Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:




https://www.buymeacoffee.com/theology




https://patreon.com/theologyontheweb

***PayPal*** https://paypal.me/robbradshaw

---

A table of contents for the *Strict Baptist Mission Herald and Report* can be found here:

https://missiology.org.uk/journal_strict-baptist-mission-herald-and-report_01.php

# The Strict Baptist Mission Herald

THE

# STRICT BAPTIST MISSION HERALD

VOL. LVIII. — 1959

LONDON :

Printed and Published for THE STRICT BAPTIST MISSION by
ROBERT STOCKWELL, LTD., 5-13, Baden Place, London, S.E.1.

# INDEX


PAGE

**A**

Adventures of Dorcas, The 53
All in the Plan .. .. 65
Amps, Volts and Watts .. 8
Annual Meetings 1958 .. 10
Annual Report .. .. 57
Appleby, E. R. .. .. 8

**B**

Being Transferred .. .. 6
Bigger Gift, yet no more Given, A 42

**C**

Champion, E. A. .. .. 31, 70
Common Salvation, The .. .. 7
Concerning the Collection .. 4
Conference of Missionaries, The .. 33
Cook, M. M. .. .. .. 32
Crees, P. H. .. .. ..3, 23

**D**

Daily Duties .. 60
Darkness .. .. 71
Depot Postbag, The 21
Deputation Work, 1960 38

**E**

Emergency Edition 42

**F**

Far East Broadcasting Company .. 3, 7
Field, J. R. .. .. .. .. 51
Field, Mr. and Mrs. .. .. 63
First Tamil Baptism, The .. 59
Flory, E. M. .. .. .. 59
Follow-up Work .. .. .. 20
From a Morupatti Window .. 70

**G**

Garrard, M. E. .. .. 34
Grist, M. .. .. .. 68
Grist, P. A. .. 20, 34

**H**

Half Yearly Meetings .. 38
Harris, M. E. .. .. 17
Harris, R. M. .. .. 65
Harvested Grain .. .. 21
Hawes, N. .. .. 47, 71
Herald of Spring, The .. 15
Huckett, G. K. .. .. 53
Huckett, H. A. .. .. 49

**I**

Indian Mother, An 47
Inside at Last .. 62

PAGE

**J**

Jesus, God over all 9

**K**

Knight, O. R. .. 6, 8, 60
Kuhrt, D. A. .. .. 66
Kuhrt, W. H. .. 47, 59

**M**

Marriage, Garrard and Grist .. 34
Matters of Interest .. .. .. 54
Morling, O. M. .. 15, 26, 27, 28, 31
Morris, S. M. .. .. 33, 62

**N**

News from Asia and the Homeland .. .. .. 38
New General Secretary, The .. 3
Notes by the Editor .. .. 58
Notes and News .. .. 11, 22, 35

**O**

Orchard, E. .. 43

**P**

Place where prayer is wont to be made, The .. .. .. 59
Plail, W. C. .. .. .. 11
Pilgrims of the Night .. .. 51

**Q**

Questions Asked and Answered .. 38

**R**

Rays Rally .. .. .. 58
Rejoicing at Rasipuram .. 49
"Responsibility" .. .. 57
Revival in a Remote Village 66

**S**

Sacred Songs and Singers 45
Stop . . . Watch .. .. 8

**T**

Tamilians .. .. .. . 43
Things Hard to be Understood .. 10
Thorpe, Mr. and Mrs. .. 11, 28, 40
Thrower, D. A. .. .. 27, 45
Tossed by a Bull .. .. .. 17
Tragic Family, A .. .. 47

**U**

Unless .. 37

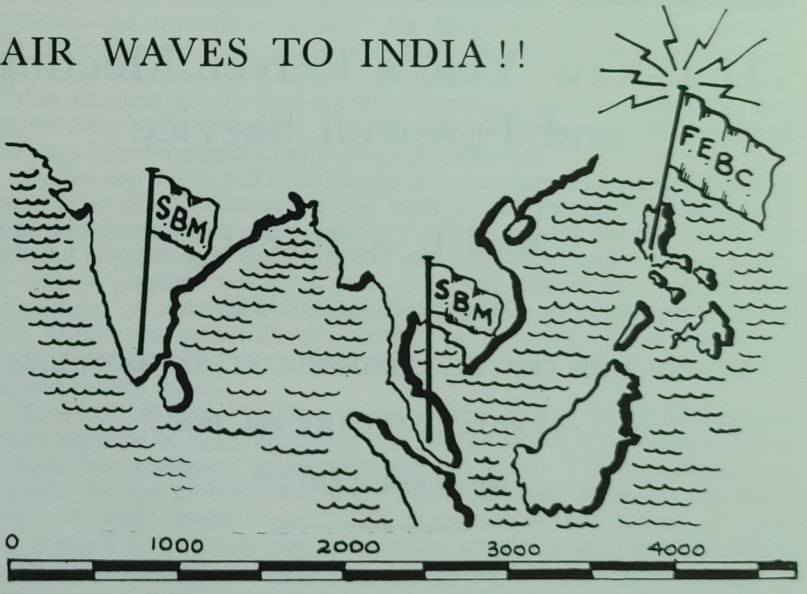
**W**

Way of His Steps, The .. .. 3
Wednesday Night Prayer Meeting 68
Witness at Chintramalai .. .. 32

VOLUME LVIII. No. 1 PRICE FOURPENCE. JAN.-FEB. 1959

# STRICT BAPTIST MISSION HERALD

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




AIR WAVES TO INDIA!!

MAP SHOWING RELATION OF F.E.B.C. TRANSMITTER IN MANILA, AND S.B.M. FIELDS IN INDIA AND MALAYA

# Christmas and New Year Thankoffering

**Enclosed you will find an envelope in connection with the annual appeal of the Mission for special gifts for the General Fund.**

SOUTH INDIA

MALAYA

MANILA

The work in all areas calls for increased financial support

**PLEASE GIVE GENEROUSLY**

---

# The New Year's Prayer Meeting and Farewell Service

TO

## MISS L. S. HAZEL

will, God-willing, be held at

**MOUNT ZION CHAPEL, CHADWELL ST., LONDON, E.C.1**

on **FRIDAY, JANUARY 2nd, 1959**

commencing at 6.45 p.m.

---

"*Opportunity*"—*the 97th Annual Report.* Copies are still available and can be obtained from the Mission Office, price 10d., *post free.*

## THE NEW GENERAL SECRETARY

WE rejoice to report that the Lord has, very graciously, guided to a successor to Pastor J. K. Thorpe in this very important office. Pastor P. H. Crees of Zion, New Cross Road, has felt constrained to undertake this service for the Master and will (D.v.) begin his service for the Mission in the Spring. We would seek the prayers of all our friends for Mr. and Mrs. Crees, and for the Mission, at this time.

We hope that in our next issue we may be able to give an account of the Lord's leading of our brother in this important matter.

---

## THE WAY OF HIS STEPS

GOD gave to John C. Broger, Robert H. Bowman and William J. Roberts, the vision of missionary radio stations in the Orient. The Far East Broadcasting Company was established, to be at the disposal of existing missionary societies preaching the Gospel of Christ in Asia. The work, right from its inception, has been maintained by gifts from the Lord's people. In 1946 John C. Broger went to China to try and obtain permission to build a missionary radio station. This proved to be not God's will and every door was closed.

Just as firmly as God had closed the doors in China, He freely opened the doors in the Philippines. Permission, land and property were quickly available—but there was no money. Mr. Broger and his colleagues believed that if God wanted those transmitters built, He would provide the money. The three founders, with others, gave themselves to a week of prayer. Within the next day the total amount of money required was in hand, and $1,000 extra ! From that day forward, His faithfulness has abounded, and ten years of radio ministry has been amply rewarded.

On his way out to F.E.B.C. Manila for a first term of service, Jim Copal wrote to his Head Office saying that while in San Francisco he had seen a huge transmitter which was for sale. F.E.B.C. learned that the installation included a 50,000-watt and a 100,000-watt transmitter and the closing date for bids to purchase was three days off ! After prayer and thought, bids were made. A letter came stating that the bid was acceptable provided the first $1,000 was sent with the contract to purchase. Time was short; money was short; but in the same mail as the letter was $1,000—just the amount needed then.

In June, 1957, the 50,000-watt transmitter arrived in the Philippines. God's approval of the undertaking was further shown by provision of free storage, free transport, importation without duty. The transmitter was erected, but one problem was to get the aerial masts up in the rice fields before the rainy season began. Light rains were already falling. A crane was engaged for a certain day, to erect the remaining large masts in place. On this day black clouds appeared. But the work was completed, and the crane returned to solid ground three minutes before the storm broke. Water flooded the fields ! The rainy season had begun.

In recent years the spread of the radio has made it a potent force in India. From tea and coffee shops, village bazaars and an increasing number of homes, have echoed the tones of Indian folksong, political propaganda, western dance music and the Christian Gospel. Costly time was purchased on the commercial service of Radio Ceylon by eager men of initiative—but now, under a new policy recently adopted, no Gospel broadcasts are permitted from Radio Ceylon. Amidst the clamour of worldly voices, the Gospel is heard no more.

In February, 1955, some members of S.B.M. Conference raised the matter of Radio broadcasts. Conference resolved that a letter be sent to the sponsors of " Living Waters " gospel broadcast, intimating our interest to help in recording programmes for Radio Ceylon. Apart from a few messages recorded in Madras this did not develop as a practical possibility. In February, 1957—after news of the new transmitters in Manila—the matter was raised in Conference again and a sub-committee appointed to launch this new work on receipt of Council's approval. In November, 1958, we listened to our first S.B.M. broadcast transmitted over the new installation of F.E.B.C., Manila.

S.B.M. broadcasts will be heard regularly now, twice weekly. From April, 1959, we hope to increase to three broadcasts a week. Reception in South India is good and clear—just as good, we are told, as the reception of Radio Ceylon transmissions used to be. After our first broadcast, on November 1st, we received a card from a colleague:—" On Saturday night the S.B.M. broadcast was heard clearly in Paramatti by us. I was able to visit the house again on Sunday and give a talk to the owner, his wife and ten children." The first broadcast . . . the first contact.

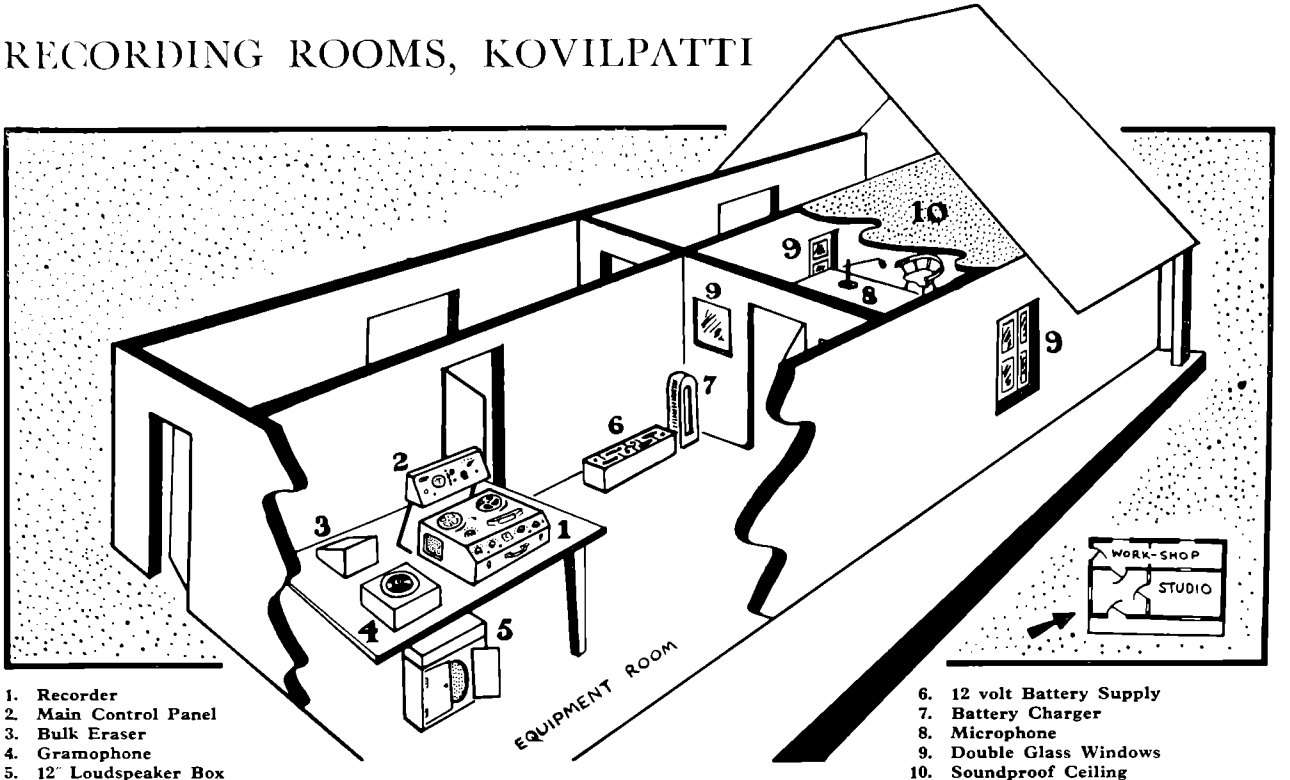
## CONCERNING THE COLLECTION

The equipment which we use consists of the minimum essentials. Our recorder is a FERROGRAPH, model 2A/NP, which gives us two recording speeds $3\frac{3}{4}$ and $7\frac{1}{2}$ inches per second, and includes a recording meter. The microphone is a RESLO ribbon type, of very efficient performance. We have a gramophone and pickup, enabling us to dub music from records when necessary. Just being installed is a Bulk Eraser, for cleaning old recordings off tapes in bulk, thus reducing wear and tear on the recorder and ensuring perfectly cleaned tapes for re-recording.

In order that we may play back recorded tapes at meetings in the villages where there is no mains supply, we have a Rotary Convertor which enables us to use the equipment with a battery supply. Our 12 inch GOODMAN speaker gives us very good reproduction when the equipment is used in this way. We have installed a PHILIPS battery charger, to keep our batteries in good condition.

While actually recording, our stop watch is in constant use—for it is necessary to work to quite fine limits in lengths of items composing a programme. An empty space of 5 seconds sounds a long while on the air ! One of our present two weekly broadcasts has to be complete in just 14 minutes with a final minute of music. Into this 14 minutes must be fitted lyrics, readings, message and any announcement. The other of our programmes runs for 29 minutes with a final minute of music.

# RECORDING ROOMS, KOVILPATTI




1. **Recorder**
2. **Main Control Panel**
3. **Bulk Eraser**
4. **Gramophone**
5. **12″ Loudspeaker Box**
   (Rotary Converter carried inside)
6. **12 volt Battery Supply**
7. **Battery Charger**
8. **Microphone**
9. **Double Glass Windows**
10. **Soundproof Ceiling**
    (1½″ layer of sand, on corrugated iron sheets)

In order to help performers, we have produced a system of signal lights. These are controlled from beside the recorder and indicate by green and red lights when the microphone is " live," and also the passing of intervals of programme time. This is a very necessary help, for the recording equipment is outside the sound-proof studio and there is no other way of signalling silently to performers at the microphone.

These items of equipment are capital expenditure, representing about Rs. 4,000 (£300). Running expenses are additional to this.

Recording expenses include cost of tapes, custom dues, postages to Manila, and electricity charges. Other costs include travel (of performers to us, or we to them), and honorariums to musicians and speakers, advertising charges and costs of follow-up. Time on the air over F.E.B.C. is given us freely. Even so, as far as we can estimate, our programmes are costing us at least *one penny a second* on the air, in running expenses connected with the tapes alone. Is it worthwhile? The question is justified. But the answer is ready . . . one man at the microphone can, in ten minutes, preach to more hearers than the apostle Paul had in all his ministry; and the Gospel on the air goes anywhere—doors do not shut it out.

## BEING TRANSFERRED

O. R. KNIGHT

IT was the Bank Manager in Namakkal who said, " So you are being transferred? " when he heard that I was moving from the Kolli Hills to Kovilpatti. His comment has remained with me to urge me to record something of what has been involved in this transfer.

Eight, or perhaps nine, months ago a letter which I read at the tea-table in Vazhavanthinadu shocked me and provoked the inward, if not outward, exclamation, " Whatever will he think of next ! " It was startling to read a colleague's suggestion that during 1959 I should assume responsibility for the preparation of tape recordings for S.B.M. Tamil evangelistic broadcasts. Many thoughts leapt into my mind, and it was not long before a letter was written explaining why I should not do this work. Very soon a reply arrived emphasising why I should think over the matter again. This question was to be considered by a sub-committee, and my reply was needed before they met. I dreaded such responsibility. When praying about it I often said, " Lord, I don't want to do it." My reply listed at least three reasons why I should not undertake this task, but I wrote that IF no-one else was available to do the work the suggestion might be brought before colleagues. This opportunity of reaching so many people through broadcasts was not one that we should lose. To my great surprise the sub-committee agreed to bring this suggestion to our conference of missionaries. Again and again I was burdened with the knowledge of my own ignorance and lack of skill for such a specialized job. I hoped and expected that colleagues would ask one of the men to do this work !

It was on a Sunday morning, a few days before we were due to meet in conference that the Lord led me to read a little of Gideon's story. He was

addressed as a " mighty man of valour " yet in his own opinion he was the least important member of a poor family. To him the Lord said, " Go in this thy might " (is it not that the Lord said, " Go in the strength and ability that you have " ?). " Have not I sent thee ?". And in answer to Gideon's objection the Lord said, " But I will be with you." And in spite of an overwhelming sense of my own inability these words brought courage to me also.

In our conference meetings plans were revealed which removed some of my objections. But there was no man available to prepare tape recordings in 1959, so, to my surprise, colleagues agreed that this responsibility should be mine. For several months I continued working on the Kolli Hills. I was busy and glad to be busy, so that thoughts of my incompetence for future tasks did not have time to intrude and torment me !

Recently I have moved to Kovilpatti and am getting down to learn about the tape recorder—how to operate it and how it works. There will be opportunities for watching how it is used. But apart from ability to use the recording apparatus efficiently wisdom is needed for planning programmes and arranging for suitable persons to speak, or read, or sing, the Lord's message clearly, under His control.

" Being transferred " has affected all parts of my life. It has resulted in different living conditions involving adjustment to a hotter climate, the necessity for technical study, consideration of many and varied unseen listeners instead of a small group of hearers and giving the Lord's message through the voices of others using mechanical means. I am still aware of my limitations, but God is faithful. Our sufficiency is of Him.

## THE COMMON SALVATION

The Far East Broadcasting Company, Manila, is dedicated to the broadcasting of the Gospel only. No variant voice will be heard in their transmissions. In 34 different languages and dialects regular weekly broadcasts take place—the Voice of God calling the Orient. And the message is always that of " the common salvation." Listen to the policy of F.E.B.C.

" We believe:

1. The Bible to be the inspired, the only infallible, authoritative Word of God.
2. That there is one God, eternally existent, in three persons: Father, Son and Holy Ghost.
3. In the deity of Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and that He will personally return in power and glory.
4. That for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. In the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. In the resurrection of both the saved and the lost; the saved unto the resurrection of life and the lost unto the resurrection of damnation.
7. In the spiritual unity of believers in Christ."

*Would not it be thrilling if your radio or television set were used only according to such a policy ?*

# AMPS, VOLTS, AND WATTS

E. R. Appleby

THERE is one topic of conversation in our home these days—radio evangelism ! Only one subject talked about at meal-times; only one thing discussed during our very necessary mid-day siesta; and only one note to the conversation as we relax during the evening. " What kind of programmes are best ? Which performers shall we call ? Who will do the introductions to the programmes ? What do you think of the recording made today ? . . . He is a very clever singer, isn't he ? Isn't it marvellous how clearly he spoke . . . I don't understand whether the valve has gone or not "—such are the subjects that we consider all day and every day here in the bungalow at Kovilpatti !

The matter of meals is another point. " Four people are coming to record tomorrow. Just give them a meal, please, dear," says my husband. Few provisions are available in the shops here. However, a very good Indian-style curry and rice can easily be made available, so that question is settled. " We shall be recording until late tonight," I am informed. So the evening meal is delayed until nine o'clock, by which time I am starving but the folk in the recording studio are quite oblivious to the matter of food.

" Just switch your electric kettle off for half an hour while we make this programme . . ." I am asked. So off goes the kettle and all the arrangements for dinner are held back for that time. "Are you using your iron ? " they inquire. " We thought the voltage was unsteady . . ." So off goes the iron too ! The difficulty is that the supply of electricity is insufficient and when the tape-recorder is working we cannot use electrical appliances in the house.

We have all become technically minded and better understand these difficulties ! Gradually we are becoming used to odd meals and sudden guests. Our aim is that HE may be glorified and that suitable programmes may be recorded, to the end that souls may be saved through " The Word of Truth " broadcasts.

---

# STOP . . . WATCH

O. R. Knight

IT was a warm August evening. The singer and his three accompanists were in the small, low-ceilinged sound-proof room. They were busy tuning up. Notes of the small Indian harmonium were fixed, so that the boy who was " playing " it need only pump it continuously (the effect was rather like the drone of bag-pipes). It was a long time before the singer and violinist were satisfied that the violin was in tune. To my surprise the two small drums also had to be tuned. Several minutes passed while the drummer adjusted them. He sat on the floor as he skilfully played one with each hand. When all were satisfied we paused to pray together. Our best would be of no value apart from the Master's guidance and blessing.

The two small double windows in the outside walls, and the door in between the sound-proofed part and the remainder of the room, were fastened shut. The performers waited in silence until the green lamp on

the table lit up. The tape-recorder operator had been busy with various switches and knobs. He continued to listen carefully by means of headphones and was watching a meter on the recorder. A volume control was slowly turned from time to time. It all seemed very complicated.

A short trial recording was made. Listening to it revealed that the violinist needed to be in a different position with regard to the microphone. He moved further away.

Then the full programme was recorded. I was glad to find that there was one job simple enough for me—I could start the stop-watch as the recording commenced ! It was necessary for me to watch carefully in order to learn what had to be done. Two double glass panels gave me the opportunity of watching the singer and his companions. The drummer occasionally had a respite but as the young man playing the violin worked continually, his shirt became wetter and wetter and perspiration covered his face. How thankful I was that it was not necessary for the recorder (and me !) to be in the sound-proof room. After twenty-five minutes had passed, a button was pushed and a red light came on in front of the singer. As each following minute passed, other lights came on giving warning and guidance about finishing the programme.

After 30 minutes the door of the sound-proof room was opened. Steamy, stale air poured out. Singer and musicians emerged, mopping their faces but not looking at all distressed. They were soon enjoying the comparatively cool evening breeze as we all listened to the recording. The story of the Good Samaritan and its lessons for us were told with frequent quotations from the Bible interspersed with appropriate singing. It was, I realised, going to be a privilege to listen to God's word often as recordings were made. In the end of the recording there was a message for me as the singer quoted: " Fear not, neither be thou dismayed." There was a reminder to consider what HE has done, and to remember that HE will care, therefore my heart should not be disturbed.

## JESUS—GOD OVER ALL

(Extract from a broadcast message on Rom. 9. v. 5)

" THE Lord Jesus loves you. He stands at your side right now ! I do not preach some philosophy of a cross; I tell of a real Jesus who was nailed to a stake for love of you. I am not discussing the mysteries of death; I announce a Jesus who rose from the dead, and lives—God evermore ! I do not expound any dogma of ascension; I challenge you concerning Jesus in Heaven Who is God over all. I am not debating the Christian faith; I introduce to you the Lord Who said " I am the Way." I will not detail the delights of Heaven; I point out a unique Jesus Who said " I am the bliss of Heaven." It is such a One we need ! He is our redemption. He is our propitiation. He is our salvation and joy.

We do not need an abstract holiness; we need Christ Who is holy—and none but He is holy ! Nothing other than His blood can make us holy. Did He not say " Without me ye can do nothing ? " He who has Christ, has holiness. We do not need to search for peace; we need Christ Who is

our peace. Because this Jesus is the source of all good, we need to seek not them but Him. Our essential need—yea, our very life—is Jesus Christ, God over all, blessed for ever."

*These are the days when Indian Christians must take up the Gospel task. We use only Indian speakers and singers in our programmes—it is better so in the present political climate. But the extract above will give evidence that there is indeed no loss of the message thereby !*

## THINGS HARD TO BE UNDERSTOOD?

WE have solved quite a number of puzzles—but we share some of our current teasers with our more technical readers. We invite you to correspond with us if you have any ideas which will help us in solving some of our present problems.

A " slide-rule " which allows settings for each item of a programme (30 or 15 minutes duration) and which automatically indicates the grand total of programme time as each item is added in. There may be 6 items involved and the scale calibrations must be in single seconds.

A self-start electric clock which indicates 30 minutes at full sweep of a hand, and which operates 5 lights automatically, one per minute of the last 5 minutes before 15 or 30 minutes, whichever is required.

A method of adjusting and indicating the frequency of the output of the rotary converter, to ensure 50 cycles at 230 volts.

A silently running air-conditioning plant that can be made cheaply and easily in our own workshop. It must condition 150 cubic yards of airspace, with outside temperatures above 90° F.

A method of counting the footage of tape passing the record head, capable of operating either backwards or forwards, in order to enable rapid finding of any particular point on a tape.

We are waiting for your ideas ! Write to us at S.B.M., Kovilpatti, Tirunelveli, S. India—or pay us a visit next year when some of us hope (D.v.) to be on furlough, c/o the Mission Office.

## ANNUAL MEETINGS 1958

Splendid congregations met at Westminster Chapel on October 28th, and there was a consciousness of the presence of the Holy Spirit throughout the day. The morning business meeting, and the Men's Prayer Meeting and the L.Z.A. Meeting preceded an inspiring afternoon gathering conducted by the Vice-President. Pastor J. G. Stone led our thoughts to Ezekiel 34. 16, and we rejoiced in the Sovereign Lord and a wonderful salvation.

A fine attendance of friends from far and near gathered with a spirit of expectancy for the Evening Rally. Missionary Thrower drew word pictures of the Indian scene; Mr. D. Moon related his call by grace and to the mission field, and all felt that the Lord had indeed said " Go." Pastor A. J. Wade gave the Valedictory message to Mr. Moon together with Miss S. Morris, and Miss M. Garrard; " Lo, I am with you . . ." Pastor L. R. Garrard, in a moving prayer, commended our young friends to their Lord. The farewell message to them from the President was, " Certainly I will be with thee."

## Mr. & Mrs. J. K. THORPE

IN the Spring of 1959 Mr. J. K. Thorpe will have completed 21 years as the General Secretary of the Mission. During these years he has become known throughout the country by reason of his deputation work, etc., and has earned the love and respect of very many friends. In January, 1952, Mrs. Thorpe undertook the task of Secretary of the Ladies' Zenana Auxiliary and since then our friends have laboured together diligently and successfully for the work so near their hearts.

At a recent meeting of the Council of the Mission it was agreed that at the Half-Yearly Meeting to be held (D.v.) in May next a testimonial in the form of a cheque shall be presented to Mr. & Mrs. Thorpe. There is no doubt that many friends in our churches will wish to send a contribution to this Testimonial. The Mission Treasurer, Mr. W. T. Sayers, will be glad to receive and acknowledge any gifts sent.

W. C. PLAIL (*President*).

---

### ENGAGEMENTS FOR JANUARY AND FEBRUARY, GOD-WILLING.

**MISSIONARY D. A. THROWER.**

JANUARY 11th, Greenwich; 18th, Kingston; 23rd, Croydon, Mint Walk; 25th, Hartley Wintney; 30th, Croydon, Derby Road.

FEBRUARY 8th, Crofton Park Baptist; 15th, Yateley; 22nd, Hadlow.

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

**PASTOR J. K. THORPE.**

JANUARY 3rd and 4th, Leiston; 13th, Chadwell Street; 15th, North Finchley; 18th, Wood Green, Eldon Road; 24th and 25th, Stoke Golding; 29th, Ponders End.

FEBRUARY 3rd, Lewisham; 5th, Wood Green, Park Ridings; 8th, Hitchin; 11th, New Cross; 13th, Borough Green; 15th, Stratford; 16th, Hounslow; 19th, Staines; 22nd, St. Neots and Little Staughton; 28th, Sleaford.

---

## NOTES AND NEWS

**Annual Meetings 1959.**—The Editor regrets an error in the last issue. The date of the Annual Meetings 1959 is TUESDAY, OCTOBER 27TH, and not as printed.

**Deputation Work—1959.**—Many Churches have already made plans for Missionary Sundays and Missionary Meetings. Missionaries H. A. Huckett and H. J. Appleby are fully booked for all available Sundays, but applications can still be received for the services of Missionary D. A. Thrower on certain Lord's Days. We can still book week-day meetings for each of the three Missionaries.

From April next Pastor P. H. Crees, the new General Secretary, will become responsible for engagements in which Pastor J. K. Thorpe is booked as S.B.M. representative. Such Churches will be hearing direct concerning these changes.

**Miss M. Keeler.**—Friends will learn with sorrow that Miss Keeler, who helped in the Mission Office for over five years, passed away somewhat suddenly following a long period of illness and time in hospital. She was a bright and earnest Christian, with a deep love for her Lord and for missionary work, and we praise God for her and all that she so faithfully and efficiently did for us.

**Hon. Treasurer:**

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

**L.Z.A. Hon. Financial Secretary:**

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

**Young People's Guild of Service Hon. Secretary:**

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

**Editor of Mission Herald:**

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

## RECEIVED AND EXPENDED.

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

| | £ | s. | d. |
|---|---|---|---|
| Churches .. .. .. .. .. .. .. | 838 | 9 | 11 |
| Schools .. .. .. .. .. .. .. | 159 | 11 | 3 |
| Personal .. .. .. .. .. .. .. | 88 | 4 | 0 |
| Legacies .. .. .. .. .. .. .. | 250 | 0 | 0 |
| Collections at Annual Meetings .. .. .. | 325 | 0 | 3 |
| Miscellaneous .. .. .. .. .. .. | 34 | 14 | 0 |
| Literature .. .. .. .. .. .. | 56 | 10 | 9 |
| Guild of Service .. .. .. .. .. .. | 2 | 1 | 0 |
| Total receipts | £1,754 | 11 | 2 |
| Expenditure | £2,324 | 19 | 2 |

Anonymous gifts gratefully acknowledged:—
Saxmundham, £1. " No name," £1.

**L.Z.A.** General Account
(including collection at Annual Meeting £80 13s.)

| | | | |
|---|---|---|---|
| Total receipts | £372 | 18 | 7 |
| Expenditure | £450 | 12 | 5 |

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

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

VOLUME LVIII. No. 2 PRICE FOURPENCE. MARCH-APRIL 1959

# STRICT BAPTIST MISSION HERALD

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

SITA
a secret Believer
and two of her children.
Her husband is
very anti-Christian.



# THE LADIES' ZENANA AUXILIARY

## ANNUAL GIFT WEEK

**MARCH 8th–14th, 1959**

---

" Then the people rejoiced, for that they offered willingly. . . ."
1 Chron. 29. 9.

---

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

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

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

---

A SERVICE OF

## PUBLIC THANKSGIVING

FOR THE LIFE AND WORK OF

MRS. O. M. MORLING

will, God-willing, be held

at MOUNT ZION CHAPEL, CHADWELL STREET,
LONDON, E.C.1

on FRIDAY, MARCH 6th, 1959
at 6.45 p.m.

---

*The President, Pastor W. C. Plail, will be in the Chair, and Missionary D. A. Thrower, Pastor J. E. Hoad and Pastor J. K. Thorpe will take part in the meeting.*

# THE HERALD OF SPRING

OLIVE M. MORLING.

"LO, the winter is past, and the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in our land." Cant. 11. 12.

How glad we are to see the advance of spring! The snowdrop in our gardens and the tulips and hyacinths in our pots in the home. "Ah," we think, "spring is on the way, winter will soon be gone," and our hearts go up in thankfulness to Him who gives all seasons, and who will continue to give springtime "While the earth remaineth."

But March means L.Z.A. "GIFT WEEK." We remember with full heart the many mercies we have received from our Lord during the cold weather. Our foot has not slipped on the icy road, we have been kept from serious colds. How many things there are for which we must praise our Lord. Now is our opportunity. Let us be like David, who said: "Neither will I offer burnt offerings unto the Lord my God of that which hath cost me nothing." Come, then, let us count up our mercies and make our gifts in acknowledgement of the goodness of God to us. Our cheque, or postal order, or note, or coin can be given as a token of gratitude to Him. Give! and the Lord will give us peace of heart.

"Give and it shall be given unto you; good measure, pressed down and shaken together, and running over . . . for with the same measure that ye mete withal it shall be measured to you again."

---

[Shortly after writing this little article, dear Mrs. Morling was taken ill and, after a few days in bed at home, she was taken to hospital. She passed peacefully away on Wednesday, February 4th, and we rejoice that she is now with the Lord she loved and served so faithfully.—ED.]

---

## OLIVE MARTHA MORLING

entered into the joy of her Lord
4th February, 1959. Aged 78 years.

---

*A Tribute by the General Secretary at the Funeral on February 10th.*

---

THIS is not a time for many words, but even in a few remarks we can express something of the love and esteem we had for dear Mrs. Morling. All who knew her loved her, and there are many in this country and in India who would desire to have this privilege of paying affectionate tribute to her.

We all join in praising God for her and for her life as a gracious Christian woman, consistently devoted to her Lord and to the service of others. How many there are who will always thank God for her!

She would wish me to say, as I do most sincerely, that she owed everything to the grace of God and the saving and keeping power of her Lord. This was her testimony from her early days and throughout her long and useful life. With a beautiful humility she would say: " that no flesh should glory in His presence." But we can answer: " He that glorieth, let him glory in the Lord." This is what we do now, and shall do upon every remembrance of her. We praise God for her.

WE PRAISE GOD FOR MAKING HER SUCH A LOVELY CHILD OF HIS.

Always thoughtful and concerned about spiritual things, she came into the experience and joy of salvation when 17½ years old, and was baptised here at Acton on October 27th, 1901.

Then in all the years that followed she grew in grace and in the knowledge of her Lord, and truly adorned the Christian family. How beautiful the Christian life appears as exemplified in our dear Sister!

WE PRAISE HIM FOR MAKING HER SUCH A USEFUL SERVANT OF JESUS CHRIST.

As a young Christian, she prayed that the Lord would give her more time and opportunity for working in His service, and now we can see how wonderfully that prayer was answered. There is no time now to give details of all that she was enabled to do, but may I remind you of a number of things.

As Miss Elliott, she was our first L.Z.A. Missionary, sailing to India in 1908, and continuing in missionary service there until 1951. Forty-three years on the mission field!

Her marriage in 1921 brought new joys and responsibilities, and she was greatly helped of the Lord in caring for her dear ones and family.

Then there have been happy years of retirement in this country, but even in those years she served her Lord to the very end.

Just a few days before her passing, she wrote for us the article entitled: " The Herald of Spring." In this she quoted these words: " Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over . . ." This is how she measured things in the generous giving of herself in service. Everything she did, she did well; and yet how surprised she must have been when a few days ago the Master welcomed her and said: " Well done, good and faithful servant; enter thou into the joy of thy Lord."

WE PRAISE HIM FOR MAKING HER SUCH A DEAR FRIEND TO MANY.

She was this to me. Always helpful, a real encourager. Manifesting always a beautiful spirit. Thinking the best—never once did I hear from her a harsh or unkind word about others. Yet she was wise in her judgment and counsel, and faithful in all matters of principle. She was one to be trusted as a real friend.

No wonder we loved her, and now praise God for every remembrance of her ! She asked but little for herself, but unsought by her, and with sincerity and affection, we bring our tribute and offer it as a garland from India and Britain to a noble Christian lady. No doubt, she would place at the feet of Christ her Saviour; and we are well content.

# TOSSED BY A BULL

M. E. HARRIS.

ONE Saturday evening I was sitting on the verandah outside my room trying to prepare a message for the Women's Meeting at which I was to speak the next day. I had had a busy day cooking in order to be free from it all on Sunday. It was oppressively hot inside the bungalow, so it was a relief to be able to sit outside where I could at least feel a slight freedom in the hot air around me, for the prevailing south-west wind, which had been blowing with fury all the afternoon, had dropped for a while, and now all was quiet and still.

I had not been sitting for long before I was aware that someone had come to see me. One seldom hears the barefoot Indian approach, and it is only after they have arrived and have been standing silently for some time that one suddenly realises their presence. Sometimes this realisation gives one quite a shock, for it is not always possible to distinguish whether the slight sound is that of a human or a reptile!

" Who is it? " I called in Tamil. Immediately the visitor revealed himself as the Hindu man from whom we buy our milk, and who sometimes sends his bulls for our bullock cart when we visit surrounding villages. He had come ostensibly to make sure that we did want his bulls for my trip to the villages the next day. I assured him that this was so and repeated all over again the arrangements already made. After wasting a good bit of my time by these redundant enquiries he finally came to the main business in hand. He proceeded to inform me that his older brother, who usually comes to drive the bullock cart, would not be able to do so as he had been tossed by a bull, and was lying in pain and with a certain amount of fever. Naturally I made some enquiries about this brother and he forthwith told me a little about the incident and eventually ended up by asking if I would prescribe some medicines for him to take back to the injured man. Of course I got up without delay and found him the necessary medicines, explaining carefully how they should be given. After asking for these instructions to be repeated several times in order that he should not forget he finally took the medicines and went off, assuring me that he himself would drive us the next day. By now the best part of the evening had gone and I had little time left to finish the preparation of my message for the women's meeting.

The following morning the milkman's little grandson arrived early, bringing the milk in a brass vessel and with a message asking what time I wanted the bulls! For the third time I patiently stated the time the bulls must arrive and the little boy ran back to tell his grandfather that I wanted the bulls now! Sometime later the milkman turned up with the bulls. He was late, of course, but I had carefully allowed for that, knowing from experience how impossible it seems for these villagers to be on time. On the journey I learned more about the tossing of the brother by the bull. Fortunately the bull had only blunt horns, otherwise the poor man would have been more badly injured. But even as it was he had had a miraculous escape because, as he fell, he had landed on the head of another bull which had sharp pointed horns but, mercifully, he landed between the horns and so had suffered no serious

injury. The younger brother than told me that he was sure that it was because his elder brother had always helped the missionaries and lived a good life that God had preserved his life that day. I immediately took the opportunity of explaining the Bible teaching that we are not saved by good works but by the Grace of God through faith in the Lord Jesus Christ, and that this was God's good gift and not in any way a reward for any works of ours. Although the milkman passed no comment at the time he must have been taking it all in because a few days later he repeated it all to my fellow-missionary while she was in the bullock cart being driven to another village.

A day or two later the elder brother himself came to see us. He is a wiry, little old man with grey hair and a grey beard and a most engaging smile. He told us that he was very much better and added, with all sincerity, that it was through the mercy of God that his life had been spared, and he reverently acknowledged God's protecting care over him.

When I asked him if he really trusted in the true and living God, he said, " Yes," he did. I asked him to tell me the name of the God in whom he trusted. He replied: " I trust in Jesus Christ, and every day before I set off to work I pray to Him and ask Him to look after me." He further said that although he did not read the Bible (he attended school as a little boy but has long since forgotten all he learned and is now quite illiterate) and although he did not go to a Christian Chapel, yet he worshipped Jesus Christ only, and trusted in Him for forgiveness of sins. He had long ago stopped offering sacrifice to idols and never worshipped in a Hindu temple now.

As I looked at him and listened to what he said I was reminded of many other caste Hindus, both men and women, who have given me the same testimony. They all seem to have a living faith in the Lord Jesus Christ, and yet they never come out openly as Christians. They seem quite contented to enjoy the knowledge of Him, but are not prepared to suffer for His sake.

What prevents them becoming acknowledged Christians? Is it not their unwillingness to obey our Lord's command to follow Him! It is also because of the strong bond of caste which binds them and holds them back from full surrender. How we long to see these bonds broken and these captives free to enjoy the liberty which is in Jesus Christ. Let us pray that this little old man, and many other caste people, may come to a full knowledge of the Lord and be enabled to follow in all the way that He leads.

---

A TESTIMONIAL

(*in the form of a cheque*)

To PASTOR and Mrs. J. K. THORPE

in recognition of their diligent service

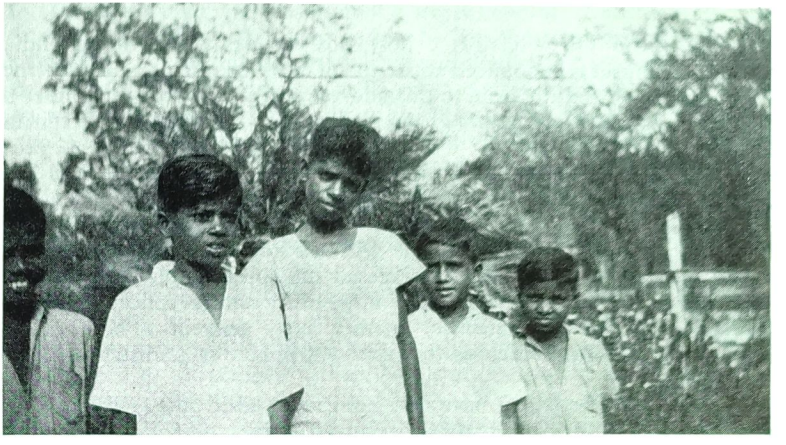
to the STRICT BAPTIST MISSION

will be given at

THE HALF-YEARLY MEETINGS

at WESTMINSTER CHAPEL, TUESDAY MAY 5th, 1959

Please send your gift to: Mr. W. T. SAYERS, 25 GRENOBLE GARDENS, N.13



KALARYAN BOY WITH KOLLI HILLS BOYS.



AFTER THE FIRST WORSHIP SERVICE AT MOHANUR.

# FOLLOW-UP WORK

PHILIP A. GRIST.

"'WORD OF TRUTH', Post Box 4, Namakkal, South India." Thus it is announced at the end of every broadcast. The listeners are invited to write to this address and are assured that under the Holy Spirit's guidance we are only too glad to help them with their spiritual problems.

Twelve days after the commencement of our Radio Broadcasts from Manilla, the Namakkal Writer returned from the Post Office with a letter in his hand. It was found in Post Box No. 4. How exciting receiving the first letter! The letter came from the Western side of India, namely Kerala State. The writer of the letter expressed his appreciation of a broadcast which he had heard and asked for more information concerning future broadcasts. A few days later yet another letter arrived. The Lord was surely giving us some evidences that this new sphere of ministry was being blessed.

Some twenty-three letters have now been received to date (February 4th); many of them, telling of blessing received, have come from outside the Tamil area. One letter was sent by a Tamilian living in Hyderabad. This is situated some 400 miles north of Madras in the Telegu language area. Such people appreciate the broadcasts for the simple reason that they have an opportunity to hear a service in their own mother tongue. This fact has been abundantly proved by a letter received from a Christian living in Mysore State. He says: " It is very difficult for me living here because the people speak Kanarese and don't know Tamil." The usefulness of our broadcasts therefore is spreading to other parts of this great country and people are being reached whom we could not otherwise contact.

Coming back to the Tamil area. An interesting letter came a day or so ago asking for a Prayer Book to show a man suffering from a disease how to pray for healing. The letter also told of Prayer Handkerchiefs being used. The writer wrote in a somewhat desperate way, saying: " If you can't send me a Prayer Book then tell me how to pray in order to get rid of this disease." He speaks, however, of blessing received through an address on Prayer.

Some letters are very vague. It is difficult to detect the exact nature of the writer's problem although one senses that there *is* a problem. However, I am convinced if every letter is placed before the Heavenly Throne, the Lord will show how the letter should be answered. The heart of the writer is known to Him. This is a source of comfort.

One morning four enquiries were found in Post Box 4. Giving a suitable reply to each letter took up the best part of the day. Tamil handwriting is not always easy to read, either! I sometimes wonder how we shall cope if one day a dozen letters of enquiry are found—and I sincerely hope that day will soon come. However, it is best to live a day at a time and realise that " as thy days so shall thy strength be." Please pray that wisdom may be given as we seek to help enquirers. Let this be a challenge. Pray every morning that we might give the right reply to each letter found in Post Box No. 4.

## HARVESTED GRAIN

THERE was a young man in a village about 20 miles from Namakkal. He heard a man who was himself a secret believer, read the Bible. He was employed by this man, and as he listened he believed. One day, not long after, he was suddenly taken ill and died, but he died believing in Jesus. His mother, a widow, was in great distress and all she could say when we saw her was " He died because he read your Book." However, as we spoke to her of her son's glorious entry into Heaven and seeing the Lord, and of the hope she would have of seeing him again if she also sought the Lord Jesus she became interested. We told her of her need and of the love of the Saviour, and that He satisfies broken and lonely souls. She listened well with the tears rolling down her face and seemed to lose some of the bitterness that was in her heart. Since then others have at various times tried to shew her Jesus the Saviour until one day she went of her own accord to the Preacher's house to hear more. She stayed several hours at one time. Relatives have now removed her to another place far away from our influence. Hinduism and caste strengthen their bonds at once when a person is about to escape into the freedom that is in Christ. We know the enemy of souls is behind this, but the prayers of God's people can be a means of breaking those bonds and of setting the prisoner free. Prayer can deliver the prey from the mighty and keep alive in her heart the Word she has heard. God will guard that which is His, therefore let us pray.

---

## THE DEPOT POSTBAG

*22nd August*, 1958.

Dear Brother in Christ,

I received the parcel of books sent by you at the request of Sister Ebenezer Samuel of Sandamangalam. I am sorry that I could not write to you immediately on its receipt. I am very grateful for the books.

My talk with Sister Samuel on Tamil books arose in this way. At one time about 300 persons were employed in the Census Office of which the Lord Himself placed me as the Manager. I felt my responsibility towards them to some extent. But alas! I did not carry out fully my responsibilities. I considered one method quite suitable for making known " Christ " to my office staff and that was through printed literature. By the grace of God, I observed that this method worked wonderfully well in the case of persons who were accustomed to read English Books. The Moody Colportage Library was indeed very helpful. But when I tried to extend the same method to other persons, who are not very well conversant with English language, I realised the need for good Tamil books explaining in a simple and interesting way, the Gospel of Christ. Oh! What a dismal dearth of Tamil books written in the style now adopted by other Journals. You know that through the activities of the "Dravida Kazhagam" even ordinary, not much educated persons, talk and write in rhythmic Tamil. I wondered that a few such books will really help my office staff. I was burdened about it and prayed about it for some time earnestly and as is often the case I got lukewarm over the matter. Sister Samuel told me that you are publishing some Tamil books and promised to send them on to me for perusal.

I perused the books and gave them to some of my office staff also. The book on " Pastor Hsi " is really good and is the type of book that I was looking for. But the " Life of John 'Sung " may not be of great use to non-Christians. The " Life of Theophilus Subramanyam," " Life of Sembulingham " and " They never yield " are quite good and they have been very much appreciated by the staff. The other books may be good but are not useful for non-Christians.

Once again I thank you very much for the books. I will be sending a small amount towards the expenditure incurred by you in this connection by the first week of next month.

Yours in Christ Jesus,
T. JOHN ABRAHAM.

The above is a letter received with reference to our S.B.M. Tamil literature. It was sent on to us by Mr. Appleby who adds the following explanatory notes: Miss Samuel is headmistress of our Sendamangalem School; Dravida Kazhagam is a modern Tamil political party, boosting Tamil; the books referred to in the latter part of the letter are published by the S.B.M. and the Tamil Christian Book Club.

## NOTES AND NEWS

**Missionaries coming on Furlough.**—Mr. and Mrs. Huckett, Mr. and Mrs. H. J. Appleby and Kathryn and Miss E. Flory are to sail home on the "Arcadia," leaving Colombo on March 6th. They are due in London on Sunday, March 22nd.

**Examination Results.**—Mr. P. A. Grist has successfully passed his second Tamil Examination, and Mrs. Appleby passed with distinction in the same examination. We congratulate them both.

**Wedding of Mr. P. A. Grist and Miss M. Garrard.**—This happy event is planned for the concluding day of the Conference of our Missionaries at Coonoor on February 19th at 2 p.m. They will be making their home at Namakkal.

**The New General Secretary.**—As from the beginning of April, Pastor P. H. Crees will be taking over the responsibilities and duties of General Secretary of the Mission. Correspondence should be sent to him at the Mission House, 61, Breakspears Road, London, S.E.4.

**Pastor and Mrs. J. K. Thorpe.**—Most friends of the Mission will know that our former Secretary has felt led to accept an invitation to become the pastor of the Church at "Mount Zion," Ipswich. The prayers of us all will follow both Mr. and Mrs. Thorpe as they take up this work for their Lord. We would draw attention to the testimonial gift announced elsewhere in this issue. It would be a great help if friends would send in amounts as soon as possible, before the end of April *at latest* please. A note from our Treasurer, just received, tells that quite a number of gifts have already reached him. To those who have contributed, and particularly those who accompanied their gift with expressions of appreciation of the work of Pastor and Mrs. Thorpe, we would say a sincere "thank you."

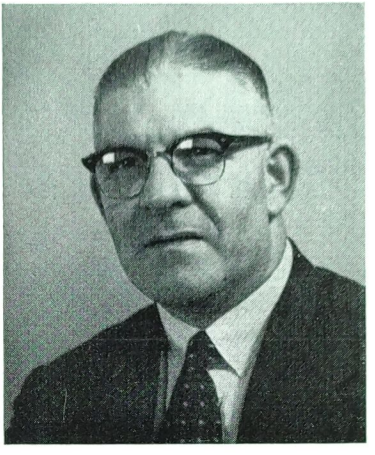
**"Follow-up" to broadcasts.**—We are happy to print a note from Mr. Grist regarding this aspect of the Radio ministry. Mr. Grist writes: "I foresee that it (follow-up work) is going to take up the whole of somebody's time ere very long. . . . It is so important to give time to every letter realising that we are dealing with an individual. I am convinced that the Lord is going to use this type of ministry during these last days."

**L.Z.A. Hon. Secretary.**—Mrs. F. Driscoll has been appointed as the new L.Z.A. Secretary. She will (D.v.) take over from Mrs. Thorpe from the beginning of April. We wish her the Lord's blessing in this work. Mrs. Driscoll's address is 42 Northolme Road, Highbury, London, N.5.

## PRAYER AND FAREWELL SERVICE

A very representative company met at Chadwell Street Chapel on January 2nd to join in prayer to our Lord and to bid "farewell" to Miss Hazel prior to her sailing again to India. The time spent in prayer was helpful and, we believe, will bring answers of peace from the Lord. Miss Hazel brought a parting word for us, and Pastor R. C. Smith gave the Farewell message. Our prayers will continue with our sister that this new term of service may be crowned with the Master's richest blessing.

# PASTOR P. H. CREES



WHEN the invitation came to consider becoming the Secretary of the Strict Baptist Mission there were some very great problems to face. As an officer of the Mission I had thought in terms of a much younger man for the task, but when it was pointed out that experience at this time was a very important factor, I realised the truth of their view.

For me the fact that I should have to leave Zion and a Pastoral ministry, caused many a doubt and fear. On the other hand I saw a wider ministry, the opportunity of preaching to adults and children, and enabling others to preach in India and Malaya.

More than all, what mattered most was what would the Lord have me do. Day by day this was made abundantly clear despite my many doubts and fears. Promises, encouragements and soul stirring challenges came in my daily readings and meditations. Scripture, poems, hymns and reading matter all spoke to me in words true and plain.

> . . . the poor timid heir of God, lies blindly on his face,
> Lies languishing for light divine, that he shall never see,
> 'Till he go forward at thy sign, and trusts himself to Thee.
>
> The battle is not yours, but God's, Therefore why fight?
> True faith will cease from struggling And rest upon His might;
>
> O Master, when Thou callest, No voice may say Thee nay,
> For blest are they that follow When Thou dost lead the way.

Psa. 77. 19, Thy way is in the sea, came a mighty challenge. God's path is in the sea, just where you would not expect it to be. When He leads us out by unexpected ways, then we may expect to see His ways. " With Jesus through the trackless deep, move on." Exod. 18. 23: " If thou shalt do this thing, and God command thee so, then thou shalt be able to endure."

Such were the messages from the Lord. Yet I still feared about the work, my health, my loved ones, but it was unbelief. Just then I read these words: " Put your whole soul, your body, your work, your dear ones, your crisis upon the word of God, and then stand on it forever." Why are ye so slack to go up and possess your land. So in faith in the sufficiency of God and the promises of God I accepted the unanimous invitation of the Council.

Since then in all the changes that I foresee I have been confirmed by the constant word of God: " My presence shall go with thee and I will give thee rest."

Please pray for us daily. We will serve you faithfully. We shall give all we have and are to the Lord for Him to use.

**Hon. Treasurer:**

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

**L.Z.A. Hon. Financial Secretary:**

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

**Young People's Guild of Service Hon. Secretary:**

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

**Editor of Mission Herald:**

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

---

## RECEIVED AND EXPENDED.

**We gratefully acknowledge the goodness of God and the kindness of friends in the GIFTS RECEIVED, and would inform our friends of the amount expended from December 1st, 1958, to January 31st, 1959.**

| | £ | s. | d. |
|---|---|---|---|
| Churches .. .. .. .. | 972 | 1 | 3 |
| Schools .. .. .. .. | 214 | 4 | 9 |
| Personal .. .. .. .. | 402 | 5 | 5 |
| Legacy .. .. .. .. | 100 | 0 | 0 |
| Miscellaneous .. .. .. | 59 | 10 | 6 |
| Literature .. .. .. .. | 191 | 14 | 4 |
| Guild of Service .. .. .. | 22 | 14 | 7 |
| Total receipts | £1,962 | 10 | 10 |

Anonymous gifts gratefully acknowledged:—
Henfield 10s.; A.K. £3; X.Y.Z. 5s.; Ipswich £6; Guildford £2; Holloway 2s. 6d.; J.A.S. 10s.; Tollington Park £1.

| | | | |
|---|---|---|---|
| Expenditure .. .. .. .. .. .. | £2,028 | 9 | 5 |
| **L.Z.A.**—General Account .. .. | £303 | 13 | 11 |
| Medical Account .. .. | 10 | 0 | 0 |
| Total receipts | £313 | 13 | 11 |
| Expenditure .. .. .. .. .. .. | £505 | 10 | 11 |

---

## ENGAGEMENTS FOR MARCH AND APRIL, GOD-WILLING.

### MISSIONARY D. A. THROWER.

MARCH 1st, Billinghay; 15th and 16, March; 19th, Warbleton; 22nd, Sudbourne and Tunstall.
APRIL 5th, Little Downham; 8th, Thame; 12th, Stoke Ash; 26th, Little Stonham and Mendlesham.
Address: 37, Sandmere Road, Clapham, London, S.W.4.

### PASTOR P. H. CREES.

MARCH 8th, Ramsey; 29th, Potton.
APRIL 12th, Fressingfield; 19th, Potten End.

---

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

VOLUME LVIII. No. 3 PRICE FOURPENCE. MAY-JUNE 1959

# STRICT BAPTIST MISSION HERALD

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

## HALF-YEARLY MEETINGS

(Welcome and Farewell to Missionaries)

will, God-willing, be held at

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

**on Tuesday, May 5th, 1959**

---

2.15 p.m. LADIES' ZENANA MEETING. Open to all ladies.
Address by Miss E. Flory.

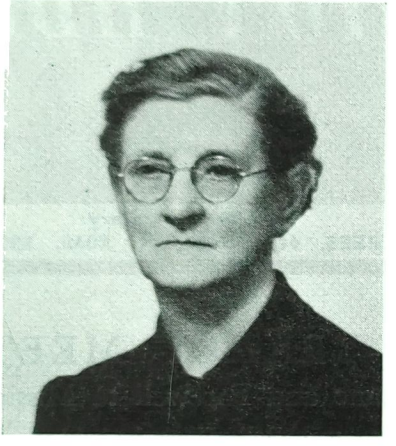
2.15 p.m. MEN'S PRAYER MEETING.
Conducted by Pastor E. B. Dinham.

3.30 p.m. UNITED DEVOTIONAL SERVICE.
Chairman: Pastor E. J. Wood (Vice-President).
Sermon by Missionary H. A. Huckett.

TEA On the premises for ticket-holders only. 2/- each. Please make early application for tickets, sending payment with order to the General Secretary.

6.30 p.m. MISSIONARY RALLY AND WELCOME AND FAREWELL TO MISSIONARIES.
Chairman: Pastor W. C. Plail (President).
Tape-recording from India.
Presentation to Pastor & Mrs. J. K. Thorpe.
Addresses by Miss E. Flory, Mr. H. J. Appleby and Mr. D. A. Thrower.

THANKOFFERINGS



## MRS. O. M. MORLING.

A VERY representative congregation gathered at Chadwell Street Chapel on Friday, March 6th, to thank God for the life and witness of our sister Mrs. Morling. Those of us who were present will not soon forget the fragrance of the meeting. Truly the Lord was there as we were enabled to praise Him for the grace manifested in the life of our dear friend.

We realise that there are many friends who were not able to be present; for them, and in order that the testimonies given may be permanently available, we gladly print the addresses given by Missionary Thrower and Pastor J. K. Thorpe. Mrs. Champion has written a note of appreciation which we are pleased to include.

# A DEPENDABLE FRIEND.

ADDRESS BY MISSIONARY D. A. THROWER.

IN Psalm 68, verse eleven, we read these words: "The Lord gave the word: great was the company of those that published it." This Psalm contains a number of historical allusions, verse eleven being one of them. The word referred to appears to be the Lord's declaration of deliverance for His people from Egyptian bondage, and the great company that published (or proclaimed) it, the multitude of women who associated themselves with Miriam in singing the songs of Moses by the Red Sea. That great choir hymned the praise of Jehovah for His wonderful salvation from the hand of a cruel tyrant. The incident is described in Exodus 15. 20, 21 thus: "And Miriam the prophetess . . . took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them: Sing ye to the Lord, for He hath triumphed gloriously."

That event in sacred history does not stand alone. Throughout the centuries that have elapsed since then God has many times repeated His gracious word of emancipation for captive souls. And great indeed has been the company of devout men and women who have published abroad the good tidings in many lands and among almost all races. It seems to me that these words of the Hebrew Psalmist are particularly appropriate as a description of the life work of Mrs. Morling, and of the great company of Indian women whom she was instrumental in calling out to sing the song of Moses and the Lamb—the gospel of redeeming grace.

The Lord gave our sister the word—the call, the vision of the spiritual liberation of the women of India and, as a result of her long life of selfless ministry (her example as well as her teaching) many Tamil women have, during the past fifty years, joined the choir of the redeemed. Moreover, not a few of India's women have, in their turn, been used of God to call out others to swell the chorus of praise to the Saviour's name.

It is more than half a century since our sister, then Miss Olive Elliott, went to the Tamil Field as the first L.Z.A. Missionary, and it has been my privilege to know her for 37 out of these fifty years. When I accompanied Mr. and Mrs. E. A. Booth to Madras in the year 1921 only a few months had elapsed since Miss Elliott was married to Missionary David Morling. So our friend Mrs. Morling was personally known to me throughout the twenty years of her married life.

One of the happiest experiences of my early days in India was when I spent three weeks in the home of Mr. and Mrs. Morling at Sendamangalam in December 1923. The second Tamil examination had been negotiated, and our friends kindly invited me to visit them and, as I was in those days the only one of our number possessing a portable typewriter, they suggested that I might like to combine a change of air and environment with a certain amount of desk work. This consisted of typing out the manuscript of the book "Pioneering on the Cauvery," which Mr. Morling had just written. The visit was to me a very pleasant and all-too-brief time of fellowship. Our colleagues had their three younger children with them at that time, and we made great fun the day we went to a jungly spot for a picnic. A chapter of

Brother Morling's book is devoted to the work of our Mission among the women and girls of the Salem District, and from that I learned a good deal about Mrs. Morling's ministry in connection with that work.

But my most vivid memory of our sister in those days is of her remarkable efficiency, thoroughness and resourcefulness as a housekeeper under Indian rural conditions. For example, she made and baked extremely good bread for the family both then and for many years afterwards. I also observed that Mrs. Morling shared her husband's interests and activities in the Lord's service to the fullest degree. Many years later, when Mr. Morling was Field Treasurer of our Mission, he told me that he would have had to ask to be relieved of that office if it were not for the fact that Mrs. Morling did most of the work involved. She kept the accounts and handled most of the routine work connected with the Treasurership. Indeed, her active co-operation with her husband extended to all phases of a district missionary's busy life. And, during the closing years of their labours together, our sister served as co-tutor with Mr. Morling at the Tamil Bible Institute. Finally, at the time of Mr. David Morling's last illness, Mrs. Morling nursed him herself day and night, never faltering throughout the long period of ten months.

When, in the year 1942, our Brother was called to higher service and we had the sad experience of conducting his funeral at Namakkal, Mrs. Morling's fortitude was truly amazing. At an emergency meeting of the Missionary Conference convened at that time she expressed her wish to remain at her post, and this she did until ill-health compelled her to retire from the field nearly ten years later.

Two other traits which particularly impressed me concerning Mrs. Morling were an exceptional degree of patience and calm when things were difficult in the work, and a deep affection for the Indian people. During her retirement she was simply thrilled to receive any news of her Indian friends. Our sister's life was lived on a high spiritual plane, and her devotion to her Lord was a total commitment of all her powers. Mrs. Morling was a true mother in Israel, and was beloved by all her colleagues. For many years she led the Ladies' informal discussions at the time of our annual Conference, when her gracious leadership and mature wisdom were invaluable.

Let us thank God for one of His choice gifts to the Indian people, a faithful ambassador of the cross, a dear and dependable friend and a colleague whose untiring devotion to duty was a source of inspiration to us all.

## THE LADY WITH A MISSION.

ADDRESS BY PASTOR J. K. THORPE.

THERE are many ways of looking at a precious jewel, and in every light and angle beauty will shine forth. This is true of the dear friend we honour in our thoughts and service this evening. " They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

We are here this evening in an act of united thanksgiving; thanksgiving to God for all that He made our friend to be, and especially thanksgiving for the way in which Mrs. Olive Morling was used in the Master's service. We thank God for her WORK. May I say that WORK is the significant word. She lived for this. She was " The Lady with a Mission." Like her great Master, everything for her was centred in " the work which Thou gavest me to do."

This was the meaning of life for her, and it is in that work that we see the gracious character and consecrated ability of this noble Christian woman, who lived for the service of Christ and her fellows.

The work of Mrs. Morling falls under three natural divisions of the more personal circumstances of her life, and I wish to refer tenderly to those circumstances that I may present a true assessment of the work she was enabled to do. The periods I mention are: The L.Z.A. Missionary; The Wife of David Morling; The Widow. Now we are in the position to appreciate and admire the continuity and beautiful completion of her work throughout that span of more than fifty years.

THE L.Z.A. MISSIONARY. In 1906, as the work of the Mission was developing in India, the little red collecting boxes of the L.Z.A. first appeared. Then it was that the Ladies' Zenana Auxiliary came into being. One hundred and seventy boxes found homes on the initial day, and by the end of 1907 five hundred were in use.

At this same time, Miss Olive Elliott was earnestly seeking to know the will of God as to her future life and service. She was then a member of the Strict Baptist Church at Acton, and to read some of the things she wrote in those early days is to hear the same dear friend we knew so intimately in later years. From the start were revealed her great qualities of spiritual seriousness, loving devotion to Christ, deep concern for those around her—and her willingness to work.

Early in 1908 Miss Elliott was accepted by the Committee as the first L.Z.A. Missionary, and she sailed for India in the November of that year. How good God was in giving her to us, and what a lovely example she set for others to follow! She served in the Madras area from 1908 to 1921, and carefulness, devotion and success marked those years of diligent service. Many thousands received the Word of life through her and the Indian Bible-women with whom she laboured.

Just before she married in 1921 she wrote: " My work as an L.Z.A. Missionary in Madras is now at an end. God has called me to service in another field and sphere, but my earnest prayer is that the seed sown in the past twelve years may yet bear a harvest and bring glory to Him, whose we are and whom we seek to serve."

THE WIFE OF DAVID MORLING. " Service in another field and sphere . . ." How prophetic and true those words were! As the loving partner of that great servant of Christ, sharing affectionately in the care of his family, and working with him in the expanding work of the Mission at that time in the Salem area, these words were amply fulfilled.

The pioneer work of the Strict Baptist Mission was moving forward rapidly under the blessing of God. Things were now well-established in Sendamangalam, where the work had commenced in 1907. A settlement

had been made on the hitherto Gospel-less Kolli Hills, and Mr. and Mrs. J. M. Brand were bravely working there. Then in 1922 came the further advance into the town-centre of Namakkal, and it was into all this pioneer activity that Mrs. Morling came as a most valuable helper.

We are so thankful that Mr. & Mrs. Morling were able to labour together for so many years and that they had the joy of seeing so much of this new work consolidated and taking something of the shape in which we see it to-day.

After a furlough in 1936, in which Mr. Morling left for some of us unforgettable impressions, Mr. & Mrs. Morling returned to India and settled at Kovilpatti in the Tinnevelly area and there commenced our Tamil Bible Institute. For three and a half years this vital work occupied the time and attention of both, and it was from this work that Mr. Morling was ultimately taken, through a period of illness and suffering, to his heavenly reward.

It is no small tribute when I report that of 22 students in that period, 11 are still serving with the S.B.M., 7 are in other Christian service, two have died and of two there is no trace. In this and many other ways we can see the tremendous significance of those 21 years of service in which Mrs. Morling shared. Significant years—for her husband, their family, their missionary colleagues, the work of the Mission and the Kingdom of Christ.

May I quote from a letter sent to me this week by Miss P. P. Nunn, who had such close associations with Mrs. Morling during this period of her work: " We loved Mrs. Morling for her humble and consistent Christian life, always so thoughtful of others. I am thankful for the unique privilege of witnessing in India the selflessness of her service, and that also of Mr. Morling, when being shown the various aspects of the work in the Salem and Tinnevelly areas 27 years ago."

THE WIDOW. We remember being deeply moved by the faith and courage expressed in the wish of our dear sister, at the time of her husband's death, that she might be allowed to continue in missionary service in India. This she bravely did for nine more years. She rendered most valuable help as she worked with Mr. W. H. Kuhrt in the conduct of our second Bible Institute, re-opened at Paniadipatti in 1948. This was followed by a Bible School for Biblewomen, in which the ministry of Mrs. Morling was made a great blessing.

Illness terminated this work, and Mrs. Morling was flown home to England in October 1951. Thus ended 43 years of faithful, God-honouring service in India.

There have been happy, useful years of retirement, and not least of the blessings that have come through those years has been the enriching of our friendships. Of this so many could write or speak. May I quote from another letter just received from Mrs. Brand, still labouring on in South India: " There can be no one now living who knows and appreciated her life and work as I do, having been honoured to have her comradeship for the past 45 years. Yes, even before this, I remember that I sat on the committee which had the honour of sending her out to this country. From the first her quiet humility and self-effacing attitude has been one of her most pronounced characteristics, always esteeming others better than herself. You

will understand that I feel I have lost more than a sister, and the Mission its most faithful servant."

Of Mrs. Olive Morling we can say: " You have finished the work the Lord gave you to do ". Her work remains. Work well done through long years of faithfulness and devotion—a work permanent in value and crowned with blessing to many precious souls.

For all of this we give thanks and praise to God, and in closing echo the words of an Indian cartman, who with others was engaged in moving Mrs. Morling's luggage on her last journey home to England:

" Ah, she loved the people and longed for
them to know and love the Lord Jesus! "

## A DEAR FRIEND.

MRS. E. A. CHAMPION.

MRS. MORLING is now " safe home " and those of us who know her and love her can only rejoice that she has gone to be with the Lord she loved and served so faithfully.

Mrs. Morling was not only a faithful worker for the Lord, she was an efficient one. She passed her third Tamil exam, and for years was on our Literature Committee. But she was also a loving friend to us all. Many times we turned to her for advice and help, and this was always so readily given.

My first two years in India were spent with Mr. and Mrs. Morling and I do thank God for it, because to live with people whose whole heart and soul is in village work is an invaluable experience. When each January came out would come the tents for repair and I soon learned that January and February are the coolest months to visit new villages. The ordinary camping may be done in other months.

As I got into my second year of Tamil study I spent a number of week-ends on camp with Mr. and Mrs. Morling. One of these weekends I remember still. I was visiting the houses with Mrs. Morling, and as she was talking of the place that the Lord was preparing in Heaven for us her face just seemed to shine. She is there now, in that land!

Life was hard. Patching, darning, mending, always trying to make one penny do the work of two. Yet she did not complain and was always ready to help someone else. She would help in such an unselfish way that one would not realise how much she had done until afterwards.

Then, at an age when she should have retired, she prepared lectures and trained Bible Women in Paniadipatti.

WELL DONE.

Enduring hardness, murmuring not,
Believing the Lord had " cast her lot "
Seeking His Will; proving Him right.
Safe Home at last; faith turned to sight.

# WITNESS AT CHITRAMALAI.

MARGARET M. COOK.

MANY years ago in North India, a battle was fought between two parties. One group had noble and good motives, these were the Pandavas, the other group were wicked with evil desires, these were the Durioydanes. The two groups were cousins, being sons of two brothers who in turn were the sons of the King of the Kingdom of Panchola. The battle lasted eighteen days when the Pandavas won the day. To commemorate the washing of their swords and instruments of war in the River Ganges, the festival of Adi 18th came into being.

This Hindu festival is still celebrated each year. The idols in the village temples are washed on this day and thousands of people visit various streams, rivers and waterfalls and bathe in the waters. Many of them, especially the illiterate folk, do not know the background of this festival, but only seek to cleanse themselves in the waters and worship their particular deities.

This year on this particular occasion, some of us from Sendamangalam visited a hill called Chitramalai in the Rasipuram district. We started early in the morning and arrived as many folk were making their way towards the hill. According to an Indian brother converted from Hinduism, who at one time visited this temple yearly, this was the first occasion on which there had been a Gospel witness in this place. It was a real challenge to us as we watched so many climbing the hill and bathing in the waters. We put our van in a good position and opened up the bookshop. We sold, talked and sang as the people passed us continually. A little further on, under the shade of a huge tree, was another group of friends from Sendamangalam preaching, singing and giving out tracts. What a joy it was to see these young men and even some of the women teachers boldly witnessing for Christ to their fellow countrymen.

" May I have ' The Sermon on the Mount ' ? " asked yet another boy. Why were so many keen to purchase this booklet? It may have been because the temple was situated on a hill and it seemed to them a suitable booklet for the occasion, or it may have been simply that it was cheap with an attractive cover. But whatever the reason, we were glad to put into the hands of these folk the Words of Life. We watched many of the boys sit down and read aloud to others. Many also bought Gospels and one man bought a New Testament.

" If the light that is in thee be DARKNESS, how great is that darkness," we read in Christ's Sermon of the Mount. And how great IS that darkness in so many hearts around us here in India and even in the Homeland.

What are we doing about it? Christ also said in His Sermon on the Mount: " YE are the light of the world . . . Let your light so SHINE before men that they may see your good works and glorify your FATHER which is in Heaven." Matt. 5. v. 14-16.

# THE CONFERENCE OF MISSIONARIES.

SHEILA M. MORRIS.

"AND they were all with one accord in one place", written of the Apostles long ago, may aptly describe this year's Mission Conference, held in February up in the cool of the Nilgiri Hills at Coonoor. For there, twenty-one Missionaries of the Strict Baptist Mission, working in various Stations in South India, met together to prayerfully discern the Lord's will concerning the work of the Mission for the coming year—to seek His face in the prayerful devotions before the business of the day and to enjoy the fellowship offered by this yearly occasion.

The week's activities were centred in and around "Brooklands" a commodious house nestling among the green tea plantations and the winding lanes of the wooded hillsides and far away from the heat, dust and noise of the Plains.

As a newcomer to the Mission I was thrilled to hear the details of our work as a whole, and to realise afresh that we were labourers together with the Lord in our ever growing and many sided work. Our spiritual appetites were satisfied on the exhilarating messages, delivered on four mornings by Missionary W. H. Kuhrt, when he took a bird's eye view of the Pauline Epistles, bringing to our notice the relevance of these important parts of Scripture to our present situation and showing how the same departures from the standards which had troubled the early church, still troubled the church of the present day. We were blessed as we continued through the Epistles, realising afresh, from Ephesians that we were all members of the church which Christ loved and for which He gave Himself and being exhorted, from Philippians that not only was every local church to be the whole church in miniature, where the ideal unity of the church universal was to be demonstrated on the local level, but that every Christian home, and every group of Christian workers ought to be a living testimony to the true oneness of all God's people. The glorious promise of our Lord's return prompted the desire for our faith to be a faith that worked, our love to be a love that laboured and our hope to be such as knew how to be patient.

Our afternoon devotional sessions were led by Missionaries Huckett, Field and Grist.

Business sessions covered a wide range of discussion and debate. The need for guidance concerning work in new areas was felt and radio evangelism had opened a new field of work. New Missionaries were welcomed and future furloughs and locations were decided upon. With an awareness of the responsibility that what was decided would not only affect ourselves, but many people in this land, matters which needed Conference's counsel for the smooth working of our Stations were dealt with in the best spirit. An interesting debate was one on the ministry in our Indian Churches when we probed the need for any help that might be felt necessary to young men, called of God to this work.

The rest and change from normal daily routine was refreshing, and evening walks in the cool fresh air seemed a luxury after the "accompanied walks" and dusty roads of the Plains. Later, a cosy lounge, in which burned

a blazing wood fire, was a popular retreat from the chilliness. Here we were able to hear our own Tamil broadcasts from Manilla and spend leisurely evenings, one in showing coloured slides of India and the homeland, and another in auctioning our bookclub books.

Too soon, the happy week drew to its close with a farewell to Missionaries going home on furlough—Miss E. M. Flory, Mr. and Mrs. H. A. Huckett and Mr. and Mrs. J. Appleby. For some it was goodbye too, to Mr. and Mrs. Kuhrt who will be leaving India for Malaya in the near future. Our thoughts went out to Mr. and Mrs. Orchard in Malaya, Mr. and Mrs. Thrower in England and to an old member of the Mission, Mrs. J. Brand who is still working in India, all of whom have, in previous years joined with others at Conference, but who, this year were unable to do so.

May we all, whether out here, actively engaged in the work, or at home, playing the vital part of prayer supporters, go into this new year, knowing that Christ is our sufficiency and that we shall be enriched by Him.

---

## MARRIAGE OF MISS GARRARD and MR. GRIST

This year's Conference ended on the happy note of a wedding, for which "Brooklands" with its pretty grounds, provided a perfect setting. With the business of the week over, everyone joined in preparations for the afternoon's event, with every effort to make the day a truly happy one for the bride Miss M. E. Garrard and the bridegroom, Mr. P. A. Grist.

Missionary G. F. Champion addressed the couple and congregation and spoke from Ephesians 5 and the hymns "O Father all creating" and "We rest on Thee — Our Shield and our Defender!" were sung during the service. Missionary W. H. Kuhrt led in prayer.

There were many gifts to see and people to thank before the couple left Coonoor by car for Ootacamund for a fortnight's honeymoon before going to Namakkal where they will be in charge of the work in that Field.



## NOTES AND NEWS

**We rejoice in the safe arrival** in this country of our Missionaries Mr. and Mrs. Huckett, Mr. and Mrs. Appleby with Kathryn Jane, and Miss E. Flory, who disembarked on 22nd March. We shall pray that our friends may enjoy a very happy furlough and be refreshed by their stay in the Home country. We shall look forward to meeting them and hearing them in the coming weeks.

**It is good news** that Mr. and Mrs. Thrower are able to prepare to leave for India again. A booking has been made for them on the " Corfu," sailing on June 26th. The Half-Yearly meetings of the Mission will provide an opportunity to say " Farewell " to them as they will be leaving for another period of service.

**News from Mr. and Mrs. Champion** in Morupatti is that our friends are confident that the Lord is with them. As yet there is not much apparent movement, but there are signs of the Lord's working and we cannot doubt that the purposes of the Lord will be made plain in His good time. Continue to pray for our friends in the work.

**The organisation at home.** Council have asked that friends in the supporting Churches should be reminded of their privilege to take part in the Mission organisation. Each supporting Church should appoint delegates to attend the Annual Meeting of the Mission, and forms for this purpose are sent to Church Officers in June. Delegates so nominated are qualified to stand for election to Council upon nomination by another delegate. It is felt that, under the guidance of God, more nominations might well be made. Will you consider this matter prayerfully?

**L.Z.A. Quarterly Prayer Meeting.** The next L.Z.A. Quarterly Prayer Meeting will be held at Mount Zion, Chadwell Street, on Thursday, June 4th, at 6.30 p.m. We trust that ladies from neighbouring Churches will join with the Chadwell Street friends on this occasion.

---

## RECEIVED AND EXPENDED

**We gratefully acknowledge the goodness of God and the kindness of friends in the GIFTS RECEIVED, and would inform our friends of the amount expended from February 1st to March 31st.**

| | £ | s. | d. |
|---|---|---|---|
| Churches .. .. .. .. .. | 542 | 0 | 4 |
| Schools .. .. .. .. .. | 129 | 8 | 11 |
| Personal .. .. .. .. .. | 142 | 14 | 6 |
| Miscellaneous .. .. .. .. | 9 | 13 | 0 |
| Literature .. .. .. .. | 69 | 3 | 6 |
| Guild of Service .. .. .. .. | 1 | 1 | 11 |
| Total receipts | £894 | 2 | 2 |

Anonymous gifts gratefully acknowledged:—
Bexhill 2s 6d; Hounslow £15; E.W. 10s.

| | | | |
|---|---|---|---|
| Expenditure .. .. .. | £1,700 | 0 | 11 |
| **L.Z.A.**—General Account .. | 387 | 11 | 4 |
| Medical Account .. | 16 | 13 | 11 |
| Total receipts | £404 | 5 | 3 |
| Expenditure | £698 | 18 | 9 |

**Hon. Treasurer:**

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

**L.Z.A. Hon. Financial Secretary:**

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

**Young People's Guild of Service Hon. Secretary:**

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

**Editor of Mission Herald:**

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

---

## ENGAGEMENTS FOR MAY AND JUNE, GOD-WILLING.

### MISSIONARY D. A. THROWER.

MAY 3rd, Lee Common; 5th, Half-Yearly Meetings; 17th, Sutton-at-Hone; 24th, Wandsworth, West Hill.
JUNE 7th, Over.
Address: 37, Sandmere Road, Clapham, London, S.W.4.

### MISSIONARY H. A. HUCKETT.

MAY 5th, Half-Yearly Meetings; 10th, Ipswich, Bethesda; 12th, Willenhall; 17th and 18th, Wiltshire; 24th, Watford; 28th, Homerton Row; 31st, West Ham.
JUNE 2nd, Yateley; 3rd, Stratford; 11th, Greenwich; 14th, Aylesbury; 17th, Potten End; 21st, Richmond; 22nd, New Cross; 28th, Staines.
Address: 61, Breakspears Road, Brockley, London, S.E.4.

### MISSIONARY H. J. APPLEBY.

MAY 5th, Half-Yearly Meetings; 10th, Brentford; 13th, Croydon District Meeting; 14th, Meadvale, Reigate; 17th and 18th, Wiltshire; 24th, Chelmsford; 27th, Grundisburgh; 31st, Highbury.
JUNE 3rd, East Ham; 7th, Ipswich, Mount Zion; 8th, Hoxne; 10th, Prittlewell; 13th, Aylesbury Rally; 14th, Wood Green, Park Ridings; 17th, Lewisham; 20th, Clapham, Courland Grove; 21st, New Cross; 28th, Brighton, Ebenezer.
Address: 79, Pellatt Grove, Wood Green, London, N.22.

### PASTOR P. H. CREES.

MAY 3rd, Gadebridge; 5th, Half-Yearly Meetings; 10th, Egham; 17th and 18th, Wiltshire; 23rd and 24th, Watford; 31st, Askett.
JUNE 13th, Aylesbury Rally; 14th, Leyton; 28th, Dunmow.

### MR. M. N. LUFFRUM.

MAY 31st, Royton.

### MISS E. FLORY, L.Z.A.

JUNE 3rd, North Finchley; 8th, West Ham; 9th, Highbury; 10th, West Hill, Wandsworth; 11th, Homerton Row; 15th, Brentford; 16th, Watford Tabernacle; 17th, High Wycombe; 24th, Potton; 25th, Whittlesey.
Address: 100, Back Hamlet, Ipswich, Suffolk.

---

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

VOLUME LVIII. No. 4 JULY-AUG. 1959

# STRICT BAPTIST MISSION HERALD

## EMERGENCY EDITION

This issue of the " Herald " is reduced in size because of the Printing dispute.

### UNLESS .....

During the last few years we, as a Mission, have been faced with challenges. Believing that these were from the Lord we have sought to enter into the tasks that we feel the Lord has put before us. The Call of Malaya; the famine of Christian Tamil literature; the Radio ministry; the training of Indian men for the Ministry . . . these are but some of the great needs that have been set before us, each one bringing a wonderful opportunity for witness and service.

But, and there is a very big BUT . . . Our income is not keeping pace with our expanding expenditure. Again and again our Treasurer is having to dispose of securities and dip into our slender reserves. Soon, unless our income is considerably increased, there will be few reserves left on which we can call.

The work is carried on with efficiency and absolutely no waste. In fact it would be true to say that we work on a " shoe string " budget. The Conference of our Missionaries was asked to limit their requests for further funds to the absolute minimum. They did this. Nevertheless the essential requests they made will cost a further £400 each year *extra*. Large expenses loom ahead. The cars, which are so absolutely essential to the work of our Missionaries are, from sheer old age, becoming more and more expensive in upkeep. Soon they *must* be replaced. The Radio ministry is in its infancy, it should grow and develop. There is an immense field for Christian Tamil literature. Earlier the word " famine " was used . . . this is not too strong a word to use. Communism floods the land with well produced and cheap reading matter; much of it so apparently simple and harmless, yet we know what is the aim of this propaganda.

" The Mission has outgrown the present home support " was the comment of one of our Officers at a recent Executive meeting. This is true. WE NEED AT LEAST £2,000 a year *EXTRA* INCOME. " BUT GOD PUT THIS WORK BEFORE US AND WE DARE NOT SAY ' NO ' " went on the speaker. God gave us this challenge. God gave us these opportunities. God gave us these wonderful privileges. GOD NOW PRESENTS US WITH THE OPPORTUNITY TO SACRIFICIAL GIVING.

Unless . . . But there must be no " unless." The Lord Who called to the work will put it into the hearts of us, who are His " bondslaves," to pray and give so that for His glory ALL to which He has called shall be done.

## DEPUTATION WORK 1960

**Most of the Sundays of Mr. E. Orchard** are already booked, but there are still some dates when the General Secretary and Mr. Luffrum can supply for Missionary Sundays. We would point out how impossible it is to provide every supporting Church with a Missionary for Sundays, much as we would like to do this, but we seek to use our available staff for as many dates as possible.

**Midweek Missionary Meetings** are a wonderful help. We are most happy to arrange such meetings and the Secretary will be glad to hear from any Church that would like to arrange such a service.

**L.Z.A. Meetings, 1960.**—Miss N. Hawes and Miss O. R. Knight expect to be home next year. Meetings for them can be arranged for the months June-July-September-October and November. Write to the Hon. L.Z.A. Secretary *early* to avoid disappointment. Address in the panel on the back page.

---

## THE HALF-YEARLY, WELCOME AND FAREWELL SERVICES.

Once again we met at Westminster Chapel, and the Meetings on Tuesday, 5th May, were surely the best attended Half-yearly meetings for some years past. The Afternoon attendance was pleasing, and in the Evening it was good to see the gallery so well filled as well as the area of the Chapel.

While the ladies met in the Chapel the men gathered in the Institute Hall for their Prayer Meeting. The Afternoon Service, conducted by our Vice-President, was a time of blessing. Pastor Wood was enabled to convey a realisation of the grandeur of our God, and we worshipped as Missionary Huckett preached the Word.

The Evening Rally featured both Welcome and Farewell aspects. We rejoiced to welcome home Miss Flory (who had earlier addressed the L.Z.A. meeting), Missionaries Mr. and Mrs. Huckett, and Mr. and Mrs. Appleby. Earnest " God-speed " was accorded to Mr. and Mrs. Thrower who, by the time these words are read, will be at sea on their return to India. Addresses by Miss Flory, Mr. Thrower, and Mr. Appleby led us to India and its needs and to the Lord Who is able to meet every need. The closing hymn still echoes in the mind and heart " . . . we seek the lost to win . . . may they forget the channel, seeing only Him."

---

## NEWS FROM ASIA AND OF THE HOMELAND.

**We should value your prayers for Mr. and Mrs. Huckett,** both of whom are receiving Hospital treatment. Mr. Huckett is to enter Hospital in July for an operation. We pray that he may soon be fully restored.

**We have heard that Mr. Orchard is unwell** with shingles in the face. He has had to give up distant engagements for the time. He will value the help of Mr. Kuhrt who, with Mrs. Kuhrt, will have left India for Malaya by the time this issue of the " Herald " is received. We shall pray for Mr. Orchard, and for Mrs. Orchard too in this time of stress for her.

**We rejoice that Raj,** the son of Pastor Devenesam, is desirous of attending Bible College to prepare for a life of service for the Lord. The need for young men trained for service is great indeed.

**News is to hand** that Miss Cook and Mrs. Field have succeeded in passing the Oral part of their second Tamil examination. We rejoice with them, and trust that they may be equally successful with the written section of the examination.

**Miss Elaine Dooley** will enter Mount Hermon College in September to prepare to go to India. We would congratulate our Missionary-elect, Mr. Maurice Luffrum, and Elaine upon their engagement, and we wish them much joy and blessing in their future life of service. God grant them, and all training for service, that the Spiritual glow may be maintained during the testing times of student life.

---

## YOUR QUESTIONS ASKED, AND ANSWERED.

" In a recent article, Mr. Appleby, you wrote that in the recording studio in Kovilpatti you had only the minimum amount of equipment possible for your work of preparing Tamil Gospel broadcasts. Do you suggest then that more equipment is required ?"

" Well, the situation is like this: it is possible to manage tolerably well with the equipment that we now have, but additional items would considerably increase the efficiency of our work, save valuable time, and even permit expansion of the work."

" I see; can you give us an example of the kind of thing you mean ?"

" Yes, gladly. We have, as you know, a very good tape recorder in our studio. It is in fact a model that the B.B.C. use. But a second tape recorder would be a great asset. You see we often need to copy a hymn, or some other item from our library tape, to another tape. At present this means a journey of 70 miles to Dohnavur with our recorder, to borrow theirs. This, of course, can only be done at a mutually convenient time. And of course if our machine should ever break down, we have no reserve machine to use !"

" Obviously a second machine would be a great asset. Can suitable recorders be purchased in India ?"

" No: at present it is difficult to buy this kind of thing in India. It will have to be bought here in England. We are hoping that it may be possible to do so this year, and so take the machine back with us when we return (D.V.) next January."

" You would need a fairly expensive type of recorder, I suppose. Did you have in mind any other equipment that would be helpful in the work ?"

" As far as I can tell at present, the kind of machine we should have to get, would cost around £100. There are one or two other items, but none so expensive. For instance, we are looking around for a constant voltage transformer. You see the mains voltage in Kovilpatti is about 250 volts at breakfast time, but by tea time is regularly around 180 volts. To have a steady voltage would be a great help to us."

" I expect you listen regularly to your programmes being broadcast. How do they come over ?"

" Well, as it happens, we cannot hear our programmes, since we do not have a receiver. Once or twice we have listened on " Borrowed " sets. And we have had very good reports from friends who do have receivers. But it would be helpful to have our own radio, of course—not merely to hear our own programmes, but also to learn from others."

" You mentioned the possibility of expanding the work—in what ways would this be possible ?"

" First of all a second recorder would enable us to save a lot of time in preparing programmes. That would mean that we could undertake to use more time on the air. But there is another great possibility. If we are able to purchase a second recorder, we shall look for a model capable of making recordings suitable to be processed into gramophone records. There are hardly any Tamil Christian records available; of those that are, most are made by filmstar singers. We have few recordings of hymns by truly converted performers for our programmes."

" Such a thing would be a great advance certainly. But returning to the broadcasts—do you visualise any considerable increase in listener response, now that regular broadcasts are established ?"

" According to present information some 40 enquiries have been received at the follow-up office, run by Mr. Grist. Some of them have greatly cheered us, since the folk concerned have evidently been blessed. But we have undertaken hardly any publicity at all yet. We plan to launch a publicity campaign as soon as possible—but that is a costly business. Another possibility we are looking into is that of producing cheap battery single station receivers, pre-tuned to pick up only this broadcast, which we could loan to even illiterate village folk, and so increase our listening audience, but at the same time link them with one of our chapels."

" All these things will involve expense of course. Can you give us a rough estimate of the cost of all these projects you have mentioned ?"

" I cannot give precise figures at this stage I am afraid. But as a rough guide I should say that the schemes outlined above might involve altogether a total expense of some £250 to £300. This figure, of course, does not include the cost of sets to be loaned.

" I see; but then that amount would be a capital expense would it not ? What do you reckon the running expenses are of the work at present ?"

" Yes, that would be a capital expense of course; it would not re-occur. As to our running expenses at present, we need about £1,000 per year to meet all commitments comfortably. If we are able to purchase the extra equipment I have mentioned, it will not materially increase our running expenses above that figure."

" Well, thank you very much, Mr. Appleby. I am sure folk will be interested to have this news of future possibilities, and your facts and figures of the work. We are encouraged that already there is response, and letters are coming in from enquirers and listeners. We pray for conversions. And we shall pray that the Lord may make it possible for you to return with the equipment to carry out the plans you have. Thank you."

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

**L.Z.A. Hon. Secretary** : Mrs. F. DRISCOLL, 42 Northolme Road, Highbury, London, N.5.

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

**Young People's Guild of Service Hon. Secretary** : Miss F. I. M. CATEN, Chescombe, White Close, High Wycombe, Bucks. To whom all Guild payments should be sent.

---

## RECEIVED AND EXPENDED.

**April 1 to May 31st, 1959.**

General Fund, £957 11s 5d; Anonymous gifts, £5; Expenditure, £1,527 15s 2d. L.Z.A. General a/c, including collection £37 13s 6d at Half-yearly Meeting, £506 9s 3d; Expenditure, £640 11s 7d.

---

## ENGAGEMENTS FOR JULY AND AUGUST, GOD-WILLING.

**Missionary H. A. Huckett.** AUG. 23rd., Basildon. Address: 61, Breakspears Road, Brockley, London, S.E.4.

**Missionary H. J. Appleby.** JULY 1st, Haslemere; 9th, St. Albans; 12th, Brighton Tabernacle; 19th, Belvedere & Bexleyheath; 22nd, Wimbledon; 26th, Beccles. Address: 79, Pellatt Grove, Wood Green, London, N.22.

**Miss E. Flory, L.Z.A.** JULY 1st, Tunbridge Wells; 7th, Stratford; 8th, Wood Green; 9th, Staines; 14th, Stoke Ash; 15th, Clapham; 21st, Horsham; 22nd, Wimbledon; 23rd, Richmond; 29th, Hadleigh. Address: 100, Back Hamlet, Ipswich, Suffolk.

**Mr. M. N. Luffrum.** JULY 19th, Bexleyheath & Belvedere.

**Pastor P. H. Crees.** JULY 5th, Preston; 12th, Smarden; 19th, Pemberton; 22nd, Wimbledon; 26th, Tunbridge Wells. AUGUST 2nd, Rishangles; 30th, Wattisham.

---

## PASTOR AND MRS. THORPE

The following is an extract from a letter which Pastor and Mrs. Thorpe have addressed to our beloved President. They feel, however, that it should reach all friends who contributed to the gift to them of £425. We trust that the pages of the *Mission Herald* will enable this message to be conveyed to all.

> " Mrs. Thorpe and I have been deeply moved by the kindness of so many friends of the Strict Baptist Mission manifested in the very generous gift presented to us on Tuesday last at the Half-Yearly Meetings. We feel that God has been so good to us in many ways, and we are indeed grateful to Him and to our many dear friends."

---

## JULY 31ST

## IS THE LAST DAY OF THE YEAR

FOR THE

## STRICT BAPTIST MISSION

Kindly help by sending all gifts and payments before July 31st.

---

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

LUME LVIII. No. 5 PRICE FOURPENCE. SEPT.-OCT. 1959

# STRICT BAPTIST MISSION HERALD

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

## STRICT BAPTIST MISSION

## THE ANNUAL MEETINGS

will, God-willing, be held at
WESTMINSTER CHAPEL,
BUCKINGHAM GATE, LONDON, S.W.1,
on
**TUESDAY, OCTOBER 27th, 1959.**

| | |
|---|---|
| 11 a.m. | ANNUAL GENERAL BUSINESS MEETING. |
| 2 p.m. | L.Z.A. MEETING. Address by Miss E. Flory. |
| 2 p.m. | MEN'S PRAYER MEETING. Conducted by Pastor F. Harris. |
| 3.15 p.m. | DEVOTIONAL SERVICE<br>Chairman: Pastor E. J. Wood (Vice-President).<br>Preacher: Missionary H. J. Appleby. |
| TEA. | On premises—2/- each.<br>Tea Tickets will be sold in advance and early application is advisable. Please send to General Secretary, remitting payment with order. |
| 6.15 p.m. | MISSIONARY RALLY.<br>Chairman: Pastor W. C. Plail (President).<br>Presentation of Annual Report and Accounts.<br>Addresses by: Missionary H. A. Huckett, Miss E. Flory and Pastor G. Gould. |

## THE "EMERGENCY" EDITION

Readers were very kind in receiving the slim *Herald* which was all that we could publish for the last issue. We thank all friends who have been so understanding.

The Officers of the Mission feel that we should bring out an enlarged edition as a measure of "compensation" for the smallness of the previous magazine.

The Editor has taken the opportunity to print several articles that are a little old. These have been set up in type, but through circumstances at the time were not published. Reading them through has been of interest, and we are glad of the opportunity to publish them now.

---

## A BIGGER GIFT, YET NO MORE GIVEN . . .

RECENTLY our Treasurer received from H.M. Collector of Taxes the sum of £718. All this from friends who, without increasing the cost to themselves, gave that amount more.

The "Covenant" Scheme, the means by which this happy result may be obtained, is well known, but most friends believe that Income Tax must be paid at the full rate to obtain this benefit for the Mission. This is *not* the case. *Those who pay at the lower rate may participate also.* Recently one Church increased its own income by £150 per year from the participation in the Covenant Scheme of friends paying at less than the full rate. Will you consider helping the Mission in this way? Send a note to Mr. Sayers our Treasurer; he will gladly tell you all about it.

---

**THE ANNUAL "RAYS" RALLY**

FOR CHILDREN

will be held, God-willing,

**at MOUNT ZION CHAPEL,**

**Chadwell Street, London, E.C.1,**

**on SATURDAY, SEPTEMBER 19th, at 3.30 p.m.**

*There will be an interesting programme for children, and Missionary H. A. Huckett, and Pastor P. H. Crees will give addresses.*

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

# TAMILIANS.

E. ORCHARD.

TAMILIANS are a branch of the extensive Dravidian tree whose stock is deeply rooted in India, but whose branches spread widely in most of the Far East, and in many other parts of the world.

Dravidians, an ancient race whose civilization dates before the times of Abraham, have their origin in the limbo which lies between times of recorded history and the great ages of epic heroes and demi-gods. They are divided into four families who take their names from the type of language they speak, namely; Tamilians: Malayalees, Telegus, and Kanarese. Besides these main languages there are several dialects drawn from them which are spoken by sub-divisions of the four chief families.

The early history of the Tamil People is one of migration and overseas expansion, and traces of their influence are not difficult to discover, especially in the Malayanesian Archipelago. Javanese, Balinese, Malays, Indonesians, and other races have drawn from their reservoir of life strength for their religious, cultural, and civic development. Before the pan-polynesian people, who now claim Malaya as their homeland, appeared in the peninsula, there was a mighty Tamil Empire, which controlled the major portion of what is now the Federation of Malaya, whose Emperor's edict ran far beyond the boundaries of his territories.

Tamilians, and other Indians, are a minority in most lands of their adoption, but usually they seem to have an impact out of proportion to their numbers on the life of the lands in which they live. In Malaya, for example they are the third force in an otherwise equally balanced population of Malays and Chinese. Their past history gives the Tamil People a strong position in the life of the country, and although their present agitation for better working conditions, and greater equality of treatment has brought them into disfavour with the other racial groups, it has not destroyed the pivotal position they hold as a balancing minority.

Socially, Tamilians are a despised people. They tend to take up types of employment which the other groups hold in contempt, but the very nature of their contribution to society makes them largely indispensable. They are found in the Public Works Department, essential services, and communications, and have largely penetrated the various trades and commercial enterprises upon which the community depends for an orderly life.

Christian work among this group is stimulating chiefly because of the difficulties which it presents. It would not be out of place to mention a few of these: the Tamil people are a tightly knit community, and have a very great respect for family tradition. They have a background of organised religion which is over 4,000 years old, and which colours every part of their lives. As the warp and weft controls the texture of the cloth so Hinduism sets its character upon the lives of its adherents. A person coming out of this background would face loneliness and be without a family or a social pattern into which he could fit. To be a lonely Christian in a non-Christian home is difficult; but to be a Christian in an anti-Christian social order is to face a future unmitigated by any of the good things which an ancient religio-social order, such as Hinduism, undeniably provides. This means that a major crisis has to take place before anyone will move out of Hinduism to Christ.

Added to this Hinduism, outside of India, is a militant force which actively, and quickly engages in counter propaganda as soon as there is any interest shewn by its adherents in the Christian Way. Such propaganda is not bound by the truth, and therefore has at its command the cruel weapons of falsehood, slander, and misrepresentation. A Hindu, because he subscribes to an involved philosophical doctrine of God, will listen eagerly to all that one can say on this important subject, but when the personal issues of sin and the need of salvation are mentioned hostility raises its head. A hostility which is profoundly prejudiced, but combative, because to mention personal sin, and the inability of a man to save himself, cuts deeply at the root of established Hindu practice. The cry is, " Iconoclast ! "—which always raises a furore.

Tamilians, especially estate workers, tend to migrate from place to place, and from Malaya to India fairly frequently, so that the population in any one area does not remain constant. This means that consecutive work often suffers, and follow up work is made difficult by the sudden departure of those interested in the Gospel to distant and isolated areas.

There is a high rate of illiteracy in the community; but paradoxically a deep interest in literature of any kind. The strange fact of an educationally backward people producing a high percentage of the staff for Tamil and English Schools, can only be explained by the way in which often the interests of a whole family will be sacrificed to give one member—usually a son—the best education possible. Illiteracy, though not impossible to overcome is a ponderable hindrance to the progress of the would-be Christian.

An essential for work among Tamilians is an adequate knowledge of their ancient faith. Hinduism is an all-embracing, all-absorbing religion, and its followers are strong advocates of religious syncretism. It is of essence therefore to state plainly that there is only one God; only one way to God, and only one revealed Word of God. Basically, it is a religion of good works and merit accrued therefrom; so it is important to emphasise that good works cannot merit salvation. Hinduism holds the doctrine of re-incarnation and multitudinous rebirths, so it must be shewn that there is but one New Birth which makes it possible for men to live in the presence of God. It is a religion without a sense of sin; so the Christian teacher must both describe sin and its consequences in the human race, and exalt the Lord Jesus as the only Sin-bearer. A positive statement of what Christianity is rather than a negative denunciation of what Hinduism is not is the most pertinent approach to Evangelism among the Tamil People.

Literature, in a language suitable to the environment of the people, is basic to every approach made to Tamilians. This remains true whether one deals with illiterate estate labourers, or meets the educated artisan and " black-coat " workers; whether one is among children or adults. The reason for this is the innate respect that every Tamil person seems to have for " book-learning." Their love for the classic epics of their own race amounts to veneration, and the age-old tenets of Hinduism are taught to every child from the cradle. This vocal tradition is handed down from generation to generation as part of the family heritage; but the desire for books remains insatiable.

To such folk a demonstrated talk, or a dramatised story is meat and drink:

it is not difficult, therefore, to hold the attention of a crowd with a well chosen story from the Word of God; the difficulty arises in making the application. This has to be implicit in the story, otherwise the opportunity is gone. A story, a practical application, and connected literature to leave for further reading are a trilogy both interesting and effective.

At present, as far as we can ascertain, besides ourselves, there is only one other missionary in Malaya devoted to work among the Tamil People through the medium of the Tamil language, but there are Tamil congregations in the Pastoral care of Anglican and Methodist Asian ministers in some of the large towns. The crying need is among the Tamil Dispersion on Estates and in country areas. We rejoice to have welcomed Mr. and Mrs. Kuhrt to Malaya, and look forward to sharing the ministry of God's Word with them. Also, there are good prospects that other servants of the Lord, who have heard His call, will be designated to Tamil ministry by the Overseas Missionary Fellowship. Thus, God-willing, in the near future, we hope, as a team, more effectively to cover the area in which we live, and more adequately meet the pressing need among this neglected people.

This ministry draws its strength, from God, through the prevailing prayers of His people. It rests upon the unchanging purposes and promises of One who is more deeply interested in the Salvation of men than we, His servants, can ever hope to be; for of Him it is written:—

" He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? " and again, " . . . The Gift of God is eternal life through Jesus Christ our Lord."

## SACRED SONGS AND SINGERS.

D. A. THROWER.

ONE Saturday evening fifty or sixty years ago an Indian man associated with the churches of the S.B.M. in the Padiadipatti area had a tiff with his brother. The sun went down on their wrath; but one of them, Marian by name, could not sleep that night for thinking of the fact that the next day was the Lord's Day, when he and his now estranged brother would normally partake together at the table of the Lord. Ere the day dawned Marian had composed a lyric which he sang outside his brother's house at an early hour. That lyric has since become one of the best known and loved of Tamil lyrics on the subject. Its refrain runs thus:—

Come to the feast of the Lord;
O brother !
Come to the feast of the Lord.

The breach was healed and the brethren attended the sanctuary together that day. We frequently pass the grave of this Tamil hymnist in the fields about a mile and a half from Paniadipatti.

The main speaker at the 1956 Harvest gatherings at Paniadipatti and Kovilpatti was a Tamil poet-singer who represents the fifth generation in a famous line of gifted pandit-evangelists, all of whom have borne the name Vethanayagam. The first of these remarkable men (great-great-grandfather of the present Vethanayagam) held office as a pandit-minstrel at the court

of the Maharajah of Tanjore. All the other minstrels at the court were Brahmans, and one day they stirred up the Rajah to instruct the Christian minstrel to sing at least one song in honour of a Hindu deity. His Highness called Vethanayagam and addressed him something like this: "You always sing songs to Yesu Swami. To-night I want you to sing one in praise of Pillaiyar (the elephant-headed)." Vethanayagam replied that he could not sing to any other than Yesu Swami. The Rajah then tried to persuade him to sing just two lines to Pillaiyar; but the Christian refused to comply, and ran away from the Presence. His Highness, however, was kindly disposed to Vethanayagam; he ran after him, brought him into the palace, and presented him with a bag containing Rs.300. Thus was the Christian pandit rewarded for his faithfulness to his Lord.

The grandson of the above Vethanayagam, who was the most illustrious of the line, was also a great Tamil hymnist. Many of his lyrics have become widely popular, and at least 24 of them are to be found in the S.B.M. hymn book. The chorus of one of the best known of them all is worded somewhat like this:—

Lord, O Lord !—I a sinner am;
Reign in me, O Thou God of grace.

Tamil hymnology is rich in lyrics on the passion and death of our Lord. It has a fair number dealing with the birth and ministry of the Saviour. Moreover, lyrics of a purely devotional character abound. On the other hand there is a dearth of lyrical material on fundamental Christian doctrines. For example, it is difficult to find more than a single lyric dealing with the subject of the new birth. It will thus be seen that there is a field for the labours of Tamil Christian poets in the realm of hymnology.

A number of Tamil hymn and lyric books have been published from time to time, but the workers of the S.B.M. long since felt the need for a more suitable book than any then on the market. Hence, the S.B.M. Hymn Book "Songs of Worship" first appeared in the year 1932. It was compiled by a committee consisting of three missionaries and three Indian pastors; of these six the present writer alone is now with the Mission. The hymn book contains 237 lyrics and 150 translations of western hymns, the latter being called for by the deficiency referred to in our previous paragraph. Only by this means were we able to compile a book covering all the more important phases of Christian life and experience, worship, etc. Many of the hymns are still popular among town congregations. The material was collected from many sources and includes a dozen lyrics written by past or present members of our Tamil churches. Three impressions, totalling 6000 copies, have been exhausted and a fourth edition has been printed. This handbook for the service of praise has been adopted by several bodies other than our own churches; these include the Dohnavur Fellowship, The Ceylon & India General Mission and the Tamil Baptist Churches on the Nilgiri Hills and in Colombo.

---

## THE LAST PUBLISHED WORDS OF ERNEST BOOTH

What right have we to expect our Missionaries and Indian Christian workers to live on a higher Spiritual level than ourselves?

## AN INDIAN MOTHER

N. HAWES.

THE brick plastered house, was one of a row. Its one and only door opened on to a narrow alley-way, bounded by a further row of dwellings. The house consisted of one room. A window built in the upper part of one wall allowed the sunlight to stream through on to the whitewashed walls. A heap of onions, freshly harvested, were lying in a heap on the cement floor, a number of oddly shaped cooking vessels stood nearby and, in the farthest corner, saris, blue, green and white, hung across a string tied to the wooden beams of the red tiled roof.

" This is Kannammal," remarked my companion, as we were introduced at the door. Kannammal ! I looked at the woman; well built, about forty years old. She had an open face, which shone with an inner radiance. Her black hair was neatly dressed and greased with coconut oil and tied in a knot at the nape of her neck. She wore a freshly washed though unironed rust coloured sari.

She welcomed us warmly and immediately took a rolled mat, which was standing in a corner of the room, and spread it on the floor for us to sit on. With hands trembling with eagerness she took a copy of the Gospel of St. Luke and a hymn book from a coloured cloth bag which hung from a nail in the wall. How readily she listened and joined in the singing and reading of God's Word, for she and she alone of her household, sought the face of the True God.

One day, sickness suddenly came to her home. Her two young sons were stricken down and died. What a triumph for the Enemy of Souls. What a triumph for her Hindu family. This, mocked her husband, is the result of worshipping the Christian's God ! See how He helps you ! She was alone in her sorrow, yet not alone for God was with her. Now she too became ill and very weak. Was she to die too ? No ! in her weakness she walked several miles to a Christian, whom she knew dispensed herbal medicines. She arrived in the village weak and almost exhausted, yet still believing. God graciously healed her and raised her up to be a witness still to her own household.

A witness, yes. Beaten and denied food, hindered from attending God's House, she presses on undaunted and unafraid. The Devil has a special interest in her soul. Are YOUR PRAYERS opposing his designs ?

---

## A TRAGIC FAMILY

W. H. KUHRT.

NEARLY twenty years ago a bright, intelligent lad, struggling his way through the Rajah's school at Illaiyarasenenthal, attracted the attention of the missionary, who was glad to help him a little once a year with his school books and then to assist him with his Teacher Training.

1950. The boy has become a tall, sturdy man and is installed along with his wife to teach in our mission school at Veerapandiapuram. They already have a baby girl and everything seems to promise well for their future.

1952-3. Teacher Raj begins to develop epileptic tendencies and becomes incapable of teaching school; a danger to himself and to his pupils.

1956. By this time Raj has been out of work for some years and is living with his desperately poor parents; his wife and child are with her parents and in a similar state of poverty. For some days each month (sometimes as many as ten) Raj must be tied up in some way and kept under constant surveillance. That means that only one parent can work and earn at such times instead of two, and the position becomes more and more difficult. Throughout this year repeated attempts are made to secure mental hospital restraint and treatment, but letters to mission hospitals and doctors, interviews with government health officers and police officials all prove unavailing.

February 1957. It was with much chagrin that just before leaving for furlough we had to admit defeat and eased our consciences by giving Raj's father the equivalent of a pound note. A humiliating reversal of Acts 3. 6!

1957. After we had left, sometime during the middle part of the year, Raj's sister's husband (a Paniadipatti man) was stabbed in some trifling quarrel and died, leaving a young widow and a baby boy.

Raj's father fell off the roof of his house while thatching and broke his collar bone, a wrist and a thumb. They spent a lot of money consulting a quack bone-setter. Happily the collar bone healed satisfactorily but the wrist and thumb will remain misshapen for the rest of his life; as a result, he cannot work properly!

November 1957. After this two-fold calamity, in a mood of despair, the family decided to try something that had been suggested twelve months before. They sent Raj to Madras so that he could be presented outside the gates of the Madras Mental Hospital at a time when his fits were upon him. This worked, and for nearly twelve months now Raj has been under treatment and is reported to be making progress. There was talk of his discharge but a relapse prevented that which was just as well, for in July 1958 his wife died.

August 1958. Raj's parents-in-law bring his eight-year-old daughter and hand her over to his parents on the plea that they cannot afford any longer to keep her. They even had to come to us for their railway fare home!

September 1958. While in Madras I enquire after Raj from Pastors Sevanesam and Asirvatham who both visit him from time to time. I would have liked to visit him myself but dare not because his father had straitly charged me not to tell Raj of his wife's death and I could not imagine how I could possibly avoid doing so.

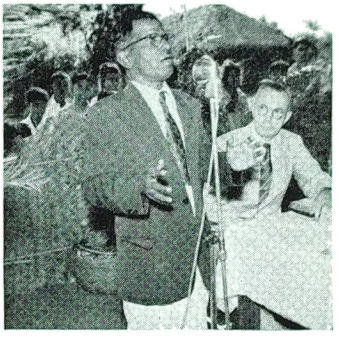
October 1958. At the Kovilpatti Deacons' Conference I meet Raj's father and report what I had learned while in Madras. The father's chief anxieties were: (i) that his son should not be discharged unless he was completely recovered; (ii) that his son's daughter should find shelter in some orphanage or another; (iii) that they should be able to secure the wife's Provident Fund money. It is a paltry sum (not more than £6 or so) but it will probably be very difficult to prise it loose because of the unusual circumstances of the case.

Both Raj's father and his widowed sister often seem remarkably cheerful

in spite of the appalling series of calamities related above. I wish I could be quite sure that their cheerfulness sprang from a lively faith in God. I think it may do in part, but poor people in this country have developed an amazing capacity for suffering, which is not necessarily Christian. I think we might pray that God's purpose in all this may be abundantly realised and that Christian relatives and friends and fellow church-members may be stirred up to help more in such cases.

## REJOICING AT RASIPURAM.

H. A. HUCKETT.

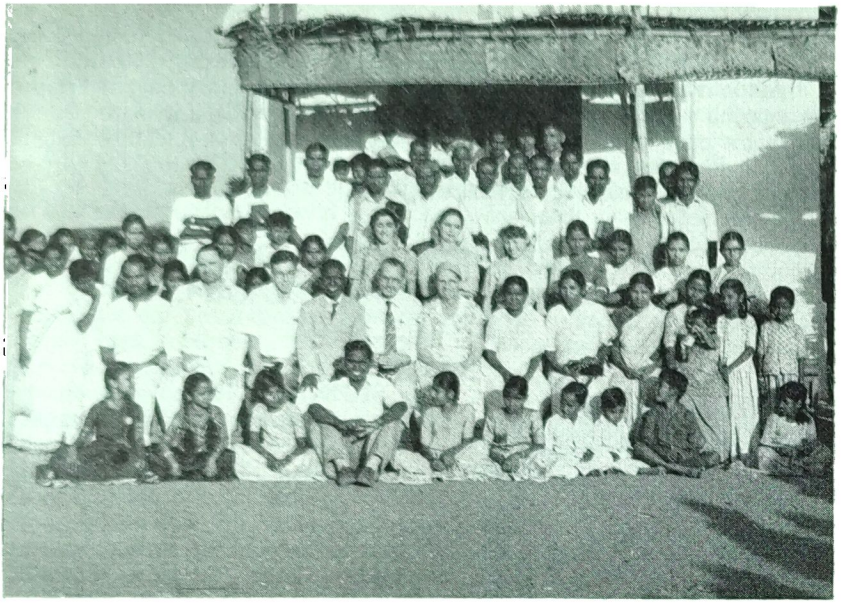


The Church Secretary gives a Welcome

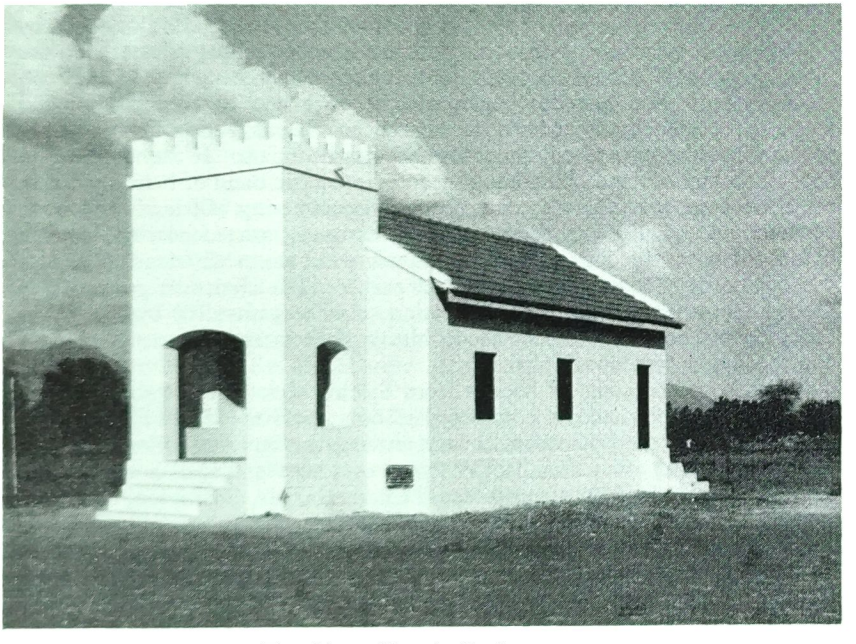
A SIGNIFICANT advance in the application of indigenous principles was recorded with the opening of the new chapel at Rasipuram on Saturday, January 17th, 1959. So far as S.B.M. work is concerned this is the first chapel in India to be built on land purchased in the name of the local church and with funds provided mainly by Indian Christians. Grateful acknowledgement is made to English friends who have also helped. To God be all the praise. The new chapel has cost just over Rs. 5,000. It is a brick in cement building, 24ft. by 16ft. inside with ceiling tiles under the roof to ensure coolness.

The Dedication Services began with a procession of witness from the house in Veerichetty St. where the church has been meeting for a number of years in the home of Mr. and Mrs. D. Rajarathnam. It was thrilling to hear the Songs of Zion being sung by an enthusiastic band of believers as we marched along to the new sanctuary. A large gathering of friends and well-wishers had assembled in the pandal (or marquee) erected nearby. After a hymn of praise, the church secretary gave a welcome to all friends, and this was followed by Scripture reading and prayer. The chairman gave a short Gospel message, and then the dedication stone was unveiled by Mr. Rajarathnam, and prayer offered for God's blessing to rest upon the new sanctuary and those who will worship there.

After a special song by friends from Salem, Mrs. Huckett was asked to open the chapel by cutting a coloured ribbon across the doorway, and then the members of the Rasipuram church entered the building followed by the missionaries and other friends. A hymn of praise preceded a challenging and inspiring address from our Mission Chairman, Mr. Champion, on "Why we need a building for the worship of God," emphasising that the heart of the believer is God's true temple. A choir from Sendamangalam, trained by Miss E. Samuel, rendered a special item while the offering was being taken, which amounted to nearly Rs. 64.



Group at the Opening of the New Chapel, Rasipuram



The New Chapel, Rasipuram

At the close of the morning service we returned in procession to Mr. Rajarathnam's house, where a simple meal of curry and rice was provided in shifts for all present. Happy fellowship in the Lord marked the midday hour and at 2.30 p.m. we again gathered in the new chapel for a further period of praise and worship. Mr. D. P. Collins, a missionary from Salem, gave a helpful message and this was followed by greetings from a number of S.B.M. Churches in the Namakkal area represented at the services. Mr. R. J. C. Bennett, the secretary's son and " church photographer " gave a vote of thanks to all who had helped to make the day a success. With hearts full of praise to our covenant-keeping Jehovah we rose and sang the doxology. At the first Lord's Day service held on the following day about fifty friends were present. Please pray that many more may gather week by week and by the Holy Spirit's quickening power become new creatures in Christ Jesus.

---

## PILGRIMS OF THE NIGHT.

J. ROWLAND FIELD.

A LITTLE while after midnight the Passenger train wheezed and clanked its weary way to a halt in the junction station. Most of us in the crowded carriage had somewhat uneasily arranged ourselves in attitudes which we hopefully imagined might be conducive to a certain amount of fitful slumber. Now, however, bright lights, the sound of heavily laden baggage trucks trundling along the uneven platform, and strident cries of " Tea, Tea " and " Karpi, Karpi " banished sleepiness from the eyes of most of us, and aroused a few to a perilous scramble over the bundles of luggage and the slumped forms of travellers towards the open doors and windows where the warm beverages could be purchased. Before the thirsty ones could be satisfied, however, the already crowded compartment was invaded by a further contingent of passengers who had come down from the North in a connecting train. There was no question of any benches being available for them, but after a certain amount of reshuffling of the boxes and bundles on the floor, some spaces were made and these were soon occupied by sitting forms. Ten of the incoming folks appeared to be travelling as a party; there was a young fellow with tousled hair reaching to his shoulders, and nine old folks. It was evident that these old folks could not speak Tamil, and their dress betokened that they hailed from a distant part of India. It was not long before the train resumed its clanking and smoky passage through the moonlit countryside, and some of the hardier spirits resumed their contortions and their slumbers in the luggage racks and on the benches and heaped luggage. My next-door neighbour reclined a head redolent of somewhat rancid coconut oil on my shoulder and was snoring gently. A glance at my watch showed the time to be something after 2 a.m.

All at once there was an urgent and furious clanging. The tousle-headed member of the incoming party was beating a brass gong for all he was worth. Suddenly he stopped and emitted a low, humming sound,

" . . . Oh . . . Oh . . h . . h . . h . . h " His nine venerable companions rubbed their eyes and repeated the call. The sound swelled to a crescendo and then, with sudden force, all ten cried out together " Govindah . . h . . h." Once again the low moaning sound and once again the clamant cry, and then nothing but the rattle and bump of the wheels in their passage over the metals, and the creaking of the antique and overloaded coach. Putting the gong aside, the young man fumbled in a coloured cloth and drew from it what appeared to be a monster whelk-shell. He shook the hair from his eyes, applied the little end of the conch to his lips, took a deep breath and blew. An eerie, yet rather mellow sound ensued, long-drawn out and unearthly and changing in key slightly towards the end. One of the awakened slumberers, with somewhat cynical humour, drawled out, " That wasn't much of a blow ! Is that as much noise as you can make ? " By way of answer the lad glared through his locks at his questioner, raised the shell to his lips and again produced the weird and penetrating note. " That's not so bad " grunted one or two of the other passengers, and having thus broken the ice, entered into conversation with the youthful " poosari " (priest) who seemed to know a little Tamil. As they talked on I gathered that the party had been to Tirupati, a place on the borders of the Telegu country. In this place of Hindu pilgrimage is one of the hundred and more shrines of the god Vishnu, and there the party had engaged in worship. Now they were on their way to offer worship at a holy place on the banks of the sacred Cauvery. Later, they were going to travel to Mysore State, to visit further places of pilgrimage . . . and so the recital went on, but I had heard enough. Here, clearly, was a party of Hindu pilgrims engaged in the vain and hopeless task of placating gods that were no gods. Surely, it could be nothing less than the very fear of death itself that drove these aged, poor, illiterate farming folks to go the the great expense and discomfort of thus travelling about the country.

How helpless one feels in such a situation! On one side the language difficulty and on the other, illiteracy. It came to me that in such a case you friends at home can do as much as we who are on the spot. You can pray, and we can do no more.

This article will have served its purpose if it reminds you that even in modern India with all its changes, there are still millions of men and women and little boys and girls whose hearts are gripped with the life-long fear of vindictive gods. There are still countless thousands who worship idol-stones; who will sacrifice their savings and the very hair from their heads in the futile hope that by so doing they may somehow placate the wrath of the callous and bloodthirsty and deceitful beings who seem to them to be in charge of the world. Millions still throng the shrines of those mythical personages whose reputed history is one long story of blood, cruelty and deceit.

As you read this reminder perhaps you say, " But what can I do about it all ? " If so, remember too that Our Lord said to His followers, " Pray ye *therefore*, the Lord of the harvest, that He would send forth labourers into His harvest."

# THE ADVENTURES OF DORCAS.

MRS. GRACE K. HUCKETT.

FROM time to time reports have been published of what God has enabled us to do with " Dorcas," the Mission van in the Namakkal area. Of course only a few of her " good works " have been made public, but she has done yeoman service during the past seven years, and has travelled over 53,000 miles. Many of the roads haven't been very kind to her in spite of careful drivers, and she has begun to shew signs of age. Those who ride in her have begun to feel they wanted cotton wool in their ears to muffle the noise, a few extra cushions to ease their bones, and a mask to prevent " dust-itis." While tyres behaved well, there were times when she stopped and once she had to be towed by her sister at Sendamangalam.

We bump and rattle along the " main " road amid clouds of dust to Thathayangarpatti, 21 miles from Namakkal. The road is very rough indeed and we wonder why bus owners and village folk who use that route do not do something about it. They probably think the same about us ! We are making for Turaiyur, a place we passed through some weeks ago, and where the people begged us to stay and shew them our literature. We arrive in time to have a few sandwiches before the high school boys come out for their midday break at 1 p.m. Soon we are surrounded by eager purchasers, and have a busy time for the next hour and a half. Even after they have returned to school, we take our mobile bookshop to other parts of the town, and find a ready sale everywhere we go. About 3.30 p.m. we reluctantly pack up, for we have a long journey back. We decide to go by a different route, namely via Musiri, which is on the main trunk road from Namakkal to Trichy. On the way we stop at a roadside tea-shop, recently opened. The owner is a friendly man from Ceylon, and he soon brings us each a tumbler of hot tea covered with a plantain leaf. He had previously taken a copy of John's Gospel so we stop and have another chat with him. As usual, a crowd soon gathers, mostly field workers, but to our surprise they begin to buy books. Three men, one after the other, buy Luke's Gospel and a book entitled " How to get a clean heart." Does that betoken a secret longing for purity we wonder. It is surprising how this book sells, and also one called " The secret of overcoming sin." They are Dohnavur publications. In one place a big man talked in a blustering way, " I have no sin. What secret is this ? " Even so, he bought the book.

Now we are in Musiri. Schoolboys are rushing out of afternoon school and we cannot resist the desire to open our shop, so a little off the main road found us again busy book-selling. An educated man came up and looked the books over. " Jumbalingam the Brigand Chief " caught his eye. It is a translation of Miss Carmichael's blook " Raj " recenty published in Tamil at one rupee. " I knew that man," he said. " His daughters joined the Way." He badly wanted the book, but hadn't enough money with him to buy it. (The daughters of that converted brigand are now at Dohnavur). Time was getting on, so we had to close down and set off. Tothiyam was the next big village : we knew it had been market day, but as it was getting

late, we thought of going straight through to Namakkal. But when we saw the crowds—literally masses of people—we could not resist the temptation to stop and open up again. Soon we were surrounded by people, and though these folk were more rustic and many could not read, we had some good sales of Gospels and of the Parables. They take them home to their children very often. Now the sun had gone down, and we still had 20 miles to go, so we said Goodbye to Thothiyam, hoping to go there another time. In all our journeyings and with every sale, we gave away tracts shewing plainly and in simple words the way of salvation. In reckoning up afterwards, we found we had sold over 600 Gospels and other booklets. It was well worth while. Dorcas's last literature trip for a few weeks had been accomplished without any hindrances, even though the previous day there was a state-wide hartal (strike), and many people had been arrested and some shot for riotous behaviour. Join us in praise to God for all we have been enabled to do, follow up with prayer the literature distributed, and look forward with us to the work we hope to do in the future when Dorcas, rejuvenated, comes home again.

(The above article was written at least three years ago. If the van was in the condition described *then*, can we wonder if it is in a worse condition now?—Ed.)

## MATTERS OF INTEREST.

### In Asia, and at Home.

**Arrivals.** We rejoice to report that Mr. and Mrs. Thrower have reached India safely, and Mr. and Mrs. Kuhrt have arrived in Malaya. We pray that each of our friends may feel the presence and blessing of the Lord as they " settle in " and take up the work laid to their charge.

**Examination successes.** We congratulate Miss Cook and Mrs. Field on passing their second Tamil Exam. We share the pleasure felt by our Missionaries that our friends have been enabled to advance this further step in the knowledge and use of the Tamil language.

**In hospitals.** Mr. Huckett has had an operation for varicose veins. We rejoice to hear that he is quite bright and his general condition is good. News has come that Mrs. Field has had an operation and is much better as a result of it. May the Lord grant full restoration to our friends.

**Rejoice with us** in our first Tamil baptism in Malaya. Of a lad who has been influenced by our broadcasts.

**Miss E. Bennett** has withdrawn from prospective service with the L.Z.A. We shall pray for her as she will be marrying and settling in Cyprus.

**Mrs. R. C. Smith** has, owing to pressure of work, resigned from the Executive Committee of the L.Z.A. Mrs. Smith has given good service with the L Z.A. for a number of years and we would express our thanks to her for all that she has been enabled to do.

**L.Z.A. Quarterly Prayer Meeting.** This meeting will (D.v.) be held at Church Hill, Walthamstow, on Thursday, September 10th, at 7.30 p.m. Mrs. Howells will preside and Miss Flory will give a short address. Ladies will, no doubt, note this invitation to them to unite in prayer on this occasion.

**News is to hand** that Mr. Appleby's three posters have had a very good reception in the Telegu language area. It is good to know that the work of our Literature Committee is being used to make known the message of Salvation in other than Tamil country.

**Radio Evangelism "follow up."** Correspondence is coming in. One letter has been received from a Tamilian in distress in Aden. Enquiries from Hindus come with definite requests about the way of salvation. Continue in prayer.

**News from the Kovilpatti Area.** Barapatti believers desire a chapel of their own and have already made some efforts towards it.

Ten persons testified to blessing at Thayilpatti after a convention meeting conducted by Pastor Paul.

The Kovilpatti church have appointed a Mr. Thompson as their preacher and he and four other male members want to use their holiday leave from the Mill for evangelism and the sale of literature.

**News from the Madras Area.** There were four or five baptisms at Sembiam in June, and there have been eight baptisms at Mannur.

---

## RECEIVED AND EXPENDED

**We gratefully acknowledge the goodness of God and the kindness of friends in the GIFTS RECEIVED and would inform our friends of the amount expended from June 1st to July 31st, 1959.**

| | £ | s. | d. |
|---|---|---|---|
| Churches ... ... ... ... | 1930 | 19 | 11 |
| Schools ... ... ... ... | 350 | 11 | 8 |
| Van Fund ... ... ... ... | 300 | 0 | 0 |
| Personal ... ... ... ... | 934 | 1 | 3 |
| Radio Evangelism ... ... ... | 244 | 12 | 0 |
| Miscellaneous... ... ... ... | 25 | 17 | 4 |
| Literature ... ... ... ... | 70 | 16 | 5 |
| Guild of Service ... ... ... | 64 | 8 | 4 |
| Legacies ... ... ... ... | 55 | 0 | 0 |
| Total receipts | £3976 | 6 | 11 |

Anonymous gifts gratefully acknowledged :—
Ipswich £6 10s.; Carlton £5; Guildford £2;
For Van Fund £300; Alresford £2.

| | | | |
|---|---|---|---|
| Expenditure ... ... ... | £2182 | 0 | 10 |

| | | | |
|---|---|---|---|
| **L.Z.A.**—General Account ... ... ... ... | 1527 | 16 | 5 |
| Medical Account... ... ... ... | 24 | 17 | 7 |
| Total receipts | £1552 | 14 | 0 |
| Expenditure... | £567 | 19 | 6 |

The Mission Treasurer would express his sincere thanks, and the thanks of the Officers and Council of the Mission, to those friends who have given so generously. God bless you all.

**Hon. Treasurer :**

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

**L.Z.A. Hon. Secretary :**

Mrs. F. DRISCOLL, 42 Northolme Road, Highbury, London, N.5.

**L.Z.A. Hon. Financial Secretary :**

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

**Young People's Guild of Service Hon. Secretary :**

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

**Editor of Mission Herald :**

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

---

## ENGAGEMENTS FOR SEPTEMBER AND OCTOBER, GOD-WILLING.

### MISSIONARY H. A. HUCKETT.

SEPTEMBER 6th, Laxfield; 10th, Kings Langley; 13th, Guildford; 16th, Hadlow; 17th, Halstead; 19th, " Rays " Annual; 20th, Courland Grove; 25th, West Ham F.O.Y.; 27th, Kesgrave.

OCTOBER 1st, Leyton; 7th, Brighton, Ebenezer; 8th, Hailsham; 11th, Cambridge, Eden; 12th, Didcot; 15th, Brentford, B.S. Union; 18th, Chingford; 20th, Bury; 21st, Royton; 25th, Chatteris; 27th, Annual Meetings; 31st, Horley, Y.P.

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

### MISSIONARY H. J. APPLEBY.

SEPTEMBER 13th, Warboys; 17th, Tottenham; 20th, Wetherden; 21st, Slavanka; 22nd, Yeldham; 24th, Wood Green, P.R.; 26th, F.O.Y. Annual; 27th, Chadwell Street; 28th, Leyton, F.O.Y.; 29th, Streatham.

OCTOBER 1st, Greenwich; 4th, Cransford; 11th, Rattlesden; 15th, Chelmsford; 18th, Halstead; 23rd, Highbury, Y.P.; 25th, Wellingborough; 27th, Annual Meetings; 29th, Walthamstow.

Address: 79, Pellatt Grove, Wood Green, London, N.22.

### MISS E. FLORY, L.Z.A. :

SEPTEMBER 2nd, Bexleyheath; 3rd, Brentford; 9th, Downe; 15th, Horham; 16th, Cransford; 17th, Harwich; 22nd, Mendlesham; 23rd, Kesgrave; 24th, Ipswich, Mt. Zion; 29th, Epsom; 30th, Yateley.

OCTOBER 1st, Blakenham; 6th, Fressingfield; 7th, Brighton, Ebenezer; 11th, Grundisburgh; 13th, Ipswich, Zoar; 14th, Tunstall; 15th, Laxfield; 20th, Occold; 21st, Rishangles; 22nd, Beccles; 27th, Annual Meetings; 29th, Bradfield St. George.

Address: 100, Back Hamlet, Iswich, Suffolk.

### MR. M. N. LUFFRUM.

SEPTEMBER 6th, Hadlow; 27th, Walsall.

OCTOBER 4th, Sleaford; 11th, Bradenstoke.

### PASTOR P. H. CREES.

SEPTEMBER 13th, Dunstable; 19th, " Rays " Annual; 20th, Swindon.

OCTOBER 4th, Bradenstoke & Hilmarton; 7th, Brighton, Ebenezer; 8th, Brentford; 11th, High Wycombe; 15th, Carlton; 18th, Hadleigh; 21st, Five Ash Down; 25th, Middlesborough; 27th, Annual Meetings.

---

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

VOLUME LVIII. No. 6 PRICE FOURPENCE. NOV.-DEC. 1959

# STRICT BAPTIST MISSION HERALD

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

## " RESPONSIBILITY "

Once again the work of the Mission has been projected on to paper. I refer to the 1959 Annual Report which is to hand, and which has as its striking title the word " Responsibility."

Our new General Secretary is to be congratulated on this, his first production for the Mission, for the Report is well up to the standard of the fine productions of recent years.

The very theme is, in itself, a challenge to us all. To quote the report itself, " a challenge to PRAYER, to GIVING, and to GOING," and the question is pertinently asked, " Do we care enough . . . ? "

There is one big change in the " set up " this year. The pictures that one usually finds are not there. There are reasons for this. It will be known that photographs from India are difficult to come by; but (and this is the more important reason) the report is well illustrated by maps of each area of our work. We miss the pictures, but we shall value the drawings by Mr. Appleby that make this report so very valuable for reference purposes.

No supporter of the Mission can afford to be without a copy of

## " RESPONSIBILITY "

*The price is a nominal 6d., the value abundantly more than this. Obtainable (post extra) from the General Secretary, or through your own Mission Secretary.*

## NOTES BY THE EDITOR

**16 Pages again.** This makes up the number of pages lost through the emergency edition. It is good to have the larger MISSION HERALD, but the next (Jan.-Feb.) edition will, through necessity, have to revert to the normal 12 pages.

---

**I am sure that friends at home** as well as our Missionary Brethren and sisters will realise that it is not always possible to print articles at the time they are written. It is inevitable, at times, that there shall be delay. In the last issue we printed several articles that were written some time ago. The Editor has been pleased to hear from several friends that these articles, old as they were, were appreciated. In this current issue are one or two articles that, quite obviously from references in them, were written some months past. This will be understood by readers who, I am certain, will profit both intellectually and Spiritually from all that our Missionaries write.

**" The Editor regrets . . . "** and this editor is no exception ! Like all other editors there are times when he " slips up." Such a happening in the last issue of the Mission Herald must now be corrected. Knowing so little about Income Tax matters the Editor referred to the " Collector of Taxes " making refunds . . . Friends have pointed out that it is the INSPECTOR *not* the Collector who performs this (to us) very useful service. Also the wording of the article on Covenants can, I understand be misunderstood. In order that everything shall be plain and clear I would ask *all* friends who would like to make a Covenant gift to the Mission to communicate with our good Treasurer. HE knows the answers. He understands Income Tax. Whether you pay Income Tax at the full rate or not he will tell you how, by Covenant, your gift can be so much more to the Mission. Contact Mr. Sayers.

---

### " RAY'S " RALLY 1959

We are glad to report that on Saturday afternoon, 19th September, 18 Schools were represented at a fine Rally. This was the best attendance for some years. Prizes, well and truly earned in the Bible Searcher, were presented by Mrs. H. A. Huckett, and Uncle Peter.

Mr. Huckett gave a thrilling address. He produced a number of things from an Indian bag and, in an interesting way, drew helpful lessons from the Bible.

The only sad part of the Rally was that so many schools were not represented at all ! If only more came . . . !

What about it Sunday School Officers and Children's work leaders ? There will be another Rally next year. Will you bring YOUR School along to it ? And, meanwhile, if you do not " take " " Rays from the East " . . . Why not ?

---

### PROVIDENCE CHAPEL, STREATHAM.

Once more, we are hoping, if the Lord will, to hold our Annual Sale of work on 7th November next, at the Co-operative Hall, Greyhound Lane, Streatham. The Sale is to be opened at 3 p.m., by Mrs. H. A. Huckett. The Sale closes at 6 o'clock.

---

### FOREIGN STAMPS.

Packets of stamps for sale as follows: Australia, 25 for 6d.; Canada, 20 for 6d.; France, 20 for 6d.; India, 20 for 6d.; U.S.A., 20 for 6d.; S. Africa, 15 for 6d.; Spain, 15 for 6d.; Holland, 15 for 6d.; Belgium, 15 for 6d.; other countries as available.

An idea for CHRISTMAS—send your young friends a packet of stamps and help the Mission funds at the same time.

Apply—with postage please—to the Guild of Service Secretary.

# THE PLACE WHERE PRAYER IS WONT TO BE MADE.

E. M. FLORY.

NO, it was not in a beautiful Cathedral, church building, or even Mission Hall. The Lord met with Lydia in a prayer-meeting held on the bank of a river, and from that time her life was transformed. She was, so far as we know, the first convert in Europe.

Recently I attended a prayer meeting, held in anything but helpful surroundings. Once a week, a " cottage prayer meeting " takes place in Sendamangalam; this meeting is held in the homes of the Christians in the town. Thus we meet in a great variety of houses. This particular week, the meeting was scheduled to be held in a house that we knew to be exceedingly small. But this difficulty was overcome by having the meeting outside. Mats were spread on the ground between two tiny thatch-roofed, mud-walled houses. Gradually the congregation began to assemble, till about 12 friends were gathered, and were seated on the mats. There was an outer circle of spectators, as both adults and children from neighbouring houses were curious to see what was going on.

Neither was the congregation formed exclusively of humans. A mangy dog walked through the midst of the congregation twice. A baby goat came and sat itself beside me; at a short distance a calf was tied. During the meeting we were interrupted by squeals of a pig being attacked by a dog. Then, to crown it all, a huge toad hopped on to the bare feet of the preacher, as he was in the midst of his address !

But one becomes accustomed to such interruptions in India, and in time takes little notice of them. Even so the atmosphere was not of the most conducive to prayer and meditations. Yet the Gospel was faithfully preached. Who can tell the result? At Philippi there were doubtless many disturbances. Yet at least one heart was opened by the Lord. He is not hindered by interruptions. So we are encouraged to pray that some who heard the message that night, will become the Lord's messengers in that street.

" Jesus, where'er Thy people meet,
There they behold Thy mercy-seat;
Where'er they seek Thee, Thou art found,
And every place is hallowed ground."

*W. Cowper.*

---

# THE FIRST TAMIL BAPTISM.

W. N. H. KUHRT.

WE had been in Malaya but three days. The Orchard family had met us in Penang and had brought us many miles south to Kuala Lumpur, the capital of Malaya. On this third day in a new land we found ourselves suddenly whisked off to a place called Serdang some dozen or more miles west of the capital. There on a government agricultural farm a large

number of Chinese and Indians live and work together. The labours of O.M.F. missionaries have brought a small Chinese church into being. Some ten months ago a young Chinese was called by grace and was baptised, taking the name of Peter. This young man at once sought to witness to his neighbours and as his neighbours included Tamils he determined to improve his knowledge of that language, so that his influence might extend beyond his own Chinese friends to the Tamils also. His labours had been gloriously successful and to-day we were to witness the baptism of Peter's first convert, a young Tamil named Raman. The ground of Raman's heart had been prepared by frequent listening to our Tamil broadcasts from Manila.

On the government farm there is a small lake. We stood on the grassy verge of the lake, a cosmopolitan company ! There were Tamils and other Indians, Chinese, Malays and a little group of missionaries from three or four different countries. The service was conducted in a mixture of Tamil, Chinese and English. It was my privilege to preach in Tamil, and although my assignment was to explain the nature and purpose of Believers' Baptism, which I tried to do, the composition of the motley crowd standing around made it necessary to explain the Way of Salvation. I was assured that many of the non-Tamils in the congregation would have understood at least part of what was being said. There was a short message in Chinese and then Mr. Orchard and the Chinese brother, Peter, descended together into the water followed after a moment or two by Raman. The European took hold of Raman by one arm and the Chinese took hold of him by the other, and after Mr. Orchard had pronounced the usual baptismal formula the two administering brethren joined in plunging their Tamil convert beneath the water and raising him up again.

Triumphant Tamil lyrics were sung during and after the service by a group of sympathetic Tamil christian friends from a town some distance away. And so after three years of patient pioneer evangelism, Mr. and Mrs. Orchard have seen their first Tamil baptism in Malaya.

## DAILY DUTIES.

By O. R. Knight.

WHAT do you do all day? Perhaps that is the question to which you would like my answer. I am not surprised that you should wonder whether mine is a full time job. There are three S.B.M. programmes broadcast each week, and these together only occupy one hour on the air. Yet for me, in my present circumstances, there is no spare time !

LETTER WRITING occupies some time most days. Probably there is news from the follow-up office to be acknowledged and information concerning broadcasts to be passed on, so that it can be shared with listeners who ask for details. Some correspondence is not easily tabulated, but a few times a month letters will pass between us and the Southern area director of the Evangelical Radio Fellowship of India, and it is a privilege to exchange letters with the Overseas Programme Director of the Far East Broadcasting Company in Manila. When arrangements are being made for a speaker or singer to come to us, several letters need to be written about each visit.

Gradually I am learning a little of the preferences of VISITORS, who

have come to us more than once. This man likes one type of meal, and another speaker enjoys a glass of milk and a few biscuits instead of the usual big evening meal. Shopping lists (sometimes long ones) have to be prepared, and arrangements made for cooking to be done, and for the guest room to be cleaned and prepared.

The radio work is involving much expense and it does take time to record financial matters and keep the ACCOUNTS in order.

Each of the RECORDING TAPE spools must be labelled with the numbers of the programmes it contains, their titles, language, and our Mission name and address. With each tape a list has to be included showing the different items (lyric, message, announcement, etc.) in each programme. One programme in every fifteen must be accompanied by a complete translation in English. I arrange to translate one in which the speaker has read his message, so that the script is available. It takes much too long to translate from a tape, as I discovered when I once had to do that with one of the children's talks.

How many tapes are there available? How many will be needed in the next six months? Which of the programmes returned from Manila should be kept? Must these tapes all be cleaned and re-used? It takes time to think out the answers, and to take the necessary action of ordering new tapes from overseas (they are too expensive to buy here except in emergency), or of cleaning tapes and arranging for which programmes they should be used. Answers to other QUESTIONS must be discovered through correspondence. When can we arrange to visit our friends 70 miles away to use their tape recorder for copying our signature tune and other items to the correct places on tapes? The help of these friends is invaluable. What about more programmes by women for women? When will it be possible to go to Sendamangalam and receive help from our busy friends there for such items.

Apart from these matters there is the actual RECORDING of the programmes. At present it is not possible here to record a complete programme straight away. With necessary checking it takes at least two and a quarter hours to actually record the simplest type of quarter-hour programme. This does not include checking the length of the speaker's script, and any necessary alterations. Nor does it take account of the fact that sometimes mistakes are made, and the recording must be done again. Occasionally, but I rejoice to say, not often, electricity supply failures have hindered our efforts.

Time must be given to arranging publicity. Advertisements have been inserted in Christian magazines, and leaflets with information about the broadcasts have been distributed through the help of many friends. Now we are in a position to plan wider publicity and by the time you read this, readers of at least one popular Tamil magazine and a couple of daily newspapers should be reading advertisements about the Word of Truth Tamil Broadcasts.

When busy in these, and other jobs it is possible to forget the high purpose of all this effort. Yet, again and again the Lord has graciously granted timely help, and it has been necessary to pause and praise Him. Our Saviour said, " I am not alone, because the Father is with me," and because of all that He has done for me, that same wonderful privilege is mine. And is it not yours also?

# INSIDE AT LAST.

SHEILA M. MORRIS.

JUST an ordinary Thursday afternoon. At one o'clock at home maybe you are going back to the office after lunch, clearing the table after the family have finished eating, or scurrying round the shops in a desperate effort to do a little mid-day shopping.

It was one o'clock in India on a very ordinary Thursday afternoon recently, when I set out from the Bungalow for a purpose which was not within the scope of my ordinary routine. I walked down the wide white steps, which glared up at me in the mid-day sun, and across the compound where the red-brown dust of the dry earth was being swirled into the air by a strong warm wind. "Ready Davabarkiam" I called to the Bible Woman who was pushing her toes into her heelless sandals and smoothing her oiled jet hair with one hand, as she gathered her large Tamil Bible and hymn book with the other. "Ready Ma," she called, and soon we were on our way. Yes, at last I was on my way to the little thatched roofed houses which had more than once aroused my curiosity. For the first time I would go into several and speak to the people in their own language.

It was with a feeling of excitement that I walked by her side up the dusty road towards our first call. She called on several women along the way, presumably reminding them of the meeting we would conduct together. To call one woman we had to peep inside one of the mud walled huts. This was just cluttered with an assortment of articles and in the midst of it a wooden cradle was suspended from the ceiling by a coarse rope. The baby's cries warranted its being pushed to and fro by the grandma of the family. By the time we arrived at our destination we had collected a good number of the "congregation" . . . some regulars and some no doubt (judging by the expression of blank amazement) just inquisitive to know more about this strange white woman in Indian dress.

We had to squeeze ourselves through the narrow passages between the houses until we came to one where people were lying dozing on the veranda. An Indian cot was soon vacated, and when we sat down the people seemed quite happy enough to squat on the floor at our feet. There was hardly enough space for anyone to pass in front of us and our knees almost touched the mud wall of the house in front. The veranda, on which some members of the family sleep, was only a few feet wide. From the tiny low door belched thick white smoke—inside the windowless room a large black cooking pot balanced over an open fire . . . the rice was boiling. When this was ready all would eat, but before this they had plenty of time to sit and listen and ask endless questions. Questions . . . "Why have you come to us?" "What made you leave your home, mother and father?" "We are black, you are white, would you like to be black?" asked one woman, stroking my arm, maybe to make sure it was flesh! "How much did you pay for your Sari?" asked another. "Why don't you put oil on your hair . . . why is it that colour?" asked another.

It seems surprising to find, after being in India for a little while, that people don't all look alike as at first appearance, and that, in fact, their features are very similar to our own. As in any group of people there are

vivacious faces, handsome faces, those whose expression spells interest, others just blank, tired and uninteresting, and so it was on this particular Thursday afternoon. Despite the poor ragged clothing, several of the women wore several articles of jewellery. One elderly woman wore two heavy silver ankle rings, a couple of toe rings in addition to a heavy neck chain. The lobe of her ear must have been so heavily adorned by ear rings at one time, that now the bottom of the lobe hung down, leaving a large hole. Her nose too was adorned by jewels which pierced the sides.

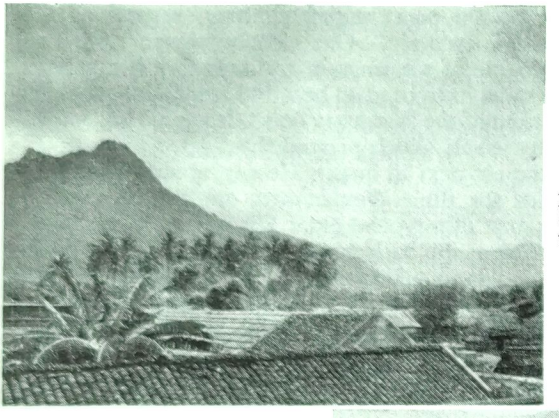
An elderly man sat on the cot next to ours. He appeared to follow all that was being said and plied the Bible Woman with questions about her " story." His hairstyle was that of a typical older Hindu man . . . shaved head, apart from one long hank at the back which is caught up into a little knot. He wore a vashty . . . a long ankle length piece of material wound round the lower part of the body and tied at the waist. A number of children gathered round, some in ragged clothing, some not even having this. They squatted on the floor where goats, hens and pigs roamed freely. At my feet lay a typical Indian village dog. Lean and scraggy, it looked more like the bones it probably didn't eat than a dog. Its short stubbly coat was obviously a favourite haunt of a number of fleas.

We spoke, sung, fondled the babies and moved on to another house. This was a similar scene apart from the fact that there were many more younger women with young babies on their laps. Here I was offered some sickeningly sweet tea which I just had to drink to be polite ! We conducted a similar sort of meeting to the previous one. I watched their faces and tried to measure the importance of certain expressions but, as the vague travel books say, " the people and ways are different." But how different are these lovable people who labour in the fields in the burning sun, who haul their water by bucket from a well, and are in constant fear of it drying up altogether ? These, whose houses are so small and to the British eye almost uninhabitable, whose animals are so dear to them as they are often their main means of livelihood. So few seem, after many years of hearing the Gospel from Missionaries, to have any real idea why we come to them. They are different, but they have their joys and tears, their worries and triumphs and most important of all they have the same need as all fallen mankind. On every high hill and under every green tree, as the Scripture says, are heathen temples and shrines. " The song has sounded o'er the waters," but India's Plains do not yet re-echo Christ's joy. Caste, pagan idol worship, devil dancing and superstition are holding the puppets' strings. God alone by His Holy Spirit is sufficient to change our song to joy when we see their " cherished idols fall before them," and " pardons sealed " in His blood. PRAY.

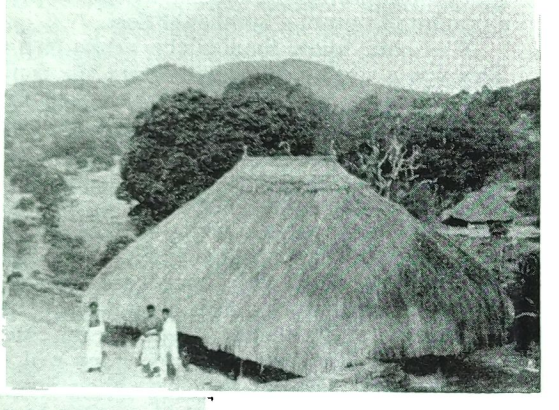
---

" IF ONLY there were more Christian workers. We cannot change the number of hours in the day . . . it is dangerous to do more than the human frame can really stand, but we CAN . . . pray the Lord of the Harvest to thrust out more labourers into His harvest."

Mr. & Mrs. J. R. FIELD, in " Responsibility."



View of the Kolli's from the plains. The Southern end in the distance, and a Northern spur in the foreground.



The shed in which Dr. and Miss Harris camp at Bailnadu.



On the way to camp in Bailnadu.

# ALL IN THE PLAN.

DR. R. M. HARRIS.

"AMMA!" "Amma!" The doctor switched on her torch. It was 1.40 a.m. Who was it? What did they want? On enquiry it turned out to be a group of men with a letter from the Headman of a nearby Nadu. In it he wrote that his daughter-in-law was in labour and was in a serious condition, would the doctor come at once.

The medicine box and the box of instruments duly packed, the doctor, two hospital helpers and the men, set off by the light of a petromax lamp. There was a high wind blowing, and a driving mist; when there was a lull in the wind, the rain started to drizzle. They made their way, not without some difficulty, up and down rocky paths, through bushes, and along the edges of the banks which separated the fields. Where the path was straightforward and easy they carried the doctor in a dholie, at a far greater speed than she could walk, as they were fleet and sure of foot even in the mist.

It was about 3.30 a.m. when they reached the village. The usual group of men and women were sitting around on the verandahs of the surrounding houses, and the patient was on a small verandah on a heap of straw, where it would be impossible to get at her in order to give the necessary help. So the first thing to do was to get the wider verandah of the house opposite prepared, by screening it off with rugs such as the men wear when they go about the hills. This house happened to belong to the patient's brother or permission to use it might have been refused. The patient, accompanied by a crowd of female relations, was then transferred.

The patient was a sorry sight, being all swollen up, the result of a severe anæmia of four years' duration, for which she had persistently refused treatment, she was a nasty yellow colour, and, in addition, she was worn out as the result of the mismanagement of the preceding twenty-four hours.

Such treatment as could be given straight away was given, and the whole matter committed to the Lord in prayer. After this there had to follow, according to the rules of the game, a period of "masterly inactivity," on the part of the doctor, and that was more than anyone present could understand or bear. It certainly was a most difficult situation, for the patient was most un-cooperative, declaring emphatically that she was just about to die, while the frantic relations started talking about taking her down to the Plains for treatment, whereupon the doctor put on her raincoat and said, "I am going home." She said a few other things as well! This brought the people to their senses, for after all they were old friends, and most of them had been into hospital for treatment at some time or other during the past fifteen years.

At about 8.0 a.m. they invited the doctor into a house, and persuaded her to take two boiled eggs, a little of a savoury rice dish, and a tumbler of boiled milk. This she did sitting on the floor.

By 9.30 a.m. things were progressing satisfactorily, but the waiting time was not over, and the patient's pulse rate was rising, and so was the relatives' agitation. What about that precious baby they had looked for so longingly for over six years? It was decided that she must be brought into hospital, a suggestion to which they now willingly acceded, although they had rejected it a short time previously. So the patient was put into the dholy, and made the journey comfortably under the influence of a sedative.

As the doctor followed the patient's dholy back to Hospital, feeling rather worried and anxious, the Lord drew near and the thought was given, that since prayer had been made that all the medical work should have a purpose in His plan, then He would see that it would be so, even though it might appear unsuccessful in the sight of the world. Another point that was driven home forcibly was, that no part of life should be lived apart from the Lord, but that all things, secular things included, should be shared in communion with Him.

Not long after reaching hospital a little son arrived with assistance, and it was certainly a good thing that it all happened in hospital for it took a long time for him to decide he would stay in this world, and his mother needed further treatment.

During their stay in hospital, relatives came and went, and many of them heard the Word of God, as it was ministered day by day in the ward. Amongst these relations were a teacher in a Government school, who possesses a Bible and in times past has shown a real interest in the things of God, and a young man who has studied in High school and will eventually be a Headman. Pray for these people and for all who come to the Hospital for treatment, that God may fulfil His plan and His purposes through this work.

## REVIVAL IN A REMOTE VILLAGE

DORIS A. KUHRT.

REVIVAL is a rather large and impressive word for the story of the change and progress of this simple village built on a rock and called Paraipatti, which literally means "rock village." However, we will leave the title so, for revival is revival, however simple and remote. Ten years ago when I first visited women in this village on a rock only two or three furlongs from our Paniadipatti mission house I never felt very inspired or encouraged. There were only two or three women who had any interest in Christian things and they were poor, uneducated and bowed down by sickness and difficulties; especially one, Esther, whose husband was indifferent and careless and whose children were sickly. She had poor health herself but for years she has clung to her faith and has, even now, only just come through a bad attack of typhoid. She always managed to look cheerful and tidy as with one or two other women she was seated in her poor little mud-walled and thatched hut. I had the impression always that it was she who had called them, encouraged them to keep up the Bible study and was keen for us to visit them. I never saw the husbands. They had no chapel in their village because they were expected to walk to the Paniadipatti chapel little more than half a mile away. This was always a bone of contention because they always wanted a chapel of their own. The women said that the menfolk would attend then. It seemed understandable. The years passed. We were away from Paniadipatti area for eight years. Now we are back again and the first place which was brought to our notice was Paraipatti, the village on the rock. Pastor Paul came and asked us to go over with him and visit them. We asked, "What is happening there?" and he told us that there was revival of interest and that the people were keen to see us.

He had obviously been " nursing " them a bit and teaching them weekly at a Wednesday night prayer meeting. There is a man there named Alphonse, one of the husbands that I never saw years ago, who is now a keen Christian and who has managed to save enough money to build himself quite a large house of stone and brick. This is a great sight in a village consisting mostly of mud huts and inhabited exclusively by people of out-caste origin. Pastor told us that this man and his wife had thrown open their house (though not yet completed) for a Sunday service and a weekly prayer meeting. So we visited the village on the first possible Wednesday after our arrival and then, later on, on a Sunday, too. On the Wednesday evening at 8 p.m. we walked across the fields in the pitch dark only ten minutes from our bungalow to their village, with our hurricane lanterns throwing eerie shadows across the ground. Dogs barked us a welcome as we stepped gingerly through the village avoiding sleeping children, bulls, goats and pigs. So on to the new stone house filled with people awaiting us. There were ten women, six men and twenty children while many gathered on the small verandah outside. Pastor and Mr. Kuhrt both spoke briefly and then several prayed including two women. Esther was there, looking so attractive with short curly hair growing again after her illness, when it had been shaved. She looked so happy to be in the home of her friends who had opened their house and their hearts to the Lord like Lydia of old. I sat and thought of the poor little huts I had sat in years before and of the lack of enthusiasm. There was enthusiasm enough now for they all looked so pleased to be in their own place of worship, for although it was really the house of their friend, they have taken it as their place of worship for the time being. Esther and her three children, Rajamonie the wife of Alphonse, the mother and several children were all there. There are two or three other Christian families, among them a widow with three children who has recently come back to her own village. So the number has grown.

A few weeks ago Alphonse the owner of the new house gave a house-warming party, or as they prefer to say, a " house dedication " which is a much nicer idea, I think. They had it on a Sunday as that was the day when we were all free to attend. All the village was invited. At 9 a.m. we went to the morning service which was to be followed by a communion service. There was the inevitable panthal (mat shed) built just outside the house to give shelter from the sun to all guests who could not get inside. There was also a gramophone and loudspeaker but to our relief (and with some help from us) they played only Christian hymns. While waiting for the service to start we were impressed by a line of women walking in gracefully and merrily with pots and baskets on their heads. Some were filled with grain and others with fruit. This was their contribution to the feast and all the vessels and baskets were gifts to this man who had conferred honour upon their poor village by building such a fine house. They all partook and shared his glory. We could not but feel pleased that a Christian man should have become an influential leader in this village. The morning service started. The room was filled with the Christian men and women and children plus any others who could get in while all the others sat in the panthal outside, where they could hear all that was said through the open doors and windows. It was a happy service followed by the communion service when all left the room except those who were taking part. There

were about ten of us and although there was no formal formation of a new church, this first communion was in fact just that. Later that day 200 people were fed in relays at the expense of our friends Mr. and Mrs. Alphonse.

My husband's message in the morning meeting was about the houses built on rock and on sand. They were all very pleased to learn the chorus based on this theme and intrigued by the appropriateness of the well-known parable to their circumstances. May we ask your special prayers for this CHURCH IN A HOUSE. We are reminded of the first century when so many of the early Christians met in houses to worship (see Acts 12. 12 and Philemon 1. 2 etc.). Let us pray that this village built on a rock may be won for the Master and so built upon THE ROCK.

## WEDNESDAY NIGHT PRAYER MEETING.

MARY GRIST.

"TIME to get ready for the Prayer Meeting," called a voice. I tied a chiffon scarf on my head and was ready ! Gone are the coats, scarves, hats and gloves; wearing the lightest of summer clothes, we stepped out into the blackness of the Indian evening.

The moon had not risen but our way was lit by a bright lamp carried by Mr. Kuhrt, who led the way, and set a quick pace. I followed next, and behind me came Mrs. Kuhrt. I felt well protected on this my first venture outside the compound at night !

Our way was across fields, through crops, along cart tracks, and after about ten minutes quick walking, the uneven dry and sandy path changed to solid rock. The freshness of the night air became tinged with a now familiar scent—a mixture of scents which combine to spell but one thing—an Indian village. We plunged on into the darkness within our own little circle of light. Rugged rocks were lit up, casting dark shadows which silently slipped back into the darkness as we passed.

The scent grew stronger, but apart from the occasional bark or howl of a dog, the night was strangely quiet. I was, therefore, quite unprepared for our sudden arrival at Paraipatti—"The village on the rock." Dim shapes loomed up on either side of us. One silently got to its feet and moved away as we approached and I made out the scrawny figure of a goat. Other similar shapes still sat motionless in the shelter of rocks or thatched mud houses. Here and there a lamp cast a feeble glow on its surroundings, and I saw the angular silhouettes of bullocks, so still that they appeared to be carved out of the rock upon which they sat. Small, shaggy donkeys stood silently by in a soft halo of light from open doorways. All the harshness of a poor Indian village was mellowed by the lamplight and I felt I had walked into the past. It seemed familiar, and I almost expected to come upon the Nativity scene as I peered into the low, dimly lit mud houses.

My dream was broken as we approached a larger, more brightly lit house. Here was life and movement, and as we were seen, more figures detached themselves from the shadows and came forward, until we were in the centre of a group of men, women, children and babies. They seemed pleased to see us and curious too, to see a new white face. They should certainly recognise me next time !

Beyond the verandah, a room was being swept with small " witch's " brooms for the meeting. Our lamp, being brighter than theirs, was hung from a wire hook in the roof, and, having removed our sandals, we entered and sat down in the place of honour—a wooden bench at the front. The congregation padded in and took their seats on the floor—men and boys to the right, women and girls to the left.

The mid-week Prayer Meeting began, but I understood not a word. When they knelt for prayer I bowed my head and silently prayed for them, but when they sang, my lips had to remain closed. Mr. Kuhrt, using a series of pictures, began to speak, and brown faces were turned towards him as he told the Christmas story.

I had ample opportunity for surveying the scene before me. The congregation had grown since the meeting began and was still growing. A figure would push through the bystanders in the doorway and then, using each head as a support as he passed, would thread his barefooted way between the crosslegged congregation until he found a few inches of floor space, then, regardless of neighbours, sat down. They soon shuffled a little to make room for him.

The age range was from three weeks to about eighty. I looked into the worn face of an old man. His eyes had an unseeing expression, and I wondered as he sat there so still, with a ragged cloth clutched round his gaunt body, whether he was aware of what was being said. A few minutes later, however, when a question had evidently been asked, he had the answer. It was uttered tremulously between sparse and decaying teeth.

From him I looked to the women's side. There were several children of varying ages, but I was attracted to one minute little brown body which lay sleeping soundly on its mother's lap. It had been liberally bathed in oil and from its thick black hair little trickles ran down its shiny face. A baby boy of about two years lay flat on his back on the hard floor, arms above his head, also fast asleep. Other baby figures lay sleeping in a variety of attitudes, while some, more wakeful, were handed from one woman to another until I wondered which could be the mother. In the doorway, at the feet of a group of curious villagers, sat a little girl of about three. She was making a valiant attempt to keep awake, but every few seconds her eyelids drooped, her little head began to sag and then, just as she was slipping to the floor she jerked herself up again and endeavoured to focus two very sleepy eyes on her surroundings.

The address concluded and something was said causing all eyes to turn on me. Then they knelt, and men's and women's voices were heard in prayer. I learnt afterwards that they had prayed that the words of their language might be " placed upon my tongue."

The meeting closed. We escaped from the hot, crowded room into the night air and made our way out of the village on the rock. Heads of cattle, sheep and goats idly turned in our direction as we passed, but the donkeys' heads remained drooping as they stood.

Our feet touched the sandy pathway once more, and behind us Paraipatti merged into the darkness of the night and was left to sleep. Were those people's hearts as hard as the rock upon which they lived, or would the seed fall upon good ground? As we retraced the path to the compound we could but leave it with the Lord.

# FROM A MORRUPATTI WINDOW.

MRS. E. A. CHAMPION.

AM I really thankful for the many daily mercies I receive? Our wash-place has a very small window, but it is at eye level, and as I stand and wash and clean my teeth I can look out at the village well and the open village shed beyond.

We rise with the sun in India, and on most days the village folk do the same. On the days that they go to the weekly markets in various directions they get up earlier.

In the shed near our house the old men of the village sleep. In the one near the well the women who are not wanted in the home sleep, usually because they are old. This shed is nicely built and only about three women use it. In the daytime men often monopolize it and children play in it. In the morning I see one woman very carefully sit up and proceed to arrange her cloth. Every movement must be most painful. She does not know that she is being watched, and slowly and carefully she puts her thin hair tidy and step by step goes to the place she calls her home. She will spend the greater part of the day there.

I see these things from my washroom window, and as I see the sheds and the poor old woman I must sing

" When all Thy mercies, oh my God, my wondering soul surveys,
Transported with the view I'm lost in wonder, love and praise."

---

## S.B.M. MAGAZINES FOR 1960

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

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

The following prices will apply for 1960—

MISSION HERALD.—4d. per copy, 2/– a year, if supplied through local magazine or Mission Secretary. Quantities will still be sent post free to those helping us in the Churches. By post direct, 3/– for the year.

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

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

# DARKNESS.

MISS N. HAWES.

IT was December, 1942. They had newly arrived in the village. All was strange, all was new. No friendly face welcomed them, but rather they were held in suspicion by the villagers.

After some time a Hindu swami came to the village temple. All the people of the place prepared themselves to worship there and the new family also were invited, yea, pressed to go, for said they, " Evil will come to all who fail to worship at the Hindu shrine." Hindu shrine, they were strangers to its worship, but they boldly declared that they were not strangers at the Throne of Grace. They knew its God, they had proved His power to keep and to save them from evil.

That night they were awakened by the sound of voices and of shouting. What was happening? Who was shouting? Gradually the noise subsided and one voice louder than the rest came over the midnight air," . . . Devan, he will protect you ! . . . Devan, he will protect you ! " and so the news was shouted from street to street until finally they came to the house where lived the Christian family. What would happen now, would he shout the same words, would he proclaim that the Hindu god would be their protector too? No ! In the darkness there came over the air the words, " The Lord Jesus whom they serve, He will protect them."

What joy filled the listening hearts, what praise ascended to God from that home, in that midnight hour. Praise that God had accepted their testimony, praise that He could cause even those who were enemies to His name, to proclaim abroad His Sacred Name.

---

## RECEIVED AND EXPENDED

**We gratefully acknowledge the goodness of God and the kindness of friends in the GIFTS RECEIVED and would inform our friends of the amount expended from August 1st to September 30th, 1959.**

| | £ | s. | d. |
|---|---|---|---|
| Churches .. .. .. | 429 | 14 | 7 |
| Schools .. .. .. | 69 | 15 | 7 |
| Personal .. .. .. | 208 | 0 | 0 |
| Legacies .. .. .. | 40 | 3 | 7 |
| Van Fund .. .. .. | 102 | 10 | 0 |
| Miscellaneous .. .. | 4 | 16 | 6 |
| Guild of Service .. .. | 2 | 9 | 9 |
| Literature .. .. .. | 11 | 12 | 4 |
| Total receipts | £869 | 2 | 4 |

Anonymous gifts gratefully acknowledged:—
A.K. £1; Cambridge £3; Clacton £5.

| | | | |
|---|---|---|---|
| Expenditure .. .. .. | £1,871 | 14 | 3 |
| **L.Z.A.**—General Account .. | 152 | 16 | 6 |
| Medical Account .. | | 9 | 6 |
| Total receipts | £153 | 6 | 0 |
| Expenditure | £568 | 19 | 4 |

**Hon. Treasurer :**

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

**L.Z.A. Hon. Secretary :**

Mrs. F. DRISCOLL, 42 Northolme Road, Highbury, London, N.5.

**L.Z.A. Hon. Financial Secretary :**

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

**Young People's Guild of Service Hon. Secretary :**

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

**Editor of Mission Herald :**

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

---

## ENGAGEMENTS FOR NOVEMBER AND DECEMBER, GOD-WILLING.

### MISSIONARY H. A. HUCKETT.

NOVEMBER 2nd, West Ham; 4th, Bromley; 8th, Horsham; 11th, Tunbridge Wells; 12th, Meopham; 15th, Blakenham; 16th Fressingfield; 17th, Stowmarket—F.O.Y. Rally; 18th, Rishangles; 19th, Rattlesden; 21st, Dorking; 22nd, Croydon, Derby Road; 24th, Brighton Tabernacle; 29th, Whittlesey.
DECEMBER 3rd, Kings Langley.
Address: 61, Breakspears Road, Brockley, S.E.4.

### MISSIONARY H. J. APPLEBY.

NOVEMBER 3rd, Bedworth; 8th and 9th, Horham; 10th, Occold; 11th, Hoxne—F.O.Y. Rally; 12th, Chelmsford; 15th, Tring; 17th, Trowbridge; 18th, Calne; 19th, Richmond; 21st, New Cross Prayer Circle; 22nd, North Finchley; 24th, Watford Tabernacle, Y.P.F.; 26th, Staines; 27th, West Ham, F.O.Y.; 29th, Borough Green.
DECEMBER 9th, Grove Road, Woodford, C.U.
Address: 79, Pellatt Grove, Wood Green, N.22.

### MISS E. FLORY, L.Z.A.

NOVEMBER 4th, Borough Green; 7th, Chelmsford; 9th, St. John's Wood; 10th, Kings Langley; 11th, Potten End; 17th, Over; 18th, Cambridge, Eden; 19th, Ipswich, Zoar, F.O.Y. Rally; 21st, Dorking; 24th, Brighton Tabernacle; 25th, Greenwich; 26th, Belvedere.
Address: 100, Back Hamlet, Ipswich, Suffolk.

### MR. M. N. LUFFRUM.

NOVEMBER 1st, Cottenham.

### PASTOR P. H. CREES.

NOVEMBER 1st, Bromley; 8th, Clifton; 15th, Bierton; 18th, Cottenham; 19th, Willingham; 21st, Dorking; 22nd, Walthamstow; 25th, Gadebridge; 26th, Guildford; 29th, Streatham; 30th, Sutton.
DECEMBER 6th, Aldbury; 13th, Ipswich, Zoar; 20th, Downe.

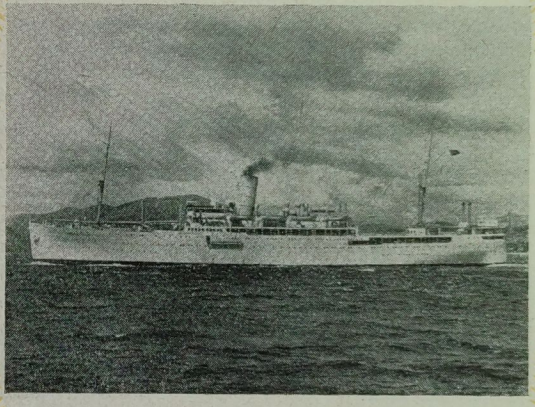
---

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

# RAYS

## FROM THE EAST

*for young people*



P. & O. Liner "Carthage," 14,404 tons gross

*issued by the*

**STRICT BAPTIST MISSION**

*(Pastor J. K. Thorpe, Secretary)*

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

No. 176 February—March, 1959.

## ANCHORED!—OR DRIFTING?

*by Miss Sheila M. Morris*

On board S.S. "Carthage",
The Gulf of Aden.
November 28th, 1958.

It was Friday night, and the following day we were due at our first foreign port. For the past few days I had seen more sea than at any time in my life. The boat had weathered one rough day, and I felt that my "sea legs" had grown; nevertheless, the thought of placing my feet on steady, immovable ground was an inviting one. We expected to arrive at Port Said in the early hours of the morning, which would mean that for the first time for several days we should see land through the porthole (instead of the usual expanse of blue sea).

The next morning, after manoeuvring into a suitable position on my top bunk, I peered through the porthole. The expected land was replaced by a grey sea mist which ruffled a sandy brown sea! What had happened? "We have lost an anchor", was the answer to my query in the corridor a few minutes later. The anchor should have held the ship firm to the sea-bed while we waited four miles from harbour for a sand-storm to abate on the shore before we could land. And so we were just drifting aimlessly—waiting.

From time to time we caught ghostly glimpses of other ships, some anchored, but most, like us, just drifting. The ships took on personalities, and reminded me of the numerous people there must be in all the different countries we had sighted on our voyage, and in England, too, who were just drifting through life, not really understanding why they were alive. It was as if the ships knew that the harbour would be a better place to be in—the passengers could go ashore and enjoy all the delightful discoveries of a new country—but there they were, aimlessly drifting in the dirty water.

The storm had caused a great deal of sand to be blown across the water, and the sides of the ship were covered with a brown film. Our throats, too, were irritated by the fine sand. The filth of the storm reminded me so much of the sin that is in each one of us from birth and which prevents us from knowing all the delights of loving and serving God. It was a few hours before we felt the boat moving and the steady throb of the engines. The storm had lifted—just as easily as God can lift the curtain of sin from between us and Himself.

Soon the distant palm trees and sandy-coloured buildings were within our reach—our first Eastern town, which spelt interest all the way. It was not long before we had crossed the pontoon bridge to the shore.

For the first time for several days we could stand quite still, and as I remember how firmly our now motionless boat was held to the shore the words of a chorus ring in my ears: "We have an anchor, that keeps the soul, Steadfast and sure while the billows roll". How different a description from the aimless drifting that we had seen earlier.

Let me ask you first if you have Christ as your anchor? Do you want to tell Him that life is very puzzling and sometimes meaningless?

The Lord Jesus is the only One who can bring us to God and hold us fast, giving us the power to love and to serve Him in so many different ways in our life.

*We welcome Miss Sheila Morris to "Rays" and hope to hear again from her many times. May God bless her as she begins her new work for him in India.*

*Uncle Peter.*

## ON BEING WATCHED

*by Mrs. J. R. Field, Kovilpatti*

In India our lives are more open to the public eye than they are in England. There are various reasons for this. One of them is the heat. For instance, I looked at the thermometer in my kitchen one day, and it registered 105° F.! That was a bit hot! Too hot to sit there and prepare vegetables, so I sat on the back verandah to do the work. The washing-up is done there, too, and boys and girls on their way to and from school often stop to watch me. Do you like washing-up? If it was done in the open in England all the neighbours would know who helped Mummy, wouldn't they?

I had a feeling of being watched one day whilst cooking dinner, and suddenly I noticed a rat watching me. It was trapped in a box, so I soon had it removed—I don't like rats, do you?

Another day, I felt sure "someone" was watching me having a bath! The door was firmly closed, but earlier it had been open to allow the water-man to fill the tubs with water from the well. Sure enough, I WAS being watched! A white pigeon was calmly perched on a ledge above me watching the dirt being washed off. I looked up and saw it.

Only last week, a constant visitor to my kitchen was a small, friendly frog. Sometimes when he jumped I jumped, too, for I hadn't noticed he was there. He came to a sad end, for early one morning a crow swooped down and took him off for breakfast.

What a lot we can learn about people as we watch them unobserved! Isn't it by watching unobserved that we know all that we do about the habits of birds and animals? Lovers of birds have spent hours waiting and watching with amazing patience, just to see how a certain bird acts in certain circumstances.

Lovers of the Lord Jesus are constantly being watched, to see how they act under certain conditions, too. If your classmates in school know (and they should know, of course) that you are a Christian, then they watch you and expect you to be a better-behaved boy or girl, a better sport, and a keener student than others. Are you?

Best of all, our Heavenly Father has His eye upon us . . . Yes! on all people, good or bad. His eye is an eye of love which desires only our good. God's eye is on you. Does that thought thrill you? If you belong to Him, it will.

---

## BIBLE SEARCHER

### WHOSE HANDS?

This may be a new Searcher to many of you, so read the instructions right through before you start.

**Lower Group, age under 12**

With the fingers slightly spread out, place one of your hands palm downwards on a sheet of paper. Then, starting at one side of the wrist,

with a pencil draw right round each finger and thumb to the other side. Then find the answers to the questions and put the names of the persons and the book, chapter, and verse where found, one on each finger and the thumb.

Where do we read of:—

1. Noah's hand.
2. Abraham's hand.
3. Moses' hand.
4. Paul's hand.
5. Thomas' hand.

They will be found in Genesis 8, Genesis 22, Exodus 17, Acts 28, John 20.

Now choose the story that you like the best, and in the centre of your drawing write out **in full** a verse where the person's hand is mentioned. Extra marks will be given if you find the word "hand" or "hands" mentioned in any other verses in the chapters named.

**Upper Group, age 12 and under 16**

We want you to draw two hands—a right hand and a left hand. Fill in one as for the Lower Group. Then find the following hands, and fill in the references on the other hand, choosing a verse from this Group also, and writing it out in full.

6. Peter's hands.
7. Elisha's hands.
8. Rebekah's hands.
9. Aaron's hands.
10. Israel's hands.

They are found in Genesis 24, Leviticus 16, Genesis 48, II Kings 4, Acts 12; but are not in the same order. Extra marks will be given in this Group also.

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, 1959, although their entries will be marked and listed with the others. Put your name, age, address, and Sunday School on your paper and post in an envelope (unsealed) bearing a TWOPENNY stamp to UNCLE PETER, "OAKFIELD", GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 3d. stamp. TWO OR MORE entries can come in one envelope (unsealed), bearing a 2d. stamp, provided the weight does not exceed 2 ozs.; over 2 ozs. (unsealed) will cost 4d.

CLOSING DATE—MARCH 3rd, 1959.

---

**HONOURS LIST, 1958**

To each of the following a Certificate of Merit has been awarded for regular Bible searching during the year. We would especially congratulate Carole Smith (tenth year); Carol Collett, Valerie Barnett, Grace Skull, Jean and Vivian White (nine years); and Margaret Gould, David Jaegar, and Monica Ransome (eight years). To those who have now reached the

age limit, we shall miss your entries! The special prizes, which are awarded each year to those who have the best record, but have not yet succeeded in gaining a prize, go to Joan Terry, Elizabeth Bacon, David Smith, Margaret Symonds, and Geoffrey Kimber.

**Belvedere:** Ann Baliga; Cynthia Barber; Betty Burke; Pamela Caulfield; Dierdre Clary; Carol and June Collett; Michael and Jeffrey Comber; Rodney Dade; Alan and David Essex; Jean Fernie; Linda Gardiner; David Harmer; Avril Hawkins; Barbara Jackson; Phillippa Loft; Margaret McGillicuddy; Christine Miles; Margaret, Paul, Ann, Susan, Joyce and Lewis Orchard; Marion Petty; Sylvia Prigmore; Marion Turner; John Wayman; Diane Yates **Lewes:** Joyce, Lynda and Keith Ellis; Jane and John Moore; Hazel and Peter Muddell; Elisabeth and Martyn Relf; Richard, Gillian and Philip Starnes. **Bradenstoke:** Adrian Barnes; Angela Baron; Pamela Bradley; Leonard and Robert Jones; Kenneth and Rosemary Norcott; Stephen Reay; Grace Skull. **Brentford:** Paul Barrett; Ann Collins; Jennifer Humphries; Michael Madder; Anthony Smith; Janet and Norma Sullivan; Rosemary and Brenda Wright. **Clifton:** Denise Burrows; Madeline and Marylin Dudley; Elizabeth Hale; Andrew Hale; Janet Harbord; Helen and Stephen Sibthorpe; Shirley Smith. **Horham:** Margaret, Carol and Arthur Blaxall; Joyce Catling; Paul Debenham; Jean Emeny; John and Hazel Smith. **March:** Shirley and Heather Feary; Sandra Hotson; David Jaegar; Geoffrey and Ann Kimber; Ann Mills; Peter Setchell. **Chadwell Street, Clerkenwell:** Valerie and Christine Barnett; Robert Lunn; Rosemary Marshallsay; Linda Stockwell; Jean and Vivian White. **West Ham:** Alan and Graham Barber; Jean and Beverley Cooper; Margaret Gould; Sheila Maloney; Joan Terry. **Crowfield:** Jill Bannister; Sheila and Doreen Clover; Marion and Paul Grimwood; Christine Ruffles. **North Finchley:** June Hodges; Madge Kirkum; David Paveling; Colin Seabrook; Alison Smith; Pamela Turner. **Walthamstow:** Heather Blackwell; Eileen Chandler; Judith Foskett; Colin and John Howells; Pamela Monaghan. **Eastbourne:** Maurice Hill; David and Jean Mitchell; Malcolm and Peter Swan. **Hailsham:** Anne Honeysett; Sylvia and Pearl Saunders; Ronald Simpson; Richard Stevens. **Mt. Zion, Ipswich:** Sheila Page; Janet Read; Maureen and Helen Sparrow; John Whinney. **Stoke Ash:** Gillian and Maureen Brown; Janis Mowle; Nicholas and Robin Woodford. **Basildon:** Pamela Griffin; Rosemary Leeks; Maureen Mears; Christine Phillimore. **Brighton Tabernacle:** Pamela, Michael and Rosemary Payne; Margaret Symonds. **Derby Road, Croydon:** Sylvia Caten; Mary and Gillian Lawrence; Rosalind Wheeler. **Gosbeck:** Evelyn Farrow; Rosemary, Daphne and Julia Ruffles. **Greenwich:** Jennifer and Trevor Clarkson; Marion and Robert Worsell. **Richmond:** Stephen King; Mary Knight; Carole and David Smith. **Staines:** Margaret and Richard Day; Pat Davies; Ruth Goddard. **Tunstall:** Olive, Gwendoline, Sylvia and Margaret Reeve. **Whittlesey:** Janet and Pamela Bedford; Marjorie and Stuart John Whayman. **Aldringham:** Marilyn Foster; Trevor Harvey; Pauline Marjoram. **Bermondsey:** Audrey and Christine Jermyn; Jean Webb. **Bromley:** Jean King; Erica and Maralyn Marsh. **Chippenham:** David and Philip Kilmister; Julian Kime. **Courland Grove, Clapham:** Maureen and Carol East; Brian Rippon. **Clapham:** Marion, Rachel and Andrew Collins. **Farnham:** Janet and Alison Christie; David Pook. **Hilmarton:** Hazel Davidson; Jean Howard; Kathleen Skull. **Ponders End:** Maureen Bick; Tony Clarke; Sheila Wear. **Reigate:** Pauline and Derek Barkaway; Anthony Stockman. **Wetherden:** Stephen Davey; Mary and

Marion Hawes. **Chelmsford:** Monica and Cynthia Ransome. **Downe:** Sandra Philpot; Lynda Williams. **East Ham:** Rose and Peter Leaver. **Mendlesham Green:** Olive Baker; Lilian Carr. **Royton:** Barbara and Peter Sowerbutts. **Stowmarket:** Colin Rayner; Rosemary Robinson. **Gurney Road, Stratford:** Marion Prosser; Leslie Wainwright. **Streatham:** Pauline and Jennifer Lott. **Park Ridings, Wood Green:** Alan Liles; Robin Waldock. **Bagshot:** David Fromow. **Blakenham:** Mary Garner. **Eden, Cambridge:** Gerald Hall. **Fressingfield:** Alfred Burrows. **Fulham:** David Crispin. **Grundisburgh:** June Martin. **Hadleigh:** Elizabeth Bacon. **Highbury:** Jennifer Crisp. **High Wycombe:** John Eldridge. **Ilford:** Sylvia Bish. **Zoar, Ipswich:** Mary Edwards. **Leyton:** Janet Bailey. **Spring Meadow, Old Hill:** Elizabeth Allick. **Tring:** Susan Kempster. **Watford:** John Woods.

## RESULT OF LAST BIBLE SEARCHER

Some very fine entries were sent in for this Searcher. We welcome twenty-three new Searchers, and were pleased to see Billinghay represented again. The names are in order of merit, but if your name is not as high in the list as you thought it might be, it is probably because you gave "small" letters instead of "capital" letters where they are given in the Bible.

### Upper Group, age 12 and under 16

**Prizewinners:** 1. Sylvia Bish, aged 14, "Ebenezer" S.S., Ilford.

2. David J. Kilmister, aged 12, Bradenstoke; Michael John Madder, aged 14, and Rosemary Wright, aged 12½, both of North Road, Brentford.

**Special Mention:** Diane Yates, Jill Bannister, Sheila Page, Malcolm Swan, Carol Collett, Brian Rippon, Monica Ransome, Janet Bedford, Christine Ruffles, Marilyn Foster.

**Very Highly Commended:** Jane Moore, Betté Mumford, Evelyn Moulds, Christine Phillimore, Heather Feary, Olive Butters, Vivian White, Pauline Barkaway, David Mitchell, Margaret Day, David Jaegar, Gillian Starnes, Hazel Muddell, Jean White, Mary Knight, Rosemary Robinson, Geoffrey Kimber, Judith Foskett, Mary Garner, Rose Leaver, Juliet Wobey, Anthony Stockman, Phillippa Loft, Janet Sullivan, Valerie Sullivan, Elizabeth Hale, Hilary Diggins, Margaret Orchard, Pamela Monaghan, Colin Howells, Irene Wobey, Susan Kempster, Madge Kirkum, Grace Skull, Rosemary Ruffles, David Pook, Margaret Marshall, Valerie Barnett, Linda Farley, Carol Anthoney, Mary Edwards, Mary Hawes, Olive Reeve, Margaret Blaxall.

**Highly Commended:** Margaret Symonds, Eileen Chandler, Rosemary Leeks, Madeline Dudley, Helen Sibthorpe, Joyce Ellis, Barbara Jackson, Barbara Sowerbutts, Jacqueline Hillard, Marion Collins, Christine Jermyn, Sylvia Nuthall, Patricia Veal, Margaret Waters, Sylvia Griffiths, Cherry Pullen, Kathleen Skull, Maureen Sparrow, Eunice Joss, Heather Blackwell, June Collett, Peter Swan, Leonard Jones, Margaret Gould, Daphne Ruffles, Audrey Jermyn, Rodney Dade, June McGrath, Joan Terry, Lilian Carr, Mary Plummer, Margaret Bryant, Paul Orchard, Alan Liles, Linda Frankland, Maureen Brown, Flora Richards, Irene Beaumont, Sandra Walch, Jean Prosser, R. Waldock, Dennis Bradley, Shirley Feary, Jean Fernie, Evelyn Farrow, Marion Petty, John Smith, Elizabeth Bacon, Richard Starnes, Jean Webb, Jean Howard, Pat Davies, Shirley Smith.

**Commended:** Kenneth Norcott, Tony Clarke, Gillian Brown, Michael Comber, Margaret Robinson, Hazel Davidson, Marion Prosser, Stephen Reay, Ann Orchard, Derek Barkaway, Christine Edwards. Omitted references: Dulcie Rose. Answered Lower Group only: Andrew Hale.

**Lower Group, age under 12**

**Prizewinners:** 1. David Paveling, aged 11, North Finchley.
2. Sylvia Saunders, aged 10, Hailsham, Sussex.

**Special Mention:** Pamela Payne, Sheila Clover, Pamela Bedford, Alan Barber, Jennifer and Trevor Clarkson, Carol Keeble, Marjorie Whayman, Mary Lawrence, John Whinney, Elizabeth Allick, Rachel Collins.

**Very Highly Commended:** Jean Cooper, Peter Leaver, Avril Hawkins, Sheila Maloney, Jeffrey Comber, Raymond Grimwood, Marion Hawes, Julia Ruffles, Julian Kime, Sandra Philpot, Janis Mowle, Paul Debenham, Carol Blaxall, Maureen Anstey, Stuart John Whayman, Alison Christie, Jennifer Crisp, Rosemary Payne, Michael Payne, John Howells, Peter Setchell, David Julian, Julie Wright, Marylin Dudley, David Harmer, Gillian Lawrence, Andrew Collins, Doreen Clover, Judith Osborne, Robert Worsell, Alison Smith, Marion Worsell, Adrian Barnes, June Buss, Heather Reeves, Stephen Davey, Marian Gorham, John Eldridge, Brenda Wright, Sandra Hotson, Anthony Smith, Gerald Hall, Nicholas Woodford, Ruth Goddard, Christine Barnett, David Fromow, Susan Vines, John Wayman, Ann Kimber, John Grundy, Audrey Burne, Martin Sowerbutts, Stephen Sibthorpe, Joyce Catling, Marion Nunn, Maureen Hart, Paul Grimwood.

**Highly Commended:** Maurice Hill, Trevor Harvey, Ronald Simpson, John Woods, Susan Orchard, Margaret McGillicuddy, Janet Christie, Peter Muddell, Anne Honeysett, Cynthia Ransome, Janet Harbord, Elizabeth Kellock, Gwendoline Reeve, Jennifer Baldwin, Carol Read, Pauline Deacon, Sylvia Caten, Jennifer Humphries, Jean Mitchell, Elisabeth Relf, Philip Kilmister, Joyce Orchard, Martyn Relf, Christine Plumley, David Ladbrook, Alan Blakeman, Keith Ellis, Pauline Marjoram, Joyce Stanesby, Arthur Blaxall, John Moore, Maureen Bick, Linda Gardiner, Helen Sparrow, Cheryl Diggins, Jean King, Maureen East, Lynda Ellis, Dorothy Bridge, Carol East, Betty Burke, Janet Thrower, Yvonne Barnes, Sheila Wear, Olive Baker, Valerie Lawrence, Philip Starnes, Marion Grimwood, Maralyn Marsh, Carol Beale, Gillian Collins, Pearl Saunders, Angela Baron, Keith Woods, Kay Hawley, Rosemary Burgess, Rosalind Wheeler, Gerald Anstey, Ann Collins, John March, Pamela Griffin, Graham Barber, Margaret Gadd, Avril Jenions, Jennifer Watson, Beverley Cooper, Hazel Smith, Joyce Clarke, Yvonne Good, Heather Wild, David Crispin, Sheila Pearce, Pauline Lott, Sheila Nicholson, Trevor Williams, Roy Fernie, Rosemary Norcott, Maureen Davies, Margaret Reeve, Amber Evans, Pamela Caulfield, Margaret Cooper, Maureen Mears, Gerald Pearce, Jimmy Stockwell, Denise Burrows, Christine Miles, Jean Rogers, Wendy Davies, Cheryl Wride, Rosemary Aldous, Peter Ive, Linda Stockwell, Susan Saunders, Cynthia Barber, Linda Gale, Mena Bushell, Richard Stevens, Janet Williams, Sheila Hedges, Robin Woodford, Pamela Bradley, Mary Gadd, Susan Warren, Sylvia Reeve, Richard Day, Susan Howes, Ann Mills, Erica Marsh, Michael Backhouse, Vivienne Firth, Jennifer Lott.

**Commended:** Linda Williams, June Martin, Robert Jones, Lewis Orchard, Linda Batts, Raymond Davidson, Sylvia Tucker, Christine Watson, June Hodges, Susan Miles, Norma Sullivan, Linda Nicholson, Malcolm Baines, Miriam Baker, Mary Hawkins, Melvyn Wilkins, Jimmy Sherman, Philip Sowerbutts, Heather Rich, Pamela Turner, David Bolden, Geoffrey Lott, An entry from Ebenezer, Bermondsey (without name), Janet Lawrence, Elizabeth Drury, Marie Summersell. The following omitted to give references: Peter Dobson, Christopher Parkes, Trevor Boxall, Christine Gooderham, Josephine Drury, Margaret Hume, Lawrence Parkes, Barry Boxall.

**Not for Competition:** Miss Christine Cooper, Robert Lunn, Tina Relf. Colin Seabrook answered October Searcher.

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

## LETTER FROM UNCLE PETER

Dear Boys and Girls,

Another year has begun, and I would, first of all, congratulate each one of the noble 241 Searchers who have won their Honours Certificate for Regular Bible Searching. That the Lord may make His Holy Word very precious to you is our great desire. To encourage the "stickers" to "stick to it like a stamp" we are giving five special prizes to those who have done thirty-five or more entries consecutively, or nearly so. Also, we are giving three second prizes in the Upper Group, because all three boys and girls sent entries of equal merit.

I wonder how many of you went to the Zoo these holidays, and, if so, did you see an ostrich? Job tells us quite a lot about the ostrich in his book (Ch. 39, vv. 13-18). Amongst other things, he tells us that "She is hardened against her young ones as though they were not her's". In Dr. Eadie's Bible Cyclopaedia we learn that the Arabs sometimes find whole nests of ostrich eggs quite deserted, and sometimes a few of the baby ostriches "no bigger than well-grown pullets, half-starved, straggling and moaning about like so many distressed orphans for their mother". At the first sign of any danger, either real or fancied, the mother ostrich had arisen from her eggs and had run away from her babies as fast as her swift legs could carry her, and then she could not find her way back because "God hath deprived her of wisdom" (Job 39, 17).

Even so, God does not forget the "daughters of the ostrich", for in Isaiah 43. 19, He says, "Behold, I will do a new thing; now it shall spring forth, shall ye not know it? I will even make a way in the wilderness and rivers in the desert. The beast of the field shall honour Me, the dragons and 'the daughters of the ostrich'. Because I give waters in the wilderness and rivers in the desert to give drink to My people, My chosen".

Our God is so good and so kind to all His creatures that He thinks even of the poor little deserted baby ostriches. Although their mother may have forsaken them, God remembers them, and He promises to provide water for them even in the desert.

Sad to relate, many of India's boys and girls have been just as much deserted by their fathers and mothers as the baby ostriches. It is partly for this reason that there is a Girls' Hostel at Sendamangalam and a Boys' Hostel at Namakal. We pray that in their lonely little lives many of them may find that the Lord Jesus can "do a new thing" for them and cause His joy to spring forth and be known by them. For Jesus alone is the Living Water—the true Water of Life. Jesus alone can satisfy the heart of any boy or girl at home or abroad: for only Jesus could truly say, "If any man thirst, let him come unto Me and drink".

I was very pleased to receive letters and also some very beautiful Christmas cards (and a nice calendar) from: Jill Bannister; Sylvia Bish; Margaret, Carol and Arthur Blaxall; Jean and Beverley Cooper; Gerald Hall; Susan Kempster; Jean King; Gillian and Mary Lawrence; Jennifer and Rosemary Leeks; John March; Richard Stevens; Ronald Simpson; Pauline Marjoram; Christine Phillimore; Rosemary Ruffles; Rosemary Robinson; and Marjorie and John Whayman. I would also like to thank the following friends for their letters and their kindly words of encouragement: Mr. John Christie; Mr. H. W. Harmer; Mr. David Jermyn; Miss Winnie Jordan; Miss Jean Pearce; Miss Joyce M. Sawyer; Pastor A. T. Sowerbutts; Miss J. E. Smith; Mr. W. H. Trowbridge; Mr. Alan Webb; and Pastor A. W. Whayman.

It is my privilege once again to express my grateful thanks to all the pastors, teachers and helpers who have joined together to encourage our young people to take part in the Bible Searcher during the past year. May the Lord bless you each and reward you as He alone can.

With every good wish from,

UNCLE PETER.

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

# RAYS

## FROM THE EAST

*for young people*



Temple at Tanjore

*issued by the*

## STRICT BAPTIST MISSION

*(Pastor P. H. Crees, Secretary)*

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

No. 177 April—May, 1959.

## ADVENTURES WITH A CAMP-BED

*by the late Mrs. O. M. Morling*

A short time ago, my sister had two missionary friends staying for the week-end, and one of them slept on my camp-bed. Waking up in the night, I heard from the room above, "Sq-u-e-a-k". Surprised, I thought, "Why, that is the sound of my old camp-cot". (We always call them camp-*cots* in India.) "Amma", it seemed to say, "can you hear me? I am so glad to be used again. Do you remember the adventures we had together in India?" Yes, I did indeed, and then began to think.

### First Adventure—Prayer Answered

Mr. Morling and I were packing, ready to return to India in 1937 when a message came from a very good friend, "Had we got everything we needed?" "No", we replied. "We had no camp-cots." "Very well," came the answer, "they would be ordered at once and sent to the boat." That was the way God answered prayer. They were lovely beds, so comfortable, and they had much hard wear when we put them into use.

### Second Adventure—A Restless Night

Once we were sleeping in an old chapel, where the floor was Mother Earth. Presently, "Bite-bite-Nip-nip", woke me up, and my torch showed thousands of ants climbing up the legs of my cot, and the floor was black with them. I jumped up, and soaked the cot legs with paraffin, and after shaking out all the clothes, we went to sleep again. Before the next night we took care to dip rags in oil, and tie them round the legs of our camp-cots to keep the ants away.

### Third Adventure—In the Police Station

Another time, on the way home, our car broke down, so Mr. Morling inquired at the Police Station, if there was a Rest House near. The Policeman shook his head; then smiled, and said, "There are no thieves in the cells to-night, if you care to sleep in *them*." We gladly accepted his offer, and just squeezed a camp-cot in each cell. We were thankful no thief was caught that night to turn us out.

### Fourth Adventure—The Camp-cots Missing

When our camp ended during one rainy season, we sent our goods ahead by bullock-cart, and followed later in the car. It poured steadily for a long time, and then something went wrong with the car and we could go no farther. It was growing dark, so we decided to spend the night at a Rest House. It was all occupied except for the veranda. Alas! our camp-cots had gone ahead in the bullock-cart! We found some old sacks to lie on, and some pillows, but oh! dear, how hard it was on that veranda, and how we wished we had the comfort of our camp-beds.

### Growing Old

After years of wear, the canvas of my cot gave way as I turned over one night, and every time I moved it split a little more. When I reached home, I bought some very strong canvas and asked the "chuckler" (or shoemaker) to mend it, and he made it useful once again for many more journeys.

I wonder if any of our "Rays" Readers sleep on camp-beds? If so,

they may think sometimes of the many missionaries sleeping on them too, and pray for a blessing on their work, and for safe journeys when they go on camp.

## THE WASTE PAPER BASKET

*by Mrs. Grace K. Huckett, Namakkal*

Suppose you went to empty Daddy's waste paper basket for him and a snake popped up to see you! Wouldn't you have a surprise! What would you do? This is what happened to Jeyaveeran the other day. He likes to have the paper to help light the fire. He also likes to save pieces that can be used to write on, and to get any stamps he can off the used envelopes. So he was putting his hand in and taking the rubbish out instead of tipping it. Sometimes he has been able to return things that have fallen into the basket by mistake for the wind gets very busy sometimes. The snake had yellow markings on its head just like a pair of spectacles, only the side pieces went several inches down its body. I am afraid it did not live very long after giving Jeyaveeran such a fright, and I expect the vultures ate it. We praise God for preserving Jeyaveeran from snake bite.

**Danger**

Indeed, we all had to praise God for His preserving care for that snake had to come into the house in order to get into the waste paper basket. This is not the first time we have had them in. I found one under a dining room chair once. A few days after the above happened, I went to shut the door before going to a meeting, and just behind it lay a snake. Sometimes a shower of rain causes them to look for a dry place. Maybe they are looking for food too. Do you know what a snake likes for dinner? Some like frogs for one thing, and there is one kind of frog that often comes indoors. They sit on the tops of things and catch the many insects we get. I found one of those under my pillow once! Another day, one jumped from a palm leaf down my neck! Rather a horrid and smelly experience! We were caught out in a shower of rain the other evening and hurried home. Just as we were unlocking the front door we saw a very big scorpion trying to climb the wall. He did not live long either.

**Deliverance**

Waste paper baskets and rubbish bins or dumps are very popular hunting grounds for some Tamil boys and girls. Things we throw away are treasures to them. Tins and bottles are much desired for they can be sold in the bazaar. A woman sits by the hospital gate on the ground with a collection of them for patients to buy and take in for their medicine. Paper can be disposed of for shopkeepers to wrap their sales in. Pieces of string, a broken cup, tin tops and lids and such like junk, as we call it, are all useful to those who have so little. Sad to say, one often sees thin little urchins searching the rubbish heaps for food.

Did you know God finds His jewels in rubbish heaps? Read 1 Sam. 2. 8; beggars from the dunghill God makes into Princes. Psalm 113. 7, 8, tells us He lifts the poor and needy out of the dust and dunghills to be His people. In Psalm 40. 2, we have the testimony of King David. "He

brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock." He gathers His treasures out of the rubbish of the world and the mire of sin, cleanses them in His precious Blood and makes them white and shining, and they become His jewels, one day to be in His Home in Heaven. Are you going to be there?

## TWO TRUANTS

*by Philip A. Grist, Namakkal*

Our first truant was only about ten years of age and had never been away from home before. His grandfather who was a very rich man was concerned about his welfare. Little grandson was continually stealing money and spending it on cigarettes and the cinema. One day his grandfather said, "I want him to become a good boy." So he sent him to the Namakkal Boys' Hostel with the hope that this would do him good.

He arrived at about 8 a.m. one Friday and went with the other boys to school. But, within one hour of his arrival, the news came, "P. has run away". The next day they brought him back.

"Why did you run away?" I asked.

"Sir, because I was afraid," he replied.

"How did you go to your village which is twenty-five miles distant?" I enquired.

"First of all I went about eight miles on the back of somebody's cycle and then I stopped a lorry and got a lift," he said.

"Will you run away again?"

"No, I will stay here."

Two boys were then appointed to the post of "policemen". "You must watch him carefully," I said. "If he doesn't run away by the end of next week, I will give you each 2 annas pocket money." For two weeks he seemed quite happy. Then suddenly he disappeared.

The next day a Mission van had to go to his village, so back again to the Hostel he came. But alas! within twelve hours he had run away again, and up till now he has not returned.

Will you pray for P.? Ask Jesus Christ to save him from sin.

---

The home of our second truant is in Yercaud which is situated on a range of beautiful hills about fourteen miles from the large town of Salem. One day in school he quarrelled with another boy and ran out of school. The Headmaster sent a boy after him. He followed him successfully to the Namakkal bus stand, but there he lost sight of him.

Later that day the Namakkal van went to Salem. We kept a good look out for Peter (for that is his name) but he was not to be seen.

On returning to Namakkal the next day, we found that Peter had returned to the Hostel at about 5 p.m. the evening before. Here is Peter's story:—

"I quarrelled and ran away. Then I got into a bullock cart which was going in the direction of Salem. But about six miles from Namakkal I saw the 'blue' van coming and I was afraid. I hid in the cart and after the van had gone by I jumped out and ran back to Namakkal."

The "blue" van certainly wasn't going to Salem to look for runaway boys, but Peter thought so and got frightened!

Are you running away from the school of Jesus Christ? Boys and girls, "How SHALL we escape if we neglect so great salvation?"

## BIBLE SEARCHER

### A NEW NAME

When an Indian man or woman comes to know and love the Lord Jesus, they have to make an entirely new beginning. They must turn their back on the old life of heathendom and look to the Lord Jesus for His help in the new life that lies ahead. If they truly seek to follow Him, they ask that they may be baptised—a sign of burial to the old life and of rising again into the new life. Before they go down into the water, they take a new name; their old name usually tells of one of the heathen gods but their new name is very often a Bible name.

There is, however, one name which is above every name, the name of Jesus, and God has promised to all His disciples who are faithful to the end that He will write upon them that blessed name to show whose they are; and "the name of the city of my God" to show where they are going; and His new name to show that He makes all things new. May this wonderful blessing be yours.

We want you to search for some of the beautiful names by which God calls His children. Here they are:—

**Lower Group, age under 12**

1. The children of Zion.
2. The children of the Highest.
3. The children of God.
4. The children of light.
5. The sons of God.

The answers will be found in Psalm 149; Luke 6; Romans 8; 1st Thessalonians 5; 1st John 3. Write out the words that are given above and say where they are found. Then write out *in full* the verse in 2nd Corinthians 6 where the words "my sons and daughters" are found.

**Upper Group, age 12 and under 16.**

Find the answers to these questions in addition to the Lower Group, and write them out in the same way.

6. The children of promise.
7. The children of the bridechamber.
8. The children of the kingdom.
9. The children of the living God.
10. The children of the resurrection.

They will be found in Matthew 13; Luke 20; Romans 9; Mark 2; Galatians 4; but not in the same order. Then choose the verse that you like best, from either Group, and write that out *in full* as well as the verse in 2nd Corinthians.

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, 1959, although their entries will be marked and listed with the others. Put your name, age, address, and Sunday School on your paper and post in an envelope (unsealed), bearing a TWOPENNY stamp, to UNCLE PETER, "OAKFIELD", GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 3d. stamp. TWO OR MORE entries can come in one envelope (unsealed), bearing a 2d. stamp, provided the weight does not exceed 2 ozs.; over 2 ozs. (unsealed) will cost 4d.

CLOSING DATE—APRIL 30th, 1959.

## RESULT OF LAST BIBLE SEARCHER

We were very pleased to see a few more entries this time, and also to welcome sixty-nine new searchers. We welcome too, a new School—Didcot; and were pleased to see entries from Halstead and Beccles again. The names follow in order of merit, and we are sorry that so many did not heed the reminder to read the instructions through before starting, and do not come so high as usual in the list.

### Upper Group, age 12 and under 16

**Prizewinners:** 1. Grace Skull, aged 15, Bradenstoke S.S.

2. David Pook, aged 15, Farnham, Surrey.

**Special Mention:** Hazel Muddell, June Collet, David Jaeger, Jill Bannister, Christine Jermyn, John Clarkson, Ann Webley, Janet Ann Read, Audrey Jermyn, Constance Mayhew, Heather Peary.

**Very Highly Commended:** Marjorie Whayman, Rodney Dade, Mary Hawes, Michael Madder, Diane Yates, Margaret Cottington, Janet Bedford, Andrew Thrower, Joan Terry, Rose Leaver, Jean Webb, Christine Phillimore, Kathleen Skull, Jennifer Roberts, Sylvia Bish, Rosemary Wright, Barbara Jackson, Rosemary Ruffles, Pauline Barkaway, Peter Swan, Malcolm Swan, Evelyn Farrow, Christine Ruffles, Doreen Dewsbury, Geoffrey Kimber, Margaret Day, Linda Farley, Denise Burrows, Marion Petty, Elisabeth Relf, Margaret Crispin, Jane Moore, Vivian White, David Smith, Kenneth Norcott.

**Highly Commended:** Mary Edwards, Paul Orchard, Alan Essex, Brian Rippon, David Kilmister, Margaret Symonds, Tony Clarke, Elizabeth Hale, Margaret Orchard, Michael Comber, Eunice Joss, Margaret Blaxall, Ann Orchard, Maureen Sparrow, C. Coverly, Eileen Chandler, Sandra Drewett, David Mitchell, Jean Fernie, Stephen Reay, Colin Howes (Laxfield), Marion Collins, Judith Foskett, Andrew Hale, Colin Howells (Walthamstowe—a very nice drawing), Valerie Sullivan, Margaret Waters, Susan Kempster, Sandra Philpot, Janet Pauley, Janet Bailey, Rosemary Leeks, Maureen Brown, Derek Barkaway, Richard Starnes, Maralyn Foster, Gillian Starnes, Maureen Baines, Maureen Anderson, Gillian Brown, Janet Sullivan, Janice Evans, Jean Howard, Carol Anthoney, Olive Butters, Philippa Loft, John Kappler, Jennifer Humphries, Sylvia Prigmore, Olive Reeve, Alan Barber, Dorothy Bridge, Rona Collar, Ann Peacock, Pat Veal, Linda Frankland, Hilary Diggins, Donald Crisp, Alfred Burrows, Ann Burgess, Rhoda Webb, Janet Rayner, Elizabeth Bacon.

**Commended:** Barbara Meeks, An entry with Helmingham post mark, Rita Flanaghan, Alan Liles, Alan Carey (omitted names in part one). The following omitted names in both parts: Graham Eldridge (a very fine drawing), Helen Sibthorpe, Carol Read, Lilian Carr, Ann Baliga, Robin Waldock, Madeline Dudley. Omitted verse in part one: Dulcie Rose. Omitted verse in part two: Pat Davies, David Chapman (Horham), Joyce Ellis, Sandra Arnold. Omitted verses in both parts: Sheila Page, Richard Jones.

### Lower Group, age under 12

**Prizewinners:** 1. Cynthia Ransome, aged 11, "Ebenezer" S.S., Chelmsford.

2. Carol East, aged 10, Courland Grove S.S., Clapham, S.W.8.

**Special Mention:** Elizabeth Allick, Maurice Hill, David Fromow, Julian Kime, Maureen East, David Harmer, Peter Muddell.

**Very Highly Commended:** Avril Hawkins, Beryl Pond, Pamela Griffin, Kevin Griffin, Sandra Barnard, Christine Morris, Trevor Clarkson, Pamela

Bedford, Rosalind Wheeler, Sheila Nicholson, Stuart John Whayman, John Moore, Sylvia Saunders, Linda Gardiner, Linda Nicholson, Ann Crowley, Simon Chapman, Anthea Howes, Jeanette Clarke, Jeffrey Comber, Pauline Jakes, Jennifer Clarkson, Trevor Chilton, John Whinney, Lydia Clarke, Margaret Mills, June Jakes, Stephen Davey, Ann Mills, Lesley King, Brenda Wright, Lynda Ellis, Paul Debenham, Mary Paul, Malcolm Izzard, David Julian, Sheila Pepler, David Woods, Janet Eldridge, Ann Kimber, Frances Denny, Martin Sowerbutts, Margaret Farrow, Marian Gorham, Susan Orchard, Alison Christie, Rachel Hunt, Ronald Simpson, Janet Thrower, Philip Kilmister, Pearl Saunders, Gerald Hall, Rachel Collins, Miriam Farrow, Christine Gurr, Mavis Perry, Audrey Pepler, Keith Ellis, Richard Stevens, Stephanie Gooch, Joyce Perry, Sheila Pearce, Jeremy Hewitt, Helen Sparrow, Peter Leaver, Dennis Pepler, Doreen Clover, Raymond Grimwood, Margaret Mouqué, Linda Gale, Carol Blaxall, Alison Smith, Richard Edwards, Ann Chapman, David Bollen, Ruth Goddard, Joyce Orchard, Julia Ruffles, Susan Molley, Pauline Stokes, Marion Worsell, Gillian Setchell, Stephen King, Anona Nustedt, Arthur Blaxall, Robert Portlock, Peter Setchell, Malcolm Baines, Jean Cooper, Sheila Clover, Jean Mitchell, Rosemary Payne, Alan Blakeman, Janet Harbord, Lewis Orchard, John March, David Hollingdale, Nicholas Woodford, Janis Mowle, Gwendoline Reeve, Jennifer Crisp, Paul Grimwood.

**Highly Commended:** John Hodgson, Marion Grimwood, June Clark, Beverley Cooper, Beryl Wilcox, Adrian Barnes, Michael Payne, Pamela Jones, Mary Lawrence, Linda Williams, Hazel Smith, Janet Christie, Valerie Walker, Ann Collins, Anthony Smith, Maureen Bick, Clive Jacobs, Susan Bradford, Graham Wiseman, Gerald Pearce, Roy Hollingdale, Margaret Cooper, Martyn Relf, Audrey Burne, Carol Beale, Sheila Maloney, Sandra Long, Robin Woodford, Pamela Turner, David Paveling, June Martin, Richard Galley, Sheila Nash, Susan Bird, David Essex, John Grundy, Peter Honeysett, John Howells, Kathleen Dunbabin, David Crispin, Jimmy Stockwell, Andrew Collins, Miriam Baker, Gerald Anstey, Karen Howell, Anne Honeysett, S. Chapman (North Finchley), Joan Crook, June Hodges, Philip Essex, June Buss, Sandra Beecher, Sandra Hotson, Maureen Anstey, Janet Martin, Philip Starnes, Olive Baker, Pauline Denny, Joyce Catling, Avril Jenions, Hazel Ward, Linda Stockwell, Lorna Bradshaw, Jean King, Colin Appleton, Christine Cole, Andrew Hewett, Yvonne Barnes, David Chapman (North Finchley), John Gooch, Rosalind Bowman, Paul Smith, Gillian Lawrence, William Essex, John Dear, Sandra Cole, Teresa Carmen, Graham Barber, Alan Kemp, Carol Pinning, Cavan Fuller, Betty Burke, Clive Young, Leslie Mills, Lynn Harvey, Amber Evans, Rosemary Burgess, Linda Batts, Suzanne Hockings, Pamela Dear, Angela Rummings, Peter Petch, Norma Sullivan, John Wayman, Cheryl Wride, Deirdre Killick, Lucy Capsalis, Margaret Gadd, Philip Sowerbutts, Maureen Mears, Susan Jones, Jean Rayner.

**Commended:** Linda Cadby, Michael Hale, Sylvia Reeve, Joyce Clark, Linda Molley, Angela Baron, Leonard Scales, Cynthia Barber, Peter Harvey, Susan Warren, Margaret Reeve, Shirley Watkins, Linda Trith, Sandra Killick, David Hockings, Mary Gadd, Carol Cole, Robert Jones, Jill Worley, Carol Davidson, Heather Witchell, Susan Vines, An entry with Cambridge postmark, Richard Day. The following omitted names: John Eldridge, David Randall, Pamela Payne, Carol Keeble, Linda Cox, Jacqueline Darrant, Margaret McGillicuddy, Beryl Hallam, S. Sibthorpe, Pauline Crees, Pauline Deacon, Jeannette Bartrop, Marylin Dudley, Mavis Crumpton, David Ladbrook, Christopher Parkes, Derek Asplin, Lawrence Parkes, Kathlyn Elms, Joyce Stanesby, Pauline Lowing, Lesley Lowing, Carole Watkins, Maralyn Marsh, Erica Marsh, Michael Richards, Carol Francis, Lorraine Reed. Omitted verse: Jennifer Lott, Pauline Lott, Yvonne Good, Marion Hawes, Mavis Bennett, Joy Bicknell, Keith Hawes. Omitted names and verse: Keith Griffiths, Melvyn Wilkins, Gillian Roberts, Rosemary Toll, Trevor Ford. Also tried: Christine Miles, John and Tommy Buss.

Not for Competition: The Misses Carol Collett, Christine Cooper, Carol Smith; Mr. Edward Barns, and Tina Relf. Stephen and Lesley King sent late entries for the December searcher.

**Addition to Honours List:** Heather Rich, Belvedere.

Belvedere still holds first place, but North Finchley made a splendid effort and were not far behind. March too, had a big increase, and came third.

## LETTER FROM UNCLE PETER

Dear Boys and Girls,

There is a note of sadness in this issue, for our first article was written for us by a very old friend of "Rays", Mrs. O. M. Morling, who has since passed away. Before the article was printed, Mrs. Morling had passed from life here into life Eternal: out of our presence into the presence of the Lord Jesus, Whom she so loved to serve and to honour. The beautifully told story of the adventures of the camp-cot ends with the cot "growing old" and with its being repaired for further use. This, however, is not the true story of those who believe and trust in the Lord Jesus: they may grow old but the farther they travel from their boyhood or their girlhood, the nearer they journey to their Eternal home and the closer they come to everlasting life with Christ. We shall miss Mrs. Morling but we may continue to do what she asks of us in her last paragraph—we can "pray for a blessing on the missionaries' work and for safe journeys when they go on camp".

I wonder how many of you have learned to pray. You have all seen our soldiers marching along the roads with packs on their backs but I wonder how many of you have noticed that very often one of them has a different pack to the rest—it is a square khaki box with a long thin steel rod attached, which sticks up behind the soldier's back. If you watch him more closely, you will see him now and then talking into a mouthpiece, or it may be listening-in through a pair of earphones. He is an important man when his mates are practising route-marching at home, but how much more important would he be if his mates were in battle facing the enemy. For he is the wireless man—he can send messages straight from the battlefield to the home base to call for help, or he can receive messages from headquarters to let his mates know that help is on the way. There need be no time when the wireless man is alone or separated from all the help he needs.

So too can it be with us. Like the soldier, we need to practise getting into touch with headquarters in the days before the battles begin. Our prayers need not be long prayers such as one sometimes hears from grown-ups, for two of the best prayers ever prayed had only three very short words in each prayer (look for them in Matthew 14. 30 and 15. 25) but the Lord heard and answered them. If the Lord teaches us how to pray (and we can ask him to do this) then, when we grow older and find a real need for prayer, we shall know how to send up our messages to the Lord Jesus and we shall also know how to listen for His voice from Headquarters. The Lord Jesus said, "All power is given unto Me in heaven and in earth". He is now in command at Headquarters, at the right hand of God, and is waiting to hear the cry of all who need His mercy and His grace. May we each learn our great need of Him and of His salvation, and may Peter's prayer become the prayer of our heart too.

I was pleased to receive letters from: Sylvia Bish, Rachel Collins, Margaret Cottington, Janet Eldridge, Rose Leaver (so glad to hear the good news), Ann Peacock, Sylvia Saunders, Alison Smith, Rosemary Taplin, Joan Terry, and Patricia Veal. Also I am grateful to the following friends for their kind letters: Mr. M. Barrett, Mr. H. W. Harmer, Miss W. Jordan, Miss B. Kirby, Mrs. E. M. Lithgow, Mr. S. W. Payne, Miss Ethel Skull, Mr. W. H. Trowbridge (delighted to see some of the former days returning), and Pastor A. W. Whayman.

With every good wish to you each,

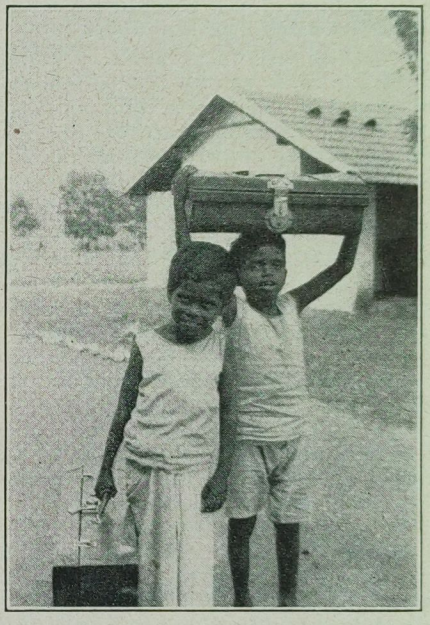
UNCLE PETER.

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

# RAYS

## FROM THE EAST

*for young people*



David and Jonathan

*issued by the*

**STRICT BAPTIST MISSION**

*(Pastor P. H. Crees, Secretary)*

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

No. 178

June—July, 1959.

## THE MYSTERY TRIP

*By Mrs. George Champion*

It was the first time we had ever been on a mystery trip in India. It happened like this. There is a class of people in India known as Chetties, who own land and do trading. They are so clever at getting good value for their money that they are often called the "Scotsmen of India".

One day, some of these Chetties came to see us, bringing with them their children, and I noticed that a little girl amongst them had a light-coloured patch on her cheek, which seemed to us to be much like leprosy. They told us that her cousin, a little boy, also had a patch, and we said that it was most important that they should see a doctor without delay.

Soon afterwards they came round again, and said that if we would take them to the hospital about fifty miles away they would pay for the petrol used in our van. So one morning at about seven o'clock I set off with them to see the doctor. When he had seen the children he said that they must start taking medicine at once and that before very long they would need to go to a bigger hospital further away.

Having done what we came to do, we set off for home along the same road by which we had come, but the Chetties said that part of the road was rough and asked if it would not be better to go home by Salem. We said that the last twenty-five miles of that road were rough also, but seeing they desired to go this way off we went, and this is where the Mystery Trip started. As we got near to Salem, they asked if we would mind going past a certain office. It was only two miles further so we obliged them and went.

The daughter of one of the men was about to be married and he wanted a special licence in order to hire a 'bus to fetch some relatives 100 miles away, and so once again we set off to Salem, where he could enquire about this matter. We waited around for an hour or more and, since it was time for a meal, we sent someone else who had come with the Chetties to go with them and then bring them along to us. It was not so easy as it sounds, however, and after waiting another hour I went in search of them myself. I could not find them anywhere, but suddenly saw them buying fireworks for a Hindu festival which was to take place very soon. As I got near them, one of them darted off into another shop. I said that it was time to be going, and the second man agreed. "Of course we must go," he said, "Of course we must," and he went off to find the first man. When he had returned, the second man had disappeared, and in this way it took us nearly half-an-hour to get back to the van. As soon as I thought I had got them securely to the van, one would disappear into a bazaar or the children would demand that they wanted to be given this or that, and when I thought I had really got them inside, one of them disappeared into an electric shop, for he said, "Electricity is coming to our village and we must have lampshades!"

Finally, we got them all in and set off. When I asked them if they had really got all they wanted, they expressed great satisfaction and said that we could all certainly go home now. For the next fifteen miles we sped contentedly along the road until we came to the turning which goes to Rasipuram. We went straight on, but our Indian friends became most agitated and said that even though it was a little longer way round they must go that way because they had ordered two 18-lb. tins of butter to be

especially prepared for them, and they were ready for them so that they might cook the wedding feast with them. Once more I obliged them. "One minute," they said, as they disappeared, "Only one minute." Of course, they were more than a minute, but they were not long, and once again when I asked them if they had now done their shopping they expressed great satisfaction and agreed that it was time to head for home, but I was a bit doubtful.

On nearing Namakal, they showed much anxiety concerning me. "Was I not hot and tired with so much driving, and would I not wish to stay and have a cup of coffee?" Whilst I was doing this, they would just go and order the 'bus for which they had now got their licence. They would only be ten minutes. Once again I obliged them, but this time said that the children must stay with me, and if they kept me waiting too long we should go without them, leaving them to follow by 'bus. After an hour they came running along laughing and talking, so pleased with themselves. "Yes," they said, "they really had finished all their business." But I had my doubts.

When we got to Thatungarpet, three miles from our village, our friends again requested us to stop, but this time I sat still in my seat and refused to get out. Quite cheerfully they said that it did not matter, and after a conversation with one or two folk in which they ordered more things for the wedding, we really did go to our own village.

A day or two afterwards, they came along again to ask us of we would take the bride and bridegroom to a place 100 miles away, have a day's rest and refreshment there, and then bring them back! Very politely we declined, saying that this was not the right use for the mission van, and so they had to go away even though on this occasion they could not lay claim to "great satisfaction"!

## STILL MORE SNAKES!

*By Missionary D. A. Thrower*

Years ago there was a great flood at Madras, and water covered the ground around the Mission House. In some places the water was 5 ft. deep, and in others it was much deeper. Snakes were washed out of their holes and were seen swimming about looking for dry land. One of them climbed up the flowering creeper which grows on the front wall of the house. We watched the thing for a time, and wondered whether it would get into the bungalow. After the flood had passed, we found a live snake in one of the cupboards as we cleaned the water and mud out of it. I wonder whether it was the same reptile or not!

At another time a snake found its way to the top of an open door. I went through the doorway and slightly moved the door as I passed. The snake slithered down immediately in front of me, almost, if not quite, touching my head as it fell. This was a narrow escape for which to be thankful to God for His protection.

On another occasion a snake intruded into our group when we missionaries were sitting on the front verandah of the Madras Mission House in the evening. I suddenly noticed it under a chair on which a lady was sitting. I got up, and quietly asked my friends to keep still and so avoid disturbing

the creature; I slipped into the house and brought out a cane. The snake was soon despatched, but might easily have escaped if we had disturbed it before we were ready with a stick.

One of our missionaries once travelled for hours in a bullock-cart and afterwards found a live snake in the straw on which she had been sitting. That was only another example of the wonderful way in which our Heavenly Father protects His servants in this land of many dangers.

Boys and girls! Whenever you hear or read about snakes, remember the great danger of people being bitten by these deadly creatures in India, and pray for the servants of the Lord Jesus. It is they who are on the look-out for that old serpent, the devil Satan, who is always injecting his poison of sin into men and women, boys and girls. Also, always keep a good look-out for him and his evil deeds in your own lives.

---

## A SECRET

In the very early days of the Church, those who wished to worship the Lord Jesus had to suffer persecution, and they were often commanded not to meet for worship at all under penalty of being thrown to the wild beasts. So, in order to worship together, they would meet in secret, sometimes in their underground burying-places, whilst one of their number stood on guard to give the alarm.

Even though their enemies could not see them, the Lord Jesus knew where they were and their secret worship ascended to His throne on high. This was a deep secret, but they had an even deeper secret that was known only to the Lord Jesus and to each Christian soul. It is this wonderful secret that we want you to search for in the Bible. It is given only to those who have the "new name", which was the subject of our last Searcher. May the Lord grant that His precious secret may be made known to each one of you.

### Lower Group, age under 12

Read through the chapters named and search for these words. When you have found them, start at the words given and write on to the end of the verse, and say where the words are found.

1. The secret of the Lord.
2. In the secret of His tabernacle.
3. He that dwelleth in the secret place.
4. He revealeth the deep and secret things.
5. Thy Father which seeth in secret.

They will be found in Psalms 25, 27, 91, and in Daniel 2 and Matthew 6.

### Upper Group, age 12 and under 16

First answer the Lower Group questions. Then search for these words, but notice that in this part you are to write out the verses **in full,** and say where they are found.

6. God is . . . a revealer of secrets.
7. The secret things belong unto the Lord . . . .
8. I will give thee . . . riches of secret places . . . .
9. In the secret of Thy presence . . . .
10. . . . His secret is with the righteous.

They will be found in Deuteronomy 29, Psalm 31, Proverbs 3, Isaiah 45, Daniel 2, 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, 1959, although their entries will be marked and listed with the others. Put your name, age, address and Sunday School on your paper and post in an envelope (unsealed), bearing a TWOPENNY stamp, to UNCLE PETER, "OAKFIELD", GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 3d. stamp. TWO OR MORE entries can come in one envelope (unsealed), bearing a 2d. stamp, provided the weight does not exceed 2 ozs.; over 2 ozs. (unsealed) will cost 4d.

CLOSING DATE—JUNE 30th, 1959.

## RESULT OF THE LAST BIBLE SEARCHER

We were very pleased to see such a good increase in the number of entries. Some come from Schools that we have not heard from for a long time. In all, we welcome seventy-four new searchers. You will find your names in order of merit.

### Upper Group, age 12 and under 16

**Prizewinners:** Grace Skull sent in a very fine entry, but as she received a prize last time the awards go to:—

1. Avril Hawkins, aged 12, Belvedere Sunday School.
2. Christine Ruffles, aged 15, Crowfield Sunday School.

**Special Mention:** Elizabeth Relf, Valerie Sullivan, Jennifer F. Jenn, Robert Kendall, Jill Bannister, Sylvia Bish, Michael J. Madder.

**Very Highly Commended:** Heather Feary, Sandra Philpott, Mary Hawes, Mary Edwards, Margaret Day, Paul Orchard, Ann Orchard, Jane Moore, Judith Foskett, Sally Lennox, June Collett, Hazel Muddell, Diane Yates, Janet Bedford, Denise Burrows.

**Highly Commended:** Marion Collins, Ruth Goddard, Rosemary Wright, David Kilmister, Rose Leaver, Cherry Pullen, David Jaegar, David Pook, David Paveling, Jean Cooper, Sylvia Prigmore, Audrey Jermyn, Margaret Blaxall, Jean Webb, Marilyn Foster, Sheila Clover, David Mitchell, Marion Nunn, Margaret Orchard, Geoffrey Kimber, John Clarkson, Maureen Baines, Richard Jones, Vivian White, Lilian Carr, Janet Doubleday, Olive Reeve, Heather Blackwell, Christine Jermyn, Joan Terry, Ann Peacock, Susan Kempster, Dorothy Bridge, Margaret Symonds, Peter Swan, Marjorie Whayman, Rosemary Robinson, Eileen Chandler, Julie Chapman, Joyce Clarke (Leyton), Derek Barkaway, Rosemary Leeks, Christine Phillimore, Olive Butters, Colin Howells, Brenda Lovelock, Janet Bailey, Maureen Steiner, Dorothy Hamilton, Daphne Ruffles, Joyce Ellis, Elizabeth Hale, Heather Roworth, Helen Sibthorpe, Carol Read, Alfred Burrows, Alan Barber, Margaret Austin, Janet Fenn, Cynthia Ransome, Susan Mills, Philip Sowerbutts, Margaret Chamberlain, Eunice Joss, Tony Clarke, Valerie Barnett, Michael Comber, Madeline Dudley, Kathleen Skull, Doreen Dewsbery, Linda Copping, Rodney Dade, Rosemary Ruffles, Carol Anthony, John Kappler, Richard Freeman, Jennifer Watson, Sheila Page, Miriam Farrow, Connie Mayhew, Richard Starnes, Elizabeth Bacon, Linda Lennox,

Rona Collar, Kenneth Norcott, Alan Essex, Maureen Sparrow, Pat Davies, S. A. Tyler, Janet Sullivan, Dulcie Rose, Margaret Finbow, K. Hardy, Linda Frankland, Sylvia Griffiths, Jennifer Roberts, Brian Rippon, Sandra Walsh, Maureen Brown, Flora Richards, Janet Read, Evelyn Farrow, Marion Prosser, Janice Evans, Linda Farley, Robin Waldock, Malcolm Swan, Gillian Starnes, David John Smith, Irene Beaumont, Angela Baron.

**Commended:** Ann Hayday, Brenda Shuttleworth, Alan Liles, Jennifer Baldwin, Hazel Davidson, Linda Blair, Patricia Veal, Donald Crisp, Gillian Brown, David Howlett, Elizabeth Arnold, Valerie Lambe, Jean Howard. Omitted verse in part two: Colin Molley, Leonard Wakefield. Omitted both verses: Ann Smith. Omitted references: Josephine Titchener. Answered Lower Group questions only: Diana Hill, Rosemary Goodchild, Rita Flanaghan, Gary Woodward, Christine Capsalis.

**Lower Group, age under 12**

**Prizewinners:** 1. Pauline Marjoram, aged 11, Aldringham S.S.
2. Jennifer Clarkson, aged 9, Devonshire Drive S.S., Greenwich.

**Special Mention:** Pamela Bedford, Julian Kime, Elizabeth Allick, Rachel Collins, Janet Christie, Trevor Clarkson, Trevor Harvey, Mary Paul, Margaret Mills, Christine Morris.

**Very Highly Commended:** Martyn Relf, Stephen Davey, Peter Leaver, Sheila Wear, Elizabeth Hallett, Graham Waldegrave, John Woods, Clive Jacobs, Lynda Ellis, Michael Hallett, Peter Muddell, Christine Waldegrave, Tina Relf, David Fromow, Rosalind Wheeler, Sandra Beecher, John Whinney, Linda Gardiner, Marian Gorham, Anthony Smith, Derek Stoton, Trevor Chilton, Rosemary Norcott, Beryl Wilcox, Margaret Wright, Raymond Grimwood, Margaret Wear, Janet Harbord, John Wayman, Alison Christie, Colin Clarkson, Paul Grimwood, Sheila Nicholson, John Eldridge, Alison Smith, Pamela Griffin, Keith Griffiths, Colin Appleton, Jeffrey Comber, Marion Grimwood, Keith Ellis, Ann Mills, Barry Sargent, Janet Eldridge, Malcolm Izzard, Gwendoline Reeve, Susan Orchard, David Crispin, Michael Payne, Ronald Simpson, Dennis Stevens.

**Highly Commended:** Pauline Jakes, Marjorie Frost, Patricia Hammond, Doreen Clover, William Essex, Mary Lawrence, David Harmer, John Howells, Carol Blaxall, Roy Walsh, Pamela Dear, Brenda Wright, Maureen Anstey, S. J. Sibthorpe, Lesley Lowing, Adrian Barnes, David Kear, Alan Blakeman, Brenda Lane, Sylvia Saunders, Jean Mitchell, Pamela Payne, Maureen East, Elizabeth Kellock; Sheila Maloney, Lydia Clarke, Ruth Gadd, Stuart John Whayman, Lewis Orchard, Amber Evans, Kevin Griffin, Jean King, John Moore, Andrew Collins, David Essex, Pauline Lowing, Philip Kilmister, Susan Warren, Janet Martin, Michael Stevens, Maurice Hill, David Stebbings, Sheila Nash, Patricia Gubbings, Pauline Crees, Joyce Catling, Dennis Pepler, Dianne Shepherd, Margaret Walsh, Gillian Lawrence, Sheila Pepler, Deirdre Killick, Arthur Blaxall, Cynthia Barber, Michael Hale, John Grundy, Margaret Farrow, Peter Setchell, Margaret McGillicuddy, Cheryl Wride, Paul Smith, Christine Dobson, Clive Young, Karen Howell, Madeline King, Beverley Cooper, Valerie Stables, Carol East, David Chapman (North Finchley), Joyce Orchard, Julia Ruffles, Marylin Dudley, Frances Denny, Jessica Wheeler, Susan Thorpe, Janet Fisk, Susan Wheeler, Audrey Burne, David Agley, Beryl Stubbings, Lynn Harvey, Teresa Nustedt, Sandra Cole, Margaret Stebbings, Graham Parkin-

son, Mavis Bennett, Linda Woollard, Anthea Howes, Elizabeth Kimber, Margaret Cooper, Ann Chapman, David Curr, Maureen Mears, Pauline Lott, David Spencer, Pauline Stokes, Avril Jenions, Linda Nicholson, Philip Starnes, Sylvia West, Margaret Reeve, Dennis Dewsbery, Pamela Caulfield, Olive Baker, Maralyn Marsh, Christine Watson, Joyce Stanesby, Erica Marsh, Cynthia Hardy, Gillian Setchell, Carol Cooper, Anona Nustedt, Pamela Shepherd, Sandra Killick, June Martin, Jeremy Hewitt, Susan Bradford, Richard Day, Helen Sparrow, Carol Beale, Jennifer Tanmer, Michael Allen, Linda Burne, Linda Cadby, Linda Clover, Susan Jones, Kathleen Portlock, Gerald Anstey, Graham Barber, Janis Mowle, Paul Debenham, Pauline Morford, Patricia Hibbins, Veronica Barnard, Susan Miles, Audrey Pepler, Hazel Smith, Pamela Turner, Jean Rogers, Nicholas Woodford, Mary Farrow, Robin Woodford, Shirley Watkins, Heather Reeves, Jill Worley, Mary Gadd, Joan Bollans, Susan Molley, Sylvia Reeve, Robert Portlock, Alan Toms, Raymond Gouldstone, Colin Seabrook, Valerie Lawrence, Sheila Hedges, Philip Essex, Brenda Bickerton, Carol Cole, Linda Molley, Mavis Flint, Brian McCarthy, Malcolm Baines, Janet Gamman, Linda Williams, Pamela Bradley, Christine Pink, Elaine Burley, Peter Harvey, Diane Robbins, David Ladbrook, Suzanne Hockings, Robert Jones.

**Commended:** David Randall, Stephen Chapman, June Jakes, Rosemary Payne, Linda Llewellyn, Gillian Parkinson, Margaret Gadd, Sandra Hotson, David Julian, Marie Ovenell, Linda Gale, Joan Crook, Joyce Clarke (North Finchley), Kathleen Carney, Peter Honeysett, Anne Roberts, Rosalind Bowman, Janet Lawrence, Norma Sullivan, Lucy Capsalis, Heather Witchell, Richard Galley, Linda Batts, R. Davidson, Jean Palfrey, Christine Miles, Wendy Blackman, Eileen Sparkes, Daphne Sparkes, Susan Bird, Rosemary Burgess, Yvonne Barnes, Maureen Trott, Graham Davidson, June Hodges, Miriam Baker, Hazel Green, Linda Frith, Christine Church, Kathleen Sparkes, Brenda Burley, Carol Davidson. The following omitted to write out the verse in 2 Corinthians 6: Kathleen Dunbabin, Richard Ratcliffe, Joan Mills, Pauline Denny, Joy Bicknell, Carol Keeble, M. Page, Jimmy Stockwell, Andrew Hewett, Linda Stockwell, Barry Kear, Simon Chapman, Gloria Perry, Michael Banham, Brenda Kirby, Lynn Brooks, Lesley Gamman, Gillian Roberts, Brenda Cleland, Jean Marjoram, Jacqueline Darrant, Diana Stanley, Pamela Berringer, Jean Guilliland. Omitted references: Wendy Titchener, Carol McManus, Lawrence Parkes, Christopher Parkes. Sent references only: Anne Honeysett, Pat Aylott, Brenda Barker, Trevor Boxall.

**Not for Competition:** The Misses Carol Collett and Christine Cooper; E. Barnes.

Belvedere still heads the list, but North Finchley made a splendid effort. West Ham came third.

## LETTER FROM UNCLE PETER

Dear Boys and Girls,

Have you ever thought how much our lives are like a river? Our beginnings, just like the river's, may be very small, but as life flows onwards our lives, like the river, become broader and deeper. Very few people who pass along the road from Cirencester to Tetbury know that they are passing the tiny beginning of England's greatest river, the Thames; nor do they realise that 250 miles away that tiny stream is six miles wide and bears great ocean liners to all parts of the world.

David's life had a very small beginning in Jesse's home at Bethlehem. He was the youngest: there were seven brothers and two sisters all older than himself. But, day by day, he gathered strength and, week by week, he gathered knowledge; until the day came when his father sent him out upon the moors around Bethlehem to look after the sheep. His dress was only a coarse and simple tunic; all he had with him was his sling, his rod, and his staff. But he was a good-looking, bright-eyed lad, with his reddish hair and active little body.

By day, David would watch the white clouds sail across the hills of Judah, and in the silence of those hills and valleys he heard the still, small voice of God speaking within his heart. By night, he would watch the stars come out until he knew them as his friends, and he would think upon the wondrous knowledge of his Maker. Just like many another lad, he learnt from the great book of Nature to think for himself and to worship the wonderful hand of God. His little life was being prepared by God for the great things which were to follow. Before ever he found God, God had found David, and had said concerning him, "The Lord hath sought him a man after His own heart". The little stream of David's life was flowing bright and clear, lit by the sunshine of the love of God. He did not know that the Lord had "commanded him to be captain over his people", but he had learnt to pray, "Lead me in Thy truth and teach me, for Thou art the God of my salvation".

May it be that many of you boys and girls may hear the voice of the Lord Jesus speaking to you whilst your lives are yet little streams, flowing smoothly onward day by day. May you know the same joy that David did—the joy of finding that every sight and every sound in the wondrous earth that God has made speaks to us of Him who made it. And may you too learn to say with him: "In the Lord put I my trust". You, too, will then, like David, be preparing yourself for the day when your little stream shall broaden and deepen and become a river, full of blessing to the lives of others.

I was pleased to receive letters from: Elizabeth Bacon, Derek Barkaway (hope the thumb is better), Sylvia Bish, Arthur, Carol, and Margaret Blaxall, Lilian Carr, Jennifer and Trevor Clarkson, Evelyn Farrow, Rosemary Goodchild, Pamela Griffin, Elizabeth Hale, Margaret Orchard, David Pook, Olive Reeve, Rosemary Robinson, Rosemary Ruffles, and Vivian White. Also, I was pleased to hear from the following friends: Mr. H. W. Harmer, Pastor Joseph Hewitt, Miss W. Jordan, Mr. G. C. Parkinson (so glad to have entries from West Hill once again), Mr. Robert Stevens, Mr. W. H. Trowbridge, and Mrs. Relf.

With every good wish to you each,

UNCLE PETER.

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

*No. 179* *August—September, 1959*

# RAYS FROM THE EAST

FOR YOUNG PEOPLE

**SPECIAL ANNOUNCEMENT**

## 'RAYS' ANNUAL MEETING

3.30 p.m. on

**SATURDAY, 19th SEPTEMBER**

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

*Chairman:* Pastor P. H. Crees, (General Secretary of the Mission.)
*Speaker:* Missionary H. A. Huckett.

ALL BOYS AND GIRLS WELCOMED
Tea and Lemonade will be provided, but bring your own "eats" in a bag.

---

### POSH or SAFE?

By Mr. and Mrs. David Thrower, on board S.S. "Corfu."

Here we are in the Red Sea. As the weather warms up our cabin steward delights us by taking away our blankets and changing the bed linen on our bunks so that the cabin looks cool and inviting. We exclaim: Aren't we posh.

I wonder how many of you boys and girls know what the word "posh" originally stood for. Well, it came from the four letters P O S H, each letter representing a word. Let us explain. Years ago, when a rich person or a merchant wanted to take a sea voyage to Ceylon, Singapore or some other eastern port during the winter months, he wrote to his shipping agent stating where he wished to go, and asking that he be given P O S H accomodation.

What did he mean by this? By these four initials he indicated that his cabin should be "Port outward; starboard home." That is to say, he wanted to be on the lefthand (or port) side of the ship on the outward voyage and on the righthand (or starboard) side on the return trip. You may ask: Why should anyone bother about where his cabin is situated? Well, there is a good reason, and it is that the sun is terribly hot in the tropics, and passengers prefer to keep as cool as possible when travelling in those parts. The cooler side of a ship steaming eastward is the port side, because that faces north Similarly, the cooler side on the return, or westward trip, is the starboard.

This arrangement, however, is not fool-proof, and anyone wishing to take advantage of it must "know the ropes." For instance, some years ago we were travelling to India, and thus journeying eastwards; we were occupying a portside cabin. Yet, when we reached the Indian Ocean, the burning tropical sun scorched the steel plates of our cabin wall all day long! What had gone wrong? Well, it was the month of June, and the sun, which for most of the year is south of the Equator, passes to the north during the summer months. Consequently, at that time the sun shines all day on the port side of eastward bound vessels and on the starboard side of those steaming westward.

Whether or not we secure "posh" accommodation, a much more important thing is that we reach our destination safely.

May this hymn be true for each of us.

Jesus is our Pilot,
Through His mighty arm
We are safe from danger–
Safe from fear and harm:
In His strong protection
We may ever test;
Refuge from all sorrow
In His faithful breast.

## BIBLE SEARCHER OUT FOR A WALK

How many of you will be going out for a walk during these holidays? All boys and girls love walking, especially in the morning when the air is fresh, or in the evening when it is cool and the long level rays of the sun shine along the hedge-rows, as it sinks towards the West. May you have many happy walks during these holidays but do not forget to do this Bible Searcher, for in it you can walk in imagination over roads and paths of long ago—and may the best Companion of all be with you as you walk.

**Lower Group, age under 12.**

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

1. Walking in the garden in the cool of the day.
2. Walked along by the river's side.
3. Walking by the sea.
4. They walked..... .....into the country.
5. They went up the hill.

They will all be found in Genesis 3; Exodus 2; Matthew 4; Mark 16; 1 Samuel 9.

**Upper Group, age 12 and under 16.**

Answer the following questions as well as those set for the Lower Group.

6. He went through the corn fields.
7. They drew nigh unto the village.
8. They went out of the city by a river side.
9. Went out.....in the field at the eventide.
10. A highway.....the redeemed shall walk there. (2 verses.)

They will be found in Genesis 24; Isaiah 35; Mark 2; Luke 24; Acts 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 given in each group, but prizewinners in the last Searcher are not eligible for another prize until December, 1959, although their entries will be marked and listed with others. Put your name, age, address and Sunday School on your paper and post in an envelope (unsealed) bearing a TWOPENNY stamp to UNCLE PETER, "OAKFIELD", GUILDFORD ROAD, BAGSHOT, SURREY.
If you send a letter with your entry, you must put on a 3d. stamp. TWO OR MORE entries can come in one envelope (unsealed), bearing a 2d. stamp, provided the weight does not exceed 2 ozs: over 2ozs (unsealed) will cost 4d.

CLOSING DATE—AUGUST 31st, 1959.

## RESULT OF LAST BIBLE SEARCHER

It was very encouraging to receive entries from a new school, Farham, and also from several schools that we have not heard from for a very long time. We were pleased to welcome 57 new searchers. You will find your names in order of merit.

### Upper Group, age 12 and under 16.

**Prizewinners:** 1. Hazel Wuddell, aged 14, Jirch S.S. Lewes.
2. Janet Bedford, aged 14, Whittlesey S.S.

**Special Mention:** Marion Collins, Colin Howells, Jill Bannister, Marilyn Foster Sylvia Bish, Sally Lennox.

**Very Highly Commended:** Sheila Clover, Jennifer Jenn, Ann Baliga, Heather Feary, Elisabeth Relf, Farnces Parr, Miriam Farrow, Alan Barber, Rose Leaver, Marjorie Whayman, David King, Joan Wickersham, David Kilmister, Mary Edwards, Susan Kempster, Jeanette Kinch, Evelyn Moulds, Diane Yates, Margaret Orchard, Christine Ruffles, Michael Madden, Sylvia Griffiths, Grace Skull Anthony Stockman, Christine Jermyn.

**Highly Commended:** Rosemary Robinson, Jean Cooper, Carol Read, Margaret Blaxall, Maureen East, Sheila Page, Patricia Veal, Cynthia Ransome, Paul Orchard, Rodney Dade, Rosemary Wright, Wendy Harris, Jane Moore, Evelyn Farrow, David Jaegar, Valerie Sullivan, Madeline Dudley, Malcolm Swan, Mary Hawes, Lilian Carr, Margaret Finbow, Ruth Goddard, David Mitchell, Connie Mayhew, Maureen Sparrow, Judith Foskett, Sylvia Prigmore, Eunice Joss, Margaret Symonds, Rosemary Teeks, Jacqueline Hall, David Pook, Derek Barkaway, Vivian White, Joan Terry, Frances Hoad Irene Beaumont, Helen Sibthorpe, Eileen Chandler, Lynda Ellis, Janet Sullivan, Kathleen Skull, Janet Harbord, Sandra Philpott, Ann Orchard, Audrey Jermyn, Doreen Dewsbery, Peter Swan, Alfred Burrows, Maureen Norris, Hazel Rackley, Geoffrey King, Christine Phillimore, Geoffrey Kimber, Joyce Ellis, John Clarkson, Janet Fenn, Jean Webb, Doreen Leggett, Joyce Catling, Gillian Starnes, Rosemary Ruffles, Jacqueline Hilliard, Cherry Pullen, Stephen Piggott, Elizabeth Bacon, Jean Howard, Jennifer Watson, Alan Liles, Janet Read, Heather Blackwell.

**Commended:** Avril Hawkins, Jean Fernie, Brenda Lovelock, Margaret Waters Sheila Kite, Rosemary Tedder, Robin Waldock, Alan Essex, Richard Starnes Rita Richardson, Pat Foster, Christine Capsalis, Barbara Meeks, Hazel Davidson, Dulcie Rose, Barbara Jackson, Christine Church, Olive Reeve, Jennifer Kite, Pauline Tott, Andrew Hale, Marion Nunn, Michael Comber, Tudor Smith, Maureen Mears (omitted to complete verses in Lower Group), Rita Harris (sent references only to Upper Group), Diana Hostler (answered Upper Group only), John Almond (answered Lower Group only).

### Lower Group, age under 12.

**Prizewinners:** 1. Julian Kime, Chippenham, Wilts.
2. Stephen Davey, Wetherden S.S.

**Special Mention:** Jean King, John Eldridge, Michael Kendall, Jennifer Clarkson Rachel Collins, Elizabeth Allick, David Fromow, Christine Morris.

**Very Highly Commended:** Trevor Harvey, Pamela Bedford, Pamela Griffin Carol Blaxall, Peter Muddle, Peter Leaver, John Whinney, Clive Young, Kevin Griffin, Margaret Wright, Janet Christie, John Moore, Brenda Wright, Doreen Clover, Linda Woollard, David Spencer, Anona Nustedt, Mary Lawrence, Elizabeth Kimber, Janet Eldridge, Margaret Cooper, Trevor Chilton, Jennifer Crisp, Martin Sowerbutts, Sheila Nicholson, Rosalind Wheeler, Marion Grimwood, Marion Gorham, Patricia Hibbins, Marion Worsell, David Wickersham Christine Waldegrave, Doreen Wood, Colin Richardson, Mollie Southgate Elizabeth Kellock, Pamela Payne, Susan Orchard, Michael Payne, Jill Brinkley Augusta Brown, Gillian Lawrence, Monica Jarritt, Patricia Hammond, Marilyn Dudley, Paul Grimwood, Stephen Wyncoll, Graham Waldegrave, Beryl Lister.

**Highly Commended** : Janet Thrower, Valerie Stables, Sylvia Reeve, Philip Kilminster, Stuart John Whayman, David Crawford, Brenda Gar, Cynthia Barber Anne Honeysett, Graham Barber, Adrian Barnes, Julia Ruffles, Margaret Mouque, Sandra Beecher, Helen Sparrow, Margaret Farrow, Pauline Crees Jeffrey Comber, Janice Lawlor, David Julian, John Wayman, Pauline Morford, David Harmer, Peter Jarrilt, Teresa Nustedt, Raymond Grimwood, Colin Howells, Kathleen Whiting, Susan Osborne, Lawrence Parkes, Keith Ellis, Heather Rich, Sheila Pearce, Carol East, Rosemary Payne, Marion Hawes, John Woods June Martin, Linda Molloy, Ann Chapman, Ruth Plummer, Dennis Pepler Sheila Maloney, Joan Welford, Sandra Hotson, Keith Griffiths, Linda Burne Sheila Rhone, Pamela Jones, Alan Hostler, Arthur Blaxall, Christine Watson Linda Stockwell, Karen Howell, Alison Smith, Joyce Clarke, Ronald Almond Linda Llewellyn, Michael Williams, Colin Whiting, Martin Relf, Janet Gammon, Carol Rice, Josephine Seaman, Philip Starnes, Peter Setchell, Olive Baker Joyce Stansby, Yvonne Good, Carol Beale, Audrey Burne, Sheila Nash, Pearl Saunders, S. J. Sibthorpe, Andrew Hewell, Stephen Rowe, Jean Bollans, Brian Davidson, Carol Brett, Mary Paul, Kathleen Portlock, Sheila Pepler, Beryl Wilcox, Margaret Watson, Carol Ablitt, Pauline Becker, Joan Crook, Paul Debenham, J. Miles, Christine Hales, David Whiting, Janet Crocker, Marion Fox, Jean Marjoram, Margaret Gadd, Susan Hammond, Michael Hale, David Gurr, Tony Jones, Beverley Cooper, Gillian Parkinson, Anthony Hammond, Alan Toms Barbara Hall, Alan Blakeman, Jean Guilliland, Tina Relf, Gillian Setchell, Jimmy Stockwell, Maurice Hill, Doreen Bollans, Ann Farington, D. Crispin, Audrey Pepler, Mary Betteridge, Gwendoline Reeve, Maureen Anstey, Norma Sullivan Lyn Farrington, Trevor Boxall, Sheila Hedges, Edna Benger, Christine Rabett Susan Vines, Jennifer Titt, Hazel Smith, Pauline Marjoram, Yvonne Barnes Philip Baker.

**Commended:** Heather Witchell, Yvonne Keyte, Gerald Pearce, Pamela Berringer Pamela Bradley, Wesley Durrant, Gerald Anstey, Lewis Orchard, Jennifer Lott Carol Davidson, Sandra Mooney, Janet Martin, Mary Gadd, Linda Cadby, Linda Nicholson, William Essex, Margaret Reeve, Linda Gardner, Alison Christie, Christine Pink, David Essex, Royston Fernie, Keith Cadby, Miriam Baker, Ruth Gadd. Susan Harris, Pat Cottrell, Joyce Orchard, Ronald Simpson, Sylvia West Philip Essex, Christopher Parkes, Linda Williams, Colin Raper, Lucy Capsalis, Raymond Gouldstone, Linda Gale, Rosemary Burgess, Carol Cole, S. Chapman Susan Warren, Clive Jacobs, June Hodges, Pamela Turner, Robert Jones, Sandra Cole, Rosalind Bowman. Lesley and Stephen King, Anne Cossins and Jenny Brady omitted references. The following did not complete the verses: Susan Molloy, Michael Stevens, Brian McCarthy, John Mayo and Gillian Roberts.
**Not for Competition :** The Misses Carol Collett and Christine Cooper ; Mr. John Wickersham.
Belvedere still heads the list with West Ham second and Bradenstoke third.

## LETTER FROM UNCLE PETER

Dear Boys and Girls,

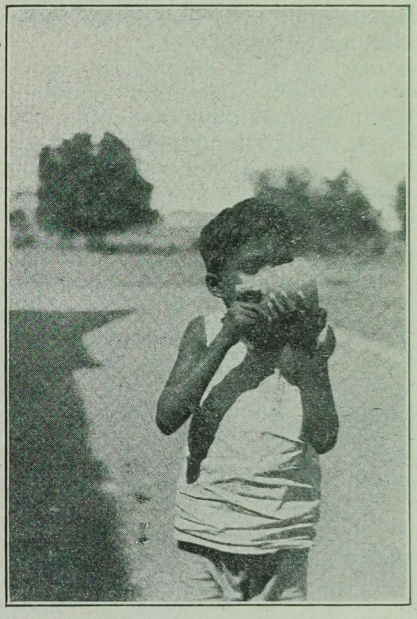
Perhaps this is the "smallest ever" number of "RAYS" but we hope to do better next time. No room for my letter this time but I would like to thank Doreen Leggett, Cynthia Ransome, Grace Skull and Christine Ruffles for their letters. Also may I thank the following friends. both for their letters and their much-valued help :— J. Anstey, Mrs. E. E. Baker, Mrs. H. Collier, Mrs. R. E. Gillard, Mrs. H. W. Harmer, Miss W. Jordan, Miss E. L. Knight, Mrs. H. D. Marjoram (glad to receive entries once again), Miss Jean Pearse, Mr. W. H. Trowbridge and Mr. Alan Webb. Do not forget the Annual "RAYS" Rally on Saturday, 19th September, we shall look forward to meeting many of you once again. With every good wish from UNCLE PETER

Issued by the Strict Baptist Mission, Pastor P. H. Crees, Secretary, 61 Breakspears-Rd., Brockley, London S.E.4. Printed by A. J. Hudson, 56 High-St., Knaphill, Surrey.

# RAYS

## FROM THE EAST

*for young people*



Taking a Drink

*issued by the*

**STRICT BAPTIST MISSION**

*(Pastor P. H. Crees, Secretary)*

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

No. 180 October—November, 1959.

## ON HITTING THE MOON

We are told that a rocket has been sent up from Soviet Russia and that its nose capsule has hit the moon at a speed of 2 miles a second, or sixty times the speed of an express train. If this is true, it will mean that 850 lb. (or the weight of 7½ sacks of potatoes) has been transferred at high speed from the earth to the moon, and that very many million pounds has been spent in doing it. Of course, it is a very wonderful thing to do, and it means that the Russian scientists know the way to overcome very many difficulties and also to aim very correctly. We must not forget that, during its 34-hour journey, the rocket travelled at speeds of up to 7 miles in a second, especially in the early stages when it was overcoming the gravity pull of the earth; nor must we forget that while the earth is speeding through space in its long journey around the sun, and also spinning around upon its axis, the moon is at the same time travelling at the very fast speed of 2,300 miles an hour around the earth. Even though the moon is over 2,000 miles across, it was very difficult to hit such a fast-moving target and to allow at the same time for the movement of the earth up to the moment of firing.

This means that mathematics and human science have, for the first time in the earth's history, reached out to another body in the heavens. Years of work and very hard study have produced this remarkable result, and there are many people who are wondering what will happen next.

And yet these things speak to us with another voice besides that which praises man. They speak to us of the wonderful works of God. Nearly 3,500 years ago, Job told us that, "By His Spirit, God has made bright the heavens . . . these are parts of His ways, but how little a portion is heard of Him? Who then can understand the thunder of His power?" So great is the majesty of God that the wonders of space are but the faint whisper of His voice. There is, however, a day coming when the quiet voice of the heavens will speak with the voice of thunder, and the mighty power of God will be made known. In this day there will be "signs, or definite marks, in the sun and in the moon and in the stars" (Luke 21. 25). "The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (as by a mighty quaking—Matt. 24. 29). These words were spoken by Jesus Himself, and He then went on to say that, at that awful moment, "all the nations of the earth shall mourn", they shall cry out in great sorrow. For the great men, and the rich men . . . and the mighty men, and every bondman, and every free man, shall hide themselves in the dens and in the rocks of the mountains: and say to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the Throne, and from the wrath of the Lamb". ". . . and they shall see the Son of Man (that is, the Lord Jesus) coming in the clouds of heaven with power and great glory."

But the Lord Jesus did not end there. He went on to say that there would be some for whom that day would be a day of great joy. "For He shall send His angels with a great sound of a trumpet, and they shall gather together His elect—His chosen ones—from the four winds", from the North, from the South, from the East, and from the West, all parts are included.

Now think once again of our wonderful rocket to the moon—man's greatest invention so far—and see how small a meaning it has for each

one of us when we compare it with what the Bible tells us. For all that Jesus said will be literally true—that great day of the unfolding of His Almighty Power will come in an hour when men do not expect it, and they will be overwhelmed by its awful thunder. All that man has done and all his wonderful inventions will then cease to mean anything at all. The only thing that will matter will be our answer to the great question: "What think you of Christ?"

Neither science nor mathematics can make us ready for that great day. How, then, can we be made ready? We can only be made ready by Jesus Himself, by what He has done for us upon the Cross. He can prepare us, for He has said, "Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven". May we each humble ourselves before Him and seek His mercy and His forgiveness while it is to-day, and before it is too late. And then, when the day of His mighty power and wrath is seen, we shall be amongst those for whom He will send His angels to gather and to welcome them into His presence. He, who stooped to bear the Cross to be our Saviour, will one day reign as King.

---

## THE TALKING TAPE

### *By Miss Olive R. Knight, Kovilpatti*

"I have been wound backwards and forwards so often that I am glad to be left alone inside several layers of packing. Travelling this way is quite a rest after the turmoil of the past weeks. Let me explain.

"First of all, I was put on the tape-recorder and made to unroll from my reel to another, so that my length could be checked. The number of minutes and seconds which it took for me to pass through the machine was noted. Conversation of the people handling me revealed that I was to carry two programmes, and I was marked to show where the second programme should begin. Some days later I, and other tapes, was packed in a box and taken to a place about seventy miles from Kovilpatti. After being unpacked, I was placed on the machine again and as I unwound about two minutes of a lyric about the Bible was put on me for the beginning of each programme. This lyric came from a tape which was being played on another machine. I was wound back upon my own spool and some hours later was unwound again to have music put on me for the ends of the programmes!"

#### Something came between

"Back in Kovilpatti a few days later, I was put on the tape-recorder once more. The lengths of music on me were checked, and the empty space available for the message was noted. As far as I can remember, it was a week or so later when I was next taken out of my box and placed on the machine. This time a message about the Lord Jesus was recorded on me. When the message had finished, I was wound back again and then played over so that the message on me could be heard. The signature tune was clear, but the message was blurred. (I was glad that I could not be blamed for the trouble!) The operator soon discovered a small piece of paper in the machine. It had been between me and the part where the machine puts the message on me, so that I only produced the sound very weakly. Then I had to pass through the machine so that the message could be recorded again. That time the result was satisfactory,

and there was no difficulty when another message was put on the second part of me."

**On my way to service**

"Some days after that, I was put on the machine once again so that a greeting to listeners could be put on top of the signature tune. Near the end of the programme, addresses in India and Malaya were given so that interested listeners could write for more information. Finally, for the benefit of people who work in the 'Far East Broadcasting Company', Manila, a statement in English telling the language, title, number of the programme, and the name of our mission was given on part of the empty space before each programme. Labels giving this information were also stuck to the spool on which I am wound."

"I think I've told you most things, but I began to lose count of what happened to me. Do you wonder that I'm glad of the rest during the long journey by sea via Hong Kong to Manila? When I'm unwound again there, the messages which I carry will be broadcast by powerful transmitters so that Tamil people in India and other countries can hear about the Lord Jesus. Will you think of me as I try to do my duty? I am only a humble recording-tape, but He, who made the dumb to speak, can use even me to show forth His praise. Pray, too, that as my voice is heard for thousands of miles across land and sea it may be not so much my voice but the voice of the Lord Jesus, speaking in the Tamil language to boys and girls and men and women. Pray, also, that as they listen to His voice they may obey His Word."

---

## "HOW DO YOU GROW?"

*By Miss M. M. Cook, Sendamangalam*

Do you like gardening? It is very interesting to put seeds in the ground and watch them grow into beautiful plants. Isn't it wonderful that in each tiny seed there is life, and when they are put into the ground with water and sunlight they can grow? I, too, like to see beautiful plants; but how, I thought, can we grow them here in Sendamangalam? All day long, goats come in and eat up all the green things and chickens also come and scratch up the garden.

One day I had an idea. I filled some boxes with good earth and put them on the verandah. Then I put some seeds in, and day by day watered them carefully and watched for the shoots to come. Sure enough they soon began to grow, and grow they did, higher and higher. But alas, the radishes had no radish root and the lettuce was just one long stem. What was wrong? I had looked after them so carefully, yet they were no good.

Then I knew! They were on a verandah and not out in the sunshine. They had light but no sun. They stretched for the sun and grew tall and spindly, but they were no use at all.

You know, if we want to grow into strong Christians we must be always in the sunshine of God's presence. We must read God's Word, for by reading and learning about God we grow. If we are Christians and forget this, we shall not grow into strong, useful people, but, like the poor plants, we shall be weak and useless.

Then we must remember that—when we pray to God we must not have things in our hearts which make shade between us and God.

What makes a shade? Any kind of sin makes a shade. Perhaps only a little one, such as being angry or speaking unkindly about someone; or a bigger one, like stealing or telling an untruth—or even loving our friends better than God. All sin makes a shade, and if there is a shade between us and God we cannot grow properly.

What sort of plants are we in God's garden? Are we strong and brave and witnessing for God, or are we like the poor sick plants which were no good at all for their proper use? Perhaps we are not plants at all, but just weeds that the Gardener will pull up one day. Shall we pray that if we are weeds God will change us into plants, and if we are plants that God will make us strong and healthy, that we may be useful in His Garden where He has placed us?

## THE LIGHT OF THE WORLD

Which is larger—the earth or the sun? Most of you would say, "The sun!" and you would be right. But do we realise how large the sun really is? Do we know how many times the earth needs to be multiplied before it would be as big as the sun? If we started putting earths inside the space of the sun, it would need 1,300,000 of them before the sun was packed full. In length and breadth and height the sun is 109 times as big as the earth. It is this immense body, radiating light, heat, and energy, that God has placed to be our guardian and friend, so far as physical life on this earth is concerned. If the sun were to fail, all life on this earth would very soon cease entirely.

When Jesus says, "I am the Light of the world", He is claiming to meet our spiritual needs in just the way that the great Physical Light of the World—the sun—meets our physical needs. Only from Jesus can we receive the Light which God gives, to abide and dwell within our hearts. Only the Light of Jesus can chase away sin's darkness, whether it be in the hearts of boys and girls in India or in England. Only the Light of Jesus can bring Life to our dead hearts, and if His Light were taken away we should be lost in sin's darkness for ever; our souls would wither and die. How great is our Lord Jesus we do not know. We know, however, that He is far greater in power and majesty than the sun; for He made it at the Father's bidding, and His word of power upholds and maintains the earth, the sun, and all the stars. Let us then worship and adore Him; let us humble ourselves before Him, and let us kneel in His presence to seek His forgiveness for our sin and ask Him to shine upon us, even as we do our Bible Searcher. (Make sure, also, to read the article, "How do you grow?")

---

In each of the sentences given below some words have been purposely omitted. In the first sentence one word has been left out, in the second sentence, two words, and so on, up to six.

Find the sentences and write them out, including and underlining the missing words, and giving the book, chapter, and verse where found.

**Lower Group, age under 12**

1. "Arise, for thy light is come"—Isaiah 60.
2. "The darkness is past, the light now shineth"—1st Epistle John 2.
3. "Then spake Jesus saying, I am the light of the world"—John 8.
4. "The people saw great light"—Matthew 4.

5. "He was sent to bear witness of that light"—John 1.

6. "Awake, and arise, and Christ shall give thee light"—Ephesians 5.

**Upper Group, age 12 and under 16**

Answer the questions for the Lower Group, then continue with seven missing words, up to twelve.

7. "For in thy light shall we see light."

8. "Every good gift cometh down from the Father of lights."

9. "Jesus said unto them, Walk while ye have the light."

10. "I will give thee for a light unto the end of the earth."

11. "That Christ should rise from the dead, and shew light unto the people"

12. "This is the message, God is light."

The answers will be found in Psalm 36; James 1; John 12; Isaiah 49; Acts 26; 1st Epistle John 1.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both Groups for neatness. At least one prize will be given in each Group, but prizewinners in the last Searcher are not eligible for another prize until February, 1960, although their entries will be marked and listed with the others. Put your name, age, address, and Sunday School on your paper and post in an envelope (unsealed), bearing a TWOPENNY stamp, to UNCLE PETER, "OAKFIELD", GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 3d. stamp. TWO OR MORE entries can come in one envelope (unsealed), bearing a 2d. stamp, provided the weight does not exceed 2 oz.; over 2 oz. (unsealed) will cost 4d.

CLOSING DATE—OCTOBER 30th, 1959.

---

## RESULT OF LAST BIBLE SEARCHER

We were delighted with the number of very fine entries that were sent in in both Groups. We were also pleased to see entries from some Schools that we have not heard from for a long time. We welcome Blaxhall S.S. and thirty-three new searchers. The names follow in order of merit.

**Upper Group, age 12 and under 16**

**Prizewinners:** 1. Margaret Orchard, aged 14, Belvedere S.S.

2. Rose Leaver, aged 13, "Hope" S.S., East Ham.

**Special Mention:** Olive Butters, Mary Edwards, Rosemary Robinson, Christine Ruffles, Janet Bedford, Alan Barber, David Kilmister, Marjorie Whayman, Jennifer F. Jenn, Miriam Farrow, Grace Skull.

**Very Highly Commended:** Malcolm Swan, Elisabeth Relf, Vivian White, Hazel Muddell, Margaret Finbow, Marion Collins, Kathleen Skull, Olive Reeve, Sally Lennox, Marilyn Foster, Sandra Philpott, Alfred Burrows, Margaret Symonds, Heather Feary, Rodney Dade, Jean Cooper, Rosemary Leeks, Doreen Dewsberry, Diane Yates, Maureen Sparrow, Janet Sullivan, Gillian Starnes, Lynda Ellis, Helen Sibthorpe, Denise Burrows, Jean Webb, Ruth Goddard, Derek Barkaway, Joyce Catling, Dennis Pepler, Sheila Page, Paul Orchard, Michael Payne, Evelyn Farrow, Mary Hawes, Wendy Harris, Marilyn Freeman, Christine Phillimore, Peter Swan, Christine Gurr, Sheila Clover, Jeffrey Comber, Marjorie Neal, Margaret Battram, Maureen East, Avril Hawkins, Susan Kempster, Eileen Chandler, Audrey Jermyn,

Jacqueline Hall, Margaret Blaxall, Jeanette Kinch, Jean Fernie, Rosemary Wright, Elizabeth Hale, Philippa Loft, David Jaeger, David Pook, Daphne Ruffles, Joyce Ellis, David Paveling.

**Highly Commended:** Elizabeth Bacon, Rita Richardson, Jean Howard, Andrew Hewett, Frances Parr, Cynthia Ransome, Janet Read, Jennifer Spencer, Geoffrey Kimber, Sylvia Bish, Eunice Joss, Marion Nunn, Barbara Meeks, Janice Howe, Valerie Sullivan, Sylvia Prigmore, Lilian Carr, Dulcie Rose, Margaret Waters, Barbara Jackson, Madeline Dudley, Janet Harbord, Alan Essex, Carol Rabett, Mavis Perry, Maureen Mears, Patricia Veal, Ann Baliga, Jane Moore, Jill Banister, Christine Jermyn, Christine Hales, Andrew Hale.

**Commended:** Betty Howe (omitted part of last answer), Alan Liles, Joyce Perry, Janet Fenn (omitted last answer), Hazel Rackley, Pauline Lott, Philip Sowerbutts, Mervyn Packman, Pat Davies, Ann Orchard, Angela Baron, Michael Comber. Dorothy Trott and Sandra Brough answered Upper Group only. Joan Terry sent references only. Brenda Wingrove answered Lower Group only.

**Lower Group, age under 12**

**Prizewinners:** 1. Christine Waldegrave, aged 11, "Salem" S.S., Richmond.

2. Linda Woollard, aged 9, Church Hill, Walthamstow.

**Special Mention:** Ruth Plummer, Marion Hawes, Pamela Payne, Marian Gorham, Elizabeth Allick, Linda Jackson, Christine Morris, Rachel Collins, Rosemary Wood, John Eldridge, Jennifer Clarkson, Trevor Clarkson, Pamela Bedford, Graham Waldegrave.

**Very Highly Commended:** Philip Kilmister, Gillian Lawrence, Michael Kendall, Patricia Hammond, Mary Lawrence, June Jakes, Jennifer Brown, Pamela Griffin, Martyn Relf, Margaret Farrow, Helen Sparrow, John Whinney, Stephen Davey, Peter Leaver, Sylvia Saunders, Sheila Maloney, Maureen Hart, Tina Relf, Sandra Hotson, Joyce Orchard, Mary Paul, Sylvia Reeve, Alison Smith, Rosemary Payne, Jacqueline Bryden, Paul Smith, Betty Burke, Elizabeth Kimber, Julia Ruffles, Christina Coles, John Moore, Linda Gardiner, David Julian, Michael Hallett, Susan Orchard, Hazel Smith, Patricia Hibbins, Pauline Stokes, Margaret Reeve, Carol East, Marylin Dudley, Trevor Chilton, Rosalind Wheeler, Julian Kime, Patricia Rea, Stuart John Whayman, Janet Christie, Brenda Gar, Brenda Wright, Carol Blaxall, Paul Debenham, Anne Honeysett, Pearl Saunders, Maureen Anstey, Peter Muddell, Erica Marsh, Diane Mann, Arthur Blaxall, Trevor Harvey, Sheila Nicholson, Malcolm Mandley, Jennifer Crisp, John Wayman, Margaret McGillicuddy, Linda Clover, Colin Appleton, Janet Gamman, Patricia Hindhaugh, Ann Chapman, June Rycraft, Jimmy Stockwell, Jacqueline Hawes, Pauline Lowing, Maralyn Marsh, Olive Baker, Maureen Neal, Sheila Pepler.

**Highly Commended:** Maurice Hill, Jean King, Kevin Griffin, Brenda Mott, Audrey Pepler, Angela Limbert, Trevor Atkins, Jean Ashley, Sheila Nash, David Spencer, Gerald Pearce, Pauline Morford, Monica Jarritt, John Limbert, Lawrence Parkes, Janet Thrower, Janis Mowle, Clive Jacobs, David Randall, Barbara Payne, Elizabeth Hallett, Mary Brough, Gwendoline Reeve, David Agley, June Martin, Peter Jarritt, Paul Grimwood, Franklin Thompson, Margaret Mann, Sheila Rhone, Gerald Anstey, Adrian Barnes, Marion Grimwood, Colin Richardson, Margaret Cooper, Carol Beale,

Janet Eldridge, Janet Martin, Linda Stockwell, Jean Marjoram, Pauline Marjoram, Linda Burkett, Doreen Clover, Yvonne Barnes, Brenda Middleditch, Sheila Pearce, Roy Fernie, Andrew Collins, S. J. Sibthorpe, Philip Essex, Beryl Hallam, Beryl Wilcox, Barry Jones, Joyce Clarke, Robert Jones, Marion Wheeler, Lorraine Reed, Keith Ellis, John Woods, David Harmer, Yvonne Good, Philip Starnes, Pamela Turner, Lewis Orchard, Keith Reeve, Lesley Lowing, Alan Blakeman, David Fromow, Katherine Woodhall, Carol Davidson, Lesley King.

**Commended:** Catherine Goldsworthy, Norma Sullivan, An entry with Eastbourne postmark, Jennifer Lott, Angela Jafrate, L. Batts, Linda Gale, Sylvia West, Brian Davidson, Linda Williams, Ruth Gadd, Susan Jones, Linda Nicholson, Carol Brown, Wesley Durrant, Barry Sargent, Margaret Gadd, Graham Barber, Geoffrey Lott, Lenny Brady, Heather Witchell, Christopher Parkes, Miriam Baker, Stephen King, Diane Wheeler, Daphne Sparkes, Susan Warren, Gillian Roberts, Mary Gadd, Keith Griffiths, Eileen Sparkes, Rosemary Burgess, Jennifer Titt, Kathleen Sparkes, Carol Barnes. The following sent references only: Philip Baker, Janice Hutchinson, Evelyn Watson, Gwendoline Watson.

**Not for Competition:** Miss Carol Collett, Mr. Stephen Piggott. Carol Barnes, Elizabeth Hale, and Philip Sowerbutts sent answers to the June Searcher.

Belvedere still takes the lead. North Finchley came second. Three Schools tied for third place—Lewes, Streatham, and West Ham.

## LETTER FROM UNCLE PETER

Dear Boys and Girls,

You will all be glad to know that we had a splendid rally at Chadwell Street Chapel, London, on Saturday, September 19th. The Secretary of the Mission, Pastor P. H. Crees, took the chair, and gave a hearty welcome to all present. Missionary H. A. Huckett (at one time Editor of "Rays" as "Uncle Arthur") gave a most instructive address, which held the interest of all present.

No less than eighteen Schools responded to the roll-call, and several Schools had to go upstairs into the gallery because the floor of the chapel was filled.

I was very pleased to receive letters and cards from: Olive Baker, Janet Bedford, Sylvia Bish, Trevor Clarkson, Stephen Davey, Avril Hawkins, Jean Howard, Betty Howe, Eunice Joss, Julian Kime, Hazel Muddell, Paul Orchard, Rosemary Payne, Christine Phillimore, Christine Waldegrave, and Vivian White. Also I would like to acknowledge letters from the following friends: Mrs. D. Bugg (delighted to hear about Blaxhall Mission and to welcome Bible Searchers), J. Christie, Mrs. F. Dudley, Mr. H. W. Harmer, Mr. Alfred J. Jermyn, Mrs. L. Kempster (so glad to welcome Rosemary), Mr. A. F. Michael (wish you every blessing), Miss E. F. Satchell, Miss J. E. Smith, Mr. W. H. Trowbridge, and Pastor A. W. Whayman.

With every good wish to you all,

UNCLE PETER.

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

# RAYS

## FROM THE EAST

*for young people*

A
Happy Christmas
to
You All

---

"Born Thy people to deliver,
Born a Child and yet a King;
Born to reign in us for ever,
Now Thy gracious Kingdom bring"

---

Look out for the Christmas
Thankoffering Envelopes
and send your gift.

*issued by the*

**STRICT BAPTIST MISSION**

*(Pastor P. H. Crees, Secretary)*

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

No. 181 December 1959—January 1960.

## ON CHOOSING A DRIVER

*By Missionary L. S. Hazel (Sendamangalam)*

Boys and girls, have you ever owned a car? I can hear you say, "Why, of course not, but my Daddy does". That may be so. I wonder if you have ever thought about the one who drives it as you sit comfortably admiring all the scenery. When Daddy drives you probably feel quite safe, since you know he understands what he is doing and that he will take great care as he sits at the wheel.

We have a van for our use in India, but as I am not able to drive I need a driver for this. Lots of people have been praying for many months that God would send me a capable person with some mechanical knowledge, so that when things go wrong he would be able to attend to them. God has heard and answered these many prayers, and now we have a lad from Dohnavur whose name means **"Sunshine"**, and we hope we may travel many sunshiny paths together for His glory.

Let us consider some of the qualifications needed for a good driver. First of all, he must know how to drive and have complete control of the vehicle. He must have good eyesight and hearing, and be able to read the road signs and warnings. His mind must be on his work and his hand always at the wheel when the car is in use. When obstacles come in his path, he must give the warning horn and pass by on the correct side to avoid accidents. He must look ahead and not turn round, but observe through his mirror what is coming from behind. Also, he should know something about the works, and always be sure that water, oil, and petrol are sufficient and tyres pumped up before setting out on a journey.

Now what about the car? This, too, must be in roadworthy condition if the travelling is going to be profitable.

Boys and girls, our van has been in hospital for just over three months, since it needed a complete overhaul. Many parts were worn out and needed replacing, so that even with a good driver it would not go properly. You will see, then, that a car must be in good condition, and the driver must be an experienced man for all to run smoothly.

Now, have you ever thought we are like the car, and the Driver or Controller of our lives is our Heavenly Father? We are on the journey of life, and many things creep into our hearts which are not pleasing to Him. These need to be removed and cleansed before there will be harmony between our Heavenly Driver and us. Are we willing and ready that He should have full control? He is the perfect driver, who knows every detail and every corner of our hearts. Is He at the wheel? Though roads may be rough, if He is there He will steer us through. But, first of all, like our van, the useless and bad parts must be done away with. Sin must be cleansed. He, instead of Satan, must dwell in our hearts. The radiator, where the water is poured in our van, took four days to clean, since it was so clogged with the very hard water that had to be used. How long has it taken for Jesus Christ to cleanse your heart, that His love may

flow through you. The Psalmist said: **"Create in me a clean heart, O God!"**; and Jesus said: **"I will give you a new heart of flesh instead of a heart of stone"**.

When you go for a ride with Daddy at the wheel and you put perfect trust in him, remember that Jesus Christ is ready to be your Guide and Saviour in your life. Do you want **Him**?

## MALAYA

**or**

**THE TOWER OF BABEL**

*By Wilfred Kuhrt (Malaya)*

For more than twenty years in India we had been able to speak to almost all the people we met in the Tamil language. It was rather a shock to find ourselves in a country which, although not much larger than the Tamil-speaking part of South India, uses four languages and several dialects, with only two of which we are familiar. We can no longer go to shops and expect people to understand Tamil or English; we shall have to learn at least a few words of Malay.

We quite often visit some missionary friends who live in the middle of a crowded Chinese street. Whenever we stop outside our friends' house we are always surrounded by a crowd of happy, clean-looking children, who jabber away in Chinese. Something about my appearance attracted their attention, and at last I discovered they were interested in my hat and were saying something which sounded to me like "cubboy". So I decided that this must be the Chinese word for "hat" and repeated "cubboy" several times while pointing to my hat, and then proceeded to point to other things in the hope of learning a few more words of Chinese. My gesticulations and attempts at saying "cubboy" caused endless merriment, and I thought I was getting along fine.

When I announced my triumph to my Chinese-speaking missionary friend, he laughed and said that my hat reminded the children of the kind of headgear they had seen in some western films and they were calling me "cowboy"!! My ambition to learn Chinese rapidly disappeared at that revelation. I think we had better stick to Tamil, after all. As there are nearly half a million Tamils in Malaya, we shall have plenty to do and shall be glad of your prayers.

## WEARING RELIGION ON YOUR HEAD

*By George F. Champion (Morupatti)*

Last Sunday, at Sunday School, as I looked at the boys and girls who had gathered in our house, I noticed the difference in hair styles, particularly among the boys. Years ago, in England, there used to be different ways of hair dressing among men, but now there is little to choose among English men and boys in this matter. Some boys have their hair cut short so that it sticks up all over like a hedgehog's bristles, and some have theirs a little longer, some part it on one side, some on the other, and a few in the middle. Whichever way a boy's hair is dealt with, it does not tell us much about the boy, except that he or his parents like his hair that way.

### The boy with long hair

But how different it is with our Indian boys. The way they have their hair done is often not a matter of preference, but of caste or family custom. And last Sunday I noticed at least four hair styles (if a bald head can be a "hair style") represented in our Sunday class. Only a few years ago, almost all boys out here wore their hair long. Our sisters would get their own back if we started doing the same, wouldn't they? Today, in most of the towns, that idea has given way to the modern manner of having the hair short. But in the more out-of-the-way places, like Morupatti, old customs still persist. Although the majority of the boys on Sunday had their hair short like English boys, quite a number of them had their hair below their shoulders. I called one boy back and spoke to him. He is studying in the Government High School, and often comes to see us. I suggested to him that he might comb his hair before he comes to Sunday School. It was long and was just roughly pulled back and tied in a knot at the back of the head. It had not been oiled, and I wondered if he was letting it grow long and matted as boys sometimes do, and then say that the god Sivan has caused it to get tangled and matted as a sign of his blessing.

### The boy without any hair

Another boy came in quite bald, with yellow sandal-wood paste smeared on his head. That would create a diversion in an English Sunday School, but no one took any notice here. He had evidently given his hair as an offering at a Hindu temple, and with it had donated fruit, probably also a coconut and flowers, with money, hoping that the god of the temple would look after him. The giving of the hair would be a token that he dedicated his whole body and life to the god.

### The boy with flowers in his hair

Another boy, about four years old or younger, had been the subject of special care that day. His long hair had been thoroughly oiled and beautifully combed and then drawn up to a big bun on the top of his head, and white, scented flowers had been woven into the hair and a brilliant scarlet ribbon held the whole together. This little boy looked very solemn and proud as he carefully sat down in the middle of the floor.

So you see, we can tell quite a lot about an Indian boy by the hair style he adopts, whereas we can tell little about English boys beyond their neatness or otherwise. We could not tell if an English boy were a Strict Baptist by looking at his hair, could we? We do not wear our religion on our heads, as Indian boys do. And because of this, we might be tempted to conceal our beliefs as Indian boys, perhaps, are not. The Lord Jesus has no need to look at our hair or faces to know if we truly trust Him, because He reads our hearts (I Sam. 16. 7). But we should, if we really do belong to the Lord Jesus, be as willing to tell others about our love for our Saviour and His wonderful love for us, as the Indian boy is to put his religion on his head.

---

## SPOKEN BY THE PROPHETS

Some very lovely names and titles were given to the Lord Jesus Christ by the Old Testament prophets when they spoke of His coming and His mission. Here are just a few for you to find.

**Lower Group, age under 12**

1. The Sun of righteousness.
2. A Star . . . and a Sceptre.
3. The desire of all nations.
4. The BRANCH.
5. A leader and commander.
6. The Prince of Peace.

They will be found in Malachi 4; Numbers 24; Haggai 2; Zechariah 3; Isaiah 55; Isaiah 9.

In answer to the **first five** questions write out only the words that are given above, 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 search for the following words.

7. A precious corner stone.
8. (A) ruler in Israel.
9. The Messiah the Prince.
10. THE LORD OUR RIGHTEOUSNESS.
11. A Prophet.
12. His name Immanuel.

They will be found in Deuteronomy 18; Isaiah 7 and 28; Jeremiah 23; Daniel 9; Micah 5; but not all in the same order. Follow the instructions as given for the Lower Group, writing out **in full** the answer to Question 12.

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, 1960, although their entries will be marked and listed with the others. Put your name, age, address, and Sunday School on your paper and post in an envelope (unsealed), bearing a TWOPENNY stamp, to UNCLE PETER, "OAKFIELD", GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 3d. stamp. TWO OR MORE entries can come in one envelope (unsealed), bearing a 2d. stamp, provided the weight does not exceed 2 oz.; over 2 oz. (unsealed) will cost 4d.

CLOSING DATE—DECEMBER 31st, 1959.

---

## RESULT OF LAST BIBLE SEARCHER

Once again we must say how very pleased we were to see so many fine entries. We welcome forty-one new searchers, amongst whom were entrants from Maldon, Essex, and Westmeston. The names are in order of merit.

**Upper Group, age 12 and under 16**

**Prizewinners:** 1. Marion Collins, aged 13, Clapham, S.W.
2. Ruth Goddard, aged 12, Staines S.S.

**Special Mention:** Rosemary Robinson, Jane Moore, Rachel Collins, Alan Barber, Janet Bedford, Marjorie Whayman, Grace Skull, Christine Phillimore, Jill Bannister, Rose Leaver.

**Very Highly Commended:** David Paveling, John Whinney, David Pook, Michael Payne, Marilyn Foster, Rosemary Leeks, Sally Lennox, Dennis

Pepler, Mary Hawes, Margaret Orchard, Hazel Muddell, Jean Cooper, Janet Fenn, Sandra Philpott, Elisabeth Relf, Derek Barkaway, Mary Edwards, David Kilmister, Melva Whatling, Geoffrey Kimber, Heather Feary, Janet Sullivan, David Jaegar, Christine Ruffles, Helen Sibthorpe, Sylvia Griffiths, Joyce Ellis, Joyce Catling, Christine Jermyn, Maureen East, Kathleen Skull, Frances Parr, Sheila Maloney, Maureen Waller, Wendy Harris, Sylvia Bish, Doreen Dewsbery, Elizabeth Hale, Peter Swan, Malcolm Swan, Lilian Carr, Diane Yates, Cynthia Ransome, Sheila Page, Sheila Clover, David Mitchell, Alfred Burrows.

**Highly Commended:** Janet Harbord, Carol Keeble, Eunice Joss, Eileen Chandler, Rosemary Wright, Paul Orchard, Marion Nunn, Denise Burrows, Christine Gurr, Jean Webb, John Clarkson, Bernard Hodgson, Jennifer Orchard, Audrey Jermyn, Olive Reeve, Mollie Southgate, Paul Debenham, Miriam Farrow, Mary Ablitt, Margaret Symonds, Madeline Dudley, Vivian White, Pat Davies, Valerie Sullivan, Connie Mayhew, Rodney Dade, Ann Baliga, Maureen Sparrow, Jeanette Kinch, Margaret Chamberlain, Colin Howes (Laxfield), Barbara Jackson, Colin Howells (Walthamstow), Lynda Ellis, Jacqueline Hall, Janet Read, Pauline Lott, Phyllis Skinner, Janice Howe, Elizabeth Bacon, An entry with Stowmarket postmark, Alan Essex, Maureen Mears, Peter Smith, Jeffrey Comber, Flora Richards, Avril Hawkins, Andrew Hale, Margaret Blaxall, Evelyn Dewsbery, Eileen Toucher, David Honeysett, Hazel Rackley, Rona Collar, Evelyn Farrow, Hazel Davidson, Dulcie Rose, Joan Terry, Brian Page, Pat Foster, David King.

**Commended:** Jean Fernie, Tudor Smith, Michael Comber, Alan Liles, June Chessum, Gillian Starnes, Angela Clark, Angela Baron. Answered Lower Group only: Christine Capsalis, Philip Sowerbutts.

**Lower Group, age under 12**

**Prizewinners:** 1. Stuart Whayman, aged 10, "Zion" S.S., Whittlesey.
2. Janet Thrower, aged 10, Yateley S.S.

**Special Mention:** Rosalind Wheeler, Marion Hawes, Ruth Plummer, Elizabeth Allick, Adrian Barnes, Alison Smith, Pamela Payne, Jennifer Clarkson, Trevor Clarkson, Pamela Bedford, Linda Woollard, Susan Orchard.

**Very Highly Commended:** Graham Waldegrave, Patricia Hammond, June Jakes, Sandra Hotson, Linda Nicholson, Christine Waldegrave, Stephen Wyncall, Sheila Nicholson, Mary Lawrence, Katharine Woodhall, Stephen Davey, Sylvia Saunders, Linda Burne, Anona Nustedt, Linda Worne, Jean Dann, Trevor Harvey, Elizabeth Drury, Audrey Burne, Paul Smith, Tony Jones, Raymond Grimwood, John Eldridge, Christine Morris, Andrew Collins, Lesley King, Janet Christie, Linda Stockwell, Audrey Pepler, John Moore, Michael Stevens, Jane Gray, Julian Kime, Joan Mills, Pauline Marjoram, John Wayman, Brenda Wright, Kathleen Carney, Margaret Cooper, Yvonne Barnes, William Essex, Teresa Nustedt, Joyce Orchard, Arthur Blaxall, Jean Ashley, Elizabeth Kimber, Linda Gardiner, Sandra Killick, Marion Gorham, Maureen Anstey, Margaret Farrow, Helen Sparrow, Peter Leaver, Carol Blaxall, Keith Reeve, Pamela Jones, Doreen Clover, Brenda Kirby, Carol Rice, Beryl Wilcox, Erica Marsh, David Spencer, Angela Limbert, Jean Mitchell, Clive Jacobs, Maurice Hill, Michael Kindall.

**Highly Commended:** Jean King, David Crispin, John Howells, Margaret Mills, David Armstrong, John Bartlett, David Kear, Pamela Griffin, Brenda Carr, Margaret McGillicuddy, M. Page, Anne Honeysett, Pauline Stokes, Raymond Davidson, Tina Relf, Mary Paul, Sheila Pearce, Graham Barber, Gerald Anstey, Rosemary Payne, David Agley, Gillian Parkinson, David Essex, Stephen Marshall, Marion Grimwood, Kathleen Chace, Christina Coles, Patricia Gubbings, Margaret Mann, Peter Muddell, Betty Burke, Martyn Relf, Heather Reeves, Gwendoline Reeve, Brian McCarthy, Marion Goold, Lawrence Parkes, Michael Hallett, John Woods, Margaret Reeve, Alison Christie, David Harmer, Sylvia Reeve, Deirdre Killick, Janet Williams, Philip Kilmister, Keith Ellis, Ann Chapman, Rosemary Burgess, Anthea Howes, Beryl Kemp, David Hollingdale, Jennifer Lott, Carol Beale, Hazel Smith, Bernard L. Orchard, Jimmy Stockwell, Stephen King, Beryl Hallam, Pearl Saunders, Philip Baker, Monica Jarritt, Rosalind Bowman, Marylin Dudley, Jennifer Crisp, Carol East, Margaret Gregory, Maralyn Marsh, June Martin, Sylvia West, Kathleen Whiting, Rosemary Norcott, Susan Richards, Josephine Duddington, Gillian Lawrence, Graham Collins, Linda Molley, Pauline Lowing, Peter Jarritt, Gillian Tring, Susan Molley, Peter Honeysett, Diane Mann, Jane Sadd, Elizabeth Bettridge, David Stebbings, Joyce Stanesby, Paul Grimwood, Susan Burgess, Barbara Payne, Marion Fox, Peter Setchell, Stephen Sibthorpe, Elizabeth Kellock, Linda Thornton, Linda Batts, Philip Starnes, Olive Baker, Christine Ovens, Sheila Pepler, Andrew Pyke, Carol Davidson, Ronald Simpson, Lucy Capsalis, Wendy Blackman, M. Hale, Heather Witchell, Peter Dunnett, Janice Brown, Linda Gale, Elizabeth Hallett, Pauline Crees, David Fromow, Pamela Bradley, Susan Osborne, Brian Davidson, Christine Kirkup, Margaret Gadd, Pauline Dobinson, Karen Howell, Miriam Baker, Margaret Stebbings, Amber Evans.

**Commended:** Wendy Hindle, Jennifer Titt, Christopher Parkes, Mary Gadd, Susan Hawes, Daphne Sparkes, Vivienne Firth, Ruth Gadd, Carol Cole, Alan Blakeman, Kathleen Portlock, Cynthia Barber, Ian Ashworth, Pamela Turner, Christine Pink, Joyce Clarke, S. Chapman, Roy Fernie, Norma Sullivan, Carol Ablitt, Lynda Flanaghan, Kathleen Sparkes, Sheila Hedges, Philip Essex, June Hodges, Eileen Sparkes, Janet Martin, Brian West, Sandra Cole, Margaret Jordan only answered four questions. The following omitted references: Carol Barnes, Joyce Morrisson, Glynis Backhouse, Rosalie Johnson, Carole Watkins, Carol Commons, Vivienne Clark, Anne Cossins, Valerie Lepley, Terry Watkins, Marion Bird, Jackie Cossins, Gillian Roberts, An entry with Thorpeness postmark.

**Not for Competition:** Miss Carol Collett; Mrs. Olive Whiting.

Belvedere still leads. West Ham came second; North Finchley, third.

## LETTER FROM UNCLE PETER

Dear Boys and Girls,

Not long ago, we were in a shop where they keep all sorts of things that boys love to have, such as Meccano outfits, model aeroplanes, model electric railways, and everything else that makes a boy count up the days to Christmas. Whilst we were there, a boy came in and asked the price of a Dinky Super-toy. The price was too much for him, and he looked so disappointed, but the man in the shop said, "Cheer up, son, it's only fourteen weeks to Christmas."

What a day of discovery is Christmas! There is just no knowing what you will find waiting for you when you wake up on Christmas morning, if you are sensible enough not to ask too many questions beforehand. Not even a birthday is quite so exciting. If you are really to enjoy it, however, you must play the rules of the game and look for your presents in the right place, at the right time, and with the right desire. I have known boys, or even girls, look in the wrong place at the wrong time, some days before Christmas. They had wrong desires, were seeking to know too much beforehand, and were, of course, disappointed.

These things are also very important when we turn to think about the real meaning of Christmas—the Good News that God has so loved the world that He has given His only Son. We remember the story of the three wise men—they came to seek Jesus with the right desire, but they went to the wrong place when they asked advice from King Herod. Herod also sent them to the right place, but he had a wrong desire and he was disappointed.

But the shepherds did exactly as they were told by the angels. Very obediently, they went straight to the right place—"the city of David". They went at the right time, for they found God's sign fulfilled and saw the Babe wrapped in swaddling clothes, lying in a manger. They went, also, with a right desire, for they desired to know the truth which "the Lord had made known to them". And they had the most wonderful surprise, for each of them "discovered" Jesus for himself (the meaning of the word used in Luke 2. 16).

What a glorious discovery it is, when we first discover that Jesus has come to be our personal Saviour. We shall feel just like the shepherds did in Luke 2. 20. Neither could they keep the Good News to themselves; they became missionaries for the infant Jesus and "made known abroad" their wondrous discovery. "And all they that heard it wondered at those things which were told them by the shepherds."

Have you yet discovered the love of Jesus? Or is it true that you do not yet know Him? Then seek for Him as did the shepherds—in the right place, within the Word of God, the Bible—at the right time, "while He may be found"—with the right desire, to know Him as Saviour from sin, to obey Him as Lord, and to serve Him as King. You, too, will then "praise God for all the things that you have heard and seen, according as it was told to you". You will discover the joy which is known only by those who receive the "free gift of God—Eternal Life through Jesus Christ our Lord".

I was pleased to receive letters from: Paul Grimwood, Joan Terry, and Vivian White. Also from: Mrs. A. J. Christie, Mr. H. W. Harmer, Mrs. Relf, Miss J. E. Smith, Mr. W. H. Trowbridge, and Mrs. O. M. Whiting.

May God give to each of our boys and girls, to each of our helpers, friends, and readers, a very happy Christmas and His blessing upon the year which lies ahead.

With every good wish from,

UNCLE PETER.

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

# RESPONSIBILITY



1959

# RESPONSIBILITY

"Let us rise up and build. So they strengthened their hands for this good work."—NEH. 2. 18.

---

1959

---

THE 98TH ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

PRICE SIXPENCE

# PREFACE

IT is our prayer that you will find this Report interesting and instructive, and we trust that the articles and information given will stimulate your prayerful interest.

As last year, the Report is made according to the areas of our work, and this year the account of the work of each field is preceded by a map. As our atlas, published in 1938, is out of date, we hope that these new maps will give you some idea of the positions of places where we work. You will see that with each map is given a key to the map numbers, also a drawing of the palm tree most common to that particular area. For these maps and drawings we are greatly indebted to Mr. H. J. Appleby, and all the more because photographs from India are in very short supply owing to the Indian Government's restrictions on films.

We are also very grateful to all our contributors for their articles. May God make this Report a blessing to all who read it and a means of encouragement to all who support our Mission in any way.

# SECRETARIES' REPORTS

## THE GENERAL SECRETARY

AS this is my first report, I would like to give a personal word and say how much I owe to the goodness of God and the help of others in these early months of office as secretary. It was good to have the able and willing help of my predecessor, who for twenty-one years had served the Mission so faithfully and self-sacrificingly. We were glad to express our appreciation of his character and work in a tangible form at the Half-Yearly Meetings in May.

Pastor Thorpe's last report revealed that our Mission has a God-given opportunity; this report records that God has also laid upon us a very great responsibility. Opportunity naturally brings responsibility, which we must accept and fulfil wholeheartedly at whatever cost. We thank God that no man can shut a door which He has opened, but what we need to do, by God's grace, is to enter into the opportunity and shoulder to the full our responsibility.

Nehemiah was given a marvellous opportunity, but he saw the possibility of their hands being "weakened from the work that it be not done" (Neh. 6. 9). In manfully shouldering his responsibility he took others into his confidence and told them of the hand of his God which was good upon him. It is good to see the way in which the people responded to his call and took up their responsibility: "they said, let us rise up and build, so they strengthened their hands for this good work" (Neh. 2. 18).

Responsibility is never easy to bear, as Nehemiah found, but he found the answer in honest toil, faithful watching, and unceasing prayer to God. Our encouragement is that, whilst our responsibilities bring great and increasing demands, yet as Nehemiah proved, the King will provide for all our needs.

God has laid upon us great responsibilities, for there are 20 million Tamils in India and Malaya. How can so great a number be reached? Who is sufficient for these things? The answer is

Paul's answer: "Our sufficiency is of God". When the task is so great, the means are so many, and yet the labourers so few, what else can we do but look unto God from whom cometh our help.

We are seeking, by His grace, to fulfil our responsibilities. First, our greatly increasing output of Tamil literature must be still further increased, for there is a dire need and a growing demand. The constant replenishing of our literature depot at Kovilpatti indicates that the literature work is growing, not only in quantity, but also in the area which it covers.

Then there is our newer venture in the realm of Radio Evangelism, which in one year has cost us £1,000. From Manila, through an entirely Christian and missionary broadcasting station, we send out three programmes a week. These are heard in Malaya, India, Burma, Assam, Africa, and even in the Middle East. If we could afford to advertise these broadcasts we should have many more hearers, but people tuning in to foreign stations have heard our programmes and we have received scores of letters of enquiry as to the Way of Salvation or of nobler Christian living. We can but believe that God has ordered even the turning of the knob which has led to the hearing of our Gospel ministry.

We believe that the finest testimony to the Tamil people can be borne by consecrated Tamil Christians themselves, so we encourage personal evangelism in the Indian churches and are ready to help in the training of suitable men as Preachers and Pastors. There is great need of such men, for in our Tinnivelly Field, for example, there is not one native Pastor. We praise God for encouragement in that one of Pastor Devanesam's sons has entered Ramapatnam Baptist Seminary for training.

One way in which the responsibility is being shouldered by native Christians is in the new "Bethel" Gospel and Reading Hall, at Paramathi. Here is a "Bethel" Gospel Band of some twenty-five members, and the Hall is used for Prayer and Fellowship Meetings, reading room, Sunday School and Gospel work by means of gramophone records and amplifier.

Our missionaries continue to shoulder all the Field responsibility, which means organisation, visitation, camps, medical work, hostel work, L.Z.A. work, Correspondence Course work, and preaching the Word by every available means. Something of their

great work can be seen in the pages of this Report. All this responsibility is borne by twenty-five people to bring the Gospel to 20 million Tamils! Their work, their responsibility is greater than ever. But it is not **their** Mission and it is not even **our** Mission: they and we together are the Strict Baptist Mission.

What of our responsibility?

1. We have a great responsibility for **PRAYER.** "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."
2. We have a great responsibility for **GIVING.** "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."
3. We have a great responsibility for **GOING.** "Go ye therefore and teach all nations . . .and lo, I am with you alway."

Pray ye . . . Bring ye . . . Go ye . . .

The disciples in their deep need cried to the Master: "Carest Thou not that we perish?" We know He cared—cared so much that He died that we might live—what matters now is DO WE CARE? Do we care that the Tamil people are perishing? Do we care enough to PRAY? Do we care enough to GIVE? Do we care enough to GO?

## THE HONORARY L.Z.A. SECRETARY

MRS. F. DRISCOLL

IT was with a sense of very sincere regret that the Committee received the resignation of Mrs. J. K. Thorpe, after a period of seven years faithful service as Hon. L.Z.A. Secretary. We are so glad that Mrs. Thorpe will continue to serve on the Executive Committee.

In accepting RESPONSIBILITY of Office in succession to Mrs. Thorpe I acknowledge my humble dependency upon God, and gratefully record the Lord's help and enabling grace. I would also express my appreciation and thanks for the prayers of so many kind friends.

It is with very much regret we record that Miss P. P. Nunn felt constrained to resign from the Executive Committee of the L.Z.A. Miss Nunn was appointed Hon. Financial Secretary in 1919 and Hon. Organising Secretary in 1929. Upon relinquishment of the Secretaryship in 1952, Miss Nunn continued to serve as a member of the Executive Committee. The L.Z.A., as we know it to-day, is very largely the result, under the blessing of God, of the loving and untiring efforts of Miss Nunn.

We sustained a very great loss in the Home-call of Mrs. O. M. Morling, who entered into the joy of her Lord on February 4th, 1959, aged 78 years. As Miss Elliot, she was our first L.Z.A. Missionary, sailing to India in 1908 and continued in Missionary service there until her return to England in 1953—a total of forty-three years on the Mission Field. Mrs. Morling served on the Executive Committee from September, 1953, and her wide experience was much valued. We are praying the Lord will raise up new workers who, like her, will be fired with all zeal for the extension of Christ's Kingdom.

We also record with regret the resignation of Mrs. R. C. Smith, who has served on the Executive Committee since 1950, pressure of other duties having made it necessary for her to resign from the Committee.

Miss S. Hazel, who was home on furlough last year, returned to India in January last to take up her work again in Sendamangalam. Her deputation work was much appreciated, and we wish for her health and strength to carry on her loved work in South India.

Miss E. Flory is now home on furlough. May the Lord richly bless and use her remaining months in the Homeland.

We are very pleased to report that Miss M. Cook has successfully passed her second Tamil examination, and is now stationed with Miss N. Hawes at Paniadipatti.

Miss E. Hardy, prospective L.Z.A. Missionary, is continuing her studies at Mount Hermon Missionary Training College, but Miss E. Bennett, after a year at Mount Hermon, has withdrawn her application as she now feels called to Cyprus, where she plans to settle after marriage.

We thank our President and all members of the Executive Committee for their loyal support throughout another year. Most

heartily we thank all L.Z.A. Branch Secretaries who continue to help stimulate interest in the work and witness of our beloved Mission.

Each of our Missionaries has been helped to carry on faithfully during the past year. They have accepted the RESPONSIBILITY of fulfilling Christ's command: "Go ye into all the world and preach the Gospel".

We are glad to report that God is answering prayer in that Miss O. Knight has been granted the necessary technical skill and ability for the RESPONSIBILITY of Radio Evangelism, which she assumed when Missionary H. J. Appleby left for furlough.

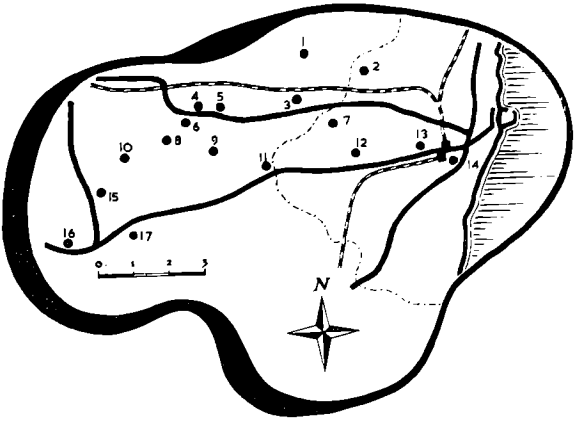
Prayer is asked for God's guidance in the work on the northern side of the Kolli Hills. Please also pray for the literature distribution programme, which is a very great means of making contact with individuals. We believe the Gospel in print is a weapon of almost unbelievable potential.

Included in this Report must be a request for prayer that God will raise up Leaders in South India. There is a great need for women to teach, many Indian sisters being immature spiritually, and in need of careful teaching and guidance.

The "Messengers" of the Gospel in South India need our prayers. He who to-day sits on the right hand of the Majesty on High is calling upon us to believe in Him, who is the God of the impossible. Let us seek His face with LARGE petitions for the coming year. We earnestly solicit the continued prayers of all in the Homeland—this is our first RESPONSIBILITY. The request which comes from each Missionary is: "Please pray for us".

"Away in foreign lands they wondered how
Their simple word had power.
At home, the Christians two or three had met
To pray an hour."

# MADRAS FIELD







**Key to Numbers**

1 KOLATHUR
2 SEMBIAM
3 KONNUR
4 MANNUR
5 KORATTUR
6 AMBATTUR
7 AYANAPURAM
8 ATTIPEDU
9 MOGAPPER
10 KOLADI
11 KOYAMBEDU
12 KILPAUK
13 VEPERY
14 CHINTADRIPET
15 TIRUVAKADU
16 POONAMALLEE
17 NUMBAL

# MADRAS

## Report Compiled by Mr. W. H. Kuhrt

[We have received the following report from Mr. Kuhrt of the condition in which he found the Madras churches recently. Mr. and Mrs. Kuhrt had almost three weeks in Madras while waiting for the ship to Malaya, and while there were able to pay farewell visits to the S.B. churches among which they laboured for some years. This account, in addition to being of considerable interest, is also of value to us who watch and pray for the Lord's blessing upon our Madras brothers and sisters.]

WE have made contact with some representative or another of all nine churches, either here where we have been staying or in the chapels and villages to which they belong. We have held meetings in connection with seven churches.

### VEPERY

We attended a small but useful meeting on a Tuesday evening, when five of the six Deacons were present. Their Pastor, Mr. B. G. Samuel, appears to have baptised two people last January, two at Easter, and another two during the month of May. They claim to have regular Sunday School, Christian Endeavour, and Women's Meetings. They are still much worried about their building, which is now sixty years old and badly needs repair, but they have several hundreds of rupees deposited in the bank towards this expense. According to the service register, their regular Sunday services draw between forty and fifty (with up to seventy for special occasions) and attendances at the Lord's Supper are about thirty.

### AYANAVARAM

We were able, unexpectedly, to be present at a meeting here on our last Sunday in India. Attendance is fair, but made up, to a surprising degree, of people who are not yet members. The leading Deacon has been transferred to Arkonam, and the church is virtually left without any Diaconate, though the Pastor, Mr. D. Asirvatham, has a stalwart helper in Mr. G. S. Alexander, who

does much more than most Deacons but shrinks from the responsibilities of title and office. Although we were told that the unrest at Kolathur (a preaching station attached to the Ayanavaram church) had died down, ex-Secretary Manicam and his friend came to see me and expressed polite and hurt surprise that we had not helped them in their dispute with the Pastor, threatened to start a rival church, and spoke disparagingly of the smallness of the congregation in Kolathur. To this I replied that, as he had been the leading Christian there for ten or twelve years, the state of the congregation in his village was much more his responsibility than ours. They have just concluded a four-day Convention at Ayanavaram which was very well attended, and there are said to be quite a number asking for baptism, including Pastor S. Paul's recently married daughter and son-in-law.

**KILPAUK**

The Lord's blessing continues to rest on the ministry of the Pastor, Mr. S. Devanesam, and his church. There are good attendances on Sundays, and the day school is well maintained. Mr. Devanesam's son, who gave up a good government post to undergo training for the ministry, has been accepted in the Ramapatnam Baptist College, where the Principal, Dr. M. Blanchard, is at one with us on the authority of God's Word and on the administration of the ordinances of Baptism and the Lord's Supper. This young man would value our prayers.

**SEMBIAM**

We enjoyed our four evening meetings at Sembiam, which in spite of heavy rain were well attended. The floor of the chapel, which used to be in a disgraceful condition, is now completely re-laid and new benches have been provided. Their previous preacher, Mr. D. Durairaj, visited them in May from Kotagiri (where he is doing excellent work as the Pastor of a Tamil Baptist church) and preached, while a leading young man of the Sembiam church (who recently wrote a life of John Bunyan in Tamil) paid a return visit to the Nilgiri Hills to help Mr. Durairaj with special song services in Kotagiri and neighbouring places. Although Senior Deacon, Mr. P. Rajamani acts in most respects as Pastor of the Sembiam

church and regularly conducts the Lord's Supper, he hesitates to baptise people, and so recently they invited ex-Pastor, Mr. Y. M. Solomon, to baptise four or five persons. Mr. Rajamani is a man of undoubted ability, but he has not made himself liked by the Pastors and preachers of the other churches, which is a great pity.

**TIRUVERKADU**

The condition of the church here seems worse than ever, but paradoxically, the Pastor, Mr. M. T. Daniel, seems brighter than ever. There were only ten men and six women present on the Sunday we were there, though a month previously as many as seventeen men and twenty-four women had been present at Harvest Meetings conducted by Mr. J. R. Field. Of the four Deacons only one was present. One has moved away and another has decided that instead of occasionally attending worship in Tiruverkadu he ought to try and build up a little church in his own village three or four miles away. As a result of this decision there is some prospect of another little church coming into existence. The saddest news, however, is that the other absent Deacon, a fairly well-to-do farmer, has quarrelled with members of his family and does not now attend. The Pastor thought that they would win him back, but went on to say that he had been wrong in leaning unduly upon his generosity. The Pastor is very grateful for the little help we have been able to give him by way of house rent.

**MANNUR**

We would have been pleased to visit this church also, but here, and here only, we were given a deliberate rebuff. The honorary Pastor, Mr. D. W. Aaron, arranged a series of meetings including me as one of the speakers, but the Deacons repudiated the arrangement and made a new one for June 17th to 21st which included some excellent people but excluded me! We went to visit Mr. Aaron and his wife in their home and comforted them, counselling patience, although they were very grieved at the affront offered us and were tempted to give up. In Athipedu, where a small group for a time wished to join the C.S.I., the difficulty seems to have settled itself happily and there is little doubt that most of the church members are friendly disposed towards Mr. Aaron. On the final

day of their Convention, Sunday morning, June 21st, Mr. Aaron baptised eight men and women.

**KOYAMBEDU**

Quite a good group met on Sunday evening. They have had a lot of trouble with their school, but seem to have sorted things out more or less now. They have had to spend a considerable sum strengthening the walls of the building. They not only gave us a meal on Sunday evening, but insisted on paying our to-and-fro taxi charges. Mr. Aaron (from Mannur, see above) visits this place once a month to conduct the Lord's Supper. Apart from this, they do not seem to seek ministry from outside, but manage amongst themselves.

**KONNUR**

It is often difficult to know the real situation here. At the special meeting we attended one Sunday morning there were twenty men and nearly the same number of women present. Mr. E. R. Moses acts in many ways as their Pastor, but calls for the help of Pastor Daniel (Tiruverkadu) when there are baptisms, weddings, and other special occasions. The church membership is not more than fifteen. One of the leading members, in conversation with me, said: "People confidently expected that this school and church would disappear when you left us, but you see it is not so and this is how it will be throughout South India".

**POONAMALLEE**

This was the only place that I did not inform of my coming, but I visited the school one Tuesday morning. Manager-Headmaster Mr. N. R. E. Sampson was very friendly and showed me around. He said that if he had known that I was coming he would have invited me to conduct a service, and when I asked him if he would like to be informed of future visits of our Missionaries, he replied: "Yes, by all means". I saw no indication that the property there was being used for his own aggrandisement. The old mission house is being used, as far as I could judge, exclusively for school purposes. The school roll is now 360, and there are at present twelve teachers. The old garage is used for the carpentry

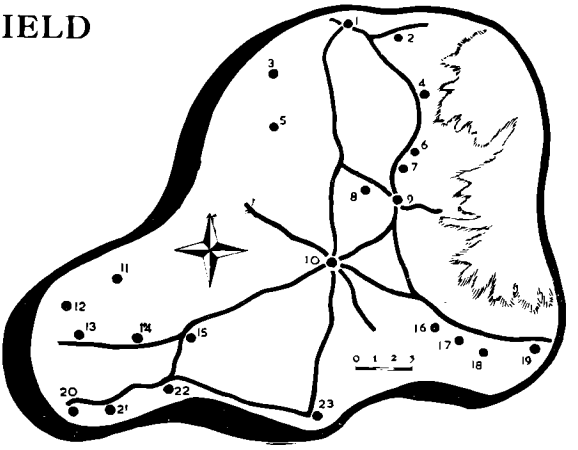
classes; the mission house has been electrified and new conveniences for the school children have been built. Regular worship seems to be going on, though we suspect it may be less well ordered than of old. We were told that a retired mission teacher is paid an allowance to act as evangelist.

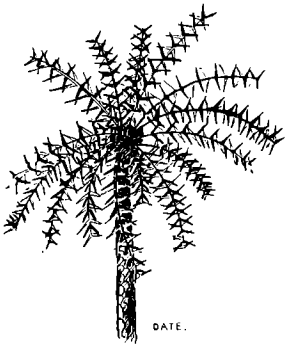
**CHINTADRIPET**

There is no separate church here, and the people living and carrying on work here are linked with the Kilpauk church. The school is flourishing, and the manager has been most generous and helpful to teacher Chelladorai who retired last year after about forty years' service, most of which had been with the S.B.M. The building has been still further extended and electrified throughout. Regular Sunday evening services are held. The Manager, Mrs. P. Paulraj, and her husband are comparatively well-to-do and have spent much of their own money on this school.

This brief review of the condition of our Madras Tamil Baptist Churches gives us much cause for praise. They are now almost entirely free from Mission aid. They have, with our Lord's help, weathered several storms, and we feel that they have gained strength in so doing. Their Pastors need our prayers, and I am sure we shall all bear them up at the Throne of Grace.

# NAMAKKAL FIELD




**Key to Numbers**

1 RASIPUR
2 KAKKAVERI
3 NATTAMANGALAM
4 BELUKURICHI
5 ELUR
6 KALAPPAKEYAKANPATTI
7 TUTTIKULAM
8 POTTANAM
9 SENDAMANGALAM
10 NAMAKKAL
11 SIRAPALLI
12 SIRUNELLIKOIL
13 PERIASOLIPALAYAM
14 IRUKKUR
15 PARAMATTI
16 BODDIREDUPATTI
17 ERUMAIPATTI
18 MUTTANCHETTI
19 PAVITTRAM
20 SELUR
21 PANDAMANGALAM
22 VELUR
23 MOHANUR

# THE NAMAKKAL AND SENDAMANGALAM FIELDS

MR. AND MRS. P. A. GRIST

"*. . . give them warning from me.*"

THE thought of the approaching day of judgment should spur us on to warn of it. These are days when even among evangelicals there is an increasing tendency to gloss over matters dealing with the "great and terrible day of the Lord". Such preaching isn't popular. Thousands are being lulled quietly to sleep by "flowery" preaching instead of basic truth. Brethren in the ministry of the Gospel, the responsibility rests upon us to warn just as much as it did upon the prophet Ezekiel. Moreover, the responsibility rests upon the church at large. O that the churches here and at home would awaken to their responsibility! The question sometimes hits me: "What if all Missionaries were suddenly removed from India? Would the churches stand or fall?" The Lord knows; He is judge. We can only guess.

The burden of the churches is great. It was to Paul the Apostle. Out on the western side of the Namakkal Field there are no quarrellings or strifes, but simply plain apathy—a "spiritual lukewarmness". In Selur, the church members hardly ever put in an appearance, apart from three or four. At V'attur, the members who last year joined the R.C's are apparently quite happy with them.

Sendamangalam has been a source of concern to us for some time. There is a slight break at the time of writing, but there are obviously still two or more divisions. A convention has been arranged for the end of August. Brother Charles Soudararaj, who hails from Namakkal and who is certainly one of the few prophets to the Indian church to-day, has been invited as guest speaker. May the church, through his ministry, be convicted and humbled. At Kakkaveri the trouble sprang up during May over a member

of the church who hardly ever attends services or communion services and yet wanted a big say in the church meetings. The Lord graciously overruled. Rasipuram dedicated the new chapel in January. These special services were well attended and represented. The address given by Mr. Champion will not be quickly forgotten.

The "Bethel Gospel and Reading Hall" at Paramathi, run by Brother S. Joseph Samuel, brings with it encouragement. This is kept up entirely by means of funds received as donations from many interested Indian friends. Donations of books have also been received, and sometimes some 20 or 30 local people come to the Reading Room between the hours of 3 and 6 p.m. each day. Every Wednesday evening the Gospel is "broadcast" to the town. The cost of the hire of "mike" and loudspeaker is borne entirely by the Gospel Hall. We praise God for this indigenous piece of work.

The Gospel work and Sunday School is still carried on at Pandamangalam. Brother Peter, who worked with such tremendous enthusiasm with Brother Enoch, has fallen out by the way. He now never helps in the work at Pandamangalam, which has grown so much during the year. We centre our prayers continually on him.

Literature selling is still a great help in preaching the Gospel. The Book Board in the back of the van is an attraction in the villages, and we find especially encouraging sales among high school boys. The Gospels of Mark and John now have attractive pictures on the covers, and are readily purchased. Praise God for every Gospel which finds its way into the homes of the people. May the message find its way into their hearts.

The Deacons' Conference held last year during September in Selur was, under the blessing of God, a success. After the Conference had ended, I gave a look of horror when Brother Enoch informed me that he had a deficit of Rs. 90/-, but was more horrified at my own appalling lack of faith and was heartily rebuffed when Enoch said: "Don't worry, the Lord will provide". A similar Conference is being arranged this year to take place at Kakkaveri at the end of September. Brother S. U. William is the Secretary.

With some thirty-five young lives in the Boys' Hostel, our responsibility is very great. We have many new boys this year,

and quite a few are from Hindu homes; we look longingly for evidences of blessing.

Has the Missionary a place in the India of to-day? Has he still got a responsibility? Yes, he certainly has while the door of opportunity remains open. There are scores of unevangelised villages. I gazed for some time at the map of the Namakkal area the other day. The number of villages—well, they are almost without number. Nonetheless, in the India of to-day we have to fall further into the background. We must watch. We must pray more. Still we hear far too often: "Let the Mission do it". By the help of God we must be firm. The Holy Spirit MUST build the church and we dare not interfere. If our faith is resting on the work of the Spirit we shall then see a glorious work being accomplished. It is almost inevitable that some churches will disappear. But as long as the remainder are a glory to His Name we shall have cause for praise.

In conclusion, consider again the searching words of the Psalmist: "Except the LORD build the house, they labour in vain that build it". What will eternity show concerning our labours?

---

MISS SHEILA M. MORRIS

I SAT on the taut, string "mattress" of an Indian cot with the Bible Woman. We were on the verandah of a tiny Indian house from the door of which belched the choking smoke of the open fire within. Despite this, the Bible Woman's clear voice rang out in the tiny space between the verandah and the back mud wall of the house in front. "She has come all the way from England; she has left her mother, father, brother, and sister (usually very dear to an Indian), and all her friends," she told the little group of elderly people who sat, leant, and crouched around us. "She has been in India for seven months, now she is going to read a Psalm from the Bible." It was somewhat of a shock to hear my own voice speaking this beautifully expressive Eastern language. From the time of my arrival in India I had looked

forward eagerly to the day when I would be able to meet people in their own homes and tell them the reason for my being there. The sense of this achieved flooded into my mind as the warning words of the Psalm were carefully uttered: "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish". After singing a Tamil lyric, we made our way along the narrow, dusty, winding road to another house.

Can you enter into the feelings of a new Missionary as she "stews" over Tamil day after day, seemingly making little progress, and feel the exhaustion of longing for the necessary sleep for study when, well into the night, the incessant heathen drumming, weird-sounding music, and loud, soaring rockets of a Hindu festival procession have made sleep well-nigh impossible and the mattress has breathed out just a little more heat into the already motionless air to add to one's discomfort? If, too, you can enter into the frustration of being able to carry on a normal conversation to only one or two people, then you will be able to share with me the feeling of exuberance as I walked away from that little house with its implications of at least a little progress, despite the Devil's constant jabs to the contrary.

"The first few months are the most difficult," said an older Missionary soon after my arrival in India and yet, in this sometimes difficult and trying time of adjustment to a completely new life, devoid of the trappings, secular and spiritual, the Lord has given me a wonderful sense of His unchangeableness amidst my changed surroundings. The Lord who brought me to Himself in a newspaper office in Lancashire, who met me in times of testing later in London, who drew near as I passed through the deep waters, and who meets with me at the beginning of each new day in this land, where evil and darkness seem to ever surround one, is the same—Christ Jesus, my Lord.

Days of arduous study lie before me during the next eighteen months, then, by His grace, I will be of some use to the many outside Him. There is so much to be done, maybe a short time to do it in; may we who are joined together in His work own our responsibility to be as trees planted by the rivers of water, bringing forth His fruit in His time and knowing prosperity in all we do for Him.

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

MISS L. S. HAZEL

*"Sojourn in this land and I will be with thee and bless thee, I will give all these countries and will perform the oath which I sware unto Abraham thy father because he obeyed my voice and kept my charge, my commandments."* Gen. 26. 3 and 5.

WE have been told the title of the Report this year would be "RESPONSIBILITY". For interest's sake, I looked up the dictionary meaning, which is "a charge, a trust". How true this is and surely follows on with the wide field of opportunity that has been and is still being laid open for us.

My fellow-helpers in this great and grand work of evangelisation of the Tamils in South India and Malaya, you and we have before us a charge, a trust given by God, which it is our duty to fulfil. How are we meeting this charge?

Since my return to India at the end of January, I have realised more than ever how great the task is and how little we seem to be achieving. The burden on my heart has been the church, and especially here in Sendamangalam. We have a small membership, but how few comparatively (especially amongst our young men) are truly born again. They are content with attending service once a day on Sundays, if at all, and the prayer meetings are noted by their absence. I feel there is a definite call to prayer on our behalf that the Lord may raise up someone (preferably an Indian brother) to give Bible teaching ministry, which is so much needed in the Sendamangalam church. They have not yet realised their need for a Pastor, one who will shepherd the flock; there is much desire for place and position, and quarrelling in their midst, which has given great cause for anxiety.

The youth group, which has been silent for a time, is again functioning, holding meetings regularly once a month and arranging Gospel tours in the villages during holidays and festivals. We have five Sunday Schools and a Girl Covenanters' Class, for which our lady friends are responsible. Also, the class in the Poet's house and the Girls' Training School at Namakkal are regularly

conducted by three Indian sisters. Some of the old Hostel girls and H.E. School Hindu girls are in this training school, and this gives a further opportunity for hearing the Gospel.

Whilst I was on furlough, I understand that on two occasions Conventions were held at Senda; once conducted by our Bro. W. Kuhrt, and at another time by an Indian brother. There seemed to be a real spirit of conviction, repentance, and infilling of the Holy Spirit, but alas, how soon the Devil got in. We are hoping to hold another week of special meetings in August, and pray that there may be lasting blessing. Has not the Lord promised blessing if we will obey and keep His charge or trust?

The Bible Women in the Senda side are now reduced to three in number. Two have retired and moved out of the district, and one, Alice Ammal, a faithful servant of the Lord who suffered much from a malignant disease, entered into her eternal rest on June 5th. It could be said of her: "Well done, enter into the joy of thy Lord". Ratinnammal is still living, and when possible at the Salem day of prayer, a visit is made to her. The five Bible Women on the Namakkal side are still carrying on with their work. We wish we could report more signs of blessing amongst the women. There are, however, several enquirers in Senda itself, and a few are attending the Sunday service. We are not able to report any baptisms amongst the women during the past year.

When the van is not under repair, (though it often seems to be) we find it a very great help in getting out to the villages. At the time of writing this report I am waiting for a suitable driver, and hope by the time this goes to press that I shall be duly supplied. Literature and picture text cards are much appreciated by old and young. All times of the day we get a few high-school boys at the bungalow wanting cards, which they only get if they purchase books. The H.E. School is still very much appreciated and well patronised by the villagers. We get good results in the E.S.L.C. Exams. One of the staff, Mrs. Ruth Michael (the first baby brought to Mrs. Brand on the Kolli Hills and brought up with her own children) is in Vellore Hospital with T.B. sacrol iliac joint and being treated by Dr. Paul Brand. She has been there since April, and it looks to be a six months' job at the least. Prayer is specially asked for her complete recovery. Miss Samuel is still

Manager of the school, and with her helpers is doing a faithful piece of work. What a responsibility with nearly 400 children whose lives are touched each day; what is their future to be? We hope for some it may be Christ and His Cause.

Since June, our numbers in the boarding home have increased to fifty. We could take even more if we would, but one feels for the comfort of all concerned this should be the limit. We are a mixed crowd, of different ages, castes, religions, but all mixing well and are happy together. The fees have had to be raised this term on account of the high rise in prices of foodstuffs, but this does not deter them coming, they know there is discipline, good education, and love. Sabithal, of whom many of you heard when I was on furlough, passed the E.S.L.C. and has returned to look after the nursery class. She is a great help in the Hostel, such a nice girl and, I would say, truly loves the Lord. Matron still has her ups and downs in health, and is ageing very much. We need to pray for a truly converted, consecrated woman about 40 years of age, to carry on with this most important part of our work. Some of the girls were greatly blessed at the last Convention in December. The problem of work and marriage is still prevalent amongst the Kolli Hill girls. Rajamoni and Rachael, who passed their exam. last April, have not got into training, and we have dispensed with the services of a paid cook and they are doing this work. Another girl, Gnanam, for whom I was paying out monthly in Coonoor, has come back to us and is now helping Matron during the intervening period before her marriage. These are some of the problems and responsibilities. The Lord has promised He will give blessing if we obey His voice and keep His charge.

My reader, we are together in the battle to pray, work, and give. Have we all seen the open door of opportunity and heeded our responsibility in this matter? We have over 500 villages in the Namakkal Taluk alone, and they are the responsibility of the S.B.M. How shall they hear unless we go and tell them? The task is great, the time is short, the workers few. What have you done about this matter?

"Can God?" the subtle tempter breathes within,
When all seems lost excepting sure defeat;

"Can God roll back the raging seas of sin?"
"Can God?" the fainting heart doth quick repeat.

"God can!" Then let us fear not, but arise,
Our motto be this word that He doth give,
If we have faith, before our wondering eyes
A MIGHTY ARMY SHALL ARISE AND LIVE.

---

MISS M. M. COOK

AS I sit in Paniadipatti bungalow to write this report, the wind is howling outside and seems to have reached gale force. Everything is bare and barren and there are only a few leaves on the trees yet, in contrast to what this state of affairs would mean in England, this is by no means mid-winter for the sun is beating down and it is very hot.

I arrived here only a few weeks ago, but already responsibilities seem to be rapidly increasing. It is a new experience to have to deal with Bible Women, to take Women's Meetings, and to spend days camping in small out-of-the-way villages, of which there are many round here. It is a new experience, but also a great responsibility, for have we not been given the Words of Life, is it not our responsibility to spread the good news abroad to those who "sit in darkness and in the shadow of death"? My Tamil is very limited, but is not the Lord able to use even a little, spoken in weakness, to help forward the work of His Kingdom? I praise Him that "He is able", for "with God ALL things are possible".

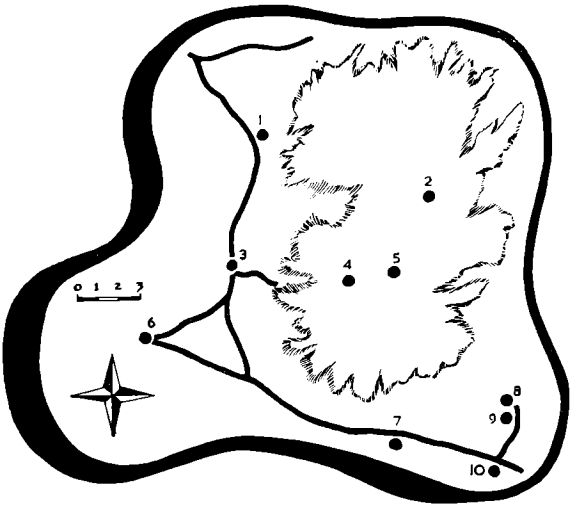
The first six months of this year I spent, as before, in studying the language in Sendamangalam. Opportunities were given for practising spoken Tamil in Sunday School work, visitation, and in contacts with the Hostel girls in various ways. I praise the Lord that He has now enabled me to pass my second Tamil examination, in spite of some setbacks, and has prepared me in some measure to face new responsibilities in this area.

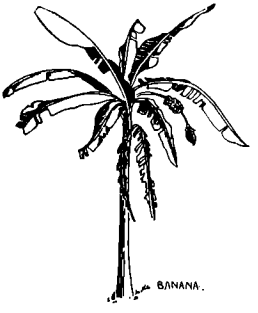
Compared with the Salem District, there appear to be many churches in this area, and quite a number of Bible Women are working amongst the villages. But many of the so-called Christians

seem to have no conscience about desecrating the Lord's Day, and a great number are illiterate and need to be taught, both in simple terms and with simple messages from God's Word.

So great is our responsibility; but, as with the children of Israel in days gone by, so with us to-day: "He led them on safely, so that they feared not" (Psalm 78. 53).

# KOLLI HILLS FIELD




**Key to Numbers**

1 BELUKURICHI
2 ALATURNADU
3 SENDAMANGALAM
4 VALAVANTHINADU
5 ARIYUR
6 NAMAKKAL
7 PAVITTRAM
8 METTUPALAYAM
9 MORUPATTI
10 TATTAIYANGARPETTAI

# MORUPATTI

MR. AND MRS. G. F. CHAMPION

"WE have gone on as usual", we were about to write, but there is no real "usual" in a Missionary's life. Scorpions, for example, have a habit of stinging fairly late in the evening, and a banging on the gate will bring us out to see what is wrong. Boys, and sometimes girls, cannot wait a minute if one of them has a farthing to spend on a book with which is given a text card, and five or six young friends will push their way in with the purchaser to help him excitedly choose his card. One young schoolboy has lately been asking also for any new tracts we have that he has not already read. We have sold booklets to the value of 50s., which, at a penny an item, comes to a good number of booklets. But, as mentioned above, farthing books are commonly sold, and we do not know the exact number of books and booklets which have changed hands in the room in which this report is being typed. Some of these have been purchased by teachers who have sent their scholars to buy books on their behalf. One boy has seen a Roman Catholic prayer book advertised, and has come repeatedly to ask me if I have got it for him. I am hoping that I shall be able to supply him with some evangelical book that will satisfy him.

While drinking our morning cup of tea, the gate re-echoes the pounding of fists. The gate is opened and in pours a whole crowd of folk, some for medicine, others to look, and in their midst a girl with a whole rupee in her hand. She has passed her eighth standard examination, and here is her thankoffering which we receive in the brass tray used for the Sunday offering in the service. Yes! it is Srirangi, the leper girl, now about 15 years old. Two and a half years ago, with hands crippled with leprosy, she had left school and was idling her time away at home, and in our house too, when she could get in. We took her to Vellore and Dr. Paul Brand operated on one of her hands, and Dr. Verguese on the

other. The skill of the surgeons was a wonderful thing to Srirangi, as to-day she attends school regularly, and is still taking the wonderful sulphone tablets which, we trust, will render her completely symptom free.

We have even, on occasions, heard the "rhythmic" beat of a Fordson engine, and have hurried to the street to welcome Mr. and Mrs. Huckett or Miss Hazel, or another of our Missionaries who thought it advisable to come the twenty-five miles to discuss some matter in person rather than try to deal with it by correspondence.

So there is no "usual" about our lives, but a variety which does help to keep us lively, and at the same time from settling down to a train-line life.

Then, of course, there are the religious festivals, when the whole countryside dresses up in its brightest colours and goes to the hill temple, or the sacred river, to enjoy the outing and the bustle and the excitement of it all. And in the middle of the crowd there are two white people with an Indian man selling books. "What book is that?" they ask, with a lilting voice. "This is the story of the Lord Jesus; buy it, it is only a penny, and it is good to read." Then a boy pushes his way through. "Sir, I have been through the Mark correspondence course, I want another Gospel to do." "Good, here is the Gospel of John with the course 'Light of Life'." Then up will come a man with his family to talk to us because he lives near Morupatti and feels that he knows us. By the roadside, in the crowd, at market, at festival, and walking round the village streets we have sold over 6,000 Gospels at a penny each since we came here.

Next door there is wailing. Why is this? The old man has died. He who used to sit in the open village thatched hall. He has died, and the women, between their sniggers or laughter, are vying with each other to see who can wail loudest and longest. They will be round to-morrow for headache medicine, or for treatment for their sore throats, but they will get their voices back in a few days their husbands will tell you. So the poor old man has passed away; lamented, but not mourned. Many hours he has sat alone reading our tracts, Scripture portions, and booklets, and has, we hope,

pondered the words spoken to him of eternal life and forgiveness of sins.

"How did your son die?" we asked a mother whose only boy, about 16 years of age, had not responded to medical treatment, but had swollen week by week until he could do nothing but lie exhausted on his cot. "Ah", said his mother, "he crawled from off his cot and through the doorway to the front verandah and knelt there with his hands together and his eyes shut. 'Whatever are you doing there?' I called. 'Hush', he said, 'I am talking to the Lord Jesus'." Was he the first fruits from this village, plucked and taken by the Lord because He was eager to have him with Himself, and He knew how hard it would be for the first to stand the heat of the opposition which he would meet? What will the full harvest be?

Nearly a year ago, we were introduced to a man 30 years old who was lame with poliomyelitis. 'He wants a job' we perceived, but we encouraged him and gave him some books to read. He came to some of our services when he could get together, at the same time, a bicycle and a lad to ride it with him sitting on the carrier. He wrote and asked us for a loan. "This is the end", I said, feeling a little sick with disappointment. I wrote him and told him that the Lord Jesus could supply his needs, but there was to be no donation from me. Silence for a while, and then a letter of apology, asking me to forgive him; and so renewed contact. And so on all these months, except that at the beginning of the year he asked for baptism. Then we said, "You must study the Gospels with the correspondence course." He set to work, and within a month or two had completed the six courses and showed us with pride the certificates that he had received. We have arranged to baptise him in a few days time, and he has written me a letter which I have received to-day to say how happy he is at the thought of it. We hope that before you read these lines he with old grandmother, Muthammal, of whom Dr. Harris has written years ago, will have been immersed in the waters of the mountain stream which comes down from the Kolli Hills. He will be one of the first two local people to have joined our little group here.

There is nothing very "usual" about our work, and what is more wonderful and miraculous than the birth of a soul? It is

unique in a person's experience, and it is the fruit of the unique work of the Lord Jesus Christ on Calvary, who is now at the right hand of the Father, but still in vital touch with our confused and weary world. What a task is ours to make Him known in the hundred villages with their two or three hundred thousand population, for whom we feel a sense of responsibility!

# THE KOLLI HILLS

DR. R. HARRIS AND MISS M. HARRIS

## RESPONSIBILITY TO OBEY

AS we review the happenings of the past year we have much for which to praise God. Many have prayed for us, and God has abundantly answered prayer.

All down the centuries there have been men and women to whom God has said: "Get thee out of thy country . . . unto a land which I will show thee". This command has come to us also, and our responsibility is to obey. At the beginning it all seemed so impossible, humanly speaking, this leaving Vazhavanthi to go and settle in a place unknown to us, but God has opened up the way step by step, providing for our needs as they have arisen, and we rejoice in this rich experience of His faithfulness.

Since writing last year, we have done two more camps in Bailnadu, one for eleven days and one for thirteen days. When we go on camp we are very kindly given the use of an open shed in the area in which it seems the Lord is guiding us to settle. This barn is conveniently situated in relationship to the village, for the Kollis a comparatively large one, and it is nearby to what appears to be the only suitable site available on which we might build. In all the fourteen nadus (districts) of the Kollis, I doubt whether there is a headman who would be as helpful and co-operative as the headman of the nadu to which we have been led. There is a post-runner who comes daily to and from the post office, which is situated in the headman's village about two miles away and about 1,000 ft. down on a lower plateau. This may seem a small point, but it is a point of some importance to us. In all these things we see God going before us to make provision.

During these camps we have come to know the people better, and have been able to preach the Word of God to them. In answer to prayer, the medical work has brought us into contact with people, but it has not been so overwhelming that we have not been

able to have quiet, personal talks with one and another, as well as with groups. In the evenings we have visited in each of the villages nearby and have had talks with those who gathered to see us. On each of these camps we have been able to hold meetings for the children who have come to us from the four villages nearest to our camping place. These children have memorised Bible verses and Bible stories. We have been greatly encouraged to find that some of these children have been able to remember and repeat these verses to us after we have been away from them for some time.

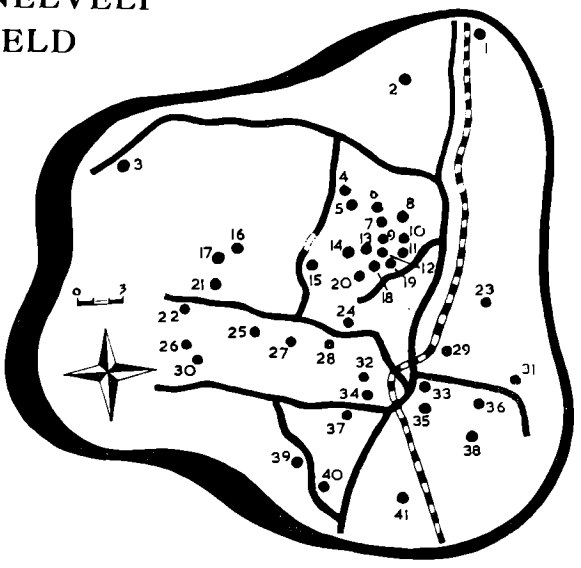
**Vazhavanthinadu**

Until some suitable dwelling can be built for us in Bailnadu, we are still living in Vazhavanthi and running the dispensary. During the past year we have visited several villages on the southern side of the Hills, sometimes staying the night, and we have made the most of every opportunity we have had to preach the Gospel and teach them from God's Word. In this way we have sought to fulfil our responsibility to obey our Lord's command to preach the Gospel to every creature.

There is, however, a church on the Kollis, the members of which live in and around Vazhavanthi and in the neighbouring nadus, but at present they have no sense of the responsibility which is theirs also, to preach the Gospel and to witness to their own people who are still in such darkness. Instead, the church seems almost lifeless, and things are going on in the Christian community which bring dishonour on the Name of the Lord. Pray for revival, that the Kolli Hill Christians may witness not only with their lips but by their lives.

Painful though it is at the time, yet we know that the closure of Mission institutions which have served their purpose, and the disintegration of what has been a Mission set-up (wherein Christians receive their support and their direction from Missionaries), are all part of God's Plan, that He might bring in that which is far better, that for which those before us have laboured and that for which we still hope and work. Our hope which is in God shall not be in vain, for that which He has purposed He will also bring to pass.

# TIRUNELVELI FIELD







**Key to Numbers**

1 VIRUDHUNAGAR
2 INAM REDIYAPATTI
3 SEITUR
4 THAYILPATTI
5 KOTHANACHIYAPURAM
6 SALVARPATTI
7 ERUVARPATTI
8 GOPALAPURAM
9 ACHANKULAM
10 BUNDUVARPATTI
11 MELAPUDUR
12 KANDIAPURAM
13 PANIADIPATTI
14 VALLAMPATTI
15 TULUKANKURICHI
16 VALIAPATTI
17 BETHLEHEM
18 PARAIPATTI
19 ANBINAGARAM
20 SIVASANGUPATTI
21 RAMARAJAPURAM
22 KALINGAPATTI
23 UMATHAMPATTI
24 ILAYARASANENTHAL
25 KURINJAKULAM
26 ALAHAPURI
27 KULAKATAKURICHI
28 MELAPATTI
29 ILLUPAYURANI
30 SEVAKULAM
31 ETTAYAPURAM
32 THONUKAL
33 KOVILPATTI
34 NALLATTINPUTHUR
35 MANDITHOP
36 ILAMBUVANAM
37 VELAGUNDAPURAM
38 TEETAMPATTI
39 SETTIKURICHI
40 TERKU KONAR KOTTAI
41 VEERAPANDYAPURAM

# THE TIRUNELVELI FIELD

MR. AND MRS. J. R. FIELD

## "HEART BURDEN"

A FEW days ago I was reading a message by Dr. William Culbertson, in which he spoke of the "great parishes that our Missionaries have to face". He wrote: "those of us who have had the privilege of visiting with them, . . . of being with them on their stations, of sharing something of their heart burden . . . we know that it is the rule that the Missionary will say, 'Oh, that there were many more of us, for I cannot reach the multiplied thousands for which I am responsible'. Some of them go on itinerant ministry; they stay a few days and press on. There is no one to care for the converts and lead them. Others centralise their work in one place and try to reach out from that centre; but it is all so hopeless unless our forces are made larger".

Dr. Culbertson, it seems, is one of the great army of friends who understand the missionary situation.

This Tirunelveli area of the S.B.M., in which we have spent the last twelve months, is a typical example. The area itself is bigger than the whole of the county of Sussex. Scattered throughout this area are about fifty places where folk connected with our Mission meet for worship more or less regularly. There is a still greater number of places where there is no Christian worship of any kind whatsoever. We have said "adieu" to our indefatigable fellow-worker, John Appleby, for the time of his furlough, and we have said farewell to Mr. and Mrs. Kuhrt, who have gone to carry the Gospel Message to the many unevangelised Tamil folk in Malaya. We can look north, south, east, and west and see the desperate need everywhere, but we hardly need to look, for calls come to us almost daily from all kinds of people. Let me share some of the recent ones with you.

A schoolmaster said to me after a service held in a village of nearly five thousand people: ". . . what we chiefly need is teaching . . . you should come at least twice a month, not once a year . . ."

The oldest Christian man in another village I visited recently says: "We are all so poor; some have gone away to work because of the famine conditions. What can we old people who are left do?"

A group of men came to see me the other day: "Sir, we would like to do some evangelistic work and are prepared to give up the whole of our weekly holiday from the mill if only you will accompany us in the work, in our own town and in other places."

In yet another place they asked me to come for a church meeting: "You won't expect to get home early, will you? The last time we had a church meeting (sometime in the 1940s it seems), the Missionary didn't get away until midnight on his bicycle . . ." The church meeting was apparently felt to be necessary because the Senior Deacon had been admitted into hospital with T.B. in both lungs, and the other Deacon had gone away some fifty miles for work.

A young church member came to me with some enthusiasm: "We want to start building a chapel; we have been praying and saving a long time, and now we have ten rupees (about 15s.) so we want to make a start. We want to make it big, so that all the people in the village, when they become Christians, will be able to get in. We will build the walls if only you will give us the old wood and tiles from P....." (naming a place where there is a disused building of ours).

Two men came to me on Good Friday from another village where there is no chapel: "Everything is ready," they said, "we have built the 'pandal' (a shed of mats spread over a bamboo frame) and we have told all the Christians to come on Easter Sunday morning. You must conduct the service." How difficult it was to have to tell them that a promise had already been made to another group—sixty miles by road from them—and that it was therefore necessary to disappoint them.

If we were here only to seek to try to answer some of the calls such as we have hinted at above, we should have a very satisfying piece of service to do and we should be fully occupied, but our responsibility is not merely to give teaching to professedly Christian groups in our own area. There are calls from people further away, and we surely have a responsibility to fulfil with regard to those

places where there is no Christian witness as yet. For example, a friendly missionary Bishop wrote some months ago in the following strain: ". . . a place for you to begin work would be the village of ....., the centre of a small group of quite unevangelised villages. Alternatively, an area which is largely unevangelised lying to the south of Sattur and north of the District boundary . . ." Not only our Bishop friend is concerned about these unevangelised places, we are concerned about them too, for part of the "boundary" mentioned in the letter is less than two miles from our front door as the crow flies, and it is well within the district for which we have long had responsibility. It is true that we have been able to do little about that area, where there are many thousands of folk without Christ. This, surely, is part of the "heart burden" that Dr. Culbertson spoke about.

We have a concern about literature, too. A keen Christian man, who has been mightily used of the Lord in evangelistic work amongst young people, said to me yesterday: "Literature evangelism is vital in the Tamil country to-day. In the last five or six years hundreds of thousands have become literate. This is THE way to evangelise."

The S.B.M. literature depot is in Kovilpatti. Orders come here not only from the Tamil-speaking part of India, but from many other places: from Kashmir, where many Tamils are in the Indian army; from Kerala, torn by strife with Communism; from Bombay and from other places outside India too, especially Ceylon and Malaya.

In a few cases we have heard of books which the Lord has used to the blessing of some. A woman thirty-five miles away had fallen into sin, but was restored to fellowship with her Lord and fellow Christians through a book sent out from here. We heard, recently, of a Muslim lady in another town who remains unmarried because she will not give up her faith in Christ. Her family sent her miles away from her own town to try to ensure that Christians could not influence her. She met a friend and told her that the books from the Tamil Book Club which we send to her have strengthened her faith and cheered her loneliness. We have to send them in a plain cover, otherwise her relatives with whom she is staying would confiscate them. For such folk as these, and for others who

are groping for Light, we certainly feel a burden of responsibility.

We like to encourage those who buy Gospels from us to write a Bible Correspondence Course in connection with the Gospel they are reading. By this means we come to know the names and addresses of those who have completed this course. We have a list containing hundreds of names and addresses of these interested people whom we ought to visit. Most of them are in and around Kovilpatti, but so far we have not been able to attempt this kind of personal work, which might be so fruitful. IF ONLY there were many more Christian workers. We cannot change the number of hours in the day, we cannot shorten the miles, and it is dangerous to try to do more than the human frame can really stand, BUT WE CAN DO SOMETHING ABOUT THE PERSONNEL SITUATION, for we can pray the Lord of the harvest to thrust out more labourers into His harvest. We praise God for the fine young folk who have recently joined us on the Field, and we praise God for those who are preparing to come out. But we hope that it is clear to the reader that however many Missionaries are able to come out, the great need of the present time is for consecrated national leaders, who know their Lord and His Word so well that they are able to help other Christians to recognise and fulfil their responsibility. In this area, such believers are few and far between; some whom we do meet are by no means young.

---

We have not written about the past, but the present. What of the future? Who can tell how much time will be given us to attempt to fulfil our responsibility? We do know that the Lord our God still reigns as King in the Heavens, and that He is a prayer-hearing and prayer-answering God. Will you not read this Report as a challenge to pray for this great area, with its desperate need, until the Lord Himself calls and equips HUNDREDS of men and women to be Spiritual leaders to make known His truth? —the kind of men and women who, from a vital personal experience of the Saviour's boundless love and mighty grace, can:

"Point to His Redeeming Blood,
And say, Behold the Way to God."

## Mr. D. Moon

*"I the Lord have called thee . . . and I will hold thine hand"*
—Is. 42. 6.

THE words quoted above came to my mind as I thought over the heading for this brief account of my first eight months in India. Although the words are addressed to the Saviour, whom it is my joy and responsibility to proclaim, I feel that they also contain a promise to all those whom the Saviour has called to follow Him.

There have been times in these first few months when the Devil has been very active, trying in many ways to discourage the new recruit during the period of adjustment and acclimatisation. Language study, which occupies a large part of each day, is one of the main points of his attack, but the Lord's "holding" has been felt here and progress, slow though it seems to be, has been made. By the time this report is published the first examination will be very close, so may I once again ask you for your prayers. My desire is not just that I may pass an examination, but that I may obtain such a knowledge of the language that I may be able to tell the people of the Saviour in a way that they can easily understand. I have greatly missed the opportunity to preach regularly, which I so much enjoyed during my time at the Institute, now the Calvinistic Theological College. Preaching must wait until the language has been learnt. I was, however, able to preach by interpretation in Kovilpatti chapel on Christmas morning. Since then I have been to Virudhunagar, where I was able to speak in English at a meeting of the Christian Union in a college there. Also, at the end of April, Mr. Field and I attended a students' camp just outside of Madurai. This camp was organised by the Union of Evangelical Students of India, which is the Indian equivalent of the Inter-Varsity Fellowship.

Now, just a little news about Kovilpatti and the work in this area. Despite the barrenness and flatness of the surrounding countryside, Kovilpatti is nonetheless a very interesting place in which to commence missionary service. This is because several of the Mission's activities are centred here. The majority of the recording for our radio work is done here, and it has been interesting to meet and to talk with some of the speakers who have

come to have their talks and "Sermons in Song" recorded. The office on the compound is also the Mission's main book depot, and many other stations are supplied from here with the books and tracts which we publish. The Tamil Christian Book Club is also organised here. All this means that I can find much to interest me during breaks from the study of the language. Besides all this, we have a duty towards the numerous churches in this area. On most Sundays I have been able to accompany Mr. Field on visits to one or other of these chapels in our area. These visits have shown to me what a great need there is in this field alone. It is hardly possible to go out in the van without passing a village or villages where, as far as we know, there is no regular Christian witness. Sad to say, there is little the Missionaries already here can do, as their time is already fully occupied, yet surely the responsibility is ours. Ours . . . and YOURS?

---

MISS N. HAWES

*"Ye shall sow the land"*—Gen. 47. 23.

DURING the year we have had the responsibility and the privilege of sowing the living seed in this land.

For the past year we have worked both in the Paniadipatti and Kovilpatti areas of the Tinnevelly Field. Camping has taken us into many villages; among differing conditions. The work done in each village has varied somewhat from area to area, but on the whole it has followed a pattern of early morning visitation, sale of literature, afternoon visiting, medical work, meetings for children and evening meetings for adults.

Opportunities for camping in the villages have been many, but visits to each place have been somewhat infrequent because of the area which has to be covered, and hence the seed sown has not been as plentiful as one would have desired. Then, too, that which has been sown must often be left without further teaching—left to all kinds of enemies. Yet we dare to believe that God Himself will watch it day and night and bless its growth.

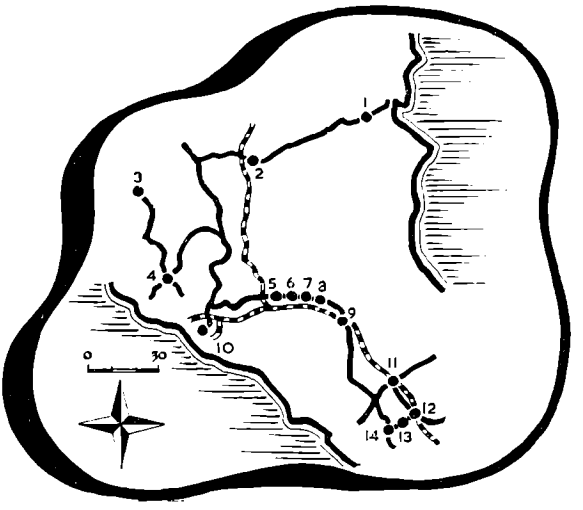
All the retiring Bible Women continue to serve as they are able. We have been able to meet together from time to time and have

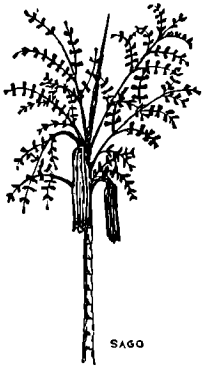
found much profit in the study of God's Word, sharing together in each other's problems and blessings. Sowing the seed does not become easier for the Bible Women, and they often face apathy to God's Word among those who call themselves Christians.

The Women's Meetings continue in most villages. The meeting in Kovilpatti has been recommenced, and one meeting has been started in a village where there are Christians.

We pray that the Christian women may seek to live and serve Him faithfully from day to day, that they may realise their responsibility to sow the seed and that their lives may be a witness to those among whom they live.

# MALAYAN FIELD




**Key to Numbers**

1 GAMBANG
2 TEMERLOH
3 KUALALUMPUR
4 SEREMBAN
5 GEMAS
6 BATU ANAM
7 BULOH KASAP
8 SEGAMAT
9 LABIS
10 ALOR GAJAH
11 KLUANG
12 RENGAM
13 WESSINGTON
14 SINPANG RENGAM

# THE WORK IN MALAYA

MR. AND MRS. E. ORCHARD

FOR a large part of the period under review in this report, we have enjoyed freedom from Terrorist activity and have travelled without the constant police surveillance, which was a feature of the earlier years of our life in this country: praise God for this freedom!

In the last twelve months we have covered 16,300 miles unmarred by accident or serious breakdown: 16,300 miles of God's good care and protection—again, a cause for grateful thanksgiving.

The year has seen, also, the arrival of our friends of long standing, Mr. and Mrs. Kuhrt, and the prospect of two new recruits from the ranks of the Overseas Missionary Fellowship of the China Inland Mission. We rejoice in the friendship and experienced ministry of our colleagues from India, and are most glad that they are here. The designation of our two new O.M.F. colleagues from the present Language School in Singapore marks the growth of a united ministry among the Tamils of Malaya, from which we can expect a great increase of usefulness and blessing. Praise God with us for this growth.

GEMAS AREA

Services in the Railway Settlement continue. Regularity of ministry and progressive teaching have resulted in a growing interest in Bible Study. Attendances at the morning Tamil service and in the Sunday School have averaged nine and twenty-five respectively throughout the year, but these numbers do not reflect the total impact of Christian witness in the railway quarters; for it is not possible for all to meet at the same time every Sunday. However, another feature of the work in this Settlement is a highly sensitive "class-consciousness". This often makes havoc of attendance at services, when otherwise we could expect good numbers.

During recent months, special meetings have been held: first, a youth meeting, in the interests of the Scripture Union, resulted in

a small but lively branch being founded. Some forty young folk attended this gathering. Then several special evangelistic campaigns and concentrated open-air witness have borne fruit in a keen interest among some of the young men. We need wisdom in dealing with these contacts that they may realise fully the meaning of Christian Discipleship.

The evening English service conducted once a month has drawn together a more varied group, but the average attendance has dropped slightly. Usually about eighteen folk enjoy this fellowship. We would urge you to pray that other English-speaking people might be attracted to this meeting.

**Estate Work.** No new estates have been reached in this area since the year began; but regular visits have been made to all fourteen of the places mentioned in last year's report. In some areas there has been an increasing response to the Word of God; but in other line sites we have been rebuffed. At the end of the year, sickness made it impossible for us to continue this heavy programme of travel and open-air work. However, since the arrival of our colleagues from India we have visited several of these estates and have been glad to see that there is still considerable interest. We would ask you to pray earnestly that some may be called into light and salvation through this ministry.

**Scripture Teaching in High Schools. Gemas.**—We have shared the teaching of Scripture in this school with our O.M.F. colleagues. The classes have been small because there are so many other activities going on at the same time, but a useful contact has been maintained and these classes promise well. **Segamat.**—Two Missionary and two Asian colleagues have shared the teaching of Senior Cambridge and Lower Certificate of Education Scripture lessons with us in the large Government school. The present student strength of these classes is over sixty. Last year's Senior Cambridge results were 75 per cent. passed, with several students gaining credits. Lower Certificate showed 95 per cent. passed, and only one student failed to get a credit. More than in these results do we rejoice in the knowledge that three students confessed the Lord as Saviour during the year. Pray for these young

people who face the problem of serving the Lord in an anti-Christian home environment.

Basically, the growth of the local "church" witness depends upon the spiritual progress of individuals. Personal work, therefore, has claimed, and will continue to claim, much of our time.

RENGAM AREA

In South Johore the work is developing slowly but effectively. Distance prevents more than one visit in six or seven weeks, and this visit is so crowded that we are unable to spend much time in any one place; but, God-willing, with the increase of missionary personnel we look for wider opportunities in the south.

**Estate Work.** On Rengam Estate we have two small meetings for Christians in Tamil, and on Ulu Remis Estate a service is regularly conducted in English. Eleven other estates are visited in this area. Some are covered only inadequately. It is good to report, however, that there is still interest in the Word of God, so we look for a harvest from the Living Seed which has been sown.

English services in Kluang, as at Segamat, are in the care of responsible local leadership, and we rejoice at the opportunities that we have of sharing this work when we are in South Johore.

OUTREACH

There is always a borderline beyond which we cannot go physically. In this region of the outreach we exercise a ministry through:—

(i) **Literature.** Everywhere we go, after preaching or personal work, we leave behind the silent but potent messenger of God's Word in print. Scriptures and books to the value of $873.00 have been sold, and tracts and Scripture portions valued at over $1,750.00 have been distributed free of cost. Please have this immense potential for good in your prayerful remembrance: that some who read may be convinced of the Truth, and believe this Good News.

(ii) **Correspondence Courses.** This work goes on through the medium of English, Chinese and TAMIL, and continues to occupy some of our time and attention. No separate statistics are available for the three languages, but the total student enrolment

exceeded 750 at the half-year. In Tamil, we begin to see the first trickle of papers coming in. As the year progresses, there is every reason to think that we shall have to give more time to this valuable ministry. There are problems of administration, but God, who first led us to this open door of opportunity, has promised wisdom to those who ask. Please share this need with us through prayer.

(iii) **Radio Evangelism "Follow-up".** In this part of our service for the Master three countries are linked—the Philippines, India and Malaya—and an increasing area of S.E. Asia and the Far East is being brought within the sound of the Gospel through the Tamil programmes. It is a joy to know that the material prepared with such care in India by the Strict Baptist Mission and broadcast from Manila is heard throughout Malaya. This year, twenty-two letters of enquiry from all parts of the country have reached us. We have hope of permanent contacts through the Sathia Vasanam programmes. In view of the fact that the programmes have been on the air only part of this year, we may confidently expect a larger response in the next year of operation.

With the year have come changes, but we rest in the wisdom, love and purpose of our unchanging Master.

"When we yield our lives in full consecration,
And seek by God's grace to obey His command,
He pours out His blessing exceeding abundant,
His grace all-sufficient exceeds our demand.

His love has no limit, His grace has no measure,
His power no bound'ry known unto man,
For out of His infinite riches in Jesus
He giveth and giveth and giveth again."

# LITERATURE

*MISSIONARY:* D. A. THROWER.

*DEPÔT:* KOVILPATTI.
*MISSIONARY:* J. FIELD




SCRIPTURES

COMMENTARIES

DOCTRINAL BOOKS

DEVOTIONAL BOOKS

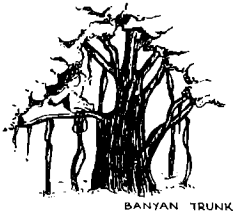
BIOGRAPHIES

SERMONS

TRACTS

POSTERS

TAMIL TEXTS.



BANYAN TRUNK.

# LITERATURE

MR. AND MRS. D. THROWER

*"The Lord hath been mindful of us; He will bless us"*

—Psalm 115. 12.

THE above words formed the basis of a brief farewell message given by us at the Half-Yearly Meetings of our Mission three months ago. Yes, the Lord was good to us throughout our furlough, enabling us to speak in His name about 200 times between us. He gave us much joy in this ministry and in the Christian fellowship that it brought us. We should like to thank all the friends who extended hospitality to us in the course of our itineraries. Again, the Lord was mindful of our family need, and graciously opened the way for us to return to the work of the Gospel in the Tamil Nad.

The sea voyage and two days spent on the island of Ceylon were also characterised by many proofs of our God's unfailing remembrance of His servants. Several opportunities for Christian service occurred on s.s. "Corfu", and three addresses were given to Tamil congregations on rubber estates in Ceylon; both of us sharing in the latter ministry.

Since arriving at Kotagiri on July 19th, we have established ourselves in a small cottage, which promises to be as suitable a headquarters for our work as it was during the latter part of our last term. Although we have not yet picked up all the threads of our programme of Tamil literature production, we are daily becoming more and more integrated with the various phases of the task.

We shall value your continued prayer support.

---

GENERAL SECRETARY

"SINCE last writing to you a good proportion of time has gone in preaching and literature evangelism"; so writes one of our Missionaries. His letter continues: "I sold all the Bibles and New

Testaments I had with me, and could have sold more. Other portions and booklets sold out, too . . . In the Office, also, we have been busy; orders for our Tamil literature have come in, and we have new registrations for the Book Club and the Baptist Dibihai."

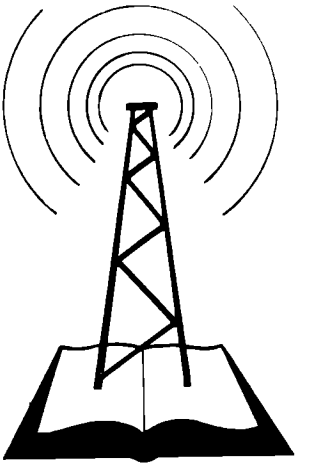
Another of our Missionaries writes as follows: "One result of the large number of Gospels that we have sold is a list of names, nearly 200 strong, of people who have done correspondence courses in this area. We shall be trying to contact them and see how they have profited by the study of the Gospels."

We could quote from every Missionary's letters to show how vital is our literature work and how extremely important we esteem it to be. In India we have a Literature Committee, composed of five of our Missionaries and an Indian Pastor. In their report at Conference last February, they revealed that, as a Mission, we had published 190,000 tracts and 12,000 short biographies in 1958, and hoped to publish a further 200,000 booklets during 1959. This is, of course, in addition to Bibles and Gospels and portions of Scripture. Such a work costs many thousands of rupees, and whilst we sell as much literature as possible, our subsidy is much greater than the income from sales.

Our literature work is made more and more essential because "more people have learned to read in India in the past three years than in the previous twenty-two years. The Communists and those who adhere to the many different modern cults are alive to the situation, and they spend their billions annually in a momentous bid for world conquest through the printed page".

With others, we have learned that the printed page multiplies the message thousands of times, travels where the Missionary cannot go, speaks the language of the people, and is a personal approach. Moreover, we know that our publications have behind them what Communist literature does not have—the power of the Holy Spirit of God. So, whilst we cannot match their quality of production or enormous expenditure, they cannot match the Word of God for its power and ability to save.

# RADIO EVANGELISM



*MISSIONARIES:* H. J. APPLEBY
MISS O. KNIGHT.

*STUDIO:* KOVILPATTI.

*FOLLOW-UP:* NAMAKKAL

*MISSIONARY:* P. GRIST.

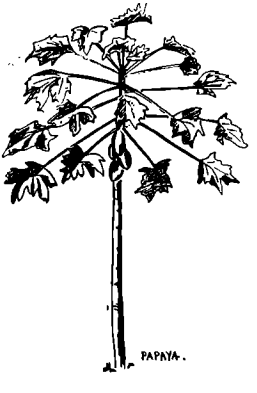
WORD OF TRUTH TAMIL BROADCASTS INCLUDE

BIBLE STUDIES

DEVOTIONAL TALKS

KALAKSHEBAM

CHILDREN'S HOUR




*STATION:*—MANILA,
PHILIPPINE ISLANDS

---

FAR EAST BROADCASTING
COMPANY

---

19 Metre Band 15.385 Mcs.
25 ,, ,, 11.92 Mcs.

*TIMES:*
Tues. & Weds. 7.45—8.00 p.m.
Sats. 7.30—8.00 p.m.

## "ANOTHER ANGEL . . . FROM THE EAST"

MR. AND MRS. H. J. APPLEBY

GOD has His angels everywhere. If we had but the ears to hear, we might often be astonished at the rustle of wings. Unseen—yet they are nonetheless real, and busy, too. The special task of the angel from the east is to seal the servants of God, before a terrible hurt befalls the earth. An angel of grace, in the last days. And in our radio evangelism we many times have suddenly been conscious of this angel.

Other colleagues have written here of the year that is past. From them you learn of the launching of the work, of enquiries received, and of follow-up work. It is an exciting—almost frightening—story; for God has done so much more than our tiny faith had supposed. By taking up the task we have found how great it is. But only so can we properly know the thrill of working with the Lord and His angels.

The future is frightening, too.

Listener-response is developing rapidly; as publicity is developed, and broadcasts continue, it will grow like a snowball. For a single enquiry often means not one letter, but a series of letters —each one individually thought out and prayed over. We are not using printed letters or standardised replies.

It may well prove possible for us to put into operation a plan for the production of little receivers, of very simple design, which will pick up Manila broadcasts only. One of these, in the care of each teacher or deacon in a pastorless village church, may be an answer, temporarily, to the desperate problem of the lack of ministry in so many of our churches—as well as increasing listener-potential in the village.

The production of good quality Tamil Christian gramophone records—using only consecrated performers—is a possibility within our reach. At present the only records generally available are cinema songs, a few lyrics by cinema artistes, or Christian records

of poor quality. There is room for a series of good quality records —the work of converted performers—to be placed on the market.

As the broadcasts become established, time on the air will be increased. This will involve increased planning and recording of programmes. More programmes aired will mean more listener-response; follow-up work will jump to a new level; orders for literature will rise . . . "who is sufficient for these things?"

We must rebuild our recording studio and workshops. The present temporary set-up is fast being devoured by white ants—as well as being inadequate for the new equipment which we anticipate installing upon our return next year, D.V. Until it was clear that this radio ministry was successful we have refrained from the expense of a special studio and equipment.

So we face the future, and not without some fearfulness. We need an increased staff for this work—planning, recording, and follow-up can each become full-time Missionary tasks. We need resources, financial and technical, to keep us abreast of modern developments in equipment and techniques. We need—urgently—supporting prayer that will storm Heaven on our behalf. And, oh! we need so much the presence of the Lord and His angels. For "our sufficiency" can only be "of God".

What will you do to help us? Can we be sure of your prayer, as well as your pence? And remember, if you are coming to work with us when this task has grown too big for us alone—maybe just two or three years hence—you must needs start on your way right now!

---

MISS O. R. KNIGHT

FROM August, 1958, until February, 1959, I had the privilege of working with Mr. Appleby, and thus learnt something about preparing programmes for broadcasting. As time passed I was able to share an increasing variety of jobs, and finally became responsible for the recording of programmes. At times I have paused, conscious that someone was praying for me. Accept my grateful thanks and continue with us in this ministry. This report will reveal something of the enemy's efforts to hinder, but will also show that the Lord has overcome these devices. Words are

inadequate to explain the Lord's tender mercies and great faithfulness. He has abundantly fulfilled His promises to be continually present and to guide in all things.

The first parcel of tapes with programmes for broadcasting was sent to the Far East Broadcasting Company, Manila, on August 23rd, 1958, with the expectation that broadcasts would commence on October 3rd. However, there were various hindrances, and the broadcasts did not commence until November 1st. For the first five months there was a half-an-hour programme supplied by us broadcast on Saturdays, and a programme half that length on Tuesdays. Since the beginning of April there has also been a quarter-hour programme supplied by us broadcast on Wednesday evenings. A total of 147 programmes has now (July 25th, 1959) been sent from Kovilpatti.

We owe grateful thanks to the F.E.B.C. for their generosity in freely airing our programmes. Their Overseas Program Director has helpfully answered our many queries. I had the privilege of meeting him in January, when he was in India to discuss plans and problems with members of the Evangelical Radio Fellowship of India. Without the thoughtful co-operation of friends in the Dohnavur Fellowship it would not have been possible for us to prepare so many programmes. Taking our tape-recorder, we have visited Dohnavur several times in order to use their tape-recorder also and copy musical and other items to make up programmes. Musical items may be copied again and again for the beginnings and ends of programmes. It was through the valued help of another friend that we met a group of musicians and singers whose contributions have been an important feature in our programmes.

Most of the recording has been done in Kovilpatti, where the convenience of a sound-proof room grants relief from anxiety about unwanted noises being picked up by the microphone. It has been a privilege to be associated with those of varying talent who have spoken the Lord's message. One of these speakers is Pastor Paul, of Paniadipatti, and another is a teacher from a neighbouring village. A graduate who prepares and edits Christian literature has also given challenging messages. It has been a joy to hear another speaker tell of blessing received through Miss Mowle when he was a small boy. Other recordings have been made in

Namakkal, Madurai, and Sendamangalam. In the latter two places, it has been good to make recordings of women's voices as they have testified in speech and song. We use as our signature tune a lyric (recorded in Madurai) telling of the value of the Bible. We need to find more speakers and others who can help us by giving suitable material for programmes.

It is fitting to acknowledge the Lord's gracious goodness in many matters. The equipment has continued in good working order. Failures of the electricity supply have hindered, but never seriously delayed our work. Though our stock of tapes has often seemed inadequate we have received sufficient, so that programmes have been despatched on time. Sometimes programme material has not been available until a late date, and yet programmes have all reached Manila in due time. Last year, we were deterred from advertising our programmes widely by various things, including changes in times of broadcasts and wave-lengths used. Recently, the Lord's guidance has been known in preparing and arranging for publishing of advertisements in the popular press, as well as in Christian magazines. News passed on by Mr. Grist, who has been dealing with correspondence from listeners, has been encouraging and provoked praise to the Lord. Mr. Grist will share this news with you, so that you may rejoice with us.

---

### Mr. P. Grist

SINCE the commencement of our radio evangelism ministry last November, the amount of time spent in dealing with enquiry letters has gradually increased. For this we praise God. The work of dealing with enquirers is both encouraging and satisfying.

The first letter to be received in Post Box No. 4 arrived on November 14th. It came from a young man in Kerala. The next letter arrived on the 19th, this time coming from Tamilnadu. Very quickly letters began to come more frequently, until the present time when hardly a day passes without receiving at least one letter in the Post Box, either from an old correspondent or a new.

Every letter is given a reference number, and by means of the card index system the details of both letter received and reply sent are typed on to the card. This means that at a moment's

glance details of letters received and sent months before can be quickly recalled to mind.

The number of new enquiries received to date totals 80; the number of letters 131. The majority of these enquiries come from Tamilnadu. Others come from various places in India—from as far as Assam. Quite a number have been received from Ceylon, and one letter has come from a Tamilian in Aden. Seventy-five per cent. of the letters come from Christians, expressing gratitude for help and blessing received; some have asked for literature to help them in their Christian lives. Apart from two from Muslims, the remaining 25 per cent. have come from Hindus. Some have simply asked for details about the programmes, but just recently four or five enquirers have written, "I want to know Christ. Please tell me about the way of salvation", or words to that effect. Such letters present a great opportunity to point these enquirers to the Way, the Truth and the Life.

From Assam, a young Tamilian writes that about eighteen months ago he ran away from home because his family hated him. At the same time he stole Rs. 200/- from them. At the time of writing his first letter, having heard one of our broadcasts, he had no intention of ever contacting them again. Also, his heart was hardened against the Lord. Much correspondence has gone between the follow-up office and this young man. More than this, much prayer has ascended on his behalf. He is now praying and has also contacted his family.

A lady writes to say what a blessing and comfort the broadcasts have been to her aged father-in-law who is very ill. Yet another lady, apparently a nominal Christian, writes to ask the way of salvation. She says that she received infant baptism, but because Peter says, "Repent and be baptised . . . for the remission of sins", is it necessary to be baptised again?

A young man informs us that he has changed his Hindu name for a Christian name. In the course of the letter he says, "with that new name I am, with God's help, trying my level best to become a true Christian". Is not our responsibility great in pointing out that only the grace of God can save?

Space forbids more quotations. There are so many which would make interesting reading. I think you can readily see our labours in the field of radio evangelism are not in vain in the Lord.

# "HE BROUGHT ME THITHER"

—Ezekiel 40. 1.

MR. W. H. KUHRT

THESE words, or words very much like them, occur at least a score of times in the last section of the book of Ezekiel. They were a means of re-assurance at a difficult time last year, when the assignment to Malaya appeared to be in the balance. As I write these words we have been in our new home less than three weeks, so no one will expect us to write very much about our new sphere of service. Perhaps I may mention that it is pouring with rain! One of the minor adjustments that has to be made is to get used to a land where it rains torrentially most days of the year after living for more than twenty years in a semi-desert. Perhaps a more difficult adjustment will be to accustom ourselves to a land where most people are prosperous, after having lived for so long in a land where most people are depressingly poor.

The year in India may be summarised under the following headings:

**Church Work**

It was a great and unprecedented privilege to be able to team up with Messrs. Field and Appleby for work in the churches of the far-flung Tinnevelly Field. We visited five strategic centres, spent thirty-six days on camp together, and made contact with sixteen village churches. Under this heading we may mention visits that were made for convention ministry to the churches in Senda-mangalam, Kilpauk and Sembiam, and the Deacons' Conferences in Selur (Namakkal), Kovilpatti and Paniadipatti, in which it was a privilege to have a share.

**Scripture Teaching in Schools**

In an attempt to help the children who in many schools do not get the regular instruction in Scripture that used to be possible, we have spent a lot of time teaching Scripture systematically in

four schools and spasmodically in at least a dozen others. Altogether, 116 such Scripture classes were conducted. In Malaya this kind of work will continue, though on a rather more exalted level, as we are called upon to prepare children in Scripture for the Lower Certificate and Senior Cambridge Examinations in the English High Schools of Segamat and Gemas.

**Village Evangelism**

Our good friend, Mr. S. Paulraj (Pastor in Paniadipatti), joined us in attempts at systematic evangelism in three villages within easy reach of Paniadipatti and we had some useful outings, but it must be admitted that this side of the work is the one most easily neglected. In an area where congregations of Christians abound, all of whom need teaching and few of whom show any interest in the preaching of the Gospel outside of their own chapels, it is not hard to discover excuses for not preaching to Hindus. All sorts of hindrances, including unseasonal rain, conspired to keep us from fulfilling the programme we had mapped out. In Malaya our major task will be evangelism amongst non-Christian Indians.

**Madras**

Madras calls for special mention because once in the middle of the year and for three weeks immediately prior to our sailing for Malaya we were able to spend quite a lot of time visiting the churches there. A report of these visits will be found elsewhere.

**Baptisms**

These are not always an infallible test of one's work, but we rightly look for conversions which lead on to that obedience to the Lord which is recognised by Christian and non-Christian alike as a public break with heathenism and a public identification with Christ. We have not seen many baptisms during the year, and those we have seen have had no connection with our work. We were interested to be present when Mr. Paulraj baptised three women and one man (all of caste origin) in the village of Iravarpatti. Then it was our joy almost immediately upon our arrival in Malaya to share in a service at which a young Tamil man was baptised—the first baptism that our colleagues have seen in three years of intensive pioneer evangelism amongst Tamils in Malaya. As a result of nearly a year's regular work undertaken by Pastor

Paul and me in Kandiapuram there were two young men (High School students) of the Reddi caste who were clearly believers, but circumstances prevented their being baptised before we left.

And so in these various ways we sought to buy up the opportunities that came our way during the months spent in India. We have been greatly encouraged by the letters of many who have written to us at this time of upheaval to assure us of their prayers for us as we enter upon new work in a new country.

"Then brought He me out . . . and led me round . . . by the way that looketh toward the EAST"—Ezekiel 47. 2.

# ON FURLOUGH

MR. AND MRS. H. A. HUCKETT

AFTER another five years in India it was refreshing to have a glimpse of old England once again, as we arrived at Tilbury on the s.s. "Arcadia" on Sunday, March 22nd. We gratefully acknowledge God's goodness to us on the voyage and since our arrival in the Homeland. Truly, goodness and mercy have followed us all the way.

During our first four months of furlough, the Lord has enabled us to give over sixty sermons and addresses, in all of which we have sought to stress India's deep spiritual need and our responsibility as believers to those "other sheep" for whom Christ died and whom the Good Shepherd has yet to bring into His fold. The need is urgent, for the life-span of each individual soul is limited, the door of opportunity in India, now wide open, may close, and the day of grace will eventually come to an end. Like the nobleman in the parable, Christ says to each one of us: "OCCUPY TILL I COME". We are not responsible for the SALVATION of India's millions, but it IS our responsibility to get the Message of Life to them by all means in our power.

It has been a joy to us to renew fellowship with friends in the home churches, and we have been encouraged to find in most places a keen and intelligent interest in the evangelistic enterprise overseas. We look forward to visiting many other churches during the autumn. It is no platitude to say that in India at the present time, "the fields are white already to harvest". Have we got a reaping mentality? Jesus had (John 4. 38). The need is for labourers, Indian and European, *to lead souls to Christ*, and to help them to grow in grace and in the knowledge of Him. This, we know, is the Holy Spirit's work, but He uses human instruments. May each one of us ask with renewed earnestness: *"Lord, what wilt Thou have ME to do?"*

"Through all the changing scenes of life,
In trouble and in joy,
The praises of my God shall still
My heart and tongue employ."

"CHANGING scenes"—I suppose every year brings them, but this past year they have been particularly apparent. At the time of preparing my annual report last year, I was in Sendamangalam, surrounded with all its opportunities for evangelism and teaching, and with its many demands on time and energy. Among the highlights of the period spent there were the blessings the Lord gave in the Hostel (a number of older girls testified to the experience of salvation) also the Women's Bible Class in Kakkaveri.

At the end of the year, Miss Sheila Morris arrived in Sendamangalam, and we were glad to welcome her. Then, with the opening of 1959, came the arrival of Miss Hazel, fresh from her time of furlough in England, the packing of trunks and boxes, and then the round of farewells, preparatory to leaving for the Homeland. The natural excitement at the thought of meeting loved ones, and of seeing England again, was mixed with a measure of sadness at leaving so many who had become true friends. The voyage was delightful in every way, and brought the opportunity of real relaxations, also of Christian fellowship and service.

Then what can be said of the arrival home? The fog in the Channel and at Tilbury was quickly forgotten in the warmth of loving welcome given by dear ones and friends. Then came the ecstasy of seeing green grass, spring flowers, and the evidence of fertility everywhere. There was also the disappointmnt at the disappearance of some old familiar landmarks, and perplexity at the appearance of so many new buildings; bewilderment at the increase of road traffic. Best of all, there was the joy of worshipping again in the home church.

The thought of deputation ministry was formidable at first; but, once begun, it is proving to be a blessed experience. To the many of you who are receiving me into your own homes, and showing your love in such practical ways, I would like to express gratitude.

In visiting the various churches, it is obvious that many are praying and giving sacrificially, for the Lord's work. The evidence of real interest is heart-warming. It is good to find so many who are eager to know of the difficulties and defeats in the work as well as the joys and triumphs. One is reminded, too, that many of the problems met in the Tamil churches are duplicated in the home churches.

So, our prayer for India and for England, must be this; that the Lord Himself will pour out His Spirit upon the churches in revival blessing. Such prayer is both our privilege and responsibility.

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 27th, 1959

## DOCTRINAL BASIS

1.—The eternity, equality, and distinct personality of the Father, the Son, and the Holy Ghost, and the unity of the Godhead.

2.—The plenary and verbal Inspiration of the Old and New Testaments, and their infallible authority in all matters pertaining to faith and worship.

3.—The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were alienated from God, and are unable, in and of themselves, to turn to Him.

4.—Eternal and personal election unto salvation.

5.—Particular redemption by the vicarious sacrifice of Christ.

6.—Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

7.—Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of Divine truth. Saving faith is not a legal duty, but the sovereign and gracious gift of God.

8.—The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

9.—The final perseverance of true believers.

10.—The preaching of the Gospel to every creature of the fallen race of Adam is a Divine command and a solemn obligation.

11.—The necessity of baptism by immersion, on a profession of repentance and faith, in order to Church fellowship and admission to the Lord's Table. The congregational order of the Churches.

12.—The resurrection of the dead, and the universal judgment, the everlasting punishment of the wicked, and the everlasting happiness of the righteous.

## RULES

1.—That this Association be called "The Strict Baptist Mission".

2.—The Membership of the Association is limited to 300, and is composed of members of Particular and Strict Baptist Churches subscribing to its funds according to the Articles of Association.

3.—That it be conducted by a Council of Management elected annually by the members of the Association according to its Articles.

4.—That its Objects be—The diffusion of the Gospel in heathen lands, and the formation of Churches in accordance with the principles of Particular and Strict Communion Baptists.

5.—That its Officers be—a President, a Vice-President, a Treasurer, and not more than three Secretaries; and that the doctrinal basis be taken as representing the principles by which it shall be governed.

6.—That an Annual General Meeting be held once in each year, at such time and place as the Council of Management shall determine, when a report of the past year's proceedings shall be read by one of the Secretaries, and the Council shall be elected for the ensuing year, with power to add to their number according to the Articles of Association.

7.—That the Council meet in London as often as necessary, at such time and place as may be determined upon by a majority of its members present at any such meeting, ten (including the Chairman) to form a quorum.

8.—That a month's notice be given of any new business intended to be introduced to the Council.

9.—That with a view to giving contributing Churches of the faith and order of its doctrinal basis direct participation in the conduct of this Mission, every such Church subscribing—from all sources during the current year—£3 is entitled to nominate one of its members to be a member of the Association for the ensuing year; a similar payment of £10 entitles such a Church to nominate two members; £20, three members; £40 four members. Such nominations to be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual and General Meetings of the Association.

10.—That in the event of the death or retirement of any of the Officers or Council, any such casual vacancy may be filled up by the other members of the Council.

11.—That all meetings be commenced and concluded with prayer.

# THE STRICT BAPTIST MISSION

## COUNCIL OF MANAGEMENT

### OFFICERS

*President:*
PASTOR W. C. PLAIL

*Vice-President:*
PASTOR E. J. WOOD

*Hon. Treasurer:*
MR. W. T. SAYERS, 25, Grenoble Gardens, London, N.13

*General Secretary:*
PASTOR P. H. CREES, 61, Breakspears Road, London, S.E.4

*Hon. Minute Secretary:*
PASTOR J. K. THORPE

*Editor of "The Mission Herald":*
PASTOR G. W. PIBWORTH, The Bungalow, Galley Hill, Hemel Hempstead, Herts.

*Editor of "Rays from the East":*
MR. J. C. FROMOW, Oakfield, Guildford Road, Bagshot, Surrey

*Members of Council:*

*MR. S. W. ANDERSON
*PASTOR G. E. J. BIRD
PASTOR G. BOURNE
PRINCIPAL C. BREED
PASTOR H. W. CATEN
MR. J. CLARK
*PASTOR O. F. CLARKE
*MR. A. R. DANNATT
PASTOR D. A. DAWSON
PASTOR E. B. DINHAM
*MR. J. C. FROMOW
*PASTOR L. R. GARRARD
PASTOR H. H. GLADSTONE
PASTOR F. HARRIS
PASTOR R. B. HEWITT
PASTOR J. E. HOAD
PASTOR S. T. HOVER
PASTOR M. M. HOWELLS
PASTOR D. C. MANN
PASTOR S. C. OXBORROW
MR. S. W. PAYNE
PASTOR N. R. PERRY
*PASTOR G. W. PIBWORTH
PASTOR W. H. POUNDS
MR. W. K. PUTTNAM
MR. E. J. S. RAPLEY
MR. W. R. SINCLAIR
PASTOR E. C. TAGG
PASTOR A. J. WADE
PASTOR D. E. WESTCOTT
*PASTOR A. W. WHAYMAN

* Members of the Executive Committee.

# LADIES' ZENANA AUXILIARY

**President:** MRS. S. SIMPSON

**Vice-President:** MRS. O. J. FREEMAN

*Secretaries:*

**Hon. Organising:** MRS. F. DRISCOLL, 42, Northolme Road, Highbury, N.5
**Hon. Minute:** MISS M. FROMOW, 23, Alwyn Avenue, Chiswick, W.4
**Hon. Financial:** MISS R. FROMOW, 216, Gordon Avenue, Camberley, Surrey

*Executive:*

MRS. O. F. CLARKE
MRS. L. R. GARRARD
MRS. J. E. HOAD
MRS. M. M. HOWELLS
MRS. N. R. PERRY
MRS. G. W. PIBWORTH
MRS. D. SYMONDS
MRS. J. K. THORPE
MRS. A. W. WHAYMAN
WITH THE OFFICERS

---

# YOUNG PEOPLE'S GUILD OF SERVICE

**Hon. Secretary:** MISS F. I. M. CATEN,
Chescombe, White Close,
High Wycombe, Bucks.

---

*Bankers:*

WESTMINSTER BANK LTD., BOWES PARK BRANCH

*Solicitors:*

MESSRS. G. BROWN, SON AND VARDY, 56, Finsbury Pavement, E.C.2

*Auditor:*

STANLEY W. SIMPSON, Esq., F.C.A., 52, Broadway, Stratford, E.15

*Registered Office:*

71, WHITE LION STREET, ISLINGTON, LONDON, N.1

# MISSIONARIES AND THEIR LOCATIONS

## NAMAKKAL

| | |
|---|---|
| Mr. and Mrs. P. A. Grist | Namakkal,<br>Salem District. |

## SENDAMANGALAM

| | |
|---|---|
| Miss L. S. Hazel<br>Miss S. Morris | Sendamangalam,<br>Salem District. |

## KOLLI HILLS

| | |
|---|---|
| Dr. R. M. Harris<br>Miss M. E. Harris | Vazhavanthinadu,<br>via Sendamangalam,<br>Salem District. |

## MORUPATTI

| | |
|---|---|
| Mr. and Mrs. G. F. Champion | Morupatti,<br>Mettupalayam (Trichi)<br>Tiruchirapalli District. |

## KOVILPATTI

| | |
|---|---|
| Mr. and Mrs. J. R. Field<br>Miss O. Knight<br>Mr. D. J. Moon | Kovilpatti,<br>Tirunelveli District. |

## PANIADIPATTI

| | |
|---|---|
| Miss N. Hawes<br>Miss M. M. Cook | Paniadipatti,<br>Ellarmanpanni P.O.,<br>Satur—S.I.R. |

## NILGIRIS

| | |
|---|---|
| Mr. and Mrs. D. A. Thrower | Lyle,<br>Kotagiri,<br>Nilgiris. |

## MALAYA

| | |
|---|---|
| Mr. and Mrs. E. Orchard<br>Mr. and Mrs. W. H. Kuhrt | Buloh Kasap Estate,<br>Segamat Post,<br>Johore. |

## ON FURLOUGH IN ENGLAND

Mr. and Mrs. H. Huckett — Miss E. Flory
Mr. and Mrs. H. J. Appleby

## IN TRAINING

Mr. M. Luffrum (C.T.C.) — Miss E. Dooley (Mt. Hermon)
Miss E. Hardy (Mt. Hermon)

# 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, Lantern Lecture, or Missionary Meeting in any part of the country.

**PUBLICATIONS**

**Strict Baptist Mission Herald.** Giving reports and articles dealing with the Lord's work in India and Malaya. Published bi-monthly. Price 4d. per copy supplied through local Mission or Magazine Secretaries. By post direct, 3/- for the year.

**Rays from the East.** A bi-monthly Magazine for Children. 12/- per 100. Postage extra.

**Orders** for the above publications, Annual Reports, and all S.B.M. literature to be sent to the General Secretary.

**SUBSCRIPTIONS AND DONATIONS** for all Funds (except L.Z.A. and Guild of Service) will be gratefully acknowledged by the Hon. Treasurer: Mr. W. T. Sayers, 25, Grenoble Gardens, Palmers Green, London, N.13.

**Gifts under Covenant.** Subscribers who pay income tax can greatly help the funds of the Mission by making their annual gifts under a Covenant of Payment for 7 years. The Mission can then recover each year the amount of income tax paid on such gifts, without any further trouble to the donor. We shall be very grateful for further helpers under this scheme.

**Please note:** All cheques, etc., should be made payable to "The Strict Baptist Mission", and crossed.

**LADIES' ZENANA AUXILIARY.**—All enquiries relating to the L.Z.A., and requests for speakers at L.Z.A. meetings, should now be sent to the Hon. Organising Secretary: Mrs. F. Driscoll, 42, Northolme Road, N.5.

Subscriptions and gifts for the L.Z.A. should be sent to Miss R. Fromow, 216 Gordon Avenue, Camberley, Surrey, who will be pleased to supply L.Z.A. Collecting Boxes.

**YOUNG PEOPLE'S GUILD OF SERVICE.**—All enquiries as to membership and meetings, etc., to be addressed to Hon. Secretary, Miss F. I. M. Caten, Chescombe, White Close, High Wycombe, Bucks., to whom also all Guild of Service payments should be sent.

---

# NOTICE IN REFERENCE TO BEQUESTS

We believe there are many of our subscribers who would like to continue their 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."

# ACCOUNTS

## CASH SUMMARY

| 1958 | RECEIPTS | £ s. d. | £ s. d. |
|---|---|---|---|
| £ | | | |
| | Balance at Bank, 31st July, 1958:— | | |
| | Current A/c. ... ... | 1793 14 10 | |
| | Deposit A/c. ... ... | 2250 0 0 | |
| | In hands of Secretary ... | 20 0 0 | |
| | In hands of Guild Secretary | 5 0 0 | |
| | P.O. Savings Bank ... ... | 43 1 4 | |
| | | | 4111 16 2 |
| 7735 | General Fund ... | 9711 19 4 | |
| 106 | Guild of Service ... ... | 116 8 7 | |
| 270 | Sustentation Fund ... ... | 270 0 0 | |
| 583 | Pension Fund ... ... | 582 10 10 | |
| | Van Fund ... ... ... | 300 0 0 | |
| | Radio Evangelism ... ... | 244 12 0 | |
| 364 | "Herald" Fund ... ... | 383 2 4 | |
| 1894 | Reserve Fund ... ... | 84 10 1 | |
| 10952 | | | 11693 3 2 |
| | Investments sold ... | | 1812 6 0 |
| | **Ladies' Zenana Auxiliary:—** | | |
| 3385 | General A/c. ... ... | 3529 17 1 | |
| 35 | Medical A/c. ... ... | 61 11 6 | |
| 3420 | | | 3591 8 7 |
| | | | £21208 13 11 |

| 1958 | EXPENDITURE | £ s. d. | £ s d |
|---|---|---|---|
| £ | | | |
| 7908 | General Fund ... | 10462 17 6 | |
| 604 | "Herald" Fund ... | 566 9 2 | |
| 86 | Guild of Service ... | 85 13 0 | |
| 182 | Pension Fund ... | 91 0 0 | |
| 2354 | Reserve Fund ... | — — — | |
| 40 | Mission House ... | 70 0 10 | |
| 11174 | | | 11276 0 6 |
| | **Ladies' Zenana Auxiliary:—** | | |
| 3405 | General A/c. ... ... | 3288 5 11 | |
| 99 | Medical A/c. ... ... | 58 8 6 | |
| 3504 | | | 3346 14 5 |
| | Balance at Bank, 31st July, 1959:— | | |
| | Current A/c. ... ... | 2559 14 6 | |
| | Deposit A/c. ... ... | 4000 0 0 | |
| | In hands of Secretary ... | 20 0 0 | |
| | In hands of Guild Secretary | 5 0 0 | |
| | In P.O. Savings Bank ... | 1 4 6 | |
| | | | 6585 19 0 |
| | | | £21208 13 11 |

## GENERAL FUND

| 1958 £ | | £ s. d. | £ s. d. |
|---|---|---|---|
| | Balance brought forward ... | | 1770 14 7 |
| 5432 | Churches and Schools ... | 6077 5 8 | |
| 860 | Personal ... ... ... | 1731 7 8 | |
| 434 | Miscellaneous ... ... | 646 8 5 | |
| 49 | Literature Sales ... ... | 26 16 7 | |
| 94 | Legacies ... ... ... | 440 0 0 | |
| 32 | Annual Reports ... ... | 33 8 4 | |
| 6901 | | 8955 6 8 | |
| 427 | Income Tax Refunds ... | 414 7 5 | |
| 321 | Interest on Investments ... | 326 11 3 | |
| 62 | Deposit Interest ... ... | 12 10 10 | |
| 7711 | | 9708 16 2 | |
| 24 | Interest on Post Office A/c. | 3 3 2 | |
| 7735 | | | 9711 19 4 |
| | Transfers from:— | | |
| | Pension Fund ... ... | | 350 10 10 |
| | L.Z.A. General A/c. for Reports and Advertising ... ... ... | | 55 0 0 |
| | Sustentation Fund ... | | 900 0 0 |
| | | | £12788 4 9 |

| 1958 £ | | £ s. d. | £ s. d. |
|---|---|---|---|
| 4805 | Indian and Malayan Expenses ... ... ... | 4977 5 4 | |
| 638 | Missionaries on Furlough ... | 705 19 6 | |
| 276 | Missionaries' Children's Allowances ... ... ... | 212 14 0 | |
| 272 | Life and Nat. Insurance ... | 341 9 3 | |
| 316 | Deputation Expenses ... | 341 16 8 | |
| 239 | Annual Reports ... ... | 138 13 0 | |
| 1301 | Office, Mission House, and Literature ... ... | 1332 2 5 | |
| 62 | Advertising ... ... ... | 59 18 0 | |
| 762 | Missionaries' Passages, etc. | 1402 16 8 | |
| 75 | Radio Evangelism ... ... | 660 2 8 | |
| 50 | Purchase of Furniture in India ... ... ... | 50 0 0 | |
| 876 | Motor Van for Mr. Champion | — — — | |
| 265 | Repairs to Cars ... ... | 240 0 0 | |
| 9937 | | | 10462 17 6 |
| | Transfers to:— | | |
| | "Herald" Fund (deficit) | | 138 6 10 |
| | Mission House A/c. ... | | 52 0 0 |
| | Balance forward ... ... | | 2135 0 5 |
| | | | £12788 4 9 |

Part of the amount paid for Life Insurance and National Insurance is defrayed by the Missionaries.

## RESERVE FUND

| | £ | s. | d. | | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| Balance brought forward ... | 7203 | 2 | 2 | Balance carried forward | 7287 | 12 | 3 |
| Investments Sold ... ... | 84 | 10 | 1 | | | | |
| | £7287 | 12 | 3 | | £7287 | 12 | 3 |

## PENSION FUND

| | £ | s. | d. | | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| Balance brought forward | 400 | 10 | 10 | Pension Paid ... ... | 91 | 0 | 0 |
| Interest on Investments | 582 | 10 | 10 | Amount to General Fund ... | 350 | 10 | 10 |
| | | | | Amount to L.Z.A. General A/c. | 50 | 0 | 0 |
| | | | | Balance carried forward ... | 491 | 10 | 10 |
| | £983 | 1 | 8 | | £983 | 1 | 8 |

## CAPITAL OF PENSION FUND

| | £ | s. | d. |
|---|---|---|---|
| Investments (at Cost):— | | | |
| £1,367 14s. 5d. 2½% Consols ... ... | 1072 | 4 | 9 |
| £935 1s. 5d. L.C.C. Stock ... ... | 800 | 0 | 0 |
| £211 1s. 9d. 4% Funding Loan ... | 200 | 0 | 0 |
| £2,000 5% New Zealand Stock ... | 2000 | 0 | 0 |
| £3,361 5s. 9d. 3½% War Stock ... | 3341 | 10 | 0 |
| £4,870 16s. 0d. 3½% Conversion Loan | 4635 | 6 | 3 |
| £1,000 3½% Defence Bonds ... ... | 1000 | 0 | 0 |
| £1,150 2½% Treasury Stock ... ... | 1099 | 18 | 0 |
| £2,000 3% Savings Bonds ... ... | 1974 | 1 | 3 |
| | £16123 | 0 | 3 |

## RADIO EVANGELISM

| | £ | s. | d. |
|---|---|---|---|
| Special Gifts received towards Expenses ... | 244 | 12 | 0 |
| | £244 | 12 | 0 |

## VAN FUND

| | £ | s. | d. |
|---|---|---|---|
| Anonymous Gift towards Cost of New Vans ... | 300 | 0 | 0 |
| | £300 | 0 | 0 |

## MISSION HOUSE FUND

| | £ | s. | d. | | £ | s. | d. |
|---|---|---|---|---|---|---|---|
| Balance brought forward ... ... ... | 58 | 5 | 10 | Repairs, etc. ... | 70 | 0 | 10 |
| Amount from General Fund (o/a upkeep) | 52 | 0 | 0 | Balance forward | 40 | 5 | 0 |
| | £110 | 5 | 10 | | £110 | 5 | 10 |

## "HERALD" FUND

| 1958 £ | | £ | s. | d. | £ | s. | d. | 1958 £ | | £ | s. | d. | £ | s. | d. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Subscriptions:— | | | | | | | | Cost of Printing:— | | | | | | |
| 249 | "Heralds" | 261 | 12 | 4 | | | | 367 | "Heralds" | 322 | 4 | 8 | | | |
| 115 | "Rays" | 121 | 10 | 0 | | | | 237 | "Rays" | 244 | 4 | 6 | | | |
| 364 | | | | | 383 | 2 | 4 | 604 | | | | | 566 | 9 | 2 |
| | Amount from L.Z.A. General A/c. ... ... ... | | | | 45 | 0 | 0 | | | | | | | | |
| | Amount from S.B.M. General Fund ... ... ... | | | | 138 | 6 | 10 | | | | | | | | |
| | | | | | £566 | 9 | 2 | | | | | | £566 | 9 | 2 |

## YOUNG PEOPLE'S GUILD OF SERVICE

| 1958 | | £ s. d. | 1958 | | £ s. d. |
|---|---|---|---|---|---|
| £ | | | £ | | |
| | Balance brought forward ... | 140 13 6 | 86 | Remittances to India | 85 13 0 |
| 106 | Contributions ... ... | 116 8 7 | | Balance carried forward | 171 9 1 |
| | | £257 2 1 | | | £257 2 1 |

## SUSTENTATION FUND

| | £ s. d. | | £ s. d. |
|---|---|---|---|
| Balance brought forward ... | ... 1204 15 10 | Transfer to General Fund ... | ... 900 0 0 |
| Interest on Investments ... | ... 270 0 0 | Balance carried forward ... | ... 574 15 10 |
| | £1474 15 10 | | £1474 15 10 |

This Fund can only be drawn upon in an emergency, and then only to a limited extent in any one year.

### CAPITAL OF SUSTENTATION FUND

| | £ s. d. |
|---|---|
| Investments (at Cost):— | |
| £7,000 3½% War Stock | ... 6720 10 4 |
| £1,000 2½% Treasury Stock | ... 1000 0 0 |
| £100 3% Savings Bonds | ... 99 13 6 |
| | £7820 3 10 |

# LADIES' ZENANA AUXILIARY

## GENERAL ACCOUNT

| 1958 | | | | | | 1958 | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| £ | | £ | s. | d. | £ s. d. | £ | | £ | s. | d. | £ s. d. |
| | Balance brought forward ... | | | | 594 10 4 | 2464 | Indian Expenses ... ... | 2500 | 8 | 11 | |
| 2612 | Contributions ... ... | 2682 | 15 | 3 | | 236 | Missionaries Paid at Home | 225 | 11 | 9 | |
| 12 | Legacies ... ... ... | 40 | 0 | 0 | | 52 | Deputation Expenses ... | 33 | 14 | 2 | |
| 412 | Gift Week ... ... ... | 445 | 12 | 8 | | 233 | Office Expenditure ... ... | 172 | 12 | 6 | |
| 14 | Literature Sales ... ... | 16 | 10 | 2 | | 117 | National Insurance ... ... | 124 | 18 | 2 | |
| | | | | | | 303 | Missionaries' Passages, etc. | 231 | 0 | 5 | |
| 3050 | | | | | 3184 18 1 | | | | | | |
| 328 | Income Tax Refunds ... | | | | 337 9 0 | 3405 | | | | | 3288 5 11 |
| | Dividends on Consols ... | | | | 7 10 0 | | Amount to S.B.M. for "Heralds", Adverts, and Reports ... ... ... | | | | 100 0 0 |
| | Transfer from Pension Fund | | | | 50 0 0 | | Balance forward ... ... | | | | 786 1 6 |
| | | | | | £4174 7 5 | | | | | | £4174 7 5 |

Part of the amount paid for National Insurance is defrayed by the Missionaries.

## MEDICAL ACCOUNT

| 1958 | | | | | 1958 | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| £ | | £ | s. | d. | £ | | £ | s. | d. | £ s. d. |
| | Balance brought forward ... | 61 | 8 | 4 | 2 | Subscriptions to M.S.M. ... | 2 | 2 | 0 | |
| 33 | Contributions ... ... | 61 | 11 | 6 | 97 | Medical Grants ... ... | 56 | 6 | 6 | |
| | | | | | 99 | | | | | 58 8 6 |
| | | | | | | Balance carried forward | | | | 64 11 4 |
| | | | | £122 19 10 | | | | | | £122 19 10 |

## L.Z.A. RESERVE FUND

| | £ | s. | d. |
|---|---|---|---|
| Balance brought forward ... | 1200 | 0 | 0 |
| | £1200 | 0 | 0 |

## BALANCE SHEET as at 31st July, 1959

### LIABILITIES

| | £ | s. | d. |
|---|---|---|---|
| General Fund | 2135 | 0 | 5 |
| Young People's Guild of Service | 171 | 9 | 1 |
| Van Fund | 300 | 0 | 0 |
| Sustentation Fund | 574 | 15 | 10 |
| Radio Evangelism | 244 | 12 | 0 |
| Reserve Fund | 7287 | 12 | 3 |
| Pension Fund | 491 | 10 | 10 |
| Mission House A/c. | 40 | 5 | 0 |
| L.Z.A. General A/c. | 786 | 1 | 6 |
| L.Z.A. Medical A/c. | 64 | 11 | 4 |
| L.Z.A. Reserve Fund | 1200 | 0 | 0 |
| | £13295 | 18 | 3 |

### ASSETS

| | £ | s. | d. | £ | s. | d. |
|---|---|---|---|---|---|---|
| Balance at Bank and in hand:— | | | | | | |
| Current A/c. | 2559 | 14 | 6 | | | |
| Deposit A/c. | 4000 | 0 | 0 | | | |
| Secretary | 20 | 0 | 0 | | | |
| Guild Secretary | 5 | 0 | 0 | | | |
| | | | | 6584 | 14 | 6 |
| Cash in P.O. Savings Bank | | | | 1 | 4 | 6 |
| Investments (at Cost):— | | | | | | |
| £2,980 4s. 6d. 3½% War Stock | 2843 | 12 | 0 | | | |
| £400 3½% Conversion Stock | 370 | 12 | 0 | | | |
| £2,000 3% Savings Bonds | 1620 | 15 | 3 | | | |
| £3,000 2½% Consols | 1875 | 0 | 0 | | | |
| | | | | 6709 | 19 | 3 |
| | | | | £13295 | 18 | 3 |

W. C PLAIL, W. T. SAYERS } Directors.
P. H. CREES, Secretary.

### Auditor's Report

In accordance with the provisions of the Companies Act, 1948, I beg to report:

(1) I have obtained all the information and explanations which to the best of my knowledge and belief were necessary for the purposes of my audit.

(2) In my opinion proper books of account have been kept by the Company so far as appears from my examination of those books.

(3) In my opinion the above Balance Sheet, dated 31st July, 1959, is in agreement with the books of account; and, to the best of my information and according to the explanations given to me, the said Balance Sheet gives the information required by the Companies Act, 1948, in the manner so required to give a true and fair view of the state of the Company's affairs as at the 31st July, 1959.

52, The Broadway, Stratford, E.15. 14th August, 1959. STANLEY W. SIMPSON, F.C.A.

# ABSTRACTS OF RECEIPTS

## 1ST AUGUST, 1958, to 31ST JULY, 1959

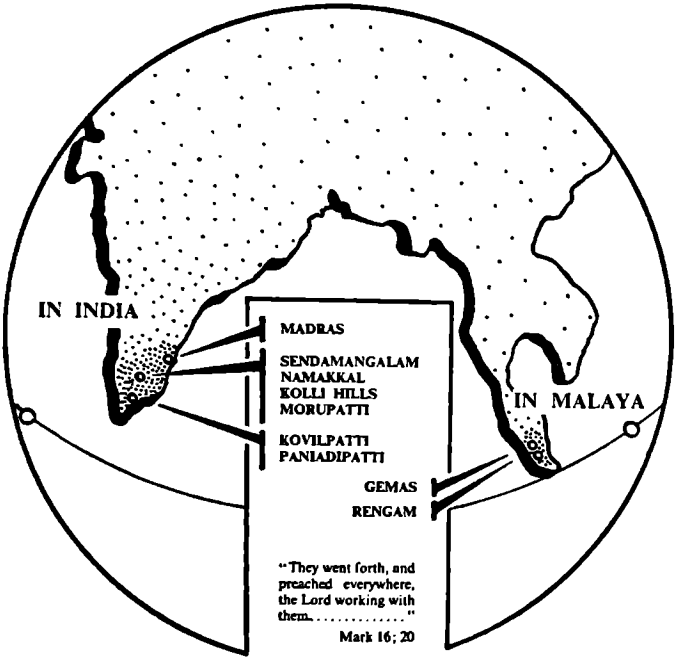
**Abercynboi—**
General 5 15 0
**Accrington—**
General 6 4 6
L.Z.A. .. 5 3 7
**Acton Friends—**
General 2 10 0
L.Z.A. 2 10 0
**Aldbury—**
General 18 2 6
**Aldringham—**
General 1 8 4
**Askett—**
General 8 16 0
L.Z.A. 1 3 3
**Attleborough—**
L.Z.A. 1 1 0
**Aylesbury—**
General .. 30 5 6
L.Z.A. .. 9 4 6
**Aylesbury Rally—**
General .. 9 10 2
**Badingham—**
L.Z.A. 3 12 7
**Basildon—**
General .. 66 4 5
L.Z.A. .. 11 8 6
Guild .. 5 10 0
**Bath—**
General .. 20 19 8
**Beccles—**
General 53 11 7
L.Z.A. 7 6 3
Guild 15 5 0
**Bedford—**
General 16 0 5
L.Z.A. 2 7 6
**Bedworth—**
General .. 14 14 5
L.Z.A .. 6 0 0
**Belvedere—**
General .. .. 104 10 11
L.Z.A. .. .. 8 5 3
Guild .. .. 10 6 7
**Bermondsey—**
General 28 12 11
L.Z.A. 19 0 5
**Bethersden—**
General .. 56 0 6
**Bexleyheath—**
General .. .. 35 17 6
L.Z.A. .. .. 16 13 7
**Bible Spreading Union—**
General .. .. 10 0 0
**Bierton—**
General 26 9 4
L.Z.A. 13 0 0
**Billinghay—**
General 29 6 6
**Bilston—**
General 2 6 6
**Blackburn—**
General .. 7 2 6
**Blakenham—**
General 39 9 7
L.Z.A. 30 4 11
**Blaxhall—**
General .. 6 13 2
**Bodle Street—**
General .. 1 15 0
**Borough Green—**
General .. 37 9 6
L.Z.A. .. 6 18 8
**Bradenstoke—**
General 38 6 9
L.Z.A. 11 16 0
Guild 4 6 8
**Bradfield St. George—**
General .. .. 29 19 2
L.Z.A. .. .. 2 10 5
**Brentford—**
General .. .. 91 4 5
L.Z.A. .. .. 64 3 8
Guild .. .. 4 15 6
**Brighton "Ebenezer"—**
General .. .. 42 13 8
L.Z.A. .. .. 28 7 0
**Brighton "Tabernacle"—**
General .. .. 102 0 0
L.Z.A. .. .. 70 16 9
**Brixton—**
Guild .. .. 1 5 0
**Brockley, Suffolk—**
General . 23 4 0
L.Z.A. .. 1 10 0
**Bromley—**
General .. .. 29 17 0
L.Z.A. .. .. 12 15 0
**Bury, Lancs.—**
General .. .. 4 4 4
L.Z.A. .. .. 18 12 1
**Cambridge "Eden"—**
General .. .. 121 15 8
L.Z.A. .. .. 9 11 6
**Cambridge, Tenison Rd.—**
General .. .. 13 11 0
**Carlton—**
General .. .. 28 6 6
**Chadwell Street—**
General .. .. 36 16 0
L.Z.A. .. .. 31 0 6
**Chatteris—**
General .. 28 1 8
L.Z.A. .. 20 15 4
**Chelmondiston—**
General .. 22 14 3
**Chelmsford—**
General .. .. 12 1 5
L.Z.A. .. .. 36 19 8
**Chesham—**
General .. 16 0 0
L.Z.A. .. 12 6 11
**Chingford—**
General 20 3 0
L.Z.A. 2 5 0
**Chorley—**
General .. .. 5 0 0
L.Z.A. .. .. 5 0 0
**Clapham, Courland Grove—**
General .. .. 68 3 0
L.Z.A. .. .. 29 6 9
Guild .. .. 11 6 6
**Clifton—**
General .. 31 1 0
L.Z.A. .. 5 5 0
**Collingwood—**
General .. .. 23 17 11
**Colnbrook and Longford—**
General .. .. 2 12 6
**Cottenham—**
General 10 17 10
L.Z.A. 5 3 6
**Cransford—**
General .. 17 12 5
L.Z.A. .. 13 16 3
**Crawley—**
General .. 1 0 0
**Crofton Park—**
General .. 5 0 0
**Crowfield—**
General .. 10 4 6
L.Z.A. .. 4 2 0
**Croydon, Derby Rd.—**
General .. .. 28 7 1
L.Z.A. .. .. 46 8 8
**Croydon District—**
General .. .. 5 13 0
L.Z.A. .. .. 7 14 0
**Croydon "Salem"—**
General .. .. 2 13 9
L.Z.A. .. .. 3 13 0
**Croydon, Tamworth Rd.—**
General .. .. 34 10 0
L.Z.A. .. .. 5 0 0
**Crymmych—**
General 2 0 0
**Deeping—**
General 6 18 0
**Devizes—**
General .. 28 5 7
L.Z.A. .. 8 15 8
**Dorking—**
General .. 91 14 6
L.Z.A. .. 102 1 2
**Downe—**
General .. 21 4 0
L.Z.A. .. 1 1 0
**Dunmow—**
General .. 11 19 6
**Dunstable—**
General .. .. 33 5 9
**Eastbourne—**
General .. .. 29 8 7
L.Z.A. .. .. 22 14 0
**East Ham—**
General .. 30 18 0
L.Z.A. .. 7 3 2
**Egham—**
General .. 11 7 6
**Ely—**
General .. .. 1 0 0
**Enfield Highway—**
General .. .. 3 3 0
**Epping—**
General 10 0
**Epsom—**
General .. 67 10 1
L.Z.A. .. 91 0 7
**Erith—**
General .. 20 0 0
L.Z.A. .. 1 0 0
**Five Ash Down—**
General .. 7 10 8
**Fressingfield—**
General .. .. 27 3 6
L.Z.A. .. .. 1 15 0
**Friston—**
General 3 13 0
**Fulham—**
General .. .. 12 15 0
L.Z.A. .. .. 4 2 0
Guild .. .. 2 10 0
**Gaddesden Row—**
General .. 2 10 0
**Gadebridge—**
General .. .. 16 19 3
L.Z.A. .. .. 1 7 0
**Glemsford "Ebenezer"—**
General .. .. 1 0 0
**Glemsford "Providence"—**
General .. .. 6 0 0
**Gosbeck—**
General 1 3 2
**Gravesend—**
General .. 2 5 0
L.Z.A. .. 1 17 6

**Grays—**
General .. 2 18 0
L.Z.A. .. 6 4 0
**Great Gransden—**
General .. 14 10 9
**Great Yeldham—**
General .. 9 17 6
L.Z.A. .. 2 15 0
Guild .. 5 0
**Great Barton—**
General .. 2 10 0
**Greenwich—**
General .. 81 11 2
L.Z.A. .. 36 1 9
**Grundisburgh—**
General .. 11 13 0
L.Z.A. .. 8 15 0
**Guildford—**
General .. 142 17 9
L.Z.A. .. 31 2 1
**Hadleigh—**
General 50 14 9
L.Z.A. 10 0 0
**Hadlow—**
General 7 1 9
**Hailsham—**
General 20 12 1
L.Z.A. 1 2 0
**Halstead—**
General 13 6 9
L.Z.A. 4 7 6
**Handcross—**
General .. .. 2 11 0
L.Z.A. .. .. 13 0
**Hartley Wintney—**
General .. 34 15 0
L.Z.A. .. 8 12 6
**Harwich—**
General 3 0 6
L.Z.A. 5 15 6
**Haslemere—**
General 47 7 2
L.Z.A. 9 3 0
**Hastings—**
General 21 5 0
L.Z.A 15 16 1
**Haworth—**
General .. 6 6 0
L.Z.A. .. 3 0 0
**Hebden Bridge—**
General .. 5 0 0
L.Z.A. .. 5 0 0
**Hedge End—**
General 1 3 0
**Highbury—**
General .. .. 84 19 9
L.Z.A. .. .. 143 7 3
Guild .. .. 1 10 0
**High Wycombe—**
General .. 28 11 10
L.Z.A. .. 19 14 0
Guild .. 3 2 0
**Hilmarton—**
General .. 11 4 10
**Hinckley—**
General 13 8 0
**Hitchin—**
General .. 17 10 0
L.Z.A. .. 6 0 0
**Homerton Row—**
General .. 10 12 4
L.Z.A. .. 3 12 2
**Horham—**
General .. 113 16 0
L.Z.A. .. 20 0 0
Guild .. 1 0 0
**Horley—**
General .. .. 1 17 6
**Horley Bible Study Group—**
General .. .. 4 2 0
**Horsham—**
General 35 8 8
L.Z.A. 15 8 9
**Hounslow—**
General .. 100 17 0
L.Z.A. .. 100 14 6
Guild 12 10 10
**Hoxne—**
General 10 15 4
**Ilford—**
General .. 24 11 0
L.Z.A. .. 23 5 0
Guild .. .. 13 6
**Ipswich "Bethesda"—**
General .. .. 420 8 1
L.Z.A. .. .. 66 7 4
**Ipswich "Mt. Zion"—**
General .. .. 43 3 1
L.Z.A. .. 19 13 9
**Ipswich "Zoar"—**
General .. .. 29 18 0
L.Z.A. .. .. 51 16 0
**Ipswich, P.O. Christian Association—**
L.Z.A. .. 10 0
**Irthlingborough—**
General .. 11 12 7
L.Z.A. .. 4 3 0
**Ivinghoe—**
General 2 5 0
**Kesgrave—**
General 40 15 9
L.Z.A. 7 11 6
**Kilburn—**
General .. 10 0
**King's Langley—**
General .. .. 44 3 0
L.Z.A. .. .. 4 14 0
**Kingston-on-Thames—**
General .. .. 26 15 10
L.Z.A. .. .. 5 11 0
**Laxfield—**
General .. 32 2 0
L.Z.A. .. 21 16 4
**Lee Common—**
General .. 8 0 2
**Leicester "Zion"—**
L.Z.A. .. .. 1 15 0
**Leiston—**
General 28 1 3
L.Z.A. 1 2 0
**Lewes—**
General 16 5 9
**Lewisham—**
General .. 25 1 0
L.Z.A. .. 3 11 0
**Leyton—**
General .. 56 11 6
L.Z.A. .. 19 15 0
Guild .. 11 7 0
**Little Downham—**
General .. .. 17 3 5
**Little Staughton—**
General .. 4 8 0
**Lode—**
General .. 1 13 0
**Long Marston—**
General .. .. 5 6 0
**Manchester District—**
L.Z.A. .. .. 15 0 0
**Manor Park—**
General .. 17 10 0
L.Z.A. .. 5 12 0
**March—**
General .. 41 6 9
L.Z.A. .. 9 16 0
**Margate—**
L.Z.A. 4 5 0
**Mayford—**
General .. 16 3 10
**Mendlesham Green—**
General 9 9
L.Z.A. 3 0 0
**Meopham—**
General .. 21 10 [illegible]
L.Z.A. .. 9 16 3
**Middlesbrough—**
General .. 40 0 0
**Needingworth—**
General 5 2 4
L.Z.A. 5 12 7
**Newcastle—**
General .. 6 11
**New Cross—**
General 103 8 4
L.Z.A. 51 12 9
**Norbiton—**
General .. 1 5 0
L.Z.A. .. 10 1 9
**North Finchley—**
General .. 72 6 11
L.Z.A. .. 11 2 7
**Norwich—**
General .. .. 5 [illegible]
L.Z.A. .. .. 13 [illegible]
**Notting Hill Gate—**
General .. 12 16 6
**Occold—**
General .. .. 37 16 6
L.Z.A. .. .. 5 4 0
**Old Hill "Ebenezer"—**
General .. .. 10 14 4
**Old Hill, Springmeadow—**
General .. 6 0 0
**Otley—**
General 2 6 6
L.Z.A. 7 0 0
**Over—**
General 24 0 0
L.Z.A. 22 4 0
Guild 2 15 0
**Pemberton—**
General .. 38 17 0
L.Z.A. .. 2 2 0
**Ponders End—**
General .. 1 10 0
L.Z.A. .. 7 0 0
**Portsmouth—**
General .. 7 1 6
**Potten End—**
General 19 6 0
L.Z.A. 12 16 11
**Potton—**
General .. 35 17 10
L.Z.A. .. 15 4 5
**Poynings—**
General .. .. 5 9 8
**Prahram, Australia—**
General .. .. 3 14 0
**Preston—**
General 14 1 9
**Prittlewell—**
General 19 5 4
L.Z.A. 24 10 0
**Ramsey—**
General 57 12 6
L.Z.A. 1 5 0
**Ramsgate—**
L.Z.A. 5 0 0
**Rattlesden—**
General .. .. 17 16 1
L.Z.A. .. .. 4 12 0
**Readers of "The Christian"—**
General .. .. 28 0 0
**Readers of "The English Churchman"—**
General .. 2 5 0
**Reigate—**
General 11 16 0
**Richmond—**
General 34 18 0
L.Z.A. 43 0 0

**Rishangles—**
General 25 16 0
L.Z.A. 1 14 0
**Rochdale—**
General 1 7 6
L.Z.A. 1 15 6
**Rotherham—**
General 4 4 6
**Royton—**
General 38 10 0
L.Z.A. 5 0 0
Guild 2 0 0
**Rushden—**
General 4 8 0
L.Z.A. 1 10 0
**Ryarsh—**
General .. 10 10 0
**Ryde, Australia—**
General .. 24 5 11
**Slaithwaite—**
General 7 6 7
**Sleaford—**
General 16 15 9
**Smarden—**
General .. .. 6 17 1
**Smithfield, Australia—**
General .. .. 1 0 0
**South Chard—**
General 5 10 0
**Staines—**
General .. 30 12 0
L.Z.A. .. 10 10 4
**Stamford—**
General 30 10 0
**Stapleford—**
General 2 11 8
**Stoke Ash—**
General .. 54 7 6
L.Z.A. .. 55 12 4
**Stoke Golding—**
General .. 16 7 10
L.Z.A. .. 10 0
**Stonham Parva—**
General .. 9 0 0
L.Z.A. .. 1 10 0
**Stowmarket—**
General .. 26 10 6
L.Z.A. .. 20 2 0
**Stratford—**
General .. .. 35 13 5
L.Z.A. .. .. 59 13 6
**Streatham, Hambro Rd.—**
General .. .. 104 10 0
L.Z.A. .. .. 60 7 8
Guild .. .. 6 12 0
**Stretham, Cambs.—**
General .. .. 13 2 10
L.Z.A. .. .. 1 0 0
Guild .. .. 13 6
**St. Albans—**
General .. .. 9 14 0
**St. Johns' Wood—**
General .. 64 12 6
L.Z.A. .. 88 13 0
**St. Neots—**
General .. 13 12 3
**Sudbourne—**
General .. .. 31 15 6
L.Z.A. .. .. 9 5 3
**Sudbury, Suffolk—**
General .. 4 9 10
L.Z.A. .. 1 15 0
**Sunderland—**
General .. 1 14 0
**Sutton-at-Hone—**
General .. .. 3 4 0
L.Z.A. .. .. 7 0
**Sutton (Surrey) Friends—**
General .. .. 7 1 0
L.Z.A. .. .. 6 0 0
**Swindon—**
General .. .. 36 11 6
L.Z.A. .. .. 74 7 6
**Sydney, Australia—**
L.Z.A. .. 5 10 0
**Tadworth—**
General 26 3 2
L.Z.A. 6 12 0
**Tenterden—**
General 8 6
**Thame—**
General 17 0 0
**Thornhill—**
General .. 3 0 0
**Tollington Park—**
General .. 1 0 0
L.Z.A. .. 3 0 0
**Tottenham—**
General 34 16 11
L.Z.A. 6 7 0
**Tring—**
General .. 68 9 5
L.Z.A. .. 13 8 6
Guild .. 17 0
**Trowbridge—**
General .. 20 7 2
L.Z.A. .. 15 3 6
**Tunbridge Wells—**
General .. 92 13 2
L.Z.A. .. 44 14 0
**Tunstall—**
General 23 3 6
L.Z.A. 1 9 0
**Turves—**
General .. 4 13 5
**Two Waters—**
General .. 3 19 5
L.Z.A. .. 2 0 0
**Waldringfield—**
General 14 0 3
L.Z.A. 3 0 0
**Walsall—**
General .. 26 14 1
L.Z.A. .. 2 15 0
**Walthamstow—**
General .. .. 10 5 1
L.Z.A. .. .. 14 1 6
**Walton-on-Naze—**
General .. .. 10 0
**Wandsworth, West Hill—**
General .. .. 37 14 9
L.Z.A. .. .. 21 8 2
Guild .. .. 7 6
**Wandsworth, Chatham Rd.—**
General .. .. 1 15 0
**Warbleton—**
General .. 36 4 6
**Warboys—**
General .. .. 40 9 2
L.Z.A. .. .. 21 13 10
**Watford "Beulah"—**
General .. .. 12 9 6
**Watford "Tabernacle"—**
General .. .. 67 18 9
L.Z.A. .. .. 73 11 3
Guild .. .. 15 0
**Wattisham—**
General .. .. 47 19 10
L.Z.A. .. .. 5 10 0
**Wellingborough—**
General .. 37 1 5
L.Z.A. .. 9 6 10
Guild .. 1 10 0
**West Ham—**
General .. 49 7 8
L.Z.A. .. 19 0 0
**West Hartlepool—**
General .. 61 8 10
L.Z.A. .. 3 0 8
**West Hoathley—**
General .. 20 0 0
**Wetherden—**
General 19 13 0
L.Z.A. 1 14 4
**Whitestone—**
General 3 3 0
**Whittlesey—**
General 40 18 0
L.Z.A. 18 13 6
**Whitton—**
General 5 0 0
**Willenhall—**
General .. 20 16 9
L.Z.A. .. 1 12 6
**Willingham—**
General .. 7 3 3
L.Z.A. .. 17 6
**Wiltshire Rally—**
General .. 20 0 3
L.Z.A. .. 20 0 3
**Wimbledon—**
General .. .. 31 16 3
L.Z.A. .. .. 35 9 3
**Wivelsfield—**
General .. .. 2 5 6
**Wood Green, Eldon Rd.—**
General .. .. 35 13 10
L.Z.A. .. .. 3 18 0
**Wood Green, Park Ridings—**
General .. .. 13 13 11
L.Z.A. .. .. 13 1 4
Guild .. .. 1 7 0
**Woolwich—**
General .. .. 13 6 8
L.Z.A. .. .. 4 16 0
Guild .. .. 1 2 0
**Yateley and Eversley—**
General .. .. 66 12 8
L.Z.A. .. .. 11 15 0
**Yaxley—**
General .. .. 4 10 1
**Yorkshire Friends—**
L.Z.A. .. .. 10 5 0
**Fellowship of Youth:—**
**North Suffolk—**
General .. 7 0 0
**South Suffolk—**
General .. 7 10 9
**West Suffolk—**
General .. .. 10 0 0
**National S.B. Women's Fellowship:—**
**Bucks. and Herts.—**
L.Z.A. .. .. 2 2 0
**Cambs. and E. Midlands—**
L.Z.A. .. .. 4 4 0
**Suffolk—**
L.Z.A. 5 5 0
**Personal—**
General .. 1731 7 8
L.Z.A. .. .. 501 19 3
Guild .. .. 12 13 0
**Legacies received:—**
**S.B.M.—**
Mr. and Mrs. F. G. Cowell .. .. 150 0 0
Miss J. H. Kent .. 100 0 0
Miss M. Rossall .. 100 0 0
Mrs. Moody .. 10 0 0
Mrs. O. Morling .. 25 0 0
Mrs. A. C. Chilvers 50 0 0
Miss R. Lockwood 5 0 0
£440 0 0

**L.Z.A.—**
Mrs. Moody .. 10 0 0
Mrs. O. Morling .. 25 0 0
Miss R. Lockwood 5 0 0
£40 0 0

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


IN INDIA
MADRAS
SENDAMANGALAM
NAMAKKAL
KOLLI HILLS
MORUPATTI
KOVILPATTI
PANIADIPATTI
IN MALAYA
GEMAS
RENGAM
"They went forth, and preached everywhere, the Lord working with them....."
Mark 16; 20