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The Strict Baptist Mission Herald

THE

STRICT BAPTIST MISSION HERALD

VOL. LXII.—1963

LONDON:
THE STRICT BAPTIST MISSION
61 BREAKSPEARS ROAD, BROCKLEY, S.E.4

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Our Missionaries:



Miss Margaret Cook, of "Zion" Trowbridge, who returned to India in January 1963 after furlough in England.

MISS MARGARET COOK

Whitsun in the West Country; good weather, happy informal fellowship, and attractive Missionary meetings: these all provided the very satisfactory emotional atmosphere in which Margaret's thoughts were turned to India by the words of the Master, "Son (daughter) go work today in my vineyard". The occasion was the Wiltshire Whitsun Missionary Rally in 1951.

> "To each is given a bag of tools,
> An hour glass, and a book of rules;
> And each must build e'er his work is done
> A stumbling block or a stepping stone."

The more secure one is in the affection of dear ones, the more difficult is it to "let go and leave". The more satisfying one's emotional background is, the more terrifying is the "vista of the uncertain future". But the child of God goes along a road already known to his or her Master.

Six years or more before, when she was 15 years old, Miss Cook followed her Master through the waters of baptism, and "Zion" Trowbridge, the place made famous by the long and honoured ministry of John Warburton, became her spiritual home. Here, under the leadership of her father, Pastor R. P. Cook, she and other young people served the Lord in Sunday School teaching and other forms of Christian work. For some years before going to India Margaret was employed as a Laboratory Assistant in the world famous company of Nestlés. 1953 marked the beginning of training for the mission field, first at Mount Hermon Missionary Training College, and then at The Missionary School of Medicine. She sailed for India on November the 9th, 1956.

Overcoming the initial difficulties of language study she was soon busy among the children and women in the villages of Tirunelveli and Ramnad, where the training at Mount Hermon and The Missionary School of Medicine proved valuable again and again.

Miss Cook came home on leave in March 1962, and soon was much in demand at meetings both for the young and the not so young ! Through her illuminating talks, often illustrated by colour transparencies, many people gained a deeper insight into the needs of the work of the Lord in Tirunelveli, and will follow her in thought and prayer as she returns to India. Margaret's new home will be with Miss M. E. Harris at Belukurichi in Salem District where she hopes to share the work in that village and the surrounding area.

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.

THE TREASURY — OCTOBER-NOVEMBER 1962

"Praise ye the Lord."

INCOME	£	s.	d.	EXPENDITURE	£	s.	d.
General Fund ...	1937	10	8	General & Special Funds	3264	11	6
Special Funds ...	159	14	9	Ladies' Zenana Auxiliary	658	16	6
Ladies' Zenana Auxiliary	363	6	7				
	£2460	12	0		£3923	8	0

Drawn from Reserves £1462 16 0

Anonymous gifts gratefully acknowledged:—A. K. (Hayes?) £1, Bedford £3, Ipswich £5, A friend (Brighton) £1 10s.

DEPUTATION MINISTRY DURING JANUARY AND FEBRUARY, GOD WILLING

Missionary E. Orchard.—JANUARY 1st, Kesgrave; 4th, New Year Prayer Meeting; 5th & 6th, Didcot; 12th, Grove Chapel Y.P.F.; 13th, St. Albans; 14th, Bexleyheath F.O.Y.; 19th & 20th, Stoke Golding.

FEBRUARY 2nd & 3rd, Leiston; 6th, Belvedere F.O.Y.; 9th, Homerton Row; 15th, Borough Green F.O.Y.; 17th, Beccles; 19th, West Ham; 22nd, Otley F.O.Y.; 23rd, Wattisham; 24th, Zoar, Ipswich.

Missionary D. Moon.—FEBRUARY 17th, Walthamstow.

Mr. J. C. Fromow.—FEBRUARY 24th, St. Neots & Little Staughton.

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).

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, July, 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, but unrivalled 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.

HIGHWAYS AND BYWAYS—MORUPATTI

In accordance with the decision of Conference and Council, when we returned to India in the early days of 1957, it was to open up a new area to the Gospel. We were to settle in some part of the Tamil country where missionaries had not lived before, and were to evangelize the villages where Christ was not known.

The first necessity was a place in which to live, and with the help of an Indian brother a suitable house was discovered, and in April 1957, we were able to take up residence in a village of about one hundred houses twenty-five miles away from Sendamangalam and Namakkal. For the purposes of Government administration, this village is one of a group of five villages



Weekly market near Morupatti.

Photo: George F. Champion.

having a population of about 12,000 in all. It is at the terminus of several 'bus routes, so has good communications with other places in the district in a southerly direction, but is not well served with roads to the north and north-east.

We had wondered if the local people would welcome two Europeans coming to live among them; but we need have had no fears, for we were from the start most courteously received, and we have spent five happy years in the village of Morupatti.

From the commencement of our residence in this village we had a service on Sunday morning in our home, and a Sunday School in the afternoon. The attendance at our morning worship has never been large, though on special occasions the room has been quite inadequate to our numbers; then

those who cannot get into the office-cum-study have to sit on the verandah and follow the service as best they can through the open door. The most encouraging feature of the morning service was that during our last year in the village, one or two teenagers came fairly regularly and appeared to be interested in the Bible teaching given. We studied together John, Acts and Romans during the latter part of our stay.



Morupatti: Introducing the Gospel to a villager.
Photo: George F. Champion.

The Sunday School which started with seven scholars soon outgrew that accommodation that we had, and with money sent by the Girls' Class of Mr. Champion's home church, we put up a shed to take the Girls' Sunday School. Until we came home on furlough, there was no falling off in numbers either of the boys or girls. Mr. Champion had between 40 and 60 boys in the office, and Mrs. Champion the same number of girls in the shed. Mrs. Champion also conducted a Saturday afternoon class in the house of one of the local farmers for girls who were too old to come to the Sunday afternoon Sunday School. About half of the boys were scholars in the Government High School, and had their names in the register. Two of them put in full attendance last year. The young people who have come to the Sunday School fairly regularly are now well acquainted with the life of our Lord, and the story of the early days of the Church contained in the Acts of the Apostles. We have also studied the lives of the Lord's people portrayed in Genesis, Exodus, Joshua and other parts of the Old Testament. We have had some encouraging conversations with members of our Sunday School, but do not yet know of any who have entered into the assurance of salvation. We pray that the Lord will bless His Word to them.

From the first we set out to visit systematically all the villages up to about 15 miles from Morupatti. We have not succeeded yet in reaching all these places, but we have been to every village within about an eight-mile radius of our house, and have sold Tamil Gospels in every place to which we have been. Only a few years ago such a programme would have been unrealistic, because there would have been few people who could read and there would not have been motorable roads to these remote hamlets. But the Indian Government have made road-building and the opening of schools important projects in their five-year plans, so we have only failed once to reach a village we had decided to visit.

We aim at reaching a village about an hour before school commences

Is all your Income Tax
retained
by the GOVERNMENT?

You can decide that some
of it shall be used
for the GOSPEL!

How? *See within*——

SEVEN YEAR COVENANTS.

THE COVENANT,

MAY BE COMPLETED BY ANY TAXPAYER.

IS ONLY OPERATIVE WHILE THE PERSON LIVES,

CAN BE VARIED TO DEAL WITH SPECIAL CIRCUMSTANCES,

IS ENTIRELY PRIVATE AND CONFIDENTIAL,

WILL NEARLY DOUBLE YOUR GIFT, WITH LITTLE TROUBLE TO YOU,

MUST BE ANNUALLY NOTED ON YOUR INCOME TAX RETURN.

SCHEME NEEDS SUBSCRIBERS FROM AMONG ALL WHO PAY INCOME TAX,

TAX DEDUCTION CERTIFICATE IS SENT FOR YOUR SIGNATURE EVERY YEAR AFTER THE SUBSCRIPTION IS RECEIVED,

MUST BE SIGNED IN THE PRESENCE OF A WITNESS, BUT NOT THE HUSBAND OR WIFE OF THE SUBSCRIBER.

YOUR TAX CAN BE USED TO BENEFIT THE

STRICT BAPTIST MISSION

Subscribers who are taxed at the Standard or Reduced Rates of Income Tax may participate in the Covenant Scheme. Those who pay at a *Reduced* rate of tax will be asked by the Collector to pay a little extra tax as will be seen from the table below. The table is based on a Covenant Subscription of one pound and can easily be used to find out how much the Mission will benefit as well as how much extra tax you may have to pay, whether your Covenant be for £1, £5 or £50.

	Taxed at 7/9 £ s. d.	Taxed at 6/3 £ s. d.	Taxed at 4/3 £ s. d.	Taxed at 1/9 £ s. d.
PAID BY SUBSCRIBER TO THE MISSION	1 0 0	1 0 0	1 0 0	1 0 0
EXTRA TAX PAID BY SUBSCRIBER	NIL	2 5	5 9	9 10
TOTAL COST TO THE SUBSCRIBER	1 0 0	1 2 5	1 5 9	1 9 10
TOTAL RECEIVED BY THE MISSION	1 12 8	1 12 8	1 12 8	1 12 8

The amount of the Covenant Gift must be included in the Subscriber's Income Tax Return under the heading " Annual Payments."

P.S. *See agreement form overleaf.*

Agreement to Contribute

I .....

of .....

HEREBY COVENANT with THE STRICT BAPTIST MISSION OF 61, BREAKSPEARS ROAD, LONDON, S.E.4, that for a period of seven years from 6th April, 19....., or during my life, whichever period shall be shorter, I will pay annually to the said Mission such a sum as will, after the deduction of Income Tax, leave in the hands of the Mission a net sum of.....(£.....) such sum to be paid from my general fund of taxed income, so that I shall receive no personal or private benefit in either of the said periods from the said sum or any part thereof.

IN WITNESS whereof I have hereunto set my hand this.....

day of.....19.....

Signature.....

in the presence of

Signature.....

Address.....

Occupation.....

in the morning, and as the boys and girls gather and look at the literature displayed in the van, we walk round the streets and talk to the men and women before they go to work, and show them the brightly coloured Gospels we have for sale. A few people hold back because they are frightened of Christian books, but generally we have a friendly reception and have little difficulty in interesting people in what we have to sell. We may perhaps read a passage from one of the Gospels. This reassures the hearers that the book is written in their own language in a style they can follow, and they will readily buy a copy. We may sing part of a Tamil hymn, and tell the Gospel story underlying it. Sometimes gramophone records are played as people gather round the mission van, and we point out the message which the record contains. With each purchase there is given one of our Gospel tracts and sometimes, in addition, a text card. In this way we try to explain the way of salvation as well as leave the printed



The house of Thangammal (centre): first local woman to be baptised and join the Church at Morupatti.

Photo: George F. Champion.

word behind us. Between ten and twelve thousand Gospels have been sold since we first went to Morupatti. Not all have been disposed of in the villages. Many have been sold in weekly markets, and hundreds have been bought at festivals when many thousands of people gather for worship at some shrine, and to enjoy the excitement and fun which always ensue when large crowds gather in holiday mood.

At Christmas time we have made a special effort to explain the reason for our Lord's coming to earth, and so to enable people to understand why Christians are so joyful at the remembrance of the birth of Christ. The

sweets we distribute to the Sunday School children have printed on the paper bags texts concerning the "good tidings of great joy!" We have open air lantern lectures in one or two villages, and arrange for Tamil Christmas carols to be broadcast in the evenings during Christmas week in our village. Our Christmas morning service is also broadcast in the village, and generally a number of local people come to the service when the reason for the coming of the Lord Jesus is explained.

Medical work is also engaged in and the healing of the soul mentioned as of more importance than the healing of the body. This is also pointed out in a printed message on the paper bags in which medicines are given to the patients. We believe that some who have come to us with their bodily complaints, have learnt something of the comfort derived from turning to the Great Physician with their spiritual ills.

As we return to Morupatti we would value your prayers that we may be guided in our further evangelism of this very needy part of the Tamil country.



Leper woman and child. Morupatti.
Photo: George F. Champion.

George F. & Ella A. Champion,
Morupatti, Mettupalayam (Trichi),
Tiruchirappali Dist., South India.

ARRIVALS AND DEPARTURES

Departures:— *December 8th, 1962* Pastor P. H. Crees by air for India. *December 12th, 1962* Mr. W. H. Kuhrt aboard the "Rajalu" from Singapore for India. *December 27th, 1962* Mrs. W. H. Kuhrt from Singapore for England. *January 3rd, 1963* Mr. J. R. Field, Paul, Patricia and Graham aboard the "William Ruys" for India. *January 8th, 1963* Mrs. J. R. Field and Miss M. Cook by Air for India. *January 12th, 1963* Mr. and Mrs. G. F. Champion aboard the "Circassia" for India. *February 26th, 1963* Dr. R. M. Harris and Pastor P. H. Crees from India by air en route for England. *March 1st, 1963* Mr. W. H. Kuhrt and Mr. and Mrs. P. A. Grist and children aboard the "Orsova" from India to England.

Arrivals:— *December 12th, 1962* Madras, South India, Pastor P. H. Crees. *January 9th, 1963* Madras, Mrs. J. R. Field and Miss M. Cook. *January 18th, 1963* Colombo, Ceylon, en route for India, Mr. J. R. Field, Paul, Patricia and Graham. *January 27th, 1963* Southampton, England, Mrs. W. H. Kuhrt. *February 1st, 1963* Bombay, India, Mr. and Mrs. G. F. Champion. *March 9th, 1963* England by air, Pastor P. H. Crees. *March 19th/20th, 1963* England, Mr. W. H. Kuhrt and Mr. and Mrs. P. A. Grist and children.

AT HOME AND ABROAD

ANNUAL MEETINGS. October 23rd, 1962. As representatives, from churches in many parts of England, gathered for the prayer and business sessions, it became evident that the Mission is not a separate organisation; but an integral part of the witness of these churches. Concern was expressed over the lack of recruits to the work, and about the conditions of strain in which our colleagues work through the ill-health of some of their number.

In the afternoon the ladies listened with deep attention to Mrs. Champion as she outlined some of the difficulties in the ministry of village evanglism. The menfolk gathered for a time of prayer under the leadership of Pastor Hover of Ryarsh. The afternoon service, which was marked by a good attendance, was in the capable hands of the Vice-President who sympathetically referred to the enforced homecoming of Mr. and Mrs. Moon on account of Mrs. Moon's ill-health, and then asked Mr. Moon to lead the meeting in prayer and Scripture-reading. Mr. G. F. Champion was followed attentively as he opened the Word. Using "the text" of the Lord's sermon at Nazareth (Luke 4:18, 19) he illustrated from his experiences at Morupatti, the way in which the primary task of the Mission—that of preaching the GOSPEL—is being carried out.

The chairman in the evening, Pastor E. J. Wood, spoke sombrely of the Mission's present position and need, and this mood prevailed throughout the meeting. Mrs. Champion brought the need home to us as she spoke of the unreached thousands in the villages round Morupatti, and Mr. J. R. Field quoting figures and facts to emphasise his point shewed the need of a growing population which is daily becoming more "book-conscious". The Lord's bountiful provision for all the needs of the work was revealed in the Secretary's and Treasurer's reports and in the generous giving of His people.

NEW YEAR PRAYER MEETING AND FAREWELL SERVICE. The date is January 4th, 1963; the time 6.45 p.m. and the place Chadwell Street Chapel, London, E.C.1. Share in this time of prayer and fellowship.

ANNUAL REPORT 1962. The Treasurer regrets that an error appears in the figures under Abstracts of Receipts on page 68. The following items should read:

Streatham, Hambro Road, General £157. 10. 11.
Stretham, Cambs. General £ 13. 8. 8.

STRICT BAPTIST MISSION HERALD : September-October 1962. Paragraph three on page 54 should have read, "Three months single; *eighteen months two of us;* eighteen months three of us. . . ." The editor apologizes for the omission which changes the sense of this statement.

ANNUAL GIFT WEEK. The ladies plan for their Annual Gift Week from March 3rd-9th. Gifts for this purpose should be sent to Miss R. Fromow. A generous response will be deply appreciated.

RADIO EVANGELISM FOLLOW-UP. November, 1962. The following figures are an invitation to prayerful fellowship in this ministry. Enquirers letters received 44; Requests for calendars 52; English broadcast letters 7. Total 96. Correspondence includes letters from old and new contacts; from Tamil and other parts of India, Ceylon, and overseas.

ELECTION TO COUNCIL AND EXECUTIVE. The following brethren were recently elected to Council and Executive. *Council:* Pastors G. E. Gould, B. Green and P. G. Hill and Mr. L. F. Lupton. *Executive*: Pastors G. E. J. Bird, D. A. Dawson, L. R. Garrard, G. W. Pibworth, A. W. Whayman, A. J. Wade, and Mr. J. C. Fromow and Mr. H. J. Last. May the Lord graciously make them a blessing in this useful ministry.

Mr. DEREK MOON. Owing to the illness of Mrs. Moon the Strict Baptist Mission Council has given five years' leave of absence from Mission service so that Mr. Moon may take a Pastorate if the Lord leads a church to invite him.

Meanwhile Mr. Moon is happy to serve the churches in a Mission or private capacity, and we rejoice that Mrs. Moon is much improved.

Vol. LXII, No. 1, 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:

THE UNCOUNTED

". . . About five thousand men *besides* women and children. Five thousand men *without* women and children. MEN not counting women and children." Not taken into the count; but not uncountable! They fill a big space in every meeting. Without them many a minister would have a sparse congregation; many an evangelist would speak to echoing emptiness. "A mass of noisy children and a few chattering women," read the unimaginative and despondent report of one evangelist. Not taken into account; but not unaccountable! Women and children; the responsive element in every crowd. The keyboard from which comes the accord or discord in almost every theme and development of mankind. In a multitude of wise sayings the influence of women in every part of life is tacitly recognised; and the influence of children is obvious!



Part of the congregation at a Special service, Munnur, Madras.

Photo: H. J. Appleby.

In eastern countries they constitute an area of responsibility peculiarly the province of the lady missionary. Times have changed so that the word "Zenana" does not mean what it used to in "Missionary language", nor, indeed, except in a limited way, to many of the people among whom the Mission works. By and large, the restrictions which the practice of Purdah, and the seclusion of the Zenana imposed upon the society, in which the missionary lived, have been lifted. The pressures of economic changes, political maturity, and educational development have brought a new freedom to many of the women of India. Though the "secluded woman" must not be forgotten, the clamant need of the villages in which the Mission works is to reach the womenfolk who know little of such restrictions either in their homes or villages. They are the motive power behind most family decisions; they are the quiet, powerful, insistent influence which moulds the mind of their community. To live in such surroundings should be a challenging and exhilarating—though it may be an exacting—experience.

The lady missionaries of the Strict Baptist Mission are not restricted, in these days, to Zenana visitation, and the limitations which so often that ministry imposed upon their predecessors; but they have a wide opportunity to serve the Lord among women and children in the homes of the people, in the churches, and in Training Institutions; in the preparation and distribution of literature, and in Radio ministry. Indeed, they are truly "auxiliary" to their colleagues the men, and are capable of reaching, in a way that the menfolk cannot, "the uncounted but accountable" half of Indian village society in which the Lord has given them blessing and continues to help them in their witness for Him.

TO THE TAMIL PEOPLE

MARCH-APRIL
1963

Our Missionaries:

MR & MRS JOHN R. FIELD



A recent photograph of Mr. and Mrs. J. R. Field and family. Mr. Field is a member at Courland Grove, Clapham, and Mrs. Field hails from Hainault Road, Leyton.

"The lot is cast into the lap, but the whole disposing thereof is of the Lord." Out of many different and apparently unconnected experiences the Lord builds His purpose and moulds lives for His use. How, humanly speaking, would five years in the Royal Marines as a Gun Artificer, or working as a typist with a firm of heating engineers, prepare anyone for life and work in India? But these are not isolated experiences in the varied background of preparation which lies behind the "Missionary Call" of John and Margaret Field. Service overseas with H.M. Forces brought Mr. Field into contact with people of India and Malaya, and impressed their needs both physical and spiritual upon him. Mrs. Field's missionary interest springs from active work in the F.O.Y. Class at Hainault Road, Leyton, and on the London Area F.O.Y. Committee.

Fellowship with God's people in varied forms of Christian witness, which included some years of work with S.B.O.M. and youth movements, was the training ground for both of God's servants. This was followed by more formal training at the London Bible College Evening Classes. Mr. Field spent a year of intensive study at the Strict Baptist Bible Institute and then took the short Livingstone Medical Course, while Mrs. Field enjoyed a year of study at the London Missionary School of Medicine.

Since arriving in India, John and Margaret Field have shared a busy ministry which has been exercised mainly on the Kolli Hills in the Salem District and in the Tirunelveli District. On the Kollis they shared in the life and work of the Christians, living on the Settlement and seeking to lead them to independent local Church life, and personal witness to the scattered villages on the Hills. In Tirunelveli their work has taken them into the Churches and among the villagers in a teaching and evangelistic ministry.

Mr. and Mrs. Field and their three children Paul, Patricia and Graham, returned to India at the beginning of this year: the children to settle back into school routine, and their parents to a ministry in which the distribution of the Scriptures among non-Christians, and Christian literature among Church members, will play an important part.

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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 and 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.

THE LADIES' ZENANA AUXILIARY

ANNUAL GIFT WEEK

MARCH 3rd—9th, 1963

"THE LOVE OF CHRIST CONSTRAINETH US"
(2 Cor. v. 14)

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

DEPUTATION MINISTRY DURING MARCH AND APRIL, GOD WILLING

Missionary E. Orchard.—MARCH 2nd, Sleaford; 3rd, Billinghay; 5th, West Ham Family Fellowship; 10th, Aylesbury; 12th, Keswick Hall, Walthamstow; 14th, Zoar, Ipswich; 16th and 17th, Yateley; 20th and 21st, Erith; 24th, Potton; 27th, Queens Street, Erith; 31st, Hitchin.

APRIL 3rd, Irthlingborough and Bedford; 4th, Wellingborough; 7th, Little Downham; 14th, Farnham; 21st, Sutton-at-Hone; 23rd, Half-Yearly Meetings; 28th, Stoke Ash.

Pastor P. H. Crees.—MARCH 16th and 17th, Warbleton; 24th, Erith; 28th, Wetherden.

APRIL 7th, Ramsey; 13th, Homerton Row; 21st, Potten End; 23rd, Half-Yearly Meetings; 28th, Lee Common; 29th, Park Ridings, Wood Green.

Missionary W. H. Kuhrt.—APRIL 21st, Gurney Road, Stratford; 23rd, Half-Yearly Meetings; 28th, Whitton.

Missionary D. Moon.—MARCH 16th, West Street, Brighton, Y.P. Society.

Missionary P. A. Grist.—APRIL 23rd, Half-Yearly Meetings.

Ladies Zenana Auxiliary: Quarterly Prayer Meeting, "Zoar", Hounslow, Tuesday, March 5th, at 7.30 p.m. Speaker: Miss B. S. Wade.

THE CONSTRAINT OF LOVE

"The Love of Christ Constraineth Us." 2 Cor. 5. 14.

Love is acknowledged to be the greatest force in the world. The Apostle Paul knew this; the love of Christ had transformed him from a persecutor to one who was willing to suffer for his Lord. He reasoned that those of us who know that the Lord Jesus Christ loved us enough to die for us, should be constrained to live henceforth unto Him.

We readily agree that it is this constraining love of Christ that takes our Missionaries to India and Malaya; but what about us here in the Homeland?

Gift Week for the L.Z.A. work in India is due again. As we remember our Saviour's great love for us, and then try to visualise Indian women and children who know not this loving Redeemer, but who out of fear serve their gods, may THE LOVE OF CHRIST CONSTRAIN US not only to pray, but to make our gift this year an expression of the love we have for our Lord and Saviour Jesus Christ and for our Missionaries; thus showing our desire that others may know that God so loved as to give "His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life".

Mrs. A. W. Whayman.
Vice-President.
Ladies Zenana Auxiliary.

MADRAS MEETINGS



Mannur, Madras: (Pastor Aaron and Mrs. Violet Aaron) Congregation leaving the Chapel after special meetings in connection with Mr. Aaron's recognition as Pastor of the Mannur Church. Photo: H. J. Appleby.

On Saturday, December 29th, 1962, between 150 and 200 women from eight of the Tamil Baptist Churches in the Madras area gathered in Kilpauk Chapel. They came from the Vepery, Kilpauk, Ayanapuram, Sembiam, Mannur, Koyembedu, Poonamallee and Tiruverkadu Churches. Each group or their representatives sang a lyric or recited verses of Scripture. It was a new experience for the women to be together in this way. They appreciated it and enjoyed it. They joined enthusiastically in the services

at 9.30 a.m., 11 a.m., and 2 p.m. (These were the times planned. We may have commenced a little later.) The chairmen of the meetings were: Mrs. Rajamoni of Sembiam, Mrs. Anthony David of Kilpauk, and Mrs. Sampson, wife of the newly recognised Pastor of the Poonamallee Church. In the first and third meetings the theme of the messages was love. Love is God's gift, is perfected by obedience, and must be revealed in our lives by the characteristics given in 1 Corinthians 13. We are to love one another as Jesus has loved us. His love does not change with changes in us or in our circumstances, is a great love, and constrains us. Words of comfort and challenge were spoken to an attentive congregation.

Some business items were dealt with in the second meeting. There was special prayer for friends in Kolathur, Konnur, and Numbal, as no one had come from those villages. The women present decided that such a rally should be an annual event, and should be held in different places in the area by invitation. Ayanapuram women have asked that the next rally be held in their Chapel. Mrs. Thrower asked the women how many of them were doing some Christian service such as sick visiting, Sunday School teaching, literature distribution, Gospel work through visiting women in their homes, leading or speaking in Women's Meetings, writing for the Deebihai, sweeping the Chapel, helping with preparation for to-day's meal, etc. Women raised their hands in response and two gave testimonies. Mrs. Helen David (Mrs. Anthony David) told how the Lord had spoken to her when she was ill during the past year, through Luke 22. 31-32, and emphasised to her the importance of sick visiting. She is visiting in hospitals and also goes to a T.B. sanatorium. She saw one patient who had been in hospital three years and had not been visited by a Christian worker. I presume that he was a Christian. A teacher who has been selling Christian literature, told of the Lord's guidance and help in this. In school it is through Bible stories that she teaches moral instruction. (Three days later, in Tiruverkadu, Pastor Daniel said how surprised he and his family were when a member who had been at the meeting on Saturday, arrived early on Sunday morning to sweep the Chapel. Previously that job had been left to the Pastor or a member of his family.)

We had the midday meal in the Chapel. While it was being served, Pastor Aaron's wife, Violet, was responsible for leading us in singing. Local women had contributed Rs. 1.00 each to food expenses, and the others Rs. 0.50. The meal was enjoyed; and soon the floor was swept and mats re-arranged for the afternoon meeting. Time was given for testimonies. Without delays four sisters told of the Lord's help to them in ill-health. In response to a question, two women in the congregation said they had come to know the Lord as Saviour during the past year. One of them is a teenager from Ayanapuram, and the other goes to Sembiam Chapel.

At the close of a happy day tea was served, and then two members from each Church (in most cases the Pastor's wife and one other sister) met in committee. Officers for the coming year belong to Ayanapuram. Mrs. Rattinam is secretary, and Mrs. Hephzibah is treasurer. Rs. 15.00 was handed over to the new treasurer. This was the collection for the

day plus the balance from funds which Kilpauk Church had collected in a special meeting.

I was invited to visit the Women's Meeting in several Chapels. I very much appreciated Mrs. Thrower's help in travelling arrangements as I did not know my way around the area.

Sembiam. 3.30 p.m., Sunday, December 23rd. About twenty-four present. Mrs. Rajamoni led the meeting.

Ayanapuram. 2 p.m., Wednesday, December 26th. In spite of heavy rain more than twenty women and some children were in the meeting, led by Mrs. Naomi Asirvatham.

Vepery. 5 p.m., Wednesday, December 26th. Ten women were in the meeting led by Mrs. B. G. Samuel. Twelve women from Vepery were at the rally in Kilpauk on the 29th.

Mannur. 4 p.m., Thursday, December 27th. Twenty-seven women were present, although there had been rain. Violet led the meeting. More than thirty came from Mannur Church on the 29th.

Kolathur. 6 p.m., Friday, December 28th. There is no regular Women's Meeting, but eighteen women were present at this meeting.

Tiruverkadu. 3 p.m., Tuesday, January 1st. Seven women were present in this meeting led by Pastor Daniel's wife, Esther.

In each place the singing was good, and members of the meeting read the Scriptures and led in prayer. I was encouraged by attentive listeners. Numbers given do not include missionaries.

Kilpauk Sunday School. 3 p.m., December 30th. About seventy children were present, and I understand that the normal attendance is about sixty. Chanthira and Joshua Devanesam are the teachers. The children sang and recited verses of Scripture well. Prizes were given for regular attendance during the year.

Each Wednesday morning from 8.30 to 9.30 there is Bible teaching for the week-day schoolchildren who wish to attend. Chanthira told me that many come eagerly.

It is with gratitude for your help by prayer that I share this information. I am sure that what you have read will provoke more prayer as well as praise.

Olive R. Knight,
Kovilpatti,
Tirunelveli District, S. India.

ZEALOTS WITHOUT KNOWLEDGE

A seemingly endless stream of people is surging along the dusty road; old men, young people, children; some are leading goats by a string; mothers are carrying small babies on their hips. Many set out from distant villages last evening, and have walked through the night. Fleets of buses marked, "SPECIAL" tear past us, leaving clouds of dust; "Pleasure" cars are crowded with passengers; and by contrast, bullock carts rumble along at their usual leisurely pace. Where are all the people going? What is the purpose of their journey? They are converging on a little village on the river bank. They are going to

worship. "What zeal they show", perhaps you think. But, alas, it is a zeal not according to knowledge. The deity to be worshipped is not the Holy One, the Almighty Creator, the God of Love, but Mariamman, the goddess of smallpox. Smallpox is a disease greatly to be feared, and is generally believed to be caused by this goddess. When it attacks a village, the inhabitants will say, "Mariamman is playing in our village".



Figure of the goddess Kaliammal. Part of the elaborate adornment of a modern Hindu temple. *Photo: George F. Champion.*

Many folk have greater faith in their annual offerings made to propitiate this goddess than in medical treatment and vaccination.

Let us mingle with the crowd, and see what is going on. We have to leave the road, and trudge along the sandy river-bed; there is little shade, and the hot sand scorches our feet through the soles of our sandals. The first thing that meets our eyes is literally thousands of bullock carts, "parked" each with its two bullocks beside it. We are puzzled as to how the owners identify their own. They look so much alike to us. Some folk are lying or squatting under the carts, availing themselves of the scanty shade. Passing along, we reach what resembles a fair-ground. Roundabouts are attracting the children; stalls are set up, at which all manner of things can be purchased; sweetmeats, bottles of Fizz, known as "colour"—a fitting and descriptive title for the liquid—bangles, coconuts, cloth, and so on. Here and there a boy comes along calling out the English word "Ice", and carrying a large thermos flask, containing a kind of fruit-ice—the origin of which is extremely doubtful! A gaudily decorated elephant draws an admiring crowd. In another spot, a water-hole has been dug, and water is brought to the surface by means of a pump, descending from an upright pipe on the heads of those standing beneath—a simple shower-bath! Another modern touch is the loud-speaker announcing particulars of lost children. We often see babies and young children whose hair has been shaved off to please the goddess. Their bald heads are smeared with a yellow paste. Now a little girl approaches us; a metal wire has been passed vertically through her tongue, compelling her to hold her mouth open with tongue protruding. Presumably another way of obtaining merit!

The real centre of all activity is the temple, surrounded by a grove of shady trees. As we come nearer, the crowd becomes denser, and we are jostled on all sides. We hear weird rhythmic drumming, and a devil dancer approaches, carrying a fire-pot towards the temple. Others making their way into the temple are holding aloft trays of offerings. Once inside, a coconut will be broken, and the favour of the goddess entreated. Some have killed goats, to offer blood-sacrifices. Afterwards they will find a quiet corner, light a wood fire, cook and eat the meat.

Amid all these manifestations of the work of the Evil One, a group of six or seven Christians may be seen mingling among the crowd. They are here, not to see the sights, but to hold forth the Word of Life. Well might we feel, "What are they among so many?" Then we come across a youth, who having made his offering in the temple, is sitting poring over an attractively produced book—one of the four Gospels. Who hath despised the day of small things?

Is Hinduism dying out? Having seen something of this festival, perhaps you can judge for yourselves. The battle still rages; our enemy still walks about as a roaring lion, seeking whom he may devour. Only our God is a match for him.

Ethel M. Flory,
Sendamangalam,
Salem District, S. India.



Namakkal Rock. A natural feature that dominates the countryside. Its historic fort is now a centre of Hindu worship; but it once served Clive and his armies. A rainy season photograph.

Photo: H. A. Huckett.

FAITH AND FEAR

On the last Sunday in 1962 we went to Mohanur, and after the morning service a man named Andrew, who was present, asked us to visit his home. It was a mere hut with low mud walls and a roof of coconut palm leaves. While there we saw a woman with a tiny metal cylinder tied to her arm. It contained a charm to keep away evil spirits. She said she was a Christian, but had been married to a Hindu, and for several years she had not worshipped the Lord Jesus. We asked her why she was wearing this charm, and she said it was through fear of demons. We asked her to take it off. She did so rather reluctantly. When we asked her if she would give us the charm she refused, saying that her husband would be angry if she parted with it. We told her that only the Lord Jesus Christ could protect her from evil spirits, and that the metal cylinder she was wearing would not help her. We came away with sad hearts.

A few days later, we were staying at Kakkaveri, and went with Preacher William to a village near by to see a family in which the husband had been cured of an illness by a visit to Dr. Ruth Harris some two years ago. His wife, Pavai, had been attacked by a demon, and once wore on her arm a metal charm for protection. She told us she had paid over ten shillings for it. But it did not work, and one day when she was again suddenly possessed by a devil, her husband started out to go to Salem to consult a "devil doctor". On the way he met Preacher William and told him of his trouble. "Don't go to the 'devil doctor'. I will come and pray for your wife," said Mr. William. But before he did so, he made her take off the charm in front of the villagers and hand it to him.

Then he asked the Living God to drive out the demon and to grant her deliverance from all fear. After that she was quite calm and peaceful. On the 25th October a little son was born to Kandasamy and Pavai and on the 2nd December they brought the baby to Kakkaveri to render thanks and to ask us to pray for the child and give it a name. They have chosen the name "Devasagayam" which means "Divine Help". The other day we had a meeting in their house and sang the Tamil lyric which begins, "How sweet and attractive is the name of Jesus to the believer who loves Him". Then we passed on a message from Luke 2.10, "FEAR NOT". A number of village women crowded into the little hut where we were, and we noticed that both Kandasamy and his wife and also his mother listened very attentively to the message and answered

one or two questions which we asked, showing that they were taking it in. They have not yet been baptised. Pray that in God's good time they may be led to take this step also, and that they may grow in grace and be the means of leading others to Jesus.

H. A. Huckett,
Namakkal,
Salem District, S. India.

HALF-YEARLY MEETINGS

(WELCOME TO MISSIONARIES]

will, God willing, be held at

WESTMINSTER CHAPEL

BUCKINGHAM GATE, LONDON, S.W.1

on TUESDAY, APRIL 23rd, 1963

2.15 p.m. LADIES' ZENANA MEETING (Chapel). Address by **Dr. R. Harris.**

2.15 p.m. MEN'S PRAYER MEETING (Institute Hall). Conducted by **Pastor N. R. Perry.**

3.30 p.m. UNITED DEVOTIONAL SERVICE. Chairman: **Pastor J. K. Thorpe** (Vice-President). Speaker: **Missionary W. H. Kuhrt.**

TEA On the premises for ticket-holders only. 2s. each. Please make *early* application for tickets and send 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: **Pastor P. H. Crees** and **Missionaries Home on Furlough.**

Bookstall - - - Thankofferings

THE CALL IMPERATIVE

It was a lovely sunny morning and the writer had only just returned from the market from which necessary supplies for the Boarding Home had been purchased. We had not even unpacked the van of grains and vegetables, when an express telegram was handed in. As I began to open I wondered what I should read. These were the words, "E. DANIEL DIED", signed by her nephew. My first thoughts were of sorrow and regret that I had not been able to visit her since she left us as Matron two and a half years earlier. Then came the sweet realisation that she was with her Lord, Whom she loved and tried to serve whilst here on earth. Miss Daniel, who was 65 or 66, I am sure would have heard the "Well done, good and faithful servant", as she passed through the pearly gates into the presence of her Lord. For twenty-two years this faithful soul was used to bring many of the dear girls in the Boarding Home to a saving knowledge of Jesus Christ. She was a woman of much prayer and really travailed in prayer for these girls in her charge. Also women from the village would often come to her room to hear about the love of Christ for lost sinners. She was always keen, too, that the girls in the Home whose parents were not Christians, might hear the welcome news of redeeming love.

Wondering very much if I should try to get to her home, near Madras, for the funeral, I felt the Lord definitely led in restraining me from taking that journey. That same day, November 28th, in the late afternoon, the news came of the passing of one of our Boarding Home girls. She was taken ill about three weeks earlier, but not thought to be so serious, until about a few days prior to taking her to her home in Namakkal. In fact we little expected of Stella as she was put into the van, that this would be the last time we should see her alive on this earth. It was a great shock to us all. We were told then that she had found the Lord to be her Saviour after attending some special meetings, conducted earlier in July, in Sendamangalam by a Mr. Daniel and his helpers. It appears that she had given trouble in her home before she joined us in the Boarding Home, from where she daily attended the local High School. The present Matron, Miss Devabarkiam, informed me after the child's death, how she said that she had confessed her sins and received forgiveness, and that now she belonged to Jesus as His child.

We little knew how He had been preparing her for His call which was to come so soon in her life (eighteen years).

The Headmistress of the High School, who is a Christian, gave a good testimony about Stella. She said she often watched her quiet persistence in studies. When other girls would be utilising spare time for laughter and talk, she would sit in a corner studying.



Miss Eunice Daniel: A photograph taken when she was Matron of the Girl's Hostel, Sendamangalam. Photo: H. J. Appleby.

It was a wonderful witness at the time of the funeral in Namakkal. Sixty girls and staff, mostly Hindu, from the High School, were present. They followed in quiet procession from the house to the Chapel which with Matron, some Hostel girls and others of the Christian community, was packed to overflowing. The Headmistress told me afterwards how

the Hindu teachers were so surprised at the quiet composure of the people in the Home (except for the weeping of the parents); all was so still. They are used to much noise if one of their relatives dies, dancing, loud-speakers with cinema tunes blaring out, and women wailing and beating of their breasts. The Headmistress explained to them the difference. She said, "When you lose anyone by death, you say that is the end, they are lost to you, and you believe that they will come to this earth again as an animal, bird, or insect, whereas we believe that when we lose our loved ones, their spirits go to be with the Lord and it is only a short time, comparatively speaking, when, if we love the Lord, we shall meet them again in Heaven. Why should we mourn as those that have no hope?" God calls whom He will, and when He will. The most important thing we all need to know is that we are ready to meet Him when He calls.

L. S. Hazel,
Sendamangalam, Salem District, S. India.

THE TREASURY **DECEMBER 1962 AND JANUARY 1963**

	Income	Expenditure
General and Special Funds ..	£1625 15 8	£845 0 7
Ladies' Zenana Auxiliary ..	582 17 4	494 13 0
	£2208 13 0	£2339 13 7

Drawn from Reserves £131 0 7

Anonymous gifts gratefully acknowledged: in memory of Miss H. S. Dovey, 7s. 6d. L.Z.A., Aylesbury, £15.

EDITORIAL COMMENT

Congratulations to our contemporary, "Rays from the East", on reaching the splendid total of 200 issues. More than thirty-three years of service to the young people of the denomination is no mean achievement. May the Lord's blessing continue to be with the Editor, contributors, and readers.

Remember prayerfully the Half-annual Meetings on April 23rd. Details of this day of fellowship are advertised on another page; but we would stress the need to apply *early* for tea tickets.

The New Year Prayer Meeting, and Farewell Service is now well in the past. We remember with gratitude the challenging messages, and the happy liberty in prayer that was manifest.

The Banner of Truth Trust is sponsoring an open competition in Missionary Biographical writing. The terms of the competition and entry forms may be obtained from The Banner of Truth Trust, 78B Chiltern Street, London, W.1. Useful prizes are offered to encourage writing talent.

Mr. and Mrs. Moon are grateful to the Lord for His upholding grace in answer to the prayers of His people, and ask for further prayer that the Lord may guide in all the future way. They are living for the present at 74 Holmes Avenue, Hove, 4, Sussex.

Safe travelling has been granted to our Missionary colleagues, and cheerful news of their safe arrival in India has reached us. Mrs. W. H. Kuhrt has been in England since January 20th, and is now eagerly awaiting the home-coming of her husband who arrives with Mr. and Mrs. P. A. Grist on March 19th (D.V.). Dr. R. M. Harris also arrives in England before the next issue of the "Mission Herald" appears in May. The Lord's blessing enrich each of our friends while they are home. We also look forward to greeting the General Secretary who is due home (D.V.) on March 9th. Pray that the Lord's purposes may be fully realised through the many conversations and contacts that he has had in India.

Vol. LXII, No. 2. Printed at the Burlington Press, Foxton, Near Cambridge, and published by the Strict Baptist Mission. Price 3s. 9d. per annum (post paid).

Mission to the Tamil People

Missionary Surroundings:



BOOKS! BOOKS! The Namakkal Station waggon prepared for action as a Book-mobile.

Photo: H. A. Huckett.

THE BOTTLE-NECK

Surrounded by books! The dream of the "bookworm" and the connoisseur; but reality to the Missionary who sees in the printed page a most useful method of sending out the TRUTH. Though the preparation and publication of Christian books present problems, these can usually be overcome. Distribution is a less tractable difficulty. "Distribution," says one Missionary, "is the bottle-neck." Persistent efforts by our colleagues have greatly increased the annual turnover of books, pamphlets, and tracts; but there is still much to be done if the flow of literature from the publishers to the areas of need is not to be impeded by lack of distribution facilities. Colporteur-Evangelists seem to be the answer. This work demands men with vision and courage, stamina and patience.

TO THE TAMIL PEOPLE

MAY-JUNE
1963

Our Missionaries:



Mr. W. H. Kuhrt in membership at Gurney Road, Stratford, London, who recently returned from Malaya.

MR. AND MRS. W. H. KUHRT

"I was brought up on Missionary Biography." Just so: the influence of saintly lives lived boldly, and sacrificially for the Lord in the far distant places of the earth: these have often been the means in God's hands of firing the imagination and stirring the spirit of chosen servants, so that their earliest thoughts glow with glad expectancy, and their hearts are open to the Call of the Lord.

At the age of thirteen years Wilfred Kuhrt was baptised by the late Pastor W. S. Baker, at Gurney Road, Stratford, and joined the Church. In those formative years the Godly example of his Aunt, Miss V. D. Green, who served the Lord for many years in India, and the ministry of Pastor G. W. Clark at "Hope", East Ham, were strong influences in Mr. Kuhrt's preparation for India.

After a short period of training at the Strict Baptist Bible Institute and Livingstone College he sailed in October, 1934.

Before his call to India Mr. Kuhrt was employed in the accounts department of Burroughs Wellcome. During this period he found useful service for the Lord in Sunday School classes, Covenanter Camps, and Open-air Witness.

Mrs. Kuhrt (née Goddard) speaks with joy of early activities in the Young Life Campaign, and the London City Mission. Her earliest experiences of the Grace and Power of God came through these means. The Girls' Life Brigade also was an immense influence for good. She was called by Grace through a Young Life Campaign meeting, and was baptised in 1932 at Catford. After joining the Church at "Zion", Deptford, Miss Goddard, as she then was, spent two years at Redcliffe Missionary Training College, and some time at the Islington Medical Mission. This proved to be splendid preparation for life and work in the East. She sailed to India in 1937, and was married to Mr. Kuhrt in that same year. Since then Mrs. Kuhrt has shared her husband's work which has included School management, and Church, Evangelistic, and Bible teaching ministry.



Mrs. W. H. Kuhrt, who has served the Lord, with her husband, in India and Malaya, represents the Church at "Zion", Deptford, on the Mission field.

This varied service for the Lord has taken Mr. and Mrs. Kuhrt into many parts of South India, and to Malaya, from which country they have just returned.

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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.

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

MISSION PUBLICATIONS

Strict Baptist Mission Herald: Single copy 5d. By post in quantities 2s. 6d.: single copies 3s. 9d. per annum.

Rays from the East:	Single copy	..	2s. 3d. per annum
	6 copies	..	6s. 0d. ,, ,,
	12 ,,	..	12s. 0d. ,, ,,
	25 ,,	..	17s. 6d. ,, ,,
	50 ,,	..	£1 15s. 0d. ,, ,,
	100 ,,	..	£3 0s. 0d. ,, ,,

These prices came into force in January, 1962. Please send your remittance for these magazines to The Hon. Financial Secretary, Pastor W. H. Pounds.

Tamil Text Cards are widely used by our Missionaries, but we ask that the following points be observed to enable the maximum use to be made of all cards sent.

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

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

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

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

Tamil Texts (price 1s. per 100) obtainable from **The General Secretary.**

CONFERENCE REPORT—1963

Our Conference in India took place this year during the third week in February. We all met together up in the beautiful hill station of Kotagiri for prayer, discussion, and to make decisions regarding God's work here in South India. It was good to experience the refreshing coolness and beautiful greenness of the scenery round about and as we joined the birds in praise to our Maker, so our hearts rejoiced, too, in all His goodness to us.

Unexpected things sometimes happen and we were rather concerned when our Chairman, who had worked so hard during the year in connection with Mission business, was taken ill right at the commencement of our



Back row: Messrs. H. J. Appleby, J. R. Field, H. A. Huckett, G. F. Champion, W. H. Kuhrt, D. A. Thrower, J. Jones, and P. A. Grist.
Middle row: Mrs. Appleby, Mrs. Field, Mrs. Huckett, Mrs. Champion, Pastor P. H. Crees, Mrs. Thrower, Miss L. S. Hazel, Dr. R. M. Harris, and Mrs. Grist.
Front row: Misses M. E. Harris, E. M. Flory, N. Hawes, O. R. Knight, M. M. Cook, and E. M. Hardy.

Conference. However, we were thankful to God that before we finished he was able to join us for some sessions. We were grateful for the one who stepped into his place at such short notice and praise God for all the help given to him and to all of us, in the many things we had to consider. God was indeed in our midst and His guiding hand led us smoothly through many weighty matters.

It was a real joy to have our General Secretary, Pastor P. H. Crees, with us for our Conference this year and at the commencement he was given a special welcome. We especially appreciated the messages he was able to give at our devotional session. He spoke from Matt. 4. vv. 12-25, and showed us how Jesus left home and went to Capernaum in order to preach the Gospel. In a real sense he had a call to that place "that it (the Scripture) might be fulfilled" (v. 14). He also had a vision of the people sitting in darkness and the glorious transformation that occurs when they see a great light. Oh, that we may always keep that vision before us—the vision of the wonderful light dawning on a dark soul. Jesus preached to the multitudes and to the individuals using the means at His disposal to bring the message home. So to-day, in various ways, we as a Mission are taking the Good News to those sitting in the "region and shadow of death". It is our sincere desire and prayer that light may dawn in the hearts of many in this land. Pray with us for this great blessing.

Our time was well occupied with Conference business, but we were able also to enjoy a helpful discussion on Mission Strategy when four papers on various aspects of the work were given. We had several enjoyable evenings, too, when coloured slides were shown and we listened with interest to the tape recordings of the last annual meetings.

At the end of Conference we had to bid farewell to our Missionaries proceeding to England for furlough. These included Mr. Kuhrt, whom we were so pleased to have with us after having spent some years in Malaya.

Our Hostess looked after us excellently and we would record our thanks to God for all temporal blessings, and pray that the spiritual ones received may remain with us throughout the year, permeating our work for the Master.

Margaret M. Cook,
Belukurichi, Rasipuram,
Salem District, South India.

STATEMENT OF POLICY—CONFERENCE PLACES ON RECORD

Conference wishes to place on record the following unanimous statement outlining our basic thinking concerning S.B.M. work in India at this time.

(i) We affirm that the OBJECTS of our work are:—
  (*a*) The diffusion of the Gospel and
  (*b*) The formation and care of Churches in accordance with our belief and practice.

(ii) We affirm as our POLICY, that Churches formed as the result of blessing on our work shall be indigenous in character, viz., self-governing, self-supporting, and self-propagating.

(iii) In order to fulfil to the best of our ability the objects and policy outlined above, we submit the following STRATEGY of work:—

(i) The diffusion of the Gospel—

1. By village visitation.
2. By open-air preaching.
3. By house visitation.
4. By Scripture and literature distribution.
5. By hostel evangelism.
6. By medical evangelism.
7. By literature evangelism.
8. By radio evangelism.

We feel it essential to fulfil these ministries to the best of our ability at present, since they each represent points of contact in which the communication of the Gospel to those who have of their own volition come to us, and because, in at least two of them, more people can be reached more quickly than by any other ministry. Thus the diffusion is most efficient and effective.

(ii) The formation and care of Churches.

(*a*) In new areas—

By village visitation.
By open-air preaching.
By house visitation.
By Scripture and literature distribution.

(*b*) In old areas where Churches exist—

By phased withdrawal of Mission finance and administration.
By greater emphasis on Bible teaching and convention ministry.

Ministry Committee activity—

By conducting short courses for training voluntary Church workers.
By financing ministerial training for suitable applicants.
By conducting training courses for voluntary Sunday School workers.
By production of literature on Church related matters.

It should be noted that old areas of work still contain unevangelised portions, involving the application of methods from both categories here

outlined, within the same area, so that it may be difficult to demark areas precisely. This work is considerably more confined, and less spectacular than the specialised ministries involved in the diffusion of the Gospel, and while not more important, is certainly not less so.

The *deployment* of personnel in the practical working out of the strategy of work is governed by the following factors:—

(*a*) Until, and unless, more missionaries are available to us, all aspects of the work are curtailed. In the near future, a lack of new recruits would force us to modify or even to abandon parts of the present strategy.

(*b*) Area of responsibility of personnel cannot be sharply defined—Missionaries normally exercising a specialist ministry may from time to time assist colleagues, *e.g.* those in radio evangelism share the ministry in Tinnevelly Churches.

(*c*) Furlough arrangements cause temporary changes in strategy.

(*d*) Any consideration of deployment must be governed by the leading of the Holy Spirit revealed in the aptitudes and temperamental fitness of the individuals involved.

(*e*) We feel that the minimum requirement for efficient and effective work in each of the specialised activities is two Missionaries, viz., the effectiveness of radio evangelism depends on careful follow-up; efficient literature work needs good distribution; medical work gives unique opportunity for personal work; hostel work necessitates supervision by one of each sex. Thus eight Missionaries, or 50 per cent. of present Conference personnel (excluding wives) must be involved in these ministries. At the same time, all members of Conference share in the work of diffusing the Gospel, in village and Church and Sunday School and literature distribution work.

(The eight: Messrs. D. A. Thrower, H. A. Huckett, J. R. Field, H. J. Appleby, P. A. Grist, and Miss L. S. Hazel, Dr. R. M. Harris, and Miss M. E. Harris.)

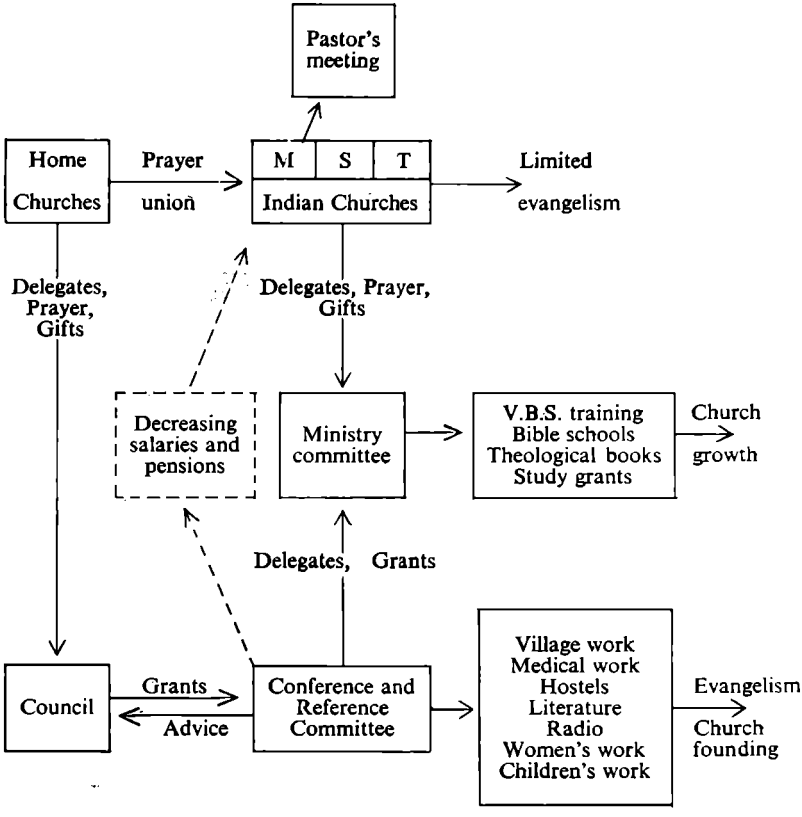
(*f*) The remaining members, 50 per cent. of Conference personnel (excluding wives) are thus available for work under the heading of "Formation and care of Churches". The work as at present cannot be sustained with less.

(Messrs. G. F. Champion, W. H. Kuhrt, the Misses O. R. Knight, N. Hawes, E. M. Flory, M. M. Cook, and Mr. H. A. Huckett and Miss L. S. Hazel include hostel ministry.)

The strategy outlined above clearly indicates that we do not wish

to over-emphasise or develop any one activity of our Mission work at the expense of another.

DIAGRAM illustrating the present state of Mission policy, objects, strategy and integration with Churches.



DOMINANT FEAR

"Iya! You must not come to preach in our Chapel to-morrow morning—my son has smallpox!" "Sorry to hear that, brother. One of your children had it several years ago and is blind in one eye as a result, isn't he?" "Yes, that's right, Iya!" "Well, I suppose you've had all the rest of the family vaccinated, haven't you, to prevent the disease spreading to them?" "Oh, no, Iya, you see . . . it's not the custom of our country to do that. . . ."

So spoke the Headmaster of an elementary school. An educated man!—a teacher!

And smallpox has come to our town now. People catch it every day. Two or three deaths every day. Adults . . . children . . . no age-group is exempt. The Government vaccinates freely all who go to them, and all school children. But what of the many children who do not go to school? What of the babies? What of the adults?



KANARAYVEERAN, mythological hero of Hinduism, deals with a demon.
Photo: George F. Champion.

A father lays his sick child down on the dusty roadside and covers him gently with a rag. The little boy's body burns with fever and his face is covered with pox. With a leaf, the father tries to fan the child to

cool his hot little face. "Why don't you take your child to the hospital, father, where they will care for the boy?" "Oh, you are a Christian, Iya! You do not understand. Do you not know that smallpox is one of our goddesses? If I take my child to the hospital, the goddess will be very displeased and is sure to kill my son immediately . . . no, I dare not go to the hospital. . . ."

The narrow street is crowded now with a solemn procession. In front go the whining clarinet and madly beating drums. Then comes a man—no, several men—and a lady—each dressed in saffron robes, garlanded across the chest and round the head with flowers, and each carrying at shoulder level, a mud pot, out of which leap flames of fire. From time to time someone pours oil into the pot to keep the fire burning well. Behind come friends and family to support the fire-pot carriers as they go to the temple to supplicate the goddess. "See, I have fasted, I have sacrificed, I have even carried this fire-pot through the town for you and collected all this money . . . will you not remove your anger from us, that I and my family may go free and well . . .?"

Such are the people among whom we live and work. Ignorance! Superstition! Fear! How can we reach them?

Eileen Appleby,
Kovilpatti,
Tirunelveli District, South India.

CONFERENCE—THE GENERAL SECRETARY REPORTS

The Annual Conference of Missionaries in the month of February is a very vital part of Mission activity. It was an experience I shall never forget, an experience of prayer and fellowship that was heartening indeed. It was also an experience of the devotion of our Missionaries to every detail of their work.

Preparation began long before Conference began. There were the Agendas to prepare with 123 items, plus a few additional late ones. There were the preliminary discussions both by the men and the women. Audit of the accounts made a great deal of book work necessary. The working out of the various remittances from home for the manifold activities took a great deal of time. These are but a few of the preparations.

The best preparation for Conference, of course, was the prayer of faith that looked to the Lord for guidance. Added to this was the united worship and fellowship around the Word of God. Such a spiritual

preparation set the tone for Conference and we were very conscious of the Lord's presence and counsel.

The Council at home and the Conference of Missionaries in India work very closely together, referring to one another all matters of importance. There were therefore many things on Conference agenda which had been referred to Conference by Council and there were of course many matters Conference desired to recommend to Council at home. The home Council makes the final decisions but never without the fullest co-operation with Conference. Conference on its part is quite free to make whatever recommendations it feels to be right to the home Council. There is therefore a very real fellowship and bond between England and India and I am glad to be able to bear testimony to the unity of the Spirit in the bond of peace that is so evident in the Mission work.

The business of Conference took four whole days, long days at that, and there were two days of spiritual preparation. The matters for discussion were often difficult and complex but they were discussed in a spirit of Christian understanding and love. Personal problems, Church problems, property problems, strategy, rules, regulations, finance, questions of priority, all these and more were discussed in the spirit of Christ.

Conference meets but once a year, Council meets about eight times a year. Council must now give a number of evenings to the recommendations of Conference and we shall value your prayers in these matters that are so vital to the well-being of the Mission. Council will be meeting for a whole day in April but there will be many matters that must be considered later.

I count it a very great privilege to have worked on both sides as it were, in India and in England, and I want to testify to the reality and the purpose in our work, and most of all to the fact that we are dedicated to the preaching of the Gospel in all its fulness wherever and however the Lord may lead.

HALF-ANNUAL MEETINGS 1963. These meetings were held under the shadow of a large question mark. The Vice-President set the tone in the afternoon by reminding us of the certainties upon which the work was founded: "We believe in the preaching of the Gospel, in prayer, in the Holy Spirit". Then Mr. W. H. Kuhrt dealt with the matter of Discipleship (Luke 14: 25-35). The Lord who made an outrageous demand had an undeniable right to do so, for He, Himself, was an example of suffering service. Fellowship over tea was followed by a challenging evening rally under the chairmanship of the President who, with well-chosen words, introduced Mr. and Mrs. Kuhrt, Dr. R. M. Harris, Mr. Grist, and Mr. and Mrs. Moon to the meeting.

The needs of the Kollis and need for National workers; for the cleansing, powerful ministry of the Holy Spirit were each in turn brought before us. The Centenary map, with its black areas showing unreached places and people, was recalled, and the need for further recruits to the work was emphasised again and again. "How shall they hear without a preacher?" was the penetrating and persistent question. HOW?

DEPUTATION MINISTRY DURING MAY AND JUNE, GOD WILLING

Missionary W. H. Kuhrt.—MAY 5th, Tunstall and Sudbourne; 7th, C.I.M. Annual Meetings; 8th, Thame; 12th, West Ham; 14th, Yateley; 19th, Royton; 26th, Brentford; 31st, C.I.M., Ramsgate.

JUNE 2nd, Irthlingborough; 9th, Stowmarket; 12th, Gurney Road, Stratford; 16th, Great Gransden; 19th, New Cross; 20th, Tunbridge Wells; 22nd and 23rd, Guildford; 29th, Hinckley; 30th, Bedworth.

Missionary P. A. Grist.—MAY 3rd, Highbury C.E.; 5th, Kesgrave; 9th, Epsom; 12th, Willenhall; 13th, Southport; 15th, Preston; 18th, Suffolk F.O.Y., Beccles; 19th, Ipswich, Bethesda; 23rd, Bradfield St. George; 26th, Bexleyheath.

JUNE 2nd and 3rd, Wiltshire; 9th, Ipswich, Mount Zion; 10th, Hoxne; 13th, Homerton Row; 15th, New Cross M.P.C.; 16th, Greenwich; 23rd, Highbury; 30th, Brighton, West Street.

Missionary D. Moon.—JUNE 2nd and 3rd, Wiltshire; 9th, Bromley; 16th, Staines; 23rd, Brighton, "Ebenezer".

Missionary E. Orchard.—MAY 7th, C.I.M. Annual Meetings; 8th, Chertsey; 12th, Ryarsh; 19th, Redbourn; 24th, Croydon, Derby Road, Y.P.S.; 26th, Chelmsford.

JUNE 2nd and 3rd, Wiltshire; 9th, Clayton West; 12th, Accrington; 16th, New Cross; 20th, Reigate; 23rd, Howarth; 24th, Thornhill; 25th, Bury; 27th, Rotherham.

Pastor P. H. Crees.—MAY 19th, Tunbridge Wells.

JUNE 2nd and 3rd, Wiltshire; 11th, St. Leonards; 16th, Leyton; 23rd, Waldringfield.

Dr. R. M. Harris.—JUNE 2nd and 3rd, Wiltshire Rally; 10th, St. John's Wood; 12th and 13th, Suffolk and Norfolk Association Meetings; 19th, Courland Grove, Clapham; 20th, Leyton; 25th, Dorking; 27th, Whittlesey; 29th, Hinckley.

Address: 32 Elm Grove Road, Ealing, London, W.5.

Ladies' Zenana Auxiliary: Quarterly Prayer Meeting at Derby Road, Croydon, Tuesday, 18th June, at 7.30 p.m. Speaker: Dr. R. M. Harris.

THE TREASURY **FEBRUARY—MARCH 1963**

"To seek a right way for us . . . and all our substance"

	INCOME	EXPENDITURE
General and Special Funds (including legacy £1,000)	£3851 3 9	£3403 14 1
Ladies' Zenana Auxiliary	470 4 0	819 4 3
	£4321 7 9	£4222 18 4

Anonymous gifts gratefully acknowledged: General Fund, Ipswich £6. L.Z.A., Aylesbury, £15, Manningtree, £1.

Vol. LXII, No. 3. Printed at the Burlington Press, Foxton, Near Cambridge, and published by the Strict Baptist Mission. Price 3s. 9d. per annum (post paid).

Mission to the Tamil People

Missionary Surroundings:

FURLOUGH



FAREWELL: A group photograph of Missionaries and Christian friends at Gemas, Johore, Malaya.

Helpful or unhelpful? It is a large question upon which there has been much serious debate. Carey never returned to his homeland after leaving England, but laboured for forty unbroken years among the folk to whom he was called. Many early Missionaries, chiefly among the Roman Catholics, but not entirely, becoming exiles for their Master, lived and died among the people of their adoption.

Modern Protestant Missions have adopted a different view. They follow the practice of Overseas business houses, and recall their Missionaries at regular intervals for periods of furlough ministry and recuperation in the homeland. How this time should be spent is a matter of question. Some claim it should be spent in repairing the ravages of living in primitive conditions on the Mission Field—a kind of restocking of the mental, physical, and spiritual forces in preparation for future service. Others feel that these regular, but disturbing upheavals should be used to report to the home constituency the progress of the work, and to encourage their support.

However that may be, quite often a Missionary on furlough finds that he is thrust into a bewildering world of different values from those he has come to accept as the normal. The adjustment to these new conditions is hardly completed before he finds himself again en route to the land of "His Call".

In this "temporary" world the Missionary is surrounded by eager, sympathetic friends ready to give themselves for his welfare. They tend to lionise him which is not good for his spiritual health, or to pamper him, which is not good for his physical well-being! There may be even the subtle temptation for him to use his specialised knowledge to his own advantage: but furlough, in the nature of things, is a time of discipline as well as service. It is an opportunity to become acquainted and more closely identified with those gracious servants of God whose prevailing prayer, and bold planning, under God's hand, makes the Missionary's ministry possible. It becomes a humbling experience of God's rich goodness through His children. God uses the sweetly-bitter experiences of this time to define and clarify His purpose in the lives of His servants so that out of surroundings, which could produce conflicting loyalties, His call again comes sharply insistent, and the true servant cries—

"To me remains nor place nor time,
My country is in every clime.
I can be calm and free from care,
On any shore, since God is there.

While place we seek or place we shun,
The soul finds happiness in none,
But with my God to guide my way,
'Tis equal joy to go or stay."

TO THE TAMIL PEOPLE

JULY-AUGUST
1963

Our Missionaries:

MISS MONICA E. HARRIS

Not many families can claim the distinction of Miss Monica Harris's family: two sisters and one brother in India, one sister in Malaya, an aunt and uncle whose names are a glowing part of the Mission's history, a cousin at Dohnavur, another cousin, who is a world figure in the fight against leprosy, at Vellore—a family record of devoted service to the Master which reveals how He gives grace and power to those who serve Him.



Miss M. E. Harris, a member of the Church at North Road, Brentford, is at work in Belukurichi, Salem District. Photo: Ruth M. Harris.

Miss Harris was brought up at Mount Zion, St. John's Wood, under the ministry of the late Pastor Thomas Reynolds. She was called by Grace in her early 'teens, was baptised by Mr. Reynolds, and joined the Church, worshipping at Mount Zion. After her family moved from the district, Miss Harris transferred her membership to North Road, Brentford.

Completing an interesting and varied preparation which included Domestic Science, General and Obstetric Nursing, and Bible College training, Miss Harris sailed for India in 1938. Before going to India, Monica Harris was a nurse at St. Bartholemew's and the Brighton and Sussex Maternity Hospitals, and found opportunity to serve the Lord, also, in Sunday School, and Christian Endeavour classes; in the Nurses' Christian Union at "Barts", and Crusaders' Girls' Camps.

Her ministry in the Tirunelveli and Namakkal Districts over a number of years took the form of visiting village homes with Biblewomen, and encouraging them to study and teach the Word of God. Miss Harris shares the desire of her sister, Dr. R. M. Harris, to reach the villages of the northern part of the Kolli Hills, with the Gospel of Redeeming Grace. At present she lives at Belukurichi, and reaches out to the neighbourhood around her home in a ministry of village and medical evangelism.

DEPUTATION MINISTRY DURING JULY AND AUGUST, GOD WILLING

Missionary W. H. Kuhrt.—JULY 14th, Brockley; 19th, Sutton-at-Hone; 21st, West Hill, Wandsworth; 26th, C.I.M. Broadstairs; 28th, Epping.

AUGUST 11th, Wetherden; 25th, Welwyn.

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

Missionary P. A. Grist.—JULY 7th, 8th, and 9th, Over; 11th, Prittlewell; 14th, Courland Grove, Clapham; 17th, Wimbledon; 21st, Haslemere; 28th, Angel Baptist Church, E.C.1.

AUGUST, F.O.Y. House Party; Pioneer Camp.

Address: 1 Grosvenor Road, Watford, Herts.

Missionary D. Moon.—JULY 14th, Richmond; 21st, Belvedere.

Missionary E. Orchard.—JULY 5th and 6th, Bedford (Y.L.C.); 7th, Wellingboro'; 11th, Derby Road, Croydon, and South Street, Greenwich; 14th, Margate; 21st, Aylesbury; 23rd, Ashurst Drive; 28th, Highbury.

AUGUST, Pioneer Camp.

Pastor P. H. Crees.—JULY 7th, Preston; 9th, Kesgrave; 13th, Tamworth Road, Croydon; 17th, Wimbledon; 21st, Pemberton; 28th, Crofton Park; 31st, Hounslow.

AUGUST 25th, Wattisham.

Dr. R. M. Harris.—JULY 2nd, Warboys; 3rd, Potton (Beds.); 8th, Staines; 10th, Hastings; 11th, Manor Park; 16th, Stoke Ash; 17th, Kesgrave; 18th, Otley; 23rd, Kings Langley; 24th, Potten End; 25th, Two Waters; 31st, Downe.

Address: 32 Elm Grove Road, Ealing, W.5.

Mrs. W. H. Kuhrt.—JULY 3rd, Eden, Cambridge; 11th, Yateley; 19th, Sutton-at-Hone; 22nd, New Cross; 26th, Broadstairs (C.I.M.).

Mrs. E. Orchard.—JULY 7th, Lewisham S.S.; 10th, Horsham; 17th, Wimbledon.

AUGUST, Pioneer Camp.

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 27523.

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

Deputation Missionary and 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.

THE TREASURY — APRIL—MAY 1963

"To seek a right way for us . . . and all our substance"

	INCOME	EXPENDITURE
General Fund	£1478 3 3	£2984 10 8
Special Funds	269 1 11	342 4 8
Ladies' Zenana Auxiliary ..	705 7 6	523 7 5
	£2452 12 8	£3850 2 9

Anonymous gifts gratefully acknowledged: Guildford £2, For Radio work £50, Lewes 10/-, A.K. £1, Ipswich £6, Brighton (L.Z.A.) £1.

DOWN THE LANE

One afternoon we set out to visit two teachers, a couple who live in an isolated village some distance from the main road. After leaving the main road, we turned down a lonely lane and soon came to a full stop. A well had been dug in a field at the side of the lane, and someone had the bright idea of putting all the stones and rubble along the lane to make a road! The big stones had not been broken up, neither had any of it been rolled in. To take the car along such a "highway" would have been ruinous both to tyres and engine, let alone the body, so the last one and a half miles or so had to be walked. It was exceedingly hot and sultry; not a breath of air stirred the leaves. I had a painful foot and knew I could not manage it, so settled down for one and a half hours' wait while my husband went on shanks's pony.



Two boys take a look at their newly acquired books. Photo: H. A. Huckett.

The silence was oppressive and I began to think: "Oh, why did we not stop on the main road? I could at least have sold books and given out tracts. Nothing can be done here in this solitary place!" Conscience whispered: "There is time to pray". But I ought to have remembered that one cannot be alone for long in India. People seem to spring up out of the ground almost, so it was not long before there was an onlooker. "Can you read?" I asked. "I can only read Tamil," the man replied. "This IS in Tamil," I said, and gave him a tract about the python that strangled its master who was showing it off to an admiring audience. He who plays with sin is killed by it, unless a Deliverer releases him from its stranglehold. Praise the Lord! What a DELIVERER we have in the Lord Jesus Christ!

A boy came up. "Little brother, have you studied? Can you read?" and out came another hand for a tract. The boy made his way to a shed near a haystack plus a little house in the field, and I could hear him reading the whole tract at the top of his voice. I hoped he had an audience. "Would you like to buy a book?" I asked another passer-by, who had received a tract. "I haven't any annas," he replied. I could not tell whether he was glad or sorry! Someone else overheard, held out his hand for the Gospel of Mark, looked at it, and then shouted to someone I couldn't see, "Ho! You go to the house and get me an anna quickly." Then he saw the box of books. "What are

those little ones?" he asked. "The Sermon on the Mount," I replied. These are very popular and we always carry a stock. "I'll have one," he said, and again came the shout, "Bring an extra half anna!"

By this time the news was getting round that there was someone selling books, and three others came up and bought Gospels. One man with kindly interest said, "Why don't you go to the main road. Lots of people will come and buy. Why sit here?" Yes. "Why?" I had said the same myself earlier on, but now I knew, and went on giving out tracts to those who passed, and it was surprising how many did. God had someone in the lonely place to whom He wanted to speak through His Word.

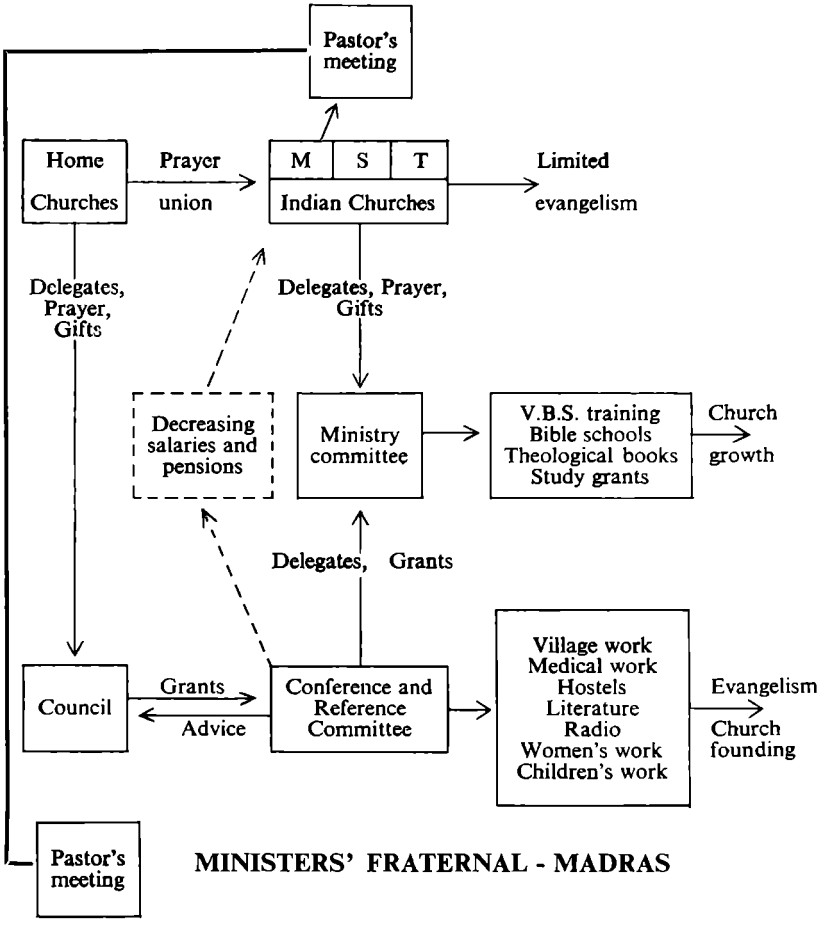


The temple car begins its tortuous journey round the village, and the crowd gathers for the festival. The crowd and the individual both alike need to hear the Gospel.

A fortnight before we had been in the town of Mannargudi with its Christian community and large Christian High School. There, and in Tanjore, sometimes called the cradle of Christianity in India, we had sold no less than 877 items, including 16 Bibles, from the van. Both those places are fortresses of Hinduism also, as we saw from the many temples and other evidences on every hand. There we met the same desire to possess reading matter and books about Jesus Christ on the part of Hindus as well as Christians. It was thrilling to stand at a busy cross-roads in Tanjore and place Gospels in the hands of Hindus who came up to buy, and to know that there is a POWER in the Word of God that could change their lives. Yet it was just as thrilling to do the same thing to the folk from the farm in that country lane. In Tanjore there were crowds. Here there were ones and twos, but all SOULS NEEDING A SAVIOUR. What a marvellous privilege is ours to handle and pass on the Word of Life.

Grace K. Huckett,
Namakkal, Salem District, South India.

DIAGRAM illustrating the present state of Mission policy, objects, strategy and integration with Churches.



Prior to a few years ago there were a number of Tamil brethren more or less regularly preaching among the Churches of the Madras Field, and of these, four were full-time pastors. But they lacked any arrangement that would bring them together periodically for fellowship and mutual help. The service of these men was very much a case of:

"You in your small corner
And I in mine."

Furthermore, this state of affairs among the ministers resulted in their Churches having little or nothing to do with each other.

However, the Lord put it into the heart of a young man who assists in ministry at several of our Churches, to think and pray over ways and

means of fostering fellowship between pastors and Churches. This friend had the advantage of having widened the horizon of his interests by serving the Lord for several years in widely separated places. His prayers and thoughts led to action, and he tactfully approached one of the pastors and suggested that he and the pastor of the nearest Tamil Baptist Church (less than two miles away) might get together once a month for fellowship and prayer. The idea was well received and these two brethren started meeting regularly. That was about three years ago, and the Madras Ministers' Fraternal has grown out of this small beginning.

Within about a year another pastor, and shortly thereafter a fourth, joined the group. They meet in each other's homes by turns, the pastor in whose station the meeting takes place extending hospitality to his brethren for the day. They forgather in the morning, the host leading the meeting. He chooses a subject for discussion, and himself opens the debate. A time of prayer is also included in the proceedings. The visiting brethren are given a curry and rice meal at noon and the party breaks up in the afternoon. Unhappily, until the end of the year 1962 four was the limit beyond which the fellowship seemed unable to grow, for none of the remaining men in the area was on sufficiently good terms with all the four.

During the year 1962 the number of fully recognised ministers was increased to six by the appointment of Mr. D. W. Aaron and Mr. N. R. E. Sampson as pastors of Mannur and Poonamallee Churches respectively. The former brother was already a member of the Fraternal. In the concluding month of last year a meeting of the ministerial brethren was held at the house in which Pastor P. H. Crees, Mr. and Mrs. Thrower, and Miss O. R. Knight were staying in Kilpauk in the City of Madras. Mr. Kuhrt, who unexpectedly arrived from Malaya the same day, was also present at the gathering.

Thus seven Indian brethren, two men missionaries, and our General Secretary were present, and the last-mentioned gave a stimulating and helpful message for the instruction and encouragement of our Tamil brothers in their work for the Lord. This was the first occasion on which so many of the local brethren had met in this way, but we trust that all of them will continue to get together as often as possible. We understand that ill-health and other difficulties resulted in no meeting being convened during January, 1963, but Pastor and Mrs. Sampson welcomed the members of the Fraternal at their home in Poonamallee in the month of February, and five pastors were present on that occasion.

The following notes concerning our Madras pastors are appended in the hope that they will help readers to appreciate the background of their lives and service:—

PASTOR S. DEVANESAM, OF KILPAUK. A capable and devoted servant of God, this man was brought to the Lord by reading C. H. Spurgeon's book *All of Grace*. He served on the Kolli Hills for some years, during which time his first wife died of malaria. Later he spent many years at Sendamangalam where he was the preacher of the Church. About the year 1949 he was called to the Pastorate of the Vepery-Kilpauk Church.

PASTOR D. ASIRVATHAM, OF AYANAPURAM. This brother spent his earlier years in our Tinnevelly area, but was called to the Pastorate of the Ayanapuram Church about the year 1950.

PASTOR B. G. SAMUEL, OF VEPERY. This man was brought to the Lord through the Day School and Sunday School at Vepery. He has never been a member of any other Church. He became Pastor after Vepery was bifurcated from Kilpauk several years ago.

PASTOR D. W. AARON, OF MANNUR. Brother Aaron is a Madras man, son of the compound caretaker who worked at Kilpauk during Mr. E. A. Booth's time. He served as a Preacher at Mannur for about ten years and was appointed to the full Pastoral office last year. His ministry has been greatly blessed.

PASTOR M. T. DANIEL, OF TIRUVARKADU. A Vepery man, this brother was for some years Secretary of that Church. He laboured as a Preacher in Kolar Gold Field and Poonamallee. For about a year he was Pastor of the latter Church, but transferred to the rural area round Tiruvarkadu a few years back.

PASTOR N. R. E. SAMPSON, OF POONAMALLEE. A native of Poonamallee, he was trained in the Mission school and later joined the staff of the school. Eventually he became the Headmaster. He was called to the Pastorate in 1962.

MR. P. RAJAMONEY, OF SEMBIAM. This brother works in the nearby railway workshops. He has been a zealous worker for his Lord for many years. He is Secretary of the Church and often conducts services.

D. A. Thrower,
Kotagiri, Nilgiri Hills.

DAY OF PRAYER, 1963

JULY 7th

IS A

SPECIAL DAY OF PRAYER

This day links the **Churches at Home and Overseas** in special intercession at the Throne of Grace. We earnestly ask every Church to pray that spiritual wisdom may continue to be granted to the administration of the Mission; that clarity of vision, and spiritual insight may be granted to each National Worker and European Missionary: that God's work may be prospered with a great increase of Divinely sent Missionaries, Pastors, and Church-workers. The Holy Ghost said, "Separate me . . . and when they had **fasted and prayed . . .**"

A RECOGNITION SERVICE IN INDIA

Sunday, December 16th, 1962, was a day that I shall not easily forget. It was warm and bright and we intended making an early start for Poonamallee, twelve miles away. But as so often happens in India, the car did not turn up to time and so we were unhappily late. The late arrival did not prevent my being pleasantly surprised at the lovely buildings and beautiful gardens of the Poonamallee compound. Everything was clean and tidy and well looked after, such a change from much that one sees in India: there was even fluorescent lighting in the Chapel.



A group photograph of those taking part in Mr. N. E. R. Sampson's Recognition Service as Pastor of the Poonamallee Tamil Baptist Church. Pastor and Mrs. Sampson stand to the right of Pastor P. H. Crees, and Mr. A. L. John is at the extreme right.

The normal morning service at 9.30 was shortened to allow for the very full programme of the Recognition Service at 10.30. It was a very colourful scene with the women and children dressed in their bright saris and dresses. The Chapel was packed to capacity, there being about 300 inside the building and about 200 outside. It was a joy to see several adults and children present from the Government School for the blind. Needless to say there were also dogs, goats, and chickens among the congregation and these had to be "dealt with" occasionally. Mrs. Sampson (Thanamani) was very busy throughout the day and very graciously attended to all our needs. She also superintended the feeding of the 500 with curry and rice.

Missionary D. A. Thrower chaired the Recognition Service and also spoke some wise words of counsel to Mr. N. R. E. Sampson as he gave

the charge to the Pastor. A very old preacher, Mr. A. L. John, spoke of the leading of the Church and invited Mr. Sampson to become the Pastor of the Church to lead and teach them in the things of the faith. Mr. Sampson spoke in Tamil, and then in English for my benefit, telling of the Lord's gracious dealings with him in guiding him to accept the call of the Church. The four elders of the Church laid their hands upon Mr. Sampson and Missionary Thrower prayed earnestly, seeking the Lord's blessing on the union of Pastor and people. Mr. S. Peter, the Secretary of the Church, presented Mr. Sampson with a Bible on behalf of the congregation. The General Secretary of the Mission gave the charge to the Church and based his message on 2 Cor. 6. 1, Missionary D. A. Thrower translating it into Tamil.

This was a most important occasion, full of promise for the future, and we most earnestly seek your prayers that this ministry may be full of the power of the Holy Spirit, and that the Church may grow in grace and in the knowledge of Christ Jesus our Lord.

P. H. Crees.

FROM HOUSE TO HOUSE—BELUKURICHI

Visiting from house to house in our village is a most intriguing occupation. Like every other village in India, Belukurichi is divided into different parts. Each different community of people lives in a different part of the village. We have often walked down the main streets of the village, but it was not until we began trying to visit every house in the village, that we realised what a lot of people live in the most unexpected places.

Our village is in two sections, because it is really two villages joined together. A road which runs from west to east, and goes to the foot of the Kolli Hills, roughly divides one village from the other. All the houses on the northern side of this Kolli Hill Road belong to the other village, called Pallipatti. Both Belukurichi and Pallipatti are full of the ruins of deserted houses. A long time ago there was a bad epidemic of plague. Because of this many people at that time left their houses in the village to go and live on their farms out in the country. The houses they used to live in were left uninhabited and unrepaired, and so they gradually tumbled down into ruins.

Our visiting has taken us to a different part of the village each day. One day we visited every house in the part where the Palmyra-tree-climbers live. They earn their living by climbing up the tall Palmyra palm trees to get the sweet juice, which is collected in mud pots tied to cut stems in the tree tops. On our way home we called in at the house of the man who officiated at a Hindu temple. One of his duties is to keep away the evil spirits from the village during what is considered by Hindus to be "the unlucky month". This Hindu month begins just before Christmas, and ends half-way through January. Every morning, sometime between 2 a.m. and 4 a.m., he has to go up and down every street of the village blowing on the conch shell, beating loudly on a brass gong, and calling out mystical incantations.

Another day we visited every house in the street where the coolies live, who go up the Kolli Hills, and bring back loads of fruits, or rice, or other hill products. When we go on camp to Bailnadu, these people come to carry our camp loads up to the top of the Hills for us. The Christian teacher, who conducts the Sunday School in our village, lives in this part of the village. We had a little time of prayer in his house one day with him and his Hindu wife and family.



A Christian mother and her daughter. Photo: George F. Champion.

On another day we visited every house in the part of the village where the village accountant lives, and also some High School teachers and their families. In one house an elderly man, who is a bus driver, told us that he used to know Mr. D. Morling a long time ago in Sendamangalam, and that as a small boy he studied in our Mission School. He is a Muslim, but he received a Scripture booklet from us, and as soon as we passed on, he sat down and began to read it.

We have visited every house in the part of the village in which we are living, and there are still hundreds more houses to visit in other parts of the village. We have left a small booklet containing Scripture verses in every house where there is someone who can read. Please follow up this house to house visiting with your prayers. Ask the Lord to bless His own Word, that it may bring forth fruit to His glory.

M. E. Harris,
Belukurichi, Rasipuram,
Salem District.

RADIO MINISTRY. Letters received 47; new writers 26; old writers 21; 19 asked for literature; 2 enquired the way of Salvation; 3 asked for Bible Studies. Please continue to pray for this important ministry of "Follow-up". Pray also that the programmes broadcast from Manila may continue to be heard widely throughout South-east Asia.

IMPORTANT NOTICE

ANNUAL GENERAL MEETING, 1963

At the request of several readers we give information which we feel will be of interest to every subscribing Church regarding NOMINATION OF DELEGATES AND NOMINATION FOR COUNCIL.

TIME AND PLACE OF MEETING. The Annual General Meeting of the Association of the Strict Baptist Mission will be held (D.V.) at Westminster Chapel, Buckingham Gate, S.W.1, on TUESDAY, OCTOBER 22nd, 1963.

NOMINATION OF DELEGATES. Churches are entitled to nominate one, two, three, or four delegates, to attend this meeting, in accordance with the qualification rule, which is as follows:—

"Every Strict Baptist Church, which holds the Mission's Basis of Doctrine, and subscribes £3 0s. 0d. is entitled to nominate one of its *male* members to be a member of the Association for the ensuing year; a similar payment of £10 0s. 0d. entitles such a Church to nominate two members; £20 0s. 0d. three members; and £30 0s. 0d. four members."

We shall be glad if you will encourage your Church to make the necessary nominations, and to complete the form, which has been sent to your Church or Mission Secretary. The form should be sent as soon as possible to the Mission Office.

NOMINATION FOR THE ELECTION OF COUNCIL. The Church representatives *named on your completed form* have the right to nominate for election to Council *any duly appointed delegate* from your Church or any other Strict Baptist Church so represented. In the past there have been very few nominations for this election, and occasionally for this reason no new election has been possible. Some Churches have two or three members on Council, while others have none. We feel that if more Churches were represented the interest in the Mission's work would be more widespread. *Please make these nominations a matter of prayerful consideration.*

Vol. LXII, No. 4. Printed at the Burlington Press, Foxton, Near Cambridge, and published by the Strict Baptist Mission. Price 3s. 9d. per annum (post paid).

Mission to the Tamil People

Missionary Surroundings:

THE VILLAGE HOME—BELUKURICHI

No! Not the quiet leafy lanes, the thatched houses; the old-world charm and peace which the word "village" conjures up in the mind of many folk who love the English countryside; but a noisy, dusty, and often turbulent place where houses sit jowl by jowl, and the village streets become a bedroom or a kitchen in common use by all the inhabitants. Where the low eaves of the thatched roofs shelter the family cattle, and the snarling dog guards his master's property.



Miss M. E. Harris distributing Gospel Tracts at the Kolli Hills Festival, Koilur.

Photo: Ruth M. Harris.

A village, indeed; but a bustling place of friendly, cheerful, inquisitive people, who, at first, are hard to understand, but who worm their way into your heart, and win your admiration by their quiet courage in the face of adversity, and their brave acceptance of climatic conditions which often abort their long labours to take a harvest from the over-fragmented small-holdings which surround their village homes.

The effects of the changed emphasis in missionary strategy are nowhere so clearly seen as in the place where the missionary lives. From the somewhat segregated life of the Mission compound, with its dominant European-type house, we pass to the small rented house built originally for Indian occupation and set down in the patrimony of an Indian village landlord. We move from the circumference to the centre of the village. The physical adjustment is reasonably easy to make, but the mind receives some hard knocks and rude shocks before it accepts the reality of the change.

It takes time to accept easily strangers as over-near neighbours. Different standards of behaviour, of habits, of time, and of social background—to say nothing of different nationality—all, at first, create difficulty. Nor is the trouble all one-sided: it is as difficult for an Indian villager to accept a strange foreigner, with all his disconcertingly new habits, into his village thinking, as it is for the foreigner to settle into the tempo and life of a village, that makes so many new demands upon him. It says much for the kindly tolerance of the Indian villager that he takes this strange invasion and builds it into the mosaic of his village community.

There are some discomforts in this kind of home. To name but three: there is the lack of privacy. Everybody knows everything, and discusses everything. There is a lack of quietness: noise hits you continuously from every direction, and in endless variety, and, there is a lack of facilities to be "at leisure from oneself"—to do the things which would bring relief to jaded minds: but none of these is an insuperable difficulty. The disadvantages are balanced by the distinct advantage of being closer to the people, and therefore being more understood by them. The missionary is no longer a stranger making occasional incursions into the life of the village, but is part of that village life.

TO THE TAMIL PEOPLE

SEPTEMBER-OCTOBER
1963

Our Missionaries:

DR. R. M. HARRIS

C.S.S.M. and sandcastles. The one enduring, the other disappearing with the tide. Dr. Harris, like many other of God's servants, can trace her earliest experience of the Grace of God in the careful teaching and example of a Godly home where she, and her brothers and sisters, were taught the value of the "Quiet Time". Then summer brought sandcastles and the beach services of the Children's Special Service Mission. So she was brought to love and serve the Lord. This call of the Lord was defined and deepened later in life through the ministry of the China Inland Mission and Christian Union Conferences, and through the weekly "family" letters sent from India by her aunt, Mrs. E. C. Brand.



Dr. R. M. Harris, who has served the Lord in India since 1932. *She is a member at Mount Zion, St. John's Wood.*
A passport photograph.

At the early age of twelve years, Dr. Harris was baptised at Mount Zion, St. John's Wood, and has been in Church membership there since 1919. Truly, she could sing,

Lord, in the fulness of my might
I would for Thee be strong;
While runneth o'er each dear delight,
To Thee should rise my song.
I cannot, Lord, too early take
The covenant Divine,
O ne'er the happy heart may break
Whose earliest love was Thine.

Then, again, while still in her "teens" the Call of the Lord to Missionary service came through the ministry of the China Inland Mission; but while on a visit to India, after the death of Mr. Brand in 1929, Dr. Harris saw clearly that the Lord wanted her for the work of His Kingdom in India. She was accepted by the Strict Baptist Mission in 1930 and sailed again to India in 1932.

Between the important years of 1929 and 1932 Miss Harris qualified as a Doctor of Medicine, and was very busy in Christian work of various kinds. Initials play a prominent part in these years, L.I.F.C.U., Royal Free Hospital C.U., and C.S.S.M. represent focal points in this period of service for the Master.

Though the call of the Lord is personal, and the leading of the Lord to each new area of service is inviolate to that servant who has heard the

call, so often both these experiences gain strength and confirmation from fellow-believers. Dr. Harris finds this helpful fellowship in the Indian Conference of Missionaries of the Strict Baptist Mission. The early years in the clinic at Sendamangalam, the Travelling Dispensary, and roadside medical work, the work at Jederpalayam, the call to the Kollis, and later the emphasis in that call to the northern part of those hills, and the move to Belukurichi: all developed as a result of personal conviction under pressure of the Hand of the Lord upon God's servant, but each development in the pattern of service was encouraged by Conference and sanctioned by Council through the confirmation of the Holy Spirit. In this happy pattern of fellowship in service each servant of the Lord called to serve Him in the work of the Strict Baptist Mission is encouraged to know the Mind of the Lord concerning his or her own service, and the part that service plays in the corporate witness of the Mission abroad and at home.

DEPUTATION MINISTRY DURING SEPTEMBER AND OCTOBER, GOD WILLING

Missionary W. H. Kuhrt, 61 Breakspears Road, Brockley, S.E.4.

SEPTEMBER 8th, Rishangles; 11th, East Ham; 15th, East Ham; 17th, London Colney; 24th, Gurney Road; 28th, Newick; 29th, Gadebridge; 30th, Gurney Road.

OCTOBER 2nd, Aylesbury; 5th, Bromley; 8th, M.A.S.B.C.; 9th, Eden, Cambridge; 13th, Whittlesey; 17th, Bible Spreading Union Annual Meeting; 20th, Warboys; 22nd, S.B.M. Annual Meetings; 27th, Wellingborough; 31st, Halstead.

Mrs. Kuhrt. Address as above.

SEPTEMBER 1st, New Cross; 11th, Guildford; 17th, London Colney; 18th, Wandsworth; 24th, Willenhall; 26th, Angel Baptist Church; 28th, Newick; 29th, Gadebridge.

OCTOBER 1st, Bromley; 3rd, Tunstall; 5th, New Cross; 15th, Downe; 24th, Gurney Road.

Missionary P. A. Grist, 1 Grosvenor Road, Watford, Herts.

SEPTEMBER 1st, Carlton; 8th, Bradenstoke; 10th, Hilmarton; 15th, Occold; 17th, Richmond; 22nd, Downe; 26th, Leyton; 28th, F.O.Y. Annual Rally; 29th, Basildon.

OCTOBER 2nd, Ebenezer, Brighton; 3rd, Brentford; 6th, Hadleigh; 8th, Streatham; 11th, Kesgrave; 13th, Rattlesden; 15th, Fressingfield; 20th, Eden, Cambridge; 22nd, S.B.M. Annual Meetings; 27th, Cransford; 30th, New Cross.

Missionary E. Orchard, 5 Elsa Road, Welling, Kent.

SEPTEMBER 1st, Stonham, Mendlesham; 8th, Crowfield; 11th, Aldringham; 12th, Harwich; 15th, Dunstable; 22nd, Fressingfield; 27th, Farnham; 29th, Horsham.

OCTOBER 5th, Dalston (C.I.M.); 6th, Colchester; 13th, W. Hartlepool; 14th, Middlesbrough; 15th, W. Hartlepool; 17th, Newcastle; 18th, Cowpen Bewley; 20th, Middlesbrough; 27th, Halstead; 30th, Deeping St. James; 31st, Stamford.

Mrs. Orchard. Address as above.

OCTOBER 2nd, Ebenezer, Brighton; 14th, Middlesbrough; 15th, W. Hartlepool.

Missionary D. Moon.

SEPTEMBER 1st, Laxfield; 8th, High Wycombe. OCTOBER 13th, Woolwich.

Pastor P. H. Crees, 61 Breakspears Road, Brockley, S.E.4.

SEPTEMBER 1st, Reigate; 7th, Clifton; 12th, Staines; 15th, Swindon; 18th, Eden, Cambridge; 24th, Yateley; 29th, Egham; 30th, Tunbridge Wells.

OCTOBER 2nd, Ebenezer, Brighton; 7th, Bethesda, Ipswich; 9th, Manor Park; 10th, New Cross; 12th and 13th, Walsall; 20th, Chatteris; 27th, Park Ridings.

Dr. R. M. Harris, 32 Elm Grove Road, Ealing, London, W.5.

SEPTEMBER 3rd, Croydon Area Meeting; 4th, Bexley Heath; 5th, Brentford; 9th, Bromley; 10th, Tring; 12th, Mount Zion, Ipswich; 17th, Richmond; 18th, Wood Green; 24th, Bury; 25th, Royton; 26th, Accrington. *[continued foot of page 120*

VILLAGE CAMEO

Approximately one mile from Velur, on the River Cauvery, is the village of Pothenur-Puthupalayam. Though there is no Church yet formed there, a number of Christian residents meet each Sunday evening for worship, and conduct a Sunday School for some sixty children. Mr. Devavaram, a member of the Selur Church, working as a teacher in the local Panchayat school, is responsible for arranging the services and runs the Sunday School single-handed. As there is no chapel building an upper room is hired by the Christians; this room is known as "Bethany Prayer Hall".



Village Christians singing hymns. A picture of members of the Church at Morupatti. Photo: George F. Champion.

Most Indian villages include a "cheri", where the outcaste people live, and Pothenur is no exception. Three Christian families live there, including a teacher who was baptised at Namakkal some years ago. As the prayer room is in the caste part of the village, these Christians of outcaste origin do not feel free to attend the services. So Mr. Devavaram visits them, and holds a separate service for them outside one of their houses. This is not an ideal arrangement, and the Christians would like to obtain premises in a "neutral" part of the village, where all would be free to worship unitedly.

One who occasionally is able to attend the services in Pothenur is a young woman teacher Rajammal. She was educated in the Christian school in Sendamangalam, heard about the Lord, obtained a Bible, and professed faith in Christ. Tragedy has dogged her steps; an attack of smallpox left her face badly scarred; a further illness caused her to go

deaf; her Hindu husband deserted her. Now her parents would prevent her attending Christian worship, and it is only rarely that she is able to come to the services.

For nine years, Mary Helen, a Christian midwife, has been working in and around Pothenur. She was a Telugu woman; left an orphan in early childhood, she was brought up by a Salvation Army missionary. She loved to sing Salvation Army hymns. A widow for many years, her children are all living in Madras. At the first women's rally, held in Sirunellikoil in 1961, the Lord convicted Mary Helen about her frequent cinema attendance, and from that time the Lord gave her grace to give up the habit. The money she thus saved was devoted to helping her poor patients, and to supporting the Lord's work. Often she would take her own food and give to someone in need. In November, 1961, she was baptised in the river at Velur, after giving a clear testimony to the Lord's saving grace, and she joined the Church at Selur, five miles away.

On the 24th January this year, the Lord suddenly called her to Himself; she was taken ill after a normal day's work, and passed away after only three hours suffering. She is greatly missed, not only by the little group of Christians, but also by the Hindu people. They testified to her great kindness, and to the fact that she had told them about the Lord Jesus, and used to sing to them about Him. She died with His Name on her lips, and showed no fear, though she knew she was dying. She could be described, like Phoebe, as "a succourer of many". We pray that the witness of her death may be even more effective than was the witness of her life.

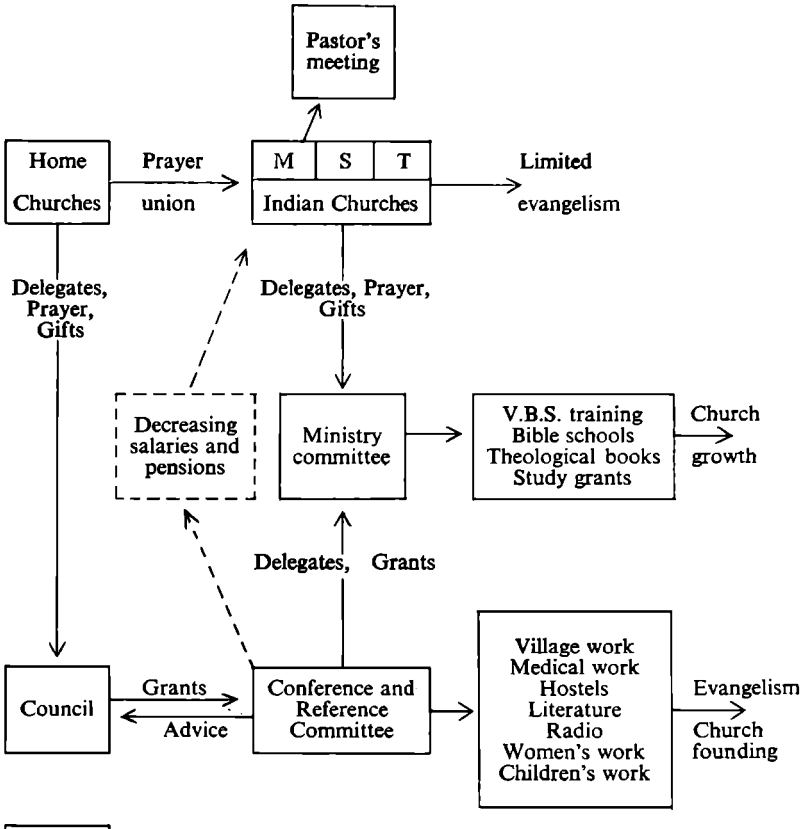
It seems that in past months, the Lord has been removing one by one His servants from the Velur-Pothenur area. During Mr. and Mrs. Moon's residence in Velur, Sunday services and a Sunday School were started there. These were continued by the Christian veterinary doctor and his family; but he too was transferred to another town within six months. Both the Sunday School and services have had to be discontinued for lack of workers; the Velur Christians can attend services in Pothenur, only a mile away, but nothing is being done among the children. Brother Enoch and his wife Kirubai, who took a keen interest in Velur and Pothenur, have moved away to Rasipuram. And now the Lord has taken Mary Helen to Himself. Brother Devavaram is tempted to say like Elijah, "I only am left". May the Lord's reply to Elijah (I Kings 19: 18) prove true in Velur and Pothenur.

Ethel M. Flory,
Sendamangalam,
Salem District, S. India.

OCTOBER 1st, Watford; 2nd, Borough Green; 3rd, Basildon; 7th, West Ham; 8th, Chatteris; 9th, Irthlingborough; 15th, Ipswich, Zoar; 16th, Mendlesham; 17th, Blakenham; 22nd, Annual Meetings; 29th, Wellingborough; 31st, Tunbridge Wells.

Ladies' Zenana Auxiliary: Quarterly Prayer Meeting to be held at Watford Tabernacle on Monday, 4th November, commencing at 3 p.m. Speaker: Mrs. P. A. Grist.

DIAGRAM illustrating the present state of Mission policy, objects, strategy and integration with Churches.



Home Churches

THE IMPORTANCE OF THE CHURCHES AT HOME

In thinking of the work of the Strict Baptist Mission, it is very obvious that the part taken by the Churches at home is vitally important. Humanly speaking everything depends upon those Churches. Without them there would be no Mission.

It is true that there was Christian work in India by Strict Baptists resident there before the formation of the the Strict Baptist Mission, but the Mission itself was born in England in 1861. It began here, not in India, and it has been sustained through all the years by the prayerful and practical support of Strict Baptists in Great Britain. Help has been forthcoming from Australia and other places, but the main support has been provided by the English home Churches.

In recent issues of the "Mission Herald", we have been helpfully reminded of the closely knit relationships of various branches of the Mission's activities, and in this connection it is fitting that we should recognise the importance of the Churches at home. There are about 260 such Churches supporting the Strict Baptist Mission at the present time, and it is these Churches that make possible the whole of the work for which the Mission is responsible.

To read the history of the Strict Baptist Mission is to be impressed by the way in which the Lord has granted both expansion on the Mission Fields and growth of support at home. This development of interest in our home Churches has brought blessing to the Churches themselves. Some would say that our Churches have been saved by it, and it is not unreasonable to state that our future as a denomination may well depend upon our missionary interest and efforts, as they may be inspired and sustained by the Holy Spirit.

The purpose of this article, however, is to show as clearly as possible the important place filled by our Strict Baptist Churches in the partnership and work of the Strict Baptist Mission. May I indicate this under two headings.

1. The Home Churches in their Relationship with the Work Overseas.

This is a mutually enriching relationship, and one that brings untold blessing to our Mission. It means a great deal to our Missionaries, in the loneliness of their locations and all the difficulties of their tasks, to feel the love and strength of those supporting them at home.

The home Churches are so important that should they fail the work would cease. We know that under the blessing of God Tamil Churches in India would continue, but the Strict Baptist Mission as we know it depends upon the Churches and their constant support.

Nor is it just a matter of money. In spiritual things we are like a water-tower. The level here is reflected there, and our weakness is seen as well as our strength.

This vital relationship is seen in connection with—

(1) Prayer,

(2) Gifts,

(3) Missionaries.

These are the three channels through which the home Churches supply and sustain the work overseas. Obstruction or break-down in any one of these must imperil the whole of the work.

Are we in the home Churches fully meeting these claims upon us? Could there be more earnest prayer? Could our giving be more in keeping with present standards of living or even more sacrificial? Is it possible that in our Churches we are not encouraging and sending forth, under the Holy Spirit's guidance, servants of the Lord for the Mission Field?

We rejoice that our Lord is Sovereign, and that He hath "all power", but shall the work languish because of our lack of discernment and concern, or because our love is low, or because we fail in some other

way to meet the claims of this vital relationship with the work overseas?

We must also remember the importance of—

2. The Home Churches in Relation to the Administration of the Mission.

The annually elected Council of the Mission is the body entrusted with the great task of maintaining and directing the work of the Mission as a whole. The Council is made up exclusively of members of our Strict Baptist Churches at home, and these members of Council, and the Officers, are elected from, and by, the delegates sent by the Churches to the annual General Meeting of the Mission. How vital then is this relationship of the Churches with the work!

So far as the actual work abroad is concerned, the Council works closely with our Missionaries, who, through their Conference each year and also Reference Committee, inform and advise the members of Council on all Field matters.

Please remember in your prayers the delegates as they meet in October, and the Council of the Mission in its regular meetings to deal with the business and affairs of the Mission. Christian leadership and administration constitute no light task in these days, but in the work of the Mission the confidence, prayers, and encouraging support of the Churches can, under the blessing of God, sustain and inspire those who are seeking to carry on this great work in ways, and for ends, pleasing to the Lord.

Supporting strength and encouragement can also be given to the Mission, both at home and abroad, by the holding of Missionary meetings in the local Churches, in which Missionaries and other deputation workers can come and have fellowship with us and also inform us about the actual work on the Mission Fields. Such meetings, and the prayer interest arising from them, can be a vital link in this partnership of missionary service, and we greatly value the help of all those who helpfully organise such contacts and meetings in the Churches.

Much more could be written about the importance of the part taken by the Churches at home, but I must close this statement by reminding you of a fact of even greater significance—"All we can do is nothing worth, unless God blesses the deed." "Except the Lord build the house, they labour in vain that build it."

After 102 years we feel just the same as those used of God to form our Strict Baptist Mission, whose first annual Report ended with the words—

> "God be merciful to us, and bless us, and cause His face to shine upon us; that His way may be known upon earth, His saving health among all nations.
>
> "And let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea the work of our hands establish Thou it." *Pastor J. K. Thorpe, Vice-President.*

POSTAL CHARGES INCREASED

The charges on Tamil Texts sent COMMERCIAL RATE to INDIA or MALAYA are now: First 2 ozs. 2d., each additiona 12 ozs. 1½d.

SUNDAY ITINERARY.



Annammal, of Irukkur, who fell and broke her leg. She is on her way to hospital in the Namakkal van. Photo: H. A. Huckett.

The dictionary definition of a Church is "A body of Christian believers worshipping in one place". We tried to find one. Starting out from Namakkal about 7.30 a.m. we proceeded westwards along the road to Paramatti, passing several bullock carts with drivers fast asleep en route. Our first stop was Irukkur. The chapel was locked up and enquiries revealed that the brother in charge had gone to work. The Church Secretary who is a bit mental had told us on the previous day that his old mother had fallen and broken her leg. We checked up on this, and taking a young fellow from the village as a guide, we went on to Sirunellikoil. Here too the chapel was locked and the Bible woman who lives next door was away, so we were not able to have a service there, as she has the key. Our next port of call was V. attur and here we found that the morning service had just started and was being conducted by Pastor Selvanathan. There were three women and two men present when we entered the building, but several others came in later. The total congregation was ten adults and ten children including four of us from Namakkal. The preacher took Joshua 7 and gave a very solemn message on the peril of hidden sin in the life.

After greeting Stephen Raj and one or two others, we went on to Selur. Here the service was over, but we were pleased to find a number of young fellows still there and amongst them an ex-hostel boy named Moses who was wondering how he could get in touch with us about going to the Bible School at Paniadipatti. The Church had agreed to send him and pay Rs. 6 towards his expenses. We gave him a letter to Mr. Appleby and instructions for the journey. I. Peter's perennial problem of how to find a wife was the next item on our "agenda". We promised to write to an Indian brother who might be able to help and then



Mrs. Huckett at Mohanur with Mr. and Mrs. Vethamonie's five daughters. One is a teacher, two are in High School, the two youngest are in the S.B.M. Hostel at Sendamangalam. Photo: H. A. Huckett.

proceeded to Velur where we found the poor old lady with the broken leg. She was overjoyed to see us. The injured limb had been put in plaster by the Government Doctor with instructions that she was to keep it thus and report in a month's time. We had prayer with her and made arrangements for her to be looked after in the home of a relative in Velur, a man named David who said he had been baptised many years ago before the Irukkur Chapel was built. He did not seem to know much about salvation, but he did know where Jesus was born. We asked Annammal, the old lady with the broken leg, to tell him what Jesus had done for sinners, and to our joy she gave a very clear testimony. So our prayer is that Phil. 1: 12 may be fulfilled in her case as it was with the Apostle Paul.

We cannot over-emphasise the need of prayer for isolated Christians in villages out on the west, surrounded by illicit drinking, gambling, and other evil practices, and having very little to help them to grow in grace and in the things of God.

H. A. Huckett,
Namakkal, Salem District, S. India.

THE ANNUAL MEETINGS

OF THE STRICT BAPTIST MISSION

WILL BE HELD, GOD-WILLING, ON

TUESDAY, OCTOBER 22nd, 1963, at

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

MORNING—

11 a.m. ANNUAL GENERAL BUSINESS MEETING—Institute Hall. For male Delegates appointed by subscribing Churches.

AFTERNOON—Premises open from 1 o'clock.

2 p.m. LADIES' ZENANA AUXILIARY MEETING—In the Chapel. All Ladies welcome. Address by **Dr. R. Harris.**

2 p.m. MEN'S PRAYER MEETING—In the Institute Hall. Conducted by **Pastor A. Stone.**

3.15 p.m. DEVOTIONAL SERVICE. Chairman: **Pastor J. K. Thorpe** (Vice-President). Preacher: **Missionary P. A. Grist.**

EVENING—

6.15 p.m. MISSIONARY RALLY. Chairman: **Pastor E. J. Wood** (President). Presentation of Annual Report and Accounts. Addresses by **Missionaries W. H. Kuhrt** and **Dr. R. Harris.**

TEA on Chapel premises—2/- each. Tickets will be sold in advance. Early application is advisable. Please send payment with order to the General Secretary, 61 Breakspears Road, S.E. 4.

Thankofferings throughout the day for the Lord's work among the Tamil people.

THE SACRIFICE.

I saw a row of about eight men in a field standing facing an ancient village temple, their hands folded in worship. Each had an array of plantains, coconuts, and flowers on the ground in front of him. Their gaze was fastened on something in front of them a little distance away. I looked down to see, and there was a goat in its death throes just below the bank on which I stood. I quickly looked away! Suddenly they all bowed themselves to the earth and worshipped. *It was a sacrifice.* "For it is not possible that the blood of bulls and of goats should take away sins." But, alas! they did not know that. They did not know of the *One* Sacrifice, "the Lamb of God which taketh away the sin of the world". WHY? Probably no one had told them. Who is there to tell? We were at a big festival where many goats and chickens were being sacrificed by the families that had come in from many villages and hamlets to this centre. As we watched the streams of people on foot, in bullock carts, and in the many buses—there were even some in smart cars—our hearts were burdened for them in their ignorance and false hopes. How could we, so few, reach so many with the glorious news of the Gospel and THE Sacrifice on Calvary that could take away their sins and set them free from Satan and all their fears? We did what we could, gave many tracts, and sold many Gospels, besides talking to all who would listen, and preaching to groups here and there. Two of us walked along the long queues waiting for buses, and here and there sold Gospels to some. I watched their faces. No peace shone there. They had been to the temple, made their offerings and worshipped, done all they could think of to please the gods and avert calamities. Yet they could not be sure all would be well. Tired and anxious, sad and weary were the expressions on most faces. Many children with shiny bald heads cried and sat in the dust by their parents. Their heads had been shaved and the filthy matted hair had been offered to the gods. How depraved the minds that could think of such being pleasing, yet they knew no better. It has been done for centuries, and if they did not do it terrible things might happen, and fear grips their minds.

We saw many horrible sights; a little girl being held up by a man and propelled along. She had a huge pot with leaves sticking out of the top on her head, and was surrounded by a group of men clanging pieces of iron; no other girl or woman was with her. Poor little thing! What went on in her mind? What were her feelings? Foremost would be fear, I am sure. There were men with bamboo spikes sticking into the flesh of their bodies, their mouths pinned up with metal needles, walking about among the people. Processions with gods carried in the midst came along preceded by noisy drums and the clamour of gongs, cymbals, and sometimes trumpets. Amid all the noise and dust were many blind and maimed beggars. A glance shows that many are suffering from the disfiguring effects of leprosy.

Friends! Can you read these things and be unmoved? I am sure you could not if you saw them. The responsibility of proclaiming the

ONE Sacrifice for sins rests upon *all* who know the Lord Jesus as SAVIOUR. *All* of us are called to be His witnesses.

Grace K. Huckett,
Namakkal,
Salem District, S. India.

RADIO MINISTRY—May-June, 1963

Letters received 55. New writers 28. Old writers 27.

Reception in some areas has been very poor, hence the lower number of letters.

CHILDREN'S RALLY
"RAYS FROM THE EAST"

SATURDAY, SEPTEMBER 14th, 1963, at 3.30 p.m.

CHADWELL STREET CHAPEL, LONDON, E.C.1

MISSIONARY SPEAKERS :: DEMONSTRATION :: DRINKS PROVIDED

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

[*continued from back page*

service of God's Kingdom, are used by the Master to open doors that would otherwise be closed to the Gospel. To use the training and abilities of His servants is the right of the Master.

The New Testament gift of healing did not require means for its free operation. Seldom were therapeutic agents used. The gift was unmasked, and clearly seen to be an act of God. Here then lies the difference between the New Testament ministry of healing and that of the modern Missionary Movement. The remarkable way in which the Lord has been pleased to use the gifts of medicine and surgery consecrated to His service is the measure of His approbation of these counterparts of the New Testament gift. Although, to-day these gifts are based on human knowledge and training, and are not, in the nature of things, the evidence of the Divine Authority of the Word preached, they still form a most effective means through which the Gospel is propagated, particularly among people who are strongly prejudiced against the Truth.

"To preach and to heal" was the cry of those who early followed the Divinely gifted disciples and apostles. The cry led to hospitals and hospices, and a long line of able men and women devoted to the alleviation of suffering, and the care of the poor. The original motive for the gift of healing, to authenticate the Divine origin of preaching, has no place in this historical association between the two kinds of ministry; but the two though separated become complementary in the hands of one who is truly called of the Lord to the first, and equipped to exercise the second.

Vol. LXII, No. 5. Printed at the Burlington Press, Foxton, Near Cambridge, and published by the Strict Baptist Mission. Price 3s. 9d. per annum (post paid).

Mission to the Tamil People

Missionary Surroundings:



Medical Clinic at the barn on camp on the Kolli Hills.
Photo: Dr. R. M. Harris.

"To preach and . . . to heal . . ."

This was the emphasis of the Master. He authorised them to preach, and empowered them to heal. Not to heal and to preach: though He sometimes healed without preaching. The order for His disciples was clear. We speak to-day of Medical Evangelism, but still the emphasis remains. The adjective describes, but does not, in this case, limit the noun. The evangelism is not hindered by the means.

Now both these gifts in New Testament times were supernaturally given. The disciples and apostles were chosen for, and separated to special forms of ministry, and sent forth to preach the Gospel of the Kingdom. None, with the possible exception of Luke, was a trained physician or surgeon. Not one of them exercised this ministry as a prerogative of learning, but as a gift of God. They exercised the ministry of Divine Healing as a handmaid of Divinely authorised preaching.

To this extent modern Medical Missionary endeavour is different from the ministry of healing in Apostolic times. Here men and women separated unto the Gospel by the Divine Call of the Master bring to that primary task, gifts humanly acquired. Gifts which are as different from the original New Testament gift of healing as the gracious opulence that adorned Solomon's temple is different from the beauty that will grace the Temple in the New Jerusalem. Undeniably, these gifts, acquired only through years of hard study and practice, when brought to the

TO THE TAMIL PEOPLE

NOVEMBER-DECEMBER
1963

Our Missionaries:

MR. AND MRS. H. A. HUCKETT



A recent photograph of Mr. and Mrs. H. A. Huckett, who represent respectively, the Churches at West Ham (Tabernacle), London, and "Rehoboth", Horsham, on the Mission field.

The Strict Baptist Open Air Mission and the Caravan Mission to Village Children formed the happy partnership which the Lord used to prepare His servants, Mr. and Mrs. Huckett, for their life's work among the Tamil People of India. Because no experience of God's Grace is isolated, both these dear friends can look back to convicting, convincing Words of Scripture which first led them to a sense of their need of a Saviour, and then showed them the way into their place of service for Him.

Mrs. Huckett was baptised at Farnham in 1918 when she was seventeen years old, and became a member of the Strict Baptist Church in that town. Through restoration from a serious illness in 1922 she was brought to the place of surrender, and joyfully speaks of the Lord's dealings in the years before her acceptance by the South Indian Strict Baptist Missionary Society in 1927. She dates her call to Missionary service from that year; but from early childhood there was a deep concern "about the Heathen". She has been a member of the Church at "Rehoboth", Horsham, since 1920. Before she left England for the first time in 1929, Mrs. Huckett was an Insurance Agent, and then Chief Assistant in a Book and Fancy Goods Store. Work in a Dorcas Society and Sunday School, followed by the course at "Redcliffe" Missionary Training College, completed her formal preparation for the work of God.

Mr. Huckett came under conviction of sin through a sermon preached by Pastor R. Robinson. The text was 2 Tim. 2. 20. He saw the Lord

as his Saviour while studying for the Scripture Examination and was baptised by Pastor J. N. Throssell in 1920. He first joined the Church at Homerton Row, but is now a member of The Tabernacle, West Ham. The S.B.O.M. was a directive influence in the life of God's servant, and a growing conviction that God wanted him in India was sharpened and deepened by the Home-call of Mr. J. M. Brand in 1929. (Mr. Brand died of Blackwater Fever after serving the Lord devotedly for more than sixteen years on the Kolli Hills).

Five years of itinerant ministry among the Churches in the Homeland: medical training for one year at Livingstone College, followed by a year of Theology under Mr. James Willoughby, M.A., was an excellent ground-work for the Lord's service in India to which Mr. Huckett went in 1931 at the age of twenty-eight years.

God has graciously used His servants both before and after their marriage, which was celebrated in Sendamangalam on January 24th, 1935. Before her marriage, Mrs. Huckett, whose maiden name was Carter, served for five years in village Evangelism among women, and in Hostel work among girls. Since 1935 both Mr. and Mrs. Huckett have been untiring in a ministry of preaching and teaching in the villages. They now feel called particularly to the distribution of the Scriptures among village folk, and through this means have a widespread ministry of Gospel preaching in the Namakkal area of the Salem District. They give time, also, to the welfare of the boys in the Mission's Hostel at Namakkal.

Mr. and Mrs. Huckett have five children, three of whom are engaged in various forms of Christian work. Joyce, their eldest daughter, expects soon to sail as a Missionary to New Guinea.

Mr. and Mrs. Huckett "highlight" two experiences in their work. One, the joy of seeing souls saved, and the other, the privilege of seeing an indigenous Church formed and worshipping in its own building at Rasipuram. These God-given encouragements surely outweigh the pain of sacrifice and the disappointments of service.

STRICT BAPTIST MISSION PUBLICATIONS

Strict Baptist Mission Herald: Published bi-monthly. Single copies 5d. each. By post 3s. 9d. per annum. By post (in quantities) 2s. 6d. each per annum.

Rays from the East. A bi-monthly magazine for children. Single copies 2d. each. By post 2s. 3d. per annum. Quantities ordered for the year sent post free at reduced charges for 25 copies or more as follows:—

25 copies, 17s. 6d. 50 copies, £1 15s. 0d. 100 copies, £3 0s. 0d.

Annual Report 1963: The 102nd Annual Report of the work of the Strict Baptist Mission is now on sale at 1s. 0d. per copy. This annual publication is more than just a report of work done; it is a handbook of information about all facets of the Mission's activities. It is factual account of God's work in a land which still has multitudes of people who have not heard the Gospel, and, as such, it is a stimulus to thoughtful prayer. Facts—and figures—to challenge the heart and mind are recorded here for all to read. May the Lord use this story of His faithfulness to stir His chosen messengers to their task, so that we may see men and women "thrust out" by the Lord for the work of the Mission overseas.

Annual Report 1963. Price: One Shilling each.

Orders for copies of Mission Publications should be sent to: **The General Secretary, 61 Breakspears Road, London, S.E.4.**

THIRD ANNUAL WOMEN'S RALLY—NAMAKKAL

Thursday, August 22nd, the great day for the beginning of the third Annual Women's Rally in Salem District, had arrived. It was a day that had been looked forward to, and for which many preparations had been made. Now the final arrangements were complete; the speakers had arrived; the temporary kitchen had been constructed of matting and bamboo; one part of the school building had been prepared for meals to be served, and another room for guests to spend the nights, lying on mats on the floor. Earlier in the day Namakkal women had been going to market to purchase grain, vegetables, etc.; while other groups had met together for prayer, seeking the Lord's blessing. Now by about 5 p.m. women were beginning to arrive.

This year the rally was held in Namakkal. Numbers attending were the biggest yet, in the region of 75 to 80, from eleven different Churches. For the first time representatives had come from the Vazhavanthi Church on the Kolli Hills, and from Morupatti Church, and these were given a special welcome.



Roadside "Burden-bearer". Indian women rest by the wayside.
Photo: By courtesy of Miss R. Appleby.

There was a full programme of activities. The first meeting was at 7 p.m. on the Thursday evening, when the secretary, Mrs. Manomonie James, presided and welcomed everyone; then Miss E. Samuel, head-mistress of the Sendamangalam girls' school, gave an opening message on Isaiah 57, verse 15; "God's two dwelling places". This was followed by a time of prayer, and right from this first meeting the Lord's Presence was manifestly with us. Following the evening meal, family prayers were conducted by Mrs. Aaron, one of the speakers. She is wife of Pastor Aaron, of the Mannur Tamil Baptist Church, Madras. The other speaker was Mrs. G. F. Champion, from Morupatti.

Friday began with prayers at 6 a.m., held out of doors, just as it was beginning to get light. With only short breaks, the meetings continued till 8.30 p.m., when a film-strip on Bunyan's *Pilgrim's Progress* was shown. The meetings concluded on Saturday morning at about 10 a.m.

The Lord spoke clearly through the two speakers. Mrs. Champion's messages were practical, and dealt with such subjects as repentance, Christian baptism, the Christian attitude to caste, worship of the Virgin Mary, speaking in tongues, all matters in which teaching is sorely needed by village Christians. Mrs. Aaron gave a series of messages on the Book of Ruth, which were much appreciated. Perhaps special mention might be made of her meditation on Orpah, the woman who turned

back, and returned to her old life and idolatry. This was a grave warning to us all. Mrs. Aaron also delighted the women with her singing, for which the Lord has given her a real gift, and she taught us some new lyrics. She told us something of her testimony; though born into a Hindu family, the Lord met with her at an early age. Later she worked as a school teacher, and also as a pastor's wife, but owing to frequent illness, was much weakened in body. Then two years ago the Lord called her to give up her teaching, and to dedicate her whole time to His service. To a mother with several growing children, this was a test of faith. But she testified to the fact that since obeying the Lord in this respect, not only has the Lord met all the financial needs of the family, but He has given her better health than she ever enjoyed before.



Housewife in the making. Indian girl prepares for breakfast.
Photo: By courtesy of Miss R. Appleby.

During the Friday afternoon meeting, there was a roll-call when representatives from each Church responded, telling briefly of the women's work in their areas. Another highlight was the reading of a letter of greetings from the secretary of the National Women's Fellowship in England (this had been translated into Tamil). We felt ourselves to be part of a wide fellowship.

It was with much praise and thanksgiving that the women dispersed after the final meetings. Although heavy expenses had been incurred, all had been met, with a balance in hand. This money was received from gifts from Churches and individual Christians, and from the offering at the meetings.

Now that the women have returned to their own homes and villages we are praying that the blessings they have received may be conveyed to their families and Churches.

Ethel M. Flory,
Sendamangalam,
Salem District, S. India.

Thanksgiving. We share the joy of our friends Mr. and Mrs. Derek Moon in the safe arrival of Alison Ruth Moon, who was born on September 12th, 1963. May the Lord continue to bless Mrs. Moon with increasing strength and health and bless the Ministry of God's servants here in the Homeland.

A MORNING ON CAMP

It is still quite dark as we rise in the early morning to prepare for the day ahead. To-day we are going to visit two little villages right over on the other side of the "bay" in the Hills in which we are staying. It will take us quite a while to walk there, so we need to start early. Having dismantled our camp beds for the day, cooked and eaten our breakfast, we commit our way to the Lord and set off at about 6.30 a.m. We are staying in a forest bungalow at the foot of the Kolli Hills and all around us tower those beautiful, awe inspiring mountains. We walk down into the village of Nadukombai, then along the road towards the Kollis until we come to the river where we have to leave the road behind, wade through the river, up the bank the other side and off between the fields on tiny footpaths towards our destination. Now the sun is just beginning to show itself above the mountains on our left and the light reflected on the water in the rice fields around us make a beautiful picture. What a wonderful rich green is the green of the rice shoots standing in the shimmering fields of water! We continue our walk through fields of sugar cane, tapioca plants, and other crops, through other rivers and under many beautiful palms. After making several enquiries and walking for one and half hours, we finally come to our destination—a very tiny village built in steps right at the foot of the hills It being a typical Kolli Hill village, we pass through a little opening, like a stile, and we are inside. Several women with white cloths tied under their arms in true Kolli Hill fashion, greet us, but some of the children are rather shy and wonder if they should run away from such strange white people. However, with a bit of encouragement, they gather round us and listen to a story from God's Word and learn to repeat a short text. The children of this village do not go to school and hardly anyone can read, yet several are interested enough to buy Gospels. One of the women now insists that she makes us "coffee" before we go. Her "coffee" is some kind of hot drink made from coriander seed. Feeling a little refreshed from this kind hospitality, we leave the village and the now friendly children, thanking God for the opportunity of visiting this remote little place and being able to leave God's Word there.

We proceed to a village nearby and again we enter through a little stone stile. News has spread that we are coming and soon we have quite a crowd of Kolli Hill folk round us. But the atmosphere in this village is so different from the last. There seems to be a certain hardness here and we can sell no Gospels. Prayer is needed for both types of people, some harden their hearts and others are eager to listen.

Now it is time to start on the homeward journey. We begin our walk, but somehow or other we miss our way and find ourselves, after a while, right by another village. The children see us coming and run out

[continued on page 136

ACCEPTED FOR TRAINING



Mr. Colin M. Howells. Now studying at South Wales Bible College, Barry, Nr. Cardiff, Glam.

On April 23rd, 1963, I attended the Mission Meetings at Westminster . . . the words "How shall they hear without a preacher?" . . . hit me. . . . I thought it is all very well my praying that God would send out Missionaries, I should be out there myself. . . . Still I continued to pray for guidance. On May 23rd I prayed that God would show exactly where He would have me go. . . . Mr. Rowden, the Tutor, spoke not only about India, but particularly on South India, even mentioning the Tirunelveli District. This was the definite answer . . . I knew that the Lord wanted me to work for Him in South India.

A personal Testimony—Colin Howells.

"YE HAVE NOT CHOSEN ME BUT I HAVE CHOSEN YOU AND ORDAINED YOU THAT YE SHOULD GO AND BRING FORTH FRUIT, AND THAT YOUR FRUIT SHOULD REMAIN: THAT WHATSOEVER YE SHALL ASK OF THE FATHER IN MY NAME, HE MAY GIVE IT YOU."

On Sunday, September 22nd, the Church at Hayes Lane, Bromley, held a service of dedication, setting our Brother Colin Howells apart for the work to which the Lord has called him. Pastor Howells read Acts 13: 1-4, after which Colin spoke of his Call by Grace, and then to the Mission Field. Mr. Bate, the Church Secretary, and Pastor Howells, in the name of the Church, laid their hands upon Colin, and thus the Church identified itself with the work to which one of its members had been called of the Lord. Missionary Philip Grist, whom it was a joy to have at this service, commended Colin to the Lord in prayer.

A Special Report.

Other applications for service overseas are before Council. Please pray for all young people whom the Lord is thrusting into His Harvest Field.

AUSTRALIAN TOUR

From November 12th to December 4th Mr. H. J. Appleby, Chairman of the Strict Baptist Mission Conference, will be travelling in Tasmania and Australia. The main purpose of this visit is because the Mission Council has received two applications for service in India from students of The Bible College of Tasmania. A great deal is involved in this, so we ask you to pray for our Brother, Mr. Appleby, as he makes this journey, at the request of Council, to interview the Candidates and the Principal of the College, and to meet the Church from which the young people come. During this visit he will also be visiting other Strict Baptist Churches in Australia. This is a heavy responsibility. Please share the burden in prayer.



"It being a typical Kolli Hill village, we pass through a little opening like a stile . . . soon we have quite a crowd of Kolli Hill folk." *Photo: Ruth M. Harris.*

in a crowd to meet us, so we feel we must go in and visit them too. We go and have a little meeting for them and then continue our journey. We have to make a number of enquiries to find the way back and at last we come across a man who says he is going straight to Nadukombai. He goes in front and leads us by the shortest way which we should never find on our own.

In the early morning, as we committed our way to the Lord, we asked for His help for our journey and prayed that He would send us people to show us the way. Praise God, here was His answer—a man to lead us safely back to our village.

Miss M. M. Cook,
Belukurichi P.O.,
Via Rasipuram, Salem District

THE TREASURY **JUNE—SEPTEMBER 1963**

"The works of His hands are verity and judgement; all His commandments are sure"

RECEIVED:	£	s.	d.	PAYMENTS:	£	s.	d.
General Fund ..	4998	4	8	General Fund	4294	18	9
Special Funds ..	553	2	5	Special Funds	587	3	4
Legacies	1820	0	0	L.Z.A. ..	1008	12	6
L.Z.A.	2097	13	5				
Legacies (L.Z.A.)	110	0	0				
	£9579	0	6		£5890	14	7

Anonymous gifts gratefully acknowledged: "For Radio Work", £50; Lewes, 10s.; A.K., £1 and £1; Brighton and Hove, £2 and 9s.; Guildford, £15; New Cross, £10; L.Z.A. Brighton, £1 11s. 0d.; Aylesbury, £13.

We apologise to our readers that the Treasury figures did not appear in our last issue. They are given here for the full period of four months.

NEW YEAR PRAYER MEETING AND FAREWELL SERVICE

FRIDAY, JANUARY 3rd, 1964
at 6.45 p.m.
CHADWELL STREET CHAPEL : LONDON E.C.1

Pastor E. J. Wood, with **Missionaries Mr.** and **Mrs. Kuhrt,** and **Mr.** and **Mrs. Grist,** and **Dr. R. Harris** will take part.

Valedictory Address and Prayer.
Come and join us in Praise and Prayer.

OLD BIBLES

We have a very real use for your old Bibles which are in a reasonably good condition. These can be used for free distribution to Tamils who can read English. In such a way your "SHELF BOUND" Bibles can be used for the glory of God and the spread of His Word.

Please send them by post (BOOK RATE) direct to:
Mr. J. R. Field, Post Box 6, Kovilpatti, Tirunelveli District, S. India.

ADMINISTRATIVE CHANGES IN LADIES ZENANA AUXILIARY

The following reallocation of duties has been made by the L.Z.A. Committee:—

President, Mrs. A. W. Whayman; Vice-President, Mrs. J. K. Thorpe; Acting Secretary, Mrs. D. Symonds; Minute Secretary, Mrs. N. R. Perry.

All enquiries relating to L.Z.A. and requests for speakers at L.Z.A. Meetings should now be sent to:—

Mrs. D. Symonds, 7 Dyke Road Avenue, Hove 4, Sussex.

Subscriptions and gifts should still be sent to Miss R. Fromow.

May the Lord graciously guide and bless each of these friends in their work for Him,

"AGAINST PRINCIPALITIES AND POWERS . . ."

The place is called Temple Town. A huge temple is built at the upper part of the town, overshadowing the bazaar and the little, narrow, crowded streets where the people live. Many hundreds of worshippers go to the temple each day to offer gifts to their god, amidst the burning of incense, the ringing of gongs and the chanting of priests.

A few hundred yards away from the temple is the Mission bungalow. A prayer meeting is in progress. One after the other, the missionaries beseech the Lord for blessing upon the Churches and upon their own particular work. A missionary has just started her prayer. "Our Father, we thank Thee. . . ." Out from the temple pours a procession and a band. The drums roll madly in a fierce, quick, rhythm and the clarinet wails. "Our Father, help us to pray to Thee. . . ." The noise gets louder until it is almost deafening. "Help me to concentrate, oh Lord. . . ." The drumming is frantic and frightening. What is it? Dancers performing before their god? A man carrying a firepot in accordance with a vow? Some pilgrims starting off on a journey? A funeral?

The drums drown all other noises, but the missionary raises her voice and, falteringly, continues to pray. "Father, hear us in these our prayers for Christ's sake. . . ."

Eileen R. Appleby,
Kovilpatti,
Tirunelveli District, S. India.

DEPUTATION MINISTRY DURING NOVEMBER AND DECEMBER, GOD WILLING

Missionary W. H. Kuhrt, 61 Breakspears Road, Brockley, S.E.4.

NOVEMBER 2nd, Courland Grove; 4th, Grove Road, Woodford; 6th-8th, Beccles; 10th, Homerton; 12th, Trowbridge; 14th, Basildon; 17th, Tring; 19th, Brighton, West Street; 20th, East Ham Grammar School; 23rd, Dorking; 24th, Borough Green; 28th, Staines.

Mrs. W. H. Kuhrt.

NOVEMBER 2nd, Courland Grove; 4th and 5th, Grove Road, Woodford; 6th-8th, Beccles; 10th and 11th, Ipswich, Bethesda; 14th, Basildon; 16th, New Cross Prayer Circle; 18th, Catford Hill; 19th, Brighton; 20th, Hither Green; 23rd, Dorking; 26th, Gurney Road, Stratford.

Missionary P. A. Grist, 1 Grosvenor Road, Watford, Herts.

NOVEMBER 3rd, Hounslow; 7th, Meopham; 9th, Haslemere Y.P.; 10th, Croydon, Derby Road; 12th, Suffolk F.O.Y., West Group, Stowmarket; 14th, South Group, Zoar, Ipswich; 15th, North Group, Fressingfield; 17th, Blakenham; 21st, Tunbridge Wells; 22nd, Borough Green; 24th, Stretham, Cambs.; 28th, St. Albans.

Mrs. P. A. Grist.

NOVEMBER 2nd, Streatham, Hambro Road; 4th, L.Z.A. Prayer Meeting, Watford.

Missionary E. Orchard, 5 Elsa Road, Welling, Kent.

NOVEMBER 3rd, Wandsworth; 4th, Brockley, London, S.E.4; 6th, Haslemere; 7th, Dorking Y.P.F.; 9th, Croydon; 10th, Hailsham; 17th, Bury; 24th, North Finchley; 26th, Stanstead Road, Lewisham.

DECEMBER 1st, Willingham; 5th, Croydon, Derby Road; 8th, Grundisburgh; 13th and 14th, Bedford Y.L.C.; 15th, Dalston, Shrubland Road; 29th, Farnham; 31st, Kesgrave.

Missionary D. Moon, 74 Holmes Avenue, Hove 4, Sussex.

NOVEMBER 3rd, Eden, Cambridge; 17th, Wivelsfield.

Pastor P. H. Crees.

NOVEMBER 2nd, Hounslow; 3rd, Kings Langley; 5th, Woolwich; 6th, Greenwich; 10th and 11th, Horham; 14th, Brentford; 19th, Over; 23rd, Dorking; 24th, Guildford; 26th, Bermondsey.

DECEMBER 1st, Kingston; 2nd, West Ham; 4th, Gurney Road, Stratford; 8th, Cottenham; 11th, Chingford; 29th, Bierton.

Dr. R. M. Harris, 32 Elm Grove Road, Ealing, W.5.

NOVEMBER 4th and 5th, Aylesbury; 7th, Walthamstow; 9th, Chelmsford; 12th, F.O.Y., Suffolk Western Group; 13th, Horham; 14th, Laxfield; 15th, F.O.Y. Suffolk Northern Group; 19th, Brighton Tabernacle; 21st, Belvedere; 25th, Woolwich; 26th, Epsom.

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 27523.

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

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

L.Z.A. Acting Secretary: Mrs. D. Symonds, 7 Dyke Road Avenue, Hove 4, Sussex. Tel.: Brighton 59178.

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

Tamil Text Cards are widely used by our Missionaries, but we ask that the following points be observed to enable the maximum use to be made of all cards sent.

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

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

Despatch of Cards. Address to the Missionary of your choice. An up-to-date list of addresses may be obtained from the Mission Office, 61 Breakspears Road, London, S.E.4. It is advisable to pack the cards in packets of about 100 cards. The ends of the packets should be left open. Mark each packet "PRINTED PAPER RATE", then the postal charges will be first 2 ozs. 2½d., each additional 2 ozs. 1½d.

If you wish, Tamil Text Cards will be forwarded to Churches in areas where none of our Missionaries are working *All such cards should be sent to the Mission Office.*

Tamil Texts (price 1s. per 100).

Obtainable from: **The General Secretary.**

[*continued from back page*

were retained as homes for village boys and girls who needed such places during their school life.

Although some exceptions are made in cases of real hardship, generally the boys who come to Namakkal, and the girls who enter Sendamangalam pay fees which cover their board and other personal expenses, though the cost of accommodation and services are subsidised by the Mission.

Vol. LXII, No. 6. Printed at the Burlington Press, Foxton, Near Cambridge, and published by the Strict Baptist Mission. Price: Single Copies 3s. 9d. (each), in Quantities 2s. 6d. (each), per annum (post paid).

Mission to the Tamil People

Missionary Surroundings:

HOSTELS



Namakkal Hostel Boys climb "Lion" rock. An afternoon outing.
Photo: H. A. Huckett

The dawn chorus of sleepy voices, mingled with the squeal of the wooden wheel of the well, and the clatter of the bucket as it descends into the cool depths, breaks the calm of the morning. Soon is heard the murmur of voices raised in unison as the Scriptures are read, followed by the busy noise of breakfast in preparation, which gives place in turn to the chatter of forty or more boys, and the clatter of their enamel ware as they gather for food. Another day is well under way, and the familiar pattern of life in a community is being worked out.

Drawn from villages into the towns by the better educational facilities which the towns offer, these boys in Namakkal, and girls in Sendamangalam find in the hostels, under the care of the Mission, a home in which their needs are carefully considered. Village parents, both Hindu and Christian, for many of the boys and girls come from Hindu homes, value the discipline and teaching which their children receive in these hostels, and the Missionaries, and those who help them, value these undisturbed years of opportunity to present the claims of the Gospel, and rejoice that through this means the Lord has been pleased to call many of these young people by His Grace into the fellowship of His Kingdom.

The hostels have changed their character and purpose over the years. At first they were founded to satisfy the needs of orphan children. In those days few were ever turned away while there was room to receive them. The Government of India recognised the value of this ministry by making a *per capita* grant for the boys and girls under our care. This grant enabled the Mission to do a great deal for the children, and made it possible for the under-privileged, and deprived to obtain a reasonable standard of education in congenial surroundings. But gradually the demands made by the Indian Government became too heavy to meet. Requirements both educational and religious were laid down which made the Mission withdraw from the field of education, and forfeit the financial assistance on which the life of these institutions largely depended. When the schools passed out of the Mission's control, the hostels

[*continued on previous page*

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

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 Glendennan, 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 post-card 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.

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

TWO-HUNDREDTH ISSUE

RAYS

FROM THE EAST

for young people



Hindu Temple and Bathing Tank

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 200 February—March, 1963

SPECIAL LETTER FROM INDIA FROM PASTOR P. H. CREES

General Secretary of the Mission

Dear Boys and Girls,

I am sending you a letter to congratulate "Rays from the East" on its 200th issue. 200 "not out" is a good score and I hope and pray "Rays" will go on and get its 300.

Yesterday evening I went to the Hostel boys' party. They had games for an hour, using stones where we would use potatoes at home. They also had races, three-legged races too! They played on the compound here, which has a sharp sandy ground, but though the boys slid to a stop in their games and races and had only bare feet, yet it never hurt them at all. Their feet have grown very hard. After games we had tea, with plantain (banana) leaves for plates; and for tea, curry puffs, iced cakes, plantains, and tea. The boys sat on mats on the ground whilst we adults had chairs at a table, and I was very thankful for that.

Tea finished, I presented the prizes to the winners in the games. Mrs. Huckett presented each boy with a blue shirt and Mr. Jones gave each boy a pair of khaki shorts. In all this Mr. Huckett acted as Chairman.

After the prizes I spoke to the boys, and Mr. Huckett interpreted in Tamil, so that the boys could understand. Mostly my message concerned running "the race that is set before us, looking unto Jesus".

Mr. Rathinam, the boarding master, is a fine man, a good master, and gifted in painting and writing. The lovely illuminated address which they gave me was painted and written by Mr. Rathinam. He seemed to enjoy the games with the boys as much as they did. The boys respond very well to him which is a testimony to his Christian character. He is a good influence in the Namakkal Church.

It is very encouraging to know that there are a number of useful Christian men in our Churches who were once boys in the Hostel. They have grown up under Christian influence, been saved by grace, and now they are ministering in the Churches to the glory of God. Again and again our missionaries in introducing me to a man, have said, "He was a boy in our Hostel".

The Lord bless you and keep you and give you a very happy New Year.

Yours very sincerely,

P. H. CREES.

"... MILK WITHOUT MONEY AND WITHOUT PRICE."

by Mrs. G. K. Huckett, Namakkal

If you were to look out of our doorway about 5 p.m. each evening you would see quite a crowd of boys and girls, and sometimes mothers and babies with them. They have all got tumblers or some kind of vessel with them. You would wonder whatever they are waiting for. Some are in their "birthday suits", some are half-dressed, and some have clothes on but may be so ragged that their bodies show through. They have all come for their share of milk. Kind friends in America have sent the milk powder, I mix it up with water, and then it is ready to give out. Two big pails full daily.

There is enough for sixty of them. While they are waiting they chatter and play, sometimes making drums of their vessels, sometimes balancing

them on their heads, and if they are not careful they fall with a bang, and then they may leak. One boy did this, and then he had to put his finger to stop the leak while he carried the milk home. Some come with vessels that would hold six times the amount they should have, some come with tumblers too small. What a parable this is! How do we come to Jesus? Do we ask and expect much, or do we expect only a little when we pray?

When we think most of them have come, we call the register, and they come forward in turn to get their share of the milk. Some boys and girls keep bringing their friends but we have to say we have not enough for more than sixty. Then they stay around hoping someone will fail to come, and then if there is any over it is shared among them.

Hindus, Mohammedans, and a few Christians are represented. The milk is for all, and we are not to keep to just one set of people. The good News of God's Salvation is to all people, all nations, all tribes, and God says in His Word there will be some from every nation, kindred, and tribe among His children in Heaven.

Sometimes we give them Tamil text cards, maybe some which you have prepared and sent, sometimes tracts, and they receive them joyfully. Some children are too small to read but they can take them home. Sixty families are represented so sixty families hear something of God's Word. Won't you pray that they will listen to what God says and learn to know Him. Do **you** know Him?

Now and again we have been able to give the mothers some cooking oil or some flour, and they are so pleased to have this help. I expect then the boys and girls have some nice cakes. There is one little girl from a very large family who live out in the fields. She has only a dirty rag round her middle. They are very poor, but she is a bright child, and always has a happy smile. She asked me one day for some sugar to put in the milk! A dog bit her wrist one day so she went off to the hospital to get it treated, and that made her late for her milk. She would be a pretty child if she could have a bath and her hair washed and combed, and then have a pretty dress to wear.

A very small boy, sometimes dressed, and sometimes not, comes with a big vessel and says, "I want milk for Arukani, Tulusi, and Kondammal", and he is so small he can hardly carry it away. One day he came with new clothes on, his hair combed and oiled, and done in a neat plait down his back, and a flower in it. I hardly knew him! It had been the festival of Deebavali. So several of the children came with new clothes on. It is important to have new clothes for that Hindu festival. They were very proud of themselves, but it made the others look more shabby than ever. Perhaps they felt it. The new clothes seem to have disappeared. Perhaps they were only borrowed for the occasion. The robe of righteousness and purity that the Lord Jesus gives us when we love and trust Him as Saviour, is ours for EVER.

A LETTER FROM AN OLD BIBLE SEARCHER AND PRIZEWINNER

"Rays from the East", "Bible Searcher", "Uncle Peter"—what memories these words revive! Whether it was because I was a studious type, or liked seeing my name in print, or wanted a prize, I cannot from this distance now say, probably a bit of all three. But it is a fact that I enjoyed doing the Bible Searcher, writing it out as carefully and as neatly as possible

and then sending it off to "Uncle Peter". How I looked forward to the next issue and how eagerly and how "eagle-like" did I scan the pages to see my name! When eventually I did get a second prize and then a first, with my Pastor publicly handing these prizes to me, then my pleasure was complete. I had achieved something. All this was in addition to the interesting articles and "Uncle Peter's" letter at the back.

In looking back I thank God for those pleasant childhood memories. I loved the Bible as a young lad and the dreamy concept of some huge, kind Editor called "Uncle Peter". Alas, growing up means this is definitely something of the past. But to look forward, may I say I hope many more will compete in these Bible Competitions and enjoy doing them. It was a joy in my first pastorate at Chelmsford to hand prizes to young people there from "Uncle Peter". I hope I may have some of this to do at Highbury.

Congratulations, "Rays"! You are an excellent magazine for the young people. May God bless your witness to us all!

HONOURS LIST—1962

We are sorry to see a drop in the number of Certificates this year. Many boys and girls made a good start, but soon tired, and did not complete the number of entries necessary to gain a Certificate—that is, at least five. We would specially congratulate Marion Collins, who has now reached the age limit. Marion has ten years consecutive entries—a splendid record. We also congratulate Rachel Collins, Christine Jermyn, Peter Leaver, and David Mitchell—nine years. Adrian Barnes, Carol Blaxall, Ruth Goddard, and Peter Muddell—eight years. The special prizes which are awarded to those who have the best records but have not yet won a prize, go to Arthur Blaxall, Gwendoline and Sylvia Reeve, David Harmer, Norma Sullivan, and Helen Sparrow.

Ryarsh: Faith and John Bennett; Christine and Hazel Cordle; Evelyn, Susan, and Peter Dodge; Brian, Rosemary, and Alan Parris. **Richmond:** Ann and Jacqueline Cossins; Stephen and Lesley King; Susan Newman; Ann and Jennifer Satchell; Marilyn Wade; Graham Waldegrave. **Horham:** Carol and Arthur Blaxall; Robert Chambers; Sylvia, Joy, and Wendy Chapman; Margaret, Bernard, and Monica Gooderham. **Courland Grove, Clapham:** Susan Bradford; Maureen, Carol, and David East; Stephen Marshall; Pat Mullins; Jean Rogers; Joy Thrower. **Bermondsey:** Susan and Pamela Axford; Barbara Edwards; Christine Jermyn; Anne Osborn; Linda Simpson; Jean Webb. **Crowfield:** David Bennett; Sheila and Doreen Clover; Marion, Paul, and Raymond Grimwood; Trevor Hart. **Lewes:** Keith Ellis; Faith Evans; Elisabeth, Martyn, and Christine Relf; Philip and Elizabeth Starnes. **Brighton Tabernacle:** Janet Eldridge; Linda Chapman; Barry Hills; Rosemary, Heather, and Barbara Payne. **Bromley:** Mary Bater; John Howells; Michael Kendall, Jean King; Barbara Newlyn. **March:** Sheila Cross; Pauline Jakes; Ann Kimber; Margaret Mann; Graham Wilkinson. **Streatham:** Kenneth Browne; John Layzell; Jennifer Lott; Christine Morris; Mary Paul. **Two Waters:** Susan Bisney; Barbara Davies; Rita Parker; Jane See; Barbara Williams. **Watford:** Myra Evans; Margaret Jordan; Margaret Mills; John and Robert Woods. **Woolwich:** Phyllis Clark; Geoffrey and John Dennis; David Harmer; Gillian Trevena. **Badingham:** Hazel Dewsbery; Valerie Dunnett; Sheila Pearce; Ruth Scoggins. **Eastbourne:** Maurice Hill; David and Jean

Mitchell; Peter Muddell. **Greenwich:** Jennifer, Trevor, and Adrian Clarkson; Annette Chuter. **Bethesda, Ipswich:** Patricia and Barbara Hammond; Anne Sherman; Beryl Wilcox. **Kesgrave:** Nicholas, Robin, Stephen, and Susan Woodford. **North Finchley:** Lynn Harvey; Christina Markwich; Alison and Paul Smith. **Yateley:** Margaret, Pauline, Grace, and Joan Justice. **Aylesbury:** Jill Brown; Martin Dowding; Wendy Mead. **Basildon:** Ann Blakeman; Maureen Gar; Pamela Griffin. **Belvedere:** Margaret Cooper; Joyce Orchard; Michael Vaughan. **Bradenstoke:** Adrian and Yvonne Barnes; Rosemary Norcott. **Chadwell Street, Clerkenwell:** Linda and Jimmy Stockwell; Pauline Stokes. **Cuckfield:** Mary, Margaret, and Ruth Gadd. **East Ham:** Peter Leaver; Linda and Vicki Oldhamstead. **New Cross:** Vivienne Pain; Judith and Susan Shepherd. **Tunstall:** Gwendoline, Sylvia, and Margaret Reeve. **Billinghay:** Keith Maltby; Anthony Wood. **Brentford:** Janet and Norma Sullivan. **Chippenham:** Philip Kilmister, Julian Kime. **Clapham:** Marion and Rachel Collins. **Clifton:** Marylin Dudley; Pamela Jones. **Derby Road, Croydon:** Mary and Gillian Lawrence. **Epping:** Elizabeth Hammond, Susan Woolcott. **Farnham:** Janet and Alison Christie. **Gosbeck:** Philip and Graham Hart. **Hailsham:** Susan Bird; David Monk. **Mount Zion, Ipswich:** Gillian Naunton; Helen Sparrow. **Laxfield:** Rosemary and Melvyn Barnes. **Potten, Beds.:** Peter and Monica Jarritt. **Staines:** Ruth and Ronald Goddard. **Gurney Road, Stratford:** Jill Clements; Clive Jacobs. **West Ham Tabernacle:** Joan Bollans; Jean Cooper. **Wetherden:** Stephen Davey; Andrew Ottley. **Whittlesey:** Susan Hemmaway; Majorie Whayman. **Aldringham:** Pauline Marjoram. **Cransford:** Elizabeth Kindred. **Highbury:** Marion Goold. **Hilmarton:** Kathleen Skull. **Mendlesham:** Miriam Baker. **Royton:** David Agley. **Tring:** Graham Wright. **Westmeston:** Jean Ashley. **Whitton:** Janet Mann.

A SPECIAL BIBLE SEARCHER FROM INDIA

By "UNCLE ARTHUR"

Because this issue is "Rays from the East" Number 200, "Uncle Arthur" has sent us a special Bible Searcher all the way from India. Some of your Fathers and Mothers will remember that "Uncle Arthur" was the first editor of "Rays" in its present series; and some of you boys and girls will have met him as Missionary Harry Huckett, when he has been home on furlough. We want you to make "Uncle Arthur's" Bible Searcher an all-time record—Hands up all those who are going to help!

The number 200 is mentioned several times in the Bible and these are the references that we want you to find.

Lower Group, age under 12

1. 200 goats and 200 ewes. Genesis 32.
2. 200 men. 2 Samuel 15.
3. 200 pomegranates. 1 Kings 7.
4. 200 pennyworth of bread. John 6.
5. 200 soldiers and 200 spearmen. Acts 23.

Write out your answers like this—1. 200 goats and 200 ewes, found in ——: and give the book, chapter, and verse where found. Think about the stories as you read them, then choose the one that you like the best, and write out **in full** the verse where 200 is mentioned in the passage you choose.

Upper Group, age 12 and under 16

First answer the questions set for the Lower Group, but you need not write out a verse. Then find these 200's.

6. 200 men who stayed behind.

7. 200 loaves of bread.

8. 200 targets of beaten gold.

9. 200 lambs for a burnt offering.

10. 200 cubits from land.

They will be found in 2 Chronicles 29; 1 Kings 10; John 21; 1 Samuel 30; 2 Samuel 16; but not in the same order. Then choose which of the ten stories you like the best and write out in full the verse where 200 is mentioned, and give, in a few words, the reason for your choice.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for another prize until June, 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—MARCH 5th, 1963.

RESULT OF LAST BIBLE SEARCHER

Some very fine entries were sent in by the Upper Group, but a good many Searchers in the Lower Group omitted the verse where the points of the compass were found. We welcome thirty-two new Searchers and were pleased to see entries from scholars and schools who we have not heard from for a long time. Here are your names, in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Marjorie Whayman, aged 15, "Zion", Whittlesey.

2. Peter Muddell, aged 14, Grove Road, Eastbourne.

Special Mention: Rosemary Payne, John Woods, Jean Ashley, John Howells, Jennifer Clarkson, Rachel Collins, David Armstrong, Anne Satchell, Mary Lawrence, Elizabeth Relf, Alison Smith.

Very Highly Commended: Janet Eldridge, Kenneth Browne, Anne Osborn, Linda Simpson, J. Huggins, Margaret Cooper, Adrian Barnes, Julian Kime, Linda Stockwell, Jean Mitchell, Brenda Barker, J. W. Hollman, Kathleen Skull, David Lloyd, Pauline Stokes, Mary Paul, Susan Miles, Rita Parker, Sheila Pearce, Judith Shepherd, Valerie Dunnett, Jill Brown, Margaret Gadd, Jill Clements, Barbara Newlyn, Stephen Marshall, David Agley, Michael Wicks, Carol East, Gillian Trevena, Peter Leaver, Carol Blaxall, Helen Sparrow, Janet Christie, Nicholas Woodford, Pat Mullins, Norma Sullivan, Margaret Jordan, Marion Grimwood, Stephen Davey, Jean Rogers.

Highly Commended: C. Jacobs, Gwyneth Dawson, Olive Baker, Jane See, Betty Burke, Geoffrey Dennis, Michael Upchurch, Wendy Mead, Julia Lupton, Linda Oldhamstead, Sylvia Reeve, Margaret Broad, Marylin Dudley, David Harmer, Paul Grimwood, Phyllis Clark, Pauline Marjoram, Mary Gadd, Keith Chaplin, Richard Steward, Martyn Relf, Susan Bradford,

Margaret Mills, Ruth Goddard, Deidre Killick, John Bennett, Arthur Blaxall, Christine Bramley, Graham Percy, Rosemary Parris, Brian Parris, Keith Ellis, Yvonne Staines, Beryl Wilcox, Stephen King, Gwendoline Reeve, Ronald Goddard, Pamela Brown, Robin Woodford, Margaret Reeve, John Moore, Faith Bennett, Philip Starnes.

Commended: Brian Wallace and Susan Hemmaway (omitted one answer); Rosemary Norcott (omitted two answers); Susan Billinge (answered Upper Group only); answered Lower Group only: Angela Finneran, Pauline Dodge, Lula Sotires.

Lower Group, age under 12

Prizewinners: 1. Adrian Clarkson, aged 11¾, Greenwich Sunday School.
2. Margaret Justice, aged 11, Yateley Sunday School.

Special Mention: Jean King, Andrew Ottley, Myra J. Evans, Trevor Clarkson, Elizabeth Hammond, Sheila Cross, Christine Morris, Patricia Hammond, Barbara Hammond, Gillian Lawrence, Philip Clarkson.

Very Highly Commended: Jacqueline Maltby, Sylvia Chapman, Robert Woods, Janet Mann, Keith Maltby, Stephen Woodford, Susan Woolcott, David Monk, Graham Wright, Marilyn Burford, Barbara Payne, Linda Chapman, Linda Clover, Gillian Naunton, John Layzell, Graham Hart, Roger Pask, Julie Reed, Valerie Hallam, Peter Dodge, Michael Wayman, Susan Dodge, Joy Chapman, Valerie Clover, Evelyn Barton, Anthony Wood, Shirley Agus, Barbara Edgell, Jennifer Satchell, Monica Jarritt, Hazel Minney, Hazel Dewsbery, Rosemary Cross, Yvonne Barnes, Vivienne Pain, Margaret Gooderham, Wendy Haslam, Peter Jarritt, Joyce Orchard, Barbara Williams, Michael Kendall, Maurice Hill, Graham Hodgson, Christina Markwich, Jean Smith, Elizabeth Kindred, Marian Goold, Christine Relf, Christopher Walker, Raymond Grimwood, Philip Hart, Roger Armstrong, Christine Frost, Joy Thrower, Marion Frost, Michael Vaughan, Susan Shepherd, An entry from 9 The Barracks, High Wycombe, Carol Barnes, Paul Smith, Barry Hills, Yvonne Flint, Pamela Jones, Susan Dean, Anne Cossins, Wendy Chapman, Janet Bowler.

Highly Commended: Yvonne Steward, Joan Justice, Barbara Davies, Graham Wilkinson, John Dennis, Bernard Gooderham, Ann Barton, Vivienne Silwood, Vickie Oldhamstead, Ruth Sapsford, Paul Pinchess, Martin Dowding, Alison Christie, Anne Sherman, Jean Harris, Jacqueline Cossins, Evelyn Dodge, Miriana Baker, Karen Napier, Raymond Hart, Sandra Cole, Philip Barber, Lesley King, Dorothy Greenwood, Raymond Upchurch, Richard Goodchild, Susan Woodford, David East, Margaret Maynard, Pat Turner, Elizabeth Starnes, Christopher Chapman, Malcolm Dodge, Keith Mason, John Mohammed, Trevor Hart, Zaid Bandak, Graham Collins, Alan Parris, Philip Baker, Peter Tanfield, Pauline Justice, Sandra Napier, Monica Gooderham, Jennifer Lott, Paul Tanfield, Robert Dodge, Heather Payne, Ruth Gadd, Susan Risiolt.

Commended: Jeremy Dutton, Terry Etheridge, Philip Norris, Maureen Joyce, Sheila Orr, John Wooden, Janet Schad, Diane Moore, Danny Farrell. The following omitted the last answer: Mary Bater, Mary Garrard, Tina Clark, Jimmy Stockwell, Andros Sotires, Felicity Lawler, F. Chambers, Ann Blakeman, Ronald Button, Carole Mitchell, Regina Belcher, Carolyn Back, Sheila Logan, Rosemary Scrivener, Gillian Treadgold, Annette Chuter, Pauline Mayhew, Valerie Francis, Faith Evans, Paul Barfield, Keith McReynolds, Anne McReynolds, Angela Blaxall, June McReynolds, Christine Papapalou, Thomas Smith, Jacqueline Martin. Susan Bisney and Peter Farrell sent references only.

Not for Competition: The Misses Marion Collins, Christine Jermyn, Esther Lupton, Christine Phillimore, Janet Sullivan, and Jean Webb.

The name of Trevor Clarkson was accidently omitted from the last list. He received Special Mention.

Ryarsh Sunday School came first; North Finchley, second; Horham, third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

This is "Rays from the East" No. 200, which makes it sound rather like a railway engine, doesn't it? May be that in some ways it is, for with all you boys and girls who are regular readers and Bible Searchers, we have quite a good "head of steam" ready for the next stretch of the road.

Two hundred issues cover quite a stretch of time at six issues a year, and you who are good at arithmetic will be able to give me the date of the first issue of the present series, begun by "Uncle Arthur". The Lord has been very gracious to us and has maintained the interest of our young people all through the years. Our first tribute shall be to Him for all that He has done for us, and for the many occasions upon which He has used His Holy Word, presented for the Bible Searcher, to the blessing of young hearts.

It is thought by some that the Psalm 119 was written by Daniel, the prophet. Whether this is so or not we do not know, but the Psalm reads with great interest when one puts Daniel in, whenever the writer uses the first person singular. For example, verse eleven says, "Thy word have I hid in my heart that I might not sin against Thee". It is very certain that only the Word of God within his heart could have kept Daniel faithful to God amidst all the surrounding temptations to sin against the Lord. One hears much to-day about things that work in secret such as "radar beams", "electronic eyes", "solenoids", and the like; all of them entrusted with doing a special job at the right time from their hidden corner. God's Word is something like that. When it enters our head, it sinks down into our heart; and there it lies waiting for the right time for God to use it in order to guide our feet into the way of peace, or keep us from sinning, or go in the path of God's commandments, or to obey the voice of the Lord in whatever He says and thus find the only path that leads to blessing.

I was very pleased to receive letters from the following boys and girls: Phyllis Clark, Margaret Cooper, David Mitchell, Kathleen Skull (why not enter N.F.C.?), and Beryl Wilcox. Also I would like to thank the following for some very nice Christmas cards: Margaret, Carol, and Arthur Blaxall; Margaret and Leslie Broad; Marion and Rachel Collins; Jennifer, Elizabeth, and Philip Starnes; and Marjorie Whayman. Also I would like to thank the following friends for their letters, many of them sending on Bible Searchers: Mrs. Brenda Barnes, Miss C. Budd, Mrs. Elizabeth Clarkson, Mr. G. J. Crisp, Mr. H. W. Harmer, Mr. George Leng, Miss E. M. Lithgow, Mr. Colin L. Mann, Miss E. Skull, Miss Grace Taylor, Mr. W. H. Trowbridge, and a welcome letter from Pastor A. Wood, of Henfield, asking for Tamil texts.

The Tamil Text Card industry has been flourishing and I would like to thank these friends for orders and, in some cases, bundles of text cards received: Mrs. K. E. Boorman, Mrs. M. Burrows (and P.O. 3/-), Mrs. R. Christmas, Miss Jennifer Clover (and P.O. 4/-), Mrs. P. M. Day, Miss Marilyn Dudley, Mrs. Drury (and the children), Gloria, of Hemel Hempstead, Miss Anne Honeysett, The Misses June and Janet Martin (Christmas cards), Mrs. M. Ottley, Miss H. Stevens, Miss E. Utting, and Miss Alice Whitelegg.

It is also with much appreciation that I would like to record my thanks to all teachers, parents, and friends who have given so much help during the past year in interesting the boys and girls in the Bible Searcher, and in collecting and posting entries to me. We cannot do more than seek to interest our young people in the Living Word of God and then pray together that the Holy Spirit will bless His Word to their hearts. At the same time, I do want you to know how much your help is valued by us. May God bless you all.

UNCLE PETER.

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

RAYS

FROM THE EAST

for young people



Eating Puffed Rice as You Go Along

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

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HOW THE BOYS HUNTED THE MONKEYS

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

On Saturday, two monkeys, a big one and a little one, invaded the Namakkal Compounds, and started jumping about in the trees. One of them tried to get into the bungalow but was driven off. When the Hostel boys came home from school, they did their utmost to get rid of them. They threw stones, let off fireworks and waved sticks to frighten them, shouting at the tops of their voices to try and dislodge them from the tall trees near the gate. Some boys were very daring. They climbed the trees with flaming torches in their hands to make the monkeys go away.

At the height of the battle, we saw one monkey dive from the top branch of a tree right to the ground in one big leap. Then he ran like a hare to another tree near by and climbed into that. It was quite exciting to watch the hunt. Finally, after a long chase, the big monkey got away, but the little one was too frightened to come down. Just at that moment the Hostel Warden appeared and called off the hunt, as there was work to do in the Hostel.

This morning we saw the small monkey at the top of a tree surrounded by crows, who seemed to be carrying on where the Hostel boys left off! The monkey shook the branches very vigorously several times to get rid of the crows, but they would not leave him. Later we saw him descend to a lower branch, where, presumably he felt safer.

It is quite a problem sometimes to get rid of monkeys, and they can be very mischievous and destructive. When Pastor Crees was coming to Salem the other day in the train, a man in his compartment got out at Jalarpet to have a cup of tea, leaving two oranges on the seat. Like a flash, a monkey entered the train, seized an orange and was gone before anyone could stop him. Once, a monkey jumped on a basket of fruit on a woman's head and overturned it, while other monkeys assisted him in gather up the spoils.

In India it is considered to be a bad thing to kill a monkey, because many Hindus worship "Hanuman"—the monkey god, who was supposed to have helped Rama to rescue his wife Sita from the ten-headed giant, Ravana, King of Ceylon. There is a big image of "Hanuman" in Namakkal, and often it is garlanded with flowers. He is said to have taken a rest here on his way back from Ceylon. Some Hindus make offerings of boiled rice and fruit to monkeys in order to acquire merit in the next world.

Let us thank God that He has revealed His love to us in the gift of Jesus Christ, His only begotten Son, and that we do not have to worship monkeys to get to heaven.

THE FIRST THREE DAYS OF PONGAL

by Miss N. Hawes, Paniadipatti

The month of Tai, which falls about the 15th of January, introduces the Tamil New Year. During the first three days, both caste and non-caste Hindus take part in the varied activities connected with the festival of Pongal, when the sun is believed to begin once again its annual circuit of the heavens. The festival of Pongal also comes at the same time as one of the Indian rice harvests, and so new rice is offered, together with the sacrifices of goats or chickens. The special object of the sacrifices at this time of Pongal is to appease the sun god and make him favourable to the crops during the coming year.

On the first day of Pongal, all the old cooking pots and earthen vessels must be broken and destroyed, winnowing fans, brooms and rush mats burnt. A new stock of household utensils is then bought and used. Those who can afford it buy new clothes.

On the second, and great day of the festival, every home is thoroughly cleaned. All the walls are whitewashed, geometrical designs are drawn with white and red chalk on the floor of every room, and when this is completed a small area of ground, just outside the front door, is swept and decorated in a similar manner.

All the household articles are smeared with sacred ashes, and those needed for cooking the rice are taken out into the sunlight. The rice, which has recently been harvested, is then placed in the vessel over a wood fire, while all the family gather around to watch it boil. The pot, which has already been decorated with figures that represent a cow, a horse, an ass, a sheep and a pig, is anxiously watched by each member of the family, as they wonder at which point the rice will boil over. It it runs over at the cow, the omen is excellent for a prosperous year, but if it boils over at the ass, then, alas!—no such prosperity will be theirs.

The people also prepare delicacies and take them, together with a sample of their Pongal rice and meat, to their friends. When they return home they gather together their household, worship the sun, and after shouting "Pongal!" "Pongal!" they will sit down on the floor and partake of the feast of the year.

The third day is called "Oxen Pongal". Ox-carts are washed and painted in a variety of colours, and their wheels smeared with sacred ashes. The oxen and sheep are washed, smeared with saffron and marked with spots of red paint. The bulls are decorated with garlands, sugar cane and palm leaves, and during the evening the bulls are yoked to the carts and children are given joy rides round the town. The cow, being the most sacred animal in the country, is often decorated with silk cloth and expensive jewellery, and led around the town by a brass band. This continues until midnight, when the people with tired limbs and happy hearts hasten to their homes, concluding yet another festival season.

WHAT IS YOUR FAVOURITE COLOUR?

by Miss Elsie Hardy, Kovilpatti

Do you like the colours red, green, orange and blue? Which colour do you like best? Before I explain my reason for asking these questions, I will ask you another one. How do you choose the books that you buy? Is it by the colour of the cover?

The four Gospels, Matthew, Mark, Luke and John, are printed in Tamil as separate little books. All of them have a picture on the front cover, but the borders of each picture are coloured in orange for Matthew; red for Mark; green for Luke; and blue for John.

The other day I went with another missionary to a village nine miles from Kovilpatti. We visited the school there. My missionary colleague

told the children about the birth of the Lord Jesus Christ and she held the green book, which was Luke's Gospel, in her hand. Immediately she had finished speaking, the boys and girls came to the table to see the books that we were selling.

Then suddenly the bell went. The bell was a huge iron disc (a gong) and one of the teachers beat it with a thick piece of wood. Clang! Clang! Clang! Clang! Clang! The noise was so loud that I had to cover my ears with my hands. I expected to see the children make a rush for the door as soon as the bell stopped clanging, but they did not. They all stood to attention and starting shouting, which I thought was some kind of rallying cry. Later, I was told that they were singing the Indian national anthem! After this we stayed in the school for a short while in order to sell a number of Gospels. When we left the village about two hours later, we had sold all the Gospels that we brought with us.

Do you know which book was the most popular? Firstly, the green book; then the red one; and lastly, the orange. By mistake we did not take any blue books with us. Why was the green book so popular? Two reasons. It was the book that the missionary held in her hand when she spoke to them of Jesus, and also it was the thickest book out of the three Gospels that we had.

Please pray for those boys and girls who bought the Gospels that they may read them and so learn of Jesus Christ the Saviour. You see, in their village there is not a Chapel, or even a Sunday School where they can go and hear the stories of Jesus.

(We welcome this article from Miss Elsie Hardy, who has been hard at work learning the Tamil language. "Rays" readers will wish to congratulate her upon successfully passing the Tamil examination.)

"IT HAPPENED IN THE NIGHT"

Those of you who read the "Rays from the East" regularly will perhaps remember an interesting story that appeared quite recently about a little Indian girl named Tara, and what happened to her "in the night".

Have you ever thought how many of the stories in the Bible "happened in the night"? Here are just a few; no doubt you will be able to think of many more.

Lower Group, age under 12

Read the chapters named, and see how many of these questions you can answer.

1. Who saw in a dream a ladder that reached from earth to heaven? Genesis 28.
2. Who heard good tidings as they watched their flock by night? Luke 2.
3. Who came to Jesus by night? John 3.
4. Who departed into Egypt by night? Matthew 2.
5. Who prayed and sang praises at midnight? Acts 16.
6. When Samuel knew that it was the Lord who called him in the night, what did he answer? 1 Samuel 3.

Now read very carefully. In answer to the first five questions write down **the names only**, and say where they are found; but in answer to Question 6, write out **the whole verse.**

Upper Group, age 12 and under 16

First answer the Lower Group questions. Then find the answers to the following questions, but note that in **this part only** we want you to write out each verse **in full**, and say where it is found.

1. Where was a great cry heard in the night, and why?
2. Who took a spear and cruse from his enemy's camp at night?

3. A king made an impious feast. What happened to him that night?
4. Who opened the prison doors by night, and what did he tell the apostles to do?
5. How did Saul (later known as Paul) escape from his enemies by night?

The answers will be found in Exodus 12; 1 Samuel 26; Daniel 5; Acts 5; Acts 9.

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, 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—APRIL 30th, 1963.

RESULT OF LAST BIBLE SEARCHER

We were delighted to see such a splendid response, there were 467 entries. It was also good to see so many new Searchers—105. They included quite a number of very young Searchers, some only five and six years old. We were also pleased to see entries from Waldringfield, and to note an increase from several schools. Here are the names, in order of merit; and we hope to see them all again this time, and many more.

Upper Group, age 12 and under 16

Prizewinners: 1. David Agley, aged 15, "Bethesda" S.S., Royton.
2. Jill Brown, aged 15, Limes Avenue S.S., Aylesbury.

Special Mention: Christine Toulson, Pauline Marjoram, Carol East, Margaret and Gwendoline Gadd, Jill Clements, Rachel Collins, Peter Muddell, Mary Lawrence, Ann Satchell.

Very Highly Commended: Shirley Bowden, Marian Goold, C. Jacobs, Anne Osborn, Norma Habbishaw, Jennifer Clarkson, David Armstrong, Jenefer Rockett, Jean Mitchell, Pamela Griffin, Sheila Clover, Jean Cooper, Alison Smith, Carol Stevens, Rosemary Payne, David Crawford, John Huggins, Christine Bramley, Christine Tizzard, Mary Paul, Martyn Relf, Margaret Jordan, Ann Barton, Kenneth Browne, Beryl Wilcox, Margaret Mills, Barbara Newlyn, Pauline Stokes, Keith Harrington, Allan Davies, Pamela Brown, Wendy Mead, Keith Chaplin, Robin Woodford, Jean King, Janis Musgrave, Joyce Orchard.

Highly Commended: Jane See, Maureen Birch, Linda Woollard, Norma Sullivan, Janet Noble, Sylvia Reeve, Susan Hemmaway, Marilyn Burford, Margaret Cooper, Jean Ashley, Keith Ellis, Brian Parris, Paul Grimwood, Judith Shepherd, Gloria Cross, Gwendoline Reeve, Rosemary Parris, Rosemary Foster, Betty Burke, Rita Parker, Janet Langridge, Arthur Blaxall, Janet Christie, Carol Blaxall, Julian Kime, Christine Davies, Jean Rogers, Ian Jarritt, Mary Felton, Pauline Hollman, Georgina Burch, Rosemary Smith, Margaret Reeve, Linda Oldhamstead, B. L. Orchard, Graham Percy, Gwyneth Dawson, Janet Eldridge, Margaret Broad, Trevor Norris, Rosalind Foster, Geoffrey Dennis, Marylin Dudley, Mary Gadd, Lula Sotires, Gillian Trevena, Malcolm Cordle, Christine Cordle, Philip Robinson, Valerie Dunnett, Richard Steward, Sheila Pearce, Joan Robinson, Margaret Neave, Marion Grimwood, Sylvia Spink, Rosemary Aldous, Michael Wicks, Susan Bradford, John Woods, Philip Kilmister, Linda Simpson, D. P. Harmer,

Stephen Davey, Angela Ransome, Ronald Goddard, Robert Kisbee, Peter Rodwell (Waldringfield), Evelyn Peters.

Commended: Cynthia Barber, Peter David Rodwell (Wetherden), Jean Thacker, John Bennett, Susan Warren. The following gave the verse but omitted to give the reason for their choice: Ann Mills, Diane Mann, Barbara Edwards, Margaret Mann, Adrian Barnes, Phyllis Clark, Maureen Godfrey, Norman Stone, Heather Witchell, Susan Westley, Ruth Scoggins, Brian Westley, Rosemary Norcott, Philip Starnes, Faith Bennett. Omitted both verse and reason: Janet Cousins, Anne Cossins, Jessica Wheeler, Brenda Wheeler, John Hollman. Sent references only: Linda Barrett, Loraine Barfield. Answered Upper Group only: Jennifer Blaxall, Anne Blenkham, Shirley Blaxall. Answered Lower Group only: Ann Hales, Pauline Dodge.

Lower Group, age under 12

Prizewinners: 1. Jennifer Lott, aged 11, Hambro Road S.S., Streatham, S.W.16.

2. Barbara Williams, aged 11, "Salem", Two Waters, Herts.

Special Mention: Doreen Clover, Myra Evans, Trevor Clarkson, Barry Hills, Barbara Hammond, Gillian Lawrence, Maureen Blagden, Christine Morris, Margaret Gooderham, Monica Jarritt, Sheila Cross, Wendy Thompson.

Very Highly Commended: Rosalind Wilkinson, John Markwich, Kathryn Bradding, Raymond Hart, Christine Frost, Melvyn Barnes, Wendy Chapman, Graham Hart, Rosalind Worster, Lorna Murdon, Peter Geall, Grace Justice, Timothy Crawford, Stella Rodwell, Andrew Ottley, Melvyn Page, Mary Bemmett, Michael Wayman, Linda Chapman (Waldringfield), Heather Copping, Susan Mathews, Paul Brown, Graham Wilkinson, Sheila Rhone, Carol Barnes, Susan Garner, Heather Wicks, John Layzell, Marion Frost, Gillian Naunton, Anthony Wood, Margaret Worster, Maureen Gar, Alan Burrows, Christopher Chapman, Anne Sherman, Jennifer Satchell, Janet Schad, Susan Woodford, Susan Woolcott, Evelyn Barton, Wendy Prosser, Marguerite Willis, Robert Chambers, Robert Woods, Roger Taylor, Mary Garrard, Patricia Hammond, Theresa Appleby, Alan Noble, Linda Chapman (Brighton), Barbara Payne, Susan Hayday, Barbara Edgell, Susan Bracey, Stephen Cooke, Joy Chapman, Kathleen Burch, Russ Crombie, Lois Clarkson, John Dennis, Patricia Cook, Philip Clarkson, Valerie Eames, Carol Flinn, Heather Payne, Maureen Joyce, Elizabeth Kindred, David Monk, Elizabeth Hammond, Rosemary Scrivener, Rosemary Barnes, Raymond Grimwood, Stephen Woodford, Mary Bater, Paul Hart, David Bennett, Linda Clover, Sylvia Chapman, Maurice Hill, Stephen Foster, Trevor Hart, Joan Justice, Sheila Oxborrow, Christine Richards, Margaret Scoggins, Stephen Kingston, Kevin Frost, Annette Farenden, Susan Shepherd, Valerie Clover, Elizabeth Starnes, Michael Vaughan, Marilyn Wade, Tina Clark, Kathleen Barker, Jacqueline Batchelor, Dorothy Greenwood, Michael Inman, Alan Parris, Susan Noble, Yvonne Barnes, Tony Summers, Hazel Sparkes, Bernard Gooderham, David East, Paula Chapman, June Price, Malcolm Dodge, Adrian Clarkson, Hazel Dewsbery, Janet Gissing, Carol Jones, Pamela Jones, Janice Townshend, Margaret Taylor, Christopher Jackson, Paul Webb, Peter Jarritt, Graham Wright, Christopher Wicking, Graham Hodgson, Margaret Justice, Christine Hills, Felicity Lawler, Paul Jermyn, Pat Turner, Janet Bowler, Susan Pierpoint, Christine Relf, Evelyn Dodge, Valerie Ranson, Christopher Walker, Sally O'Neill, Elaine Nelson, Gary Ellis, Linda Cadby, Paul Tanfield, Keith Payne, Michael Kendall.

Highly Commended: Jennifer Noble, Stephen Hart, Philip Hart, Mary Drew, Philip Barber, Barbara Davies, Richard Clarkson, Trevor Rockett, Paul Smith, Jean Hollman, Ann Blakeman, Rosemary Cross, William Crook, Susan Smith, Roger Armstrong, Rachel Hunt, Sally Chapman, Patricia Freshwater, Peter Davidson, Raymond Upchurch, Jill Harvey, Lesley Mann (also December), Valerie Hallam, Colleen Wright, Andrew Orchard,

Linda Farrow, Monica Gooderham, Pauline Justice, Graham Jarritt, Lesley King, Vivienne Pain, Keith Mason, Vicki Oldhamstead, Yvonne Flint, Peter Dodge, Alan Cox, Alan Piper, Susan Reed, Wendy Christie, Hazel Minney, Graham Collins, Nigel Etheridge, Caroline Thacker, Susan Hollman, Jeremy Dutton, Linda Mitson, Barbara Jones, Graham Bemmett, Mary Arnold, Mary Barnard, Yvonne Steward, Annette Chuter, Richard Goodchild, Susan Dack, Rita Whitmore, David Bell, Alison Christie, Miriam Baker, Ena Rowing, Roger Pask, Glynda Larter, Hazel Batchelor, Robert Brown, Elaine Della, Eileen Mathews, Lynn Harvey, Christopher Dowding, Pat Wright, Pauline Jakes, Susan Risiolt, John Whitaker, Rosemary Ransome, Elaine Cole, Diane Martin, Jane Osborn, Sandra Rowing, Ruth Gadd, Janet Couch-Johns, Sharon Bauer, Yvonne Frost, G. Maidstone, Christina Popapulos, Andros Sotires, Hazel Cordle, Keith D. Maltby, Jacqueline Ann Maltby, Pamela Downing, Janet Childs, Peter King, Graham Inman, Ricky Crombie, Maureen Abbott, Sandra Napier, Martin Dowding, Christine Robinson, Diane Sharp, Freddy Bollans, Patricia Smith, Philip Baker, Philip Walsh, Leonard Carter, Christina Markwich, Stanley Della, Philip Harvey, Susan Dodge, David Keeble, Peter Tanfield, Linda Webb, Kathleen Portlock, Karen Napier, Josephine Beecher, Sandra Cole, Jackie Cossins, Philip Ransome, Raja Bandak, Joan Bollans, Susan Burgess, Maureen Ranson, Stuart Robinson.

Commended: Linda Ward, Belinda Love, Angela Blaxall, Nigel Bradley, Gary Mills, Ziad Bandak, Wendy Tyte, Linda Bloor, Keith Sillett, Jennifer Beecher, Ivan Davidson, Robert Dodge, Jacqueline Martin, Pauline Mews, Tristan Driver. The following omitted to give the references: Michael Raper, Lesley Hudson, Jenny Newman, Susan Newman, Brian Green. Omitted to choose and write out a verse: Pauline Gurr, Geoffrey Cole, Michael Kisbee, Lesley Silwood, Joy Thrower, Susan Keeble, Linda Tanfield, Owen Atkins, Sandra Beerenwinkel, Linda Baron, Valerie Steel, Pauline Steel, Sheila Atkinson, Rita Saunders, Terry Smith, Susan Bisney. Sent references only: Linda Fountain, Mary Hunt, Barbara Crossley, Frances Warbrick-Smith, Cynthia Cantwell, Paul Barfield.

Not for Competition: Miss Christine Phillimore, Miss Janet Sullivan.

Addition to Honours List: Yvonne Starnes (Wood Green).

The competition for the highest entry was very keen indeed. Fressingfield and North Finchley tied for first place. Three schools tied for second place—Bradenstoke, March and Warboys. Belvedere came third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

We were delighted to receive such a fine bunch of Bible Searcher entries and were especially glad to welcome 105 new Searchers. We want each one of the new Searchers to know that we are very pleased indeed to receive your entry, and we hope that you will become regular Bible Searchers. Each one of your entries is carefully listed and those who do five or more Searchers during this year will receive an Honours Certificate, and their names will be printed in "Rays" next February.

I wonder what you have all been doing with yourselves during the cold winter which is now past—no football, no hockey, and too much snow for skating. For ten weeks our country was held in the grip of ice and snow; it seemed as if winter could never leave us. The cold icy winds from Siberia seemed to have it all their own way.

But then there came a day when two very powerful friends joined together to come to our rescue. The first was the mighty sun, becoming more powerful every day. And the sun was helped by a warm wind from the west. The sun could not melt the hard ice by itself, neither could the warm wind do its work without the sun; but together they worked a wondrous change. The icy fingers of winter had to let go, and England became once more a green and pleasant land, where the blackbird sings and the streams flow.

I am not going to ask you boys and girls which you like best—the cold of winter or the warm spring air, for I know what your answer would be. But I do want to tell you that each one of us, no matter how young, are in danger of our hearts becoming just as hardened towards God as the hard frozen ground that nobody could break, not even with an axe. This is a very sad thing but it is true. The ponds did not freeze up all at once—there was first of all a thin glaze of young ice on the water, and then slowly, but with ever deepening hold, the cold spell got its own way. So it is with our hearts. The frosty heart may start by our becoming irregular at Sunday School; or by doing something that we know is wrong in God's sight, without our being truly sorry for it. It may be started by our being unkind to those who love us, or by wanting to get our own way too much. And the chilly freeze comes over our soul, and sin begins to harden our heart.

But this need not be. For there are two mighty powers which work together to free our souls from the icy chill of sin. The first power is the power of Jesus' love; He is like the sun in the sky. Just as light and warmth stream down upon the whole world from the sun, so the light that Jesus gives, and the love that flows from Him, stream forth upon cold hearts in all parts of the wide world. Jesus is "the true Light, which now shineth".

And the other mighty power that comes to take away the chills of sin in our hearts is the power of the Spirit of God. The warm winds working together with the sun melted the biggest lumps of ice and thawed the hardest ground. In just this way, God's Holy Spirit comes to us. He enters our hearts and brings into them the warmth of Jesus' love. We then become sorry for our sinful ways and we desire to know more about Jesus and His great love. We want to please Him and do His will, and then there flows into our heart the new life and the joy of springtime.

"He sendeth forth His Word, and melteth them.
He causeth His wind to blow, and the waters flow."

Psalm 147. 18

I was pleased to receive letters from: Arthur and Carol Blaxall, Adrian Clarkson, Marion Collins, Margaret Justice, Pauline Marjoram (God bless you, Pauline), Gwendoline and Sylvia Reeve, Elizabeth Relf (we shall miss your entries), Trevor Rockett and Marjorie Whayman. Also, I am grateful to the following friends for their letters: Mrs. E. Blakeman, Miss C. Budd, Miss May Caten, Mr. A. J. Crisp, Mrs. E. Dennis, Mrs. Ruth Geall, Mr. S. D. Hogwood, Mr. Colin Mann, Mr. M. F. Relf, Miss Ethel Robinson, Miss E. L. Satchell, Miss E. Skull, Pastor J. Skull (so glad to receive 23 entries), Miss Grace Taylor, Mr. W. H. Trowbridge (17 entries, quite like old times!) and Pastor A. W. Whayman.

I am glad to acknowledge with thanks the parcels of Tamil text cards that have been sent to me for forwarding to India, from: Mrs. B. Barnes (Laxfield), Mrs. H. Blaxall and family (Stradbroke), Miss Olive Baker (Mendlesham Green), Mrs. M. Burrows (Fressingfield), Mrs. R. Christmas (Sandy), Miss Jennifer Clover (Wetherden), Mrs. B. Collins (Kenninghall), Miss Gloria Cross (Hemel Hempstead), Miss Anne Honeysett (Boreham Street, Hailsham), Miss Marilyn Dudley (Clifton), Andrew Ottley (Wetherden), Richard Underwood (Rede) and Miss Beryl Wilcox (Ipswich). Will all those who send parcels kindly state from whom they are sent. But don't stop sending, for our Missionaries need thousands more.

With all good wishes to you each, from

UNCLE PETER.

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

RAYS

FROM THE EAST

for young people



"Thanks for Tamil Text-Cards."

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 202 June - July, 1963

PALE FACE

by Mrs. Eileen Appleby, Kovilpatti

A little girl sat down on the floor in chapel, turned round to see which of her friends was there, and, Oh! what a surprise! Saw someone with a pale white face sitting just behind her! The little girl's face was a lovely brown and her eyes were deep brown. Her hair was black and shining, although she was only dressed in dirty, ragged, clothes.

But look at this! A lady with a little girl—and they both have white faces, blue eyes and a strange light-coloured hair! The Indian girl did not remember seeing such fair skins before.

She sat and looked and looked. . . . The hymns were sung, the Bible was read, everybody put their foreheads on the ground and prayed, but the little Indian girl just looked and looked behind her. . . .

The white lady's husband—the missionary—got up to preach and the rest of the congregation listened attentively. The little girl continued to look at the strange-looking lady . . . until at last she decided to do something. She stood up, stretched, and walked out of the small chapel building.

She was away just a few minutes. Then she came back! Oh dear! The white lady could not help but smile at her . . . her little brown face was covered with white face powder. . . .

She had looked and looked until she wished she had such a fair skin, too, and had decided to do something about it. White powder—that's the thing! And she wiped it all over her face. . .

Had she turned into a white lady by doing that? Do you really think she had?

Oh no, she was still a brown girl underneath. And do you know, we all are like that sometimes. We try to be so good and clean outside but it is no good just being white on the outside. Everything underneath must be white too. Our heart must be clean. Jesus must save us. And then we really will be changed. It's no good just powdering our faces.

THE TALKING PARCEL

by Missionary H. A. Huckett, Namakkal

The other day a radio mechanic in Namakkal was informed by the postman that there was a parcel addressed to him and that it was making strange noises! It was a transistor radio with a built-in aerial, and somehow it had "come alive" in transit and began to receive signals from some station or other, to which it had been tuned in. Don't you think that we are all very much like that "talking parcel", in that we are unconsciously "tuned" to some particular wavelength—we are invisibly linked to something in the world around us, something that appeals to us tremendously, or that influences us in a certain direction. It may be sport, it may be a girl or a boy friend, it may be a book or a programme we habitually listen to or watch.

Like the parcel the postman presented, which was carefully wrapped up and neatly addressed, we too can present a certain external appearance which does not betray to other people just what we are like inside, or what is going

on in our hearts. Then, suddenly, we get a jolt, our real nature comes out, and we begin to say things which reveal very clearly the kind of people we really are. As someone has put it:

"We all write a Gospel, a chapter each day,
By deeds, looks and letters and things that we say;
Our actions betray us, words faithless or true,
Say, What is the Gospel 'according to you?'"

That "talking parcel" reminds me of a story I once heard about a parrot which belonged to a lady who lived in a big house and kept two or three servants. In the summer time the parrot was kept in its cage in the dining-room and sometimes had tit-bits from the table. But in the winter it was kept in the kitchen with the servants, because it was warmer there. Of course, it heard all that the servants said. One warm day in spring, the lady had it brought into the dining room. There was no salt on the table, so she rang for a servant to bring it. As soon as the parrot heard the bell, it rapped out: "Don't answer! Let her ring again!" The lady then knew why she often had to ring twice to get a servant.

In Tamil there is a proverb which says: "Everything white is not milk, and everything black is not water." In other words: Don't be deceived by outward appearances. We all tend to judge by the outside, but God looks on the heart. He can hear what we are saying inside.

But that "talking parcel" tells me something else, viz. that if we know the Lord Jesus as our own personal Saviour and Friend, we should not rest satisfied with being silent witnesses only. "We cannot but speak the things which we have seen and heard," said Peter and John when the authorities tried to silence them.

Two Indian girls on the Nilgiris have had to leave the Government Hostel where they were studying because they would not worship idols. They said that they would worship only Jesus Christ the true God. So they were turned out, and now they are working on a tea plantation while waiting to get their transfer certificates which have been unjustly refused by the Hostel manager. When we are tuned in to hear God's voice, we have to speak out His message. We cannot be silent. May God give us courage to do this, more and more.

THE CHILDREN IN BELUKURICHI

by Miss Monica Harris

It was early one afternoon. I had just begun to prepare for the next Bible Study Class. Suddenly there was a row of faces at the window. "Amma, please may we buy some books?" they asked. "Yes, come in and look at them," I replied. In they trooped, a small crowd of schoolchildren. Their homes are out in the country. They walk to school every morning, bringing their mid-day meal with them in a brass carrier. Some of them have to walk quite a long way. They live on farms which are right away from the main road.

I showed them the little books and Scripture portions we have for sale. They chose what they wanted and paid me the money. Then one little girl said, "Please teach us a song". They sat in a row on the floor while I taught them how to sing a chorus with actions. As soon as they had sung one, they

wanted to learn another. Then they said, "Please tell us a story". So I told them a Bible story. After that it was time to go home. So they all got up and went out, saying they would come again. They came once again. This time I told them about Sunday School, and asked them to try and come on Sundays, to the house where it is held in our village.

Each Sunday afternoon a small crowd of children gather together for Sunday School, which is conducted by two Christian teachers. They all sit on the floor under a tiled roof, which is really an open barn house. All the fodder for the bulls is stored there, and various other things too. So to make it look a little more like a Sunday School, one of the boys has nailed some Scripture Text Posters on the wall. The children learn to sing Tamil lyrics, and, besides learning Bible Stories, they also try to learn Tamil Scripture Texts by heart. They also learn how to pray to the Lord Jesus. As all the children come from Hindu homes, they have never learnt to pray to Jesus before.

The next time you pray for the children of India, please remember to pray for the children in our village, which is called Belukurichi. Pray that, as the children hear about Jesus, they may learn to love and trust Him as their own Saviour and Friend.

THE TOUCH OF JESUS

Our Missionaries tell us that in India there are people who are called "untouchables". That is to say that anyone else who touched an "untouchable" would become unclean or defiled in the eyes of the Hindu religion. And so everybody, except the missionaries, leaves the untouchables alone. And the untouchables must avoid touching any one else's drinking vessel or plate; even their shadow is said to make things unclean.

There was nobody, however, whom Jesus would not touch. For His touch has within it a living power to drive out evil things. When He was upon this earth His touch drove out sin, and leprosy, and blindness, and even death itself. He is just the same to-day. As you do this Bible Searcher about all the people whom Jesus touched, ask Him, by His Holy Spirit, to touch your heart also.

Lower Group, age under 12

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

1. He . . . took her by the hand, and the maid arose.
2. Jesus had compassion on them, and touched their eyes.
3. He . . . put his hands upon them and blessed them.
4. He laid his hands on every one of them, and healed them.
5. He put forth his hand, and touched him.

The answers will be found in Matthew 9 and 20; Mark 10; Luke 4 and 5.

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* and give the reference.

6. He laid his hands on her.
7. He . . . touched the bier; . . . and he that was dead sat up.
8. Jesus anointed mine eyes, . . . and I received sight.
9. They beseech him to put his hand upon him.
10. He touched her hand, and she arose.

The answers will be found in Matthew 8; Mark 7; Luke 7 and 13; John 9; but not in the same order.

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

57 CEDAR CLOSE,

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, 1963.

PLEASE NOTE CHANGE OF UNCLE PETER'S ADDRESS.

RESULT OF LAST BIBLE SEARCHER

There was a good response to this Searcher, although not quite so many entries as last time; and we are very pleased to see the increasing interest in several Schools. We welcome Slade Green Sunday School, and 77 new Searchers. Some boys and girls seemed to have a little difficulty with No. 6, in the Lower Group; the answer is verse 10. Also No. 3, in the Upper Group; the answer is verse 30. However, we are sure that you all tried your very best. The names follow in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. David Armstrong, aged 13, Wetherden S.S.

2. Pamela Griffin, aged 14, Fryerns, Basildon.

Special Mention: Margaret Gadd, Jill Brown, Christine Tizzard, Rachel Collins, Ann Kimber.

Very Highly Commended: Wendy Mead, Julia Lupton, David Harmer, Mary Lawrence, Barbara Payne, Janet Eldridge, Arthur Blaxall, Pauline Stokes, John Huggins, Jean King, Mary Paul, Trevor Clarkson, Jennifer Clarkson, Jennifer Brown, Margaret Mills, C. Jacobs, Alison Smith, Robin Woodford, Rosemary Payne, Gillian Trevena, Peter Muddell, Jean Ashley, Carol East, Jean Mitchell, Jean Rogers, Rita Parker, Judith Shepherd, Richard Steward, Christine Bramley, Martyn Relf, Gloria Cross, Keith Ellis, Margaret Neave.

Highly Commended: Adrian Clarkson, Keith Chaplin, David Agley, Carol Blaxall, Keith Harrington, Michael Kendall, Graham Mitson, Jenefer Rockett, Linda Simpson, Yvonne Staines, Maurice Hill, Stephen Davey, Ronald Goddard, Catherine Goldsworthy, Jill Clements, Philip Kilmister, Jessica Wheeler, Janet Christie, Kenneth Browne, Heather Witchell, Daphne Burrows, Anne Cossins, Ann Satchell, Janet Noble, Pauline Marjoram, Margaret Jordan, Pamela Bedford, Geoffrey Dennis, John Howells, Rosemary Parris, Gwyneth Dawson, Georgina Burch, Gwendoline Gadd, Rosalind Foster, Ann Barton, Barbara Newlyn, Norma Sullivan, Susan Bradford, Julian Kime, Valerie Dunnett, Janis Musgrave, Rosemary Foster, Mary Gadd, Peter Rodwell, Margaret Gooderham, Joan Robinson, Linda Walsh, John Woods, Joyce Orchard, Sheila Pearce, Linda Oldhamstead, Anne Osborn, Ruth Scoggins, Beryl Wilcox, Jane See.

Commended: Paul Grimwood, Carol Whiting (omitted references in part one), Shirley Bowden, Hilda Sledmore, Barbara Edwards, Philip Robinson, Carol Stevens, Brian Westley, Rosemary Aldous, Marion Grimwood, Cynthia Barber, Marylin Dudley, Allan Davies, Kathleen Portlock, Wendy Hindle, Gwendoline Reeve, Sylvia Reeve, John Bennett, Graham Percy, Audrey Salter, Margaret Reeve, Christine Davies, Faith Bennett, Philip Starnes, Pamela Blake, Dianne Thompson, Jean Colechin. Answered Upper Group only: David Cooper, Mary Gentle. Answered Lower Group only: Paul Tanfield, Pauline Dodge, Amber Evans.

Lower Group, age under 12

Prizewinners: 1. Alan Parris, aged 10, "Jireh" S.S., Rvarsh.
2. Linda Chapman, aged 11, Brighton Tabernacle S.S.

Special Mention: Myra J. Evans, Peter Geall, Raymond Hart, Tony Summers, Janice Runnacles, Gillian Naunton, David Bennett, Roger Armstrong, Gillian Lawrence.

Very Highly Commended: Rosalind Wilkinson, Brian Green, Andrew Ottley, Monica Jarritt, Melvyn Barnes, Rosemary Barnes, Glenys Mayhew, Christine Relf, Miriam Baker, Peter Jarritt, Barbara Williams, Mary Hunt, Graham Wilkinson, Stephen Mayhew, Christine Robinson, Ruth Layzell, Sheila Cross, Adrian Warburton, Stephen Chapman, Lois Clarkson, Stephen Cooke, Gordon Muspratt, David Monk, Susan Mathews, Lorna Murden, Michael Wayman, John Markwick, Mary Bemmett, Valerie Hallam, Barbara Hammond, John Layzell, Valerie Clover, Karen Mead, Anne Sherman, Richard Clarkson, Maureen Blagdon, Jacqueline Batchelor, Christopher Chapman, Elizabeth Hammond, Paul Smith, Stephen Woodford, Heather Payne, Carol Barnes, Margaret Worster, Evelyn Barton, Wendy Prosser, Richard Haynes, Margaret Justice, Wendy Thompson, Vivienne Pain, Linda Clover, Hazel Dewsbery, Kathleen Barker, Graham Wright, Linda Harmon, Patricia Hammond, Jennifer Satchell, Barbara Edgell, Paul Jermyn, Christine Markwick, Ronalda Dalziell, Paul Webb, Lynette Walker, Stephen Kingston, Linda Chapman (Waldringfield), Philip Clarkson, George Kephalas, Yvonne Steward, Janet Childs, Dorothy Greenwood, Rosanne Lambert, Graham Bemmett, Rosemary Cross, Alan Noble, Raymond Upchurch, John Buss, Vicki Oldhamstead, Alison Christie, Francis Lowe, Mary Bater, Kathryn Bradding, Sally Chapman, Linda Tanfield, John Dennis, Jane Bennett, Roger Parritt, Christopher Dowding, Melvyn Page, Annette Fountain, Caroline Muspratt, Stephen Foster, Hilda Clarke, Christine Morris, Pamela Jones, Stephen Hart.

Highly Commended: Roja Bandak, Stella Rodwell, Susan Head, Diane Martin, Jean Smith, Hazel Sparkes, Cynthia Cantwell, John Head, Yvonne Flint, Susan Hayday, Alan Burrows, Paula Chapman, Ann Blakeman, Janet Gardner, Keith Payne, Rosalind Worster, Susan Shepherd, Gillian Maidstone, Joy Chapman, Eileen Mathews, Marilyn Wade, Trevor Hart, Ruth Gadd, Martin Dowding, Susan Noble, Barbara Homans, Peter King, Sharon Lester, Sheila Rhone, Paul Hart, Pauline Mayhew, Pauline Jakes, Susan Woodford, David East, Owena Wyles, Wendy Christie, Raymond Grimwood, Graham Hodgson, Christine Godfrey, Karen Napier, Robert Brown, Sandra Napier, Dorothy Putman, Bernard Gooderham, Jennifer Noble, Elizabeth Kindred, Irene Bland, Mary Arnold, Susan Dodge, Pamela Downing, Jeffrey Perry, Alan Bramley, Irene Carter, Wendy Chapman, Joan Justice, Valerie Rodwell, Grace Justice, Marion Frost, Jacqueline Maltby, Christine Richards, Pauline Justice, Barbara Davies, Sylvia Chapman, Jean Hollman, Susan Smith, Mary Garrard, Doreen Clover, Kenneth Pretty, Geoffrey Cole, Christine Kephalas, Elaine Addison, Sandra Beerenwinkel, Susan Risiott, Jacqueline Whatling, Catherine Collins, Peter Tanfield, Patricia Smith, Evelyn Dodge, David Bell, Elizabeth Starnes, Linda Josling, Colleen Wright, Monica Gooderham, Linda Mitson, Kevin Frost, Patricia Freshwater, Richard Czapski, Susan Bisney, Linda Farrow, Trevor Rockett, Tina Clark, Jacqueline Cossins, Graham Hart, Christine Frost, Christopher Piper, Keith Maltby, Jennifer Lott, Harry Czapski, Peter Dodge, Diane Sharp, Thomas Buss, Shirley

Gadd, Linda Towns, Joyce Roberts, Susan Osborne, Jane Osborn, Elaine Sykes, Janet Schad, an entry from 21 Bedford Road, Tottenham, Susan Mann, Linda Baron, Tony Hindle, Robert Woods, Linda Killick, Lyn Weston, Janet Bowler, Margaret Walsh, Philip Hart, Marguerite Willis, Glynis Killick, David Grimwood, Carol Barber, Christine Lockwood, Christine Wheeler, Lesley Bollans, Philip Barber, Anthony Wood, Susan Woolcott, Glynis Reynolds, Maureen Joyce, Kathleen Burch, Joan Bollans, Judy Czapski.

Commended: Sandra Cole, Mary Pooley, June Hodges, Joy Thrower, Christopher Walker, Gail Robinson, Andros Sotires, Timothy Payne, Alan Piper, Maureen Gar, Andrea Chamberlain, Hazel Batchelor, Leonard Carter, Joan Davidson, Annette Chuter, Paul Gilbert, Jill Reuter, Susan Keeble, Susan Wells, Freddy Bollans, Colin Cook, Denise Stretton, Teresa Carman, Lynda Wallace, Ziad Bandak, Elaine Cole, Peter McShane, Roy Galloway, Margaret Darben, Christina Papapavlou, Marilyn King, Sheila Atkinson, Janet Cook, Barbara Brown, Anita Jafrate, Carol Baalham, Elaine Plater, Susan Taunton, Pat Ruffold, Vivien Hunt, Lesley Mann, Edward Litchfield, Linda Bloor, Faith Evans, Lesley Hudson, Jacqueline Pate, Valerie Carman, Linda Fountain, Linda Webb, Colin Martin, Rosemary Scrivener, Lorraine Cooke, Philip Baker, Vivienne Giddens, Vivian Sherman, Jacqueline Martin, Ellen Dickson, Maureen Ranson, Pat Turner, Paul Brown, an entry from Fressingfield without name, Malcolm Blake, Robert Pipe, Robert Chambers, Shirley Hopson, Peter Garner, Nigel Bradley, Keith Sillett, Robert Walker, Angela Blaxall. The following omitted references: Barry Hills, Angelina Odin, Linda Munn, Michelle Bridge, Christine Hills, Valerie Smith, Marilyn Odin, Dennis Wootton, Josephine Collins, Gordon Moss, Gillian Smith, John Dagnell.

Not for Competition: The Misses Esther Lupton, Janet Sullivan, Christine Phillimore. Also Elizabeth Edmonds, Amber Evans, Linda Walsh and Jean Smith who answered the February Searcher.

North Finchley and West Ham tied for the first place; Aylesbury was a close second; Bradenstoke and Two Waters tied for third place.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Have you ever heard of a Torch Relay Race? Many years ago they would make torches of rope dipped in oil, set light to them, and then the first runner would hold the flaming torch above his head and run through the darkness until he handed it on to the next runner. The next would do the same, and so on for mile upon mile until the far distant goal was reached, and the race was won. I can imagine how eagerly the boys and girls of that day would gaze through the darkness, across the hills of Greece to watch for the first light of the runner's flaming torch.

The Bible has a story which reminds one of a torch relay race. One day the prophet Ahijah came to Jeroboam and said, concerning King David, that he "should have a gleaming light alway before God in Jerusalem". Now King David had been dead for many years, but the torch of living truth and obedience to God which David had carried, was still giving its light in Jerusalem. For century after century, through dark days and bright days, men had held aloft God's gleaming light. Some of the torchbearers were kings like Hezekiah and Josiah; some were prophets like Isaiah, Jeremiah, and Micah; others were just ordinary people like ourselves. But the torch was kept burning, until at the appointed time, Jesus, God's Anointed Son, came; and He was, and is still, the Light of the World.

But the relay did not stop there. For the Lord Jesus handed the torch of living truth on to His disciples, and told them to bear it, not only in

Jerusalem and in all Judaea, but unto the uttermost parts of the earth. What a blessing it is that there have been faithful men through the centuries of history who have carried the Light right down to the present day. Many of the torchbearers gave their lives in order to keep the Light burning. Some even gave their bodies as human torches rather than deny their Lord.

Our Missionaries to-day are torchbearers. Wherever they go in India amid the darkness of heathenism and false idol worship, they carry the torch of truth, which is God's Holy Word, the Bible. For millions of India's people are still in darkness; they have never heard of the Lord Jesus and are still groping in the darkness with none to guide them to the Light.

And what is just as sad is the fact that in our own loved country the darkness is gaining ground and the torchbearers are becoming fewer. Only those who have the light of Jesus shining in their own hearts can carry His torch to others who are in darkness. I wonder if your heart is still darkened by sin—here is a simple test for you. "Do you love the Good News of Jesus in the Bible or not?" Jesus said that if we are doing evil and serving the wicked one, we shall love the darkness and hate the light. He also said that those who love the light come closer to the light of Jesus. Into which class do you come? Are you seeking to draw nearer to Jesus? Or do you desire to get away from Him, and from His Word? Here is a prayer of King David's which we can all pray—"O send out Thy light and Thy truth, let them lead me; let them bring me unto Thy holy hill" (see Psalm 43). May the Lord Jesus teach you to pray to Him and may you one day become a torchbearer for Him.

I was pleased to receive letters from: Jill Brown, Kathleen Burch, Mary Gentle, Keith Harrington, and also from: Mrs. Edna Blakeman, Miss C. Budd, Mr. C. E. Davidson, Mr. F. Driscoll, Mr. B. H. Elliston, Mrs. G. Leaver, Mr. G. Leng, Miss Joyce Sawyer, Pastor A. T. Sowerbutts, Miss Grace Taylor, and Mr. W. H. Trowbridge.

May I also thank Miss Madeline and Miss Marilyn Dudley (Clifton), Mrs. W. Chapman (Horham), Miss Gloria Cross (Hemel Hempstead), Mrs. M. Kindred (Saxmundham) for their very useful parcels of Tamil Text Cards.

May I thank you each for all your help, and encouragement given to the children.

With all good wishes to you each, from

UNCLE PETER.

P.S.—Please note my change of address, see the Bible Searcher.

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

SEE SPECIAL ANNOUNCEMENT INSIDE

RAYS

FROM THE EAST

for young people



Pastor P. H. Crees
General Secretary of the Mission
wearing an Indian garland.

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 203 August—September, 1963

COME TO THE

ANNUAL "RAYS" RALLY

CHADWELL STREET CHAPEL, LONDON, E.C.1

SATURDAY, SEPTEMBER 14th, 1963

at 3.30 p.m.

SPECIAL TALKS for boys and girls by
Dr. Ruth Harris and Philip Grist

SPECIAL DEMONSTRATION
by New Cross Sunday School Scholars.

Distribution of "Rays" Prizes. All are welcome.

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

Buses or tube to Angel Station, Northern Line.

"CHEER UP"

by Mrs. G. Huckett, Namakkal.

"Oh, come along, cheer up!" Have you heard that said? I have many times. **Do** we ever **DO** anything to cheer people up? I have been cheered up to-day, and that is what gave me the idea to write to you. This is our very hot season. The sun is baking, the ground is bare and brown. The plants, even weeds and grass, have all died. Only a few plants watered daily keep alive. The leaves fall off the trees. The air is hot like that which comes out of the oven when mother opens the door to put the cakes in to bake. However, a few days ago, most unexpectedly, a short sharp shower of rain fell. This morning I picked some thunder lilies and they cheered me very much. Some years ago one of our daughters, then in Hebron school on the Nilgris (Blue Mountains), wanted to give me pleasure, so she went and grubbed among the tea bushes and got the lily bulbs, and gave them to me to bring back to Namakkal. They grew well and spread. Now whenever the rain comes they start to get busy. A few days afterwards there will be some charming flowers. Each year, ever since, I have had this "cheering up", for it does cheer us to see God's beautiful things, and to think of the love that made someone give them to us.

Recently it was "Mother's Day". One of our sons and one of our daughters thought ahead and sent me beautiful cards, one of lilies and one of roses. How they have cheered me! It is nice when the postman brings us something. It is a joy to open envelopes and see pretty things. Best of all it is so cheering to think of the love of the dear one who thought of sending it. I wonder if you sent a card to your dear mother—perhaps you gave her a bunch of daffodils or some other flowers. How she loved it and was cheered. If you didn't, DO IT NOW. It is never too late to cheer people up. Try to think of something nice to do for them. You know when you do that it is like doing something for Jesus. Find and read Matthew chapter 25 verse 40. Though He is never gloomy, He does

like to have us shew our love to Him. There are many ways in which we can. You try and think of some of them and DO it.

Does your teacher at school sometimes look sad? Maybe she (or he) is. Perhaps they are worried. Perhaps they have a headache. Do something nice for them. Try and help in some way. You will be surprised how good you will feel inside. You will get cheered up yourself. You will feel so much more happy. In England that could be called "Spreading sunshine". Here it would be called "Cooling the eyes".

I wonder if any of you are feeling sad, because you have been naughty. The best thing to do then is to confess it to Jesus and ask Him to forgive you. He will, because He died to take away our sin, our naughtiness, to make us pure and good. He forgives when we ask His forgiveness and that is the best "Cheering up" of all. That is true happiness.

SETTING OUT ONCE MORE FOR INDIA

by Mrs. George Champion.

We regret that this article has been delayed in publication, but feel that the delay does not affect its interest. It was written on board the Anchor liner, R.M.S. Circassia.

We left the Mission House at half past seven in the morning in Mr. E. Orchard's car on our way to Euston Station. London looked strangely empty at that time on a Saturday morning and most of the doors of the business houses were closed. There was no waiting to cross London Bridge but we had to go round a long way before we reached Euston Station.

It was in the month of January and you will remember how bitterly cold it was early this year. However, when we arrived at the platform we found some brave friends who had come to say goodbye to us, in spite of the cold. Our train was due to leave at 9.10 a.m. but at 8.30 a slow train was standing in that same platform and there was no sign of any movement. Nine o'clock came but the slow train was still standing there, and the rumour went round that there was no engine available to pull it out of the station.

At last, we were told to go to another platform where we walked up and down to keep ourselves warm. Finally, the train for Liverpool came in and we were thankful to get into the warmed compartment and asked our friends to come in and sit with us until the train started. We had to wait in the carriage quite a long while and some of the friends had to leave us. But at last we really and truly set out on our journey and the train pulled out of Euston Station. It is supposed to take just over three hours to get to Liverpool but, owing to the delays caused by fog, snow, ice, and frost, it took us over six hours and the sun had long set when we at last crossed the big bridge which spans the Mersey River.

After we had shown our passports, etc., we were told that our boat had left Liverpool and had gone to Birkenhead and that we must go there. So this time we were loaded into buses and went under the Mersey River, through the Mersey Tunnel, which we admired very much with its nice clean, white tiles. As we set out our driver gave a great sweep around and folk remarked that he seemed to be heading straight over the dock side, but he

turned in time! We found out the reason for this when he afterwards stopped against a maintenance van and told the man that the brakes of his bus were so stiff with frost that he had difficulty in putting them on. We thanked God for His care and protection over us in this matter.

At last we got aboard our good ship, the Anchor liner "S. S. Circassia". Two tugs pulled the ship out of its berth backwards, inch by inch, so slowly that you could hardly see the ship moving. For some hours after leaving the Mersey, we just chugged slowly along and then gradually the fog cleared and we could see the mountains of Wales covered with snow. Oh, how cold it was! But the next day was even worse, for the boat was rolling badly from side to side in the Bay of Biscay. Nearly everyone, including us each, was seasick. How miserable we felt! Most of us already had coughs and colds and it was about eight days before we gradually began to feel well again.

Now the weather is cool and sunny. In a day or two it will begin to be really hot and we shall be near the end of our journey. How much we have to thank God for! He has kept us safe during the whole of our journey and we bless Him for His kindness to us.

SUMMER HOLIDAYS

Read through the chapters named and see how many of the following holiday recreations you can find. In some cases the words may not be exactly as they are in the Bible, but if you read carefully you will have no trouble in finding the answers.

Lower Group, age under 12

1. Reading a book.
2. Swimming.
3. Playing in the streets.
4. Building on the sand.
5. Tree climbing.
6. Fishing.

The answers will be found in 2 Kings 22; Isaiah 25; Zechariah 8; Matthew 7; Luke 19; John 21.

Write your answers like this:—

Reading a book, is found in . . .

Swimming, is found in . . .

and so on; in each case giving the book, chapter, and verse where the answer is found. Then choose from the list something that you hope to do during your holiday, and **write out in full one verse only** where it is mentioned.

Upper Group, age 12 and under 16

In addition to answering the above questions find the answers to these and write them out in the same way. You need only choose **one** verse from either group to write out in full.

7. A walk in the country.
8. Embroidery and needlework.
9. Camping.
10. Working in the garden.
11. Baking cakes.
12. Sitting by the sea.

The answers will be found in Genesis 2; Exodus 15 and 28; Leviticus 24; Matthew 13; Mark 16; but not in the same order.

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

57 CEDAR CLOSE, 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, 1963.

RESULT OF LAST BIBLE SEARCHER

The number of entries was a little disappointing after the splendid response that we had earlier in the year. But the work, on the whole, was exceptionally good. We welcome forty-one new searchers, and we were specially pleased to see entries from Homerton once again. If you are in the Upper Group and you have not done quite so well as you hoped, it may be because you did not complete the answer to Question 7. There were two verses, 14 and 15. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1. Rachel Collins, aged 15, Clapham, S.W.

2. Beryl Wilcox, aged 13, "Bethesda" S.S., Ipswich.

Special Mention: Margaret Gadd, Janet Christie, Jenefer Rockett, David Armstrong, Margaret Mills, Margaret Jordan, Anne Osborn, Mary Paul, Barbara Payne, Jennifer Clarkson, Barbara Newlyn, Michael Kendall, Pamela Bedford, Trevor Clarkson, Mary Lawrence, Janet Eldridge.

Very Highly Commended: Kenneth Browne, Patricia Hammond, Margaret Gooderham; Ann Barton, Andrew Collins, C. Jacobs, Valerie Dunnett, Jennifer Brown, Jean King, Ann Satchell, Julian Kime, Rosemary Parris, Gillian Trevena, Norma Sullivan, Peter Muddell, Sally Malham, Faith Bennett, John Huggins, Judith Shepherd, Marilyn Ford, Marilyn Burford, Rita Parker, Sheila Pearce, Anthony Rose, Carol Blaxall, Linda Simpson, Jill Brown, Paul Grimwood, R. J. Jessop, Marion Goold, Jane See, Arthur Blaxall, John Woods, Roger Foster, Pauline Stokes, Martyn Relf, Pamela Griffin, Keith Harrington, Keith Chaplin, Richard Steward, Peter King, Jill Clements, Rosemary Payne.

Highly Commended: Margaret Broad, Marion Grimwood, Pamela Jones, Christine Cordle, Linda Oldhamstead, John Bennett, Christine Tizzard, Ian Downing, Lula Sotires, Yvonne Staines, Rosemary Smith, David Agley, Julia Lupton, Janet Tremain, Marylin Dudley, B. L. Orchard, Maria Evans, Margaret Neave, Kathleen Portlock, Heather Witchell, Jennifer Lott, Anne Cossins, Ronald Goddard, John Howells, Geoffrey Dennis, Gloria Cross, Carol Stevens, Carol East, Susan Bradford, Carole Walsh, Catherine Goldsworthy, Ruth Scoggins, Linda Walsh.

Commended: Gwendoline Reeve, Doreen Bollans, Margaret Reeve, Stephen Davey, Brian Westley, Adrian Clarkson, Robin Woodford, Sylvia Reeve, Joyce Orchard, Keith Ellis, Pauline Marjoram, Rosemary Norcott, Philip Starnes, David Harmer, Susan Axford, Paul Tanfield, Joan Robinson, Wendy Hindle, Peter Rodwell, Christine Davies (did not complete verses in first part), Allan Davies, Margaret Justice and J. M. Sandford (answered Lower Group only), Anne Blenkhorn (sent references only).

Lower Group, age under 12

Prizewinners: 1. Ruth Gadd, aged 11, Zion S.S., Cuckfield.
2. Myra J. Evans, aged 10, Denby Road S.S., Watford.

Special Mention: Stephen Kingston, Sylvia Chapman, Peter Geall, Andrew Ottley, Mary Garrard, Wendy Haslam, Evelyn Barton, Sheila Cross, Peter Jarritt, Wendy Thompson, Christine Morris, David Morris, Gillian Lawrence, Joy Thrower, Susan Woodford, Barbara Hammond.

Very Highly Commended: Marion Frost, Russ Crombie, Elizabeth Brown, Susan Mathews, Annette Farenden, Wendy Chapman, Susan Keeble, Carol Barber, Michael Wayman, John Layzell, Philip Clarkson, Tony Hindle, Rosemary Barnes, David Grimwood, Anthony Wood, Annette Chuter, Stephen Foster, Christopher Chapman, Elizabeth Hammond, Lesley King, Roger Armstrong, Richard Haynes, Yvonne Barnes, Margaret Walsh, Robert Woods, Keith Maltby, Paula Chapman, Heather Payne, Jacqueline Batchelor, Graham Wright, Rosemary Cross, Vivienne Pain, Christine Dawson, Pat Turner, Lois Clarkson, Stephen Hart, June Price, Linda Chapman (Waldringfield), Susan Head, Ruth Sapsford, Robert Paul, Jean Smith, Alison Christie, Shirley Newstead, Hazel Batchelor, Lorna Murden, Paul Hart, Pamela Axford, Julie Reed, Dorothy Putman, Brian Green, David East, Irene Carter, Mary Bater, Christine Frost, Valerie Rodwell, Ruth Layzell, Sally Chapman, Christopher Dowding, Joy Chapman, Stephen Cooke, Maureen Gar, Susan Shepherd, Colleen Wright, Gillian Maidstone, Paul Smith, Richard Clarkson, Anne Sherman, Monica Jarritt, John Dennis, Jennifer Satchell, Hazel Cordle, Susan Woolcott, John Head, Gillian Naunton, Gordon Foster, Bernard Gooderham, John Buss, Linda Chapman (Brighton), Veronica Elderkin, Linda Bloor, Barbara Williams, Elizabeth Starnes, Christina Markwick, Janet Gardner, Carol Baalham, David Bennett, Joan Justice, Sandra Beerenwinkel, Linda Tanfield, Wendy Christie, Christine Relf, Trevor Rockett, Janice Runnacles, An entry on blue paper from West Ham, Rosalind Wilkinson, Susan Reed, Kathryn Bradding, Linda Mitson, Caroline Muspratt, Barry Hills, Susan Hayday, Anne Blakeman, Thomas Cain, Kathleen Parker, Janice Burt.

Highly Commended: Jeremy Dutton, Gordon Muspratt, Janet Cook, Stephen Brand, Elizabeth Kindred, Eileen Mathews, Alan Burrows, Philip Barber, Alan Parris, Martin Dowding, Christine Lockwood, Linda Fountain, Garey Collins, Susan Mann, Keith Payne, Jacqueline Maltby, Tony Summers, Susan Smith, Linda Webb, Stephen Woodford, Linda Mahoney, Paul Putman, Guy Gissing, Janet Bowler, Leonard Carter, Christine Robinson, Anita Collins, Christine Hills, Barbara Mercer, Anita Jafrate, David Harrison, Nigel Bradley, Philip Baker, Marilyn Wade, Christine Dalal, Miriam Baker, Sheila Atkinson, Christina Papapavlou, Another entry from West Ham, Andros Sotires, Elaine Nelson, Ricky Crombie, Melvyn Barnes, Graham Wilkinson, Monica Gooderham, Harry Czapski, Vicki Oldhamstead, Yvonne Flint, Alan Ward, Margaret Scoggins, Diane

Sharp, Freddy Bollans, Pamela Pipe, Leueen Vieria, Elaine Cole, Richard Czapski, Lorraine Edwards, Sandra Cole, Raymond Grimwood, Keith Lamb, Vivien Hunt, Michael Vaughan, Colin Cook, Diana Hosier, Penny Webster, Peter Tanfield, Lyn Weston, Ziad Bandak, Sandra Della, Sharifa Mohammed, David Keeble, Ali Mohammed, Judy Czapski, Susan Risiolt, Georgie Kephalas, Felicity Lawler, Gordon Collett, Vivian Sherman, Leslie Barber, Pamela Downing, Rosemary Scrivener, Laurence Gray, Thomas Buss, Carol Scrivener, Michael Inman, Raymond Upchurch, Angela Chapman, Paul Jermyn, Jacqueline Cossins, Stella Rodwell, Rosalind Bigg, Bryan Pipe, Leslie Mills, Philip Norris, Keith Wilson.

Commended: Robert Brown, Alison Fisher (ommitted references), Susan Taunton, Barbara Davies, Colin Clarkson, Diane Bundett (ommitted references), Linda Baron, Sharon Risiolt, David Blyth, Maureen Joyce, Jacqueline Martin, Mary Arnold, Barry Della, John Markwich, Geoffrey Cole, Christine Knott, Raja Bandak, Christine Kephalas, Stanley Della.

Not for Competition: The Misses Judith Hollingdale, Esther Lupton, Christine Phillimore, Janet Sullivan, The name of Anthony Rose was accidently omitted from the April list. Rosemary Burgess, Elaine Della, Andrew Orchard and Michael Vaughan sent late answers to the April Searcher.

Congratulations to Two Waters who tie with North Finchley for the highest place. Bradenstoke came second; Brighton Tabernacle, third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

I wonder how many of you remember the story of the four lepers told in the 7th chapter of the Second Book of Kings. There was a terrible famine in Samaria and these poor lepers were outside the city. In ordinary times people would throw food outside the walls for the lepers but when there was famine inside the city there was just nothing at all for the lepers outside. And so these poor lepers were in a terrible plight. They did not know what to do. If they went into the city, there was no food there; if they stayed where they were they would starve. There was only one more thing they could do, and that was to go right into the camp of the Syrian army, which was then laying siege to Samaria and was encamped not far away.

So it was that, just as it was getting dark, the four poor lepers crept away from the city walls towards the enemy's camp. They would not have been at all surprised if the enemy's sentries had cut them down with their swords, but to their amazement, upon reaching the camp, they found neither sentry, nor soldiers. The whole camp was deserted and everything had been left behind, just as if the Syrians had suddenly been frightened away. There was a feast ready waiting for them and the poor lepers grabbed for it hungrily. They then went to the next tent and did the same.

And then they suddenly realized that they were not doing the right thing. There they were, eating their second meal when their own people in Samaria were starving. And so, looking at each other with shamed faces, they said, "We do not well: this day is a day of good tidings, and we are keeping quiet about it. Up! let us go right now and tell the servants of the king of Israel of our wonderful good news."

I once knew a boy who passed his exam and kept quiet about it for a whole day. But when the second day came, he had to tell his Dad about it. It was too good to keep to himself. Yes, there are things to keep quiet about, and other things so good that everybody should know about them and share in the good news.

The four lepers felt this and so, instead of keeping it all to themselves, they went straight back to the starving city, and told the gate-man of the city so that everybody should know.

There are over 400 million people in the great land of India, whose souls are starving because they do not know the Lord Jesus, the Bread of Life. Those of us who do love the Lord Jesus are like the lepers who had discovered the feast. We have found that Jesus can save, and Jesus can satisfy. It is not right that we should keep this Good News to ourselves. It is very right to do as the Lord Jesus said, and to "Go into all the world and preach the Good News to every creature"; to tell them that God so loved the world that He gave His only Son; to tell them that the Lord Jesus has died for sinners, and has risen again to make a way by which sinners may reach heaven at last.

I was pleased to receive letters from David Agley, Anne Blenkhorn (yes, Upper Groupers should write out Lower Group answers also), Jill Brown (yes, carry on till end of year), Michael Kendall (shall be glad to hear from you again), Jean King (so glad to hear the good news), and Beryl Wilcox. Also, I was glad to receive letters from the following friends: Mrs. M. Boxall, Miss C. Budd, Mrs. E. Blakeman, Esther C. Delves, Mr. F. Driscoll, Mr. John A. Johnson (glad to receive entry), Mr. F. S. Kimber, Mrs. H. D. Marjoram, Mrs. L. A. Rowlands, Mr. W. K. Trowbridge, and Miss Elizabeth Utting.

With best wishes to you all, from,

UNCLE PETER.

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

RAYS

FROM THE EAST
for young people



Dhobies at Work

issued by the

STRICT BAPTIST MISSION

(Pastor P. H. Crees, Secretary)

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

No. 204 October—November, 1963

BLINDNESS

by Miss Ethel Flory, Sendamangalam

Do you know anyone who is blind? If you do, then I am sure this has made you want to thank God for giving you your eyesight. There are many blind people in India—little children as well as older people.

Recently I met a little girl who is going blind. She is only about four years old. Her father is a "dhobie". Do you know what that means? It is another word for "washerman". Perhaps your mother has a washing machine at home; or maybe she takes some of the bigger things to a laundry to be washed. But in the villages of India, these modern helps do not exist. So in most villages there is a "dhobie". He goes round the village, calling at the different houses, collecting people's dirty washing, tying it all in big bundles, then takes them to a river, stream, or tank, to wash. Most dhobies load their bundles of washing on the backs of little donkeys; but this little girl's father has a bullock; he yokes this to a cart, which not only carries his bundles but him as well! He gets the clothes clean by banging them on flat stones by the waterside. Of course, this way of doing the work does not make the clothes last any longer! They soon get holes in them! Later, he will spread them out on the ground in the sun to dry, and then iron them with a charcoal iron, and afterwards return them to the owners, who will pay him for his work. Some people pay him money; others pay him in rice, or other food.

This little girl's father and mother are Hindus; but she has a grandfather who, many years ago, met some Christians in Namakkal and came to know and love the Lord Jesus. He is now old and cannot work, but he prays every day to the Lord Jesus; when his family go to worship in the Hindu temple he won't go with them, and he refuses to eat food that has been offered to idols; he would rather go hungry.

It was when I went to see him one day that I saw his little granddaughter. Not only were her eyes in a bad condition, but she had a high temperature and was seriously ill. As there is no doctor in her village she had had no proper treatment, although she had been ill about two months. After a lot of persuasion, the parents let me take her to the nearest doctor and hospital. This doctor did all she could, and soon the little girl was much better and able to return home. But the sad thing is, the doctor says her eyes are too bad for anything to be done to save them; the little girl will gradually go blind. The old grandfather, who loves Jesus, says, "I am going to pray to Jesus; He can give her back her sight." We know the Lord Jesus, while on earth healed blind men, and His power is the same to-day. So perhaps you too will pray for this little girl, that if He will, the Lord Jesus will prevent her from going blind, and also that she may love and serve the Lord Jesus, as her grandfather does.

Another day, I gave a blind old lady a lift in our mission van. She wanted to go and visit her relatives in a village about three miles from the place to which I was going. A letter had been written, asking them to meet her, as the last three miles was only a rough cart track, and the van couldn't go that way. Imagine her disappointment when we arrived and found no one had come to meet her. The letter hadn't got there. It was about five o'clock, and would be dark in an hour. Christians in this village would have gladly had her stay with them for the night, but the old lady didn't want to do this; she did not know them, and it was a strange place to her. We were wondering what to do, when a young lad,

who knew the way to her village, offered to take her there. This meant that he himself would not get back till long after dark, and there was no moon that night. But he was ready to do all he could to help her. The path was rough and rocky in places; there were thorns growing by the side that would hurt the old lady's bare feet if she trod on them. But this lad got a stick, and while he held one end the old lady held the other, and he led her safely to her journey's end. He acted instead of eyes to her! By following him, she was quite safe and kept from harm. But she could never have found her way alone.

There is a verse in the Bible which says, "I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them." This verse is in Isaiah; I wonder if you can find it? You see, the Lord Jesus can do what this young lad could not do. He could lead her by a path that she didn't know, but he couldn't make darkness light before her.

You are probably not blind; and yet there is another kind of blindness that is caused by sin; because of this we cannot see God, and cannot walk in the way that pleases Him. But Jesus is all powerful, and He can cure the blindness of sin as well as physical blindness.

THE LOST PEN

by H. A. Huckett, Sendamangalam

Venkatachalam was doing his homework in the the Boys' Hostel. He went to the box-room to get his Bible for evening prayers, leaving his fountain-pen in his exercise book. When he returned the pen was gone. He did not miss it till next morning, but when he reached school he heard that a day-boy in Std. VIII named Periaswamy had suddenly acquired a fountain-pen. He asked to see it and recognised it as the one he had lost.

"Where did you get this from?" he asked. "A hostel boy named Muthuswamy sold it to me for eight annas," was the reply. "Where did he get it from?" "Oh, he said he found it near the clock tower in Namakkal. He wanted twelve annas for it at first, but I got it for eight", said Periaswamy.

When this reached the ears of the Warden, he sent for Periaswamy and took the pen from him, promising to give him the eight annas he had paid for it after enquiries had been made. It then came out that Muthuswamy had obtained Rs. 10/- (fifteen shillings) from the headmaster's wife telling her that the headmaster wanted it urgently to buy some school books. By this time Muthuswamy had disappeared.

We wrote to his grandmother, and on Friday she turned up with her wayward grandson. The boy got two handers and a good talking to. Then to my surprise his grandmother presented me with a "Thank-you" letter from Mrs. Navamonie (Sirunelli) "for the Rs. 6/- the missionary had so kindly sent her"! She seemed a bit puzzled by this sudden burst of generosity on my part. Not wishing to wear borrowed plumes, we wrote off at once telling her to return the Rs. 6/- as it had not been given by the missionary but stolen from the headmaster's wife!

At this point the boy's grandmother picked up the cane intending to do her stuff also, seeing which Muthuswamy took to his heels once more. A Brahmin munshi once told me that they feared the brooms of their

grandmothers more than anything else! However, after a short chase he was recaptured, and in contrite and chastened mood, asked to be forgiven. We have taken him back into the hostel, but I expect the other boys will be very wary of him in future. He seemed such a nice boy, too, and so trustworthy. Even the headmaster's wife was taken in by his confidence trick.

We told both the boy and his grandmother that only Christ could change his heart and deliver him from the sinful habit of telling lies and stealing. These are very common sins even amongst children, but in God's sight they are very bad. The Bible tells us that liars will not be admitted into Heaven (Rev. 21. 8 and 27), so let us all be on our guard against telling lies and cheating.

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

THE WAY TO THE TOP

by Miss Margaret M. Cook, Belukirichi

At the foot of the Kolli Hills is a little village called Nadukombai. This village is growing fast because there is now a road from here which goes right up to the top of the Kollis. These mountains tower up behind the village to a height of about 4,000 ft. They are covered with forest and jungle but in some places bare, barren, steep, and jagged rocks can be seen. Never before has there been a road made to the top of these wild mountains. The people who live up there have always had to climb up and down little steep and stony footpaths with the aid of big sticks.

But NOW they can get into a little yellow bus, which is especially made for that road, and go right to the top. The road is very narrow and very dangerous in some places and it has sixty-nine hair-pin bends in the fourteen miles of road that twist up to the top, like a snake. The bus has a special driver—one who is very good and has had lots of experience and also a conductor who has to help the driver get the bus round some of the most difficult bends. The bus has a door in the middle so that the people can escape quickly if they is an accident. Would you like to go for a ride in this bus? I think it must take quite a bit of courage to get into that little yellow bus and trust the driver to get you safely to the top.

Do you know that you and I are going on a journey all the time? But I wonder which way we are travelling—up or down? Do we want to reach the top? Do we want to reach Heaven? Then we must trust ourselves to the one who can take us there safely. There are so many dangers all around us and on our own we can never reach the Top. There is only one person who can take us there safely. His name is JESUS.

PRAISING GOD

I once met a little girl whose face was shining with joy. She was cuddling a little puppy, and I asked her why she was so pleased. She told me that it was her birthday and that she felt "all happy-fied" because

she had been given a little puppy for her birthday present. She was really happy, and so grateful to her daddy for her present.

All boys and girls know how to enjoy themselves, even though the grown-ups may have forgotten how to do it, and because you are boys and girls you will enjoy doing this Searcher. For it tells how all the works of God rejoice because of the goodness and beauty of Him who made them. In our Searcher, we are to find out where it is written that "the valleys . . . shout for joy, they also sing". We cannot hear them, but how glad is their song when they "are covered over with corn" and they sing of the goodness and bounty of the great God who made them.

So let us do this Searcher with a song of joy in our heart, and let boys and girls join in the chorus of all nature to the praise and glory of God.

Lower Group, age under 12

The answers to your questions will be found in Psalms 145; 63; 96; 98; 148. When you have found the following words, write out the **whole verse,** and give the number of the Psalm, and the verse where found.

1. All thy works shall praise thee.
2. The valleys . . . shout for joy.
3. The trees of the wood rejoice.
4. Let the hills be joyful.
5. Praise ye him, sun . . . moon . . . stars.

Upper Group, age 12 and under 16

First answer the Lower Group questions. Then find these words, and write out the verses **in full,** saying where they are found.

6. Let the heaven and earth praise him.
7. The wilderness . . . and the desert shall rejoice.
8. The mountains . . . shall break forth . . . into singing.
9. Young men and maidens; . . . praise the name of the Lord.
10. Thou art worthy . . . to receive glory and honour.

The answers will be found in Psalm 69; Isaiah 35; Isaiah 55; Psalm 148 (two verses); Revelation 4.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for another prize until February, 1964, 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,

57 CEDAR CLOSE, 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, 1963.

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see so many entries. It was the highest number we have had for an August Searcher for several years. There were forty-five new Searchers, and we welcome you all. Also St. Albans Sunday School. The Upper Group did well; but several entrants in the Lower

Group, omitted to choose and write out a verse. Here are the names, in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Margaret Jordan, aged 12, Watford.
2. Mary Paul, aged 12, "Providence" S.S., Streatham.

Special Mention: Doreen Clover, David Armstrong, Jean Ashley, Vicki Oldhamstead, Janet Eldridge, Barbara Payne, Christine Morris, Pamela Bedford.

Very Highly Commended: Jill Brown, Jean King, C. Jacobs, Gloria Cross, Peter Muddell, Linda Chapman (Brighton), Anne Osborn, Graham Wright, Paul Grimwood, Kenneth Browne, Anne Cossins, Marion Goold, Anthony Rose, Ann Satchell, Geoffrey Dennis, Janet Christie, Philip Kilmister, Robin Woodford, Rosemary Parris, Jean Mitchell, Lesley King, Pamela Seal, Keith Harrington, Sylvia Hartwell, Peter King, Susanne Westley.

Highly Commended: Patricia Hammond, Pamela Jones, Ann Hales, Martyn Relf, Shirley Bowden, David Agley, Alan Noble, Linda Clover, Janis Musgrave, Kathleen Portlock, Trevor Clarkson, Ann Barton, Adrian Clarkson, Vivienne Pain, Margaret Gooderham, Martyn Clark, P. H. Jarritt, Roger Foster, Ronald Goddard, Linda Oldhamstead, Yvonne Staines, Keith Ellis, Margaret Gadd, Margaret Mills, Mary Lawrence, Jennifer Clarkson, Diane Mann, Margaret Mann, Rosemary Payne, John Huggins, Gillian Trevena, Julian Kime, Barbara Newlyn, Carol East, Pauline Marjoram, Phyllis Clark, Richard Steward, Keith Chaplin, Lynda Palmer, Judith Shepherd, Linda Simpson, Barbara Edwards, Christine Davies, Marylin Dudley, Barbara Williams, Christine Cordle, Jane See, Jill Clements, Brian Westley, Pauline Hollman, Angela Ransome, Lula Sotires, Catherine Goldsworthy, Rosemary Norcott, Valerie Burdett, Linda Woollard, Raymond Upchurch, Susan Smith, Beryl Wilcox, Philip Starnes, Ann Kimber, Faith Bennett, Pauline Stokes, Christine Tizzard, Jeremy Dutton, Georgina Burch, Margaret Reeve, Margaret Broad, Gwendoline Reeve, Rosalind Foster, Sally Malham, Sylvia Reeve, Rosemary Smith, Rosemary Foster, Joan Robinson, John Woods, Wendy Hindle, Brenda Lane, Peter Rodwell, David Harmer.

Commended: Philip Ransome, Philip Robinson, Julia Lupton, Norma Sullivan, Keith Few, Susan Hollman, David Veale, Paul Tanfield, Joyce Orchard and Susan Axford omitted to write out a verse. Answered Upper Group only: Pat Double? (Wetherden). Answered Lower Group only: Barry Hills, Pauline Dodge, Rosemary Burgess, Heather Witchell.

Lower Group, age under 12

Prizewinners: 1. David East, aged 11, Courland Grove S.S., Clapham.
2. Maureen Blagden, aged 10, Fryerns, S.S., Basildon.

Special Mention: Monica Jarritt, Andrew Ottley, Annette Farenden, Gillian Naunton, David Morris, John Layzell, Ruth Layzell.

Very Highly Commended: Paula Chapman, Christopher Chapman, Keith Payne, Elizabeth Starnes, Robert Paul, Alan Burrows, Keith Lamb, Rosemary Cross, Dorothy Putman, Andrew Goodwin, Rosalind Wilkinson, Christine Jordan, Wendy Chapman, Kathryn Bradding, Graham Hart, Peter Geall, Paul Hart, Raymond Hart, Hazel Galloway, Sheila Cross, Joy Thrower, Linda Chapman (Waldringfield), Lorna Murdon, Diana Kure, Graham Wilkinson, Stephen Kingston, Laurence Gray, Barbara Hammond,

Christine Relf, David Grimwood, Maureen Gar, Annette Chuter, Rosemary Barnes, Glenys Mayhew, Alan Piper, Jane Ward, Lorna Bass, Barbara Davies, Mary Garrard, Jacqueline Batchelor, Sylvia Chapman, Evelyn Barton, Anthony Wood, Elizabeth Hammond, Trevor Hart, Graham Bemmett, Keith Maltby, Jennifer Satchell, Pauline Jakes, Gillian Laurence, Susan Woodford, Robert Woods, Kevin Frost, Ann Blakeman, Ruth Goodwin, Glynda Lapat, Diana Hosier, Christine Hearn.

Highly Commended: Sheila Oxborrow, Stephen Cooke, Grace Justice, Philip Clarkson, Linda Tanfield, Philip Hart, Gillian Maidstone, Susan Woolcott, Christine Dalal, Marilyn Wade, Wendy Thompson, Roger Armstrong, Ruth Gadd, Martin Dowding, Lorraine Edwards, Raymond Grimwood, Yvonne Barnes, Irene Carter, Andrew Hewitt, Sharon Risiott, Janet Goodchild, Susan Mathews, Joan Justice, Marcia Azzopardi, Marion Frost, Caroline Muspratt, Hazel Cordle, David Bennett, Eileen Mathews, Valerie Clover, Monica Gooderham, Myra Evans, Richard Haynes, Marilyn King, Mary Arnold, Rita Lane, John Dennis, Bernard Gooderham, Stephen Woodford, Christina Markwick, Susan Shepherd, Jean Smith, Rita Hannant, Trevor Rockett, Cynthia Cantwell, Richard Goodchild, John Buss, Patricia Cook, Alison Christie, Stephen Mayhew, Susan Risiott, Christine Frost, Linda Mitson, Paul Jermyn, Peter Dodge, Mary Bater, Stephen Hart, Joy Chapman, Maureen Joyce, Susan Dodge, Hazel Batchelor, Valerie Rodwell, Pauline Justice, Jacqueline Maltby, Yvonne Steward, Keith Wilson, Jacqueline Cossins, Susan Noble, Rosemary Scrivener, Arthur Dodge, Russ Crombie, Keith Calver, Cathie Ferguson, Elaine Della, Percy Baker, Diane Martin, Anne Sherman, Diane Burdett, Linda Farrow, Wendy Christie, David Keeble, Linda Webb, Stella Rodwell, Karen May, Sandra Beerenwinkel, Keith Sillett, Josephine Beecher, Lyn Weston, Janet Bowler, Linval Farquerson, Sylvia Fitzpatrick, Joan Bollans, Evelyn Dodge, Melvyn Barnes, Susan Keeble, Linda Titt, Pat Turner, Janet Schad, Alan Parris, Tony Hindle, Leonard Carter, Brian Byers, Rosemary Ransome, Philip Barber, Andrew Orchard, David Blyth, Peter Davidson, Susan Fitzpatrick, Miriam Baker, Sheila Atkinson, Angela Blaxall, Errol Walker, John Markwick, Christopher Dowding, Pauline Mayhew, Belinda Love, Michael Byers, William Crook, Susan Mann, Gerald Roffey, Gary Mills, Susan Burgess, Peter Tanfield, Jacqueline Harvey, Elaine Cole, Freddy Bollans, Sandra Cole, Robert Edwards, Lesley Bollans, Ivan Davidson, Roy Galloway, Linda Bloor, Michael Vaughan, Pamela Rowe.

Commended: Diane Sharp, Jacqueline Whatling, Thomas Buss, Adele Breen, Christina Papapavlou, Mark Taylor, Frances Whatling, Doreen Crook, Michael Hewitt, Michael Arthur, Michael Churchyard, Kathleen Burch, Janice Burt. The following omitted to choose and write out a verse: Sally Chapman, Susan Head, Robert Chambers, Elaine Sykes, John Head, Heather Payne, Diane Horner, Linda Boteler, Gary Collins, Janet Enright, Francesta Parks, Christopher Kilcoyne, Susan Boteler, Anita Jafrate, Jacqueline Martin, Jennifer Noble, Angela Chapman, Susan Sandford, Stephen Humphreys, Janet Hurd, Pamela Axford, Gillian Sandford, June McReynolds, David Monk, Anne McReynolds, Keith McReynolds. Also tried: Christine Richards.

Not for Competition: The Misses Rachel Collins, Janet Sullivan.

Fressingfield Sunday School was an easy first this time. Three schools tied for second place—Brighton Tabernacle, March, and Woolwich. Two Schools tied for third place—Bradenstoke and Two Waters.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Our Annual "Rays" gathering was held at Chadwell St. Chapel, London, on Saturday, September 14th, and was enjoyed by all who were present. Pastor Crees, General Secretary of the Mission, presided, and Missionary Dr. R. M. Harris kept us all very quiet and still as we listened to some of the strange sounds from India. Then Missionary P. A. Grist gave us an interesting talk based upon a very small creature—the mosquito —which does very great harm. Boys and girls from Watford Tabernacle gave us an interesting demonstration concerning William Tyndale, and prizes were presented to the winners for the August-September "Rays" Bible Searcher.

I do not suppose any of you have seen a real, live bank-raid; I have not either and do not wish to see one. But the other day, I saw a strange looking motor van painted battleship-grey and bearing upon it the words, "Armoured Car Service". It did not belong to the Armoured Vehicles of the British Army, for it was driven by an ordinary driver. Now it is of no use seeing anything go by unless you find out something about it, and so I asked someone who knew and he told me that this van was used to stop the thieves stealing money for wages. The driver and the guard would go to the bank and draw the money for the wages and take it to their motor van. Then the guard would get inside and double-lock himself within. He would then climb into a steel safe, right inside the van, and hide both himself and the money inside the steel safe. The driver would then drive away and they would deliver the wages money to its proper owner before any thieves could get at it.

All this made me think of you Bible Searchers. For the Word of God is a treasure more precious than money in a bank. And because it is so precious the enemy, who is a thief and a robber, tries to snatch it away from our hearts. But the writer of Psalm 119, v. 11, had a safe place in which to hide his treasure, for he said, "Thy Word have I hid in my heart, that I might not sin against Thee". If we ask the Lord Jesus to keep us, He will give us His Spirit to dwell within us, and He will guard the precious treasure of God's Word within our hearts and keep it perfectly safe, so that the enemy may not snatch it away, as he is always seeking to do. Moreover, the Holy Spirit of God is so strong and so well able to keep us, that He can put God's seal upon our hearts and keep us securely under His care, until we arrive safe home in Heaven at the great day of redemption. Praise God for that.

I was delighted to receive Tamil Text Cards from:—Elizabeth Bishop, Marion Mortimer, and Miss Elizabeth Utting. Thank you each, but we can do with hundreds more from many more Bible Searchers also. Also I want to thank for their letters:—Valerie Burdett, Rachel Collins, Myra Evans, Ruth Gadd, and Beryl Wilcox. I am also grateful to the following friends for their letters:—Mrs. E. Blakeman, Pastor G. E. Gould, Miss C. Budd, Mr. H. W. Harmer, Pastor J. Hewitt, Mr. S. Hogwood, Mr. S. W. Payne, Mrs. L. A. Rowlands, and Mr. W. H. Trowbridge.

May the Lord Himself bless each of our Bible Searchers and readers,

UNCLE PETER.

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

Until...

and unless...



"UNTIL, AND UNLESS,

more missionaries are available to us, all aspects of the work are curtailed. In the near future, a lack of new recruits would force us to modify or even to abandon parts of the present strategy."

Statement on Policy,
Missionary Conference,
Kotagiri, 1963.

1963

THE 102nd ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

PRICE ONE SHILLING

GENERAL SECRETARY'S REPORT

PASTOR P. H. CREES

I AM most grateful to God and to the Council for the opportunity of visiting India to see the work of the Mission. My knowledge of the work and the workers has increased immensely and it is my prayer that the experience so gained may be used for the glory of God and the blessing of the Mission. Not only was the visit informative but it was encouraging, for I saw the extensive work that so few are doing and realised with what esteem our missionary team is held everywhere I went. My visit was also heart-rending as I saw the need of the Tamilians, their need for the Gospel and the need for more national and European workers.

Many of you must have seen the statement of strategy in the *Mission Herald* published by the Council. The statement was prepared a long time before The Missionaries Annual Conference and I read it through a number of times and again and again the words "Until and Unless" burned in my thoughts. They came again with all their urgency as we discussed the statement in Conference at Kotagiri. Then when I had the privilege of presenting the report to Council one of the members pointed out the challenge that they present. You can read these words for yourself on the inside of the cover of this report: do more than read them, please pray over them, for in the far reaching meaning of those words lies the future of the Mission.

Never before, in the experience of many, has there been such prayer and heart searching in our Council meetings. The business has again and again run over the allotted time. Special prayer meetings have been called and there has been deep concern expressed in almost every meeting. This great concern is just as deeply felt among our staff in India and the Conference sessions were a proof to me of the burden that was upon their hearts.

This does not mean that faith was lacking, for many believed that God would indeed answer our prayers and send us more workers, but there was deep searching of heart as to the cause of the delay in the answer. Concern, prayer and faith are reaping their reward for we now have two applications for service from young men. As I write this these applicants have not been accepted because of the time that medical reports and interviews take. But what it means to your Council and Missionaries is that prayer has been heard and our concern has become the concern of others who

will share our responsibility and go at the call of God. This small beginning will, we believe, grow and we shall receive more applications, that is our faith, that must be your prayer.

In the next few years a number of our missionaries are likely to retire, and if the work is to continue at its present level they must be replaced. We must not, however, be content just to fill the gaps. The need is so great that more and not less are needed on the field. I quote a Council member when he said, "we seem to be filling up holes and mending walls." We need to be doing more and more work in new areas where no work is being done at all, but this cannot be "UNTIL AND UNLESS" we have more missionaries on the field and more National workers trained to work among their own people.

In closing this introduction to the Report I would remind you of some words of Scripture. You will find them in Isaiah 33. 17. "Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." In Isaiah's day Jerusalem had become a very narrow place. They were cooped up in a beleaguered city, they were shut in, life was not expanding, there was no vision of the far distances. Then Isaiah was given a promise that they should see the King in His beauty and the land of far distances.

That is our need. First to see the King in all His beauty, the glorious Lord as Isaiah calls Him. Then we shall see the vision and the need and hear the call of the land that is far off. When God revealed Himself to Abraham he also told him of a land afar off and he called him to leave his own country and go to that land. When God revealed Himself to Isaiah he also showed him a land of unclean lips to which he was to go. When Christ revealed Himself to the disciples in all His authority in heaven and earth He also showed them the world and commanded them to go. When Paul stood on trial before Agrippa he said, "I was not disobedient unto the heavenly vision, but showed first unto them of Damascus and all the coasts of Judea and then to the Gentiles". This is God's way. This is the Biblical method. First the vision of the glorious Lord and then the vision of the need of the land that is afar off. Where there is no vision the people perish.

May it please the glorious Lord to reveal Himself to many and to give them also the vision of the land that is very far off.

"Many are sitting at ease in Zion glad to know that they themselves are complete in Christ . . . Jesus has many lovers of His heavenly Kingdom, but few bearers of His Cross. He has many

desirous of consolation, but few of tribulation. He findeth many companions of His table, but few of His abstinence. All desire to rejoice with Him, but few are willing to endure anything for Him or with Him. Many follow Jesus unto the breaking of bread; but few to the drinking of the cup of His passion. O Lord, I have not learnt to cry, perhaps I laugh too oft, for true conformity to Thee and Thy rough cross, or try to love Thee without sorrowing. I talk but touch not, thus they heed not. What heart, O Lord, moved through the garden? I too have slept, but wake me Lord, E'en though it be to love with tears."

G. T. BULL.

From "When iron gates yield."

LADIES' ZENANA AUXILIARY

MRS. E. J. DRISCOLL

L.Z.A. ANNUAL REPORT—1963

ENTERING upon another year one is conscious of changes taking place, two of these being the resignation of Mrs. S. W. Simpson as President and of myself as Secretary. These resignations tendered at the beginning of the year will become effective as from the end of October. The L.Z.A. Executive would earnestly solicit your prayer support in connection with the future of Ladies' Zenana Auxiliary. With gratitude to God we record the thirty-eight years of unbroken service which Mrs. Simpson has rendered to the Zenana work and we wish to place on record her faithfulness over many years of loving and loyal service in the interest of the Mission.

Many of you will be aware that Miss L. S. Hazel is nearing her retirement. We are glad to report, God willing, that when Miss L. S. Hazel returns to this country in 1964 and following her normal furlough, she has consented to undertake two further years of deputation work when she will circulate the Churches and hopes to meet the young people of the denomination. Perhaps you will kindly bear this in mind when planning your meetings.

We welcomed home Dr. R. M. Harris in March of this year and we praise God for all help afforded to her as she has once again made contact with our supporters in the Home Churches. We praise Him too for journeying mercies granted to her. We would gratefully acknowledge the ready and willing help of Mrs. E. Orchard and Mrs. W. Kuhrt, both of whom have addressed meetings in the interest of the Ladies' Zenana Auxiliary.

Following her furlough in 1962 Miss M. M. Cook is experiencing a new mode of living. In February last she took up residence in the midst of an Indian village, with all the noise and lack of privacy which is characteristic of village life in India. Miss M. M. Cook resides with Miss M. E. Harris in Belukurichi and will remain there until the return of Dr. R. M. Harris at the beginning of next year.

In March of this year a Greetings Letter from our sisters in India was read at the Annual Meeting of the Strict Baptist Women's Fellowship, thus linking the women here with the women in India.

The Lord has graciously supplied our financial needs and we gladly report that the work has not been hindered through lack of

money, BUT we are made very sad when letters from India tell of the work being hindered through lack of workers. We hear of parents in India who are willing to send their children to Sunday School and of children happy and willing to attend, BUT no teacher is available. Is any one reading this report to whom the call has come, "Go," but the heart response is coldness? To such a person comes the challenge—UNTIL and UNLESS you respond to that "still small voice" which speaks from within, the work is hindered. The Lord Jesus commands, commands me, commands you. "Go," says Jesus, "Go ye into all the world and preach the gospel to every creature." What will be our response? Oh, that by God's grace we may humbly respond:

Oh, use me, Lord, use even me,
Just as Thou wilt and when and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

MADRAS AREA

Pastor D. W. Aaron
Pastor D. Asirvatham
Pastor M. T. Daniel
Pastor S. Devanesam
Pastor N. R. E. Sampson
Pastor B. G. Samuel

IT was our joy and privilege last December to pay our Madras friends the longest visit since our transfer from that Field eleven years ago. By the kindness of a friend we were able to occupy a well-equipped flat in Kilpauk for upwards of five weeks. It was a long-to-be-remembered time of choice fellowship with Indian and foreign friends. Highlights of the stay were the visit of our General Secretary and a rally of the women of the Churches in the area.

With the single exception of the tiny group in the village of Numbal we had the pleasure of accompanying Pastor Crees on visits to all the Churches mentioned below, and we also had other opportunities of visiting most of them. The following notes are the outcome of observations made at that time, supplemented by more recent communications received from the area. These Churches certainly need the constant prayer support of God's people at least as much as those in other areas who have the benefit of the fellowship and counsel of resident missionaries.

Kilpauk. Minister: Pastor S. Devanesam.

Two persons have been added to the Church through baptism. Four Sunday Schools are conducted by members of the Church, and the mother's meeting is led by the Pastor's wife. Two services on Sundays and a mid-week meeting are well attended. The Church continues to support its pastor adequately. This year the pastor's burden has been increased as a result of much sickness among the deacons and their families. The situation is, however, now somewhat better in this respect.

Vepery. Minister: Pastor B. G. Samuel.

Three men and three women have joined the Church by believers' baptism. Attendance at the two Lord's Day services is very fair. A mid-week service is held, and also a gathering for the sisters, a Sunday School and a young men's meeting. Our friends report that they engage in street preaching and tract distri-

bution in the neighbourhood fairly regularly. There appears to be a slight improvement in the state of this Church.

Ayanapuram. Minister: Pastor D. Asirvatham.

This Church has been torn by dissension throughout the past seven months, and for a time it was feared that the pastor would have to leave. There is no doubt that the Enemy is doing his best to destroy the great blessing that has accompanied the work during the past few years. Twenty-two friends were added to the Church by immersion. Services are well attended—two each Sunday. There are three Sunday Schools, the work being shared by nine voluntary teachers. There are Church activities on every day of the week except Tuesday. The pastor needs more wisdom and tact in handling the different age-groups in the Church. He has written very appreciatively of a recent visit from Mr. G. F. Champion, during which he was able to help them to resolve their differences.

Kolathur. Minister: Pastor D. Asirvatham.

This rural congregation, located in an off-the-road village, appears to be growing fast. Eighteen persons have received believers' baptism during the year. Two services are held each Sunday, and five teachers handle a large Sunday School. There is a women's meeting and a mid-week prayer meeting. As in almost all the other churches, here also gatherings for worship are conducted regularly in the homes of the members.

Poonamallee. Minister: Pastor N. R. E. Sampson.

December 16th, 1962, the day that Mr. Sampson was solemnly set apart for the ministry in this Church, was a red-letter day not only in the history of the Church but also in our own career. It was a joy and a privilege to take part on that great occasion. The Chapel was filled to capacity and a high spiritual tone was maintained throughout the service. Pastor P. H. Crees gave a charge to the Church; the writer addressed his remarks more particularly to the pastor. No report is to hand, but services and Sunday School are carried on regularly.

Tiruvarkadu. Minister: Pastor M. T. Daniel.

This scattered rural group, with its centre at Tiruvarkadu, some three miles from Poonamallee, holds on its way. One person has been baptised. The members have slightly increased their financial support of their minister to an average of Rs. 42 per month. Two services are held each Sunday, Sunday School, women's meetings

in four villages and a weekly prayer meeting are also faithfully conducted. In spite of their poverty these friends have raised more than Rs. 100 towards the cost of putting a permanent roof on the thatched school-chapel.

Numbal. Minister: Pastor M. T. Daniel.

Numbal is another off-the-road village, some 2½ miles from Tiruvarkadu. There has been no addition to the membership of the Church this year, but the small group appears to be zealous for the Lord. They have at last fulfilled a long-cherished desire in the construction of a small shed for public worship. Hitherto they have met in the home of one of their number, but the accommodation available there was quite inadequate.

Sembiam. Secretary: Mr. S. Gnanapragasam.

A long overdue re-election of deacons and officers recently took place, and Brother P. Rajamoney was replaced by Brother S. Gnanapragasam, a younger and in some respects more suitable man for the office of Secretary/Treasurer. After a long break the baptistery has been in use again, eleven believers putting on Christ in His appointed way. Besides the Sunday morning and evening services, a week-evening meeting, and meetings for women and young people are held. Our visits gave us considerable encouragement, as new signs of life were evident. It is hoped that the recently appointed deacons will be able to lead the Church forward in the ways of the Lord.

Mannur. Minister: Pastor D. W. Aaron.

The activities of this vigorous Church cover almost a dozen villages and hamlets. Congregations are now so large that an extension of the chapel is urgently needed. We understand that this work is to be put in hand shortly. A number of candidates have been baptised, but we do not know how many. A visit to this Church is an inspiring experience. The Lord is wonderfully using the pastor, whose growth in grace makes a firm basis for blessing in his work.

Konnur. Secretary: Mr. James Roberts.

This small group has no minister. It is, however, encouraging to note that Mr. James has begun to conduct services when a visiting preacher is not available. Pastor Aaron apparently continues to pay a monthly visit. The apathy which formerly characterised this place has begun to give way to some effort, and a start has been

made in the construction of a tiled shed which, when completed, will not only provide much-needed additional accommodation for the day school but will constitute a more suitable building for worship than the present very old premises.

Koyembedu. No minister.

Pastor Devanesam continues to visit this place once a month and other brethren also assist in conducting the Sunday morning services, at which a steadily increasing number of friends gather. Marked progress was noted on the occasion of our visit.

D. A. THROWER.

SALEM AREA

MR. AND MRS. H. HUCKETT
MR. AND MRS. G. F. CHAMPION
MR. J. JONES
MISS L. S. HAZEL
MISS E. M. FLORY
MISS M. E. HARRIS
MISS M. M. COOK

MR. AND MRS. H. A. HUCKETT (Namakkal)

"God is faithful by Whom ye were called unto the fellowship of His Son, Jesus Christ our Lord." (1 Cor. 1. 9).

A lot has been written lately about fellowship and the above verse reminds us that the basis of all true ministry for God is partnership—literally, Participation with His Son, Jesus Christ our Lord. This is not something to be achieved by strenuous effort, but something to be realised and enjoyed. It is also an experience to be manifested and this involves co-operation with others in Christian service. In these days of world shrinkage when people living thousands of miles away have become almost like next door neighbours, it is more than ever necessary to learn how to live and work alongside other folks. May this truth colour our thinking as we appeal for more missionaries and more Indian helpers. We need those who are ready to work as partners in obedience and dedication to the great Head of the Church—not as employer and employed, but as companions in service. This can only be achieved as there is a greater spirit of sharing shown in all aspects of the missionary enterprise.

Let this be the key-note of our report for the Salem area.

1. Fellowship with the Churches (Acts 2. 42).

As ambassadors for Christ it has been our privilege to share in the preaching ministry along with our Indian brethren in the following Churches:—Namakkal, Sendamangalam, Rasipur, Kakkaveri, Irukkur, Sollipalayam, Selur, Vadakaraiattur, Mohanur, Nattarmangalam, Morupatti, and Valavanthi. We have also conducted services at Pothanur, Pottireddipatti, Valaiyapatti, Paramatti and Vellore. The total membership of the Churches in this area is 246. There have been thirteen baptisms during the year.

Two Churches, Namakkal and Rasipur, have built their own baptisteries. Pastor D. Rajarathnam had the joy of baptising three

women and one man in the new baptistery at Rasipur. One of the candidates was his own daughter-in-law who is working as a nurse with her husband in Saudi Arabia. The man who was baptised is helping the Pastor in visitation work.

On Easter Sunday the new baptistery at Namakkal was dedicated, after which Brother S. Rathinam led two sisters through the waters.

Pastor Paul Raj is building up the Church in Sendamangalam with a Bible teaching ministry which is much appreciated and is bearing fruit. For some weeks he also conducted the mid-week prayer meeting at Namakkal and gave some helpful Bible studies on "Revelation". At Sendamangalam, a Convention conducted by Mr. N. Daniel and his team from Madras was a blessing to many.

We long to see more signs of spiritual life in the Churches on the western side of the Namakkal Field and in Namakkal itself. There is a certain amount of enthusiasm at Kakkaveri, but here too a deeper work of the Spirit is needed. It seems as if we have been the means of bringing souls out of Egypt, but we have not been able to get them into Canaan. Poverty, materialism, jealousy and pride are a few of the evils we are up against, as well as some of the grosser sins such as gambling, drinking, and adultery. Amid much that discourages us in those who claim to be Christians, we thank God for some who ARE fruit-bearing branches in the True Vine.

2. Fellowship in the Gospel (Phil. 1. 5).

Paul thanked the Philippians for their "sympathetic co-operation and partnership in advancing the Good News" (see Amplified New Testament). We have had happy fellowship with Indian brethren at Bhavani, Manali, Mohanur, Samiapuram and other places in proclaiming the Word of Life. At the juggernaut car festival in Namakkal school teachers and hostel boys helped in selling Gospels and other booklets and in giving out tracts. Thousands of these have been distributed during the year and hundreds of booklets sold.

At Samiapuram we saw a man covered with wires sticking into his back and chest supporting a canopy over his head decorated with tinsel and peacocks' feathers. He was going to worship Mariamman, the goddess of small-pox. People carrying pots of fire on their heads in the broiling sun passed us, and we saw a baby in a cloth suspended from sticks of sugar-cane being carried to the temple. We were told that its parents were going to make an offering to the goddess because their baby had recovered from a

serious illness. In the midst of all this, a University student, studying for his Bachelor of Oriental Languages degree came up to us and bought an English Bible. One man thought we were selling soap and giving a book as a bonus to purchasers of that useful commodity.

Last April we took part in a camp on the Kolli Hills arranged by the Gospel Extension Society, Namakkal. Members of the G.E.S. visited a number of villages around Valavanthi for evangelistic work and we all gathered in the chapel on the Settlement for the morning service and for a Bible Class in the afternoon. The Kolli Hills children sang some special lyrics and choruses and we all had a meal of curry and rice together at midday in the old hostel building.

3. Fellowship in Christian Literature Work (Phil. 4. 3).

In this verse Paul refers to his other "fellow-labourers whose names are in the Book of Life." It has been a joy to help a little in Christian literature production as well as distribution, and last August we had the privilege of going to Nasik, about 115 miles east of Bombay with Pastor S. Devanesam (Madras) as delegates to the Fourth All-India Conference of E.L.F.I. (Evangelical Literature Fellowship of India). Brother Azariah Benjamin from the E.L.S. Madras was also with us.

Sixty-nine representatives from thirty-eight Christian Literature Agencies from all over India took part in the Conference in addition to visitors, including one brother from South Africa. He was amazed at what is being done in India in the realm of Christian literature. As in other branches of the missionary enterprise the need for more workers was constantly emphasised, such as writers, colporteurs, reading-room secretaries, librarians, etc. It was stimulating to meet men and women from other sections of the Christian Church all dedicated to the great task of winning souls and building up believers through Christian literature. The link between literature and radio-evangelism was not overlooked, both in regard to supplying suitable material for broadcasts through books, and in follow-up work later. A book called "Family" written by a lady missionary in Bihar and translated into Tamil by Pastor Devanesam in Madras has been used in our S.B.M. Broadcasts from Manila recently.

4. Fellowship with Colleagues (1 John 1. 3, 7).

Normally, we have a prayer meeting every evening in the bungalow at Namakkal, and this has been a great help to us in

the matter of fellowship quite apart from the objective value of intercessory prayer. In addition to the Sunday in July which is observed in all our Tamil Churches, we have had three Days of Prayer, one at Kovilpatti, one at Namakkal, and one at Sendamangalam which have been seasons of blessing to us individually, and have provided us with opportunities of praying together over projects and problems connected with the work. It was a joy to have Mr. Kuhrt with us for a few weeks before he left for furlough and his ministry was appreciated by many. We also had a very happy time with our General Secretary during the early part of January and it was good to have him with us at Conference time too.

Monthly Bible Study classes with Indian brethren followed by a time of prayer together have been seasons of fellowship and mutual blessing. We have studied Galatians verse by verse and are now going through the letter to the Philippians. Our office clerk, Mr. D. James, has been a help to us in many ways, and Mr. S. U. William (Kakkaveri) and Mr. A. Vethamonie (Mohanur) have assisted us in book-selling tours and evangelistic work. Mr. S. Rathinam is still rendering faithful service as Warden of the Boys' Hostel in Namakkal. There are thirty-four boys in residence. Seventeen belong to the Christian community and seventeen are from Hindu homes. Two boys passed the Government E.S.L.C. Examination this year. One is now in high school. The other, O. Peter, from the Kolli Hills is learning carpentry in an Industrial School at Karur.

We desire to thank all those in the Home Churches who have sent us Tamil text cards for distribution, and it has been good to have letters from Australia from time to time.

"How good is the God we adore,
Our faithful unchangeable Friend,
Whose love is as great as His power
And knows neither measure nor end.

'Tis Jesus the First and the Last,
Whose Spirit will guide us safe home,
We'll praise Him for all that is past
And trust Him for all that's to come."

Mr. and Mrs. George F. Champion (Morupatti)

As we came back towards India with so many happy memories of the kindness of friends in England during our furlough and the knowledge of their earnest concern for the Lord's work in this land, there were times when we wondered a little fearfully about the conditions we might find in the Morupatti area; whether we should meet with serious disappointment, or whether we should find that our hopes had not been falsely placed. It is with real gratitude to God that we record finding our friends here very much as they were when we left them, and there was little difficulty in taking up our work where we had laid it down about a year before. Perhaps a brief statement of the condition of our Church and congregation may be the most profitable way to use the space allocated to us in the Annual Report.

Decreases.

Raju and his family are now living in Satur, twelve miles from Kovilpatti. That is their old home area and most probably they will not live in this direction again. We hope they will be enabled to serve the Lord wherever they live, but we shall miss them as Raju was a help to us both in our services and also in our colportage work in the villages. Narayanaswamy's daughter also is living with her husband and two little children in the south and is, we imagine, lost to us. Her brother Dass, of whom we have written frequently, seems to be as far from the Lord as ever. We pray for, and hope for, his restoration. But with these four losses, our small Church of eleven members is now reduced to seven.

Urkarai.

We have been pleased to see our three members here, Palaniyandi, Joseph and his daughter, continuing their Christian life and witness. Palaniyandi has his prayer meetings in his house, and on Sundays a service is held in Joseph's house. No Sunday School has yet been attempted, but we hope that this deficiency may be remedied. There are two men in the village who are said to be interested in the Gospel message, and Palaniyandi's wife and daughter are not indifferent. It is expected that we shall join this group on first Sundays when we shall meet at the Lord's table.

Morupatti.

Narayanaswamy and his wife are our only members here now. When we went to England, Narayanaswamy's sight was

failing. Now he is blind, a condition which he greatly feared. It was a sad experience for us to see him for the first time after furlough as he heard us come up his street and called plaintively out to us, and approached with outstretched arms, reminding us of the pictures of blind Bartimaeus with which we are so familiar. We have a meeting every other Wednesday evening in his house when we try to train the children, Estha fifteen years and two younger boys, in Bible knowledge. There are always a dozen other village boys and girls sitting in the room or just outside the door on such occasions, and we hope that they too are learning: how Christians worship, what they believe, why they are different from their neighbours in so many ways.

On Sunday mornings at half past nine we meet in our house for worship. If it is first Sunday, we have written to Thangammal and Pragasam and the service will be followed by the Lord's Supper. Our gathering is small and probably will consist of Narayanaswamy's family, the High School Headmaster with his wife and baby daughter, and the family of Devaraj, that is, he, his wife and eldest daughter all being teachers, and the younger children still at school. They are Roman Catholics who go to one of their own Churches in another village once, or it may be twice, a year. Pragasam's cousin, in his twenties, will probably be present, and there may be four or five teenagers from the village and a few younger children. Several of the village lads have Bibles which they earned by memorising our Catechism and portions of Scripture. It was initially our intention only to request our Christian children to do the memory work, but some of the others pleaded to be allowed to do the same and qualified for prizes of Bibles and hymn books. It is a painful season of waiting to see the results from the regular teaching that has been given in this room. I hope we shall reap and not faint. (Gal. 6. 9).

The Sunday School at 3 p.m. has been described before. Since we have limited the girls to those who can read and the boys to those who are studying in the Government High School, numbers have been manageable:— 30-40 girls, 40-50 boys. As regards the boys, we have two hymns then collect and count the hymn books and have a brief prayer. The roll is then called and the boys who have learnt the memory passage for the week say it and receive a card when their name is called. This is the noisiest time, as those who are not saying a text are talking loudly to one another, while my attention is off them, or standing up and walking about or otherwise amusing themselves. After the roll-call, one boy gives the sub-

stance of last week's lesson, before another boy reads the Scriptures and I give the current week's lesson, which is then run over again by another boy. Cards are given out to the boys as they leave. The girls' classes on Saturday afternoon and Sunday are run on much the same lines. On first Sundays we go to Urkarai after the Sunday School to the service in Joseph's house, which is followed by the Lord's Supper.

Medical work brings us into daily touch with people who come to us from all directions, and we have new cases of leprosy from time to time.

Isolated Members.

Thangammal, seven miles away, tells us that she has comfort in talking to a young woman who lives near her and who seems to be a believer in our Lord. We are pleased that our oldest member appears to witness well, even though at times she seems to doubt if others in her village will be saved. **Pragasam** (Ponnuswamy) has real hope that his cousin will become a Christian. We hope so too, but it will be hard going to teach him the elements of our faith.

Plans.

With the Lord's help we plan to take up again our systematic visitation of the villages round Morupatti, selling Scriptures and following up our previous work by seeing if there are any who have been blessed through reading the Scripture portions purchased from us before our furlough.

We also hope that we may be able to pay regular, even if infrequent, visits to Pachaiperumalpatti to help Pragasam spiritually and to improve his knowledge of God's Word.

There will also be opportunities to meet the crowds at times of festival, when we shall, perhaps, go a little further away from the area for which we feel responsible to the Lord and to the people of the villages. We look to the Lord for guidance and for strength and for blessing on His Word and work.

Mr. J. B. Jones (Namakkal)

ALTHOUGH this past year has been almost completely taken up with the study of the Tamil language it has also been one of many revelations. A clearer picture of the Tamil Baptist Churches has been obtained. More has been seen of the labours of the other Missions working in South India besides our own. Further knowledge of Hinduism and Indian culture has been received. Colleagues who once were just names in print are now well known. Not only have I got to know others, but a deeper knowledge of my own make-up, both physical and spiritual has been shown to me. Truly the first year or two on the field can be a time of test and trial. Yet through it all the Lord has been faithful, and it is to His faithfulness that I should like to bear personal testimony.

What of the future? By the time you will be reading this report two years of initial language study will be drawing to a close for my fiancée Miss Elsie Hardy and myself. (Please remember us in your prayers for our exams are in Nov./Dec.). Soon after the exams, the Lord so willing, we shall be taking a part together in the witness of the Gospel, the glorious good news of salvation through Jesus Christ to this land.

Our sincere desire for the future is that our ministry will be in the Lord's purpose and power at all times. At a time when the need of new recruits is being stressed, when the situation in our Churches is very depressing, I believe that we need to pray for an outpouring of the Holy Spirit in revival blessing. He alone can solve problems that at present appear to be insurmountable. A mere increase in the number of missionaries is not enough to answer the present need. May I call upon you then to travail in prayer for such an outpouring upon each one of us here on the field, so that all our labours will be under the influence and energy of the Holy Ghost and that He may also similarly bless all our Indian brethren and sisters.

Miss L. S. Hazel (L.Z.A., Sendamangalam)

"According to Thy name, Oh God, so is Thy praise unto the ends of the earth: Thy right hand is full of righteousness." (Psalm 48-10).

WE rejoice that we still have opportunities of telling forth the good news in ways which we believe have been appointed by our Heavenly Master.

Church Work.

In Sendamangalam we have the valuable help of our Pastor's ministry. During the year Pastor Paul has given some very profitable Bible studies in Revelation; 2 Corinthians; Leviticus; and now we are studying the Acts of the Apostles. Attendances on Sundays have increased, and the members and congregation are considering extending the Chapel building, as several have to sit on the outside porch.

Three women and one man have passed through the waters of baptism and have been added to the Church during the year. We have been encouraged by some outsiders who worship with us fairly regularly (one being the Tamil Pandit of the High School). Each 3rd Sunday afternoon, open-air services are held in various nearby villages, where tracts are freely distributed. On the first Friday in each month a special prayer meeting is held from 8 to 10 p.m., in which we feel we have fellowship with Christians all over the world. Weekly Bible Studies on Thursdays, and Tuesday cottage prayer meetings are regularly held.

Work Amongst Women and Children.

Once a month on a Monday evening, special meetings are held for women. These are conducted entirely by themselves, different ones giving the messages and on occasions testimony meetings are held. It has rejoiced our hearts to hear some of these, especially from women who can neither read nor write. Once a year there is a united rally when the women from the different Churches meet altogether in one place. This year we were able to start a women's meeting in Kakkaveri. The Pastor's wife meets Sendamangalam women after the morning service for a class in one of their homes. She is loved by them as they feel she is one of them and they can go to her with all their difficulties knowing that they will have a sympathetic hearing. Sunday Schools are regularly held in Sendamangalam and Kakkaveri. Twice a month the class for young women is held in Kakkaveri. These are mostly teen-age girls, either working in the match factory, doing coolie work in the fields, or attending higher classes in schools. They listen, but we long that Jesus Christ may be a reality in their lives. Please pray specially for this class, ranging in numbers from fifteen to twenty.

At the time of writing, Kakkaveri is undergoing trouble from the R.C's. Several of our members on account of financial and other problems, have accepted help from them which necessitated

them joining their ranks. Pray for Preacher William there, that his faith may be kept strong in spite of all the opposition.

Last September my special helper left, and she has been greatly missed as she was well received by the women in their homes. It has not been very easy visiting without her, she was a help in the camping work and took a great interest in literature sales and distributions. Occasionally Matron Devabarkim has been free to accompany me in Sendamangalam itself. We long to see the women of the Church taking a deeper, keener interest in village evangelism. In many cases these are school teachers, and the greater part of the day is fully occupied.

Camping work is done periodically in Kakkaveri, from which centre we are able to visit other villages, and especially some lonely Christians and other enquirers. With the great help of the van, many Scripture portions and other booklets have been sold through the year, especially at Hindu Festivals.

Hostel and School Work.

We praise God that He has still enabled us to carry on with these two important parts of His work. The numbers in the Hostel are less this June owing to free Hostels being opened up in Sendamangalam, two being specially for Harijan children; and parents finding financial difficulty, are ready to take advantage, even at the cost of home comforts and discipline. Some, however, do still appreciate the thought and care that is given for their girls, and just recently one mother bringing back her own child, had encouraged six others from that town. Prayers are conducted regularly, and we are grateful for such a Godly woman as Matron Devabarkiam. She is young but learning by experience in the ways of management. She is very keen for the spiritual welfare of each child.

The Higher Elementary school still functions under the able management of Miss E. Samuel with her helpers. We had 18/30 passes in the Government Examination this March, and now that this has stopped, more are flocking for admission to High schools. We have not so many this June and as the ratio per teacher has been increased, two of the staff have had to be released from their work. We have nine schools in Sendamangalam: so there is much competition, but we are confident that until the Lord says this field of work is finished, and unless He closes the door, we shall still continue this witness. Many dear girls have testified in the past in acknowledging Jesus Christ as Saviour.

The Lord has given us great joy in the Covenanters' Class, and I feel confident that some of these girls, even though from Hindu

homes, have gone back with a difference in their lives. We now have some new ones, so please pray that they too may come into the fulness of the Light of the Gospel.

As we review this report can we not see there is still the need for more consecrated Indian and European workers? Have you heard His call, what will your answer be?

"Sun, moon, and stars convey Thy praise
Round the whole earth, and never stand;
So, when Thy truth began its race,
It touched and glanced on every land.

Nor shall Thy spreading Gospel rest,
'Till through the world Thy truth has run;
'Till Christ has all the nations blest
That see the light or feel the sun."

MISS M. E. HARRIS (L.Z.A., Belukurichi)

"UNTIL . . . and UNLESS"

MANY times during the past year we have said, like the Psalmist, "I had fainted, UNLESS I had believed to see the goodness of the Lord in the land of the living." (Psalm 27. 13). For UNLESS we had believed that the Lord hears and answers prayer, we often would have become weary in our spirits and faint-hearted at the overwhelming forces of evil arrayed against us. But, as we have waited upon the Lord in prayer, and sought His help and guidance, He has given us good courage, strengthened our hearts, and led us on to victory.

Sunday School.

Last year brother Paul, a member of the Rasipuram Church, took full responsibility for the Sunday School in Belukurichi. His travelling expenses were paid by the Rasipuram Church, which takes a prayerful interest in all the evangelistic work in our village. Towards the end of the year Paul stopped coming, and we were tempted to be faint-hearted at the seeming triumph of the Devil. But after waiting on the Lord, He sent us two more helpers, who are teachers in the local H.E. School and live in Belukurichi. They took over full responsibility for the Sunday School from the first

week in January, and they have been conducting it regularly ever since. Both need our constant prayers, as the Devil never ceases to try to bring friction between them, in order to spoil the work. About thirty children attend the Sunday School.

Sunday Services.

The very first Sunday Service in our village was held on the back verandah of our house on the last Sunday in January, and was conducted by Pastor Rajarathnam of the Rasipuram Church. Since then services have been conducted each month by outside speakers, arranged by the same two teachers, who have made themselves responsible for arranging the Sunday Services also. Be in constant prayer for these two men who do not find it easy to agree concerning the arrangements. Ten adults and several children have attended these meetings besides ourselves.

Bible Class.

In October of last year a High School girl, who had recently studied in the Strict Baptist H.E. School in Sendamangalam, asked me if I would give her Bible teaching. So I was glad to arrange a Bible Class on Sunday afternoons in her house. So far we have held twenty Bible Study classes, to which this girl and her sister, and sometimes her mother, an older sister, and occasionally an elderly widow come, and show great interest. Now another old Sendamangalam Hostel girl, would like to come also. We thank God for this opportunity to teach older girls His Holy Word.

Camping.

During the past year we have twice camped in the Forest Bungalow in the Nadukombai at the foot of the Kolli Hills, and in the centre of the Western side. There are thirteen villages in this bay of the Hills, in which the Kolli Hills people have come to live. During our camps we visited each village in turn, and held open-air meetings for the Kolli Hills people. We also sold Gospels and Scripture books, and distributed hundreds of tracts at the local weekly market, to which Kolli Hills people come from all over the Hills, to sell their Hill products to the Plains people. Two families in the Nadukombai have shown a real interest in the Gospel Message.

Last year we also did one week-end camp on the Kolli Hills in Vazhavanthi, in answer to a written invitation from the Church Members there. Our younger brother, who is working with the Mission to Lepers in the C.M.C. Hospital, Vellore, was also invited

to come with us. We spent a very happy time of spiritual fellowship with the Christians on the Mission Settlement, and took part in their Sunday Services.

Medical Work.

During the past year we have received no invitation to camp in Bailnadu up on the Kolli Hills. But we have kept in constant contact with the Hills people through the medical work. Whenever they call in to see us, they always greet us as old friends, and many ask us when we are going to come to Bailnadu again. Our answer has always been that we are ready to come as soon as they invite us up there, and give us somewhere to stay.

Throughout the past year thousands of people have come to our house for medical help from this and the surrounding villages. The work is still being done on our back verandah, and without the help of any Indian personnel. UNLESS we had believed that the Lord had some purpose in allowing this arrangement, we would many a time have been overwhelmed with despair. For we have often been tempted to doubt the value of our witness through the medical work carried on under such unsatisfactory conditions. But after taking all our problems to the Lord in prayer, He has never failed to give us the strength and encouragement needed to carry on.

Visiting and Book-Selling.

Visiting in this and the surrounding villages has always been a source of great joy. After my sister, Dr. Ruth Harris, left for furlough and Miss Cook came to take her place, we have had less medical work to do, and therefore more time for visiting and selling Scripture books to the school children. Our aim has been to visit each house in turn, and to leave a Scripture book in every house in which there is someone who can read. We are encouraged to find how few houses there are in which there is no one who can read. We have already visited hundreds of houses in this way, and hope to continue to do so as the opportunities arise, and so to labour on UNTIL the day of Jesus Christ. For we praise the Lord that we can look forward with confidence to the time when the Lord's work will have been perfectly fulfilled in and through us. "Being confident of this very thing, that He which hath begun a good work in (us) will perform it UNTIL the day of Jesus Christ". (Phil. 1. 6).

Miss E. M. Flory (L.Z.A., Namakkal)

WE FAINT NOT

"THEREFORE seeing we have this ministry, as we have received mercy, we faint not." So wrote the apostle Paul many years ago, to a Church in which many things were happening that could well cause a servant of the Lord to "faint". But he was sustained by the knowledge of the One who had put him into the ministry, and Who continued to show mercy.

Looking back on last year's annual report, we notice that the sub-title of the Namakkal L.Z.A. item was the question, "Who is sufficient?" The past months have been a time of increased realisation of the human insufficiency for the immense task entrusted to us. Again we have had to say, "Our sufficiency is of God".

In former reports it has been a joy to tell of Indian fellow-workers, who have been helping in teaching and evangelistic ministry. During the past year, for various reasons, several of these have been removed from this area, and their loss is keenly felt. So far, in spite of much prayer, few have been forthcoming to take their places, and in some villages, work that had been begun has been brought to a standstill. Such happenings naturally cause questions to rise in our minds; is this the Lord's plan that witness should cease in these areas? Or is it that His children are not working in obedience to Him? Or maybe, we have not been burdened to pray sufficiently that the Lord should send forth labourers.

To think first of Namakkal, we praise God that there is still a witness to Hindu and Moslem women there. Retiring Bible-women Manomonie and Rathinammal are each able to give a certain amount of time to visiting among Moslem and Hindu women, besides teaching Christians. There are those in Namakkal who have been visited for years who know many Bible stories, and can tell the Way of Salvation; some I believe do secretly love the Lord, but it is a long time since any Hindu or Moslem women have openly confessed Him. The cost is great and few are ready for it. The Poet's house meeting has continued week by week, attended by caste women and children. They appreciate the meeting, and express regret if the meeting cannot be held for any reason. We are happy that another young woman has volunteered to help lead this meeting; she, together with another woman, was baptised at Easter time, and joined the Namakkal Church. It has not been possible to recommence the Bible Class in the Government Girls' Training School. In July of last year, a weekly women's meeting was started; the

main idea being to give regular Bible teaching to women Church members. Attendances have been disappointing, but a faithful few gather week by week, and are learning to take part, and to lead and speak in the meetings.

Last autumn Mr. Enoch, who for many years had been a teacher and a leader in Selur and surrounding Churches, left this area, and is now working for another mission. His wife Kirubai and family naturally went with him. Kirubai had been working as a Bible-woman in Pandamangalam, visiting women in Hindu homes, and leading a Sunday School. Since her departure, this Sunday School has had to be discontinued, and there is no one to do regular visiting among the women. When I am in the village, women and children often enquire as to when someone else will come and carry on that work.

After Mr. and Mrs. Moon left Velur, the Sunday services and Sunday School there continued for some months under the leadership of a Christian veterinary doctor; but he too has been transferred to another area. Since his going no one has taken his place in Gospel work. There are three Christian families living in Velur, but while they appreciate our going and holding services in their homes, none of them so far feels able to do any Sunday school work.

Last year mention was made of the Christian midwife in Pothenur, who had been baptised, and was witnessing to many of her patients and neighbours; in January the Lord suddenly called her home to Himself. Her death was a triumph and a witness as people from the neighbourhood were impressed at her complete absence of fear in the face of death. While we rejoice that she is with Christ, her departure leaves a further gap in the ranks; the new midwife is a Hindu woman.

Mrs. Navamonie Samuel, after serving as a Bible woman in Paramatti for just over seventeen years, has felt led to retire, though she has assured me she still intends to serve the Lord as He gives her strength. A Sunday school held in her home each Sunday midday is an inspiration to visit. It is sad that no Church has been established in Paramatti in spite of many years of Gospel witness there; those attending the weekly services are mostly Christians in Government service temporarily living in that place.

The little group of Christians in Irakkur has asked me to go there once a month to conduct a Sunday service for them. (This is one of the places formerly visited by brother Enoch). One family in particular seems to appreciate the ministry; they meet in the little Chapel for prayer on the Sundays when they have no minister.

The Churches in Sirunellikoil and Peria-solipalayam still call for much prayer. Problems of poverty appear to be driving the Christians away from, instead of nearer to the Lord. In Vadakarai-attur, Stephen-raj's, wife (who was a Hindu woman), is regularly attending Sunday services with her husband; family prayers are held in their home, and she appears to have a genuine desire for Christian teaching. In Mohanur Mrs. Jeevarattinam continues her faithful witness among caste Hindu women; a recent move to a different house has meant she has new neighbours, and she is losing no time in witnessing to them.

The monthly Bible Class in Selur has been continued, and attendances have usually been good. Recently there has been a sad break in fellowship between two young men teachers there. This causes us great distress. The wife of one of these teachers had been leading a weekly women's meeting; this has now lapsed, we hope only for a time. None of the other women Church members there can read well enough to lead a meeting.

It is hoped to have another women's rally this year in August. The meetings are planned to take place in Namakkal. The two previous rallies have been a help and blessing to the many women who have come from the various Churches; we pray that similar blessing may be experienced this year.

In addition to work among the Churches, many villages have been visited for evangelistic work; tracts have been distributed; Gospels and other books sold; the message has been made known by means of "Gospel recordings". Women have gladly invited us into their homes, and listened to the Gospel message, which is new to many of them. In some places it has been a joy to have the help and companionship of Indian sisters; this makes the work much easier. But where such help has not been forthcoming, I can testify to the help the Lord has given in going alone into these villages.

To summarise this report, it may seem to have been a year of disappointment and lack of visible results. But "we faint not". We believe the Lord has a people for Himself in this part of the Salem District; He usually chooses to work through human agency, but is not dependent on this. The lack of workers must cause us prayerful concern but should not make us despondent. It is Christ Himself who has promised to build His Church; His promise must and shall be fulfilled.

Miss M. M. Cook (L.Z.A., Belukurichi)

ONCE again time has flown and some of us who were with you last year have flown with it! We have flown from a cold land of snow and ice—as England was in January—to a land of heat and sun. Two of us had a literal experience of flying as we travelled by Air-India Jet and so within the compass of a day we knew these two extremes of climate. But whether in England or India, on the land, sea, or in the air, we find our loving God is still with us "for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The LORD is my helper . . .". (Heb. 13. 5, 6). Pray for us as we are once again in India, that we may indeed prove Him to be our helper and our sufficiency.

I look back with pleasure to the year spent in the Homeland. I enjoyed visiting so many of you and making new friends and I would like to express my thanks to all who had a part in making my visits so happy. Now that I am back in India once more and in Belukurichi for a year with Miss Harris while Dr. Harris takes furlough, I need your thought and prayers more than ever. Will you remember us as we seek, with God's help, to reach the people of this Hindu village with the Gospel? Other villages surround us and the Kolli Hills are nearby and we need God's wisdom in contacting people in these places too. How much we can see to be done as we look around, but how little two people seem to accomplish!

You who read can help us in spreading the message of Salvation to the needy in this land. You can help by prayer and in any other way that God may reveal. Will you?—so that we may all be "workers together with Him" to the Glory of His Name.

MR. AND MRS. H. J. APPLEBY
MR. AND MRS. J. R. FIELD
MISS N. HAWES
MISS O. KNIGHT
MISS E. HARDY



MR. AND MRS. H. J. APPLEBY
(Kovilpatti, Tirunelveli)

RADIO EVANGELISM

WISH yourself out here (it's cooler now we've had our rains!). We'll show you round. You can see what we do—and how we do it! Come right in—this first room is our workshop. It looks untidy, I'm afraid, but who ever saw a tidy workshop, anyway? It can't be used, if it's tidy!

You see this little radio? These are the type of radios we are selling to Christian friends, at a reduced price. We are able to get them from a factory in Madras. They are little four valve superhets with a medium and two shortwave bands. The performance of these little sets is surprising—better than many larger models. Yes, we *were* selling very cheap pre-tuned sets. They could only receive Manila and All India Radio. But Manila moved its frequency once or twice, and pre-tuned sets weren't much use then—we had to retune them all! Enough to do, without that! These sell for Rs. 130 (£10). Nothing comparable in the market at such a cheap price. We could sell a lot—but we daren't advertise too much. We could not handle the business that would be involved.

What's that? Oh! that is our "famous" mixer. You remember we've been trying to get it built for nearly two years. Yes, that *is* an awfully long time! But we can only spare odd moments to work on it. Well, it *is* finished now. All that remains is to fit it into the recorder desk. During the next few months we hope to do that. Look—here's a transistorised amplifier we have just been building. You remember we told you last year how we had begun to make a prototype portable, handwound, tape-player? We plan to use this amplifier in that player. We'd like to get this model

made up by the end of the year. But I doubt whether we shall be able to complete it so quickly.

You see our testmeters and signal generator? We have found them most useful. Sometimes we have had faults develop on the recorders. Then they have to be carried in here, "undressed" and operated on! There are certain things we are not yet equipped to repair. But we pray those faults may not occur!

This is the cupboard where we store our tapes. The top shelf is for tapes used for recording here in the studio. The second shelf has tapes containing recordings ready for editing and processing. The third shelf has tapes which have returned from Manila—waiting to be cleaned and checked before being re-used. Yes, tapes *do* get damaged in the post—possibly as many as 10 per cent. Apart from that, a tape may go back and forth several times, before heat and humidity make it brittle and unusable. We have to keep the tapes under glass like this, in order to keep them clean. So much dust blows about here.

Let's leave the workshop now and come into the equipment room. You notice the meter and switch panel here. It helps us to see what kind of electricity is coming into the studio. Sometimes we have to correct the voltage with this transformer. Or if the mains supply fails completely, we can run one recorder on the output of this rotary converter and battery system.

You see there are two recorders in the desk. One was newly bought this year. Our original Ferrograph is in England at present being overhauled. When Mr. Grist brings it back to us we shall have three machines standing here. Then, in this rack above the machines we plan to instal our mixer, so that the output from the two Ferrographs can be mixed on to the main E.M.I. machine in the centre here.

Yes, most of our time is spent working at this desk! When recording is in session we operate the machines here, and watch the speakers through this window that looks into the studio. Once a recording is made, it needs to be edited, if it is a talk. Small imperfections of speech, little stumbles over words, clicks, and noisy swallowing by nervous speakers, all have to be cut out of the tape. We have even cut out bad theology sometimes. And once or twice we have had to insert words, in order to make the speakers sentence clearer!

After this editing is complete, the tape will be processed into a programme. With the final tape on the main machine, we copy lyrics, readings, talks, and announcements on to it, from the other

recorder. Each item must be carefully timed with the stop-watch so that the completed programme is the correct length. Then the final tape needs checking over, to remove any clicks that may have got recorded, due to the switching of machines off and on. That final tape will then be carefully wound—not too loose, not too tight, all turns level—and packed for posting . We hear each programme at least five times, before it goes to Manila, and then once more when it is aired! So that one quarter-hour programme may mean a whole day's work or even more, and one and a quarter hours programme-time a week keeps us well occupied!

Yes, that's quite right. We *used* to have one and three-quarter hours programme-time every week. But we found we just couldn't keep up the pace. Moreover there was no time to give to things like equipment maintenance. Then the customs charge on tapes rose nearly 300 per cent. so we were forced to cut down expenses and we stopped our two English programmes each week. We still hope to be able to do an occasional English series. There is such a need for more programme suppliers that we are grieved to have to reduce our programmes.

These double doors lead into the studio. There, now the doors are shut behind us. It sounds a little strange—a very quiet room, and no echo when you speak! Those pyramid shaped boxes hanging on that wall were added this last year. That wall used to be curtained like the others. But we find the acoustics are improved by having these shapes, instead of curtains.

The air-conditioner isn't running at the moment. We only use it when recording sessions are due. That transformer you see there is to boost the voltage to enable the air-conditioner to function properly. We installed that during the year. Previously we had a lot of bother trying to make the air-conditioner run on an insufficient supply!

Oh, yes, we have accommodated a small orchestra here. But when only one speaker is involved he'll use this table, you see. We are always on the look out for speakers with a good delivery and a real message to deliver! The combination is rather rare in our experience. Sometimes we use a good reader to read another's message. Quite often folk write asking if they can come and speak or sing. Look, here's a letter we recently received:

"Beloved Pastor in the Lord,

I am a child of God. I am working the Lord's ministry in the Churches. I wish to joint with you in the broadcast ministry. So, by the name of our Lord, I humbly request

you to kindly give me a chance to the broadcast ministry. We are praying for your greatest ministry.

Thanking you, Yours in Him . . ."

We usually ask would-be singers to send us a tape of their songs for us to hear—that weeds out a lot of folk! Speakers are asked to send us a written sermon. Then we try to meet them, and assess whether they can help us or not. Pastor Paul, of our Sendamangalam Church has recorded quite a lot, for he has a splendidly clear delivery and a good message.

Ah! you are right! Arranging for speakers, and for subjects to be spoken on, is quite a time-consuming task. Sometimes one of our missionary colleagues has helped us with a series of talks, and these have been well received. Yes we do try to plan varied series of programmes—some for believers, others addressed to Hindus; sometimes we have talks designed for university students; others are aimed to reach village folk. Planning for this is almost a task in itself . . . And when speakers come, needing to stay for a day or two we find ourselves running a litle guest house in the rooms over there!

Now you've seen all round! There's still the Follow-up you should see, but that's not our department. You'll find Miss Knight over there. Good-bye—and thank you for coming to see us!

MISS O. R. KNIGHT

TAMIL RADIO EVANGELISM FOLLOW-UP REPORT

SINCE February 1st I have been responsible for replying to letters from listeners to our Tamil radio programmes. In the first three months of this period we received 157 letters compared with 101 in the corresponding time last year. However, in May there were only twenty-three letters, although thirty-five were received in that month a year earlier. It appears that in June there will be about the same numbers of letters as last year. The majority of these letters are from the Tamil area in South India, but some come from distant parts of the country including Assam. Usually a few letters written in Ceylon are received each month. It was encouraging to know that the broadcasts were heard by soldiers serving in Congo. They and many others have written their appreciation of the programmes.

Reception has not been as clear in June as it was earlier, and on a small set the broadcasts have sometimes been scarcely audible. There have been complaints about the noise which interferes with reception. One listener has an extra loudspeaker attached to his receiver and wishes to use it so that Hindu neighbours may hear the programmes. He asks us to arrange for the broadcasts to be heard clearly. This is a matter beyond our control, but we can expect less disturbance at times of the year when the sun is overhead. Experts tell us that there will be clearer reception in the next few years as sunspot activity increases.

Letters continue to reach us from all types of people. School boys have asked for literature, but at least two of them have written several times and their questions suggest a serious interest. An elderly listener in Madras writes of the helpfulness of the programmes. She is unable to get out often. The mention of Isaiah 41. 10. reminded her of the Lord's comfort and help twenty-one years ago when she had to have an operation. We have had letters from graduates and those in responsible positions as well as from people whose handwriting indicates that they have had very little education. Tamil Christians living in different parts of India are encouraged by hearing messages in their own language. Book catalogues sent to one such listener resulted in an order from another man in that locality, for about sixty books of different titles. These were sent from the Book Depot. We rejoice in such co-operation, and are glad that a number of listeners to whom we have sent catalogues have bought books.

It is good to be able to use free literature when replying to listeners and to know that booklets have been a real help. In a Tamil letter from Bangalore I read, "I rejoice as I listen to your Good News broadcasts . . . I have a desire to know about the Lord Jesus . . . I want to know about Him and get salvation. I am a member of a Christian family . . . Please be kind to this poor workman and send me a book." Twenty days later he thanked us for a letter and booklets and wrote, "I have read them and am rejoicing in the Lord. I wholeheartedly thank you. I am praising and thanking God. I am greatly indebted to you all. I want to know more about the Lord Jesus. Please send another book."

There are listeners who share problems with us and ask for prayer. Some tell us of difficulties in their families. Others ask questions on spiritual matters. It is not always easy to discover what lies behind a question. We endeavour to link an enquirer about the way of salvation with Christians in his locality. Pastor

Devanesam's son, Emmanuel Raj, has given addresses of Tamil Christians in Bombay, and information about Tamil services there. We believe that this will result in spiritual help for the listener who asked, "Can my sins be forgiven? Can I become a Christian?" This young man has since written that the booklet we sent had shown the way of salvation, and "I did not know that there was a Tamil service. I will go each week. If you tell me where I can go for teaching I will go daily. Through hearing your broacasts I have an increasing desire to be saved . . . I want to be baptised as soon as possible."

Many listeners tell us that they are praying for us and our work, and some have sent donations. We have also received subscriptions and are publishing radio messages given by Mr. Kuhrt on the miracles in the Gospel of John. A writer in Tuticorin asked for copies of certain messages (they were by Pastor V. Benjamin) to show to her neighbours. When thanking us for letters and the messages the listener said that she realised that our postal expenses must be heavy and sent us a supply of stamps. Such thoughtful co-operation is one of the many blessings from the Lord enjoyed in this ministry.

MRS. E. APPLEBY

RADIO EVANGELISM, ENGLISH FOLLOW-UP REPORT

"WE are still listening . . . what is the best medicine for epilepsy?" . . . "Your good news is a misnomer and fails to meet the need of the hour. Shift your approach, talk about something you know about." . . . "Please explain Genesis 49. 11 and Ecclesiastes 7. 28 as I am interested to understand the Holy Bible in these last days of mine." . . . "I am doing voluntary welfare work in these Tibetan Camps . . . not allowed to try to convert Tibetans to Christianity yet there may come a time when this is possible." . . . "I am suffering from spine trouble and I am undergoing treatment in bed. The radio messages are inspiring specially in my present need." . . . "I heard your broadcasts. At an instant, I feel a strange feeling. I wish with all my true heart to have connection with the Lord. I expect from you a calendar for the year 1963. I belong to Hindu . . ." and "I came to understand the Way of Salvation and your letter (written by Mr. Grist) touched my heart . . . send some more." . . . "I would like a copy of your Health Talks." . . . "Please send me a copy of the message on

'Fullness of Holy Spirit' . . . last night I had the opportunity of hearing some practical advice on 1 John 1. 7 and am looking forward for its continuous message next week." . . . "Kindly send a Bible reading schedule for daily reading." . . . "We folks in the border area are living in much anxiety but we have a 'peace' for He, the Prince of Peace, is our King." . . .

We have had fifty-two letters from thirty-six correspondents since we commenced English programmes in October 1962. (Of these, the majority wrote at Christmastime when we offered a free calendar to all who would write.) This is very few, especially compared with the Tamil Follow-up, and rather regretfully we have decided to stop producing English programmes in the future, except for an occasional series. This is partly due to the poor response, partly to the pressure of time, but mostly to increased costs, particularly in customs duties on tapes.

But from the above extracts, you can see that though the letters were few, the writers were interesting people and the subject matters of the letters extremely varied. We do ask you to pray that the Lord will continue to speak to these our English-speaking correspondents, blessing those who love Him and drawing the seekers close to Himself. Will He provide other ways for His truth to reach them? How shall they hear—without a preacher?

Mr. and Mrs. J. R. Field (Kovilpatti)

THE many kindnesses enjoyed during furlough in England last year were crowned in the very first cold days of 1963 by the warm-hearted farewells of gracious friends who braved bitter weather to give us a prayerful start to another term of service.

The journey to India safely completed, we were greeted with encouraging news of revived interest in some of the Churches, which reminded us that we do indeed have a prayer-hearing and a prayer-answering Lord. Contacts with old friends have been renewed and we do praise the Lord for the welcome that awaits us in so many homes. It has been a joy to visit some of the villages and Churches once again.

Alongside the more usual forms of Mission work in Kovilpatti, there is a special emphasis on literature distribution, so we were glad when Conference 1963 set its seal to plans for this form of Gospel outreach, about which we had prayed many times in preceding months. After our return to Kovilpatti we soon had



"I GO A FISHING."
(Madras.)



FRESH OIL FOR THE FIRE-POT.



WELCOME TO THE GENERAL SECRETARY.
(Madras.)



WELCOME TO THE PASTOR AND HIS WIFE.
(Poonamalee.)

STUDENTS

(Bible School.)



A GROUP OF 1962 STUDENTS.



A GROUP OF 1963 STUDENTS.

WITNESSING

(Mohanur.)



GATHERING FOR A BAPTISMAL SERVICE.
(A Hindu Shrine and Temple in the background.)



"UPON YOUR CONFESSION OF FAITH, I BAPTISE YOU."
(Candidates from the Namakkal Church.)

evidence that India is a land where there are countless opportunities for the spread of the Word of God. Hundreds of Bibles have gone out from our Depot in the short period since we have been back, and our hearts are impatient for further action in spreading the truth in written form, as we see the piles of literature, a lot of it portions of the Scriptures, still remaining on our shelves. The day has now dawned, however, when we have a vehicle big enough to convey large quantities of this precious seed to the villages and towns in the vicinity. The Bookmobile is now on the road. It is big enough to take the considerable supplies needed to conduct a prolonged town or village campaign, without the need to return to Headquarters every few days to fetch more books and pamphlets. There have been, and still are, delays and difficulties in this connection, but we have been finding, like Bunyan's Pilgrim that "the lions in the way" are chained up, so that they cannot, in fact harm the onward progress of God's servants. That progress, however, often seems very tardy to us, but we have to realise that unless and until more labourers come forward to serve the Lord in this land, the whole literature outreach, by whatever means, must remain curtailed. But the same Lord Who, through your prayerful generosity has provided a vehicle for the work, is also able to supply the need of personnel. Through letters, gifts, and other means, the Lord seemed to indicate that this vehicle was part of His answer to your prayers and ours. At last the long journey to collect it was made. There it stood, waiting for a user; its very idleness seemed to say, "Here I am, take me". Now we still prayerfully wait on our Lord until he thrusts forth the right people to carry forward this urgent and worthwhile ministry.

MISS N. HAWES (L.Z.A., Paniadipatti)

Limitations: . . . but the Word of God is not bound.
2 Tim. 2-9.

WE have met with several perplexing circumstances during the year: the greatest of these being the loss of two valued colleagues from the Field, who had to return to England, because of ill-health. The lack of staff to replace these friends, has, to a certain extent restricted the time I am able to spend here, and likewise the amount of work I have been able to do in this area. On one or two occasions certain areas of the work have had to be closed completely for several weeks.

Camps.

Twenty-six villages have been visited at infrequent intervals during the year and in ten of these we have stayed, once, twice, and perhaps three times. Most of the camps have been limited to two or three days only, but even so, the Lord has encouraged us from time to time.

The Churches in Bethlehem, Paraipatti, and Bundavapatti need our prayers. No services are held regularly in the former two places, and there appears very little hunger for the Word of God. In Bundavapatti no services are being held because the person who was leading the services there has been transferred to a different area for work.

Three Bible women continue to minister to the people of seven or eight villages. The services of Bible women, A. Dorothy and P. Thangathai are limited because of family responsibilities. Bible woman S. Grace, continues an active ministry in the Churches around Paniadipatti. At the end of April she received the last of her mission allowance, paid to her in a lump sum. The other two Bible women will be due to receive their allowances later this year.

Bible woman G. Gnanatheebum (retired) has been seriously ill twice this year; yet the Lord, in His mercy has seen fit to raise her up again to health and renewed strength to continue as a living witness to the power of God, in Tulukankurichi.

Bible Schools.

These continue to be an encouraging feature in the work. We were able to hold three schools during the year. Eighteen women have now enrolled over the period of eighteen months. About fifty per cent of these women have come from villages immediately around Paniadipatti and the others from villages farther afield. Many of these women testify to the help that these classes have been to them. The majority of them are endeavouring to serve the Lord in various ways in their own villages. These classes have opened up endless possibilities of service. But again, we are limited in what we would wish to do, Until and Unless, others too are led to see this need.

Women's Meetings.

These have taken on a fresh impetus in various places during the year. In February of this year, we were able to recommence the women's meeting in Melapudur. For several years there has been a hard spirit of opposition to work among the women there and it

is a great encouragement to find the work continuing steadily there once again. Six of these women joined the Church during the year. In Anbinagaram too, the regular attendance has increased.

Many of the women attending the women's meetings and other Church members have bought Bibles and Hymn books during the year; making an over-all increase of 50 per cent on last year's sales. We praise God for these evident signs of His blessing and go forward knowing that the Word of God is NOT bound by the limitations of man.

Medical Work.

This again, has been limited, and the patients have found it difficult to know when they will find the dispensary open. Just recently, a medical team has been touring the villages and systematically vaccinating every villager. There is a suggestion that one doctor of this team should visit these particular villages weekly. This would be a happy development for the village people and it would also relieve us somewhat, from the embarrassment of the present irregular ministration.

Sunday Schools.

Sunday Schools have been held in all villages in this immediate area—except for Kandiapuram—during the year. The leaders in Bundavapatti and Paniadipatti have recently been transferred to other areas for work and these children are now left without anyone to conduct Sunday Schools for them. The Tamil Text Cards have been a great help in this work.

Limitations—yes—but the Word of God is not bound. This has been proved again and again in the past year. Not often perhaps, in the spectacular, but rather in the constant witness of the Power of God in the fight against the power of the Evil one.

MISS O. R. KNIGHT (L.Z.A., Kovilpatti)

THIS report commences with praise to the Lord for, "Another year of mercies, of faithfulness and grace . . . Another year of proving Thy presence all the days".

Here in the town of Kovilpatti and also in surrounding villages I have met many women who have welcomed me into their homes. There has been the privilege of giving God's Word to Christians, Hindus, and Muslims. Insecurity, poverty, ill-health, an irresponsible husband, a crippled child, and waiting for hours to get

water, are among the difficulties which burden many women. I have often admired their courage and, not having such problems myself, have often found it difficult to lead the conversation to spiritual things. When we visited Christian women whom we knew, who were patients in the Government Hospital in Kovilpatti, other patients and their relatives came around, and we had good opportunities to tell the way of salvation. It was a joy to listen and to see Hindus listening as a village woman, whom I had not previously met, told me that the Lord Jesus, her Saviour, was always with her and gave His peace and help in her difficulties.

Through camps in the villages I have learnt more of conditions there, and got to know some of the women a little. In Terkukonarkottai there are more than twenty Christian women, and those in the neighbouring village of Chettikurichi miss the leadership of Bible woman Mary, but some of them can read and have Bibles. I have stayed in Terkukonarkottai and women from there have willingly accompanied me to Chettikurichi where the five Christian women welcome us—so do a crowd of children whose enthusiasm is almost overwhelming! In many places I have spoken to attentive groups of children. Bible woman Mary moved to Nadusurangudi with her husband after his retirement. She now teaches the Christian women there. She tells of the interest shown in the Lord Jesus by three of the Hindu women whom she visits.

Kalingapatti women restarted their meeting in July 1962. A teacher has been conducting the meetings. This year a teen-age girl and a woman from there have been attending Miss Hawes' training classes in Paniadipatti, and will now be able to help in the meeting. In Illupayurini and Mandithope also the women's meetings continue without the leadership of a Bible woman.

During a camp in Ettayapuram I accompanied Bible woman Annammal on her visits to Hindus and Christians. Some of the latter have moved there from other places and are not members of Baptist Churches, but appreciate Annammal's visits as there is no local Church of their own denomination. Attendance at the women's meeting in the Chapel on the eastern outskirts of Ettayapuram is very small. The meeting in Illumbuvanam is quite encouraging. It takes Annammal more than an hour to walk there, but she is eager to go each Sunday morning to teach these illiterate sisters and enquirers.

While in Thonugal I was happy to agree to the suggestion of Bible woman Mariammal and her husband that we should go to a neighbouring village. Twenty-four adults listened attentively as

we spoke in the main street of that hamlet. There has been plenty of variety in my work while on camp, and the little medical help I have given has been much appreciated. In one village it was good to be able to give relief to many children who were suffering with acute conjunctivitis.

Each of the ten Bible women continues to serve as she is able, though some of them are handicapped by increasing age and physical weakness. They have asked to have four meetings for Bible study and prayer in Kovilpatti during 1963. These meetings bring them refreshment and encouragement. As items for prayer and praise are mentioned we can share burdens, both family problems and difficulties in our ministry, and rejoice in the Lord's goodness to us. Often we have praised Him for speaking to us as we have studied His word together. We are coming to the end of our studies in the Minor Prophets. What next? We do not know. It is not yet clear how things will plan out in 1964 when some of the women will receive their final payment from the Mission. We go forward looking to the Lord to reveal His will for our ministry among the women and children in this area of South India.

Last December I enjoyed a visit to Madras and a few villages within a fifteen mile radius, in response to invitations from women of the Tamil Baptist Churches. I was asked to speak twice at a rally held in the Kilpauk Chapel. More than 150 women from eight Churches were present, and we had a happy and helpful day together. Before the end of the day plans were being made to meet in Ayanavarum in December 1963. It is hoped that such a rally will become an annual event.

I went to the women's meetings in Ayanavarum, Sembiam, and Vepery, and in the villages of Mannur, Kolathur, and Tiruverkadu. It was a joy to meet people in places whose names I have known for years. Now I have added responsibility in praying for them. The many events in new surroundings of those days in Madras gave fresh opportunities to prove the Lord's gracious help.

Miss E. Hardy (Kovilpatti)

AS I look back on the first six months of this year, I see myself sitting on the front verandah of the house studying a Tamil textbook with my munshi. The lesson takes place from 8-9 a.m. for six days every week. After that hour there is the time to study on my own. The routine is broken occasionally by visiting women in Kovilpatti and in other villages.

The excitement in beginning to learn a new language has passed. There is constant frustration because I do not remember a grammatical point or even a word; but there is the joy when a Tamilian replies to a question, which I have asked in hesitant Tamil. What does a missionary recruit need during his or her second year of language study? The grace of perseverance.

Ministry Committee. Convener: Mr. H. J. Appleby.

This committee has been able to continue its work during the year under review, in several ways.

A short Bible training course was held under the auspices of the committee last year, in Paniadipatti. A similar course is planned for the Madras area about the time you read this. These courses are not largely attended, but nevertheless have a usefulness in nurturing spiritual growth among small groups of folk who seem keen for voluntary service in the Churches.

Four persons were sent to a training course in Madurai during last May, for instruction in work among children and young people. This is a very practical and useful course of instruction and all who attend speak highly of the experience.

The booklet, produced by the committee, which seeks to explain why Churches need pastors, is at present being put through the press by the Literature Committee of Conference. We hope that this book may be available for the Churches very soon.

A booklet giving guidance concerning suggested rules of practice and orders of service for Baptist Churches is at present under preparation by the committee. The lack of Pastors among the Churches makes such a book a helpful aid to deacons and others who must be responsible for guiding Church affairs and conducting services.

The Theological series of books, designed to offer brief and explanatory matter on each of the articles of faith of our Churches, is under preparation by the committee. Some of the volumes are complete in English, and translation work has now to begin. This project, of necessity moves rather slowly as all concerned are already heavily engaged in other service, but we are glad to report that the scheme is making slow progress .

The committee has enlarged itself during the year, in an attempt to make itself more representative of the Churches, by the addition of four more Indian brethren. The committee now comprises eight Indian brethren, together with the male members of Conference; we covet your prayer that this body may continue usefully to

advise Conference on all matters calculated to help the ministry in our Tamil Baptist Churches.

We regret to report that there have been no applications for help for ministerial training in any of the colleges recognised by the Ministry committee. The committee is ready to help any applicants from our Churches, for such training, with financial grants. It is now two years since any application has been received.

Property Committee. Convener: Mr. H. J. Appleby.

This committee was set up by Conference 1963 as a practical attempt to grapple with property problems. Mission ownership of chapels, houses, schools, and lands, is becoming an anachronism in these days, and is even thought by some to be an actual hindrance to progress in spiritual life. But a problem as great—or even greater—is the wise and faithful disposal of properties. This committee has met twice during the year under review, in order to advise Conference on all such questions, just as the Ministry committee advises on matters concerning the ministry of the Churches.

Initially comprising all the male members of Conference, and one lady representative, this committee now proposes to enlarge itself by the addition of four Indian friends—three brethren representing the three areas of the Mission's work, and one sister.

The variety of problems and viewpoints with which this committee will have to grapple will certainly demand more than usual wisdom and not a little spiritual courage, in the days that lie ahead.

NILGIRI AREA

MR. AND MRS. D. A. THROWER
(Literature)

THIS is the tenth year since the commencement of the literature "drive" of the S.B.M., and it is a cause for thankfulness that our God has enabled His servants to maintain the tempo of this drive throughout this time. This type of ministry is not a spectacular one, and we seldom meet anyone who has benefited by our efforts. On the other hand, we are encouraged by the knowledge that the Holy Spirit is an all-sufficient Teacher of those who read the printed page. Furthermore, a soul's need is often met by this means the more easily as it has none of the disadvantages that so frequently accompany a more direct approach by the personal presence and speech of the preacher.

Our work is still handicapped by the apathy of the masses towards reading matter. But we are occasionally given a glimpse of real interest and even a readiness to walk many miles to secure a particular book.

The following facts may help our many loyal friends as they give their prayerful support to the Lord's work among the Tamils through literature.

Published During The Year.

JESUS AND NATURE, the outline painting book for children referred to last year has now been issued. Five booklets containing addresses delivered in connection with the S.B.M. Good News Broadcasts have been produced in co-operation with the convenor of the Radio Evangelism Committee. These are: THE STEWARDSHIP OF MONEY, SALVATION, IS THERE A GOD?, IS THE THEORY OF EVOLUTION CORRECT?, and IS THE BIBLE TRUE? The last three have also been issued in one volume, under the title A SCIENTIFIC ENQUIRY, with a three-colour cover. FOUR SERMON booklets published several years ago have been bound up together as MEDITATIONS I. A small pamphlet by Dr. J. B. Rowell, of Victoria, B.C.—GOD REVEALING HIMSELF, and reprints of two leaflet tracts (WHAT THEN? and A FAITHFUL SAYING) have also appeared.

Items in Hand.

At the time of writing we are reading the proofs of SIN AND SALVATION, a book formerly published by the Tinnevelly Diocesan Council. This is a clear and challenging presentation of

the truth, and the publishers have given us permission to use the material as we wish. Art work is in progress for the cover of the DAWN OF WORLD REDEMPTION, by Erich Sauer, and we are about to send the manuscript to the printers. This will probably be the largest volume thus far produced by us, with the one exception of our Tamil hymn book. A pamphlet entitled PASTOR AND CHURCH, written by Mr. H. J. Appleby for the Ministry Committee is also about to go to the printers. The four addresses on the LORD'S SUPPER, delivered by Dr. E. F. Kevan at the S.B.M. Conference in 1960 will, we trust, be printed before the end of this year.

The Commentary on THE MINOR PROPHETS, to which Reference was made in last year's Report, is progressing slowly. The books HOSEA-NAHUM are completed, and we shall value the prayerful remembrance of friends as we proceed with work on the remaining five books.

The poster illustrating the theme of THE RESURRECTION OF CHRIST has been in the press for several months and we hope to receive copies before this Report appears. We understand that three out of a total of six plates have been made.

It has been our privilege to continue the editing and publishing of the small Church magazine BAPTIST DEEPIKAI. This monthly journal is one of the tangible links between the S.B.M. and our Tamil Churches. At present it has 12-16 pages and some 240 copies are distributed to subscribers in, and out of, India. We have been encouraged by many expressions of appreciation of this part of our ministry.

Distribution.

The turnover from the sale of books, tracts, posters, etc., during the year 1962 was Rs. 3,223, which was slightly more than that for the previous year. The Depot stock lists indicate that the above sum represents, among other things, the distribution of some 83,000 tracts, 11,000 booklets, and 1,100 larger books.

Here at Kotagiri our part-time colporteur continues her work over a wide area, and it is a stimulating experience to travel with her on a bus and listen to her unsolicited remarks on her experiences in the various villages and estates passed en route.

The Kotagiri and Coonoor United Missions Sales during the holiday season once more provided excellent opportunities for making our Tamil literature more widely known. We still send parcels of books to distributors in a number of places.

ENGLAND

DR. R. M. HARRIS
MR. AND MRS. E. ORCHARD
MR. AND MRS. W. H. KUHRT
MR. AND MRS. P. A. GRIST
MR. AND MRS. D. J. MOON

MR. AND MRS. P. A. GRIST

THROUGH the medium of this report, we can but record the goodness and faithfulness of God during our first term of service in India. We have in every way been kept by the power of our mighty Redeemer. Through early experiences on the Mission field, we have had to learn the hard lesson of our own inadequacy and that apart from Him we can do nothing. Our own weakness has been evidenced by the many mistakes which we have made. Despite our failings, the Lord has **never** failed. He continues with patience to train us.

It has been a joy to renew old friendships and to make new friends. We do so value your continued prayerful interest. We are grateful too for fellowship which we have already enjoyed with many of you in your homes.

The last six months before we came home saw a definite increase in Radio Follow-up response. The daily opportunity of being able to proclaim a Risen Saviour to all those who write to us is a thrilling work indeed. Radio Follow-up is important, for it brings us into contact with people individually, and we dare not divorce the Follow-up from the actual programmes. However, we do realise that we need to be kept very near to our Saviour, so that we constantly wonder at the amazing grace made known to us in that "while we were yet sinners" Christ died for us. A loss of this wonderment means a weakening love to Christ, our brethren in Him and to those out of Christ. This in turn leads to half-heartedness in our service. Follow-up correspondence loses its warmth and our work becomes more and more useless. May our prayer ever be that we might know HIM, the power of His resurrection and the fellowship of His sufferings.

Being turned out of a Hindu family on account of open confession of Christ is understandable and yet few of us really appreciate what it means to be alone in the world, humanly speaking. This, of course, is where a true Church fellowship is necessary. One wonders in how many Tamil Baptist Churches this warmth of Christian fellowship can be found. To be turned out of a Christian

family because one has been converted and desires to enter the Christian ministry seems almost unbelievable. Yet this is the story told by one young man now studying in an evangelical Bible College in Madras. Two or three years ago he was blessed through a radio broadcast and subsequent follow-up. Having answered the call to full-time service he has been told by his family that he will no longer be welcomed at home. The family is doubtless nominally Christian. As in England, so in India, nominal Christianity is much in evidence.

We praise God for maintaining our fellowship in the Gospel with colleagues in Kovilpatti. Deep fellowship amongst the Lord's children is something the world does not understand and the devil is always seeking ways in which he can overturn it. We cannot on the human level cultivate spiritual fellowship and therefore all glory is due to God.

Much intelligent prayer is called for. The great need of the present time is that the Spirit Himself may empower us for service. Let us remember again that souls are not eternally blessed and the Church of Jesus Christ built up by the might and power of man, or Missions, but by the almighty power and authority of the Holy Spirit. May He ever give us the grace to leave His work to Him.

MR. AND MRS. W. N. H. KUHRT

BROOK BY THE WAY

OUR last months in Malaya were gladdened by the love that was shown us in many places and by the help and sympathy of our O.M.F. friends. Just before leaving we were able to issue Light of Life certificate No. 90. We rejoice to know that this part of our ministry is being carried on by Mr. and Mrs. N. Christopher, good friends of ours, with whom we became linked by the S.B.M. Tamil Radio Broadcasts.

It was a great privilege to be able to spend several weeks in India on the way home. When the friendly clerk in the High Commissioner's Office handed me my passport for India he said: "You are welcome to go to our country and to stay as long as you please". I had three weeks in Kovilpatti, three weeks in Namakkal and shorter periods in Madras, Vellore, and the Nilgiri Hills. It was possible to confer with all our missionaries in India, to preach in many of the Churches and to contribute a series of talks to the Tamil

Radio programme. It was an immense privilege to join once again, after three years, in the S.B.M. Annual Conference and I am most grateful to the Home Council and to the Conference for making this trip possible.

Furloughs have always been happy periods of renewal and so far 1963 has been no exception though we have had some experiences that we hardly bargained for. Mrs. Kuhrt who travelled home direct from Singapore in January spent more than five weeks in hospital during the months of May and June. We would like to thank all those who upheld us with prayerful concern and sympathy. And now that we are both visiting the Churches we want to say how much we appreciate the love that is being shown us and the warm hearted support that is being extended to the Lord's work through the S.B.M. However, all the happiness of furlough in the Churches and in our families is only an interlude, a brook by the way, and we look forward to sailing back to India, God Willing, on January 11th, 1964.

Dr. R. M. Harris

PRAISE God for furlough with its opportunities of fellowship with those who have at heart God's work through the S.B.M. in India.

Only known to God are those servants of His who labour faithfully in the ministry of prayer. They have been burdened of the Lord to pray and are an essential part of God's work overseas, though their names do not appear in print. It is an encouragement to meet those who have taken up this ministry seriously using all the information available in order to pray specifically for certain objectives and pray them right through. Surely when God burdens us to pray it is for those things which He has purposed to fulfil. In fellowship with our prayer partners here in England, and in other parts of the world, we have seen many answers to prayer in Belukurichi and on the Kolli Hills. God grant that many more may be called into this ministry.

The missionary rally held in Wiltshire over the Whitsun weekend, is always a high-light in deputation work. This year it was held in Calne. The missionary rally at Hinckley in Leicestershire is also a very happy memory. In both places a number of Churches united together in the interests of the work of the Kingdom of God in India through the S.B.M. and wonderful was the fellowship we

enjoyed together in the Lord. Would it not be possible for similar rallies to be held in other areas?

We thanked God for a fine day for the Sale and Garden Meeting at Stoke Ash. Much thoughtful effort and prayer had gone into the preparations for this occasion. Space forbids an account of each of the places I have visited in deputation work up to date, the kind welcome, generous hospitality, and the fellowship.

"Until and Unless"—as I consider these words I hear a bell tolling in the distance, in a future God grant may never come, tolling for the S.B.M. that was, but that has passed away—For until young men and women of our Strict Baptist Churches respond to God's call to serve Him in the S.B.M the work in India must continue to be curtailed (it has already closed in Malaya), and unless they do so, the S.B.M. must die and its light be extinguished overseas.

Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest.

MR. AND MRS. E. ORCHARD (Deputation Missionary)

"A MAN poised between two worlds, sharing both, but finding no settled place in either." These words, written of one whose life is given to probing outer space, could as well have been written of "missionaries on furlough" whose stay here, has, perforce, been longer than usual.

There are distinct advantages in a longer stay in the Homeland. (We will not mention the disadvantages!). One of these is the opportunity to assess the degree of informed support that is given to the work of God overseas by Churches and individuals. This opportunity arises out of time to make more than one visit to some Churches and to move freely with those who prayerfully seek to support the Mission's work. Briefly, we have found three kinds of support for the work of God in India and Malaya.

(1). Support that is an end in itself. It is followed by no further action. It amounts to a grant of money which neither commits the Church or the individual. It discharges a duty and nothing more seems to be called for.

(2). Support that is given eagerly and regularly: but the stewardship for which is immediately handed over to someone else. A general interest in Missionary work both excites and follows these gifts. This interest is not properly informed. Indeed, it is sometimes marked by a sad lack of desire for up-to-date detailed know-

ledge of the work: it shuns the hard realities, but basks in the exoterics of the Missionary World.

(3). Support that is given with a deep sense of responsibility and is followed by a continued sense of stewardship. It is true to say that by far the largest part of our Mission support is of this character. The people who give this kind of support to the work of God are often critical of the methods employed to carry out the commission of the Lord. They maintain a close interest in the way the gifts they give are used, and are insatiable in their desire for information. They are, by the very nature of their close interest, the most demanding of our fellow-workers, and the hardest to satisfy: but they are unoffended by failure, which drives them, as partners in the work, to penitent prayer, and they are ready to share in the joy when blessing is vouchsafed upon the ministry of the Word. Upon these dear friends is laid the hard but essential ministry of prayer, and upon their faithfulness in this task depends the prosperity, to a large degree, of the work.

It is the earnest desire of those who are "Poised between two worlds" to act as "Pioneers of knowledge" to these servants of the Lord who have found their settled place in the economy of God's Kingdom. We are conscious of much that mars and weakens our service for the Lord Who has so graciously maintained us in that service for another year. "WHEN ye shall have done **all** those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do." There is nothing we can do sufficiently well to satisfy the high standards of our calling.

Mr. and Mrs. D. J. Moon

THIS year I am not so much writing a report on missionary work but a letter of thanks to all those who have supported us in their prayers during the past year. The year has indeed been a puzzle to us and we still wait to know more of the reason for what has taken place knowing, however, even as we wait, that whether or not we ultimately see in full the reason for these experiences they must all be of His ordering. Almost as soon as last year's report was sent home my wife was taken ill, and the long months of watching and waiting began. During that time we were very conscious that the Lord's people were supporting us in their prayers. After two periods at the big mission hospital of Vellore we flew home in

September last year, and as my wife had a further relapse soon after we came home she spent a further two months in hospital in this country. However we are grateful to record, that since January she has made good progress and the doctor seems very pleased with her, though the doctor will not yet commit herself to any definite answer when my wife asks her "When can we go back to India?".

It has been my joy and privilege this year in journeying around the Churches, sometimes on Mission engagements, but more often on personal engagements to renew friendships and to make new friends in places I have not visited before. The question, however, still persists "Why . . . ?" . . . a busy week-end programme had been arranged with an Indian brother, the first of many such we hoped, but suddenly illness struck, we went to hospital some 350 miles away and our brother was left on his own to carry out the programme . . .

Our burden then as we continue to wait is for the Lord to raise up more missionaries, not we hope to take our places but perhaps to go on before, that when we return to India we may return to a mission that has grown in numbers, able to meet the challenge of the opportunities that the Lord gives to us in India to-day.

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 22nd, 1963

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

Hon. Financial Secretary:
PASTOR W. H. POUNDS, M.B.E., 36, Fontaine Rd., Streatham, London, S.W.16

Editor of "The Mission Herald":
MR. E. ORCHARD, 5, Elsa Road, Welling, Kent

Editor of "Rays from the East":
MR. J. C. FROMOW, 57 Cedar Close, Bagshot, Surrey

Members of Council:

*PASTOR G. E. J. BIRD
PASTOR G. BOURNE
MR. A. R. DANNATT
*PASTOR D. A. DAWSON
*MR. J. C. FROMOW
*PASTOR L. R. GARRARD
PASTOR H. H. GLADSTONE
PASTOR G. E. GOULD
PASTOR B. GREEN
PASTOR F. HARRIS
PASTOR P. G. HILL
PASTOR J. E. HOAD
PASTOR S. T. HOVER
PASTOR M. M. HOWELLS
*MR. H. J. LAST
MR. L. F. LUPTON
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
MR. W. K. PUTTNAM
MR. E. J. S. RAPLEY
MR. W. R. SINCLAIR
PASTOR A. STONE
*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 (Retiring end of October, 1963.)

Vice-President: MRS. A. W. WHAYMAN

Secretaries:

Hon. Organising: MRS. F. DRISCOLL, 27, Alwyn Avenue, Chiswick, W.4 (Retiring end of October, 1963.)

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, 278, Pentonville Road, N.1.

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

Miss M. E. Harris	Belukurichi P.O.,
Miss M. M. Cook	Rasipuram,
	Salem District.

MORUPATTI

Mr. and Mrs. G. F. Champion	Morupatti,
	Mettupalayam (Trichi)
	Tiruchirapalli District.

KOVILPATTI

Mr. and Mrs. H. J. Appleby	Kovilpatti,
Mr. and Mrs. J. R. Field	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	Mistley
	Kotagiri,
	Nilgiris.

ON FURLOUGH IN ENGLAND

Mr. and Mrs. W. H. Kuhrt	Dr. R. M. Harris
Mr. and Mrs. P. A. Grist	Mr. and Mrs. D. J. Moon
Mr. and Mrs. E. Orchard	

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. Quantities ordered for the year sent post free. Single copies by post 3/9 for the year.

Rays from the East. A bi-monthly Magazine for children. Price 2d. Quantities ordered for the year sent post free, reduced charges for 25 or more. Single copies by post, 2/3 per annum.

Orders for the above publications, Annual Reports, and all S.B.M. literature to be sent to the General Secretary.

SUBSCRIPTIONS AND DONATIONS for all Funds (except L.Z.A.) and payments for magazines should be sent to 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 Acting Secretary: Mrs. D. Symonds, 7, Dyke Road Avenue, Hove, 4, Sussex.

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."

STRICT BAPTIST MISSION

BALANCE SHEET AS AT 31st JULY, 1963

1962	CAPITAL ACOUNTS	£ s. d.	£ s. d.
	General Fund—		
	Balance as at 1st August, 1962	4543 3 11	
4543	*Less:* Debit Balance on Income and Expenditure Account	274 15 1	
			4268 8 10
	Sustentation Fund—		
	Balance as at 1st August 1962		7720 10 4
	Ladies' Zenana Auxiliary—		
	Balance as at 1st August		
220	1962		219 10 9
12483			12208 9 11
	REVENUE RESERVE		
	General Fund—		
	Balance as at 1st August, 1962		6937 12 3
	Ladies' Zenana Auxiliary—		
	Balance as at 1st August, 1962	1680 0 0	
1680	*Add:* Transfer from L.Z.A. General Fund	320 0 0	
			2000 0 0
21100			21146 2 2
	ACCUMULATED INCOME		
	Pension Fund—		
	Balance as at 1st August, 1962	124 1 4	
124	*Add:* Balance of Income and Expenditure Account ...	37 9 8	
			161 11 0

1962	FIXED ASSETS	£ s. d.	£ s. d.
	General Fund Investments (At cost)—		
	Quoted:		
2843	£2986 4 6 3½% War Stock	2843 12 0	
	£400 0 0 3½% Conv.		
371	Stock	370 12 0	
1875	£3000 0 0 2½% Consols	1875 0 0	
	£2000 0 4 3% Savings		
1621	Bonds, 1960/70 ...	1620 15 3	
	£100 0 0 3% Savings		
100	Bonds 1965/75 ...	99 13 6	
	(Market Value £5382) (1962, £4978)		6809 12 9
	Sustentation Fund Investments (At cost)—		
	Quoted:		
	£7000 0 0 3½% War		
6720	Stock	6720 10 4	
	£1000 0 0 2½% Treas-		
1000	ury Stock 1975 or after	1000 0 0	
	(Market Value £4899) (1962, £4481)		7720 10 4

	Sustentation Fund—							Ladies' Zenana Auxiliary			
	Balance as at 1st August, 1962		544	15	10			Investments (At cost)—			
	Add: Balance of Income and Expenditure Account ...		270	0	0			Quoted:			
545								£300 0 0 2½% Consols (Market Value £139)			
						814	15 10	*220* (1962, £126)			219 10 9
											14749 13 10
	Radio Evangelism Fund—							Current Assets—			
	Balance as at 1st August, 1962		143	3	1			— Sundry Debtors ...	792	10 4	
	Less: Transfer to Income and Expenditure Account ...		94	18	6			*1660* Cash at Bank and in Hand (Overseas) ...	1354	12 8	
143								*1* Cash at Post Office Savings Bank	1	4 6	
						48	4 7	Cash at Bank—			
	Van Fund—							*4000* Deposit Account ...	3500	0 0	
	Balance as at 1st August, 1962		164	5	3			*2522* Current Account ...	2776	8 7	
	Less: Transfer to Income and Expenditure Account ...		164	5	3			*35* Cash in Hand (Floats) ...	80	0 0	
164											8504 16 1
	Young People's Guild of Service Fund—										
	Balance as at 1st August, 1962		138	12	0						
	Less: Balance of Income and Expenditure Account		84	13	0						
139											
						53	19 0				
	L.Z.A. General Fund—										
	Balance as at 1st August, 1962		584	11	10						
	Add: Balance of Income and Expenditure Account		274	13	0						
585											
						859	4 10				
22800	Carried forward					23083	17 5	*22968* Carried forward ...			23254 9 11

BALANCE SHEET (Continued)

1962		£ s. d.	£ s. d.	1962		£ s. d.
£				£		
22800	Brought forward ...		23083 17 5	22968	Brought forward ...	23254 9 11
	L.Z.A. Medical Fund—					
	Balance as at 1st August, 1962	56 3 3				
	Add: Balance of Income and Expenditure					
56	Account	9 2 8				
			65 5 11		E. J. WOOD, G. W. PIBWORTH } Members of the Council of Management	
	L.Z.A. Van Fund—					
	Balance of Income and				P. H. CREES Secretary	
11	Expendituure Account		11 10 0			
	Current Liabilities—					
101	Sundry Creditors		93 16 7			
22968			£23254 9 11	22968		£23254 9 11

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NOTES

(1) Indian Rupees and Malayan Dollars have been converted into sterling at approximately 1/6 and 2/4 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.

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, 1963, 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, 1963, and of the deficiency for the year ended on that date.

We have inspected certificates representing all the investments held by the Mission.

Ipswich,
9th September, 1963

SCRUTTON & GOODCHILD,
Chartered Accountants.

INCOME AND EXPENDITURE ACCOUNTS FOR THE YEAR ENDED 31st JULY 1963

GENERAL FUND

1962 £		£ s. d.	£ s. d.	1962 £		£ s. d.	£ s. d.
	Indian and Malayan				Contributions—Churches &		
6530	Expenses	6297 1 5		7953	Schools	8273 4 10	
1306	Passages	1331 8 4		1691	Personal	1802 6 6	
115	Outfit	— — —		401	Income Tax refunded ...	462 19 6	
	Indian Christian Literature,				Sundry Receipts, sale of		
183	etc.	346 15 3		248	Literature	133 16 9	
			7975 5 0	57	Annual Reports	54 15 1	
	Office expenses, Literature			1471	Legacies	2570 0 0	
1440	purchases	1430 13 8					13297 2 8
512	Missionaries on Furlough	940 2 11		369	Investment Interest (Gross)		318 1 1
176	Children's Allowances ...	254 6 0			Sale of land and Buildings		
969	Deputation Expenses ...	1199 19 8		236	in India		— — —
	Life and National Insur-			—	Rent		39 0 0
	ances (Balance was paid				Transfers from—		
117	by Pension Fund) ...	21 10 8		557	Pension Fund	— — —	
171	Advertising	115 5 8		55	L.Z.A. General Fund ...	55 0 0	
42	Audit Fee	31 10 0					55 0 0
208	Annual Reports	174 5 4			Excess of Expenditure over		
—	Secretary's Indian Visit ...	457 2 3			Income—		
—	Cost of new car (Deputa-				Carried to Capital		
	tion)	777 9 10		—	Account		274 15 1
	Cost of "Other Sheep"						
221	(History of Mission) ...	— — —					
			5402 6 0				
	Transfers To:—						
346	Publications Fund	242 9 5					
280	Mission House Fund	69 9 3					
—	Van Fund ...	294 9 2					
			606 7 10				
	Excess of Income over						
	Expenditure Carried to						
422	Capital Account ...		— — —				
13038			£13983 18 10	13038			£13983 18 10

PUBLICATION FUND

1962 £		£ s. d.	£ s. d.	1962 £		£ s. d.	£ s. d.
	Printing—				Sales—		
471	"Heralds"	507 14 6		257	"Heralds"	304 10 5	
285	"Rays" ...	239 7 2		108	"Rays" ...	155 1 10	
			747 1 8				459 12 3
					Transfer From—		
				346	General Fund	242 9 5	
				45	L.Z.A. General Fund	45 0 0	
							287 9 5
756			£747 1 8	756			£747 1 8

SUSTENTATION FUND

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1962 £		£ s. d.	1962 £		£ 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

1962 £		£ s. d.	1962 £		£ s. d.
322	Repairs	173 19 3	—	Insurance Claim	104 10 0
				Transfer from Accumulated Income Re-	
			43	serve	— — —
			279	Transfer from General Fund	69 9 3
322		£173 19 3	322		£173 19 3

RADIO EVANGELISM FUND

1962 £		£ s. d.	1962 £		£ s. d.
379	Equipment and Maintenance	371 12 3	421	Contributions	276 13 9
			Dr 42	Transfer from Accumulated Income Reserve	94 18 6
379		£371 12 3	379		£371 12 3

VAN FUND

1962 £		£ s. d.	1962 £		£ s. d.
	Purchase of Vehicles—		696	Contributions	122 13 2
	Bookmobile, less rebate on another		95	Income Tax Refunded	— — —
2024	vehicle	581 7 7	—	Transfer from General Fund ...	294 9 2
				Excess of Expenditure over Income—	
			1233	Carried to Accumulated Income Reserve	164 5 3
2024		£581 7 7	2024		£581 7 7

PENSION FUND

1962 £		£ s. d.	1962 £		£ s. d.
52	Pension Paid	13 0 0	583	Investment Interest (Gross)	596 10 0
407	National Insurance of Missionaries, etc.	546 0 4			
	Excess of Income over Expenditure—				
124	Carried to Accumulated Income Reserve	37 9 8			
583		£596 10 0	583		£596 10 0

YOUNG PEOPLE'S GUILD OF SERVICE FUND

1962 £		£ s. d.	1962 £		£ s. d.
85	Remittance to India	85 13 0	66	Contributions	1 0 0
			19	Excess of Expenditure Over Income— Carried to Accumulated Income Reserve	84 13 0
85		£85 13 0	85		£85 13 0

L.Z.A. GENERAL FUND

1962 £		£ s. d.	£ s. d.	1962 £		£ s. d.	£ s. d.
2726	Indian Expenses	2505 0 0		2917	Contributions	3202 15 0	
205	Passages	154 18 0		229	Income Tax Refunded	210 2 4	
15	Outfit	— — —		621	Gift Week	554 2 0	
			2659 18 0	—	Literature Sales	11 2 0	
320	Office Expenses	290 11 10		670	Legacies	10 0 0	
214	Missionaries on Furlough	239 6 6					3988 1 4
54	Deputation Expenses ...	74 3 11		323	Sale of Van		— — —
—	Publication	36 18 1		7	Investment Interest (Gross)		7 10 0
34	National Insurance— (Balance was paid by Pension Fund)	— — —					
			641 0 4				
	Transfer to:—						
55	General Fund	55 0 0					
45	Publication Fund ...	45 0 0					
550	Reserve Fund	320 0 0					
20	L.Z.A. Medical Account	— — —					
			420 0 0				
529	Excess of Income over Expenditure— Carried to Accumulated Income Reserve ...		274 13 0				
4767			£3995 11 4	4767			£3995 11 4

L.Z.A. MEDICAL ACCOUNT

1962		£	s.	d.	1962		£	s.	d.
£					£				
2	Subscription M.S.M.	2	2	0	20	Contributions	22	10	0
30	Grants	11	5	4		Transfer from:—			
	Excess of Income Over Expenditure—				20	L.Z.A. General Fund	—	—	—
8	Carried to Accumulated Income Reserve	9	2	8					
—		—	—	—	—		—	—	—
40		£22	10	0	40		£22	10	0

ABSTRACTS OF RECEIPTS

1st AUGUST, 1962 to 31st JULY, 1963

Abercymboi—			
General	2	4	0
Accrington—			
General	22	0	0
Acton Friends—			
General	2	10	0
L.Z.A.	5	2	0
Aldbury—			
General	8	3	6
Aldringham—			
General	12	0	0
Askett—			
General	7	11	0
Aylesbury—			
General	50	6	4
L.Z.A.	12	0	0
Badingham—			
General	6	3	0
L.Z.A.	2	13	3
Basildon—			
General	23	0	0
L.Z.A.	4	3	0
Bath—			
General	38	2	6
Beccles—			
General	68	5	10
L.Z.A.	6	2	0
Bedford—			
General	51	3	0
L.Z.A.	3	10	0
Bedworth—			
General	31	1	0
L.Z.A.	7	7	0
Belvedere—			
General	164	15	10
L.Z.A.	20	16	4
Bermondsey—			
General	19	2	10
L.Z.A.	14	9	0
Betheraden—			
General	68	18	0
Bexleyheath—			
General	52	10	11
L.Z.A.	13	17	6
Bible Spreading Union—			
General	30	0	0
Bierton—			
General	29	8	1
L.Z.A.	13	0	0
Billinghay—			
General	32	13	7
Birmingham, City Road—			
General	3	13	6
Blackburn—			
General	10	1	6
Blakenham—			
General	27	13	10
L.Z.A.	27	14	6
Blaxhall—			
General	7	8	9
Bodle Street—			
General	17	0	
Borough Green—			
General	37	2	3
L.Z.A.	3	13	0
Bradenstoke—			
General	60	15	5
L.Z.A.	19	7	9
Bradfield St. George—			
General	37	1	7
L.Z.A.	5	8	7
Brentford—			
General	69	19	2
L.Z.A.	106	13	6
Brighton, "Ebenezer"—			
General	28	8	1
L.Z.A.	19	7	7
Brighton, "Tabernacle"—			
General	210	0	0
L.Z.A.	105	12	6
Brockley, Suffolk—			
General	85	6	9
L.Z.A.	5	12	0
Brockley, S.E.4 (Presbyterian)—			
General	10	0	
Bromley—			
General	77	16	10
L.Z.A.	18	14	6
Bromley Common—			
General	1	5	0
Burnley—			
General	3	18	6
Bury, Lancs.—			
General	10	5	2
L.Z.A.	20	11	3
Camberwell Grove—			
General	2	0	0
Cambridge, "Eden"—			
General	73	0	9
L.Z.A.	14	0	0
Cambridge, Tenison Road—			
General	18	16	9
Carlton—			
General	21	12	11
Caterham—			
General	7	0	5
Chadwell Street—			
General	23	13	2
L.Z.A.	34	2	0
Charsfield—			
General	5	0	0
Chatteris—			
General	33	2	4
L.Z.A.	25	0	3
Chelmondiston—			
General	35	16	10
L.Z.A.	3	0	0
Chelmsford—			
General	24	18	2
L.Z.A.	54	8	2
Chertsey—			
General	9	0	0
Chesham—			
General	2	2	0
L.Z.A.	13	12	0
Chingford—			
General	14	16	0
L.Z.A.	5	15	0
Chorley—			
General	104	11	6
L.Z.A.	105	0	0
Civil Service Christian Union (Somerset House Br.)—			
General	1	10	0
Clapham, Courland Grove—			
General	138	19	2
L.Z.A.	47	17	7
Clayton West—			
General	6	10	0
Clifton—			
General	36	13	8
Colchester—			
General	36	16	6
L.Z.A.	2	7	9
Colnbrook and Longford—			
General	6	0	9
Cottenham—			
General	13	5	3
L.Z.A.	8	16	3
Cradley Heath—			
General	16	2	8
Cransford—			
General	10	5	10
L.Z.A.	18	2	6
Crowfield—			
General	15	7	6
L.Z.A.	3	15	0
Croydon, Derby Road—			
General	53	12	4
L.Z.A.	37	17	7
Croydon District—			
L.Z.A.	13	16	6
Croydon, Tamworth Road—			
General	91	2	6
L.Z.A.	19	5	6
Cuckfield—			
General	5	10	6
Deeping—			
General	8	14	0
Devizes—			
General	9	17	6
L.Z.A.	4	0	0
Didcot—			
General	4	1	4
L.Z.A.	1	10	0
Dorking—			
General	152	12	3
L.Z.A.	181	12	2
Downe—			
General	25	10	0
L.Z.A.	3	0	0
Dunmow—			
General	19	8	0
Dunstable—			
General	36	12	0
L.Z.A.	3	6	3
Eastbourne—			
General	15	0	0
L.Z.A.	14	4	6
East Ham—			
General	7	19	3
L.Z.A.	5	18	10
Egham—			
General	20	4	9
Enfield Highway—			
General	3	3	0

Epping—			
General	7	13	0
Epsom—			
General	64	0	4
L.Z.A.	96	15	4
Erith, "Providence"—			
General	8	0	0
Erith, Queen Street—			
General	4	3	4
Five Ash Down—			
General	7	0	0
Fressingfield—			
General	22	3	6
L.Z.A.	1	11	6
Friston—			
General	6	0	0
Fulham—			
General	16	0	0
L.Z.A.	8	10	0
Gaddesden Row—			
General	3	7	0
Gadebridge—			
General	13	0	0
L.Z.A.	5	12	4
Gants Hill—			
General		10	0
Glemsford, "Ebenezer"—			
General	2	0	0
Gravesend—			
General	1	16	0
L.Z.A.	2	0	0
Grays—			
General	3	0	0
L.Z.A.	6	0	0
Great Gransden—			
General	20	19	2
L.Z.A.		14	6
Great Yeldham—			
General	8	0	0
L.Z.A.	3	10	0
Greenwich, Devonshire Drive—			
General	91	0	1
L.Z.A.	55	14	4
Greenwich, South Street—			
General		10	6
Grundisburgh—			
General	13	1	6
L.Z.A.	12	0	6
Guildford—			
General	106	11	10
L.Z.A.	49	7	5
Gunnersbury—			
General	5	10	0
Hadleigh—			
General	50	7	6
L.Z.A.	15	7	6
Hadlow—			
General	2	7	0
Hailsham—			
General	26	3	0
L.Z.A.	2	7	6
Halstead—			
General	23	5	11
L.Z.A.	6	13	0
Handcross—			
General	2	10	6
L.Z.A.		15	0
Hartley Wintney—			
General	12	0	0
Harwich—			
General	4	2	3
L.Z.A.	11	5	0
Haslemere—			
General	49	15	6
L.Z.A.	10	15	0
Hastings—			
General	46	15	2
L.Z.A.	22	4	2
Haworth—			
General	20	2	10
L.Z.A.	2	0	0
Hebden Bridge—			
General	5	0	0
L.Z.A.	5	0	0
Hedge End—			
General	1	0	0
Highbury—			
General	69	1	7
L.Z.A.	63	6	6
High Wycombe—			
General	27	8	9
L.Z.A.	16	15	9
Hilmarton—			
General	16	19	6
L.Z.A.	9	12	3
Hinckley—			
General	56	0	9
L.Z.A.	15	10	0
Hitcham—			
General	4	19	3
Hitchin—			
General	30	1	6
Homerton—			
General	18	1	3
L.Z.A.	7	1	6
Horham—			
General	110	0	0
L.Z.A.	18	6	6
Horley—			
General		13	0
Horsham—			
General	16	3	0
L.Z.A.	10	17	6
Hounslow—			
General	74	18	10
L.Z.A.	89	1	0
Hoxne—			
General	17	14	1
Ilford—			
General	105	0	0
L.Z.A.	4	0	6
Ipswich, "Bethesda"—			
General	317	5	10
L.Z.A.	128	19	4
Ipswich, "Mt. Zion"—			
General	64	10	11
L.Z.A.	33	19	11
Ipswich, "Zoar"—			
General	57	5	0
L.Z.A.	53	9	1
Irthlingborough—			
General	20	16	10
L.Z.A.	9	16	0
Ivinghoe—			
General	2	10	0
Kesgrave—			
General	82	16	7
L.Z.A.	50	1	9
King's Langley—			
General	65	7	4
L.Z.A.	5	0	0
Kingston-on-Thames—			
General	8	17	6
Laxfield—			
General	31	11	8
L.Z.A.	23	12	3
Lee Common—			
General	6	5	5
Leicester, "Zion"—			
General		15	0
L.Z.A.	2	12	0
Leiston—			
General	26	13	8
L.Z.A.	5	14	6
Lewes—			
General	10	0	0
Lewisham—			
General	19	11	6
L.Z.A.	6	0	0
Leyton—			
General	84	2	6
L.Z.A.	35	10	0
Little Downham—			
General	18	3	1
Little Staughton—			
General	4	7	0
Lode—			
General	4	16	0
Manchester District—			
L.Z.A.	10	10	0
Manor Park—			
General	11	11	0
L.Z.A.	17	0	0
March—			
General	69	2	11
L.Z.A.	10	2	7
Margate—			
General	5	0	0
Mayford—			
General	13	8	10
Mendlesham Green—			
General	14	5	10
L.Z.A.	1	14	0
Meopham—			
General	25	12	6
L.Z.A.	7	2	3
Middlesbrough—			
General	62	15	6
L.Z.A.	1	0	0
N.S.B.S.S.A. Camp—			
General	7	0	0
Naughton—			
General	7	0	6
Needingworth—			
General	4	7	9
L.Z.A.	3	15	3
Newcastle—			
General	8	1	0
New Cross—			
General	128	19	0
L.Z.A.	45	0	1
Newick—			
General	15	0	0
L.Z.A.	1	0	0
Norbiton—			
General		9	0
L.Z.A.	15	10	0
Northampton—			
General	5	14	6
North Finchley—			
General	68	10	0
L.Z.A.	26	7	0
Norwich—			
General		8	6
Notting Hill Gate—			
General	12	3	0
Occold—			
General	46	8	3
L.Z.A.	8	12	0
Old Hill, "Ebenezer"—			
General	40	9	9
Old Hill, Springmeadow—			
General	15	0	0
Otley—			
General	7	15	6
L.Z.A.	9	19	0
Over—			
General	35	5	0
L.Z.A	20	4	0
Pemberton—			
General	24	15	0
Ponders End—			
General	1	4	0
L.Z.A.	8	10	0

Potten End—			
General	34	13	9
L.Z.A.	18	11	0
Potton—			
General	27	14	4
L.Z.A.	24	14	7
Poynings—			
General	18	13	9
Preston—			
General	18	1	0
Prittlewell—			
General	17	4	3
L.Z.A.	22	7	3
Pymble, Australia—			
L.Z.A.	7	0	0
Ramsey—			
General	148	8	7
Rattlesden—			
General	19	1	8
L.Z.A.	5	9	0
Readers of "The Christian"—			
General	5	0	0
Readers of "The Life of Faith"—			
General	8	15	0
Redbourn—			
General	3	8	9
Reigate—			
General	3	15	0
Richmond—			
General	45	15	2
L.Z.A.	34	7	0
Rishangles—			
General	33	10	8
L.Z.A.	2	13	6
Robert Stockwell Trust—			
General	10	0	0
Rochdale—			
General	3	12	0
Rotherham—			
General	16	5	3
Rowley Regis—			
General	3	0	0
Royton—			
General	38	7	0
L.Z.A.	3	18	0
Ryarsh—			
General	20	18	8
Ryde, Australia—			
General	25	15	5
Slaithwaite—			
General	2	10	0
Sleaford—			
General	10	19	9
Smarden—			
General	12	10	0
Somersham—			
General	5	10	0
South Chard—			
General	6	14	6
Southport—			
General	16	10	0
Staines—			
L.Z.A.	12	0	0
Stamford—			
General	27	6	11
L.Z.A.	2	0	0
Stoke Ash—			
General	52	14	1
L.Z.A.	82	16	4
Stoke Golding—			
General	20	15	9
Stonham Parva—			
General	13	16	1
L.Z.A.	2	10	0
Stowmarket—			
General	41	3	7
L.Z.A.	16	19	0
Stratford—			
General	62	3	11
L.Z.A.	49	5	1
Streatham, Hambro Road—			
General	130	19	1
L.Z.A.	60	14	7
Stretham, Cambs.—			
General	16	1	2
L.Z.A.	3	1	7
St. Albans—			
General	6	15	0
L.Z.A.	3	10	0
St. John's Wood—			
General	77	7	3
L.Z.A.	87	5	5
St. Neots—			
General	10	3	10
Sudbourne—			
General	55	13	2
L.Z.A.	21	17	6
Sudbury, Suffolk—			
General	6	8	6
L.Z.A.	2	12	0
Sunderland—			
General	4	0	0
Sutton-at-Hone—			
General	8	5	2
L.Z.A.	1	0	0
Sutton, Cambs.—			
General	12	15	0
Sutton (Surrey) Friends—			
General	13	14	0
L.Z.A.	11	11	0
Swindon—			
General	12	2	0
L.Z.A.	83	0	1
Sydney, Australia—			
L.Z.A.	10	0	0
Tadworth—			
General	3	0	0
L.Z.A.	4	10	0
Thame—			
General	23	0	0
Thornham Magna—			
L.Z.A.	5	0	0
Thornhill—			
General	4	7	0
Tottenham—			
General	37	16	0
L.Z.A.	3	19	6
Tring—			
General	67	1	0
L.Z.A.	15	0	9
Trowbridge—			
General	41	5	8
L.Z.A.	12	7	2
Tunbridge Wells—			
General	113	2	6
L.Z.A.	34	8	9
Tunstall—			
General	33	5	3
Turves—			
General	2	13	9
Two Waters—			
General		6	6
L.Z.A.	2	0	0
Waldringfield—			
General	21	18	6
L.Z.A.	3	6	0
Walsall—			
General	53	12	1
L.Z.A.	3	10	0
Walthamstow, Keswick Hall—			
General	2	2	0
Walthamstow, Church Hill—			
General	15	3	6
L.Z.A.	13	13	0
Wandsworth, West Hill—			
General	43	1	3
L.Z.A.	26	7	6
Warbleton—			
General	46	8	5
Warboys—			
General	132	15	8
L.Z.A.	38	13	0
Warrington—			
General	2	0	0
Watford, "Beulah"—			
General	12	12	6
Watford, "Tabernacle"—			
General	122	4	3
L.Z.A.	78	6	11
Wattisham—			
General	72	0	5
Wellingborough—			
General	42	1	7
L.Z.A.	8	3	6
West Ham—			
General	100	1	6
L.Z.A.	22	15	0
West Hartlepool—			
General	50	0	0
L.Z.A.	3	1	0
Wetherden—			
General	59	13	7
L.Z.A	1	15	0
Whitestone—			
General	2	2	0
Whittlesey—			
General	57	19	3
L.Z.A.	29	4	11
Whitton—			
General	21	4	0
Willenhall—			
General	52	15	3
L.Z.A.	8	12	0
Willingham—			
General	5	3	1
L.Z.A		16	5
Wiltshire Rally—			
General	19	7	11
L.Z.A.	19	8	0
Wimbledon—			
General	33	10	3
L.Z.A.	31	11	0
Wivelsfield—			
General		14	0
Wooburn Green—			
General		12	6
Wood Green, Eldon Road—			
General	5	15	0
L.Z.A.	3	0	0
Wood Green, Park Ridings—			
General	11	12	3
L.Z.A.	1	10	0
Woolwich—			
General	25	0	10
L.Z.A.	4	16	0
Worthing (Free Church)—			
General	1	0	0
Yateley—			
General	48	8	9
L.Z.A	23	0	5
Yaxley—			
General	5	15	0
Yorkshire Friends—			
L.Z.A.	5	0	0
Young Life Campaign (Bedford Branch)—			
General	2	0	0

Fellowship of Youth—

North Suffolk—			
General ..	8	15	0
South Suffolk—			
General ..	6	5	3
West Suffolk—			
General ..	36	10	7
London Area—			
General ..	2	2	0
House Party—			
General	6	10	5

National S.B. Women's Fellowship—

Cambs. and E. Midlands—			
L.Z.A.	4	4	0
Suffolk Area—			
L.Z.A. ..	6	6	0

Personal—

General ..	1802	6	6
L.Z.A. ..	466	11	9

Legacies received—

S.B.M.—

Miss M. Shefford	50	0	0
Mr. O. J. Freeman	1000	0	0
Mr. A. E. Burton	200	0	0
Miss A. Bumstead	100	0	0
Miss E. G. Hawes ..	10	0	0
Miss E. L. Langford ..	1000	0	0
Mr. A. G. Cook	25	0	0
Mr. E. J. Harmer	10	0	0
Mr Manning ..	75	0	0
Anonymous ..	100	0	0
	£2570	0	0

L.Z.A.—

Miss E. G. Hawes

PRINTED AT THE BURLINGTON PRESS
FOXTON, NR. CAMBRIDGE