use our house as a place of worship and hope to be able to avoid doing so even when we gain possession of the whole of the house, as we believe we shall shortly. Instead, we meet two or three times a month in one or other of two hospitable homes on nearby Locomotion Hill, where we have already had a dozen meetings for interested Hindus (two families) and Roman Catholics (one family). If our strength were greater we could almost certainly convert this occasional meeting into a weekly one.

(iii) **Tangkak.** The house meeting in Tangkak continues regularly twice a month, with the warm-hearted and generous support of Teacher and Mrs. Masillamani and some dozen or more children. Other adults attend spasmodically, and only the younger children now come from the house next door, where Suppiah lives, who was first instrumental in bringing us to this town. Suppiah does, however, press on with Bible Correspondence studies and still seeks our help from time to time. As Tangkak is forty miles away, we try to make the most of these fortnightly trips. There are the three estates mentioned above which keep us busy until about six

o'clock. Then, after a quick snack in Suppiah's home, we have our meeting next door, followed by another cup of something to drink which Mrs. Masillamani provides. On our way home we call upon a Malayalam Christian Estate overseer, who likes to have us visit for a talk and prayer. He has just purchased an English Bible and has been introduced to Scripture Union.

(iv) **Sagil.** On this beautifully-kept Dunlop Estate a lively Methodist congregation of some score of adults welcomes us once a month. It is, in some ways, our most responsive congregation, and the young men eagerly snatch at almost any Tamil book we are able to introduce to them. Nearly all our sales of larger books are to this group.

Christian Religious Knowledge Classes

As our teaching staff has shrunk from nine to two and shows no signs of recruitment, it is not surprising that our numbers in the Segamat Government English School should have sagged from around seventy to thirty. However, this is about all that Mrs. Kuhrt and I can usefully manage, and even so we have to teach two classes each with a bewildering mixture of children studying for Lower Certificate and Senior Cambridge and with an age range of ten to seventeen. We should feel happier if the few came regularly, but like every other department of our work in Malaya this one too suffers from alarming fluctuations. Miss Othites' residence in Gemas has greatly helped our work there in a number of ways. She has been responsible for a revival of the Religious Knowledge Classes in the Government English School and has received helpful co-operation from the Hindu Headmaster and his wife. A flourishing library of Tamil and English books, which is widely patronised not only by children but also by their parents, is another feature of Miss Othites' work.

Literature

Sales (we give away very little) are clearly up as compared with last year. We have sold to other agencies books to the value of £50 and, retail, books to the value of £70. As most of our retail sales are of Gospels at slightly more than 2½d. each, this represents a fair amount of hard work. However, it must be said that

sales of Bibles, New Testaments, and some larger books have increased. We have frequently had the privilege in recent months of getting Bibles and New Testaments into the hands of estate staff personnel, including Assistant Managers. Fears that shipments from India would be held up have not been realised, and this is the time to place on record our gratitude to Mr. John Field of the Kovilpatti S.B.M. Book Depot for his indefatigable labours. Without his help much of our work would have been at a standstill.

Correspondence Course

"Light of Life" graph has made a sharp upward curve. The thirty-five enrolments and ten certificates reported last year have turned into ninety-five enrolments and thirty-five certificates as at June 30th, 1961. The volume of work, therefore, has been at least doubled, and we have had to resist pressure to embark upon another course in the Tamil language. Twenty-five students have lapsed, and at the moment we have thirty-five active students. The interested enquirer of Ipoh mentioned last year proved disappointing, and Mariappan, of Lendu Estate, who professed conversion, has also faded out, but in place of these we have another promising Hindu enquirer from Taiping, which is not too far away from our colleagues working in North Perak. As has been already mentioned, we are in constant touch with Suppiah, though there is nothing particularly encouraging to report concerning him.

Radio Evangelism Follow-up

Except for Kuppusamy, of Taiping, mentioned in the paragraph above, we have nothing to report, though we have had a total of seven correspondents, four of whom are Christians and three Hindus. Some of these have written several times, and a few very small literature sales have resulted, but not much else. Kuppusamy is the only one who has embarked upon "Light of Life"; he has got half way and has written half a dozen most interesting letters.

Overseas Missionary Fellowship

Our small Tamil team has already begun to send its branches over the wall! In March, Miss Coldwell was transferred to the

North Malayan Field for the work amongst Tamil people that our colleagues in those parts have been so earnestly longing to undertake. We rejoice to get excellent news of her progress. We continue to enjoy the utmost kindness from our O.M.F. friends, and are glad to pursue our evangelistic task under their guidance. It has been a privilege twice to conduct a series of Bible readings for the North Malayan Field missionaries. One such reading, dealing with the Epistle of Jude, concluded with these words:

"As likely as not when we look out upon the scene . . . we shall be appalled by the number of the hosts arrayed against us, appalled by the long drawn-out nature of the fight and seeming delay on the part of our Lord in sending the promised relief. The endurance of a God-ward trust during long periods of desultory waiting is a major element in a mature faith."

Although we should not wish to describe our work as "desultory waiting", we certainly feel ourselves to need the mature faith which will enable us faithfully to persist in the task when nothing much seems to happen and when the promised relief tarries. Pray for us, then, that we may toil patiently for His Name's sake without growing weary and without losing our confidence in His purpose to do new and greater things for us.

NILGIRI AREA

MR. AND MRS. D. A. THROWER
(Literature)

IT has been our privilege to continue in the Lord's service in the field of Tamil Christian literature for His Name's sake throughout another year. We have also had the joy of serving as Field Treasurer and engaging in the ministry of the Word in a considerable number of places.

Production

With the assistance of fellow members of the Literature Committee, to whom we are deeply indebted for helpful suggestions regarding manuscripts, we have been able to place several further items of reading matter in the hands of Tamilians. The following have appeared during the past twelve months:

(a) **New material.** "The Stones Cry Out", by Mr. H. J. Appleby. Almost certainly this is the first volume ever issued in Tamil on archaeology and the Bible. Twelve illustrations; 2,000 copies. "Arulappan", also by Mr. H. J. Appleby. The subject of this book was a preacher greatly used by God in Tinnevelly and other parts of Tamilnad one hundred years ago. Four illustrations; 2,000 copies. Both of these were taken by the Tamil Christian Book Club (800 copies of each). "The Lame Boy" and "Strict Communion"; two leaflet tracts by Mr. G. F. Champion (total 52,000).

(b) **Reprints.** "Graded Scripture Memory Passages." This pamphlet has been widely used in schools for many years (2,000). "The Priest Dispensed With"; sermon by C. H. Spurgeon (2,000). A highly useful piece of literature for those who work among Roman Catholics. "Gospel Lyrics"; ninth impression (3,000). These three items now have illustrated jackets.

Work in progress, and for which special prayer is requested: "The Way" (a C.S.S.M. publication). This is being translated by Pastor S. Devanesam, of Madras. "The Lord's Supper"; addresses delivered by Principal E. F. Kevan at the S.B.M. Missionary Conference in 1960. Translation has been done by Mr. W. H. Kuhrt, and the manuscripts are being prepared for printing.

"Jesus and Nature"; Scripture-nature songs for children, with outline drawings to be coloured by the children themselves.

Projects of a More General Character

"The Tamil Bible Concordance" (topically arranged and based on Nave's "Topical Bible") is still in demand eighteen years after the first section made its appearance in 1943. During the past year, Part II has been re-issued by photo offset by the Christian Literature Society, and Part I put in hand for a third edition. A number of corrections and additions have been incorporated in both sections of the work. We occasionally have the great satisfaction of meeting Indian brethren who regularly use the Concordance in their Bible study and sermon preparation. We would once again ask for special prayer regarding the provision of similar books of reference in the other languages of India, only one of which (Hindi) has thus far been supplied with a Concordance to the whole Bible. "The Dawn of World Redemption", by Erich Sauer. This is a study of the revelation of salvation in the Old Testament. By the Lord's goodness, the translation of this book (somewhat abridged) is now complete after several years of exacting, though intermittent, effort. We shall value prayer concerning the publication of this item, which should be a useful addition to the Bible teaching material available in Tamil.

Propagation

We have directed our attention more than formerly to questions of distribution. While we still have a long way to go before sales catch up on production, it is encouraging to note that the Kovilpatti Depot distributed some £225 worth of S.B.M. publications during the year 1960, which represents a clear 50 per cent. increase over the average sales for the previous two years. Here at Kotagiri we have started a sort of sub-depot to serve the Nilgiri area, and as there is no Christian book store in Kotagiri we have a great opportunity. Our domestic helper, an uneducated widow, some twenty months ago commenced colportage twice a week. We have never been out selling books with her, but we do pray with and for her as she goes. Our friend covers a wide area, heavily laden with shoulder bags, and her itinerary includes twenty-six villages

and tea estates, twelve schools, a hospital, and a number of bungalows in the vicinity of Kotagiri. At first the budding colporteur would often return crestfallen, unable to sell anything or only a few tiny booklets. But the Lord has so prospered the effort that our friend now regularly receives the bulk of her monthly pay in books instead of in cash. It was quite amusing to hear her comment after a man had called on us and expressed his desire to do some colportage around Kotagiri. With a sparkle in her eyes, she volunteered this information: "People won't buy from him, but they will buy from me, because I am a woman and can freely visit village homes". Our part-time colporteur always has Scripture portions with her, and she rarely returns without having sold some of them. She carries Tamil and English books, large and small, new and secondhand. Some days, dozens of small pamphlets are sold; on others, a number of larger pieces of literature. We have been much encouraged by the way in which God has made this ministry a means of grace to the woman herself and also to her two children, both of whom have developed a real interest in the work.

The above work, that of part-time colporteurs in various other places, together with sales to folk who call on us in our cottage and to missionaries visiting this place during the holiday season, realised £83 during 1960, apart from £48 worth of wall texts, calendars, greeting cards, colportage bags, and other miscellany. Twenty-two Indian friends in various part of Tamilnad have from time to time taken parcels of literature for resale in their areas.

REPORT OF PRAYER SECRETARY TO AUSTRALIAN CHURCHES

MRS. S. M. MOON

DURING the past year we have had some interesting correspondence with Strict Baptist people in Australia, who support the Mission through their prayers and gifts. We have doubled our number of correspondents to whom we write bi-monthly. Missionaries in turn write about the work in their area, and these letters are often supplemented by private prayer letters. Australian friends assure us of their prayer fellowship and share with us news of blessings and problems in their Churches. We have also been in touch with the Bible College of Tasmania, where one student, reading of the need for more missionaries in this country through one of our prayer letters, has written for more information about the Mission's work in South India.

We are preparing a set of slides and a tape-recorded commentary for the Australian Churches, which we hope may increase interest and arouse more prayer support. Pray that this may be used of God to call young people to this land.

ENGLAND

MR. AND MRS. E. ORCHARD
MISS M. E. HARRIS, L.Z.A.
MR. J. B. JONES
MISS E. HARDY

MR. AND MRS. E. ORCHARD (Furlough)

"IN that day there shall be a root of Jesse which shall stand for an ENSIGN of the people"; so runs the ancient promise. "Thou hast given a banner to them that fear thee that it may be DISPLAYED. . . ." It has been our privilege to be of those who during this year have rallied to that Kingly Ensign and have seen it move onward to its assured victory. The day will yet be when that banner will be lifted high in triumph—may we share that day of exultant glory unashamed of the part we have played in these days when the tide of battle seems to ebb and flow uncertainly; for "there is none other NAME under heaven given among men, whereby we must be saved".

Since last year's Report we have travelled nearly 8,000 miles by car, and some hundreds of miles by train and bus to appointments as far apart as Manchester and Eastbourne in one direction and Warbleton and Devizes in the other. My wife and I have shared the fellowship of God's people in 235 services and meetings and have visited 130 Churches and other Christian groups. It has been a deep encouragement to enjoy the friendship and hospitality of a great number of homes in all parts of the country, and we would here gratefully acknowledge that our lives have been wonderfully enriched by this warm-hearted Christian service.

For those who have been away from the Homeland for a number of years, heartening signs appear in the churches which were not there when we last had the privilege of home ministry. Not the least of these signs is the increased number of young people seen in the congregations, and the evidence of their greater participation and interest in the affairs of the Mission. We may hopefully expect this trend to continue.

"Ye servants of God, your Master proclaim,
And publish abroad His wonderful name;
The name all-victorious of Jesus extol,
His kingdom is glorious and rules over all."

Miss M. E. Harris, L.Z.A. (Furlough)

"For His Name's sake they went forth" (3 John 7).

WHEN I left the shore of England after my last furlough in 1957, I certainly did not expect to be back again in 1961. But as preparations were being made in England for the Centenary Year of our Mission, it was suddenly realised that not one of our missionaries working in India would be due for furlough that year. This meant there would be no one from India to speak at the Missionary Meetings, unless a special arrangement was made for someone to take an early furlough. So it came about that—not for my own sake, but for His Name's sake—I found myself back in England again one year before I was really due to come.

Before leaving India I was able to hand over my share of the work in Belukurichi and Bailnadu to Miss Olive Knight, who has been faithfully carrying on in my absence. I arrived in England on March 22nd, and I expect to return to India, God willing, in January, 1962. Since arriving in England, I have travelled to ten different counties, and have spoken at thirty-three different meetings. Looking back over the past two months of deputation work, I do thank the Lord for journeying mercies and for His help in every meeting. It has been a great joy to meet old friends again, and a special pleasure to meet some of our younger friends at a few of the meetings. How encouraging it would be if more of our younger people could get along to the local Missionary Meetings which are so prayerfully arranged by the Missionary Secretaries of our Strict Baptist Churches.

When we missionaries are home on furlough and meet so many who are praying faithfully every day for the Lord's work in India, our hearts are warmed and our spirits are strengthened in the Lord. I thank the Lord for all those who have been praying for me. Please go on praying that this furlough may continue to be a time of useful service in making known the needs of the work to our friends in the Home Churches. Pray, also, that it may be a time of real spiritual preparation for the future, when, God willing, I go back to India for another term of service with our Mission amongst the Tamil people, for His Name's sake.

Mr. J. Jones and Miss E. Hardy

As the day of our sailing to South India draws nigh, we have been reflecting upon the Lord's guiding hand and His spiritual and material provision for our needs during the past years.

We were conscious of His help during our Bible College training, and then, this summer, at the Wycliffe Language Course.

We are reminded by the verse in Scripture—Psalm. 106. 8—that we are saved for a purpose. The purpose being that His power might be made known to men.

It is by the Lord's mighty power that we have been called to serve Him on the mission field abroad, and it is by His power that we are willing to go.

During these years of preparation, the evil one has attacked us, but the Lord's mighty power has been with us and kept us faithful to His call.

Despite our feelings of unworthiness and inadequacy to engage in the ministry of the Gospel to the souls of the Tamil people, we have been comforted and encouraged in knowing that this ministry was ordained before the foundation of the world by our sovereign God, and our sufficiency is not of ourselves but of God.

With the desire in our hearts to tell forth the love of God, as revealed in Christ Jesus, to the Tamil people of South India, we call upon you to pray for us in this endeavour.

We go forward for His Name's sake.

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 24th, 1961

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

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Mr. and Mrs. D. J. Moon	Velur, Salem District.
Mr. J. B. Jones	Namakkal.

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Miss L. S. Hazel	Sendamangalam,
Miss E. M. Flory	Salem District.

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ON FURLOUGH IN ENGLAND

Mr. and Mrs. E. Orchard	Miss M. E. Harris

GENERAL INFORMATION

S.B.M. MISSION HOUSE:

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

Telephone: TIDeway 1841

ENQUIRIES AND DEPUTATION WORK.—Please address all enquiries concerning 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, Kodachrome Slide and Film Lectures, 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 5d. per copy supplied through local Mission or Magazine Secretaries. By post direct, 3/9 for the year.

Rays from the East. A bi-monthly Magazine for Children. £3 per annum for 100 copies each issue, including postage.

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.) will be gratefully acknowledged by the Hon. Treasurer: Mr. W. T. Sayers, 25, Grenoble Gardens, Palmers Green, London, N.13.

Gifts under Covenant. Subscribers who pay income tax 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. F. Driscoll, 27, Alwyn Avenue, W.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.

NOTICE IN REFERENCE TO BEQUESTS

We believe there are many of our subscribers who would like to continue their support 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."

INCOME AND EXPENDITURE ACCOUNTS FOR THE YEAR ENDED 31st JULY, 1961

GENERAL FUND

1960 £		£ s. d.	£ s. d.
6372	Indian and Malayan Expenses	7050 12 9	
497	Passages	100 0 0	
424	Indian Christian Literature, etc.	414 0 4	
—	Van Repairs	157 15 0	
—	Purchase of Jeep (Balance)	150 0 10	
61	Purchase of Furniture in India	— — —	
737	Radio Evangelism	— — —	
			7872 8 11
1423	Office Expenses, Literature Purchases	1504 6 2	
503	Missionaries on Furlough	359 0 0	
182	Children's Allowances	182 8 0	
360	Deputation Expenses	518 11 7	
353	Life and National Insurances	364 1 5	
69	Advertising	97 3 0	
161	Annual Reports	148 0 0	
			3173 10 2
	Transfers to:—		
221	Publications Fund	298 1 10	
40	Mission House Fund	40 0 0	
			338 1 10
			11384 0 11
	Excess of Income over Expenditure:—		
	Carried to Capital A/c.		518 4 4
			£11902 5 3

1960 £		£ s. d.	£ s. d.
	Contributions:—		
6753	Churches and Schools	6993 11 3	
1453	Personal	1174 18 8	
457	Income Tax Refunded	482 16 8	
564	Sundry Receipts, Sale of Literature	816 19 1	
30	Annual Reports	28 10 9	
150	Legacies	1362 5 1	
9407			10859 1 6
306	Investment Interest (Gross)		322 17 11
—	Sale of Land and Buildings in India		220 17 0
	Transfers from:—		
442	Pension Fund	432 10 10	
55	L.Z.A. General Fund	66 18 0	
840	Sustentation Fund	— — —	
350	Reserve Fund	— — —	
			499 8 10
			£11902 5 3

PUBLICATION FUND

1960 £		£ s. d.	£ s. d.	1960 £		£ s. d.	£ s. d.
	Printing:—				Sales:—		
419	"Heralds"	456 5 4		252	"Heralds"	234 13 10	
213	"Rays"	227 12 6		114	"Rays"	106 2 2	
			683 17 10				340 16 0
					Transfer from:—		
				221	General Fund	298 1 10	
				45	L.Z.A. General Fund...	45 0 0	
							343 1 10
			£683 17 10				£683 17 10

SUSTENTATION FUND

1960 £		£ s. d.	1960 £		£ s. d.
	Excess of Income over Expenditure:—		270	Investment Interest (Gross)	270 0 0
	Carried to Accumulated Income Reserve	270 0 0			
840	Transfer to General Fund	— — —			
		£270 0 0			£270 0 0

MISSION HOUSE FUND

1960 £		£ s. d.	1960 £		£ s. d.
23	Repairs	54 2 5		Transfer from:—	
			40	General Fund	40 0 0
				Excess of Expenditure over Income:—	
				Carried to Accumulated Income Reserve	14 2 5
		£54 2 5			£54 2 5

RADIO EVANGELISM FUND

1960		£ s. d.	1960		£ s. d.
£			£		
584	Equipment and Maintenance	122 11 5	340	Contributions ...	198 8 3
	Excess of Income over Expenditure:—			Transfer from:—	
	Carried to Accumulated Income Reserve	100 16 10	—	L.Z.A. General Fund ...	25 0 0
		£223 8 3			£223 8 3

VAN FUND

1960		£ s. d.	1960		£ s. d.
£			£		
—	Purchase of Jeep (see General Fund for Balance)	980 10 2	273	Contributions ...	1765 14 10
300	Repairs	— — —	95	Income Tax Refunded	94 18 0
	Excess of Income over Expenditure:—			Transfer from:—	
	Carried to Accumulated Income Reserve	1030 2 8		Pension Fund	150 0 0
		£2010 12 10			£2010 12 10

PENSION FUND

1960		£ s. d.	1960		£ s. d.
£			£		
—	Pension Paid	26 0 0	583	Investment Interest (Gross)	582 10 10
	Excess of Income over Expenditure:—				
	Carried to Accumulated Income Reserve	556 10 10			
		£582 10 10			£582 10 10

YOUNG PEOPLE'S GUILD OF SERVICE FUND

1960		£ s. d.	1960		£ s. d.
£			£		
86	Remittance to India	85 13 0	93	Contributions	64 12 6
				Excess of Expenditure over Income:—	
				Carried to Accumulated Income Reserve	21 0 6
		£85 13 0			£85 13 0

L.Z.A. GENERAL FUND

1960		£ s. d.	£ s. d.	1960		£ s. d.	£ s. d.
£				£			
2628	Indian Expenses	2271 4 7		2718	Contributions	2863 13 4	
256	Passages	405 19 4		243	Income Tax Refunded ...	245 12 5	
—	Purchase of Van—Balance (see L.Z.A. Van Fund for Deposit)	1282 5 3		524	Gift Week (for Van) ...	863 2 4	
				7	Literature Sales	4 8 9	
			3959 9 2	200	Legacies	70 0 0	
257	Office Expenses	293 18 4		3692			4046 16 10
253	Missionaries on Furlough	314 19 4		8	Investment Interest (Gross)		7 10 0
46	Deputation Expenses ...	40 7 9			Excess of Expenditure over Income:—		
123	National Insurance ...	125 18 0			Carried to Accumulated Income Reserve ...		817 3 9
			775 3 5				
	Transfer to:—						
55	General Fund	66 18 0					
—	Radio Evangelism Fund	25 0 0					
45	Publication Fund ...	45 0 0					
			136 18 0				
			£4871 10 7				£4871 10 7

L.Z.A. MEDICAL ACCOUNT

1960		£ s. d.	1960		£ s. d.
£			£		
2	Subscription—M.S.M.	2 2 0	12	Contributions	32 3 0
34	Grants	22 10 10			
	Excess of Income over Expenditure:— Carried to Accumulated Income Reserve	7 10 2			
		£32 3 0			£32 3 0

L.Z.A. VAN FUND

	£ s. d.		£ s. d.
Purchase of Van—Deposit	207 19 3	Contributions	207 19 3
	£207 19 3		£207 19 3

1960 £		£ s. d.	£ s. d
	CAPITAL ACCOUNTS		
	General Fund		
2129	Balance as at 1st August, 1960 ...	2128 11 3	
	Add: Balance of Income and Expenditure Account	518 4 4	
	Transfer from Sustentation Fund	99 13 6	
1375	Adjustment re Cash at Bank and in Hand (Overseas), 1st August, 1960	1374 14 1	
3504			4121 3 2
	Sustentation Fund		
7820	Balance as at 1st August, 1960	7820 3 10	
	Less: Transfer to General Fund	99 13 6	
			7720 10 4
	Ladies' Zenana Auxiliary		
219	Balance as at 1st August, 1960		219 10 9
11543			12061 4 3
	REVENUE RESERVES		
	General Fund		
6938	Balance as at 1st August, 1960		6937 12 3
	Ladies' Zenana Auxiliary		
1130	Balance as at 1st August, 1960		1130 0 0
19611			20128 16 6
	ACCUMULATED INCOME		
	Pension Fund		
	Balance as at 1st August, 1960 ...	582 10 10	
	Add: Balance of Income and Expenditure Account	556 10 10	
		1139 1 8	
	Less: Transfer to General Fund	432 10 10	
	Transfer to Van Fund ...	150 0 0	
582			556 10 10
	Sustentation Fund		
	Balance as at 1st August, 1960 ...	4 15 10	
	Add: Balance of Income and Expenditure Account	270 0 0	
5			274 15 10
	Mission House Fund		
	Balance as at 1st August, 1960 ...	56 16 0	
	Less: Balance of Income and Expenditure Account	14 2 5	
57			42 13 7
20255	Carried Forward ...		21002 16 9

as at 31st July, 1961

1960 £		£ s. d.	£ s. d.
	FIXED ASSETS		
	General Fund Investments (at cost)		
	Quoted		
2843	£2986 4 6 3½% War Stock	2843 12 0	
371	£400 0 0 3½% Con Stock	370 12 0	
1875	£3000 0 0 2½% Consols	1875 0 0	
1621	£2000 0 0 3% Savings Bonds 1960/70	1620 15 3	
100	£100 0 0 3% Savings Bonds 1965/75	99 13 6	
	(Market Value £4538) (1960 £5027)		
			6809 12 9
	Sustentation Fund Investments (at cost)		
	Quoted		
6720	£7000 0 0 3½% War Stock	6720 10 4	
1000	£1000 0 0 2½% Treasury Stock 1975 or after	1000 0 0	
	(Market Value £4095) (1960 £4710)		
			7720 10 4
	Ladies' Zenana Auxiliary Investments (at cost)		
	Quoted		
220	£300 0 0 2½% Consols		219 10 9
	(Market Value £115) (1960 £133)		

£		£ s. d.	£ s. d.
20255	Brought Forward		21002 16 9
	Radio Evangelism Fund		
	Balance as at 1st August, 1960 ...	— — —	
	Add: Balance of Income and Expenditure Account	100 16 10	
			100 16 10
	Van Fund		
	Balance as at 1st August, 1960 ...	367 8 0	
	Add: Balance of Income and Expenditure Account	1030 2 8	
367			1397 10 8
	Young People's Guild of Service Fund		
	Balance as at 1st August, 1960 ...	178 17 11	
	Less: Balance of Income and Expenditure Account	21 0 6	
179			157 17 5
	L.Z.A. General Fund		
	Balance as at 1st August, 1960 ...	872 6 8	
	Less: Balance of Income and Expenditure Account	817 3 9	
872			55 2 11
	L.Z.A. Medical Fund		
	Balance as at 1st August, 1960 ...	40 3 11	
	Add: Balance of Income and Expenditure Account	7 10 2	
40			47 14 1
	CURRENT LIABILITIES		
	Sundry Creditors ...		119 11 7
21713			£22881 10 3

NOTES

(1) Indian Rupees and Malayan Dollars have been converted into Sterling at approximately 1s. 6d. and 2s. 4d. respectively

(2) For Balance Sheet purposes, no value has been placed upon land, buildings, vehicles, etc.

(3) The charge for National Insurance represents the proportion borne by the Mission.

(4) The Pension Fund is governed by its own Trustees, and the income therefrom held in trust on their behalf by the Mission. Annual allocations are notified by them.

(5) The Sustentation Fund can only be drawn upon in an emergency, and then only to a limited extent in any one year.

£		£ s. d.	£ s. d.
14750	Brought Forward ...		14749 13 10
	CURRENT ASSETS		
	Sundry Debtors	64 16 0	
1375	**Cash at Bank and in Hand (Overseas)**	1177 13 4	
1	**Cash at Post Office Savings Bank** ...	1 4 6	
	Cash at Bank		
3000	Deposit Account	4000 0 0	
2562	Current Account	2863 2 7	
25	**Cash in Hand** ...	25 0 0	
			8131 16 5

W. C. PLAIL
W. T. SAYERS } Directors.
P. H. CREES, Secretary.

21713	£22881 10 3

AUDITORS' REPORT TO THE MEMBERS OF THE STRICT BAPTIST MISSION

We have examined the books and accounts of the Strict Baptist Mission for the year ended 31st July, 1961, and have obtained all the information and explanations which to the best of our knowledge and belief were necessary for the purposes of our audit. In our opinion proper books of account have been kept by the Mission so far as appears from our examination of those books. In our opinion, and to the best of our information and according to the explanations given to us, the above Balance Sheet with the notes pertaining thereto and the annexed Income and Expenditure Accounts which are in agreement with the books of account give the information required by the Companies Act, 1948, in the manner so required, and give a true and fair view of the state of the Mission's affairs as at the 31st July, 1961, and of the surplus for the year then ended.

We have inspected certificates representing all the investments held by the Mission.

Ipswich.
13th September, 1961.

SCRUTTON & GOODCHILD,
Chartered Accountants.

ABSTRACTS OF RECEIPTS

1st AUGUST, 1960 to 31st JULY, 1961

Abercymboi—			
General	3	2	6
Accrington—			
General	8	3	0
L.Z.A.	8	3	0
Acton Friends—			
General	4	10	0
L.Z.A.	7	15	6
Aldbury—			
General	20	18	0
Aldringham—			
General	1	10	6
Askett—			
General	5	10	0
L.Z.A.	1	10	0
Attleborough—			
L.Z.A.	1	5	0
Aylesbury—			
General	43	15	1
L.Z.A.	14	8	9
Badingham—			
L.Z.A.	4	1	11
Guild	1	7	6
Basildon—			
General	53	7	1
L.Z.A.	7	0	0
Bath—			
General	2	0	0
Battisford—			
General	5	0	0
Beccles—			
General	58	18	1
L.Z.A.	9	5	0
Bedford—			
General	34	13	2
L.Z.A.	1	5	0
Bedworth—			
General	33	15	10
Belvedere—			
General	87	3	3
L.Z.A.	13	10	7
Guild	16	7	2
Bermondsey—			
General	33	14	8
L.Z.A.	19	19	6
Bethersden—			
General	60	2	0
Bexleyheath—			
General	92	2	7
L.Z.A.	18	15	6
Bible Spreading Union—			
General	10	0	0
Bierton—			
General	26	0	4
L.Z.A.	14	0	0
Billinghay—			
General	31	3	3
Bilston—			
General	2	10	0
Blackburn—			
General	3	5	0
Blakenham—			
General	27	15	11
L.Z.A.	22	8	9
Blaxhall—			
General	5	14	11
Bodle Street—			
General	2	0	0
Borough Green—			
General	39	15	0
L.Z.A.	5	10	0
Bradenstoke—			
General	71	14	9
L.Z.A.	24	13	5
Bradfield St. George—			
General	24	9	7
L.Z.A.	2	19	3
Brentford—			
General	114	0	7
L.Z.A.	135	17	2
Guild	4	10	6
Brighton, "Ebenezer"—			
General	47	1	2
L.Z.A.	21	7	6
Brighton, "Tabernacle"—			
General	269	19	6
L.Z.A.	90	19	10
Brixton—			
Guild	7	0	0
Brockley, Suffolk—			
General	32	7	2
L.Z.A.	6	0	0
Bromley—			
General	53	3	3
L.Z.A.	17	12	5
Bungay—			
General	1	2	6
Bury, Lancs.—			
General	2	14	2
L.Z.A.	16	17	5
Cambridge, "Eden"—			
General	118	17	10
L.Z.A.	13	2	3
Cambridge, Tenison Road—			
General	15	11	0
Carlton—			
General	25	14	0
Chadwell Street—			
General	36	0	0
L.Z.A.	70	1	6
Chatteris—			
General	14	16	1
L.Z.A.	26	12	7
Chelmondiston—			
General	31	4	5
Chelmsford—			
General	39	17	8
L.Z.A.	47	0	8
Chertsey—			
General	3	1	6
Chesham—			
General	2	2	0
L.Z.A.	12	3	9
Chingford—			
General	24	6	0
Chorley—			
General	5	0	0
L.Z.A.	5	0	0
Clapham, Courland Grove—			
General	99	17	11
L.Z.A.	26	15	8
Guild	10	0	5
Clayton West—			
General	3	9	0
Clifton—			
General	57	1	1
L.Z.A.	1	13	6
Colnbrook and Longford—			
General	5	0	0
Cottenham—			
General	9	17	9
L.Z.A.	9	13	0
Cransford—			
General	18	7	9
L.Z.A.	28	19	9
Crawley—			
General		15	6
Crofton Park—			
General	2	2	0
Crowfield—			
General	15	1	6
L.Z.A.	7	5	0
Croydon, Derby Road—			
General	73	17	7
L.Z.A.	49	5	3
Croydon District—			
L.Z.A.	5	19	9
Croydon, Tamworth Road—			
General	54	1	6
L.Z.A.	52	0	0
Crymmych—			
General	2	0	0
Cuckfield—			
General	5	10	0
Deeping—			
General	12	0	10
Devizes—			
General	61	18	2
L.Z.A.	8	15	8
Didcot—			
General	2	11	6
L.Z.A.	3	1	6
Dorking—			
General	129	14	9
L.Z.A.	139	4	1
Downe—			
General	30	5	0
L.Z.A.	3	0	0
Dunmow—			
General	21	11	0
Dunstable—			
General	36	4	8
Eastbourne—			
General	25	7	6
L.Z.A.	40	0	0
East Ham—			
General	17	10	0
L.Z.A.	5	4	1
Egham—			
General	14	3	8
L.Z.A.		14	0
Ely—			
General	1	0	0
Enfield Highway—			
General	3	3	0
Epping—			
General		10	0
Epsom—			
General	165	12	1
L.Z.A.	102	19	11
Erith—			
General	3	0	0
L.Z.A.	1	0	0
Five Ash Down—			
General	4	7	0

Fressingfield—
General 24 11 0
L.Z.A. 1 12 6
Friston—
General 14 11 0
Fulham—
General 13 13 6
L.Z.A. 5 0 0
Gaddesden Row—
General .. 3 14 0
Gadebridge—
General 4 16 1
L.Z.A. 10 11 6
Glemsford, "Ebenezer"—
General 1 5 6
Glemsford, "Providence"—
General 5 10 0
Gravesend—
General 3 0 0
L.Z.A. 2 0 0
Grays—
General .. 2 0 0
L.Z.A. .. 5 7 0
Great Gransden—
General .. 21 0 5
Great Yeldham—
General .. 13 15 6
L.Z.A. .. 4 15 6
Guild .. 1 10 0
Greenwich—
General .. 115 2 1
L.Z.A. .. 49 19 11
Grundisburgh—
General .. 11 18 0
L.Z.A. .. 11 18 6
Guildford—
General 222 13 3
L.Z.A. 45 16 0
Hadleigh—
General 68 3 2
L.Z.A. 15 2 0
Hailsham—
General 31 2 10
L.Z.A. 2 5 6
Halstead—
General 12 10 0
L.Z.A. 6 11 4
Guild 5 0
Handcross—
General 2 5 0
L.Z.A. 1 2 0
Hartley Wintney—
General 21 1 8
Harwich—
General .. 2 7 0
L.Z.A. .. 11 16 0
Haslemere—
General 54 0 8
L.Z.A. 9 10 0
Hastings—
General 21 12 3
L.Z.A. 21 0 5
Haworth—
General .. 9 7 7
Hebdenbridge—
General .. 11 0 0
L.Z.A. .. 5 0 0
Hedge End—
General 1 0 0
Highbury—
General .. 69 13 1
L.Z.A. .. 71 0 6
High Wycombe—
General .. 28 13 9
L.Z.A. .. 21 9 2
Guild .. 3 16 9
Hilmarton—
General 14 19 1
L.Z.A. 5 18 5
Hinckley—
General 13 18 6
L.Z.A. 1 10 0
Hitcham—
General .. 3 0 0
Homerton Row—
General .. 27 6 8
L.Z.A. .. 2 3 5
Horham—
General 119 0 0
L.Z.A. 23 3 0
Horley—
General 1 11 6
Horley Bible Study Group—
General 4 7 0
Horsham—
General 28 6 6
L.Z.A. 10 2 8
Hounslow—
General 125 3 7
L.Z.A. 88 16 8
Hoxne—
General 14 5 11
Ilford—
General 80 18 6
L.Z.A. 7 1 0
Guild .. 10 6
Ipswich, "Bethesda"—
General 415 4 4
L.Z.A. 122 7 10
Ipswich, "Mt. Zion"—
General 53 17 9
L.Z.A. .. 29 16 2
Ipswich, "Zoar"—
General .. 71 0 5
L.Z.A. .. 57 5 3
Irthlingborough—
General .. 16 4 0
L.Z.A. .. 13 5 0
Ivinghoe—
General 2 10 0
Kensal Gospel Mission—
General 5 0 0
Kesgrave—
General .. 74 3 1
L.Z.A. .. 43 0 5
King's Langley—
General 78 17 0
L.Z.A. 3 0 0
Kingston-on-Thames—
General 24 7 1
Laxfield—
General .. 32 13 4
L.Z.A. .. 23 11 7
Lee Common—
General 6 0 0
Leicester, "Zion"—
General .. 2 0 0
L.Z.A. .. 4 10 0
Leiston—
General 36 16 7
L.Z.A. 1 5 0
Lewes—
General 5 0 0
Lewisham—
General 30 14 0
L.Z.A. 5 15 0
Leyton—
General 109 14 11
L.Z.A. 32 15 0
Guild 3 10 0
Little Downham—
General 15 9 9
Little Staughton—
General 5 8 9
Lode—
General .. 4 7 6
Long Marston—
General 12 0 0
Manchester District—
L.Z.A. .. 9 10 6
Manor Park—
General 12 0 6
L.Z.A. 17 1 6
March—
General 48 18 3
L.Z.A. 8 12 0
Margate—
General 3 0 0
Mayford—
General 13 4 11
Mendlesham Green—
General 8 8 3
L.Z.A. 7 6 0
Meopham—
General 21 18 0
L.Z.A. .. 7 0 6
Middlesbrough—
General .. 39 7 6
L.Z.A. 1 6 6
Nat. S.B. S.S. Assoc. Camp—
General 10 0 0
Nat. S.B. Federation—
General 50 0 0
Naughton—
General .. 3 0 0
Needingworth—
General .. 3 9 7
L.Z.A. .. 5 3 6
Newcastle—
General .. 6 14 0
New Cross—
General 121 1 0
L.Z.A. 39 5 6
Newick—
L.Z.A. 1 0 0
Norbiton—
General .. 9 0
L.Z.A. .. 13 10 0
Northampton—
General .. 12 15 6
North Finchley—
General .. 88 1 10
L.Z.A. .. 12 10 2
Norwich—
General 2 0 0
L.Z.A. 1 0 0
Notting Hill Gate—
General .. 9 2 6
Occold—
General 40 5 6
L.Z.A. 6 12 0
Old Hill, "Ebenezer"—
General 12 12 2
Old Hill, Springmeadow—
General 20 0 0
Otley—
General 2 9 0
L.Z.A. 7 2 6
Over—
General 28 15 0
L.Z.A. 22 5 0
Guild 8 0
Pemberton—
General 31 15 0
L.Z.A. .. 3 3 0
Ponders End—
General 1 0 0
L.Z.A. 7 10 0

Portsmouth—			
General	9	1	0
Potten End—			
General	28	2	3
L.Z.A.	16	0	0
Potton—			
General	28	8	1
Poynings—			
General	11	12	3
Preston—			
General	11	7	6
Prittlewell—			
General	25	15	10
L.Z.A.	19	10	0
Ramsey—			
General	63	6	0
L.Z.A.	2	17	0
Rattlesden—			
General	18	5	0
L.Z.A.	7	10	6
Readers of "The Christian"—			
General	76	0	0
Reigate—			
General	12	3	0
Richmond—			
General	39	14	6
L.Z.A.	48	15	0
Rishangles—			
General	36	5	9
L.Z.A.	2	10	3
Rochdale—			
General	2	2	0
Rotherham—			
General	3	17	0
Royton—			
General	36	10	0
L.Z.A.	4	6	6
Rushden—			
L.Z.A.	2	0	0
Ryarsh—			
General	12	10	6
Ryde, Australia—			
General	36	14	0
L.Z.A.	6	16	0
Slaithwaite—			
General	3	7	7
Sleaford—			
General	9	19	0
Smarden—			
General	11	0	0
Somersham—			
L.Z.A.	4	0	0
South Chard—			
General	7	1	6
Staines—			
General	17	15	8
L.Z.A.	17	14	6
Stamford—			
General	16	10	0
L.Z.A.	2	0	0
Stapleford—			
General		10	6
Stoke Ash—			
General	65	14	8
L.Z.A.	79	19	4
Stoke Golding—			
General	27	3	3
Stonham Parva—			
General	10	0	0
L.Z.A.	1	5	0
Stowmarket—			
General	18	12	1
L.Z.A.	14	0	0
Stratford—			
General	32	5	4
L.Z.A.	77	8	0
Streatham Hambro Road—			
General	145	6	0
L.Z.A.	59	10	6
Guild	6	16	4
Streatham, Hitherfield Road—			
General	4	4	0
Stretham, Cambs.—			
General	11	10	9
L.Z.A.	2	14	3
Guild	3	12	6
St. Albans—			
General	9	18	6
L.Z.A.	3	0	0
St. John's Wood—			
General	37	13	8
L.Z.A.	87	5	8
St. Neots—			
General	10	3	3
Sudbourne—			
General	37	0	0
L.Z.A.	15	0	0
Sudbury, Suffolk—			
General	5	19	0
L.Z.A.	3	0	9
Sunderland—			
General	2	2	0
Sutton-at-Hone—			
General	6	5	0
L.Z.A.	1	2	0
Sutton (Surrey) Friends—			
General	9	0	0
L.Z.A.	12	10	0
Swindon—			
General	32	17	4
L.Z.A.	82	3	9
Sydney, Australia—			
General	10	0	0
L.Z.A.	15	0	0
Tadworth—			
General	28	4	8
L.Z.A.	6	0	0
Tenterden—			
General		18	6
Thame—			
General	10	0	0
Thornham Magna—			
L.Z.A.	5	0	0
Tottenham—			
General	45	13	8
L.Z.A.	3	19	0
Tring—			
General	86	3	4
L.Z.A.	18	3	10
Trowbridge—			
General	37	0	10
L.Z.A.	19	7	6
Tunbridge Wells—			
General	319	3	10
L.Z.A.	164	5	11
Tunstall—			
General	35	15	1
Turves—			
General	5	0	7
Two Waters—			
General	5	14	6
L.Z.A.	2	0	0
Waldringfield—			
General	16	8	8
L.Z.A.	2	0	0
Walsall—			
General	24	8	9
L.Z.A.	3	0	0
Walthamstow—			
General	13	19	6
L.Z.A.	18	10	0
Wandsworth, West Hill—			
General	45	1	1
L.Z.A.	21	7	5
Guild	11	0	
Warbleton—			
General	40	3	6
Warboys—			
General	69	10	8
L.Z.A.	20	12	3
Watford, "Beulah"—			
General	15	0	6
Watford, "Tabernacle"—			
General	136	15	0
L.Z.A.	96	12	3
Guild	6	6	0
Wattisham—			
General	68	7	8
L.Z.A.	4	0	0
Wellingborough—			
General	37	11	6
L.Z.A.	6	18	6
West Ham—			
General	124	14	4
L.Z.A.	23	12	6
West Hartlepool—			
General	43	17	6
L.Z.A.	2	9	3
West Hoathly—			
General	50	0	0
Wetherden—			
General	24	8	2
L.Z.A.	2	12	6
Whitestone—			
General	2	2	0
Whittlesey—			
General	53	0	2
L.Z.A.	27	8	0
Whitton—			
General	28	13	8
L.Z.A.	3	0	0
Willenhall—			
General	23	16	0
L.Z.A.	3	0	0
Willingham—			
General	2	8	6
Wiltshire Rally—			
General	20	0	5
L.Z.A.	20	0	6
Wimbledon—			
General	34	12	6
L.Z.A.	42	8	0
Wivelsfield—			
General	1	11	0
Wooburn Green—			
General		6	0
Wood Green, Eldon Road—			
General	19	15	6
L.Z.A.	2	10	0
Wood Green, Park Ridings—			
General	7	4	7
L.Z.A.	9	14	6
Woolwich—			
General	11	13	8
L.Z.A.	4	8	6
Worthing Free Church—			
General	2	0	0
Yateley—			
General	33	2	5
L.Z.A.	21	11	6
Yaxley—			
General	5	6	3
Yorkshire Friends—			
L.Z.A.	5	10	0

Fellowship of Youth—			
North Suffolk—			
General	10	5	0
South Suffolk—			
General	4	2	0
West Suffolk—			
General ..	13	2	0
Personal—			
General	2522	18	5
(including Van Fund)			
L.Z.A.	621	1	1
(including Van Fund)			
National S.B. Women's Fellowship—			
Cambs. and E. Midlands—			
L.Z.A.	2	2	0
Kent—			
L.Z.A.	2	2	0
Suffolk—			
L.Z.A.	5	5	0
Legacies received—			
S.B.M.—			
Mrs. Mary Russell	50	0	0
Miss A. L. Davey	2	17	6
Mr. A. R. Wood	200	0	0
Mrs. K. C. Caplin	50	0	0
Mrs. E. M. Benstead	50	0	0
Miss A. E. Johnson	20	0	0
Mr. F. G. Skull	10	0	0
Mr. Walter Robinson	947	7	7
Mrs. A. Rintoul ..	20	0	0
Mrs. Freeman ..	5	0	0
Miss E. E. Collins	7	0	0
	£1362	5	1
L.Z.A.—			
Mrs. A. E. Chapman	50	0	0
Mrs. A. Rintoul	20	0	0
	£70	0	0

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