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The Strict Baptist Mission Herald

THE

STRICT BAPTIST

MISSION HERALD

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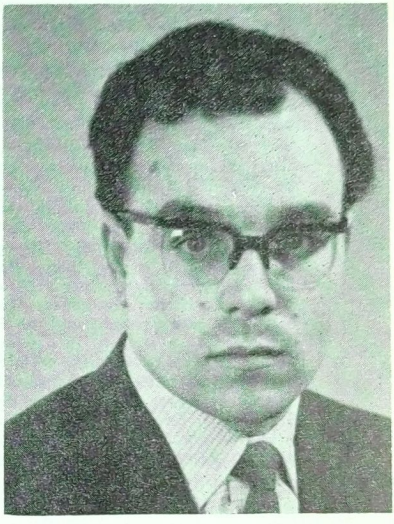
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TO THE TAMIL PEOPLE

JANUARY—FEBRUARY
1962

Our Missionaries:

MR. J. JONES



Mr. Jim Jones was baptised on April 12th, 1959 and joined the church at "Hope", East Ham. In the same year he heard God's call for service among the Tamil people. Two years' training at The Calvinistic Theological College, an intensive course in Radio Servicing at the S.E. London Technical College, and the Wycliffe Translators Language Course at Chigwell kept him busy until he sailed for India on November 4th, 1961. While he was in training he served as an occasional preacher in the churches, and his ministry was much appreciated. Before his call into full time service overseas Mr. Jones was for three years in office work, and completed his National Service in Germany with The Royal Horse Artillery. He had returned to an office desk, when he heard the Lord's call—Come! Follow.



MISS ELSIE HARDY

Baptised on 23rd October, 1955, when she was 16 years old, Miss Hardy is a member of Courland Grove Church, Clapham. She was already busy in active Christian work connected with her own church, when the call came to service overseas in her 18th year. she applied to the Ladies' Zenana Auxiliary of the Strict Baptist Mission, and was accepted in 1958. Then followed Bible School training at Mount Hermon Missionary Training College. During 1959 she was transferred "by affection" to the general S.B.M. work when she became engaged to Mr. Jim Jones! September 1960 saw her enjoying the course at The Missionary School of Medicine, and this was followed by The Wycliffe Translator's Language Course. Before her acceptance by the Mission for service in India, Miss Hardy was a Secretary-Typist. "He that hath led . . . will lead."

STRICT BAPTIST MISSION HERALD

Vol. LXI, No. 1

100th ANNUAL MEETINGS—OCTOBER 24th, 1961

A note of thanksgiving sounded in the morning business meeting echoed through each part of the busy programme of meetings, which were fittingly brought to a close in the evening by the hearty singing of the Doxology.

Lively interest was aroused in the Ladies' meeting as Miss M. E. Harris presented the challenge of need on the Kolli Hills; while, in the men's prayer meeting earnest and informed prayer was burdened by many petitions for more recruits to work both in India and Malaya, and praise to God for His unchanging faithfulness. Pastor A. W. Whayman of Whittlesey ably led this season of prayer.

The large and attentive congregation in the afternoon were again faced with the urgent need of the Kolli Hills for the Gospel, in the vivid word pictures of Miss Harris who had for her text, Matt. 24:14. Pastor G. E. J. Bird of Bethesda, Ipswich, followed with a forceful exposition of the Miracle of the loaves and fishes. This familiar Scripture took new meaning as it was applied to the World of need around us.

Both in the afternoon and evening the congregations were led in praise by the united Midland and Southern Areas Choirs, who rendered two most suitable Anthems.

The evening Rally, which was marked by robust congregational singing and a homely atmosphere commenced under the chairmanship of the retiring President, Pastor W. C. Plail. Mr. J. C. Fromow led the crowded congregation in Scripture reading and prayer, and, after the presentation of the Annual Report and Accounts, Pastor H. Tydeman Chilvers expressed his good wishes in the words "God is Faithful". He spoke of more than 50 years association with the Mission. Mr. Jones, Missionary-designate, in a brief testimony, then spoke of his call to God's service, and of His faithfulness and blessing during days of training. Missionary Ben Orchard in a farewell message to Mr. Jones and Miss Elsie Hardy, who was also on the platform, spoke from the words, "He went a little further". Pastor G. S. Smith, expressed the feelings of the assembly as he commended our two friends and their loved ones to God in prayer, and the new President, Pastor E. J. Wood, using the words in 2 Timothy 2:8 (R.V.) then bid these servants of God farewell, and assured them of fellowship and prayerful support in their ministry. Thank-offerings for the day amounted to £561 4s. 11d. Jehovah Jireh!

ENGAGEMENTS FOR JANUARY AND FEBRUARY, GOD WILLING

Missionary E. Orchard.—JANUARY 5th, New Year Prayer Meeting; 14th, Potton; 25th, Brighton Tabernacle; 26th, Croydon, Derby Road; 28th, Yateley and Hartley Wintney.

FEBRUARY 1st, Staines; 4th, East Ham; 7th, Sir John Cass College; 8th, Wivelsfield; 10th and 11th, Gadebridge; 16th, Sudbourne; 17th, Wattisham; 18th, Beccles; 19th and 20th, Fressingfield; 21st and 25th, Erith.

Mrs. E. F. Orchard.—JANUARY 9th, Woolwich; FEBRUARY 22nd, Erith.

Mr. J. C. Fromow.—FEBRUARY 25th, St. Neots and Little Staughton.

Pastor P. H. Crees.—JANUARY 3rd, Rochdale; 5th, New Year Prayer Meeting; 8th, New Cross Women's Fellowship; 20th, Stoke Golding; 21st, Hinckley and Stoke Golding; 22nd, Bedworth.

FEBRUARY 3rd and 4th, Leiston; 7th, New Barnet; 11th, Aylesbury; 14th Belvedere F.O.Y.; 17th, Hadleigh; 18th, Colchester; 21st, Gurney Road, Stratford; 25th, Ipswich, Zoar.

L.Z.A. DEPUTATION MEETINGS

Mrs. Driscoll is now arranging meetings for Miss M. M. Cook during the months of June, July, September, October and November, 1962. Miss Cook is available for all kinds of meetings, and especially would like to meet young people. Please write early and avoid disappointment.

HERE AM I; SEND ME.

WE have been living by our reckoning over four years in Morupatti; but the village folk would say it is five. The deafening noise of some 150 school children waiting for Sunday School to commence disturbs our tea-time, which is at 2.30 p.m. (Indian time) on the Sundays when we are at home. This time for tea gives us a long afternoon for work, and helps us over the hot part of the day.

The gate is small which leads into our village home, and is built into a mud wall. We do not open it until we are absolutely ready; for once it is opened there is a mad rush, and the girls make for an open-sided shed and drop down at my side with gasps of relief, while the boys squash themselves like sardines into the room we use as office-cum-chapel.

The lessons begin; they cannot always be called quiet, but we are often surprised at what the children do learn. Most of the older children know that all men are sinners; that the Lord Jesus Christ died on the Cross and gave Himself that sinners might be forgiven, and that He rose again from the dead. How we praise the Lord for the opportunity to teach them these and other truths from God's Word.

Another part of our work lies in visiting the villages. Over one hundred new villages have been reached, and we have sold gospels and had many talks with the people in them. A small church has been formed of the 10 people baptised since we came to these parts. Two of these have moved away to distant places, and the rest live in five different villages. The Christians, except one, are poor, hardworking people with little time to spare. They need much prayer that they may grow in grace and witness.

The time draws near for our furlough, and our hearts and minds feel concerned because there is no one to take our place and carry on the work while we are at home. We feel a little of what the apostle Paul must have felt as he continually sent people to see how the Christians, whom he could no longer reach, fared; that they might be further instructed in the faith.

We do feel sad that in a few months there will be no crowd of children outside the gate on Sundays: all will be silent. There will be no van going round the villages to seek out the folk who are so friendly and ready to hear.

"Then said I, Here am I; send me."

ELLA A. CHAMPION, *Morupatti, Tiruchirapalli Dt., S. India.*

SPECIAL ANNOUNCEMENTS

Mr. D. A. Thrower. With the passing of 1961, Mr. D. A. Thrower completed 40 years' service for the Master in India. We mark with gratitude this unusually long period of service, and praise the Lord for the ability and devotion of our dear friend. His experience in Mission affairs is unrivalled and his gifts have shewn themselves in a wide and varied ministry in every area of the Mission's work. His present work of translation and preparation of Tamil literature is top priority in a life wholly devoted to the interests of God's Kingdom among Tamils.

New Year Prayer Meeting and Farewell Service. Share in this meeting for prayer and praise at CHADWELL STREET CHAPEL, London, E.C.1 on FRIDAY 5th JANUARY 1962 at 6.45 p.m. Encourage Miss M. E. Harris by your presence at this special service of Farewell. Pastor E. J. Wood and D. C. Mann, and Missionaries M. E. Harris and E. Orchard will take part.

MALAYA REPELS

'MALAYA REPELS' . . . it certainly does. A land of unending tropical heat, year in, year out, no change in the climate. Heat, rain, sun, humidity; prickly heat, perspiration-soaked garments and consequent irritation; how it repels!

'Malaya repels' . . . wherever you live there are the creatures! Spiders and centipedes, jumping grasshoppers and scorpions. Scores of house geckos or lizards that look like baby crocodiles and drop from the roof with a plop that sounds strangely loud in the quiet evening. Bats and cats, dogs and cocks, ducks and chicks, all lend their voices to the prevailing noises of radios at varying distances and the hubbub of countless children at play. The wild elephants, the python and the cobra, the mountain pig, the elusive tiger, or the occasional crocodile, you are hardly likely to meet . . . but you might!

'Malaya repels'. Think of the years that will be spent in studying the languages before any degree of proficiency is attained.

Malay? To date you may not preach the Gospel to the Malays, but you will need some of the national language to get around, apart from the fact that by 1967 it will be in official use.

Chinese? At least there is only one written Chinese language, the age-old ideographs, rich in meaning and beautiful in structure. But the spoken! Peking Mandarin, Malayan Mandarin, Cantonese of various kinds, Hakka with numerous variations, Hokkien from every town in Fukien province, Hainanese, Shanghai dialect, Kwangsai . . . there seems no end to the variety, and the language purist will never be happy in Malaya.



he Boy and the Idol, Malaya *Photo: E. Orchard*

Indian? Tamils abound, Telegu, Punjabi, Sikh, Urdu, Hindi, Malayalam; what you will, you can find them all.

Do all these things repel you? Maybe they do, but such things did not repel the races mentioned above. They came, and are still coming, so that Malaya perforce has to forge a new Malayan nation of Malays, Chinese and Indians, who have come to look upon Malaya as their home. They came for the means of life, a livelihood, which, alas, too many think is found in material things.

All these people need the Lord Jesus. That was the theme of the Chinese evangelist preaching not long ago in North Perak. 'You *need* Jesus.' Rich man, poor man, beggar man, thief; tapper, smuggler, tin-

miner; fisherman, farmer, business man; teacher, scholar and unemployed; wife, mother, teacher, child, you *need* Jesus.

'Malaya repels!' There is no glamour in tramping along the burning sands of the tin-mining areas. There is no glamour in going in and out, in and out, over the single plank bridges to the fishermen's houses on the mangrove swamps by the sea. There is no glamour in steadily working through a town seeking to touch every key business man for Christ. Truly it has been said, 'It is far more intellectually and spiritually demanding to reach educated classes than primitive peoples'. Your Sword of the Spirit must be free from rust to thrust and parry with the astute Chinese business man. Most likely he was educated in a mission school, he has read Communist literature, he knows all about economics, but he *needs* Christ Jesus.

The Emergency is over. The people of Malaya are rising to the hour and pushing forward in rural development, road and radio projects, the Cameron Highlands electricity project, and new schools and community centres are going up everywhere. Where ten years ago the local Buddhist temple or Indian sanctuary was poor, drab and insignificant, it has now been rebuilt, enlarged, redecorated. Every small town and larger village has its well-built and attractive cinema, its brilliantly lighted and comfortable coffee shops with the sound of the mah-jong pieces behind a curtain! There are wide cool parks and children's playgrounds, but where is the Christian witness? Does God call you in vain?

Were you once called to India, that land of mystery and colour, but the way closed? The Indian peoples are here in thousands. On every rubber estate are untouched fields of Tamils and Telegu, in every police force are the fine upstanding Sikhs, and it seems as though every baker is an Urdu.

Are you afraid that God calls you to labour long and fruitlessly among the Muslims? Begin in Singapore and be prepared for that glorious day when Malay Muslims may listen to the Gospel Message.

Do you believe God can use literature to bring the knowledge of the Lord Jesus to people? There is a wide open door in Malaya for such a ministry.

'Malaya repels'. Please do not let it repel you, especially when you hear God calling you to Malaya. Watch for the gorgeous sunsets of unbelievably rich colours reflected in the lakes and on the sands of the tin mine, and the view that repels will glow with breath-taking magnificence. Watch the morning sun shining through the rubber trees and lighting up the busy early morning rubber tappers, and your heart will go out to them, for all the people in these places *need* the Lord Jesus.

Hard fields with small results! What does that matter if God has called and you have answered, and are in the centre of His will? When you have finished the early years of acclimatization and language study, you will reap an abundant harvest, 'that he that soweth and he that reapeth may rejoice together'.

'Malaya repels'? Oh no! God calls and the Malayans wait . . . for *you.*

MARION PARSONS, *Selama, Perak, Malaya.*

Reprinted by courtesy of China Inland Mission. From "The Millions".

FELLOWSHIP IN PRAYER

As was fitting on the historic occasion of the Centenary meetings in London, we who serve the Lord in India met together for Praise and Prayer. It was disappointing that three of our number felt unable to join with us on this special day. The rest of us converged on a quiet forest bungalow in a place called Vembooralie, 16 miles beyond Madurai on the morning of the 24th October, 1961. Some of our Kovilpatti friends had arrived a day earlier in order to have the place ready for our meetings and to make arrangements for food for the day. As forest bungalows are very sparsely furnished some of us took our own chairs, and the rest sat Indian fashion on the floor.

The Chairman of our Conference led our devotions taking for his theme the subject of the Scriptures—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness". 2 Timothy 3:16.

It is inevitable that on such an occasion some time should be spent in reminiscence, and on looking back we felt that although we had all made mistakes and knew that there had been failure, yet under the blessing of God there was much cause for praise. As we rededicated ourselves to the Master's service we pleaded with the Lord to send forth many more labourers into His Harvest, both Indian and European. There have always been dedicated National workers and we thanked God for those He is even now raising up in the Indian church to be His ambassadors. In this connection we sought that our ministry might be used increasingly not only to the strengthening of each believer and each church fellowship, but also to lead our Indian brothers and sisters into paths of dedicated service.

During this Centenary year, at home and on the field we have been asking our Master to send more missionaries. Even as you have prayed perhaps you have realised that He is calling you to service in this land. Those who have earlier responded would join as one to testify that the Lord has never failed them and that He is able to keep those who trust and obey. Your obedience might prove to be a challenge to others.

"For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, 'How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things'." Romans 10. vv 13-15.

MARGARET P. FIELD, *Kovilpatti, Tirunelveli Dt. S. India.*

FINANCIAL STEWARDSHIP

Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth . . . Deut. 8:18.

Total Income and Expenditure from all sources, Oct. 1st to Nov. 30th 1961.

Income £2,675 17s. 3d. Expenditure £3,187 2s. 9d.

Deficit £511 5s. 6d.

IN A KOLLI HILLS VILLAGE

IT was Sunday evening. We had come to the little village not far from the shed where we were camping on the Kolli Hills, and climbing down the steep, rough-hewn stone steps had entered what seemed to be a deserted village. It was a busy time of the year when every available person was out in the fields working. Not only was harvest in full swing, but fields recently harvested were being ploughed and sown, and in other fields weeding was in progress. In spite of this we knew that we should find someone at home in a small mud hut at the foot of the steps. We called out "Kuppai ammal, Kuppai ammal, where is the baby?" and out came Kuppai with her baby grandson in her arms, for us to see. In response to their invitation we sat down on the little verandah outside the house, under the low thatched eaves, and had a talk with Kuppai and her daughter, the mother of the new-born babe, her first-born. We told them how Jesus had come into the world and the purpose of His coming. We also asked about the occupants of the houses round about us, and tried to learn how they were related to each other. In the course of conversation we learned something of how they conducted village affairs.



A Kolli Hills Village *Photo: Nellie Hawes*

As we were talking two young men strolled into the village. They were from the South part of the Hills and had come with a group of older men to claim a girl, who according to Hill custom was the bride by right of a man, who incidentally had not come himself and was already married. They told us that they had brought money with them to settle the matter, and that if the parents refused to give her then their connection with this part of the Hills would be broken as they would have no near relations to visit. If the parents, however, were not prepared to give the girl then they would have to pay down money and give a certain amount of grain to free them from their obligation.

We had a talk with these lads and gave them each the S.G.M. tract which has panels of four colours on it, black, red, white and yellow, with the appropriate texts at the side, revealing the state of man's heart and the way of salvation, which we explained to them. Throughout the time we had spent on camp we had been giving out this tract, to those who came to us for medicine and to the people we met in the villages, so that it can now be found in homes in many parts of the Hills.

It was not long after these two lads left us that a young man, well known to us, came bounding down the steps and leaping over the low stone walls which divide the courtyard of one house from another, soon reached his home. There was no doubt about the fact that he was in a hurry, and with good reason, for had they not come to claim the girl he hoped to marry in a few months time. He had come from the fields wearing the minimum and had come home to put on some decent clothes for the occasion, for a meeting of elders was to be held in the girl's village, when the matter would be talked out. We heard the next day that the men who had come to claim the girl had received money and a promise of grain, thus relinquishing their rights.

The more one lives among the Hill people the more one realises how closely they are bound together both socially and economically, and how difficult it is for any individual to break away from age-long customs and live independently.

RUTH M. HARRIS, *Belukurichi, Salem Dt., S. India.*

IN EVERY CITY

IT seems to me to be a possibility—a Christian Bookshop in every city. However, there needs to be a very real sense of call to such work on the part of the one who is to be responsible for a bookshop. Just recently we have been encouraged by two or three men coming forward who obviously have the vision of what can be done. In Virudhanagar, 30 miles north of Kovilpatti, on the main Madurai Road is a leather shop. Balasamy who runs the shop has been recently converted. He saw that it would be possible to have a book case in his shop and along with his leather business he could display and sell Christian literature. This has worked well.

About 10 miles from Virudhanagar, in a town called Aruppukottai, lives a relation of Balasamy. He saw what Balasamy was doing and felt that he could do something like it, so he got in touch with us and asked if we would go and see him.

Mr. Raja Sundaram is an elementary school teacher and has his own house in Madurai Road, Aruppukottai, just at the end of one of the main shopping centres. Moreover, about $\frac{1}{4}$ of a mile further on in this road is the Church of South India Church. At the front of the house, Sundaram has a fairly spacious verandah. He wished to turn this verandah into a bookshop. On our first visit he showed us two cupboards which he was willing to use for storing his stock of books. He also said that he would put up shelves at his own expense and showed us a small room adjoining the verandah

where he could put the books at night. We were impressed with the keenness of this brother.

Two weeks later, we took him about Rs. 250.00 (£18) worth of literature. Mr. Sundaram had purchased a new mat for the verandah and according to his promise had made ready the two cupboards. We supplied him with a display board. On a later visit, we found that he himself had made another display board. Another encouraging feature was the way in which the C.S.I. Pastor was co-operating. He was very enthusiastic and intended making a public announcement in his Church urging people to buy. Much of the literature supplied is specifically for Christians.

The opening of a Christian bookshop in Aruppukottai is serving two very useful purposes. 1. It is there as a place of evangelism. There are Bibles, Scripture portions, Gospels and other literature suitable for non-christians. 2. Especially for Christians are Devotional books, Study Helps, books of Sermons, etc. We pray that these books will be a help to the members of the two or three Churches in the town and thereby serve the purpose of strengthening the Churches.

At the time of writing we have been asked to consider two other towns for starting bookshops. Will you not join us in prayer that this small beginning may grow until many towns in South India have their own Christian Bookshop ?

PHILIP A. GRIST, *Kovilpatti, Tirunelveli Dt. S. India.*

FAMILY PROJECT

So often have the families of Christian workers turned out badly that it is a pure joy to be able to report favourably in regard to the family of one of God's servants in Madras. His is the largest Tamil Baptist Church in the city of Madras and besides enabling him to preside successfully over the affairs of this prosperous congregation the Lord has also given him grace to manage, so far with conspicuous success, the rearing of a large family. There are nine children in all and the five eldest have now completed their education. The second son, Emmanuelraj, was the first of four children to complete Grammar School, and gain School Leaving certificate. For some years he has been earning good money as a Railway Electrician and at the same time has been serving the Lord in different ways and growing rapidly in knowledge of the Lord and His word. His desire was to give himself to full-time service, but the necessity to help his family financially appeared to bar the way. After ups and downs of various kinds two of his brothers and one of his sisters have completed courses of training in the professions of their choice and have secured jobs that are fairly satisfactory and are likely to prove permanent. The sister is headmistress in the Kilpauk Tamil Baptist Church School. The elder brother is a carpentry instructor in a technical school in Madras City, while a younger brother is stock man in the Madras Veterinary College. Another sister hopes to become a teacher. These successes have opened up the way for Emmanuelraj to resign his post with the Indian Government Railways and commence a course of Bible Study in

a Conservative Evangelical Institution founded in Bombay some years ago. Although this young man will be receiving help from outside sources it is gratifying to learn that part of his needs will be met from the tithe which every earning member of this happy family sets aside regularly for the support of the Lord's work either locally or further afield. All five young people mentioned above, whose ages range between 18 and 25 years, have been baptised and are members of their father's church.

WILFRED H. KUHRT, *Buloh Kasap, Johore, Malaya.*

Footnote: This article, written when the author was in India, has a particular relevance for today. Emmanuelraj still continues his preparation for full-time ministry in the Lord's service, and his family continue loyally to support him by their prayers and gifts. Hold this young servant of the Lord in your prayers, and remember, too, the ministry of his father and mother and pray that God will bless the witness of this family, and move others to follow their Godly example.

PERSONALIA

MISSIONARY MOVEMENTS:

ARRIVALS: Mr. Jim Jones and Miss Elsie Hardy arrived in Madras on November 27th, and proceeded from there to Namakkal and Kovilpatti respectively. May the Lord bless them both as they begin language study.

DEPARTURES: Mr. and Mrs. Champion leave India on the Orion from Bombay for England on February 22nd 1962.

Mr. and Mrs. Field and family and Miss M. M. Cook leave India from Cochin on February 24th for Genoa. They travel overland to England. Anticipated date of arrival March 12th 1962.

Miss M. E. Harris leaves England on January 13th 1962 from Liverpool on the Caledonia, for India.

May the Lord give healthful and happy travelling.

CHANGES AT HOME:

Pastor E. J. Wood became President, and Pastor J. K. Thorpe was elected Vice-President at the Annual Business Meeting: both these brethren have gladly accepted these responsibilities in the Lord's work. May the Lord graciously guide, help and bless them in this ministry.

Mr. N. Cox of Tunbridge Wells was appointed Treasurer, and Mr. W. T. Sayers who for so long and so ably sustained that office became Financial Secretary at the same meeting. May the Lord continue to give wisdom and help to our brethren in these important parts of the work.

Pastor G. W. Pibworth, owing to pressure of work, relinquished the Editorship of Strict Baptist Mission Herald in December. We are most grateful for the high standard of work he maintained during five years as Editor, and pray that the Lord will continue to bless him in the work at Gadebridge.

Pastor Oliver Clarke was appointed Minute Secretary at the December Council meeting. As he takes up these duties may he know the Lord's blessing and enabling. Pastors Dawson, Plail, and Wade join the Executive of the Mission, and Pastor Pond the Council. In all these changes and in the work they bring we wish for these brethren the upholding strength of the Lord.

General Secretary: Pastor P. H. Crees, 61 Breakspears Road, London, S.E.4.

Hon. Treasurer: Mr. N. Cox, 90 Upper Grosvenor Road, Tunbridge Wells, Kent.

Hon. Financial Secretary: Mr. W. T. Sayers, 25 Grenoble Gardens, London, N.13.

Deputation Missionary & Editor of Herald: Mr. E. Orchard, 5 Elsa Road, Welling, Kent.

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.

NEW PUBLICATIONS:

100th Annual Report of the Mission "FOR HIS NAME'S SAKE". Price 1/- each. (By post 1/4d.)

OTHER SHEEP OF THE TAMIL FOLD by Pastor J. K. Thorpe. Price: Limp cover 2/6d., Board cover 4/6d. (Postage extra.) The History of a Century of Evangelism in India.

Obtain your copies *now* from The Mission Office, 61 Breakspears Road, London, S.E.4.

KOVILPATTI—*The village of the Temples.* *Continued from page 12*

The claptrap of the Western cinema with its raucous noise and sensual pictures is also seen in this fast growing town, so that the worst of East and West make common bid for the minds and souls of its people.

Running alongside of the Mission compound is a road which leads away into the countryside and villages; what numbers of them there are! Men and women whose names stand high in the history of Missionary endeavour have given their lives to this part of India. Raglan and Walker of Tinnevelly, Amy Carmichal of Dohnavur all trekked with the Gospel across this countryside: but the need is still appallingly great. This most christianised area of India has yet to become truly Christian.

In this place, where at present, the tide of spiritual warfare flows strongly against the progress of the Gospel, the Lord's servants are FEW—so pitiably few —pray ye, therefore, the Lord of the Harvest.

"Blessed is the man, who, by the Lord's grace, is the answer to his own prayers."

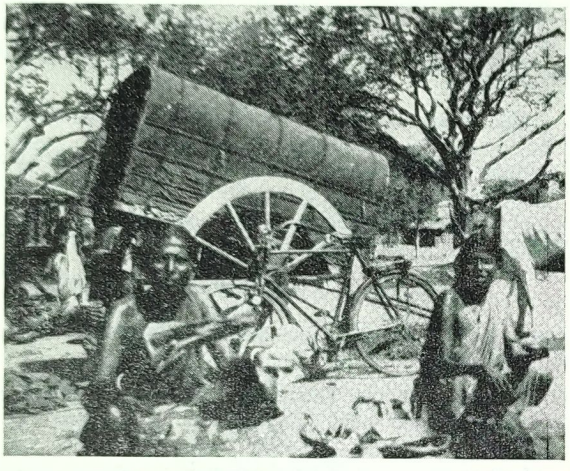
Printed and published for the Strict Baptist Mission by Robert Stockwell Ltd., 5–13, Baden Place, London, S.E.1.

Mission to the Tamil People

Missionary's Surroundings:

NAMAKKAL—*The Trident Rock.*

MR. JIM JONES goes to the town and district which take their name from the rock around which the houses and shops cluster. It is decorated with the Vaishnavite tridents which challenge at every turn the Gospel witness of God's servants.



Indian Market Scene *Photo: Grace K. Huckett*

Not far from the Mission house standing on the main road a little out of the town is a stone built chapel with a square tower. Built many years ago by Missionaries of the London Missionary Society, it stood empty—a mute witness to the strength of Hindu domination—when the Strict Baptist Mission moved into the area during 1922. Reopened and used regularly since then it has become the symbol of the tenuous hold that the Gospel has had in this stronghold of Satan.

In the countryside around Namakkal are many villages and towns where Jim will find a ready welcome from the friendly villagers. Their cheerful friendliness is matched by the ugly, obscene antagonism of Hinduism seen at its worst in such places as Kabalai Malai. The cheerful, if somewhat sleepy, morning Hymn of the Hostel boys mingles strangely with the piercing call of the minaret as it makes its strident claim upon the Islamic population of this country town.

Hindu, Muslim, Communist: yes, the Red Flag with its hammer and sickle is in every village and town in this area—ALL alike still need the Gospel of the Grace of God. Jim joins Mr. and Mrs. Huckett and their co-workers in this important ministry. He and Miss Hardy are at the beginning of the long and difficult road of Language study, which will take them to the front line in this battle against the entrenched power of the Evil one.

"Do we look upon the evangelising of the lost not as a charity; but as a command of our blessed Master"? Whom He commands He empowers.

KOVILPATTI—*The village of the Temples.*

Kovilpatti, the first Indian home of Miss Elsie Hardy, is, as its name shews, a place of temples and idol worship. Hinduism, noisy and blatant, holds sway.

Continued on page 11

TO THE TAMIL PEOPLE

MARCH—APRIL
1962

Our Missionaries:

MR. DEREK J. MOON and MISS SHEILA M. MORRIS were married in February, 1961, after two years in India during which time they became used to the country, climate and customs of the people among whom they were to live. Before her marriage, Sheila lived in Sendamangalam, and helped with a Bible Class at Rajapuram, and in the Sunday School while preparing for her Tamil examinations. Derek, who was also preoccupied with Tamil study, lived some 250 miles away in Kovilpatti, and prepared for witness and work in the villages. So, the Lord brought two of His servants together—the one from the South of England, the other from the Midlands for His work in South India.

Derek Moon first became interested in the Tamil people at a Missionary exhibition held at his home church, The Tabernacle, Brighton, when he was 12 years old. Called by Grace while at a "Sentinels" camp, he early came to know the Lord Jesus as his Saviour, and at a similar camp, when he was 18 years of age, he saw the need for baptism. He was baptised in 1954 and joined The Tabernacle Church, Brighton. During his National Service in the R.A.F. he served the Lord in connection with the Soldiers' and Airmen's Scripture Readers' Association. The definite call to India came at Clevedon F.O.Y. House Party in 1956. He was accepted by the Mission in the same year, and was trained at The Calvinistic Theological College before he sailed to India in 1958.

While all this was going forward, Derek's future wife, Sheila, was busy in the journalistic world, and worked for some time in the Mission Office at Breakspears Road. London Bible College evening classes, Sunday School work, and active participation in National Young Life beach campaigns with all their opportunities of personal work, gave her the kind of training she needed for her busy life as a missionary housewife in a small town in India. Although she hails from the Midlands, Mrs. Moon, who was baptised in 1957, is a member of the church at Mount Zion, St. John's Wood, London.

The first year of their united witness for the Lord spent at Velur has been occupied in personal testimony, Sunday School work, and village evangelism. After Conference, in February, our friends will be moving to Paniadipatti in Ramnad District of South India. In their new home, among the many groups of believers around Paniadipatti, they will find a widespread need to use the experience already gained in Velur.

STRICT BAPTIST MISSION HERALD
Vol. LXI. No. 2

MISS M. S. FROMOW

THE Ladies' Zenana Auxiliary has suffered a great loss in the Homecall of Miss M. S. Fromow, the senior member of the Executive Committee, on Sunday,

unique; Miss Fromow had filled the office of
om the commencement of the L.Z.A. in 1906
edge of the work and her personal contacts with
in prayer the more valuable. Miss Fromow
Brentford for the same period of time. Less than
h the Lord, the regular L.Z.A. Prayer Meeting
ica Harris being present, which Miss Fromow
y of the Lord was the inspiration of her quiet
testimonies being "God's mercies have indeed
t is His faithfulness". We give thanks to God

P. P. N.

ETING AND FAREWELL SERVICE

e group, of friends came together for prayer,
odspeed on January 5th at Mount Zion, Chad-
E. J. Wood, conducted the meeting, and, after
led upon Pastor Gould of New Cross to open,
or the work of God in India and Malaya. The
ten remembered.

ation of the fellowship she had enjoyed in many churches and homes; of the Lord's help which she had experienced during strenuous days of deputation ministry, and of her assurance of the Lord's leading as she returned to India. Her Pastor, Mr. D. C. Mann, then spoke on behalf of us all as he drew lessons from the 6th Chapter of the Ephesian Epistle, and encouraged Miss Harris in the work of the Lord. The meeting closed with most appropriate words of farewell from the chairman who reminded us of our responsibility to continue in prayer for the Lord's blessing upon His servant as she set out again for India.

DEPUTATION MINISTRY DURING MARCH AND APRIL, GOD WILLING

Pastor P. H. Crees.—MARCH 4th, Tunstall and Sudbourne; 8th, Warbleton; 11th, Ramsey; 13th, Camberwell, Grove Chapel; 14th, Wimbledon; 24th, Sleaford; 25th, Billinghay.

APRIL 1st, Little Downham; 8th, Potten End; 15th, Stoke Ash.

Missionary E. Orchard.—MARCH 7th, Crofton Park; 8th, Warbleton; 11th, Belvedere; 12th, Brockley (London); 13th, Farnham; 18th/19th, March; 25th, Staines.

APRIL 1st, St. Albans; 4th, Bedford, Providence; 13th, Croydon, Derby Road; 26th, South Woodford, Grove Road; 29th, Redbourne.

Ladies' Zenana Auxiliary Quarterly Prayer Meeting.—West Hill, Wandsworth: March 6th at 7.30 p.m. Miss D. Brand will lead the meeting. Speaker: Mrs. E. F. Orchard.

GIFT WEEK, 1962

"Thanks be unto God for His unspeakable Gift"

THE text chosen for this year's Gift Week envelopes will no doubt be repeated with deep feeling by many who read this issue of the STRICT BAPTIST MISSION HERALD. There is just now a special way in which we can each express our gratitude to God for the many blessings WE receive through our Lord Jesus Christ.

It was a great encouragement last year to receive the "GIFT WEEK" contributions so generously sent for the purchase of the New Van. It is now in use, and is such a great help to our Missionaries. As we think of our Lady Missionaries we remember how few there are to carry on the work; and there are so many villages where, as yet, there is no one to help or teach the women about the Saviour and their great need. Our prayer is that in the near future, yes, even during this Gift Week, some may hear the Lord saying, "Whom shall I send?", and may answer, "Here am I, send me".

Now that our Missionaries are able to travel farther afield, there are more opportunities for Service, and it is our desire that the Gospel, which has meant so much to us, may be taken to many more WOMEN and GIRLS in INDIA.

As we bring our envelopes for this purpose, may our hearts respond, "Thanks be unto God for His unspeakable Gift".

R. FROMOW, *Financial Secretary, L.Z.A.*

THE LADIES' ZENANA AUXILIARY

ANNUAL GIFT WEEK

MARCH 4th-10th, 1962

"Thanks be unto God for His unspeakable Gift."
2 Cor. ix, 15.

Gift Envelopes will be distributed by local L.Z.A. Secretaries, and a generous response will be deeply appreciated.

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

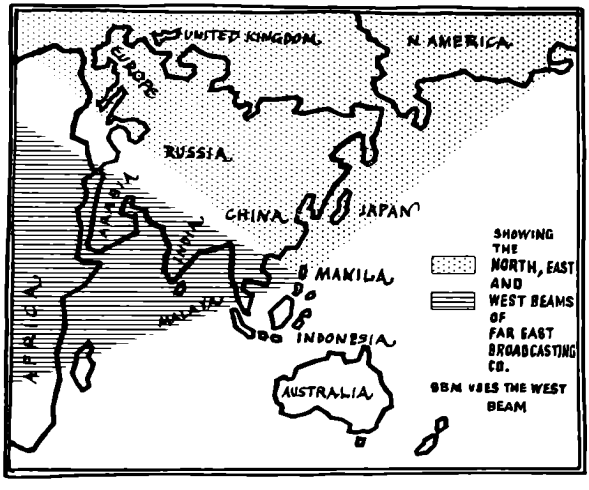
MISS R. FROMOW, 216, GORDON AVENUE, CAMBERLEY, SURREY.

NETHER AND ETHER REGIONS

With apologies to C. S. Lewis we present the following upside-down account of things, in the hope that a different viewpoint may reveal fresh aspects of the scene. . . .

From: The office of the Prince of the power of the air, Nether regions.
To: The demon in charge, Radio interference, Ether regions.

Dear Nephew, You show little sagacity, foolish demon, in your recent report to this office. We are not pleased. It would be to your advantage to confine your reports to facts in future, and keep your infernal opinions to yourself. Of what use is it boasting that your domain is not now dis-



turbed by the Unspeakable Message being beamed through you from Radio Colombo, and Radio Tangier? What authority have you to gloat over the "population explosion" making it impossible for the children of The Enemy to preach the Unspeakable Message to everyone? Ignorant creature, have you not picked up the *new* transmissions of the Unspeakable Message from the Philippines? How is it you have overlooked the *new* transmissions from Monaco? Your monitoring staff should have told you that the power of these new transmitters by far exceeds those you boast of closing. Have you not seen the preparations in Ethiopia for building yet another *new* transmitter given over to the Unspeakable Message? I cannot tolerate any longer the amounts of negative feed back you use in your reports. Any more such foolish lapses in your duties will be your last, my dear nephew. Unless we take rapid steps to counter these advances of the Enemy, the whole ether will soon be shouting the Unspeakable Message! Ugh! I cannot bear the thought!

One more thing for your attention. It is a shortsighted policy to attempt to hinder these transmissions of the Unspeakable Message by causing fires in the transmitter as you did in the Far East Broadcasting Co. Such disasters merely cause the Children of the Enemy to give more money—and pray more! It is *not* our aim, simpleton, to encourage prayer.

Now may I offer you some advice on methods of Interference you can use. These schemes have been tried with success. We must press home our campaign with all speed in order to halt the proclamation of the Enemy's Kingdom through *our* ether.

1. Let us see to it that there is a constant shortage of technical personnel willing to serve the Enemy. We have done quite well in this matter, so far. Most of the Enemy's Messengers who are there in India to record the Unspeakable Message haven't a clue what goes on inside their gear. Nothing easier than to confuse *them!* And shortage of personnel for the work is the best way to get the available staff at their wits' end, irritable, fatigued, and finally off-duty altogether—with stomach ulcers!

2. Pay close attention to the transport of tapes through the post. Arrange for the tapes to get lost in customs sheds. Arrange for series of programmes to arrive at the transmitter in the wrong order. See that tapes are damaged in transit. Delay the return of tapes from transmitters to programme suppliers. We *were* doing very well in this, with tapes belonging to the Strict Baptist Mission—for four months they were without sufficient tapes to work properly. But it was reprehensible of you, diabolical nitwit, to let that last batch of 50 tapes get through to S.B.M.—and some even without customs duty. Oh! You idiots make me sick!

3. Take every opportunity to snarl-up correspondence between recording studios and the transmitter, between studios and personnel, and thus break up any fellowship you can detect developing. Get talented unconverted persons in touch with studios—any effort to detract people from the spiritual side of things is to be considered worthwhile. Get the Children of the Enemy concentrating more on technical excellence than on anything else. I can listen happily to Hindus singing the Unspeakable Message songs.

4. There is no need to be so concerned, as you seem to be, about the way the Children of the Enemy are giving money to support this Radio proclamation of the Unspeakable Message. Let them give their money; encourage it; let them feel a sense of pleasure in giving; the one thing to watch is that they must not feel the need to pray, more than the need to give money. That would be terrible for our cause! I can't bear to think of it!

5. It has been reported to us that the government of India is causing cheap shortwave radios to be mass-produced. This could be a serious set-back and might mean that millions more could hear the Unspeakable Message in a few years. It's enough to make a devil gnash his teeth! But a shadow of darkness has occurred to us. We suspect that in order to facilitate cheapness of production there will be no bandspread on these radios, and so it will be extremely difficult to tune them on shortwave.

Please investigate this urgently. If it is true, then we need not fear much. The Common Man will not have patience and skill enough to tune to Unspeakable Message frequencies.

6. The last time the Strict Baptists checked their follow-up records, we understand that they found they had made contact with a thousand individuals over three years. We congratulate you, dear nephew, on keeping that number so low. About 15 million people were born in India during those three years, according to our census department. We need not tell you that there is nothing more dangerous than people getting into contact with the Children of the Enemy. For badness's sake get people writing asking for money, or else inventing good deceitful tales—anything but honest enquiries, please!

Finally, perhaps it will help you understand the urgency of all this if I remind you of the words of the Enemy Himself—my ears (all 12 inches of them) positively burn at the thought—"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". You know what means, dear nephew, ". . . *and then shall the end come*"? My hair stands on end! No, it must not be! IT MUST NOT BE! Stop this invasion of the ether, my dear nephew, or we are *done for!*

Your infernal uncle, DIABOLUS.

JOHN APPLEBY, *Radio Evangelism, Kovilpatti, Tirunelveli Dist., S. India.*

FOLLOW-UP MINISTRY—INDIA

AT the time of writing three years of broadcasting have been completed. Looking back over this time we have much cause for praise. The Lord has given us many opportunities to exalt Christ and although we have not heard of any direct conversions we know that many have been blessed.

Mainly to test listener response we decided this year to print a 1962 Calendar. This can be done quite cheaply in India. This calendar has been offered freely to those who write for it. About the middle of October the first announcements came over the air. The immediate result was rather breathtaking. To receive more than fifty letters in one day has never been known before. The interesting point is this. Ninety-five per cent of these letters come from folks we have never heard from before and a large number write of having listened to the broadcasts regularly and tell of blessing received. Needless to say, it has not been possible to reply to these letters individually.

Letters received during November and December, 1961:

Total number received ...	420
New writers	397
Old writers ...	23
Letters from Ceylon	49
Other countries ...	18

PHILIP A. GRIST, *Radio Follow-up, Kovilpatti, Tirunelveli Dist., S. India.*

THE HALF-YEARLY MEETINGS

(WELCOME TO MISSIONARIES)

will, God-willing, be held at the

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

On TUESDAY, MAY 8TH, 1962

2.15 p.m.	LADIES' ZENANA MEETING. In the Chapel. Open to all ladies. Address by Miss M. M. Cook.
2.15 p.m.	MEN'S PRAYER MEETING. In the Institute Hall. Conducted by Pastor H. H. Gladstone.
3.30 p.m.	UNITED DEVOTIONAL SERVICE. Chairman: Pastor J. K. Thorpe (Vice-President). Speaker: Missionary J. R. Field.
TEA	On the premises for ticket-holders only. 2/- each. Please make application for tickets by April 24th, sending payment to the General Secretary.
6.30 p.m.	MISSIONARY RALLY AND WELCOME TO MISSIONARIES. Chairman: Pastor E. J. Wood (President). Addresses will be given by Missionaries G. F. Champion and Miss M. M. Cook.

BOOKSTALL IN THE FOYER. THANKOFFERINGS



Photo: Ann Walker

The Unreached People! Malayan Aborigines.

NARCHEYTHI GOOD NEWS

(Follow-Up in Malaya)

OUR file now includes some thirty correspondents with a total of nearly a hundred letters. Here is a selection:

1. Kuppusamy, a Hindu, began writing to me on February 23rd, 1961, and since then has completed twenty lessons in Light of Life and has written me a dozen letters.

2. Thinesu, a Roman Catholic, wrote on October 26th for a Bible and several Roman Catholic books of devotion (which, of course, we do not stock). On November 10th he came himself, a journey of some seventy miles, to purchase a Bible and several other books.

3. John Thomas's third letter dated January 16th, 1962: "Thank you very much for the Tamil literature parcel. . . . My brother and I went around the estate giving out the tracts to each house and to all possible readers. There are about a hundred families. We had the records, too. The gramophone was tied to a bicycle carrier and another bicycle carried posters with the Word of God on them. Thank the Lord we were able to finish the record-playing before the rain! One person was interested in knowing more. I spoke to him and gave him the other booklets. . . . Do pray for me, sir! I have learnt the importance of completely relying on God's power rather than on my weakness."

4. Another Christian asked prayer because he has been assailed by evil thoughts and unclean imaginations. I sent him the S.G.M. booklet "Daily Strength" and a longish letter of counsel. His fifth letter (January 20th, 1962) thanks us for our prayers, expresses much appreciation of the broadcasts and records with joy some degree of victory over sin and temptation.

5. Miss Lily Gnanam has written five letters and has purchased Tamil and English hymn books and other literature. But let her speak for herself: "Received your two song books (these were old copies of Golden Bells and of Christ for Madras Crusade Hymn Book). Thanks very much for them. I love these books very much. I can sing all these songs. I am working as a waitress in the Royal Australian Air Force. But I don't like it. End of this month I'll be going to Penang to another work. But it will still be R.A.A.F. work. Every Sunday I'll go to St. Mark's Church in Butterworth. Here in this place there is only one Tamil service a month."

6. Mr. N. Christopher, who is a regular listener, has been stirred up to evangelise his own people and sought our advice and help. Like John Thomas he has secured a set of Gospel Recordings from Singapore and tracts from us. Last month we visited him and in his letter of January 28th, 1962 (part of which is reproduced below) he outlines his proposals for our next visit in a few days time: "Sunday, the 4th February, I wish you to have a Prayer Meeting at least at my residence with the usual B. Berjuntai Christians starting at 9.30 a.m. As the Christians from the surrounding estates prefer a service in the evening we will have one for them at 4.0 p.m. in the Chinese School. Just after this service we will have the public preaching by loudspeaker from 5.30—6.30 p.m. We have got the permit from the District Police Officer for two days, Sunday and Monday. My idea is that if it is worth having a public preaching the second day on Monday, we can proceed. If not then Sunday will be the only day at Batang Berjuntai. On Monday and Tuesday afternoons after 4.0 p.m. we could visit the Estates. . . . Glad to know that you had a good evangelistic work at Batu Caves last Sunday as Mr. Boniface told me." (Mr. Boniface was one of the many "Christians" we met at this big Hindu festival!!)

WILFRED H. KUHRT, *Buloh Kasap, Johore, Malaya.*

" FESTIVALS "

" OH, look! poor thing, she has to sell books for a living. We had better buy some." I am sure that is what some people thought and said as I wandered among the crowds at Kalipatti festival with my bag of books and a handful of Gospels. Seemingly a fool? Yes. Humiliating? Yes. Misunderstood? Yes, but all for Christ's sake, AND THEY BOUGHT THE GOSPELS. That is the thing that matters. They received the most precious thing we could pass on to them. O! that they may find the LIVING GOD. They had come to worship false gods, hideous idols, the bloodthirsty Kali, they had come to offer their hair, their offerings of coconuts, fruit, etc. They had come out of fear, hoping that having done this and that, they would escape the wrath of the gods. Were there any longing to get rid of their sin? Were there any who sought a Living God? Who knows? The LORD does, and perhaps He guided some to buy the Gospels and take them home.



Photo: Grace K. Huckett

Book-selling in Tottiyam!

I went round to the front of the temple. There were three great idol vehicles, all decorated for the occasion, with the long heavy chains stretched out on the ground ready for the mass of men and boys to pull them round the course that would ensure, in their eyes, the prosperity and safety of their village, and increase their own score of merit. In and out of the crowd walked a huge elephant, tall as a house, flapping his ears, holding out his trunk to receive money which he gave to his keeper, and fruit which he promptly ate. Presently he stopped in front of the largest vehicle, and here parents brought their children to be hauled up and sat on his head. Frantic, frightened screams deterred neither him nor his keeper, nor the parents. Even babies were laid on him face downwards. The child's health would be assured for the coming year, so thought the deluded parents.

Many were the strange sights we saw, some ghastly, some funny, some beyond talking about. In one place there was a great scramble for food tickets. Why so special, we inquired? Oh, the elephant has been there, looked at it, and blessed it and therefore it is health-giving, we were told. I suspect, too, that it was hunger that made some folk scramble for it. Again and again we had to replenish our stocks of Gospels and tracts from the van, and how one yearned for the folk to be delivered from their false hopes and to be set free from the evil one to believe on the Saviour.

At the next full moon we had a similar festival in Namakkal town. Here there were more of us to mingle among the people and sell the precious Word of Life. A Hostel boy asked if he could have a table of books, etc., in the middle of the town. He and another boy carried boldly on selling Gospels etc. in spite of the intense heat, dust, and weariness for TWO days, with no personal gain to themselves.

Members of the Gospel Extension Society each took 24 Gospels and some tracts. They quickly sold out. We had our van with its bookrack as a " Bookmobile " in one place, and Sendamangalam friends had theirs in another. Between us all we sold 700 Gospels. Where have they all gone to? Who will read them? How many homes will be enlightened? God only knows, but, oh, it is so worthwhile to be able to place His Word into the hands of the people.

GRACE K. HUCKETT, *Namakkal, Salem Dist. S. India.*

THE TREASURY:—

The great goodness of the Lord in the gifts of His people is gratefully acknowledged.

December 1st, 1961, to January 31st, 1962

INCOME	£	s.	d.	EXPENDITURE	£	s.	d.
General Fund	2,129	18	10	General Fund ...	2,106	15	4
Radio Fund	32	0	0	Ladies' Zenana Aux. ...	447	2	4
Van Fund ...	36	11	10	Balance	118	5	6
Ladies' Zenana Aux. ...	473	12	6				
	£2,672	3	2		£2,672	3	2

ANONYMOUS GIFTS:—Ipswich, £5; Guildford, 5s.; Nuneaton, £5; Guildford, £2; Dudley, 10s.; Putney, £1; Bexhill-on-Sea, 10s.; Bury St. Edmunds, 10s.; Sussex(?), £1.

General Secretary: Pastor P. H. Crees, 61 Breakspears Road, London, S.E.4. Tel.: Tideway 1841.

Hon. Treasurer: Mr. N. Cox, 90 Upper Grosvenor Road Tunbridge Wells, Kent. Tel.: Tunbridge Wells 2323.

Hon. Financial Secretary: Mr. W. T. Sayers, 25 Grenoble Gardens, London, N.13. Tel.: Bowes Park 1028.

Deputation Missionary & Editor of Herald: Mr. E. Orchard, 5 Elsa Road, Welling, Kent. Tel.: Bexleyheath 4832.

L.Z.A. Secretary: Mrs. F. Driscoll, 27 Alwyn Avenue, London, W.4. Tel.: Chiswick 5522.

L.Z.A. Financial Secretary: Miss R. Fromow, 216 Gordon Avenue, Camberley, Surrey.

PEOPLE, PLANS AND PLACES

We look forward to the arrival of Mr. and Mrs. Champion in England on March 13th, and Mr. and Mrs. Field, the children, and Miss Margaret Cook on March 16th. The latter group are due at Victoria at 4.5 p.m. Miss Cook's home address is: Ramoth, 73, The Down, Trowbridge, Wilts. May the Lord grant our friends blessing and refreshment in their homeland ministry.

By this time, doubtless, Miss M. E. Harris will have arrived in India, and settled again at Belukurichi.

Mr. and Mrs. D. J. Moon's address is: The Strict Baptist Mission, Paniadipatti P.O., Satur (S.I.R.), S. India. Please correct the address given on Prayer Union folder.

Please have high on your list of priorities for prayer the Conference Report from India. This document, containing the careful recommendations of our missionary colleagues affecting every part of the work in India, is "the blue print" upon which far-reaching decisions must be made by Council. May we see the governing Hand of the Lord in every decision.

Hearty congratulations to Miss Nellie Hawes who recently has joined the few with the distinction of having passed the 3rd Tamil Examination.

Magazine Secretaries are earnestly asked to help us make The Strict Baptist Mission Herald really effective. Should you receive more copies than you can use, please notify the General Secretary as we do not wish to charge you for unused copies, and wish to reduce our very heavy postage bill. We can use these "idle" copies to create interest elsewhere, and so make the widest use of each issue. In spite of what we have just said, if you can introduce the Herald to someone who at present does not share your missionary vision we shall be glad to help you with complimentary copies. The price, normally charged, for The Herald is 3/9d. per annum including postage, or 5d. a single copy without postage.

Pastor J. K. Thorpe's book, "Other Sheep of the Tamil Fold", is still available at 2/6d. per copy (limp copy); but the stiff cover edition is sold out. A considerable stock of other literature, at reasonable prices (dealing with many aspects of the work in India and Malaya), is held at the Mission Office. Your enquiries are invited!

May 8th, 1962, marks the date of the half-yearly meetings. Arrangements are already in hand for tea. Please apply for your ticket before April 24th. Price 2/- each.

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5–13, Baden Place, London, S.E.1.

Mission to the Tamil People

Missionary's Surroundings:

VELUR

THIS township, not far from the River Cauvery, the boundary of much of the pioneer work done by Mr. D. Morling and described in his book, "Pioneering on the Cauvery", is in the centre of S.B.M. work to the west of Namakkal. Such names as Pandamangalam, Selur-Sanarpalayam; the village of Mr. G. D. James, working as an Evangelist in Malaya, Jederpalayam; the scene of so much of Dr. Harris's ministry, Paramati, for years the centre of active S.B.M. work, and Varaikarai-Attur, where the work commenced amid much opposition from the Evil One, and continues strenuously to be opposed to this day—such names come to mind; but until last year none of our missionaries was resident there. Then, after their marriage, Derek and Sheila Moon settled among Indian neighbours in a terrace house with the Post Office on one side and a Doctor's house on the other. The nearness of their neighbours contrasted strongly with their former homes in Mission Bungalows where they tended to feel "cut-off" from the people. They have found the people friendly, easy to reach, and often have had discussions on religion; but many of this small township are staunch Hindus. However, there have been opportunities to help in Sunday School work, and to teach the Word of God to their Hindu neighbours, as well as share in the services arranged by a few local Christians, most of whom are teachers or Government servants. In February, when Mr. and Mrs. Moon leave Velur for Paniadipatti, there will no no one to take their place. Please pray about this. We, are glad, however, that such homely Christian witness is not entirely lost when God's children move to other places at His direction. We read that Abraham pitched his tent and builded an Altar. The altar, and the witness of the worship carried forward there, remained long after the tent had disappeared. May many a person in Velur have cause to remember gratefully that two of God's servants lived for a short while in their midst, and, by the gracious operation of The Holy Spirit, turn to God from idols to serve the living and true God.



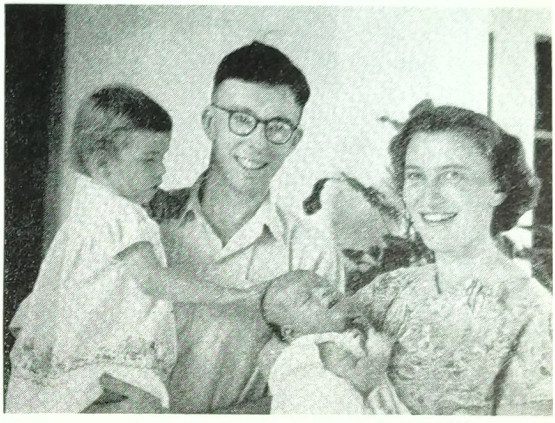
Photo: Derek J. Moon.

"Radio" Van outside Mr. and Mrs. Moon's home at Velur.

TO THE TAMIL PEOPLE

Our Missionaries: MAY—JUNE 1962

MR. AND MRS. PHILIP A. GRIST



Mr. and Mrs. Philip Grist and their children, Jennifer Mary and Andrew Paul.

An accident first brought Philip and Mary together; but what appears accidental is all part of God's perfect plan for His work and people. Through the years both these servants of God had been prepared for work in India.

Philip's early years were spent under the influence of a Godly home, and in the atmosphere of Puritan teaching at Zion, Trowbridge, the scene of the fruitful ministry of the John Warburton, but it was not until 1951 that he publicly confessed his Lord in baptism. His interest in the work of the Mission dates from 1948. Accepted by the Mission in 1953, the next two years were spent in Theological training, and in preparation for the field. He sailed for India in 1956. Before the clear command of the Lord came to serve Him in India, Philip worked with the Wiltshire Agricultural Executive Committee. Itinerant preaching, Sunday School and F.O.Y. classes were all part of the preparation for present-day service in India. Philip shares with Miss Margaret Cook the honour of representing the Church at Zion, Trowbridge, on the Mission Field.

Teacher-training at Wentworth Castle Training College, near Barnsley, Yorks., and a number of years teaching in Watford lie behind Mary's preparation for the work to which she is called. Great uncertainty filled her mind regarding the future; but even as a girl she felt the challenge in Missionary work. Prizes and gifts—all of a "Missionary" nature—seemed deliberately designed to keep this need awake. Baptised by her father, Pastor L. R. Garrard, at Providence, Highbury, in 1946, Mary spent the following years until 1956 trying to avoid becoming a missionary! By October, 1956, uncertainty gave place to the clear leading of the Lord. The following year she completed her training by a year at The Missionary School of Medicine, and sailed for India and language study in 1958.

Married in 1959, Mr. and Mrs. Grist were responsible for the work in Namakkal until they moved to Kovilpatti to team with Mr. and Mrs. Appleby in the ministry of Radio Evangelism. This year they are also responsible for the programme of literature distribution. Our colleagues have two children: Jennifer Mary, who will be two years old in September, and Andrew Paul, who, as is reported elsewhere, was born 8th March last. The folk both at Trowbridge, and Watford where Mrs. Grist is a member, will be looking forward to meeting this Missionary family next year, as will a great number of their friends in other places.

General Secretary: Pastor P. H. Crees, 61, Breakspears Road, London, S.E.4. Tel.: Tideway 1841.

Hon. Treasurer: Mr. N. Cox, 90, Upper Grosvenor Road, Tunbridge Wells, Kent. Tel.: Tunbridge Wells 2323.

Hon. Financial Secretary: Mr. W. T. Sayers, 25, Grenoble Gardens, London, N.13. Tel.: Bowes Park 1028.

Deputation Missionary & Editor of Herald: Mr. E. Orchard, 5, Elsa Road, Welling, Kent. Tel.: Bexleyheath 4832.

L.Z.A. Secretary: Mrs. F. Driscoll, 27, Alwyn Avenue, London, W.4. Tel.: Chiswick 5522.

L.Z.A. Financial Secretary: Miss R. Fromow, 216, Gordon Avenue, Camberley, Surrey. Tel.: Camberley 1286.

DEPUTATION MINISTRY DURING MAY AND JUNE, GOD WILLING

Missionary G. F. Champion.—MAY 8th, Westminster; 20th, Bethesda, Ipswich, and Whitton.

JUNE 17th, New Cross.

Missionary J. R. Field.—MAY 6th, Chelmsford; 8th, Westminster; 10th, Harwich; 13th, West Ham; 17th, East Ham; 20th, Brentford; 21st and 22nd, O.C.U., Portsmouth; 24th, Bradfield St. George; 27th, Royton; 30th, Croydon, Derby Road; 31st, Tunbridge Wells.

JUNE 3rd, Leyton; 4th/7th, Royal Sailor's Rest, Plymouth; 10th and 11th, Wiltshire; 16th, New Cross; 17th, Courland Grove; 24th, Brighton, Eben.; 30th, Guildford.

Missionary E. Orchard.—MAY 3rd, Hoxne; 6th, Kingston; 8th, Westminster; 12th and 13th, Howarth; 16th, Accrington; 20th, Bury; 23rd, Erith; 30th, South Woodford.

JUNE 3rd, Stowmarket; 17th, West Hoathly; 20th, Deeping St. James; 24th, Letchworth; 26th, Kesgrave.

Mrs. J. R. Field.—MAY 17th, Leyton.

JUNE 2nd and 3rd, Leyton; 10th Hilmarton and Bradenstoke.

Pastor P. H. Crees.—MAY 8th, Westminster; 13th, Tunbridge Wells; 20th, Willenhall; 22nd, Bethesda, Ipswich; 31st, Gurney Road, Stratford.

JUNE 3rd, Chingford; 10th and 11th, Wiltshire; 17th, Greenwich; 21st, Two Waters and St. Albans; 24th, Highbury; 27th, Thame.

Miss M. M. Cook.—MAY 8th, Half-Yearly Meetings.

JUNE 5th, Tring; 6th, West Ham L.Z.A. Prayer Meeting; 7th, Halstead; 11th, Wiltshire Rally; 13th, Eden, Cambridge; 18th, St. Johns Wood; 19th, Watford; 20th, Bedworth; 21st, Hinckley; 26th, Dorking; 27th, Park Ridings, Wood Green; 28th, Richmond.

ADDRESS: "Ramoth", 73, The Down, Trowbridge, Wilts.

Next L.Z.A. Quarterly Prayer Meeting.—West Ham Tabernacle on Wednesday, June 6th, commencing at 3 p.m. Mrs. A. Cook in the Chair and Miss M. M. Cook will speak.



Back Row: *Messrs. Appleby, Jones, Grist, Thrower, Huckett, Champion, Field and Moon.*

Middle Row: *Mrs. Appleby, Dr. Harris, Mrs. Grist, Miss Hazel, Mrs. Huckett, Mrs. Champion, Mrs. Field, Mrs. Moon.*

Front Row: *Misses Hawes, Flory, Knight, Cook, Harris and Hardy.*

FIELD CONFERENCE—FEBRUARY, 1962

This year, for the first time, Conference was held at Kotagiri on the beautiful Nilgiri Hills. We were all housed in Queen's Hill Missionary Home, a stone's throw away from Mr. and Mrs. Thrower's little bungalow on the hillside.

On the morning of Saturday the 10th we gathered together for a time of prayer and praise followed by informal talks in the afternoon when the mammoth agenda was talked over with profit.

Monday saw the start of Conference in earnest, but before we began the morning business session, Mr. H. J. Appleby led our devotions and brought to us the first of a series of three talks on the subject of "Fellowship" which proved to be thought-stimulating and original. It is hoped that it will be possible to publish these talks, thus making them available to the church at large.

The Chairman, Mr. G. F. Champion, after greeting Miss Monica Harris on her return to India after furlough, congratulated Miss Nellie Hawes on passing her third Tamil examination, then, in welcoming Miss E. Hardy and Mr. J. Jones, he directed their thoughts to Romans 2: 11—"For there is no respect of persons with God"—stressing that they had the same basic needs as those of a village Christian, therefore daily prayer and bible study and regular attendance on the Lord's Day at His house should

be an essential part of their life, but, above all, they should be imitators of the Lord Jesus Christ.

Throughout the business meetings when many difficult items were debated we were conscious of the Lord's guidance and help in the decisions that were made, and for this we praise our Heavenly Father.

One morning business period was set aside to discuss in what way we, as a Conference, could help to encourage "Work Among Children and Youth". Four papers were read upon various aspects of this subject followed by some helpful discussion which resulted in a resolve to commence a library of flannelgraph material and other visual aids and that the Kilpauk church should be asked to prepare and print a Sunday School lesson guide for teachers.

In the evenings we all gathered together in the lounge of the home around an open wood fire, for it was quite cold at an altitude of nearly 7,000 feet. We enjoyed the showing of coloured slides and listening to the Mission Meetings on tape and other forms of fellowship together.

One notable change in the appointments is that Mr. H. J. Appleby is now Chairman of Conference for this year, so please pray for him as he assumes his new responsibilities.

Our outgoing Chairman in his concluding address on the last day of Conference brought the message of the Lord. He spoke from the 11th Chapter of Hebrews comparing the lives of the saints of old with the experiences of the present-day missionaries.

Conference ended with the reading of the Official Report and farewell greetings to the home-going missionaries.

Jim Jones,

Namakkal, Salem District, S. India.

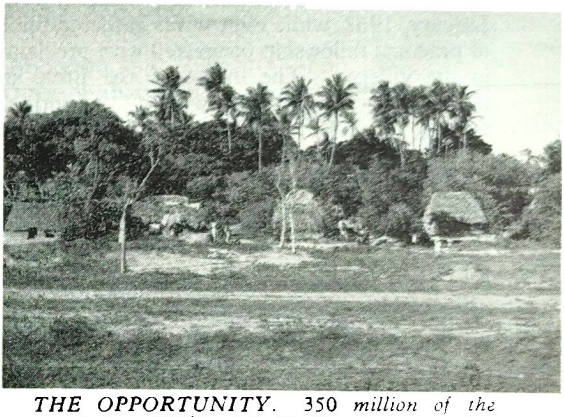
THE GOSPEL — for MEN . . .

"Missionaries do not preach the Gospel: they do not evangelise. In recent years not one Hindu has been converted", declared the speaker. Generalisations are dangerous—everyone knows that; but these are statements to stop you in your tracks: to make you think. What, may we ask, is the degree of truth in this sweeping reproof by one of the sons of India?

Writing from Malaya, Mr. W. H. Kuhrt reminds us of a visit to Batu Caves, a place of Hindu pilgrimage, which attracts thousands of worshippers and sightseers each year to Kuala Lumpur. Immense quantities of Gospel literature, including Gospels, New Testaments and Bibles were distributed among the thousands who thronged the stalls, sideshows and temples at this annual festival in 1961. He reports that a young man who bought a Bible wrote one or two letters, and tells the rest of that interesting story:—

" Six months later, in January 1962, my Mother was stirred to pray for this young man and to write and ask me whether there was any further news of him. There was not, but my Mother's letter served to awaken my conscience so that I wrote to the young man again and asked him whether he was reading the Bible. Out of that renewal of contact there issued a whole flood of letters back and forth and the Light of Life correspondence

course was embarked upon. Early in January he completed this course and I sought him out in Kuala Lumpur so as to give him his certificate. He turned out to be an assistant in a fairly good-class Indian hair-dressing saloon; but he speaks no English. Since that first contact with him in his shop he has twice visited me when I have been staying in the capital and has avowed his faith in the Lord Jesus Christ. Just at this time the Lord in His wise ordering of events led me into contact with a godly young Indian pastor who works in the same city; I had no hesitation about passing the young barber's name and address to him.



THE OPPORTUNITY. 350 *million of the population* (90%) *of India live in more than* 700,000 *villages.* *Photo: H. J. Appleby.*

With the experience and the courage gained in 1961 we ventured forth once more praying for at least one more like Palanisamy. On Saturday afternoon and evening we distributed tracts and sold a few gospels. The next day we were up and out earlier than last year in order to avoid the traffic jams and reached the Caves by 7.30 a.m. Once again we had prayed for a suitable parking place. When the police moved us on beyond the place that we had hoped for we feared our prayers were to be unanswered. But after a few moments we realised that unwittingly we had been moved on into an ideal spot, far better than last year's!! From this vantage point which all passengers had to pass as they poured out of the excursion trains and on into the temple precincts we began giving out tracts. Some hours later friends joined us who took over the business of tract distribution while we gave all our attention to the sale of gospels. The result was that by 4.0 p.m. we had neither tracts nor gospels left; we had sold more than 500 Tamil and English gospels and two New Testaments and had distributed five or six thousand tracts. Although, happily, it had not been anything like the scorching day we had last year, by the time the literature was finished we were pretty nearly finished, too, so we went home.

"Thou shalt find it after many days."

Miss Ethel Flory, writing of the village people in India, says:—

" As in the days when Christ was on earth people had various mistaken ideas as to who He was, so, today we find a similar situation in India. It is rare", she continues, "to meet anyone who has never heard the Name of Jesus; *but people do not know who He is.*"

The Poet Laureate, in whose house at Namakkal a Christian meeting is held every week, speaking to Miss Flory in English, so that the bystanders would not understand, astonished her by saying: "I am a true Christian

at heart. I have a great admiration for Jesus Christ". Admiration or Faith? We cannot tell: but we know that our Lord said, "I am the WAY, the TRUTH, and the LIFE. No man cometh unto the Father but by ME".

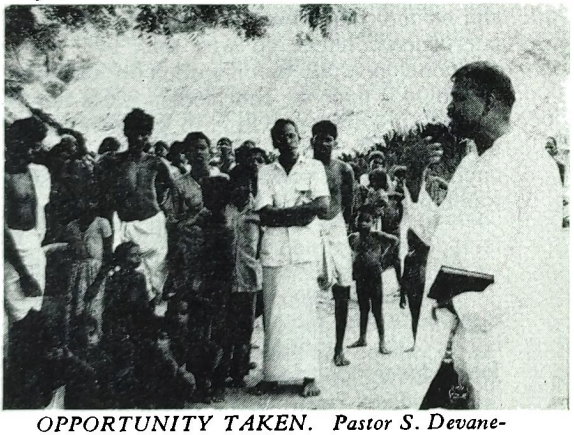
WOMEN . . .

Miss Nellie Hawes, who ministers to the women in and around Paniadipatti, speaks of a most helpful series of meetings convened for those Indian women who teach their sisters in the villages. The menfolk were left to look after families and homes for three days from 12th to 14th January, 1962, while their wives gathered for Bible study, and various forms of practical fellowship connected with proclaiming the Gospel among women in the villages. The theme of the Bible studies was "Temptation, and practical ways of dealing with it". Another conference is planned, God-willing, for 23rd to 27th May next. Remember these dates, and pin-point these meetings for prayer.

Reporting from the village of Siva's Conch shell Ethel Flory reveals disappointment at the apathy and lack of spiritual discernment in one part of the village, but has this to say of what she found in another section of the place:

"There we saw a jewel, glittering brilliantly against the dark background of her surroundings. The house was little better than a stable; cows tied up on one side; four goats standing nearby; chickens scurrying here and there. On a kind of raised platform lay an old, old lady, blind and unable to walk. 'She is a hundred years old', we were told. Village folk are usually vague about ages, but no doubt she was indeed old; her children and grandchildren, down to the fifth generation, are living in the village. Some years ago, even then old, but still active, she was converted, publicly confessed her faith in Christ, was baptised, taking the Christian name of Rachel, and joined the church. The only Christian in her family, and indeed in that part of the village, she bravely bore her witness. As long as able, she attended the little chapel when services were held. Now unable to leave the house, she is waiting and longing for the Lord to take her home.

"Even yet she is witnessing to her Saviour. She would love to know others from her family are following the Lord Jesus. 'She is not afraid to die,' the neighbours informed us. 'She is always wanting her God to take her.' Another said 'She is always praying to Jesus Swami. As soon as she



OPPORTUNITY TAKEN. Pastor S. Devanesam preaching in an Indian village.
Photo: John K. Thorpe.

THE HALF-YEARLY MEETINGS

(WELCOME TO MISSIONARIES)

will, God-willing, be held at the

WESTMINSTER CHAPEL, BUCKINGHAM GATE,

LONDON, S.W.1,

On TUESDAY, 8TH MAY, 1962

2.15 p.m. LADIES' ZENANA MEETING.
In the Chapel. Open to all ladies.
Address by Miss M. M. Cook.

2.15 p.m. MEN'S PRAYER MEETING.
In the Institute Hall.
Conducted by Pastor H. H. Gladstone.

3.30 p.m. UNITED DEVOTIONAL SERVICE.
Chairman: Pastor J. K. Thorpe (Vice-President).
Speaker: Missionary J. R. Field.

TEA On the premises for ticket-holders only. 2/- each.
Please make application for tickets by 24th April, sending payment to the General Secretary.

6.30 p.m. MISSIONARY RALLY AND WELCOME TO MISSIONARIES.
Chairman: Pastor E. J. Wood (President).
Addresses will be given by Missionaries G. F. Champion and Miss M. M. Cook.

BOOKSTALL IN THE FOYER. THANKOFFERINGS

Continued from page 30

wakes in the morning she prays aloud. She will not eat the food we give her until she has prayed'. Her greatest fear is that her Hindu relatives will try to perform Hindu rites at her funeral. So she keeps asking them to let the Christians know as soon as she passes away, so that they can come and sing Christian hymns and pray at her graveside. 'I want to glorify Him in my death', she explains."

The faith and testimony of Rachel gives us confidence to believe that the Lord has other "Jewels" hidden away in many of the villages of South India.

AND CHILDREN . . .

Mrs. Sheila Moon speaks of the early days in Velur, and of the thrill of telling the Gospel story to children who were hearing it for the first time:

"As I walked through the streets of Velur I felt like the Pied Piper of Hamelin . . . I was surrounded by laughing, singing children. This happens nearly every Sunday . . . on my way to Sunday School.

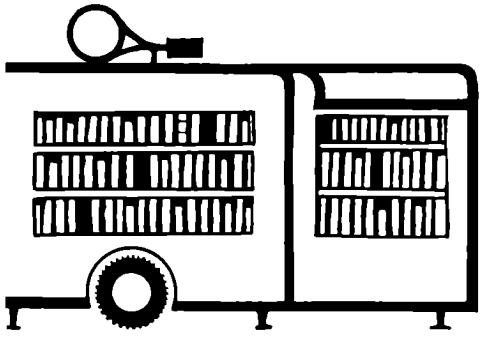
"If you had to start a Sunday School in a place where people had never heard of such a thing how would you begin? In Velur there are countless children and most of these have never heard of the love of Jesus. No wonder we wanted to start a Sunday School! By the time we started it, a house had been hired in which to hold Sunday services and this house had ample space for a large number of children.

"We opened the doors on the first Sunday and did the children swarm in all eager to come to the meeting? . . . No, they did not.

"We had to go out into the streets and tell the children about the 'school' and hope they would accompany us back to the house. An Indian Christian man and myself were responsible for the Sunday School and on the first Sunday we both set off in different directions to collect children. Sometimes we could attract a group of children playing in the street, other times we had to give the long explanation about the meetings to individuals and often to parents, too. Once some children have been collected others will automatically tag on behind. We both returned with groups of children and the first meetings were thrilling. Imagine telling some 100 children for the first time that the Lord Jesus Christ died for their sins. Now after several months it is wonderful to hear those children repeat well-known scripture texts and sing the choruses that are being sung in Sunday Schools all over the world. By means of flannel graph we have been able to make Bible stories very real to the children. From their answers we know that they have grasped the facts of the Gospel."

Evangelism is still the whole task of the Mission, and our missionaries share the responsibility of reaching the multitudes in the towns and villages of India and Malaya. Speaking of the need for balance between "Discipling and Perfecting" in the work of the church a well-informed and perceptive writer has this to say for our instruction: "It is easier for the church to settle down to a quiet shepherding of the flock than to climb uphill to missionary endeavour. This is often true of missionaries themselves. Sent out to win the world for Christ, they settle down with a small non-growing congregation, convinced that their truest duty lies in lifting its membership to new heights of Christian living. The church should both perfect and disciple is the traditional and true answer; but it misses the main point. In order to do both, she must deliberately emphasise discipling. It is frightfully easy for any church to slip into heartfelt perfecting and casual discipling—even in the face of tremendous opportunity." These are wise words, well said.

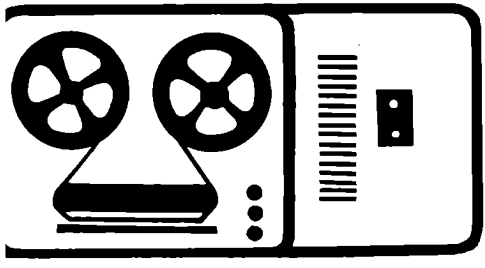
O URGENT NEEDS FOR THE WORK IN INDIA



LITERATURE:

TRAILER

\Y THAT FUNDS MAY BECOME AVAILABLE



RADIO EVANGELISM:

TAPE RECORDER

E TREASURY:— **FEBRUARY-MARCH 1962**

' Everyone whose heart stirred him up . . . Everyone whom his spirit made ng . . . Brought the Lord's offering to the work . . ."

INCOME	£	s.	d.
eral Fund	1,628	13	3
:ial Funds	275	10	2
ies' Zenana Aux. ..	637	9	4
	£2,541	12	9

EXPENDITURE	£	s.	d.
General (Including Cost of New Vehicle) ..	4,751	15	0
Ladies' Zenana Aux.	696	3	3
	£5,447	18	3

NYMOUS GIFTS GRATEFULLY ACKNOWLEDGED:—GENERAL:—Brighton, £1; A. K., Brighton, £1; G. J., £2; Brighton, 15/-. Ladies work: Brighton, £1 1s, 14 -, ; Clapton, £22; G. T. P., £17; Colchester, £2; Friend, Leicester, 10 -; G. J., £2

MISCELLANY

Nether and Ether Regions

Some trouble of mind has been expressed concerning the nature of the leading article, written by Mr. Appleby, in the March—April issue of The Strict Baptist Mission Herald. We would assure our readers that we always endeavour to present as clear a picture as possible of the needs of God's work overseas, and in a way consonant with the objects of the Mission. We are sorry that the unusual approach that this article made offended some; but would say that it was a serious and prayerfully prepared attempt to show the nature of the struggle for dominant power which the Evil One is still making in the unevangelised areas of the world. It has been truly said, "A large part of success and victory in any warfare is to know the strength and divine the stratagems of your enemy".

Arrival of Missionaries

It was good to welcome home Mr. and Mrs. Champion, Mr. and Mrs. Field and children, and Miss Margaret Cook. All our friends looked well after their long journeys. We anticipate the joy of welcoming them officially on 8th May at the Half-Annual Meetings in London, and of hearing their reports of the work in Morupatti and in the Tirunelveli Field.

Andrew Paul Grist

Congratulations to Philip and Mary Grist on the safe arrival of Andrew on 8th March. May the Lord make this new member of the Mission family in India a real blessing.

Ladies Zenana Committee

Several changes have taken place in this Committee. Mrs. D. Simonds, of The Tabernacle, Brighton, has been appointed Minute Secretary. Miss Joyce Sawyer, of Hilmarton, Wiltshire, and Mrs. Freeman, of Ipswich, strengthen the Committee by their presence. May the Lord graciously use the talents and time so freely and readily given to His service.

Postal Charges on Tamil Text Cards

As there have been some queries about the postal rates for these texts, the following quotation from an official letter might clear the doubts:

"The samples you sent me have been examined by Post Office H.Q. and, as far as our regulations are concerned, they are eligible for transmission at the overseas ordinary printed rate."

Mission Magazines

It would help the Treasurer considerably if accounts for Heralds and Rays were settled before 31st July which is the end of the Mission's financial year.

Collecting Boxes

New labels are being printed for S.B.M. Collecting Boxes (for the General and Ladies' Work). If friends would like to bring their boxes up to date, they can obtain the labels either from their Local Secretaries or from the Mission Office, 61, Breakspears Road, S.E.4.

RECORDING AND DEPUTATION IN SWITZERLAND

March, 1962

Whilst we recorded enough material for thirteen programmes for broadcasting in French, other things were recorded, too, not on tape but in our minds. The first experience of deputation work for the Mission in another country was one of rich fellowship and Christian love which is indelibly recorded in the heart.

We saw and heard some strange things. A sweep in Zurich with a top hat, and horses wearing tinkling bells in Grindelwald. The police cars had rather frightening sirens, whilst the tram cars had one or two trailers. It was strange to see beer drinking at all hours and a "lively party" as early as 5 a.m. The city rush-hour began at least an hour and a half before ours here, they get up much earlier in the morning, and the children went to school on Saturday morning, too. Some of the things that moved us were far above the clouds, a whole rainbow, the sun and the moon shining upon heaven's side of the clouds, and the rising sun shining upon the snow-capped mountain peaks far above the clouds.

We also felt the loving welcome of kindred hearts in Christ, we partook of bounteous hospitality and received courteous consideration. We experienced the joy of service together despite the difficulties of language and we laughed together at our mistakes. We rejoiced in worship and communion and knew the tie that binds our hearts in Christian love. It was an unforgettable experience to worship rather differently, with eight to ten short prayers from the pew instead of the "long prayer", and with the Communion service in the heart of morning worship, showing forth Christ's death till He comes to believers and unbelievers alike, though only baptised believers took the bread and wine. The hymn tunes were mostly well known but the words were strange, yet it was a joy to make melody in the heart to the Lord and gradually to be able to sing the words if not always with understanding. Even though speaking through an interpreter (an interrupter, Georges called it) there was a very real sense of the Lord's help and presence. It was also a thrill to receive at their hands a spontaneous offering of 2,700 francs, £220, as an expression of their love and interest in our work and their continuing prayer.

Altogether we feel a link has been forged with those of like faith with us on the Continent and we know that there are possibilities of further deputation work later which we trust will deepen the bond between us for the glory of God and the extension of His work.

Percy H. Crees,
General Secretary.

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Mission to the Tamil People

Missionary's Surroundings:



Women drying their saris after ceremonial bathing in the Cauvery on ADI 18 (Hindu Festival).

Photo: Grace K. Huckett.

"GOD'S ARNHEM"

From the Moonraker country to the banks of the Cauvery; from the nonsensical story of rum-runners outwitting Excisemen in the quiet of the English West Country to the sinister shades of idol temples, and the noisy bustles of Hindu festivals is a strange change indeed.

Much could be written of the impact of the "Darkness which can be felt"; of prolonged, and painful pilgrimages, and of fervent festivals: of idolatry, priestcraft, and devil-worship which build up into the atmosphere surrounding the servant of God.

Enervating heat to sap physical strength; strong, sweeping tides of supernatural evil to erode spiritual vigour. Strange strains and strong temptations to undermine the will and shatter the peace of the strongest. All these, and more, are the sharp instruments the Evil One uses to abort the attempt to build a bridgehead in his territory.

Living in a hostile environment, a pocket of resistance in an alien land; but under the shadow of the Almighty Lord of heaven and earth whose power and purpose keep them there, missionaries are "God's expendables." Their spiritual morale is sustained by the knowledge that they are not alone in the struggle—but the price of progress is unwearied vigilance in prayer.

TO THE TAMIL PEOPLE

JULY-AUGUST
1962

Our Missionaries:

MISS ETHEL M. FLORY



"I go forward into the unknown future in quiet confidence in Him"; so wrote Miss Flory just before she sailed in 1953 for India. There are years which act like a pivot on which the events of our lives turn. 1953 proved to be such a year for Ethel Flory. Used to a good Christian home, and the sound influences of Sunday School, and other Christian activities, she early realised her need of a Saviour. Ethel was baptised at "Zoar", Ipswich in 1941, and joined the church there.

Before her baptism the Lord was already speaking to her about India, and preparing her for 1950. In this year, after eleven years of preparation, He shewed her that it was right to apply to the Ladies Committee of the Strict Baptist Mission for service in India. She was gladly accepted. Miss Flory testifies to God's faithfulness in the provision of every material and spiritual need during two busy years at Mount Hermon Training College, and an interesting year of work at The Missionary School of Medicine.

The Lord calls his servants from every walk of life, and uses the qualities which have been perfected through the disciplines of work and training. Ethel was a Telegraphist at the General Post Office, Ipswich, when she finally answered the call to India. Sunday School teaching, the ministry of music especially among young people, and activities in connection with The Young Life Campaign were other parts of her preparation for India.

Although, Miss Flory has always maintained an interest in evangelism among children, most of her time is now given to Bible Teaching ministry for women. At present she lives in Sendamangalam, and works in the villages surrounding Namakkal. From this "county" town her work stretches out to the River Cauvery. In this area God's servant covers considerable distances each month in itinerant evangelism.

General Secretary: Pastor P. H. Crees, 61, Breakspears Road, London, S.E.4. Tel.: Tideway 1841.

Hon. Treasurer: Mr. N. Cox, 90, Upper Grosvenor Road, Tunbridge Wells, Kent. Tel.: Tunbridge Wells 2/523.

Deputation Missionary & Editor of Herald: Mr. E. Orchard, 5, Elsa Road, Welling, Kent. Tel.: Bexleyheath 4832.

L.Z.A. Secretary: Mrs. F. Driscoll, 27, Alwyn Avenue, London, W.4. Tel.: Chiswick 5522.

L.Z.A. Financial Secretary: Miss R. Fromow, 216, Gordon Avenue, Camberley, Surrey. Tel.: Camberley 1286.

DEPUTATION MINISTRY DURING JULY AND AUGUST, GOD WILLING

Missionary G. F. Champion.—JULY 5th, Epson; 18th, Wimbledon; 22nd, Chadwell Street.

Mrs. G. F. Champion.—JULY 18th, Wimbledon.

Missionary J. R. Field.—JULY 8th, Watford; 10th, Yateley; 15th, Pemberton; 22nd, Ipswich, Mt. Zion; 29th, Stowmarket.

Mrs. J. R. Field.—JULY 16th, New Cross.

Missionary E. Orchard.—JULY 1st, Kesgrave; 8th, Smarden; 9th, Brockley Presbyterian; 11th, Hounslow; 15th, Haslemere; 22nd, Prittlewell; 29th, Battisford Free Church.

Pastor. P. H. Crees.—JULY 1st, Guildford; 4th, I.C.I. Christian Union; 5th, Two Waters; 8th, Over; 18th, Wimbledon; 29th, Fressingfield.
AUGUST 26th, Wattisham.

Miss M. M. Cook.—2nd, West Ham; 4th; Hastings; 5th, Horsham; 9-10th, Aylesbury; 11th, Courland Grove; 12th, Staines; 17th, Stoke Ash; 18th, Cransford; 19th, Basildon.

ADDRESS: "Ramoth", 73, The Down, Trowbridge, Wilts.

1963 DATES FOR YOUR DIARY

To avoid the clashing of dates of important events has always been a problem not only for Churches but for the Mission too.

At last we believe we have come to a happy solution for the Mission and we are giving early notice of the dates for 1963 and the corresponding dates for following years.

The **fourth Tuesday in April and October** (D.V.) will in future be the dates of our Half yearly and Annual meetings at Westminster Chapel. For 1963 this will mean that April 23 and October 22 will be the dates for our meetings.

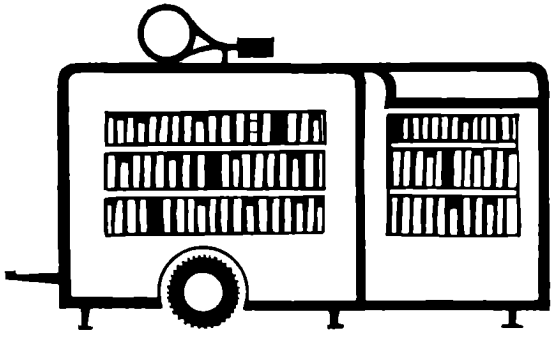
Please book these in your diaries and in your Church Calendars. Thank you.

FINANCIAL SECRETARY

We deeply grieve over the loss of our beloved brother, Mr. W. T. Sayers, the late financial secretary of the Mission. We shall miss him and his faithful service to the Mission. Please pray that we may be guided in the choice of a successor.

Until further notice may we ask all subscribers to send all monies (except LZA) to the Mission Office, 61, Breakspears Road, Brockley, S.E.4.

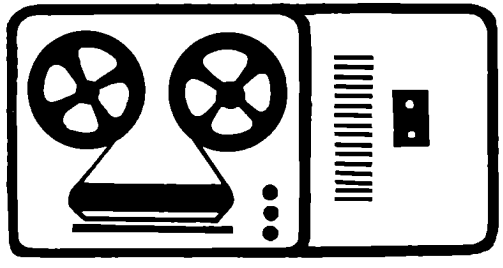
TWO URGENT NEEDS FOR THE WORK IN INDIA



LITERATURE:

TRAILER

WHAT HAS BEEN YOUR RESPONSE?



RADIO EVANGELISM:

TAPE RECORDER

JULY 8th

is a

SPECIAL DAY OF PRAYER

linking

ENGLAND, INDIA, MALAYA

We earnestly request you to pray for the Mission, our Missionaries, for more Missionaries, and for the raising up of Pastors and Church workers.

THE WOMEN OF INDIA

VAST changes are taking place among the women of India. More girls are being educated than ever before. Many of them share in co-educational schools which are being introduced all over South India. In the past this would not have been allowed. Older girls would have been kept at home until they were married. Nowadays, more and more women are joining professions for which they have been trained either at college or hospital, and some of them hold influential positions in the social and political affairs of the Indian Union. But, in the smaller villages there are still many families in which the girls are kept in seclusion, safeguarded by the older women of the community.

The changing conditions among the women of South India have, of course, necessitated changes in the nature of our work among them. Instead of supervising the women's work ourselves, we now prayerfully seek to encourage Indian Christian women to take the responsibilities of leadership in the work of evangelism, and Bible Teaching. Instead of organising the women's work through Bible Women paid from "Western" funds, we must work on a basis of equality with our Indian sisters, and encourage them to take the initiative in the work whenever possible.

The missionary cannot do this work in a mechanical way. Seeking the Lord's will and guidance through constant prayer, she will keep in touch with the Christian women through contacts with them at Sunday services, and will seek opportunities of getting to know them personally, and so find an entrance to their homes. The same conditions apply in any effort to reach women outside of the churches. Seeking the Lord's guidance through definite prayer the missionary will be on the look out for any opportunities of personal contact that come along. She will need humbly to identify herself with the people, and learn from them the ways and customs of the group among which she is working. She will need patience to learn that Hindu women are often unable to understand our western ways of doing things. For instance, she will find, that in spite of the new-found freedom of the Indian women, it is still more appropriate to go visiting with a companion, either Indian or European, than to go alone. Scripture books, Gospels and tracts are always a help in such visiting, for there is nearly always someone in each home who can read, and will gladly receive reading material.

The most important thing to realise in doing the Lord's work is that we must follow Christ's own method so clearly taught in John 12 : 24 to ensure success. The missionary must die to self-importance, and learn to walk humbly in obedience to God's will. She must be willing to use simple methods in order to reach the women of South India with the Gospel.

There is endless scope for an unlimited number of dedicated women, who are prepared to devote their whole lives unreservedly to the Lord's work in India.

Monica E. Harris,
Belukurichi, Salem Dt., S. India.

THE PRINTED PAGE

HAVE you ever realised the advantages that literature has over other methods of spreading the gospel message? For permanence it is unrivalled; why, writings of the time of Abraham are still in existence! But the chief reason why Christian reading matter should have top priority is that literature is the basis for all other means of propagating the truth. E.g., all true preaching stems from the sacred book called the Bible. Moreover, right from the time of Moses the long-term policy of God's servants has been the provision of written records "for a generation to come, so that a people yet unborn may praise the Lord" (Ps. 102 : 18). And we have as good cause as any to praise God that He ordained it so. Where should we have been if the apostles had been too busy preaching to write the Gospels and Epistles? What if the Ten Commandments had been taught but never put into writing? And so we might go on; but we must turn to the Tamil literature drive of the S.B.M.

Our contribution in this field is but a small proportion of the evangelical reading matter produced in Tamil. On the other hand, our book list does not fully represent the labours of S.B.M. workers in the realm of literature, a number of volumes produced by them having been published by others. But this article mostly concerns the publications of the S.B.M. Literature Committee.

Nearly fifty books and booklets, nineteen leaflets, three posters and a number of sundry items have been printed, with a total of somewhere around a million pieces. Distribution has slowly risen, and the annual turnover is now upwards of Rs. 3,000, which represents many thousands of items. Colportage, book shops, book-selling tours, book fairs and stalls at sales of work; these are some of the avenues explored. In these ways our literature has gone all over Tamil Nad (which is the size of England) and to many other parts of the globe where Tamilians are found. For instance, our own missionaries and others in Malaya distribute books widely in that country; Tamil Baptist churches and workers in Ceylon use our literature; small quantities have been sent to Fiji; and in connection with the Radio Ministry various books have been supplied to listeners in ten Afro-Asian countries. We must not forget that Tamil people in distant parts of India also write for literature from time to time; some of these places being as far from Tamil Nad as Moscow is from London.



S.B.M. Literature on display at Kotagiri.
Photo: David A. Thrower.

Efforts are being made to reach sections of the population not usually touched by Christian reading matter. For instance, more than one shopkeeper in Tinnevelly has set aside a corner of his shop for displaying Christian books.

Parcels of literature are sent to more than a score of part-time colporteurs in rural places for distribution among the people who rarely visit a town and hardly ever see a book shop. On the Nilgiri Hills, for example, a widow visits some thirty villages and tea estates with her bags of books. Enemies that she has encountered in this work include a mad dog and a snake, and only last week a young man was killed by a rogue elephant in one of the estates that she visits.

A need that received little or no attention in the past is the provision of suitable pictures and framed texts for the walls of Tamil Christian homes. During the past two-and-a-half years, however, hundreds of painted outline texts and Christian pictures have been prepared and eagerly purchased. One poor Tamilian asked for a text for each wall of his small home.

Has our literature been of service to the Tamil Christian church as a whole? In addition to what we have said above we would mention that many Christian workers look to us for their supplies of vernacular books; at least some pastors use the Tamil Concordance in their Bible study and sermon preparation; two missionary societies some years ago prescribed our studies in the Minor Prophets as a textbook for study by their Tamil workers; the S.B.M. hymn book is used in a number of places of worship beyond our borders.

Lastly, not only have new methods been adopted to step up distribution but changes have also been called for in production. Eight years ago the position was very different from what it is to-day. Then we were among the pioneers in Tamil tracts, booklets for children and posters; now others are supplying suitable material for evangelistic and children's work, and we are turning our attention to other needs. We are issuing larger books than formerly, and these include biographies and practical teaching for young Christians. It is hoped that ere long we shall be able to put on the market a much-needed series of volumes dealing with the fundamental doctrines of the Christian faith, now being prepared by the S.B.M. Ministry Committee.

"He sent His word and healed them" (Psalm 107 : 20).

David A. Thrower,
S.B.M. Publications, Kotagiri, Nilgiri Hills, S. India.

THE TREASURY:— **APRIL—MAY 1962**

"... That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

INCOME	£	s.	d.
General Fund	1,584	17	2
Special Funds	362	1	5
Ladies' Zenana Auxiliary	765	7	8
	£2,712	6	3
Drawn from Reserves ..	27	14	0

EXPENDITURE	£	s.	d.
General & Special Funds	2,168	6	6
Ladies' Zenana Auxiliary	571	13	9
	£2,740	0	3

ANONYMOUS GIFTS GRATEFULLY ACKNOWLEDGED: A.K. £1; Ipswich £6 10s. At Half-yearly Meetings £50.

EVANGELISM AMONG CHILDREN

WHEREVER we go in India, children abound; children merry or unhappy; friendly or frightened; playing or working; clean or dirty and untidy; well-clad or almost naked; school-children and un-educated; children loved and cared for, or neglected and unwanted. All have one thing in common; they are sinners needing a Saviour. "Feed my lambs", said the risen Christ to Peter; and He is still saying it to us. How can it be done in India?

The problem is not to find the children; but who is to teach them? In earlier days, regular and systematic Scripture teaching was given to children studying in Mission schools. Nowadays, religious instruction may not be given during school hours. Some Christian schools have Scripture classes either before or after school, but attendance at these must be voluntary. Where there are Christian hostels, run independently of Government grant, daily Bible teaching can be given, and the children have the additional advantage of living in the atmosphere of a Christian home.

But only a small percentage of children are reached by these means. What of the others? In our thinking, we need to distinguish between children of Christian and non-Christian parents. Primarily it is the duty and responsibility of Christian parents to teach their own children. So we need to start with the parents. One of the aims of our Women's meetings and visiting among Christian women, is to teach mothers their responsibilities to their own children; not merely to teach them the Bible, but to set them an example by regular church attendance, family prayers and consistent Christian living.

The ideal church should have its own Sunday school, where both Christian and non-Christian children are taught. But there are problems. In some villages, few of the members are literate, or consider themselves capable of teaching children. Or those best equipped for this work may be school-teachers, who, not unnaturally, like a rest from teaching on Sundays. In yet other churches, the only real hindrance is the lack of concern on the part of the church members. They need the Lord to give them the vision of the opportunities and their responsibilities.

Assuming we have the children and the teachers, where is the Sunday school to meet? The obvious answer is "in the chapel". One difficulty with this is the chapel buildings are usually too small to allow for separate classes for different age-groups. It is not easy to get a message across to children ranging from babies-in-arms to teenagers.

Sometimes Hindu children are not allowed to go to a Christian chapel. One answer to this is to have the Sunday school either in the open-air, or in a house. The Poet's house meeting in Namakkal is an example of a childrens' meeting held in a Hindu home. In other places, groups of Christians have been enterprising enough to rent a room or house where children can be taught.

There are, of course, all too few villages with Christian churches. What can be done for children in the many unevangelized villages? Occasional visits by a missionary or Indian Christian, to distribute literature to school-children are helpful, but do not take the place of regular teaching. We praise God for some who cycle or walk to surrounding villages and hold meetings for children, under some banyan or other shady tree. Other Christians,



Hostel Children at Play. Photo: Ruth M. Harris.

living in villages with no other Christians, gather children and teach them in their homes. Some find it difficult to know how and what to teach children. We are hoping that one of the churches will accept responsibility for preparing a lesson syllabus in Tamil. A library is being collected from which teachers can borrow teaching equipment, visual aids, etc. There is scope for Sunday school teachers' training courses—if we had more personnel. Yes, the need is immense, and the opportunities numerous. How much more could be done with more workers—both foreign missionaries and Indian Christians. The Lord has asked us to pray for labourers. But our praying should go with a willingness to go if He should call us personally. The Lord says, "Whom shall I Send?"

Ethel M. Flory,

Sendamangalam, Salem District, S. India.

THEIR WORDS TO THE END OF THE WORLD

EAST AFRICA, Persian Gulf, Aden, Pakistan, India, Ceylon, Burma, Adaman Islands, Malaya, Indonesia: an uninteresting list of names. Maybe; but they indicate the extent of our present radio ministry.

Letters of enquiry from people of many walks of life have been received from all of these countries. Nnominal christians relying on a fond hope of salvation by works; Roman Catholics, Muslims, and Hindus steeped in the age-long traditions of Hindu worship; all write of problems and difficulties for which only the wisdom and grace of God is the answer.

To God be the Glory! From Manila in the Philippines this good news of the redeeming Love of God is sounding throughout Asia, and is meeting the spiritual needs of Tamils in villages, towns, colleges, schools and factories. It reaches places and people beyond the reach of other means. Many, who for years have been shut up in the prison of orthodoxy, are hearing for the first time. One brother wrote: "The other day, I heard your Tamil programme coming from the wireless of an hotel across the road".

There have been as many as 2,000 contacts since 1958. Most letters are dealt with individually. Although, some enquiries appear quite unnecessary, our policy is to make an adequate follow-up, so that none may be left without spiritual help. The most pointless letter is a God-given opportunity to present clearly the necessity of personal salvation.

On the Andaman Islands there are many isolated Tamils. One man

wrote saying there was no place of worship, and therefore he appreciated our programmes. We wrote suggesting that he might find other folk in the neighbourhood with whom he could have prayer and fellowship. A recent letter says that a few christians meet each Saturday for Bible study and prayer, and they have commenced a fund to build a chapel.

What of the coming days? The prospect is bright with many possibilities. FEBC have asked for two English broadcasts each week. We know from the experience of others in this field that English programmes will reach millions throughout S.E. Asia, and might even reach China. The Tamil work is being stepped up by two more programmes each week. With the growth of broadcasting time follow-up work will increase and be intensified.

God Himself has opened the door wide. Future possibilities are tremendous. Dare we shirk them? The message of Salvation is speeding through the whole world by means of the radio. The world is our "parish".

Philip A. Grist,
Radio Follow-up, Kovilpatti, Tirunelveli Dt. S. India.

PAPER AND INK

LIKE the Apostle John we would often far rather "speak face to face but when that is not possible we find ink, pen and paper useful allies in the attempt to help those who would otherwise be beyond our reach. The Overseas Missionary Fellowship has in Malaya a thriving work of this kind under the title: "Upward Path Postal Bible Courses" and offers a number of lessons on various parts of the Bible in the Chinese and English languages. With all this, of course, we have very little to do. It was tempting to make these new courses of study available in Tamil but the comparatively small constituency and the lack of missionary personnel compelled us to be content with the already existing "Light of Life" course on John's Gospel.

One hundred and thirty students have registered with us during the past three years and of these seventy have completed the course. These students have been scattered, not very evenly, over no less than nine of the eleven states into which Malaya is divided. While most have come from those parts where our missionaries work we have had applications from even further afield, from Kedah and Kelantan in the far north. What has been done has been done without advertising and with very little promotion of any kind. We do not have the staff to cope with any great increase in such work and were therefore cautious about making it widely known. New students were enrolled chiefly through the recommendation of their friends. Some have joined as a result of listening to our Tamil Radio broadcasts and this is particularly true of those who come from Kedah, Kelantan and Pahang where apart from the radio there are few opportunities of hearing the gospel.

Correspondence Courses sent in plain envelopes allow nervous people to study the Bible more or less secretly and for this reason we do not, as a general rule, try to meet pupils face to face unless they invite us. Scores of young people have their lessons posted to them at the schools where they are studying presumably so that their parents will not know they are reading the gospel.

Suppiah of Tangkak was one of our best students whom we were able to direct to Upward Path English courses when he had finished all that we could give him in Tamil. Through looking him up in his own village we made friends with his family and were able to secure a footing in a neighbouring house for a regular meeting which still goes on and is a source of much pleasure to us although Suppiah himself has ceased to attend. A most promising young man from the neighbouring State of Malacca bought a Bible and wrote some most encouraging letters but inexplicably dropped out when more than half way through the course. I think he must have joined the Roman Catholics in the hope of obtaining a wife. A young girl of Roman Catholic family professed conversion but she also dropped out when more than half way through and envelopes addressed to her were returned. In view of such disappointments we are all the more grateful to think that no less than seventy have stayed the course and received their certificates.

Most of our students are Hindus and most are schoolboys. But we have had a good many Christians too and they are very often from an older age group. Ten or a dozen girls have studied. Scores of letters have been written in answer to questions, books and Bibles have been sold and one student secured for us an invitation to preach in his church. Recently five of our students besides the girl above mentioned have professed conversion but that is not to say that the lessons were the means used or the only means used to bring them to this point. All of these are from Hindu homes and need our prayers. Three of them are in contact with Christians who can help them.

As far as we can see this work will cease while we are on furlough and indeed already without any design on our part enrolments have dropped off steeply so that we have had none at all for more than two months. However, whatever the future, we shall always think gratefully of the 130 students to whom we have tried to commend the gospel "with paper and ink".

Wilfred H. Kuhrt,
Buloh Kasap, Johore, Malaya.

HALF-ANNUAL MEETINGS

In spite of other important Missionary meetings held in the vicinity, good attendances mark the Half-annual meetings of our Mission. The Vice-president, Pastor J. K. Thorpe, speaking from the chair in the afternoon, reminded us of the simple certainties in the Missionary commission. Mr. J. R. Field recently returned from India brought us up to date news, in a challenging message based on Proverbs 24; 11-12. He shewed us three pictures (i) Other people in peril; (ii) The Christian passing by; and (iii) The Judge of all summing up. With many apposite illustrations the speaker challenged, as he informed us of the present need, and position of the work in India. The evening meeting under the guidance of the President was a stimulus to thought and prayer. Mr. G. F. Champion, who was to have spoken, was unable to be present owing to hospital treatment. A message of sympathy was sent to him. Miss Cook took us in thought to a Tirunelveli village, and spoke feelingly of one of "God's jewels"; and of her triumphant funeral. Many will long remember the story of Rachel. Pastor D. Dawson who deputised at short notice for Mr. Champion was greatly helped in speaking from the story of the man born blind. Not an academic interest in the reasons for the blindness, but a heart of compassion to meet the need was the burden of message. The Lord will own and bless His own word.

WILLIAM TURNEY SAYERS

Honorary Treasurer of The Strict Baptist Mission
1947—1961

"Whose praise in the Gospel is spread through all the churches." (2 Corinthians 8.18. R.V.)

ONE of the best known names amongst us as Strict Baptists has been that of Mr. W. T. Sayers, who for many years endeared himself to us all as a very gracious Christian gentleman and a great servant of Jesus Christ. After a long and useful life, the Lord called him to his eternal reward on May 28th 1962, on the eve of his 80th birthday.

We rejoice as we think of our dear friend, and his memory will long be cherished amongst us; but he will be greatly missed, especially in connection with the work of the Strict Baptist Mission, of which he was the esteemed Treasurer for fourteen years.

Mr. Sayers was a life-long Strict Baptist, and the grace of God was very evident in his gracious character and in his deep spiritual devotion. He was God's gift to us, being so evidently fitted for the important Office in which he served. With his wisdom, diligence and meticulous carefulness he graced his office from the very first day to the last. During his years of service he had the joy of seeing the funds and usefulness of the Mission greatly extended, and those of us who worked most closely with him know that a great deal of this success was due to the way in which the Lord used our dear brother.

Mr. Sayers was never idle, for in addition to his heavy responsibilities as Treasurer of the Mission, he also served in other important positions in our denominational life. Until quite recently, he was also able to serve as an itinerant preacher, and his loving ministry is remembered in many of our Churches.

His last day on earth was typical of our dear friend. In the morning he dealt with the letters for the day, went to the bank in connection with the affairs of the Mission, and then prepared his statement for the Council meeting of the Mission, to be held later in the week. After lunch he quietly passed into the Presence of his Lord and Master. He was quite ready, for his last statement was in order!

The funeral service was held at Napier Road Chapel, Tottenham, on Friday, June 1st, being conducted by Pastor W. C. Plail, supported by Pastor E. J. Wood and Pastor C. B. Phillimore. Many members of the Mission Council were present, together with Missionaries home in this country, and all shared in the expression of loving sympathy to Mrs. Sayers and the family in their great personal loss.

We shall praise God upon every remembrance of our dear brother, and his name will be honoured wherever Strict Baptist history is of interest and value. How well he served us all, and how happy he must have been in the afternoon of May 28th when the Lord welcomed him and said—" Well done, good and faithful servant!"

J. K. Thorpe,
Vice-President, Strict Baptist Mission.

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Mission to the Tamil People

Missionary's Surroundings:

SENDAMANGALAM TO THE CAUVERY—

—and all that lies between. These are the boundaries of Miss Ethel Flory's surroundings. She certainly has space to move in! Large tracts of this countryside, for the greater part of the year, are seared and cracked. No appearance of fertility here. An altogether unpromising area; but nonetheless the place of God's call and appointment. " Oh! Oh! said the man, they could find no other place in which to settle, so they lived in a burning ghaut". He was speaking of the early missionaries' efforts to find a footing in Sendamangalam. The Mission house in this flourishing town is certainly near the cremation grounds; but it is also prominently exposed to the crowded main road which runs through the town.

Being so near the "Burning place" the house naturally has its crop of ghost stories, and there is one man at least who expects sometime or another to meet his mother there. He, the poor eccentric priest of the local temple, could often be seen wandering in the garden of the house. Be that as it may, none of these things have daunted God's servants who have lived there through the years; and, still less, do such rumours disturb those who are living there now!



Main Road, Sendamangalam: Tamil Text outside Mission House.
Photo: H. A. Huckett.

For many years a large text has been displayed outside the bungalow, and from the buildings on the opposite side of the road have come the cheerful, busy noises of the girls' hostel. An impact of Christian witness that none can ignore.

The flood waters of the Cauvery quickly disappear leaving, during the hot season, a meagre stream flowing sluggishly through miles of scorching sands; but it still holds the people's imagination—this Mother Cauvery, sacred and revered. Still, its muddy waters are used "to wash away sins". Still, the feeble cry of the very old, and the very young mingle and echo across its quiet waters morning and evening. In spite of irrigation channels and Hydro-electric dams it holds an irresistible attraction for thousands who live on its banks, and is the goal of many a weary broken pilgrim coming from far distances.

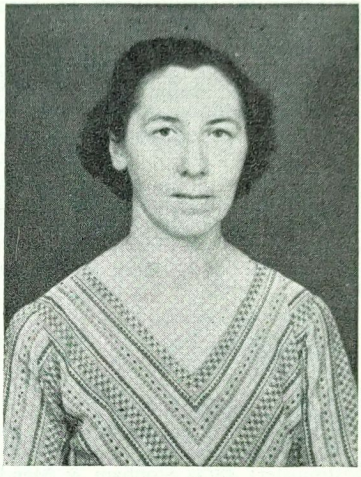
Here in this interesting and challenging tract of country Ethel Flory spends her time encouraging Christian women to witness and work for the Lord. Here she fulfils the commission of her Master. It is a far cry from a telephone switchboard in Ipswich to the banks of the Cauvery; but our Glorious Saviour is LORD of them both.

TO THE TAMIL PEOPLE

SEPTEMBER-OCTOBER
1962

Our Missionaries:

MISS NELLIE HAWES



Miss Nellie Hawes. Horham, Suffolk

Baptised when she was 15 years old Miss Hawes joined a church with a strong missionary vision, so the words, "The need for new missionaries", and the confirmation of the Lord "Go ye..." were the natural cause and sequel of her call to India. She was accepted by the Strict Baptist Mission in February 1946. Already a fully trained nurse further preparation at Mount Hermon Missionary Training College brought her to 1948, in December of which year she sailed for India. She has had a wide and varied ministry in each of the Mission's areas in the Tamil country of S. India. Since furlough in 1960 Miss Hawes has been engaged "in Medical Evangelism, Meetings for women and children, and short-term Bible Schools for Women's meetings leaders." Before leaving this country Miss Hawes worked as a nurse in Ipswich, Suffolk.

MISS OLIVE KNIGHT (See back page photo)

Miss Knight comes from a family which has had a connection with the Strict Baptist Mission since 1919 when her Aunt, Miss Ruth Appleby, sailed for India. So the Church at Chelmsford has given three members of her family to India. Her words, "I have been interested in the Mission for longer than I can remember", make an understandable setting for the call of God which came in a number of different ways, and finally, she was accepted by the Mission in May 1946 for service in India, when she was 24 years of age. Miss Knight is registered as a Chemist and Druggist and a Member of the Pharmaceutical Society of Great Britain. Before her call to India, she worked for the famous company of Boots the Chemists, in different parts of London. She graduated from Nottingham University in 1944.

Like Miss Hawes, with whom she sailed to India, Miss Knight has served the Lord in every part of the Mission's work. Among the different kinds of work for which she has been responsible, the technical side of Radio Evangelism claimed her time while her cousin John Appleby, was away from India in 1959. She is now working among the women in the Kovilpatt area.

DEPUTATION MINISTRY DURING SEPTEMBER AND OCTOBER, GOD WILLING

Missionary G. F. Champion—SEPTEMBER 2nd, High Wycombe; 9th, Laxfield; 11th, Colchester; 13th, Beccles; 16th, Dunstable; 30th, Basildon.

OCTOBER 1st, Bromley; 4th, Brentford; 7th, Hadleigh; 10th, Brighton, Ebenezer; 14th, Whittlesley; 18th, Over; 21st, Chatteris; 23rd, Annual Meetings, Westminster; 25th, New Cross S.S.A.; 28th, Halstead; 29th & 30th, Fressingfield.

Mrs. G. F. Champion—SEPTEMBER 13th, Colchester.

OCTOBER 1st, Bromley; 6th, New Cross.

Missionary J. R. Field—SEPTEMBER 2nd, Clifton; 6th, Richmond; 9th, Rishangles; 11th, Brighton Tabernacle; 15th, Rays Rally; 16th & 17th, Slavanka S.E. Asia Prayer Fellowship; 20th, Irthlingborough; 21st, Warboys F.O.Y.; 23rd, Horsham; 27th, Leyton; 29th, F.O.Y. Annual Rally; 30th, Bromley.

OCTOBER 7th, St. Johns Wood; 9th, Streatham; 13th, L. & S.E. Choir Gathering, St. Johns Wood; 14th, Warboys; 17th, Aylesbury; 21st, Walsall; 23rd, Annual Meetings, Westminster; 24th, Potten End; 27th, S.B.O.M. Half-Yearly Meeting; 28th, West Hill, Wandsworth; 30th, Great Gransden.

Mrs. J. R. Field—SEPTEMBER 5th, Downe; 15th, Rays Rally; 19th, Irthlingborough; 29th, F.O.Y. Annual Rally.

OCTOBER 12th, Pastors' Wives' Fellowship, Guildford.

Missionary E. Orchard—SEPTEMBER 2nd, Occold; 9th, Bradenstoke; 10th, Ryarsh; 16th, Hitchin; 23rd, Bermondsey; 27th, Hailsham; 29th, Willenhall; 30th, Birmingham.

OCTOBER 1st, Old Hill; 2nd, Birmingham; 4th, Cradleigh Heath; 7th, Rattlesden; 11th, Rotherham; 14th, W. Hartlepool; 15th, Middlesbrough; 16th, W. Hartlepool; 17th, Area P.M.; 18th, Newcastle; 19th, Area Youth Meeting; 21st, Middlesbrough; 23rd, Annual Meetings, Westminster; 28th, Stonham & Mendlesham; 31st, Stamford.

Pastor P. H. Crees—SEPTEMBER 2nd, Colchester; 9th, Carlton; 12th, Hartley Wintney; 15th, Rays Rally; 16th, Swindon; 19th, Greenwich; 23rd, Egham; 27th, Halstead; 30th, Grundisburgh.

OCTOBER 1st, Bromley; 2nd, Bermondsey; 10th, Brighton, Ebenezer; 14th, Cambridge, Eden; 20th, New Cross Prayer Circle; 23rd, Annual Meetings, Westminster; 28th, Cransford; 31st, Aldbury.

Miss M. M. Cook—SEPTEMBER 4th, Croydon (Derby Road); 5th, Bexley Heath; 6th, Brentford; 10th, Kent Area Missionary Rally; 11th, Brighton Tabernacle; 13th, Ipswich (Mount Zion); 18th, Highbury; 19th, Guildford; 20th, Yateley; 25th, Willenhall; 26th, Bury; 27th, Royton.

Address: "Ramoth", 73, The Down, Trowbridge, Wilts.

Next Quarterly L.Z.A. Prayer Meeting will be held, God willing, at College Park, Lewisham on Monday, 1st October, commencing at 7 p.m. Mrs. J. Hudson will be in the Chair and Mrs. J. R. Field will speak. All Lady friends welcome.

General Secretary: Pastor P. H. Crees, 61, Breakspears Road, London, S.E.4. Tel.: Tideway 1841.

Hon. Treasurer: Mr. N. Cox, 90, Upper Grosvenor Road, Tunbridge Wells, Kent. Tel : Tunbridge Wells 2323.

Hon. Financial Secretary: Pastor W. H. Pounds, 36 Fontaine Road, London, S.W.16. Tel.: Pollards 3344.

Deputation Missionary & Editor of Herald: Mr. E. Orchard, 5, Elsa Road, Welling. Kent. Tel.: Bexleyheath 4832.

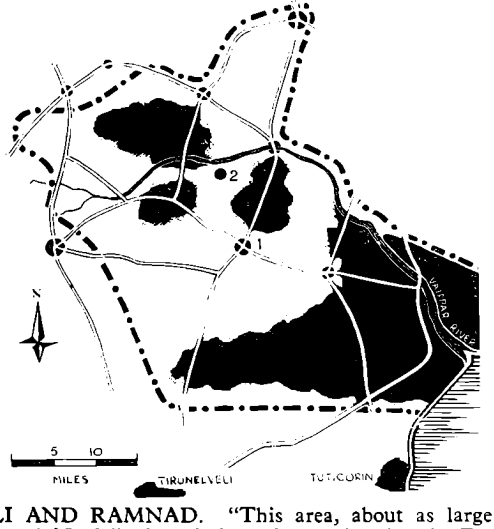
L.Z.A. Secretary: Mrs. F. Driscoll, 27, Alwyn Avenue, London, W.4. Tel.: Chiswick 5522.

L.Z.A. Financial Secretary: Miss R. Fromow, 216, Gordon Avenue, Camberley, Surrey. Tel.: Camberley 1286.

TARGET FOR TIRUNELVELI

All of us prayerfully desire that the Lord's Name should be glorified in the virility and growth of His Church here upon earth. We are concerned that the Tamil Baptist Churches of the Tirunelveli Area should develop, not merely as indigenous and self-supporting communities, but primarily that they should be spiritual centres radiating the glorious light of the Gospel of Christ to those who sit in darkness and the shadow of death, in the poverty-stricken area in which they are planted.

To put this in broad concrete terms perhaps all that is necessary is to say that our aim for Tirunelveli is the same as that which we held before us in the Madras Field, where we may now say that the target has been reached. It was reached on that happy—and yet sad—day when the continued residence of our missionaries in the City no longer seemed to be necessary. Since that break was made the churches in Madras have continued, with more or less success, to evangelise the city and its environs, and have held firmly to the principles which they had accepted.



TIRUNELVELI AND RAMNAD. "This area, about as large as that covered by the Suffolk and Norfolk Association of our churches in England" 1. Kovilpatti. 2. Paniadipatti. Black areas are unoccupied by any Christian Mission.

Everyone knows that it took many years of patience and prayerful guidance and teaching to bring us to the point where we felt that our friends in the Northern Field were mature enough to take full responsibility for every side of the varied work and witness in the area. Not everyone, however, may be aware of the considerable difference that prevails between the conditions in Madras city, and those obtaining in the broad stretches of the rural Tirunelveli Field. While it is true that the course of events in Madras form the basic pattern we hope to see emerging in Tirunelveli, we dare not ignore the hard fact that most of the advantages enjoyed by the churches in Madras are denied to the assemblies of our Southernmost Field. Perhaps it is not so very surprising

that villages and hamlets miles from decent roads and cut off from the amenities of an urban civilisation should be haunts of ignorance and superstition. Famine is a constant menace, and the resultant poverty in the area is all too potent a reason for the departure of the more educated and gifted members of the community, many of whom may not return for a generation to their natal places. Gracious and talented church members find rewarding opportunities in the spiritual realm, as well as in the material, awaiting them in city life, and in the fertile plantations of the Western Ghats. The resulting lack of leadership in the churches constitutes an extremely serious problem.

With a continuing lack of financial means, and of educated spiritual leadership, it can be readily understood how, in this underprivileged area (about as large as that covered by the Suffolk and Norfolk Association



Children of Oomathevanpatti. "A great sowing of the Word of God has been done through Schools." Photo: Olive R. Knight.

of our churches in England), small and poverty-stricken congregations have become dependent upon the Mission for leadership and support. Now that the props of Western Money and Mission directed workers have so largely been removed the tragic weaknesses in the churches have been further revealed, and we can see that, in part at least, dependence on foreign support has contributed to the very weaknesses we sought to combat.

Perhaps the Lord has brought us to this seeming impasse in order to teach us to rely more completely upon Him, and what He can do. Certain it is that He assures us in His Word that His strength is made perfect in weakness. Is He not calling us, and the churches in Tirunelveli, with all the disabilities of our situation, and the weaknesses that are so apparent, to look beyond the circumstances to Him? We are sure that He has a plan and that He makes no mistakes. Again, it could hardly be plainer that no amount of labour, or increase in missionary personnel will remove the disabilities, or produce, in and of themselves, an atom of spiritual life. Is it not possible that we ourselves have yet to learn the lesson

of utter dependence upon Him, and that only when we have done so will we be able to teach it with conviction to our brethren and sisters in the Tirunelveli churches? With this as a preliminary step in the path He would have us tread, and trusting in God the Holy Spirit Who is able to make dry bones live, we believe that He is calling us to implement a programme which has three main aims, which can be briefly stated as follows:

To train national believers who are called to leadership in the churches, so that "foreign" management or direction may entirely cease.

To build up the local groups of believers in a trusting dependence upon their Lord, and a zealous obedience to Him.

To evangelize non-Christians and nominal Christians wherever this may be done in a way that encourages national believers to do likewise.

We believe that these aims will best be achieved by a humble and persevering Bible ministry, which may take the form of formal Bible Schools, or may be in the form of informal conversations with groups or individuals. We encourage Bible study through the use of Scripture Union notes and Bible Correspondence Study courses, and emphasize that the Bible is the Christians' Hand Book par excellence, given in order that the man of God may be perfect, throughly furnished unto all good works. Radio programmes and the distribution of literature which leads to a fuller study and more complete obedience to the Word of God will also be of value, as has already been shown by experience.

We thank God for the faithful stewardship and prayerful support which is backing up this God-given programme, and we believe that the part you take can mean rich blessing for you as well as for His people in India.

It is encouraging to remember that a great deal of sowing of the Word of God has already been done through schools, open-air evangelism and literature distribution, as well as through ministry in the chapels. The Lord told the disciples: "The Comforter . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you". We may expect, therefore, that when the breath of Heaven-sent revival is upon the Lord's vineyard, the seed that has been sown will germinate and bring forth a rich and abundant harvest to the glory of God.

J. Rowland Field,
On Furlough from Tirunelveli, S. India

FINANCIAL SECRETARY

We are happy to announce that, after prayerful consideration, Council have invited, and Pastor W. H. Pounds, M.B.E. has accepted the position of Financial Secretary.

Will friends please send all monies (except L.Z.A.) on and after Sept. 21st to him: Pastor W. H. Pounds, 36 Fontaine Road, Streatham, S.W.16, making all cheques and Postal Orders payable to the Strict Baptist Mission.

LIVING REALITIES

"All can see, wrote the great Missionary Apostle, that you are a letter from Christ". Living for Christ does not produce, as these quotations shew, an exotic pattern, but it should produce an effective pattern. Much that is related here will reveal the effectiveness of the witness of the six ladies living in Tirunelveli and Ramnad. This is one of the oldest of the Mission's areas of work. Four ladies live in Kovilpatti, and two away in Paniadipatti.

Eileen Appleby writes:

"We live in a rented house. While my husband works in the recording studio my time passes quickly. Baking bread, making butter, boiling drinking water, preparing meals, making clothes, teaching Kathryn Jane (aged 5) for an hour each morning, and keeping Jacqueline Sue out of mischief, add up to a full-time job! Some time is spent in typing letters or manuscripts for my husband, too. Our neighbours are Hindus with rigid ways and traditions. Although they are friendly it is obvious that they have no time for Christianity."



The Language. "Miss Elsie Hardy is learning Tamil and preparing for the first examination in November."
Photo: H. J. Appleby

The old Mission House which has undergone many changes, as the growth of Missionary population, and the exigencies of the work have demanded, is now the home of Mr. and Mrs. Grist and the Misses Knight and Hardy. In a typical and descriptive way Mrs. Grist tells us:

"Three months single; eighteen months three of us; four months four of us. These added together amount to my time spent in India. As family responsibilities have increased so Tamil studies have of necessity decreased, and at the present time Tamil is limited to matters in connection with the home.

What opportunities does a mother of small children have to serve and witness for the Lord in India? Sometimes I am so conscious of the little I do and yet I must remember that we are, in our family life, in the public eye almost the whole day. May those who watch and listen see what it means to have Christ in the home as Head of the house."

"What was that word"? "Was it the vocative case"? "Why did you use the honorific"? "When Tamil study books are put away in the evening, I often go shopping in the bazaar with Miss Knight. She is always ready to answer my questions, and relieve my doubts and fears. Sundays are no exception for after visiting the churches the questioning begins again." As you will have gathered Elsie Hardy is busy at Language study and faces the first examination in November. "There are many opportunities in this area to tell the story of Jesus but it is imperative to speak the listener's language". She says, "This is my greatest hindrance—I cannot, yet."

In a breath-taking list Miss Olive Knight sums up the months since February last when she arrived again in Kovilpatti.

"I have spoken at Women's meetings, visited Christian, Hindu, and Muslim women in several places, talked to children, sold Gospels, etc. to people crowded near a local temple for the annual festival, sold illustrated copies of Gospel stories to village school children, had bi-monthly Bible study classes with the Biblewomen who were formerly employed by the Mission and are now receiving a small and decreasing allowance, and occasionaly helped prepare radio programmes."

There are many opportunities to witness for the Master.

There are thousands of Hindus to whom the Gospel must yet be preached. Indian women do tell others of the Saviour; but God's servants from the West still share in this Ministry. Indeed, it is the primary and most pressing task of every Ambassador of the Cross. Olive Knight speaks of travelling by car, van, jeep,



Miss Olive Knight with Biblewomen: "I have had bi-monthly Bible study classes with the Bible Women who were formerly employed by the Mission."
Photo: H. J. Appleby.

on foot or by bicycle to visit Christian women who live in villages north, south, east and west of Kovilpatti. The ministry of prayer is a demanding one in such circumstances, for Satan does not easily release his captives.



rs. Grist: "What opportunities does a ther of small children have to serve and witness for the Lord in India?"
Photo: H. J. Appleby

About fourteen miles, (as the crow flies) North-east of Kovilpatti (No. 1 on the map) lies Paniadipatti (No. 2). It is now the home of Mr. and Mrs. Moon, and Miss Nellie Hawes; but it has been the scene, for many years of much service for the Lord. The mission house has seen much history, and many people. Stirring Harvest meetings — a thousand strong; busy Bible-training sessions. Men, whose names have passed into the History of the Mission — Cook, Gray, Morling, and others have all served the Lord here. The place has come upon quieter times; but the ministry of witness and work still goes on.

Miss Nellie Hawes has written on a number of occasions of itineraries among the villages scattered around the Mission centre, and of the encouragements and disappointments of the work. Mrs. Moon, also wrote happily anticipating the work she was called to do there; but the enemy never sleeps or loses an opportunity, and, therefore, these dear friends, at present particularly are facing the strong testings and temptations which come to all those who closely follow the Master. BUT THE WORD OF GOD IS NOT BOUND.

THE BATTLE IS THE LORD'S

To wage a successful battle on the land, various methods of attack are called for; as Missionary Champion pointed out at the recent Conference, the Air Force flying high over all land obstacles, has a part; infiltration of the enemy position by guerilla and resistance movements has a part; and finally, when the foot soldier occupies the enemy position, the battle is won. The Strict Baptist Mission in the Tirunelveli and Ramnad area is using all three kinds of attack: radio evangelism, literature evangelism, and foot-slogging church work: all are our mehods.



Pastor M. T. Daniel of Tiruverkadu, Madras: "The Good News studio, Kovilpatti presents . ." the Gospel in Tamil.

Based in Paniadipatti, and concerned with the churchwork throughout the area, Mr. Derek Moon writes:

"My particular object must be so to work among the churches that the members may really know what they believe; and knowing what they believe, they may take the Gospel to their fellowmen. In order that Christianity may lose the stigma of being connected with Western Imperialism, in these days, evangelism must be more particularly the task of the Indian churches. Our aim is that the churches should be able to continue without any missionary help at all. For this, far more frequent meeting with the members of the churches is essential.... and this leads to the problem of deciding on which of the churches to concentrate. Personal contacts, play an important part in this work." Mr. Moon speaks also of open-air ministry in fellowship with church members, and of a promising development among the young men of Thayilpatti, and goes on to say, "Short Bible training courses such as we held at Namakkal last year (one is due to be held in Paniadipatti in September) also have a part to play in building up the brethren"...

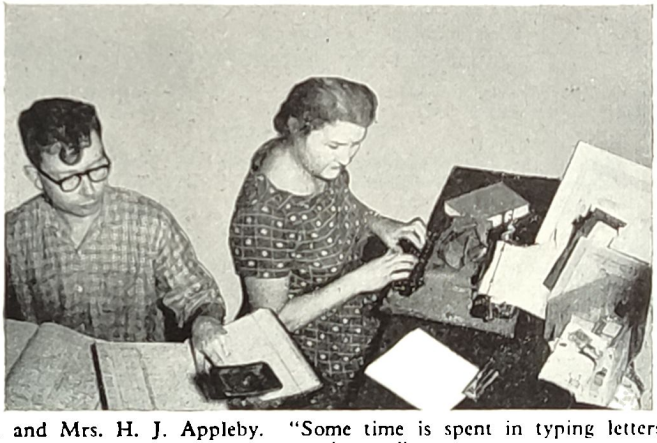
Philip Grist, who has the double task of literature work and the correspondence in connection with Radio Followup, has this to say: "To evangelise through Christian literature is one of the great missionary tasks of today. The percentage of literates in India is rising rapidly. The "World" is producing books, and other literature for the masses to read; Christian literature production lags far behind. Evangelical devotional and other books for Christians; Gospel literature for the unsaved:

these are our objectives. We aim to strengthen, stimulate and challenge church members. We strive, by the Holy Spirit's gracious power, to bring those who yet are in darkness into the Light... How can this be accomplished? It can be done through a mobile book shop which can go to the village and towns, stop at schools and cinemas, etc., and be a focal point of witness at Christian gatherings... Consecrated Christian colportage, also, has its place... The prospects are excellent; the opportunities are unlimited. India's millions long to read—the devil is ready with his answer. Are we ready with ours?

Six times a week over the radio come the words, "The Good News studio, Kovilpatti presents..." and our programmes are on the air! In Tamil, and in English, Gospel messages, and Bible teachings, are broadcast to a potential audience of thousands. Fifty years ago, they say, that 35% of the world's population was Christian. Now the percentage is less than 30%. In fifty years time it will be down to 20%, for the population of the world is growing so much faster than the membership of the churches. The task of evangelism dramatically doubles in difficulty—for while at one time 35 people had to witness to 65, soon, it will be 20 who must reach to 80 people! Is it not because of this fact that, in our day, God has graciously given us the air force of Radio?

The skill of the general is shewn as he wages battle; he must integrate the efforts of his various forces, and co-ordinate their attack. Without this skill the battle can be lost. It is at this point we need your prayers. For we must work in step, and according to the Master's strategy of our Heavenly General. Or else we may discover that an unhappy emphasis on one of the methods we use has been to the detriment of others. Probably the greatest peril is that we may forget the foot-soldier too easily: he has not the glamour of the others, *but he is, perhaps, the most vital of all.*

H. J. Appleby, Radio-Evangelism, Kovilpatti,
Tirunelveli District, S. India.



Mr. and Mrs. H. J. Appleby. "Some time is spent in typing letters or manuscripts..."

MALCHUS'S EAR!

The record of it appears in every gospel. Not once, but four times, we are reminded of the incident. That should be sufficient to underline the importance of it. And as if that were not enough, consider how the whole process of circumstances which hurried the Son of God away to His cross was halted... while Jesus healed a severed ear. If, in such a blinding moment, Malchus's ear could bring to a standstill the whole procession of events, then it must be of supreme significance.

One thing has occurred to me; when the servant of Jesus uses force, the result is usually the same; he merely cuts off the ear of a would-be listener, and makes it impossible for his message to be heard properly.

In the blistering heat of an Indian village, with all the discomforts of sweat and dust and thirst, it does not need much to make you drive roughly away a crowd of illiterate ignorant-looking individuals who stand and stare... and stare.... and stare. But illiterate though they be, they will recognise your anger and contempt in a flash. And all you will have done is to cut off their ears... It is not much use preaching your Gospel after that, is it?

This little article has the idea of helping you to help us—by your praying down upon us the calming grace of Jesus, who healed poor Malchus's ear.

John Appleby, Kovilpatti,
Tirunelveli District, S. India

"RAYS FROM THE EAST" CHILDREN'S RALLY

SATURDAY, SEPTEMBER 15th, 1962, at 3.30 p.m.
CHADWELL STREET CHAPEL, LONDON, E.C.1

Guest Speakers: Mr. and Mrs. J. R. Field, of Tirunelveli, S. India.
Special Demonstration: "Zion" New Cross Sunday School Scholars.

Reserve the date
Advertise the Rally
Your scholars are invited
Support us by prayer.

THE TREASURY

"The earth is the Lord's and the fulness thereof". The Lord's goodness is gratefully acknowledged in the following gifts.

Income	£	s	d	**Expenditure**	£	s	d
General funds (including legacies £750)	3391	3	6				
Special funds	510	15	10	General & Special funds	1742	15	11
Ladies' Zenana Auxiliary (including legacies £570)	1415	18	3	Ladies' Zenana Auxiliary	761	1	10
					2503	17	9
	5317	17	7	C/D Reserve Funds:—	2813	10	10

Anonymous gifts gratefully acknowledged: Guildford £2; Brighton (L.Z.A.) 12s. 6d.

THE

101st ANNUAL MEETINGS

will, God-willing, be held at
WESTMINSTER CHAPEL,
BUCKINGHAM GATE, LONDON, S.W.1,
on
TUESDAY, OCTOBER 23rd, 1962

11 a.m.	ANNUAL GENERAL BUSINESS MEETING
2 p.m.	L.Z.A. MEETING.
2 p.m.	MEN'S PRAYER MEETING. Conducted by Pastor S. T. Hover
3.15 p.m.	DEVOTIONAL SERVICE Chairman: Pastor J. K. Thorpe (Vice-President) Preacher: Missionary G. F. Champion
TEA	On premises—2/- each Tea Tickets will be sold in advance and early application is advisable. Please send to General Secretary, remitting payment with order.
6.15 p.m.	MISSIONARY RALLY Chairman: Pastor E. J. Wood (President) Presentation of Annual Report and Accounts Address by: Missionary J. R. Field

EDITOR'S MISCELLANY

Visual Aids: Mr. D. J. Moon writes, "If anyone at home has any flannelgraph or other visual aid material that they have finished with, would they please send it to me, (Address: S.B.M. Paniadipatti, P.O. Sattur, Ramnad District, S. India) as I hope to form a Visual Aids library for the use of our Indian brethren.

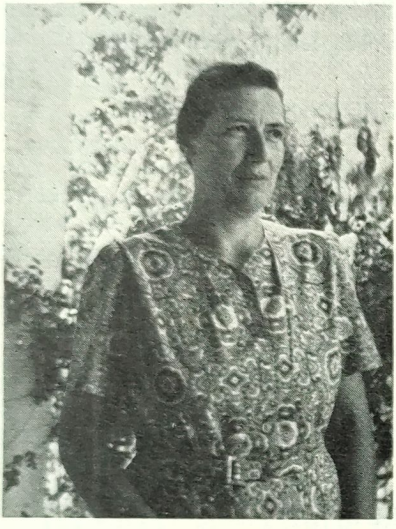
Mrs. Sheila Moon: Disquieting news of Mrs. Moon's ill-health, necessitating a period of hospital treatment emphasizes the serious staffing position on the field. The enemy uses every means in his power to defeat God's purpose. Specially remember our dear friends Derek and Sheila Moon in this disappointing and difficult time, and Miss Hawes who is sharing the responsibility of of nursing. Indeed, all of our missionaries need the constant prayer fellowship of God's children. Pray that though they may be under tension in the Master's hand, they may not be under strain, that there be no distortion of the Master's purpose.

A Reminder—The 1963 Half-yearly and Annual meetings of the Mission will, God-willing, take place:

Half-yearly:	Tuesday, April 23rd, 1963
Annual:	Tuesday, October 22nd, 1963

Mission to the Tamil People

Missionary Surroundings:



Miss Olive Knight. "Ebenezer" Chelmsford

1750 square miles; an area as big as Greater London, with a population as big, if not bigger, than this sprawling mass of buildings and people. Great tracts of black cotton soil. "A land of peanuts and senna-pods," as one cynic described it. Lush green when it rains, cracked and seared when the hot dry winds blow: dust and dirt, and primitive amenities. A great area of plains stretching to the foothills of the central mountain chain—the Ghats. A famine district, teeming with a vast population which takes a precarious living from the land around its village homes. Cotton ginning and spinning mills bring transient wealth to the few large towns.

The name calls to mind such great servants of the Lord as Arulappan, Walker, and Raglan. Today the Missionary map would shew the district divided among denominational Missions: Pentecostal, Lutheran, Anglican, and others. The Roman Catholics claim the whole area. Brethren missionaries work in a number of places. A great number of other "ism" such as Seventh Day Adventists, and Jehovah's Witnesses are busy in every place; but the Strict Baptist Mission is the only Sovereign Grace, and distinctly Baptist witness in this tract of country. In a comity of Missions, we serve, by and large, the Tamil-speaking Adi-dravida community, though not exclusively, as our commission is to "every creature". 1750 square miles; that is our present responsibility in Tirunelveli and Ramnad; but there is another area just as large practically unoccupied by any Christian Mission—the black areas still call.

TO THE TAMIL PEOPLE

NOVEMBER-DECEMBER
1962

Our Missionaries:

MR. AND MRS. H. J. APPLEBY



A recent photograph of Mr. and Mrs. Appleby, Kathryn, and Jacqueline Sue.

Photo: Royal Studio, Kovilpatti.

Spiritual and physical well-being depends largely on being in the place of God's choosing. Though the call to India came in very different ways to God's servants, John and Eileen Appleby, they could not stifle that call nor mistake its implications. It meant leaving home and established ways of life. It included the laying down of active Christian work, and the breaking up of Christian fellowship here in the homeland. It brought uncertainty into lives that were well ordered and settled in satisfying ministry; but it was a call that brooked no denial.

In Mr. Appleby the call was a "Niggling" voice which persisted in spite of everything done to stifle it, and which finally became a "great shout" which drove him to the purpose of God. "It is God that worketh in you" ! He sailed to India on the 11th November, 1952.

Baptised in 1942 by Pastor Goodge, John joined the church at Ebenezer, Chelmsford where he had been brought up. Among the many strong influences which were at work preparing him for India, can be counted Godly parents and grandparents, Sunday School, national service in the Fleet Air Arm, theological training, open-air work with the Strict Baptist Open-air Mission, pastoral ministry at "Park Ridings", Wood Green,

and, as a boy, St. John Ambulance Brigade. Altogether a varied and interesting picture. Besides these, the Fellowship of Youth, and the Pioneer Camp with which he has been connected from its beginning, also claimed much of his time. His first home in India was Madras where he worked until 1956. He then moved to Tirunelveli and was instrumental in developing the work of Radio Evangelism for which he is now responsible. Technical ability, trained and developed at the famous electrical firm of Crompton Parkinson & Co. Ltd., and afterwards as a Radio Mechanic in the Fleet Air Arm, has proved of immense value in this ministry.

Eileen, who sailed to India in 1955 as Miss Culliford, became Mrs. Appleby two weeks after disembarkation, and so was able to enter fully into her husband's work. She now shares the work in Kovilpatti, and takes special responsibility for the clerical work involved in the Radio programmes and their preparation, and so uses her training as a shorthand typist. The Lord does not waste the talents and skills of His children; but often uses them in unusual places, and sometimes, in what, to us, would seem unorthodox ways ! Both Mr. and Mrs. Appleby are now members of Park Ridings, Wood Green Church.

NOTES AND COMMENTS

An Apology.—A Letter from India tells us that there was a mistake in the July-August issue. Main Road, Sendamangalam should have read, apparently, Main Road, Kakkaveri. Whether the picture shewn on the back page of that issue was the right picture or the caption was the wrong caption it is hard to determine ! We bow in this matter to superior judgment, and acknowledge the mistake.

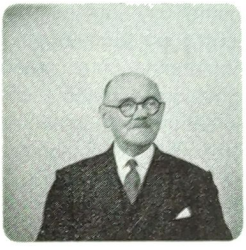
Mr. and Mrs. D. J. Moon.—Our readers will be sorry to learn that Mr. and Mrs. D. J. Moon had to return to this country in September. Mrs. Moon is again in hospital near Brighton, Sussex. Please continue to pray for the Lord's victory in this matter, and for His gracious leading in the difficult circumstances through which our good friends Derek and Sheila are passing.

General Secretary's visit to India.—Plans are now well in hand for the visit of the General Secretary to India. He expects to be away from England from about the 8th of December to beginning of March 1963. During his absence work in the Mission office, and routine correspondence, etc. will be in the care of Mr. E. Orchard. Correspondence and enquiries should be directed to the Mission Office, as usual.

Streatham Sale of Work.—We would direct attention to this Annual event, and underline the fact that there is a change of venue this year. The sale begins at 3 o'clock on Saturday, 10th November and is to be held in IMMANUEL CHURCH HALL, opposite Streatham Common.

Radio Ministry Contacts.—Reports from India give the following figures: letters received, 106; new writers, 65; from Tamiland, 67; from other places in India, 25; from Ceylon and Overseas, 14; requests for literature, 17; enquiries about the Way of Salvation, 3; requests for copies of Broadcast sermons, 17; letters from Hindus, 19. Please continue to pray for this exacting ministry.

FINANCIAL SECRETARY



Pastor W. H. Pounds of Hambro Road, Streatham, who commenced his duties as Financial Secretary of the Mission on the 21st September last. A worthy successor to the late Mr. W. T. Sayers who brought to this ministry such a happy balance of spiritual discernment and practical application. May the Lord give Mr. Pounds much happy fellowship through the contacts he will make in the churches.

KOLANTHAI AMMAL

IN the office of the Mission Bungalow at Vazhavanthinadu on the Kolli Hills thirty-two years, or more, ago, Mrs. Brand sat struggling with Mission accounts. It was only a few weeks after Mr. Brand had passed into the Presence of his Master. Her niece was at her side. Into the office came a young Hill man looking rather sheepish and somewhat nervous. "I know what he has come for," said Mrs. Brand in English, "He has come to ask for a bride—one of the Boarding Home girls. Let him be a man and pluck

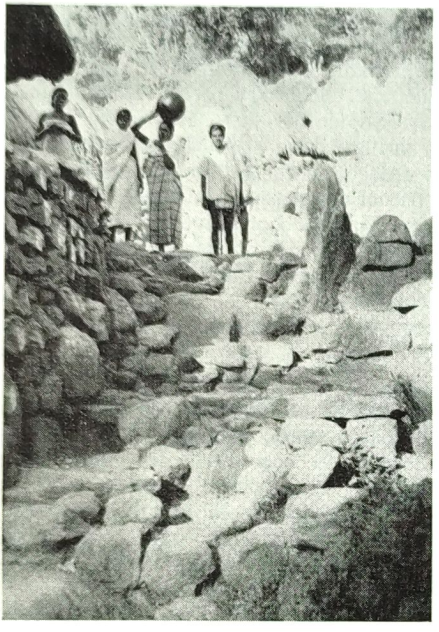


Group of typical Kolli Hill people.
Photo: Olive R. Knight.

up courage to ask for the girl he wants." A long and awkward silence ensued; but eventually the matter was broached. The marriage took place within a week or two, and was conducted by Mr. D. Morling. Two other couples were married at the same time. It was not long after, that the husband took his young wife, Kolanthai, back to his village on the northern side of the hills, where they re-joined caste, and very little was seen of them afterwards.

In 1960, soon after we had arrived on the lower plateau of the northern end of the Kolli Hills for our first camp, Kolanthai Ammal, now an ageing woman came to the shed where we were staying, to see us. She arranged for her husband to take us to the village where they were living. So we visited them in their little hut situated on the edge of the village.

On another occasion we were talking to some people in a village when who should come along but Kolanthai. She joined us and started telling the little group of people, who had gathered round, how Jesus had died to save us. "The stone I am using in my kitchen," she told them, "was once an idol stone; but it has done me no harm. It has no power."



Kolli Hill village road.
Photo: E. Orchard.

In 1961 soon after our arrival on camp again, we heard that Kolanthai had broken her arm ten days previously. We went along to the village one evening, but the place was almost deserted as the people had not yet returned from the fields. We found Kolanthai sitting, on a mat, on the ground, outside her little hut, nursing her broken arm; so we sat down on the door step. The conversation centred around the verses of scripture she had memorised as a girl and had not forgotten. She repeated John 14 : 1-2 and Psalm 23. She then told us quite spontaneously and with confidence that Jesus had died for her sins; that He had gone to prepare a place for her. "When I die," she said, "He will come and fetch me. I no longer worship idols."

Pray for Kolanthai Ammal; that she may be blessed in her own soul and that God may bless her testimony to her own people. As we sat talking one day to a group of people who had gathered in a farm shed to rest from their field work, one of the women said, "What you tell us is just what Kolanthai Ammal tells us."

Ruth M. Harris,
Belukurichi, Salem District, South India.

BLUE MOUNTAIN TRILOGY

THERE are two Mountain ranges called the Nilgiris (Nil—blue, and giri—mountain). One in the mighty Himalayan Ranges, the other in the south. Although the South Indian Nilgiris contain peaks almost twice as high as anything in the British Isles, they are always referred to as hills, and the term mountain reserved for the soaring peaks of the Himalayas. Lying on the western border of the Madras State the Plateau covers about 950 square miles, with an average altitude of some 6,500 feet, the highest peak is 8,760 feet above sea level. The largest towns in this area are Ootacamund, Coonoor, and Kotagiri.

These hills were first explored by British Officers in the year 1814, and they have since become a popular resort for workers from the plains. The climate is healthy and invigorating. Tea and coffee estates, market gardens, and blue gum (Eucalyptus) plantations abound. Big game still thrives on the lower slopes and occasionally wild elephants and tigers are seen even in the more inhabited parts.

The population contains a large infiltration of Tamils from the plains; but the people of the Hills belong to the Badaga, Kota, Toda, Irula, and Kurumba tribes. The name Kotagiri means the Hill of the Kotas, and, until recently, the chief village of this tribe was located in the centre of this place. The Todas, whose name means "Shepherds" are a pastoral race with handsome Grecian features. The Irulas, who are partly aboreal, and the Kurumbars live in the heart of the jungle on the side of the hills. The Badagas, by far the most numerous and wealthy of the Hill folk, are related to the people of the adjoining Mysore State. Their villages are constructed on plum pudding shaped hills; the houses being well-built and roofed with tiles.



Strict Baptist Mission publications on display at a Kotagiri Missionary Sale.
Photo: D. A. Thrower.

Until the 1914-18 War the Basel (Lutheran) Mission engaged in various forms of Christian work on the Nilgiris. Their successors were British Methodist missionaries. The work is now part of the Church of South India. Other Protestant bodies also carry on an active witness, and there is a strong concentration of Roman Catholic institutions particularly in Kotagiri.

In times past the Government of Madras migrated to the Nilgiris for the Hot-weather season, and, therefore, the Hills boast a number of Government Institutions and Offices. There are also European Schools and Missionary Holiday Homes in the big towns, and a small but flourishing Christian hospital in one of the valleys.

Our readers will know that we live on the Eastern part of the Plateau, at Kotagiri, which is ideally suited to the work of Tamil literature production and distribution for which we are responsible.

STHOTHIRAM !

There is an item of special interest in the Sunday services at the Kotagiri Tamil Baptist Chapel where Pastor Dorairaj is the minister. We of the West usually associate praise with hymns of worship, but our Tamil friends often make it an occasion for public thanksgiving.

Something has happened during the week which has caused a member of the congregation to praise the Lord for some special mercy. Having thanked Him at home, the recipient of the blessing brings a thankoffering to church the next Sunday. During the service, the Pastor gives opportunity for any such person to come forward and say what the Lord has done for him or her. The thankoffering is placed on the plate, the minister briefly tells the congregation what had occurred and offers praise and prayer for the family concerned.

A woman comes forward. Her son is studying in a boarding school, but at the beginning of term she has received a bill quite beyond her ability to meet. She had called the pastor and neighbours to pray about this for, unless the bill is paid, the boy's future will be ruined. Now she has come to thank the Lord for His answer to this petition. The authorities of the school have remitted the boarding fees, so that the woman has only to pay an amount for which she is prepared.

A young married couple carry their infant to the front. One night during the past week he was taken violently ill. His condition became worse and the parents resorted to prayer, in answer to which the Lord restored the lad.

On another occasion a Hindu mother brought her baby. One of the women members of the church was visiting in the neighbourhood of a military camp in which this mother lived. Noticing that the baby was ill, the Christian suggested that they ask Jesus Swami to heal the child. The babe was restored and the mother, although a Hindu, came and brought her thankoffering to the Christian church. Prayer was offered that the parents might know still more of the power of the Lord, particularly for the healing of their sin-sick souls.

Still more recently three persons publicly presented thankofferings at a service. One of these, a mother praising the Lord for a safe delivery and the gift of a baby boy, another thanking Him for health restored and the third for a miraculous escape from the ravages of a mad dog.

In this way our Tamil brothers and sisters "Enter into His gates with thanksgiving and into His courts with praise"; for the Lord is good; His mercy is everlasting.

BABEL BAFFLED

A Christian friend, who happens to be our Kotagiri printer, returned from his marriage which took place on the plains, and invited us to a simple celebration at his home. We went along and joined the group gathered to rejoice with the bride and groom, and to commend them to the Lord as they entered upon their wedded life.

The bridegroom is a Tamilian with a good knowledge of English, and a smattering of Kanarese. The bride knows Kanarese and English well, but is totally unacquainted with Tamil. The small party which gathered to felicitate these friends was a very mixed one. Three continents and five languages were represented and not one of the languages was known to all present. We were faced with a highly practical linguistic problem. However, after a good deal of hesitation and delay, and with one or two false starts the proceedings were conducted in Kanarese, Tamil and English; the Tamil portion being translated into Kanarese for the benefit of the bride and her relatives. When we sang a hymn Tamil, Kanarese and English all blended in the harmony of devotion.

The predicament that we found ourselves in, as a result of Babel, did not prevent our enjoying a happy time of fellowship with our friends.

David and Marty Thrower,
Literature production and distribution, Kotagiri, Nilgiris, South India.

THE TREASURY:— **AUGUST-SEPTEMBER 1962**

"Praise ye the Lord."

INCOME	£	s.	d.	EXPENDITURE	£	s.	d.
General Fund ...	649	9	4	General & Special Funds	1670	4	4
Special Funds	46	8	4	Ladies' Zenana Auxiliary	533	4	9
Ladies' Zenana Auxiliary	188	14	5				
	£884	12	1		£2203	9	1

Drawn from Reserves £1318 17 0

FOCAL POINT FOR PRAYER

AT THE WELL

SHE was thirsty, for the midday sun shone out of a cloudless sky and beat relentlessly upon the weary traveller. She lifted the basket from her head and placing it on the ground in the shade of a tree, wiped the perspiration from her face with the end of her sari.

Nearby was a well with a rope and bucket for drawing water. Joyfully the traveller drew water from the depth of the well, and splashed it over her face, and poured it in cooling cascades over her dusty tired feet. Then she drank deeply of that cold water. What enjoyment ! What blissful refreshment !

In a house not far away was one who had a personal knowledge of The One who gives Living water to thirsty souls. At that moment she opened the door of the house to seek relief from the oppressive heat, and saw the traveller resting in the shade of the tree. Seeing that her children were sleeping quietly, she came out into the blazing sunlight, and began to speak to the stranger about the Lord Jesus. "The Lord Jesus, who is He" ? asked the woman by the well. Then that lover of the Lord spoke gladly of all that the Lord meant to her from day to day. How eagerly did the traveller listen to that story of the Lord, told with such feeling.

The traveller went on her way, but returned again and again to hear more and more of the story she heard for the first time in the scorching heat by the side of the well. Distance now forbids her to come again. At a distance; but not too far off for God to reach her heart. Not too far off for you to bring her to the Lord in prayer.

IN THE KITCHEN

A housewife stood in her kitchen. The mud stoves were clean and empty. Two or three mud pots leant precariously against the wall, and above the cold empty stoves hung cooking spoons, and other wooden cooking aids. Not for this woman the shining brass pots, the glittering steel cutlery and the built up stove. No she was poor, so poor that her heart seem to stand still with fear. The grim shadow of starvation cast itself across those empty pots, and cold clean stoves. No food ! No money ! Had the Lord utterly forsaken them ?

Just then her husband came into the kitchen and together they committed their needs to the Lord. From the next room came the sound of children's voices, and the father called them and led the way to the river to occupy the time and keep their minds off food, and the increasing sense of hunger. As they left, the mother with the remaining elder girl turned to prayer.

As they prayed, they heard the voice of a stranger. "What do you want ?" "Who are you ?" gently asked the mother. She went to the door, and there held in the hands of the visitor was the answer to their prayers: some rice tied in a cloth.

But this was not the end: they had hardly said, "Thank you" to their new-found friend, before another voice called "Amma ! Amma ! Do you want some curry stuffs ?" The mother's joy was complete, as she gave thanks to the Lord for this timely provision, and sent her daughter to call the rest of the family to eat.

No ! Not for them the glistening pots and pans, and the well-appointed kitchen; but amid their poverty stood One who alone could meet that need and fill their empty vessels. Having nothing: they found their all in HIM.

Nellie Hawes,

Paniadipatti, Ramnad District, South India.

TWO NEW PUBLICATIONS

101st Annual Report. (Price 1/- each, by post 1/4)

A statement which reveals the absolute faithfulness of God in supplying the needs of the work, and which shews the shadow and sunshine, failure and success of the work as seen through the eyes of a team of workers on the field and at home. The report, which deserves careful, thoughtful reading, shews vividly the crying need for recruitment to the unfinished task of Evangelism among Tamils.

Reaching India's Women, Ethel M. Flory. (Price sixpence each)

A factual, attractive presentation of personal work among village women in the Tamil country. Within a small compass it not only discusses methods and difficulties, but also shews the rewarding nature of this God-given ministry. A small book which stimulates thought and prayer.

Send for your copies to:

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

DEPUTATION MINISTRY DURING NOVEMBER AND DECEMBER, GOD WILLING

Missionary G. F. Champion.—NOVEMBER 4th, Wetherden; 6th, Stoke Ash; 10th, Newick; 11th, Bierton; 13th, Trowbridge; 18th, Downe; 20th, West Suffolk F.O.Y. Stowmarket; 22nd, Tunbridge Wells; 25th, Streatham; 26th, Sutton; 27th, Over; 28th, Cambridge; 29th, Willingham.

Mrs. G. F. Champion.—NOVEMBER 27th, Over; 29th, Willingham.

Missionary J. R. Field.—NOVEMBER 2nd, Rishangles; 4th, Hounslow; 10th, Courland Grove; 11th, Derby Road, Croydon; 14th, Redhill, Shrewsbury Road; 16th, North Suffolk Rally, Occold; 17th, Hinckley; 18th, Bedworth; 21st, Manor Park; 22nd, Brighton Tab. Y.P.F.; 24th, Dorking; 25th, Borough Green.

Missionary E. Orchard.—NOVEMBER 1st, Deeping St. James; 2nd, Irthlingboro F.O.Y.; 4th, Kings Langley; 7th, Chingford; 11th and 12th, Horham; 13th, Crowfield; 14th, Beccles; 15th, South Suffolk F.O.Y. Rally; 18th, Tring; 21st, Aldringham; 25th, Otley.

DECEMBER 1st, Ilford, 2nd and 3rd, Woolwich; 9th, Charsfield; 10th-15th, Fellowship of the Six; 30th, Farnham.

Mrs. E. F. Orchard.—NOVEMBER 15th, Grove Chapel, Camberwell; 24th, Dorking; 27th, Gurney Road, Stratford.

Pastor P. H. Crees.—NOVEMBER 3rd, Hounslow; 6th, St. Leonards; 11th, Homerton Row; 18th, Bexleyheath; 21st, Wimbledon; 24th, Dorking; 25th, North Finchley.

DECEMBER 2nd, Cottenham; 8th, leaves for India and D.V. expects to be back March 9th.

Miss M. M. Cook.—NOVEMBER 1st, Chadwell Street; 6th, Epsom; 7th, Potten; 8th, Walthamstow; 10th, Streatham; 13th, Laxfield; 14th, Grundisburgh; 15th, Suffolk F.O.Y. Southern Area; 17th, Chelmsford; 21st, Greenwich; 22nd, Meopham; 28th, Wandsworth; 29th, Belvedere.

Address: Ramoth, 73, The Down, Trowbridge, Wilts.

Missionary Deputation.—God-willing we expect the following friends to be in England on furlough during 1963:

Mr. and Mrs. Kuhrt and Mr. and Mrs. Orchard (From Malaya).
Dr. R. M. Harris, Mr. and Mrs. Grist and Mr. and Mrs. D. J. Moon (From India).

An unrivalled opportunity to obtain up-to-date information regarding the work. Arrangements for deputation visits to the churches for Sunday Services and Mid-week meetings for all age groups will be gladly made. Dr. R. M. Harris is available for the months June to September, October and November. Please write to Mrs. Driscoll, L.Z.A. Secretary, who is responsible for Dr. Harris's programme of meetings.

Deputation arrangements for the other members of this Missionary team are in the hands of the General Secretary, Pastor P. H. Crees. *This is a limited opportunity to hear first-hand of the Lord's work in India and Malaya.* Secretaries of churches and other organisations in the churches are asked to make their applications EARLY.

Streatham Auxiliary, Strict Baptist Mission.—A Sale of Work will be held, (God willing) on Saturday, 10th November at IMMANUEL CHURCH HALL, opposite Streatham Common. Miss Margaret Cook will open the sale at 3 o'clock which closes at 6 o'clock.

General Secretary: Pastor P. H. Crees, 61, Breakspears Road, London, S.E.4. Tel.: Tideway 1841.

Hon. Treasurer: Mr. N. Cox, 90, Upper Grosvenor Road, Tunbridge Wells, Kent. Tel.: Tunbridge Wells 27532.

Hon. Financial Secretary: Pastor W. H. Pounds, 36, Fontaine Road, London, S.W.16. Tel.: Pollards 3344.

Deputation Missionary & Editor of Herald: Mr. E. Orchard, 5, Elsa Road, Welling, Kent. Tel.: Bexleyheath 4832.

L.Z.A. Secretary: Mrs. F. Driscoll, 27, Alwyn Avenue, London, W.4. Tel.: Chiswick 5522.

L.Z.A. Financial Secretary: Miss R. Fromow, 216, Gordon Avenue, Camberley, Surrey. Tel.: Camberley 5086.

NEW YEAR PRAYER MEETING AND FAREWELL SERVICE

FRIDAY, JANUARY 4th, 1963
at 6.45 p.m.

CHADWELL STREET CHAPEL, LONDON, E.C.1

PASTOR E. J. WOOD, with MISSIONARIES M. COOK, G. CHAMPION and J. FIELD, will take part.

Come and join us in Praise and Prayer.

MISSIONARY SURROUNDINGS

AN Indian house from the rooftop of which you can see the clustered houses of your immediate and distant neighbours. Someone has said that the countryside is God's, but the towns belong to men. "They arose out of man's fear, greed, selfishness and sin." A strong indictment indeed. Whatever may be the truth of this, the jostling houses of this view of the eastern part of Kovilpatti give an impression of thriving activity. They speak of men, women and children.

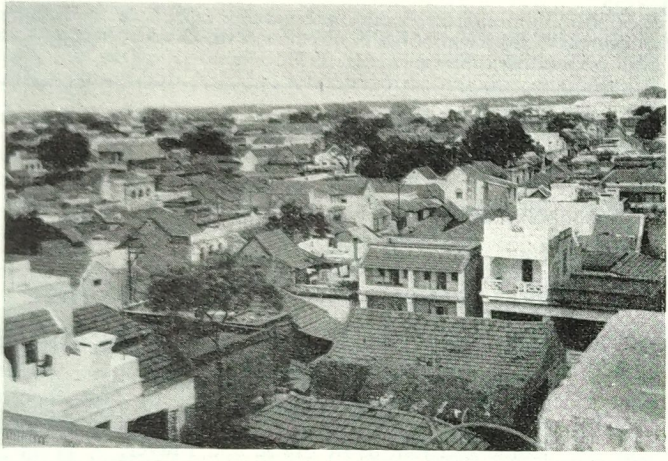
To be surrounded by people is to be impressed by their needs, and be aware that you are part of a society which makes its daily claims upon you. Here, in this town of Kovilpatti are people intensely religious, who are dominated by the Hindu temple and all that that stands for. Here, too, as in almost every big town in India, the three-fold cry from the Moslem minaret turns its obedient followers to the shrine at Mecca. The strident blast of the factory hooter daily calls the population to bobbin and shuttle; to the ginning, carding, sizing, spinning, weaving world in which they are so absorbed. Turn into the little side streets and you will find the houses

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Mission to the Tamil People

Missionary's Surroundings:

cluttered with the frames of matches waiting to be dipped in sulphur and saltpetre, and the half-finished match-boxes which will finally find their way into many a shop in the busy markets of the East.



The Eastern end of Kovilpatti.
Photo: Royal Studio, Kovilpatti.

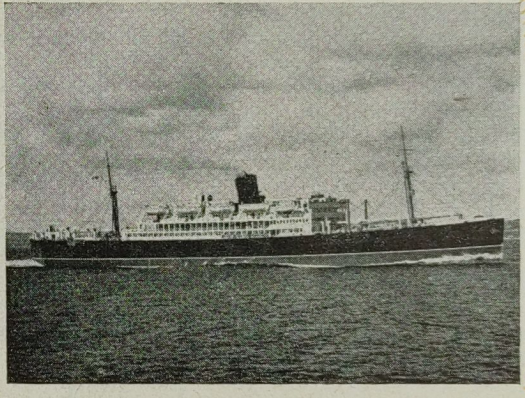
People, people moving up and down its crowded streets; filling its houses, schools and public places; crowding its Hindu and Islamic shrines at the call of worship. Sensible, sensitive folk in whom the whole gamut of human experience sounds and resounds to the music of life. These surround God's servants everywhere. In such a massive non-Christian population the witness of a small, faltering, Christian community, and the time which Missionary servants of the Lord can give to local evangelism seem all too weak, and limited.

Tape recordings, mixing mechanisms, snatches of music, songs and speech; the jade eye of the tape-recorder closing and opening as though in surprise at what it hears: the search for suitable material, and voices to convey the message, script-writing, auditions and a hundred and one other jobs connected with the radio programmes; these, also, are the surroundings of God's servants for Kovilpatti is the centre of the Mission's Radio ministry. They say that the vibrations of sound are never lost. Like the rippling rings set up by a stone cast into the water; they reach the shore of some mind which is ready to receive them. The vibrant message of the Gospel will reach the minds of those who can be reached by no other means.

RAYS

FROM THE EAST

for young people



R.M.S. Cilicia.
The liner which took Mr. and Mrs. Jones to India

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 194

February, 1962—March, 1962

FIRST IMPRESSIONS OF INDIA

By Missionary J. B. Jones

Dear Boys and Girls,

I have been asked by Uncle Peter to write and tell you of my first impressions of this exciting land of India. Well, there are so many that I feel it will be best if I mention only a few.

One of the first things I noticed that was different from England was the Indian roads. Those that are tarred are only tarred in the centre of the road, with the outside made up of earth. Some are not made up at all, so that when you cycle along them—as I did just recently—you get a very bumpy ride! And how dusty the roads are in places! If you happen to be walking along and a motor vehicle passes you, you get covered with the dust that is raised. And, of course, the scenery along the roadside is so different from that of England. Fields of rice, castor oil plants, banana and coconut trees are just some of the growing things that are to be seen.

The other day, when I was paying a visit to a village called Oravandur, by the side of the River Cauvery, the man who we were visiting sent a boy up one of his coconut trees to get some young nuts for us so that we could drink the juice inside the nut. The fluid inside was very refreshing, on what was a hot, sunny day; for here in India the sun never ceases to shine for most of the day.

What would you do if you had to sit on the floor at Chapel next Sunday? This is what we have to do here. When we go to Chapel we first of all leave our shoes outside the Chapel door; then we go in—girls on the left-hand side and boys on the right; and then we sit down on reed mats. When we pray, we lean forward on our knees with our arms resting on our hands in front of us.

As I go about the villages and towns I see many boys and girls with marks on their foreheads. This saddens me; because it tells me that they belong to a caste family and that they worship the stone idols that are to be seen in every village and town. **Do pray** for these boys and girls that they may be told of the sacrifice of the Lord Jesus Christ for their sins, and be brought to trust in Him instead of putting their trust in the sacrifices of food, flowers, and other things which they make when they go to their heathen temples.

With Christian greetings to you all,

J. B. JONES.

NAMAKKAL TREASURE HUNT

By Missionary H. A. Huckett, Namakkal

Our big well in Namakkal, which is 70 feet deep and about 14 feet wide at the top, is almost dry, and we are having to buy water in two big oil-drums on a bullock-cart from a village some distance away. To-day, four men have been cleaning the well. First of all we had to buy them two shallow baskets and a thick rope long enough to reach to the bottom. A stout stick about 2½ feet long was tied to one end of the rope and then one of the men sat on this cross-legged and got his three pals to let him down into the well. After that they sent the baskets down, and he began to dig out the rubbish that had collected over a long period at the bottom.

First, several baskets full of sticks came up, then a lot of big stones, then some black mud, a piece of chain, part of an old lamp, and a lost fountain-pen. Several aluminium tumblers, and one brass one, were recovered—dropped in at some time or other by the hostel boys, I expect. One discovery that surprised us not a little was that they found two live fish in the well. They are now swimming about in a pail of water on the back verandah of the bungalow. I expect many hidden treasures will come to light before they have finished their work.

Our hearts are like the Namakkal well—full of hidden things, some good and some bad. The Bible tells us: "The heart is deceitful above all things and desperately wicked. Who can know it?" God says: "I, the Lord, search the heart . . ." (Jer. 17. 9).

Cleaning a deep well is not an easy job. It takes time and money, and there are risks involved. Making human hearts clean is a still more costly business. It cost the Lord Jesus His life's blood. He had to descend from heaven, live in this sinful world for thirty-three years, and then die on a cruel and ugly cross in order to save us. He alone can make our hearts clean. He alone can remove the black mud of sin and every form of impurity lurking there. If you have not already done so, will you ask Him to do this for you?

When the Namakkal well has been thoroughly cleansed, we are hoping that the springs which have been clogged up will flow again and that we shall get some nice clean water. After Christ has cleansed our hearts, we are able to pass on to others the water of life, as Jesus said to the woman of Samaria: "The water that I shall give him shall be IN HIM A WELL of water, springing up into everlasting life". Cleaning the Namakkal well will not provide us with all the water we need for five families and forty-three hostel boys. We need about 7 inches of rain to fall. Then the wells and lakes will gradually fill up again and there will be enough water for everybody.

So after we have been cleansed by the precious blood of Christ shed for us at Calvary, we must ask Him to fill us with His Holy Spirit so that out of us may flow rivers of living water (John 7. 37-39). Then we shall be able to sing with real meaning:

"Just a channel, full of blessing,
To the thirsty hearts around;
To tell out Thy full salvation,
All Thy loving message sound.

Channels only, blessed Master,
But with all Thy wondrous power
Flowing through us, Thou canst use us
Every day and every hour."

RAYS FROM THE EAST!

By Mary E. Grist, Kovilpatti

It was just about 2.30 in the morning when seven figures crept stealthily from the house and climbed into the waiting van. Noiselessly, it slid forward down the drive, and not until we reached the road did the engine spring to life. We sped away, leaving others asleep, peacefully unaware that we had left.

Through the darkness we went, stopping only to pick up the shadowy figure waiting by the bridge. The roads were deserted, the scattered houses

were in darkness—the morning was ours, and it was with a mounting thrill of expectation that the eight occupants of the van looked out on to a world of tree-covered hills and mountains, blackly outlined against the night sky.

One peak in particular drew our attention. It stood alone and rose above the others. This was our goal.

Finally, we drew up before a group of Indian houses. All was quiet, and as we clambered out it seemed strange not to be besieged by curious children. The morning was chilly, but, discarding our warmer clothing, we left the road and made for the hill that rose from the side.

Torches were switched on, and in single file we began to climb up between the trees and ferns. It was steep and hard going, and I was glad to accept a stick to help me up. On and on, up and up, we went. Sometimes the way was steep, sometimes the way was level, sometimes it even sloped downwards. At times the path was soft and grassy, at times stony, thorny, or marshy. Just the beam of the torch or the groping of our feet revealed the next step. At one time the path divided. Which were we to take? One sloped very definitely down, so we continued up.

After two hours the peak stood just before us, its steep sides waiting for our final efforts. Breathless and windswept we stood at the top, and in the gloom saw India spread before us on all sides.

Huddled together for warmth, we sat down by the stone marking the summit and looked towards the east. Already, behind the black line of distant mountains, the sky was tinged with orange, and as we watched it grew brighter, the colours grew richer and were reflected on the dark clouds above. Gradually, the scene around us became more than just dim shadows, until at last there it was peeping over the mountains—the Sun! What a wonderful picture! Below us at one side were fluffy white clouds; on the other side we could see straight down to the plains; behind us was a perfect rainbow—we could see its beginning and end; and before us was the beautiful sunrise. Our efforts were well rewarded.

We ate our breakfast in the shelter of a rock and then retraced our steps. What a difference! This time we could see all the way that we had come, and it was then that I felt very glad that I hadn't seen it all as we came up. I hadn't noticed, then, quite how steep the path had been or how near to the edge of a deep drop. We had only been able to see one step at a time in the torchlight.

"One step I see before me, 'Tis all I need to see. . . . Oh, blissful lack of wisdom! 'Tis blessed not to know; He holds me with His own right hand. And will not let me go."

How glad I am when I look back at the path of my life that I could only see one step at a time. Jesus knows the dangers, but if we trust Him He will light up our path, will hold our hand, and will lead us onwards and upwards. He knows the way—we don't—so we must let Him lead us step by step.

I learned other lessons from our climb up Mount Perumal. Look back through this story, see how many **you** can find, and tell them to your parents or your Sunday School teacher (or send in your suggestions to Uncle Peter).

HONOURS LIST—1961

Each scholar whose name appears in this list will receive a Certificate of Merit for regular Bible searching during the year. If your name is not in the list it is because you have not sent in the required number of entries —that is, at least five out of six. We would specially congratulate Marion Collins, Mary Edwards, Paul Orchard, and Christine Phillimore, who have gained Certificates for the ninth successive year: also Margaret Blaxall, Rachel Collins, Pat Davies, Christine Jermyn, Rose and Peter Leaver, and David Mitchell, for the eighth year. The special prizes, which are awarded to those who have the best records but have not yet won a prize, this year go to Peter Muddell, Jane Moore, Jennifer Ann Orchard, Brenda Wright, Alfred Burrows, and Michael Payne.

Ryarsh: Faith and John Bennett; Christine, Malcolm, and Hazel Cordle; Pauline, Malcolm, Evelyn, Susan, Robert, and Peter Dodge; Brian, Rosemary, and Alan Parris; Cynthia and Nigel Rowe; Carol and Hazel White; Lesley Wyles; John Wooden. **Belvedere:** Margaret and David Bell; Margaret Cooper; Philip Essex; Avril Hawkins; Paul, Jennifer, Susan, Joyce, and Lewis Orchard; John Wayman; Michael Vaughan. **North Finchley:** Theresa Bartley; Rosemary and Susan Burgess; Victoria Dalziel; Lynn Harvey; Susan Jones; Janis and Patricia Law; Christina Markwick; Alison and Paul Smith. **Lewes:** Lynda and Keith Ellis; Ivan Jones; Peter Muddell; Elisabeth, Martyn, and Christine Relf; Philip and Elizabeth Starnes. **Horham:** Margaret, Carol, and Arthur Blaxall; Sylvia Chapman; Margaret, Bernard, and Monica Gooderham; Hazel Smith. **Brighton, Tabernacle:** Janet Eldridge; Barry Hills; Michael, Rosemary, Heather, and Barbara Payne; Susan Smith. **Crowfield:** David Bennett; Sheila and Doreen Clover; Marion, Paul, and Raymond Gooderham; Trevor Hart. **Richmond:** Brian Green; Stephen and Lesley King; Susan Newman; Ann and Jennifer Satchell. **Badingham:** Evelyn and Hazel Dewsbery; Valerie Dunnett; Sheila Pearce; Ruth Scoggins. **Bermondsey:** Barbara Edwards; Christine Jermyn; Annie Osborn; Linda Simpson; Jean Webb. **Bradenstoke:** Adrian, Yvonne, and Carol Barnes; Patrick Murphy; Lyn Weston. **Courland Grove, Clapham:** Susan Bradford; Maureen and Carol East; Stephen Marshall; Jean Rogers. **Bethesda, Ipswich:** Patricia and Barbara Hammond; Keith Reeve; Anne Sherman; Beryl Wilcox. **Streatham:** Kenneth Browne; Pauline and Jennifer Lott; Christine Morris; Mary Paul. **West Ham:** Joan Bollans; Jean and Beverley Cooper; Wendy Ducker; Valerie Stables. **Brentford:** Janet and Norma Sullivan; Rita Watkins; Brenda Wright. **Bromley:** Mary Bater; John Howells; Michael Kendall; Jean King. **East Ham:** Rose and Peter Leaver; Linda and Vicki Oldhamstead. **Mount Zion, Ipswich:** Gillian Naunton; Sheila Page; Maureen and Helen Sparrow.' **Kesgrave:** Nicholas, Robin, Stephen, and Susan Woodford. **Tunstall:** Olive, Gwendoline, Sylvia, and Margaret Reeve. **Watford:** Myra Evans; Margaret Mills; Margaret Jordan; John Woods. **Whittlesey:** Pamela Bedford; Susan Hemmaway; Marjorie and Stuart John Whayman. **Yateley:** Margaret, Pauline, and Grace Justice; William Owen. **Chippenham:** David and Philip Kilmister; Julian Kime. **Clifton:** Ann Chapman; Marylin Dudley; Pamela Jones. **Cuckfield:** Mary, Margaret, and Ruth Gadd. **Eastbourne:** Maurice Hill; David and Jean Mitchell. **Grundisburgh:** June and Janet Martin; Marion Nunn. **March:** June Jakes; Diane and Margaret Mann. **Staines:** Pat Davies; Ruth and Ronald Goddard. **Gurney Road, Stratford:** Jill and Roy Clements; Clive Jacobs. **Walthamstow:** Kathleen Carney; Sheila Rhone; Linda Woollard. **Wetherden:** Linda and Valerie Clover; Stephen Davey. **Basildon:** Pamela Griffin; Christine Phillimore. **Clapham:** Marion and Rachel Collins. **Derby Road, Croydon:** Mary and Gillian Lawrence. **Farnham:** Janet and Alison Christie. **Fressingfield Methodist:** Wendy and Tony Hindle. **Greenwich:** Jennifer and Trevor Clarkson. **Hailsham:** Susan Bird; Anne Honeysett. **New Cross:** Vivienne Pain; Judith Shepherd. **Potten End:** Audrey and Linda Burne. **Potton, Beds.:** Peter and Monica Jarritt. **Two Waters:** Lilian Boxall; Jane See. **Aldringham:** Pauline Marjoram. **Aylesbury:** Jill Brown. **Chadwell Street, Clerkenwell:** Pauline Stokes. **Fressingfield:** Alfred Burrows. **Gosbeck:** Philip Hart. **Highbury:** Marion Goold. **Hilmarton:** Kathleen Skull. **Zoar, Ipswich:** Mary Edwards. **Laxfield:** Rosemary Barnes. **Mendlesham:** Miriam Baker. **Royton:** David Agley. **Stoke Ash:** Elizabeth Kellock. **Tring:** Graham Wright. **Westmeston:** Jean Ashley. **Park Ridings, Wood Green:** Yvonne Staines. **Woolwich:** David Harmer.

AS WHITE AS SNOW

There is no doubt that most boys and girls were pleased to see the snow coming down. The boys waited for the chance of snowballing Dad and the girls for the chance of getting their own back on the boys. But not so our white pussy! He went out and looked at the cold stuff lying on the ground, touched it gently with one warm paw, and then turned

slowly back indoors, after shaking that paw many times over to make sure no snow was left on it. Besides which, the shining whiteness of the snow made his beautiful white coat look a dull cream colour, and that, of course, would never do for a puss that was proud of his coat.

Yes, the snow is one of God's wonders, and no less than 1,000 different forms of crystalline structure have been observed. It is not only wonderful in its form but marvellous in its purity—probably the purest and whitest thing that touches the surface of this earth. Even more wonderful, therefore, is the promise which God makes, that when He cleanses our sinful hearts they shall be "as white as snow".

Now do the Searcher and find what else the Bible has to say about the snow.

Lower Group, age under 12

Write out **in full** the verses where the following words are found.

1. "A snowy day."
2. "Whiter than snow."
3. "White as snow."

They will be found in 1 Chronicles 11; Psalm 51; Isaiah 1; Mark 9; Matthew 28.

Upper Group, age 12 and under 16

First answer the Lower Group questions. Then find the answers to the following questions and write out these verses also **in full**.

1. Who is likened to "snow in the time of harvest"?
2. Where do we read of one who is "not afraid of the snow"?
3. Who "went out . . . a leper as white as snow"? Give the name as well as the verse.
4. In which two verses in Isaiah 55 is God's Word likened to the rain and the snow?

The answers to the other questions will be found in Proverbs 25 and 31; and in 2 Kings 5.

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, 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—FEBRUARY 28th, 1962.

RESULT OF LAST BIBLE SEARCHER

We were a little disappointed in the number of entries, but, on the whole, those that were sent in were very good indeed. We welcome twenty new Searchers, and you will find your names in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. David Mitchell, aged 15, Grove Rd. S.S., Eastbourne.
2. Linda Stockwell, aged 13, Angel Baptist S.S., Clerkenwell.

Special Mention: Jean Webb, Kathleen Skull, Marion Collins, Sheila Page, Sheila Clover, Mary Lawrence, John Howells, Alison Smith, Rose Leaver, Marjorie Whayman, Jean Mitchell, Margaret Meekings.

Very Highly Commended: Rosemary Payne, June Jakes, Stephen Davey, Helen Sparrow, Pauline Stokes, Elisabeth Relf, Pamela Payne, Janet Sullivan, David Kilmister, Margaret Blaxall, Janet Christie, Lynda

Ellis, Olive Reeve, Rachel Collins, Jean Ashley, B. Newlyn, Beverley Cooper, Arthur Blaxall, Adrian Barnes, Margaret Cooper, Malcolm Cordle, Susan Orchard, Peter Leaver, Julian Kime, Jean Rogers, Evelyn Dewsbery, Nicholas Woodford, Maureen East, Lydia Clarke, Jean Cooper, Jennifer Orchard, Pat Mullins, Maureen Sparrow, Peter Muddell, David Agley, Jill Brown, Lesley Wyles, Ruth Ford, Marian Lomas, Christine Jermyn, Margaret Mann, Norma Sullivan, Christine Cordle, Diane Mann, Maureen Harding, Elizabeth Betteridge, Margaret Mills, Philip Kilmister, Ruth Goddard, Pauline Marjoram.

Highly Commended: Josephine Morwood, Beryl Wilcox, Carol East, Avril Hawkins, Nigel Rowe, John Bennett, Valerie Dunnett, Joan Wilkinson, Gwendoline Reeve, John Woods, Pauline Lott, Sylvia Reeve, Rosemary Parris, Alan Blakeman, Pamela Griffin, Brenda Wright, Brian Hassack, Alan Groves, Stephen Marshall, R. Woodford, John Wayman, Brian Parris, Cynthia Rowe, Valerie Barker, Margaret Bell, Martyn Relf, Eileen Chambers, Carol Blaxall, Philip Essex, Jeanette Clarke, Kathleen Carney, Mary Gadd, Sandra Perry, Alfred Burrows, Marion Grimwood, Valerie Sutton, Faith Bennett, Jean Colechin, Lilian Boxall.

Commended: Gwendoline Mead (omitted references), Philip Starnes, Christopher Lovett, Heather Witchell, Jonathan Harms, Robin Chapman, Allan Pretty, June Martin (part missing), Jane See (answered Lower Group only).

Lower Group, age under 12

Prizewinners: 1. Jennifer Satchell, aged 8, "Salem" S.S., Richmond.
2. Barbara Hammond, aged 7, "Bethesda" S.S., Ipswich.

Special Mention: Margaret Gadd, Rosemary Barnes, Jennifer Clarkson, Janet Eldridge, Clive Jacobs, Anne Osborn, Susan Hemmaway, Trevor Clarkson, Ann Chapman .

Very Highly Commended: Barbara Payne, Melvyn Barnes, Adrian Clarkson, William Owen, Margaret Jordan, Billy Thacker, Sylvia Chapman, Linda Barrett, Caroline Thacker, Maurice Hill, Jean King, Graham Wright, Robert Ashurst, Margaret Justice, Doreen Clover, Marion Goold, Mary Paul, Margaret Reeve, David Monk, Valerie Clover, Janet Mann, Patricia Hammond, Margaret Gooderham, Joyce Orchard, Sheila Pearce, Gillian Lawrence, Vivienne Pain, Ann Satchell, Ruth Goodwin, David Keeble, Angela Wilkinson, Valerie Stables, Linda Simpson, Elaine Sykes, Robert Dodge, Alan Purdy, Barbara Williams, Kenneth Browne, Jill Clements, David Harmer, Elizabeth Kindred, Robert Wallace, Paul Smith, Heather Payne, Christine Dawson, Pamela Jones, Christine Morris, Margaret Vincent, Pamela Bedford, Linda Woollard, Marylin Dudley, Mary Bater.

Highly Commended: Wendy Ducker, Linda Oldhamstead, Rita Parker, Jacqueline Whatling, Tony Hindle, Hazel Dewsbery, Cynthia Cantwell, Lynda Wallace, Barry Hills, Keith Ellis, Grace Justice, Belinda Love, Gillian Goodwin, John Layzell, Myra Evans, Stephen Woodford, Ivan Jones, Susan Miles, Rita Watkins, Dennis Kingshott, Susan Woodford, Anne Cossins, Margaret Price, Susan Bird, Christine Relf, Janis Law, Janet Martin, Rosemary Smith, Susan Shepherd, Elizabeth Starnes, Pauline Jakes, Sandra Napier, Lesley King, Alan Parris, Monica Jarritt, Alison Christie, Keith Reeve, Yvonne Barnes, Hilary Last, Jennifer Lott, Lewis Orchard, Peter Dodge, Pauline Justice, Linda Clover, Joan Bollans, Judith Shepherd, Paul Grimwood, Regina Belcher, Susan Dodge, Raymond Grimwood, Brian Hinds, Hazel Cordle, Pauline Belcher, Victoria Dalziel, Christine Lockwood, Susan Smith, Vicki Oldhamstead, Yvonne Flint, Ruth Scoggins, Susan Reed, Michael Kendall, Ann Blakeman, Jimmy Stockwell, Stephen King, Jacqueline Cossins, Wendy Hindle, An entry without name with Fressingfield entries, Theresa Bartley, Lynn Harvey, David Bell, Susan Newman, Anne Roberts.

Commended: Evelyne Dodge, Sylvia Long, John Wooden, Peter Jarritt, Alan Piper, K. C. Pretty, Anne Chipchase, Michael Vaughan, Carol Walsh, Linda Harmon, Elaine Burns (omitted references), Bernard Gooderham,

Pauline Dodge, Ruth Gadd, Monica Gooderham, Kevin Barker, Malcolm Dodge, Danny Farrell, Freddy Bollans, Jennifer and Geoffrey Osborne (omitted references), Ivan Davidson (incomplete), Ronald Goddard (wrote out wrong verses).

Not for Competition: Misses Mary Edwards and Christine Phillimore.

Fressingfield and Ryarsh tied for first place. Belvedere came second; West Ham, third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Once again we are pleased to publish our Honours List of names of boys and girls who have done five or more Bible Searchers during the past year. But, also, we are once again saddened by the number of boys and girls who failed at the last by not doing the December Searcher. Just at the last they fell back, and so have failed to attain.

One of the saddest stories in the Bible is of the five bridesmaids who fell short of all their hopes just because they failed to take a little trouble at the last. There were five sensible ones and five foolish ones. All of them went to a lot of trouble. They all had to be dressed properly, and all took their bright lamps with them as they passed along through the darkness. But the five sensible ones had little flasks of spare oil; the five foolish ones only took the oil that could be contained within their tiny lamps—they provided no flasks. And then all ten of them fell asleep because the bridegroom delayed his coming. Suddenly, at midnight, they all awoke to hear the cry, "The Bridegroom is coming". And you all know the rest of the sad story, or, if you do not, you can read it in Matthew 24. The five foolish ones failed to make it because of their own lack of thought and care. When they reached the wedding they found that it was too late—the door was shut, and they were shut out in spite of all their pleading.

Our Lord told this story not only to warn us against slackness, but also to warn us against not being ready when He comes again. For one day, when nobody is expecting, Jesus will suddenly appear in the clouds of heaven to reign as King. Those who love Him will be watching for Him and praying for His coming; and they will be caught up to meet Him in the air. But those who are not ready to meet Him, who have never prayed to Him as Saviour or served Him as Lord, will then be too late; the door will be shut. It is because of the utter sadness of being shut out that the Word of God speaks so clearly to each one of us, to warn us to seek the Lord while He may be found.

It was a real joy to receive so many Tamil text cards, and I would like to thank "the Buss and Dawson families" at Bethersden, the boys and girls at Stretham (Cambs.) per Mr. J. W. Bradshaw, and Anne Honeysett; besides those who have written in for Tamil texts, but have not yet sent the cards back. I would also like to thank these boys and girls for their Christmas cards and their good wishes: Margaret, Carol, and Arthur Blaxall, Adrian Clarkson, Marion and Rachel Collins, David Harmer, and Wendy and Tony Hindle. Also I received interesting letters from: Philip Essex, Hazel Muddell, Ann, Susan, Lewis, and Margaret Orchard, and from Philip Starnes. Last, and not least, I am grateful to these friends for their very kind letters: Mrs. E. G. Blakeman, Miss C. Budd, Mr. Harry Griffin, Mr. Colin Mann, Miss J. E. Smith, and Mr. W. H. Trowbridge

May I take this opportunity of thanking all teachers, parents, and friends who have, during the past year, helped to interest the young people in the Bible Searcher and have forwarded the results to me. None of us know how far this work may extend in the blessing of young lives—each one of us are seeking that God may bless His Holy Word to them. May this coming year be a year of reaping as well as of sowing, and may the Lord Himself bestow His blessing upon you each.

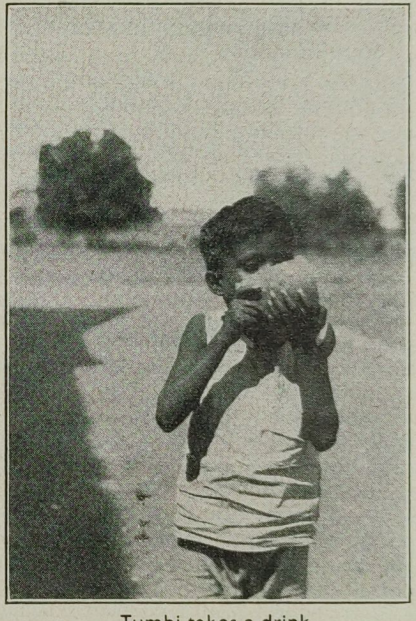
UNCLE PETER.

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RAYS

FROM THE EAST

for young people



Tumbi takes a drink

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 195 April—May, 1962

LOST . . . BUT FOUND

By Missionary N. Hawes, Paniadipatti

With the arrival of dawn, the stillness of a small Indian village is broken by many voices. On this particular morning, all who pass by the western quarter of the village may see preparations for a wedding feast in progress.

GETTING READY FOR THE FEAST

By the well, the women are vigorously polishing brass pots with a little tamarind fruit and ash. Opposite the festal houses stand three clay-baked stoves, four or five pieces of wood are burning brightly in each; over two fires stand large mud-pots containing rice; and over the third fire, brown greasy cakes are cooking in a pan of boiling fat. A short distance off, two men are cutting up the carcase of a goat; and several children wait, ready to take it to the kitchen. In front of the houses lie a pile of mats—made of palmyra leaves, several wooden posts, banana trees, and other decorative objects. A number of men are already making a pretty "pandal" or porch with these.

THE GUESTS ARRIVE

While preparations are going forward, guests begin to arrive. Most of them live near, but some have come from villages far away. As they assemble in front of the houses, the silk saris worn by many of the women and the colourful clothes of the children glitter in the sunlight.

As the day passes and the final preparations for the wedding are in progress, small groups of people are found squatting in the shade of the nearby trees or sitting in and around the houses.

When all is ready the Bridegroom is conducted by many guests to the chapel, and left there. After that, the Bride, looking very attractive in a rose-pink sari, is brought from the house and is placed on a chair by the side of the Bridegroom.

THE MISSING THALI

The minister speaks a few words to the Bridegroom who thrusts his hand into his coat pocket, but says, "I haven't got it!" The preacher then beckons to a near relative and asks him to look for the Thali—a flat piece of gold strung on a cord and tied round the neck of the Bride, as the wedding token. The guests and relatives hearing this news, start talking to one another. Several men and women rise hastily and go to the festal houses. A man snatches a case of clothes from a wooden cot, and taking it to the doorway closely scrutinises its contents; a woman lights a lamp, while someone else pulls down the clothes that are hanging on a string tied across the room. Yet another person takes down a number of pots from a shelf and lifts out an assortment of articles—but the Thali is nowhere to be found! Someone calls for Chelliah, the Bridegroom's elder brother, but he too is missing. Then one of the men remembers that he has gone to a village two miles away to fetch a large lamp. Thinking that he must have the Thali, they send a young man to meet him. In the meantime all the other people return to the chapel. Two women bring betel leaves and areca nuts on a tray, and hand these round to the waiting guests to eat, as they sit, and sit, in the deepening shadows.

"ALL'S WELL THAT ENDS WELL"

A bright light is seen moving nearer and nearer and now the young man returns with the news that Chelliah has the Thali. The service is conducted

in a brilliantly lit chapel; and shortly afterwards everyone sits down to a feast that had its real beginning many hours before.

I wonder whether this story reminds you of something else which was lost and was found. As I have been writing I have thought of three things which Jesus Christ said were lost, and were found.

You will find the answers in Luke 15.

1. I have *found* my . . . which was *lost.*
2. I have *found* the . . . which I had *lost.*
3. For this my . . . was dead, and is alive again; he was *lost* and is *found.*

"BENNY"

By Mrs. G. K. Huckett; Namakkal

We have a chocolate baby in our house! No, you cannot eat him, although he is very sweet. He is a real live baby, a lovely chocolate colour, with a lot of fine black hair, and when he smiles he has merry eyes. Although he is three months old, he is not so big as many English new-born babies. His arms and legs are rather like sticks. He sleeps in the basket where his big English brothers and sisters used to. We have called him "Benny" or Benjamin, as he had not got a name.

Benny has a sad story. His mother was not very well, so his father, Stephen, took her to see a doctor in a small town eleven miles off. There is no doctor or any medical help in the village where they lived. The doctor gave some injections but she died almost immediately, so Benny never saw her again or felt her loving touch. Benny was born in a village with a long name—Vadakarai-attur—which means North-bank-village. His father had a terrible time when he became a Christian, and was badly beaten when he wanted to be baptised. He had to have a week in hospital to get over it, but as soon as he was well enough he was baptised. That was six years ago. His mother was converted and baptised later. He has two brothers and two sisters.

As soon as we heard that Benny's mother had died we went to see how things were. They are so terribly poor. They only have a small thatched hut with an earth floor. There is just room for the loom where father works at his weaving, with his legs and feet in a hole in the ground, and a little place just big enough for the family to lie down in. No furniture at all and only a few pots in a corner to cook in. Poor father was trying to feed Benny with some buffalo milk. Being caste Hindus his relatives would do nothing at all to help, unless he denied Christianity and worshipped idols again. All that the relatives could do was to come and weep and wail, shout and beat their chests, knock their heads and make an awful row. They scolded and abused poor Stephen. The best thing we could do was to bring the two boys to the Hostel and take the baby ourselves and care for it.

We are now trying to find a babies' home where he will be loved and cared for. His brothers, Sundaram and Ebby, are now in the hostel, looking very different boys in their nice clean clothes. They only had the rags they stood up in before. The baby had nothing at all and was handed over to me absolutely naked, but he looks charming now, dressed as a baby should be. His sister of three years old is with her father. She will be a comfort to him, and he will look after her Her name is Jeevaruttinam, which means "Jewel

of life". The other sister, Suseela, was away in a hostel when her mother died. She will feel very sad to think her mother is dead. But her mother is ALIVE with Jesus now, so we can be praising God for that.

When the little boys were asked by the heathen relatives where their mother was, they said quite plainly that she was in Heaven with "Yesu Swami". Will you pray for Benny and all the family, that they may all join her one day.

YOUR TAMIL TEXTS — ON ACTIVE SERVICE

By Mrs. D. A. Kuhrt, Malaya

One day recently I said to myself, "I must write and tell the 'Rays' boys and girls about that". And this is what it was! We were out in one of the rubber estates holding an open-air meeting, and after Mr. Kuhrt had finished addressing the crowd he invited the people, as usual, to come nearer to the van to buy books. I then asked the children around if they had five cents (just over one penny) for which we would give them three children's booklets. They shook their heads so I asked them where they lived and they pointed to some houses, so I said, "Come along with me and show me where the Tamil people live, and I will give you one of these pretty Tamil text cards". So they all came and I felt like the "Pied Piper".

Some of the estates here in Malaya have Malays and Chinese labourers, as well as Tamils, so it is good to know at once where the Tamils live. Well, the children walked around with me exclaiming "No not there! They are Malays". Or "No! Chinese live there". Then, when they reached Tamil homes, they would loudly explain why I had come, calling out "Here is the holy book of the Christians". In this way I soon got around and the children earned their cards. Oh what a rush! What a commotion! Sometimes I had to hold my little basket high over my head, for only there is it safe from the pushing, pulling hands. Then what a delight to hear a child walking away reading loudly, "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10. 9).

Here is another way we use your cards. We have a Sunday School in Gemas, and when my girls have learnt a scripture verse they receive a good mark; when they know four they may choose a card. They receive another for eight verses, twelve verses, sixteen verses, and so on. When they can say sixty-four from memory they are going to receive a book. They write the four verses in a notebook, four to a page with the picture opposite.

In our home we have an Indian girl who helps us daily, except Sunday, and she is unable to read much so I have devised this plan for her; she has a notebook with verses to match the card pictures. On the front of her book, there is a picture of the Bible with the text, "Thy Word is a light unto my path" (Psalm 119. 105). Underneath a picture of birds, is the verse, "The birds of the air have nests but the Son of Man hath not where to lay His head" (Matthew 8. 20). For a picture with lambs, she learns "Jesus said, 'I am the Good Shepherd, the Good Shepherd giveth His life for the sheep'" (John 10. 11). Then there are the appropriate verses for the pictures of the three wise men, the shepherds minding their flocks, and the scene with Mary and her Babe in the manger. Also one that never fails to interest—a picture of children

which bids them remember that Jesus said, "Suffer the little children to come unto ME and forbid them not for of such is the Kingdom of Heaven" (Matthew 19. 14).

So thank you one and all boys and girls for the lovely Tamil text cards. God bless you and please remember to pray for these boys and girls who receive them, few of whom attend a Sunday School.

With love from,

Mrs. D. A. Kuhrt

P.S. Please send us some more Tamil Text Cards as soon as possible.

FIRE! FIRE!

Only yesterday, at the bottom of the hill near my home, a fire engine was thrusting its way forward. Two cars were in front, but the fire engine bell commanded them to let it pass, and the wail of the siren in the tender that followed told them to get out of the way. Someone's house was burning, and someone's life might be in danger. The Bible tells us that fire is one of the four things that never say, "It is enough", it is never satisfied until all is consumed.

So now, all of you be like a fire engine, push on with you Bible Searcher, and do not be satisfied until the job is done.

Lower Group, age under 12

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

1. Behold the fire and the wood. Genesis 22.
2. A flame of fire out of the midst of a bush. Exodus 3.
3. I see four men . . ., walking in the midst of the fire. Daniel 3.
4. They saw a fire of coals. John 21.
5. Paul . . . gathered a bundle of sticks, and laid them on the fire. Acts 28.

Upper Group, age 12 and under 16

First answer the Lower Group questions, then search for these words and write out the verses *in full*, saying where they are found, but the references are not in the same order as the words.

6. The servants . . . made a fire of coals.
7. Many . . . brought their books . . . and burned them.
8. A chariot of fire, and horses of fire.
9. He . . . cast it into the fire that was on the hearth.
10. The God that answereth by fire.

They will be found in 1 Kings 18; 2 Kings 2; Jeremiah 36; John 18; Acts 19.

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, 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—APRIL 30th, 1962

RESULT OF LAST BIBLE SEARCHER

We were pleased to see a few more entries, but would like to see many more. There were fifty-six new Searchers, and we were delighted to see so many very young entrants. We hope you will all try again. Even if you are not able to complete all the answers, your entries count toward a Certificate. Here are your names, in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. David Kilmister, aged 15, Chippenham.

2. Rosemary Payne, aged 12, The Tabernacle S.S., Brighton.

Special Mention: Jean Rogers, Peter Leaver, Jennifer Clarkson, Rachel Collins, Alison Smith, Elisabeth Relf, Rose Leaver, Marjorie Whayman, Jean Webb.

Very Highly Commended: John Howells, Mary Lawrence, Martyn Relf, Philip Kilmister, Margaret Mills, Christine Waldegrave, Jill Brown, Ruth Goddard, Pauline Stokes, Jennifer Orchard, David Mitchell, Kathleen Skull, S. J. Whayman, Clive Jacobs, Susan Orchard, Marion Grimwood, Barbara Stokes, Nigel Rowe, Sheila Clover, Ruth Plummer, Christine Jermyn, Peter Muddell, Jill Clements, Stephen Davey, Wendy Mead, Heather Witchell.

Highly Commended: Many of the following gave the wrong name in Question 3 in the Upper Group. It was Gehazi, not Naaman, who "went out a leper as white as snow". Barbara Newlyn, Jean Ashley, Elizabeth Kellock, Carol East, Julian Kime, Janet Christie, Jean Mitchell, Michael Payne (also December searcher), Lynda Ellis, Marion Collins, Geoffrey Dennis, Margaret Cooper, Maureen East, Michael Hale, R. J. Portlock, Janis Mowle, Brenda Lane, Pat Mullins, Roy Sheffield, Jennifer Titt, Janet Sullivan, David Agley, Sheila Pearce, Jessica Wheeler, Adrian Barnes, Helen Sparrow, Keith Ellis, Linda Oldhamstead, Arthur Blaxall, June Hodges, Carol Blaxall, Pauline Sparrow, J. Hewitt, Valerie Barker, Jean Cooper, Nicholas Woodford, Linda Walsh, Brian Parris, Cynthia Rowe, Rosemary Parris, Norma Sullivan, Robin Woodford, Philip Starnes, Pamela Griffin, Cynthia Barber.

Commended: The correct answer to Question 4 was Isaiah 55, verses 10 and 11. Alan Blakeman, Brenda Wright, Malcolm Cordle, Margaret Bell, Margaret Mann, June Jakes, Audrey Burne, Maureen Harding, Christine Cordle, Ann Kimber, Evelyn Dewsbery, Elizabeth Betteridge, Gwendoline Reeve, Sylvia Reeve, Linda Stockwell, Susan Bradford, Philip Essex, Sheila Page, Christine Tizzard, Wendy Hindle, Phyllis Clark, Diane Mann, Mary Gadd, Angela Ransome, June Martin, Jonathan Harms. The following only gave three answers in part one, though five references were given: John Woods, Faith Bennett, John Bennett, Keith Reeve, Diane Lilly, Valerie Dunnett, V. A. Lilly, Jane See, Rita Parker. Cedric Ransome (gave references only in part one), Valerie Lawrence (answered Lower Group only).

Lower Group, age under 12

Prizewinners: 1. Jean King, aged 11, Hayes Lane S.S., Bromley, Kent.
2. Graham Wright, aged 10, Akeman St. S.S., Tring.

Special Mention: Judith Shepherd, Susan Hemmaway, Janet Mann, Margaret Jordan, Ann Satchell, Barbara Hammond, Gillian Lawrence, Maurice Hill, Janet Eldridge, Margaret Gooderham, Jennifer Satchell, Paul Smith.

Very Highly Commended: Trevor Harvey, Valerie Richards, Melvyn Barnes, Monica Gooderham, Sheila Oxborrow, Susan Woolcott, Barbara Payne, John Layzell, Wendy Ducker, Susan Hayday, Kenneth Browne, Graham Waldegrave, Graham Hart, Carol Flinn, Lynne Salter, Annette Chuter, Wendy Thompson, Adrian Clarkson, Doreen Clover, Anne Cossins, Marion Goold, David Bell, Lindsey Arbon, Joy Thrower, David Monk, Rosemary Barnes, Sheila Cross, Elizabeth Kindred, David Bennett, Stephen Mayhew, Myra Evans, Marion Frost, Anthony Vines, Gillian Naunton, Ann Blakeman, Monica Jarritt, Lynn Harvey, Hazel Cordle, Colleen Barker, Mary Batu, Robert Chambers, Patricia Hammond, Christine Morris, Mary Paul, Vivienne Pain, Kathleen Smart, Margaret Reeve, Ivan Jones, Margaret Gadd, Trevor Clarkson, Susan Bird, Anne Osborn, Susan Miles, Barbara Edwards, Ann Chapman, Pamela Bedford, Philip Ransome, Elizabeth Hammond, Sylvia Chapman, Glenys Mayhew, Marilyn Wade, Victoria Dalziel, Alison Christie, Jeffrey Franklin, Hazel Dewsbery, Raymond Grimwood, Ruth Scoggins, Margaret Worster, Keith Allen, Maureen Gar, Christopher Lambe, Pamela Williams, Susan Shepherd, Heather Payne, Lynda Wallace, Margaret Van Rhyn, Joy Chapman, Grace Justice, David Grimwood.

Highly Commended: Christopher Hodson, Jimmy Stockwell, Margaret Justice, Linda Barrett, Gwyneth Dawson, Amber Evans, Barbara Winter, Linda Simpson, Marylin Dudley, Rita Watkins, Joyce Orchard, Philip Robinson, Lewis Orchard, Diane Sharpe, Valerie Stables, Martin Dowding, Patrick Murphy, Linda Watts, Anne Sherman, Linda Mumford, Peter Dunkley, Susan Smith, Ann Mills, Peter Dodge, Jacqueline Whatling, Stephen Cooke, Michael Vaughan, Christine Richards, Leonard Carter, Peter McShane, Linda Mills, Peter Jarritt, Rosemary Smith, Pauline Justice, Jennifer Newman, Philip Baker, Brian Green, Yvonne Frost, Geoffrey Oliver, Lesley King, Yvonne Staines, Gordon Pearsall, Jacqueline Cossins, Tony Hindle, Christine Augur, Kevin Frost, Kathleen Portlock, Kevin Griffin, Linda Webb, John Dennis, Christina Markwich, Paul Grimwood, Tiad Bandak, Susan Axford, Linda Burne, Christopher Parkes, Robert Harsant, Pamela Jones, Ronald Goddard, Margaret Scoggins, Elizabeth Starnes, Stephen Woodford, Rosemary Ransome, Pauline Jakes, Dawn French, Evelyn Dodge, Vivian Sherman, Miriam Baker, Richard Clarkson, Susan Dodge, Barry Hills, Susan Woodford, Marion Fox, Stephen King, Janet Martin, Susan Newman, Danny Farrell, Elaine Cole, Jennifer Lott, Denise Robinson, Lyn Weston, Maureen Abbott, Philip Hart, Bernard Gooderham, Christine Relf, Sylvia Long, Doreen Bollans, Ruth Gadd, Susan Jones, Pamela Axford, Yvonne Barnes, Rosemary Norcott, Ronalda Dalziel, John Mohammed.

Commended: John Medhurst, Rosemary Burgess, Carol Barnes, Rita Lane, Carole Walsh, Sandra Cole, Joan Bollans, Janis Law, Theresa Bartley, Carol Cooper, Patricia Smith, Wendy Hensby, Alan Parris, Wendy Pallant, Pauline Dodge, David Clarke, Philip Harvey, Peter Farrell, Christine Frost, Pauline Law, John Sandford, Linda Titt, Margaret Stebbings. The following sent three answers, though five references were given: Linda Chapman, Susan Edwards, Michael Kendall, Mary King, Barbara Williams, Paula Chapman, Valerie Clover, Marilyn King, Robert Woods, Gillian Payne, Anthony Wood, Jean Mickelsen, Sandra Napier, Colin Pocock, Margaret Walsh, Alan Purdy, W. Hudson, John Pocock, Richard Nash, T. Graves, Janet Pachmore, Linda Clover, Linda Sanderson, Pauline Belcher, Cynthia Cantwell, Leslie Mills, Vicki Oldhamstead, Arlene Powell, Pamela Blake, Lesley Hudson, Colin Summersell, David Flory (sent references only).

Not for Competition: Miss Christine Phillimore, Patricia Law sent answers to the December searcher.

Correction to Honours List: Peter Muddell should have been credited to Eastbourne, not Lewes.

North Finchley heads the list; Belvedere and Bradenstoke tied for second place; Ryarsh came third

LETTER FROM UNCLE PETER

Dear Boys and Girls,

You may search the Bible through, yet you will not find the word "Echo" in its pages. Yet echoes come from the pages of the Bible more than they do from any other book in the world.

Picture a large concert hall, such as the Albert Hall in London. Six thousand people sit quietly waiting whilst a man with a violin in his hand stands before them. He draws the bow across one of the four strings of the violin, and the sounds which follow echo around the huge concert hall to the delight of all who listen. For the man who plays the violin is a master at violin music, and he knows how to draw the sweetest sounds from his little instrument.

Picture a little girl holding a large sea-shell against her ear. She too is listening, and from the beautiful polished spirals inside, she can hear sounds like the sighing of the waves of the sea. As William Wordsworth so beautifully put it, the child listens with joy as the shell tells of "its mysterious union with its native sea". But it is not really so. The sounds inside the shell are not an echo of the sea, so much as an echo from the little girl's own arteries behind her ear, as her life-blood passed through them.

The violin would never send out a sound whilst it is in its case. Neither would the disciples of Jesus be of any use without their Master. But when Jesus becomes their Master, and takes them in His hand, He can bring sweet music from the lips and lives of His disciples—the music of glory and praise to Jesus, and the song of His saving love. And He can send that music echoing around the world so that "their sound went into all the earth, and their words unto the end of the world". This is especially true to-day, for the words and songs of small groups of Indian Christians are now being recorded by our missionary, Mr. H. J. Appleby, and their sound goes out into all the earth as it is broadcast from the radio transmitter of the Far East Broadcasting Company at Manila.

And, "Why," you may ask, "do the Indian Christians want to do this?" Why do missionaries leave their comfortable English homes and go to live the hard life of a missionary in India? It is because they are something like the little girl who held the shell to her ear. They have heard the echo of the life of Jesus within their hearts; they know that He has joined them in a living union with Himself. And as His voice echoes on within the heart of every true disciple, there is nothing for it but to obey.

Does the voice of Jesus find an echo in your heart? Are the words of Jesus in His Holy Word, like music in your ear? Then go on to listen for Him, like Samuel did. And pray to Him in the words used by Saul of Tarsus, "Lord, what wilt Thou have me to do?"

I was pleased to receive some splendid parcels of Tamil text-cards, all of which have been forwarded to India and Malaya. Also letters from: David Agley, Margaret Blaxall, Valerie and Linda Clover, Jean Cooper, Philip Essex, Ronald Goddard, Peter Muddell, and Margaret Stebbings. Also, may I thank these friends for their letters: Miss Sesca Ballard, Mrs. Edna Blakeman, Miss C. Budd, Mr. J. Comber, Mr. R. S. Payne, Miss O. M. Pratt, Mr. Colin Mann, Mrs. D. M. Seaman, Miss J. E. Smith, Mr. Robert Stevens, and Mr. W. K. Trowbridge.

With every good wish to you all, from,

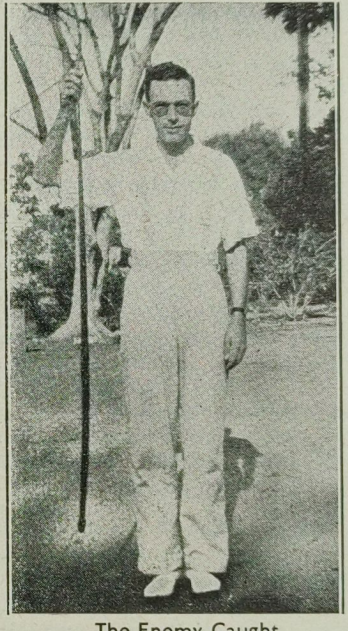
UNCLE PETER.

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RAYS

FROM THE EAST

for young people



The Enemy Caught

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 196 June—July, 1962

NOTHING EVER HAPPENS TO ME!

By Mrs. M. E. Grist (Kovilpatti)

I wonder if any of you ever feel like my friend and I did when we were about ten years old. We both loved reading and would read book after book of the thrilling adventures that happened to other children of our age, but as we walked backwards and forwards to school every day we would complain, "Nothing ever happens to **us**." How we longed for adventure ourselves! How we longed that something out of the ordinary would happen to **us**. Keep this to yourselves and don't copy what we did, but one day on the way home from school, when we felt that we should burst with the longing for something to happen, we crawled through some railings into some private grounds, and with hearts going pitter-pat, pitter-pat, we tore across the big gardens and fled out at the main gates. Those few minutes of fear that we should be caught satisfied our desire for something to happen for a long while!

"Nothing ever happens to **me**," you say. Well, look at it this way—have you ever felt thankful that something **hasn't** happened? Have you ever thanked God at the end of a day that no accident has happened to you, that no harm, no illness has come? Remember to thank Him to-night for keeping you safe.

It's not only boys and girls who feel that nothing ever happens to them. Grown-ups can feel that way, too, and sometimes, even here in India, I have felt it.

THE HIDDEN ENEMY

However, as I have already said, there's another way of looking at it, and just a week ago there were four of us standing in this very room thanking God that **nothing had happened.** On the floor beside us were large smears of blood; the wall behind my desk was spattered and dripping with blood. It was certainly the scene of a battle! The enemy had been overcome and the spots of blood led outside into the compound where, now motionless in the dust, lay a four-and-a-half foot cobra.

A short while before, it had given itself away by peeping out from the back of my desk. Perhaps our singing at prayer-time had attracted it! Anyway, we were soon on the spot to investigate, and there in the beam of the torch we saw it—fat body coiled round and head raised in anger that we should intrude into its hiding place.

THE BATTLE

We had to work quickly, and very soon one missionary and one Indian, armed with sticks and a sharply-pointed iron bar, commenced battle. The audience—one in the middle of the dining-table and two at the window—watched tensely as the fight under and over the desk progressed; the hissing growing louder and more angry as the snake fought for its life. Then it made a fatal mistake and looked out beyond the end of the desk. In a second, accurate aim with the pointed iron pinned that evil head to the wall and there was a crunch of bones as a wooden pole crushed it to death.

Yes, we could think of what **might** have happened. I might have sat in all innocence at my desk the next morning, and then . . . ! Little Jennifer might have played around the desk, pushing inquisitive fingers into its dark corners, and then . . . ! But—**nothing happened to us.** How we thanked God for His deliverance from great danger.

Will you thank Him, too, and next time you long for excitement and adventure, remember that it is far better that some things **don't** happen!

Let us all join in thanking God that nothing did happen to either Mrs. Grist or little Jennifer. And when you thank God for this, don't forget to thank Him that He has kept you also safe to-day, when so many boys and girls have been injured on the roads of England. Ask Him, also, that nothing may happen to you tomorrow.—Uncle Peter.

"FAMILY PRAYERS" IN AN INDIAN HOME

By Mrs. H. A. Huckett (Namakkal, South India)

Do you have FAMILY prayers in your home? I hope so. When our Lord Jesus is really Head of the Home it can be a wonderful place. We were camping recently in a fresh village where we had not been before. Although we spent nights in a lonely bungalow a long way out of the village, in a place where two tigers walked round some time ago (we did not see any), we had our meals in an Indian home. The father is Headmaster of a fourteen-teacher school, and the mother is also a teacher. They are Christians, and I think it is the only Christian family in the whole village, though there are some who secretly believe in the Living God.

There are six children—three boys and three girls. We were very interested and pleased to be at their evening prayers. All sat on mats on the floor. First, a lyric was sung together. Then they read round, each having a Bible except the youngest, a three-year-old boy. They read in Tamil, then those who are learning English read the verses in English. One of the family reads a few comments on the portion, and then all of them repeated a text and said where it was found. It is the father's plan that they all have to learn the calendar text for the day in the morning, and repeat it at family prayers at night. They were all very reverent and quiet during the prayer that followed. After that they had the evening meal, which we shared with them.

The first evening the little boy was not very well, so he was allowed to go to bed, but he was in the room. His bed was a red sari hung from the roof, and he sleeps in that like a hammock. When he wriggles, it rocks, but he likes someone to swing it. He was better the next day, so he took his place at prayers. He joined in the singing and also repeated a text. Just think of that happy family in a village where everyone else worships idols, except just a few people who are beginning to know about the True and Living God. One teenage girl came and joined in the prayers one evening. It is not easy for them, but their light is shining brightly. Maybe others will see it. Does your light shine like that?

THE ATTRACTIVE PEACOCK

By Miss Margaret M. Cook (Paniadipatti)

Me-ow! Me-ow! I looked out of the door, and what do you think I saw? No, it was not cats, but about five peahens walking across the path that leads to our house. They walked very erectly, one behind the other, their pretty heads moving backwards and forwards as they went along. I

expect you have seen the peacocks in the Zoo, and perhaps in other places. I expect you know, also, that it is the **peacocks** that have the beautiful long, coloured tails. The peahens are not nearly so pretty, but even so they have beautiful blue bodies like the cocks and some colour in their shorter tails. These birds strut along as if they are kings and queens—and, indeed, they look rather like them, with their lovely plumage sticking up like crowns on their heads.

In India, peacocks and peahens are kept as sacred birds, and there are some that live in a village quite near to us here in Paniadipatti. That is why we often hear their peculiar cat-like call and sometimes see them. It is very seldom, though, that we see the peacocks—it is usually only the peahens. However, the other day I glanced out of the window and saw—a beautiful peacock! I grabbed my camera and went out after it because I wanted a coloured picture of a peacock to take home to England with me. I crept carefully after it. It jumped up on to the wall. I went round the other side of the wall, and from there it looked beautiful; but it saw me creeping nearer, and before I could get near enough to click the camera it jumped off the wall again and walked off across the fields. I went after it, hoping to catch it up, but it just kept proudly walking on, keeping the same distance between us. I followed for a while, and then found that it was leading me further and further away and I was getting no nearer my aim of getting a photograph of the beautiful creature.

As I thought about this lovely bird that led me away from home, I thought how often, like that, we are led away by worldly attractions—bright things that look so lovely—but if we go after them we do not get the happiness that we want. These "pretty" things—such as riches, pleasures, or power—only lead us further and further away from God. Are you following something that attracts you or someone who is leading you away from the Lord Jesus? Jesus said: "Seek FIRST the Kingdom of God . . . and all these (other) things shall be added" (Matt. 6. 33).

ROUND THE CLOCK

Have you ever thought that people in India are doing things each day much earlier than we are in this country? The sun rises 5½ hours earlier there; so that when we are fast asleep, they are waking up; when we are having breakfast, they have entered the early afternoon; and when we are having tea, they are (or should be) going to rest. The farther east you go the earlier the sunrise, until by the time you reach New Zealand you have gained twelve hours, and it is midnight when it is noon in London. This means that there is no time round the clock when in one or another country of the world praise and prayer are not being offered to the Lord Jesus. There is a beautiful verse in Psalm 72, which may be read thus:—

"Prayer also shall be made for Him continually,
And all the day shall He be blessed . . .
And blessed be His glorious name for ever;
And let the whole earth be filled with His glory."

May the lips of each Bible Searcher join in this grand chorus!

Lower Group, age under 12

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

1. At the rising of the sun. Mark 16.
2. He read . . . from the morning until midday. Nehemiah 8.
3. When the sun was setting. Luke 4.
4. When it was evening. Matthew 14.
5. At midnight Paul and Silas prayed and sang praises. Acts 16.

Upper Group, age 12 and under 16

Answer both sets of questions in this Group, and note that the references are not in the same order as the words.

6. A great while before day.
7. When the morning was now come.
8. About noon . . . there shone . . a great light.
9. It is toward evening.
10. Paul preached . . . until midnight.

The answers will be found in Acts 20; Acts 22; Luke 24; John 21; Mark 1.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for another prize until October, 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—JUNE 30th, 1962.

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see a good increase in the number of entries, and we welcome 92 new searchers. We also welcome Prettygate, Colchester, and Little Staughton Sunday Schools, and we were glad to see entries from Bexleyheath, Over, and Prittlewell once again. The names are listed in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Janet Sullivan, aged 15, North Road, Brentford.
2. Peter Leaver, aged 14, "Hope" S.S., East Ham.

Special Mention: David Mitchell, Kathleen Skull, Jean Webb, Marjorie Whayman, Marion Collins, Rachel Collins, Elizabeth Kellock, Peter Muddell, Barbara Newlyn, Ann Chapman, W. B. Barrett, Mary Lawrence, June Jakes, David Crawford, C. Jacobs, Jennifer Clarkson.

Very Highly Commended: Julian Kime, Jean Rogers, Ann Kimber, Margaret Mills, Susan Orchard, Jane Sadd, Pauline Stokes, Maureen Mizen, Marion Grimwood, Rosemary Parris, Roger Lyes, Linda Oldhamstead, Jill Brown, David Agley, Christine Cordle, Margaret Cooper, Geoffrey Dennis, Anne Honeysett, Gillian Trevena, Adrian Barnes, Stephen Davey, Rosemary Payne, Eileen Chambers, Margaret Bell, Linda Stockwell, L. Brazier, Susan Bradford, Ellen Lock, Janet Barker, Jean Mitchell, Nicholas Wood-

ford, Jane See, Jennifer Orchard, Christine Jermyn, Elisabeth Relf, Ruth Goddard, Rita Parker, Keith Reeve, Keith Bishop, Evelyn Dewsbery, Miriam Farrow, John Howells, Sheila Pearce, Valerie Dunnett, Beverley Cooper, Keith Ellis, Margaret Mann, Malcolm Cordle, Jean Ashley, Carol East, Brenda Wright, Christine Waldegrave, Sheila Clover, Michael Payne.

Highly Commended: Valerie Stables, Ronald Goddard, Philip Essex, Robin Woodford, Philip Kilmister, Jill Clements, Wendy Hindle, Pamela Griffin, Norma Sullivan, Brian Batchelor, Jean Cooper, Pat Mullins, Sylvia Reeve, Gwendoline Reeve, Roger Pratt, Diane Mann, Martyn Relf, Maureen Harding, Heather Witchell, David Kilmister, Rose Leaver, Faith Bennett, John Woods, Margaret Barker, Margaret Neave, Janis Mowle, John Bennett, Stephen Marshall, Brian Westley, Jessica Wheeler, Susan Reynolds, Valerie Lilly, Pauline Marjoram, Brian Parris, Carol Randall, Maureen East, Christine Toulson, Mary Gadd, Janet Christie, Helen Sparrow.

Commended: Robert Toseland, Kathleen Carney, Philip Starnes, Beryl Wilcox, Linda Walsh, Maurice Judge, Diane Lilly, Sandra Perry, Phyllis Clark, Patricia Hall, C. Eustration (sent references only in second part), June Martin and Margaret Hall (sent references only), Viviane Pomies (answered Upper Group only). The following answered Lower Group only: Angela Rumming, Christine Parker, Lynne Willcox, Kathleen Sparkes.

Lower Group, age under 12

Prizewinners: 1. Margaret Jordan, aged 11, The Tabernacle, Watford.
2. Susan Woolcott, aged 9, Epping S.S.

Special Mention: Anne Osborn, Gwyneth Dawson, Michael Kendall, Janet Eldridge, Susan Bird, Patricia Hammond, Gillian Lawrence, Janet Mann, John Layzell, Marion Frost, Barbara Hammond, Rosemary Barnes, Joy Thrower, Andrew Ottley, Barbara Payne.

Very Highly Commended: Graham Wilkinson, Timothy Crawford, Graham Waldegrave, Robert Woods, Elizabeth Hammond, Susan Miles, Graham Wright, Barbara Williams, Colleen Barker, Marian Goold, Jane Chambers, Melvyn Barnes, Jennifer Bishop, Dawn Medhurst, Glenys Mayhew, Jennifer Satchell, Ann Blakeman, Linda Chapman, Linda Mills, Ann Satchell, Marylin Dudley, Maurice Hill, Jean King, Amber Evans, Sheila Cross, Sheila Stringer, Paul Barfield, Carol Flinn, Keith Maltby, David Grimwood, Brian Hinds, Tony Hindle, Philip Gibbs, Peter Jarritt, Jimmy Stockwell, Margaret Reeve, William Owen, Adrian Clarkson, Julia Lupton, Philip Hart, Heather Payne, David Bennett, Christine Richards, Maureen Blagdon, Monica Jarritt, Jacqueline Batchelor, Margaret Worster, Gillian Naunton, Myra Evans, Carol Barnes, Robert Chambers, Alan Parris, Paul Smith, Lynn Harvey, Richard Haynes, Margaret Justice, Doreen Clover, Vivienne Pain, Janette Williams, Linda Barrett, Alison Christie, Judith Shepherd, Pamela Jones, Pamela Bedford, Kathleen Smart, Kenneth Browne, Margaret Gooderham, Trevor Clarkson, Grace Justice, Christine Relf, Anne Sherman, Trevor Hart, Christina Markwick, Christine Hall, Elaine Sykes, Nicholas Townsend, Martin Dowding, John Dennis, Evelyn Barton, Hazel Dewsbery, Jean Michelsen, Christopher Hodson, Heather Hedges, Wendy Thompson, Rosemary Burgess, Mary Paul, Sheila Oxborrow, Leonard Carter, Leslie Pettitt, Monica Gooderham, Christine Morris, Betty Stringer, Paul Grimwood, Deirdre Killick, Rosemary Norcott, Gwendoline Gadd, Susan Hayday, David Monk, Joy Chapman, Graham Hart.

Highly Commended: Susan Reed, Evelyn Gentry, Ruth Goodwin, Leslie Cottington, Patrick Murphy, Michael Raper, Lesley King, Ronaida Dalziel, David Harmer, Jacqueline Pate, Alan Garner, Gillian Goodwin, Robert Harsant, Lydia Fitzpatrick, Ann Star, Annette Chuter, Graham Bemmett, Maurice Garner, Anne Roberts, Susan Fitzpatrick, Raymond Grimwood, Victoria Dalziel, Kathleen Portlock, Pauline Mayhew, Kathleen Dean, Pauline Justice, Keith Allen, Susan Woodford, Barry Hills, Rosemary Smith, Ruth Scoggins, Denise Robinson, Margaret Gadd, Susan Newman, Christopher Walker, Jacqueline Wilson, Brenda Carey, Peter Dodge, Kathleen Barker, Betty Giardino, Lorraine Wright, Pauline Jakes, Margaret van Rhyn, Susan Axford, Doreen Bollans, David East, Gillian Setchell, Michael Vaughan, Margaret Scoggins, Caroline Thacker, Philip Ransome, Jesse Ponting, Teresa Ponting, David Ponting, Tina Ponting, Stephen Woodford, Raymond Hart, Robin Thompson, Pat Gooch, Jennifer Ripley, Susan Hemmaway, Marilyn Wade, Robert Dodge, W. Wright, Ziad Bandak, Yvonne Barnes, Jacqueline Cossins, Anna Ash, Christine Wheeler, Pamela Axford, Lynne Salter, Gillian Carter, Angela Blaxall, Rosalind Sinden, Wendy Chapman, Stephen Mayhew, Susan Shepherd, Graham Starr, Philip Walsh, Susan Smith, Linda Simpson, Jennifer Lott, Stephen King, Linda Watts, Christine Auger, David Bell, Linda Bloer, Joyce Orchard, Susan Burgess, Donald Walsh, Maureen Gar, Lewis Orchard, W. Crowhurst, Elizabeth Kindred, Elizabeth Starnes, Anthony Wood, Sylvia Chapman, Ann Beeston, Ivan Jones, Barbara Edwards, Janis Law, An entry from West Ham without name, Catherine Pugh, Linda Fountain, Irene Stoan, Beryl Toker, Faith Evans, Ann Hall, Mary Bater, Theresa Bartley, Evelyn Dodge, Philip Robinson, Marion Ward, Carole Mitchell, Gillian Treadgold, Kevin Frost, Bernard Gooderham, Kevin Griffin.

Commended: Vicki Oldhamstead, Eileen Sparkes, Barbara Davies, Denise Copping, P. Chambers, Yvonne Frost, Hazel Cordle, Martin Hall, Jean Dockerty, Susan Dodge, Paul Dwyer, Joan Bollans, Peter McShane, Linda Sumption, Linda Cadby, Sylvia Long, Susanne Dunkley, Carole Walsh, Yvonne Staines, Pauline Dodge, Christine Searle, Lyn Weston, Pat Ward, Diane Sharp, Ruth Gadd, Malcolm Dodge, Anne Cossins, Martyn Clark, Danny Farrell, Pat Lyne, Phillip Harvey, Arlene Powell, Pauline Belcher, Nigel Bradley, Janette Barker, Robert Wallace, Philip Barber, Christine Duncan, Brian Green, Susan Bisney, Pauline Law, Joan Justice, Simon Murphy, Vivian Sherman, Anita Davey, Larry Jones, Christine Frost, Alan Timms, Alan Jones, Terry Smith, Patricia Smith.

Not for Competition: Miss Christine Phillimore. David Harmer also sent an entry for the February Searcher.

West Ham sent in the highest number of entries this time. Well done! North Finchley came second; Bradenstoke, third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Have you ever watched an acorn growing? Have you seen the outer husk splitting at the pointed end, whilst the little white root pushes its way through, turning away from the sun as it seeks for the earth in which it can grow? Have you noticed that when the root finds the earth it pierces its way downwards, drawing the two seed-leaves out of the acorn into the light and air?

And then, from between the two seed leaves, there springs upwards the first tiny shoot that will later become the stem of the tree. At its first beginning, the shoot is but a wee pinhead—it then begins to grow upwards towards the sun, and becomes longer as it grows. As the sunshine falls upon it, it turns first green and then brown. Very soon afterwards, the first signs of the green leaves begin to appear, and the life of the tree has begun.

Why does the little root behave in this way? Because it is in search of food, and also because it is seeking for a place where it can anchor itself and grow.

Why does the shoot turn upwards, whereas the root goes downwards? Because it is drawn upwards by the powerful light of the sun. Just as the earth is mother to the root, so the sun is father to the shoot.

Of course, boys and girls don't grow on trees like acorns, but they are very like them in other ways. For the mind of every boy and girl is like the little root which is searching all the time for that upon which it can feed—may God grant that many of you may find the Lord Jesus; to feed upon Him and to trust Him is to find the true food of the soul. Boys and girls also love to feel safe in the anchorage of their home and in the love of their father and mother; but there is no anchorage for the soul like the salvation which Jesus gives, and no love which is as unfailing as His—there is nothing which does boys and girls so much real good as being joined to the Lord Jesus and anchoring the roots of life in Him. And as for the shoot! Why, there is no sunshine which will cheer our way and enable us to grow strongly like the sunlight of knowing the Lord Jesus as our Saviour. "Grow up into Him", says the Bible—and that is the only way by which our souls can make true, straight growth upwards.

I was pleased to receive letters from: David Agley, Jennifer Clarkson, Philip Essex, Margaret Hall, Wendy Hindle, David Mitchell, Ann Orchard, Michael Payne, Ruth and Margaret Scoggins, and Beryl Wilcox. Also I would like to acknowledge with thanks letters from the following friends: Mr. J. Allen, Mrs. E. J. Blakeman, Miss C. Budd, Miss R. Christmas, Mrs. N. S. Clark, Mr. Stanley Comber, Mrs. D. Elston, Mr. H. W. Griffin, Mr. H. W. Harmer, Mrs. A. Hewett, Mrs. D. Justice, Mr. and Mrs. M. F. Relf, Miss E. A. Satchell, Miss Joyce Sawyer, Miss E. Skull, and Mr. W. H. Trowbridge.

May God bless you each,

UNCLE PETER.

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

RAYS

FROM THE EAST

for young people

COME TO THE

ANNUAL "RAYS" RALLY

CHADWELL STREET CHAPEL
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SPECIAL DEMONSTRATION
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issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 197 August—September, 1962

"WAITING"

By Missionary Olive R. Knight, now at Kovilpatti, South India

The Bible tells us of people who were waiting. They "turned to God from idols to serve the living and true God; and to wait for his Son from heaven". We teach boys and girls in India, praying that they also may do this.

A few times in 1961 we have waited, but no children have arrived for Sunday School. That was on the Kolli Hills. The boys and girls there help their parents with work in the fields and at some times of the year are very busy.

Here in Belukurichi on Sunday afternoons we do not have to wait for the children. One Sunday in July, only seven children arrived for my class. The other children were busy roasting coconuts. When we went out after Sunday School we saw boys and girls, holding their hot coconuts by a stick pushed in through an "eye", worshipping at stones outside the temple.

On most Sundays a crowd of children is waiting outside when we open the doors at half-past three. A few of them arrive three hours too soon. We suggest that they should go home for a while but they are soon back again and other children are waiting with them. We hear plenty of shouts and laughter, and the noise increases as more children arrive. Some of the older ones are reciting the verse they have to learn. Not far away is a tree which the boys enjoy climbing. We hear other children running along the passage between our house and the next. They are all enjoying themselves. The girls wait near the front door, and as time goes on, the boys gather by the side gate. One day it was a surprise to find the girls outside the side gate. A boy had told them to wait there, they said. Perhaps he was laughing as they returned to the front door, and sent the boys back to the side gate.

Fifty children crowded through our front door on the second Sunday afternoon in December. Among the girls there were a few small boys. There was just room for them all to sit on the floor. After they had got settled, they were quiet, waiting to sing. As usual we commenced with a lyric of praise to the Lord Jesus; the children singing after me a line at a time. We sing in this way to help the very small children and the new-comers to learn the words. After more singing, we learn a Bible story and a text. We kneel to pray and the girls repeat the words after me. Then they are all keen to have a card, and this is when they find it very difficult to continue waiting. Each child is eager to receive a Tamil text card, although some of them find it hard to repeat the text which must first be said. At last the waiting is all over for another week and they are on their way home. In our house it seems strangely quiet.

There have been Sundays when the children have gone home disappointed. They came to our house and waited. When we were camping on the Kolli Hills or were away on holiday there was no one to open the doors and teach them.

The time of waiting for the Lord Jesus may seem long. HE will not disappoint us, but will keep His promise and come again. Are you waiting happily for HIM?

(Would you like to help to please these boys and girls? Then save all the picture post-cards you can these holidays; get some Tamil texts from me; paste the texts neatly on the back of the cards; send them to me, and I will pass them on to Miss Knight.—UNCLE PETER.)

REWARDS—DESERVED AND UNDESERVED

By Miss E. M. Flory, Sendamangalam

Do you like winning prizes? The Sunday School prize-giving is an important event, and a day long looked forward to. "I wonder if I shall have a prize, and what it will be?" we say to each other. But always there are some disappointed; some who have not worked hard enough during the year, and so have not deserved a prize; others who have worked hard, but just missed a prize.

Recently I was invited to distribute prizes at a village Sunday School in India. This was rather different from an English Sunday School. To start with, it was held in the open air, in the shade of a big banyan tree, the kind of tree that grows roots from its branches, which reach down to the ground and take root. There is no chapel building in that village, nor are there any Christians living there. A big crowd of children gathered; they were children of the leather-workers who live there; this is one of the poorest and most backward communities. They didn't wear many clothes, and many hadn't combed their hair for weeks! Few of them go to school. There were no chairs or forms for them to sit on, so they all stood round in a semicircle, and their parents and baby brothers and sisters were a little further off.

The Indian friend who leads this Sunday School each week is doing a good job of work. Though they cannot read or write, the children sang heartily their hymns and choruses, recited texts and answered questions on Bible stories. They also enjoyed listening to some Tamil gramophone records, which tell the Gospel story.

At last it was time to give the prizes. There was an extra big crowd this Sunday, but I was told many of these do not usually attend. They all thought they would receive prizes! But the leader called out those who had regularly attended, and learned texts, and these were the ones who received prizes. What do you think we gave them? Books would be no use to them, as they cannot read. So they received aluminium drinking vessels, combs and small mirrors, also some sweets. Many of these children have no mirrors in their homes, and they were so excited to look at their faces! Then a sack was produced containing puffed rice, and everybody was given some of this, whether they had deserved prizes or not!

Most of the children had either brought some kind of vessel to receive this, or else held out their frocks or shirts for the rice to be poured in. But one little boy had no vessel, and was only wearing a pair of shorts. Fortunately he had a small pocket, so we filled that with the puffed rice. We told him he had very small faith; he evidently didn't expect to get very much, and so of course we could only give him a little!

Some of the gifts God gives us are free for everybody. Others are given to us according to our faith, or our ability to receive them. There are also gifts that are given as rewards to those who deserve them, or fulfil certain conditions. Try to make a list of these different kinds of gifts, and give it to your teacher, or else look in your Bible and find out what gifts God gives, see John 3. 16; John 4. 10; Acts 2. 38; Romans 6. 23; 2 Cor. 9. 15; Ephesians 2. 8; James 1. 17.

DRUMS, MEDICINE, SEEDS

By Mrs. Champion, Morupatti

A missionary's life is not a dull one by any means. That is, if one takes an interest in the people, and tries to win their friendship. Here are some of the people we have met and some of the things they wanted.

First about the drums. These are used at weddings during part of the ceremony, for the Indian people love plenty of noise at times. Nowadays they use loud-speakers also, and there have been lots of visitors to these weddings. Some come by bus, some ride in hired cars, and the poorer ones walk, some walking very many miles. Many of the women who come to the weddings come to the missionary's home to have a look around, and some ask for medicines. They are nearly all strangers and I try to speak to them about the Lord Jesus and give them a tract, or picture card with Tamil text on it. All these text cards are so eagerly received, and we do thank you boys and girls for sending them to us. But it seems such a little that we can do, for it may be the only time in which many of them will hear the Gospel.

Now about the medicine! For doctors are few in India, and sickness and suffering are great. Just before we went to the hills, we went to a very big heathen festival where there were five hundred thousand people who travelled there to worship the goddess of Smallpox. We sold Gospels until we became so tired with the heat that we could not sell them any longer. Many of the lepers came to us for medicine to help to cure their dreadful disease. The other day we were passing the home of one leper woman who has five children, to whom we had given medicine. After we had left it with her, a quack medicine man came and promised to cure her, and had charged her five rupees. The woman had not taken the medicine we gave her and was no better. Her husband was very angry with her for this.

Recently a boy came in to have his finger dressed after he had squashed the nail. Another leper girl came asking for leper pills but in the end it turned out that she wanted treatment of a different nature—"would I treat that first and she would come back for the pills afterwards?" So I put the pills back into the bottle and wished that people would ask straight out for what they really do want.

Yes, they come to us for seeds too! At this time of the year they sow a coarse kind of Indian bean and one or two other vegetables. They know that we have saved some seed, and so, first one, and then another come.

All sorts of people come to the door. A woman knocks and asks us to give something to the goddess Marii. I gave her two nice Christmas cards with Tamil texts on, and a tract—and she went away quite happy. Sometimes a crowd comes drumming their way around the village on their way to worship at the heathen temple. They too will receive Tamil text cards and a few tracts—there is a general rush for them and they will go off happily comparing each other's cards and tracts. Sometimes we put Tamil records on the gramophone for half an hour in the evening and in this way both children and grown-ups will gather round to hear the Gospel. The gramophone records are also very useful after Sunday School when we can put on a record or two for the children.

It is in this way that we seek to preach to all whom we can, both old and young. And always our object is to teach them the wonderful truth that 'God so loved the world that He gave His only begotten Son". Will you,

who know the Lord Jesus, pray for these poor people. There seems so little that we can do. But we can pray, and God answers prayer.

BIBLE NUMBERS

What a very different book is the Bible from all other books? Most accounts of history give numbers which are stated to be "approximate", but this word is not to be found in the Scripture. In most cases, Bible numbers are given distinctly and definitely and are meant to be taken as exact, even though the statement may be 4,000 or more years old. One of the world's greatest scientists and mathematicians, Sir Ambrose Fleming, declared that "the phenomenon of numbers in Scripture is a proof of the Divine origin of the revelation". The Bible is an accurate and reliable book.

Lower Group, age under 12

In each of the following sentences some words have been left out. These words are numbers, and this is what we want you to do. Write out each sentence, including the missing words, and giving the book, chapter and verse where found. Do not write out the whole verse.

1. There shall be —— fold and —— shepherd. John 10.
2. Peter was sleeping between —— soldiers, bound with —— chains. Acts 12.
3. I had —— white baskets on my head. Genesis 40.
4. As for these —— children, God gave them . . . all learning and wisdom. Daniel 1.
5. Are not —— sparrows sold for two farthings? Luke 12.
6. There were set there —— water-pots of stone. John 2.

Upper Group, age 12 and under 16

First answer the Lower Group questions, then search for these words, but note that in this part we want you to write out **the whole verse.**

7. Where do we read of seven loaves?
8. Who was eight years old when he began to reign?
9. Where are these words found: "Where are the nine?"
10. "He wrote upon the tables . . . the ten commandments." Where is this found?
11. When were eleven stars seen in a dream?
12. Where are we told that the twelve gates of a city were twelve pearls?

The answers are found in Matthew 15; 2 Chronicles 32; Luke 17; Exodus 34; Genesis 37; Revelation 21.

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, 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—AUGUST 31st, 1962.

RESULT OF LAST BIBLE SEARCHER

Although there was a drop in the number of entries, we were very pleased with the very high standard of those that were sent in. We welcome thirty-nine new Searchers. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Rose Leaver, aged 15, "Hope" S.S., East Ham.

2. Elisabeth Relf, aged 15, "Jireh" S.S., Lewes.

Special Mention: Jennifer Clarkson, Kathleen Skull, David Mitchell, Marion and Rachel Collins, Janet Barker, Marjorie Whayman, Alison Smith, June Jakes, Jean Ashley, Mary Lawrence, Julian Kime, Brenda Wright, Jean Mitchell.

Very Highly Commended: Linda Oldhamstead, C. Jacobs, Margaret Mills, Valerie Dunnett, Ann Satchell, Rosemary Payne, Stephen Davey, Gwendoline Reeve, Peter Muddell, Barbara Newlyn, Peter Leaver, Susan Orchard, Wendy Mead (also April), Pamela Payne (also February and April), Helen Sparrow, Sheila Clover, Jean Rogers, Jean Webb, Christine Jermyn, Margaret Bell, Valerie Stables, John Howells, Beryl Wilcox, Ann Chapman (Clifton), Margaret Mann, Sheila Pearce, Jane See, William Barrett, Susan Bradford, Carol East, Linda Stockwell, Rosemary Parris, Faith Bennett, Jill Brown, Elizabeth Kellock, Nicholas Woodford, Evelyn Dewsbery, Maureen East, Pat Mullins, Janet Sullivan, Jean Cooper.

Highly Commended: David Armstrong, Ronald Goddard, John Woods, Robin Woodford, Philip Kilmister, Sylvia Reeve, Linda Barrett, Jill Clements, Janet Christie, Martyn Relf, an entry from 37 Quendon Road, Basildon, Geoffrey Dennis, David Kilmister, Diane Mann, Arthur Blaxall, Carol Blaxall, Adrian Barnes, Norma Sullivan, Phyllis Clark, Marion Grimwood, Jennifer Orchard, John Bennett, Rita Parker, Stephen Marshall, Vivien Smith, Lynne Willcox, Margaret Cooper, Pauline Marjoram, Susan Bird, Kenneth Abbott, David Agley, Beverley Cooper, Brian Parris, Gillian Trevena, Philip Starnes, Malcolm Cordle, Margaret Hall, Ann Kimber, Anthony Smith, Heather Witchell.

Commended: Christine Cordle and Margaret Neave gave one wrong answer; Heather Hedges, Kathleen Sparkes, Ann Chapman (Basildon), June Martin sent references only, Stephen King and Barrie Loveday only answered one group.

Lower Group, age under 12

Prizewinners: 1. Patricia Hammond, aged 11, "Bethesda" S.S., Ipswich.

2. Anne Osborn, aged 11, "Ebenezer" S.S., Bermondsey.

Special Mention: Mary Paul, Judith Shepherd, Michael Kendall, Jennifer Satchell, Janet Mann, Joy Thrower, Sheila Cross, Denise Ashworth, Elizabeth Hammond, Susan Hemmaway, Margaret Gooderham, Trevor Clarkson, Sally O'Neill, Andrew Ottley.

Very Highly Commended: Margaret Gadd, Gillian Naunton, Heather Payne, Alan Parris, Jimmy Stockwell, Graham Waldegrave, Tina Ponting, Teresa Ponting, Jean King, Richard Haynes, David Bell, Graham Hart, Graham Wilkinson, Paul Barfield, Jacqueline Maltby, Sylvia Chapman, Monica Jarritt, Joan Justice, Raymond Hart, Graham Bemmett, Alison Christie, Hazel Dewsbery, Linda Simpson, Adrian Clarkson, Yvonne Staines,

Joy Chapman, Marion Frost, David Bennett, Barbara Hammond, Maureen Blagden, Annette Chuter, Robert Woods, Margaret Worster, Margaret van Rhyn, Vivienne Pain, Barbara Williams, Graham Wright, Gillian Lawrence, Pamela Jones, Christine Morris, Margaret Justice, Margaret Jordan, Anne Cossins, Maurice Hill, Kenneth Browne, Barbara Payne.

Highly Commended: Yvonne Flint, Maureen Abbott, Pauline Justice, Trevor Hart, Irene Broomfield, Susan Newman, Doreen Clover, Marian Goold, Christine Pearsall, Ruth Scogging, Brian Wallace, Christine Richards, Susan Shepherd, Elizabeth Kindred, Myra Evans, Rosemary Barnes, Christine Hall, Susan Woodford, Betty Stringer, Sandra Cole, Paul Grimwood, Margaret Reeve, Janet Eldridge, D. Harmer, Susan Couch, Roger Armstrong, Linda Cadby, David Monk, Linda Wix, Julia Lupton, Pamela Axford, Keith Maltby, John Dennis, David Grimwood, Christine Relf, Anne Sherman, Melvyn Barnes, Stephen Woodford, Angela Jordan, Bernard Gooderham, Janis Law, Linda Chapman, Irene Verrall, Linda Sumption, Susan Reed, Vicki Oldhamstead, Robert Chambers, Christina Markwick, Ruth Gadd, Lorraine Edwards, Hazel Cordle, Carol Barnes, Pauline Jakes, Jacqueline Cossins, Lynda Wallace, Joyce Morrison, Susan Axford, Linda Harmon, Raymond Grimwood, Michael Vaughan, Richard Underwood, Sheila Stringer, John Mohamed, Carole Wix, Barbara Jones, Dennis Kingshott, Jesse Ponting, Lesley King, Bernard L. Orchard, Linda Webb, Jane Booth, Maureen Joyce, Ruth Price, Ann Blakeman, Irene Sloan, Sandra Robinson, Barbara Edwards, Ann Parker, Barry Hills, Peter Dunkley, Irene Chapman, Mary Bater, Margaret Scoggins, Grace Justice, Maureen Gar, Monica Gooderham, Jacqueline Batchelor, Mary Vint, Joyce Orchard, Vera Taylor, Lynn Harvey, Regina Belcher, Susan Jones (Basildon), Brenda Wheeler, Susan Bisney, Anita Davey, Marilyn Wade, Peter Jarritt, Philip Hart, Mary Drew, David East, Theresa Bartley, Paul Smith, Diane Sharp, Carol Martin, Pamela Blake, Janet Gardner, Pamela Rose, Gordon Pearsall, Linda Bloor, Gillian Carter, Peter Dodge, Elaine Cole, Anthony Wood, Peter Tanfield, Susan Dodge, Linda Fountain, Miriam Baker, Pauline Belcher, Eileen Sparkes, Susan Pierpont, Barbara Wright, Gillian Roberts, Yvonne Barnes, Susan Woolcott, Felicity Lawler, Elizabeth Starnes, Susan Burgess, Evelyn Dodge, Joan Bollans.

Commended: Philip Harvey, Sylvia Long, Christine Papapovlou and Lula Sotires omitted references; Martyn Clark, Lyn Weston, Sandra Rowing, Maureen White, Susan Jones (North Finchley), Linda Tanfield, Philip Walsh, Pat Law, Geoffrey Cole, Victoria Dalziel, Vivian Sherman, Barbara Davies, Ziad Bandak, Garry Kennedy, Carole Walsh, Faith Evans, Carol Cole, Susan Risiott, Raja Bandak.

Not for Competition: Miss Christine Phillimore. Sandra Gardiner sent answers to the April Searcher.

North Finchley came first, but Basildon were only one behind. Three Schools tied for third place—Bradenstoke, Richmond, and Ryarsh.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

All last winter, whenever the sun shone, some beautiful pale green flies with delicate wings could be seen slowly walking upon the window panes of my garage. They were delicately made little creatures about as long as a postage stamp is wide. Each had two pairs of handsome transparent wings, longer than their body and rounded at the ends. When the light shone through these glistening wings, one could see the delicate tracery of the nervures or veins, just like a rich network of fine lace, and it is this that gives these insects the name of the Lacewing Fly. They also have two very large, bright golden eyes, which give them their other nickname of the "Goldeneye".

But then they disappear and one sees them no more until the next winter. Where have they gone and what are they doing in the summer days? Towards the end of the spring, the adult fly finds her way out into the sunshine and air and lays her eggs on a leaf or stem in a very clever way. She places the under side of her body against the spot chosen for laying her eggs and in so doing presses outwards a drop of moisture. She then raises her body and draws the moisture outwards until it is lengthened into a little hair-like stalk. Upon the end of this stalk she will lay her eggs and before many days have passed she dies.

In a week or two the eggs hatch and the little grubs crawl down their stalk and begin to feed. By this time, the days and nights are warmer and they find that their mother has placed them just where they can find plenty of food. For they feed upon the greenfly and blackfly that damage our roses and broad beans, and it is not long before the grubs change once more and become proper Lacewing flies, with their two pairs of beautiful lace-like wings. You may not see them now because they spend all day hiding beneath the leaves and then come out at night to feed.

How much more happy are the Lacewings who can float on the breeze throughout the summer nights and find their food ready to hand than their poor parents that crawl up the window pane in the cold winter days! But there would be no summer days for any of them were it not for those who endured the cold of the winter. And there would be no life at all did not the parents give up their lives for the sake of their children.

Does not this speak to us of the Lord Jesus who gave His life for us? One day, all those for whom He died will enjoy life for ever; but this can only be because He laid down His life, because He endured for us the winter of hatred and suffering, and gave His life a sacrifice upon the Cross.

But the message of the Lacewing does not end there. It tells us that if we would wish to enjoy life in Christ then we too must die in order to live. If we desire to live the new life which the Lord Jesus alone can give—the joyous life of walking by faith in Him—we too must die unto sin and selfishness and all things that displease Him.

I am very glad to hear that three Bible Searchers—two lads and one lass—have confessed the Lord Jesus Christ as their Saviour by being baptised in His name. May they each have the joy of being "alive unto God through Jesus Christ our Lord".

I was pleased to receive letters from the following boys and girls: Adrian Barnes (hope the finger will soon be better), Margaret Hall, John Howell, Jean King, Peter Leaver, Andrew Ottley, Rosemary Payne, and Graham Wright. Also, the following friends sent welcome letters: Mr. M. Barnett, Mrs. Edna Blakeman, Miss C. Budd, a Box of used Postage Stamps from Holtex Ltd., Mrs. J. E. Orchard, Mr. S. W. Payne, Miss E. L. Satchell, Pastor J. Skull, Mrs. D. A. Scrivener, and Mr. W. H. Trowbridge; thank you each and all.

We are looking forward to a happy reunion at Chadwell Street on Saturday, September 15th, and shall welcome all who can come.

With every good wish from,

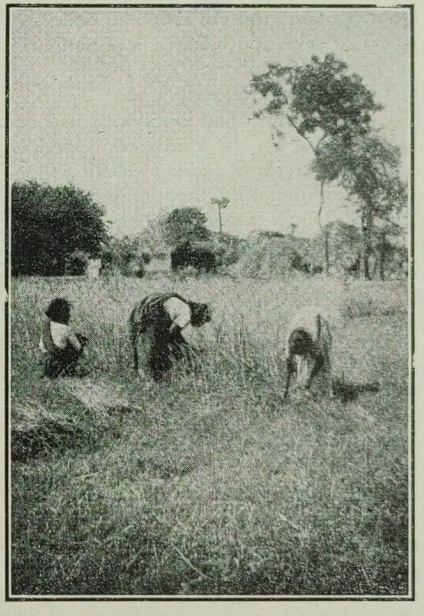
UNCLE PETER.

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

RAYS

FROM THE EAST

for young people



Harvesting in India.

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 198 October-November, 1962

THE BOY WHO LOVED TO MAKE THINGS

In the year 1796 there was born at Tottenham, then a village near London, a boy who was to find adventure in sailing the seas for the Lord Jesus. He had a brother and three sisters and they all loved John because he could do anything that any other boy could do, and could take the lead in any game or adventure. The days in which John went to school were thrilling days for boys, for Britain was engaged in a great struggle with France and other powers in Europe who wanted to be masters in the world; a struggle which was decided at sea by the battle of Trafalgar, and on land by the battle of Waterloo. News of great and stirring events came to John from London and he dreamed of battle and conquest whilst still young. But his battles were to be fought against evil forces, and his conquests were to be victories won in the strength of the Lord Jesus.

When only fourteen years old, John left school and went to London where he was apprenticed to an ironmonger. His articles of apprenticeship stated that he was to be confined to the shop where selling was being done, but John loved to find things out for himself and whenever possible during the day, and often at night after the shop had closed, John would go into the workshop. He would seize the bellows, and hammer out the glowing iron on the anvil, so that it was not very long before he learnt how to make the things which he was selling in the shop.

Sad to say, John got into bad ways with bad companions, and in the year 1815, the same year as the Battle of Waterloo, he was waiting one Sunday evening in the streets of Clerkenwell to join his companions so that he could spend the evening with them in a public house. He waited for some time but none of them came and John became annoyed at the delay. Just then the wife of the ironmonger to whom he was apprenticed came by. She stopped and asked John if he would come with her to the chapel whither she was going. John did not want to do this for he thought he had become too old to go to chapel. But in the end he went. He took little notice of the first part of the service, but the text of the sermon made him listen with eager interest—"What shall it profit a man if he shall gain the whole world and lose his own soul?" Each time these words were repeated, John felt that the Lord Jesus, who first uttered these words, was speaking to him. Before the service ended, John had made up his mind that he would leave his bad ways and would seek to follow the Lord Jesus.

Just at that time, the Lord Jesus was speaking to many hearts in Britain and was calling them by His Spirit to serve him in many parts of the world. Soon after John had heard the voice of the Lord Jesus calling him to repent and turn around from his old life, he received another call from the Lord. This time it was the same call that was once received by Peter and Andrew, James and John. It was a call to follow Jesus and a promise that He would make them to become fishers of men. John obeyed the second call as readily and as promptly as he obeyed the first. Missionaries from the South Sea Islands of the Pacific Ocean came to the chapel where John was attending, and they told of these brown people of the far distant islands. They spoke of their savagery, their cannibalism, their cruelty, but above all, they spoke of the sadness of their ignorance of the One True God and of His Son, Jesus Christ. They also spoke of other islands they could never reach because they had no boat in which to sail there, of other people who were dying without ever hearing the good news of the love of Jesus. And John's heart

was stirred within him. As a boy he had often watched the barges moving down the River Lea, bringing their goods into London. Now that he was a young man, he would build boats to travel across far distant seas, to bring the message of God's love in Christ.

He offered himself as a missionary; and although he received some discouragement at first, his minister stuck by him and helped him, so that at last he was accepted for missionary work in the South Seas.

Before setting sail, he married, and very soon after began his long voyage of 6,000 miles to Rio de Janeiro in South America in the vessel "Harriet". On his way, John studied everything there was to be known about a ship and her construction and the way to use the sails and sail her. After reaching Rio, he then sailed on to Tasmania and then to Sydney in Australia. A further journey of eight days brought them to New Zealand and then 2,000 more miles had to be sailed before John and his young wife reached the South Sea Island of Tahiti, exactly twelve months after the very day on which the "Harriet" had left Gravesend.

There were missionaries already on Tahiti and so John moved on to the island of Eimeo. There he found on the beach the skeleton of a boat which a missionary had left unfinished. This was just the job for John. He set to work and had soon made his blacksmith's anvil on which he could shape the ship's iron-work. He got the natives to go into the hills and bring back timber for the deck and sides of the boat. And within eight days after his arrival, the king of the island had given the boat its name and it was launched amid the cheers of the people.

In this boat John Williams (for this was John's full name) sailed from island to island, together with his wife and his little baby son. Wherever he went, he taught the people about the Lord Jesus and then showed them how to build better homes for themselves, and, best of all, a House for God, where He could be worshipped. Great changes came about. Idols were burned and many of the savage people came to follow the Prince of Peace. But John could not rest as long as there were others who had not heard the good news. Perhaps in another issue we will continue the story of the lad from London who loved to make things.

THE EASTER PICNIC

By Mrs. George Champion

Morupatti, where we live and where we do our work as missionaries, is on the plains and the air gets very warm and sultry. And so, for a special spring treat, we hired a lorry last year and twenty of us went ten miles to the foot of the Kolli Hills for the Easter services. It was such a success that we planned to do the same this year and booked the lorry for 8 a.m. in the morning.

Everybody was ready at 8 a.m. but no lorry arrived. And then at 8.15 a.m. four very important looking people came to tell us that the straight road to the hills was so bad that they would have to take a longer way round, which would mean twenty miles instead of ten miles and would therefore cost more. It was too late to alter and so we had to pay up and look pleasant.

We then began to load three wooden seats into the lorry for the grown-ups and put mats down for the children to sit on the floor. When our Sunday

School children saw what was happening, crowds of them tried to squeeze in but I had to stop them, since we had other people to pick up in the next village. When we got there, there were twelve people waiting instead of the six which we were expecting. There was not an inch to spare, and so we shook and jolted, swayed and sang all together.

It was lovely when we got to the foot of the hills and the mats were spread out under the cool leaves of the trees. It was just the place in which to hear the Good News of the Resurrection of the Lord Jesus. My husband spoke to the people about the wonderful fact that the Lord Jesus has risen from the dead and is alive for evermore, and the people listened very quietly and attentively, except perhaps for one little boy who was so pleased to see the water in the stream that he took off all his clothes except his vest. After the service we all went for a walk along some of the beautiful paths that lead up to the hills and then enjoyed a picnic lunch that we had brought with us.

At two o'clock we had another service, and after this the big pots of water were put on to boil for tea. After tea we once more loaded up into the lorry and started on our homeward way, singing Christian hymns, or lyrics, as they call them out here. We passed through five villages and in each village people came out of their huts to see what was happening. They had never heard anything like that before. At last we arrived back at Morupatti and so ended another happy Easter Day. Will you pray with us that these meetings will grow and that they may be made a great blessing to the people here?

WHAT WOULD YOUR ANSWER BE?

Probably most of our Upper Groupers and many also of our Lower Groupers have been so busy answering examination questions that they were glad when the summer holidays came. And questions are sometimes hard to answer.

Here are some questions for which it is very easy to find the written answer because it is all set down in writing for you to copy. At the same time, they are all questions which were asked by Jesus, and if we remember that Jesus is putting the question to us each—one by one—we shall not find them at all easy to answer. They are such searching questions that they try our inmost heart. They are such deep questions that we never can answer them fully. So, before you turn up the written answer in the Bible, put these questions to yourself first, just as if Jesus were asking you for your own answer.

First of all we want you to find the questions in the chapters named, then look for the answers in the same chapters. When you have found them, write out both the question and the answer. You need not write out any other part of the verses, but give the book, chapter and verses where both question and answer are found.

Lower Group, age under 12

These are your questions.

1. Whom say ye that I am?
2. What is written in the law? how readest thou?
3. Whosoever . . . believeth in me shall never die. Believest thou this?

The answers will be found in Matthew 16; Luke 10; John 11.

Upper Group, age 12 and under 16

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

4. Will ye also go away?
5. Dost thou believe on the Son of God?
6. Lovest thou me?

They will be found in John, chapters 6, 9, and 21.

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, 1963, 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, 1962.

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see such a fine number of entries, and we welcome 62 new searchers. We also welcome a new School—Sutton, Suffolk, and were pleased to see Redbourn represented once again. We are sorry for the mistake in the reference to Question 8; but most of you knew the story of Josiah so well that you were able to give the correct answer, Chapter 34. However, in fairness to those who could not find the answer, no one has lost marks for that reason. The names are listed in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Jean Webb, aged 15, Lynton Road, Bermondsey.
2. Pauline Ray Stokes, aged 14, Angel Baptist S.S., Clerkenwell.

Special Mention: Jean Mitchell, David Armstrong, Pamela Bedford, Julian Kime, Christine Cordle, Rachel Collins, Pat Mullins, Marjorie Whayman, Ruth Plummer, Janet Eldridge, Barbara Stokes, Gwendoline Gadd, Alison Smith, Mary Lawrence, Kathleen Smart.

Very Highly Commended: C. Jacobs, Pamela Griffin, June Jakes, Gillian Trevena, Brenda Barker, Maureen East, Kathleen Skull, David Mitchell, Graham Waldegrave, Jill Brown, Barbara Newlyn, Jean Rogers, Marion Grimwood, Ann Chapman, Linda Oldhamstead, Peter Muddell, Valerie Stables, Wendy Mead, Jennifer Clarkson, Ann Kimber, Jean Ashley, Sheila Clover, Alan Blakeman, Margaret Mills, Christine Toulson, Susan Miles, Janet Barker, Jennifer Orchard, Malcolm Cordle, Margaret Cooper, Ronald Goddard, Linda Stockwell, Susan Bradford, Martyn Relf, Rosemary Foster, John Moore, Pauline Marjoram, P. Leaver, Marion Millar, Elisabeth Relf, Lynda Ellis, Arthur Blaxall.

Highly Commended: David Agley, Ann Satchell, Graham Percy, Linda Barrett, Ann Crowley, Rosemary Payne, Adrian Barnes, Helen Sparrow, Jean Cooper, Margaret Gadd, Christine Jermyn, Carol East, Valerie Barker,

Jill Clements, Sheila Hedges, Audrey Salter, Stephen Davey, Sheila Pearce, John Woods, Diane Mann, William Ronald Barrett, Margaret Mann, John Bennett, Melvyn Nash, Loraine Barfield, Joan Wilkinson, Rosemary Parris, R. Woodford, D. Harmer, Philip Kilmister, Janice Lawler, Ruth Goddard, Marylin Dudley, Stephen Marshall, Susan Bird, Barrie Loveday, Faith Bennett, Christine Pink, Jessica Wheeler, Janet Langridge, Beryl Wilcox, Susan Orchard, Nicholas Woodford, Carol Blaxall, Stephen King, Philip Robinson, Rosalind Foster, Christine Tizzard, Janis Mowle, Kathleen Carney, Ronald Wallace, Linda Walsh, Brian Parris.

Commended: Alan Davies, Linda Couch-Johns, Christine Davies, Janis Lucas, Mary Gadd, Keith Ellis. The following gave the wrong answer to Question 10: Janet Christie, Valerie Dunnett, Gwendoline Reeve, Kathleen Sparkes, Philip Starnes, Sylvia Reeve, Beverley Cooper, Rosemary Smith, Susan Warren, Linda Daniels. Geoffrey Dennis and Wendy Hindle gave the wrong answer to Question 12. Janet and June Martin gave the wrong answer to Question 7. Answered Upper Group only: Pamela Breadman and Maureen Godfrey. Answered Lower Group only: Phyllis Clark.

Lower Group, age under 12

Prizewinners: 1. Joyce Orchard, aged 11, Belvedene, Kent.

2. Michael Kendall, aged 11, Hayes Lane S.S., Bromley.

Special Mention: Glenys Mayhew, Mervyn Barnes, Gwyneth Dawson, Wendy Chapman, Andrew Ottley, Barbara Hammond, Trevor Clarkson, Sheila Cross, Patricia Hammond, John Layzell, Gillian Lawrence, Margaret Gooderham.

Very Highly Commended: Elizabeth Kindred, David Bennett, Joanna Goos, Sylvia Chapman, Monica Gooderham, Ruth Sapsford, Anne Sherman, Susan Bisney, Maureen Joyce, Gillian Naunton, Susan Woolcott, Heather Payne, Michael Hazelwood, Janet Wozny, Wendy Thompson, Kenneth Browne, Graham Wright, Shirley Agus, Judith Osborne, Vivienne Pain, Susan Hemmaway, Jean King, Linda Chapman, Paul Grimwood, Carol Scrivener, Elaine Nelson, Christine Relf, David Grimwood, Richard Clarkson, Trevor Hart, Ann Blakeman, Janet Mann, Marian Goold, Jimmy Stockwell, Vera Taylor, Lula Sotires, Graham Hart, Lois Clarkson, David East, Graham Wilkinson, Lesley Mann, Joy Thrower, Stephen Mayhew, Susan Shepherd, Susan Risiott, Andrew Orchard, Jane Chambers, James Holden, Michael Vaughan, Faith Evans, Myra Evans, Kathleen Barker, Ruth Stone, Evelyn Barton, Shirley Gadd, Maureen Blagden, John Dennis, Elizabeth Hammond, Marion Fox, Tony Hindle, Susan Newman, Stephen Woodford, Susan Woodford, Robert Woods, Pauline Jakes, Susan Foster, Annette Plant, Bernard Gooderham, Yvonne Barnes, Adrian Clarkson, Christine Woodward, Jennifer Ripley, Susan Payne, Mary Paul, Maurice Hill, Janette Williams, Pamela Jones, Linda Simpson, Nicholas Townsend, Judith Shepherd, Barbara Payne, Alan Piper, Christine Morris, Pamela Mears, Anne Osborn, Felicity Lawler, Jennifer Satchell, Richard Haynes, Barbara Davies, Linda Clover, Margaret Hamilton, Peter Jarritt, Mary Bater, Leslie Berryman, Christina Papapavlou, Pauline Mayhew, Michael Raper, Paul Smith, Pamela Axford, Joy Chapman, Paul Barfield, Audrey Wheeler, Maureen Gar, Robert Chambers, Graham Bemmett, Keith Maltby, Jacqueline Cossins, Joyce Roberts, Hazel Dewsbery, Sheila Rhone, Wendy Breadman, Rosemary Scrivener, Lesley King.

Highly Commended: Barbara Edwards, Margaret Reeve, Kathleen Portlock, Lynette Walker, Susan Osborne, Carol Flinn, Anne Cossins,

Christine Richards, Linda Tanfield, Annette Chuter, Jacqueline Maltby, Monica Jarritt, Anthony Wood, James Yeeks, Roger Armstrong, Patricia Smith, Martin Dowding, Sandra Cole, Ruth Goodwin, Linda Fountain, Margaret Justice, Eileen Hicks, Pat Turner, Rosemary Barnes, Janet Bowler, Christina Markwick, Paula Chapman, Leslie Pettitt, Margaret Mickelsen, Ruth Palmer, Hazel Cordle, Elaine Sykes, Marilyn Wade, Vivien Rogers, Lynn Harvey, Janet Couch-Johns, Stephen Copsey, Jane Hollinger, Joan Bollans, Jean Mickelsen, Alison Christie, Pamela Blake, Julianne Duncan, Jennifer Lott, Jean Richards, Paul Tanfield, Christopher Hodson, Sally O'Neill, Vicki Oldhamstead, Peter Tanfield, Joan Justice, Philip Hart, Richard Nash, Leonard Carter, Gillian Goodwin, Pauline Justice, Alan Parris, Christine Auger, Linda Bloor, Ruth Gadd, J. Morrisson, Barry Hills, Susan Axford, Janet Gardner, Ann Johnson, Doreen Clover, Georgina Burch, Rosemary Norcott, Frank Syratt, Barbara Peacock, Linda Barker, Lyn Weston, Elaine Cole, B. L. Orchard, Freddy Bollans, Raymond Grimwood, Anita Collins, Mary Pooley, Barbara Williams, Ruth Scoggins, Linda Webb, Philip Saul, Susan Burgess, Jacqueline Taylor, June McReynolds, Josiane Gladden, Brenda Wheeler, Eileen Sparkes, Carole Walsh, Elizabeth Starnes, Joan Paulaskas, Raksha Chauhan, Miriam Baker, Robert Harsant.

Commended: Sandra Robinson (omitted one answer), Chris Neaves, Gaynor Pullin, Kathleen Dean, Vivian Sherman, Owena Wyles, Jill Crane. The following omitted references: Vivien Cox, Marie Hill, Jacqueline Bone, Lesley Aylott, Shirley Leek, Lesley Hudson, Ann McReynolds.

Not for Competition: Miss Marion Collins. Pauline Stokes sent answers to the June Searcher.

Basildon heads the list this time. Bradenstoke and West Ham tied for second place. Richmond came fourth.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

I wonder how many of you are the youngest in your family? You will be interested in this story because it tells what God can do with the youngest.

The people of Israel had been turning away from God and had been worshipping idols like the heathen peoples around them, and God had punished them for seven long years, by sending the Midianites—the Arabs from the desert—to conquer them and rob them of all their harvests and their food. The people of Israel became so poor, and frightened, and miserable that they cried unto the Lord about it.

It was just at this time that the lad who was the youngest comes into the story. He was threshing out some wheat under the oak trees, so as to hide it from the soldiers of Midian. He was feeling very sad and very lonely, when all of a sudden the Angel of the Lord appeared before the lad and said to him, "The Lord is with you, you strong and courageous man!" The poor lad was feeling very weak and very timid, and not at all like a mighty soldier, and he said to the Angel, "Oh, my lord, if the Lord be with us, why then is all this trouble come upon us?"

I wonder if you have by now guessed his name? It was Gideon, which meant "the Cutter-down". And then in the very next verse we read that "the Lord looked upon him and said . . ." From that moment all was changed.

The Lord took away his weakness and filled him with the strength of those whom He sends as His servants. It seemed as if the Lord's look upon Gideon gave him new strength that he had not known before. It was also a look which brought hope. Although Gideon's family was the poorest in his tribe, and although he was the youngest of his family, yet the Lord said to him, "Surely I will be with you and you shall smite the Midianites as one man". And when Gideon believed what God said, he felt the tide of hope and encouragement flowing into him like a rising tide filling an empty river. The look which God gave to him was also a look of peace and of promise. For God said, "Peace be unto you; fear not: you shall not die".

Gideon, the cutter-down, became a new man; and he proved it by cutting down the idol grove in the town where he lived and throwing down the idol altar. If you read Judges, Chapter 7, you can learn for yourself some of Gideon's brave deeds. But it all began when the Lord looked upon him. You see, it does not matter to the Lord, even if we are the youngest, or the weakest, or the poorest. For the strength with which He fills us, and the bright hope which He gives to us, and the promise He makes to us, are all God's; and they all come from Him and not from ourselves.

It may be that some of you boys and girls feel like Gideon did before the Lord looked upon him. Then why not ask the Lord to look upon you also? Ask Him to look upon you in His mercy to forgive you; in His power to strengthen you; and in His love to give you encouragement and blessing.

I was very pleased to receive letters from the following boys and girls:— David Agley, Brenda Barnes, Alan Blakeman, Georgina Burch, Pamela Griffin, Elizabeth Kindred, Rose and Peter Leaver, S. Marshall, Susan Orchard, Elisabeth Relf, Kathleen Skull, Pauline Stokes, Christine Toulson, Beryl Wilcox, and John Woods. I was very pleased also to hear from the following friends: Mrs. Blakeman, Miss C. Budd, Mr. Mark Champion, Mr. J. Christie, Mr. S. G. Comber, Mr. H. W. Harmer, Mrs. Edith Lithgow, Mr. Colin Mann, Mr. M. F. Relf, Miss E. L. Satchell, Mrs. D. A. Scrivener, Mr. A. J. W. Rayner, and Miss G. Taylor. Thank you, each and all, for all your help and encouragement to the boys and girls.

With every good wish from,

UNCLE PETER.

STOP PRESS NEWS

All who were able to come to our Annual Rally on September 15th, very much enjoyed the meeting. New Cross Sunday School gave an excellent demonstration designed to show how the contents of the Sunday School Missionary Boxes are used. The demonstration was so well rendered that everybody could hear it.

Mrs. Field then presented the prizes and told us how the women of India wear and use their saris. Mr. John Field was dressed in Indian clothes and we all listened with much interest as he told us of the way in which the different garments were referred to in the Bible and were also worn in India.

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RAYS

FROM THE EAST

for young people



Christmas Greetings from India

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 199

December, 1962—January, 1963

"IT HAPPENED IN THE NIGHT"

By Mrs. Derek Moon

It was dead of night and the house was very silent and dark. The insects chirped outside in the moonlight, but apart from their noise there was no other. Little Tara, wearing a brightly-coloured nightdress, sat up on the mat on which she had been sleeping and crept outside on to the verandah of their small house where her father was sleeping. "Oh, Daddy, do wake up," she whispered, "I want to tell you something very important." As you can imagine, Daddy was not very pleased at being woken up at such an hour, and told her to go away. But she kept on tugging at him, and eventually he turned over and asked her what she wanted. He was very gruff and spoke angrily, although he was very fond of his eight-year-old daughter, Tara. "Please listen to me," she pleaded. "I know you don't love the Lord Jesus, and because you don't you will not go to heaven when you die. I will go, and Mummy, too, because we both love Him, but oh, Daddy, you don't. Oh, why don't you love Him, Daddy? Do love Him," she whispered in his ear.

"Oh, go away," said her father, angrily; and when her father is angry even other men grow afraid and go away, but Tara stayed and tried to talk with him. In the end he started to get up to take her back to the room, and because she knew how hard he could smack she disappeared quickly.

Tara's father is a big, fierce-looking man, and many people are afraid of him, but Tara was brave enough to do what she did.

Have you ever thought what a terrible punishment will come to those who have not trusted the Lord Jesus as their own Saviour; surely it is worth taking big risks and forgetting our fears so that they might know about Christ. Pray for Tara as she tries to show God's love to her father, and pray that you too might have such courage.

(Reprinted from "Rays".)

THE BOY WHO LOVED TO MAKE THINGS

(Part 2)

You will remember that our last story about John Williams ended with the account of his rebuilding a boat which he found lying on the beach partly made. In this boat he travelled across the seas from island to island for many thousands of miles. Wherever he went the savage islanders listened. Great fires reddened the sky as they burnt their heathen idols to ashes. He heard of one island where the savage king had crushed his war prisoners by using them as rollers on the beach, over which to launch his war canoes. He searched for this island till he found it and even here the cannibal king, the chiefs, and the people listened to John Williams' message about the Lord Jesus, burned their idols and began to worship Jesus Christ as Lord.

A message came to John Williams from another distant island whose king wanted him to settle amongst his people. And so he sailed off to the island of Raiatea, with his wife and his little baby son, aged nine months.

He received a great welcome from the king but it was not long before these islanders were amazed to see John working from morning till night with hammer, saw and chisel to make for himself and family a house which put their own mud huts to shame. Very soon after, John had dug the soil around, had planted a garden, and had begun to plan out a farm. The people of the island wanted to imitate John, and it was not very long before the island rang with sounds of axe, saw and hammer, as they felled trees and cut them into boards, in order to build houses for themselves, just like the missionary had made. After this, they all began with one united effort to build the largest house of all. This was the House of God where they all gathered together to hear the story of God's love for the world, in giving His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life.

The next thing to do was to give the people portions of the Bible to read. John Williams was very clever indeed at learning to speak the people's native language, he would sit with them for hour after hour holding different objects before them and then listening for the sound which they made, writing it down as they spoke it. Gradually, he became able, not only to speak their language, but, for the very first time in the island's history, he was able to write down their language in words. The next thing was to translate portions of the Bible into the written language of the people and get them printed. And then he began schools for the people in which men, women, and children sat down to master the letters of their own language and began to read the story of the Gospel for themselves. Within a few months these people were not only coming to love the Gospel themselves but were collecting money to send the Good News to other islands who had never heard it.

And that meant another boat! It meant a larger boat than John had ever made before, for it meant crossing long distances over rough and stormy seas in order to reach islands which were far off. But first of all John taught the people to build their own boats and go themselves to tell other tribes in the nearer islands, of the Lord who had saved them from idol worship and cannibalism. "But," said the people, "we have no nails with which to make any boat larger than our own canoes." So John put together a stout little vessel sixteen feet long, with its framework and sides bound firmly together with cords of hard fibre obtained from the trees. "You can do it like this yourselves," said John. "And to every man who sets about building a boat for himself I will give fifty nails to help him to finish the job." Very soon many people were busily engaged in building their own boats.

Having started this work, John began to think once again about the larger boat which he wanted for reaching out to the islands beyond. And so he wrote home to London, asking them if they would send him out a schooner of about twenty-five tons. Before he could get this, however, John's faithful wife became ill and it was necessary for her to have a change and a rest. John therefore took his wife to Sydney, Australia, in a vessel that happened to call. Here he found many friends who were deeply interested in what he told them and gave him money towards the new schooner. Before long, Mrs. William's health improved and John found that enough money had been given to him with which to purchase the new boat in Australia. And so with a glad and thankful heart, John set out once again by way of New Zealand to the islands of Tahiti and Raiatea. The new schooner was named "The Beginning".

LETTERS RECEIVED

I was ever so pleased to receive the following letters and would like to acknowledge them with thanks: Patricia Hammond, Michael Kendall, David Mitchell, and Jean Webb. Also from the following friends: Mrs. E. Blakeman, Miss C. Budd, Mrs. R. Christmas, Pastor S. T. Hover, Mr. Colin Mann, Mrs. M. Ottley, Miss Joyce Sawyer, Miss H. Stevens, Miss Grace Taylor, Mr. W. H. Trowbridge and Miss E. Utting.

GOOD NEWS TO ALL PEOPLE

It is interesting to note that the word NEWS is made up of the first letters of the four parts of the compass: North, East, West, South. At the birth of Jesus, the Angel said, "I bring you good tidings of great joy, which shall be to all people"; good news of "a Saviour, which is Christ the Lord".

And the word "people" means—"You, me and everybody else", whether young or old, white or brown or black, from every nation and tribe under heaven. It means doing what the Lord Jesus said, "Go ye into all the world, and preach the Gospel to every creature".

Lower Group, age under 12

We want you to search for these words and, when you have found them write out the verse **in full**, giving the book, chapter and verse where found.

1. My people shall know my name.
2. Good tidings —— to all people.
3. He shall save his people.
4. Redeemed —— out of every —— people.

They will be found in Isaiah 52; Luke 2; Matthew 1; Revelation 5. Then in addition, write out the verse in Luke 13 where the four points of the compass are mentioned.

Upper Group, age 12 and under 16

Answer the above five questions, then search for these words and write out the verses **in full**; but in this part the references are not in the same order as the words.

6. That all people —— should serve him.
7. The everlasting gospel to preach —— to every —— people.
8. To give knowledge of salvation unto his people.
9. Thy salvation, which thou hast prepared before —— all people.

They will be found in Luke, chapters 1 and 2; Daniel 7; Revelation 14. Then write out the two verses in Isaiah 43 where the points of the compass are mentioned—two in each verse.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for another prize until April, 1963, 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, 1962.

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see so many replies from former searchers. It is good to know that you are still interested in "Rays". In case you do not know, if you reach the age limit during the year, any further entries that you send in that year will count toward a Certificate, but not for Competition.

We welcome 46 new Searchers, and two new Schools, Newick and Wattisham. Some very good entries were sent in, but a number of searchers in the Upper Group did not give the full answer to Question 4 or did not notice that there were extra references in John 21. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. David Mitchell, aged 16, Grove Road S.S., Eastbourne.
2. Stephen King, aged 12, Salem S.S., Richmond.

Special Mention: Wendy Mead, David Armstrong, Jean Mitchell, Pamela Brown, Jean Webb, Pauline Ray Stokes, Janet Christie, Sheila Clover, Marjorie Whayman, Elisabeth Relf, Mary Lawrence.

Very Highly Commended: John Hollman, Stephen Davey, C. Jacobs, Jean Ashley, Janet Eldridge, Jill Brown, Ruth Goddard, Nicholas Woodford, Arthur Blaxall, Margaret Mills, Jill Clements, Evelyn Dewsbery, Alison Smith, Rosemary Parris, Ian Jarritt, Philip Kilmister, Margaret Cooper, Ann Osborn, Ann Satchell, Judith Shepherd, Janis Mowle, Beryl Wilcox, Peter Muddell, Carol East, Frances Parr, Maureen East, Mary Paul, Barbara Edwards, Susan Bradford, Julian Kime, David Agley, Kathleen Skull, Brian Parris, Christine Cordle.

Highly Commended: Graham Waldegrave, Margaret Gadd, Jennifer Clarkson, Linda Stockwell, Adrian Barnes, Rachel Collins, P. Leaver, Brenda Barker, Philip Robinson, John Woods, Martyn Relf, Phyllis Clark, John Mayo, Kenneth Browne, Sheila Pearce, Pamela Griffin, Barbara Newlyn, Rosalind Foster, John Howells, Susan Reynolds, Helen Sparrow, Carol Blaxall, Ruth Plummer, Jennifer Baldwin, Malcolm Izzard, Pat Mullins, Jean Cooper, Jean Rogers, Jean Bonner, Deirdre Killick, Ronald Goddard, Rosemary Foster, Keith Chaplin, Christine Rowley, Ann Crowley, Betty Burke, Geoffrey Dennis, Norma Sullivan, Stephen Marshall, Susan Bird, Susan Axford, Denise Ashworth, Graham Percy, Jessica Wheeler, Beverley Cooper, Margaret Parker, Faith Bennett, Linda Oldhamstead, Keith Ellis, David Harmer, Pauline Marjoram, Mary Gadd, Linda Walsh, Robin Woodford, Ruth Scoggins, Rosemary Smith, Marylin Dudley, Gillian Trevena, Jane See, Margaret Broad, Margaret Bell, Janet Langridge, Philip Starnes, Marion Grimwood, Rosemary Norcott, Margaret Jordan, Rosemary Payne.

Commended: Roger Logan (omitted references), Sylvia Reeve, Peter Dunnett, Cynthia Barber, Ronald Wallace, Gwendoline Reeve, Heather Witchell, Audrey Salter, Ann Parker, John Bennett, Rita Parker, Gillian Payne, Margaret Reeve, Peter Norris (omitted references). The following misunderstood the instructions and sent the questions without the answers: Kathleen Sparkes, Mary Vint, Ruby Pooley, Margaret Neave, Yvonne Stains, Philip Essex, Margaret Mann, Wendy Hindle, Robert Kisbee, Ivan Jones, Carole Watkins, Helen Borley, Nigel Rowe, Diane Fowler, Cynthia Rowe. Valerie Dunnett and Terry Sheahan sent references only.

Lower Group, age under 12

Prizewinners: 1. Yvonne Barnes, aged 10, "Providence" S.S., Bradenstoke.

2. Brian Wallace, aged 11, "Zion" S.S., New Cross.

Special Mention: Wendy Chapman, Evelyn Barton, Adrian Clarkson, Jean King, Christine Morris, Patricia Hammond, Barbara Hammond, Sheila Cross, Michael Kendall, Margaret Justice.

Very Highly Commended: Andrew Ottley, John Layzell, Julie Reed, Gillian Naunton, Susan Woolcott, Linda Simpson, Graham Wright, Barbara Williams, Richard Clarkson, Jacqueline Maltby, Carol Flinn, Christine Relf, John Dennis, Brian Hinds, Ann Blakeman, Alison Christie, Jimmy Stockwell, Marian Goold, Doreen Clover, Christine Josling, Philip Clarkson, Linda Webb, Joy Chapman, Teresa Ponting, Graham Hodgson, Susan Shepherd, Maureen Joyce, Graham Wilkinson, Lynda Wallace, Stephen Woodford, Anne Cossins, Maurice Hill, Pamela Jones, Peter Jarritt, Ann Barton, Lesley King, Trevor Hart, Jacqueline Cossins, Julia Lupton, Gillian Goodwin, Maureen Gar, Valerie Clover, Keith Maltby, Sylvia Chapman, Ruth Goodwin, David Simmons, Tina Ponting, Mary Bater, Sheila Oxborrow, Pat Turner, Grace Justice, Rosemary Barnes, Philip Hart, Myra Evans, Susan Risiott, Barbara Davies, Claire Ashton, Robert Woods, Susan Woodford, Martin Dowding, Hazel Dewsbery, Joyce Orchard, Barbara Payne, Susan Smith, Paul Grimwood, Pamela Mears, Melvyn Barnes, Heather Payne.

Highly Commended: Linda Josling, June Price, Lyn Harvey, Roger Armstrong, David Bennett, Robert Wallace, Lynn Smith, Joyce Roberts, Susan Osborne, Joan Justice, Valerie Hallam, Elizabeth Starnes, Geoffrey Cole, Michael Wayman, Anthony Wood, Jennifer Satchell, Maureen Blagdon, Shirley Agus, Susan Reed, Vivienne Pain, Gillian Lawrence, Janette Williams, Elaine Cole, Leslie Cottington, Yvonne Flint, Jacqueline Pate, Wendy Prosser, Bernard Gooderham, Graham Hart, Peter Farrell, Lois Clarkson, Pauline Jakes, Miriam Baker, Joy Thrower, Stephen Cooke, Mary Pooley, Anne Sherman, Monica Jarritt, David East, Raymond Grimwood, James Coomber, Yvonne Steward, Susan Newman, Linda Harmon, Janet Bowler, Wendy Christie, Paul Smith, Linda Hopwood, Vicki Oldhamstead, Carol Barber, Michael Vaughan, Angela Jordan, Linda Tanfield, Alan Parris, Kathleen Portlock, Jennifer Lott, Leonard Carter, Theresa Bartley, Peter Tanfield, Evelyn Dodge, Monica Gooderham, Christina Markwick, Susan Foster, Hazel Cordle, Joy Morrisson, Linda Barker, Brian Green, Lesley Hudson, Keith Mason, Susan Bisney, Carol Brett, Elizabeth Kindred, Susan Dodge, David Monk, Janet Schad, Janice Smith, Lula Sotires, Faith Evans, Peter Dodge, Margaret Gooderham, Sandra Robinson, Paul Tanfield, Irene Bland, Margaret Lucas, Andros Sotires.

Commended: Ronalda Dalziel, Jacqueline Martin, Gordon High, Christina Papapavlas, Shirley Freeman, Marilyn Wade, Lesley Adkin, David Bell, Ruth Gadd, Linda Baron, June Vaughan, Jean Smith, Heather Parsons, Stephen Copsey, Danny Farrell, Joan Bollans, Jacqueline Clendennan, Angela Blaxall (omitted references), D. Nash, Gillian Smith, Kathleen Lucas, June McReynolds, Pamela Axford, Rosemarie Parsons, Christine Ersser, Sandra Nash (omitted references). Irene Verrall and Linda Fountain gave the answers but did not write out the questions. The following sent the questions only, and did not understand that they had to give the answers as well. James Holden, Annette Chuter, Barbara Abbott, Robert Dodge, Sheila Rhone, Alan Piper, Margaret Worster, Malcolm Dodge, Eileen Sparkes, Anne McReynolds, Tony Hindle, Maureen Abbott, Paul Webb, Janet Couch-Johns, Janet Andrews. Robert Chambers and Christine Duncan sent references only.

Not for competition: The Misses Marion Collins, Christine Jermyn, Esther Lupton, Christine Phillimore, Janet Sullivan.

Ann Kimber sent answers to the October, 1961, Searcher. Carol Martin answered the August Searcher.

Belvedere has regained first place this time, but Basildon were only one behind. North Finchley and Ryarsh tied for third place—all very close.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Not long ago I awoke one morning while it was yet dark. The night was quiet and still, and the stars were shining. And then the stars began to grow pale, for a greater light was making itself known in the east. There was not a cloud in the sky. Very slowly, the brightness grew. Beams of soft light began to pierce the darkness. The growing light became stronger—it seemed to draw upon a strength which was as yet unseen—and then, slowly but gloriously, the sun began to appear. The shades of night fled away like shadows and a new day had begun.

To all who love the Lord Jesus, Christmas is just like that. As we watch and wait for the day which tells us of the Birth of our Lord, the promise of His Coming grows stronger, even though the days grow darker. Before His birth, it was promised that He should be "a light to lighten the Gentiles", and the glory of His presence was seen as He was born at Bethlehem and laid within a manger.

But Christmas has another message too. It is a message to all peoples of the world. It tells of the coming of a "Light to them which sit in darkness and in the shadow of death". It speaks of "good tidings of great joy which shall be to all people"—not only to the shepherds and the people of Bethlehem and Judaea, but all people—in all the villages, towns and cities of the world. The Coming of the Lord Jesus is like the rising of the sun; the dawning of a new day in which the Light of Jesus streams from heaven upon all the earth. But sad to say, in spite of this, thick darkness hangs over the world to-day. It is dark in this land of Britain; it is dark in India; it is dark in every land. It is the darkness of sin. Men choose to love it rather than the light because their deeds are evil. They refuse to believe in the light and, even though the message of the Light is preached, they will not heed or listen.

Do we sometimes feel that the Light of Jesus is not winning its way as we had hoped and prayed that it might? Then let us remember the coming of the sun in all its power and strength. For now is God's salvation nearer than when it was first seen at Bethlehem. "The night is far spent, the day is at hand". Let all who have heard of the Lord Jesus begin to prepare for His coming. Let us put on the Lord Jesus and leave no room for the darkness of sin. One day, when the darkness will seem to be at its worst, the Lord Jesus Himself will come back to earth in all His power and glory. Darkness will flee before His coming like the night before the power of the rising sun. And every eye shall see Him, every boy and girl, every man and woman. Each one of us will find ourselves face to face with the Lord Jesus in all the brightness of His glory. I wonder what we will say to Him. Even more important is what He will say to us. May we each hear Him say the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world".

I was pleased to receive a good number of bundles of postcards with Tamil texts and wish to thank all who have sent them to me. They will all be sent to India, where our missionaries greatly value them. In a postcard just received from India, Miss Hazel writes, "Have just opened your nice packet of Tamil text-cards sent by 'Rays' children. Please thank them very much indeed for them. They are much appreciated by old and young alike".

I was pleased to hear from many of you and the acknowledgments are printed on another page. May you each enjoy a very Happy Christmas, but make sure to do your Bible Searcher before Christmas comes.

With all best wishes from,

UNCLE PETER.

A Christmas Recipe

Collect all the used Christmas cards you can find, take out any middles, so as to leave the pretty cover only.

Send to Uncle Peter for enough Tamil Texts and turn your used Christmas cards into Tamil Text Cards.

Our Missionaries can use thousands of them. Uncle Peter will send them to India for you.

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101 OPENINGS AND NEEDS

101ST ANNUAL REPORT, 1962

101

OPENINGS AND NEEDS

1 Cor. 16. 9

Phil. 4. 19

1962

THE 101st 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

WHEN we realise how many doors are closed to the Gospel it is a cause for very great thanksgiving that such is not the case for the Strict Baptist Mission. God in His sovereign love has set before us many open doors, there are 101 openings for us in this 101st year in the glorious service of the King. India and Malaya are still open doors for the Gospel. We praise God for the return of Congress in the recent elections which took place in India and it is our prayer that the union of Singapore into Malaysia may mean a continuance of the open door into Malaya. The doors of preaching and teaching the Word, the doors of radio and literature, the doors of many unevangelised villages and rubber estates lie open before us, and we praise God that it is so. God has greatly favoured us in these opportunities and we must be faithful to Him. God has given us wonderful privileges, let us be true to our responsibilities. The time is short, He comes quickly, let us enter the doors He has set before us unreservedly and without delay.

Just as there was an opened door of the Lord at Philippi which led to hearts that the Lord was to open, so we believe that through the doors of India and Malaya the Lord will open hearts by the preaching and teaching of the Word of life. This is what we long to see. We do know of precious souls redeemed by grace and we believe that God has His purposes of grace in many hearts in Madras, Salem, Tinnevelly and Malaya. The Lord who has called us to preach the Gospel in these places will also lead us to the hearts He is opening by His Spirit.

The title of this report suggests that the needs are as manifold as the openings and that must of necessity be the case. The Churches of the New Testament saw many doors opening before the Gospel message and they sent again and again to the necessity of the work of God and his servants.

The opening door of increasing literacy makes the need of Christian literature more pressing than ever. The more roads that are opened up to make unevangelised villages accessible do but serve to increase the demands upon time, talent and treasure. Scores of Churches that have grown through the work of the Mission need a Gospel and Scriptural ministry, but there are so few missionaries and national workers. The open doors of Malaya,

Morupatti and Velur are examples of the need for such workers. The increasing openings in our Radio and Follow-up ministry are creating needs in equipment and man power which must be supplied. Do you see that the 100 needs of the Mission are creating one overriding need of more missionaries and national workers? Pray ye . . . Pray ye . . . Pray ye the Lord of the harvest that He will send forth labourers into His harvest.

The Secretary of the Mission at the request of Council hopes D.V., to visit India in December of this year for almost three months so that he may see the work at first hand. We pray that this visit will encourage our missionaries and also stimulate the interest here in the homeland.

The beloved Financial Secretary and for a long time Treasurer of the Mission, Mr. W. T. Sayers, is now with the Lord in glory. This report would be incomplete without a heartfelt testimony to his work and Christian character. God had endowed him with special gifts wonderfully suited to the needs of the Mission and those God-given talents were devoted carefully and prayerfully to the work of the Lord.

This is the first report where the finance of the Mission has been dealt with by Mr. Norman Cox, our Treasurer. We welcome him gladly to the work and pray that God may graciously support and guide him in all the manifold responsibilities of his position. We are much in prayer concerning the appointment of a financial secretary to assist Mr. Cox in this work and we believe that God will lead us to the man of His choice.

This is also the first report published under the Presidency of Pastor E. J. Wood, and we pray that he may prove the sustaining help and heavenly wisdom both in the leadership of the Council as well as the Delegates' Meetings.

The health of our missionaries is always a subject for prayer. May we ask for more prayer in this matter, that our missionaries may be upheld in health as well as in spirit. They are surrounded with many physical dangers, many strains upon their mental health as well as being in a constant spiritual battle with evil and darkness. Pray that the healing flow of the eternal love may ever be their experience.

LADIES' ZENANA AUXILIARY

MRS. E. J. DRISCOLL

"O send out thy light and thy truth" (Psalm 43. 3).

AS we look back over another year of service it is with renewed gratitude to the Lord for His grace which is always sufficient. Although the Lord's work has its problems in this materialistic age, the difficulties of maintaining the work get no easier, yet we thank God for every means whereby the light and truth of God's word has entered hearts and homes of those who sit in heathen darkness. There is a universal call for Christian workers but the response is negligible. We have our share in this lack of workers and we are waiting upon God for new workers of His choice who will in His strength fulfil His command; "Go ye . . . and preach the Gospel", and for those whom He commissions with the message of the Gospel He enables to carry out His command.

In January last the Lord called unto Himself Miss M. S. Fromow, the senior member of the L.Z.A. Executive Committee. From its inception in 1906 Miss M. S. Fromow filled the office of Minute Secretary. We praise God for her faithfulness in this office and rejoice in the knowledge that she is now with the Lord, which is far better. We record with thankfulness that the Lord has filled the vacancy caused by the passing of Miss M. S. Fromow and our thanks are due to Mrs. D. Symonds of The Tabernacle, Brighton, who has willingly undertaken the work of Minute Secretary. We are happy to report that Mrs. R. M. Freeman of Bethesda, Ipswich, has rejoined the L.Z.A. Executive Committee and that the Committee has been further reinforced by the addition of Miss J. Sawyer of Hilmarton, Wilts. It is indeed with deep appreciation that we acknowledge the faithful co-operation on the part of each member of Committee. May each and all experience the Lord's blessing as we work together in His name and in the interest of our beloved Mission. We express our thanks to local secretaries, and praise God for Prayer Groups that meet regularly to pray for the work and workers. Area Prayer Meetings held quarterly have been maintained and encouragement received in the unity of prayer. The Committee is deeply grateful for generous support throughout the past year; increased salaries and general costs of maintenance have been met as a result of generous giving. To our God be all the glory for so graciously supplying the financial need of the Zenana work.

In the early part of the year we said our farewell to Miss M. E. Harris who returned to Belukurichi to resume work with her sister, Dr. R. M. Harris. We welcomed home Miss M. M. Cook and we pray for her the Lord's rich blessing on this her first furlough. Field changes resulted in the transfer of Miss O. R. Knight to Kovilpatti.

The deeper our consciousness of the need and the wide open door which God has set before us into India and Malaya the more does the cry come from the heart: "Wilt thou not revive us again", and with this longing we begin another year.

Lord, give us light to do Thy work,
For only, Lord, from Thee
Can come the light, by which these eyes
The way of work can see.

MADRAS AREA

PASTOR D. W. AARON
PASTOR D. ASIRVATHAM
PASTOR M. T. DANIEL
PASTOR S. DEVANESAM
PASTOR B. G. SAMUEL

"HAVING therefore obtained help of God, I continue unto this day, witnessing both to small and great" (Acts 26. 22). This Pauline confession could well be made by our Madras Churches and their ministers. The five pastors continue in full-time ministry and a number of other brethren serve as itinerants or as preachers in their own congregations. The Churches continue their witness through worship services, Sunday Schools and evangelism among the Hindus. Some of them also have regular Women's Meetings. We had the pleasure of paying an extended visit to the area at the end of last year and enjoyed choice fellowship with our friends in the various Churches. The following paragraphs are based on observations made during our visit and on reports since received.

Kilpauk. Minister: Pastor S. Devanesam.

Six persons received baptism during the year. Attendance at services is well maintained, and the Church faithfully supports its pastor. Five Sunday Schools are conducted in as many localities. The pastor's wife has to retire from her post as headmistress of the day school owing to ill-health.

Vepery. Minister: Pastor B. G. Samuel.

We witnessed the baptism of nine believers at this Church. On the same occasion Mrs. Thrower unveiled a mural tablet which the Church erected to the memory of her brother Lincoln Watts who laboured in Madras for so many years. On the two Sundays that we worshipped with these friends the attendance was satisfactory. The pastor struggles to support a family of nine souls on the small stipend that the Church is able to give him, and there is no doubt that privation is partly responsible for the weakness evident in his work. Pray for congregation and minister, both of whom need a clearer vision and a stouter courage to take disciplinary action against erring members.

Ayanapuram. Minister: Pastor D. Asirvatham.

No increase in membership is reported, but baptisms are to take place during the next week or two. The pastor writes happily

and says that he has enjoyed much blessing in his work during the year. Two Sunday Schools are conducted in the area and (including those serving at Kolathur) as many as fourteen voluntary teachers are engaged in this work. Evangelistic activities are carried on in the villages.

Kolathur.

Services, Sunday School, and Prayer Meetings are held regularly under the oversight of Pastor D. Asirvatham.

Poonamallee. Ministering brethren: Messrs. A. L. John and N. R. E. Sampson.

In spite of advancing years brother John continues faithfully to serve his Church. He is a retired teacher, and is probably the oldest Church member among all the Churches of the Madras area. The Church Secretary, Mr. N. R. E. Sampson, who is also manager of the H.E. School, was incapacitated by a serious heart complaint for many months, but he now appears to have recovered a fair measure of health. Our visit to this Church was a very happy occasion of fellowship and service. Five persons joined the Church by baptism during the year. The friends have taken great interest in improving their Church premises. Many years ago walls were added to the open tiled shed at Church expense. Now the four openings have been fitted with doors and the building has been electrified.

Tiruvarkadu. Minister: Pastor M. T. Daniel.

Miss M. M. Cook and Miss E. Samuel of Sendamangalam accompanied us on a visit to this rural group on Christmas Day. It was our first visit to the village for some ten years and we greatly enjoyed this renewal of fellowship with old friends. The pastor is obviously doing a good work, and the small congregation is supporting him to the best of its ability, although the stipend is a mere pittance for a man with a family. The Church building is a thatched shed; a building fund has therefore been floated with a view to replacing the thatch with tiles.

Numbal.

This tiny village group numbering eight members, continues its worship and witness under the leadership of Pastor M. T. Daniel.

Sembiam. No minister. Secretary: Mr. P. Rajamoney.

Brother Rajamoney several months ago seriously injured his hand in the course of his work; this resulted in the loss of much

working time and necessitated two operations. The Sembiam friends gave us a warm welcome to their Chapel, where we noted with real pleasure that necessary repairs and decorations had been carried out. Such signs of care for the property in which they worship was formerly conspicuous by its absence. However, there is still need for special prayer on behalf of this congregation, that there may be a revival of true spiritual vitality among the members and leaders.

Mannur. Minister: Pastor D. W. Aaron.

The area of this pastorate covers at least seven scattered villages, some of which are rapidly losing their rural character. For example, we are told that the fields opposite the chapel at Mannur have been cultivated for the last time and are on the point of being engulfed by one of the industrial factories that are springing up around Madras.

On June 3rd, 1962, Mr. Aaron was publicly appointed to the full pastoral office after having served his Church faithfully for more than ten years. It was, indeed, a happy occasion, when the hopes and prayers of years were consummated in this way. Mr. H. J. Appleby represented the S.B.M. Conference at the service and three of the Madras pastors also took part. One morning service and three evening services are held regularly every Sunday. A Sunday School and a number of prayer gatherings are among the activities of this vigorous Church, as also is village evangelism. Ten persons are expected to receive immersion next month.

Konnur. No minister.

This diminutive group, consisting mainly of the teachers of the school and their families, shows few signs of spiritual life. The brother who for a time cycled from Ayanapuram to conduct services for these folk some time ago became discouraged and gave up the work. Pastor Aaron now visits the village once a month and conducts the Lord's Supper for the little group. The Day School and Sunday School continue to render useful service for the community of this populous village. The Sunday School rally held at the time of our visit was a great success, the children giving good evidence of the Christian teaching that they have received.

Koyambedu. No minister.

To the pastors of the area, last December appeared to be a favourable time to recommence public worship in this village.

Therefore, after due notice had been given to the few Christians there, the first service was held in the School-Chapel after a lapse of several years. Brethren from one or other of the city churches have kept a regular Sunday Service going since that time. A Sunday School is conducted by an ex-Biblewoman. Pastor Devanesam has recently restarted the observance of the Lord's Supper for the Church members who are slowly returning to their old homes in the village. Pray for a revival of spiritual life here also.

Four of the pastors meet regularly for prayer and fellowship, and we would solicit prayer that this fellowship may soon be extended to the remaining pastor and to the other brethren who render invaluable assistance in the work of the ministry. An encouraging development for which to praise God is that two Church leaders who were estranged for a number of years have recently replaced their enmity by a regular fraternal get-together.

Apart from the few Women's Meetings and the good work done by Pastor Aaron's wife and by the wife of a Deacon of the Kilpauk Church (who visits patients in hospital) there seems to be little Women's Ministry for the nurture of the women members of the Churches. This is a serious defect, which is no doubt partly due to the fact that practically all women who can find employment do so in order to supplement the family income. Since our last visit some of the women teachers have started selling books to their pupils, and all five pastors have begun to take an interest in the distribution of Christian literature in their areas.

D. A. THROWER.

SALEM AREA

MR. AND MRS. H. HUCKETT
MR. J. JONES
MISS L. S. HAZEL
MISS E. M. FLORY
DR. R. M. HARRIS
MISS M. E. HARRIS

MR. AND MRS. H. A. HUCKETT (Namakkal)

"I have set before thee an open door, and no man can shut it" (Rev. 3. 8).

OPEN DOORS IN NAMAKKAL AND SENDAMANGALAM

THE message of the Risen Christ to the Church at Philadelphia was one of commendation and encouragement. Dr. Campbell Morgan takes the view that the open door was not a reward for fidelity, but the medium through which the Church there proved its faithfulness. It was not a strong Church, but when the Lord placed before its members an opportunity for service and witness, they passed through the door and were faithful to the Word of God and the Name of Christ.

The Strict Baptist Mission is not a big Mission, but God has given us many open doors in South India and Malaya. May He enable us by His grace to enter those doors and use every evangelistic opportunity for His glory, trusting Him to supply our every need.

In the Namakkal and Sendamangalam Fields the Lord has helped us to enter five doors of missionary enterprise during the past year.

1. Open-air Witness (1 Cor. 16. 9).

One evening we had the privilege of proclaiming the Good News of Salvation, illustrated by coloured film-strips to about 600 people in the village of Vadugam. The meeting was arranged by the Headmaster of the High School there, Mr. Stanley Ebenezer, who is a Deacon of the Tamil Baptist Church at Rasipur. On another occasion about 900 people listened with rapt attention to the message of life in a village in the Trichy District to which we were invited. A number of smaller open-air meetings have also been held. Just recently a boy was converted through seeing a film

strip of the *Pilgrim's Progress* in which he saw the burden of his own sins falling off at the Cross.

The Church at Sendamangalam, under the inspiring leadership of Pastor Paul Raj, has conducted open-air meetings regularly in the town. They also had a season of blessing when Pastor Victor Benjamin from Ooty conducted special meetings at Sendamangalam.

2. The Door of Faith (Acts 14. 27)

This, too, is a door which only God can open, for faith is the gift of God. We rejoice to report that in connection with the work at Selur and Pothanur in which Mr. and Mrs. Moon took an active part, four young men and two women confessed their Lord in baptism last November. They were baptised by two Indian brethren in the River Cauvery at Velur. After the baptising service an open-air meeting was held at the water's edge, followed by a procession of witness through the town.

At Mohanur in March two lads from Namakkal—one was a hostel boy—were baptised in the river, and once again we had a short Gospel service in the open-air after the baptism.

Pastor Paul Raj has had the joy of baptising about ten people since he came to Sendamangalam. We believe that the Holy Spirit is working in the hearts of some at Rasipur. The Church there is saving up for a baptistery.

3. Bible Training (2 Tim. 2. 2)

Last October a Bible School for Church workers was held in Namakkal. Eighteen students attended and sixteen took the examination held at the end of the course. Seven passed. Mr. Champion gave six lectures on 1 Corinthians, Mr. Appleby gave four very helpful talks on "How God makes a new man". Pastor Paul Raj gave five addresses on "Discipleship" and Mr. A. Vethamonie spoke four times on the Second Coming of Christ. The Namakkal Missionary gave five lectures on Theology, and Miss Flory had four sessions separately with the women. We also had quizzes and film-strips on "Christian Marriage", "The Life of Paul", and other topics.

Classes have been held every month for preachers. We have studied the book of Ephesians in detail and are now starting on Galatians. At the request of the Church at Morupatti, Preacher A. Vethamonie has been conducting services there once a month since Mr. and Mrs. Champion left for furlough. We have also paid

one or two visits. We should like to see a greater hunger for the Word of God in all our churches, and a burden for the unsaved.

4. Christian Literature (2 Chron. 17. 9 and Neh. 8. 8)

A good book is a door into a new world. Once again God has enabled us with the help of Indian brethren to distribute thousands of tracts and many hundreds of booklets in villages and towns in this area. At the Adi 18 Festival in August we visited Bhavani and sold 544 Gospels and 474 other books in less than two days. At the Mari-amman Festival in April we sold 876 booklets, mostly Gospels and other Scripture portions including Genesis and Exodus. Two preachers and a colporteur have taken part of their salary in Christian literature. We have spent Rs. 1,201 (£90) in purchasing Bibles, Gospels and other literature, most of which has been distributed during the year.

We are very grateful to God and to friends at home for the new motor vehicle supplied to the Namakkal Field. The book-rack we used in the Fordson fits quite well in the Willys' Station Wagon, and actually we have more room for displaying literature in the new van.

It has been a pleasure to welcome Mr. Jones to our home in Namakkal and to assist him a little in settling down to the new life in India.

5. Youth Work (Ecc. 12. 1)

By means of Sunday Schools, Hostels, Vacation Bible Schools, magazines and children's tracts we have an open door to the youth of India. Literacy is spreading rapidly as more and more schools are being opened by Government. What are these boys and girls going to read? We have a priceless opportunity to-day of reaching them with Christian literature which is seldom refused. Our great need is more time, more strength, more helpers. There are thirty-one boys at present in the Boys' Boarding Home at Namakkal. Fourteen of them belong to the Christian community. The rest are from Hindu homes. Pray for the warden and others who conduct prayers in the hostel and for the boys as they attend Sunday School and the services on the Lord's Day, that the Holy Spirit may work in their hearts and lead them to put their trust in Christ for salvation.

Remember also the Sunday Schools which are conducted in Namakkal Town, Sendamangalam, Rasipur, Kakkaveri, Belukurichi, Mohanur, Selur, Pothanur Vadakarai-attur and Velur.

The doorway of prayer is a very important one. Eternity alone will reveal all that we owe to the faithful intercession of God's children.

"The weary ones had rest, the sad had joy
That day; I wondered how.
A ploughman singing at his work had prayed
'Lord keep them now'.

"Away in foreign lands they wondered how
Their simple words had POWER;
At home, the Christians, two or three had met
To pray an hour.

"Yes, we are always wondering, wondering how,
Because we do not see
Someone, unknown perhaps, and far away
On bended knee."

MR. J. B. JONES (Namakkal)

WHAT IS NEEDED?

THE theme of this year's report "Openings and needs" has caused me to think upon those two things as I see them in the context of my immediate environment.

Experiences do help to make us realise the needs of others. My coming to this land has been a wonderful experience thus far, there have been such a lot of new things to see and do, although many things that once excited have now become part of my ordinary every day life. Nevertheless, these experiences have contributed towards making me aware of the needs of those surrounding me, as well as my own personal needs.

Tamil language study can be very trying, especially during the hot season when perspiration soaks clothing and tires one out physically. The need of endurance to "keep at it" despite the difficulties is obvious. Praise to the Lord this need has been placed before Him and has been met.

The financial need of many of the Indian people amongst whom we work is very apparent, but far above this is their dire spiritual need. The worship of a multiplicity of false gods is common experience to Hindus. When told of the One True God they counter with the answer, that all religions lead to the same God, so why all the fuss? Such is their need.

Many Christians are nominal and they need to be born again. Caste needs to yield its chains which bind so tightly, many in the Christian fold, preventing them from enjoying the fellowship that should be theirs as God's children. There are many other needs . . . that the local Churches might become concerned for countless perishing souls . . . the need for revival amongst us all . . . the necessity for someone to reach the scores of people who live in the villages around us with the Gospel of Jesus Christ.

To return to a personal note, since my arrival here in India, I have been made more and more conscious of my own personal need of a closer walk with Jesus. That His mind should be more perfectly formed in mine, that I should enter into and share His compassion for people, and that His desire to be obedient to His Father's will should be mine also.

I am convinced that only by a close walk with Jesus can I be effective in my service for Him. It seems to me that we can be extremely busy in service with no results, mainly because of a lack of power which can only be obtained from a close prayerful walk with our Lord.

Thank you for your prayers on my behalf, I truly have been aware that you have been praying, please continue to pray, especially that all the needs outlined above may be filled . . . "Our God *is* able".

MISS L. S. HAZEL (L.Z.A. Sendamangalam)

THE GREAT NEED

Other sheep I must bring.

How shall they hear without a preacher?

THE GREAT CALL

Who will go? GO YE.

THE OBEDIENT RESPONSE

Here am I. Send ME, even ME.

OTHER sheep still have not heard of Him who loves them and gave His life to save them. WHY? because there are not enough people to tell them. We have so many villages in the Sendamangalam area where our Hindu sisters have not even heard

the good news, or if they HAVE it is perhaps only once. There is just an Indian Sister and the writer to tell them, what are we amongst so many? Mary, our last Bible-woman, was retired in September, 1961.

In spite of lack of labourers we are grateful to God that He has called by His grace and added to the Sendamangalam Church this past year eight women and one man. We do praise Him for this as none are dependent on Mission work for their support. One of these dear women is passing through persecution at this time, as her husband, although he gave permission for her Baptism, will not now allow her to attend any of the services. Do make this a matter of prayer that he may be converted and that as a family they may be united in Him.

Another of these Sisters, who keeps a shop, used to open it on Sundays after attendance at the morning worship; really convicted of this, she now not only closes her shop all Sunday but has stopped selling cigarettes as she feels this is not glorifying to God. She now uses all opportunities of speaking a word for her Master to those who come to buy.

Each third Sunday afternoon in the month our young people with Pastor and his wife do open air work in Sendamangalam or nearby adjoining villages. By this means many hear the Gospel who would not enter a place of worship. Sunday Schools are conducted regularly, but we are only touching a fringe of the youth population. Two of our members (one being Matron) attended a Bible vacation training school course in May. This has been a great source of blessing and should be of considerable help to them in leading the children to Christ. The Kakkaveri Bible Class is held twice a month, camping there once enabled us to visit Kakkaveri itself. We also sold and distributed much literature in other villages. In this way we have often met other isolated Christians with whom we have had fellowship and prayer, also encouraging them to hold Sunday School Classes in their own homes. This seems to be one of the hardest tasks, to make Christians see the need of child evangelism. Only the power of the Holy Spirit can open their hearts and thrust them forth.

On one occasion we had a very blessed time meeting Muthammal a member of Morupatti Church and the only Christian in her village. She truly radiates Christ and witnesses in her quiet way to the heathen around. Oh that there were more like her—keen that others might know! She possesses little of this world's goods, yet is rich in the abundance of His love.

Day, Sunday School, Youth and Hostel Work.

We are still enabled by God to give a witness for Him through the Higher Elementary School, where, during the past year 400 to 450 pupils were in attendance. Parents are still eager to send their children, as they know that conscientious work is done by the staff so ably led by Miss Samuel. The Scripture Class for Hindu girls and boys studying in classes six to eight is still functioning on Saturdays after morning school session. As this is to be the last year for the Eighth Standard Education in preparation for Higher Elementary training, many are flocking to schools to appraise themselves of this opportunity.

Sunday Schools are regularly held after the morning service and many of the Hindu children attend. The Covenanter class is conducted in the bungalow, and this year we have fifteen girls which includes nine Hindus. Very special prayer is asked for this class. Sunday afternoons, Gnanamoni, my helper and I go to the Pallar street behind the compound where a class is held for almost illiterate boys and girls (also devoid of much if any clothing). This is not easy work, but through prayer we are getting a response and three boys are really learning the verses and choruses.

The Hostel still keeps up its numbers, although fees are not low, parents would rather pay what is asked and have their girls in a Christian home than send them to some Government Hostel where often they get in free. After much prayer and testing out several women for the post of Matron, I came to the decision that my personal worker Devabarkiam, who had been brought up under the valued tuition of Miss Daniel, former Matron, was the right person for this work. With great regret I had to dispense with her valued help as a village evangelist, but the Lord raised up another sister for that work, Gnanamoni, who had in previous years worked with us but on account of her children had to leave. We have at the time of writing this report thirty-seven girls on roll and expect our numbers to reach forty within the next few days. What a privilege and what a responsibility is ours AND yours. Without your prayer help OUR work will be a complete failure. Bear these girls up daily before the Lord in prayer that they may know Him. During June we celebrated the marriage of Rajamonie, an old Kolli Hill girl. Her husband is one of the recent members of the Namakkal Church. It was a very nice wedding and they seem very happy together. May they both be made a blessing to his widowed mother who is a Hindu.

My fellow sisters in Christ, you may have read reports or seen

pictures of the work accomplished. Yes, its all very interesting to read or even hear first hand from Missionaries of what the Lord is doing in India and Malaya amongst the Tamils. Could He not do more with your help? What about all those untouched villages, the homes that need the personal visits, who is to go? My Sister, you who have known the Saviour's love, do you not hear the call, "Come over and help us"? Will you not respond in obedience and answer, "SEND ME, EVEN ME"?

DR. R. M. HARRIS (L.Z.A., Belukurichl)

"MY God shall supply all your need according to His riches in glory by Christ Jesus." During the past year we have indeed proved the truth of this promise.

The need of the fellowship of Indian Christians has been wonderfully supplied in the fellowship we have with members of the Rasipuram Church, seven miles away from Belukurichi. There in the service Sunday by Sunday, the ministry in Belukurichi and on the Kollis is remembered. After the service, in the home of the Pastor, there is an opportunity to discuss problems, have fellowship in the things of God, and prayer, with the Pastor and his wife, the Deacons, and others who gather there.

Let us continue to pray that God will raise up a people for Himself in Belukurichi itself.

The need for Indian Christian fellow-workers has been supplied through the Rasipuram Church. I shall never forget the Sunday when one of the deacons said that he wanted a word with me after the service. On going to his home, he and another deacon told me that they wanted to send one of the members of the Church, Mr. Paul, a Brahmin convert, to help in the Sunday School in Belukurichi on Sunday afternoons, they would pay his expenses. Praise God, this Indian brother has now been running the Sunday School for two months. When we went on camp the Church sent Mr. Paul's wife Vethammal, with him to conduct the girls' class and this she is continuing to do.

The need for a place in Belukurichi where Sunday School could be held and continued in our absence *has also been supplied.* On the Sunday previous to our going on a three weeks' camp to the Kollis, I asked the boys whether they knew of such a place, and immediately one of the boys jumped to his feet and said that his father had a place opposite their house. It proved to be just what we needed and Sunday School has been held there ever since.

Medical Work.

God has given us many openings to witness for Him through the Medical work, both in Belukurichi and on the Kollis. Frequently we have found that the message God has committed to us to give to the patients has, all unknown to us at the time, exactly fitted the circumstances of some of the people in our audience.

You who have been praying will rejoice and praise God that Preacher William has been used of the Lord to help the young man who eighteen months ago attended the clinic in Belukurichi for advanced anaemia, became interested in the Gospel and bought a New Testament at that time. Recently his wife became possessed by an evil spirit, but instead of following the advice of his people and taking her to a heathen exorcist, he brought her to the Preacher, through whose prayer and ministry the Lord delivered her. Three other women in the same village, suffering the same torment came to the preacher and also received deliverance. These people are now attending service at Kakkaveri on Sundays; pray for them that they might be saved and be effective witnesses.

Kolli Hills

We praise God that during the past year we were able to camp on the Kollis for eleven weeks. Our spiritual ministry there was one of ploughing, hoeing and sowing. It is not easy to remove weeds of superstition, fear and evil customs, for they are deeply rooted and have had a firm hold on people's minds for centuries. Any change in the *status quo* can only be wrought by the work of the Holy Spirit, and we know that all down the ages God has channelled the powerful working of His Spirit through the lives of human people. We have the promise of the Spirit, let us pray.

We also praise God that the way opened up for us to camp for six days at the foot of the Kollis and to take His message to eleven hamlets where Kolli Hill people have settled. It is many years since these hamlets were last visited.

Are we really fulfilling our responsibilities as a Denomination and as a Mission when, in an area which we, with the Church are responsible for evangelising, some of the villages are rarely if ever visited for lack of personnel.

Let us pray that God would send forth labourers. It may be that God requires the answer to your prayer to be, "Here am I, Lord, send me".

MISS M. E. HARRIS (L.Z.A. Belukurichi)

"OUR SUFFICIENCY IS OF GOD"

AFTER completing my fourth furlough in England, it was good to return to India, and arrived back safely once again. Our ship reached Bombay at the beginning of February, and from there I went straight to the Nilgiri Hills for our Annual Missionary Conference, after which I returned to the work in Belukurichi.

The attendance at the girls' Sunday Class in Belukurichi began with about a dozen children, and the numbers rose steadily each week until I had the names of fifty-four children in my book. But the average attendance each week was about thirty children.

We worked in Belukurichi for about six weeks, and then we received a letter from the Headman in Bailnadu, to say that we could go and stay in his barn up on the Kolli Hills again. So we went and camped there for just over three weeks.

It has been reported elsewhere how the Lord answered prayers for the Sunday School work in Belukurichi, so that while we were away on camp, the work was carried on without a break. The girls and boys are now being taught the Bible Lesson together, after which they separate, and then Vethammal teaches the girls to sing Tamil lyrics, while her husband, Paul, teaches the boys to memorise Scripture verses. We praise the Lord for this opening to work among the children in this village, and we thank Him for supplying our need for helpers in answer to much prayer.

The medical clinics in Belukurichi and Bailnadu commence each day with a short meeting for the patients who have arrived. This gives us an opening for preaching the Gospel to them, and for teaching them from God's Word. Some patients come who have heard nothing at all about the Lord Jesus Christ. Others come who have already heard God's Word on previous occasions. The patients come from many different villages, which means that there are openings into many homes. Therefore there is a great need to go and visit the patients in their homes and villages, to follow up the brief words spoken in the clinics with more regular teaching. On the Kolli Hills we are able to go and visit in the villages more often than we do from Belukurichi. Therefore there is a great need for God-sent men and women to go and visit in the villages around Belukurichi. There is also a great need for a Christian married couple to come and live in Belukurichi, to help to start a meeting for adults, from which, under God's blessing, could be formed the nucleus of a Christian Church.

There are many openings and therefore many needs "And who is sufficient for these things?" (2 Cor. 2. 16). "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God" (2 Cor. 3. 5).

Miss E. M. Flory (L.Z.A., Namakkal)

WHO IS SUFFICIENT?

THE Lord's Commission to His children is two-fold; we are called to preach the Gospel to every creature, and to teach (make disciples of) all nations. While we know that not every creature will give heed to the message, this does not limit our responsibility; and when, by grace, some do hear and obey the Gospel, there is the need of a teaching and "disciple making" ministry. On every side opportunities and responsibilities abound, and well might we cry out with the Apostle Paul, "Who is sufficient for these things?" Numerically, and in every other respect, we know ourselves to be insufficient.

During the past year I have been working mainly among women and children in the Namakkal area, and have been happy to have fellowship with Indian sisters in this ministry. In Namakkal itself the two retiring Bible-women minister among Hindu, Moslem, and Christian women, as they are able; but Manomonie especially finds family ties limit her time for visiting. We are still praying for more voluntary service from the Christian women in the Church. The Poet's house meeting has continued each Sunday afternoon, and increased attendances of children have led to appeals being made for more helpers, but so far no volunteers have been forthcoming. Though most of the Poet's own children are grown up, several being University graduates, when they visit home, they sit down in the meeting, joining in the singing of the well-remembered lyrics and choruses. The Poet himself says he believes in Jesus Christ, but we cannot tell whether this is saving faith, or mental assent.

It has been a disappointment that the Bible Class formerly held in the Namakkal Women's Teacher Training School has had to be discontinued this year. Teacher Ranjitham is still willing to lead the class, and the students have expressed a desire for it, but the necessary permission has been withheld by the authorities.

Last year in this report prayer was requested for the Selur Church. Those of you who have been thus praying, will be

encouraged to know of signs of life there. In November, 1961, four young men and two women were baptised and joined the Church there, and in January of this year two more men and a woman took the same step. To help these newly baptised friends, a weekly Bible Class is held, which I have the privilege of leading once a month. It is hoped it will soon be possible for a Women's Meeting to be started. Bible-woman Kirubai, who formerly lived and worked in Selur, has recently moved to Pandamangalam, some three miles distant, where there are better facilities for the education of her children. There is no Church there, but already Kirubai has entrance into many Hindu homes, and is also having a weekly Sunday School in her house. She is able to encourage one or two Christian families living there.

Jeevarattinam, a voluntary worker, is bearing a faithful witness among caste women in Mohanur and surrounding villages, and also runs a Sunday School. She is always ready to accompany me on Gospel work in the villages; as she herself is a converted Hindu woman, she can appreciate the point of view of the women we visit.

Now that Mr. and Mrs. Moon are in Paniadipatti, it has been encouraging to see Sunday Services and Sunday School which they started in Velur carried on by Indian Christians, though no regular visiting is now done among women. When I am able to be there, many are friendly, and ready to listen to Gospel stories; but this does not take the place of regular teaching.

In the nearby village of Pothenur, regular services and a Sunday School are held in a hired house. The small group of Christians includes the midwife, mentioned in last year's report. During the year she was led to follow the Lord in baptism, and witnesses to her patients in the course of her professional duties. The Christians there are seeking alternative premises for their services, as Christians from the out-caste part of the village do not feel free to come to the present building, which is in the caste part of the village. The power of caste is only slowly diminishing in rural India!

The churches in Sirunellikoil and Peria-solipalayam need our prayers. We see little evidence of hunger for the Word of God, and therefore little realisation of the need to witness to the Lord. Christians are poor, and much taken up with their material problems.

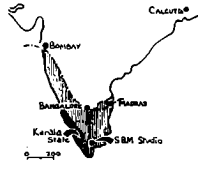
Thanks to the new van it has been possible to visit many villages away from the main roads. So far, in no village have people refused to listen to the message, and in each place at least one Gospel has been left with someone who can read.

During June the Second Annual Women's Rally was held in Sendamangalam, and for three days women from nine different Churches met together for meetings and fellowship. This rally was arranged by a committee consisting almost entirely of Indian sisters, and they planned the programme and made catering arrangements. All expenses were met from freewill offerings, both in money and in food-stuffs. A resolution was passed, calling on those present to endeavour to start Women's Meetings in their own Churches.

To return to our opening question, in view of all these opportunities and needs, "Who is sufficient for these things?" Are we? No, but "our sufficiency is of God". It is only as we go forward in the power of His Spirit that we can expect to see Churches built up and souls saved.

TIRUNELVELI AREA

MR. AND MRS. H. J. APPLEBY
MR. AND MRS. P. A. GRIST
MR. AND MRS. D. J. MOON
MISS N. HAWES
MISS O. KNIGHT
MISS E. HARDY



MR. AND MRS. H. J. APPLEBY
(Kovilpatti, Tirunelveli)

Radio Evangelism, Ministry Committee,
Tirunelveli and Ramnad Field.

WE write of a year that has been a busy one. Our busyness sometimes troubles us, for we remember it was the servant overmuch busy here and there, who lost his man. Surely the secret of strength is in quietness, as one has written to us. We find ourselves sometimes in a dilemma: we cannot feel content in leaving undone anything that we are now doing—and yet, because there is so much, we cannot do it as we ought. It seems to us that this is a dilemma pressing increasingly hard on all parts of the front line of Christian service. We are driven to rely more and more heavily on the intercession of you who support us, for strength equal to the task. Praise the Lord, that strength does come!

Three reports summarise the work that has been engaging us during the year. In addition, it may be of interest to mention that it has been possible to prepare a simplified and edited version of Leslie Lyall's book, *Come Wind, Come Weather* for translation into Indian languages. The author has graciously encouraged this. The book has a message for the Church world wide, and certainly for the Indian Church. We anticipate it may be published in Tamil, through the Christian Book Club, in 1963.

We are deeply grateful for the gift of a new car to replace the old Fordson van, used in Radio work. This has taken a great deal of strain out of our journeyings, and we do recognise in this the goodness of the Lord, as well as the love of so many friends.

Radio Evangelism

The year under review has seen further developments in the work,

brought about during our attempting to make use of opportunities as they are presenting themselves to us. At present we are responsible, weekly, for four Tamil programmes, two English programmes, as well as short Bible readings every week for the Bible Society. Last year we had only three Tamil programmes per week. These increased responsibilities have about brought us to saturation point —and yet, the total effort of all suppliers of programmes from India still occupies only one-third of the available time that F.E.B.C. offers us! And F.E.B.C. is seeking to increase its hours of transmission still further. . . .

Increased programme responsibilities have perforce increased our time in correspondence with a wider circle of speakers and singers. We have had to call for the help of two missionary colleagues to give Tamil talks. We have been cheered by the co-operation of friends who are helping us now by preparing a series of talks on "Learning English" (using John's Gospel as a Reader); on medical topics such as "How to eat healthily"; and by arranging and editing a Christian story for reading by instalments, over the air. At the same time we are striving to improve the quality of the material broadcast, and to make our Gospel broadcasts more challenging and relevant, by developing a series of talks on topics like "Creation, not Evolution" and "Why I use my Bible" by a mathematics professor from a college in Nagercoil. One of our four-weekly Tamil programmes, and one of the two English, is of a general and non-devotional nature. There are two reasons for this: the Government of the Philippines requires the F.E.B.C. to broadcast some general purpose programmes, and also the inclusion of such programmes makes the station more attractive to general listeners, who can be interested to listen to several talks in one evening, on various topics, rather than a succession of talks all of a Gospel nature. Since we enjoy the privilege of freely using four-weekly periods for Gospel programmes we have felt it only right to assume our share of responsibility for two general programmes. The medical talks are prepared and delivered by a missionary doctor; the English lessons are being prepared by a missionary colleague. Even these general programmes can produce listeners' letters, to which we may reply with Christian literature, as Follow-up. We therefore regard this expansion of the nature, as well as the number, of our programmes, as providing us with greatly increased opportunities of personal contacts, which is one of the main aims of all radio evangelism.

The way has opened to provide cheap but good receivers for

use in village homes and chapels, in order to create listening groups, and thus enlarge the listener audience. In this way F.E.B.C. transmissions will slowly become more widely known. A generous arrangement by a government-sponsored firm of radio engineers, together with a subsidy available through the Evangelical Radio Fellowship of India, make possible the sale of a good short-wave receiver, pre-tuned to Manila, for as little as Rupees Seventy-five (about half the price of the cheapest and equivalent receiver offered in the shops). We have become licensed radio dealers, in order to be able to handle these sets. This aspect of the work alone could occupy all our time!

Reception of F.E.B.C. transmissions in the Tamil area has been consistently good for some months now, since the wavelength of the transmission was slightly altered from that used formerly, resulting in freedom from other station interference.

Friends at Dohnavur Fellowship have helped us move a little further with the project of portable tape players, by preparing some precision parts for us in their workshop. But pressure of other activities has temporarily halted our work on this project. One or two folk in other parts of India have expressed considerable interest in a project of this kind, and it is evident that a whole field of opportunity lies here. At present there is little more that we can do about it.

The studio building has been improved by a good floor, and coir carpeting, and we are now preparing to improve the acoustics of the studio further by attempting a special treatment of one wall. This is being done under suggestion from an F.E.B.C. engineer who recently toured India visiting all suppliers and seeking to help them in any way that he could. It is hoped that these alterations may improve the quality of our recordings by adding more "crispness" and attenuating the slight "boominess" at present occasionally noticeable.

Tape circulation is greatly improved. Tapes reach Manila within a month, by a new route, and return to us without difficulty, since a new despatch procedure has been adopted. This is of considerable assistance to us, though we wish we could obtain some relief from the 50 per cent. duty charged on each tape each time it returns to us! We are officially informed, however, that tapes cannot be included in the category of articles exempted from duty on second or subsequent re-entry, by virtue of the fact that tapes can be cleaned and so revert to their original value. The argument is reasonable enough, but the application of it, we feel, presses a

little unfairly on such as we, who are regularly importing and exporting three or four tapes every week.

Our faithful Ferrograph recorder—the machine with which we began this work five years ago—failed us for the first time, this year, collapsing with the proverbial cloud of blue smoke! However, it has been possible to effect repairs and put the machine in service again. We are looking round now for another machine to add to the studio equipment, to act as a standby machine in case of failure of either of the other two machines, and also to enable us to carry out two-channel mixing, from two machines on to a third machine.

Ministry Committee

This committee of Indian and missionary representation has prayerfully sought to watch over matters calculated to strengthen the ministry of our Tamil Baptist Churches. The situation, generally is little better than desperate. Of some sixty-five or seventy churches there are but seven that boast Pastors, and of these five are in Madras! And the full seriousness of the situation is still not evident until one recalls that it is precisely the pastorless country churches that most need the help of a pastoral ministry, whereas their more sophisticated city brothers could perhaps easily manage without. Thus the few pastors that there are would all seem—humanly speaking—to be in the least needy places! On the other hand, of course, the poorer village churches are much less able to support a Pastor, financially. The problem seems insurmountable.

During the year under review the Ministry Committee has met, and corresponded, prayerfully attempting to help the Churches. A short Bible course was held in Namakkal, attended by lay volunteers from all areas. The results of the final examination, however, proved rather unsatisfactory. A further course is planned this year.

The attempt to stir the Churches to prayer on the second Sunday of July last year, met with a fair response, and a similar effort is being made this year.

A booklet has been prepared seeking to set out scriptural reasons for expecting that Churches should have Pastors, and scriptural ways of seeking them. This is now in the hands of the Literature Committee prior to publication.

The series of theological books, planned as a Centenary Commemoratory project, has moved from the planning to the writing stage, under the general editorship of Mr. D. A. Thrower. Writers

have now been appointed for each volume, Tamil and English, and the contents of the volumes have been delineated by the committee.

Six Tamil Baptist Church members (two from each area) were sent for a course of training in children's work, which was organised by the Vacation Bible School Movement last May. These six received theoretical and practical training in children's evangelism, and appeared to be greatly encouraged and helped by the course. It remains for them now to apply their knowledge in evangelism among the children of their own villages and towns.

One brother sent last year for a three months' training course in Bible study, returned to his Church and took up the ministry—at the wish of the Church—for a while. But since the Church could not (? would not) give him reasonable financial support, he has been compelled to leave and seek work elsewhere in order to support his family.

One Church receives an annually decreasing grant to assist them in suporting a full-time Pastor. Apart from this, there have been no applications for help toward ministerial training, and no requests for help to support a pastor, received by the committee during the year. We remain disturbed, perplexed, and much burdened for the future of the churches. They have so far to come—but so little strength, and perhaps so little time too—for the journey. This is not that weakness which glorifies the power of God. This is rather that weakness which evidences only man's puny efforts—and the Devil's pestering. Perhaps we are not yet grieved enough at the pitiful image of the sons of our begetting? We do not like to believe that it is our image we see?

Tirunelveli and Ramnad Field

Since Mr. Field has been away on furlough, "care-taker" responsibility for the work of this area has fallen to us. We have the help at present of brethren Moon and Grist, but shortly the whole responsibility will fall to Mr. Moon. We do not propose to write any detailed report on this work, therefore. A more detailed account may be found in the reports of other brethren.

It may perhaps be opportune here to mention briefly some of the 101 problems that press heavily on the work.

Most noticeable among the problems of the Churches is that of the grim lack of a spiritual and helpful ministry. This sometimes means no service is held; or it sometimes means that a form of service is gone through and no more; worse, it sometimes means tragically misleading and erroneous teaching is presented to simple

congregations. Wrote one deacon: "Our brethren of the Anglican Church are standing on the rock, testifying that our Lord was born a Tamil Baptist, and we are joyfully joining with them in this witness. . . ."

Because of (or perhaps *the* cause of?) the lack of ministry, nominality appears to be at a frighteningly high level. Chapels, nearly empty the year round, are crammed with capacity crowds at Christmas and Easter. Again and again requests to hear a testimony of the Lord's dealings meet with blank, uncomprehending stares. Two persons were accepted for baptism and membership in one of the larger churches, on the strength of their testimony that six months ago they had put away all sin from their lives! Mercifully, other causes have hindered the baptismal service.

Out of nominality spring a whole cluster of foul weeds. Church activities become governed by caste differences. Party politics replace Church fellowship. Disputes arise about property—90 per cent. of the interviews I have had in the past few months have required me to arbitrate in disputes over Mission-owned properties, such as chapels, schools and houses. Marriages are arranged for Church members, not on the basis of mutual faith, but on the basis of Hindu custom and caste.

Not only from within, but also from without, problems abound. The new method of Basic Education in force in all schools, together with its teaching of Basic Religion ("all religions are the same—cull the best from each and you have all") has brought problems. What shall the attitude of Christian teachers be? Are they to oppose it, as one has recently done, and be hounded out of the village, starve for three months, and finally seek work elsewhere? That leaves a school with only Hindu teachers, using our Mission building. Or should they accept it, and, as one teacher said, teach the new idea in school hours and keep their Christianity for Sundays only? That, too, virtually leaves us with a Hindu school in our Mission building! One ex-mission teacher absorbed his Basic Re-training so well that in my presence he preached a sermon the gist of which was that Paul's teaching on love was to be found in ancient Hindu scriptures penned long before 1 Corinthians 13, and was therefore to be heeded not because it was Christian teaching but because it was Indian!

And the activities of a fairly prominent Tamil political party, which vigorously preaches atheism, gains the ear of many Tamilians by its pleasing Tamil style, and through its books and films. Tamil translations of the works of Ingersoll (an atheistic, rationalistic

philosopher) are cheaply available. When I asked one of our local Church members to procure a copy of one of these books for me, I was startled to be told his own sons had them in the house! An eleven year old elementary school boy, with whom I got talking recently, assured me that Jesus was only a legendary character, and that the Bible was full of myths, using arguments he had evidently learned well from this group; and he was only an eleven year old boy. . . .!

These have all been generalisations, of course, and must be accepted as such. We can find exceptions to all these distressing problems. But because these *are* so very exceptional, we feel it is the general situation that most needs your love and your prayer. "There stands One among you Whom ye know not," cried John the Baptist. Alas! the cry rings true to-day!

MR. AND MRS. P. A. GRIST (Kovilpatti)

REVIEWING the past year of service, we realise that much has been left undone which could and should have been done. Yet we look to the Lord for blessing on that which has brought glory to His Name. We are strengthened in the fact that the Holy Spirit is not hindered by our limitations. Nonetheless, we are painfully aware that God is looking for a deeper and truer devotion, both to the work and more important still, to Himself. We often recall the words of one servant of God who said: "God is more interested in you than in the work you are doing." Often we are concerned about the work we cannot do and forget that we should accomplish more if we were more burdened that the Holy Spirit should work in and through us, thus moulding our characters to the will of our mighty Lord. "Stand still and see the salvation of God." But, we have so much work to do . . .! God give us the grace to wait upon Him.

Radio Follow-up

At the time of writing a total of some 2,000 letters have been received since we commenced broadcasting in November, 1958. This number includes about 600 letters received in response to the offer of a special Radio calendar at Christmas time last year. It was interesting to discover that the majority of these letters came from folks who had not written to us before. They cannot be

called "new listeners" because a large number spoke of having listened to Narcheythi programmes since 1958. The number of listeners who have written once now stands at 700 *plus*. During the coming days we can probably expect a 50 per cent. increase in the number of follow-up letters. The commencing of further Tamil programmes and the advent of English programmes will account for this.

The remote Andaman Islands situated in the Bay of Bengal have been much in the news lately. From these Islands we have received several interesting letters from Tamilians residing there. From North Andaman came a letter deploring the fact that there was no Christian Church in the town where the writer lived. He therefore expressed appreciation of our Tamil programmes. We suggested in reply that if there were other Christians in the vicinity, why not start a prayer group. Several months later news came that a prayer fellowship had commenced and furthermore, this group had started a fund for the purpose of erecting a chapel building. Negotiations were already in hand for the purchase of a suitable plot of land on which to build.

At the end of 1961 the Narcheythi Magazine was discontinued. In place of the magazine we are publishing a yearly subscription series of nine booklets containing broadcast talks. The first three booklets reproduced nine talks on the following three subjects: (1) Why I believe in God, (2) Why I do not believe in evolution, and (3) Why I believe the Bible. These talks were aimed principally at students. Another series of talks given by Mr. Thrower on the Christian's use of money has been printed. We have some sixty subscribers so far for 1962 and we hope that during the remaining months of the year this number will increase. We have in mind the possibility of sending specimen copies of the booklets to each of the Christian colleges and perhaps High Schools of which there are a number in the Tirunelveli district.

During the year we have had personal contact with several listeners. While we were with the Vacation Bible School in Madurai during May, we met two young men who had written to us. In Kodaikanal, I was walking one midday from the post office to the house where we were staying. A man coming up the hill behind me, caught me up and asked if I was the person who had written a letter to him from Narcheythi Broadcasts! He had somehow discovered my name from the post office!

Donations from Indian friends quite unknown to us, continue to come in. One listener during the past three years has sent us

almost Rs. 100/-. Another listener living in East Africa frequently sends us a British postal order. We continue to share out these gifts amongst friends who come and record for us.

Literature

Sales have been maintained both of S.B.M. publications and other evangelical literature. Hardly a day passes without receiving an order for literature from somewhere in the Tamil country and occasionally from other parts of India and abroad. Although much literature is dispersed through Colporteurs and Bookshops, orders coming direct to the depot are definitely on the increase. Moreover, during the last few months we have found more people coming to the compound in order to buy.

During the year we have sold many hundreds of rupees worth of Bibles. The most popular edition known as the "London Print" Bible, sells readily at Rs. 5/- (7/6). The Bible is subsidised by the Bible Society. It costs far more than Rs. 5/- to produce. Incidentally, at the present time we are producing the two minute Bible reading programme for the Bible Society. These Bible readings are broadcast from Manila three times per week.

One or two colporteurs have proved rather unreliable and we have ceased to give them books. The temptation to get into debt is very real, and alas, in the majority of cases is not considered to be a very serious matter. One man (not a colporteur) who has owed us money for the past five years, wrote, "I am not worried about my debts. I have them with other people besides you. My chief concern is to win souls." You can guess our reply! One colporteur (it would appear) utilised sales money for his own purposes. He means to pay it back, but cannot give any explanation as to where the money has gone! For this reason we have dismantled the Kovilpatti bookshop, and it will remain so until somebody more reliable with a sense of call comes along.

Increasingly we are adopting the cash on delivery system or payment with order which come direct to the depot, unless, of course, we know the person well. We mention these things simply because the matter of getting into debt does not seem to concern even some of the most consecrated Christians and this is a cause of concern to us. We ask you to join us in prayer that Christians may be convicted in the matter.

The Banner of Truth English books (paper back series) seem to be as popular as ever and it has been a joy to us to sell good numbers of the *Sovereignty of God* and *The Work of the Holy Spirit.*

The book *The Rich Man and Lazarus* has during the year been translated into Tamil and will be circulated amongst seven or eight hundred members of the Tamil Christian Book Club. The Banner of Truth Trust has graciously consented to our using any of their paper back series for translation if we wish. The translation of *The Rich Man and Lazarus* was done by a friend who first contacted us through hearing our Radio programmes. About a year or so ago we were able to visit him and during the course of conversation he offered to do any translation work for us. After he had completed *The Rich Man and Lazarus* he gave his translation to a Hindu Tamil Pandit for correction. He wrote to us later saying the book had impressed this Hindu friend.

The coming of a mobile book trailer will greatly increase the possibilities of literature evangelism. At the time of writing, the possibility of obtaining this trailer in India or importing from the United Kingdom seems to be nil. Literature evangelism is a definite, deliberate and direct attack on the devil's ground. Thousands are being influenced by unchristian, agnostic and atheistic literature, prepared both for the educated and for those who can just read. The literature is readily bought. The works of Ingersoll, that well known agnostic, are being "lapped up" by the Christian as well as the non-Christian. During the next few years we feel it bound upon us to attack this stronghold of Satan, so we would ask you to pray that the Lord will open the way for a suitable trailer to become available.

Invitations still come to visit Church conventions with books. These conventions are welcomed because it is often the only opportunity in a whole year that Christians have of buying evangelical literature.

Church Work

Radio and literature work take up all of one's time. We are able therefore to accept week-end preaching engagements only. In the Churches the evidences of any real blessing are few and far between. It would, however, not be true to say that there is absolutely no blessing. In one or two places the Lord's hand has obviously been at work, but the overall picture is grim. For the most part, the seeming lack of spiritual life presents a cold reception to the preaching of the Gospel and it is hard to preach to a cold congregation. We cannot judge, but a man's countenance generally reveals the state of his heart and it is not difficult to discover a person radiant with the joy of Christ. Perhaps all this reflects

on us and our poverty in prevailing prayer. The question is naturally asked: "Why is the Lord withholding blessing from us? Hundreds of friends are praying in England as well as in India." Maybe we have failed often to tell you the whole truth. It is easier to talk about success than about failure. To admit failure is very humbling!

Although often tempted to shake the dust off our feet against the Tirunelveli Churches, we feel it right at present to labour on, looking more to Jesus. However, we can only labour on as you in England back us up in more fervent prayer. "The Lord's hand is not shortened that it cannot save."

Together we can rejoice. Together we can weep. We are workers together with Him. We admit failure, but seek grace to confess it, knowing that the Lord can restore to us the years that the locusts have eaten. We want revival, but we realise that this is in the sovereignty of the Holy Spirit to bestow. Amidst the confusion and the many misunderstandings, we remember humbly that God is still on the throne and that He has a people, elect, redeemed and called out for Himself in India.

MR. AND MRS. DEREK J. MOON (Paniadipatti)

THE last year has been another year of change, until the end of February we were living in a rented Indian house in the middle of a block of three houses in Velur in Salem District. From March we have been living once again on a Mission compound and we are at Paniadipatti in Ramnad District, although the area is usually loosely referred to as the Tirunelveli Field. Our report must therefore be divided into two parts, dealing with the first and greater part of the year spent in Velur, and then, just briefly mentioning the latter part of the year spent in Paniadipatti.

It was with very mixed feelings that we left Velur, the Indian brethren and sisters amongst whom and with whom we had been working continually asked, "Why must you go?" and we knew that there was much that we could still do in that area, yet we also knew of the desperate need of the area to which we were going, this at once then emphasises what is perhaps the greatest need of all, the need for more missionaries to come and work alongside Indian Christians, some of whom are becoming aware of their responsibilities to evangelise but still require our advice and encouragement. Conversations with brethren in the Salem District often brought

this fact home to me and just recently I received a letter which illustrates this "Working alongside". ". . . I have a desire to conduct a Sunday School Class but I delayed in sending my application for the Sunday School Teachers' Training Class in Madurai, will you please come and conduct a Sunday School Class in my village and I will watch how it is done. . . ."

In Velur it was my privilege to work with an Indian brother, Enoch, who gave generously of his time to the Lord's service, and we visited many places together for open-air work and to sell Gospels and other literature. My bicycle and the rather precarious stand on which I hung my literature display bag usually drew a good crowd to whom Enoch would speak and after he had finished I would sell the Gospels and booklets, while he engaged in personal conversations with those who had listened.

While we were in Velur a Sunday School and a service were held in a hired house, but although many Hindu children came to the Sunday School, their parents did not come to the service. The service therefore was made suitable for the few Christians who lived in the town. In August, 1961, at the instigation of Indian brethren, a day of prayer was held in a village near Velur and resulting from this a monthly united prayer meeting was started, though held in different places and on the first Friday of the month, the meetings, I understand, are still continuing.

Another encouragement we received was in the village of Selur, where several young men and two women were baptised during the year. A Week-night Meeting was started for those who were asking for baptism and continued as a prayer and Bible study meeting after the baptisms had taken place. In another village, Puthupalayam (Pottanur) it was hoped that a Church could once again be started but various things seemed to combine to prevent this before we moved south. Two persons from this village, one of whom was baptised last year, are members at Selur. A service and Sunday School are held in Puthupalayam but as they are held in the caste quarter, Christians from the outcaste quarter will not attend. Since moving I have heard from Enoch several times but he has not mentioned any new developments in this village, nor am I able to say which of the meetings mentioned above are still continuing.

As it is only four months since we moved south and as one of those months was spent on the hills for our annual holiday, I am not in a position to report on all the Churches in this area. The problem which faces us here as we are not able to visit all of the Churches

regularly, is to know which Churches we should particularly visit during the week, if not weekly, then perhaps twice a month so that we can give some systematic teaching. The general situation in this area is not very encouraging, some Churches are only concerned with material things, as for instance, Church property, and in others where there is a spiritual desire there is no one in the group capable of meeting the need. A number of Churches have no regular service and in others the service seems only to be a matter of form. The people in one village, having let their Church building fall down when a little repair work at the right time could have saved it, are now clamouring for the Mission to rebuild it for them. However, there are some patches of light and evidences of blessing that encourage us to continue. One or two ex-mission day schools near here still have a Scripture Class in the morning before school begins. Government regulations prevent such classes being held during school hours, but we have been invited to pay regular weekly visits to these classes. A young men's fellowship is functioning at Thayilpatti and they make visits to other villages for Gospel work and also conduct services from time to time in one of our chapels in a neighbouring village. In Iravarpatti there is a Prayer Meeting on the first Friday of each month, and the teacher there is very keen and is doing his best to forward the Lord's work there and in other villages too.

The need then is great, the opportunities many, the labourers few, the work is the Lord's but he has committed it to us and to you. . . . How shall they hear without a preacher?

MISS O. R. KNIGHT (L.Z.A. Kovilpatti)

DURING the first part of the year under review I continued with Dr. Harris in the work in the Belukurichi area and on the northern part of the Kolli Hills. Her report will tell you of developments in those places. As we looked to Him together, and shared problems and disappointments as well as encouragements, working with Dr. Harris was a joyous experience of God's blessing.

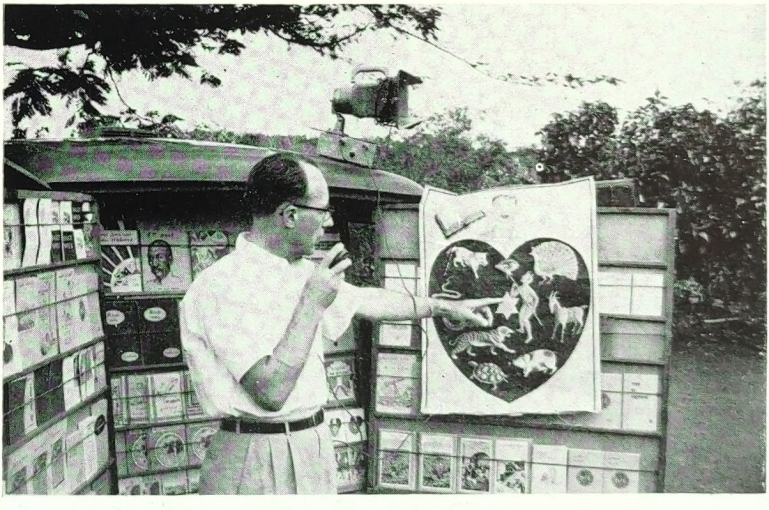
I am writing in June and it is about four months since I moved to Kovilpatti. The Lord has graciously helped in all the changes and adjustments necessary for conditions very different from those in which I lived last year. Miss Hardy and I are together in part of the Mission House. I appreciate her company and seek to help her as she gets used to life and customs in this great country.

I am responsible for that part of the work of which Miss Cook wrote last year, but have the advantage of living in Kovilpatti, and am not handicapped by living out of the area in Paniadipatti. All that I can now report is having begun to get to know the women in the town and in twenty or more villages where there are, or have been, Christian congregations. During very brief visits to Veerapandiyapuram, Terku Konar Kottai, and Sevalkulam, I have joined in the Sunday morning worship and spoken to some of our sisters. A few hours spent in Tonukal and Nallattinputhur gave the opportunity of fellowship with the Bible-women and the privilege of speaking the Lord's Word to Hindu women. A Christian girl in one of those villages tells of our Saviour by speech and song as she works with Hindu neighbours day by day. No doubt there are others who witness in similar inconspicuous ways. In Mandithope I have enjoyed worshipping with the small group of Christians, and have shared the ministry in the Women's Meeting with two friends who have appreciated the training classes which Miss Hawes has held in Paniadipatti. A few Sunday mornings I have been to Illupaiyurani and I am glad that there has also been an opportunity to visit some of the women at home on other days. Members of the Kovilpatti Church have welcomed me to their homes for Bible reading and prayer. At present I can tell of only one camp, which was in Umathevanpatti, but I hope to have stayed in more villages before you read this. There is a welcome in some Hindu homes where there are women who eagerly learn of the Lord Jesus.

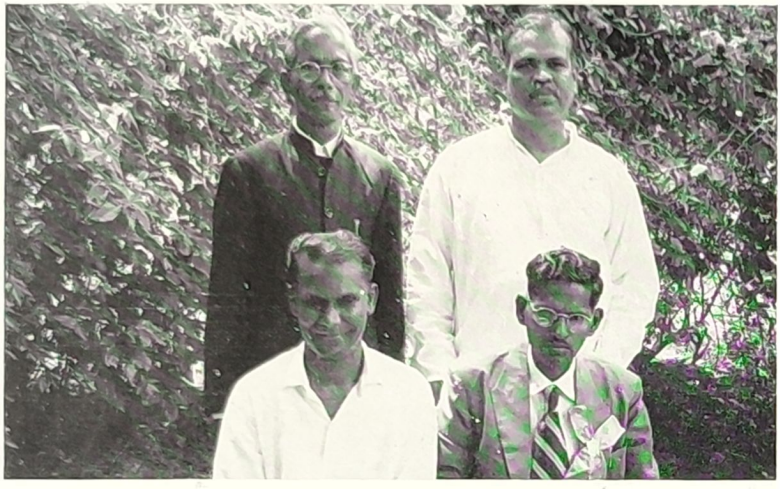
There are many more than 101 opportunities, for besides those already mentioned, there are openings such as teaching children, selling Christian literature, or passing on the message through using "Gospel Recordings" records. The ten Bible-women who are receiving a decreased allowance from the Mission, came for a Bible Study Class and Prayer Meeting at the end of February, and asked to have such meetings bi-monthly. News from various villages is a guide to us in our praying and helps us to share one another's burdens and joys. In one village the Christian women asked the Bible-woman not to visit them. In more than one place there is slackness in attending the service and Women's Meeting. The Christians in another village have been misled by an itinerant preacher. We are encouraged by the report of a well-attended Women's Meeting, but troubled to hear that in a nearby village a baptised woman and her Christian husband went to a Hindu shrine when he was unwell. Family affairs are also shared and we



TEACHING IN THE HOME of Mr. and Mrs. Masillamani at Tangkak which is visited by Mr. and Mrs. Kuhrt twice a month.



TEACHING IN THE OPEN-AIR with the aid of a "Heart" picture. This pictures the heart with the devil in control and filled with all uncleanness. Note the literature in the racks at the back of the van.



FOUR FULL-TIME PASTORS. *Left to right, rear:* Pastor Daniel, Tiruverkadu; Pastor Devanesam, Kilpauk. *Front:* Pastor Asirvatham, Ayanavaram; Pastor Aaron, Mannur.



PASTOR AARON, HIS WIFE VIOLET, and their family. He was recognised as full-time Pastor 3rd June, 1962.

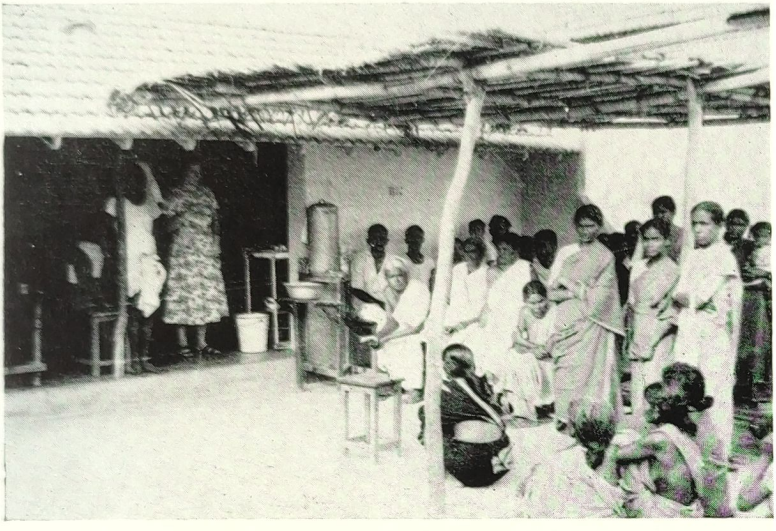
SUNDAY SCHOOL WORK



SIX DELEGATES, two from Madras, two from Salem, two from Tinnevelly, sent by the Ministry Committee to the Vacation Bible School in Madurai, to attend the Sunday School Leaders training course.



SUNDAY SCHOOL CHILDREN on the Kolli Hills.



THE BELUKURICHI CLINIC.



BRINGING A PATIENT to the barn on the Kolli Hills.

pray together for the women's children and other relatives, and rejoice and give thanks for answered prayer.

Many of you who read these words are our fellow workers, though you may not be with us in India. Praise God for those who work with us in this land. There is work for many more. Many women and children are not hearing of the Lord Jesus. May He help each one of us to follow His plan wherever He may lead us, so that we perform those good works which He hath before ordained that we should walk in them. Thus shall we enter where He has opened the way and discover His supply meeting all our needs.

MISS N. HAWES (L.Z.A. Paniadipatti)

"Give ye them to eat" (Mark 6. 37)

THESE words are still as true to-day as when they were spoken so many years ago.

During the past year these words have been a constant challenge to me and also to our Indian sisters as we have visited here and there.

There is a Constant Need for Teaching the Village Christians

The three Bible-women in this area have continued this ministry in twelve or thirteen villages during the year. In four of these there are women asking for baptism. One of these women, a widow, is being hindered by her son's opposition.

In one of these villages the chapel which has fallen down, has not yet been re-erected, and services are held in the home of one of the members. As all the homes are somewhat small, numbers attending the meetings are restricted. In Parapatti the Church still has not been erected, one reason being the continued split between the members.

There is the Need for Teaching Voluntary Workers

During this year two short Bible School Courses have been held for voluntary workers, with a further one to follow later during the year. Only those who enrolled during the first course were allowed to continue for the further two. The main part of the courses was given over to Bible Study. At the Prayer Sessions the topics of Prayer and Stewardship were studied, while other lessons were on Village Preaching and False Religions. There were also periods for

discussion, practical sermon preparation and writing for a Christian magazine. These meetings have been an encouragement and are proving a help to the women in their public ministry.

We do praise the Lord for each voluntary worker whether educated or not, as they have visited the sick, led meetings, and distributed tracts and booklets.

There is the Need for Teaching the Children

In many villages there are still no regular meetings for young people. Where it has been possible on camp I have endeavoured to hold a daily Sunday School. The children in most places attend this meeting well, and some of them will come to the Women's Meeting in the evening as well.

As our visits to most of the villages can only be at infrequent intervals, this type of ministry is very restricted, so we pray that the Lord will call out leaders for this work.

There is the Need for Evangelism

Many homes have been visited over the past year, the Word of God has been left in many hands as a silent witness. We pray that God's quickening Spirit may apply the Word with power to those who have heard or read of the Saviour, and enable us to reach many more homes.

There is the Need for Medical Work

Almost every week-day we have been able to meet some of the need for medical help, whether here or in the surrounding villages. This has brought with it a challenge as well as an opportunity to witness to our Lord.

So we give Him thanks for all that the past year has held, and pray that He will meet the needs of the future out of His rich and full supply.

MISS E. E. HARDY (Kovilpatti)

TEMPUS fugit—time flies. These are the only words that I remember after spending hours learning Latin at school. Now I am spending hours learning an equally difficult language over 6,000 miles away from England.

When I first began to learn Tamil, it was French that came back to me! Quite often I said a sentence composed of English, French

and Tamil. The Continental language lasted a few weeks and then Tamil came clearly into focus.

Time has gone quickly since I left England for Kovilpatti last November. For my first two months in this land I stayed with Mr. and Mrs. Appleby and now I live with Miss Knight. My colleagues have been very helpful to me not only in explaining a grammatical point in Tamil, but in friendship, fellowship and in getting accustomed to this country.

Tamil study predominates six days of every week, but on Sundays I go with Miss Knight to visit the Churches in the neighbourhood. Some of the surprises that I had when I arrived are now usual sights. For example, seeing the women at the well on Sunday mornings, under a scorching sun, washing the family clothes and laying them on the dry, red earth to dry. Then washing the family and lastly themselves including the sari that they are wearing. One-half of it is washed and although still wet, it is wrapped around their bodies while the other half is banged against a stone.

Another experience was being petrified at seeing a huge green insect (actually $2\frac{1}{2}$ in. in length) gazing at me with big black eyes, when I was in the bathroom. I did not know what is was, but after staring at it transfixed for sixty seconds and seeing it slowly coming towards me I managed to kill it. Being very pleased that I had killed an unidentified, perhaps dangerous insect, I told the people in the house. My elated spirit soon fell as I was told that my dangerous insect was a harmless praying mantis. It preys on grubs not human beings.

I think that the biggest shock that I have had to date was when I was talking to my munshi concerning religious things. He is a devout Hindu, having a special room in his house for his god. In the conversation he told me that his goal is to be absorbed into the lotus feet of the god Siva. The only way for him to be fit for the kingdom of his god, is to live a good life and helping others on this earth. I asked him if he had any assurance of attaining his goal, but he ended the conversation without answering the question.

How I praise my Lord that I have salvation through His precious blood and that I have the assurance that I will be with Him in glory.

I do thank all of you who have remembered my fiancé and me in prayer. We have experienced His helping and guiding hand through these early months in this needy land of India.

UNHINDERED

WITH that word Luke completed his record of the early apostolic labours. In our South Malayan Field Conference last February, Dr. Andrew McBeath electrified us all in his first address with the dramatic announcement of the single Greek word "akōlutōs" which is variously translated "none forbidding him", "without hindrance" or simply "unhindered". The mission committed by our Risen Lord to His disciples and through them to the whole Church is still not complete. "With all boldness" must be our manner of preaching and the Lord is graciously seeing to it that in many parts of the world we are still UNHINDERED Not till "every creature" has heard and not till "the end of the age" can the evangelistic task be laid down.

For several months in the latter part of last year we switched our efforts from Estate Evangelism to Door to Door evangelism in Gemas. As a result our total of open-air meetings for the past twelve months is considerably lower than it has been in the past, though the number of estates visited appears to be the same as last year, viz., thirty-six. That of course means that estates have been visited far less frequently. What is significant is that twenty-one of these thirty-six estates have been entirely new to us, ten of them away to the far north in Perak, eight in Selangor, and three on the extreme edge of what we regard as our own territory, some thirty or forty miles away from home. During the year we have had only one refusal of permission to preach, which makes but two altogether in our three years of ministry on sixty-four different estates. Permission is usually given readily; occasionally grudgingly or superciliously. As, for instance, this letter of a few months back; "I have no objection to your preaching to the Tamils, but would remind you that our Tamils here are all Hindus and people's religions should not be interfered with at all. I think you will understand that in no way must you try to sell religious books, etc., to the Malays or Indian Muslims. As you know, 'Islam' is this country's official religion, though other denominations do have the right to preach and practice other various religions without any interference". From our point of view the first four words and the last three are the important parts of this quotation and the last three are near enough the same as Luke's UNHINDERED.

Nine new towns and villages have also been entered. Sometimes when we are preaching, as is often the case, in Public Works Department lines we do not bother to ask for permission, nor do we bother when we are merely doing book selling outside toddy shops. But for more formal occasions in main streets we need to have police permission and this is usually given. A friend of the Southern Baptist Mission and I wished to preach in Sentul the great railway colony in Kuala Lumpur. We walked into the local police station where to my astonishment, permission was at once granted when we had given our names and declared the purpose of our meeting. At the great Hindu festival of Thai Pusam we sold five hundred Gospels and our friends distributed thousands of tracts—UNHINDERED. It is true that a few days later, in the correspondence columns of one of our big daily newspapers a Hindu mildly asked whether it was in order for Christian missionaries to carry on propaganda of this sort at a Hindu festival. But there was no further correspondence and no editorial comment, so if we are here next year we shall expect to do the same again UNHINDERED.

While constant open-air evangelism makes great demands on one's physical and spiritual condition it does not, on the surface, appear to make great demands intellectually. We repeat the primitive Gospel tidings over and over again to the simplest and most uncultured people, often in a kind of language which approximates to their own careless speech. As in India, so here we have often hankered after opportunities to preach in better style to more sophisticated audiences. In Gemas where we attempt a regular teaching ministry, our congregation is four and in Sagil never more than a score. So we were delighted when opportunities seemed to be opening up for a more extended ministry in some of the larger town congregations connected with other Churches and Missions. However, the ecclesiastical powers that be are evidently nervous of our evangelical views and of our Baptist convictions, so that in more than one place doors have been closed to us. That looks like hindrance with a vengeance but it probably isn't really that at all. Paul's arrest and imprisonment were only in order that he should carry on his work in the place and way of God's appointment "with the utmost freedom" and UNHINDERED. The denial of opportunity along a certain line is almost certainly God's good hand upon us, rebuking pride, protecting us from embarrassing situations and gently pressing us back again and again to the primary task—preaching "with all boldness" in places where no man forbids.

At the beginning of this year I approached the Hindu Headmaster of a Government English School to renew permission for the teaching of Christian Religious Knowledge. This he readily gave, though at the same time he excused himself from making any public announcement lest members of the governing board should ask awkward questions. Another Hindu headmaster of a similar school, eighteen miles away, happened to be present at this interview and he at once asked me whether we intended to continue teaching in his school. The answer was of course a joyous, "Yes". A few weeks later, in February, a visit we made to a Christian headmaster, nearly 200 miles away in Selangor, led to his school also being thrown open for similar weekly instruction. One of our colleagues was glad to seize the opportunity and has a well attended class. Again, UNHINDERED seems to be the right word.

Listen to the triumphant words of the first great missionary: "Wherein I suffer hardship unto bonds . . . but the Word of God is not bound" (II Tim. 2. 9). That is why we never preach the Gospel without distributing the word of God and why, if we cannot preach, we are well content to distribute. Our sales are not great judged by South Indian standards and we have to work hard to make them, but all the same, we sell every year books to the value of about £133. As near as we can judge we have sold 3,500 Tamil Gospels and many hundreds in other languages since we arrived in Malaya. During the past twelve months some twenty Bibles and an equal number of New Testaments have also been sold.

Radio Follow-up has increased much during the year and many listeners have received literature or have sought counsel. Five of them have enrolled with Light of Life correspondence course. Scores of letters have been written in connection with these branches of our work. Thirty-five students have completed the course during the year, exactly doubling the number of certificates issued (three more certificates have been issued while this report was in preparation!). But enrolment for some reason has dropped away steeply in recent months and at the present moment we have only nineteen students on our active list. Perhaps God is allowing this part of the work to drop off because He knows there will be no one here to carry it on next year. Which brings me to my last word: all the UNHINDERED opportunities mentioned above will go for nought in 1963 as far as Tamil work is concerned for in that year all our four Tamil speaking missionaries will be on furlough and there will be no one to take their places. The writer has no intention of concluding this report by making an appeal of a competitive

nature, setting up the needs of Tamil work in Malaya over against the needs of South India. The need in the latter place may very well be far greater and far more urgent than here; but what he does want to do is to suggest that when conditions in both countries leave us UNHINDERED it would be a tragedy if our unwillingness constituted the only hindrance.

Supposing God were to say to us as Paul did to the Corinthians: "On our part there is no hindrance; any hindrance there may be is in yourselves".

NILGIRI AREA

MR. AND MRS. D. A. THROWER
(Literature)

HOW immeasureably impoverished the world would be without books! Yet even this remark loses its force when compared with this other: What if THE Book had never been written; or if we had never seen it, nor met anyone who had! Yes, there is no room for argument regarding the unique place of Christian literature in the Gospel crusade. So we once again thank the Lord that He has given us the privilege of a share in the production and distribution of evangelical reading matter for the Tamil people.

For some time past we have been turning our attention more and more to distribution and somewhat reducing our output for the time being. There are several reasons for this change of emphasis. For example, we now have upwards of £1,000 worth of our publications on hand in the Depot; the climate of this country is not kind to stocks of books, tracts or posters; and our ultimate aim is, of course, not only to produce but also to disseminate the literature. Another factor is this: For the first few years of our literature drive we had a wide-open door of opportunity in the field of leaflet tracts and small pamphlets for children. Few were producing suitable tracts in Tamil, and cheap booklets specially written for children did not exist in the language. During those years we printed and disposed of somewhere around a million copies of our eighteen Gospel leaflets and hundreds of thousands of the ten children's stories. For the past two or three years, on the other hand, the demand for both of these types of literature has steadily declined. Tract distributors have learned that they only need to send a copy of a tract to certain publishing houses in the U.S.A. and they can get any number of copies printed by photo-offset and sent to them quite freely. When we see our tracts used in this way without any reference to us we can at least reflect that the practice pays a definite compliment to the quality and usefulness of the tracts produced by the S.B.M. At least three other publishers have started to produce small booklets containing Bible stories and other suitable booklets for children, and these are well produced and supplied in abundant quantities and at reasonable prices. It is obvious that we should turn our attention to larger books, and this we are doing.

Printed. The Way

This book of 146 pages has a two-colour art jacket. It is a translation of a volume of the same title published by the C.S.S.M.,

London, and contains nine chapters full of invaluable practical advice for young or newly converted believers. 2,000 copies were printed, and orders were received for 1,250 of these before they left the printer's hands. TAMIL SCRIPTURE WRITING PADS. These were produced in two sizes. SYLLABUS OF SCRIPTURE LESSONS for Sunday Schools. 1962-63 EDITION OF OUR BOOK LIST. This list was first issued in the year 1954 as a single page of items. The current edition, of which 5,000 copies were printed, is a neat pamphlet of twelve pages, listing some eighty S.B.M. publications and featuring nine illustrations on art paper.

Being Prepared

We have a number of items in hand and at various stages. For instance, the art work has been done and blocks prepared for an OUTLINE PAINTING BOOK of Scripture-Nature Songs for children entitled *Jesus and Nature*. We hope this book will be in circulation before this Report appears. The outline pictures, of which there are to be twelve, will be printed on alternate pages opposite the appropriate songs. The themes include Jesus and— the birds of the air, growing corn, the fig tree, the sun, the fox, etc. Mr. H. J. Appleby has prepared a design for a POSTER on the theme of our Lord's Resurrection. This will be the fourth in our series of 30 in. × 20 in. multi-coloured posters. It has now reached the final stages and is being drawn ready for the press by a missionary of the Ceylon and India General Mission, who has rendered us valuable assistance with art work several times in the past. Then there is the revision and reprinting of C. H. Spurgeon's sermon on BAPTISMAL REGENERATION.

A series of five addresses under the general title "Who is a faithful and wise Steward?" dealing with the teaching of Scripture on five different aspects of the handling of money, were broadcast in the S.B.M. Good News Saturday evening half-hour, earlier this year. We have since prepared these for printing in connection with the Radio Follow-up ministry and our colleagues engaged in this work have issued them in booklet form.

A start has been made on the preparation of a commentary on the Minor Prophets and we shall value prayer regarding this task.

Distribution

Although we are still by no means satisfied with the progress made in this, it is encouraging to note that the turnover during 1961 amounted to the equivalent of approximately £320 as against £225 during the previous year.

The above figures refer to sales of S.B.M. publications from the Depot at Kovilpatti. We will now give a few details regarding the distribution of Christian literature from this hillside cottage. Our part-time colporteur continues her itinerary among the scattered villages and tea estates up to eight miles from Kotagiri. Seventy-five parcels of books have been sent to Indian friends in many parts of Tamilnad for distribution in their areas, most of which are rural parts rarely if ever reached by Christian reading matter in any other way. This colportage, the proceeds of literature sold at United Sales of Work and purchases made by visiting missionaries and others realised a total of Rs. 1,461 (or about £109 11s. 6d.) during 1961, as against £83 during the previous year. This does not take account of the sales of wall texts, greeting cards, calendars, colporteur bags and other miscellaneous items.

ENGLAND

Miss M. M. Cook (L.Z.A.)
Mr. and Mrs. E. Orchard
Mr. and Mrs. J. R. Field
Mr. and Mrs. George J. Champion

Miss M. M. Cook (L.Z.A.)

FROM India to England. From the heat of the sun-scorched plains of India to the cool green pastures of the English countryside. From dark faces massing in the cities of a great land, to the white faces of London, intent on their own pursuits. From Hindu festivals and idol worshipping Indians to pleasure seeking and gambling English.

From India to England. Passing through various lands and languages, watching different traits and temperaments, seeing life from another angle, from another's point of view, seeing the customs and dress of different parts of the world, and hearing the cry of the needy.

From India all the way to England. The men and women, boys and girls, of India, Egypt, Sicily, Italy, Switzerland, France and England, all have one vital need. A need of God in the uncertainties and insecurities of our day. As one travels in various countries and looks into the faces of different nationalities, one is conscious of the great, common need of humanity. Opportunities? Open doors? Yes, they are there, waiting to be taken.

From India to England. The need is the same, and in all other parts of the world. Do WE care? Or are we too interested in our own affairs to take interest in the Need of our neighbour?

"Haste to do His bidding,
Yield Him service true,
There's a work for Jesus
None but YOU can do."

Mr. and Mrs. E. Orchard (Deputation Missionary)

BY road, 10,625 miles; several hundred miles by rail; on foot, and on public transport; near home and far away: this has been the pattern of the year, so our first word must be one of grateful thankfulness and praise for physical well-being, for safety,

and freedom from accident. Happy fellowship with the Lord's people in more than 150 places, sermons, talks, discussions; ministry among young and old folk; in men's meetings, women's fellowships, Sunday Schools, Day Schools, Colleges, Hospitals, and in many places of worship; these have been the happy ingredients of a year in which we have known the Lord's gracious leading and blessing in the service of His Kingdom.

Two developments during the year have been first an increase of interest among Churches not connected with any association of Strict Baptist Churches, and second a quickening of interest in some Churches connected with Gospel Standard Societies. Those Churches outside of the denomination have become interested in the work by the well defined Sovereign Grace doctrinal basis of the work, and by the New Testament methods of work which the Mission uses. Although we are happy about this developing interest, we still pray for and expect the Lord's leading by His help and strength in this special ministry, as we seek openings in the Churches which as yet have no definite missionary interest.

It was a joy for us to serve the interest of God's work overseas as Missionary representatives both at the Pioneer Camp and the second fortnight of the F.O.Y. House Parties. This month of ministry first at Stoke Fleming and then at Clevedon will long remain as a special mark of the Lord's goodness for we were able to make contacts, and create friendships which we believe will last for many years, and be used of the Lord for the carrying forward of His own purposes.

As we go forward into the new year we seek more than all else, the Lord's powerful intervention on our behalf that His Sovereign Will may be accomplished in every part of the Mission's work and witness.

Mr. and Mrs. J. R. Field

WE thank the Lord for the joy and encouragement we experience in meeting friends who are vitally interested in the Lord's work in India, and who are constantly expressing that interest by their fervent prayers and sacrificial giving. Along with the happy reunions of furlough, however, we still anticipate the day when, if His will, we may return to the joyful labour to which He has called us. It is not easy to put aside one's appointed task, even though the privilege of speaking about it still remains. You will hardly

be surprised, then, if this report gives most space to the first six months of the year under review, when the writer was responsible for ministry amongst the people in the Churches and villages of the Tirunelveli area. Those were happy months, when several circumstances combined to add an extra spice of joy to the satisfying work that was ours.

How grateful we were to have the use of *a vehicle that was efficient.* The new Jeep took us to places where the old van could never go; hours of precious time were saved, so that on some days it was possible to double the number of places visited and services held. No longer had we the frustration of time-wasting or socially embarrassing breakdowns. Indeed, the new vehicle was so useful that the Missionary Conference made special enquiries as to why it had cost so much to run!

We rejoice to have *the joy of fellowship in service.* It is a tragic fact that missionaries are only rarely able to work together as a true "team" in the Lord's service. In Kovilpatti, however, we shared with our colleagues, John Appleby and Philip Grist, and their partners in life, the joy of deep and practical fellowship in the service of our common Master. Considerations of seniority, of technical ability, and of comfort and convenience faded into insignificance as we realised that the Lord had blessed us with oneness of heart and purpose to such an extent that even our Indian friends were talking about it.

The joy of mutual fellowship was not confined to our missionary team, but spilled over into our relationships with national friends. In the home, "in journeyings oft", and in personal work and prayer fellowship, as well as in the limelight of public meetings we knew what it meant to rejoice in the comfort of "the mutual faith both of them and us". For example, we thankfully remember the Indian Pastor who cancelled arrangements for convention meetings in the biggest and wealthiest of our Churches in Madras to itinerate with us amongst the ignorant and poverty stricken congregations of the Tirunelveli area.

We praised the Lord, too, for the happiness of seeing *fruit to the glory of God.* There was the young man who at the end of a series of meetings could say he had learnt, "passion for souls" . . . and who was ready to lose his wages in order to carry the good tidings of salvation to the lost in his own home village. Praise God for the letter received from a school-teacher who wrote, "perhaps you didn't know that we started open-air meetings as a result of that sermon you preached on Mt. 5. 4", and who wrote

again recently to say, of a Church where he has recently been instrumental in restarting regular services, "A Hindu woman has just been converted, and the members are encouraged. Pray for them. I trust the Lord that they will grow. . . ."

Lastly, and possibly the secret of the blessings already noted above, there was the *wonderful response to the urgent call for prayer* which was made in a letter of ours sent out back in 1961. Our flagging faith received a new strength when we received written intimations from scores of friends in England, Australia, and elsewhere who promised to pray *every day* for us and the Lord's work in Tirunelveli. We realised that only victory could lie ahead when God had stirred so many to besiege the throne of grace.

Although that victory is sure, yet the fight goes on. Satan will not let go his hold on the nominal or backslidden Christians in Tirunelveli (more than a *thousand* of them, to our way of thinking) without a struggle. Nor is he likely to stop using our responsibilities in connection with property, as a means to make us neglect the Word of God and serve tables.

How glad we are to have your help in this warfare, and what joy that our conquering Captain assures us, "I have overcome the world". With that assurance ringing in our ears it is perhaps no surprise to you to realise that we would far rather be out there at the front line now, instead of keeping home fires burning!

Mr. and Mrs. George J. Champion

SINCE our last Annual Report we have had to prepare the people in Morupatti for our furlough and accustom them to the realisation that no missionary would be with them during the time that we were away. Tears were shed by some of our members as they asked us to whom they could turn for encouragement and advice, and we tried to show them that this would be a time when they could prove that their reliance was on the Lord Jesus Christ and not on human beings.

Before we left a number of Hindu friends in the village invited us out to meals. As they were vegetarians, we were wondering what kind of food we should have set before us, but we were pleasantly surprised at the tasty dishes they provided. It was a new experience to us to have invitations from so many people of that kind.

Our last Sunday service was of a rather dramatic character.

Mr. Huckett kindly came out and preached, and as the service proceeded more and more people came in to be present at our last meeting. The old leper painfully walked the length of the village, preceded by his grand-daughter bearing a brass tray of fruit, and other friends we had made during our stay in the village were present. Also, on the next day, Monday, we had a very kindly send off from the villagers as we set out on our long journey and voyage to England.

Now that we have been away from Morupatti for some months it may be possible to make some assessment of the work that has been done during the past five years. One can hardly refrain from remarking on the inadequacy of the work done. Almost all the villages within a twelve-mile radius have been visited, about 140 in number, but most of them only once. Thousands of Gospels have been sold, but most of those who have purchased them must be in the condition of the Ethiopian before Philip came to speak to him. Hundreds, if not thousands, of babies have been born, have become boys and girls and have started to go to school since we first went to Morupatti, and they will need to be evangelised. All of which makes us remember how entirely dependent we are upon the Lord for guidance and enabling. But His purposes must be accomplished in His time. There is always before us the picture of a great need and a wonderful opportunity, and the privilege of taking the Gospel of the Lord Jesus Christ to the village people in and round Morupatti is one which we greatly value, and for which we thank God.

So far our deputation work in England has been limited by the directions of the doctor, but we hope that in the course of a few weeks he will be satisfied that we can fill our usual programme of engagements and enable us to meet most of you during the autumn months.

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 23rd, 1962

DOCTRINAL BASIS

1.—The eternity, equality, and distinct personality of the Father, the Son, and the Holy Ghost, and the unity of the Godhead.

2.—The plenary and verbal Inspiration of the Old and New Testaments, and their infallible authority in all matters pertaining to faith and worship.

3.—The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were alienated from God, and are unable, in and of themselves, to turn to Him.

4.—Eternal and personal election unto salvation.

5.—Particular redemption by the vicarious sacrifice of Christ.

6.—Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

7.—Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth. Saving faith is not a legal duty, but the sovereign and gracious gift of God.

8.—The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

9.—The final perseverance of true believers.

10.—The preaching of the Gospel to every creature of the fallen race of Adam is a Divine command and a solemn obligation.

11.—The necessity of baptism by immersion, on a profession of repentance and faith, in order to Church fellowship and admission to the Lord's Table. The congregational order of the Churches.

12.—The resurrection of the dead, and the universal judgment, the everlasting punishment of the wicked, and the everlasting happiness of the righteous.

RULES

1.—That this Association be called "The Strict Baptist Mission".

2.—The Membership of the Association is limited to 300, and is composed of members of Particular and Strict Baptist Churches subscribing to its funds according to the Articles of Association.

3.—That it be conducted by a Council of Management elected annually by the members of the Association according to its Articles.

4.—That its Objects be—The diffusion of the Gospel in heathen lands, and the formation of Churches in accordance with the principles of Particular and Strict Communion Baptists.

5.—That its Officers be—a President, a Vice-President, a Treasurer, and not more than three Secretaries; and that the doctrinal basis be taken as representing the principles by which it shall be governed.

6.—That an Annual General Meeting be held once in each year, at such time and place as the Council of Management shall determine, when a report of the past year's proceedings shall be read by one of the Secretaries, and the Council shall be elected for the ensuing year, with power to add to their number according to the Articles of Association.

7.—That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

8.—That a month's notice be given of any new business intended to be introduced to the Council.

9.—That with a view to giving contributing Churches of the faith and order of its doctrinal basis direct participation in the conduct of this Mission, every such Church subscribing—from all sources during the current year—£3 is entitled to nominate one of its members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £40 four members. Such nominations to be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual and General Meetings of the Association.

10.—That in the event of the death or retirement of any of the Officers or Council, any such casual vacancy may be filled up by the other members of the Council

11.—That all meetings be commenced and concluded with prayer.

THE STRICT BAPTIST MISSION

COUNCIL OF MANAGEMENT

OFFICERS

President:
PASTOR E. J. WOOD

Vice-President:
PASTOR J. K. THORPE

Hon. Treasurer:
MR. N. COX, 90, Upper Grosvenor Road, Tunbridge Wells, Kent.

General Secretary:
PASTOR P. H. CREES, 61, Breakspears Road, London, S.E.4

Hon. Minute Secretary:
PASTOR O. F. CLARKE

Financial Secretary:
PASTOR W. H. POUNDS, M.B.E., 36, Fontaine Rd., Streatham, London, S.W.16
(to be confirmed)

Editor of "The Mission Herald":
MR. E. ORCHARD, 5, Elsa Road, Welling, Kent

Editor of "Rays from the East":
MR. J. C. FROMOW, Oakfield, Guildford Road, Bagshot, Surrey

Members of Council:

*PASTOR G. E. J. BIRD
PASTOR G. BOURNE
MR. A. R. DANNATT
*PASTOR D. A. DAWSON
PASTOR E. B. DINHAM
*MR. J. C. FROMOW
*PASTOR L. R. GARRARD
PASTOR H. H. GLADSTONE
PASTOR F. HARRIS
PASTOR J. E. HOAD
PASTOR S. T. HOVER
PASTOR M. M. HOWELLS
*MR. H. J. LAST
PASTOR D. C. MANN
PASTOR S. C. OXBORROW
MR. S. W. PAYNE
PASTOR N. R. PERRY
*PASTOR G. W. PIBWORTH
PASTOR W. C. PLAIL
PASTOR C. C. POND
PASTOR W. H. POUNDS
MR. W. K. PUTTNAM
MR. E. J. S. RAPLEY
MR. W. R. SINCLAIR
PASTOR A. STONE
PASTOR E. C. TAGG
*PASTOR A. J. WADE
*PASTOR A. W. WHAYMAN
†MR. S. W. ANDERSON

* Members of the Executive Committee. † Life Member.

LADIES' ZENANA AUXILIARY

President: MRS. S. SIMPSON

Vice-President: MRS. A. W. WHAYMAN

Secretaries:

Hon. Organising: MRS. F. DRISCOLL, 27, Alwyn Avenue, Chiswick, W.4

Hon. Minute: MRS. D. SYMONDS, 7, Dyke Road Ave, Hove. 4. Sussex.

Hon. Financial: MISS R. FROMOW, 216, Gordon Avenue, Camberley, Surrey.

Executive:

MRS. O. F. CLARKE
MRS. R. M. FREEMAN
MRS. L. R. GARRARD
MRS. J. E. HOAD
MRS. M. M. HOWELLS
MRS. N. R. PERRY
MRS. G. W. PIBWORTH
MISS J. SAWYER
MRS. J. K. THORPE

WITH THE OFFICERS

Bankers:

WESTMINSTER BANK LTD., BOWES PARK BRANCH

Solicitors:

MESSRS. G. BROWN, SON AND VARDY, 56, Finsbury Pavement, E.C.2

Auditor:

MESSRS. SCRUTTON & GOODCHILD, Ipswich.

Registered Office:

61, BREAKSPEARS ROAD, BROCKLEY, S.E.4

MISSIONARIES AND THEIR LOCATIONS

NAMAKKAL

Mr. and Mrs. H. A. Huckett	Namakkal, Salem District.
Mr. J. B. Jones	Namakkal.

SENDAMANGALAM

Miss L. S. Hazel	Sendamangalam,
Miss E. M. Flory	Salem District.

KOLLI HILLS

Dr. R. M. Harris	Belukurichi P.O.,
Miss M. E. Harris	Rasipuram,
	Salem District.

MORUPATTI

Vacant	Morupatti,
	Mettupalayam (Trichi)
	Tiruchirapalli District.

KOVILPATTI

Mr. and Mrs. H. J. Appleby	Kovilpatti,
Mr. and Mrs. P. A. Grist	Tirunelveli District.
Miss O. R. Knight	
Miss E. Hardy	
Miss N. Hawes	

PANIADIPATTI

Vacant	Paniadipatti P.O.,
	Satur—S.I.R.

NILGIRIS

Mr. and Mrs. D. A. Thrower	Lyle,
	Kotagiri,
	Nilgiris.

MALAYA

Mr. and Mrs. W. H. Kuhrt	Post Box 504,
(Until end of 1962)	Segamat,
	Johore.

ON FURLOUGH IN ENGLAND

Mr. and Mrs. G. F. Champion	Miss M. M. Cook
Mr. and Mrs. J. R. Field	Mr. and Mrs. D. J. Moon
Mr. and Mrs. E. Orchard	

INCOME AND EXPENDITURE ACCOUNTS FOR THE YEAR ENDED 31st JULY, 1962

GENERAL FUND

1961		£	s.	d.	£	s.	d.
7209	**Indian and Malayan Expenses**	6530	6	6			
100	**Passages**	1306	1	1			
—	**Outfit**	115	0	0			
414	**Indian Christian Literature etc.**	182	10	0			
150	**Purchase of Jeep (Balance)**	—	—	—			
					8133	17	7
1504	**Office Expenses, Literature Purchases**	1482	4	0			
359	**Missionaries on Furlough** ..	511	12	4			
182	**Children's Allowances** ..	176	6	0			
519	**Deputation Expenses** ..	969	1	4			
364	**Life and National Insurances** (Balance was paid by Pension Fund)	116	12	0			
97	**Advertising**	171	3	0			
148	**Annual Reports** ..	207	16	5			
—	**Cost of "Other Sheep"** (History of Mission)	221	8	2			
					3856	3	3
	Transfers to						
298	Publications Fund	346	8	2			
40	Mission House Fund	279	10	8			
					625	18	10
	Excess of Income over Expenditure						
518	Carried to Capital Account				422	0	9
11902					£13038	0	5

1961		£	s.	d.	£	s.	d.
	Contributions—						
6994	Churches and Schools ..	7952	17	9			
1175	Personal	1691	2	1			
483	Income Tax Refund ..	400	13	3			
817	**Sundry Receipts, Sale of Literature**	247	15	10			
28	**Annual Reports**	57	7	4			
1362	**Legacies**	1470	11	4			
					11820	7	7
323	**Investment Interest** (Gross)				369	4	2
221	**Sale of Land and Buildings in India**				236	17	10
	Transfers from						
432	Pension Fund ..	556	10	10			
67	L.Z.A. General Fund	55	0	0			
					611	10	10
11902					£13038	0	5

YOUNG PEOPLE'S GUILD OF SERVICE FUND

1961		£ s. d.	1961		£ s. d.
£			£		
86	**Remittance to India**	85 13 0	65	**Contributions**	66 7 7
			21	**Excess of Expenditure over Income** Carried to Accumulated Income Reserve	19 5 5
86		£85 13 0	86		85 13 0

L.Z.A. GENERAL FUND

1961		£ s. d.	£ s. d.	1961		£ s. d.	£ s. d.
£				£			
2271	**Indian Expenses** ..	2725 9 10		2864	**Contributions**	2916 18 9	
406	**Passages**	204 19 3		246	**Income Tax Refund**	229 1 11	
—	**Outfit**	15 0 0		863	**Gift Week**	621 1 5	
1282	**Purchase of Van** ..	— — —		4	**Literature Sales** ..	9 6	
			2945 9 1	70	**Legacies**	670 0 0	
294	**Office Expenses**	320 8 1					4437 11 7
315	**Missionaries on Furlough** ..	213 14 6		—	**Sale of Van**		322 10 0
40	**Deputation Expenses** ..	54 8 6		7	**Investment Interest** (Gross) ..		7 10 0
	National Insurance						
126	(Balance paid by Pension Fund)	34 2 6					
			622 13 7				
	Transfer to						
67	General Fund	55 0 0					
25	Radio Evangelism Fund ..	— — —					
45	Publication Fund ..	45 0 0					
—	Reserve Fund	550 0 0					
—	L.Z.A. Medical Account ..	20 0 0					
			670 0 0				
Dr. 817	**Excess of Income over Expenditure** Carried to Accumulated Income Reserve ..		529 8 11				
4054			£4767 11 7	4054			£4767 11 7

L.Z.A. MEDICAL ACCOUNT

1961		£ s. d.	1961		£ s. d.
£			£		
2	**Subscriptions M.S.M.** ..	2 2 0	32	**Contributions**..	20 12 0
23	**Grants**	30 0 10	—	**Transfer from L.Z.A.** (General Fund)	20 0 0
7	**Excess of Income over Expenditure** Carried to Accumulated Income Reserve	8 9 2			
32		£40 12 0	32		40 12 0

L.Z.A. VAN FUND

1961			1961		
			£		£ s. d.
	Excess of Income over Expenditure Carried to Accumulated Income Reserve	11 10 0	208	**Contributions**..	11 10 0
208	**Purchase of Van**	— — —			
208		11 10 0	208		11 10 0

PENSION FUND

1961		£ s. d.	1961		£ s. d.
			£		
26	**Pension Paid**..	52 0 0	583	**Investment Interest** (Gross)	582 10 10
—	**National Insurance of Missionaries, etc.** ..	406 9 6			
557	**Excess of Income over Expenditure** Carried to Accumulated Income Reserve	124 1 4			
583		£582 10 10	583		£582 10 10

PUBLICATION FUND

1961		£ s. d.	£ s. d.	1961		£ s. d.	£ s. d.
£	**Printing**			£	**Sales**		
456	"Heralds" ..	471 16 1		235	"Heralds" ..	257 2 5	
228	"Rays" ..	284 17 3		106	"Rays" ..	108 2 9	
			756 13 4				365 5 2
					Transfer from		
				298	General Fund ..	346 8 2	
				45	L.Z.A. General Fund	45 0 0	
							391 8 2
684			£756 13 4	684			£756 13 4

SUSTENTATION FUND

1961		£ s. d.	1961		£ s. d.
£	**Excess of Income over Expenditure**		£		
270	Carried to Accumulated Income Reserve	270 0 0	270	**Investment Interest** (Gross)	270 0 0

MISSION HOUSE FUND

1961		£ s. d.	1961		£ s. d.
£			£		
54	**Repairs**	322 4 3		**Transfer from**	
			14	Accumulated Income Reserve ..	42 13 7
			40	General Fund	279 10 8
54		£322 4 3	54		£322 4 3

RADIO EVANGELISM FUND

1961		£	s.	d.	1961		£	s.	d.
£					£				
123	**Equipment and Maintenance** ..	379	2	3	199	**Contributions**..	421	8	6
	Excess of Income over Expenditure					**Transfer from**			
	Carried to Accumulated Income Reserve	42	6	3	25	L.Z.A.	–	–	–
					Dr. 101	General Fund ..	–	–	–
123		£421	8	6	123		£421	8	6

VAN FUND

1961		£	s.	d.	1961		£	s.	d.
£					£				
981	**Purchase of Vehicles** ..	2024	11	11	1766	**Contributions**..	696	8	6
					95	**Income Tax Refund**	94	18	0
					150	**Transfer from**—Pension Fund ..	–	–	–
						Excess of Expenditure over Income			
					Dr. 1030	Carried to Accumulated Income Reserve	1233	5	5
981		£2024	11	11	981		£2024	11	11

BALANCE SHEET

1961 £		£ s. d.	£ s. d.
	CAPITAL ACCOUNTS		
	General Fund		
4121	Balance as at 1st August, 1961	4121 3 2	
	Add: Balance of Income and Expenditure Account	422 0 9	
			4543 3 11
	Sustentation Fund		
7720	Balance as at 1st August, 1961 ..		7720 10 4
	Ladies' Zenana Auxiliary		
220	Balance as at 1st August, 1961 ..		219 10 9
12061			12483 5 0
	REVENUE RESERVES		
	General Fund		
6938	Balance as at 1st August, 1961 ..		6937 12 3
	Ladies' Zenana Auxiliary		
1130	Balance as at 1st August, 1961	1130 0 0	
	Add: Transfer from L.Z.A. General Fund	550 0 0	
			1680 0 0
20129			21100 17 3
	ACCUMULATED INCOME		
	Pension Fund		
	Balance as at 1st August, 1961	556 10 10	
	Add: Balance of Income and Expenditure Account	124 1 4	
		680 12 2	
556	*Less:* Transfer to General Fund ..	556 10 10	
			124 1 4
	Sustentation Fund		
	Balance as at 1st August, 1961	274 15 10	
	Add: Balance of Income and Expenditure		
275	Account	270 0 0	
			544 15 10
20960	Carried Forward		21769 14 5

as at 31st JULY, 1962

1961 £		£ 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% Conv. 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 £4978) (1961 £4538)		
			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 £4481) (1961 £4095)		7720 10 4
14530	Carried Forward		14530 3 1

1961 £		£ s. d.	£ s. d.
20960	Brought forward ..		21769 14 5
	Mission House Fund		
	Balance as at 1st August, 1961	42 13 7	
	Less: Transfer to Income and Expenditure Account		
43		42 13 7	
			– – –
	Radio Evangelism Fund		
	Balance as at 1st August, 1961	100 16 10	
	Add: Balance of Income and Expenditure Account		
101		42 6 3	
			143 3 1
	Van Fund		
	Balance as at 1st August, 1961	1397 10 8	
	Less: Balance of Income and Expenditure Account		
1398		1233 5 5	
			164 5 3
	Young People's Guild of Service Fund		
	Balance as at 1st August, 1961	157 17 5	
	Less: Balance of Income and Expenditure Account		
158		19 5 5	
			138 12 0
	L.Z.A. General Fund		
	Balance as at 1st August, 1961	55 2 11	
	Add: Balance of Income and Expenditure Account		
55		529 8 11	
			584 11 10
	L.Z.A. Medical Fund		
	Balance as at 1st August, 1961	47 14 1	
	Add: Balance of Income and Expenditure Account		
48		8 9 2	
			56 3 3
	L.Z.A. Van Fund		
	Balance of Income and Expenditure Account		11 10 0
	CURRENT LIABILITIES		
119	**Sundry Creditors** ..		100 17 1
22882			£22968 16 11

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 Pension Fund is governed by its own Trustees, and the income therefrom is held in trust on their behalf by the Mission. Annual allocations are notified by them.

(4) The Sustentation Fund can only be drawn upon in an emergency, and then only to a limited extent in any one year.

1961		£	s.	d.	£	s.	d.
14530	Brought forward				14530	3	1
	Ladies' Zenana Auxiliary Investments (at cost)						
	Quoted						
	£300 0 0 2½% Consols						
220	(Market Value £126) (1961 £115)				219	10	9
14750					14749	13	10
	CURRENT ASSETS						
65	**Sundry Debtors**		–	–			
1178	**Cash at Bank and in Hand** (Overseas)	1660	13	8			
1	**Cash at Post Office Savings Bank** ..	1	4	6			
	Cash at Bank						
4000	Deposit Account	4000	0	0			
2863	Current Account	2521	15	0			
25	**Cash in Hand**	35	9	11			
					8219	3	1

E. J. WOOD
N. COX
} Members of the Council of Management.

P. H. CREES Secretary.

22882		22968	16	11

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, 1962, 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, and proper returns adequate for the purposes of our audit have been received from Mission stations overseas. 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, and returns, 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, 1962, and of the surplus for the year then ended.

We have inspected certificates representing all the investments held by the Mission.

Ipswich.
30th August, 1962.

SCRUTTON & GOODCHILD,
Chartered Accountants.

ABSTRACTS OF RECEIPTS

1st AUGUST, 1961 to 31st JULY, 1962

Abercymboi—
General 2 16 0
Accrington—
General .. 12 12 6
L.Z.A. .. 7 0 0
Acton Friends—
General 3 0 0
Aldbury—
General .. 15 0 0
Aldringham—
General 1 10 0
Askett—
General .. 4 14 0
L.Z.A. .. 1 7 6
Attleborough—
L.Z.A. .. 1 1 0
Aylesbury—
General .. 65 15 0
L.Z.A. .. 13 19 6
Badingham—
General 4 13 11
L.Z.A. 2 3 7
Basildon—
General 31 9 0
L.Z.A. 7 17 9
Bath—
General 23 3 9
Battisford—
General 5 0 0
Beccles—
General 82 14 6
L.Z.A. 5 10 6
Bedford—
General 46 4 7
L.Z.A. 2 10 0
Bedworth—
General 36 18 8
L.Z.A. 4 15 0
Belvedere—
General .. 21 8 6
L.Z.A. .. 5 14 6
Bermondsey—
General 53 13 6
L.Z.A. 22 0 1
Bethersden—
General 65 12 0
Bexleyheath—
General 21 3 11
L.Z.A. 8 13 9
Bierton—
General .. 33 6 1
L.Z.A. .. 13 0 0
Billinghay—
General 30 16 0
Bilston—
General 2 0 0
Blackburn—
General .. 14 12 0
Blakenham—
General .. 21 7 6
L.Z.A. .. 23 3 8
Blaxhall—
General .. 8 16 4
Borough Green—
General 62 15 6
L.Z.A. 4 13 0

Bradenstoke—
General .. 55 8 3
L.Z.A. .. 19 19 6
Bradfield St. George—
General .. 39 4 3
L.Z.A. .. 4 19 7
Brentford—
General .. 159 11 2
L.Z.A. .. 102 2 11
Brighton "Ebenezer"—
General .. 48 12 7
L.Z.A. .. 26 1 8
Brighton "Tabernacle"—
General .. 220 0 0
L.Z.A. .. 100 10 0
Brockley, Suffolk—
General .. 33 8 3
L.Z.A. .. 5 0 0
Bromley—
General 45 9 3
L.Z.A. 19 8 4
Bungay—
General .. 6 17 6
Bury, Lancs.—
L.Z.A. .. 4 0 0
Camberwell Grove—
General .. 4 0 0
Cambridge "Eden"—
General .. 99 0 3
L.Z.A. .. 13 9 5
Cambridge, Tenison Road—
General .. 20 11 0
Carlton—
General .. 23 6 6
Caterham—
General .. 1 5 0
Chadwell Street—
General .. 68 6 0
L.Z.A. .. 30 0 0
Charsfield—
General .. 13 0 0
Chatteris—
General .. 32 9 8
L.Z.A. .. 24 16 6
Chelmsford—
General .. 31 17 6
L.Z.A. .. 46 15 2
Chertsey—
General .. 1 9 0
Chesham—
General 12 2 0
L.Z.A. .. 15 19 0
Chingford—
General .. 47 3 0
Chorley—
L.Z.A. .. 5 0 0
Clapham, Courland Grove—
General .. 102 9 8
L.Z.A. .. 6 6 6
Clayton West—
General .. 13 7 6
Clifton—
General .. 19 2 6
Colchester—
General .. 2 18 3
Collingwood—
General .. 23 10 0

Colnbrook and Longford—
General .. 6 3 0
Cottenham—
General .. 6 0 0
Court (Switzerland)—
General .. 110 5 6
Cransford—
General .. 13 4 0
L.Z.A. .. 20 8 2
Crofton Park—
General 5 0 0
Crowfield—
General .. 13 19 6
L.Z.A. .. 3 17 0
Croydon, Derby Road—
General .. 88 15 6
L.Z.A. .. 38 10 9
Croydon District—
L.Z.A. .. 8 14 9
Croydon, Tamworth Road—
General .. 40 17 6
L.Z.A. .. 18 12 0
Crymmych—
General 4 5 3
Cuckfield—
L.Z.A. 2 17 6
Deeping—
General 7 0 6
Devizes—
General .. 59 19 6
L.Z.A. .. 7 5 0
Devonport R.N.C.U.—
General .. 2 17 7
Devonport Royal Sailors' Rest—
General .. 2 10 0
Devonport "Zion"—
General .. 1 0 0
Didcot—
General 7 10 0
L.Z.A. 2 11 0
Dorking—
General .. 142 0 7
L.Z.A. .. 159 15 2
Downe—
General .. 24 3 0
L.Z.A. .. 2 0 0
Dunmow—
General 17 12 0
Dunstable—
General .. 35 18 3
L.Z.A. .. 1 6 6
Eastbourne—
General .. 22 5 0
L.Z.A. .. 26 5 0
East Ham—
General 16 6 0
L.Z.A. 6 11 11
Ely—
General .. 1 0 0
Enfield Highway—
General .. 3 3 0
Epping—
General .. 1 0 0
Epsom—
General .. 181 13 6
L.Z.A. .. 92 16 0

Erith—			
General	12	2	8
L.Z.A.	1	10	1
Farnham—			
General ..	11	0	6
Five Ash Down—			
General ..	10	0	0
Fressingfield—			
General	33	7	1
Friston—			
General	4	8	0
Fulham—			
General ..	3	10	0
L.Z.A. ..	2	10	0
Gaddesden Row—			
General ..	3	6	6
Gadebridge—			
General	27	10	8
L.Z.A.	6	12	5
Glemsford "Ebenezer"—			
General	1	10	6
Gravesend—			
General	2	1	6
L.Z.A.	2	0	0
Grays—			
General ..	2	0	0
L.Z.A. ..	6	4	0
Great Gransden—			
General ..	16	11	6
Great Yeldham—			
General ..	12	11	8
L.Z.A. ..	8	0	0
Greenwich—			
General	109	4	7
L.Z.A.	51	13	8
Grundisburgh—			
General	16	15	0
L.Z.A.	15	15	6
Guildford—			
General ..	133	14	8
L.Z.A. ..	23	16	5
Hadleigh—			
General	57	1	0
L.Z.A.	14	2	6
Hadlow—			
General	13	18	6
Hailsham—			
General ..	18	4	7
Halstead—			
General	18	10	8
L.Z.A.	8	15	0
Handcross—			
General	3	17	0
L.Z.A.	1	3	0
Hartley Wintney—			
General	11	19	6
Harwich—			
General	9	17	9
L.Z.A.	8	7	6
Haslemere—			
General	52	1	4
L.Z.A.	14	5	6
Hastings—			
General	30	19	1
L.Z.A.	18	16	2
Haworth—			
General	14	3	0
L.Z.A.	1	5	0
Hedge End—			
General	1	0	0
Highbury—			
General	75	1	1
L.Z.A.	60	2	2
High Wycombe—			
General ..	36	0	0
L.Z.A. ..	20	18	3
Hilmarton—			
General	15	0	0
Hinckley—			
General	12	15	6
L.Z.A.	6	10	0
Hitcham—			
General	3	0	0
Hitchin—			
General ..	6	17	0
Homerton Row—			
General	19	18	4
L.Z.A.	5	16	9
Horham—			
General ..	106	0	0
L.Z.A. ..	20	11	6
Horley—			
General	1	8	0
Horsham—			
General ..	32	0	9
L.Z.A. ..	15	2	3
Hounslow—			
General	74	9	8
L.Z.A.	47	0	2
Hoxne—			
General ..	14	8	9
Ilford—			
General	106	0	0
L.Z.A.	3	10	0
Ipswich "Bethesda"—			
General	345	6	8
L.Z.A.	130	16	8
Ipswich "Mt. Zion"—			
General	75	10	1
L.Z.A.	33	17	2
Ipswich "Zoar"—			
General	51	18	7
L.Z.A.	61	0	6
Ipswich Bible Study Group—			
General	3	0	0
Irthlingborough—			
General ..	11	13	7
L.Z.A. ..	10	4	0
Ivinghoe—			
General	2	0	0
Kesgrave—			
General ..	79	13	1
L.Z.A. ..	46	18	4
King's Langley—			
General	75	2	6
L.Z.A.	5	0	0
Kingston-on-Thames—			
General	18	16	7
Laxfield—			
General ..	36	10	3
L.Z.A. ..	23	3	7
Lea—			
General ..	7	17	0
Lee Common—			
General	6	16	9
Leicester "Zion"—			
L.Z.A. ..	2	5	0
Leiston—			
General	35	11	6
L.Z.A.	5	1	0
Letchworth—			
General	6	6	0
Lewisham—			
General	9	10	0
L.Z.A.	7	5	0
Leyton—			
General	64	16	0
L.Z.A.	31	4	0
Little Downham—			
General	14	16	10
Little Staughton—			
General	5	6	0
Lode—			
General ..	3	13	6
Long Marston—			
General	10	0	0
Manchester District—			
L.Z.A. ..	17	3	0
Manor Park—			
General	13	12	0
L.Z.A.	18	16	0
March—			
General ..	16	5	3
L.Z.A. ..	11	8	4
Margate—			
General	3	0	0
Mayford—			
General	2	8	8
Mendlesham Green—			
General	9	7	6
L.Z.A.	2	16	0
Meopham—			
General	28	17	1
L.Z.A. ..	7	7	3
Middlesbrough—			
General	62	14	4
Millbank Christian Fellowship—			
General	3	3	0
Nat. S. B. S. S. Assoc. Camp—			
General	4	0	0
Naughton—			
General ..	3	0	0
Needingworth—			
General	4	1	8
L.Z.A.	3	0	0
New Barnet—			
General	65	0	0
Newcastle—			
General	8	10	0
New Cross—			
General ..	397	13	5
L.Z.A.	34	13	7
Newick—			
General	13	9	4
L.Z.A.	1	0	0
Norbiton—			
General		9	0
L.Z.A. ..	14	10	0
Northampton—			
General ..	17	9	8
North Finchley—			
General ..	85	0	0
L.Z.A. ..	33	5	6
Norwich—			
General		10	0
L.Z.A.	1	0	0
Notting Hill Gate—			
General ..	14	18	3
Occold—			
General ..	39	16	8
L.Z.A.	7	14	2
Old Hill "Ebenezer"—			
General	18	14	6
Old Hill "Springmeadow"—			
General	15	0	0
Otley—			
General	7	15	0
L.Z.A.	7	15	0
Over—			
General	22	8	6
L.Z.A.	22	5	0
Pemberton—			
General	29	8	11
L.Z.A.	4	6	10
Plymouth C.S.F.—			
General ..	4	0	3

Ponders End—			
General	1	0	0
L.Z.A.	6	10	0
Portsmouth—			
General	8	7	0
Potten End—			
General	30	19	3
L.Z.A.	17	12	6
Potton—			
General	22	5	3
L.Z.A.	18	0	2
Poynings—			
General	18	4	6
Prayer Fellowship of Asia—			
General	17	0	0
Preston—			
General	13	0	0
Prittlewell—			
General	6	2	9
L.Z.A.	19	16	6
Ramsey—			
General	1	0	0
L.Z.A.	4	1	0
Rattlesden—			
General	29	12	9
L.Z.A.	9	8	4
Readers of "The Christian"—			
General	50	0	0
L.Z.A.	110	0	0
Redbourn—			
General	3	3	0
Reigate—			
General	23	19	7
Richmond—			
General	42	19	7
L.Z.A.	42	9	0
Rishangles—			
General	19	14	2
L.Z.A.	3	1	6
Rochdale—			
General	3	8	9
Rotherham—			
General	3	15	0
Royton—			
General	40	0	0
L.Z.A.	1	16	0
Ryarsh—			
General	14	0	6
Ryde, Australia—			
General	10	0	0
L.Z.A.	10	0	0
Slaithwaite—			
General		10	0
Sleaford—			
General	10	11	5
Smarden—			
General	13	5	9
Smithfield—			
General	2	0	0
South Chard—			
General	9	2	6
South Woodford—			
General	5	5	0
Staines—			
General	32	3	10
L.Z.A.	8	17	6
Stamford—			
General	15	9	5
Stoke Ash—			
General	60	9	8
L.Z.A.	76	18	3
Stoke Golding—			
General	23	12	8
Stonham Parva—			
General	10	11	0
L.Z.A.	1	10	6
Stowmarket—			
General	45	13	0
L.Z.A.	20	0	0
Stratford—			
General	70	16	9
L.Z.A.	53	1	9
Streatham, Hambro Road—			
General	83	12	7
L.Z.A.	54	10	5
Streatham, Hitherfield Road—			
General	4	4	0
Stretham, Cambs.—			
General	87	17	0
L.Z.A.	3	0	8
St. Albans—			
General	10	19	8
St. John's Wood—			
General	48	1	2
L.Z.A.	84	9	10
St. Neots—			
General	10	3	7
Sudbourne—			
General	48	2	0
L.Z.A.	18	10	0
Sudbury, Suffolk—			
General	6	5	7
L.Z.A.	2	11	2
Sutton-at-Hone—			
General	6	7	0
L.Z.A.		14	0
Sutton, Cambs.—			
General	17	6	0
Sutton (Surrey) Friends—			
General	24	6	0
L.Z.A.	11	10	0
Swindon—			
General	31	4	6
L.Z.A.	105	7	9
Sydney, Australia—			
General	5	0	0
L.Z.A.	10	0	0
Tadworth—			
General	2	0	0
L.Z.A.	1	0	0
Tenterden—			
General	2	0	0
Thame—			
General	19	5	0
Thornhill—			
General	1	10	0
Tottenham—			
General	41	7	0
Tring—			
General	87	8	11
L.Z.A.	14	1	2
Trowbridge—			
General	33	16	1
L.Z.A.	14	7	0
Tunbridge Wells—			
General	143	2	6
L.Z.A.	46	17	6
Tunstall—			
General	31	17	3
L.Z.A.	1	0	0
Turves—			
General	5	6	2
Two Waters—			
General	8	13	10
L.Z.A.	1	5	0
Waldringfield—			
General	15	10	0
L.Z.A.	2	10	0
Walsall—			
General	27	15	3
L.Z.A.	4	10	0
Walthamstow—			
General	10	3	2
L.Z.A.	17	0	0
Wandsworth, West Hill—			
General	19	10	5
L.Z.A.	21	4	1
Warbleton—			
General	53	14	8
Warboys—			
General	173	1	6
L.Z.A.	25	15	11
Warrington—			
General	2	0	0
Watford "Beulah"—			
General	17	17	6
Watford "Tabernacle"—			
General	102	13	6
L.Z.A.	64	1	5
Wattisham—			
General	80	7	9
L.Z.A.	7	11	0
Wellingborough—			
General	46	12	5
L.Z.A.	6	13	4
West Ham—			
General	86	0	0
L.Z.A.	24	18	0
West Hartlepool—			
General	47	9	6
L.Z.A.	2	0	0
West Hoathly—			
General	25	7	6
Wetherden—			
General	3	11	6
L.Z.A.	2	0	0
Whitestone—			
General	2	2	0
Whittlesey—			
General	54	10	2
L.Z.A.	33	7	10
Whitton—			
General	10	0	0
Willenhall—			
General	73	18	4
L.Z.A.	12	5	0
Willingham—			
General	6	13	5
Wiltshire Rally—			
General	19	12	4
L.Z.A.	19	12	4
Wimbledon—			
General	41	17	0
L.Z.A.	37	3	9
Wivelsfield—			
General	4	15	9
Wood Green, Eldon Road—			
General	5	0	0
L.Z.A.	2	10	0
Wood Green, Park Ridings—			
General	15	0	
L.Z.A.	8	10	6
Woolwich—			
General	14	8	3
L.Z.A.	3	10	0
Yateley—			
General	50	0	5
L.Z.A.	15	14	3
Yaxley—			
General	4	19	10
Yorkshire Friends—			
L.Z.A.	5	0	0
Fellowship of Youth:—			
North Suffolk—			
General	7	0	0
East Suffolk—			
General	5	17	3

West Suffolk—			
General	12	0	0
Personal—			
General ..	1691	2	1
L.Z.A.	599	1	6
National S.B. Women's Fellowship—			
Cambs. and E. Midlands—			
L.Z.A.	1	1	0
Kent—			
L.Z.A.	2	2	0
Suffolk—			
L.Z.A.	6	6	0
Bucks. and Herts.—			
L.Z.A.	2	2	0
South-East London—			
L.Z.A.	3	10	0

Legacies received:—			
S.B.M.—			
Mrs. Mary Mills ..	10	0	0
Mr. D. E. Westcott	540	11	4
Mr. E. Bradley ..	100	0	0
Miss E. Harrington	20	0	0
Mrs. F. M. Fromow	50	0	0
Miss R. A. Nunn ..	500	0	0
Mr. E. B. Botwright	30	0	0
Mr. S. M. Kirkman	10	0	0
Mr. M. C. Kirkman	10	0	0
Miss M. S. Fromow	200	0	0
	£1470	11	4

L.Z.A.—			
Mrs. E. M. French	50	0	0
Mrs. F. M. Fromow	50	0	0
Mr. E. B. Botwright	20	0	0
Miss R. A. Nunn ..	300	0	0
Miss M. S. Fromow	250	0	0
	£670	0	0

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.

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SUBSCRIPTIONS AND DONATIONS for all Funds (except L.Z.A.) will be gratefully acknowledged by the Hon. Financial Secretary, Pastor W. H. Pounds, M.B.E., 36, Fontaine Road, Streatham, London, S.W.16.

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."

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